

KAHO'OLawe OCEAN MANAGEMENT PLAN

1.0 OCEAN MANAGEMENT FRAMEWORK

Aloha my name is Attwood M Makaanani a Native Hawaiian (NH) of 75% Hawaiian blood , born and raised on the island of Kauai . I have been with the Kauai / Protect Kaho'olawe Ohana (K/ PKO) since my arrest the first time I set foot on Kaho'olawe at Kanapou Bay, gathering "Ho'okupu / Opihi " for Sarah Aquil ,her Ohana and "hanai", at her 81st birthday, la hanau paina .

Unemployed at the time, my main subsistence came as a fisherman / diver selling fish and g opihi , hunting pig , goat , deer, and helping taro farmers. I have taken up "throwing net" as the main means of gathering fish for "Ho'okupu ,and cultural subsistence. Diving only when "Ho'okupu or other marine resources only in deeper water can be gathered.

I am the (K/ PKO) Access Coordinator ,(K/ PKO) negotiator ,part of a "negotiations team" that meets with the Navy (BI-annually) to determine annual access dates, safety on land and in the water, liability , cultural resource management using traditional techniques, soil conservation with erosion control through water management ,including Native Hawaiian Rights (NHR) on Kaho'olawe by "Consent Decree."

The "consent decree" is not seen or heard of in the Ocean Management Plan (OMP) especially where the Navy is mentioned with their legal relationship with State of Hawaii .

1.1 NA HANA NA KANAKA (HISTORY OF USE)

1. " CONSENT DECREE " needs to be acknowledge, recognized and mentioned here with Native Hawaiian (NH) self-determination in Protect Kaho'olawe Ohana (PKO) state wide. Each island is different with their enviroment even though the resources and families remain the same. This provides greater understanding and enforcement to maintain "Cultural Significance".

" Cultural significance , " " was integrally linked with ocean "

2. Need to maintain present "traditional " Native Hawaiian community through their " current active religious acess and use of KAHO'OLawe and its cultural resources. Protect Kaho'olawe Ohana / Kauai, (PKO-KAUAI) since 1977 has active members cultural needs and concerns , along with their "religious subsistence" on KAHO'OLawe .

" originally named KANALOA, after the Hawaiian god of the ocean, currents, and navigation."

3. " KANE " was a brother very close to " KANALOA " and traveled together to produce "fresh water / springs " for the purpose of giving life, and made sacred with the " awa ."

This fresh water was very important in its interaction with the ocean to maintain a balance of marine life in the ecosystem , mauka- makai. mullet, Aholehole, limu , and other life forms are part of the food chain that effect the fish life cycle , habit , and pattern of movement.

Kauai the "Garden Island , " " Wettest spot on earth , " home of " KANE with the living waters of life , " has deep " religious cultural family traditions and beliefs." It was for " Cultural significance, and credibility " that Emmett Aluli and the PKO asked for kokua from Kauai Kupuna and Ohana to share, and implement NATIVE HAWAIIAN (NH) cultural knowledge of religious rituals, practices, and beliefs on Kaho'olawe.

Native Hawaiian kupuna with families from every island was represented and acknowledged by active participation . Traditional family mo'olelo , beliefs and practices was passed on to haumana present on Kaho'olawe to give "Cultural Significance", continuity and credibility as NH.

Creating and implementing the " Consent Decree " between the " NAVY and (PKO), Protect Ho'okupu OHANA , " acknowledged and recognized the few NH families that have maintained their "religious and cultural subsistence ",by using their NH rights to acess and gather resources of Kaho'olawe, providing "cultural occupation" as the resource management tool monitoring a pattern of " NH habitation", occurring on the island of Kaho'olawe like myself for close to 20 years now since my arrest the first time on Kaho'olawe for a gallon of "OPIHI from KANAPOU" as my "HO'OKUPU" to feed and honor the Kupunas with their families of "HUELO" Maui .

"Sacred kino lau (body form) of the god Kanaloa . "

" include coral , whale , porpoise , and octopus . "

" coral " or " ko'a " was gathered live on Kaho'olawe to be put on " fishing shrine " as a " Ho'okupu , " offering , part of a protocol ritual / ceremony.

4. " This cultural tradition was done on and at the dedication of " Mua Hai Kupuna , KAHUALELE." As the " KAHU of KAHUALELE , " I had instructed my son Imaikalani Maikai Makanani to gather two Ko'a from the " Kai moana " that was placed on the Kuahu.

As a kino lau (body form) of the god Kanaloa the " whale " or " Kohola remains have not been made available upon request. The "niho / teeth, and iwi / bones " has been used in ceremonies and rituals by NH families ,acknowledge as "sacred objects".

I have been told by Kauai Kupuna their family "mo'olelo", identifying them as "Aumakua" / guardians that protected them on the voyaging canoes from the South Pacific up to Kauai, and the Hawaiian Islands. Their names , location of their Hale / house where they lived in the moana kai , and district or coastline responsible for .

5. The remains of the " Kohola " / Whale, " Nai'a " / porpoise, " Honu " / turtle and other "kino lau" / (body forms) of Kanaloa be made available to NH practitioners on Kaho'olawe to make sacred implements necessary for religious "cultural significance" be maintained in their family traditions and beliefs especially on the " Moku " / island they live on.

1.1.1 Ka Wa Kahiko

"Hawaiian fishing traditions associate Kaho'olawe with the early development of (Ku'ula practice.)" "One of the first Ku'ula heiau was established by A'ia'i at Hakioawa."

6. Kupuna on Kauai who would "malama" / take care of a family "Ku'ula", shared their family "mo'olelo" of responsibilities and protocol involved to catch fish to feed and provide spiritual and physical sustenance / food for the family.

My first experience and knowledge of a living "Ku'ula" came from Kauai, not from Kaho'olawe and other Kupunas with Ohana / families who later arrived on Kaho'olawe. In all my years with PKO on Kaho'olawe there has not been many fishermen or women that I have seen who have caught fish to feed the families PKO brought to the island.

There has been little if any religious interaction between known fishing shrines that I saw or was shared by the other fishermen on island. Not until late 1980's did I notice some activity with Ulua fishing on the rise.

"There are 69 recorded coastal fishing shrines around the island which mark separate fishing grounds for various species of fish", "in ocean off shore."

7. The first legal access for the PKO were made by four people, each representing an island. Attwood M. Makanani / Kauai, Kawahine Kamakea / Waimanalo, Oahu, Leslie Kuloloio / Maui, Richard Deleon / Kukaiimoku, Kona, Hawaii.

We landed at Honokoa with a Navy helicopter by mistake. Petitioning and requesting permission from Ku and Kanaloa, Uncle Les had a throw-net which I used to catch fish for dinner. I was granted "Aholehole and 'ama'ama." Being my first time there fishing / throwing-net since being arrested at Kanapou for gathering opihi, I built my 1st "Kuahu / ko'a, fishing shrine." Placing 4 fish of Aholehole and 'ama'ama on as a Ho'okupu, acknowledging Ku and Kanaloa's presence and permission granted.

The 2nd "fishing shrine" I encountered the next day was at Hakioawa. Fish I caught by throwing-net, and opihi gathered were the only fresh food source on Kaho'olawe eaten. A'ia'a's "Ku'ula heiau" on the top right side of Hakioawa was where petitioned permission was requested and granted with Ho'okupu given same as Honokoa.

The 3rd "fishing shrine" was at "Hakioawa Iki." Any time fish is needed and caught past this bay, permission is asked again. First request are for Ho'okupu to feed the "Ko'a" and Ku'ula" then for the people on island.

During those first access as volunteers under "consent decree" 10 days were the minimum time spent on Kaho'olawe training as amateur archaeologist, clearing sites, mapping, and documenting data recovered, mostly cutting and removing vegetation.

My second "Kuahu / Ko'a" that I built was at Kuheia Bay where the old road / horse trail comes down from mauka Moaula Iki. Upon arriving on shore a Black Tip mano about eight feet rolled out of the water on the beach for 5 minutes looking us over before swimming away. A Petroglyph of a man with a double rainbow was carved on a boulder. Its located just back and to the side under the bluff. Ko'a / coral was brought from Hanapepe Salt Ponds at Port Allen, Kauai. A "Ku'ula / Fish stone" was buried under the "Kuahu", a flat stone where fish and marine life is given as a Ho'okupu when ever gathered at Kuheia.

Throwing -net I had caught Moi as Ho'okupu and subsistence to feed the camp , marking two of their "houses / hale". As Ho'okupu dedicating this " Kuahu / Ko'a " to Ku and Kanaloa same as Honokoa, I also fed the camp. Leslie Kuloloio, Charlene Makanani, Hone Hawarita a Maori from Aotearoa, Starbuck , and one other person from Maui.

This PKO access for me was part of a request by Kupuna Mary Lee of Molokai who talked on Kaho'olawe about her kupuna kane paddling a canoe to Kuheia exchanging bags of Kalo for carved stone " Pohaku Ku'i 'ai ." Never seeing anyone only leaving the Kalo on the beach and picking up the " pounders" in the water at the same place all the time.

It was here that Leslie Kuloloio asked me to teach and show him how to "kalai pohaku". This I did with Rob Hommond the Navy archaeologist who had a team doing data recovery at Kuheia camping with another team refusing to observe and acknowledge that I as a NH was able to kalai stone implements stone on stone.

On this access we made a hike to Ahupu where I had caught Moi throwing -net. A small Kuahu was constructed on the kahakai ,with Ho'okupu given . The rest of the Moi was cleaned and cooked on a fire I made on the sand with stones . This was our lunch before heading back to Kuheia . We located other "fishing shrines / Ko'a " along the way.

Another day we hiked up to Pu'u Moiwi and thinking of Kupuna Mary Lee from Molokai and her mana'o of Kuheia and its "Cultural significance "of medicinal and food stone pounders having the best quality stone , highly prized and worth the canoe paddle ,bartering goods for services interacting and exchanging products.

Ku is associated with stone work and Pu'u Moiwi as one of the largest adzes complex and quarry in Hawaii. . The need to gather stone adzes to kalai pohaku and other sacred implements such as " Ku'ula " fish stones that are sacred and used at " Ko'a " to attract and multiply fish .

Carving implements for "Lono I ka Makahiki" rituals, ceremonies, and games. "Lono-Makua", a stone Ki'i I carved and used on Kaho'olawe for the first " Makahiki ceremonies " was brought to Vanuatu by Uncle Harry Mitchell wrapped in a malo and given away to a chief who wanted it . It was not to be given away but brought back.

The delegation of PKO representatives with uncle Harry included Collett Machado, Keoni Fairbanks, Daviana Mc Gregor, Kuumealoha Gomes, and other Kupuna with Na Maka O Ka Aina documenting the "Ho'okupu " sacred stone objects / implements I made on Kaho'olawe for every delegate to give as part of a NH cultural protocol to the aina of Kanaloa ,Kaho'olawe and Ku at Pu'u Moiwi. Since then another stone pohaku Ki'i of Lono I ka Makahiki have been used on

Kaho'olawe , Kaapuni O Molokai , Kaapuni O Oahu , Kaapuni O Kauai with the Koa canoe Kealaikahiki" that has burned recently .

It was taken on the maiden voyage of "Makalii" joining Hokulea and Hawaii Loa to the South Pacific. It was used at the ceremonies returning Kaho'olawe back to the NH people, and recently on Kauai blessing a Kanoa (awa bowl) with the first awa ceremony opening the Kauai Tahiti Fete.

Ku is petitioned for permission to gather his "kino lau" (body forms) such as stone material to be used to kalai / carve "sacred objects". The first time I went to and gathered pohaku from Pu'u Moiwi . Location of "Kuahu" Dedicated to Ku and Kanaloa marks the event, time and place where ("Kino lau" gathered and exchange of Ho'okupu of fish , Moi , Leho , and "Ku' ula stone / pohaku from Kuheia" was placed as the Kahua corner stone and foundation

When Craig Neff first came to Kaho'olawe for Makahiki I had shared Kauai cultural traditions and beliefs including how to kalai pohaku. The mo'olelo and protocol handed down from kupuna and every access to Pu'u Moiwi and Kaho'olawe is a religious one with a purpose.

A protocol to "kanu / bury" (protect , preserve, hide , conceal something in the ground , usually in a ceremonial manner, inter) " the Ho'okupu presented at the Kuahu is culturally significant to Kauai and specifically " KAMOHIO / fishing heiau, shrine ."

A "Hai pule" was proposed to be done at " Pu' Moiwi " by the Kauai Kupuna in the late 1970's but lacked the "kokua" and understanding of PKO and other kupuna state wide. The Kupuna recommended to " Kahea Haipule " from Kauai , but with the passing of Kupuna and those left taken " 'oma'i / ill " while waiting , we decided against it ,hoping for statewide PKO / Kupuna representation and support on Kaho'olawe.

I continue to " malama " these Native Hawaiian religious traditions and beliefs preparing Pu'u Moiwi for the return of " kino lau / ho'okupu " sacred ceremonial objects that will return to its place of birth and origin.

The gathering , carrying , setting , of pohaku as "kinolau / Ho'okupu ".with protocol has not been acknowledged which became clear in the " revegetation erosion control , water study. Swing loads of pohaku from Hakioawa was brought mauka Kealia Luna . Cultural concerns I raised were ignored with no protocol to gather or consideration to depletion of pohaku resources for other "heiau / ko'a "like "Kahualele". The reciprocation of Ho'okupu gathered is important like the caring and feeding of any "Ko'a" to live if it will die.

" Lae o Kealaikahiki was a launching and ceremonial area for voyages between Tahiti and Hawaii in 13th century." "

" Moa'ulaiki was the location of a traditional training school for navigators"

8. Hokulea made its first sail to Kaho'olawe in 1977. On every voyage Hokulea has made from Hawaii to South Pacific , pohaku / stone implements I carved from Kaho'olawe was sent as "Ho'okupu".

The last time Hokulea sailed from Oahu to Kaho'olawe ,I help coordinate the access for the navigators to sleep at Moaula iki as well as mark and clear the trail from Moa'ulaiki to Kuheia so the crew and some of the navigators could establish an access route walking up and down by foot .

Kamehameha School students came on Kaho'olawe to learn voyaging navigation by Nainoa Thompson, Chad Babiyan, Chad Paishon, and crew at Moa'ulaiki. At Hakioawa, I taught them the "cultural significance" to kalai pohaku /stone and do an "awa ceremony" on "Kahualele". I carved a Petroglyph of the Hokulea at Honokanaia and after throwing net catching Moi and offering Ho'okupu at the ko'a I built marking the Moi house / hale.

We stopped at Pu'u Moiwi and gave Ho'okupu at the "Kuahu / Ko'a I built. Sacred objects Ho'okupu that were "kanu" buried, were given to those present. These were taken on the last voyage down and back on Hokulea, Hawaii Loa, and Makalii.

One day these voyaging canoes will return to Kaho'olawe with other canoes from the Pacific. The adzes material or sacred objects made from them will return to Pu'u Moiwi.

"Written history begins in 1779, when descriptions of the island first began to appear in European ship logs." the

9. My history on Kaho'olawe began in 1977 up until the present time 1996. In a few months it will be 20 years.

"Knowledge was passed from generation to generation through chants and story telling.

10. Many Kupuna came to Kaho'olawe and shared their Mo'olelo family traditions and beliefs before they died. Each Kupuna had a specific contribution that kept the mana "religious spiritual cultural significance" alive. A responsibility. talking about it was easy. Doing it and living it is a totally different thing.

A few Kupuna in the PKO I personally saw and talked to sharing their Native Hawaiian religious family cultural traditions and beliefs in Kahiko.

Kupuna Imaikalani, Kupuna Mary Holokahiki, Kupuna Haleakala, Kupuna George Kaluna Makaneole, "Pupu" Margret Kupihea, Malu Fernandez, Henry Kupihea, Aunty Sarah Santos, Aunty Ivy Nishimoto, Aunty Helena Santos, Papa Kala, Sam Hart, Sam Lono, Aunty Emma Defries, Aunty Edith Kanakaole, Aunty Iolani Luahine, Aunty Mary Lee, Aunty Harriet Ne, Aunty Clara Ku, Aunty Lani Kapuni, Kupuna Sarah Akiu, Kupuna Sol Kapuiki,

Each one had a specific perspective with traditional cultural alternative solutions to questions and problems on Kaho'olawe, that were also practical and functional at home on your own island.

It is their spirit and traditions that I have learned to trust, respect, and malama keep alive.

1.1.2 19th Century

"Kahualelio, refers to 41 years deep sea and inshore fishing experience". "Reference specific place names, types of fish and other marine life found, methods used to harvest them."

"Descendants of Kukahiko family, Makena, Maui, trace ties to Kaho'olawe in canoes to fish in near shore."

"In 1903 nine fishermen actively fishing, selling their catch on Maui."

11. I have been fishing Kaho'olawe from 1977 gathering (35 lbs. / 1 gal. opihi) at Kanapou until now 1996, actively fishing and gathering marine life for NH cultural religious and subsistence purposes on PKO access on Kaho'olawe I teach traditional cultural fishing management and enforcement by the "Konohiki" concept.

How many NH and Hawaiians are actively fishing on Kaho'olawe ? How many of the 9 plus family members mentioned in this report? How many are there legally, with permission acknowledging the liability and safety responsibility. How many are NH practitioners who malama the " fishing shrines / Ko'a ", or fish for "Ho'okupu, for any of the "Ko'a on shore , or inland mauka.? How many are a)cultural b)recreational c) commercial ?Part time or full time?

1.1.3 Early 20th Century

12. I believe there were less fishermen with boats as well as knowledgeable to shore line fishing and gathering of marine resources like today. Possibly more respect of enviroment. More subsistence than commercial too. as currently

" Kaho'olawe Ranch Company, ranch workers, manager, and their families fished."
" Northwest coast, in and around Kuheia. "

13. Are there any evidence of interaction with fishing shrines or building any from ranching period.? Feeding of Ko'a in deep water?

1.1.4 Navy Period

" Fishing access tightly regulated when U.S. military took over Kaho'olawe in 1941." "Few Maui residents continued, without official permission."

"1980s approximately 20-25 Maui-based bottom fishing vessels."

"1985-1989 bottom fishing most important." "Trolling ,netting ,diving less significant."

14. Commercial activity already existing offshore for a limited time ,2 weekends each month, 10-100 fm in depth. "Navy opened access to boaters within 3 miles. "What was the Maui County input back 1960 , 1985-1989?

"Only sanctioned access to the near shore area was by the PKO and their guest who have revived cultural, spiritual and subsistence uses of Kaho'olawe's marine enviroment. While on the island , they dove, threw net, pole fished and gathered 'opihi and limu for consumption on the island."

15. "Consent Decree" needs to be written into the document with specific language pertaining to access by the PKO. Access is not just near shore area but the entire shoreline including the whole island mauka / makai.

16. Not all of the " PKO guest " have revived " cultural, spiritual and subsistence uses of marine enviroment. There are many non -Hawaiian " guest " that have learned from Native Hawaiians, and assume they instantly become a Native Hawaiian religiously ,spiritually , and subsistencely. This is a false perception.

Example: The religious ceremonies for Lono are maintained by " Mo'o Lono " on Kaho'olawe. Mo'o Lono are also responsible to select and train Hawaiians to carry on "cultural significance" and continuity. Non Hawaiians can support, kokua and respect Hawaiians as kako'o, as a guest culture to the host culture.

Recently Mo'o Lono from each island in the PKO except Kauai voted to allow non hawaiians to be trained as Mo'o Lono who they selected. This action reflects an attitude and behavior that reflects their lack of belief and commitment in NH and hawaiians to be capable of filling this responsibility.

This assimilation and compromise if unaccounted , denies hawaiians what is their rightful destiny and responsibility and promotes non hawaiians increasing erosion of cultural integrity and credibility. An attitude that non hawaiians are better qualified and willing , where Native Hawaiians are not ready , willing to , or capable of understanding the need to malama their culture, homeland and natural resources.

There is a responsibility by each island PKO to support and promote NH leadership in traditional cultural opportunity and experiences, implementing and perpetuating cultural traditions and knowledge.

1.1.5 Post Military Period

" Bombing ceased on October 22, 1990. Fishing off Kaho'olawe , both legal and illegal, has increased. "

17. Illegal fishing has increased on the island , not just off shore of Kaho'olawe. Leslie Kuloloio confronted people illegally on land during the "Model Cleanup as a "KIRC monitor / Consultant ." How strongly enforcement is pursued will make a difference or send a clear signal to the public.

"The State is responsible for environmental restoration and natural resource management."

18. Native Hawaiians have ultimate responsibility of Kaho'olawe. The State is a recent " temporary manager " of Kaho'olawe,(5f Crown and ceded Lands ,) representing the general public's interest first, Native Hawaiians last. a land trust for a future NH sovereign the trust

Native Hawaiians are responsible for environmental restoration and natural resource management by religious cultural family traditions and beliefs. Education of these concepts and values are ignored and replaced by foreign ,western alternatives and solutions that are economical and feasible financially.

1.2.1 Establishment of the KIR

Act 340 found that " Kaho'olawe is of significant cultural and historic importance (to the native people of Hawaii.)"

19. " Native Hawaiians " needs to be added to say , (to the " native Hawaiian and people of Hawaii) ,should

"a new management regime" was needed to "effectively meet the unique challenges of restoring, preserving and determining the appropriate use of Kaho'olawe."

20. A NH sovereign nation / entity is the "new management regime" that is needed Kaho'olawe is a "Pu'uhonua, Wahi Pana Pana" which dictates and determines "the appropriate use of Kaho'olawe"

Chapter 6K HRS establishes the permitted uses of the reserve: (a) Purposes 1-4, and (b)

21. "KAHO'OLAWA ISLAND RESERVE SHALL BE USED SOLELY AND EXCLUSIVELY FOR THE FOLLOWING PURPOSES."

ORDER of PRIORITY

- (1) Native Hawaiians rights customarily and traditionally for cultural, spiritual, and subsistence purposes. (Native Hawaiians are 1st)
- (2) Preservation and protection of (archaeological,) (historical,) and (environmental resources.)
(a) archaeological resources / sites , (b) historical resources / sites , (c) environmental resources
- (3) Rehabilitation, (a) revegetation , (b) habitat restoration / preservation
- (4) Education

1.2.2 Current Rules of the KIR

22. Need to add " Religious " in the quote starting with [c]ustomaryto read, [c]ustomary and traditional Native Hawaiian "religious" cultural, spiritual and subsistence use, in areas deemed safe.

1.2.3 Ocean Management Planning for the Future of the KIR

23. (a) "ACCESS" Impact on marine resources are determined by increasing (ACCESS) to the resources, which increase gathering of the resources . More camps on island coastline.
- (b) "NUMBERS" Greater the " head count " the greater the impact. Each individual is a mouth to feed and consumes so much .
- (c) " PRACTITIONER / FISHERMAN / GATHERER " Who ? How ? Will impact what is gathered. These 3 categories vary and differ each other. Their "traditional experience", (habits) and "cultural knowledge" will determine the quality and quantity of the impact.

24. (d) My personal experience and knowledge of consistently fishing and gathering marine resources on Kaho'olawe for the past 20 years, every year with PKO and others, is implementing the "Kapu system" as a "Konohiki" fisherman.
- (1) "Konohiki" Fisherman (1 or 2) is designated
 - (2) Fishermen / gatherers are identified and check in before leaving and when returning .
 - (3) Specific area / location is designated and assigned .
 - (4) Only specific marine resources are gathered .
 - (5) "Kapu's / restrictions" are reminded , what is and what is not forbidden .
 - (6) Nothing is gathered without requesting and asking permission first
 - (7) "Ho'okupu" are mandatory at appropriate "Ko'a / Fishing Shrine"
 - (8) Everything gathered is to be prepared and eaten.

I have seen full igloo cooler of "Aholehole fish" spoil and get dumped and buried at Hakioawa. Kupe'e bigger than my thumb cover all of Hakioawa all the way to Lae o Kukui. Now totally depleted, no bigger than my baby finger and worn like jewelry. Opihi like Kupe'e totally depleted.

Schools of Moi no longer at Hakioawa like before. Impact from the public on educational PKO access to Kaho'olawe. There is a small handful of Native Hawaiian Fisherman that are consistent over the past 20 years.

1st / first phase "information gathering from a variety of sources including facilitated workshops with contemporary user groups, principally fishermen."

25. There was a report done by Daviana McGregor of the (PKF) Protect Kaho'olawe Fund / (PKO) Protect Kaho'olawe Ohana called Contemporary Subsistence, Fishing Practices Around Kaho'olawe. Conducted for the NOAA National Marines Sanctuaries Program by the Protect Kaho'olawe Fund.

This report does not have any input from Kauai PKO fishermen or Native Hawaiians from Kauai with fishing religious cultural traditions and family beliefs, and practices.

26. In the report it also mentions "Literature Search" under METHODOLOGY. It uses "for the purpose of comparison, the team also researched the fishing practices and rights of Maoris, and Native Americans."

They spent a lot of time, and I wonder how much money, if any looking at other cultures and not even comparing Native Hawaiians here on different islands at home in the State of Hawaii. Each island has a very unique difference in fishing techniques, styles, management concepts and values. Native Hawaiian Kupuna with traditional knowledge from Kauai was left out.

27. As a Native Hawaiian with 20 years fishing Kaho'olawe, it is hard to honestly believe that Native Hawaiians who have never gone there will be given an honest and fair opportunity to exercise their religious Native Rights. I am a NH living example of traditional culture occupation and Native Hawaiian Rights through self determination being unexceptable on Kaho'olawe by Non Native Hawaiian fisherman, practitioners, and current "management regime" with a western business attitude and influence. People are afraid of NH who understand how to apply and exercise traditional knowledge through NH rights.

1.1.3 Statutory Requirements for the Reserve

(a) "The State shall manage Kaho'olawe, its waters and its resources, in trust for the future Native Hawaiian sovereign entity."

28. Future NH sovereign entity, ("regime?"), meaning Native Hawaiians that are independent of all others, foreign or non-native, managing resources of Kaho'olawe.

(b) "The fisheries of the KIR are not "Konohiki fisheries," and thus are the responsibility of the State."

29. The term "fishery" means what it sounds like. A "business" of catching, packing, and selling fish. An international type of "commercial" activity. This is language associated with "harvesting like in great numbers or quantity. Not just personal consumption or subsistence as the only food source.

KIR and its surrounding marine resources and waters have been recognized and promoted by the State for economic and commercial activity which conflict with Hawaiian religious cultural beliefs and practices.

(c) "KIRC, as the State entity which manages the KIR, is the "trustee" of the KIR for the public, "... so these resources are not degraded."

30. The greatest impact on KIR will now begin with increased public access by none NH practitioners. Greater numbers of entrepreneurs will begin to arrive and try to co-op and remarket the cultural values into a profitable western lifestyle.

Many "photographers, artist, entrepreneurs, who came as volunteers later cashed in on their personal vested interest (work / documentation) that was "kapu" no money was to be made with copies of all work made accessible to the PKO and its members. These access documentation, studies, work are now beginning to surface with great personal, financial gains and benefits. Copies of photos and work documentation is yet to be available to Kauai PKO for educational purposes.

31. "ALTERNATIVE FUNDING MECHANISM" (An overdue survey) I would recommend that all known revenues generated from products of Kaho'olawe, or work documentation done by people who have in the past and are presently accessing Kaho'olawe be seriously studied and investigated to determine economic and financial potential of KIR and its cultural resources.

32. Can we profitably market culture as a product commodity, using education as the lead selling vehicle to the masses public, elem. schools., high school., private school., public school., colleges.? Part of the mandatory DOE curriculum? Which funds of course. Are there investors who are willing to join in a Co-Op venture? Will tourism buy into this "Cultural Market? Are NH scholars educators, teachers, professional planners and designers, architects of future sacred cultural sites, cultural parks, malls, villages.

33. HOW MUCH MONEY CAN BE MADE / GENERATED FROM A RECENTLY ACQUIRED CULTURAL (PRODUCT / COMMODITY), (LIMITED EDITION) RESOURCE?

34. HOW MUCH MONEY WOULD IT TAKE TO INVEST IN?

35. HOW MANY (BUYERS) PEOPLE ARE WILLING TO INVEST IN KAHOLAWE?
36. HOW LONG WILL THEY BE COMMITTED?
37. WHAT ARE WE WILLING TO (GIVE UP / SACRIFICE) TRADEOFF?

(d) (1996) (the " Pash " decision), " the KIRC must consider and provide for the "reasonable exercise " by Native Hawaiians (NH) of customarily and traditionally exercised at Kaho'olawe prior to November 1892.

38. For the past 20 years I have been gathering and fishing the island of Kaho'olawe, its waters and coastal shorelines. Prioritizing access purposes to specific locations on island have been very competitive with the involvement of state work projects using PKO personnel, safety / emergency resources and equipment . (radio / zodiac " EOD Escorts ") by " Consent Decree " with Navy.

(e) The KIRC may regulate the exercise of such rights in the interest of "safety" , resource sustainability, and the other purposes of the KIR enumerated in HRS Chapter 6 K. "

39. As a Native Hawaiian with PKO I am recognized with the Navy by "Consent Decree" as one of the PKO escorts responsible for the safety and liability of "guest accessing Kaho'olawe with the permission of the Navy. I am one of a few in the PKO that are knowledgeable of the trail systems through out the island as well as the entire coastal shoreline.

Navy documentation of every access my past 20 years on Kaho'olawe are for Hawaiian religious cultural purposes stabilizing the erosion of sacred sites and resources of Kanaloa , by implementing NH family traditions and beliefs passed on and taught traditionally from generation to generation only on Kaho'olawe .This supports the "spiritual cultural significance " of Kaho'olawe by Native Hawaiian self determination and initiatives to take their rightful leadership and responsibility of managing " Kaho'olawe and its resources as a Kino Lau of Kanaloa, and a living culture. "

40. In the PKO , Kauai has the best " safety and liability track record on Kaho'olawe. "

41. I also have gone and spent the most time at " Pu'u Moiwi " for religious purposes every access there bringing " Ho'okupu, " fish or marine resources, for " Ku and Kanaloa ."

42. I initiated the canoe as part of the " Lono I ka Makahiki " ceremony circuit, stopping the first time and every time there after at "Kamohio" fishing shrine to give " Ho'okupu " to Ku and Kanaloa for the subsistence from marine resources granted through the year especially " Makahiki ."

When Kamohio was " looted and desecrated " by "grave robbers , " sacred objects that I had carved from pohaku / stones along with other fishing implements were stolen.

At the documenting and investigation done by Michael Graves , Kehau Ahbad , and Rowland Reeves for the Kaho'olawe Island Reserve Commission (KIRC) , restoration and site stabilization was done by myself and Craig Neff. Ho'okupu of Moi caught with my throw net, opihi with limu picked were given.

In the mid 80s a " Ku'ula fish stone " that I found and carved at Hakioawa was requested for " Hui Alaloa O Makena , " by Leslie Kuloloio on a "Lono I ka Makahiki " access on Kaho'olawe. Uncle Harry Mitchell coming to "Makahiki" took the "Ku'ula stone" back to Keanae Maui and kept it at home instead of giving it to Leslie who was waiting for it , and to be kept at Makena.

Upon seeing the "Ku'ula stone at Uncle Harry's house a couple of years later on Maui, learning that Leslie had not gotten or arranged for it to be brought to Makena, I took it to Kauai and at the first chance brought it back to Hakioawa and , kept at "A'ia'i Ku'ula heiau". This is the "Ku'ula stone that was wrapped and buried in the bottom terrace stone wall at Kamohio doing "site stabilization and restoration with archaeologist mapping, photographing and documenting.

43. The koa canoe " Kealaikahiki" was recently burned in a fire on Maui, but religious access to these fishing shrines with "Ku'ula stone and Ki'i will continue. There are not many NH that continue to give Ho'okupu to these sacred sites . I am one of those " practitioners "for the past 20 years fishing and gathering marine resources, (kino lau of Kanaloa) specifically for religious purposes to acknowledge our ancestors ,kupuna, and families with traditional cultural respect.

44. Kaho'olawe will always be a "sacred , traditional , cultural , Pu'uhonua to the kupuna and families of Kauai.

45. I am willing and ready to live on KIR as a Native Hawaiian with 20 years of experience ,I am prepared for any type of employment or paid job / if available or being planned for. I am volunteering to work with enforcement of marine resources or KIRC projects on Kaho'olawe such as " Restoration Revegetation Projects", " Water Management Projects ", or Archaeological Site Stabilization Restoration Projects including the " Removal of ordnance / Clean - up.

I am committed to continue working on Kaho'olawe , applying my Hawaiian cultural occupation, knowledge and skills to implement a Native Hawaiian Sovereign Nation (entity) managing its sacred natural resources as required and stated in section 3.2 / 3.2.1 TRUST RESPONSIBILITY TO THE NATIVE HAWAIIAN NATION.