

Opening Prayer for the Hula Pahu

Ke akua uwalo i ka la'i e,  
E hea wale ana iluna o Puaa-  
hulu-nui,  
Ke akua pee i ka lau kiele,

O'u makua i kui lei,

E kui no oe a e lei no makou a.

The god who shouts aloud in the calm,  
Is calling from the heights of Puaa-  
hulu-nui,  
This is the god that conceals himself  
amidst the kiele leaves,  
Who strung the wreaths (of honor) for  
our forefathers to wear.  
String us wreaths that we, too, may wear.

Kalani Kamanomano

Eia o Kalani ka-manomano  
Ka manomano heke o ke kapu,  
Ka honu peekua wakawaka,  
Pipii ka unahi ma ke kua,  
Hiolo ka unahi ma ke alo,  
Ma ka maha opi o Kalani,  
Kalani ka hiapo, kama kapu,

Hanau mua o Hawaii,  
Ka ilio nukea ma ka lani,  
Eia la ke o nei.

Here is our chief, our sacred one,  
He of the strictest kapus.  
A turtle with a horny shelled back,  
With scales up the back,  
Scales down the front,  
Close to his wrinkled jowl.  
The chiefess is his first-born child,  
a sacred child,  
First-born chiefess in Hawaii,  
A white-fanged dog in the heavens,  
We sing of her always.

This hula chant was said to have been composed by a god. This is the legend to which it belongs:

A beautiful young, kapu chiefess of Kauai was noticed to be continuously drowsy all day and when night fell, she was eager to retire into her private sleeping house and go to sleep.

Her father questioned her, but finding no satisfactory answer, consulted his kahunas. They told him she was in love with a sea god and that if he wished to see him for himself to set guards at intervals from her house to the shore. These guards were to maintain a perfect silence and when the god left just before the break of dawn, to gesture to the next one farther on when he had passed.

The chief and his kahunas were on the shore to see which form he would take before going out to sea.

Just before the dawn, a hand was seen to move to one side the mat that covered the doorway of the chiefess' sleeping house and a handsome youth emerged. He walked quickly to the beach and there he vanished. As he passed, a guard signaled by gesturing to the next guard that he was going that way.

The watching chief saw the youth vanish among the vines that grew over the sand and soon a huge, scaly and thick shelled turtle was seen to move toward the sea and swim away.

The following night the chiefess waited in vain for her loved. He did not come in person but instead he appeared to her in a dream and said, "You will never see me any more for I was seen by many eyes when I left you last night. When our child is born name her Honu (Turtle) for me. Listen, this is the name chant that you must sing for her and for her descendants, for she is both of divine and royal rank." This is how the chant "Kalani kamanomano" came into being.

The hula pahu was and is a hula of dignity and never danced for the pleasure of a ribald crowd.

Kamakau, in his story of Kamehameha I, tells of Kaahumanu's rank and of her descent from the high chiefs of Hawaii, Maui, Oahu, and Kauai and ends it with this phrase, "He honu peekua wakawaka o Kaahumanu," (a thick shelled turtle was Kaahumanu) or in other words, a descendant of this turtle god.

In the olden days the priests scanned the sky for signs and omens, and if the ever-changing clouds assumed the shape of a dog with bared fangs facing the land with tail on the seaward side, it foretold the coming of invaders that would slaughter and abuse the people, but if the dog-shaped cloud faced the sea with fangs bared, then the inhabitants, under the leadership of their

chiefs, would be able to repel and defeat any invaders that dared to attempt an invasion. "A white-fanged dog," signified protection and ability to protect one's own land and people.

# There's high life in the

By Horace Sutton  
Special to The Advertiser

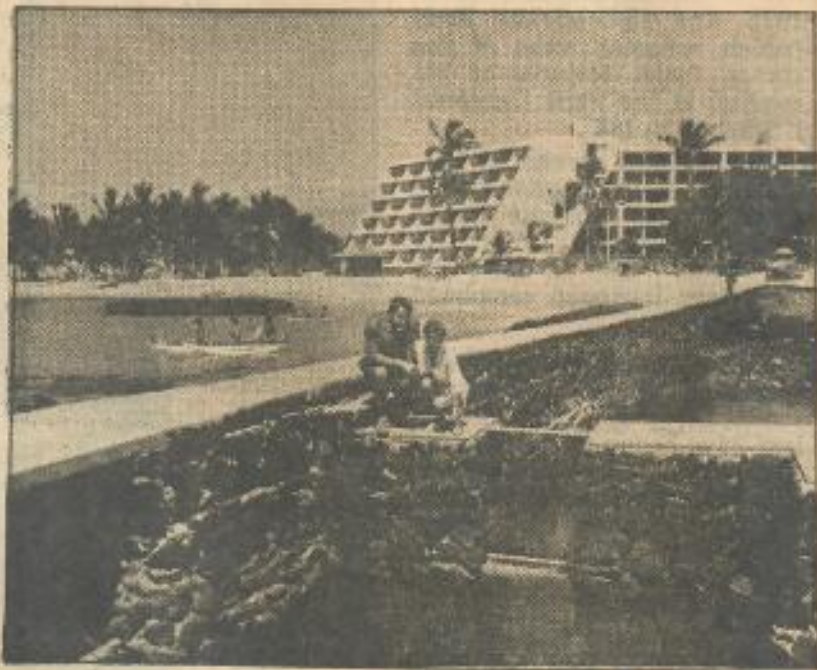
**KAWAIHAE**, Hawaii — It may be some time before tourists will be traipsing around the moon. That news need not come as a disappointment to the itchy traveler. There is at least one alternative.

On this planet there is no trip more startling than to fly off from Los Angeles on a United Airlines gas bird and land five hours later in the stark lava fields that stretch in all directions from the Keahole Airport on the Big Island of Hawaii.

Great outcroppings of chocolate-hued lava stretch wall-to-wall for endless miles along the west coast of this newest of the Hawaiian Islands. It was here that Hawaiian kings came to spend their summers and here that they maintained a vast network of fish ponds that were off-limits to commoners. Off-limits meant off with the head of any transgressor.

The Hawaiian kings etched a rough-hewn path stretching for 32 miles across the carpet of lava. Loose lava was piled along the edges of the trail to keep horses and pack animals on course. They called it the Mamalohoa, or King's Trail, and it exists to this day as does a seaside fishermen's pathway.

Modern man has built a boulevard through this lava expanse and named it Queen Kaahumanu Highway. In the wayfarer's unquenchable quest to be remembered, graffiti mark the shoulders of the highway for nearly 30 miles —



Ancient fish ponds used by Hawaiian royalty are still in use alongside the elegant new Mauna Lani resort, built atop prehistoric lava fields on the Kohala Coast of Hawaii's Big Island.

placed there in white stones that stand out against the deep-hued lava. "Dickie and Donna Tyson," they proclaim, and "Craig Loves Shawna," as well as "Welcome Home Bobbie, Didi and Kalehua."

Even more incredibly, modern man has chosen this site, of all places, to plant a string of luxury resorts, built in, around and on top of the volcanic spew. Indeed, it would be hard to find a more shining splendor than the newest of these playgrounds, the Mauna Lani Bay Hotel, which opened on the Kohala Coast last year.

Twenty miles north of the

Kona Airport, it is an oasis of opulence fashioned out of the prehistoric Kaniku lava flow. Its gentle curve of white sand

# lava on the Big Island

beach ends where the ancient fish ponds begin. They still function, and are being dredged and further restored until they will once more serve as natural storehouses for Hawaiian fish swept in from the sea by the currents.

From the porte-cochere of this 350-room extravaganza, a blue-tiled runway reaches into a vast atrium where a double stairway, flanked by twin four-tiered cascades, descends to a cocktail lounge that appears to float in a dark lagoon. Full-sized palm trees shade the tables and the call of birds mingles with the strumming of Hawaiian guitars at tea time.

This preserve, called Kalahui-pua'a, was the private hideaway of Francis H. I'i Brown, a Hawaiian sportsman and golf champion who consorted with Bing Crosby, Errol Flynn and Bob Hope, as big photo murals on the clubhouse wall attest. His friend of many years, Winona Love, swam often at a secluded spring-fed pool which Francis had edged with concrete. It exists today deep in the lava fields, a 20-minute

walk from the hotel's own colorful man-made pool.

The golf course, named for Brown, is a spectacular achievement, created as it was from different types of black and brown lava which were crushed and sifted. Top soil was poured on top and the grass seeded. Now the hazards aren't only water (the Pacific Ocean on No. 6) but sudden bunkers of lava that have been left intact. When you're in the rough here you are looking for your ball on the surface of the moon.

Is this fanciful pleasure-land an American creation? Not on today's tintype. Its main investor is the Tokyu Group, a Japanese conglomerate with 75,000 employees and annual receipts of more than \$3 billion. Its chairman, Noboru Gotoh, was a friend of Francis Brown's, whose nephew is president of the resort's Hawaiian board.

Mauna Lani is just six miles south of the Mauna Kea Beach Hotel, which Laurance Rockefeller opened in 1965. Mauna Kea has grown from 154 rooms to more than 300, and is owned now by United Airlines and run

by its affiliated company, Westin Hotels.

Two and a half years ago an American group opened a 543-room Sheraton Hotel on the other side of Mauna Lani. More sedate than stylish, it attracts incentive groups and large parties who pay from \$85 to \$200 per room without meals to disport on this 31,000-acre preserve. The King's Trail runs right alongside its two golf courses.

Anyone who wants to live in the lava, Hawaiian style — or reasonable facsimile thereof — might look in at Kona Village Resort, not far from the airport. Here the customers live in thatched-roof cottages with fridge and coffee-maker. There are no keys on the doors. If you don't want to be disturbed you put a coconut in front of your doorway. There are convenient ice chests planted along the pathways. But there is no room service, no telephone, no TV, and no radio. If you bring your own ghetto box please keep it turned off. Listen to the bird song, the management suggests.

### Honu Rises

Scaled, great limbs stretching from the  
Blue-black deep, shining ebony  
Layer upon layer of stone-hard shell

Sea bursts into mad turbulence  
Peaks climb to rolling skyforms  
An ancient back arches higher

Banded, crossed, leaping steams  
From the depths. The old She-Turtle  
Boiling up for the birning

Upon her arched shell myriads dwell  
From her beak, blow-holes steam free  
Clawed feet and legs claw the ocean under

Buoyed, she rides surf to shore  
Beaches, marching inland, beyond high tide  
Earth clawed aside, the nest made, eggs laid

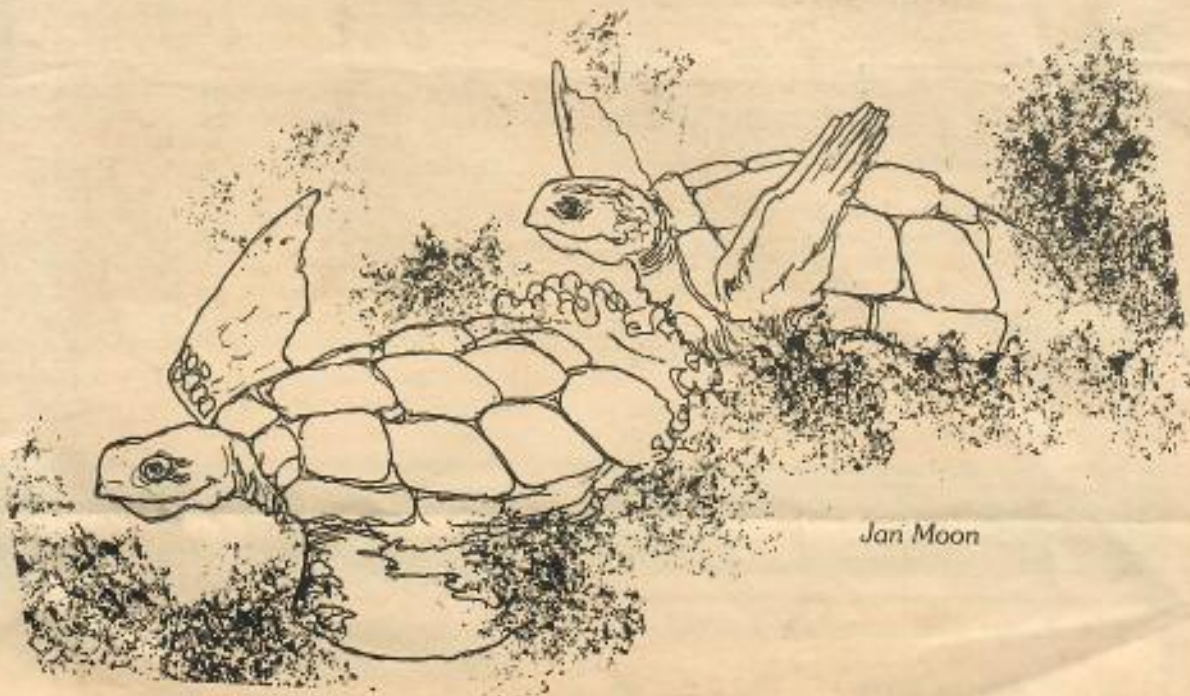
Abandoned, the young must survive  
Sun and predator birds, run or die.  
An ocean closes over a mountain.

Hatched, young turtles race for the sea  
Race for the sea or be devoured  
Some few survive, mangled flesh of sacrifice

Peaks, suddenly climb to rolled back skies  
New islands, new land rising  
The land lives. The turtle lives.

Aelbert Aehegma

(This poem appears in "Turtle Dance")



Jan Moon

'AINA • NATIVE HAWAIIAN RIGHTS

# Family resumes fishing tradition

## Permit allows limited use of state preserve

By Edwin Tanji

ADVERTISER MAUI COUNTY BUREAU

**A**s his 12-year-old son scampered across the rugged a'a lava, tracking a school of fish in the shallow bay below, an exasperated Kalei Luuwai yelled: "No, Joey — you're doing it all wrong already! Get back! Don't let them see you!"

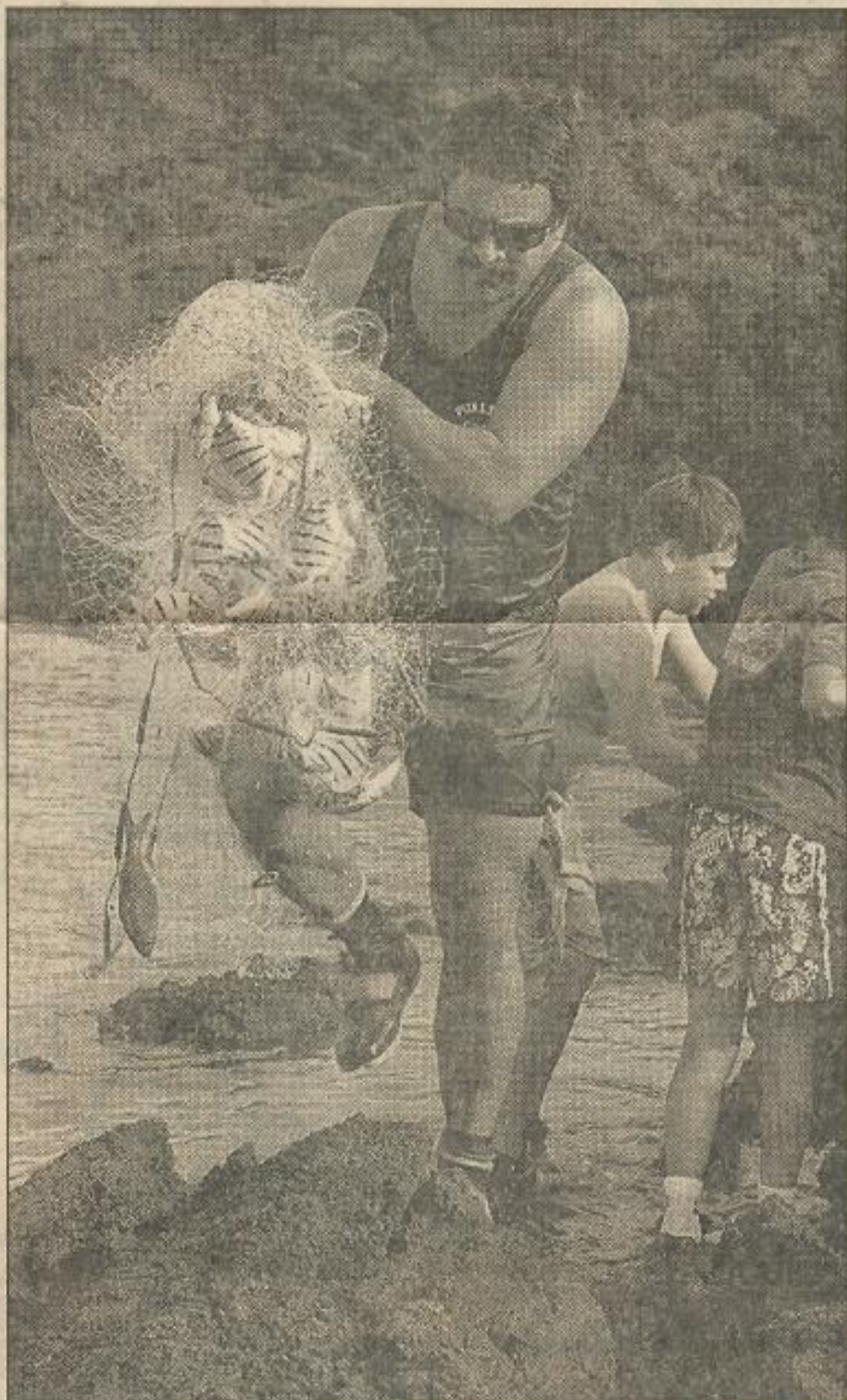
"That's why we have to come here and show them how to fish," he said.

It was no simple day at the beach for Kalei, his uncle Rudy "Boogie" Luuwai and the five children they brought with them to Kanahena Point in the Ahihi Bay-Cape Kinau Natural Area Reserve.

Yesterday was the first time the Luuwai family went into the reserve under a permit that allows them to catch fish, crabs and octopuses and gather limu and opihi, to exercise a traditional fishing right and to instruct their children in those rights.

They are allowed to use throw nets, handlines, spears or tools for prying opihi off the rocks. While they exercised their right to show their children how to fish, they also committed themselves to protecting the resources by limiting and reporting their catch.

Kalei admitted the lava coastline was attractive because fishing has been banned for 26 years. With two throws of his net, he hauled in more than 50 manini and ahole, allowing



EDWIN TANJI • The Honolulu Advertiser

Kalei Luuwai's net is full of fish gathered from Kanahena Point, part of a nature preserve on Maui. Luuwai's family received permission from the state to fish there.

See RIGHTS, A25

A21  
T.H.A.

# Rights: Allowance made for tradition

FROM PAGE A21

his son and young cousins to select the largest while releasing the rest.

The training might take some time.

After hauling out a load from the throw net, Joey Luuwai happily exclaimed, "Now, that was fun!" But he's not yet ready to make the throw himself.

"The net's too big for him," Kalei said. "My grandfather used to teach me. He would throw a bunch of slippers in the yard, and we had to throw the net over the slippers."

"Eventually, they're going to be the ones teaching the next generation," Boogie said. "Not me."

Being back on the rough lava flows inspired memories of past family fishing trips.

"The last time I came in here, we brought my grandma (Angeline Luuwai) in. We came in with a boat, set up on the beach. It was great," Kalei said.

But that was before 1973, when the state designated Ahihi Bay-Cape Kinau as a 2,045-acre reserve to protect a pristine natural area. No one was allowed to remove fish, plants or rocks.

## Lots more fish now

Although poaching occurs regularly, most people respect the reserve, and the fish population has bloomed.

The silver ahoie snagged in Kalei's net measured almost a foot long, a size rarely found elsewhere in Hawaii's nearshore waters.

The Luuwais' one-year permit allows them to fish in the reserve only four times, but Kalei and Boogie said they had no problem agreeing to the limit. They said they need to protect the resources as well, so their grandchildren will know what Hawaii's ocean can provide just as they learned from their grandparents.

Boogie said his great-grandparents, John and Kamaka Kukahiko, lived at Makena, fished there and taught their children how to fish there.

into a quagmire of issues involving restrictions on fishing gear, commercial versus recreational versus subsistence, size limits, seasonal bans and enforcement.

"It's all about allocation. There are only so many fishes and the population will recover only so fast, so if you're going to protect the resource, you can allocate only so many people to have access to the resource. But how do you decide who?" Hau said.

Kalei said it should be possible to create more reserves or conserva-

tion districts where fishing is prohibited. Hawaiians living in those areas still should be able to claim traditional rights, he said. But for non-Hawaiians who have no claim to traditional rights, there would be no options.

"Where do you start? Where do you stop?" he said. "It's like the haves and the have-nots," Boogie said.

"Hawaiians have (traditional rights). How do you accommodate the have-nots? It's tough. How do you do that?"

Their generations-long tradition of fishing in the area was interrupted by the designation of the reserve. But in 1997, Boogie and his brother, Bobby, filed an application for a permit to fish in the reserve based on a provision in the rules that recognizes native Hawaiian gathering rights.

After two years of discussion and review, a one-year permit was granted last October.

The family was accompanied yesterday by state aquatics biologist Skippy Hau and enforcement officer Marc Miyakawa. Although the state officials were to enforce the limits on the permit, Miyakawa said he also was responsible for explaining to other people that the Luuwais had a special permit for the fishing activity.

"These guys are not going outside their permit. It took them too long to get it," Miyakawa said.

Boogie said he has been questioned by others over his claim to a right to fish in a reserve. With other Hawaiians, he said, "I tell them they can do what we did. Trace your genealogy, apply for a permit."

But that doesn't deal with the issue that the Luuwais can claim a right to fish in an area that has been closed to the rest of the public for more than 26 years. It allows them a privilege to a prime resource.

#### **Other controls considered**

Hau noted that the state has experimented with a kapu system in Waikiki, where fishing is banned for a year and then opened for a year. But there is an overload when fishing is opened again, he said.

"The population builds up when it's closed. But as soon as it's opened again, the fishing just knocks it back down again," he said.

Protection of fish resources runs

# More About Poaching

by Bill Kiser

■ In the February issue, I made mention of the fact that much of the local poaching problem is due to ineffectual enforcement by the courts. Poaching, in short, flourishes because it's profitable. The Hawaii Division of Fish and Game publishes an annual report that includes, among other things, a breakdown of the fiscal year's record of citations and arrests, and disposition of cases by the courts. The following table is a partial breakdown of case dispositions for the past three fiscal years.

State of Hawaii		
Fiscal Year	1976/77	1975/76
Number of Cases	654	789
*pending & juvenile dismissed	185	178
convictions	72	81
bail forfeiture	113	199
Number of fines	284	330
suspended fines/sentences	47	101
split fines	54	76
public service	6	19
	6	3
Total \$ of fines	\$1185.00	\$3350.00
Average \$ per fine	\$ 25.21	\$ 33.17
Average \$ per forfeiture	\$ 22.57	\$ 24.14
Risk factor (Total \$ fines & forfeiture) Total # of cases	\$ 11.61	\$ 14.34

\*Includes cases carried over from the previous fiscal year.

Now, let's make a very liberal assumption, and say for the sake of argument that the Fish & Game wardens manage to apprehend 50% of all violators. The risk factor becomes something around five dollars and eighty cents. Have you taken a look at the price of fish in the market lately? Still think it doesn't pay?

Compare this with the 1976 figures compiled by the Alaska Division of Fish and Wildlife Protection (Alaska operates on a calendar year). A total of 1,957 arrests were made, net fines amounted to \$237,081, for an average of \$121.15 per fine. But perhaps what's most important, fines are assessed according to the severity of the offense. Last year, for example, eight men in a tour group were fined a total of \$2400.00 and lost all their fishing gear for illegally taking salmon on a closed stream. The judge refused to buy their story that they thought they were catching rainbow trout. In another case, a hunter was fined \$500 and spent 15 days in jail, while his guide was fined \$500, spent 30 days in jail, and forfeited his \$45,000 Cessna aircraft to the State. This was for taking a moose on the same day that he had flown in to the hunting area (you're supposed to wait 24 hours). Compare this to the slap on the wrist that was administered to the commercial fishermen who blatantly (and illegally) netted schools of fish right out from under the noses of hook and line anglers just off the Pokai Bay breakwater a few months back. At the risk of being accused of beating a dead horse, I'll reiterate one last time — Poaching flourishes because it's profitable. And as long as those who are being paid to uphold the law allow it to continue being profitable, the rest of us will be the final losers.

MAY 1978

HAWAII FISHING  
NEWS



# Lessons to Learn from Niihau

By the Rev. Abraham K. Akaka

Pastor, Kawaiaha'o Church

WITH ALL DUE respect and aloha for our state Department of Education, it was with mixed emotions that I read reports of a recent visit to Niihau and its school, and felt two assumptions implicit in the article: (1) that Niihau's children, teacher, people and the Robinson family have much to learn from the outside world; and (2) that the outside world has little or nothing to learn from Niihau and its people. There is a trace of arrogance that came across to me that was both disturbing and a little amusing.

On Niihau there is no jail, police, locked doors, guns, crime, little if any drug abuse and mental illness, 100 percent voter turnout, no people and institutions hanging on the brink of moral and material bankruptcy. Is it not the better part of wisdom to pause and ask: Who has the superior lifestyle, society and school? Niihau or Honolulu? Who should be learning from whom?

It is on the side of prudence and wisdom to heed the advice of the mechanic to his apprentice: "If it ain't broke, don't fix it." And we might add: Find out what is right about Niihau and use that knowledge to fix what is really broken in the outside world.

We on the outside of Niihau are part of a world whose political, economic and social systems are fragile and in many places broken.

Our leaders and many of us are highly educated, speak fluent Reaganese, Brezhnevese, Beginese, Arafese, Computereese, Robotese, Secularese, Religiese, Legalese, etc.

We are people who sell and buy at Armaments Supermarkets as nonchalantly as wives shop at food markets.

And with all our education, we have brought mankind and our planet into the greatest peril of and anxiety about extinction in history.

What needs fixing and direction? Niihau or this wild running outside world?

I BEGAN MY MINISTRY in 1943 at Waimea, Kauai. Dear ones from Niihau came to Kauai to shop, worship, hoolauna, (visit) with relatives and friends. I will always cherish the memory of beautiful people and times singing, worshipping, eating, and visiting with the Kanaheles, Kahales, Kaohelauiis, Kaleohanos, Wailiulas, and others — times when I was refreshed and strengthened by their deep Christian faith and integrity, their childlike purity of heart and life.

The keikis (children) of Niihau who wished for schooling beyond the offerings of their Niihau School went to Waimea High School and Kamehameha Schools. Young people and families of Niihau were and are free to leave the Island if they wish, and to make their lives in the outside world.

Moe Keala, musician; Moses Keale, OHA trustee; Kanahele, art critic, are examples. They are neither prevented from leaving nor urged to leave. I found them free

*The privately owned Island is free from crime and tension. Honolulu and the world should have it so good, although the Department of Education found schooling deficient.*

to choose the course they wanted. But in all of our Niihau folk is a deep love for their Island.

When I was pastor of the Waimea Hawaiian Church on Kauai in 1943, Mama Kahale of Niihau brought her new baby to me for baptism. When I asked her the name of her baby, she said: "Kuleialohaikaainamalihini." I was puzzled by the name which means: "My beloved lei in the foreign land." When I asked her to explain, she said that her first-born child had been brought to Kauai for medical treatment, had died, and was buried on Kauai.



Abraham K. Akaka

Even Kauai was a foreign land to her.

THE ROBINSON FAMILY deserves great gratitude for their faithfulness, courage and love in fulfilling the responsibility given to them by King Kalakaua more than a century ago when he said: "My people will be yours. You will be their chiefs (responsible for their well-being). They will work for you and serve you according to the laws and customs of the king."

The Robinsons have placed humanitarian considerations above economic ones. There have been many bad years when the price of wool, cattle, and other products earned returns on investment that were below cost of production.

I wonder if many of Fortune's all 500 corporations would have done the same, or just written off the "project" as a non-earner.

Since King Kalakaua sold Niihau to Elizabeth Sinclair and her family a century ago, the Sinclair-Robinson family has with great respect and affection spoken only the Hawaiian language to their people.

Said Valdemar Knudsen, who married Annie Sinclair, daughter of Elizabeth, when he was courting Annie on Niihau: "They are a wonderful race, superior to us in many ways. It never occurs to them to 'tolerate' us. After all we are the malihinis, the haoles. We have come in and taken over leadership of them. And they do not mind, as long as we are just and fair."

If anyone wants to see a truly beautiful face, look into Niihau eyes. You will see a purity of soul in which there is no guile or greed, racist intolerance or hate or fear, but only great love and acceptance. That Niihau face speaks of the love and wholeness that most of us wish we could achieve.

While we know that no one is perfect, and that even Niihau is open to improvement, I hope that our Department of Education will be very humble, loving and gentle on this one, so try to find out what Niihau would like, not impose.

Let us try very hard to be sure that we are not trying to fix what ain't broke. Niihau is the last spot of native purity Hawaii has left. We all share responsibility for its preservation and perpetuation.

Aloha to all our beloved on Niihau, in our Department of Education, and you, who take the time to ponder this point of view about Niihau. God's love enfold you.

■ The ancient Hawaiians divided their land so that parcels extended from the mountain to the outer edge of the reef. The ocean was relied upon as a highway, a playground and as the main source of food. The majority of the population's protein came from i'a or marine life, with only a small amount coming from the animals of the land. Fish was the favorite food of the early Hawaiians; they ate everything that was edible from the sea.

In those olden days, everyone from the keiki to the kupuna fished, either as play, as sport, or as work. The keiki played in tide pools, catching crabs and pipipi, learning the ways of fishing by imitating their elders; the ali'i made a great sporting event of fishing for the man-eating shark, Niuhi and wahine spent days wading on the reef collecting fish and limu in calabashes. In old Hawaii fishing was a way of life.

It is hard for us to comprehend today that these early Hawaiians fed a population of well over 200,000 persons with the food they harvested from the sea.

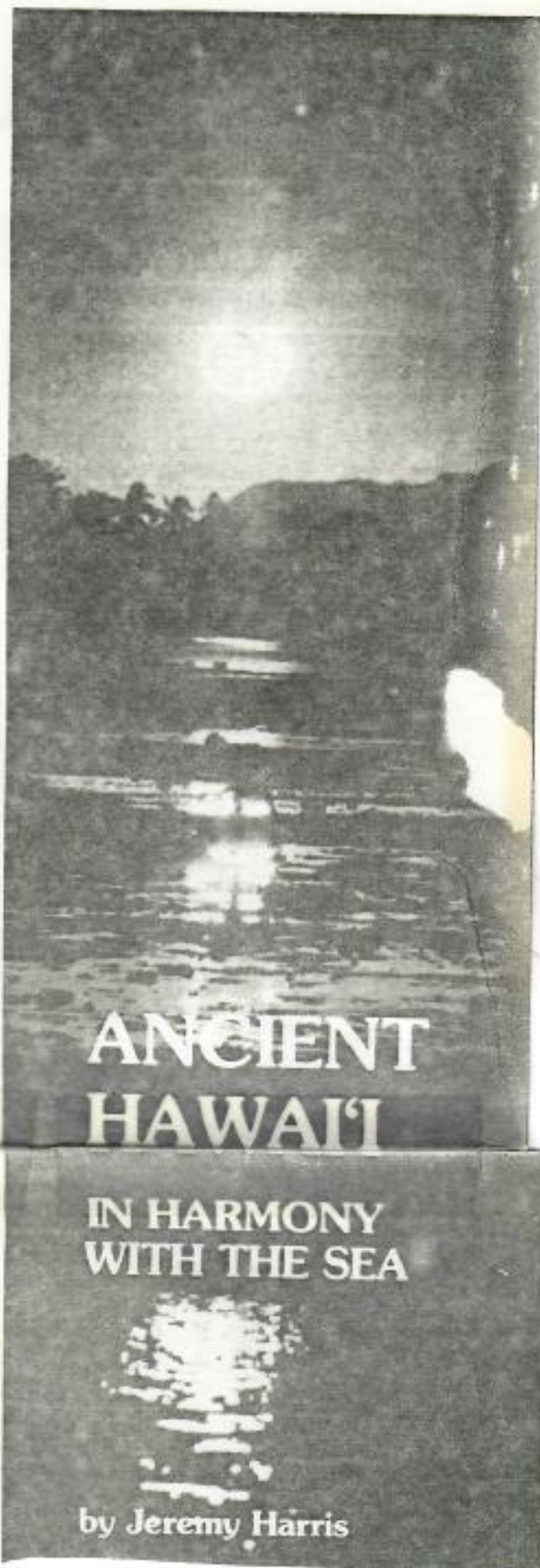
The Hawaiians' relationship with the sea and the i'a was also a spiritual one. They worshipped Ku'ulakai, the god of fishing, and erected fishing shrines or ko'a along the shore. In addition to Ku'ulakai, fishermen also had personal fishing gods called 'aumakua. The 'aumakua usually took the form of a specific plant or animal such as a shark or an eel. A fisherman would give prayer and tribute to his 'aumakua and offer his first fish to the god at the simple ko'a shrine.

In important ceremonies, priests offered certain fish to the gods. Red and white fish were used most frequently. Since all land animals had counterparts in the sea, the fish that were the sea equivalent of pigs, called pua'a-o-kai, were offered to secure the gods' favor.

Before the coming of the Europeans to Hawaii, there was an abundance of fish resources in the surrounding sea. Although we will never know how rich these resources actually were, the few reports we have from those times indicate that there was an enormous supply of seafood. Some records report of feasts with tens of thousands of fish. Others tell of hundreds of aku being caught in a single day with the bait from one small malau or live bait canoe. Still others report of net fishing expeditions that would fill as many as twenty canoes with fish; sometimes fish supplies were so plentiful that they were fed to pigs and dogs, or used as fuel for the fire.

The question we must ask is, "How were the Hawaiians able to continually harvest so many fish, generation after generation, and feed such a large population?" The answer—the Hawaiians had a thorough knowledge of the sea and its living resources, and they knew exactly how to manage those resources.

In old Hawaii, the experts of fishing were the po'olawai'a or professional fishermen. A po'olawai'a could be a chief or a commoner, but in either case he was a man of great knowledge and was highly respected. With knowledge covering all aspects of fishing, such as gear manufacture, fishing techniques, fish behavior, spawning cycles, schooling behavior, and sea bird and ocean state interpretation, the po'olawai'a was extremely important to the ohana. Since nothing was written, the knowledge of the po'olawai'a was handed down verbally and through personal instruction to his apprentice, whom he chose very carefully. Each new po'olawai'a would learn new things about the sea and the fish from personal experience, and so the body of knowledge would grow.



## ANCIENT HAWAII

IN HARMONY  
WITH THE SEA

by Jeremy Harris

**THE EARLY HAWAIIANS, LIVING ON ISLANDS BORN FROM THE SEA, EXISTED IN PERFECT HARMONY WITH THE OCEAN THAT SURROUNDED THEM. IN OLD HAWAII, MOST OF THE PEOPLE LIVED ALONG THE COAST AND WERE IN CONSTANT TOUCH WITH THE SEA. THEY WERE EXCELLENT SWIMMERS, NAVIGATORS, & FISHERMEN.**

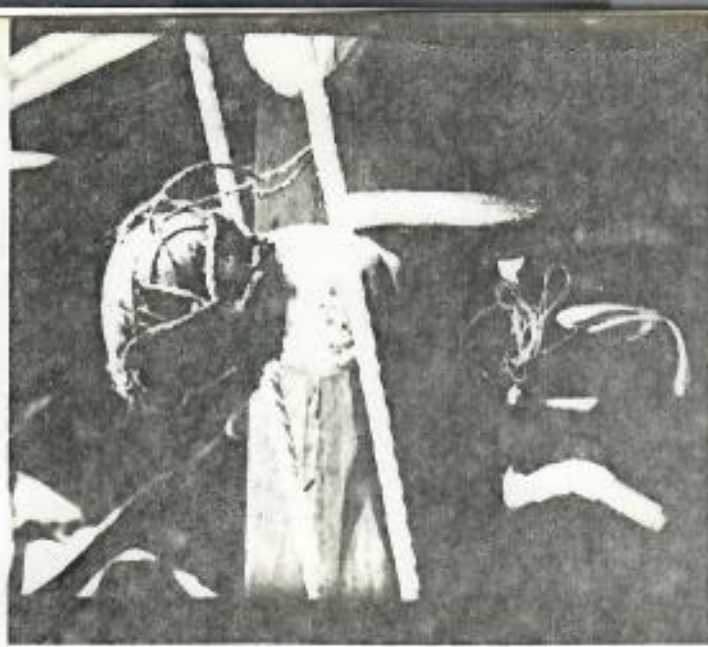


areas of the world, where societies could expand into new regions, and leave behind them exhausted and despoiled resources, the Hawaiians had to develop management and conservation practices that recycled and renewed their finite resources. As a result, the Hawaiian culture produced a body of conservation ethics hundreds of years before the western world.

What then has happened to our marine resources here in Hawaii, once providing food for over 200,000 now scarcely enough to provide sport for recreational fishermen?

The over-harvesting and destruction need not continue. Our waters once again can be plentiful with fish, and we can hand down to our keiki a rich and well managed resource.

To do this we must regain the conservation ethics of the old Hawaiians. We must carefully obey the fishing laws of the land and develop new and better laws as our



#### REPLICAS OF ANCIENT FISHING ARTIFACTS

These replicas of ancient Hawaiian fishing artifacts were crafted by the crew of the Ho Kule'a. The three knives (right, left, and center) are made from shark's teeth and koa, while the fishing lure (right center) is crafted from the jaw bone and tail hair of a pig, and mother of pearl. The artifacts are carried in the gourd container above.

#### STONE QUARRY, KILAUEA, KAUAI

(LEFT) The destruction and over harvesting of Hawaii's marine resources need not continue. Hawaii's people can regain the conservation ethics of ancient Hawaii and hand down to tomorrow's keiki a rich and well-managed resource.

knowledge grows, for it is these laws that represent today's kapu system.

If you are interested in learning more about Hawaii's marine life and its conservation and management, *Native Use of Fish in Hawaii* by Margaret Titcomb is an excellent book.

Illustration: Alan Tanaka



**SEA GRANT  
MARINE ADVISORY PROGRAM  
UNIVERSITY OF HAWAII**

The Hawaiian's thorough knowledge of the sea life was one factor that enabled them to harvest so much from the sea. The real secret of their success, however, was that they applied their extensive knowledge to the management of the islands' fish resources. The early Hawaiians were the great conservationists!

In old Hawaii, the conservation of marine resources was acknowledged as the will of the chiefs as well as the will of the gods. The Hawaiians recognized that all sea life was a resource that had to be carefully managed and conserved. To do this, they developed a complex kapu and mores system concerning the harvesting of i'a. One type of kapu regulated the amount of fish and the size of the catch that a fisherman should take. Recognizing that there was a limit to the amount of fish that could be taken from an area before it was no longer productive, fishermen often would enrich a fishing hole by spreading pumpkin or sweet potato in the water to enlarge and fatten the stocks. Then, when the hole was fished, only a few fish were taken at a time to make certain the resource was not over-harvested and destroyed.

Other kapu prohibited the taking of certain fish during their spawning season. Fish such as 'opelu, aku, mullet, and squid (mollusk) each were made kapu during their spawning seasons until their young had been born.

In some cases, whole areas were managed by the Hawaiians. It is reported that in Ka'u, for example, the inshore reef area was kapu during the winter while the deep-sea was open for fishing. During the summer, the reef and inshore area was then open, and deep-sea

fishing was kapu. By managing entire areas like this (and having the kapu cover all living things, fish, shellfish, and limu), the Hawaiians would allow the whole system to regenerate itself.

At the end of the kapu period, the kahuna would carefully study the growth of the plants and animals in the area to determine if they were again ready for harvesting. If he found that the area had been properly rejuvenated, he would so inform the chief who would then lift the kapu.

Fishing kapu rarely was broken in old Hawai'i where discipline was strict and punishment often severe. If a man violated a kapu and was detected, he quickly would be punished by the konohiki or chief's agent. The penalty for even small offenses often was death. Strict enforcement was not the only reason that few fishing laws were broken. People knew that even if their unlawful act went undetected by the konohiki, the gods (or their personal 'aumakua), from whence came their good luck, would be aware of the violation and would take offense.

The conservation and management of resources was one of the main principles of Hawaiian society. Perhaps this was true because the finite limits of the island society's resources were obvious to all. Unlike other

With the influx of new cultures into Hawaii during the 1700's and 1800's, the Hawaiians experienced a cultural upheaval and a breakdown of their old social systems. In this new society that was created, the Hawaiians were no longer in perfect tune with their environment and the sea; they had lost much of their ocean orientation. The great sum of knowledge embodied in the po'olawai'a was lost as the old generations passed away and kupuna no longer taught apprentice. This new hybrid society also signaled the breakdown of the tried and true kapu systems and the spiritual beliefs that complemented them.

The first new government regulations that replaced the old kapu system were not as effective in conserving the marine resources because they weren't based on an intimate knowledge of the sea and its creatures as was the old system.

Many of the new racial groups which had become a part of the Hawaiian society had high competitive and commercial instincts and lacked the conservation ethics that were so engrained in the Hawaiian people.

As a result of these drastic changes in Hawaiian society, fish stocks were over-harvested, new fishing techniques depleted fishing grounds, and many fish that were once plentiful were now uncommon. By the early 1900's, the supply of fish in Hawaiian waters had been seriously depleted.

The present-day residents of Hawai'i have only a fraction of the knowledge and the understanding of the sea and the i'a that the Hawaiians of old had. The relationship between today's Hawaiian society and the sea has deteriorated greatly. We have become land-oriented and have lost touch with the ocean. We no longer live in harmony with the sea as part of its ecosystem. Instead, we have attempted to remove ourselves from the system and as a result have become strangers to the sea.

We destroy our shorelines, pollute our waters with sewage, and kill our reefs with silt coming from housing and hotel development. We have lost the management and conservation beliefs of the old Hawaiians. The respect for the old ways is gone. As a result our marine resources, the i'a, are being rapidly depleted. We can no longer feed our population from our waters and we must import most of the seafood that we consume.

## Ariyoshi, King Discuss Issues

Gov. George R. Ariyoshi's bid for a third and last term as governor comes to its first big hurdle in the Democratic Party primary election Saturday, Sept. 18.

There he is being challenged by his lieutenant governor for this term, Jean S. King.

The winner will go on to a Nov. 2 general election showdown with state Sen. D.G. Anderson, who is assured of the Republican nomination, and former Honolulu Mayor

Frank F. Fasi, who has formed a new Independent Democratic Party to further his candidacy.

So that *Star-Bulletin* readers may more fully understand the positions of the governor and lieutenant governor, we submitted lengthy questionnaires to each and invited their answers.

Both responded. An initial set of answers is published today. The series of questions and answers will be completed tomorrow.



George R. Ariyoshi



Jean S. King

# Honolulu Star-Bulletin

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A-14

Wednesday, Sept. 8, 1982

If she is elected, Takehara said, she will work on solving economic problems. She said she would examine and seek to reform the state tax system, particularly by eliminating the 4 percent tax on

maintains that it is morally wrong for residents to own their homes but not the land where the homes are situated.

He said many of the registered voters in his district are senior

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### Goals

Please briefly characterize your most important goals for the state in the next four years.

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There are many goals that we seek, just as there are many goals that have been achieved. I do not believe that future goals can be disassociated from past goals. I feel very strongly that there is a continuity between the two, just as there is a continuity between one generation and the next.

In the past, we have moved from a feudal society, to a plantation society, to a society in which very possibly the dignity of all persons is held at the highest level anywhere in the world.

At every step, goals were established and, in many instances, realized.

Certainly, our future goals must recognize and bring into perspective what already has been accomplished.

My hope is that if the governor of Hawaii 100 years from now will be asked the question posed here about our goals, that he or she can look back to the 1970s and 1980s as a turning point, and a point of direction.

Certainly, our goals are many. They include making Hawaii the first electrically self-sufficient state in the nation. I am confident that this will be done through combining our many renewable resources; the goals include preserving our land for our people. This has occupied a high priority with me in acquiring parklands for our people today, and our people tomorrow; the goals include diversified agriculture, which will keep, as well as bring in, many dollars to Hawaii, while at the same time providing many jobs for our people; they include the development of aquaculture, which offers so much promise for our future in terms of dollars and jobs; they include all the made-in-Hawaii products including the garment and high technology industries; they include the film industry; they include making Hawaii the hub of the Pacific, in commerce and in influence; they include making more land and housing available for our people at affordable prices; and they include mining the seas around us for minerals in a way that is compatible with our lifestyle and our environment.

And certainly, our goals must include the preservation and the strengthening of our sugar and pineapple industries, and the visitor industry as it is consistent with our overall economy and ecology.

Four of them are: 1 — Revitalize the economy and provide a range of jobs. 2 — Take control of the crime problem. 3 — Provide quality education. 4 — Make people a part of government again.

**Economy.** Turning the economy around involves first, seeing to it that there are jobs, and second, lowering the high cost of living. To provide jobs I would focus on encouraging small business, attracting new industries, developing diversified agriculture, and looking for new ways to support sugar, pineapple and tourism. To lower the cost of living I would see to it that there was more affordable housing, more economic ways to provide ourselves with food, and lower utility rates.

**Crime.** I would work together with the Legislature to enact a comprehensive package of immediate steps to make our criminal justice system swift, sure and fair; work closely with the judiciary branch and the counties to implement and effectively manage a comprehensive plan; implement a solid program of helping victims, including restitution; see to it that our correctional facilities were not so chronically overcrowded and understaffed that offenders who should be sent to prison aren't, or those who should remain there are released.

Longer range preventive efforts would involve families, education, recreation and jobs.

**Education.** Quality education is an investment both in the lives of individuals and in the future of our community. There must be funding and standards which allow dedicated teachers to do the kind of job they would like to, including classroom pupil-teacher ratios and utilizing teachers made available by declining enrollment for enrichment.

**Government.** I would permeate the system with genuine openness and responsiveness; tap into human resources both within state government and in the community to develop fresh answers; provide a clear sense of direction and decisive leadership.

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### Why You?

Why can you achieve these goals better than other governor candidates?

I believe I can better achieve these goals, and many more, because of experience. There is something to be said for "on the job" training, and that I have had. I have experienced nearly every situation that possibly can confront our state, and have made what I feel are appropriate and beneficial decisions. It is one thing to say what should be done, and it is an entirely different thing to get it done. In the past eight years, we have gotten much done. We have moved these Islands ahead in so many ways. And we have gone "against the national current," also in so many ways, in providing human services, jobs, security, and quality of life. I know my job as possibly no one else could know it without having spent eight years doing it. This administration has the vision for a better Hawaii and a preferred future for these Islands. We not only have articulated these goals, but we achieved many of them. We will achieve more of them in the future.

1 — Experience — including both knowledge of issues and how the system works; 2 — ability to work with people, which service as legislator and lieutenant governor sharpened; 3 — ongoing relationship with diverse range of individuals in government, private sector and community; 4 — good rapport with legislators from my immediately prior service in the House and Senate; 5 — strong commitment to two-way communication; 6 — rare perspective on statewide concerns flowing from direct personal contact with people at brown-bag lunches and regular Neighbor Island visits; 7 — unafraid to fight for ideas I think will make things work better, as my legislative track record of measures enacted underscores; 8 — desire and ability to bring diverse interests together in win-win situations; 9 — openness and willingness to accept critical suggestions and seek fresh solutions; 10 — commitment to involve people early on in the decisions affecting their lives; 11 — energy and enthusiasm, sometimes lacking in individuals too long in a given office; 12 — ability to plan ahead and make decisions; 13 — clear sense of the kind of Hawaii we want.

I believe the foregoing, together with my working experience as state representative, senator, lieutenant governor and acting governor will help me best achieve our goals.



## The State's Record

What are the principal pluses and minuses you see in the way the state has been run in the last four years?

I already have mentioned some of the pluses in the way the state has been run.

One of the great pluses, of course, and one which makes almost everything else possible, is the financial responsibility of this state.

While many of the states of our nation are forced to borrow money to meet daily expenses, Hawaii enjoys a surplus that is returned to the taxpayers in the form of a rebate or a tax credit.

Many states and the District of Columbia have had to make severe budget cuts or raise taxes or a combination of both.

Maintaining financial stability during very difficult times has not been easy. It often has been necessary to say no to items and projects and programs for which the Legislature had appropriated money. This made me few friends in certain areas, but it did allow us to establish priorities in areas we felt were of great importance, and to have the money to implement these priorities.

As to minuses, I suppose they would have to represent the programs we have proposed for the people of Hawaii and for the protection of the people of Hawaii, that we have not been able to implement. But far from being discouraged, we intend to pursue these programs.

There are certainly some positive things to be said about the current administration (which presently has a biennial operating budget of \$2.6 billion. And good things are bound to happen — especially, as someone put it, in an election year. There have been "steps in the right direction" in the area of alternate energy.

But I must add that in most crucial areas the administration has been a step behind. Too often the accomplishments cited by the incumbent are "too little . . . and too late." And credit is not always given, or shared, where credit is due.

I don't think a recitation of administration failures is necessary here.

I do think the "minuses" in the way the state has been run have resulted in serious problems and a loss of credibility for the current administration.

The current administration has lost its momentum and sense of direction.

And I think that is one of the hazards of being too long in power. There is no real sense of urgency in coming to grips with problems. There's a defensiveness in the face of criticism . . . and worse, a closed, protective attitude when crises occur.

An administration that has been there too long tends to see its role as maintaining the status quo . . . especially when to do otherwise is politically threatening.

I am convinced that people feel a lack of leadership . . . that they long for an energetic and decisive governor who will take on the system with fresh approaches and a new vision for all that Hawaii can be.

## Jobs

In what fields would you work to create more jobs in the next four years and reduce unemployment?

Possibly this question has been answered previously. Our state is moving to provide new jobs in many areas — diversified agriculture; aquaculture; energy; ocean mining; made-in-Hawaii industries; the electronics and high technology industries; the human services industries; the educational and research areas; the construction industries; and many others.

We have been working very hard to achieve the establishment of Hawaii as the hub of the Pacific. For many decades, we have labeled ourselves as the "Crossroads of the Pacific." Oftentimes, this involved more rhetoric than actual substance.

Now, we are embarked on a very realistic program to utilize not only our geographic position, but also the human elements that form our society — cultural heritages, linguistic abilities, and, principally, awareness and understanding.

Given our land area and our resources, Hawaii always will have to exert extreme effort to provide jobs for those who seek them. But I feel we are embarked on the right course. And we shall succeed.

1 — Small businesses; 2 — new businesses; 3 — new industries; 4 — diversified agriculture; 5 — aquaculture; 6 — fishing; 7 — construction; 8 — cottage industries; 9 — energy; 10 — research and development; 11 — education; 12 — health; 13 — cooperatives.

We must change the climate for small business in Hawaii. I would look for ways to eliminate unnecessary regulations and paperwork.

Clean new industries that would offer attractive careers for our young graduates include high technology, computers, alternate energy, movie industry, as well as businesses dealing with Asia and the Pacific, and others we won't know about till we change the business climate here. We must be prepared to offer tax incentives, government cooperation and competent people to attract such industries here. We must revive the construction industry, a plan I will coordinate with my program to stimulate the building of affordable housing and phased capital improvements. It is important we mesh our job and career training here with employment opportunities so it is our Island people who get hired in these new jobs.

## George R. Ariyoshi

Born: March 12, 1926, Honolulu.

Married; three children.

Education: McKinley High School; University of Hawaii; Michigan State University; University of Michigan Law School.

Military Service: U.S. Army Intelligence Service.

Business Experience: Private-law practice and director of several Honolulu business firms prior to 1970. President, Bar Association of Hawaii, 1969.

Political Experience: Territorial House of Representatives, 1964-68. Territorial Senate, 1969. State Senate, 1969-70, including service as Ways and Means chairman and Majority Leader. Lieutenant Governor, 1970-73. Acting Governor, 1973-74. Governor since 1974.



## Jean Sadako King

Born: Dec. 6, 1925, Honolulu.

Divorced; two children.

Education: University of Hawaii, BA; New York University, MA (history); University of Hawaii, MFA (drama and theater).

Business Career: Writer, housewife, legislative staff member and researcher, 1970-72.

Political Experience: Active in Hawaii Democratic Party since 1950. State House of Representatives, 1972-74. State Senate, 1974-78. Chairman of environmental affairs committees in both House and Senate. Lieutenant Governor since 1978.

Community Activities and Organizations: Life Member, Friends of the Library, Outdoor Circle; Member, Bishop Museum Association, Honolulu Academy of Arts, Hawaii Dance Theater, Friends of Public Radio.



## Crime

What would you do as governor in the next four years that is not now being done to reduce crime?

I am very proud of what has been done to reduce crime in this state.

Federal statistics show Hawaii, and particularly the City-County of Honolulu, to be among the lowest in the incidence of violent crime on a per capita basis in the United States.

Obviously, no one should take pride in these statistics, because any crime against an innocent victim is not only an affront to that victim, but also an affront to society itself.

In our crime-fighting efforts, my administration has organized, and the state has financed in all our counties, the "career criminal" program. This enables the prosecutors to concentrate, from arrest to conviction to appeal to sentencing, on those who make crime a way of life. The results have been significant.

Another major — and highly successful effort — has been the number of conferences I have called that have involved the mayors of all of the counties, the police chiefs of all of the counties, the prosecutors of all of the counties, high-ranking members of our judiciary, members of our correctional systems, members of my administration, and other agencies. These meetings had never been held before. During these meetings, a number of areas were explored in which cooperation and mutual understanding had been lacking before.

We also worked to improve our laws. Our rape laws are better. We have mandatory sentencing laws and witness protection programs have been started.

I would work closely with the Legislature to ensure implementation of a comprehensive tough crime package.

I would not only send down a package of legislation; I would personally oversee those measures, negotiating and visibly lobbying.

I would work cooperatively with the judiciary branch and the counties to pull together all component parts of the criminal justice system to ensure it is functioning effectively both in terms of penalties and prevention. I would ask for regular updates and case histories in order to monitor the way the system is working.

What is needed is firm leadership — a person who will take follow-up steps to pull the system together to eliminate cracks whenever a case falls through. I don't think people are comforted by a comparison of Hawaii's crime statistics with other states, or by three or four executive conferences on crime.

I would work to reform the use of the insanity plea, the treatment of repeat juvenile offenders and probation and parole programs.

I would step up longer-range preventive programs including education, recreation and job training.



## Hawaiian Affairs

What is your position on such Hawaiian affairs matters as reparations and the possible development of Hawaiian communities separate from the rest of the community?

My position has been, and continues to be, in support of having the Native Hawaiian Study Commission develop the facts and then provide reparations for Hawaiians.

I do not favor the development of "Hawaiian communities," separate from the rest of society.

This would lead to an artificial separation of our people and would do violence to what we really are — one people.

I believe that if and when the issue of reparations is determined, the Office of Hawaiian Affairs would be the best organization to receive and to expend monies for the Hawaiian people.

Also, OHA is really in its infancy stage. It requires understanding and support as the trustees attempt to "feel" its way around to arrive at the proper directions in which OHA must move.

I see the Hawaiian community as standing with one foot in the world of Western values and the other foot in a world reawakening to basic Hawaiian spiritual and cultural values. Many of those values incorporate wisdom we need today. In this period of critical transition for many Hawaiians, in some cases they disagree and publicly dispute one another on such questions as Kahoolawe; or the blood quantum percentage to qualify for Hawaiian Homes Lands; or the objectives of the Office of Hawaiian Affairs; or the question of reparations.

I would work to unite Hawaiians, to reach *lokahi*, and then work with them to resolve these and other issues of importance to themselves and all the people of Hawaii.

The question of Hawaiian communities separate from the rest of the community was decided over 80 years ago when the Hawaiian Homes Lands were set aside by federal law for the use of Hawaiians with 50 percent or more blood quantum. I would work to accelerate housing and agriculture on these lands, and see that the lands earn an equitable rate of revenue from commercial, industrial, agricultural and pasture leases.

## Prison

The state prison seems to be a continuing problem. What efforts are necessary to improve the correctional program?

The whole criminal justice system has gotten tougher. Our judges have gotten tougher and so has our parole system. As a result, we have more people going into prison and less coming out. Our prison population is therefore three times more than it was five years ago. Obviously this creates a problem and we are addressing it.

On the issue of improving prison facilities, obviously more are needed, but these cannot be constructed in a day. Certainly, many worthwhile activities are needed. Both of these will be achieved.

But, as I said in response to the report I ordered on charges by inmates of unnecessary force having been used in the latest "shakedown" at the Oahu Community Correctional Facility, we are not running a country club at the prison.

The men and women are incarcerated there because they have been convicted of severe crimes against their fellow man.

Obviously no thinking person is going to condone brutal treatment of another human. I certainly will not. At the same time, it is imperative that we maintain discipline in the prisons for the safety of all the inmates. And it is imperative that we protect prison officials and employees. They are doing a job everyday that few of us can imagine or comprehend. They deserve our support, our admiration, and certainly our protection.

Finally, let me comment on something that we have not been able to achieve. I believe it is wrong for so many to be found innocent because of insanity — I favor permitting a finding of guilty but mentally ill. Then the felon can be sentenced and treated. Unfortunately, we don't have such a law. The House of Representatives passed such a bill in the 1981 legislative session, but the Senate failed to pass it that year. It could have passed it in the 1982 session but again failed take any action.

The state prison is a continuing problem. The expensive facility is already outmoded. Overcrowding and understaffing are chronic.

To improve the correctional program we must make sure penalties for criminal acts are swift, sure and fair. I would also work with the United Public Workers Union to find ways to adequately train guards for the tough job they hold and to prevent chronic understaffing. We cannot have a facility so overcrowded and understaffed that those who should be imprisoned are not, or are freed prematurely. We must also recognize that most offenders either do not go to prison and, if they do, they eventually return to the community. We therefore want to implement programs that will not harden them as criminals but prepare them to return as contributing members of society.

To reduce overcrowding, I would seek out alternatives to prison for offenders who are not dangerous to society, such as honor camps, conditional release centers on a case-by-case basis, and greater use of restitution to victims and community service as sentences. Where feasible, inmates could help reduce state spending by farming to produce their own food.

Prisons must ultimately protect public safety by providing a safe, humane and secure environment for inmates.

## Heptachlor

How do you evaluate the state government's handling of the problem of heptachlor in milk?

The so-called "heptachlor problem" resulted because testing by the State of Hawaii detected what was considered to be unacceptable levels of the pesticide in Oahu's milk supplies.

I emphasize that it was the state that discovered this. Not the dairies. And not the federal government. If the state had not detected it, and "double-checked" it to be sure with federal laboratories, there would have been no "heptachlor problem."

The double-checking was done because the recall of milk was a drastic economic action. When federal tests confirmed the state's conclusions, the recalls of milk were ordered. This was not an action taken without a full realization of the economic consequences. But it was a precautionary action we felt was necessary.

If there is a choice to be made between economics and the health of our people, there is no choice. Obviously the health and the well being of our people take precedence over everything else.

There is almost universal scientific opinion that no damage was done to any of our people — including nursing mothers and their infants — because of the traces of heptachlor in our milk supplies.

I believe the state acted with restraint in evaluating the situation, which was proper, but also acted forthrightly when a potential problem was established.

Again, I emphasize that it was the state tests that detected this situation, and it was the state that took action to protect our people.

From the first prolonged delay following the test that indicated unusual levels of heptachlor in January to the director of health's recent statement that "the case is now closed" . . . the heptachlor crisis is a most vivid example of the failure of the Ariyoshi administration to handle one of its most basic responsibilities: the health and welfare of the people of this state.

It is an episode in state government history that severely shakes people's faith in their government, and leaves them with an uneasy worried feeling of: what else? and what about the next time?

The heptachlor fiasco is a classic example of a government with its sense of priorities gone awry.

It fueled some people's worst fear that concerns for industry and profits outweigh the public good.

The deliberate withholding of a key memorandum from the state senator heading the special legislative committee to look into this matter is unconscionable. The memorandum contained a unanimous recommendation that doctors be advised immediately and the public be made aware of the latest finding. Such action demonstrates a defensiveness that can only be described as shocking considering the fact that those involved should have been doing everything possible to inform and protect the public.

## The Most Important Issue

What do you see as the important issue in this campaign for governor and what is your approach to it?

The future of Hawaii, and the preservation of what we already have achieved, is the most important issue of this campaign. While we are now in a campaign period, my message and my actions always remain the same.

The message is that we must provide for the present, but we must also prepare for the future. It is this future that will carry these Islands forward. And it is the future that we must all look to, whatever the generation.

I have said many times that we must plan for a "preferred future" for these Islands. I have said that we need development, to be sure, to provide jobs and opportunities for those seeking them. But at the same time, we must preserve what we have and not let this very fragile and unique lifestyle be destroyed.

To be sure, this is a tightrope that has been walked many times before by many chief executives. But perhaps, the rope is becoming even narrower, because we have only so much land and so many claims on it.

This is why I have talked so much about a preferred future for Hawaii. About development at the right time, in the right places. About an expansion of our economy in non-polluting enterprises that will offer worthwhile and rewarding jobs to our people. And about preserving the precious heritage that we have. There are many issues in any election, but attention to the future has to rank foremost. This we are attempting to do.

The important issue for voters in this Democratic primary campaign should really be a question of how things will be different if I am elected — I believe things will be better.

I think government in Hawaii has lost its sense of direction and momentum. Many people have lost faith, and feel left out of vital decisions that affect their lives.

I believe government can do much more than it has in the last decade to stimulate the economy, promote small business, reduce crime and unemployment, upgrade education, plan ahead. I would tap into the human resources within state government and in the community to help come up with better answers. I would genuinely involve communities in the decisions that impact on them. I would be accessible. I would permeate the entire system with a sense of openness and responsiveness. I would listen, then act.

What is needed is energetic, inspired leadership . . . and a person in charge who wants to be held responsible for finding solutions.

I think the state needs a leader with a clear sense of direction about what we want to achieve in the next decade.

The issue with voters should be, whether or not the record of the past decade has been good enough to win a mandate for four more years of the status quo.

*To be concluded tomorrow*

## Judges

What do you think of the quality of our state judges? Is there a better way to select them? If so, how?

I think the general quality of our state judges is excellent. There are judges and decisions I disagree with. I am sure that every citizen has similar feelings. But I always have felt that criticizing judges is a bit like a baseball fan listening to a game on the radio and who has not actually seen the play but who then shouts "kill the umpire," when the decision goes against his wishes.

Judges have an exceedingly difficult job. They sit in judgment of fellow human beings, while at the same time adhering to the strictures and the purposes of the law. Few of their critics understand the lonely agony involved in some of their decisions.

Certainly, being human, they are going to "blow" a call now and then, just as the mythical umpire I referred to earlier is going to blow a call. But our state judges are talented and dedicated and extremely competent. Some people question their qualifications.

The only question in my mind is how we can attract such qualified people to the service of our people.

As for the selection process of judges, there is no perfect way. Probably the least perfect is the election of judges.

In 1978, our Constitution was amended to provide that a Judicial Review Commission submit to the governor a list of nominees from which judges are to be selected.

At times, I wish I had greater latitude, but in general, I am content with this process.

The quality varies. I do not think judges are solely to blame for the flaws in our judiciary system. I support the concept of a Judicial Selection Commission and I would strongly urge the commission to continue to look for ways to include more public input into the judicial selection process.

I am not convinced that the current practice of sending the governor the names of six judicial candidates from which to choose is most effective.

I would like to see that number reduced to three as I think that would better assure the selection of a top-notch candidate for each vacancy on the bench. I am told that the requirement for six has sometimes led the commission to include perhaps lesser qualified candidates.

I can certainly understand public frustration that arises. And I am concerned about growing disenchantment and harsh criticisms aimed at judges.

I would seriously consider exploring some form of review process before a judge is reappointed, and am open to suggestions.

I would also welcome ideas from the legal community on an education program on the workings of the judicial system.





**The Whales . . .  
A Never Ending Dilemma  
by Trudy Nishihara**

On March 29, 1984, delegations from the Hawaii Fishing Coalition and the Operating Engineers for Clean Government Local 3 Union, representing 6,000 members from both organizations, met with the Governor to address the concerns of the Hawaii Humpback Whale National Marine Sanctuary Proposal. The meeting focused around the letter from the Hawaii Fishing Coalition. It reads:

Honorable George R. Ariyoshi  
Governor, State of Hawaii  
State Capitol  
Honolulu, Hawaii 96813

March 29, 1984

Dear Governor Ariyoshi:

The Hawaii Fishing Coalition, a statewide organization representing approximately 2,500 members from diverse fishing organizations and clubs, both recreational and commercial, would like to express its concern and views regarding the highly controversial Hawaii Humpback Whale National Marine Sanctuary Proposal.

As a member of your advisory committee, I would like to express my concerned disappointment in the process that we recently participated in. Many of us, because of our beliefs and convictions, patiently and open-mindedly took on this difficult task of the advisory committee. We attended many meetings that were frustrating, to say the

6. There has been no evidence shown to us to prove that the humpback whale population in Hawaii is declining. Instead, facts and figures were given to us to show that the population of the whales are much larger than was estimated in the mid 1970s.

During the recently held public hearings throughout the State of Hawaii, the overwhelming majority voiced their opposing views to the sanctuary proposal and the draft management plan. The originator of the proposal, James Hudnall, also expressed that written guarantees to the fishermen should have been incorporated in the draft management plan. Not only fishermen but also researchers themselves feel threatened and concurred that the plan is ambiguous, contradictory and vague.

The many concerned voices of the citizens of Hawaii have expressed their continued opposition throughout the designation process. Therefore, we humbly ask that you veto the proposed Hawaii Humpback Whale National Marine Sanctuary. This controversial sanctuary will not benefit the researchers as intended, and, most of all, it has no direct benefits for the humpback whales, a part-time "resident" in the Hawaiian waters for six months out of the year. It is truly unfortunate these beautiful creatures are the subject of a controversy that involves all of us, one that has no benefit to the whales or us, but one that has come about because of the continuing problem of harassment brought on by individuals who are mostly non-residents of the State of Hawaii.

We are unique as an island state, and our cultures and traditions dictate the necessity for us to oppose any and all possible restrictions that may be imposed on our recreation, lifestyle, or our livelihood, no matter how remote or how minute that possibility may be. Therefore, we would appreciate your sincere thought and consideration into the decision of your designation of a sanctuary that will forever commit the people of the State of Hawaii into an unnecessary and unwanted "symbolic gesture."

Sincerely yours,  
Glenn Nishihara  
President  
Hawaii Fishing Coalition

Governor Ariyoshi responded by assuring everyone present that as he recently expressed on Maui he will not approve a sanctuary which will restrict fishermen.

Washington, D.C., in the Maui News dated March 7, 1984: "Because it is a federal program, the Sanctuary Program will judge all comments equally and not give added weight to those coming from Hawaii."

The February issue of the *Marine Mammal News*, which is published in Washington, D.C., states that "of the letters received by the State of Hawaii, 90% were for the sanctuary and 10% against. Letters sent to the Federal government had an even larger ratio . . . 99% for and 1% against." The publication also stated that the testimonies given at the recently held public hearings are "merely a drop in the bucket" and will not be the sole source of the Office of Coastal Resource Management's decision on whether to proceed with the sanctuary proposal.

**Quote from February, 1984 edition of the Marine Mammal News:**

The opposition was "well organized" at the public hearings, MMN, newsletter was told. However, indications are that the testimony is "merely a drop in the bucket" and will not be the sole source of OCRM's decision on whether to proceed with the sanctuary proposal. MMN newsletter has learned that several Hawaiians have sent letters to the state and federal government who strongly favor the sanctuary. Of the letters received by the state, 90% were for the sanctuary, and 10% against. Letters sent to the federal government had an even larger ratio — 99% for and 1% against.

**Quote from the March 7, 1984 edition of the Maui News:**

Dr. Nancy Foster, chief of NOAA's Sanctuary Programs Division, said there is still time for the public to submit testimony and comments on the proposal. The 200 letters the agency has received on it to date are split about 50-50 pro and con, she said. Those coming from Hawaii are generally opposed and those from other parts of the country are for the proposal.

Because it is a federal program, the Sanctuary Program will judge all comments equally and not give added weight to those coming from Hawaii, Foster said.

It seems so ironic that the voices of the people of this island State are being diluted with the national call, and henceforth succumbed by it.

to express my concerned disappointment in the process that we recently participated in. Many of us, because of our beliefs and convictions, patiently and open-mindedly took on this difficult task of the advisory committee. We attended many meetings that were frustrating, to say the least, because the sanctuary people had very little answers or facts to the many important questions that needed to be answered. Many of us lost wages during our participation, but felt the importance of this committee far outweighed our temporary personal loss. An individual formerly from Greenpeace, Ms. Wendy Diehl, is no longer with that organization, because she was honest and open-minded enough to voice her dissatisfaction to a very poorly written draft management proposal. We have all worked very hard, with great patience in accomplishing the task set forth by your office. We have continually expressed our desires and wishes of various changes to be included in the draft management plan, during the evaluation process, and again the sanctuary proposal has failed to sufficiently address or acknowledge our vital concerns. It seems your committee's views had very little impact or importance, as no one seems to have heard its recommendations to reject the proposed Hawaiian Humpback Whale National Marine Sanctuary. Listed below are just some of the reasons why we feel this proposal should be rejected.

1. There are no written guarantees on commercial and traditional fishing for the future. (As stated on page 27, "Humpback whale population also can be affected adversely by man's activities...")
2. Under purpose and need for designation, the statement in paragraph 2 of page 4 is vague, ambiguous and leaves an open door to further restrictions. (Is it NOAA's intent to create a sanctuary and then gather the data needed to justify additional restrictions?)
3. The plan does not address how the humpback whales will be additionally protected, nor does it provide any direct benefits to the whales.
4. There is no recourse if the plan should fail (no sunset clause). The sanctuary programs office does not have any long-term funding, and, therefore, its budget could be eliminated at any time, leaving the State of Hawaii with the burden of supporting this fiasco.
5. The goals of the sanctuary program are to enhance resource protection, promote and coordinate research, and enhance public awareness of the whales. However, the proposed plan has the potential, as stated on page 85, for ("adverse environmental effects which cannot be avoided") adversely affecting existing research, whereby resulting in a lack or limit of data. Also it could increase the exploitation and harassment of the whales through the increase in the number of visitors to the State of Hawaii for the sole purpose of viewing this national spectacle.

Hawaii Fishing Coalition

Governor Ariyoshi responded by assuring everyone present that as he recently expressed on Maui he will not approve a sanctuary which will restrict fishermen, boaters or the citizens of Hawaii.

### Views of the State and Washington, D.C.

Our State legislatures, both House and Senate, recently adopted the resolution urging the Governor to veto the Sanctuary Proposal. Although the adoption of the resolution transpired, there still seems to be considerable political pressures in Washington, D.C., to see this sanctuary become a reality, as stated by Dr. Nancy Foster, Chief, Sanctuary Programs Office,

added weight to those coming from Hawaii, Foster said.

It seems so ironic that the voices of the people of this island State are being diluted with the national call, and henceforth succumbed by it.

### Views of Hawaii's Fishermen

The Hawaii Fishing Coalition received 500 letters and testimonies opposing the Whale Sanctuary from various fishermen and concerned citizens of Hawaii. Two-hundred of these were in direct response to the article run in the March issue of HAWAII FISHING NEWS. All the letters and testimonies were sent to NOAA, and copies of them will be given to the governor.

... Trudy

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A-4

HSB

# Japan on New Tack to Skirt Whaling Ban

By Clyde Haberman  
© N.Y. Times Service

TOKYO — Japan is considering an end to commercial whaling in the Antarctic Ocean, on condition that it be allowed to hunt whales in those waters for "research" purposes.

Government officials said yesterday they would also seek to continue whaling in Japan's territorial waters as an "indispensable" part of the livelihood and culture of coastal families.

The new proposal, offered by an advisory panel to the Fisheries Agency, was Japan's strongest attempt thus far to head off a five-year worldwide ban on whaling that is scheduled to begin in 1988.

The moratorium was imposed by the International Whaling Commission two years ago, and has been supported by environmental groups as essential to save endangered whale species. As the world's major whaling nation, Japan has protested the commission's decision, maintaining that not all species face ex-

tinction and that preservationists ignore Japanese cultural traditions.

"SINCE THE international situation is difficult for us, we have to find some way of compromise," said Ryozo Kaminokado, chief of the whaling section in the Fisheries Agency.

Essentially, the recommendation sought to remove the taint that marks commercial whaling in many quarters by replacing it with activities labeled as research.

But it was not clear how the research would differ significantly from present Antarctic operations that form the mainstay of the Japanese whaling industry. In both cases, whales would be killed, and the same fleet would do the hunting.

After research is completed, officials said, the whales would be sold on the domestic market, as they are now. But Kaminokado said that any profits would be funneled into further research, to be used in anticipation of the resumption of whaling in 1991.

It was not clear whether the number

of whales killed for research in the Antarctic would be lower than that taken for commercial purposes.

ALTOGETHER, this country's whale harvest last season was 4,248 — representing 3,027 minke whales caught in the Antarctic, plus 1,219 minke, bryde and sperm whales caught in waters up to 200 miles from the Japanese coast.

Two months ago, the whaling commission reduced next season's catch quotas by more than a third. This made it likely that, after the few remaining whaling countries divide the allotment, Japan's Antarctic share would come to about 1,900 minke. The whaling industry here, which has shrunk so much in the last two decades that it now directly employs only 1,300 people, says that the new quotas are not large enough to permit a profit.

Because of its scarcity and great cost, whale meat has become a relatively insignificant part of the modern Japanese diet. It was important historically, however, and many Japanese still react strongly on this issue, believing that

other countries do not understand their heritage.

THE GOVERNMENT'S advisory committee proposed treating Japan's coastal operations much like the subsistence whaling permitted to Eskimos and hunters in Greenland.

As for the numbers of research whales that might be killed, Kaminokado said that would be negotiated with the United States and other countries.

Washington's attitude is critical to a final Japanese decision on whether to obey the whaling commission. If Japan defies the ban, the United States is committed to withdraw fishing rights in American territorial waters, an action that would prove costly to the Japanese.

Japan's whaling industry generates an estimated \$40 million a year, but its fish harvest in American waters is worth as much as \$500 million. All along, a key issue for the government in Tokyo has been whether its attempts to preserve whaling could jeopardize more lucrative fishing interests.

ed Navarrete and the dashboard of his car during a struggle after he forced her into the car.

NAVARRETE said he was with five other men at the bar, and the woman sat beside him and asked him for drinks.

"She kicked me and she kicked my car," Navarrete said. "I'm mad when she kicked my car."

"I never did see one girl like her," he said.

Navarrete acknowledged hitting her but said he did not remember how many times he

her face, but she ran from him after he stopped the car. Navarrete said he paid the woman \$50 and gave her 25 cents to call a taxi.

Navarrete said he plans to fight later this year for the title, which is now vacant.

## Mehau Stories Irk Ariyoshi

By Gregg K. Kakesako  
Star-Bulletin Writer

Gov. George Ariyoshi is irritated about the way news media have reported the problems of his friend Larry Mehau — but he doesn't want to talk about it right now.

The governor, at an impromptu session with news reporters this morning, said he had "very strong feelings" about the matter, but won't discuss it until he gets a full accounting of what has taken place this week.

Ariyoshi returned yesterday from Nashville where he was attending a governor's conference.

On Monday, attorney David Schuttler who represents Mehau

— Ariyoshi's friend and political supporter — said that City Prosecutor Charles Marsland is engaged in a political vendetta against Mehau and Ariyoshi.

Schuttler said he expects Marsland to use "false testimony" in an attempt to implicate Mehau in the killings to which hitman Ronald Ching has confessed.

The governor today said all he knows about the Mehau and Ching incidents is what he has read and heard in news accounts.

"Everything is very speculative now," Ariyoshi said, "and I don't want to muddy up the water."

He would only say over and over again that he would have a

more definitive statement on the matter later.

WHAT HE DID say was "I am a law-abiding citizen of this state and feel very strongly about criminal activity . . . I don't condone it."

Ariyoshi complained that "innocent people" have been dragged into the Ching case, but again would not elaborate.

Ariyoshi became upset with one reporter when he was asked to describe his relationship with Mehau, saying he had explained it before and didn't want to do it again.

The governor also declined to discuss Ching's confession that he taken part in the murder of state Sen. Larry Kuriyama.

THE DOCTORS TOLD THE FAMILY

THE DOCTORS told the family that there was not much more they could do. Then six months after Andy's treatment ended, doctors could find no sign of the tumor.

"We went for 2½ years and were getting pretty cocky, sure this (cancer) was licked," she said.

Andy has been singing in the Kefki Music School choir and loves to play soccer, she said. And he'll be going to kindergarten at Our Lady of Sorrows in Wahiawa in the fall.

But despite his healthy appearance, there still is a tiny tumor on his brain. It showed up on brain scans about a year ago.

"It was as devastating as when it was found the first time because we were so sure it wasn't coming back," Agostinelli said. "It was like suddenly facing his death again."

This time doctors could not operate or treat it. But a recent follow-up brain scan showed the tiny tumor had not grown since last year.

"THAT WAS the best possible news," she said. "We've just



KICKING UP SOME FUN—Ariyoshi's son Andy moves while warming up for a soccer game last weekend. —Star-Bulletin Photo by [unreadable]

# Exploiting the Native People of Hawaii

I want to thank Don B. Bell for his anthropological revelations concerning Polynesians and Indians, but his armchair anthropology appears bereft of contemporary research or conclusive theories.

His July 18 letter is a classic example of the numerous attempts that so many Americans try to make in order to rationalize America's mistreatment and exploitation of the indigenous Hawaiian people and their lands.

According to Webster, the definition of indigenous is, "Born, growing or produced naturally in a region or country; native." Bell claims that Native Hawaiians are not indigenous because their roots are not in Hawaii. Yet he goes on to assert that "American 'Indians' ... must be considered indigenous since their roots are lost in antiquity ... their cultures grew with them as they split into many tribes and nations across ... the Americas."

He argues that American Indians are indigenous because their culture grew in America, but that the Hawaiians "can look to some other location where their historical and cultural traditions are maintained." He further implies that Native Hawaiians must be included in that category of immigrant ethnic groups in the United States.

Bell insults me, as a Hawaiian. I am incensed by his fictional assertions and uninformed opinions.

Webster defines indigenous as "produced naturally in a region". Much as the American Indians spread throughout America, developing their own separate cultures, traditions and governments over the centuries; so did the Polynesians spread throughout our region, the Pacific, developing our own separate cultures, traditions and governments over the centuries.

Leaky and his research on the origins of man. This leading scientist of the West asserts that mankind originated in Africa. If such is indeed the case, then no ethnic group on this planet can be considered indigenous, except for the native African people.

The fact is that the Hawaiian people are the original inhabitants of Hawaii and the first people of this land. We are the rightful and only heirs to these Islands. The truth is that everyone in Hawaii except the Hawaiian people can find their cultural traditions intact in "some other location."

Our ancestors lived in these Islands for at least two centuries before Europeans realized that the world wasn't flat. Our ancestors thrived in a successful, self-governing society for centuries before the United States was a glimmer in Great Britain's eye. Generations of our ancestors are buried in the soil of Hawaii. Suffice it to say that the Hawaiian people are, in every sense of the word, the indigenous, native people of Hawaii. All others are recent immigrants.

Bell tries to rationalize the American subjugation, colonization and illegal overthrow of the Hawaiian nation as "nothing unique" and that "everybody was doing it." Didn't Bell's mother ever tell him that just because everybody does it, that doesn't make it the right thing to do? Just because everybody was doing it, does that make it right? Does that make it OK for modern Americans to perpetuate historical injustices by apathetically ignoring the issues or rationalizing them away? Historical injustice does not go away when you pretend it doesn't exist. It festers and its infection of discontent spreads throughout the people who have been hurt, past and present.

could, unimpeded, reinforce their militia in Aotearoa.

The treaty guaranteed the Maori their lands, forests and fisheries. According to the treaty, the British were to provide the Maori with protection from "unscrupulous foreigners seeking land" in exchange for the crown to receive first option as purchases of Maori land. Only for the British did the treaty establish British sovereignty. I assure Bell that the Maori never agreed to that part.

Just two years after the signing of the treaty, the land wars began again, as Maori chiefs began to realize that the British never intended to honor their own treaty. That is why, today, Maori people are still fighting the treaty and their treatment by the contemporary government of New Zealand.

Similarly, the Hawaiian people are fighting for their birthrights as the native people of Hawaii. Sadly, these Hawaiians with the courage to demand truth and justice are often labeled "separatists" or "radicals" by those who don't understand and who don't want to understand the plight of native peoples who have had foreign values and cultures forced upon them by arrogant, ethnocentric colonists; native peoples whose societies have been destroyed by values and attitudes that have no place in their lives; native peoples who have had to fight to survive for decades within an alien society in which they are considered "subhuman," "stupid" and expendable; native peoples who react to their oppression by fighting back.

Many Hawaiian people are angry today, because we have been, and continue to be, oppressed by American laws and policies that attempt to assimilate us, strip us of our identity and cheat us of our rights.

Hawaii was sovereign while America was still a colony of Great Britain. Why is it that the American Revolution is glorified, but Hawaiians fighting for their rights are ridiculed and criticized?

As Hawaiians, we are different and unique. Bell is very wrong in asserting that Hawaiians can "look to some other location" where our cultural traditions are maintained. Hawaiian culture exists only in one place—Hawaii. Yes, our traditional chants tell us that we come from Tahiti originally, the original migrations occurring around the 12th or 13th century A.D. Certainly we have cultural similarities with all Polynesians, as American Indians of all nations share cultural similarities. But "similar" does not mean "same."

Some of the aspects of Hawaiian culture which exist nowhere else in Polynesia are our language, dance, music, dress, rituals, social system, architecture, temples, canoes, art motifs, customs and many of our gods and goddesses.

Certainly there are distinct similarities within the region of Polynesia, due to centuries of trade, travel and migration, but to claim that they are the same is completely false.

Bell states that American Indians have "lost their roots in antiquity." What I do not understand are his perceived differences in defining antiquity for Hawaiians as opposed to defining antiquity for American Indians. Geneology chants of American Indians claim origin in America. Likewise, Hawaiian chants claim Hawaiian origin in Polynesia.

Western science attempts to trace Polynesian origin to Malaysia, a theory Bell seems to accept, while ignoring the equally well-known Western theory that American Indians migrated from Asia over the Bering Strait. Bell's argument is sloppy and imbalanced. He cites one Western theory, and ignores another in order to back up an argument that is weak to begin with.

If Bell really wants to go back, then let's begin with Richard

what's more, as if to justify European colonialism of Polynesia. Bell cites as an example that the Maori people of Aotearoa (or New Zealand as the British renamed it), annihilated a race of people called Moriori who were living in Aotearoa when the Maori arrived. Again Bell insults us with inaccurate information.

Five months ago I visited Aotearoa, where I lived for one month with the Maori people. There, I learned that the legend of the Moriori is largely a 19th century Western anthropological fantasy that became popular as British colonists wrestled with their moral conscience in an attempt to rationalize their theft of Maori land and genocide of the Maori people.

The Maori people I met tell me that the major migration of Polynesians to Aotearoa came on seven famous canoes. Many Maori people today trace their geneology to one of these canoes. However, there were other migrations as well, some before and some after the seven canoes, but all Polynesian. Each new group became assimilated into the traditions that are known today as Maori culture.

Bell, with stinging arrogance in his words, stated that the treaty of Waitangi, signed in 1840 by the British and the Maori established British sovereignty, and that "the Maori invaders had in turn been conquered." The fact is that the Treaty of Waitangi was created as a stop-gap measure by the British in order to buy time to bring more British into Aotearoa. The British tried to just eradicate the Maoris, but found Maori defense and warfare techniques superior to theirs, and, despite their guns, the British could not conquer the Maoris.

Thus, the treaty was designed to create an illusion of cooperation and friendship between the two groups so that the British

Why would anyone assume that indigenous Hawaiians would enjoy being colonized anymore than the Pilgrims did? Why would anyone assume that the Hawaiians' preference for self-government is any different than the preference for self-government of the American revolutionists?

The Hawaiian people did not invite America to take control of our government, our lands and our lives. America did that on its own initiative in 1893, illegally and by force — military force.

Whether Bell or anyone else likes it or not, we are not just another ethnic minority in the United States. We did not emigrate to Hawaii in order to become Americans. America came to us. As such, we are a people who have a unique status within the United States and that status is most similar to the status of the American Indians.

Bell must understand that until the world is fair and until justice is a way of life, people will fight and struggle and rebel against the forces that oppress them. It is the human instinct to survive.

Native Hawaiians have been historically mistreated by the American government, and there has always been resistance, not always overt, but always there, as it is today — the seeds of discontent.

Until changes are made, Hawaiians will continue to fight for their rights and struggle to survive as a people. Bell's letter reminds me just how difficult the struggle of our people is going to be.

Puanani Fernandez

# Will Alaska's

By Paul Jenkins  
Associated Press

**K**OTZEBUE, Alaska—For Alaska natives still trying to preserve their traditional culture, the year 1991 could prove as fateful as the advent of the white trader, explorers, and exploiters two centuries ago.

Only in a few villages have native ways survived intact the encroachments of modern civilization, with its cash economy and alien values.

Of late, there's been a rekindling of interest in maintaining old ways, but the natives' past as well as their future is tied to the land. That link could be broken in 1991, when the protection Congress afforded the 13 native corporations in the Alaska Native Claims Settlement Act expires.

The law set up the corporations to accept nearly \$1 billion

lott, head of Sealaska Corp., a Juneau-based regional corporation with 15,800 shareholders and timber and fishing assets of \$482 million. "They are corporations with modest business operations on a global scale with relatively significant land holdings in a resource-rich state."

The corporations are a "mixed blessing," giving natives an opportunity for economic survival yet carrying the seeds of destruction for their culture because they are not ready to stand on their own feet, Mallott says.

Until recently, the regionals have been ensnared in expensive, drawn-out fights to secure assets granted them under ANCSA, he says. They have been able to concentrate on business for only the last four or five years.

Mallott says unless Congress

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*In other regions, natives are turning away from Western-style government and demanding a return to traditional councils or councils chartered under the Indian Reorganization Act of 1934, partly as a way of protecting their land after 1991.*

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and 44 million acres to extinguish aboriginal land claims in Alaska. Each native then was given 100 shares of stock in village and regional corporations. The shares could not be sold, nor the land be taxed—until after 1991.

Now, there is a growing fear that the stock—which has paid few dividends to shareholders—will be sold and rich multinational firms will wind up with the land, and its resources in minerals and timber.

"It's not a chance. I'd say there's a 90 percent probability that the stock will be sold," says Sheldon Katchatag of Unalakleet, vice chairman of the United Tribes of Alaska, which claims to represent more than 70 village governments. "What's to stop them from selling the stock, which is only a piece of paper?"

"Most of the native corporations would be attractive takeover targets," says Byron Mal-

lott, head of Sealaska Corp., a Juneau-based regional corporation with 15,800 shareholders and timber and fishing assets of \$482 million. "They are corporations with modest business operations on a global scale with relatively significant land holdings in a resource-rich state."

The corporations are a "mixed blessing," giving natives an opportunity for economic survival yet carrying the seeds of destruction for their culture because they are not ready to stand on their own feet, Mallott says.

Until recently, the regionals have been ensnared in expensive, drawn-out fights to secure assets granted them under ANCSA, he says. They have been able to concentrate on business for only the last four or five years.

Mallott says unless Congress

recognizes these difficulties and acts before 1991—at least to postpone the day when stock can be sold to outsiders—"we may be in deep trouble."

For a people historically dependent on subsistence fishing and hunting, loss of the land could be disastrous.

"Without land it would be difficult for us to maintain our culture," says John Schaeffer, head of NANA Regional Corp., based at Kotzebue.

The drive to restore Alaska's natives to their roots is under way in several regions, in part at least to head off the danger foreseen in 1991.

It wasn't long ago that native customs, languages and crafts nearly perished under the impact of white development. Many natives still remember being chastised by white missionaries or agents of the Bureau of Indian Affairs for speaking their own language.

What emerged from cultural

# Natives End Up



repression were people forced to abandon the security of their language, history and centuries-old customs. They were left adrift somewhere between what their forefathers were and what their children would become.

Their offspring for the most part would be educated, speak English rather than their native tongue and have a peek, if little chance, at the Great American Dream. They would ride snowmobiles instead of dog sleds, use high-powered rifles for hunting, watch television and slug it out in the business world.

But the cost has been high.

"Alcohol, drug problems, an inability to hold jobs and high suicide rates; what we saw was a breakdown," says Schaeffer. "We were showing the symptoms of a society with a poor value system. The Western values were not enough."

In the 11-village NANA region

around Kotzebue, the native leadership three years ago started a Spirit Program in an effort to rebuild a cultural identity.

"Our cultural values for the most part are human values taught in most societies," Schaeffer says. "Basically, human values are the same for everybody. They're in the Bible. They're in the Koran."

Those values include sharing, love of children, respect for elders, self-respect and caring for the family "all tied to some sense of spirituality," he says.

The Bering Straits Native Corp. sponsors annual elders' conferences as a means of getting the young and old together.

"We've kind of reawakened. Our initial elders' conference in 1975, only the elders came. Now, they are attended by young and old alike, and they're getting bigger every year. We're trying to regain what we've lost," says Johnson.



# Without Land?

At Metlakatla, the 86,000-acre Southeast Alaska home of the Tsimshian Indian tribe and the state's only native reservation, many watch the approach of 1991 with a sense of relief.

The 1,200 members of the tribe refused to participate in the 1971 settlement, because it appeared the tribe would lose some of its island home, says Mayor Harris Atkinson.

Councilman Stanley R. Patterson says the community has suffered some rough times since, but "we took one big step in the right direction then. We still feel that way today."

"It was hard to accept to begin with, the loss of the apparent reward then, but we're really happy we made that decision," he says. "We feel comfortable in our present position."

Richard Johnson, a councilman and administrative assistant to the mayor, says refusal to join the settlement has resulted

in tradeoffs.

"It was beneficial to community, not so much in dollars, but we will have our land in 1991," he says. "Where we have not received money, we still have a land base that we feel is not jeopardized. More importantly, I believe what we've done is ensure that our children and our grandchildren will be able to enjoy what we've got right now."

In other regions, natives are turning away from Western-style government and demanding a return to traditional councils or councils chartered under the Indian Reorganization Act of 1934, partly as a way of protecting their land after 1991.

"The only solution is for the tribal or traditional governments to hold the land in trust. The title should remain with tribal governments, just as it always has," Katchatag says.

Such governments also give the councils a measure of local control and power in deciding who will live in the villages and who will have the right to run for office. At least one village, Tyonek, has gone to federal court in an attempt to evict uninvited whites.

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*Ida Kadasham performs a traditional dance at a meeting of the Tlingit, Haida and Tsimshian Indians.*

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# OHA Hopes to Get Financial Institution for Hawaiians' Use

By Stu Glauber  
*Star-Bulletin Writer*

The Office of Hawaiian Affairs yesterday hired former State Savings & Loan Association executive Sam Okinaga to help OHA organize a Hawaiian bank or other financial institution tailored to OHA's needs.

OHA Trustee Hayden Burgess said OHA hopes to have "some definite plans" and a program for soliciting shareholders within the next six months.

It took Burgess and four other trustees less than 10 minutes to convene a special meeting and vote unanimously to give Okinaga's CTE Hawaii Corp. a \$22,000 contract as OHA's financial consultant.

The contract calls for another \$16,000 to be set aside for the activities of a five-member steering committee.

Trustees Burgess, Rodney Burgess, Rockne Freitas, Tommy Kaulukukui and Walter Ritte — the five who voted for the contract yesterday — are the members of the steering committee that will lead to the establishment of an OHA holding company later this year.

OHA CHAIRMAN Joseph Kealoha, who canceled last month's scheduled OHA meeting without explanation, is on the Mainland.

CTE Hawaii Corp. is a subsidiary of Okinaga's recently formed MGS Hawaii Corp.

Okinaga, who retired in March as head of the Hawaii operations of State Savings & Loan Association, is president of both CTE and MGS.

CTE has prepared a 33-page proposal explaining what OHA has to do to set up its own financial institution.

The consultants' initial recommendation was that OHA form a savings and loan association rather than a bank. However, they said the decision should be made by the trustees after reviewing OHA's objectives.

The proposal noted that the idea of a Hawaiian financial institution has been floated many times in the past. But, the Hawaiian community has been preoccupied with other social and economic projects and not until the creation of OHA in 1978 was there an organization with the structure and funding needed to spearhead the endeavor.

The consultants also noted that "Hawaii has a history of supporting financial institutions with an ethnic customer base," that gave rise to "Chinese" banks and "Japanese" banks.

THE MOST recent example is the formation of People's Savings and Loan in 1981 as a minority-owned financial institution with a Filipino customer base.

Native Hawaiians and part-Hawaiians make up 15.2 percent of Oahu's population and 16.7 percent statewide.

The consultants said that when compared to the overall population of Oahu, Hawaiians are generally younger, have fewer college graduates and fewer households with annual incomes greater than \$40,000.

The youthful demographic profile is a drawback to the formation of a savings and loan since older households rely on S&Ls more, but the characteristics of fewer college graduates and lower incomes favor the use of S&Ls, according to the consultants.

Harry Mattson and state Rep. Norma Wong of Mattson and Co. have been hired by CTE to conduct a market study and marketing strategy for the OHA bank.

## Senate Panel Votes Hawaiian Aid Funds

The U.S. Senate Appropriations Committee has approved \$4.75 million in funding that will affect the health and education of a number of Polynesian groups in Hawaii and the Pacific, according to Sen. Daniel K. Inouye:

A total of \$500,000 is earmarked for a statewide network of counseling and health outreach centers for native Hawaiian parents and children.

Inouye, who proposed the new program, said it is intended to alleviate the serious problems of native Hawaiian families in physical health and early education.

"At the Senate hearings earlier this year in Hawaii, evidence was presented that native Hawaiian children are disproportionately represented among every indicator of poor health," Inouye said.

"For example, 40 percent of all Hawaiian women giving birth received no prenatal care or care after the first three months; over 30 percent of all premature births are Hawaiian; and that confirmed cases of child abuse and neglect are higher for Hawaiian children

than for other ethnic groups in the state."

Matching funds are expected from Kamehameha Schools/Bishop Estate. The funding is included in the Health and Human Services Appropriations bill for the 1985 fiscal year. The measure now goes to the full Senate, where passage is expected.

The proposed Native Hawaiian Maternal and Health Care Centers would ultimately be established on every island in the state. The program was recommended as a top priority of the Native Hawaiian Education Commission Report.

Another \$3 million has been appropriated for the care and treatment of Hansen's disease patients at Kalaupapa Settlement on Molokai, or 78 percent of the total cost of the Hawaii leprosy program. That's an increase of \$800,000 over the current 1984 fiscal year.

A special \$1.25 million also was approved for colleges serving native American Pacific islanders, including native Hawaiians.

HSB 6/29/84

# Foiling the Kahuna's Curse

FIRST YOU SHOULD know about one type of priest — *kahuna* is the Hawaiian word — who lived in old Hawai'i.

A *kahuna 'ana'ana* was a sorcerer who manipulated the spirits of natural forces by incantation and prayer. He could pray a person to death.

Strongest curses of a *kahuna 'ana'ana* used *maunu* — bait — objects associated with the person to be cursed. *Maunu* could be clothing, an eating utensil, hair, spittle, nail parings, excreta or food leavings.

*Maunu* had to be something the person had touched. The longer it was associated with the person, and the more intimate, the better. This helped the evil forces of nature identify the victim and made their power over him stronger.

Because of his power in old Hawai'i, a *kahuna 'ana'ana* was feared and given much respect.

Secondly, you should know that a Caucasian, a *haole* (in those days, any foreigner), was the governor of the Big Island of Hawai'i from 1802 through 1812. Kamehameha the Great had raised him to the rank of high chief and appointed him governor.

This was the Englishman John Young, but the Hawaiian people named him Olohana.

Olohana's homestead at the Big Island port of Kawaihae consisted of several stone buildings built in the European fashion and several large thatched grass houses.

SOMETIME IN THE EARLY 1800s, the local *kahuna 'ana'ana* put a death curse on Olohana.

His name and his reasons are not recorded. Perhaps it was jealousy or envy. Perhaps it was be-

## Tales of Old Hawai'i

By Russ Apple



cause Olohana didn't believe in the practice and profession of *kahuna 'ana'ana*. Olohana was a Christian, an Anglican who brooked no trust in the Hawaiian religion. Perhaps it was ethnic anger that a white man had been raised to the rank of high chief and ruled over Hawaiian people.

The sorcerer placed his death curse even though Olohana's wife

### *A haole governor survives a death threat.*

was a niece of Kamehameha the Great and a high chiefess in her own right.

To get Olohana's *maunu*, the Kawaihae area *kahuna 'ana'ana* stole into Olohana's main house while Olohana was absent. Olohana returned home unexpectedly to catch the *kahuna* by surprise. The intruder tried to escape through a window. It was a tight squeeze.

When caught, the *kahuna's* bottom half was inside; his top half

outside. Inside, Olohana took a stick to the *kahuna 'ana'ana* buttocks; outside, the *kahuna 'ana'ana* yelled loudly in indignity and protest.

ALL THE YELLING attracted a crowd of Hawaiians.

Finally, the *kahuna* worked his way through the window, fell to the ground and played dead.

Gov. Olohana came outside and gave him a few more whacks. Revived under the new attack, the *kahuna 'ana'ana* arose and retreated. As he left, he turned and in the hearing of the crowd, hurled his death threat at Olohana.

But he left without any of Olohana's *maunu*. Olohana was not worried.

But Olohana's people were worried. They considered the *kahuna 'ana'ana* to be a powerful enemy. At the least, they expected a bad accident or a sudden sickness would afflict Olohana, a man who had dared molest, even strike, a *kahuna 'ana'ana*.

Day after day, many people expected the sudden death of their high chief and governor. Perhaps a friend, or even his wife, hired another *kahuna* to turn back the sorcerer's curse.

At any rate, within two weeks the *kahuna 'ana'ana* who cursed Olohana was dead.

Many of his people thought Olohana was secretly skilled in the art of counter-*ana'ana* and had himself prayed the *kahuna* to death. This gave Olohana added prestige and authority.

Olohana lived to be about 92.

Olohana attributed the failure of the curse and the death of the curser to the work of the Christian God. At least, that's what he told the missionaries.

# Retracing the evolution of

When Oliver Evensen was growing up in the early 1930s, he often would watch smaller, more agile men throw their nets at schools of mullet off Diamond Head before his father was even ready to throw.

But his father's huge, 18-foot-long throw-nets would reach farther and spread faster than the nets the other men were using.

For it was said that even though the throw-net came to Hawaii from the Orient, few people in the Islands could throw one as well as Norwegian-Hawaiian fisherman Olaf Evensen.

"They used to call him the 'master,'" says John Miholick, now 85, who was Olaf Evensen's fishing companion for 15 years.

"He was the only man who could throw an 18-foot net so far that its nearest side was 20 feet away — and when he threw at a school of fish, he almost never missed," Miholick says.

Evensen, who worked as a fireman, watched immigrants use throw-nets to catch schools of fish in the shallow waters of the reef. He decided that he could make a throw-net of his own.

The throw-net that he eventually developed was twice the size of the Japanese nets and built with special inside pockets to prevent fish from escaping, remembers Ernest Steiner, 78.

"The Japanese are crackerjack at making all kinds of nets, but it's the Hawaiians who perfected it," says Steiner.

(The ancient Hawaiians made and used fishing nets when they settled here from Polynesia. But the smaller, more handy throw-nets were introduced by Japanese and Okinawan immigrants in the 1890s, according to Bishop Museum research.)



Advertiser file photo

The throw-net. Recalls one fisherman: "The Japanese are crackerjack at making all kinds of nets, but it's the Hawaiians who perfected it."

Steiner recalls that in those days, most people made their own throw-nets or bought them from inmates in the Oahu prison "who had plenty of time." He said skilled net makers like Jikan Toma or Evensen could produce a 9-foot-long throw-net with a 15-foot spread in about four days.

He says the Japanese manner of a two-handed swinging motion to throw their nets was greatly admired. Hawaiians found this highly efficient in shallow water, but useless when the water was slightly deeper.

The mullet schools sometimes did not come closer into shore than 5 feet of water, so Evensen redesigned the throw-net to reach fish that were slightly farther out.

Steiner describes how the 6-foot, 240-pound Evensen — whom he described as "a walk-

ing Aloha Tower" — would wade out into water 5 feet deep, holding a heavy, 18-foot-long linen net with a 30-foot spread in a tight grip with both arms just above his shoulders. Then he would twist his body slightly and fling the giant net forward so that it would spread and settle on the fish he saw before him.

He would then immediately dive under the net and make sure that it was down properly and that none of the fish could swim out. Steiner recalls that on more than one occasion, he saw Evensen catch 200 mullet

# the Hawaiian throw-net

section **F**

erman that he was.

Olaf Everson would watch schools of mullet move in the waters off Diamond Head. Once he had determined the school's pattern of movement, he would pick out a place directly in their path and wait for a wave. The white water on the wave face would temporarily hide the sudden shadow of the net, and the fish would be cut off before

they could swim away.

Throw-nets are made of monofilament now instead of cotton or linen, but there has been a revival of interest in them recently in Hawaii, according to Philip Mirafuentes of Philip's Fishing Supply.

"They are the one net," he says "that people can take out in their cars and use by themselves."

Prepared by the staff  
of The Honolulu  
Advertiser



from  
the sea

mike markrich

at one time this way.

Evensen's son, Oliver, who is now a retired fisherman, says that when he was growing up "every household had a net of some sort" and it was common for men to go out after work by themselves with a throw-net to catch fish for the family.

What distinguished his father from other people was a "sixth sense" or, as Evensen describes it, an ability to see fish in the ocean where others could not. That, combined with the pressure of growing up as the sole provider for a poor family, made the father the skilled fish-

## *OHA trustees say Ritte can't retain his seat*

Office of Hawaiian Affairs trustees yesterday rejected a proposal to let trustee Walter Ritte keep his seat despite two felony convictions.

The state Constitution says an elected official must step down if convicted of a felony, and early indications from OHA leaders were that Ritte would be kicked off the board.

But at a meeting yesterday in Hilo trustee Hayden Burgess introduced a resolution saying "appropriate action (should) be taken to assure the integrity of the autonomy of the Office of Hawaiian Affairs and its right of self-government." The trustees and their Hawaiian-blooded constituents are the only ones entitled to say how a trustee can be disqualified, the resolution said.

(The trustees are elected by Hawaiians and part-Hawaiians to work for the betterment of the race.)

Voting for the resolution were Hayden Burgess, Rod Burgess and Ritte himself, who doesn't have to step down until he is sentenced July 10.

Voting against, according to OHA spokesman Ed Michelman, were chairman Joseph Kealoha, Gard Kealoha, Rockne Freitas, Pīlani Desha, Tommy Kaulukukui and Moses Keale.

Ritte was convicted of prohibited possession of a firearm and prohibited possession of ammunition in connection with a night hunting incident on Molokai.

Once Ritte steps down, the remaining trustees must appoint a successor by a two-thirds vote. If they don't do that within 60 days, the governor can appoint someone.

# Hawaii Report

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Prepared by the staff of the Honolulu Advertiser July 1, 1984 A-3

## Molokai Hawaiians tell Ritte to stay and fight

By Edwin Tanji

Advertiser Maui County Bureau

KAUNAKAKAI — Molokai Hawaiians yesterday voted that Walter Ritte Jr. should keep his seat as a trustee of the Office of Hawaiian Affairs and favored a more autonomous OHA.

In a straw ballot set up to indicate whether there is support for Ritte, who faces removal from his OHA seat, 504 people turned out to vote, according to the Rev. Lynette Schaefer, a minister at Grace Episcopal Church who headed the election.

The questions on the ballot asked:

● Should Hawaiians determine their own destiny and future? — 446 said yes, 50 no.

● Should the trustees of the Office of Hawaiian Affairs establish rules and regulations for OHA internal affairs? — 411 yes, 81 no.

● Should it be left to the Hawaiians (OHA voters) to determine whether Walter Ritte Jr. should resign? — 419 yes, 80 no.

● Should Walter Ritte Jr. remain as a trustee of OHA? — 375 yes, 117 no.

The balloting was set up by the Molokai OHA office. Four ministers from Molokai were involved in monitoring the voting and the counting. Schaefer was at the Molokai High School polls. Other voting places were monitored by the Rev. Rick



Walter Ritte  
Faces ouster from OHA

Lazor at Kaunakakai, kahu Albert Kamau at Maunaloa and kahu Jules Dudoit at Kilohana School.

Barbara Hanchett of the Hawaiian Homes Commission, who assisted in setting up the balloting, said the kahus were asked to help "preserve the validity and credibility of the voting."

The straw vote was intended to direct Ritte on his position when he comes up for sentencing July 10 on convictions for felony firearms violations, illegal night hunting and hunting without a license.

The felony convictions are for being in possession of a firearm and ammunition while

under indictment. Ritte was prohibited from possessing a firearm because he remained technically under indictment following a deferred acceptance of guilty plea in a 1978 marijuana case.

Ritte was found guilty by acting Circuit Judge Eric Romanchak in May for an incident on Molokai in which he was found by game wardens, shining a light into trees alongside Palaa Road. During the trial, a game warden said he had seen a rifle butt under a canvas in the back of the truck where Ritte was sitting. Wardens also found ammunition in a bucket wrapped up in a shirt, but the rifles were in the truck's cab.

Under state law, Ritte would give up his OHA seat when he is sentenced for the felonies. But Ritte said he is willing to seek a court test of whether the law should apply to him.

In arguing that OHA is an autonomous agency that need not be governed by state laws, Ritte said Hawaiians "cannot be dependent on the state. We have special rights that were handed down to us from our kupuna."

In his 1980 election, Ritte took 399 votes from Molokai, which represented 47 percent of the 848 votes cast. There were 1,378 Hawaiian voters registered for the OHA election on Molokai.



# U.S. attorney: Help fight pot

By Leigh Critchlow  
Tribune-Herald

U.S. Attorney Daniel Bent called on Big Island residents to help in the battle against illegal marijuana traffic.

Noting that there appears to be a certain amount of tolerance on the part of Big Islanders toward the Island's thriving underground marijuana industry, Bent warned that negative side effects of permitting it to continue could get progressively worse.

If people don't stand up now for what they think is right, somewhere down the road residents will sadly say, "this isn't the Big Island we once knew," Bent told members of the Hilo Rotary Club at their Friday luncheon meeting.

Bent said he's been told there are 10,000 to 15,000 people on the Big Island involved in marijuana production.

Of the ongoing battle to ferret out the growers and their illegal cash crop, Bent said, "I know frankly that law enforcement can't do it alone."

"Help me to help your chief of police...to help (prosecutor) Jon Ono. ...Help us in law enforcement. Do it with us, because we can't do it alone...and it's not going to happen without you," Bent told the Rotarians.

Bent said that in any community, there are three major problems confronting those in law enforcement—"dope, dope and dope."

The U.S. Attorney said it's no secret that marijuana production is a tremendous industry in Hawai'i, "particularly the Big Island."



DANIEL BENT  
... 'drugs have a cost'

other one is a chemical one," he said.

Another major problem is that the drug costs a lot of money.

You don't make \$2,500 to buy a pound of marijuana by working at Burger King, said Bent. Instead, young people turn to crime and antisocial behavior.

Drugs also cause destruction of youngsters' ability to experience "the high you get from...a job well done...working together with other people to do a good job..." or working hard at a job and in return receiving recognition from peers and the community.

Drug use by youngsters can have unpleasant impacts on their families.

He said some people have the attitude, "well, that's money coming in" and entering the stream of local commerce.

"I guess that argument can be made," and to some extent that's true, but not true to a significant extent, he said.

And "frankly, it doesn't matter," Bent said, because if you consider that a benefit, that's one thing, but every benefit has a cost.

"And drugs have a cost," said Bent.

Surveys show that half of the marijuana produced is consumed by people under 21.

Every society that has sustained and developed itself has had as one of its important characteristics the caring for, nurturing and protecting of its young people until the time when they are prepared to face life with "an ability to make appropriate judgments," Bent said.

Marijuana consumption by minors, he said, is "working against" that very thing—the protection of the young.

First of all, there's the direct impact on the young individuals themselves.

A significant number of young persons involved in drugs are alienated because of the effect on their ability to perceive, associate and communicate. Their motivation is affected as well.

The drug-induced alienation, lack of motivation and dulling of the senses affects their education.

Bent said a student attending school while high on dope is the same as a kid putting a metal box on his head and going to school.

"The only difference is one is a mechanical obstruction and the

if people don't act now to nip the problem in the bud, some costs can be projected for the future, and some are community costs, said Bent.

Bent said if persons who either use drugs or support the drug industry get elected to office, then it becomes difficult for law enforcement officials to combat the illegal activity.

Law enforcement people themselves could become corrupt, he said, using the example of the Georgia sheriff who was convicted of taking a big bribe to let a plane loaded with drugs into the country.

Not only does government have the potential to become corrupt, but whenever you create an illegal cash economy that is tolerated to a certain extent, a "second government" develops.

Most people know that "second government" as "organized crime," said Bent.

In that second government, the rules are easy to make because it's not a democracy. Rules are established within a community outside the democratic process. And these rules are "enforced by force," without any notion of fairness or due process, Bent said.

Bent told the Rotarians he hopes he's wrong about such a potential future scenario for the Big Island and the state, "but I want you to know those thoughts have come to me."

Today "it might be in the early stages" of such a possible outcome, unless community members act to stop the situation from accelerating.

Bent urged Big Islanders to stand up now for what they think is right, so that in the future there are no regrets over what the Big Island might have become because "we closed our eyes to the possibility."

# OHA trustees reflect spectrum of opinion

In 1978, Hawaii voters approved a constitutional amendment creating a state Office of Hawaiian Affairs to "formulate policy relating to affairs of native Hawaiians" and to manage property set aside in trust for Hawaiians. In 1980, the first OHA trustees were elected. With this article **The Advertiser's Bob Krauss** concludes his five-part examination of OHA's status and the views of the people who run it.

By **Bob Krauss**  
*Advertiser Columnist*

Trustees of the Office of Hawaiian Affairs represent as wide a spectrum of what Hawaiians want as the Hawaiian community itself does.

Interviews with all nine trustees revealed some of the conflicts that color their decisions as well as areas of consensus. Let's introduce each trustee:

● **Joseph G. Kealoha Jr.**, chairman, from Maui, is in real estate. He brings to the board an institutional approach different from the more activist orientation of original chairwoman Frenchy DeSoto.

In spite of the difference, he is part of a broad consensus on the board that Hawaiians are disenfranchised. "We (Hawaiians) accepted everybody and in the process lost our identity," he said. "That is the dark side of the aloha spirit and that's why reparations are important."

The feeling that Hawaiians were wronged by the revolution of 1893 is another broad and deep consensus, expressed over and over again, although members may argue about how reparations should be paid.

● **Rodney K. Burgess**, vice



## OHA

chairman and trustee at large. He's in real estate, a graduate of Kamehameha Schools, attended the Naval Academy but didn't graduate, has been in finance, construction, insurance and a furniture company.

He is an articulate member of the "radical" minority. His energy puts him in the forefront of programs dealing with land and politics but, like the other "radicals," he tends to get on the nerves of fellow board members for what Rockne Freitas called "self-righteousness."

● **Walter Ritte**, trustee from Molokai and a leader in the Protect Kahoolawe Ohana, reflects in his personality and lifestyle some of the contrasts in Hawaiian activism. He has been a trustee since OHA was formed.

In 1980, when he was living in remote Pelekunu Valley on Molokai with his family and a group of others in an experiment in "self-sufficiency," he was also receiving welfare benefits. He said his political views made it impossible for him to get a job. He declined to say whether he still is receiving welfare.

He describes himself as a hunter.

Ritte is another "radical," an idealist impatient for results. His fellow trustees admit that he and Tommy Kaulukukui put in more on the job time than they do.

Ritte has shifted his focus from cultural awareness to

See OHA on Page A-4

# OHA trustees offer varied views on which is the best path to take

from page one

political action. He has canceled all meetings of his culture committee for 1984 because it hasn't received enough support from the board.

"Culture is very low on the list of priorities," he explained. "This may be a sign of the Hawaiian community. Political strength has become the most important for us. That's what will put the corned beef and onions on the table."

Ritte is starting his own radio program to air Hawaiian problems.

Burgess agrees with Ritte and explains how it will be done: "You educate your people, you let them know the history they've been deprived of knowing, raise their level of consciousness and then get them involved in the political process."

● Gard Kealoha, trustee at large and co-chairman of education/human resources, is the most intellectual of the trustees. He'd like to establish a chair in Hawaiian Studies at the University of Hawaii and rescue deteriorating Hawaiian manuscripts stored at Harvard.

Kealoha has publically criticized OHA for failure to work with other Hawaiian organizations. His salary is paid by one of them, Alu Like. He said he does not feel this creates a conflict of interest with OHA.

He is also critical of OHA for fighting with other governmental agencies. He believes negotiation should be tried first.

Kealoha would like to see a review of the Department of

Education to find out why Hawaiians aren't doing well in public schools.

● Thomas K. Kaulukukui Sr., trustee at large and co-chairman of education/human resources, is the quietest and among the most respected members of the board. He has also accomplished more with less money than anybody else.

"Uncle Tommy" said, "You can catch more ants with honey than with vinegar." Yet, he supports militancy over Kahoolawe. "It was necessary," he said. "I think you need to be wise about when to be pushy and when to be tactful."

● Piilani C. Desha, trustee from Hawaii, has a broad background in Hawaiian affairs, government administration, business and women's rights. Her main interest as an OHA trustee is economic development.

What she had to say was echoed again and again by other trustees and is another broad area of consensus:

"I'd like to see all Hawaiians be independent as individuals. I'd like to see Hawaiians be able to choose what they want to do. I'd like them to have financial independence. I'd like to see them politically motivated, in leadership positions."

● Rockne C. Freitas, trustee at large, played football for the Detroit Lions before going into his own marine services business. Like the majority, he is a firm believer in education as a tool for improving the lot of the Hawaiians.

"The farther you go up the education ladder, the more income you make, the more choices you have," he said.



Freitas



Keale



H. Burgess



J. Kealoha



R. Burgess



Ritte



G. Kealoha



Kaulukukui



Desha

"That's freedom. Then, if you want to go back to the land, okay."

The minority view, expressed by Rod Burgess, is that freedom should include the right NOT to go to college and compete in the system, but rather to fish or grow taro on a subsistence level if that's what you want.

Freitas also expressed a concern shared by most other members for what non-Hawaiians think about OHA.

"I think the response of the outside community is sometimes one of fear," he said. "They don't know what we're doing. When you don't have communication, you get ghost stories."

● Moses K. Keale Sr., trustee from Kauai, is an HGEA unit chairman and a radio personality. On the OHA board he serves as chairman of budget and finance. As such, he has clashed with the "radicals" in management of OHA funds.

But he shares many of their concerns, including worry about a breakdown in communications between OHA and its constituents. "Before we go to a com-

munity meeting, we send out 10,000 circulars and 25 people show up," he said.

"Hawaiians don't read much. They are not media responsive. They respond best five or six at a time. That's one reason you can't hold a full-time job and do justice to OHA."

● Hayden Burgess, Waianae attorney and trustee from Oahu, has been criticized by trustee Desha for his flamboyant style, like refusing orally to obey the U.S. Constitution when he took office although he had already given his written consent.

He said his refusal to raise his hand at the swearing-in ceremony was a symbolic protest. Some other trustees considered it grandstanding.

Burgess said he stands for a free and independent Hawaiian nation, recognized and respected by all foreign powers. While he has some support among the "radical" minority, one after another of the majority said they are not interested in forming a Hawaiian nation.

AI 12-8-99 Honolulu STAR-BULLETIN

# Rebounding humpback population may again be targeted by hunters

Protective efforts have paid off, but the whales may be removed from the endangered species list

Males sing louder in Maui waters. A-3

By Loni TIGHE

Star-Bulletin

The good news: There are more humpback whales than previously thought.



Star-Bulletin file photo

The total population of humpback whales in the North Pacific may be as high as 10,000, according to one of three new major studies.

The bad news: They may be taken off the endangered species list and hunted once again.

Several scientists at last week's Maui whale conference sponsored by the Society for Marine Mammalogists, which drew 1,800 people, revealed data showing the endangered humpback whale population is indeed recovering.

The new data, yet to be published, were released just as the humpbacks began trickling into the Hawaiian Islands for their annual mating season. As recently as last year, scientists estimated

their numbers at around 3,000 here in Hawaii, and 6,000 total in the North Pacific.

But three new major studies showed at least 4,300 whales here with a total population as high as 10,000.

"It's important for people to know they are coming back," said Allen Tom, manager of the Hawaiian Islands Humpback Whale National Marine Sanctuary. "It's great news. It means our protective efforts are paying off."

PLEASE SEE WHALES, A-8

# WHALES: Swelling humpback population faces renewed interest in resumed hunting by Japan, others

FROM A-1

But in the coming year, it is believed countries such as Japan will ask for the humpbacks to be stripped of their endangered status so they can be hunted, said Bruce Mate, Ph.D., an oceanographer with Oregon State University.

"There is an interest in resuming the hunt for these animals. The data will probably encourage people to reconsider moving them off the endangered species list," Mate said. "I wouldn't be surprised if Japan offers that suggestion at the next International Trade in Endangered Species conference."

Controversy surrounded native Americans in Washington state who recently began hunting the gray whale when it was taken off the endangered species list a few years ago.

Native Hawaiians have shown no interest in hunting the humpback whales, said Naomi McIntosh, Oahu Humpback Sanctuary liaison.

"The humpback is not known to be a cultural preference among native Hawaiians," she said. "There's no immediate interest in Hawaii to hunt them."

But the Japanese used to routinely come close to the Hawaiian Islands to hunt humpbacks.

"We're still assessing the needs of the species," McIntosh said. "We're optimistic about their recovery, but we still feel the species is not out of the woods yet."

The humpbacks are encountering new threats to their survival, including overfishing, marine debris, pollution

**We're optimistic about their recovery, but we still feel the species is not out of the woods.'**

**Naomi McIntosh**  
LIAISON, OAHU HUMPBAC SANCTUARY

▲▲▲

from development and human population growth, McIntosh said.

Mate's study, which tagged whales and then tracked them by satellite, showed the humpbacks typically stay in Hawaii for less than a month, coming and going through the winter season.

"Even though we see them for five or six months, they are not the same whales. There's a lot of turnover," Mate said. "They are much more mobile than we thought."

Mate has tracked humpbacks in Hawaii since 1995. The data showed, for example, one whale visiting five Hawaiian islands in 10 days.

The whales fan out from Alaska to Russia during the summer to feed but return mainly to the Hawaiian Islands in the winter to mate.

"This is the central breeding and calving area for whales in much of the North Pacific," Mate said.

People were excited about his and the other research supporting the humpback recovery because, Mate said, "It gives us a better sense there are more animals than we thought."

# In Maui waters at night, males belt it out

By GARY KUBOTA  
Star-Bulletin

**WAILUKU** — Male humpback whales migrating from Alaska to Hawaii waters sing anytime.

But their singing becomes louder in Maui waters after midnight during the peak of whale migration season, according to researchers.

"It's noticeably louder. They all sing about the same song, but they're not synchronized ... so when you listen to it, it's like a cacophony of sounds," said Whitlow Au, chief scientist at the University of Hawaii's marine mammal research program.

Researcher Paul Nachtigall speculates the increase is due to more whales being in Maui waters at the time. But Nachtigall said scientists remain uncertain about the reason for the louder singing.

Scientists speculate the male singing may be connected to calling a female or declaring their territory and warning other suitors to stay away.

The discovery about the louder singing at night arose from a study off Lahaina.

Scientists and volunteers deposited a microphone and disk recorder in about 40 feet of water and set the machine to record sounds at six-minute intervals from Jan. 18 through April 16, 1998.

Au said the ambient sounds began to increase after sunset and reached a peak from midnight to 3 a.m. from mid-February to mid-March.

Au said the scientists may eventually be able to use the sound of whales singing to obtain a more accurate estimate of their numbers.



"No, it's better than gold . . . it's a USFL football contract."

## The Island News from 1784

IF ANCIENT Hawaiian news had been gathered by an archipelago-wide news service and printed Western style, say 200 years ago, in the year 1784, these might have been the news stories:

**NOMILU FISHPOND**, Kalaheo, Koloa, Kaua'i — Thousands of fish in this brackish water pond leaped in unison just before day-break yesterday. Royal pond keepers and local saltmakers say the fish were frightened by a loud shout which came from the mountains inland.

According to Koloa district chief Elani, the shout came from a menehune tribe which was building a monument on top of a mountain. They shouted in joy when the last rock was placed.

Elani said he would ask the menehune not to aim future shouts toward coastal fishponds.

Head pond keeper Kawelo said such shouts put the mullet off their feed. Nomilu pond is the chief supplier of mullet to district chief Elani's table when offshore fishing is kapu or poor.

"It takes mullet several days to settle down and get back to regular feeding after a fright," Kawelo said.

Prospects for a good winter supply of mullet and milkfish from Nomilu pond were unsure. Kawelo said this was the third menehune shout this lunar month that made the fish jump. That and renewed underwater gassing were his chief problems, said the head pond keeper.

Several holes dug in early times in the rocks which form the bottom of the pond have recently released bursts of sulfurous fumes and killed fish swimming nearby. Kawelo said volcano goddess Pele dug the holes when she was on Kaua'i in her search for a permanent home.

Elani and Kawelo have requested the local Pele priestess to come to the pond to try to

### Tales of Old Hawai'i

By Russ Apple



propitiate the volcano goddess and stop the fuming.

\* \* \*

**'ALE'ALE'A HEIAU**, Hoonau, Kona, Hawai'i — For the first time in local memory, the natural, waterworn holes in the basalt rocks which form the sides of the temple platform are almost full of piko, high priest Keawe-ai reported.

Birthrate in the Hoonau vicinity has been so high that few sacred holes are left. Small rocks are jammed in most of the available holes, Keawe-ai said, to keep the rats from getting to any of the piko stashed inside.

"This is the favored local piko depository in South Kona," Keawe-ai noted, "and I hope we run out of newborns before we run out of holes, but I understand there are still a lot of pregnant women in the district. We blame the population explosion on the recent peace — the warriors have been home for more than a year now."

After a year or so, the head priest said, the holes can be reused.

Keawe-ai said that mothers in South Kona believe there is a close association between the fate and fortune of the baby and his detached umbilical cord, the piko. Once the navel string is cut by the bamboo knife, mothers take the piko at first

opportunity to deposit it in one of the sacred holes in the side of 'Ale'ale'a Heiau. There it is safe and under the protection of the gods.

\* \* \*

**HONOKOHAU GULCH**, West Maui — The Pe'a-pe'a family appointed Ke-kua-nui as the new haku — head of the extensive family — during a meeting yesterday. He replaced his uncle, Kane-ma'ai-kou, who was apprehended two nights ago illegally letting irrigation water run into the family's taro terraces on the lower gulch slopes. The Pe'a-pe'a family has permission to irrigate those terraces only in mid-afternoons.

Kane-ma'ai-kou's body was offered to god Ku yesterday at Loaloa Heiau by priest Moku-kala'i.

The new family haku was welcomed by Muli-bele, the Honokohau konohiki and other heads of gulch families at their weekly meeting this morning at Loaloa Heiau.

\* \* \*

**KALAUPAPA PENINSULA**, Moloka'i — Only nursing mothers and baby-sitting grandmothers were excused from an all-hands call today to clean and dry the fish landed yesterday by the massed fishermen of Moloka'i.

More than 70 fishing canoes — many from the Kalohi channel side of the Island — landed thousands of fish caught in the deep waters off this peninsula.

Waters were unusually calm and fishing better than usual, according to Ke-oho-ku-puni, district chief of Kalawao, who made the call to work.

Kalaupapa traditionally keeps a large stock of dried fish on hand to supply the fleets of canoes that pass by this side of Moloka'i en route between Maui and O'ahu.



# Lord Byron's Descendants

WHAT WAS DIFFERENT about the Saturday night luau was that all except two of those who feasted were descendants of a British lord and a high Hawaiian chiefess.

Because of this ancestry, any of the 250 Hawaiians at the feast would be eligible to sit in Hawai'i's House of Nobles, if that institution still existed. (Alas, *auwe*, the House of Nobles went out of business as a viable Hawaiian institution when Queen Lili'uokalani was dethroned in the haole revolution of 1893.)

Descendants of the British lord and a high Hawaiian chiefess? Yes.

The story begins when Liholiho (King Kamehameha II) and his queen, Kamamalu, died of measles while visiting London in 1824.

The English government wished to return in proper style and respect the survivors in the royal party and the "magnificent" coffins which contained the remains of Hawai'i's late king and queen. To do so, King George IV of England dispatched the 46-gun frigate *Blonde*, one of Britain's biggest and newest ships of the line.

Commander of the *Blonde* was Captain the Right Honorable George Anson Lord Byron, of the Royal Navy (not the poet Byron, but his cousin).

ENGLAND COULD NOT have picked a better man to entrust with such a sad diplomatic mission. Hawaiian chiefs and commoners recognized Lord Byron as a fitting representative of King George and of England itself. Lord Byron sat in decision-making meetings with the high chiefs, and his private counsel was sought by the highest chiefs. In public, Lord Byron, his officers and men displayed England's finest pomp and ceremony to the delight of the Hawaiian people, and to the disgust of the American missionaries, who were sure that the popular Lord Byron was preparing the way for a British takeover of the Islands.

His Honolulu business done, Lord Byron sailed to Hilo. His honored passenger aboard the *Blonde* was Hawai'i's Queen Regent Ka'ahumanu, with her suite of 40.

Byron was to be her guest in Hilo.

On arrival, Queen Ka'ahumanu appropriated several newly built large grass houses by the Waioa River to house Lord Byron and a few of his officers. She ordered the people of Hilo to build her a new grass house nearby. They had it built within 24 hours.

A large staff of servants kept Byron ashore, and his anchored ship in the bay, well supplied

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with food. Byron had his own supply of good wines and brandy.

Byron spent almost a month in Hilo. During this time, with arrangements made by the queen, he visited Kilauea crater. He spent the night on the crater's

*The poet's cousin had a liaison with a Hawaiian chiefess and the kin from this union are active in the Islands today.*

edge, a place still called Byron's Ledge, in honor of his 1824 visit.

SOMETIME DURING his Hilo stay, Lord Byron had a liaison with Hilo high chiefess Ka-o-iwi-kapu-o-ka-lani. This would have been a liaison arranged by the council of Hilo chiefs, to unite a line of high Hawaiian chiefs with a line of high British chiefs.

Byron was known as *Ari'i nui mai Perekania mai* ("great chief from Britain").

Ka-o-iwi-kapu-o-ka-lani (sacred bones of heaven) probably had been watched and protected from birth as a high chiefess re-

served for a proper alliance.

How aware Lord Byron was of his part in this ancient Hawaiian mating game is not known. His logs and diaries are silent. He probably sailed off not knowing that he was a father-to-be of a Hawaiian noble.

The noble boy child was named Lord George Anson Kaina, the Kaina being another name of his mother. He was born in 1825.

In due time, he was graduated from Lahainaluna High School on Maui, became an attorney and a Big Island judge. He was a businessman in the Puna district of the Big Island, collecting and shipping pulu, a tree-fern product used for stuffing upholstery. He also was a proprietor of the Volcano House Hotel at Kilauea crater. Like his father, for a time he was a ship captain. Judge Kaina was an achiever.

AMONG HIS ACHIEVEMENTS in his private life was the adoption of five children with his first wife; and after her death, the fathering of eight children with his second wife. With his second wife, he raised all 13 children.

It was the 250 descendants of those children who held the reunion luau in Pahoa, a town in Puna. This was the second family reunion — one was held two years ago in Honolulu. A third is planned for two years hence, again in Puna.

The two who feasted who were not descendants of Judge Lord George Anson Kaina were this columnist and his wife. We were honored to be guests of the Na Ohana o Kaina, still a family of achievers.

Family achievers include the Rev. William Kaina, recently called to be the ninth pastor of the historic Kawaiahao Church in downtown Honolulu.

**S**AINTS preserve us: While parking in a small and crowded Kakaako lot to pick up some films at Colorprints, a startled friend did a double-take when he saw this sign at a parking stall:



"Reserved for Reverend Helen. Unauthorized vehicles will be towed away and destroyed." . . .

Rev. William Kaina, who'll take over the pulpit at Kawaiahao from retir-

ing Rev. Abraham Akaka, has long been an active member of the West Honolulu Rotary where, with other members of Hawaiian ancestry, he's been a leader in the annual selections of recipients of the David Malo Award for significant community achievement by Hawaiians . . . When Serge Falesitch, pizza and pasta chef from Spago in L.A., ordered a hot and sweet sausage pizza from Mary Ann Nevin at Il Fresco, he learned it's her No. 1 seller . . .

THE "Elegant Elephant" sale at HPAC this year is guaranteed not to be in competition with Temple Emanu-El's famous flea market, since the date selected, Oct. 6, falls on one of

9-5-84  
HONOLULU STAR-BULLETIN



## Archaeology Concerns

Three cheers for state archaeologist Buddy Neller speaking out on the issue of the wholesale destruction of Hawaiian sites. Yes, we have a law, but somehow that law has been gutted.

Developers are under no obligation to protect sites that are discovered in the construction process, and the public is falsely lulled into a sense of "everything is just fine" while ancient burial sites are literally bulldozed into oblivion or the nearest ditch, whichever is cheaper.

And as any archaeologist knows, it's not just the bones, it's not just the "stuff," it is the context, the bits of charcoal, the stone structural remains, the tiny details of broken shellfish in the rubbish heaps, all of which must be uncovered tiny layer by tiny layer by trained hands, analyzed, and studied, to tell us whether the site under Queen Liliuokalani's home is perhaps the oldest yet found.

Buddy is only one person, but all of us can help by calling the state Department of Land and Natural Resources to tell them, Sus Ono in particular, that we care about our Hawaiian heritage. As Neller says, this is a state with one of the richest archaeological inheritances. Yet we have one of the smallest state staffs in the country, with almost no money allocated for real studies.

Let's wake the state up with a few phone calls. Call your legislator too, while you're at it. The representatives are up for reelection this fall; maybe they'll take time to listen. They could have passed a good bill last session, a bill backed by the Society for Hawaiian Archaeology, OHA's Bill Tagupa, etc.

But instead of passing the bill, each house passed the buck and stalled the bill in terminal committee coma. Auwe.

Lynn Kalama Nakkim

# Catching Birds for Feathers

FEATHERS WHICH COVERED the famous cloaks, helmets and god-images of ancient Hawai'i came from the native birds of old Hawai'i.

Some birds "donated" quantities; other species provided just a few choice ones — choice because of their color, texture or scarcity.

Hawai'i's choice feather birds of the forest were not usually hunted for food — each was too small and difficult to catch. Still, such birds did have a reputation for being *ono* — delicious.

Royal birdcatchers high in the wet cold forests needed protein. Birds for his eating were a by-product of his feather collecting — probably a prerequisite of his job and status.

In the case of a bird which would furnish a great quantity of feathers, it was killed as soon as caught and before plucking.

After plucking, it would be meat in the oven, along with other carcasses.

But a bird which supplied just a few colored feathers from under each wing, or from around the tail, would be released after the desired feathers were taken. Hawaiian birdcatchers believed that the birds would grow more feathers and could be caught again.

RED FEATHERS came from

## Tales of Old Hawai'i

By Russ Apple



the 'i'iwi, a scarlet honeycreeper; the 'apa-pane, a honeycreeper with a crimson body and black wings and tail (only a few feathers from body or tail were suitable); and the 'ua'ai-hawane, a small red honeycreeper with a black crown.

Green feathers came from the 'o'u, a finch-like honeycreeper with a parrot-type bill; and from the 'ama-kihi, a small green honeycreeper. People of Kaua'i called this bird the *alawi* and sometimes the *kihi*.

A few black feathers came from the 'apa-pane, but better ones and more came from the 'o'o, a black honey eater with a tuft of yellow feathers under each wing. The *mamo*, a black honeycreeper supplied many black feathers, but also had a few yellow feathers both above

and below the tail.

Choicest yellow feathers came from underwing of the 'o'o, and carried the special name of 'e'e. They were preferred for feather leis.

THE POLYNESIAN domestic chicken, *moo*, which came to Hawai'i in the canoes of the pioneer settlers, supplied both white and black feathers.

Long white feathers came from the *koa'e*, the tropic or boatswain bird. A few *koa'e* yielded red feathers.

Feathers from *koa'e* birds were especially desired for the making of *kahili*, the feathered standards which marked royalty.

*Koa'e* nest in rock faces and cliffs on the steep rocky sides of islets like Kaula, Ni'ihoa and Lehua. Some *koa'e* even nest in the sides of Halemaumau, the large pit in Kilauea crater on the Big Island.

Birdcatchers who went after *koa'e* tail feathers were the alpinists of ancient Hawai'i. They climbed vertical rock faces to reach the nests.

They were not the same men who went after the honeycreepers of Hawai'i's upland forests.

Birdcatching as a profession was distinct from that of making the cloaks, helmets, leis and *kahili* — that was the job of some specially trained women.

9/20/84

A-16

MSB

# Hawaiians Should Get Money

By Stu Glauberman  
Star-Bulletin Writer

The former chairman of a study commission on the needs and concerns of native Hawaiians says Congress should resolve native Hawaiian claims by providing money and land to Hawaiians through a new trust.

Kina'u Boyd Kamali'i, who chaired the Native Hawaiians Study Commission, said Congress should employ successful features of previous settlements with Indians and native Alaskans to make restitution for the misuse of American power in the 1893 overthrow of the Hawaiian monarchy.

Kamali'i spoke to the Pacific and Asian Affairs Council yesterday.

She detailed, for the first time publicly, her own ideas of what Congress should do to settle claims stemming from America's role in the events that led to annexation of Hawaii as an American territory.

KAMALI'I said Congress should:

✓ Intervene directly as it did in the 1972 settlement of native Alaskan claims, rather than set up an intermediary court of claims.

✓ Settle the claims with awards of land and money to all Hawaiians with any amount of Hawaiian ancestry.

✓ Include state property in the settlement and pay the state a cash award for lands taken from it.

✓ Review the use of the 200,000 acres in the Hawaiian Homes homesteading program with the purpose of assigning fee-simple title to native Hawaiians.

✓ Make the reparations trust a perpetual one with no provision for cutting off benefits to persons born after a certain date.

✓ Designate a new corporate entity as the recipient-administrator of any settlement. The Office of Hawaiian Affairs, desig-

nated by the state Constitution as the repository of reparations, should be shunned because it is a political entity, she said.

✓ Require a special referendum of Hawaiians to accept or reject the proposed settlement.

Kamali'i returned Saturday from Washington, where she met with members of Hawaii's congressional delegation and members of two committees studying

Friday, May 18, 1984 Honolulu Star-Bulletin A-7

## and Land, Kamali'i Says

the report submitted by the study commission last June.

THE COMMITTEES held hearings recently on the commission's final report.

Kamali'i said she expects the Senate Committee on Energy and Natural Resources to reject Volume I of the report, which clears the U.S. government of any direct responsibility for the loss of Hawaiian sovereignty.

She predicted that the House Committee on Interior and Insular Affairs will announce that it has found Volume I to be "inadequately and historically inaccurate."

The House panel will ask the Congressional Research Service of the Library of Congress to prepare a definitive report on the history of American involvement in the demise of the Hawaiian monarchy, she said.

The Library of Congress report will be based on documentary evidence that was unavailable to Kamali'i and the two other Hawaii members of the commission. Their dissenting report, Volume II, calls for reparations to compensate Hawaiians for unlawful actions taken by American officials in Hawaii.

Kamali'i chairs the Kaulana Na Pua Institute, a non-profit educational organization.

# TURTLE DANCE

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# Ocean conservation: Enforc

"I couldn't believe it," said an angry Rell Sunn. A group of Mainland divers was hauling two large canvas slingloads of coral from the waters off Maka-ha Beach.

"They (the divers) said, 'We're just here for a visit, we want to take a bit of Hawaii home with us,' and they said that they had information that they could take as much coral as they wanted."

Sunn didn't agree. She called the state Division of Conservation and Resources Enforcement for help. The division sent an officer to the scene — but by then, Sunn said, the people were long gone.

It was just as well, she said, because the officer told her that what the divers were doing was legal.

"He said, 'Yes, they can take sand and coral from the ocean. They can take anything from the ocean for their own purposes.' I said, 'No, they can't.'"

Although the officer was technically correct — for, according to state law, one may take an unlimited amount of coral for home use — the law was never intended to be used for the wholesale taking of coral. Sunn and others worry that state ocean conservation laws are unclear and almost never enforced.

The U.S. Census estimates that there are 240,000 persons over the age of 16 who fish regularly for business and recreation in Hawaii. But in 1982, in the entire state, there were only 204 tickets given in the field for fishing violations.

(In the same year, Washington state — with about four times Hawaii's population — gave out 8,000 fishing tickets, 40 times as many as Hawaii.)

Honolulu District Court records for 1982 show that of the 152 Oahu fishing citations that went to court, 19 were dismissed. Fines ranging from \$15 to \$100 were paid on the others, with the average being \$25.

"There is no enforcement of game laws in Hawaii and that's our biggest problem," said Henry Pelekai, a Waianae akule



## from the sea

mike markrich

Mike Markrich, writer of The Advertiser's "From the Sea" column each Sunday, was honored last week by the Propeller Club of the U.S., Port of Honolulu Chapter.

Markrich received the 1984 John Thornton Award for outstanding coverage of the waterfront.

fisherman. "They (the state) are understaffed and when they do get a complaint, it takes them a couple of hours to respond. By the time they get there the people are long gone. There is no way they can even give out a ticket."

State enforcement chief Maurice Matsuzaki says his officers respond as fast as possible and have responded quickly to calls on numerous occasions.

But enforcement officer Jimmy Kikuchi said citations and arrests "are way down" partly because most officers in Honolulu have to spend the majority of their time issuing parking tickets on state park lands such as Magic Island. (In 1982, the division gave out 4,010 parking tickets.)

Pelekai said the taking of coral is common and eventually will limit the areas that fish can go for shelter and food. He added that illegal netting of undersized fish severely depletes fish stocks.

Other critics complain that the enforcement division, part of the state Department of Land and Natural Resources, does nothing about the wide-scale commercial use of reef-damaging chemicals, such as chlorine, to catch fish.

One land department official who asked not to be named said that for all practical purposes, enforcement of marine laws, bag limits and other fish conser-

vation measures is practically "non-existent."

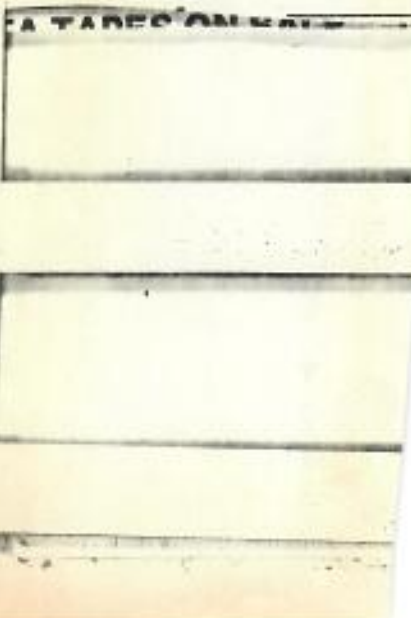
Matsuzaki and others said budget restrictions have limited the enforcement division's ability to deal with problems.

Some have suggested that one way to increase revenue would be to emulate other states by selling recreational fishing licenses to raise money for enforcement and use the fines collected for the same purpose. Revenues could amount to \$1.2 million if everybody paid \$5 for an annual license.

The irony is that the enforcement division was created in 1979 to make enforcement of wildlife laws more comprehensive. Before that, each section of the then Fish and Game Division from forestry to fisheries did its own enforcement. In addition, all of the field biologists were deputized as voluntary officers.

It was thought that putting all the game wardens in one division and installing a 24-hour telephone hot line would improve coordination and make enforcement more cost-efficient.

Enforcement chief Matsuzaki acknowledged that there were numerous criticisms of his division. He said he was aware of "a lack of trust about confidentiality" that kept people from calling in with information about lawbreakers. But he



# Enforcement problems run deep



Enforcement officer Jimmy Kikuchi explains regulations to two fishermen at the Wahiawa Reservoir.

Advertiser photo by Carl Vili

added that sometimes the division goes for days without calls and has to do the best it can with limited resources.

Last year the budget for the enforcement division was \$1.7 million. It had 48 field officers then (and is now in the process of hiring eight more). The 48 are charged statewide with checking thousands of acres of

state lands and ocean areas for fishing, hunting, state parks and forestry violations and protecting wildlife sanctuaries, conservation districts and natural area reserves.

At the same time, they issue various kinds of permits, give parking tickets and enforce county ordinances. As a result they can spend only a fraction

of their time responding to fishing violations.

"We're 15 guys (on Oahu) with 50 things to do," said one frustrated enforcement officer.

Another complained that because there are so few agents, their faces and movements are well known and it is difficult to catch people in the act of breaking the law.

Call - 455-0011

96-045 Ala Ike

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### 'Lost' Heiau

HSB 4-14-84 Kioni Dudley is at work on a paper about ancient historic sites in the Waialua district and he's looking for anything he can find about Kapukapuakea heiau, which, he writes, "was evidently destroyed in the earliest decades of this century."

Dudley said the heiau stood on or near Kaiaka Bay, according to "Historic Sites on Oahu."

He would appreciate any information at all about the heiau, "and I think if anything substantial is going to be found, it will be in old family letters, picture collections and traditions."

Even one line will be a help, he said.

Dudley teaches ancient Hawaiian religion and Hawaiian literature at Leeward Community College and may be reached at home at 677-9513, or leave a message at 948-0941.

HSB 5-23-84 A19

### Ritte's Position with OHA

It has been said "the greatness of a people is reflected in the sacrifices those people are willing to make." Indeed this is a great responsibility put upon the leaders of that people. The people I speak of are Hawaiians.

The leaders I mention are those who make up the Office of Hawaiian Affairs, one of whom is Walter Ritte Jr.

Granted, Ritte may have been on ancestral hunting grounds conducting his own business. However, he was found in violation of laws that govern all people. Whether we like it or not and until proven otherwise, all Hawaiians too are subject to those same laws of the land.

It takes a man to own up to his own mistakes. By doing so, he not only regains a part of his dignity which he once lost, but also restores some trust back to those that he has let down.

If Ritte fights OHA, he will not only show to many Hawaiians that the leadership of our OHA leaders are in question but feed the stereotype of Hawaiian leaders as backstabbers, weak and unable to unify. Ritte should think of the rest of us. Is he willing to divide us even more? Isn't it better to have one man suffer than sacrifice the hopes, pride and future well-being of a nation of Hawaiian people?

Reno Villaren



# of the State Address

with problems of over-utilization. There are some situations in public service when your heart cries out to you to do one thing, but your head tells you that you can't, and it is just not possible to follow your heart when your hands have nothing to give. This is reality.

In another area, we have proposed that our mandatory retirement laws — in both the public and private sectors — be abolished. This would permit those who want to continue working in their older years to do so, and thus retain a larger measure of activity and a greater number of options.

I am pleased to report that this past year has been a good one for our HULA MAE housing program. The state sold \$141 million worth of tax-exempt, single-family-residence HULA MAE revenue bonds in 1983.

These bond sales made possible a mortgage interest rate of eligible borrowers of as low as 10½ percent, at a fixed rate for 30 years. Up to 1,200 first-time home buyers may still benefit from these bonds, which would bring the total number of families buying homes through the HULA MAE program to over 3,800.

I will be sending you a proposal to authorize the sale of another \$400 million of HULA MAE bonds to continue this valuable and practical program — provided Congress acts again this year to allow the sale of these mortgage bonds.

## Hawaiian Relationships

NO RELATIONSHIP in our community is more important to the general well-being than our relationship with our citizens of Hawaiian ancestry, whose forebears in ancient days discovered these Islands and developed a remarkable society long before European explorers found them here.

This is a complex relationship. It includes dealing with the hard facts of daily life that we all must face. And it includes reverence for the symbols of tradition and continuity that are important to any society challenged by time's changes.

We have seen progress in this area in the detailed review of the Hawaiian Homes Commission Act, and in modifications that should mean greater fairness and flexibility. I will be sending down to you for your consideration a resolution regarding permitting multi-family dwellings on Hawaiian Home Lands residential lots. Another proposal will provide for a leasing program under which native Hawaiian homesteaders will have the option of using their leasehold interest as collateral to obtain conventional

financing, in order to go ahead and build their homes and develop their farms. I hope you will be able to act on these proposals as quickly as good judgment permits. They are good for all of us.

Consider the progress made in recent years:

- We see that since 1975, more than 1,500 homes have been built for Hawaiian homesteaders. This is as many as in the entire history of the Hawaiian Homestead program prior to 1975.

- We see that the Native Hawaiian Development Office has been created and placed in the Department of Hawaiian Home Lands.

- We see that important historical sites — Iolani Palace, Kamao Point, Hulihee Palace, Lapakahi — sites sacred in Hawaiian history — have had significant preservation work done on them. It is fitting and proper that we all keep alive the memory and meaning of such sites.

BUT CONSTRUCTIVE and useful as these achievements may be, there is a larger issue at stake here. It is the matter of not just how we perceive each other, but how we treat each other. Adlai Stevenson once said that how we treat each other is just as important as what we get done.

Historically, the Hawaiian people have faced enormous misfortunes. In setting about to rectify old injustices, we can and should rely on government for some things, but we must also rely on our own people for others. For no government can reach inside a human heart to force that heart to change.

And while we seek to rectify old injustices, we must remember also that we have today to deal with, along with the sad echoes of the past. As memories of injustice have remained for a century after the fact, we must find new ways to fairness for all.

Let me say to you as we consider these delicate matters that I myself am no stranger to the emotions involved. When I was a student at McKinley High School, air and naval forces of the then-Empire of Japan struck a dramatic and destructive blow at Pearl Harbor. In Hawaii, Americans of Japanese ancestry were roughly and unjustly thrust aside by the power structure during those terrible events of World War II.

Our family was ordered by the military to move out of our house in Chinatown near the waterfront, into Manoa Valley. We were not considered reliable enough to be in a waterfront area. I felt then a keen sense of injustice. And I have not forgotten those days. In retrospect, the experience was something of a gift — it made me conscious of the need to be very careful whenever important decisions had to be made about human

well-being, and in areas of ethnic and social justice.

## Office of Hawaiian Affairs

WITH THIS PERSONAL background, I supported the 1978 change in our state Constitution that established the Office of Hawaiian Affairs, or OHA. In recent months there has been considerable controversy about our administration's attitude toward OHA.

I have never questioned whether OHA should have a place in state government. Of course it should! And millions of dollars have been provided because we agree that OHA should be so placed.

But the problem has been to work out OHA's relationship, in a legal and practical way, with various other agencies of the state government. Because of its unique nature, the role of OHA has been more difficult to define than the roles of other, more conventional departments — the Department of Health, for example.

This work — to find, define and refine OHA's role — should take place through rational discussion, and in some instances, through legislation. These processes allow for the consideration and accommodation of the needs of both the community at large and individuals and organizations within it.

I want OHA to be a vital support for the Hawaiian people. But even as it is helping to rectify an unhappy past, I would not want to see this vital influence turned toward diminishing the quality of the future we all should contribute to.

THE SIMPLE FACT we must all remember in this relatively isolated place is that the State of Hawaii is bigger than any of us. Our total community here in the middle of the North Pacific Ocean is bigger than any of its components — bigger than any individual, any church, any ethnic or labor group, any organization at all. We have made our social advances because we have understood this underlying truth. We have seen it to be true, and because it is true, we have accepted it. And the final result has been a beautiful melding called, often over-dramatically, the aloha spirit.

My friends, the aloha spirit is real. And whether we are passing laws in our Legislature or simply passing each other on the street, if we lose the aloha spirit, we lose it at our own peril . . .

For all of us, there is something blessed about being here in the aloha state.

In this our Statehood silver jubilee year — and in all our years ahead — let us make the most of it, with all our heart and mind and strength and talents.

Text of Ariyoshi's State

# 'Aumakua Give a Helping Hand

IN ANCIENT Hawaiian times — with even some survival today — every Hawaiian acknowledged and revered his 'aumakua.

'Aumakua are senior ancestors transformed into gods.

Family ancestral gods came to earth from Po (the Hawaiian spiritual afterlife) and took on varied forms. Forms could be shark, owl, lizard, eel, rat, mud hen, fish, rock, plant — the list was endless.

Ancestors who became 'aumakua had special qualifications. When alive in Hawai'i, they helped and benefitted their family. They also revered their own 'aumakua. In their afterlife, they retained interest in the doings and welfare of their human descendants.

Once an ancestral god chose a form for his or her earthly use, the form was set forever.

If, say, the form chosen was 'opelu, this could mean both the fish and the plant. In the ocean, the 'aumakua took the fish form; on the land, the plant form — that variety of taro named 'opelu.

Hawaiians who had an 'aumakua who chose the 'opelu form did not fish for nor eat the 'opelu fish. Neither did they eat the 'opelu variety of taro, although their gardens displayed healthy, well-cared-for specimens.

Hawaiians who had a shark 'aumakua swam without fear or harm in shark-filled waters.

'AUMAKUA COMMUNICATED to living relatives through dreams by nights and visions by day. Dreams and visions told the living the sources of personal troubles and identified matters that

## Tales of Old Hawai'i

H5-B

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By Russ Apple

OCT 7, 83



should be set aright.

Living descendants expressed appreciation for help through frequent offerings to the 'aumakua on family altars. Kava roots were favorite offerings.

At times, an 'aumakua entered the human body of a descendant. This was done to supply mental or physical strength in needed

### Ancestors turned into gods.

amounts and for the necessary length of time.

'Aumakua entered the body through the head.

The sick were helped through a crisis. A surge of strength was supplied to get a job done quickly. Superior workmanship was due to special help from an 'aumakua.

Total temporary possession of a person by his 'aumakua resulted in that rare superhuman strength that lifted a dead weight fallen on a loved one. Or helped an ex-

hausted swimmer reach shore.

In their earthly forms, such as an owl or fish, 'aumakua signated warnings, and rescued, or guided relatives away from dangers, both spiritual and physical.

How many 'aumakua could a Hawaiian have?

Since those gods to whom a Hawaiian was related were his 'aumakua, he could have 50 or more.

(There were also gods to whom he was not related, and these were termed *akua*. Thus, one man's 'aumakua could be another man's *akua*.)

IN HAWAIIAN THOUGHT, newborn are connected with their ancestors by their umbilical cords. A mother could eventually become an 'aumakua to her baby. But if so, she would be a very junior 'aumakua in status to an 'aumakua born centuries before.

Precedence in birth, even centuries ago, established seniority in the family.

And also over those centuries, certain of the family 'aumakua had proved to be more constant and reliable 'aumakua than others. More attention would be paid to them.

With all those 'aumakua, a young person probably would try out the family's most popular, and select a few as favorites. In so doing, however, he or she must not forget nor offend the others, and always be alert to any signal that might come from anyone.

In ancient Hawaiian times every Hawaiian acknowledged and revered his 'aumakua.

Some still do today.

# Righting a wrong: land return

By Samuel Crowningburg-Amalu  
Advertiser Columnist

Last week, I spoke of the legal and moral right that the native Hawaiian had for reparation from the United States government for the loss of his Government Lands, his Crown Lands, his national identity and his independence as a member of a sovereign government.

Today, I shall discuss how such reparations should be made under the principle that when a government does wrong to any segment of its people, that government is under solemn obligation to right that wrong by reparations.

lands are at present being used by the state of Hawaii without any compensation being paid to either the Hawaiian Homes Commission or the Office of Hawaiian Affairs, as the law provides.

Personally, I have long believed that the Hawaiian Homes Commission should be taken away from the control of the state and placed under direct control of the Department of Interior. It is now a mess, and it has been a mess ever since it was founded. In fact, homesteads that have remained



the world of  
**sammy**  
**amalu**

The Sunday Star-Bulletin & Advertiser Honolulu, October 9, 1963 A-43

## plus a billion dollars

in the same family for 50 years should be given to that family in fee simple. A half-century of working the land and living upon it should at least give the person concerned the right eventually to own it.

In the past, I have often been highly critical of the Office of Hawaiian Affairs. I think OHA deals too much with cultural matters and ignores the basic and intrinsic rights of the native Hawaiians.

OHA should and must become more aggressive in its recovery of rights that have

been violated and lost. It must pursue the policy of making the economic life of the Hawaiian people better than it is now, and this cannot be done by concentrating on hula dancing, chanting, the restoration of old heiaus. Culture is excellent for those who can afford it, but many native Hawaiians today need money in the pocket and food on the table a lot more than a touch of native culture here and there. Wrongs must be made right. Injustice must be rendered just.

I think first of all that the lands, the so-called Government Lands and the Crown Lands of Hawaii, should be returned in total to the native Hawaiian people. And I think that if the United States government refuses to return these lands, the native Hawaiians should file a class-action suit in the American courts for the return of these lands.

In addition, I think the native Hawaiians should ask for at least a billion dollars to compensate them for the 85 years that the United States government has enjoyed the use and benefit of these lands.

It is, of course, ironic that the native Hawaiian must pursue these reparations in the courts of the wrong-doer himself, but he has no other courts in which to seek redress for the many wrongs that have been wrought upon him. It is only to America that he can look for help and comfort.

This same principle of justice applies in the case of the 120,000 Americans of Japanese ancestry who were imprisoned without trial during the throes of World War II. Many excuses have been offered to explain away why this was done. Some excuses even went so far as to say it was primarily done for the protection of the people themselves.

The Americans of Japanese ancestry concerned were given no trial at all. They were thrown into concentration camps without heed of their constitutional rights. The government made this mistake and now that government should make right this mistake.

The native Hawaiian had his lands taken away from him without any compensation being paid or even offered — an action the Constitution of the United States forbids. Yet the United States entered freely into this action knowing full well that it was doing wrong. The American president himself, Grover Cleveland, condemned the overthrow of the Hawaiian monarchy and refused to annex Hawaii when the offer of annexation was made. This refusal was the sole reason that the Republic of Hawaii was founded — to await a president more disposed to doing wrong. That president was later found in William McKinley, and Hawaii was annexed.

In a nation of free men, certain safeguards have been set up to protect the ordinary citizen from any miscarriage of justice by the government. These safeguards are embodied in the first 10 amendments to the Constitution. They are called the Bill of Rights. Compensation is to be made when the Bill of Rights is violated to any citizen's loss.

The Americans of Japanese Ancestry were not protected from imprisonment without trial, and some compensation must be made for their ordeal. The native Hawaiians were not protected from losing their ancestral lands and some compensation must be made. And not merely that. As long as the government — both the United States of America and the state of Hawaii — continues to hold these lands, the wrong is still being committed and prolonged.

Nor can the government say that compensation was made to the native Hawaiian in the form of the Hawaiian Homestead Act. There are not that many Hawaiians and part-Hawaiians living on the homesteads, and this was more a matter of giving back to the Hawaiian the lands that were originally his in any case. And even now those homestead lands are being used by the government, especially the state government, without compensation being paid. Whither justice?

Hawaiian Homestead lands and "ceded"

# Ceded lands in a financial tangle

By Gerald Kato

Advertiser Government Bureau

A share of the greens fees at the public Wai-lua Golf Course on Kauai may one day go to native Hawaiians.

The same holds true for user fees at Kapiolani Park concessions in Honolulu, Hilo Municipal Golf Course on the Big Island, Waiehu Golf Course on Maui and the Honolulu International Airport.

And this boon to native Hawaiians may soon become one of the biggest financial burdens on government enterprises around the state.

A state constitutional amendment in 1978 that was fleshed out by the Legislature the following year gave native Hawaiians — those with 50 percent or more Hawaiian blood — a 20 percent share of what's known as the "public land trust." Established when Hawaii became a state in 1959, that trust consists largely of most of the land controlled by the state, including the so-called "ceded lands."

When the United States annexed the Islands in 1898, all land owned by the Republic of Hawaii — much of it once belonged to the monarchy — was turned over, or ceded, to the federal government. When Hawaii became a state, the new state government got most of that land.

The state began issuing leases and permits and using the land for a variety of private and public uses. Some uses bring in money and others do not.

The revenue-producing land is supposed to be contributing to the trust in which native Hawaiians have a stake. To date, the Office of Hawaiian Affairs — manager of the trust revenues — has received \$2.7 million from leases and permit fees collected by the Department of Land and Natural Resources.

But ambiguities in the law and the complex way property titles are passed from one government agency to another have led to confusion over what land actually belongs to the trust.

For the past year, state legislative auditor Clinton Tanimura has been trying to cut through

the web of legal and financial issues surrounding the public land trust and ceded lands.

A recently released progress report seems to support OHA's contention that most income-producing state land should be part of the public land trust. That includes industrial land at Sand Island; Kapiolani Park concessions including the Walkiki Shell, the zoo, the driving range and snack bar; Neighbor Island golf courses; and the airport.

From Sand Island alone, OHA stands to gain more than \$1 million as its share of fees charged land users. But there are legal questions the Legislature may have to address before native Hawaiians can get any of the money.

Tanimura suggested treating all public land as part of the trust without distinguishing between ceded and non-ceded land or worrying about whether the land is for private or public purposes.

If, however, all public land becomes part of the trust and all revenue from that land must be shared with OHA, there may be serious financial implications for the state.

There is, for example, the possibility that low-cost housing built by the Hawaii Housing Authority on public land would get more expensive if proceeds of the sales were included in the public land trust and made subject to the 20 percent requirement. The report points out that this is a case in which the requirement is at odds with an important state housing objective.

Another vexing problem is whether lawmakers intended native Hawaiians to share "gross" or "net" income from land used by government.

It would seem, says the auditor, that the state intended "income" to mean "gross" — all the money taken in before expenses are paid. For public enterprises intended to be self-supporting, the implications of this may reach right down to the golfer putting around a public course.

For instance, Tanimura wrote, if the Wai-lua Golf Course on Kauai, which is on ceded land, had to pay 20 percent of its gross revenues to native Hawaiians, it might have to raise greens

fees or get bigger subsidies from the state or county.

On the other hand, if the law were interpreted to mean "net income" — what's left over after paying operating expenses — there probably wouldn't be any money left to split with OHA. All the revenues would have been used for operation and maintenance and for improving the facilities.

This issue of gross versus net is of particular concern, the auditor says, in the case of airports and harbors, which bring in a big chunk of the revenue OHA wants a share of.

The state raises money for airport and harbor construction by selling bonds, and is now in the process of paying off about \$300 million worth. The bondholders are supposed to be first in line for airport and harbor revenues.

Giving OHA 20 percent of those revenues off the top might interfere with the state's obligation to bondholders and others now on the priority list for payment, the report said.

Tanimura pointed out another problem, this time with figuring airport revenues.

Honolulu International Airport is the only one in the state that makes money. That means if the 20 percent were applied to the statewide system, OHA would get less than if it were applied airport by airport.

The auditor has been studying the problem for nearly a year. A bill now moving through the Legislature would appropriate \$100,000 to finish the job. Among other things, the auditor wants title searches and field surveys done on public land, particularly at General Lyman Field and Molokai airport, and at the state's commercial harbors. Inventories must also be made of public land under the control of the counties, the Hawaii Housing Authority, the University of Hawaii and the Department of Education.

And, probably most important, the auditor is trying to get a handle on the legal and financial issues involved in the public land trust.

The task given the auditor, the report explains, is "enormous."

The Honolulu Advertiser

Monday, March 31, 1983 A-3



Ka Wai Ola O Oha (The Living Water of OHA)

Vol.2 No. 1, Winter 1982

# HAWAII LOKALI



Nelson Ho Photography

## Land and Natural Resources Identifies Problems

After attending several meetings in the Kahalu'u area to investigate the issue of kuleana lands and the continuing alienation of Hawaiians from these lands, the OHA Standing Committee on Land and Natural Resources identified a number of problems which confront kuleana landowners. The problem areas identified include (1) water, (2) title, (3) zoning, (4) taxation, (5) unknown heirs, (6) multiple owners, (7) identification, and (8) access.

If left unresolved, these problems will ultimately lead to the further displacement of Hawaiians from their kuleana through various legal means. Because there is no clear cut legislation at this time that will resolve one problem without creating others, OHA is proposing that a legislative task force be established to study the problems confronting kuleana landowners and the loss of kuleana through various legal means. In conjunction with this proposal, OHA will also recommend that an interim moratorium be placed on any legal action taken against kuleana lands until the above study is completed.

Also related to the above, is OHA's legislative appropriation request to continue and expand the Native Hawaiian Land Title Project.

Another important piece of land legislation being proposed relates to the reversion of ceded federal surplus lands to OHA on a first right of refusal basis.

Currently, ceded federal surplus lands are returned to the State of Hawai'i with DLNR serving as the State's clearinghouse agency. Thus, DLNR makes the actual decision as to the future status of these lands. Sometimes it will turn these lands over to other state agencies and other times will manage them itself. OHA must, therefore, compete with other agencies if it desires a certain ceded parcel.

The proposed legislation would give OHA first rights to these lands if so desired. It would also give OHA the option of refusing these lands. Not all ceded lands are desirable for OHA management. Some parcels, such as roads, parks, and schools, for example, may serve a greater community interest.

Two other legislative proposals are directed at present statutes regarding adverse possession. In effect, the proposals are intended to make it more difficult for an individual or organization to adversely possess lands. One proposal establishes stricter requirements for good faith which must be satisfied prior to, and in order for, the quiet-title claim to be entertained by the court. The second proposal would require notices of quiet title actions to be published statewide when the defendant is unknown or absent. Currently the statute only requires that notices be circulated within the circuit where the quiet title proceedings are instituted.



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# OHA



## General Information



## What is OHA?

OHA, or the Office of Hawaiian Affairs, is a constitutionally established state agency that will coordinate services and programs for the Hawaiian people who live in Hawaii.

## How was OHA established?

- 1978 The Constitutional Convention proposed that an Office of Hawaiian Affairs be established (Article XII, Section 4, 5, & 6)
- Nov. 1978 In the General Election, voters ratified the Con Con amendments to establish the Office of Hawaiian Affairs.
- 1978 Act 196 set up the statutory material in Chapter 10 of the *Hawaii Revised Statutes* to implement the Constitutional provision to establish OHA and also appropriated general funds for this purpose.
- 1980 Act 273 designated that 20% of the public land trust funds be set aside for OHA and appropriated funds for OHA to begin office operations in FY 1980-81.

## What are the purposes of OHA?

- To promote the betterment of conditions of Hawaiians;
- To serve as the principal public agency in this state responsible for the performance, development, and coordination of programs and activities relating to Hawaiians, except that the Hawaiian Homes Commission Act shall be administered by its commission;
- To assess the policies and practices of other agencies impacting on native Hawaiians and Hawaiians, and to conduct advocacy efforts for them;
- To apply for, receive, and disburse grants and donations from all sources for native Hawaiians and Hawaiians;
- To serve as a receptacle for reparations from the Federal Government.

## How is "Hawaiian" and "native Hawaiian" defined?

**Hawaiian**—any descendant of the aboriginal peoples inhabiting the Hawaiian Islands which exercised sovereignty and subsisted in the Hawaiian Islands in 1778, and which peoples thereafter have continued to reside in Hawaii.

**Native Hawaiian**—a descendant of not less than one-half part of the races inhabiting the Hawaiian Islands previous to 1778.

## What does 'ohā mean?

Although OHA is an acronym for the Office of Hawaiian Affairs, it is symbolically linked to the words 'oha and oha.

'ohā . . . The Hawaiian word for the offshoots of the taro plant which bring new growth. For centuries, taro has been a sacred source of life for the Hawaiian people. Its various parts were used as a nutritious food or for medicinal purposes.

'ohā . . . from which comes OHANA (family, kinship) A Hawaiian word of beauty and profound meaning, inspired by the reverence of the early Hawaiians for taro and its ability to reproduce itself through the 'oha (offshoots, buds).

oha . . . meaning spreading, thriving, growing lush, as vines. OHA . . . a word that can express love, aloha, friendship and joyous affection.

OHA... today the three letters come together with an additional meaning:

OFFICE OF HAWAIIAN AFFAIRS



For More Information:  
**548-8960**

ho'o ku'ikahi means "to unite together" or "to agree as one"

## What are the general powers of OHA?

OHA is unique as a state agency in that it is a separate entity independent of the executive branch and it has the following powers:

- OHA can adopt, amend, and repeal by-laws to carry on its business and perform its duties.
- OHA can acquire any property or any interest to hold, maintain, use and operate and to sell, lease, or otherwise dispose of.
- OHA can determine what its financial obligations and expenditures will be and how they shall be incurred, allowed, and paid.
- OHA can enter into contracts, leases, cooperative agreements, or other transactions with any agency or instrumentality of the U.S., or with the State, or with any political subdivision, or with any person, firm, association, or corporation, as may be necessary in conducting its business.

## How is OHA funded?

A 20% portion of all the funds and revenues derived from the public land trust has been designated by the 1980 Legislature to be held and used solely by OHA for native Hawaiians. If land or money should come from the Federal Government to the State as reparations it would become part of the trust administered by OHA for all Hawaiians. In addition, OHA may seek funds from other sources, such as foundations, the federal government, the business sector, and private donors. Out of the general revenues of the State of Hawaii, the Legislature has appropriated for FY 1980-1981 \$125,000 (Act 196) and \$100,000 (Act 273) and, for FY 1981-1982 \$415,466 (Act 9).

## Who governs OHA?

The Office of Hawaiian Affairs is governed by a nine-member board officially known as the Board of Trustees.

## How is OHA administered?

The Board by a majority vote, has appointed an administrator who serves for a term to be determined by the Board. The Board, by a two-thirds vote of all members may remove the administrator for cause at any time.



Lanika Ahulau and family, 1810, circa 1830.

## What is the legal and historical background of OHA?

During the 1978 Constitutional Convention, the Committee on Hawaiian Affairs met to review the Article in the Constitution dealing with Hawaiian Home Lands and to discuss many Hawaiian related issues. In the process of reviewing and discussing, the Committee decided to introduce an amendment to set up OHA, based on several legal and historical precedents:

- Since the fall of the Constitutional Monarchy in 1893, Hawaiians have had less and less of a voice in Government.
- The boards and commissions set up as trusts to help native Hawaiians or Hawaiians are either appointed by the courts, or the Governor with the consent of the State Senate.
- The income from the public land trust was not being used to directly benefit native Hawaiians.
- Hawaiians needed a state agency that would represent their needs and concerns, and coordinate programs for all of them.

The decision to introduce the amendment setting up the Office of Hawaiian Affairs was a direct result of the above areas of concern. Thus, the establishment of OHA was an attempt:

- 1) To give Hawaiians more of a voice in government;
- 2) To accord to them the right to choose their representatives through the election of OHA trustees;
- 3) To secure for native Hawaiians a pro rata portion of the public land trust and;
- 4) To offer representation for all Hawaiians.

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By Naylor

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# A close look at the 'Hawaiian Renaissance'

To the casual passer-by, the scene might have made little sense. On a breezy lawn outside a downtown Honolulu office building, a group of people stood on a low concrete platform. One of their number stepped forward and began to chant in Hawaiian.

This was no Waikiki tourist show. The group wore everyday casual clothing and, individually, would have blended right in with those passing by on the sidewalk. The chanting was directed at a tall pleasant-looking person who watched from the lawn. When it ended, that person strode forward and began a chant of his own. The language was foreign. It sounded Hawaiian, but it wasn't.

This brief ceremony, hardly noticed by nearby office workers taking their lunch, represented official greetings between Kare Puketapu, secretary of New Zealand's Department of Maori Affairs, and the nine trustees of Hawaii's newly created Office of Hawaiian Affairs (OHA).

In several ways that brief meeting symbolised a fundamental change now underway in the Hawaiian community, and it indicated a new sense of brotherhood between Hawaiians and other Pacific Island communities. The ties at this point are mostly cultural and spiritual, but businessmen in Hawaii see the web of ties eventually spun thick enough to support a growing and profitable economic relationship between Hawaiians and their Pacific brothers.

If all this sounds a bit much, it should not be entirely discounted. The trustees of OHA (as well as those who support and believe in it) see the office as a financial and spiritual wellspring for the already-underway 'Hawaiian Renaissance'. That term has come to mean pride and interest in Hawaiian culture (dance, language, history) as well as pride and interest in being Hawaiian.

This renaissance has sent ripples through the Pacific pond in the form of the Hawaiian voyaging canoe *Hokule'a*, which has made two return trips to Tahiti, following as closely as possible the navigation and sailing techniques of the Polynesian ancestors. Hawaiian dance troupes and others have visited the Pacific Islands, bringing with them a message of cultural reawakening and — in some cases — inspiring their island brothers and sisters to take a renewed interest in their own culture.

As the descendants of Hawaii's original settlers reach out to the Pacific, they have discovered that learning works both ways. Hawaiians have begun to pay new attention to their island cousins and have discovered they have much to learn (or relearn).

This was brought home dramatically by the visit of Puketapu. The trip was the result of an earlier visit to New Zealand, Samoa and the Cook Islands by a delegation from



OHA. That group met Puketapu in New Zealand and invited him to visit the Hawaiian Islands. He spent several days in the state, touring Hawaiian communities, businesses, cultural and social institutions and government entities.

While the New Zealand official admitted learning much, it was just as clear that he taught.

The OHA trustees were particularly struck by Puketapu's description of the 'Tu Tangata' philosophy, which means the 'stance of the people' and implies self-reliance, pride in culture and self-support. Puketapu has been struggling to change the Department of Maori Affairs from a quasi-welfare organisation into a clearing-house for Maori pride and self-help. His basic message was that if Maoris have pride in themselves and in their culture and language, then all else (economic growth, prosperity, well-being) will follow in due course.

This struck a responsive chord with the OHA trustees. Because while the new office will eventually become deeply involved in economic, social welfare, educational and political affairs involving Hawaiians, its earliest efforts have been aimed at improving Hawaiian pride and visibility.

This began with the public

*Hokule'a*, the double-hulled Polynesian sailing canoe which has established a modern-day link between Polynesian island communities. The *Hokule'a* project is described on this page as part of the Hawaiian cultural reawakening. — Drawing by Richard Rhodes from Ben R. Finney's book *Hokule'a: The Way to Tahiti*.

swearing-in of the nine OHA trustees on January 17, 1981 on the steps of Iolani Palace, the residence of Hawaii's last queen and today a museum of Hawaiian monarchy days. The day was symbolically important to the fledgling group because it was the 88th anniversary — to the day — of the overthrow of the Hawaiian monarchy under Queen Liliuokalani.

Liliuokalani relinquished her



throne under pressure from a group of Island businessmen, with the tacit backing of the United States Government. Those circumstances lead many (Hawaiians and otherwise) to believe reparations from the US Government are in order, and the thought of reparations was directly involved in the creation of the new Office of Hawaiian Affairs.

The office was created by a 1978 state of Hawaii constitutional convention. Delegates to that convention decreed there should be an organisation of Hawaiians, elected by Hawaiians, which would work for the betterment of Hawaiians and Native Hawaiians.

The distinction between 'Native' Hawaiian and Hawaiian is important. 'Native Hawaiian' has a legal meaning that covers only those of at least 50% Hawaiian blood.

From the beginning OHA was intended as a resource agency for all Hawaiians — not just the half-bloods.

That same constitutional convention created several additional changes of interest to Hawaiians. It gave official recognition to the Hawaiian language, it decreed constitutional protections for the 'traditional and customary' Hawaiian rights such as fishing and land use practices, and it set up a new 'rehabilitation fund' under the existing state Department of Hawaiian Home Lands which would pay for the 'educational, economic, political and social and cultural' improvement of Native Hawaiians. (Out of a total state population of more than 900 000 there are a reported 7574 pure Hawaiians, and 167 180 who said they were part-Hawaiian.)

The chairman of the constitutional convention committee that wrote these changes was Adelaide 'Frenchy' DeSoto, 52, a community activist and municipal outreach worker from

copy registered OHA

## POLITICAL CURRENTS

the rural Oahu community of Waianae.

Two years later, following the necessary legislation out of the state of Hawaii legislature, an election open only to those of Hawaiian blood was held. Some 54 000 people registered and 42 000 turned out to choose the nine-member OHA Board of Trustees from among some 145 candidates.

The top vote-getter was DeSoto, who subsequently became the first chairman of the OHA Board of Trustees. The other eight represented a remarkably good cross-section of the Hawaiian community, from successful businessmen to grassroots Hawaiian rights activists.

They were Rod Burgess, president of a real estate firm; Roy Benham, a retired federal personnel officer; Thomas Kaulukui, a retired US marshal for Hawaii and one-time athletic champion; Joseph Kealoha, a Maui real estate broker; Leimalama Solomon, a cultural anthropologist; Moses Keale, a state social worker; Walter Ritte Jr, a Hawaiian rights activist and subsistence farmer; and Peter Apo, a state community relations specialist from Waianae.

Since the November, 1980 election, the nine trustees have set up an office, hired staff and

have begun mapping out their efforts to 'better' the conditions of Hawaiians. Their operating budget has come out of regular state of Hawaii tax dollars and they also get slightly more than \$US1 million a year out of rental proceeds from public lands set aside in trust in 1959 when Hawaii became a state. Income from those 'ceded' trust lands was supposed to go for a variety of public purposes including aid to 'Native Hawaiians'. Since the ceded lands money can only be spent on programmes for those of half-Hawaiian blood or better, the office is always on the search for new sources of revenue.

One possibility will be reparations from the US Government for its involvement in the revolution that deposed Queen Liliuokalani and the Hawaiian monarchy.

Officials in Honolulu are waiting anxiously for a study of Hawaiian conditions mandated by the United States Congress. That study is expected to lay the historical and political groundwork for a request for reparations payments similar to that given Alaskan natives.

In the meantime, the OHA trustees and all Hawaiians will continue their rebuilding efforts so that, when and if the money comes, they will be ready. — *Jerry Burris in Honolulu.*

source of a large amount of PNG's commercial borrowing.

Examining current sources of development aid, and the possibility of developing new sources, the paper concludes that the prospects for additional sources of aid are none too bright, and says that 'priority should be given to existing trade relations'.

The report points out that the



Sir Maori Kiki, the man who pioneered the foreign policy of 'universalism' which Papua New Guinea is now amending after six years. Sir Maori was one of the strong men of the Pangu Party home-rule campaign which led PNG into independence under Michael Somare, and he became deputy prime minister and foreign minister in the first national government. He is no longer in parliament, and has business interests in Port Moresby.

value of Australian aid lies in the fact that it is used for current government expenditure. Its finding is that Australian aid will be required for these purposes for at least another 10 years, saying: 'Projections suggest that Australian aid will continue to be needed for at least another decade, even to maintain existing services.'

### Oz in Pacific conference

Australia and the South Pacific is the title of a two-day conference in February to be co-sponsored by the Centre for Continuing Education of the Australian National University, and the Australian Committee of the Foundation for the Peoples of the South Pacific.

According to organiser Brendan O'Dwyer the conference is intended to provide a forum for key Pacific speakers to inform Australians of their concerns and priorities. Father Walter Lini, Prime Minister of Vanuatu, will give the keynote address on February 18 at Burgmann College on the ANU campus.

Other speakers and workshop leaders will include Mere Kite of Fiji, Francis Bugotu of the Solomons, John Momis from Papua New Guinea, and Albert Wendt from Western Samoa.

The programme covers topics such as trade, aid, investment, military and strategic issues, regional organisations, education, tourism, and the role of non-governmental organisations, including churches and trade unions. Further information is available from Jan Gammage, Centre for Continuing Education, ANU, PO Box 4, Canberra 2600. Phone (062) 49-4417.

### Splits trouble Fiji's NFP

Fiji's ruling Alliance Party is drawing comfort from splits which are appearing in the ranks of the opposition National Federation Party in the run-up to the July general election.

The mainly Indian-supported NFP displayed its divisions publicly when in the annual election for Lord Mayor of Suva three of the 11 NFP councillors on the 20-seat council refused to support the endorsed candidate of their party, and voted for the Alliance candidate instead.

There is strife too over the selection of NFP candidates for the July election. Many of the 13 sitting NFP MPs are threatening to rock the boat if they are not re-endorsed for their present seats.

Splits in the NFP cheated it of power after it had narrowly won the general election of May 1977: inner-party divisions at the time were so grave it was unable to form a government.

The Alliance Party can do with comforting tidings from its main opposition camp.

Facing the hostility of the newly formed Western United Front, a Fijian-based party

## PNG's new-look foreign policy

In a white paper presented to Papua New Guinea's parliament in November, Foreign Minister Noel Levi confirmed the abandonment of the Somare government's 'universalist' foreign policy — 'friends to all, enemies to none' — in favour of what he called a policy of 'active and selective engagement'.

The culmination of two years of preparatory work, the paper recommends that priority be given to relations with countries with which PNG shares significant interests. Top priority, the paper says, should be given to close co-operative relations with PNG's four direct neighbours: the Federated

States of Micronesia, Indonesia, Australia and Solomon Islands. Another priority would be co-operation with PNG's other Pacific neighbours.

The paper also stresses development of closer relations with the Association of Southeast Asian Nations (ASEAN): Indonesia, the Philippines, Malaysia, Singapore, and Thailand. Mr Levi referred to PNG's attendance as a special observer at the Manila meeting of ASEAN foreign ministers.

Also recommended for close attention are relations with PNG's major trading partners (Western Europe and Japan), and with the United States,

# What if

By Jerry Burris  
Advertiser Dream Bureau

HONOLULU, Jan. 1, 1990 — Hawaii's political and economic world was in chaos this week in the wake of the decision by Congress to approve the controversial Hawaiian Secession Act.

The vote, which opens the door for this state to end its 30-year experiment with statehood, passed almost unanimously. Only a handful of southern senators objected.

Supporters of the local Native Hawaiian movement were stunned by the unexpectedly strong language used by Congress:

"It is clear," the Joint House-Senate Committee on States Rights reported, "that the United States annexation of Hawaii stands on faulty legal and moral foundations."

"It is also clear," the Joint Committee added in its report to President David Eisenhower, "that a legal cloud has been cast over subsequent events in the political history of the Islands."



Eisenhower

"Can a grant of statehood be legally made to an area that was never legally a territory? These are questions a United States Congress cannot, and should not, answer. It is up to the people of Hawaii to decide."

Hawaii is in turmoil. Militants in the Hawaiian Rights movement, during a news conference at a "liberated" Iolani Palace, insisted that the Islands be placed under the immediate control of the only popularly elected group representing Hawaii's aboriginal inhabitants: the Office of Hawaiian Affairs.

An opposing group, identified in expensive television and newspaper advertisements as "Citizens For Common Sense," urged restraint. "What was done was done, the ads said. Past wrongs cannot be right by overturning a century of political reality."



These two salvos are first of what is expected to be months of debate as Hawaii's citizens decide whether they wish to remain part of the union.

Already, the arguments range from the substantive to the silly:

Will Hawaii's sugar cane, pineapple and jojoba bean industries be thrown into the wide-open international marketplace without the security of the federal protections they now enjoy?

Will ocean-bound Hawaii suddenly be vulnerable to foreign attack or infiltration?

Will the five-time Western Athletic Conference champion University of Hawaii football team lose its standing?

An ad hoc committee of Hawaiian leaders and government officials has announced a plebiscite will be held soon, open to all persons living in the Islands on the date of the congressional report.

This has divided the state into two groups: those who were here before the report (known by their bumper stickers as "On-Timers") and those who moved to Hawaii too late.

At the first of a series of "informational" public hearings in advance of the plebiscite, more than a dozen "pretenders" to the Hawaiian throne made their appearance. They included a part-Hawaiian bakery owner from California and a former Navy cook from Minneapolis who, despite his Hawaiian name and Polynesian lifestyle, admitted he first saw Hawaii as a Navy ensign during World War II.

Some of the witnesses saw huge profits for Hawaii should it secede. The new entity could "rent" Pearl Harbor to the U.S. Navy for untold millions, they said.

A precedent was set back in the early 1980s, they noted, when the United States agreed to pay millions of dollars to the various islands of Micronesia simply for the privilege of keeping other military forces out.

One witness — the publisher of a local newspaper — suggested Hawaii copy other island nations and start issuing postage stamps that would be sold to collectors worldwide. He even offered

# we were no longer a state?

to do the printing.

But the basic argument was simply this: Would Hawaii be better off in the union or out of it?

"How many states get a second chance?" asked one witness. "What has statehood brought us? More people, more crowding, more highways. Nothing has improved."

The next witness disagreed vehemently.

The changes Hawaii endured in the decades following statehood, he said, were not the result of statehood, but merely a product of growth that would have come anyway.

"We cannot erase 100 years of history no matter how we vote," he argued.

In an eerie replay of the events that preceded annexation of the Islands about a century before, the powerful sugar industry emerged as a central figure in the secession

controversy.

Despite the growth of tourism and other industries, sugar cane production (along with the huge jojoba bean plantations owned by sugar companies) remains the backbone of the Hawaiian economy. These plantations provide jobs, a steady supply of taxes and the openness and green space that attract visitors to the state.

If Hawaii walks away from the national union, the sugar industry has warned, it walks away from sugar. That's because the industry can only survive if it enjoys the tariff protections and supports of the United States government.



Historians noted that the needs of the sugar industry spurred the move toward annexation in the 1890s. It was that annexation, ironically, that provided the emotional fuel for the mid-1970's Hawaiian Renaissance which formed the seed for this week's act of Congress.

At first, a philosophical and cultural movement, the "Renaissance" took on official form in 1978, when the Hawaii Constitution was rewritten to specifically recognize the traditional rights of Hawaiians and to create the new Office of Hawaiian Affairs (OHA), a virtually autonomous group which was to work for the "betterment" of all Hawaiians.

Shortly thereafter, Congress finally agreed to establish a special study commission on the condition of Hawaiians.

It took several years for the Hawaiian Study Commission to finish its work. Meanwhile, Con-

gress began making the decisions and changes that came to be called the "Era of New Federalism."

In a frenzy of states rights, Congress began a wholesale return of financial and legal powers to the individual states.

About the only thing left untouched was the congressional budget itself.

This was the atmosphere that greeted the Hawaiian Study Commission when it presented its final report.

The commission stayed away from specific recommendations, but it was absolutely clear in its basic conclusion:

The overthrow of the monarchy was wrong.

Queen Liliuokalani was forced to give up her throne in 1893, the commission said, at least partly due to the unauthorized assistance of United States Minister to Hawaii John Stevens and a small group of American military men.

President Grover Cleveland himself agreed that his representatives had overstepped their authority.

On Dec. 18, 1893, Cleveland wrote to the U.S. Congress:

Congress paid no attention to the president, however, and five years later the Hawaiian republic was annexed by the United States. That led inevitably to Hawaiian statehood nearly six decades later.

All this took place, the commission said, without the approval of Hawaii's citizens.

Surely, Congress said this week, redress of some kind is in order.

The issue, faced by Hawaii's public now is whether they wish to answer the wrongs of the past by choosing a future alone. □



Liliuokalani

# colony

My first dream for Hawaii is that our government will apologize to the Hawaiian people for the wrong they did when in 1893 they took away our own Hawaiian government without our permission.

My second dream is that our government give back to the Hawaiian people all land that was stolen and pay for the wrong they have done.

My last and biggest dream is that everyone in the beautiful state of Hawaii read and learn about the history of the Hawaiian people and their government.

This way everyone can understand about what is happening to the Hawaiian people today, and the Hawaiian people will live in dignity with all the people of our state and the rest of the world.

— Ilima Kauhi,  
Grade 5, St. Ann  
School



# Preserve the past? Only that which is worthwhile

By Samuel Crowningburg-Amalu  
*Advertiser Columnist*

Well, we Hawaiians are getting all stirred up and restless of late, doing all sorts of weird things like publishing outrageously expensive books and devoting tons of government paper to outline our own cultural needs as if we were the only ones in the world with cultural needs.

The only trouble is that the only culture the Hawaiian ever had was a neolithic one, far better dead than revived, you can believe me. I do not mean to disparage the ancient life of my Hawaiian forefathers, but aside from feather making and poetry with a smidgen or two of the terpsichorean art, it did not have too much and was certainly not one of man's highest attainments.

I, of course, have always been an advocate of human sacrifice as a means of controlling population, but it does have its social drawbacks and never was really too popular a pastime among my ancestors, especially not among those who were being sacrificed.

And no matter what you may think of the American missionaries and what they did here in Hawaii, you must admit that they did free the ordinary Hawaiian from what was little more than plain old slavery. The chiefs and princes had everything going for them in the old culture, but Joe Blow had a hard time of it. The missionaries gave him back his manhood and freed him from his bondage to his superiors.

Anyway, that is the culture that some would now have us revive and recall. And the Office of Hawaiian Affairs has written a whole report of its plans to bring back all that bosh and nonsense.



The World of  
**sammy**  
**amalu**

engineers or academicians in a single decade. That would have been a true living memorial to the genius of a race and not more dollars squandered to the adulteries of nostalgia.

We must resist the temptation to preserve everything in sight instead of only a few worthy examples here and there. Preserve only the best. Only the classics. Let all the rest perish to the dust where they rightfully belong. Let only the truly worthy of the old and ancient survive to embellish the day, else we shall crowd out the living who need the space to thrive. What an utter waste of so much money.

Now let us talk of Rubellite Johnson's new rendition of the Lono-i-Kamakahi Kumulipo Chant. Truthfully, I have not read it through, only skimmed through it. But I am thoroughly familiar with the work because the silly thing has already been translated to death. First, King Kalakaua took the chant, then, as he did with everything else, he changed the whole damned thing to fit his own needs to glorify himself and his dynasty. Then some Frenchman got hold of it and also did a translation — or maybe it was a German.

I submit that what the Hawaiian needs today is to learn how to live and thrive in the specific culture that he now has — the devil with one that is gone and now best forgotten.

The Hawaiian has to learn how to read and write English. He has to learn how to calculate. He has to learn physics, chemistry, medicine, surgery. He has to learn how to be the best lawyer in town, the best engineer, the best data processor. He has to learn mechanics, astronomy, farming, geology. He has to learn banking, insurance, hotel operation and how to write prize-winning novels.

The dickens with the hula and taro farming unless he can make scads of money learning these things. Or teaching them to others.

He has to learn how to get along and how to get ahead in this Western culture that we have now. There will always be those who will learn how to chant the old poems, how to sail the great canoes, how to pluck the Hawaiian guitar. What OHA must do is teach our young Hawaiian how to make money in this dog-eat-dog world that is now ours.

Can you imagine, Waianae got a \$2½ million grant the other day to restore a heiau, a temple, actually a pile of rocks that for some religious purpose was named after a dog. Now I ask you, just how important culturally can a heiau be that is named after a dog? Waianae needs money to educate its young boys and girls, not to rebuild some temple to a dog.

At 8 percent, the interest on this money alone could have sent 10 Waianae youngsters each year through a four-year college course with two years of graduate work in some specialized field. Sending 10 a year to higher education could mean a hundred new professionals, scientists,

men Queen Liliuokalani translated it. She had nothing else to do since she was in jail at the time. Then a rather shy but highly intellectual person named Beckwith did a job on it. And now Rubellite Johnson.

Actually, there is one person in Hawaii today who knows more about this chant and who has done more work on it than any other person alive. He is Theodore Kelsey, one of the great, truly great, scholars on this Kumulipo and on the Hawaiian language in general.

I stand in simple amazement at this man's scholarship, and I was simply appalled to find no mention of him in Johnson's book. Over the years, I have come to respect this man's singular approach to translations from the Hawaiian. His translations are always literal and even transliteral — unadorned, unhindered by the whim of the poet. He tells you exactly what each word means.

His own work on this particular Kumulipo is monumental, and the verse of the original is transfigured by his own interpretation of it. There is a mysticism to his translations that surpasses by far every other thing ever done on the Lolo-i-Kamakahi Kumulipo. His work in this one field is for the generations yet to come because he has lent to it an aura that aspires Homer and courts Vergil.

But Johnson has done a capable work. The only trouble is that at \$35 a volume, her book is too expensive for my taste. But then I do not own the Moanalua Valley. All I own are the Crown Lands.

So what more do I have to say about the Hawaiians? Very little except that my cousin, Wray Taylor, keeps calling me asking for his reparations check. And I keep telling him that it is on the way. Only David Stockman is holding it up. He wants to give it to Kina'u Kamali'i and let only the spare change trickle down. Just be patient.

## The Courts

### \$50 Firearms Fine

Warren M. Ho, 38, recently was fined \$50 in federal court for possessing a firearm in the James Campbell National Wildlife Refuge in Kahuku.

Ho had contested a citation by the U.S. Fish and Wildlife Service which would have permitted him to pay a \$25 fine by mail.

He pleaded guilty to the offense, which occurred on Nov. 8, 1981, but said he had gone into the refuge area to retrieve his dog.

The case, prosecuted by assistant U.S. Attorney Emilia DeMeo, reflects an increasing enforcement effort by the Fish and Wildlife Service to protect refuge areas in Hawaii.

The Campbell refuge was established primarily for four species of endangered Hawaiian water birds.

# More About Poaching

by Bill Kiser

■ In the February issue, I made mention of the fact that much of the local poaching problem is due to ineffectual enforcement by the courts. Poaching, in short, flourishes because it's profitable. The Hawaii Division of Fish and Game publishes an annual report that includes, among other things, a breakdown of the fiscal year's record of citations and arrests, and disposition of cases by the courts. The following table is a partial breakdown of case dispositions for the past three fiscal years.

State of Hawaii		
Fiscal Year	1976/77	1975/76
Number of Cases	654	789
*pending & juvenile	185	178
dismissed	72	81
convictions	113	199
bail forfeiture	284	330
Number of fines	47	101
suspended fines/sentences	54	76
split fines	6	19
public service	6	3
Total \$ of fines	\$1185.00	\$3350.00
Average \$ per fine	\$ 25.21	\$ 33.17
Average \$ per forfeiture	\$ 22.57	\$ 24.14
Risk factor		
(Total \$ fines & forfeiture)	\$ 11.61	\$ 14.34
Total # of cases		

\*Includes cases carried over from the previous fiscal year.

Now, let's make a very liberal assumption, and say for the sake of argument that the Fish & Game wardens manage to apprehend 50% of all violators. The risk factor becomes something around five dollars and eighty cents. Have you taken a look at the price of fish in the market lately? Still think it doesn't pay?

Compare this with the 1976 figures compiled by the Alaska Division of Fish and Wildlife Protection (Alaska operates on a calendar year). A total of 1,957 arrests were made, net fines amounted to \$237,081, for an average of \$121.15 per fine. But perhaps what's most important, fines are assessed according to the severity of the offense. Last year, for example, eight men in a tour group were fined a total of \$2400.00 and lost all their fishing gear for illegally taking salmon on a closed stream. The judge refused to buy their story that they thought they were catching rainbow trout. In another case, a hunter was fined \$500 and spent 15 days in jail, while his guide was fined \$500, spent 30 days in jail, and forfeited his \$45,000 Cessna aircraft to the State. This was for taking a moose on the same day that he had flown in to the hunting area (you're supposed to wait 24 hours). Compare this to the slap on the wrist that was administered to the commercial fishermen who blatantly (and illegally) netted schools of fish right out from under the noses of hook and line anglers just off the Pokai Bay breakwater a few months back. At the risk of being accused of beating a dead horse, I'll reiterate one last time — Poaching flourishes because it's profitable. And as long as those who are being paid to uphold the law allow it to continue being profitable, the rest of us will be the final losers.

MAY 1978  
HAWAII FISHING NEWS

# Is OHA of use to the state

## No!

By Samuel Crowningburg-Amalu

Advertiser Columnist

The mandate of our last Constitutional Convention to the contrary notwithstanding, I have never really approved the basic philosophy and tenets that con-ived and brought into being the Office of Hawaiian Affairs.

The whole concept tends to be divisive, guaranteed only to treat the Hawaiian as if he were some retarded creature unable to handle his own affairs or to conduct his own life and life style.

**I SUBMIT** that the contrary is true, that the Hawaiian is fully capable of handling his own individual affairs without intervention by any government-sponsored bureaucracy that as far as I can see to date has not proven its own worth.

One judges worthy by merit and merit by achievement. To date, the Office of Hawaiian Affairs has achieved nothing. It has no program, no platform. No clearly defined goals. And so I am forced to ask this one question — of what use is it? Of what use is OHA to the state? Of what use is OHA to the Hawaiian people? Of what use is OHA to anybody?

There was a time when OHA was first started that I had the highest hopes for it. Despite my inherent qualms that OHA was essentially a separatist movement, I kept my silence and hoped for the best.

I kept silent in the hope that I was mistaken and that OHA could indeed become beneficial to the Hawaiian people.

**BUT I** was not mistaken. OHA is a separatist movement and is being used now to drive a wedge between the Hawaiian people and the other races in this multi-racial community.

For nearly two centuries, the Hawaiian people have served as the single ingredient that made it possible for so many different races and cultures to live together and work together harmoniously. We have all learned to enjoy each other and bring out the best in each other.

But lately, I have noticed that the Hawaiians themselves are denying



Samuel Crowningburg-Amalu

and repelling this unifying quality that made them and their islands the envy of the world.

Instead, the Hawaiians are becoming divisive, drawing themselves into themselves and away from others. They are trying to find in their past and in their roots the fundamentals to fashion themselves into something they never actually were — a simple and naive people happily dwelling in a south sea island paradise.

The Hawaiians are now fragmenting the very elements that made them something to be dearly cherished. They are trying to secede from the rest of the island community and are becoming themselves the serpent in the Garden of Eden that they themselves created.

**AND OHA** is in the forefront of this movement, heading heedlessly into the crucible of destruction that such a movement cannot possibly escape. We in Hawaii must continue to live together. We cannot live apart.

Yet still I kept silent in the hope that OHA's leaders would eventually realize that the strength of the Hawaiian people lay fundamentally in leading all the people of Hawaii into a better understanding and a fonder love of each other.

The Hawaiian people have so much to give the rest of the community and, for that matter, the rest of the world. They have aloha,

and the whole world is in dire need of it. The Hawaiian more than anyone else understands what love is all about. And it may well be that this is the essential reason why the Hawaiian was created in the first place.

OHA can serve the Hawaiian best by encouraging in them this simple ingredient of love.

**IT IS** not enough merely to ask the Hawaiian to unite. The Hawaiian must be told why he should unite — for what purpose and to what end. I would have said nothing because the OHA budget seemed sufficient for what it was doing — enough to keep it operating, but not enough to make it into another time wasting money spending bureaucracy.

But now OHA asks the Legislature for \$2.5 million. Yet OHA cannot justify its existence on its original budget. It cannot demonstrate its worth.

But then let me give OHA a purpose in life. We are seeing now the trustees of Bernice Pauahi Bishop's estate engaged in inelegant tumult and hurling accusations at each other. One has been called a virtual crook. Another appears bent on destroying the policy of admitting to the Kamehameha Schools only students with some Hawaiian blood.

**PERSONALLY,** I am appalled to find this sort of thing going on among the trustees of Hawaii's largest private estate and a royal estate to boot. I submit that something should be done about this — right away. This then is the first chore that I assign to OHA to prove to me at least its intrinsic worth. Investigate the Bishop Estate trustees — the whole bunch of them.

I say to OHA now — go out and do your duty to the Hawaiian people. Prove your worth. Find out what the trustees of the Bishop Estate are up to and then tell us so that we will know. And then do something about it.

Do this for the Hawaiian people, and I will not utter a word if you in OHA ask for \$10 million. Go to it.

# and Hawaiian people?

## Yes!

By Peter K. Apo

Trustee, Office of Hawaiian Affairs

The only claim that Sam Amalu has to Hawaiian ancestry is that he is very good at throwing spears. Without fanfare, his latest poison-tipped missiles came hurling through the front doors of the Office of Hawaiian Affairs.

Sneak attack — Pearl Harbor revisited — or to quote a James Taylor lyric: "Isn't it like a friend of mine to hit me from behind!"

**AMALU CHARGES** that "to date, the Office of Hawaiian Affairs has achieved nothing. It has no program, no platform, no clearly defined goals. And so I am forced to ask this one question — of what use is it? Of what use is OHA to the State? Of what use is OHA to the Hawaiian people? Of what use is OHA to anybody?"

Pretty strong stuff from journalism's token Hawaiian. Our suggestion to Mr. Amalu is that he should read more and write less.

OHA's "platform" is clearly spelled out via the legislative mandates that govern OHA's operations. A matter of public law and public record. But then, access to this kind of information is difficult when one is perched so loftily in an ivory tower.

Mr. Amalu continues his early plantation rhetoric with the following perception of what Hawaiians have been and should remain: "... a simple and naive people happily dwelling in a south sea island paradise!" A Hawaiian version of the cigar store Indian!

**IS THIS** what you have in mind for the Hawaiian people, Sam? Perhaps we could ask the Legislature to mandate that a few brown-skinned mannequins in full malu, cape and helmet be placed at the entrance to all Holiday Marts. This would be one legislative bill you could fully support.

Mr. Amalu continues his laundry list of charges by saying that OHA is leading a "separatist" movement



Peter Apo

Advertiser photo

doomed to alienate the Hawaiian people from the rest of society.

Where have you been all these years, Sam? We are already alienated and have been ever since the overthrow of Queen Lili'uokalani. Alienated from our ancestral lands, alienated from our culture, alienated from every important political and economic decision-making process that went into the shaping of modern Hawai'i to the exclusion of the Hawaiian.

If it upsets you that we make waves from time to time, we suggest you get a surfboard. Since you don't seem to know much about modern Hawai'i politics, here's the scene: It's kind of like trying to catch a New York subway during rush hour; without the little nudging and elbowing, you get left behind. It's the American way.

**YOU SUGGEST** that the essential reason the Hawaiian was created was to show the world what love and aloha is all about. Does that include you? Love is a two-way street that includes a little pain.

To set the record straight Sam, OHA is aware that it owes its existence to the goodwill of all the peo-

ple of Hawai'i. We are not stupid enough to think that we can win our political and economic battles alone. We actively seek the support of the entire community and understand the meaning of compromise.

We do not seek to secede from the Union or as you suggest from the rest of Hawai'i society. We seek to sit in council as full and equal partners. Our job is to end the alienation, not encourage it.

Yes, we want a hand in the shaping of Hawai'i's future. Yes, we want to intensify the retrieval of our culture. Yes, we want better educational and employment opportunities for our people.

These are not questions of ethnicity. These are questions of every man's right to pursue his full potential regardless of ancestry.

**OUR PEOPLE** also fought and died in the great wars to preserve the Republic. We were equal partners in death. We seek to be equal partners in life.

You have shamefully used the power of your pen in the most irresponsible bit of editorializing that we have seen to date. We are not above criticism provided it is constructive. Yours smacks of bitterness and frustration.

You seem to have a strong attachment to that bygone era in our history when the boys from Madison Avenue were building a tourist destination campaign for Hawai'i that would not allow a brown-skinned Hawaiian boy to be photographed with Caucasian models on a surfboard for obvious reasons. Your vision of the Hawaiians' place in his ancestral homeland is right out of a 1940's Dorothy Lamour movie.

Those days are gone, Sam, and as far as we're concerned they will never be back.

Actually, it is somewhat reassuring that you disagree with everything we are doing. It means we must be doing something right. The one thing we have in common with you, Sam, is that we are also pretty good at throwing spears.

Peace.

P.S. It is easier to throw a spear than to carry a shield.



Adelaide 'Frenchy' DeSoto

# DeSoto Backed in

More than a dozen Hawaiians told Office of Hawaiian Affairs trustees last night that they support OHA Chairman Adelaide "Frenchy" DeSoto and they want the board to stop fighting and work for unity.

The comments, which caught DeSoto and most trustees by surprise, were made during a regular OHA meeting and apparently sprang from rumors about infighting on the board.

"It's quite obvious that the honeymoon is over," Edwin P. Auld, executive director, said later. "Now we'll have to see how the marriage works."

There have been reports that some OHA trustees want Auld to resign because they feel he spends too much time on his courier service business. There also have been reports that some board members want DeSoto replaced as OHA chairman because of the Legislature's negative response to OHA's funding requests and because

some trustees feel she is domineering.

"THERE'S BEEN A lot of discussion, but, we'll settle things in executive session," said Trustee Malama Solomon of the Big Island. "No decision, public or otherwise, has been made."

Solomon said she was "stunned" by what occurred at last night's meeting.

"It's unnecessary and I'm concerned about why this is happening," she said.

Auld said it was "too premature" to discuss his plans.

Trustee Walter Ritte of Molokai said Auld had considered submitting his resignation in May but then changed his mind.

Several speakers, including a contingent from Waiānae where DeSoto lives, spoke on her behalf. DeSoto, who thanked her supporters, said she had not asked anyone to attend the

# Unexpected Call for OHA Unity

meeting or to speak for her.

"There are ways to resolve internal problems," DeSoto said. "The cultural tool is there for us to use — if we only dare to use it."

The tool, *ho'oponopono*, suggested by many speakers, is a therapy that ancient Hawaiians used to resolve individual, family and group disputes.

MANY OF DeSOTO'S supporters said that while they didn't always agree with her, they found her fair and trusted her.

"This is the first time that we have had an organization (OHA) to do things for ourselves and the element of unity is extremely important," said John Dominis Holt.

Holt said DeSoto may be "tough," and even sometimes "mean," but she is eloquent and can think on her feet, whether she is at the State Capitol, Iolani Palace or in the fish market.

Holt asked "before anything is done in the way of making heavy decisions that we ponder some of the realities that go beyond personalities and what is said carelessly. Look at the heart. Look at the spirit."

NOTING THAT OHA is only a year and a half old, a kahuna urged that it be given 10 years to prove itself.

"Hawaiians go through a lot of things and, in the end, still shine," she said.

Other speakers asked trustees to communicate, interact more with the community and play less of a "haole game."

"I didn't vote or endorse OHA," said Joyce Kuinoa of Molokai. "We could foresee that we cannot play haole games. We are different . . . When your leader falls, it's divide and conquer. Do not play that game."

One man said, "We are looking to

you for direction. Things are falling apart all over. We'd like to know what's happening . . . We don't want to see the whole thing go down. We want you out there. You've got to push ahead and stop talking like a bureaucracy."

# OHA Administrator Resigns Amid Fuss

By Helen Altonn  
Star-Bulletin Writer

Internal problems brewing the past few months at the Office of Hawaiian Affairs have boiled over with the resignation of Edwin P. Auld, administrator of the organization since its inception in December 1980.

In other developments at the troubled office:

—The trustees also have asked for the resignation of Steve Kuna, OHA's land officer, based on undisclosed causes presented to them by Auld in an executive session Wednesday night.

—Pamela Kekumano has resigned as public information officer to become executive director of Big Brothers of Hawaii.

—Unhappy trustees on the nine-member OHA board have been talking informally about unseating their chairman, Adelaide "Frenchy" DeSoto, unless there is more "team-playing" in carrying out their responsibilities.

AULD SAID today that he is leaving his \$36,000-a-year job on May 1 because "it is the best thing for OHA at this point."

He cited recent problems among the board members "over the administration" of OHA, established under a 1978 state constitutional

amendment to work for the betterment of Hawaiians.

He didn't mention any names or go into detail about the problems. However, Molokai Trustee Walter L. Ritte Jr. has made public statements saying if Auld doesn't leave, DeSoto will.

Auld said his resignation has nothing to do with the board chairman.

He told the trustees he was resigning at about 2:30 a.m. yesterday, in an executive session closing a turbulent nine-hour meeting. He followed it up with a letter to DeSoto and the board yesterday.

He said in the letter:

"It is my present feeling that the dispute over the matter of who shall occupy the office of administrator has reached the point where it seems there is a danger that more energy may be expended on that matter than upon the vital purposes for which OHA was established."

He said he feels his resignation is in the best interests of OHA and the Hawaiian people.

SOME OF THE trustees said yesterday that they hope to talk Auld out of leaving, but he said today that is "beyond consideration."

The internal friction at OHA was brought into the open at the Wednesday night meeting when a large number of Hawaiians showed up unexpectedly, mostly from Molokai and Oahu's Waianae area where DeSoto lives.

They reportedly had been invited to the meeting by Ritte to support DeSoto against an anticipated move to oust her as chairman.

Several trustees acknowledged yesterday that they have been frustrated by DeSoto's style of leadership but said they haven't officially discussed election of a new chairman.

They said they are trying to get everyone working together in a unified fashion, as the Rev. Abraham Akaka and other Hawaiians requested at the meeting Wednesday night.

DeSoto spent most of yesterday at the OHA offices, but said she had no statement regarding the situation.

Kuna also couldn't be reached to comment on his termination.

AULD AND KUNA were both involved with the Volunteers for the Office of Hawaiian Affairs (VOHA), which was formed in 1980 to educate people about the new office and encourage Hawaiians to vote in the first election for trustees.

Kuna, a 1978 Constitutional Convention aide to DeSoto, also was among finalists seeking the OHA administrator's job in 1980.

Auld said today he is resigning "with pride of accomplishment for things that have been done. I have every confidence that the office as established is on firm foundation and will continue to grow."

He said he will be available to the trustees after May 1 to assist with handling matters until a successor is appointed, but he has asked that the board expedite the search for his replacement.

In  
Hawaii...

Honolulu Star-Bulletin A-3

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A-22

Friday, March 26, 1982

## Looking Ahead for Hawaiians' Future

Prince Jonah Kuhio Kalaniana'ole shares with King Kamehameha the honor of being one of the two native Hawaiians for whom state holidays are observed.

Kuhio, the honoree of today's holiday, was a 20th century man, whereas Kamehameha was a leader of the late 18th and early 19th centuries.

One can only speculate as to what they would say and where they would lead if they were alive today.

Our belief is that they would look forward rather than backward, that they would reject those voices within the current native Hawaiian renaissance movement that want to roll back the clock to an earlier day. The past usually looks more romantic in retrospect than it really was.

Kamehameha demonstrated his forward-lookingness by recognizing the significance of the weaponry aboard the first European ships to visit the Islands. He recruited some of the weapons and some of the men who understood them to abet his successful drive to bring all of the Hawaiian Islands under unified rule.

Kuhio's significant action was to accept the irreversibility of the overthrow of the monarchy and, though a prince of royal lineage, to serve for 10 consecutive terms until his death in 1922 as Hawaii's elected delegate to the Congress of the United States.

It was in this way that he sought the betterment of the lot of his native Hawaiian people. One of his principal accomplishments was to achieve the enactment by Congress in 1921 of the Hawaiian Homes Commission Act to make farms, ranch and homesites available to persons of native Hawaiian blood.

Today both leaders would certainly identify education as a principal concern for the community with pre-1778 Hawaiian bloodlines. Within this community there is a high correlation between low educational attainment and social failure.

We have persons of Hawaiian blood who preside in our highest court, in banks, in politics, in business, in the arts. But we have others who tear at the community conscience because they are seen as disadvantaged in their own land.

This condition must be corrected, and much already has been done and is being done to address it. Our strong belief is that both Kamehameha and Kuhio would address it in terms of seeking a better tomorrow, not by trying to turn back to yesterday.



Prince Kuhio

# RUM

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## ers' Page

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## Prince Kuhio and Hawaiian Concerns

By Hayden F. Burgess

**YOUR EDITORIAL** comment—using Prince Kuhio's memory as an opportunity to attack current growing concerns of Hawaii's future—scored another disservice to Hawaii by your skillful misrepresentation of the views of those currently advocating for Hawaiian sensibility.

Yet, that editorial was not surprising and was indeed consistent with the role your newspaper has played against the struggle of Hawaii's continued bid to maintain control over its destiny.

Your editorial made several statements deserving special comment.

1—"... Native Hawaiian renaissance movement that wants to roll back the clock to an earlier day. The past usually looks more romantic in retrospect than it really was."

Perhaps you should step outside your circle of friends and come down to those meetings and rallies taking place all over Hawaii.

I have come across no one who wants to roll back the clock to an earlier day. I have heard repeatedly, however, that as we journey into the future, we do so with sanity. And in doing so, we accept teachings of an earlier day if it makes sense for us today. The principal teaching that has been drawn upon is "ua mau ke ea o ka aina i ka pono" — the life of the land is perpetuated in righteousness."

We ask ourselves today, is it pono to have no control over population growth from foreigners as they flood into Ha-

*A Hawaiian activist asks some penetrating questions.*

wai, putting strains upon our limited lands, water employment, housing and the rest?

popular government of Hawaii. He proudly declared himself guilty. Kuhio, as a Hawaii scholar, knew that time travels in only one direction. This is not reversible. But human greed and faults are correctable.

Thieves who usurp power and control every facet of a society, including the media, must be reckoned with in more ways than one. Kuhio was at a time in our history when a particular race, the po'e Hawaii, was in need of saving. He addressed that matter in his way, in his day.

Fools may interpret his deeds as a surrender to the "rule without morality" which pervades Hawaii. "Hawaiian Renaissance," as you seem to term us, does not.

**AN INITIALLY ILLEGAL** usurpation of power, although followed by years of domination by military, economic, political, and propaganda tactics, does not make the initial usurpation any more legal.

And especially in view of the jeopardy Hawaii is placed in today, new methods of restoring Hawaii to sensibility are needed. We can honor Kuhio for the battle he fought in his time. These are different times calling for a willingness to consider other battle plans.

3—"Our strong belief is that both Kamehameha and Kuhio would address it in terms of seeking a better tomorrow, not by trying to turn back to yesterday."

*Imua* And as we travel into our tomorrows, let us not turn our backs upon the yesterdays which form the basis of everything we stand upon today, the yesterdays which can teach us so much of morality, culture, truth and aloha.

winds exceeding 1,000 m.p.h. would carry the fires ignited by the heat and those unfortunate enough to have survived the initial blast would fry by these winds of fire or the settling radiation. And visitors to Oahu will find our shadows braded upon the second stones.

Is that pono?

It is pono to have the U.S. military taken up a quarter of Oahu for its war games, holding us out as the target—the early warning system for their Mainland in the event of war?

OR ARE YOU, TOO, of the belief that a major war would not find U.S. enemies making targets out of Hickam, Wheeler and Bellows Air Force Bases, Pearl Harbor Naval Shipyard, Schofield Barracks, Kaneohe Marine Corp Air Station, Lualualei Ammunition Depot, Barbers Point Naval Air Station, Camp Smith (headquarters for the Pacific Commander in chief), Fort Shafter (intelligence and security command), Fort DeRussy, Tripler Hospital and all the other secondary war spots?

It is pono to have such great foreign investments in Hawaii so that we find our lands owned by foreigners from Japan, Canada, the United States, and other nations?

Why should our poor find themselves having to rent from foreigners who have used Hawaii as their investment toy, buying up precious Island resources to lay dormant until they can get a bigger profit?

And while these lands lay dormant, our local people are crying for a place to plant themselves and their ohana.

Why should our people have to find themselves sleeping in cars or pitching a tent down some beach while around the block there are empty condominiums selling at prices of a quarter to a half million dollars in foreign nations?

2—"Kuhio's significant action was to accept the irreversibility of the overthrow of the monarchy . . ."

You seem to forget Kuhio's statement before the military court that tried him for treason in his role to restore the

EVEN GOV. GEORGE ARIYOSHI and his gang of lawyers, judges and other politicians can do nothing to stop this tidal wave of people who ride the curl labeled "U.S. constitutional right to interstate travel." What relief have those "leaders" provided our people except to drown in this senselessness?

Is it pono to have no control over our foreign trade so that we find ourselves a monopolized market to the American enterprise, which finds Hawaii today suffering higher prices than any part of the Mainland United States, including Alaska? Why are we stuck with having to purchase our goods at ridiculous prices when we should be able to trade freely with Japan, Germany, China, Saudi Arabia, Libya, etc. Instead we pay the American middleman who trades with them.

Is it pono to have a military which stores nuclear weapons in our mountains and valleys and subjects our population to immediate extermination through an accident or an act of idiocy which might find the United States and another foreign power at war?

Did you know that a single 20 megaton air blast at the Makalapa gate of Pearl Harbor would vaporize auto sheet metal and melt glass throughout the Pearl Harbor complex and reach out to Tripler, Salt Lake, Kalihi-Palama, Alewa Heights, Nuuanu and all of Honolulu?

ALL STRUCTURES from Diamond Head to Ewa Beach would cease to exist except for reinforced concrete buildings which might be repairable.

From Nanakuli to Hawaii Kai, eardrums and lungs would rupture from the pressure created, pieces of buildings, trees, stones, glass and human bodies would become missiles hurling at the speed of sound, killing remaining life in its path.

Sat. May 29, 82 Hono S-B A-3

# OHA Submits a Blueprint for Hawaiian Reparations

By Lee Catterall  
and Helen Altonn  
Star-Bulletin Writers

The case for granting federal land and money to native Hawaiians has been completed by the Office of Hawaiian Affairs, but a lengthy battle is expected before any payments are made.

A detailed history of land claims in Hawaii and of reparations made by the U.S. government to American Indian tribes encompass two volumes that OHA sent yesterday to the Native Hawaiian Study Commission.

The commission is not expected to report its recommendations to Congress until June 1983, but OHA trustee Joseph Kealoha said it is not too early to plan efforts at lobbying on Capitol Hill.

"We have to start formulating plans," Kealoha said in a news conference yesterday.

Convincing the study commission to recommend reparations is expected to be easier than persuading congressmen of the same notion.

Kealoha and Melody MacKenzie, who authored a volume of legal arguments favoring the payments, indicated that they will not be holding their breath for increasingly budget-conscious congressmen to approve the payments.

THERE IS A legal basis for that concept, "because Hawaii was a separate country recognized in the international community" before the monarchy was overthrown in 1893, said MacKenzie, an attorney for the Native Hawaiian Legal Corp.

"I think the problem is more a political one than a legal one," she said.

In assessing the task ahead, MacKenzie pointed out "the difficulty in just getting the Hawaiian Native Claims Commission Act passed."

And, she added, the Congress that set up the study commission was "a more sympathetic Congress than the one we have now."

More than six years of legislative maneuvering preceded enactment of that law in December 1980. And that law made no specific mention of reparations, assigning the commission only to study the culture, needs and concerns of native Hawaiians.

However, information included in yesterday's OHA reports to the study commission provide the kind of ammunition required for an effective lobbying effort.

Loss of land and sovereignty must be addressed in any "acceptable" na-



Joseph Kealoha

Have to start formulating plans

tive Hawaiian reparations or restitution plan, the report says.

No final plan should be formed "without significant input from and ultimate approval by the Hawaiian community," OHA says.

FURTHER, it says, while the reparations process will take years and require federal and state government cooperation, the initial step should be taken immediately: "acknowledgment by Congress of U.S. involvement in overthrowing the Monarchy."

The native Hawaiian claims stem from the landing of American troops in Honolulu, the overthrow of the Hawaiian Monarchy under Queen Liliuokalani and the eventual annexation of Hawaii.

OHA's position on the issue was disclosed at a news conference yesterday concerning two documents adopted by the organization's trustees and forwarded to the study commission for meetings next week.

OHA — designated by state law as the agency to serve as a "receptacle for reparations" — believes it must be an integral part of any discussions on the status of Hawaiians.

ONE OF OHA'S reports, prepared by the Native Hawaiian Legal Corp., explores the facts surrounding the

overthrow of the Hawaiian government in 1893 when "Hawaiian natives lost both their self-governing rights and control of their traditional lands."

In its recommendations on the reparations-restitution issue, OHA says, "Whichever word is used, the objective is the same — recognition of a wrong, acknowledgement of what was taken, and an attempt to give back that which was taken or something of equal value.

"The loss of both traditional lands and sovereignty, resulting from U.S. involvement in the overthrow of the monarchy, should be compensated."

OHA'S POSITION paper to the study commission recommends three "principles" of reparations which it believes would lead to a fair and just settlement of the Hawaiians' historic grievances.

They are:

—Development of a mechanism to restore "substantial, self-governing powers" to Hawaiians.

—A long-range program of land acquisition to re-establish a Hawaiian land base.

—Monetary compensation awards.

OHA also recommends an immediate federal freeze on disposition of all federal surplus lands in Hawaii and a halt to disposition of ceded lands by the state government "until breach of trust claims against the state are resolved."

THE OHA TRUSTEES stress that the reparations and restitution principles that they adopted "can only point the way towards reparations."

They said the details — how much land and its location, how much money compensation and the self-government mechanism — "must be thoroughly worked out in a cooperative effort between the federal government and Hawaiians."

OHA said it recommends that the study commission continue to meet with Hawaiians and began to formulate a concrete plan for reparations and restitution.

The commission held hearings in Hawaii in January to gather data for its report, scheduled to be released in September, with final recommendations going to Congress in June 1983.

Although they presented substantial testimony to the commission during the hearings, OHA trustees said they felt it was important to submit the additional documents "to provide the commission with a solid historical and legal basis for the Hawaiian reparations claim."

# How to achieve the worthy ends sought by OHA?

By Samuel Crowningburg-Amalu

Advertiser Columnist



the world of

**sammy  
amalu**

Well, at long last, I see where the Office of Hawaiian Affairs has finally published its hopes for the future and listed the three things it hopes to achieve for the Hawaiian people:

- Self-government for the Hawaiians;
- Formation of a land base from which the Hawaiian people can operate;
- Reparations that some Hawaiians believe should be paid to them by the federal government for losses that they were supposed to have suffered with the fall of the Hawaiian Kingdom in 1893 and the subsequent annexation of Hawaii to the United States.

All worthy ends to be achieved. The only question remaining is how they can be achieved.

Now let us take this matter of self-government — what exactly does it mean? If self-government means that we Hawaiians will no longer have to pay taxes, I am all for it. Equally am I for it if it also means that we Hawaiians can no longer be arrested, tried or jailed. We will also be free to drink our beer in all the parks and on all the beaches — just us self-governing Hawaiians of course and no one else.

matter of establishing a land base, what better land base could the Hawaiians possibly have than the holy islet of Kahoolawe? It would mean beginning all over again being really Hawaiian in the ancient sense of the word. No schools, no churches, no radio or television, no sushi, no egg fu yung, no kim chee, no clothes except bark-cloth tapa and feather helmets, and best of all no money. These are the blessings of the old ways that will be ours on our land base of Kahoolawe — all the rest are foreign imports that we Hawaiians should shun. And no running water either nor indoor plumbing. This would establish our ancient culture once again — if that be what the Hawaiians really want. Backward, turn backward, O Time in thy flight.

And now a third element that OHA would in its great wisdom achieve for us Hawaiians — reparations. What a delightful idea. Can you see dear old Ronnie paying out all that money to us wronged Hawaiians? And with all the Hawaiians happily settled on Kahoolawe with no money or currency being used as a medium of exchange, would the Congress make the reparations payments in coconuts and hula skirts? Or in poi and dried fish? Or even really high reparations and get paid off in salt salmon — except of course salt salmon is not exactly in the Hawaiian tradition.

Personally, I believe this self-government has to be clarified and more clearly defined because I have a faint suspicion that the government now in power will otherwise take a very dim view of it. And this includes Chuck Marsland.

But I do have a suggestion on how this might be accomplished so that the Hawaiian people will be able to govern themselves with no interference from anyone else. We must follow the example of the American Indian and establish a Hawaiian reservation to which all Hawaiians would be moved so that they could have a ball governing themselves. And what better place than the island of Kahoolawe that so many Hawaiians love and cherish so deeply? What a glorious paradise Kahoolawe could become with enchanting little grass huts dotting the scene everywhere, and all the Hawaiians happily practicing their sacrificial rites on all the new helaus that they will certainly build.

Go back to the old ways. To the devil with civilization and all the other evils that the American way of life has brought to Hawaii. We Hawaiians must reassert our native culture — hula-dancing all day and a grand luau every evening. And no dishes in the sink because we will all go back to making the old-time calabashes and clean out the gourds for drinking water.

Under such circumstances, I am sure that Gov. Ariyoshi, Mayor Eileen, and of course Chuck Marsland will be more than willing to allow the Hawaiians to govern themselves.

Of course, there are some of us Hawaiians who are not particularly interested in self-government or in any other government for that matter. Much less would we consider moving to Kahoolawe. So we would remain in Honolulu or whatever and continue being the old loyal non-self-governing Americans that we always have been since the days that we were dispossessed of our kingdom and lands.

Now when it comes to the

Yes, indeed, I think we should clear this matter of reparations with old Ronnie before we go any further on the subject and also in what form of coin such reparations should be paid. And much more importantly — to whom.

Actually, it is this matter of reparations that somehow has me completely stymied. I cannot personally fathom why we Hawaiians particularly should be singled out as deserving of reparations nor why those reparations should be paid at all.

I am of Hawaiian ancestry, that is true, yet I cannot conceive of any loss that I have had to endure by being born an American citizen. Of course, as a member of one of Hawaii's former royal families, I am not in quite the same position as I might have been had the monarchy still continued and certainly not in quite as good a financial position as I might have been had the American government not taken away the royal estates and crown lands of Hawaii. But then OHA certainly cannot be thinking of the lost crown lands when considering reparations since those lands never did belong to the Hawaiians as a whole but only to the Kamehameha family and its heirs.

Lord forbid that the Hawaiian Monarchy should ever come back to these Islands. If Queen Liliuokalani were still ruling, a few of us might be able to get in the front gate of the palace but not a single member of OHA would even be able to make the back door. That is the trouble with monarchies; there is an exclusivity about them that is not exactly democratic and freedom-loving.

## Amalu's Criticism of OHA Praised

Sammy Amalu has a title, "Advertiser columnist," but we, the *Star-Bulletin* readers, have the pleasure and privilege to read his column on Sunday, so I feel entitled to make my comments in your paper.

The columns by Amalu are simply masterpieces of English language and so absolutely true in content.

How I enjoyed the long series on the history of the Hawaiian people based on the ancient chants of creation! How I missed his column when he was ill!

But his June 6 piece on the Office of Hawaiian Affairs was really tops, the best!

Truth, and nothing but the truth! That is exactly how the 85 to 90 percent of Hawaiian-Americans feel, but only Amalu can properly put these feelings into words.

Too bad that the minority of malcontents among the Hawaiians get all the publicity in the press and the electronic media.

Amalu really took care of OHA and "Protect" Kahoolawe Ohana. These two organizations, and the 50-odd small quarreling groups of other Hawaiian "activists" (no more than 10 to 15 percent of all Hawaiian and part-Hawaiian people) do more harm to Hawaii and Hawaiians than anything else!

The Legislature seems to know it, and properly refused OHA's ridiculous demands for millions of dollars of taxpayers' money. The people seem to know it, too, as so very few show up for the various demonstrations and "protests" sponsored by OHA and Protect Kahoolawe Ohana.

It was a pleasure to see the great numbers of Hawaiian-Americans, especially kids, attending the Armed Forces Day exhibits at Ft. DeRussy; it was even greater pleasure to see so many proud Hawaiian names on the uniforms of the U.S. servicemen participating in the demonstrations and military displays.

Let's hope that the president sees fit to disband the Native Hawaiians Study Commission as soon as possible. Hawaii does not need it! We don't have to worry about OHA — it will quarrel itself to death in no time at all!

Hurray for Amalu!

Roman M. Poplawski

## Hula Costumes Criticized

Now, this is it, my fellow Hawaiians! After keeping my mouth shut for several years I must finally speak up.

First of all, let me state that I'm chauvinistic enough to believe that our Hawaiian women are among the loveliest to be found anywhere on this earth. Second, I love the hula, and have studied and known it for many, many years. Third, I am also educated enough, thank God, to be able to read and study about our culture and heritage.

So, now I feel I must say this:

I am totally appalled, shocked and saddened by the manner in which our so-called "experts" and "knowing" kumu hulas (hula teachers) are dressing our beautiful women on stage.

Believe me, I do NOT advocate flimsy, plastic hula-skirts and artificial Hollywood get-ups for our dancers. But I would really like to know and be enlightened about the following:

Where, oh where in heavens name, do our venerable teachers get the idea that female dancers must be dressed in:

- 1—Shapeless sack-like tops
- 2—Bloomers (!)
- 3—Tons of real and artificial leaves
- 4—Cummerbunds and scarves around the waist
- 5—Girl Scout kerchiefs around the neck
- 6—Tight-fitting, ruffled flamenco dresses for "court" hulas

As for the men:

Black slacks with tailored white shirts, covered over with a straw hula-skirt.



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Is there really anyone out there seriously trying to say that outfits such as the majority of those seen at the recent Merry Monarch Festival, as well as in all other "ethnic" dance exhibits all over the Hawaiian Islands (for the last five-six years at least), are truly representative of Hawaiian culture and heritage?

On one hand our elders and teachers are loudly voicing the theory of "back to the roots." On the other hand those who present one of the most visual aspects of our culture, our sacred hula, do not care to do the simplest research into authentic costumes or design.

All you have to do, dear teachers, is to go to the Bishop Museum and look at some old books and pictures. And, please, do not tell me about Kalakaua's funeral! Those so-called hula dancers accompanying the king's funeral cortege were dressed by missionaries. (That's where you get those bloomers, ladies!)

There is no civilized and cultured nation in this world which would dare to exhibit such a silly and unattractive hodge-podge of costumes and call it an "authentic" representation of a traditional dance. Truly, it is an abomination in the eyes of many who know, and care.

I challenge teachers and designers to step forward and tell us please: Why do you weigh down the dancers with pounds and pounds of cloth and leaves, under the glaring heat of stage and klieg-lights? But most of all, why do you insist on making those wonderful, young faces and bodies look like just so many haystacks in bloomers?

*Inoa Hapapulima*

# Defense is always a worry for

Independent island states in the South Pacific, none of which possesses significant defense capability except possibly against each other, are reported to be looking tentatively toward Australia for armed protection in a dangerous world.

Formal approaches are still in the future, but Canberra has responded immediately and positively to overtures advanced in private, according to the reports.

An Australian security screen in the South Pacific would involve the United States more than just indirectly, as the guarantor of Australia's own security, along with New Zealand's, under the 30-year-old ANZUS Treaty.

**THUS, IRONICALLY,** island nations that have barred U.S. warships from their ports, as part of the campaign for a "nuclear-free Pacific," would find themselves nestled under the same "nuclear umbrella" that shields our allies around the Pacific.

The emergence of defense consciousness in the South Pacific is unsurprising, for most of the islands share a strong martial tradition. Indeed, the popular image of South Sea islanders as a gentle, peaceful people inhabiting scenes of idyllic serenity is a myth of relatively recent creation.

Until pacified by Christian missionaries and the guns of colonial powers, many islands were wracked by bloody inter-tribal wars as savage as any in history. And marauding canoe navies antedated by centuries the amphibious operations of Japanese and Ameri-

cans in the same area during World War II.

In fact, it was ambitious and bellicose chiefs, sallying forth in war canoes on missions of territorial aggrandizement by force, that gave various island groups their present political shape.

The outstanding example of a successful warrior chief was, of course, King Kamehameha I of Hawaii, also known as Kamehameha the Great — few rulers called "the Great" got the title any nice way — or "The Napoleon of the Pacific," surely an incongruous cognomen for the father figure he has since become.

**MUTUAL DEFENSE** of the region has been on the minds of South Pacific leaders for some time. Officials of Papua New Guinea, Vanuatu and the Solomon Islands have endorsed the principle of a joint "peace-keeping force" for these three Melanesian nations, which share ethnic concerns transcending national boundaries, such as independence for their Melanesian brothers and sisters in French New Caledonia.

A forerunner of the movement was the dispatch of soldiers from Papua New Guinea to help Vanuatu put down a secessionist rebellion in 1980 on the island of Espiritu Santo, a major American logistics base in World War II.

The reports of discussions behind the scenes by island governments for a defense link with Australia have been well authenticated.



**Kamehameha the Great**  
"Successful warrior chief"

# Pacific island nations

## robert trumbull

The writer was a foreign correspondent for the New York Times, mostly in Asia and the Pacific. His latest book, "Tin Roofs and Palm Trees," was about the South Pacific. He writes this column for The Advertiser.



Colin McDonald, director of the Papua New Guinea and Pacific Affairs branch of the Australian Foreign Ministry, has been quoted as saying that "many" of the island countries "have expressed a desire for such ties."

"I can detect a newly awakening interest among independent countries of the South Pacific in security problems," Australian Foreign Minister Tony Street told the Canberra Herald in an interview.

The same newspaper declares that "Australia is moving firmly and swiftly to provide an umbrella of military and political security to the . . . small island states in the South Pacific." Details are lacking here, but the sense is clear.

American specialists in Pacific affairs interpret the ANZUS Treaty as already extending to the New Zealand dependencies of the Tokelau and Cook Islands. Washington also has a security interests in the new nations of Kiribati and Tuvalu, besides the military role in the Micronesian states under the United Nations trusteeship.

Fiji, the biggest of the independent South Pacific countries next to largely undeveloped Papua New Guinea, has developed a peripheral military relationship with the U.S. through participation in the American-sponsored international peace-keeping team in the Sinai, and the 1,500-man Fijian army is commanded by a brigadier on loan from New Zealand.

**AN OVERVIEW** of defense considerations in the islands, when looked at in a global context, puts the drive for a "nuclear-free Pacific" in proper relationship to cruel realities.

The first reality is that nuclear weapons are here to stay as long as the Soviet Union needs them to maintain its credibility as a superpower, which in turn mandates an effective deterrent to the use of these dreadful arsenals.

Thus the anti-nuclear zealots can keep U.S. Navy vessels out of certain exotic liberty ports, but the facts of life obviate removing the nuclear factor entirely from the Pacific or any other ocean.

# Former Trustee Sees a New,

By Helen Altom  
Star-Bulletin Writer

The Office of Hawaiian Affairs must revamp its strategy and use professional methods instead of "street-fighting" tactics to accomplish its goals, says A. Leiomalama Solomon, who resigned Friday as an OHA trustee.

Solomon also said she thinks OHA has become bogged down in emotional issues, losing sight of where it's going and how it's going to get there.

"The problem of the Hawaiian community is that it's had to street-fight for so long — carrying signs and punching out legislators with words," but this is no longer necessary, she said. "OHA is the vehicle to give us credibility. The problem now is how to manipulate the system to make it work for us."

Solomon, 30, is an educator, an outspoken advocate of Hawaiian rights and an energetic worker for Hawaiian interests on the Big Island, where her family has a North Kohala ranching business.

She won a four-year term as one of the top vote-getters among the nine trustees elected in 1980 to launch OHA for the betterment of Hawaiians but gave up her Big Island seat to run as a Democrat for the state Senate.

SHE DISCUSSED her move and the fledgling Hawaiian office in a candid interview, indicating that she thinks she can do more for Hawaiians as a legislator than as an OHA trustee.

She said there are many small Hawaiian communities in her new Senate district, including the northern part of the Big Island and southeast Maui, and she feels "the time is right for young people to get involved politically."

She also urged Hawaiians to seriously examine candidates for six openings on the OHA board in this year's election, "to get people who are not only credible, but committed."

Solomon said her whole 1½ years with OHA was made worthwhile by legislative passage of a bill for which she lobbied to give long-term state leases to Big Island residents of Miloli-Hoopuloa who were displaced by a 1928 eruption.

Otherwise, she said, she was frustrated as OHA's education co-chairman and disappointed at the organization's "very, very slow" progress, noting, "As in any organization, leadership determines what is accomplished."

WITH FOUR degrees, including a doctorate in education and cultural anthropology, and a professorship at the University of Hawaii, Hilo campus, Solomon sought election to OHA

on a strong education platform.

"But I was never able to gain the full support of the board for any of our proposals," she said.

Although the education committee initially was assigned to her, she said OHA Chairman Adelaide "Frenchy" DeSoto later added Peter Apo as her co-chairman, which diffused her efforts. "In many instances Peter and I come from different perspectives."

Despite some "lickings" at board meetings, Solomon said she used her OHA position to do as much as she could on the Big Island to work on community issues affecting Hawaiians.

She also was successful in getting the state functional plan on education to address native Hawaiian studies and in establishing a Hawaiian studies committee within the state Board of Education.

SOLOMON acknowledged that she and other trustees were dissatisfied with DeSoto's leadership because of "a conflict in strategy" on how the board would attain its goals.

"The legislative session brought it to a head," she said.

The Legislature slashed OHA's \$2.4 million 1982-83 budget request to about \$540,000 and killed most of its proposed bills.

Solomon said OHA's requests were legitimate, "but we had no plan. We did not provide them (legislators) with the ammunition to support our budget."

Also, she said, "We should have lobbied in a more academic fashion . . . We didn't appreciate the chairman coming out, on the part of the board, to chastize Rep. Russell Sakamoto."

She was referring to a news conference at which DeSoto departed from a prepared board statement and charged Sakamoto with trying to undermine OHA by chopping its budget.

Sakamoto is chairman of the House Committee on Water, Land Use, Development and Hawaiian Affairs.

SOLOMON SAID the OHA trustees have been "in a precarious situation where we have been trying to operate on a cultural level" — in a spirit of ho'oponopono where everyone expresses an opinion and a consensus is reached.

This is a healthy means of airing disagreements, she said. "But I don't see it to hold the minority down. It could function providing the compromise is meaningful, but not where compromise is obtained by coercion."

"I think now the (OHA) board has finally realized that."

OHA's board problems broke into the open last month when more than a dozen Hawaiians showed up at a meeting and asked the trustees to

stop fighting and provide some unified direction for the Hawaiian community.

Edwin P. Auld, OHA's administrator, resigned the same night, citing problems among trustees "over the administratorship," and has been replaced by former state Sen. T.C. Yim as interim executive director.

SOLOMON SAID attention has focused on a few "colorful" trustees who talk to the media and people have asked her, "How come you haven't been more vocal about OHA?"

She explains, "It's not a matter of sensationalism . . . I don't see OHA as being a radical organization. I see it as a professional, credible organization."

"I really believe Auntie Frenchy DeSoto is very sincere," she said, adding that the trustees are trying to get back on track to accomplish the mission it was given by the state Constitution.

Although OHA has limited funds for the next year, Solomon said, "Positions do not cost money. That's what the Hawaiian community wants. What are our (OHA's) positions and goals?"

"It takes an effective leader and a top-notch staff, but there is a hell of a lot of money in the community earmarked for Hawaiian programs. It's a matter of identifying them and pulling them together."

It also doesn't cost anything for OHA "to try to get our people on key commissions," she said.

SOLOMON WAS distressed that OHA did not fight for preservation of ancient Hawaiian trails turned over by the state land board last June for development of the Mauna Lani Resort on the Big Island.

"This is not only important to the Hawaiian community, but to every resident of the state because the trails are our access to the shoreline," she said. "Now, with OHA not taking a strong position, it has a set a precedent . . . Requests are coming from other developers."

She said this is an example of what happens "when we start negotiating and compromising native rights."

OHA should establish some "memorandums of understandings" on where it is coming from for better public relations with legislators, other agencies and the non-Hawaiian community, Solomon said.

She said committees are generating the issues and priorities rather than the board.

"If things are handled properly, I don't see a problem with that . . . But power plays on the board are directed to certain committees, such as land and culture. There wasn't a real feeling of equality among the committees."

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# Stronger Role for OHA

SHE SAID OHA also hasn't "p.r.'d effectively with the rest of Hawaii."

Although OHA is a new agency, she said, "It isn't a brand new concept. It's the culmination of 200 years of struggle . . . of Hawaiian concerns since the overthrow of Queen Liliuokalani and even before that, when white men landed on these shores."

"I think OHA has surfaced the concerns. It has brought new clout and new emphasis . . ."

"We must establish our sovereignty to give (Hawaiian) people their rightful identity and heritage so we can avoid all these ludicrous remarks about why are we asking for special treatment."

"We are not asking for special treatment but for what rightfully belongs to us. But we're caught up in emotionalism instead of academics . . . A lot of people are forming biased and unjustified opinions. This is why education is so important."

OHA'S ADVOCACY programs "are a benefit, not only to Hawaiians, but to every resident of the state," Solomon said.

For example, she referred to OHA's efforts to get a state land inventory.

"It's ridiculous that we don't even know where our lands are and what they're producing."

OHA is entitled by law to 20 percent of state income from ceded lands — property turned back to the state by the federal government at the time of statehood.

The office has been receiving money from lands administered by the state Department of Land and Natural Resources and is now claiming 20 percent of the revenue derived from ceded lands used by the transportation department for harbors and airports.

"If Hawaiians really wanted to get nasty they could go after 100 percent of the ceded land money, but no one has made a move toward that," Solomon said.

Despite its rough beginning, Solomon said OHA has made strides in some areas, providing Hawaiians with assistance in economic development, business training and land tenure problems.

"The Hawaiian people have great faith and trust in OHA," she said, "and they are so patient. Look at Miloli'i. What group could live 56 years on month-to-month tenure and still hang in there?"



A. Leiomalama Solomon  
*Street-fighting no longer necessary*

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## OHA Failure

By failing to ask the Native Hawaiian Study Commission for a Claims Commission Act, the Office of Hawaiian Affairs has failed tens of thousands of Hawaiians, whose ancestors held government positions in 1893. Without this act, their real grievances will always be thrown out of court on grounds of sovereign immunity.

Was this due to ignorance or the fact that federal courts award compensation directly to the people?

And as to those limited "self-governing rights," granted by the last absolute king under American pressure, how can Congress discriminate against other races as subjects of the monarchy?

As a Hawaiian layperson, I realize that universal suffrage; the right to run for the highest office; and royal lands as public domain, were gains, not losses, from the overthrow. I doubt the taxpayers and Congress will appreciate having their intelligence insulted.

Henry Brown