The Ilio’ulaokalani Coalition calls on all Native Hawaiians and residents of Hawai‘i concerned with the protection of our natural resources and cultural sites to join our convoy to Kukaniloko, the piko of O‘ahu, to demonstrate our opposition to the Stryker Brigade invasion and the destruction of our cultural sites and natural resources. Please come with a pono, respectful and dignified attitude, and bring ho’okupu to honor the ancestors. All halau hula are invited to present mele oli and hula celebrating wahi pana of O‘ahu, our ali‘i and the natural resources of our islands. Please bring water, hat or umbrella and food for yourself and to share. No alcohol or drugs.

Sponsored by ‘Ilio’ulaokalani Coalition, DMZ-Hawai‘i / Aloha ‘Aina, ‘Ohana Koa / NFIP, Aha Kukaniloko, Malama Makua a me Hui Malama o Makua, and AFSC Hawai‘i.

Contacts: Vicky at (808) 754-2301; Kaho‘onei at (808) 753-9773; Kyle at (808) 988-6266 or Terri at (808) 741-5015 for details.
Website: www.afschawaii.org/kuikapono05
Kūkanilokō: The Piko of O`ahu

Kūkanilokō means “to anchor the cry from within.” One of only two designated birthing sites for ali`i, it is considered to be one of the most sacred places in Hawai`i.

According to Samuel Kamakau, “Kūkanilokō was made by Nanakaoko and his wife Kahihihokalani as a place for the birth of their child Kapawa.” Kapawa was the first of many generations of ali`i who were born at Kūkanilokō.

Two lines of stones aligned to the north formed an entry way into the birthing site. There sat thirty-six chiefs who were sentinels over the birth. Kūkanilokō was the rock that the mother leaned against while supported by retainers and priests. According to Kamakau, “If a chiefess entered and leaned against Kūkanilokō and rested on the supports to hold up the thighs in observance of the Līlo`e kapu [the prescribed regulations for birthing], the child born in the presence of chiefs was called an ali`i, an a`kua, a wela – a chief, a god, a blaze of heat.”

After receiving the baby, the kahuna would immediately take the child to Ho`olonopahu heiau a short distance away where forty-eight ali`i ministered to the child and cut the navel cord. A kahuna would split a piece of bamboo between his teeth and use it to cut the umbilical cord, separating the mother from the child.

The Ku I Ka Pono 2005 convergence at Kūkanilokō, the piko of O`ahu, signifies the rebirth of a movement and a nation. It will be a celebration of Native Hawaiian sacred sites and a protest against the destruction of the land and cultural resources by the American military.

Chant for Kapawa

Kapawa, the chief of Wai`alua,
Was born at Kūkanilokō;
Wahiawa the site;
At Līhu`e the placenta,
At Ka`ala the navel cord,
At Kapakapuakea (Heiau) the caul,
At Koa`akea the umbilical cord;
The chief Kapawa was taken,
Taken upland (in lao) for laying away,
Taken to the sacred pali of the chiefs,
Kahilikī is the “Watchman” of Kaka`e;
Kapawā was the son of Kapawa,
A chiefly child of Wai`alua, O`ahu.

Aia i Honolulu

Aia i Honolulu ku`u pohaku
No Kakuhihewa ko`u haku ia
Malia o loa`a pono aku oe
Ma ka liihihi a`o pua Komela

Ohu`ou Halemano i ka lau lehua
Ua kanu na pua Kukanilokō
Maloko mai `oe me Li`a wahine
Ike kui ohelo `ai a ka manu

I luna no wau me lei lehua
Kamaile lau li`i i ka `a`a ka `ala
He ala ka maile lau li`i i ka maile lau li`i a o Ko`iah

Ua ahi ua wela mai ne loko
Ka hano ho`oheno a o Kuwili
He aku makou o mai `oe
No Kakuhihewa ko`u haku ia

He inoa no Kakuhihewa

There In Honolulu

There in Honolulu is my stone
For Kakuhihewa is my lord
You probably may be discovered
Among the petals of Camellia blossoms

Bedecked is Halemano
With lehua leaves
With flowers grown at Kukanilokō

Do come in with
Li`a wahine
To string ohelo berries well-liked by the birds

I was up yonder with lehua leis
And small leaf maile of Ka`ala
Fragrant indeed, the small leaf maile
The small leaf maile of Ko`iahi

There is a heat of desire that rises
To hear the appealing note of Kuwili’s flute
I call to you, , answer me
O Kakuhihewa, my chief

The name of Kakuhihewa
In 1893, the flagship of the American fleet supported the overthrow of Queen Lili‘uokalani's government. Since then, the US has increased military holdings in Hawai‘i, as a launching point for American ambitions in the Pacific and beyond. The U.S. military already controls 240,000 acres of land in Hawai‘i and 22.4% of the land on O‘ahu. 54% of the military’s land-holdings consist of stolen Hawaiian national lands (i.e. “ceded lands”).

The Military Occupies 1/4 of O‘ahu

MAKUA

The Army still bombs and contaminates Makua, breaking promises to the families that were evicted from the valley during World War II that the land would be returned after the war. The Army has recently released an environmental impact statement that calls for a dramatic increase in training at Makua. Comments on the Makua Environmental Impact Statement are due September 21, 2005. (See www.makuaes.com)

MILITARIZATION OF U.H.
The University of Hawai‘i is currently engaged in closed-door negotiations with the U.S. Navy to dramatically expand military research at UH Manoa, through the establishment of a University Affiliated Research Center (UARC) at UH. Secret military weapons related research of this sort is incompatible with a public university, especially UH with its motto: “Maluna ae o na lahui a pau ke ola o ke kanaka.” Above all nations is humanity. The UARC would undermine academic freedom and threaten environmental health. Secret chemical and biological weapons tests in the 1960s on O‘ahu and Hawai‘i and testing of Agent Orange, which resulted in the death of two UH workers and highly contaminated sites on Kauai are some examples of the dangers of military experiments without public accountability. The Navy UARC would be involved in research that affects marine mammals, the Nohili dunes on Kau‘a‘i, Haleakalā and Kihei on Maui, and Mauna Kea on Hawai‘i island.

AIRCRAFT CARRIER BATTLE GROUP

The Navy is considering home-porting an aircraft carrier battle group in Hawai‘i or Guam, which would expand Hawai‘i’s population by approximately 20,000 people, putting a strain on housing, jobs and public services and infrastructure. The Navy is considering taking back the recently released Barbers Point Naval Air Station in order to station the airwing that would accompany the aircraft carrier.

MILITARY SPY STATION

The military has plans to expand the Naval Computer and Telecommunications Area Master Station Pacific (NCTAMS) and relocate the National Security Agency’s Regional Security Operations Center to the new 115,500 sq ft facility. This expansion threatens the Ko‘olau foothills near Kukaniloko and oppose the Stryker expansion in Lihu‘e.

Opposition to the Stryker expansion has continued to grow including resolutions against the Strykers by the Association of Hawaiian Civic Clubs and the State Democratic Party. (See dmzhawaii.org)

On September 4, 2005, Kanaka Maoli and supporters will converge at Kukaniloko on the Leilehua plains to defend Kanaka Maoli sacred sites and oppose the militarization of the surrounding area. See www.afschawaii.org/kuikapono05 for more info.

Meanwhile, economic policies force more people into desperation and homelessness while tourism and militarism are granted more land and resources, and socially-disadvantaged youth are recruited aggressively to fight wars of expansion and domination. Additionally, the federalization of Hawaiian land and resources through the Akaka Bill threatens to facilitate the militarization and overdevelopment of our homeland.

E KU I KA PONO!
The life of the land is our responsibility, so join the movement to defend the ‘aina and the people of this ‘aina. 1. No military expansion! 2. Clean up, restore and return the ‘aina. 3. End Hawai‘i’s dependency on military spending by redirecting funds to environmental clean up and community based economic alternatives based on human needs. 4. The military must pay just compensation for its use and damage to Hawaiian lands.

Opposition to the new 115,500 sq ft facil
Chronology of Militarization and Resistance in Hawai‘i Nei

1873
General John M. Schofield and Colonel Burton S. Alexander visit Hawaii with the intention of locating a natural harbor to be used as a naval port. When arriving at Ke Awaalua o Pu‘u‘aloa, now Pearl Harbor, he concludes, “It is the key to the Central Pacific Ocean . . . the gem of these islands.”

1897
The Navy stops bombing of Kaho‘olawe.

1898
Under the second Treaty of Reciprocity, which haole (white) business leaders backed, the U.S. is granted exclusive use of Pearl Harbor, which is met by protest. Haole settlers and business owners stage a coup d‘état with the help of U.S. troops and force King Kalakaua to sign the “Bayonet Constitution” that disenfranchises the majority of Kanaka Maoli and non-white immigrants.

1990
The Army demands an Environmental Impact Statement (EIS) for its use of the valley. The Army refuses at first, claiming its training has no significant impact on the area.

1996
Over 200 houseless families are swept off Makua beach. Some are arrested for refusing to move.

1997
Halau hula and thousands of Kanaka Maoli and allies occupy and hold a vigil in the State Capitol and defeat Senate Bill 8 which would have restricted traditional gathering rights. ‘Ilio‘ulakalani Coalition is born.

Marine amphibious landings at Makua are blocked by community protest.

1999
Mālama Mākuʻa sues the Army demanding an Environmental Impact Statement (EIS) for its use of the valley.

2000
The Army issues a full EIS. Begin clearance of unexploded ordnance in 1/3 of the valley, and allow cultural access to Makua.

2003
The community protests block Marine Corps plans to conduct “jungle warfare” training in Waikane.

2004
Three native Hawaiian groups, ‘Ilio‘ulakalani, Na Imi Pono, and Kipuka file a lawsuit against the Army for failing to complete a sufficient environmental impact statement for the Stryker Brigade.

2005
Kipuka and other Kanaka Maoli youth organize an overnight vigil at Iolani Palace and a march to the Federal Court.

2016
The Save UH / Stop UARC Coalition occupies the UH President’s office in Bachman Hall for a week and draws international attention to the threat of a Navy research center. The Board of Regents decision is deferred until the fall.

2022
The Army releases its draft EIS for Makua, which describes “significant and unmitigable” impacts and expanded training scenarios.

Ku I Ka Pono 2005 - the hauʻaiki to Kukaniloko.

KU‘E I KA NOHO HEWA MA HAWAI‘I NEI

In the late afternoon of January 17, 1893, as Queen Lili‘uokalani issued her formal protest against the illegal overthrow of her constitutional government, she was confronted by the armed force of the United States, assembled in a threatening storm from the decks of the U.S. naval cruiser Boston. She yielded her authority under protest, to avoid the spilling of her people’s blood in a battle with the American forces.

In the ensuing one hundred and eleven years, the United States has amassed an even greater force in Hawaii, with more than 245,000 acres of our homeland occupied by the military, including one-quarter of the island of Oahu. The land used by the military is the national lands of our sovereign heritage, to which we have never ceded our irrevocable obligation to guard and protect this land, and to ensure the health and well-being of our families and neighbors.

It is thus for the life of our land, and for the health of our people, that we, the signatories below, together speak with one voice in calling for a moratorium on military expansion in Hawaii Nei, unless otherwise freely agreed upon by the peoples concerned. 1

The litany of names of burial sites, waahi pana, and one hanau which are directly affected by the military includes the sacred peaks of Mauna Kea, Haleakalā, Kaala, Kalena, and Kokeʻe; the fishing sanctuaries of Puuolau, Waaimomi, and Nuupia; the sands of Waimanalo and Nohilii; the valleys of Kahaauki, Makua, Lualualei, Kawaiiola, and Waikane; the peninsulas of Mokapu and Kalaʻeʻaloa; the plains of Pohakuloa and Leilehua; and the mo‘o of Kahoolawe and Kaula-i-ke-kai.

Aina is at the heart of our lives as the people of this land, the people who have lived in this place since time immemorial, and who love the land as one of our own blood and family. We have a permanent and irrevocable obligation to guard and protect this land, and to ensure the health and well-being of our families and neighbors.

1 Article 28 of the Draft Declaration on the Rights of Indigenous Peoples specifies that “military activities shall not take place in the lands and territories of indigenous peoples, unless otherwise freely agreed upon by the peoples concerned.”

[Background: The Moratorium on Military Expansion in Hawaii Nei has been signed by participants of the Native Hawaiian Coalition and other concerned individuals and organizations. To join in support for a Moratorium, please email info@dmozhawaii.org]