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Living at Peace with the Land and One's Self

By Cecilia Kapua Lindo

ALOHA 'AINA or respect and love for the land was an attitude and value that tied the ancient Hawaiians to the maternal depths of the earth. Their philosophical and spiritual heritage was rooted in the adage called "Te Pito O Te Honua," or the navel and center of the earth.

They believed that they, and the Islands of Hawai'i were the offspring of the nature gods Papa, or Earth Mother, and Wakea, Sky Father. Papa fed her offspring from her nurturing breast and was the giver of life. Her husband Wakea fertilized her verdant lands with rain and sun, and brought life to the 'aina.

These cosmogonic parents moved through the universe, and wove it together in a single harmonious totality. They were the cosmic energies of unspoken power that pervaded the lives of all beings. The early Hawaiians believed in this mana (divine power), and centered their attention on it.

They equated the natural world as a world of the supernatural. They knew that when Papa and Wakea decided to be ruthless, human kind were no match for them.

The earth moved the early Hawaiians powerfully. They were family or 'ohana to the shark, owl, lizard and all beings, a thought incomprehensible to modern man.

THE NATURAL WORLD the early Hawaiians believed in is more real than the empirical world of the intellect, for it unites both worlds in total reality. Such a beautiful value must be kept alive and stressed, for we can only understand life today

Another look at the problems of Hawaiians. The author heads the education committee for the Polynesian Voyaging Society and is a teacher at Hongwanji Elementary School.

by what took place yesterday. What took place in the past in regard to the 'aina is relevant for all times.

You can see the danger of today's urban deterioration and nuclear warfare because men have thrown overboard or are ignorant of such values.

As offspring and tillers of the earth, the early Hawaiians believed that the life of the land was perpetuated by the cultivation and wise use of the 'aina. The land provided them with 'ai or food, so it was considered sacred.

As 80 of us settled on Kaho'olawe for four days, I was able to survive with bare minimum.

THE SKY WAS OUR CEILING and the earth and sand, our floor. We took our baths in the sea, slept under the stars and used outhouses to relieve ourselves.

Our front yard—the ocean—supplied us with an abundance of fish, limu and opihi. We all pitched in to chop wood, build the fire for our food, conserve water that was brought in from Maui, and engage in educational activities. Cooperation overflowed and self-importance disappeared. Somehow, the forces of nature had a humbling effect on us and a communal spirit was generated with a genuine love for the 'aina.

Introspection came naturally in the quietude and isolation of Kaho'olawe. After looking at the fish shrines and other archaeological sites, the past fell on me like dead weight. It pushed me into the present and future like an invisible force. I suddenly realized that to remain whole, each one of us must occasionally return to our roots in the wilderness (there are still places like that in Hawai'i) that produced and nurtures us. Such retreats help us to recall the origin of our spirit, a value that our ancestors knew, and a value that most of us have lost.

When I was given a chance to observe life in its primitive form at Kaho'olawe, aloha 'aina seemed crucial because I could truly sense nature's presence and power. The natural, became supernatural, a feeling that can't be experienced in the noisy to-do of the city.

THE STAGE OF QUESTIONING military tactics echoed within me like a cry while on Kaho'olawe. The fact that Hawai'i depends on the military for "fix-it" solutions seemed deplorable and I lamented over Kaho'olawe's mutilation by the Navy.

While it is true that the military helps us in many ways, it was apparent that such oppression of the 'aina under the disguise of national defense only revamps the tragic history of native Hawaiians and their vanishing and misused lands. Land in Hawai'i is too precious to be abused in that manner. Furthermore, with such vast acreage of land in Hawai'i under the jurisdiction of the military, I wondered why the 'aina of Kaho'olawe was not spared.

Aloha 'aina or care for the outer landscape was a valued concept. Through agriculture, the maka'ainana or farmers made a living for themselves, their families and those who depended on them. According to historian Kamakau, cultivating the 'aina was a favorite occupation of the early Hawaiians. Therefore, the land flourished because of the hard work and care the maka'ainana gave to the soil and crops.

The Hawaiians were ingenious and divided their 'aina so that they could have water from the land and sea. These land divisions called ahupua'a were cleverly engineered.

ALTHOUGH HAWAII HAS PASSED from an agricultural society to an urban society, the Hawaiian value of aloha 'aina still remains a fact of life, because the land sustains us and gives us food.

Modern man does not recognize his inferiority to the 'aina around him, and within him. As a result he is spiritually starved and infected by conceit, and an insatiable greed that is never satisfied. He is like a mongoose trying to swallow a pig as he exploits the 'aina, and life itself. Aloha 'aina holds little meaning for him and he feels dehumanized and isolated in the cosmos. He is no longer involved in nature, which once had spiritual meaning; where thunder was the voice of the gods, rivers and valleys contained spirits, the sea had demi-gods and trees meant a man's life.

Modern man has become rich in knowledge but poor in wisdom. The 'aina is not holy anymore because he is disconnected from it. Land in Hawai'i has become a speculative commodity and much of our lands have vanished by the effects of urban development. Today, we are shocked at Hawai'i's lands which are overpriced, overbuilt, and overcrowded. Many of us feel like fish caught in traps with no way to escape the inflationary prices of land.

High interest rates and land costs price most people out of the land and housing market. Many also feel the need for more open space and better planning of our limited and delicate 'aina.

WHEN GROUPS LIKE the Protect Kaho'olawe 'Ohana use "aloha 'aina" as their slogan and battle cry against land abuse, one wonders why it took so long for someone to strongly protest the haphazard planning of Hawai'i's environment. Sweeping changes and land-use proposals are being made for the year 2000.

Mayor Eileen Anderson and others realize that calamity has befallen the Hawaiian environment and are trying to salvage and restore the deterioration of Waikiki and other places. Yet to change the face of the 'aina after it has been ruined is such a waste of time and money. I hope that, those responsible for land development can learn from past mistakes.

When I was invited to go to Kaho'olawe, my long awaited dream leaped out of hiding and I was at a pinnacle of euphoria. The fears about the bombs of the Target Island disappeared. I was propelled to go there to find out about the Protect Kaho'olawe 'Ohana and their beliefs about aloha 'aina.

The cause of the 'ohana to protect Kaho'olawe seemed justifiable to me. The 'ohana's vitality and intelligence made me aware of the need for their presence and thoughts. Dr. Emmett Aluli, a young physician, and Puanani Burgess, a law student, and other leaders of the 'ohana, are concerned about the flow of Hawai'i's destiny.

THEY TOOK THE LEAD to protect Kaho'olawe, channeled their cause through political platitudes, and have been recognized in Maui County's planning process as "stewards" for Kaho'olawe's future. The 'ohana has not chosen to remain quietly isolated. It has won many legal battles. It questioned the criteria for the quality of life in Hawai'i and made some positive changes. Its victory in making Kaho'olawe a National Monument and its 20-year plan to restore Kaho'olawe are remarkable.

It is good to see a Hawaiian group that is not held back by inertia. Indeed, there is a new generation of sincere, determined, committed Hawaiians destined to restore the devastated 'aina of Kaho'olawe as a cultural center and laboratory for survival skills.

They convinced me that the future of Hawaii will be determined by land owners and land use

'Aina, meaning land, is important spiritually. However, "the real cause of suffering begins with the inside 'aina of the mind."

and I'm sure they'll be involved in the planning. Their input and concern for the 'aina, is needed.

To be sure, what little is left of the 'aina or the outer landscape, must be treated with respect to benefit all who call Hawaii their home. Today, most of the people of Hawaii see the need for a check and balance of Hawaii's limited 'aina.

Besides the external 'aina, there is a landscape that is far more important for us to develop and nurture. It is our inner 'aina, the world we carry around inside ourselves.

WHILE IT IS TRUE that well-being is contingent upon economic security, and better social and educational programs, the real cause of suffering begins with the inside 'aina or the mind.

A bewildered life arises out of its own creation. If we harbor greedy thoughts we become greedy, if we cherish thoughts of revenge, then our feet will move us in that direction. When greed, hatred and anger move their tentacles into the human emotions, they suck away and strangle the good sense of the mind.

Good sense and aloha are within every person, but cannot be manifested when our lives are blinded by bias, ignorance and uncontrolled desires. Unrestricted passions can turn into malignant growth that can destroy human life. People cheat, steal, rape, oppress and murder to satisfy these desires, and hurt others because of this kind of psychological poison.

The poor blame the rich for their greed and insensitivity, and in turn project the same characteristics. The "lesser endowed" blame the world for

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A Hawaiian View of

Thursday, July 15, 1982 Honolulu Star-Bulletin A-19

By Haunan

Professor of American Studies

YOUR JUNE 30 COMMENT on "Hawaiian Problems," by A. A. Smyser, editor of the editorial page, alluded to their historical origins but did not confront them. Despite Smyser's recognition of the plight of many native Hawaiians "in their own land," no discussion followed on the historical process by which Hawaiians came to be the only Polynesians without a land base, nor was there any sense of the continuing responsibility of both government and business interests for this land alienation.

Smyser chose instead to question the workability of Hawaiian cultural practices (i.e., mauka-makai use and access) within a larger (and, he implied, superior) system devoted to private property and profit.

He asserted, without supporting evidence, that "tourism . . . after all, has done a lot of good for the islands and for cultural revival."

Finally, he raised the specter of an undefined Hawaiian "militance against property or tourists or tourism development" without offering any analysis of either the causes for this militance, or of the real problems activist Hawaiians have underscored in their cultural critique of tourism.

IN THE INTERESTS of a more complete understanding of the conditions of native Hawaiian people, I suggest the following historical facts be considered.

Because of an economic system based in subsistence land tenure, Hawaiians prospered for over 1,300 years until the fateful coming of the West in the 18th century. They devised an ecologically harmonious culture in which a sharing of the fruits of their labors (poi, uala, fish) throughout a mauka-makai system ensured the health of the people and the preservation of the land, or 'aina. Like other indigenous natives, Hawaiians were innate conservationists because of their material and spiritual ties to the land.

Scholars of Hawaiian history (Malo, Kuykendall, Fuchs, Daws, Kelly) have recorded how Western contact brought economic chaos, spiritual devastation and physical death to native Hawaiians. It also brought increasing destruction of the environment.

Introduction of capitalist practices of private property and individual profit meant an end to communal sharing of the land and sea. The greed of haole (white) sugar planters for land led to the imposition of private property land tenure through the Great Mahele of 1848.

ANTHROPOLOGIST MARION KELLY has determined that for Hawaiians, the Great Mahele was the major event in their alienation from the 'aina. While sugar planters were enabled to buy vast acreages for plantations, maka'ainana Hawaiians (commoners) were made essentially landless (they received less than 1 percent of the total land area).

For some of them, as Kelly's research documents, the Great Mahele actually meant starvation since they could no longer cultivate taro patches or grow sweet potato on land claimed by others. Contrary to Smyser's assumptions concerning the benefits of private property, it was precisely this practice of land tenure which forced Hawaiians from their 'aina. The benefits of private property (production for profit) accrued to the haole sugar barons, not to the great majority of Hawaiians.

DURING THIS SAME PERIOD, Hawaiians also suffered a precipitous population decline. Between 1778 and 1860, Hawaiians were reduced by a ratio of 6 to 1; that is to say, for every six Hawaiians at the time of Western contact, only one remained by 1860. Both these factors—land alienation and the agonizing death of the native population due to introduced diseases—signalled the end of an ancient people.

Loss of political sovereignty in 1893 and annexation by the United States in 1898 were but final death blows in a process of colonization begun more than a century before by British adventurers and American missionaries.

This tale of demise, horrible as it is, comprises but one chapter in a much larger story of the colonization of indigenous people by America. I refer readers to the celebrated, monumental historical account by Professor Richard Drinnon titled, appropriately, "Facing West: The Metaphysics of Indian-Hating and Empire-Building," in which American expansion is carefully documented—from the slaughter of the Pequot Indians by the Puritans, through Jefferson's policy of "removal" of the Indians, to Jackson's policy of "forced marches" of Indians onto reservations, and, finally, to the continuous wars of conquest waged in the West to "open" it to white settlement.

BY CONSERVATIVE ESTIMATE, the American government exterminated between 6 million and 8 million Indians, a figure comparable to the number of Jews killed in the holocaust.

Having conquered the Indians and expropriated their lands, the American government then moved overseas taking the following territories as U.S. possessions by the first quarter of the 20th century: Hawai'i, Guam, Samoa, Cuba, Puerto Rico, the Virgin Islands and the Philippines.

By 1950, the United States was an imperial power

Haunani-Kay Trask contends that the introduction of private property alienated Hawaiians from their own land and that tourism worsens the problems of Hawaiians.



with occupying military forces around the world, and with substantial economic interests in Africa, South America, Asia, Europe, and of course, the Pacific. In the 1960s, America waged war against Vietnam. By 1970, America had planted its flag of conquest on the Moon.

Despite this historical evidence of America's role as a colonizing power, Smyser apparently does not understand the casual connection between American imperialism and the existing plight of native Hawaiians.

TODAY, THE HAWAIIAN PEOPLE continue to suffer the legacy of imperialism—land alienation, occupational ghettoization and other forms of economic exploitation, the worst health profile in the Islands, deep psychological oppression that results in criminal behavior, or aimlessness from a personal sense of both loss and failure.

(Regarding land ownership, Hawaiian Homes land, Bishop Estate and other estate lands are not owned by Hawaiians. These lands are held in trust with actual title residing in the state or the various estates. Hawaiians do not own this land because they do not hold title to it. This arrangement has led to abuses by the state and others regarding their trust responsibilities to Hawaiians.)

The latest affliction visited on the Hawaiian people is the prostitution of their culture—especially

Hawaiian Problems

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the hula—in the service of tourism.

Far from encouraging cultural revival, the tourist industry has appropriated and cheapened the accomplishments of a resurgent interest in things Hawaiian (i.e., the use of replicas of Hawaiian artifacts to decorate hotels).

Hawaiian women are marketed on posters from Paris to Tokyo promising an unfettered, "primitive" sexuality while Hawaiian men bare their bodies for the delight of sexually repressed tourists.

THIS TRANSFORMATION of cultural value into monetary value is called *commodification*. And while capitalist society commodifies nearly everything, the Hawaiian people suffer particularly because, in addition to all their economic and social burdens, their culture is plasticized for the international market of tourism.

Meanwhile, resort development continues to leach away the beauty and magic of the 'aina—polluting the landscape with hotels, condominiums, and "essential" services, such as fast-food chains, gas stations, golf courses, expensive restaurants and entertainment parks.

In this scenario, Hawaiians are confined to low-status, poorly paid service work.

Obviously, what has been good for business, has not been good for Hawaiians or the Hawaiian environment.

But during the past decade, Hawaiians have begun to reveal a new consciousness about their heritage, their subjugation to American imperialism, and their pride in being Hawaiian. Part of this expanding awareness can be seen in the recent movement for cultural and political rights which has erupted in local Hawaiian communities throughout the state, and which includes demands for restitution in both land and money from the American government. Other indications are the flowering of Hawaiian dance, the establishment of societies for Hawaiian artists, and a renewed emphasis on Hawaiian as a living, spoken language.

THE HEART OF THIS HAWAIIAN revival is the concept and practice of *aloha 'aina*—love for the land.

And confrontations between advocates of this practice and those who currently own and use the land in Hawai'i already have occurred in dozens of community land struggles over the past decade. These include upper-income housing (Kalama Valley) urban sprawl (Waiahole-Waikane); military land abuse (Kaho'olawe); resort development (Kua'iili-moku Village in Kona; Nawiliwili-Niumalu, and Nukoli'i on Kaua'i; Puko'o, Kaluakoi and Mana'e on Moloka'i; Makena on Maui; Queen's Beach on O'ahu); state abuse of Hawaiian Homes land (Hilo Airport); state abuse of federal lands (Hale Mohalu); state abuse of land (Sand Island); federal abuse of National Park privileges (Kipahulu Valley on Maui).

After a decade of this kind of protest, critical public attention finally has been brought to bear on abuses of both the people and the 'aina of Hawai'i. Struggles for preservation of agricultural lands, for release of military lands, and for community control over resort development are part of the assertion of *aloha 'aina*.

So too are efforts to revive taro cultivation and poi factories.

In these ways, Hawaiians and other local people try to direct their future rather than allow it to be fashioned by the profit demands of a tourist industry controlled by Japanese and American and Canadian multi-national corporations.

BEYOND SPECIFIC ISSUES, the Hawaiian movement, like the black and American Indian movements before it, has highlighted more deeply root-

ed American dilemmas: a fundamental racism against dark-skinned people; a rapacious expropriation of other people's lands; and an irrational, ceaseless drive to use and to waste the earth and its bounty.

Given these detailed and general criticisms, I suggest that Smyser reconsider *who* benefits from tourism, private property and the business ethic of profit before social needs. I also suggest that he think through the position of Hawaiian activists that tourism brings overcrowding, pollution, crass development, scarring of the land, a heavy tax burden on residents, increased racial tensions, and insecure, poor-paying employment. *Aloha 'aina* offers an alternative ethic which places the needs of local people and their environment above the demands of a profit-driven industry.

Finally, I suggest that it is the historical oppression of native Hawaiians which has given rise to their militance.

But it is their larger criticism of the failures of the "entrenched order" which speaks eloquently of the wisdom of the indigenous alternative: preservation rather than exploitation of the land and her people.



PROPERTY HOUSE

NO BLOUSES:

WITH EVERY NIP AND TUCK
ery that! A man's formal suit was the
piration for the 'tuxedo' look women
to love with... for themselves.

The Importance of the 'Aina

Continued from Page A-16

being pitted against them but have no clear demarcation of how they pit themselves against the rights of others too.

We can go on blaming institutions for Hawaiian failures, but the real failure comes from people, not institutions. Programs have grown, but popularity and insecurity have grown too.

Federal aid, foundation grants and programs that advocate economic and social self-sufficiency are supportive but they are not going to do for Hawaiian communities what Hawaiians must resolve for themselves.

HAWAIIANS CAN CHOOSE to reject a crime-culture (drugs, truancy, school drop-outs, violence) and other undesired behavior so that positive changes can take place.

Failures and success are caused by our own attitudes. Many of us have homestead lands, and own our lands, but still are troubled because we haven't focused on the shortcomings of our inner 'aina.

It is long overdue that we start criticizing ourselves, instead of others for what happens to us. As we learn to take the responsibility for the misery, we ourselves create, we will free ourselves from self-imposed barriers.

When we believe with every fiber in our being that we are totally responsible for everything we experience in life, we will uncover within our 'aina the qualities that will promote a more loving and productive life.

Leaders, adults, teachers and parents should rid

"It is long overdue that we start criticizing ourselves instead of others for what happens to us."

themselves of age-old habits and thinking that cloud, and tear down the human spirit and teach their young likewise.

THE LAMENT AND COMPLAINTS about suffering are entirely misunderstood. Blaming others or the external conditions for our high incidence in crime, school drop-outs and welfare, is not reality. We alone create our own problems.

Unfortunately, we are not in control of the 'aina of Kaho'olawe, but we are in control of our inner landscape. We can make immediate changes about the defilements in our unconscious and replace them with goodness and serenity.

Cultivating the inner 'aina does not mean to seek something outside of oneself. It means to see that snake within you, and put it to rest so that it does not destroy you or others. It means to clean out the dust and dirt that is stored in the mind so that clear thinking can occur. It means to stop blaming schools, drugs, alcohol, tourism, or businesses for the agony we create within our inner landscapes.

We must see ourselves and things as they really exist even though this reality may appear frightening or depressing. The stranger to reality suffers a great deal and inflicts cruelty to himself.

We must become aware of the interconnectedness of all living things. To deny this truth is to deny reality. We are all interdependent on the air that we breathe, the water that we drink, plants, rain and animals for our food; the list is endless. The tourist that is burglarized helps to pay the tax dollars that indirectly, or directly help us. Tourism that some people hate employs many Hawaiians. The supermarket that is vandalized helps to provide basic needs. The Japanese, haole or Chinese who is disliked contributes foods that we love to eat, and inventions that make our life convenient and safe. Taxpayers suffer and pay when a school is burned down.

WHEN THERE IS IGNORANCE to the interconnectedness of all life, people are not aware that they exist because of the services of thousands of

people like the farmer, fisherman, baker, garbage man, mailmen, doctor, nurses, and others. We elude the truth of interconnectedness because of our busy lives, self-centeredness and ignorance, yet our perspective and gratitude widens when we can understand this reality.

Rest assured, it is difficult to pardon all the injustices inflicted upon the Hawaiians. Who can forget the lost of our birthright, 'aina, kingdom and the uprooting of our economic system based in subsistence land tenure which prospered for thousands of years?

Who can ignore the psychological, physical, social and spiritual damage and chaos that afflict many Hawaiians till this day?

Who can forgive the exploitation of the 'aina and our uprooted cultural values?

Who can forget the near decimation of our race?

However, we cannot live a free and happy life when we are embroiled in thoughts of fault, blame, and wrongness. These thoughts whether directed at self or others limit our alternatives and exhausts our energies that are needed for productive, daily living.

Lamenting about the past and future is a waste of time. Focusing our attention on the here and now will improve our lot, yet nothing can improve without our own, genuine effort. What we do about our lives at this moment is the only thing that counts. We must ask ourselves, "what are we doing to improve our inner and outer 'aina?" It is not right for us to think we cannot succeed.

WE HAWAIIANS have a lot to be grateful for—the revival of songs and dances, canoeing, Hokule'a, Kamehameha Schools, Alu Like, the Hawaiian Homesteads.

Our kupuna lived in gratitude and had great aloha for their outer and inner 'aina. They were grateful for the littlest 'elepaio bird that pecked on a tree for worms, and helped them to pick the right log for a canoe. The bird became an honored deity because the Hawaiians depended on it for survival.

Our kupuna were great conservationists and just took what they needed to eat from the land and the sea. They had aloha for the 'aina and did not abuse it. We too can restore our dead senses to understand the oneness of man with the universe.

It is such a paradox that we call ourselves the people of aloha when many of our lives are not filled with the spirit of sympathy, gratitude, peace and loving kindness.

RESPECT AND ALOHA for our inner 'aina can become a reality because we are the masters of our own destiny. We inherited our minds that can direct us to wherever we want to go. Those who are stronger, must help those who are weaker so that they too can be directed toward a higher level of consciousness.

If each of us becomes more aware of his inner thoughts, good change can take place and happiness will become a way of life for us instead of violence and frustration.

If we acknowledge the universe that is more vast than ourselves, we will be able to do away with arrogance and selfishness and gain spiritual harmony with the powerful universe of which we are a small part. Each one of us lives in two 'aina, the world without, and the world within. Whether we are happy or depressed depends first on the kind of thinking we nurture within our inner 'aina. Our sincere aloha for our inner 'aina, will help us to love and care for our external 'aina.

Since 1778, foreigners have recorded the spontaneous, open, generous nature of our ancestors who were geniuses of the heart because they had a pure beauty of the spirit. These are ageless values that are needed more than ever before.

May our inner 'aina be filled with that spirit as we live just a tiny moment on this external 'aina which is the body and soul of our cosmogonic parents. If we hold fast to the ancient values about the 'aina, we'll be able to live in harmony in today's machine-like realm.

* 'Rights of the natives' an

FAIRBANKS, Alaska — "The Last Frontier," as Alaska bills itself on its license plates, is being deeply divided by an issue as old as settlement on this continent — the rights of its native inhabitants.

But in this huge state where ample fish and game once were anyone's for the taking, the struggle is not being waged with rifles and arrows but in a bitter referendum campaign over hunting and fishing regulations. Alaskan native leaders call it a "direct attack" on their people; their opponents say they only want an end to "reverse discrimination" favoring natives.

At issue is a 1978 state law providing that if shortages of game or fish occur those traditionally engaged in "subsistence" hunting, fishing and trapping must be given preference. Sportsmen and others who fear their own rights will ultimately be restricted by the 1978 law have placed a repeal initiative on the November ballot, and the resulting campaign has distinct overtones of racial as well as rural-urban conflict.

Already the issue may have helped to defeat Lt. Gov. Terry Miller for the Republican gubernatorial nomination. Miller strongly supported the subsistence preference, but was upset in the primary this week by former House Speaker Tom Fink, who advocated repeal.

Subsistence living is not racially defined in the state

legislation; it includes all those who live in an area of less than 7,000 population, with no road network, who can show that they live off fish and game. But in practice, almost the only Alaskans who can meet this definition are Eskimos, Aleuts or other natives; and most of those supporting repeal are white and urban.

Repeal advocates deny racial intent and base their campaign primarily on equity issues. The natural resources of Alaska, so the argument goes, belong to all

tom wicker

of its citizens equally, so that no one and no class deserves a preference over any other. And a rural-urban division is as impermissible as a racial or any other distinction.

Proponents of repeal point out, moreover, that not all rural dwellers in Alaska are natives, and that since the Native Claims Settlement Act of 1971 not all Alaskan natives in rural areas are poor and dependent on subsistence living. On the other hand, they say, many poor urban residents — native and white — engage in subsistence hunting and fishing, or might someday have to.

Some even argue that the Claims Settlement Act — which awarded Alaskan natives, through 12 regional cor-

issue dividing Alaska

porations, about 44 million acres of land and nearly \$1 billion — effectively put an end to any special aboriginal rights.

Supporters of subsistence rights, who include former Govs. Hickel, Miller and Egan, insist that the preference is necessary both to the economy and to the culture of Alaskan natives. They contend that a lack of cash income makes subsistence living vital to natives and other rural residents, and estimate the annual value of subsistence hunting and fishing at \$100 million or more.

In his losing gubernatorial campaign, Miller pointed out that subsistence hunting and fishing was a "form of employment" for thousands of Alaskans. It is as productive, he said, as employment in the oil and gas or timber industries, with the difference that the subsistence product was used locally rather than shipped elsewhere.

Willie Hensley, an Anchorage banker and a leader of the Inupiaq people, argues also that traditional hunting and fishing customs are ingrained in native cultures. Those who want to repeal the subsistence law, he says, are "intent on destroying a way of life which has served as the foundation from which all Alaska history has sprung."

He and other anti-repeal advocates also deride the professed fears of sportsmen. They cite official figures

showing that of nearly 4.2 million fish taken from Cook's Inlet — a principal Alaskan fishery — only three-tenths of 1 percent were caught for subsistence purposes in 1981, against 4.8 percent for sport and almost 95 percent by commercial fishermen.

The best argument for retaining the state subsistence law may be none of these, however, but the prospect of Washington intervening. That's because fishing and hunting on the 60 percent of Alaska's land that is federally owned is now regulated by state law; but federal legislation in 1980 required that the state protect subsistence hunting and fishing on those lands.

So Interior Secretary Watt has already announced that if the state subsistence law is repealed, he'll have no choice but to impose federal subsistence regulations on 60 percent of Alaska's territory. That means the fight is over only 40 percent of the state, and that repeal would produce a confusing mix, with subsistence protection in some areas but not in others.

Besides, in a new state intensely aware of states' rights and already disgruntled by what is widely seen here as intrusive federal control, few want a federal game warden. Thus may Jim Watt, of all people, preserve native rights in Alaska.

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The Gods of Hawaii

Au'we! The Rev. Abraham Akaka's Christianity is questioned by R. E. Royce in an April 24 letter. The reference is to Akaka's letter of April 17, styled "the death of the earth" by atomic warfare in "only a few minutes" and naming "Hawaii's gods joining the bigger parade of departing earth deities and demons, back toward the darkness and formlessness and void that was before God said: "Let there be light—and life."

With inquisitorial fire, Akaka is asked to make a choice between the gods of Hawaii who joined the other deities and God weeping over man's nuclear wipeout and the "jealous God" of the Bible when "all the tribes of the earth (shall) mourn and they shall see the son of man coming in the clouds of heaven with power and great glory."

Now graciously—since in either case there is "weeping" and "mourning"—where is the choice for anybody, including Akaka? The learned Royce is surely a contextual reader but his letter omits Akaka's reference to "God's voice saying: I gave man freedom to choose... between death and life..." Or does he desire a special invitation to Kawaiahao where he will be especially welcome?

Further, Royce makes a delicately cynical inquiry into Akaka's "psyche to determine the extent to which he personally believes in these (Hawaiian) gods... since he is a minister of a church which purports to be Christian, at least until lately." Certainly this deserves a full face-to-face and mind-to-mind answer.

Culturally for more than 2,000 years the Hawaiians of the Polynesian race were the most isolated in the history of mankind. The adventurous vigours of the treacherous Pacific Ocean and mountainous cliffs and volcanoes of these remotest Isles created men, women and children whom Capt. James Cook noted "tall, handsome and intelligent." Sir Peter Buck said the Hawaiians created their gods from their family heroes and then, the gods created them. Some say that their gods exceeded 400,000.

Queen Kaahumanu, after the death of Kamehameha the Great in 1819, promoted a war that destroyed the ancient religion and learned priests and warriors. The Hawaiian gods departed beyond recall with their priests as public enemies and the people to be succored by one alien God, too busy to teach and impart to them the Yankee instinct of trade, guile and craft to restrain the Hawaiian hospitality and generosity.

Pretty much, it may be said, that Akaka in his more than 30 years as pastor of Kawaiahao Church warmly helped create the spirit of ecumenical goodwill among all the churches and gods of Hawaii and our lively and beautiful civilization.

Arthur Kaukaohu Trask

Akaka Defended

This is a reply to M.E. Royce's April 24 letter. Under the American law we have absolute freedom to believe and also freedom to think.

To me there is nothing wrong for the Rev. Abraham Akaka to believe in some Hawaiian gods. Since he is a Hawaiian, why should he rely totally on a foreign deity?

Norman Vincent Peale is a widely revered clergyman. Once he said our creator has no shape, but the Bible said our creator looked like Adam. To my opinion Peale is right, the Bible is wrong. If Peale didn't hesitate to contradict the Bible, why should Akaka?

Kong Kee Lum

SMR Bulletin 8-27-82

Hawaiians Complain About Eviction Notice

HILO — Two young Hawaiians complained to the Hawaiian Homes Commission yesterday about plans to evict them from a small "village" of squatters on Hawaiian Homes land in the King's Landing area near Hilo.

Lehua Wai said she was "insulted" when she received an eviction notice from Hawaiian Homes authorities, and told the commission she did not recognize the legality of the commission or of any government.

Wai said she was living at Papa'i because the lands belonged to her family in the 19th century, and because of poor employment conditions in mainstream society.

"There's not enough jobs here, and if there are jobs

here, it's minimum pay," she said.

Commissioner Jubilee Moikeha of Maui responded, "Lehua, you have the right idea," but advised her that the commission has to live by its rules.

She and Kelli Ioane asked the commission to start a new program for people like themselves who want to back to the land without modern conveniences.

The Rights of Alaska Natives

By Tom Wicker

FAIRBANKS, Alaska — "The Last Frontier," as Alaska bills itself on its license plates, is being deeply divided by an issue as old as settlement on this continent — the rights of its native inhabitants.

But in this huge state where ample fish and game once were anyone's for the taking, the struggle is not being waged with rifles and arrows but in a bitter referendum campaign over hunting and fishing regulations. Alaskan native leaders call it a "direct attack" on their people; their opponents say they only want an end to "reverse discrimination" favoring natives.

At issue is a 1978 state law providing that if shortages of game or fish occur those traditionally engaged in "subsistence" hunting, fishing and trapping must be given preference. Sportsmen and others who fear their own rights will ultimately be restricted by the 1978 law have placed a repeal initiative on the November ballot, and the resulting campaign has distinct overtones of racial as well as rural-urban conflict.

Already the issue may have helped to defeat Lt. Gov. Terry Miller for the Republican gubernatorial nomination. Miller strongly supported the subsistence preference, but was upset in the primary this week by former House Speaker Tom Fink, who advocated repeal.

SUBSISTENCE LIVING is not racially defined in the state legislation; it includes all those who live in an area of less than 7,000 population, with no road network, who can show that they live off fish and game. But in practice, almost the only Alaskans who can meet this definition are Eskimos, Aleuts or other natives; and most of those supporting repeal are white and urban.

Repeal advocates deny racial intent and base their campaign pri-

marily on equity issues. The natural resources of Alaska, so the argument goes, belong to all of its citizens equally, so that no one and no class deserves a preference over any other. And a rural-urban division is as impermissible as a racial or any other distinction.

Proponents of repeal point out, moreover, that not all rural dwellers in Alaska are natives, and that since the Native Claims Settlement Act of 1971 not all Alaskan natives in rural areas are poor and dependent on subsistence living. On the other hand, they say, many poor urban residents — native and white — engage in subsistence hunting and fishing, or might someday have to.

Some even argue that the

Controversy over hunting and fishing regulations.

Claims Settlement Act — which awarded Alaskan natives, through 12 regional corporations, about 44 million acres of land and nearly \$1 billion — effectively put an end to any special aboriginal rights.

Supporters of subsistence rights, who include former Govs. Hickel, Miller and Egan, insist that the preference is necessary both to the economy and to the culture of Alaskan natives.

THEY CONTEND that a lack of cash income makes subsistence living vital to natives and other rural residents, and estimate the annual value of subsistence hunting and fishing at \$100 million.

In his losing gubernatorial campaign, Miller pointed out that subsistence hunting and fishing was a "form of employment" for thousands of Alaskans.

Willie Hensley, an Anchorage

banker and a leader of the Inupiat people, argues also that traditional hunting and fishing customs are ingrained in native cultures. Those who want to repeal the subsistence law, he says, are "intent on destroying a way of life which has served as the foundation from which all Alaska history has sprung."

He and other anti-repeal advocates also deride the professed fears of sportsmen. They cite official figures showing that of nearly 4.2 million fish taken from Cook's Inlet — a principal Alaskan fishery — only three-tenths of 1 percent were caught for subsistence purposes in 1981, against 4.8 percent for sport and almost 95 percent by commercial fishermen.

THE BEST ARGUMENT for retaining the state subsistence law may be none of these, however, but the prospect of Washington intervening. That's because fishing and hunting on the 60 percent of Alaska's land that is federally owned is now regulated by state law; but federal legislation in 1980 required that the state protect subsistence hunting and fishing on those lands.

So Interior Secretary James G. Watt already has announced that if the state subsistence law is repealed, he'll have no choice but to impose federal subsistence regulations on 60 percent of Alaska's territory. That means the fight is over only 40 percent of the state, and that repeal would produce a confusing mix, with subsistence protection in some areas but not in others.

Besides, in a new state intensely aware of states' rights and already disgruntled by what is widely seen here as intrusive federal control, few want a federal game warden. Thus may Watt, of all people, preserve native rights in Alaska.

(c) N. Y. Times News Service



Exploitation' Questioned

I'd like to express my view in answer to the article by Haunani-Kay Trask. To me, her views are typical of many today, who speak by rote, mouthing texts, suffering vicariously the "dilemmas" of others. The most difficult part of gaining a formal education is to hang onto the wisdom to be able to sift through all the knowledge, and then come away with something that makes common sense.

First of all, let's forget about the "fateful coming of the West" and all of its ramifications. The Hawaiian natives may have been living in a perpetual Eden, but one cannot deny that they were also sitting ducks. If "the West" had not come along when it did someone else would have.

I only thank God that the Americans had the smarts to do something right. I guess it would have been more to Trask's liking if they had just come and given us everything without expecting anything in return. Or better yet, if they would give us back our land and leave us to our fish and poi, and aloha for one another.

Let's stop speaking of the United States as though it were a foreign nation. At this point in history, we are Americans first. Whether we are Hawaiian, Japanese, Chinese, Irish—what difference does it make? So the Americans have suppressed us and mistreated us and made us miserable. How much more miserable we could have been! How lucky we are!

Think too, if we could have it all as it was—only Hawaiians on Hawaiian soil, enjoying their precious land—where would our parents be, our grandparents, husbands, wives, and children? I'm sure they are all "contaminated," by the infiltrated races.

Let's be realistic. We are what we are today. Nothing can change that, and we have a heck of a lot to be thankful for.

Now let's talk about how we, today, "suffer the legacy of imperialism"; how we are "alienated" and "oppressed" and as a result resort to crime: Show me. Show me how suppressed Trask is; how exploited, and alienated. I will come to her rescue!

My grandfather lived in the days of Kalakaua. He came to Hawaii with nothing, but made a home for his family, founding a business that kept them all fed and clothed and happy.

One of my first recollections as a child is of watching my grandmother, tripping along on high-heeled pumps, in her black lace holoku and orange feather leis—marching in the Kamehameha Day parade.

We lived the Depression and the hunger that went with it, but we were happy. We were as free as anyone around us. True, we might have preferred to live in a big mansion up on Pacific Heights, but we were big enough to rejoice in the accomplishments of others without feeling that their gain deprived us.

I went to the public schools and my classmates came from Papakolea to Kalihi. I lived my Hawaiian history, and I can honestly say that if the Hawaiians were deprived, or suppressed, I'm sorry to hear it. I always thought it was their choice to live the lives they lived, and I envied them for it.

While the other races were working themselves to early graves to send their children to college, so that they could get the best jobs and buy the "mansions on Pacific Heights," the Hawaiians were dropping out after the seventh grade, content to sell leis, do the stevedoring, work in the hotels, and have plenty of time for swimming and partying. Their way of life was: "Eat, drink, and be happy, for tomorrow we die."

And those of us who were striving to lift ourselves, envied them—the real Hawaiians, who lived like children of the sea, without care. Today, they have no land, no good job, no education, so we must look around for somebody to blame.

Trask should not give anyone an excuse for being a criminal. People don't need excuses for being criminals. They can think up enough excuses of their own. The only thing that helps alleviate crime is pride.

Pride in what you are, not in what you have.

For the most part, Hawaiian youth had nothing to take pride in. They were raised in a matriarchal society where mama ruled with a heavy hand. Papa brought home the cash that paid for the food and booze.

When the haole came, he did one thing that made the Hawaiians mad. He treated their women like human beings. He said "please" and "thank you." He carried things for her and opened doors for her. The Hawaiians lost their women in droves. Of all the things the haole had to teach us and to give us, this was the most important.

If we could learn to love one another—to treat one another like human beings—with respect and kindness—not only the Hawaiians but all the people—then where would our criminals be?

Caroline Warner

Dave Donne

THE local Minn clan will have to make today a double feature day—opening at the Waikiki 2 in "Doctors in Love" is Island actress Haunani Minn and also opening today at the



Marina 2 is her husband, actor Marc Singer, in "The Beastmaster." . . . First it was on and then it was off—at least officially—and now it's completed: Rolf Winkler and Michel Martin have taken over Friedel's Bak-

ery in the Kahala Mall and have turned it into their fourth Patisserie . . . Nancy Sinatra Jr. and her two daughters are among those enjoying the current around-the-islands cruise on the "S.S. Constitution." When they boarded, however, Nancy wasn't wearing boots made for walking, but ballet slippers made for dancing, as were her kids . . .

SOME months ago I itemed that Robert Shaplen, an old Asia hand, was here researching a long story on Hawaii, and the first part of a two-part series is now out in the Aug. 30 issue of *The New Yorker* under the title, "Islands of



Trask

Disenchantment." While the first part of the piece at least is largely an historical overview on the Islands, Shaplen begins it with the lyrics of Rap Reiplinger's song about a "puka-shell tour guide." He also quotes Hawaiian activist Haunani-Kay Trask as saying, "Part of me hates the haoles with a passion, part of me doesn't care...They're just stupid, and I want them to

stay away...I think I hate America." Much of the piece is a historical rehash, but it makes for some lively reading whether you agree with the opinions put forth or not . . . Former Isle actress Gina Villines is getting married Oct. 16 to George Buck, owner of a nuts and bolts business in L.A. . . .

FORGET going out with a whimper—former State Sen. John Ushijima went out with a bang Wednesday night at a party marking his retirement after 23 years in public office. The party, held at the Honolulu International Country Club, was more in the form of a Press Club Gridiron Show roast with everyone from Gov. George Ariyoshi to Mayor Eileen Anderson seeing he was well done before being let off the hook . . . When the first Hawaii Express plane landed in

Haunani-Kay Trask on Haoles

On Aug. 27, Dave Donnelly's column carried an out-of-context, distorted, and defamatory reference to a statement by Haunani-Kay Trask quoted in a recent *New Yorker* article on Hawaii entitled "Islands of Disenchantment."

Donnelly quotes Trask as having said: "Part of me hates the haoles with a passion, part of me doesn't care. . . They're just stupid, and I want them to stay away. . . I think I hate America."

First, the context. The *New Yorker* article is not, as Donnelly claims, mostly a "historical rehash."

It is the first part of a long, thoughtful analysis by journalist Robert Shaplen that attempts to come to grips with—in Shaplen's words—the "complicated story of guile and greed" in Hawaii that gave rise to "today's uneasy tourism, racial tension, crime, and social dislocation—a combination that could result in a political explosion."

Shaplen's article is an effort to trace the origins of this "complicated story" to what he calls the "American haolification" of Hawaii in the 19th century.

The article is also an attempt to understand the current "bitterness" and "rising anger" of many Hawaiians because of land theft, overdevelopment, and the crass commercialization of traditional Hawaiian culture.

Given the subject of the article, we think it only fair to allow *Star-Bulletin* readers an opportunity to judge the quote within this context. Here is what Shaplen had to say on Trask: "When I went to Kam School, there was nothing here (Waikiki) above five stories," Haunani-Kay Trask says.

"Haunani, an alumna of Kamehameha, one of Hawaii's three top private schools, is a pretty part-Hawaiian woman in her early 30s who is an assistant professor of American studies at the University of Hawaii, and she is an ardent and articulate Hawaiian nationalist.



Haunani-Kay Trask

clarity the target of her anger—those people and that society responsible for the excessive tourism, development, and military activity that has caused such devastation.

We wish to remind readers that barely 200 years ago, on the eve of haole contact, the Hawaiian population numbered between a quarter and a half million proud people. Less than a century later, Hawaiians had been reduced to less than 40,000 virtually landless people in a haole-controlled society.

It is also worth remembering that the very word *ha ole* (literally meaning "without breath, without life") from the moment of origin referred to a culturally different rather than a racially different people. In time, the designation referred exclusively to white people as they came to dominate Hawaii and Hawaiians.

While we do not know if Shaplen's quote is itself fully accurate (it was assembled from separate parts of a two-day interview), we do know that the sentiment Trask has expressed is shared by many in this society of predominantly non-white people who continue, nonetheless, to live under the political and economic domination of white people.

This is the reality about which Trask made her comment. It is a far cry from the impression of indiscriminate accusation left by Donnelly's truncated quotation.

It is both common and natural for oppressed people everywhere to hate their oppressors as a class. Given the post-contact history of Hawaii, it is the haoles who are commonly and naturally hated for perpetuating what black author James Baldwin has called "the most successful conspiracy in the history of the world...white supremacy."

This does not mean, however, that spokespersons for the oppressed, in expressing their hatred for the oppressor, dislike every member of that class. It does not mean, for example, that blacks who may hate white South Africa for its historical behavior, hate every white South African; or that American Indians who may hate America for its historical behavior, hate every white American.

As for Trask, her longtime actions and fully quoted words are quite clear in supporting this truism.

We, the undersigned friends and colleagues of Trask—haoles, Hawaiian, Indian, Vietnamese,

"Now look at it. By the time I graduated, the Ilikai Hotel had been built. That was 30 stories high. We used to ride in the glass elevator and we thought it would shatter. Boy, if we had known what was coming."

"Though Haunani has Caucasian ancestors, she doesn't think much of the haoles—the Hawaiian word for all Caucasians but usually designating Americans.

"Part of me hates the haoles with a passion, part of me doesn't care, she says. 'They're just stupid, and I want them to stay away.'

"All these Americans coming over here and talking about culture. High rises, fancy clothes, high-heeled shoes, and freeways—that's what United States culture stands for.

"It's grotesque. They have no feeling for the fragility of life. Or flora and fauna. I don't feel like killing them—I just want them to leave us alone."

"Tourism, development, nuclear waste—that's the haole culture. I think I hate America. My parents were colonized; now, I'm schizophrenic. All of us are in that position."

The full citation shows clearly the pain and ambivalence felt by Trask as she surveys, from the vantage point of Waikiki, the devastation American society has wrought on the land of her ancestors. It shows with equal

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Social Values in Hawaii

Haunani-Kay Trask — an assistant professor charged with teaching our children about America — dismisses "haole culture" as "high rises, fancy clothes, . . . freeways . . . tourism . . . nuclear waste." That is gross distortion, of course. She completely misses such ubiquitous expressions of haole culture as McDonald's and Colonel Sanders (that fine, old military man who became identified with chicken).

Trask's 28 defenders (their Sept. 4 letter) reassure us that racism is lovelier when articulated by a lovely victim of racism. Sort of poetic, too.

They also tell us that "this society of predominantly non-white people" (presumably the society of the Hawaiian Islands) continues to live "under the political and economic domination of white people." More poetry.

If it isn't poetry, then it must be comedy or hysteria, because our political masters are not genetically "white," and surely money from Japan and Hong Kong vies with so-called "white" money for dominance in these Islands.

Trask's own comments, as quoted by her friends, reveal her as an academician of rare courage. Not for her the pusillanimous pose of objectivity, suggesting that something as complex and pervasive as economic determinism might explain the rape of her Islands and her people. Not when a simple genetic explanation will suffice.

"Part of me hates the haoles with a passion", she says. "They have no feeling for the fragility of life." (Infanticide and human sacrifice by head-bashing are — fortunately — not practices transmitted in the genes, or Trask would have difficulty implying that "feeling for the fragility of life" is a characteristic trait of her own kind.)

It would not do to suggest that we are all — Polynesians, Orientals, blacks, haoles — victimized by a value structure (culture) that would reduce us to our economic function: consuming units in our own day, producing units in an earlier day from which our own evolved.

If Trask's cultural heritage offers a less exploitive, richer vision of human ends, she is wise not to share it with us, in print or in the classroom. (I'm guessing that her attitudes as expressed in print are conveyed to her students.) "I just want them (haoles) to leave us alone . . . to stay away," she says.

A return to the pristine (head-bashing) past strikes me, too, as a more realistic action program than the painfully difficult task of modifying existing values.

Lucky Trask's students! She will see to it that they are not taken in by what has passed as the ancient wisdom of that American culture hero, Mammy Yokum: "Love is better than hate, because it's nicer!"

Steve Bartlett

About Trask on Haoles

I felt a sense of relief when I read in Dave Donnelly's column Haunani Kay Trask's assertion that haoles "are so stupid" after she admitted that "a part of me hates haoles and ... I guess I hate America."

This line of reasoning is thoroughly in keeping with the self-righteous prejudice of her and others like her and I was profoundly glad to see her remove the burden of cogent reply from any thinking person's shoulders. I'm sure her words were met, by such thinking people, with the awed silence usually reserved for a mentally deficient auntie.

Yet I am also saddened, though not surprised, that such a community "leader" could allow herself to become so imbued with racial hatred as to relinquish any hold she might have tenously held on her role of reconciler. To deprive the Hawaiians of a much-needed voice by virtue of racism must leave us all speechless.

It would be too easy to respond in kind to such an attack; but an eye-for-an-eye mentality would only engross the defender in the

same bigoted irrationality that might prompt such a response.

Far better for Caucasians and all others in our Island ohana to just shake our heads in quiet communal embarrassment and thank God that, to be "stupid" in such a person's estimation is a blessing indeed. Only then can we move forward and truly actualize the spirit of aloha that Trask and others have made a mockery of in recent years.

G. Shapiro

* * *

Dave Donnelly spotlighted *The New Yorker* article on Hawaii which appeared in its Aug. 30 issue and printed partial quotes of statements made by Haunani-Kay Trask.

Statements of an Hawaiian activist do not belong in a gossip column where they cannot be printed in full and apparently are used in fragmented form merely to titillate the reader.

Cynthia H. H. Thielen

More Want to Vote, Less to Work for OHA ^{A3}

By Helen Altom
Star-Bulletin Writer

The attractions of serving on the Office of Hawaiian Affairs Board of Trustees apparently have waned since the first nine members were elected two years ago.

A crowded field of 138 persons running for the OHA board in 1980 has narrowed to 20 candidates for five openings this year.

But while interest has dwindled in the trustee positions, voter registration for the OHA election is up from 54,083 in 1980 to 60,844 so far. Registration deadline for the OHA election, as well as the general election, is Oct. 4.

OHA was created under a 1978 state constitutional amendment to work for the betterment of Hawaiians. Only Hawaiians can serve on the board and vote in the OHA election.

Former state Sen. T.C. Yim, OHA interim executive director, said the organization is shooting for at least 3,000 more registered voters before the November election.

However, he said the figures are encouraging because of a slim increase of 449 people eligible to vote in the Sept. 18 primary election, compared with the primary election two years ago.

Yim attributes the higher statewide election registration figures to the increased number of OHA voters. "If not for OHA's increase, there would have been a de-

crease (overall)," he said.

FIVE OF the nine OHA board seats for four-year terms are up for election this year. The candidates include three incumbents whose two-year terms expire in November — Rod Burgess, Joseph Kealoha Jr. and Rockne Freitas.

The OHA trustees recently named Freitas to replace former OHA Chairman Adelaide "Frenchy" DeSoto, who resigned to run for the state Senate.

The filing deadline was Sept. 3 for the five OHA seats. But candidates may file nomination papers

up to Oct. 4 for a special election to fill two board vacancies created by the resignations of DeSoto and A. Leiomalama Solomon, who also resigned her trusteeship to run for the state Senate. Both had four-year terms, with two years left to serve.

Among those expected to run for the unexpired terms are Thomas K. Kauhukui Sr., now an OHA trustee at large, and Everett "Sonny" Kinney, who was appointed by the board to replace Solomon temporarily as the Big Island trustee.

There are two holdover members on the OHA board — Kauai

trustee Moses Keale who is now chairman, and Walter L. Ritte Jr. of Moikoi, both of whom were elected in 1980 for four-year terms.

Roy L. Benham, trustee at large, and Peter K. Apo, Oahu trustee, are serving two-year terms on the OHA board until November, but they are both running for the state House.

CANDIDATES for the five four-year terms are as follows:

No island residency (at large), three to be elected — Elizabeth K. Akimseu of Hilo, Hawaii; Hartwell K. Blake, Koloa, Kauai; Rod

Trustees to Meet, Discuss Election

He said the staff will be on hand to answer any questions that candidates for the Board of Trustees may have.

He said OHA also is planning political rallies on each island, starting with one in Waimanalo Sept. 20. The time and place will be announced when the candidates gather next Friday, he said.

Also on the agenda tomorrow will be a recommendation from a trustee for more OHA involvement in activities of the Native Hawaiian Claims Commission and the federal-state task force on the Department of Hawaiian Home Lands.

Yim said it was suggested that "OHA ought to play a more ag-

The Office of Hawaiian Affairs trustees will meet at 10 a.m. tomorrow on Lanai with discussions focusing largely on the OHA election in November.

Former state Sen. T.C. Yim, interim executive director of OHA, said the trustees will discuss the progress of registration for the OHA election and plans for political rallies.

He said all OHA candidates will be invited to the agency's offices at the Kawahao Plaza next Friday for a briefing covering the state constitutional amendment and law creating OHA, its organizational structure, administrative activities and master plan which is now being developed.

gressive role by having a delegation in Washington to do some lobbying" for Hawaiian reparations, which OHA regards as a major issue of the study commission.

It also was suggested that OHA form a committee to monitor the state-federal task force study of the Hawaiian homestead program, he said.

The OHA board meets annually on all the islands and tomorrow's gathering on Lanai is the first this year. Yim said the business session will be confined so the meeting can be opened up for community discussion. It will be held in the Lanai School Community Library.

K. Burgess, Honolulu; Rockne C. Freitas, Honolulu; J. Kalani Hatchie, Honolulu; George P.W. Hookano, Honolulu; Melvin Hoomanawanui, Honolulu; Valentine N. Huihui Sr., Waimanalo; Ed K. Kaiwi, Honolulu; Gard Kealoha, Honolulu; Velma P. Kekipi, Honolulu; Arthur F. Kepoo, Honolulu; Timothy J. Lui-Kwan, Hilo; Kawaiupunaonakoa Prejean, Honolulu; Bernard K. Puniakala, Pearl City; Varoa Tiki, Honolulu; Arthur K. Trask, Waianae; Ilima K. Williams, Honolulu; Liwela Naukana, Kaneohe.

Maui, one to be elected — Joseph G. Kealoha Jr. and Benjamin P. Leialoha.

Oahu, one to be elected — Hayden F. Burgess, Waianae; Abraham L.P. Kealoha Jr., Hale; and Richard Kinney Jr., Pearl City.

The OHA elections will be held on Nov. 2 along with the general election.

Hawaiians who registered this year for the OHA election qualify automatically to vote in the other elections. In 1980, registration was allowed only for OHA, but those voters must now re-register if they want to vote in the general election.

No one was removed from the OHA voter registration list after the 1980 election, but OHA-registered voters who fail to vote in any election this year will be dropped and will have to register again.

A.C. - registered?

Federal-state review of Hawaiian Homes begins with meeting

A special federal-state study of the Hawaiian Homes Commission Act is scheduled to begin formally Monday with a public meeting at the Hawaiian Home Lands Department, Gov. George Ariyoshi announced yesterday.

The study will be conducted by the Federal-State Task Force on the Hawaiian Homes Commission Act, a group formed by the state and the U.S. Department of the Interior.

The task force is an outgrowth of a series of letters and discussions between the state and Interior over the handling and operations of the Hawaiian Homes program. Interior raised

questions about the effectiveness of the operation and its progress toward getting native Hawaiians settled on residential or agricultural homesteads.

The first meeting of the commission is set for 9 a.m. Monday in the third-floor conference room of the Hawaiian Homes Department and the public is invited.

The task force will conduct the first comprehensive review of the Hawaiian Homes Commission Act since it was created by Congress in 1921. The study is independent from a Congressional Native Hawaiian Study Commission which is looking into the overall condition of Hawaiians.



The Native Hawaiian (50% plus blood quantum) community wishes to announce to the people of Hawaii of the following:

1. The Native Hawaiian Land Trust Task Force which was organized as a statewide coalition of Hawaiian Homeland associations, other Native Hawaiian associations and organizations, and individuals in response to the U.S. Secretary of the Interior, Cecil D. Andrus promotion of Native initiative, to wit:

We therefore suggest the initiation of a State-Federal task force which, with the input of the Native Hawaiian Community and the general public, would examine the DHHL requirements, investigate alternative funding methods, and promote Native initiative regarding improvements.

(Letter from the U.S. Secretary of the Interior, Cecil D. Andrus, to Governor George R. Ariyoshi dated December 3, 1980, page 8, paragraph 2)

2. The purposes of the Native Hawaiian Land Trust Task Force are:

- a. Actualizing the PROPHETIC VISION of KEOPUOLANI, the sacred queen of Hawaii.
- b. Implementing in full the Admission Act, Section 5(f) land trusts and monies for Native Hawaiians.
- c. Implementing in full the Hawaiian Homeland trust.
- d. The facilitation of interaction between the Federal State Task Force and the Native Hawaiian community.

3. The failure of Governor George R. Ariyoshi to provide effective representation of the Native Hawaiian community on the Federal State Task Force on the Admission Act land trusts for Native Hawaiians.

4. The organizing and holding of the first meeting of the said Federal State Task Force on September 20 (Monday) and 21 (Tuesday), 1982 at 8:30 a.m. in the Department of Hawaiian Homelands Conference Room (third floor, Old Post Office Building, across King Street from Iolani Palace) and on the neighbor islands on September 22 (Wednesday), 1982.

5. Native Hawaiians should attend and participate in the said Federal State Task Force proceedings because it will determine the destiny of Native Hawaiians.

6. The Native Hawaiian Land Trust Task Force met in general and open public session in Honolulu on September 11 and continued on to September 12, 1982. Notice of this STATEWIDE CONFERENCE ON THE INVOLVEMENT OF NATIVE HAWAIIANS (50% plus blood) IN THE FEDERAL STATE TASK FORCE by way of a press release was mailed to all of the major newspapers on all of the islands in the State, and broadcast over radio station KHVH (news radio 99). The statewide general conference concluded with the drafting of this notice for publication by paid advertisement in all of the newspapers throughout the State.

For information:

Contact the Native Hawaiian Land Trust Task Force at 1021 University Avenue Rm. 2 Honolulu, Hawaii 96828

The Native Hawaiian Land Trust Task Force is wholly supported by private contributions, grants and voluntary assistance all contributions and grants are tax deductible.

Wednesday, September 15, 1982 Honolulu Star-Bulletin A-19

Trask's Words

Congratulations to the members of the "Cause of the Month Club" for making certain your readers know that Haunani-Kay Trask's racial bigotry has been given national exposure.

It was thoughtful of her friends and colleagues to want all of us to have the opportunity to judge Dave Donnelly's quote from *The New Yorker* within its context.

One wonders why they went to all that trouble since the complete quotation doesn't change a thing: Trask still comes across as a racist.

C. Wright

Big Isle Killer Given 20-Year Sentence

A Hilo man found guilty of a murder police said was motivated by an urge to "go shoot some haoles" has been ordered to serve a minimum 20-year prison term by the Hawaii Paroling Authority.

Circuit Judge Shunichi Kimura had sentenced Eldred Ikaika, 23, to 20 years in prison without possibility of parole for 10 years in January of the May 1979 murder of Melvin Sims, 53.

Police had testified that Ikaika said that he and a companion, James Aki Smith Jr., had agreed on the night of Sims' murder to "go shoot some haoles."

Testimony indicated that Ikaika shot Sims, who was walking alone along the highway, from a car Smith was driving on the Volcano Highway south of Hilo.

Kimura imposed a 10-year prison term on Smith, who pleaded guilty to manslaughter after Ikaika's trial.

THE PAROLING AUTHORITY ordered an 18-year minimum term for Simeon Kumuhone III, who was sentenced to life imprisonment for first-degree rape and kidnapping in attacks on two women at Moanalua Shopping Center in 1980. He also was ordered to serve 12 years of a life sentence for first-degree robbery; 10 years of a 10-year sentence for first-degree terroristic threatening; and eight years of a 10-year

sentence for first-degree sexual abuse, all relating to the same attacks.

James Gaudet was ordered to serve 13 years of concurrent life sentences for first-degree rape and sodomy of a 16-year-old Wahiawa girl on May 31.

Gaudet was also ordered to serve 10 years of a 20-year sentence for first-degree burglary in the same Wahiawa incident.

The Paroling Authority also set minimum terms for other inmates whose maximum sentences were imposed by Circuit Court judges. In cases of multiple convictions, the terms are served simultaneously.

THE INMATES and their minimum terms are:

—John Andrews Jr., eight years of a 20-year sentence for two counts of first-degree robbery and five years of a five-year sentence for carrying a firearm without a permit. The judge imposed the 20-year sentence without possibility of parole for five years.

—Andrew Botts, four years of a five-year sentence for three counts of first-degree theft and for second-degree escape; six years of a 10-year sentence for theft of credit cards.

—Terry Brown, one year of a five-year sentence for second-degree escape; four years of a 10-year sentence for first-degree burglary; and three years of a five-year sentence for second-degree burglary.

—Ben Cortez Jr., eight years of a 10-year sentence for first-degree as-

sault.

—Peter Fernandez, 6½ years of an eight-year sentence for first-degree rape; five years of a five-year sentence for kidnapping; and four years of a four-year sentence for first-degree sexual abuse.

—Ernest Foster, four years of a 10-year sentence for first-degree assault.

—John Figueroa, 1½ years of a five-year sentence for first-degree theft.

—Joel Fukumoto, four years of a five-year sentence for first-degree theft.

—Dale Goodin, 3¼ years of a 10-year sentence for second-degree robbery; 11 years of a 20-year sentence for first-degree robbery; and five years of a five-year sentence for being a felon in possession of a firearm.

—Fred Hammond, five years of a 10-year sentence for first-degree burglary; six years of a 10-year sentence for first-degree burglary; and five years of a five-year sentence for carrying a firearm without a permit.

—Darrrell Hicks, five years of a 10-year sentence for second-degree robbery and two years of a four-year sentence for first-degree burglary. The judge had levied the 10-year sentence without possibility of parole for three years.

—Patrick Kahala, five years of a 10-year sentence for three counts of first-degree burglary; three years of a five-year sentence for first-degree theft; three years of a five-year sentence for unauthorized control of a propelled vehicle and attempted unauthorized control of a propelled vehicle.

—Jeffrey Mueller, three years of

concurrent five-year terms for seven counts of first-degree thefts; five years of a 10-year sentence for second-degree promotion of a dangerous drug; and six years of a 10-year sentence for second-degree robbery.

—Gregory Rodrigues, five years of a five-year sentence for first-degree theft.

—Franklin Rombawa, three years of a five-year consecutive sentence for second-degree escape.

—Vito Sakaria, 10 years of concurrent 10-year sentences for second-degree kidnapping and second-degree robbery and five years of a five-year sentence for second-degree burglary.

—Herman Santiago, five years of a 10-year sentence for first-degree attempted escape and five years of a five-year sentence for attempted unauthorized control of a propelled vehicle.

—Harry Sayers, three years of four-year sentences for first-degree burglary and unauthorized control of a propelled vehicle and three years of a five-year sentence for unauthorized control of a propelled vehicle.

—Leroy Schryck, five years of a five-year sentence for first-degree negligent homicide.

—Kevin Smith, four years of five-year concurrent sentences for four counts of first-degree burglary; and for first-degree theft.

—Russell Woodard, 10 years of a 20-year sentence for first-degree robbery; five years of a 10-year sentence for first-degree robbery; and 10 years of a 20-year sentence without possibility of parole for five years. The judge levied the 20-year term without possibility of parole for five years.

The Love for Hawaii Nei

There is so much talk about the pros and cons of Haunani-Kai Trask's article, and all the response from it that I am prompted to write. Let's face it, we live in a modern Hawaii, a modern world and no matter whether we like it or not, Hawaii nei gets more and more cosmopolitan than ever!

Sooner or later, when everyone has more than three strains of different racial blood running through their veins, we will all look back and say, "Wow I'm glad it's not like it used to be!"

As it is right now, there are as many non-Hawaiians, as there are Hawaiians, who live and know that culture and lifestyle and either do not want to change or know no other way.

There are many Japanese, Puerto Ricans, Filipinos and blacks who can converse in Chinese, Portuguese, Hawaiian, Samoan, Korean, pidgin, and Spanish! (This article is written by a Filipino-Hawaiian-Chinese-Dutch "local" in my mother tongue, English.)

There are many mixed bloods who know one thing and that is "I am a local!"

What's the sense of building walls when we already have enough problems economically and politically?

On the Fourth of July, I saw a sight which conveys best what I'm trying to express. At the stadium shopping center, where a garrison version of the Hawaii state flag is flown, I saw three elderly ladies looking up at that flag in awe.

One was a Scottish haole, one was Chinese and the other was Hawaiian. They are all in their 80's and very close friends.

As I watched them, one blew a kiss, one bowed, and the other placed her hand over her heart, yet all had tears in their eyes and smiles on their faces.

With a little hesitation I asked them why they did that and with a humble yet firm and proud reply they said, "We were all born and raised here, we are locals, we are Americans and we love Hawaii."

Reno Villaren

9/18/82 Honolulu Star-Bulletin

VZ, N5 The Ward Warehouse News 9/13/82

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Hawaiian Collector's Items Featured

A visit to G.D. Peters is like taking a stroll back into Hawaiian history.

The Ward Warehouse store, open since October 1981, has an impressive collection of Herb Kane artwork, Hawaiian stamps

and coins and U.S. coins, limited edition Hawaiian artwork and other gift items. Kamaainas will appreciate the Hawaiian antique collectibles and nautical goods, such as antique prints, scrimshaw

and brass pieces.

The book selection, another popular feature, includes such editions as Jerry Hopkins' *Hula* and *The Hawaiian Canoe* by Tommy Holmes.

In keeping with Peters'

philosophy of "always looking for new items," the store will be selling pieces of genuine Hawaiian tapa, some of which will be framed for display purposes. Peters is trying to discover old Hawaiian

methods and traditions to encourage "a Renaissance of old Hawaiians."

G.D. Peters is the perfect place to browse and choose Hawaiian artifacts as special gifts, for a friend or for one's own

home. The love and respect that Peters has for the Hawaiian culture is evident everywhere, and shoppers are bound to be swept away in his enthusiasm.

How Kamehameha became

By Samuel Crowningburg-Amalu
Advertiser Columnist

In the past few years, there has been a general movement among the native Hawaiian peoples to define more closely their history and their cultural traditions.

This movement, however disoriented and imprecise it may often seem, is still quite definite in its single goal to determine more accurately the fundamental factors that have brought them as a people to their present condition of feeling like strangers in their own homeland, as veritable aliens on the very sands of their birth.

More than a mere renaissance, this movement is a surging effort by the native Hawaiians to establish as predominant their own cultural values and to emerge once again as a vital sector of our society. And this effort is more closely accompanied by an undefined but still stubborn determination to resolve their feeling of alienation and to evolve solutions to their two most immediate problems — how to become once again in control of their own affairs in the government of these Hawaiian Islands.

Groups of various native Hawaiians have therefore joined themselves together in no end of organizations, associations, and ad hoc committees, each and all determined to find its own solutions to these problems that beset them and seem to threaten them.

Their varied proposals range all the way from the quixotic to the sublime. One such proposal has asked the World Court to intervene in Hawaiian affairs.

Another would have elderly Hawaiians teach the native language and culture in our public schools. Still another would create an autonomous Hawaiian nation with sovereign powers to exist within the American social and political complex.

Another seeks only to ban any use of Kahoolawe Island by the U.S. Navy as a aerial bombing target. And most quixotic of all are those Hawaiians who for their own good fortune of being born American citizens would seek reparations from the American government for what the rest of the world would probably consider a devoutly wished-for privilege.

In order to accomplish their own ends, some people within these many groups have either deliberately or through ignorance distorted Hawaiian history and have altered or sublimated facts in order to suit their own purposes. Others court nostalgia by painting a picture of the past as if it were some roseate Eden.

Still others would pervert some historical blemish that otherwise would reduce their claims to absurdity.

It is therefore my own purpose in my next few articles to define more explicitly the history of the Hawaiian Kingdom and of the three royal dynasties who from 1810 to 1893 governed and ruled that kingdom —



the world of

**sammy
amalu**

the great events that led to the conquests of Kamehameha and the founding of the Hawaiian Kingdom and finally the unfortunate circumstances that led eventually to the collapse and demise of that kingdom.

Prior to the advent of Kamehameha the Great, the Hawaiian Islands were governed by an aristocratic elite called the ali'i, the chiefs, in which each chief and family of chiefs ruled his own individual land holdings and people — the weaker or inferior chiefs acknowledging the superior power of the stronger chiefs.

Eventually and especially during the 17th and early 18th centuries, monarchical notions began to creep into and to alter the purely aristocratic system of government. The Islands became stratified and divided into four principalities or kingdoms, each with its own ruling dynasty and each with its own overlord or moi.

What Kamehameha did was to destroy every last vestige of aristocratic rule and by conquest to subdue and overthrow all these budding monarchies. By his conquests, Kamehameha established himself as

Isles' sole landlord

the sole ruler and sovereign of all Hawaii.

He conquered the Island of Hawaii at the two battles of Mokuohai and Kawaihae and by later subduing the Namakeha Rebellions. Maui fell to him at the battle of Iao; Oahu at the battle of Nuuanu. In 1810, the reigning sovereign of Kauai surrendered without battles and ceded his kingdom to the conquering Kamehameha.

This final act brought all the Hawaiian Islands under the rule of Kamehameha, and the Hawaiian Kingdom was established. Kamehameha became the autocrat, the sole, supreme, and absolute ruler of the Hawaiian Islands. There was no one left to challenge his authority, and having established his throne, he also established once and for all the legitimacy of his claim to sovereignty.

It is imperative now to recognize one single fact, a truth that after nearly a century of democratic rule appears to have become distorted and misunderstood. When Kamehameha established the Hawaiian Kingdom in 1810, he became the sole landlord in the Hawaiian Islands and this in-

cluded the people. This included all the princes and chiefs and the entire commonalty. They were all his subjects.

It is important to recognize this fact of absolute sovereignty because there has of late arisen various assertions that Kamehameha was merely the trustee of these lands acting only for the benefit of his subject peoples who were instead the true owners of the land.

Such assertions are absolutely false. False legally. False culturally. Nor are we totally unaware why these assertions have been made. Their purpose is only to establish the false claim that the people were indeed the true owners of the land in general and particularly of the Kamehameha Crown Lands. These Crown Lands are vast, totaling approximately one third of all the Hawaiian Islands.

They are a tempting prize and worth fighting for no matter how invidious the means. How their ownership eventually will be determined is the single factor that will mark or maim the entire future of Hawaii.

letters

Having one's 'ethnic cake'

I initially felt mildly insulted when I read Haunani-Kay Trask's comment that "Haoles are so stupid—I wish they would stay away." ... But on further reflection, her motivation for such a statement became clearer.

Despite her focus on the historical negatives of Caucasian influence, I realized, on second reading, that what she was really responding to was her own inadequacy in dealing with a 1982 society. Had she really believed that things were so much better in the "glorious and proud days," to use a current cliché, she would have long ago gone back to the grass-shacks and fish-and-poi of the pre-contact "paradise."

But she and many others seem to prefer the armchair comfort of having one's ethnic cake and eating it too.

Alas, Haunani, we are not all gullible tourists who will buy your "poor me" stance. For we know about the greedy pre-contact land wars, the superstitious kapus, human sacrifice, subservient status of women and assorted other thoroughly non-paradisical qualities of the ancient ways.

To live relatively freely in a supposedly "haole-dominated society" (and when was the last time you saw a haole in a civil service job?) must be a pill so bitter to swallow as to prompt such raging xenophobia.

Yet, to be soundly objective, I will agree with her appraisal of her condition as being "schizophrenic" (by her own admission in *The New Yorker*). However, I would like to upgrade her condition, for clinical diagnosis, to paranoid schizophrenic. This would expedite treatment of her delusions of victimhood.

GREGORY SHEPHERD

Maui waterworks: watercress

By Jack Smith
Los Angeles Times Service

Our host on Maui has a small ranch on the island, running Angus cattle, and at one point, where it touches the sea, a waterfall spills down over a sheer stone escarpment into a large deep pool.

The place is known as the Blue Pool, and it was decided that we house guests would make an expedition to it, along with our host and his daughter, Jan.

To reach the pool, we drove through a lush botanical garden. I was wearing walking shorts and shirt, with a silk scarf around my neck. Our host brought up the rear, wading against the light tide from the sea in his khaki safari suit and hat. With his round face bobbing on the water, gray moustache drooping, he reminded me

of a sea lion from Abercrombie & Fitch.

Once we had forded the inlet, we climbed on toward the Blue Pool over slippery rocks and tidepools. The pool was hidden inside a sort of chimney, so that we discovered it finally with a breathtaking suddenness. Distances are deceiving in such a setting, but I guessed the waterfall was 30 feet wide and three times that high and the pool was almost circular and 30 feet across.

It was so majestic, lovely and unspoiled that I wouldn't have been surprised to find a television crew there shooting a commercial.

We swam in the pool and stood in the waterfall, tasting the fresh water from somewhere on the slope of Haleakala.

On the way back, Jan picked

a bunch of watercress and carried it home, holding it high reached her shoulders.

That night we had fresh watercress.

Our meals were prepared by a committee of the women, ad hoc. Our host is an excellent cook, as well as a botanist, but he was overwhelmed, and usually withdrew from his own kitchen.

The women's usurpation of the kitchen gave us men little to do but sit on the lanai, drinking, watching the sea go dark and maundering over the great abstractions, such as whither the human species.

We were in paradise, I said, despite the crowding presence of the other tourists. How benign their gods must have seemed to the Hawaiians before the missionaries came and

taught them the meaning of sin and redemption and made them cover their golden torsos.

Actually, our host said, the Hawaiians lived in fear and humiliation. The Hawaiian chiefs were great tyrants; women especially were abused; they were not even allowed to eat with the men — forget all those happy luaus; human sacrifice was used, and many kapus — taboos — were punished by death. Periodically, the men of one village would fall upon another, killing not only its warriors but their families as well. Not so hard to see, then, why some of the Hawaiians were glad when the missionaries came along and taught the chiefs their own kapus, austere as they might be.

A chief had had his summer palace on a promontory just to the west of our host's house.

and a blue pool

There was a small protected beach below us from which he launched his canoes.

Our host is a scholar as well as a cook, a botanist and rancher. In the vaulted living room of his house, which has the peaked roof of the Polynesian longhouse, a ladder goes up to a loft where he keeps his library on Polynesian history, archaeology and horticulture. I looked into a few of them and, in our morning encounters over coffee and papaya, convinced myself that he had read them all and remembered them word for word.

It was not true, either, he said, that when the Polynesians came here in their longboats, perhaps as long ago as the time of Christ, they found the botanist's paradise we know now. "Everything you see out there, but one palm tree, was brought

here. Either by the Polynesians or the Europeans."

Yes. Even the hibiscus and the frangipani and the mango, and, of course, some things you didn't see from the lanai — but which we had seen scampering across the road — the hated mongoose.

"Even the rats," he said.

"Yes," I said. "The Europeans brought them on their ships."

"No. The Polynesians brought them first."

The Polynesians deliberately brought rats with them on their long voyages from Tahiti or the Marquesas — for food.

And then, of course, mongooses were brought in to eat the rats, but the mongooses were diurnal and the rats were nocturnal, and . . .

Was there any place left where we hadn't screwed things up?

Mokapu Bird Bones Are 120,000 Years Old

By Harry Whitten
Star-Bulletin Writer

Two Smithsonian Institution scientists returned yesterday to Washington, D.C., taking with them fossilized bird bones from Oahu that may be more than 120,000 years old.

"This is a terrific discovery," said Helen James, who has been engaged during the last few weeks with her husband, Storrs L. Olson, in collecting fossil bird bones found in Maui lava tubes and an Oahu crater. Olson is curator of birds with the Smithsonian Institution's National Museum of Natural History.

Olson and James prepared 19 cartons of fossil bird bones from Maui and Oahu for shipment before their departure yesterday.

They are the authors of an article, published Aug. 13 in Science magazine, which reported that the early Hawaiians, like other peoples, were responsible for extinction of a number of bird species. The article has been the subject of stories in several national magazines and in newspapers.

The Oahu bird fossils were found at the bottom of an old lake that once existed in Ulupau Crater, Mokapu Peninsula, Kaneohe Marine Corps Air Station. The fossils were found beneath marine sediments that are about 120,000 years old, which means the bird fossils are more than 120,000 years old.

FINDING FOSSIL bones this old may set a record, since most fossil or sub-fossil bones heretofore collected have been of geologically recent times, or less than 20,000 years old.

In commenting on the significance of the discovery, James said, "Maybe we will be able to see evolutionary changes that have occurred over a period of time. If the birds are different from those found today, that would be interesting. But if they are the same, that would be just as interesting."

The fossil bones came from ducks, geese, hawks, rails and song birds, she said.

The age of the marine sediments was established by radiometric dating, which involves

radioactive decay, Olson said. The dating of the sediments was done in a previous study by Teh-Lung Ku, Margaret A. Kimmel, William H. Easton and Thomas J. O'Neil, all of the University of Southern California.

Olson pointed out that the site of the ancient bird bones is being monitored and that access to the Marine base is restricted. He said the studies he and his wife conducted in the last few days were facilitated by base authorities and by Diane Drigot, environmental protection specialist at the base.

In their studies at Mokapu and in the Maui lava tubes, Olson and James were accompanied by their 9-month-old son, Travis, who had his first experience at crawling around in research site dust.

THE MAUI bones were discovered in lava tubes on the southern slopes of Haleakala by Mike Severns, a charter dive operator who explores for land snails in his spare time. Severns notified Olson and the Smithsonian scientist made plans to come to Maui

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BONE—A humerus from the species of seabird known as petrel is held by Storrs Olson. —Star-Bulletin Photo by John Titcher.

Fossilized bones of sea turtles?

Bird Bones Dated at 120,000 Years

Continued from Page One

as soon as possible. He and his family arrived in late August and spent three weeks on Maui before transferring their studies to Mokapu.

The Maui finds were of excellent quality, James said. Bones were found of several species of flightless birds, including three, maybe four, species of goose; one, maybe two, species of ibis; some flightless rails and some species of song birds not known to have existed on Maui. A spectacular find was that of a nearly intact egg, five inches long, from a flightless goose.

Fossil bones also were found of po'o uli (Melamprosops phaeosoma), the member of the honeycreeper family that is so rare it was not discovered until 1973. This discovery of a bird of a new genus and species attracted much attention among students of bird life.

Olson and James, who have been coming to Hawaii about once a year since 1976, plan to return in January or February to continue their work on Maui and Oahu. Sometime they hope to do research on Lanai, the Big Island and Kahoolawe.

OLSON OBTAINED his doctor of science degree from Johns Hopkins University. James, a graduate of the University of Arkansas, has worked on fossil bones at the Smithsonian Institution for the past five years.

In their article in Science magazine, they said the thousands of fossil bird bones from the Hawaiian Islands collected since

1971 include remains of at least 39 species of land birds that are not known to have survived into the historic period. "This more than doubles the number of endemic species of land birds previously known from the main islands," they said.

The endemic species of land birds (7) that survived into the historic period on the main Hawaiian Islands include a goose, a hawk, a flightless rail, a crow, two thrushes, a flycatcher, five honeyeaters, and 27 Hawaiian finches (Drepanidini, previously called Hawaiian honeycreepers), they said.

The fossil record contributes the following additional endemic species, they said: at least seven species of geese, two species of flightless ibises, a sea eagle, a small hawk, seven flightless rails, three species of owls, two large crows, one honeyeater, and at least 15 Hawaiian finches.

"As an indication of the extent of extinction, a combined total of only 33 island populations of endemic land birds were recorded from Molokai, Oahu and Kauai during the historic period, whereas 74 populations are known from the same islands as fossils," they said.

AT LEAST 12 species that are either extinct or were extirpated on the island where their bones were found have been collected in prehistoric archaeological sites, they said, indicating these birds persisted until the Polynesians colonized the islands.

"The Polynesian residents may



EVIDENCE IN BONES—Storrs L. Olson and Helen James examine bird bones of the sort they have been studying to gain new insights into Hawaiian ornithology. —Star-Bulletin Photo by John Titchen.

have been responsible for the disappearance of more than half the endemic avifauna of the Hawaiian Islands," they said. "We attribute the extinction that occurred to a combination of habitat destruction and predation."

The flightless species, as well as groundnesting land birds and burrowing seabirds were vulnerable to predation by humans and also by the dogs, pigs and rats that arrived with them. Predation, however, was probably not the principal factor.

"A more plausible explanation for the disappearance of these and many other Hawaiian land birds is the clearing of lowland

forest, primarily by fire, for agricultural purposes," the authors said.

They emphasized that the fossil record for the Hawaiian Islands is still incomplete.

Olson and James are not the first persons to discount claims made for the Hawaiians as conservationists but their study of bird bones supplies evidence that did not exist before.

The zoologist Andrew J. Berger, in his book, "Hawaiian Birdlife," said that as conservationists the Hawaiians "were neither better nor worse than peoples in other parts of the world, but work to preserve the endemic birds they undoubtedly did not do."

Hawaiians Lack Legal Right to Claims, Study Panel Says

By Helen Altonn
Star-Bulletin Writer

Native Hawaiians, as of now, have no legal claims against the federal government as a result of events surrounding the 1893 overthrow of the Hawaiian monarchy, the Native Hawaiians Study Commission has concluded.

After an exhaustive study that began a year ago today in Washington, the commission reports that under existing laws native Hawaiians aren't entitled to federal compensation for loss of lands, sovereignty or a breach of trust relationship.

This doesn't mean special laws can't be recommended to Congress to provide a basis for such compensation, the commission said.

But the report leaves the question open as to whether the commission will make such a recommendation.

Commission Chairman Kina'u Boyd Kamali'i said the finding on legal claims of native Hawaiians "is not an end, but a beginning for further work by the commission."

Kamali'i and the other two Hawaii members of the state-federal group, Winona Beamer and Roger Betts, discussed a preliminary draft of the 366-page document at a news conference this morning.

THE OFFICE of Hawaiian Affairs trustees was to have a news conference later today to comment on the commission findings, which don't support OHA's position that there is a legal basis for

granting federal land and money to native Hawaiians because of the overthrow.

The commission report says native Hawaiians don't meet the tests for establishing aboriginal title to lands in Hawaii and even if such title was established, there is no law now that provides compensation for the loss.

Kamali'i emphasized that the hefty report is subject to change after 60 days in which public and private organizations and citizens are urged to "share their reactions and expectations with the commission."

Since the commission is only an advisory body, it must make final recommendations to Congress for "changes or revisions in national

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Study Panel Says Hawaiians

Continued from Page One

policy areas." While the commission believes native Hawaiians do not now have legal standing for compensation of claims under existing laws, Kamali'i said, "This finding is not truly new, and may even be seen as the congressional motivation for establishing the commission."

"However, there has never be-

fore been a national statement on this lack," she said.

THE SAME situation applied to Alaskan natives, which is why special legislation was adopted by Congress in 1971, Kamali'i said.

But the report notes that "the reasons which impelled passage of the Alaska Natives Claims Settlement Act are not present in the Hawaiian situation."

"For this commission, the next step is to consider, as it formulates its recommendations at a later stage of its proceedings, whether it should recommend that, as a matter of policy taking all the facts of this report into account, Congress should take action on compensation here," the report says.

Kamali'i said she hopes Hawaii's congressmen also "will

renew their public stand on the issue of possible congressional action. Their views on this question would be very helpful and persuasive with the commission, and certainly vital to any consideration by the U.S. House and Senate."

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Thursday, September 23, 1982 Honolulu Star-Bulletin A-19

Lack Legal Claims

ing room in the federal building today to get a preview of the commission's report.

It gives a detailed account of the turbulent, historical period which native Hawaiians claim resulted in grave losses and led to their present troubled economic and social conditions.

KAMALI'I SAID it is "the most comprehensive single volume on the historical, social and econom-

ic and governmental conditions of Hawaii," tracing Hawaiian concerns over 200 years from the time of Captain Cook's arrival and touching on other ethnic groups as well.

"Although native Hawaiians still lag behind the state averages for educational achievement, life span and employment opportunities, significant progress is occurring," she said.

Report only a beginning, OHA told

WAILUKU — Two members of the federal Native Hawaiian Study Commission tried to reassure members of the state Office of Hawaiian Affairs that there will be changes to a draft report put out by the commission last week.

OHA Trustee Walter Ritte Jr. seemed to express the concern of most of the board when he asked, "Are we getting on a sinking canoe?"

"It will sink only if you put holes in it," said Kinau Boyd Kamali'i, chairwoman of the study commission.

Kamali'i and commission member H. Rodger Betts — two of the three Hawaiian members of the nine-member commission appointed by President Reagan — both urged that groups such as OHA take the time to turn in written responses and recommendations on the draft report.

Kamali'i and Betts insisted the report "makes no conclusions."

"This is only a draft," Kamali'i said. "A recommendation to Congress will come in a final report in June 1983. There was nowhere at any time to be any conclusions drawn in our draft."

She said the three Hawaiian members of the commission did argue points in the draft with the other members — all high-level government officials in

Washington. Kamali'i said she will prepare her own brief seeking to make changes in the draft report.

"This isn't the end, gentlemen. This is the beginning, and I hope you can add something to this," she said.

Betts also said he did not agree with the legal analysis made in the report which has drawn the most criticism. The analysis determines there is now "no legal basis" for native Hawaiians to seek any reparations from the United States for the taking of "aboriginal lands."

But Betts said that did not mean a law could not be passed to provide for such claims.

He said American Indians had no law authorizing claims against the United States either, but Congress finally passed the Indian Claims Act which provided the legal avenue for Indians to make claims.

"You have to deal with the conscience of the country," Betts said. "It may take them a long time to find it."

The chief question for OHA, however, was whether to continue to support the study commission or to side with Sen. Daniel Inouye, who has called for the report to be filed and for a new commission to be appointed.

Betts and Kamali'i, saying

they did not agree with what was produced so far, still urged support for the commission.

"This document is the best that the commission could come up with at this time," Betts said. "My mana'o is this, we continue the process. My opinion is if we cop out of it, if we don't follow through with this, you're going to give them an excuse to not deal with us at all."

But whatever the OHA trustees may decide, it was apparent that the debate had not convinced some members of the

small audience attending the meeting. After Kamali'i and Betts left, a woman stood up to speak in support of the trustees, telling them to do what they thought best in response to the draft.

"All the hurt of having some haole come to my father's taro patch and tell him to vote one way or they were going to cut off his water came back," she said.

"I'm not going to stand for that kind of garbage."

The powers of Kaahumanu

By Samuel Crowningburg-Amalu

Advertiser Columnist



the world of
**sammy
amalu**

By the year 1810, Kamehameha the Great had consolidated and established the Hawaiian Kingdom with himself as absolute monarch. Nine years later, he was dead.

Two people were present at the king's deathbed. First, his English friend and adviser, John Young, in whose arms the king died. And second, one of the king's widows, the imperious Queen Kaahumanu.

Immediately after the king's death, Kaahumanu announced Kamehameha's last words. His highest born son, the Prince Iolani Liholiho, was to succeed him as king of Hawaii. But she went on to say that Liholiho was not to rule alone but to share it with a first minister or kuhina nui. And that kuhina nui was to be herself.

Actually, this dual rule type of arrangement had precedents in the government of Hawaii. Generations before, the great Prince Keawenui-a-Umi, who gave his name to the Hawaii royal family, had declared himself kuhina nui to rule the government during the reign of his nephew, Kukailani, who was mad.

And it was to these precedents in the past that Kaahumanu referred when she declared, "We shall return to the royal customs and traditions of our ancient fathers."

It was under this condition of dual rulership that Liholiho assumed his father's throne as King Kamehameha II. Of course, we do not know how the new king felt

about sharing his throne and powers or even if he believed Kaahumanu that this was indeed the royal testament of his father. But Kamehameha II was not in a position to question Kaahumanu since she was surrounded by her brothers, sisters and cousins, who were among the most powerful chiefs in the realm.

Both Kamehameha II and his royal father were conservatives who preferred to rule their kingdom through a complex of religious canons called the tabu system. One of these canons was that men and women should not eat together. In October 1819, only five months after the death of Kamehameha the Great, that canon was publicly broken. The young king's own mother, the sacred Queen Keopuolani, sat down with her royal son and publicly shared food with him, an act that signaled the downfall of the entire religious system.

Actually, the breakdown of the tabu system did not take place in one single event but rather in a series of events that finally culminated in the Battle of Kuamoo in January 1820 when the adherents to the old religion under the tragic Prince Kekuaokalani, their leader and the king's own cousin, died

fighting the royal forces. With that battle, religion was dead in Hawaii, and the government of the kingdom was more or less by the mere whim of the royal co-rulers.

Then two months after Kuamoo, at the end of March 1820, the brig Thaddeus arrived at Kailua on the Kona Coast. Aboard was the first contingent of American missionaries who were to play a significant part in the developing history of Hawaii.

Today, some would have us believe that when Queen Keopuolani broke the canon law by sharing food with her own son, she sublimated her own sanctity and democratized her divine prerogatives by extending them to the people. Nothing could be further from the truth. The act of Keopuolani was dramatic, but it was also irrelevant.

The one significant act that broke the tabu system was the death of the Prince-Priest Kekuaokalani at Kuamoo. He died in the midst of battle without naming a successor and without passing on his religious powers as the living cord and instrumentality to the gods. His death at Kuamoo marked the end of the sanctity of the chiefs — they were no longer gods in their own right.

There is no doubt that Kamehameha II resented having to share his royal powers with the domineering Kaahumanu. He resented her intrusions in the government of the kingdom and most of all when, at the behest of the American missionaries who had gained a great influence over her, Kaahumanu demanded that he give up his many wives and retain only one as his queen.

Kamehameha reluctantly gave in and dismissed his wives. He kept only one and this one in boyish defiance of Kaahumanu and her new Christian morality: As his sole wife and queen, he kept his own sister, Kamamalu.

Finally, in desperation to get away from Kaahumanu, Kamehameha II decided to leave Hawaii to visit Great Britain. His parting address to his people serves as evidence of his great depression and of his pathetic role in the government of his kingdom.

He chided his people for not stopping him and his queen from going. Was there no one to hold him back and to beg him not to depart? Evidently not, for Kamehameha II in the company of his queen and a few retainers sailed away to England.

In July 1824, the young King Kamehameha II and his Queen Kamamalu contracted measles and died in London.

Native claims issues

The main problem with the draft report of the Native Hawaiian Study Commission released last week is found in the preface. There it says: "This document is a draft report of findings only. It does not contain conclusions or recommendations, which will be included, however, in the Commission's final report."

But those recommendations are the focus of public interest in the commission. So the report offers few encouraging indications for those who hope to soon see a reasonable settlement of the question of Hawaiian claims.

ALTHOUGH the draft report includes some unpublished 1980 census matter and the federal review of the Hawaiian Home Lands program, there is little really new. After all, the report came mostly from materials that existed and hearings held here in Hawaii.

On the key question of native Hawaiian claims, it is hardly surprising that "existing law provides no basis for such compensation (for any loss of lands or loss of sovereignty). Therefore, special legislation would be required before any such payments could be made."

Were there such laws, like those for Native Alaskans or American Indians, there would be little need of the commission. But is there a basis for claims or special legislation?

Here the draft report is lamentably vague. For example, the crucial section on the "fall of the monarchy and annexation of Hawaii," written by "professionals" of the U.S. Naval History Center, notes two contemporary reports by the U.S. government, one for President Cleveland by Rep. Blount and the Morgan Report for the Senate Foreign Relations Committee.

Says the draft, "(Blount's) lengthy report — nearly 700 pages — laid the blame for the revolution squarely on (American Minister John L.) Stevens and recommended a restoration of the former government (the Hawaiian monarchy). . . The so-called Morgan Report reached a conclusion almost exactly opposite the Blount Report. . . The

truth lies somewhere between the two reports."

WILL THAT be much help to Mainland senators and representatives who may have to vote on yet another bill proposing that the U.S. government admit wrongdoing in the overthrow of the Hawaiian monarchy and consider some form of restitution? It seems unlikely.

Is there some clear connection between the events of 90 years ago and the poor social, economic and political condition of the Hawaiian people today as clearly spelled out once again in the draft report? The report does not show it.

And if there were a connection, if there were "special legislation," what form should restitution take? The draft report does not even present the range of opinions within the Hawaiian community which goes from an admission and apology through land and money reparations to the creation of a state within a state for native Hawaiians.

BUT THE key question now is what to do next?

Despite the temptation many must feel to throw up their hands in frustration, abandoning the work of the commission is neither practical nor, in all probability, legal.

There will be some public meetings and a 60-day period for written public comment to be submitted to the commission, to be included in the final report. It is essential that all those in Hawaii who have an interest in this question (and that is not just the people of Hawaiian ancestry) take this opportunity to make their views and recommendations known once again.

Like it or not, the commission has a mandate from Congress and its final report will have a standing before Congress much stronger than any previous proposals or entreaties made in recent years.

It must be hoped that the final report of the commission more adequately represents the concerns that led to the commission's formation, even if it must take the form of comments from the public and minority opinions from the Hawaii-based members of the commission.

Claims Panel Report Stirs Verbal Row

By Helen Altonn
Star-Bulletin Writer

U.S. Sen. Daniel Inouye and Kina'u Boyd Kamali'i today engaged in a verbal battle about initial findings of the Native Hawaiians Study Commission which she heads.

The commission's report released yesterday concluded that under present law native Hawaiians have no claims against the federal government for loss of lands or sovereignty because of the 1893 overthrow of the Hawaiian monarchy.

Inouye this morning suggested that Kamali'i should have filed a strong minority report or considered resigning to protest what he believes is a "negative" report.

"Otherwise, the draft report will be considered as her report," the senator said in a telephone interview from Washington this morning. "After all, she is the chairperson."

Inouye said he had only read certain passages of the report which took the commission a year to work out. But, he said, "As I view it now, it is a negative report that attempts to rewrite history in certain instances . . . All of the statistics and legal numbo-jumbo in that report cannot change historical facts."

LATER IN the morning, Kamali'i shot back at Inouye at a news conference she called "to express my deep personal anger and disgust with irresponsible remarks which have been made by a United States senator."

She said she had not spoken to Inouye, but was responding to news accounts of his reaction to the report and "to a whole year of commenting from Sen. Inouye . . ."

"I am angry that Sen. Inouye has seen fit to request my resignation because of a report that he has not even read," she said. "In addition, Sen. Inouye has insisted on the false premise that the study commission would fail or betray the public trust because we are Republicans appointed by President Reagan."

She said she was disappointed that Inouye did not testify before the commission. "His basic interest in our work, however, seems to be only to criticize and not help."

Kamali'i also said she was dis-

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Inouye, Kamali'i at Odds on Report

Continued from Page One

turbed about "a hasty expression of 'disappointment'" with the commission report by Joseph Kealoa, chairman of the reparations committee of the Office of Hawaiian Affairs.

SHE SAID she was invited to discuss the report with OHA trustees at a meeting tomorrow on Maui, "but if they have not read the report I won't be talking to them at all."

Kamali'i emphasized that the commission is still gathering information and it would be premature to make recommendations regarding native Hawaiian claims stemming from the overthrow of the Hawaiian monarchy.

"When we write the final report, then if we don't come up with recommendations, that is the proper time to criticize," she said.

The commission concluded that with present laws native Hawaiians have no claims, but said Congress could pass special legislation to address the problems.

"Personally, I believe the native Hawaiians have a very strong claim of conscience," Kamali'i said, adding that it is similar to that of the Japanese internment during World War II which led to a claims commission.

Most of the criticism of the report focuses on the historical data regarding the overthrow and the involvement of the United States.

INOUYE SAID the report "will support, in my mind, the contention that nothing wrong was done and it was long ago, so let's forget about it."

"That, to me, would be the rational and logical conclusion of that report. And if you based a

drive to pass a bill in support of certain claims based upon that report, you'd get nowhere," he said. Sen. Spark Matsunaga said the findings "will be quite controversial and may raise additional questions which should be reviewed by the commission."

However, he said, "I was relieved to note that the commission has not ruled out the possible enactment of special legislation to address the historical claims of native Hawaiians."

Matsunaga said he hopes the commission will recommend enactment of such legislation in its final report to Congress next June.

"I continue to believe that such a claim could be based on the overthrow of the Hawaiian government by interests which were largely American," Matsunaga said.

OHA criticized the report, saying it fails to provide a basis for legislation to give native Hawaiians legal standing to claims and doesn't give OHA any recommendations to take to the Hawaiian community for discussion.

OHA TRUSTEE Kealoa said the study should have acknowledged the United States' responsibility for the overthrow of the Hawaiian government in 1893 so there could be "amends for that wrong."

He said the omission of such a statement is one of the "most serious shortcomings" in the report and "it is a total disappointment."

"There must be a clear and unambiguous recommendation for a plan for reparations and restitution and for the provision of a mechanism through which native Hawaiians can establish a basis for self-determination," Kealoa said.

OHA Chairman Moses Keate

said the agency had planned a series of meetings with Hawaiians regarding the report, but he asked, "What are we going to be looking for? At least if they had come out with recommendations we would know what to look for."

Kamali'i, in reaction to the OHA statements, said yesterday that reparations "is not the bottom line" of the native Hawaiian issue.

"We are charged by law to study the culture, the needs and the concerns of native Hawaiians. This is our charge by Congress. It does not say this is a claims commission."

She said the commission's responsibility is to come up with findings "and show Congress why, maybe, legislation is needed. Was there really a loss in our language? Was there really an educational disadvantage because of the overthrow? Why are more Hawaiians in prison than any other ethnic group? Did it relate to the overthrow?"

"To come to any kind of conclusions we must go through this preliminary research. That is what this report is," she said.

for Ariyoshi

the governor's office mauka conference room on the top floor of the Capitol or at Washington Place. More often they meet with the governor singly or in smaller groups.

In their exchanges the governor finally makes clear the policies and priorities he has in mind — usually after referring back mentally to dreams of a "preferred future" for Hawaii with a people living in harmony, in congenial surroundings, supported by a diversified economy.

JEAN MIYA ARIYOSHI is an attractive former teacher and television performer who was engaged to Ariyoshi at the time he took his first political plunge in 1954. Friends say her role in terms of national first ladies seems closer to that of Nancy Reagan than to Rosalynn Carter — more the supportive wife than the political participant. The historical restoration of Washington Place has been one of her principal projects.

The charge "anti-business" has been bounced at the state sometimes. But it doesn't wash. And one prominent businessman thinks it comes mostly from disgruntled people whose pet project hasn't had all the review barriers knocked down for it so that it can speed through like greased lightning. It seems notable that, despite the presence of an attractive Republican team in the 1982 gubernatorial race, there is a

shi.
nomy, Ariyoshi certainly has deep good relations with the lone to save sugar and pine-lished industries get support, rich is not to say that every sugar industry loan fund is embraced and endorsed. its government that Hawaii ment rates in the nation.

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The Discoverers of Hawai'i

By Russ Apple

Tales of Old Hawai'i Columnist

I — The Genesis

FIRST, OF COURSE, came underseas volcanoes.

Volcanoes took their geologic time; but starting on the ocean floor, eruption-after-eruption, layer-upon-layer, the volcanoes built islands, isolated and barren. Later, man would call these islands Hawai'i.

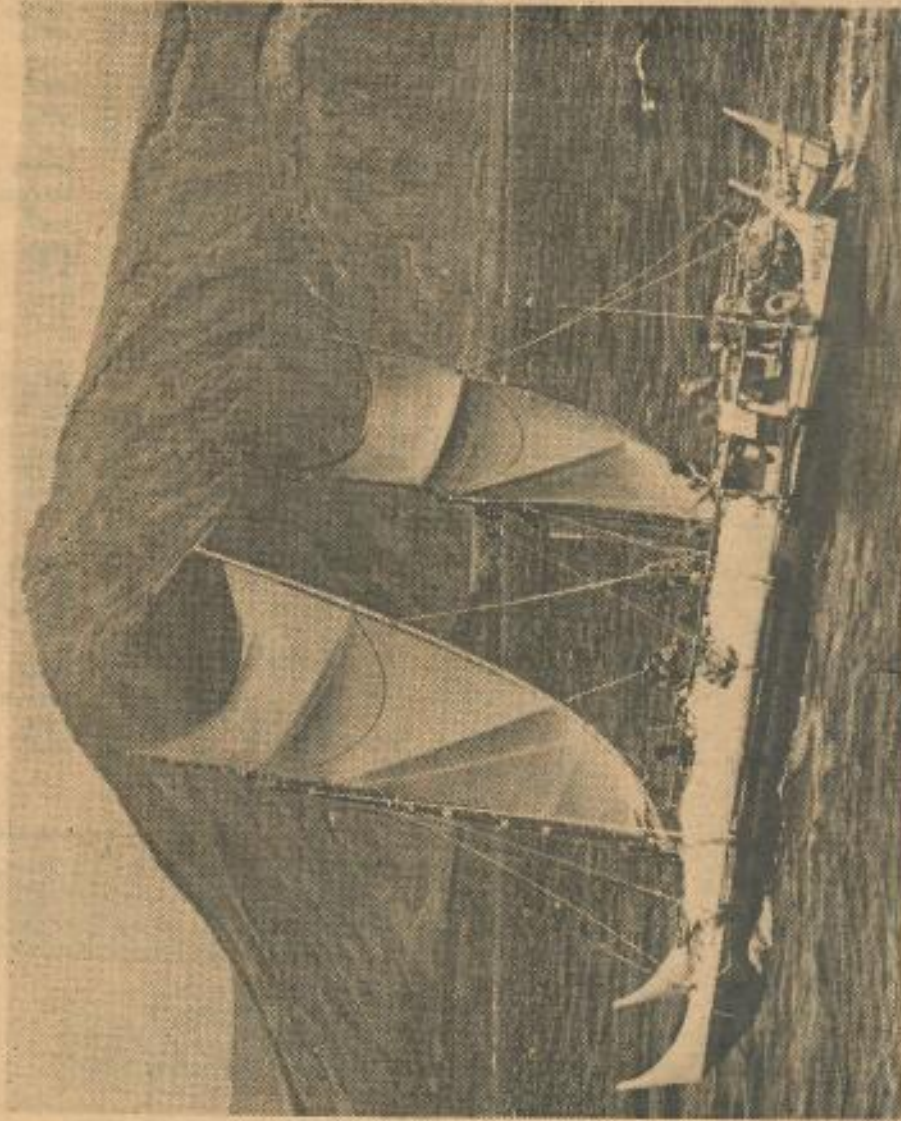
Once any Hawaiian island began to protrude above the highest waves, it offered its rocky, sterile surface to whatever came.

What came across 2,500 miles of ocean included dustlike spores of lichens, mosses, fungi, algae and ferns; seeds of flowering plants, including trees; minute unhatched eggs; the shells of living land snails; small-body insects; migratory birds; land birds; and bats.

They came by passive flotation on air and water; by flying aided by air currents; by unusual storms; by attachment to feet and feathers; or in bird intestines. Each such successful long-distance transport was "unusual" and "unlikely," but there were 10 million years when sufficient successful transports occurred to supply the original animals and plants.

That's the first bottleneck for man, animals and plants — the crossing of vast oceanic distances to reach Hawai'i.

A second bottleneck may be narrower — the survival of pioneer immigrants once landed.



The Hokule'a

SHERWIN CARLQUIST, a naturalist, wrote of the survival bottleneck:

"A seed might arrive alive on Hawaiian shores after resisting drying, cold, or sea-water, only to be deposited in a spot unsuited to its growth. A butterfly might evade misadventure while crossing thousands of miles of ocean, alight on Hawaii and lay eggs, yet its offspring might fail to survive because a required food plant — for example, a milkweed — is absent. Or a rhododendron seed might reach just the right forest habitat, and grow to maturity, yet the climate might be just different enough from that of its original habitat so that the plant would be unable to flower and fruit. Or it might flower, but fail to set seeds because it required cross-pollination and no other plant is available, or because a particular insect is needed to pollinate it, an insect not present in the Islands."

After arrival, the original animals and plants — those that survived — changed and evolved as they coped with and solved such critical conditions as small-group or single-

Residents of the Mainland will observe Columbus Day on Monday to honor the "discoverer" of America, although it was inhabited by descendants of earlier discoverers, the men and women we call Indians.

In Hawaii, we observe Discoverers' Day, in honor of the early Polynesian voyagers and of the first Europeans to find and publicize the Hawaiian Islands, led by the famous English explorer, Capt. James Cook.

Russ Apple, the Star-Bulletin's Tales of Old Hawaii columnist, looks at the discoverers of the Islands and the changes they have wrought.

long distances and build the vessels to do it in.

Still, the scholars of the West had to face and explain the fact that Hawaiians had found and colonized an island group 2,000 miles from anywhere else.

So they said it was accidental. Polynesian canoes were blown off course while fishing. Plants, food and animals came in subsequent accidental landfalls by canoes which started off on short voyages with these things aboard.

Many Hawaiians learned at the knees of their grandparents about the planned voyages of the ancient Hawaiians made in large double-hulled canoes between Hawaii and the Polynesian Islands 2,000 and more miles to the south.

True, those long voyages had ceased a generation or so before Western discovery of Hawaii.

Western navigators used a technological complex with major components of a latitude-and-longitude worldwide grid system, charts which are part of a system of writing, and chronometers and astrolabe-sextants to determine close geographical positions of vessels in relation to the grid.

Westerners were quick to note that the Hawaiians had no metal, no writing, no sextants and did not know about a grid system. They said the oral traditions of long voyages were legends, myths and even lies.

BOOKS AND ACADEMIC papers were written to prove that Polynesians could not navigate long distances. Other books and papers were written in rebuttal.

Modern Hawaiians entered the controversy and set out to disprove the "accidental" theory. They duplicated the feats of their Polynesian ancestors.

While the Western debate may flare again, things have been quiet since the performance-accurate, double-hulled sailing canoe Hokule'a was built in Hawaii. In 1976, it sailed from Hawaii to Tahiti using Polynesian navigation — stars, wind, waves, birds and feelings of position by the navigator. A Carolinian navigator, Mau Piailug, came from Micronesia to take the steering paddle.

Again in 1980, the Hokule'a sailed Polynesian-style down to Tahiti, then back again. A Hawaiian, Nainoa Thompson, was the navigator.

ruling chiefs was a young chief named Kamehameha. He would become Kamehameha the Great, but only with the help of men and munitions from another civilization.

III — Europeans' Arrival

CAPT. JAMES COOK of the British Navy had some surprises ahead.

Remember Cook's two ships were en route from the Tahiti area to the coast of North America. Cook planned to spend the spring and summer of 1778 in the search for a passage through the North American continent to the Atlantic Ocean.

One stop was made at Christmas Island.

Full of turtle and fish, the ships sailed northward on Jan. 2. A few days later, Cook issued winter clothing to his crew. His other ship went on rationed water.

Cook's first surprise: On the morning of Jan. 18, 1778, Cook saw what he later learned were Oahu and Kauai. On Jan. 19, winds being what they were, he made for Kauai and was met by a fleet of canoes.

Cook's second surprise: The men in the canoes were Polynesians and talked like the ones Cook had just left in Tahiti. He learned from them that hogs, breadfruit and yams, plus potable water, were in plentiful supply ashore.

Cook's third surprise: When the Hawaiians learned they did not need the only weapons that they had aboard — basalt boulders — the Hawaiians threw them overboard.

ANCHORED OFF KAUAI for resupply, Cook put his ships off-limits to women. He tried to keep any man with venereal disease from going ashore.

It worked on Kauai, but on Nihoa, where Cook's ships went to pick up salt to salt down their Kauai pork, his shore party was stranded ashore for two days and two nights by high surf. Cook feared, rightly it proved, that this occasion would introduce venereal disease to an isolated people free of it.

Lt. Gore, in charge ashore, found it impossible to enforce Cook's order of "no connections."

II — Polynesians' Arrival

POLYNESIANS MADE planned and purposeful sailing voyages of up to 6,000 miles round trip between and among Pacific Island groups. Once an island group was found, repeated round trips were made, some for colonization by sailing canoes well equipped with food and water for the outward voyage (and for an emergency return if necessary). Such voyaging canoes held colonists, and stored in double hulls the tools, useful plants and domesticated animals to be put ashore on a new land like Hawaii.

Pioneer Polynesians brought to Hawaii wild ginger, bitter yam, wild yam, common yam, taro, ti, sugar cane, candlenut trees, bananas, coconuts, Indian mulberry, paper mulberry, bamboo, mountain apple, turmeric, arrowroot, kava, sweet potato, breadfruit, pigs, dogs, and jungle fowl.

The rat probably came as a stowaway.

At the time Polynesians were voyaging the vast Pacific, Europeans sailed only with land in sight. America had not been found.

Was Hawaii's discovery and colonization accidental or planned? Later, this was a Western scholarly debate.

IN TYPICAL WESTERN conceit, most Pacific explorers, missionaries, traders, colonial officials and scholars believed only the Christian civilizations of Europe and America could ever develop the ability to navigate

The academic jury is still out.

Most of Hawaii's shorelines have not been checked by archeologists. The four shorelines that have been tested represent random samples and can't be considered to yield the earliest settlement dates.

The Big Island's South Point has yielded dates about A.D. 750.

Hawaiians were living in Halawa Valley, Molokai, by A.D. 850.

Hawaiians were living at Bellows Beach, Waimanalo, Oahu, by A.D. 500.

Back then, Oahu's Kawainui Marsh was open to the sea. It was choice beachfront. Hawaiians were living there in the 400s.

BETWEEN THE UNKNOWN discovery date and, to pick a date, say A.D. 1778, the Hawaiians developed a complex, affluent, Polynesian civilization.

There were a number of separate chiefdoms. The Big Island had six. Maui sometimes had two. Kahoolawe, Lanai and Molokai were often part of a Maui chiefdom.

But sometimes Molokai belonged to the chiefdom which was Oahu. Kauai, with Ni'ihau, was a chiefdom.

Interchiefdom warfare often meant interisland warfare. Wars were fought with wood and stone weapons plus warriors if an amphibious landing was involved.

Ruling chiefs — all descendants of Pili — singly, in combination or in recombination, tried to conquer and combine all the separate chiefdoms.

On the war staff of one of the Big Island

In the Western world, Hawaii might have been just another Pacific island group discovered or explored by Cook if Cook hadn't been killed in a violent form of culture clash.

His death enshrined Cook as a hero-explorer. His death brought the Sandwich Islands, as Cook named them, to the world's attention. Cook left behind more than some of his bones, more than metal tools and potent germs. He left behind glimpses of a superior technology in the hands of strangers who worshipped a foreign god.

Cook also landed ram goats and ewes, English boars and sows, and seeds of melons, pumpkins and onions, to name a few.

Cook began the process of bringing in non-Polynesian animals and plants to the islands. Hawaiian plants — some that took millions of years to evolve — were trampled and browsed by animals to which they had no defense, or their habitats taken over by plants which had no natural enemies on the islands.

If you think the balance of nature began to go askew when Hawaii was discovered by Westerners, consider the balance of the Hawaiians.

It was not long before Western ships regularly landed guns and gunpowder in the various chiefdoms.

The ancient Hawaiian civilization was on its way out.

IV — Discoveries to Come

HAWAII HAS BEEN discovered many times. Day after day it is discovered by each new person that comes.

individual isolation from others of their species, and limited and often marginal habitats. So came the unusual beaks of native birds and the forms and colors of native flowers.

TAKE THE 'OHIA-LEHUA, Hawaii's dominant forest tree. Its seeds are small enough to float on air currents. It has met the challenge of many island habitats. In various forms, the 'ohia-lehua grows from bogs to wind-swept ridges to dry forests, with hybrids found in between these ecological zones. It is often the first plant growing on new lava flows.

So came the nene, the Hawaiian goose. The nene is an example of successful adaptation to an evolving pioneer environment unhampered by man.

Over the 10 million or so years which followed the emergence of the first sterile lava rock, the islands gained some plant cover, some insects, some birds and some animals — so changed from their pioneer island ancestors that 95 percent of them were unique — found nowhere else in the world.

Endemic is the scientific word for them. Inshore, shellfish found homes. Fish swam in the waters about the islands, but in general the marine life was not as abundant nor as varied as in other Pacific island archipelagoes. Potable water flowed in a few streams or could be found in some near-shore springs. Edible plant parts were few.

Coconut trees? Not yet.

Archaeological evidence indicates that Hawaii's first settlers came from the Marquesas, Polynesian islands some 2,000 miles to the south. Later, about A.D. 1250, more Polynesian settlers came from Tahiti or thereabouts.

Neither group came empty handed or empty headed. Besides the tools, plants and animals they brought, they practiced a Polynesian religion based on four major gods. Their high chiefs were descendants of the gods. They believed in a system of classes which kept certain families in leadership roles.

WHEN HIGH PRIEST Pa'ao came from Tahiti about 1250, he introduced human sacrifices to temple ritual. He also changed the style of temple architecture. Pa'ao introduced feather capes and feathered loin cloths to be worn by high chiefs.

The ruling chief Pili, who came from Tahiti about the same time, became the ancestor of all the great chiefs of the various Hawaiian Islands.

Pili's descendants include Kamehameha the Great; his two sons and two grandsons who followed him on the throne of the historic Kingdom of Hawaii; King Lanihilo; King Kalakaua and his sister Queen Lili'uokalani.

When did the real discoverers of Hawaii — those pioneer settlers from the Marquesas Islands — arrive?

(By the time Cook returned in 1779, the disease had spread to the Big Island.) Cook and his ships left Ni'ihau on Feb. 2 to search for America's supposed "Northwest Passage."

Back in Hawaii for the next winter, Cook anchored in the Big Island's Kealahou Bay. In his barter in early 1779, Cook distributed more than a ton of iron in the form of nails, spikes and narrow flat strips.

Hawaiians turned the nails into fishhooks, spikes into daggers and iron strips into woodworking tools such as chisels and adzes.

Hawaii's technological revolution in weaponry and tools from stone to iron was off to a fast start. After January 1779, any canoes made, any temple images carved and any wooden structures built could have marks made by metal tools.

COOK'S DEATH at Kealahou Bay on St. Valentine's Day 1779 came during an armed skirmish which followed an attempt by Cook to kidnap the ruling chief. Kamehameha was in direct charge of the subsequent fighting and then handled the negotiations with the foreigners which re-established friendly relations.

A king who limited his

By Samuel Crowningburg-Amalu
Advertiser Columnist

The news that King Kamehameha II and Queen Kamamalu had both died in England did not reach Hawaii until 1825.

Immediately upon receipt of the sad tidings, the Dowager Queen Kaahumanu who had been acting as regent proclaimed the dead king's younger brother, the Prince Kaiuikouli, as king of Hawaii to rule under the title of Kamehameha III. Since the new king was only 11 years old and still in his minority, Kaahumanu named herself regent to rule in his stead. Thus the absolute autocracy of Kaahumanu continued until her death eight years later on the 5th of June 1832.

With the death of Kaahumanu, the Princess Kinau — the king's elder sister and Kaahumanu's niece — succeeded as regent, but her regency did not last long.

The following year, on March 15, Kamehameha III came into his majority and made the following proclamation: "These are my thoughts to all ye chiefs, classes of subjects, and foreigners respecting this country which by the victory of Mokuohai was conquered by my father and his chiefs. It has descended to us as his and their posterity.

"This is more — all that is within it, the living and the dead, the good and the bad, the agreeable and the pleasant are all mine. I shall rule with justice over all the land, make and promulgate all laws; neither the chiefs nor the foreigners have any voice in making laws for this country. I alone am the one."

By this clear affirmation, Kamehameha III declared his sole autocracy. He and he alone was the law giver, the only fount of all honor and government. In 1839 however, he did grant a Bill of Rights to his chiefs and people. And then again in 1840, he granted them a Constitution in which he voluntarily limited his own absolute government, the first instance in the history of mankind for a monarch to give up his absolute powers willingly and without coercion.

In 1848 after making a small trial land grant at Manoa and at Ulupalakua, Kamehameha III granted the Great Mahele in which he divided all the lands of Hawaii into approximately three parts. One third he gave to his chiefs and people; one part he gave to his government; and the third part he kept for himself and for his heirs and successors forever. This last part became known as the Crown Lands of Hawaii, the private property of the Kamehameha family.

In 1852, Kamehameha III revised and clarified his Constitution of 1840. This new constitution especially clarified the process of royal succession. A living monarch could name his own heir and successor, and this nomination would have to be acceptable to the House of Nobles which under the new constitutional government had succeeded the old royal council of chiefs.

The establishment of a line of succession would require the consent of two sessions of the legislature and would in effect require a constitutional amendment.

Kamehameha IV did try to establish such a line of succession with respect to his siblings after the unfortunate death of his



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young son, the prince of Hawaii, but the king died before two sessions of the legislature could approve. His successor, Kamehameha V, seized the throne vacated by his younger brother under a coup d'etat.

Kamehameha III and his Queen Hazaleleponi Kalama had no surviving children of their own. The king, however, did have a natural son, the Prince Albert Kuniuiakea, but he was advised not to nominate an illegitimate child as successor to the throne of Hawaii. As a result, Kamehameha III adopted his nephew, the Prince Alexander Liholiho, as his son and nominated the prince to be his heir apparent.

There is much that can be said in criticism of Kamehameha III. He gave away his lands. He curbed his own absolute powers. He introduced notions of republican and democratic forms by his grant of constitutional government. But through his long reign, he held together his little kingdom and kept his sovereignty independent from any and all incursions.

But Kamehameha III did have misgivings in his experiments with constitutional government. When he granted the constitution and again when he granted the Great Ma-

own powers

hele, he advised his own legislature that if his actions in any way affected him or his family, he would take it all back and forget the whole thing.

And there were trials, serious trials and troubles during his reign. The French and British both threatened his sovereignty. Foreigners were slowly but surely gaining an ascendancy in his country. His own native people were declining in numbers and seriously so.

The great chiefs of his father's time who had surrounded him in his youth were now practically all gone, and he often felt alone and precarious in that loneliness. Yet through it all, he retained his government and his sovereignty — or as he himself said it — Ua Mau Ka Ea O Ka Aina I Ka Pono. The life of the land is preserved in righteousness.

On the 15th of December 1874, the sacred Prince Kamehameha III, King Kamehameha III, was dead. The last of the sanctified alii. The last of Hawaiian princes who once walked as gods over the land. A new time would come for the Islands and new ways, but the acts of his government and of his reign were to influence Hawaii for all time.



King Kamehameha III
Granted Constitution in 1840.

Kamehameha IV—reign sad yet full of accomplishments

In 1854, Kamehameha III died in Honolulu. He was immediately succeeded by his nephew and designated heir apparent, the Prince Alexander Iolani Liholiho, who chose to rule as King Kamehameha IV.

The new king was only 20 years old, handsome in his youth and endowed with all the grace and elegance required by a prince of his high station. Kamehameha III had taken him at birth and had raised him as his own adopted son with the expectation that he would one day inherit the throne and kingdom of Hawaii.

His real father was the chieftain Matthew Kekuanaoa, a noble of middle rank. His true mother, however, was a daughter of Kamehameha the Great and a sister of Kamehameha III. She was the second kuhina nui of Hawaii and had once served as regent of the Hawaiian kingdom during the last minority year of Kamehameha III. She was the Princess Kinau, a woman of the highest rank and birth.

Actually, Kamehameha IV was an anglophile who favored the English system over anything the American system had to offer. This was probably the result of a trip that he and his elder brother Lo had made in their early youth. Traveling through the United States, the two dark-skinned princes had met with slights by Americans who mistook them for blacks.

These affronts were unforgivable to a Kamehameha who regarded himself as a descendant of the ancient gods. Kamehameha IV could never reconcile himself to the slavery and segregation practices of the American people. He feared that the Americans might try to inculcate these practices in his kingdom and, as a result, turned completely away from anything American.

The anglophile sentiments of Kamehameha IV were enhanced two years after his accession by his marriage to Emma Rooke, a member of Hawaiian royalty who was one-fourth English. Her grandfather was the legendary John Young, the Englishman who was the closest adviser and companion of Kamehameha the Great. Emma's grandmother was the chiefess Kaoanaeha, the adopted daughter of Prince Kealiimaikai, younger brother of the great Kamehameha.

Almost immediately after his marriage to Emma, Kamehameha IV



Kamehameha IV
He had a temper

asked Queen Victoria of Great Britain, the head of the Anglican rite, to send an Anglican bishop to Hawaii to establish the English rite on Hawaiian soil. Later he sent for Anglican nuns to teach in the Islands and Anglican nurses to serve in the new Queen's Hospital that he and his queen had founded.

The Anglican Bishop Staley arrived in 1862 and the king and queen were baptized Anglicans that same year. Later the nuns and nurses who had great influence on Island life arrived in Honolulu.

Kamehameha IV and Queen Emma were married in an elaborate ceremony at Kawaiaha'o Church according to the Anglican rite. The queen's bridesmaids were the Princess Royal Victoria Kamamalu, Lydia Pahi, who later became Queen Liliuokalani, and the chiefess Mary Pitman of the high born Hoolulu family.

Two years later, their only child was born — Albert Edward, the prince of Hawaii. The child was named after the Prince Consort Albert of England, husband of Queen Victoria, and after the then-prince of Wales, Queen Victoria's eldest son, who later reigned as King Edward VII. The young prince's Hawaiian name was Kauikeouli after Kamehameha III.

Kamehameha IV had one unfortu-



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nate character trait. He had a temper that he could not always control. Once, in a fit of rage, he shot and nearly killed his English secretary. Another time, he became enraged at something his young son had done. He held his son's head under a tap of running water. Later, the child developed brain fever and died at age 4 in 1862.

The death of the young prince changed the course of Hawaiian history.

The following year, on Nov. 30, 1863, Kamehameha IV himself died of grief. The tragic death of the young prince of Hawaii followed so closely by the death of King Kamehameha IV destroyed the hopes of the Kamehameha family to live and reign forever.

Kamehameha IV reigned only nine years and his reign was marked by tragedy, yet he accomplished much in those nine years.

He founded the Anglican Church in Hawaii and began construction of St. Andrew's Cathedral. He translated the Anglican Book of Common Prayer and made it one of the most beautiful expressions of literature in the Hawaiian language. He made Christmas for the first time a holiday in the Islands. He and his queen founded Queen's Hospital. His own influence later founded St. Andrew's Priory and Iolani School, which was named after him.

Kamehameha IV had nominated his only son to succeed him, but when that son died, the king then tried to establish royal succession through his elder brother, Lot Kapuāia Kamehameha, and his sister, the Princess Royal Victoria Kamamalu. The effort, however, failed because the king died before the act of royal succession passed two sessions of the Hawaiian legislature as provided for in the constitution.

Kamehameha IV therefore died without having nominated an heir to the crown and throne. And all Hawaii suffered for this because it led to the electoral process that later placed Lunalilo and Kalaka'oua on the Hawaiian throne.

Hawaiians' Point of View

We are very upset by the continuous and exaggerated coverage given to a few Hawaiians and groups purporting to represent the majority view.

Specifically, we object to the amount of coverage provided by our newspaper and TV stations to the views expounded by Kawehi Kanui-Gill and Haunani-Kay Trask. Their radical statements do not represent the majority, but your one-sided coverage legitimizes their positions and gives an erroneous impression that all Hawaiians support them.

This is a disservice not only to Hawaiians, but to the community at large. We do not support their extremist statements and positions, but it appears that the only way to express our views and get publicity is to make negative and extremist statements and to protest something.

"Us other Hawaiians" are not racist or anti-American.

"Us other Hawaiians" do have legitimate complaints and we will ultimately resolve these problems, as all other Americans, through our constitutional processes—not by condemning the United States and its government.

We are proud to be Americans and Hawaiians and strongly object to your projections of this extremist minority as representative of our Hawaiian community.

*Ann G. Kula Morano
Elizabeth K. Muller*

tor

Ceded Land

The initial Native Hawaiian study claim report's findings were not unexpected. Yet it could serve as a basis for future work in addressing native claims.

By comparison the Sen. Morgan report in 1894 on the Hawaiian overthrow of 1893 was a revision of history. The Morgan report as expected found no one guilty in the overthrow except the queen. In effect this implied the queen overthrew herself, if that can be understood.

On the other hand there is evidence that the warship USS Boston was not in Honolulu then by accident but had received orders to participate in the annexation of Hawaii as advocated by the secretary of the Navy, Theodore Roosevelt.

The current report attempts to address the needs and concerns of Native Hawaiians. But all of the reports miss an important issue—if not the entire case—which happens to be the question of who owns the identified ancestral lands of Hawaii.

Such lands are referred to as ceded lands, which were ceded in 1897 in an apparent ceremony to

transfer sovereignty. The study finding that these lands are not compensable as aboriginal title lands can be acceptable.

It still leaves the question of ownership and certain treaty relationships that have not been clearly terminated. The ceding ceremony in 1897 can be described as a quit claim action which limited the ceders', or Republic of Hawaii's authority.

Congress recognized this situation by stating that government lands in Hawaii were not the same as government lands in the United States and would legislate special laws for these lands at some future time. Getting Congress to legislate those special laws is where the chief thrust should be at this time.

In Congress in 1893 there was apprehension about accepting such ceded lands and what was apparently transferred in 1897 was only the administration of those lands, not necessarily title which the ceders could not warrant, hence the apparent quit claim action in 1897.

Louis Agard



Kamehameha V rewrote the Constitution.

U.S. taking called shame

By Samuel Crowningburg-Amalu

Advertiser Columnist

Grief-stricken by the sudden and unexpected death of his son and crown prince the previous year, King Kamehameha IV died in 1863. Although he had tried to name his brother and sister in a line of succession to follow him, the king did not live long enough after his son's death to see this effort realized. Kamehameha IV died without having named an heir to his crown.

But this did not bother the dead king's brother one iota. As soon as Kamehameha IV was dead, his brother Lot took over the palace, grabbed the throne, put the crown on his head and proclaimed himself King of Hawaii — Kamehameha V.

It was a coup d'etat, but there was no one in the country who dared to gainsay the new king. He was the grandson of Kamehameha the Great. His brother had been king. He was the natural heir no matter what the Constitution provided concerning royal succession. And in any case, Kamehameha the 5th never did think much of the Constitution, and as a matter of fact, he changed it a year later.

Kam the 5th was not the world's most patient man. For a year, he had tried to work within the limitations of the Constitution granted by Kamehameha III, but he had no obligation to obey that Constitution since he had never taken the oath of office.

Kam the 5th found the old Constitution too filled with constraints upon his own royal will. So he hinted around his legislators, trying to get some of them to propose a new Constitution. When that help was not forthcoming, Kam the 5th was furious. And so he sat down and wrote himself his own brand-new Constitution and then presented it to his legislature as a fait accompli. And again he had his way.

The new Constitution strengthened the royal powers and made the monarchy again almost as absolute as it had been under the first two Kamehameha kings. It was under this Constitution of 1864 that Kamehameha

of vast Crown Lands ful, highway robbery



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V, Lunalilo and Kalakaua ruled until the so-called Bayonet Constitution forced Kalakaua to limit severely his royal powers. It was Queen Liliuokalani's attempt to overthrow the Bayonet Constitution and to restore the royal powers that brought her to disaster and to her own overthrow.

Kam the 5th became quite dissatisfied with the way the royal Crown Lands were being handled. The Crown Lands, consisting of approximately one-third of all the Hawaiian Islands, had been founded by Kamehameha III as a royal demesne for himself and his family or, as he put it, his heirs and successors forever.

As with sovereigns, he believed that his family would rule forever. The royal demesne passed in fee simple to Kamehameha IV who in order to raise money to meet his own needs mortgaged some of the lands and even sold other lands such as Niihau to the Sinclair-Robinson family.

When Kamehameha IV died, the diminished and encumbered Crown Lands passed to Kam the 5th who hated to think of the royal demesne being diminished by future kings. Nor had he any intention of paying for any of his predecessor's mortgaged debts.

Most people would not have been able to do a thing about it, but Kam the 5th was a king and a very determined one to boot. So he passed another law, a royal mandate, which rendered the Crown Lands inalienable — which meant that the Crown Lands could not be sold or in any way encumbered. From that time on, the Crown Lands remained the personal property of the Kamehameha family, and succeeding mon-

archs were entitled only to the income from those lands.

In 1893, following the overthrow of the Hawaiian monarchy, the Crown Lands were confiscated by the revolutionary Provisional Government, which passed them on as public lands to the succeeding Republic of Hawaii, which in turn passed these lands on to the United States still as public lands.

This is nothing short of highway robbery and one of the most shameful wrongs ever perpetrated by the United States upon anyone. And until there is a Native Claims Act passed by the American Congress, there is simply no way for this wrong to be corrected or these Crown Lands restored to their rightful owner, the Kamehameha family.

Although the last two Kamehameha brothers agreed politically, they differed widely in appearance and viewpoint.

Alexander lived like an Englishman favoring the elegance of a European court. Lot was much more Hawaiian. He restored the hula and the practice of the kahuna.

Lot was more determined than Alexander, more bent on having his own way, more the autocrat. And of all his family, Lot resembled his grandfather the most, Kamehameha the Great, founder of the dynasty. Not only was Lot the last of the Kamehamehas, he was the last great chief of the ancient regime — there was never to be another.

Kamehameha V never married. But he did have a mistress, a common-law wife in reality. She was the Chiefess Kamaipuupaa, a lady of high breeding and aristocratic bearing. Lot remained true to her all of his life, but he would never marry her. The heirs of Kamaipuupaa are the two Prendergast sisters, Mary and Eleanor, of Kalihi — her grandnieces. Their legacy is the great love story of their grandaunt and the King of Hawaii.

On his own birthday, Dec. 11, 1872, at the still young age of 42, the last of the Kamehamehas died. Like his brother before him, Kamehameha V failed to name an heir.

Claims act would right

By Samuel Crowningburg-Amalu

Advertiser Columnist

In my last five columns, I sketched very briefly the histories of the five Kamehameha kings who ruled over the Islands from 1810, when Kamehameha the Great founded the Hawaiian Kingdom, to 1872, when the last prince of that dynasty, Kamehameha V, died.

To continue the story of the last years of the Hawaiian monarchy is for me to trace a pathway through the fields of futility. I cannot and will not tell the true story of the only prince in my own family and dynasty to rule Hawaii, King Lunalilo. He was the most human and the most humane of all Hawaii's monarchs, yet it would be for me disrespectful to describe his character objectively in human terms. And can it be a flaw among my people to refuse hanging up their own family's dirty linen for all the world and for the stranger to behold?

Lunalilo received his sovereignty from the hands of his own people. When he died, he left all he had, his vast estates, to found the Lunalilo Home, where all the poor and infirm could spend their last years in peace and dignity. Need more be said of him?

Of Hawaii's last two reigning monarchs, Kalakaua and Liliuokalani, their lives and labors are still subjects of controversy. To the great misfortune of King Kalakaua, his story has been



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recorded by only his enemies.

Of Liliuokalani, Hawaii's last reigning monarch, what can be said of her, pro or con, that has not already been thrice said? And how can you find the real truth, since she has become the symbol of her people's vanquished hopes and lost dreams?

Her people have set her up as a martyr to their own lost causes, and to define her in terms other than those of a martyr is to lose sight of what she has become in the hearts of the Hawaiian people: a queen far greater in retrospect than ever she was in reality.

My true purpose for writing of the Kamehameha kings was to show how the lands of Hawaii were conquered by the Kamehameha family and then how the Crown Lands of Hawaii were founded by that same family and dynasty to provide for all succeeding heirs to the Hawaiian throne and crown.

In 1893, the deposed Queen Liliuokalani abdicated her throne and crown. She had a perfectly legal right to do this for herself and for her heirs, but she had no right at the same time to abdicate the legal rights of the other paramount

chiefs who could have claimed that throne.

And, as a matter of fact, Liliuokalani did not do this. She abdicated only for herself, for her heiress apparent, Victoria Kaiulani, and for her dynasty. Those paramount chiefs who were alive at the time of the abdication have descendants who still live and who have never given up their claims to that throne. They remain still the heirs of the Crown Lands for amongst them and them alone can a claimant to the Hawaiian crown be validated.

The heirs to the Kalakaua Dynasty no longer have any claim to either the throne or to the Crown Lands. Those claims were rendered invalid by the terms of Liliuokalani's abdication. But the collateral descendants of the Kamehameha and Lunalilo families and dynasties still have valid claims to that throne and to those Crown Lands. They have never invalidated those claims — neither by abdication nor by default.

Based upon the claims of these paramount chiefs, the

wrongs

Hawaiian people today should aggressively pursue every avenue to recover those Crown Lands from the American government. The Hawaiian people themselves will prosper by the recovery of these Crown Lands for they, too, can share in the abundance of wealth that those lands are worth and that those lands could provide.

Without the people, the paramount chiefs of Hawaii cannot possibly recover their lost heritage. This is true because the American government will pay little heed to the claims of a few chiefs. But it is equally true that without recognizing the rights and claims of the paramount chiefs, the people themselves can gain nothing.

This is the reason the Native Hawaiians Study Commission could find no cause to justify the Hawaiian claim for reparations. There can be no justification without the rightful claims of the Hawaiian chiefs being first of all recognized and accepted by the Hawaiian people. Together, the people and their chiefs can make progress in this



Lunalilo



Kalakaua



Liliuokalani

effort. Neither wins by acting alone.

But under the American form of jurisprudence, the government cannot be sued without its permission, and it is hardly believable that the government will place itself in a position where it can lose one-third of Hawaii.

The only way the government can be pursued without its permission is by Congress passing a Native Hawaiian Claims Act which would then allow the individual Hawaiian to pursue

justice in the American courts to regain what was lost.

Sen. Spark Matsunaga recently wrote me asking what I thought about just such an act. This is my reply — not merely to him but to Sen. Daniel Inouye as well and to Reps. Cecil Heftel and Daniel Akaka. They could not serve the Hawaiian cause better nor all the people of Hawaii, Hawaiian or otherwise, than by pushing through the American Congress a Native Claims Act for the Hawaiian people.

... mean a better life for all of us.

... positions of first assistant and private secretary to the heads of the
... and the Royal Hawaiian Band.

... other City departments. Authorizes no staff increases.

... exempt positions in the office of each councilmember.

... as a Councilmember's personal staff. Currently each Councilmember's
... Authorizes no staff increases.

... technical changes in civil service. Provision such as changing word

tor

Hawaiian Reparations

It has been popular for certain individuals to try to champion the cause that somehow Americans of Hawaiian descent should be given reparations (money, land, etc.), in recompense for the historical takeover of the Hawaiian monarchy by Americans.

Politicians, especially U.S. Congressmen Daniel Inouye, Daniel Akaka and Sparky Matsunaga, have been advancing this idea all along.

Never mind that it was a bloodless takeover with no war damages which has benefited Hawaiian people in innumerable ways. What about the thousands of American dead and maimed in World War II defending these islands? The billions of dollars spent in the defense of these islands in the war far surpass any possible consideration of reparations.

The congressmen and others don't want to face the reality that there isn't any money in the U.S. treasury to pay for such reparations even if there was any justification for it. But then, these congressmen and their cohorts belong to the same party whose fiscal irresponsibility has taken America to the edge of financial chaos in the first place.

And part of America's \$1.3 trillion national debt was spent in using tax dollars to purchase millions of acres of land and give it to the American Indians.

Under the American Constitution, our citizens are to be treated equally. Especially in America, everyone has an equal opportunity to work and create his or her own homes and assets. Immigrants from other countries are

proving that every day in Hawaii and elsewhere in America.

The culture and heritage of Americans of Hawaiian descent should be preserved and respected, but no way should they be paid reparations. Let them, instead, be glad that it was America which took them over and was there to defend them against the Japanese.

And let them speak with the Filipinos if they need to be informed on what it was like to be conquered by the Japanese.

Rene La Plante

OHA Books in Good Shape, Administrator Tells Trustees

By Helen Altonn
Star-Bulletin Writer

A financial audit of the Office of Hawaiian Affairs shows that its books are "on the verge of being A-OK," according to acting OHA Administrator T.C. Yim.

He told OHA trustees at a recent meeting that the audit nearly is complete and a master plan for the organization, a legislative package and a rough draft of its annual report will be ready for the new board after the election.

After two years of operation, Yim said, "All I can say is this office internally is in real good shape."

The auditors, Deloitte, Haskins & Sells, encountered some problems which resulted in extra time and charges of \$3,150. But the firm reduced the cost of additional services to \$2,500 as a "contribution to helping OHA develop its financial reporting system," the trustees were told at their meeting Friday.

Trustee Thomas K. Kaulukukui, Sr., campaigning for re-election to the board, asked that the audit be published "so the beneficiaries can see it's a favorable report... They're chopping us down everywhere about money."

YIM SAID key parts of the audit will be included in OHA's annual report.

In other OHA business, Ilima Piihanaia, lecturer in geography at the University of Hawaii, was named project coordinator for a federal-state task force studying the Department of Hawaiian Home Lands.

OHA trustees approved her appointment with agreement from Ann Nathaniel, task force chairman, and Georgiana Padeken, Hawaiian Homes director.

Piihanaia will be retained under contract with OHA, which is providing \$50,000 for a coordinator and staff to support the six-months task force effort.

The task force includes U.S. Department of Interior members, as well as Hawaii representatives, and is aimed at improving the Hawaiian Homes program to put native Hawaiians on the land.

The federal government also is contributing \$50,000 for consultant work required by the task force, and Hawaiian Homes is providing some funds and staff services.

Piihanaia is a member of a consulting team headed by Tom Dinell, director of the Urban and Regional Plan Program at the UH, which is assisting OHA with development of its master plan.

She has an extensive background in planning, with Hawaii County and the Kakaako development project, and is familiar with the Hawaiian Homes program. Her father, Abraham, director of the Hawaiian Studies Program at the university, was formerly director of the Hawaiian Homes department.

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OTHER OHA activities reported at the meeting include:

—Completion of a "Hawaiian Business Directory," which will be distributed throughout the community and government agencies "in an effort to generate and establish a commitment to a government enterprise partnership."

In a message in the booklet, OHA Chairman Moses K. Keale says: "The quality of business-government relations is crucial to the future progress of Hawaiians

and the state. There are no 'good guys' and 'bad guys.' We all live in an Island community."

—Participation by OHA in the South Pacific Conference under way this week in American Samoa. Keale is attending with two OHA staff members. He told the trustees last week that "this is the first time Hawaiians, as a people, have been invited." It's hoped that OHA can help advance its cause for betterment of Hawaiians through the conference — "to get our friends, our Polynesian cousins, to give us a hand," he said.

Some of the trustees questioned the expense and the need for representation at the conference before the general election and before OHA matures a little as an organization.

"A trip like that is going to be called a boondoggle, whether you like it or not. It is premature," said Trustee Roy Benham.

Keale disagreed and said if there are any adverse comments, "direct them to me."

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Hono Star Bulletin

Pacific Conference a Hit for OHA Chief, Sponsors

By Michael Leidemann

PAGO PAGO, American Samoa (AP) — Native Hawaiians have taken another step toward rekindling their ties with other Pacific islanders, according to Moses Keale, chairman of the Board of Trustees of the Office of Hawaiian Affairs.

OHA sent a four-member delegation of observers, including Keale, to the just-concluded South Pacific conference, where 21 Pacific island states gathered last week to discuss common problems and opportunities.

The response to the Hawaiian delegation has been tremendous, according to Keale.

"It's given us a chance to look at the problems others have and to meet a lot of people and share with them," he said.

"We have been able to broaden our vision that many of the difficulties our people are having with reconciliation of traditional culture and modernity are shared with our southern cousins," Keale said in a speech Thursday to the conference.

After hearing delegates discuss the trade-off between the need for economic development and cultural preservation, Keale said: "We have reaped the benefits and opportunities of higher health standards, education, economic opportunity and the skills of high technology.

"We have also experienced the lessons of what can happen to single-cash economies, of overdevelopment and the concentration of population upon one island," he said.

SPEAKING AT times in English and at times in Hawaiian, Keale suggested that perhaps other islanders can learn from the experiences of Hawaiians.

"I would like to offer to the South Pacific Commission and all its Pacific island nations our services, perhaps as a translator in the dialog between modernity and Pacific life," Keale said.



PALACE RALLY—George Hookano, Royal Hawaiian Band master of ceremonies, performs yesterday at Iolani Palace where the Council of Hawaiian Organizations sponsored an "old-time" rally, featuring entertainment, food and speeches by various political candidates. —Star-Bulletin Photo by John Titchen.

The speech was warmly received by the delegates.

Later, Keale explained that OHA was invited for the first time to the conference with the assistance of the East-West Center's Pacific Island Development Program.

"We would like to come back again, but that will depend on the composition of the new board," he said, referring to tomorrow's election when seven of OHA's nine seats are up for grabs. "Maybe someday we can even become a member of the conference."

Other members of the OHA delegation included staff members Malcom Chun, Reri Tave and Jim Moe.

Among other Hawaii officials attending the conference were James Makasiale, of the East-West Center; Pamela Pryor of the Pacific Islands Women's Organization; Bob Kiste, head of the Pacific Islands Studies program at the University of Hawaii; and about half a dozen businessmen who acted as sponsors of the conference.

IT WAS THE first attempt to have a major conference in the South Pacific underwritten by businessmen and it met with mixed reaction here.

The American Samoa government invited corporations from around the world to contribute \$5,000 each for the right to sit in at the annual meeting of the South Pacific Commission, the area's oldest regional government body.

Nearly 50 businesses, ranging from Boeing Aircraft Corp. to a Cleveland-based company that produces coconut-burning generators, responded to the offer, but not all of them are glad they did.

"It's going to be damn tough justifying this to my company when I get home," said one California businessman, who asked not to be

identified. Many, however, described the idea as a good one and said they would readily become sponsors next year, when the conference is to be held in Saipan, north of Guam in the Western Pacific.

"It's been tremendous," said Rudy Choy, of the Hawaii-based Aikane Catamarans, which is trying to interest island leaders in the idea of using sailing vessels for cargo shipping. "We've had a good response and we'd do it again."

For their money, the sponsors were offered the chance to attend all conference meetings and meet informally with leaders of 21 Pacific island nations at a nearly endless string of coffee breaks, receptions and Samoan village feasts.

"No one can say the hospitality wasn't the best," said Dave Grunau of Polymetric Inc., a company specializing in selling machines that desalinate ocean water. "The bottom line, though, is that the connection with the delegates wasn't always made. I was always having to buttonhole some guy at a tea break."

FOR MANY, the week-long conference would not have been a success, except for a hastily organized trade show and reception.

"This has made my trip," said Tuck Ziegfried, of Ducommun Metals Co., in Honolulu. "Before the reception, I had mixed feelings, but I made three or four great contacts and I'm very pleased now."

"We didn't have any illusions that we were going to close any deals on this trip, you've got to know the people first," said Donald Marske, of the CH2M Hill engineering firm, based in Kahului, Maui. "We'd be willing to do it again. It's very expensive to visit all the islands and it would take two months."

"Five thousand bucks is a lot of money to spend on any trade show in the world," said Douglas Bugie, the international marketing manager for Banner World Trading Co., in Cleveland. "I had to do a lot of lobbying to get here, and I'm going to have to sell a lot of products to be happy."

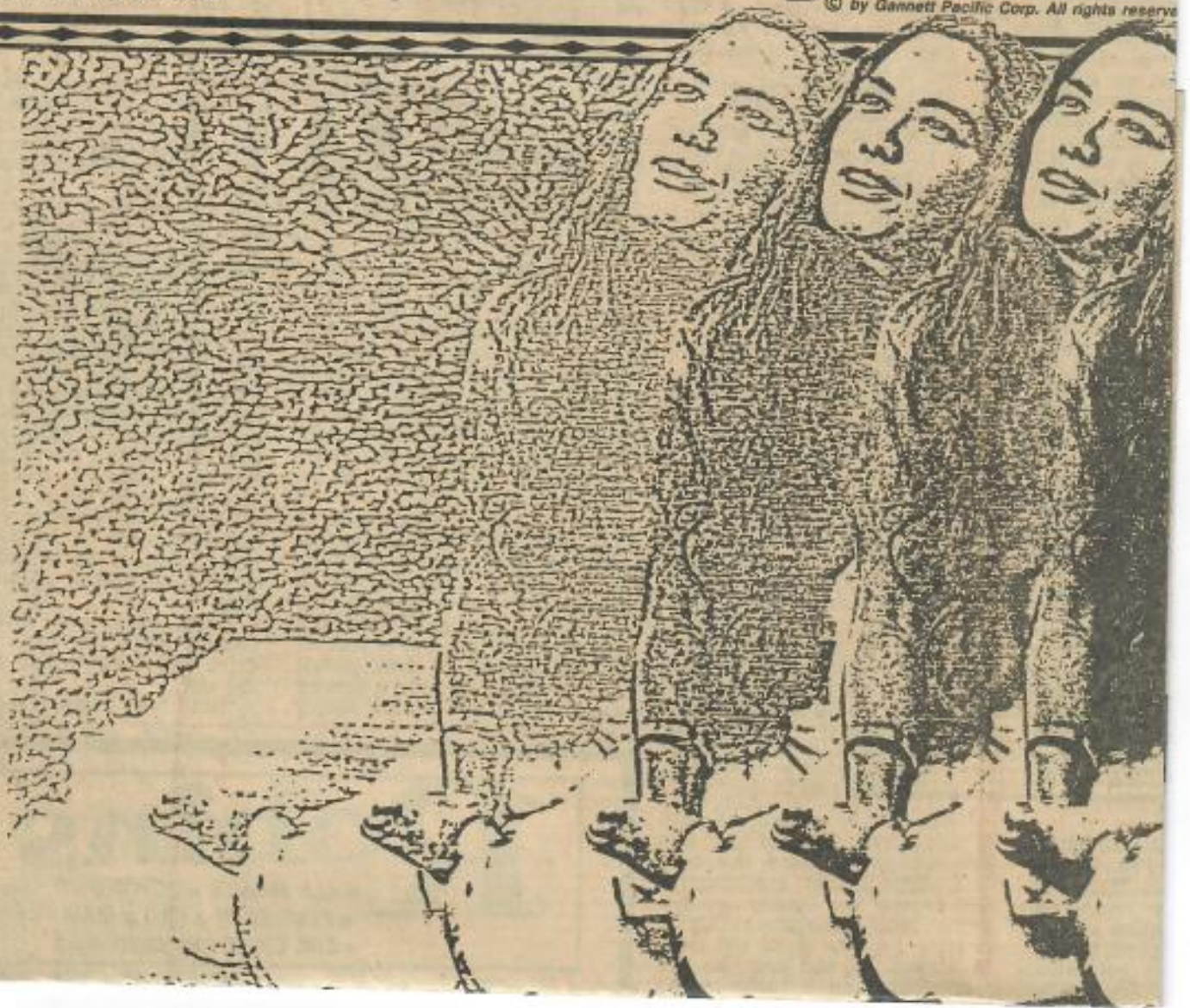
Other Hawaii companies sponsoring the conference included Duty Free Shoppers, Bank Of Hawaii, Pacific Resources Inc, Grand Pacific Life Insurance Co., and Meadow Gold Dairies.

Sunday Today

features, ent

The Sunday Star-Bulletin & Advertiser

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HAUNANI-KAY TRASK

Hawaii for the I

By Lois Taylor
Star-Bulletin Writer

WHAT does Haunani-Kay Trask want? Who does she want it for, and is it what they want, too? There are no easy answers to any of these questions about the volatile young activist who is closely associated with the campaign for native Hawaiian rights.

A graduate of Kamehameha Schools with a Ph.D. from the prestigious University of Michigan, Trask spends her days as an instructor in the American Studies program of the University of Hawaii. Most of her free time is devoted to Hawaiian activist causes.

She has the waist-length hair and fine hands with long and well-tended fingernails of a professional

hula dancer, and wears above-the-knee halter style *kikepa*—all of which project the stereotype Hawaiian girl in the visitor industry ads. And this is precisely what Trask is fighting.

"When it rains where I live in Waimanalo, you can see 12 waterfalls. That is Hawaii," she said. "What do I want? I would like to see Hawaii become a little more independent of tourism as an economic base. I want no more resort development outside of Waikiki, no Queen's Beach, no North Shore. No more freeways. No more sellout."

"I think many local people (of races other than Hawaiian) care about Hawaii. It's different from the tourists who don't care about our problems. Tourists ask me, 'Are you Hawaiian?' I get angry. They look at me like a museum piece, and then they say, 'Can I

take your picture?' It hurts me. They really don't know, and they don't care, who I am."

"EVERYONE wants to make you a token and say, 'Oh, you're a nice Hawaiian. This is what Hawaiians should be. They should get an education like you, Haunani,' but I don't feel the way they feel, that Hawaiians should be like that. I don't identify with them."

"I identify with the Hawaiians who live at Keansé and Hana and Molokai, and I suppose some of them identify with me. That's because I say at least in part what they feel deep inside, what the whole *ohana* experience is about. Of course there are disagreements, but I don't think there is a disagreement about the main struggle. We want our sovereignty back, and we want our land."

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Prepared by the staff of the Honolulu Star-Bulletin

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ndency of the military. My said that statehood would s status, but it hasn't. We ll a colony, but it isn't as nt."

k lives in a well-kept rent-low-tile cottage on private-ized property in Waimana-um not on Hawaiian Homes. My mom says we are half-ian, exactly, but we have a genealogical proof of she said.

house has a modern kitch-small dining room that she is an office and a living without plants, magazines any personal possessions.

is a representational oil ng of the Pali lookout, a stereo, a sofa and a couple irs.

floor is covered in squares aca matting on which are amoan fine mats. On one s a lifesized drawing of two-ian women by Allen Akina. n't like it, but it was given e," she volunteered. The

appears to be a shelter than a home, someplace she doesn't spend much

sk does not drive and y takes the bus. "I can't and I don't like driving," id.

t I hate living in the city."

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• DOWNTOWN
• HILO • MAUI
• ART STREET MALL

Hawaiians

The Hawaiian religion, Trask said, was based on the land. "The Hawaiians looked at the land as something to feed them, the westerners look at land as a commodity, to be exchanged for something else, for money, for profit-making."

"When you take the land away from them, you've cut them away from who they are. What's the alternative? You want us to go dance in the hotels and prostitute our culture. Is that what you want? Is that 'being Hawaiian'? Are you talking about the 'aloha spirit'? That was an invention of Arthur Godfrey."

"Hawaliana. You know, I can't stand that word. It's Hawaiian culture, not Hawaliana. It's not some exotic little thing, it's not buying a koa bowl and watching the show at the Kahala Hilton. That's not Hawaiian culture. I feel that in

order to struggle up from that means that you have a psychological struggle and an economic struggle."

And the struggle, Trask believes, is not to be ended until the Hawaiians regain possession of the land to use in the traditional ways of growing taro and farming. Established ways of "getting ahead"—education and political clout are not the answer.

IS IT A great leap backward to say that what a Hawaiian does best is to grow taro and to fish rather than to be an architect or a high school principal or brain surgeon?

"That assumes the predominance of a certain cultural way of living. You are assuming that the way Hawaiians used to live, the way that some of them still want to

Turn to Page C-2

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The Sunday Star-Bulletin & Advertiser

Sunday Today

KENNETH BROWN

Born-Again Hawaiian

By Susan Yim, Star-Bulletin Writer

A Hawaiian trio begins to play and a tall, thin, white-haired man with spectacles shyly begins to sing in Hawaiian in a reedy tenor. By the time he's halfway through the song, he has visibly relaxed. The singer is Kenneth F. Brown, former politician and wealthy kamaaina businessman. The song is "Walpio," written in 1860 about his grandmother and her birthplace in leeward Oahu.

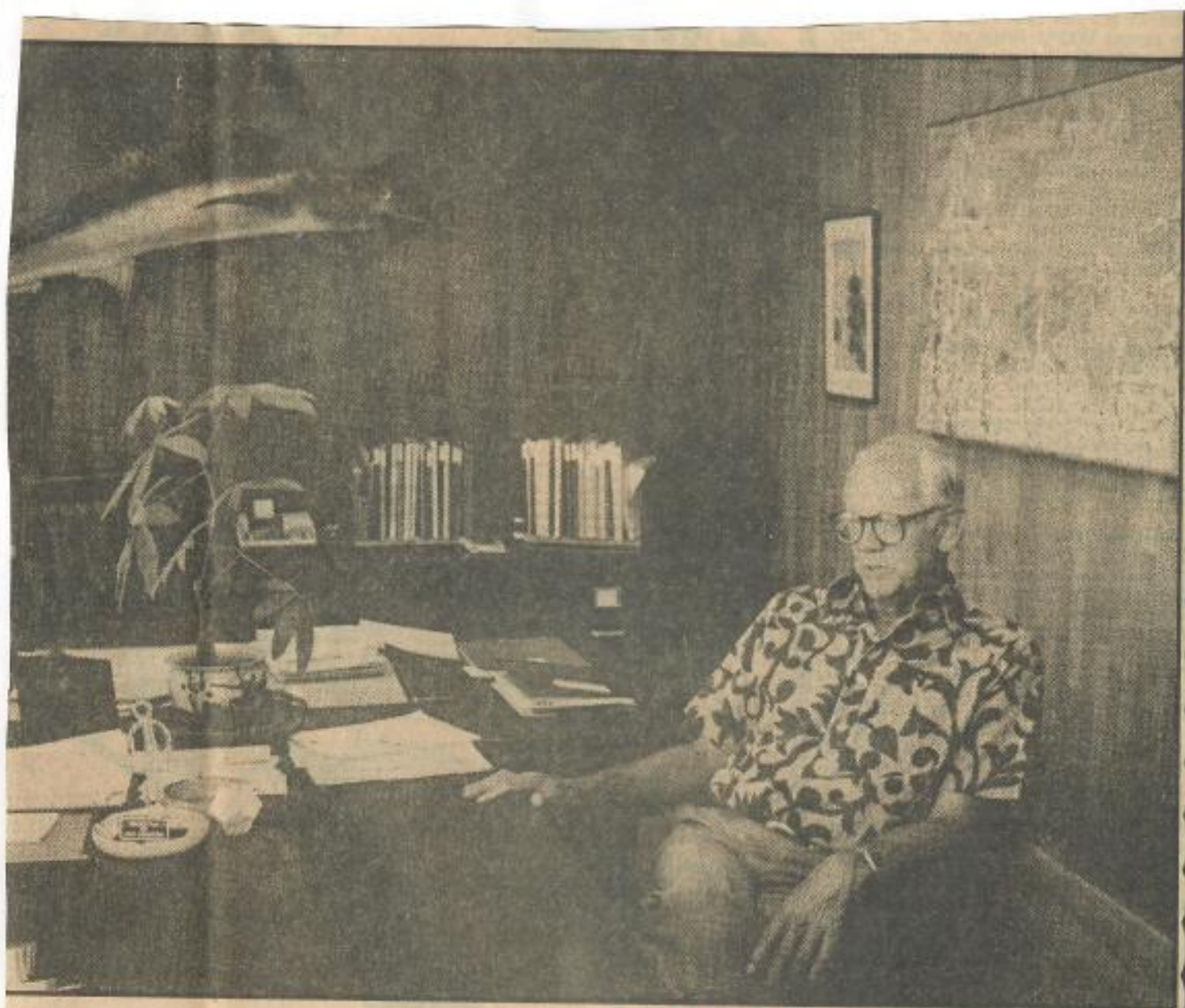
Kenny Brown is 63, one-quarter Hawaiian, and for years that song and the others he had learned to sing by rote as a child were the only Hawaiian words he knew.

But something happened to Brown in 1978 when the governor named him to head the state's Captain Cook Bicentennial Commission. "I said to myself, 'What are we really celebrating?' I'd heard for years the resentment some Hawaiian people have focused upon Cook, saying, 'That's the bugger that brought us whatever difficulties,' and I was sensitive to that. And I said, 'Well, what we really should be celebrating is the society which existed in Hawaii before Cook came. Then I said, 'Who the hell knows about that society?'"

This awakened in him a desire to learn about his Hawaiian roots. Brown's done this by reading a lot, talking to scholars, learning the language—"I have some tapes that I run in my car that were done by (University of Hawaii professor of Hawaiian) Pua Anthony and another lady. There are 24 of them, just like Berlitz except they're in Hawaiian"—and most of all by actively supporting what's generally called the Hawaiian renaissance.

Shelves in his Bishop Street office are lined with books about Zen Buddhism, which he has studied, about the Middle Ages and world civilizations. There is a large collection of Vladimir Nabokov, whom he admires not only as a writer but because the Russian author wrote so well in a second language, English.

ON THE WALL behind his desk is a marlin he caught off the Kona coast and on a shelf are koa bowls and golfing trophies, pictures of



family and friends, including a striking photograph of his grandmother, a member of the *alii*, about whom "Walpio" was written. There is also an outstanding Japanese painting of bare branches through which you can see Mt. Fuji, Japan's sacred mountain.

Although Brown by nature is reserved, he is downright animated when discussing things Hawaiian.

"I've characterized myself as being a born-again Hawaiian," says Brown, "and I'm not totally joking."

Brown has tried to learn as much as he can about his Hawai-

ian heritage by reading and listening and talking. He realizes, however, that there are others who think this can come from living as the ancient Hawaiians did.

This is why Brown gave Hawaiian activist Walter Ritte permission to live in the conservation-zoned valley of Pelekenu on Molokai that he owns. Ritte and Brown before that had never met. Ritte wrote Brown requesting permission to live as the ancient Hawaiians did with his family and several others.

"I was fascinated by Walter because he was trying to do something following a principle...he

wondered if he could recapture some of the Hawaiian essence by going through the actual exercise of living in an ancient way."

Brown believes that the Hawaiian people have to work through the system to get what they want. "You can't go up against the machinery and bang against it. You have to understand it and get inside it and then you can accomplish things."

Brown's feelings, however, haven't been appreciated by some in his social circle which includes *haoles* and blueblood Hawaiians. In

Turn to Page C-2

Kenneth Brown:

Continued from C-2

a lot and leverage it up to something. If you have a little bit of time, that's all you've got."

He has served on numerous state-appointed boards and commissions, including the Hawaii Community Development Authority, which designed a redevelopment plan for Kakaako, and is on a federal-state task force reviewing the Hawaiian homestead program.

Brown is director of several corporations, including Ainamalu Corp., Cablevision Inc., Mauna Lani Resort Inc. and Amfac. He persuaded Amfac to underwrite the production of a book by Hawaiian scholars and writers about the Hawaiian lifestyle before Cook. Brown thinks the book that comes out of Project *Waiaha*, or "What is Hawaiian," will help the Hawaiian community to understand what are Hawaiian values and what ancient Hawaiians believed in.

MORE THAN land or money or material goods, Brown thinks Hawaiians need to have a spiritual base that tells them: if you believe in this, you are Hawaiian.

These common values will give the Hawaiians a common meeting ground, much as religion does. "If I'm a Catholic, I can go over there and pray with somebody I compete with in business. I can compete on one level and be Hawaiian on another. We don't even have to like each other, just have a common sense of an abstract concern."

The Hawaiians lost this dogma when their society came into contact with Western civilization, Brown says. He believes that it can be rediscovered by going back, analyzing the ancient ways, but not necessarily by living as the Hawaiians did before Cook.

"No, you can't go back. We've already been cast out (of that kind of society). But maybe somewhere down the line is a



Kenneth Brown

A Born-Again Hawaiian

new awareness, new discovery... maybe this is a chaotic age in which there is a turning over and falling into place once more of values."

Brown is involved with companies that are in resort development; he doesn't believe you can stop growth completely or that you can tear everything down. The best you can do is preserve what you can. Francis Brown sold his 164-acre Kohala homestead to Tokyu Land Development Hawaii Inc, a Japan-owned company, and it has been developed into Mauna Lani resort. As a director, Kenny Brown persuaded the company to preserve parts of the grounds.

He thinks that a modern tourist development can exist side by side with Hawaiian traditional ways.

"WHAT WE'RE doing is bowing to the past. We have to the best of our ability upheld an-

cient traditions. We've not touched the ancient ponds, leaving the ancient trails. We are doing all that not in a patronizing way whatsoever but recognizing there was a culture there before. Our hope is that when the visitors come they'll go out where the fishponds are and they will feel the spirit of that place.

"There is a very special spirit there, hardly anybody can go there without feeling that there are presences there. And you don't even have to tell them. You bring them down there and sit them around the pond and all of a sudden they get a sense of there's something there. Now that sounds really wacky, but it's true. It seems easier there to get vibes from nature or whatever it is, things that we don't understand."

Brown realizes that there are those in the Hawaiian movement who resent someone with land and money taking this position.

But he doesn't apologize for his lifestyle and he doesn't want to give it up.

Besides, he says, "If a person is lucky to get a good education and whatever else that comes with being comfortable, it's a spur and a challenge to make use of the resources that you have, to put this to productive use."

His spiritual quest has also made him aware of the spiritual qualities of the land "... Maybe it's somewhere in this thing about *aina*... a place where I can go, (where) that spiritual whatever it is is there waiting for me. Of course you never will find it around here, but you may find it way out in Pelekunu or maybe up in a *heiau*... You go inside there and you feel it, the spirit of the place. I think that's what causes people to get all peed off about the land. Something's gone, they can't go back to it."

A Particular Point of View

Responding to a

By Fred H

THIS IS A LOCAL boy's response to the views of Haunani-Kay Trask as carried by the Nov. 7 newspaper.

The social, economical and spiritual elements that constitute our Hawaii are as diverse and complicated as our many people. The vast majority of Hawaii's people work together to maintain a "balance" of divergent interests to make it all happen. We bring about orderly and meaningful change through the system. We

A non-Hawaiian local boy, known for his prowess as a surfer, takes issue with Haunani-Kay Trask.

just successfully exercised our rights in the process—Nov. 2. Trask's opinions seem to contradict the process.

It is my good fortune to have been born in Hawaii. My Portuguese mother's family came to Hawaii on a gruelling sailing journey from the Azores in 1883. My English, Irish, French and Indian father arrived in Hawaii as a very young boy.

I grew up in Kahala (when it was pig farms), Kuliouou and Kaimuki. My father sometimes worked two jobs at a time (policeman, hotel time clerk, civil service with the state, reserves, etc.) and my mother labored long and hard days to give us six kids a good education and start in life.

IN THE DAYS of my youth I came to know and love the truly Hawaiian sports of surfing and canoeing. I have shared the joy of riding the playful waves of our shores, and experienced the fright and challenge of the mountainous surf of Waimea and Makaha.

I have had my back ache and endured the marathon pain of racing a koa canoe across the Kaiwi Channel. I have run through Haleakala and explored the koa forests on the slopes of Mauna Kea. I have slept under the stars on our beaches and in our mountains. Hawaii has given me so much—I owe a great debt.

I am an adult now. I work, earn a modest living, love my children and participate I hope in a positive manner as a member of our Hawaii society. I hope to live my life peacefully and contribute what I can and should. I hope my children will have the Hawaii I know and love.

Hawaii has evolved profoundly since the overthrow of the monarchy in 1893. The ruling social and economic power is no longer vested specifically in one person—royalty—or even one group—plantation/missionary interests.

Hawaii truly is a homogeneous society being democratically controlled by the people. Hawaiians, Japanese, Chinese, Filipinos, Portuguese, Samoans, etc.—and yes, Caucasians (haoles)—all participate in the rule of Hawaii. The ruling elite of our government who have built modern Hawaii are hardly haole, or solely one racial extraction.

In my opinion, the evolution of Hawaii from an ancient agrarian vassal state to a democratic homogeneous society is fairly logical and wholly consistent with other developed societies.

I WOULD LIKE to address quotes attributed to Trask.

Quote: "The Hawaiians look at the land as something to feed them. The Westerners look at the land as a commodity to be exchanged for something else, for money, for profit making."

Rebuttal: It has been said that land is the basis of all wealth. There really is no difference between land ownership in ancient Hawaii and today—except that in ancient Hawaii only the ali'i owned and ultimately exploited the land. To put it in contemporary terms, the people of ancient Hawaii were controlled, taxed and subject to the whims of the ali'i. The "Western" system brought about a "positive" change. That system gives Trask and me the right as commoners to own and profit from the land. Also, God bless Western technology that allows a limited amount of land and resources to produce an abundance of food in our country. This is in great contrast to ancient times when famines were commonplace.

Quote: "And the struggle, Trask believes, is not to be ended until Hawaiians regain possession of the land to use in traditional ways of growing taro and farming. Established ways of getting

Hawaiian Activist

Hemmings

thead, education and political
out are not the answer."

Rebuttal: If using the land in "traditional ways" means reverting back to the ancient hand-to-mouth society, something is wrong with Trask's logic. Ask Third World countries with starving masses about traditional ways of farming. As far as some Hawaiians, or any people for that matter, wanting to live in a rustic



Fred Hemmings

and ancient manner, so be it. But it certainly should not be a mandate for all to follow.

Quote: "Indigenous people, when they come into contact with the capitalist system, are destroyed because they don't have the same values."

Rebuttal: Many of Hawaii's greatest leaders, past and present, are indigenous people. These are great men and women in all fields of endeavor. The wonderful successes of the Trask family contradict Haunani-Kay Trask's statement.

Quote: "Hate."

Rebuttal: How sad!

Quote: "When I see a resort it makes me sad . . ."

Rebuttal: When I see some resorts they individually make me sad. Tourism is a great and beneficial industry that keeps Hawaii economically healthy in these perilous times, but there are abuses and exploitations. Those situations should be corrected.

A new policy of quality rather than quantity should be implemented. But the tourist industry is our economic life blood. We can't throw the baby out with the bath. Let's correct mistakes while nourishing and protecting the industry.

I DEPLORE HATRED of people and racism. I deplore the fact that some kids can't safely go to

some schools in Hawaii because of the color of their skin. It is tragic that innocent visitors to our land are raped, mugged, and even killed because they are haole. I am sad that some children of Hawaii cannot surf in the waves or run in the mountains in some areas because they are Caucasians. It is all so sad.

It is tragic that some educated leaders and even teachers are promoting this attitude and hatred.

I love surfing, canoeing, lau-lau's, poki and poi, Gabbie's music, memories of fun times in the Nalu with Buffalo and the boys.

I love going to Maunakea Street for a Chinese lunch, crack seed or manapua.

I love sushi, teri plates with two scoops rice, and watching my boy practice aikido.

I love sweet bread, malasadas and Portuguese jokes.

I love the convenience and luxury of our modern cities and the quaintness and peace of our country towns, remote sea shores and mountains.

I mostly love the friendships and human experiences made possible by our diverse heritage.

Trask should quell her anger and reason with herself. I think all people want and need the same basics.

We want freedom, health, prosperity, peace and love. No one group deserves any more or less than another. Each individual will make their own destiny. And as the Bible says, "You reap what you sow."

Burgess Takes

By Helen Altonn
Star-Bulletin Writer

Hayden Burgess was seated as an Office of Hawaiian Affairs trustee today on the basis of a written oath of office although he refused to take the constitutional oath during swearing-in ceremonies yesterday.

His action wasn't well received by some of the nine trustees and their first post-election meeting began without much aloha, which outgoing trustees last month said needed to be restored.

Maui trustee Joe Kealoha — elected as the new chairman of the board today — said he hoped to bring the members together by "reducing idealism to workable solutions in the organization."

"Those items have got to be above personal commitments," he said.

A realtor who was first elected to the OHA board in 1980, Kealoha was selected chairman on a roll call vote of 5 to 4 over Kauai trustee Moses Keale, who has

been acting chairman since Adelaide "Frenchy" DeSoto resigned from the board to run for the state Senate in the September primary.

The meeting began without Burgess, 36-year-old Waianae attorney, who created a stir yesterday by refusing to raise his hand and take the constitutional oath, although he participated in a Hawaiian "reaffirmation oath."

HE SHOWED UP about 10 a.m. after a recess was called to wait for his arrival and participation in the election of a chairman.

The state attorney general's office questioned yesterday whether Burgess could legally hold office since the constitution requires that public officers of the state swear or affirm to uphold the state and U.S. constitutions.

It was learned today, however, that Burgess had signed a written oath Friday before a notary swearing to uphold the constitutions.

Keale informed the other trustees of the written oath when

OHA Board Seat

Trustees Rod Burgess and Walter Ritte said they thought the publicity resulted from "overreaction" by Libman and failure to check with Hayden Burgess. They said he had warned them during an informal gathering last week that he "wouldn't be raising his hands" at the ceremony.

Burgess explained that his action was a "symbolic protest" against the overthrow of the Hawaiian Monarchy by the U.S. government and continued U.S. control over the Hawaiian population.

HE SAID HE intended to convey a message "to our people and all people of Hawaii that these are important issues" that must be addressed.

He has long maintained that Hawaiians are "citizens of the Nation of Hawaii" and not of the United States.

He was fined \$100 in 1979 for refusing to fill out a federal jury form because he said he isn't a U.S. citizen.

Burgess, who was in the University of Hawaii law school's first graduating class in 1976, told reporters several years ago that he went to law school basically "to promote the concept that the nation of Hawaii still exists."

He represented underworld figure Wilfred "Nappy" Pulawa in a murder case in 1977, claiming Pulawa was not subject to state laws because he was a citizen of the "nation of Hawaii."



Hayden Burgess
Refuses oath of office

their meeting began at 9:30 a.m. "It is unfortunate that we were not notified of that action prior to yesterday's ceremonies," he said.

State Deputy Attorney General Charlotte Libman announced that the written oath is "legally sufficient to satisfy the constitutional requirement."

But Pillani Desha, new Big Island trustee, said, "I think the Board of Trustees should caution the trustees as to public display. When one carries on as yesterday, it makes a mockery of this office."

Hawaiians and Babies

Russ Apple once again has reinterpreted Hawaiian history to suit himself, and I really must protest.

In his article entitled "Polynesian Procreation," Apple stated "There was no such thing as an unwanted baby in (early Hawaiian communities) . . . Wanted babies are a persistent Hawaiian cultural trait."

Had Apple made even a cursory inspection of early Hawaiian primary source material prior to making this sweeping assertion, he would have discovered numerous references to the widespread practices of infanticide and self-induced abortion.

And if killing your own baby doesn't demonstrate it's "unwanted," I don't know what does.

J. Susan Corley

Tragic Plight of the Indians

Haunani-Kay Trask has gotten her comeuppance from several directions. Haoles have reacted, as anyone but she would anticipate, in the way people usually react when they are told they are "hated."

Hawaiians who have "made it" have expressed lofty disdain for those who have not, and impatience with the peculiar notion that there could be any such thing as exploitation or cultural subjugation in our country.

We agree partially with both her and her critics and shall limit our comment to a single point.

Without denying injustices done to them, one must concede that Hawaiians live rather sheltered lives and hardly know what real exploitation and misery are. All over the world, from Caracas to Manila and Bombay to Johannesburg, hundreds of millions exist in conditions that make the worst of Chinatown and the Wai-anae Coast look like the Kahala Hilton.

More realism and less rhetoric, more perspective and less petulance, would strengthen the native Hawaiians' case.

Ordinarily we would not bother to disturb Trask's worldly innocence, but she makes an incredibly cruel allusion to the "Indians" (native Americans), implying that they enjoy an independent sovereign nation with separate government and control of their land.

We cannot comprehend how an educated adult, with pretensions to a social conscience, can speak thus of people who to this day suffer *de facto* disfranchisement, astronomical disease and death rates, ostracism and systematic religious coercion, giant land rip-offs (often sold out by their own leaders, many are compelled to tear up their land for uranium, dying from lung cancer as a result at rates 10 times the national average), and kidnapping, torture, and murder at the hands of law enforcement officials, including the FBI.

Trask's remarks betray more than her ignorance; they betray the common struggle of oppressed people everywhere.

Barbara Butler
Willis Butler

Understanding Why the

By Marion Kelly and

IN RECENT MONTHS the *Star-Bulletin* has published a good deal of lively commentary on native Hawaiian issues. Much of this commentary has revolved about some controversial remarks made by Haunani-Kay Trask.

Some of the response has been favorable, some of it critical—as is to be expected when an articulate, outspoken member of a minority group criticizes the status quo. But in certain particulars critics of her views frequently have displayed a remarkable ignorance of history and a striking insensitivity to social reality. The piece by Fred Hemmings on Nov. 18 was just the most recent example.

We write not to defend Professor Trask from her critics. She is clearly more than capable of doing that herself. Rather, we wish to address the matter of her critics' ignorance in hopes that future debate might be conducted on a more serious plane. Since space is limited we will confine ourselves to commenting on just two of the most common, egregious, and important factual errors that have occurred during these exchanges.

1—THERE SEEMS TO BE confusion over what has been called the exaggerated death rate that Trask attributes to the American Indians following the so-called "discovery" of the Americas by Europeans, one letter writer claiming that at no time did the Indian population of America exceed one million. In fact, if anything, Trask was conservative in her estimate of that appalling mortality figure.

Estimating population in the distant past is a difficult job, but the most sophisticated and widely accepted computer-analyzed data currently available conclude that pre-Columbian America had a total population of between 90 and 112 million, of which 10 to 12 million lived north of what is now Mexico. (Compiled by anthropologist Henry F. Dobyns, this data draw upon years of research by a highly respected team of historical demographers at the University of California at Berkeley, Woodrow W. Borah and Sherburne F. Cook.) Following the European invasion, as much as 95 percent of the indigenous population in the Americas—a population at the time larger than that of Europe, including Russia—was destroyed.

It appears to us, however, that Trask's point was to show the pattern of human destruction from violence, disease, and despair that has historically followed in the wake of European (and, later, U.S.) imperialism, a pattern that includes Hawaii and the rest of the Pacific. Again, her estimate of the Hawaiian population decline was, if anything, conservative.

The rate of decline depends upon the estimate used to establish the pre-Captain Cook Hawaiian population. The acceptable estimates range from 200,000 to 400,000 people (Robert Schmitt, "Historical Statistics of Hawaii")—exceptionally strong and healthy and well nourished people, according to all the early travelers' reports.

TO PUT THOSE FIGURES in context, they represent from 20 to 40 percent of the entire population of Hawaii today; indeed, it may be that only Oahu and possibly Kauai have larger populations now than they did before Cook's arrival. And that, of course, is without the supposed benefits of cities, hospitals, sugar plantations, tourists, and modern technology.

By the close of the 19th century, only about five or six generations later, the pre-Cook population was down to less than 40,000, a destruction rate of approximately 80 to 90 percent—vastly worse than the Black Plague of medieval Europe or the Jewish holocaust in Nazi Germany, a rate equivalent to the killing of 180 million to 200 million Americans alive today.

This, we think, is worth keeping in mind when

we wonder at the anger and resentment of knowledgeable Hawaiians as they study the history of their people.

2—THERE ALSO APPEARS to be confusion as to the differences between traditional Hawaiian attitudes toward the land and those of modern America and the West in general.

As Hemmings put it in his reply to Trask: "There really is no difference between land ownership in ancient Hawaii today—except that in ancient Hawaii only the ali'i owned and ultimately exploited the land." Hemmings, and others like him, do not know what they are talking about.

In ancient Hawaii no one "owned" the land. The Hawaiians regarded the land in much the same way that other non-Western peoples commonly have for thousands of years. That attitude, as anthropologist Dorothy Lee long ago described it, was

Two faculty members of the University of Hawaii attempt to correct what they call a good deal of misinformation regarding the Hawaiian past and its impact on present attitudes.

Marion Kelly is an assistant professor of ethnic studies and Stephen T. Boggs is a professor of anthropology.

one of "intimate belongingness" within which "man acts and refrains from acting in the name of a wider democracy which includes nature and the divine."

Such people, Lee points out, belong to the land (not the other way around) "in the way that flora and fauna belong to it. They cultivate the land by the grace of the immanent spirits, but they cannot dispose of it and cannot conceive of doing so."

Such people, including Hawaiians, had no conception of land as a commodity, as private property, as a "thing" to be owned and exploited and exchanged for profit. For this, they had to await the arrival of the West and its peculiar idea of what political historian C.B. Macpherson has called "possessive individualism."

THUS, CONTRARY TO MUCH POPULAR but uninformed opinion, ancient Hawaii was not a "feudal" society that, under enlightened Western influence, was "democratized." Quite the opposite, in fact. Under Western influence a highly democratic system of people/land relationship became one of plantation-dominated, quasi-feudal land ownership.

The result was the banishment of Hawaiians from land they had cooperatively cultivated for more than 1,200 years.

From the time of the Great Māhele of 1849—the missionary-led "legal" conversion of the traditional Hawaiian land system to one permitting individual private property holdings—only those who "owned" land were entitled to its fruits. And such were the legalistic manipulations of the Great Māhele and the Kuleana Act of 1850, that makaainana Hawaiians (the "people who attended to the land," i.e. 99 percent of the population) received less than 1 percent of the land. Much of this land was in such small and unworkable plots that it was useless to the Hawaiian cultivators.

In 1893, with the help of U.S. Marines, Hawaii's queen was overthrown and the government was seized by a handful of powerful American businessmen who immediately sought annexation to the United States. However, this seizure of the government was repudiated by President Cleveland as both illegal and immoral. As a result, the American annexation of Hawaii had to await the presidency

Hawaiians Are Angry

Stephen T. Boggs

of William McKinley in 1898.

IN THE MEANTIME, the vast majority of the Hawaiian people—reduced to but a fraction of their size a century earlier—were banned from voting on any of these political changes. Economically, their traditional use rights to the land had been taken from them by the American imposed system of private property.

What Alexis de Toqueville, in his monumental study "Democracy in America," had earlier observed of the American Indians following the expansion of white America across the continent was now being repeated in Hawaii:

"Their homeland has already been lost, and soon they will have no people; families hardly remain together; the common name is lost; the language forgotten; and traces of their origin vanish. The nation has ceased to exist."

But of course, as he also sarcastically noted, all this was done by America with "the most chaste affection for legal formalities"—at least so long as such legal formalities permit the thief and killer to act as his own judge and jury.

Had such villainy against Hawaiians been perpetrated by any government other than that of the United States, most Americans would surely condemn it. Clearly, had the colonizing nation been, say, the Soviet Union, America's much boasted about sense of fair play would lead its people to support those Hawaiians who courageously have refused to collapse under the weight of such foreign aggression. But the colonizer was not the Soviet Union—or England or France or Germany or Japan or anyone else. It was the United States.

TODAY, THE STORY OF OPPRESSION is far from over. Hawaiians who have "made it" in the system point to their own personal success as an encouragement to other, less fortunate Hawaiians. But such successes are few in number and have often been achieved at the expense of precisely those other Hawaiians.

For example, Hawaiian real estate developers have "made it" by alienating the land while tourist-industry businessmen have "made it" by exploiting Hawaiian workers in low-paid positions and by selling Hawaiian culture in a commercialized form.

More significantly, these personal achievements by individual Hawaiians do not alter the "collective" realities of the Hawaiian people. The facts are that Hawaiians continue to have the highest infant mortality rate and the lowest life expectancy in Hawaii. Although their arrest rate is about equal to their percentage of the population (similar to that for Caucasians), they make up more than half the state's prison population. Their incomes are far below the state average.

Hawaiian Homes land and ceded land, which had supposedly been set aside solely for their use and benefit (though not ownership), are regularly leased by the state at paltry rates to non-Hawaiian owned and frequently environmentally destructive commercial enterprises.

Hawaiian culture—which is more than a thousand years older than the American nation—has been criticized, distorted, ridiculed and turned into a plaything for tourists.

Hawaiians are advised to participate in "the system"—the same system that relentlessly destroyed their people and their culture—and when most of them try to participate they find that they are discriminated against in schools and workplaces.

They still have virtually no representation on the university faculty.

And most recently they have been told by the draft report of the Native Hawaiians Study Commission—in language that again shows "the most chaste affection for legal formalities"—that they are owed no compensation from the United States for all the terrible damage it has done to them.

The American Indians have a claim; the Alaskan natives have a claim; the Japanese interned during World War II have a claim. But not, says the commission's report, the Hawaiians.

AS ARGUED EARLIER, all this is worth keeping in mind when we wonder at the anger and resentment of Haunani-Kay Trask and other Hawaiians as they study their past. And as they critically examine the present.

Those among us who are not Hawaiian, and who are relative newcomers to this land regardless of how "local" we think we are, might try for a time to put ourselves in the Hawaiians' place.

We might begin by getting a few facts straight.

HSB 12-11-82 A-3

OHA Trustee Seethes over Lewdness Verdict

By Lee Catterall
Star-Bulletin Writer

Hawaiian civic leader Rod Burgess was convicted yesterday by a state judge of "open lewdness" because of his nudity at Kahala Beach and expressed outrage, even though he faces no penalty.

"How dare they superimpose their values on me," said Burgess, 40, who was re-elected last month as an Office of Hawaiian Affairs trustee.

District Judge Norman Lewis said the petty-misdemeanor conviction will carry no fine or jail term if Burgess does not appear nude in the public for the next 30 days.

"That's irrespective," Burgess told reporters afterward. "The sentence didn't mean anything to me."

Burgess said he "definitely" will appeal the conviction.

Burgess was spotted nude at the beach on April 16 and 21 by policewomen from a beach-front house, which police were using in a burglary investigation. They testified about seeing his "pelvic thrusts," but Burgess contended at his trial last week that he was merely performing calisthenics.

Burgess also testified that he had not seen anyone around the

beach between Kahala Beach Park and Black Point, several blocks from his home.

IN ADDITION, he said that turning to the ocean for medicinal comfort is a "cultural practice of my people" and is done "without the Western concept of being ashamed of your body and all that baloney."

"How dare they try to impose their standards on me," he said after yesterday's court session.

Lewis said Burgess was guilty of the charge stemming from the April 16 incident, when he was seen in the water from a distance, but not the charge stemming from his being seen five days later by one of the policewomen.

"I never expected that," Burgess said after the brief court session following his 1½-hour wait outside the courtroom. "I think the judge made an error. I think his decisions were inconsistent."

"I EXPECTED the case to be thrown out for lack of evidence," he said.

Burgess called it a "screaming shame" for the city prosecutor's office to devote time to a "frivolous, silly, petty misdemeanor as this."



Rod Burgess
Found Guilty

"I think it was a deliberate plot to discredit my character, to ruin my political career," he said.

Burgess sharply criticized the "open lewdness" law, which forbids people to go nude on beaches where they are likely to be seen by others.

The verdict means Lewis "is saying I'm guilty of lewd conduct," Burgess complained. "I don't think that's the intent of the statute."

Asked if he planned to return in the nude to Hawaii's waters, Burgess said: "Not at Kahala Beach."



the world of
**sammy
amalu**

Future of Hawaiians

By Samuel Crowningburg-Amalu

Advertiser Columnist

A number of items cross my mind as I prepare this column for publication, and some of these items affect me very closely because they primarily involve the Hawaiian people among whom I count myself both as an individual member and as a hereditary chieftain.

Several people recently have been discussing subjects relative to the status of the Hawaiian people advising them to become more involved in the commercial, economic, and political life of the Islands.

These people are mostly individuals of comparatively great influence in Hawaii and in Hawaiian affairs, such as Bill Richardson, our present chief justice and soon to be trustee of the Bishop Estate; Bob Oshiro, one of Hawaii's most astute politicians and an important figure in our local Democratic Party; Kenny Brown, a member of Hawaii's old aristocracy and a most successful businessman in his own right.

They all seem to agree that the Hawaiians have so far failed to form a cohesive unit for the sole purpose of becoming a compelling factor in the life of the Islands.

I think that while the notion of cohesiveness may appear excellent on the surface, it tends in the main to be basically divisive, a trend that is not particularly beneficial to the ideal of harmony among all the races that now inhabit these shores.

Hawaiians are highly and peculiarly an individualistic people. They do not work well in organized groups. They prefer to act as indi-

viduals, each doing his own thing exactly as he wishes to do it. This individualistic trait on the part of the Hawaiian is, as a matter of fact, the very ideal upon which Americanism is based, and the Hawaiian has always proved to be far more successful when he does act as an individual than when he essays to work together in a group with others — whether or not those others are of his own race.

It is a historical fact that the Hawaiian people have never been able to work together as a single race or people, not even when the need to do so was both obvious and compelling.

Hawaiians even find it difficult to work together as a family unit although the family ties may be strong. And this distinguishing mark of the Hawaiian has been the single factor that has made him survive as a Hawaiian no matter how inimical have been the storms that have assailed him.

Every single Hawaiian who has succeeded and prospered under the American system of government and economics has done so as an individual and not as a part of any race or family or organization.

Bill Richardson has succeeded in his high judicial post not because he was Hawaiian but probably in spite of it. He did so as an individual. Kenny Brown may have gotten his start as a member of the wealthy I family, but his success has been on his own doing.

And the same is true of every single successful Hawaiian. He has gone out and done it on his own. The American system is primarily a middle-class system in which the

lies in education

criterion of worth is based primarily on material property. The Hawaiian system is primarily aristocratic based on factors other than material worth.

Under a middle-class system, a man's worth is measured primarily on what he owns or at least on what he appears to own. Under an aristocratic system, a man is simply measured on his own intrinsic worth as an individual.

The Hawaiian simply cannot successfully operate in a middle-class society unless he does so as an individual. Attempt to fit him into any other pattern, and he will rebel. And vociferously so.

How then are the poorer Hawaiians to be helped? I ask this question keeping in mind that there are many Hawaiians and part Hawaiians who are possessed of extraordinary material wealth. The solution lies not in reparations which the Hawaiians do not need and truthfully would find demeaning to accept. The solution lies in education and in the children of Hawaiian blood who will one day inherit the future.

The Hawaiians of today must insist that their children receive the best possible. They must demand this. They must compel their children to attend school and to receive an education. They must train the individual child to express as best he can his own individuality and his own personality. And in concert with this, the Hawaiian of today must inspect more closely the education that his child is receiving and the worth of the teachers who are teaching his children.

In his fascinating book, *Encounters With the Future: a Forecast*

Into the 21st Century, Marvin J. Cetron, the president of Forecasting International Ltd., predicts the types of occupations that will be most needed in the coming decade and in the coming new century.

He lists the following jobs as the ones to be most needed in the immediate future — robot technicians in cybernetics, laser technicians for this practically untried field, energy technicians, hazardous waste technicians, and geriatric social workers to work with the increasingly large number of older people in American life. I propose that our Hawaiian people keep these occupations in mind as they train their children for the future that lies even now in wait for them.

It is to this end of education that the Hawaiians can best lend their efforts to uplift themselves, and it is to this same end that the Office of Hawaiian Affairs should expend its best efforts.

And while I stress this single emphasis on training and education, I pray those most concerned to keep in mind that the Hawaiian must be trained and treated as an individual, and the greatest importance must be placed in this training of his own individuality. Train the Hawaiian child in any other way, and failure can be the only result.

The Hawaiian is basically and primarily an aristocrat. Fail to realize this, and the Hawaiian will suffer. Emphasize his individual aristocracy, and the Hawaiian will succeed no matter how great the odds against him, no matter how high and exalted the challenge.

A# 12-11-82 MSB

Hawaiian

Land Concept

I wish to make two corrections to Lois Taylor's Nov. 7 article on me.

Taylor mistakenly identified my doctorate as having been granted by the University of Michigan. While I have great respect for that university, my Ph.D. was in fact granted by the University of Wisconsin political science department in 1981.

Taylor also misstated my position on Hawaiian land tenure and European feudalism. While Westerners do indeed describe the precontact Hawaiian system as "feudal," I do not.

The Hawaiian system differed from the feudal in many aspects but the most important, in my opinion, are the following:

1—No one "owned" the land in precontact Hawai'i as the kings owned land in feudal Europe. There was no private ownership of land as the West understands that concept.

The chiefs were the trustees of the land; they watched over it on behalf of the gods for the benefit of the people. Land had both a spiritual and a material meaning to the Hawaiians who were inseparable from it.

Contrary to many scholarly accounts of Hawaiian history, neither the king nor the chiefs "owned" the land. The enormous attention given to the question of land ownership in precontact Hawai'i says much more about the importance of ownership to Western scholars than it does about the Hawaiian relationship to the land.

2—The maka'ainana were not tied to the land as serfs were tied to their lord's land under feudalism. Hawaiians could move from one ahupua'a to another, and they did. As a result, they enjoyed both more mobility and more security than European serfs who were subjugated to their lords in a way that maka'ainana were not.

3—Maka'ainana did not owe military obligations to the chief in their ahupua'a. Feudalism is, quintessentially, a system based on military obligations.

Finally, my larger point regarding the comparison of feudalism and precontact Hawai'i is that feudalism is a European term best used to describe European peoples. Hawaiians are not a European people. They are, however, a Pacific people, and they should be understood in their own cultural context.

Ascribing feudal European practices to an indigenous island people is not simply the result of intellectual laziness and Western bias. It is, more seriously, a purposeful disparagement of a remarkably successful land/people arrangement.

By naming Hawaiian land tenure "feudal," Western scholars can then treat the arrival of private property as a progressive step in the "modernization" of Hawai'i. But the historical truth is that Hawaiians prospered for centuries under their own system of use rights to land but were dispossessed of these rights under the introduced system of private ownership.

It is this crucial distinction which I tried to make in my discussion with Taylor about the impact of capitalism on any indigenous people. On this last point, Taylor rendered my analysis correctly.

Haunani-Kay Trask
Assistant Professor
American Studies
University of Hawaii at Manoa

Lois Taylor responds: "I regret my error in crediting Haunani-Kay Trask's doctorate to the wrong university. However, the quote on European feudalism came from a tape recording made during an interview with her on Sept. 14, on the University of Hawaii campus. It is as follows: 'I don't like the ali'i class. I don't like the fact that they could control much of what the people did. I think the best comparison can be made for people who are only familiar with Western history is feudal Europe. Feudalism allowed people to have certain rights with certain obligations that were provided by the lords, and the same thing was true in Hawai'i.'"

In many religions, ocean



Fish and the sea are special symbols in the Christian faith and in Hawaiian custom.

is the source of life

To the early Hawaiians, the sea was life itself. Its fish fed them. Its waters cleansed them and its gods protected them. Like other peoples of the earth, the seas for them came to represent the source of sustenance and fertility.

The Christian faith also grew among people who made their living from the sea. Four of the 12 apostles were fishermen, and Jesus, walking along the shore, said, "Come after me and I will make you fishers of men."

The use of the fish as a symbol to represent the Christian faith is said to have been started by persecuted Christians in early Rome.

Honolulu Roman Catholic Bishop Joseph Ferrario explained that the Greek word for fish is *Ichthys*. When early Christians discovered that each letter of the word in the Greek alphabet could stand for a different word and that the words spelled out Jesus Christ, son of God, they used the fish as "a password or sign of followers of the Lord."

The Rev. Robert Midgley of Central Union Church said that early Christians suffering from persecution "would draw a symbol of a fish in the ground and that way if two people who didn't know each other saw the



from the sea

mike markrich

symbol, each would know that the other was a Christian."

The Rev. Egen I. Yoshikami of the Byodo En Temple in Kahaluu said that when he went to Rome and walked along the Appian Way, the main road from Rome to the south, he entered underground tombs where the early Christians had held religious services and saw fish painted on the walls. Yoshikami said, "The fish was there because the Romans prohibited them to use the figure of Christ for worship so they used the symbol of the fish which meant 'Jesus Christ our savior.'"

The use of fish and the sea as religious symbol is thought to pre-date Christianity by many years.

The Rev. Abraham Akaka of Kawaiahaeo Church explained that the description of the spirit of God moving upon the face of the waters in the book of Genesis "implies the very beginnings of things. Even before things were made, the use of the word 'waters' is used. Life and fauna came out of the sea and the word 'waters' is used as a cradle of life."

Akaka said the Hawaiians' creation belief was similar. He said they believed there were originally two gods, Wakea the god of space and Papa the goddess of the earth, and that when "space and earth meet, they come up islands and their children are the islands of Oceania."

"So in that sense," Akaka said, "in Christianity, Judaism and the old Hawaiian religion, the ocean is the source of life."

Rabbi Emeritus Julius Nodel of Temple Emanu-el said fish were an ancient source of fer-

tility because of the large numbers of eggs that they produce.

Nodel also said that although some Jews have engaged in fishing for thousands of years, there is no particular significance given to fish in Jewish religious practice except for the belief that at the time of the coming of the true messiah a large fish will appear that will feed the world.

Akaka said early Hawaiians would often use a fish as an *aumakua* or as a family or personal god with whom they were able to communicate.

This *aumakua* would look after the well being of the family. In return, members of the family would not catch that particular fish.

Julia Enoka of Waimanalo remembers that her father-in-law never caught or ate the fish that was the *aumakua* of their family.

The sea and gathering of fish was later used by theologians to explain different kinds of thought and behavior. In the book of Micah in the Old Testament, there is a reference to the dropping of sins into the depths of the sea.

Yoshikami said that the idea of being cleansed of one's sins is an ancient one and is common to many different cultures.

Ferrario explained that the use of the image of a throw net that is used to gather people together is still in practice. During the ordination of a priest, he said, there may be an image of Jesus casting a net as a fisher of men.

Akaka said one of the best descriptions of the relationship between faith and the sea is in Psalm 24:

"The earth is the Lord's and the fullness thereof; the world and they that dwell therein. For he has founded it upon the seas and established it upon the waters."

OHA's Burgess Charged After Police Scuffle

By Susan Manuel
Star-Bulletin Writer

Office of Hawaiian affairs trustee Rod Burgess, his fractured hand wrapped in a bandage, was arraigned this morning in Honolulu District Court on charges of harassment.

The fracture and charges against Burgess are the result of a tussle with four police officers early Saturday morning in front of an apartment building at 1123 15th Ave.

He pleaded not guilty to the charges, which Judge Gerald Lam described as the "intent to harass, annoy or alarm another person." No trial date was set.

"I'm not sure who I harassed," Burgess told Lam.

Interviewed in the court hallway before the arraignment, Burgess said he was assaulted by four police officers. He said he was having a disagreement with someone outside the apartment building when neighbors called police, apparently upset about the noise. Officers arrived and Burgess was explaining the matter to one officer when a second approached and hit him over the head with a nightstick, he said.

BURGESS SAID he then kicked one officer in the groin and punched the other.

"The odds were four-to-one, unprovoked attack with a nightstick," he said. "When a guy hits me, I hit back. I wasn't raised that way."

The two officers were joined by two more, all of whom tackled Burgess, he said. He was taken to Straub Clinic emergency room with "a lot of bruises" and a hair-line fracture in his right hand.

Burgess was convicted recently of open lewdness for exercising in the nude on Kahala Beach. The two incidents have meant his "whole world is caving in," he said this morning.

Burgess is unemployed. He said he had interest in a small real estate business, the remains of what he said was once a highly successful firm with 68 employees. After he achieved the accoutrements of success, including a \$500,000 house and Lincoln Continental, he realized the high life was superficial and full of hypocrites, he said.

He realized that what was most important to him was his Hawaiianess, and he decided to dedicate himself to promoting and preserving the Hawaiian culture, first by running for the Office of Hawaiian affairs.

In Hawaii...

Monday, December 20, 1982 Honolulu Star-Bulletin A-3

Artifacts That Tell a Story

'HAWAII: The Royal Isles" is home for Christmas. After a two-year, seven-city tour of the Mainland to reviews that were occasionally less than glowing (a national news magazine called it "airport art", although it was generally well-received by anthropologists if not by art critics), the exhibit opened Sunday at the Bishop Museum. It will remain on view through August 1983.

Exhibited are Hawaiian artifacts and other items of historical importance dating from pre-contact with European explorers through the Monarchy and concluding with a few contemporary works by Hawaiian artists. Some of the most interesting pieces are pictured here.

This was the first time most of the objects have left the Hawaiian Islands. It is also the first time an exhibition of Hawaiian artifacts has focused on Hawaiian culture and values to demonstrate the

traditions that have endured and the customs and beliefs that have been lost.

If there as been controversy over the art exhibited, nobody has had an unkind word for the catalog. The 250-page book includes 274 photographs, 68 in full color, a brief history of each item in the exhibit and an intriguing essay "The Persistence of Tradition" by Adrienne Kaeppler.

This is a concise cultural history of Hawaii, and the catalog would be a welcome addition to any collection of Hawaiiana. It was written by Roger G. Rose, anthropologist and archaeologist on the staff of the museum who organized most of the exhibit, and by Kaeppler, who was his co-director at the beginning of the project and is now curator of oceanic ethnology at the National Museum of Natural History, Smithsonian Institution. The catalog is available at the Bishop Museum gift shop for \$18.

—Lois Taylor



the rocky pinnacle in 1894 turned up the first of fewer than 20 mysterious and rigidly conventionalized male images. These differ dramatically from stone carvings found elsewhere in the Hawaiianarchipelago, in the full treatment of face

and limbs, and seem to represent an early phase of Hawaiian culture with roots in southeast Polynesia. It is uncertain whether they were left before the 13th century, by early Tahitian contacts or by some other source yet to be explained.

Early Images

Four hundred and 50 miles northwest of Kauai lies tiny Necker Island, thought to be unknown to the early Hawaiians. But exploration of

Daylong Makahiki Slated on Molokai

A daylong makahiki celebration of traditional Hawaiian athletic events and entertainment is planned for Jan. 15 at the county recreational complex in Kaunakakai, Molokai.

Walter Ritte Jr., Office of Hawaiian Affairs trustee for Molokai, said the Ka Moloka'i Makahiki II committee is urging all school-aged children to register at their schools for the athletic competitions, which will include kukini (a six-mile foot race), wrestling, ulu maika (stone rolling) and hukihuki (tug-of-war).

The eight-member committee headed by John R. Sabas has chosen the theme "Together for a Brighter Future" for its second makahiki.

The day's events will begin with a 7:30 a.m. procession of banners representing the four traditional ahupuaa regions of Molokai along with the symbol of the makahiki, Ritte said.

THE OPENING ceremonies also will include presentation of hookupu (gifts) and ancient hula performed by John Kaimikaua's halau.

The foot race will begin at 8 a.m. with other sports events to follow in designated areas of the park.

Ritte said that young people interested in participating must pre-register at school. He said this year's program will be much larger in scale than last year's. Following the games, there will be cultural presentations and entertainment in a hall opposite the park.

This year's Molokai makahiki is made possible through a grant from the state Foundation on Culture and the Arts and contributions from other groups on Molokai and throughout the state.

Last year's festival was begun with a start-up grant from OHA, which plans to sponsor a state-wide makahiki later in the year.



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A-12 Honolulu, January 2, 1983 The Sunday Star-Bulletin & Advertiser



Nakedness Is Not Lewdness

It is outrageous that a Hawaiian should be persecuted for swimming naked in the land where his ancestors did so for 1,200 years before the arrival of the white man, and continued to do so long after that.

Even today where there are no police stakeouts, Hawaiians still swim naked. And it feels wonderful!

As Keli'maika'i (Rod Burgess) says, this is an old Hawaiian practice that our ancestors enjoyed every day, especially when surfing, and it kept them healthy in mind and body. It was ritualized in a sacred Makahiki ceremony called *hi'uwai* — a symbolic nude cleansing in the sea just before Lono's arrival, which every Hawaiian participated in.

And what is wrong with swimming naked? What's wrong with seeing the beauty of the human body as God made it? Is it somehow dirty?

In any case, all those *haole* men on Waikiki Beach parading in their little nylon BVD's are more "lewd" than a man naked. You can see everything anyway, and with so many crowded into one space you're like to get poked in the eye.

This is but another example of how Hawaiian customs must be relinquished because in 1893 we Hawaiians were subjugated by foreigners.

Swimming naked is a Hawaiian right and Americans should be ashamed to persecute us for it.

Lilikala Dorton

NO TO ANNEXATION

Ninety years ago this month, Queen Liliuokalani and the Hawaii monarchy were overthrown. The revolutionaries established a provisional government under Sanford B. Dole and sought annexation by the United States.

President Benjamin Harrison submitted the treaty of annexation to the U.S. Senate, but the Senate did not act on it. After Grover Cleveland assumed

the presidency, he withdrew the treaty from the Senate and appointed James H. Blount as his commissioner to investigate the situation in Hawaii.

On Dec. 18, 1893, Cleveland delivered the following message to Congress. It is an important message for those wishing to understand Hawaiian demands for reparations, a question under study by Congress.

By President Grover Cleveland

IN MY RECENT annual message to the Congress I briefly referred to our relations with Hawaii and expressed the intention of transmitting further information on the subject when additional advices permitted.

Though I am not able now to report a definite change in the actual situation, I am convinced that the difficulties lately created both here and in Hawaii and now standing in the way of a solution through executive action of the problem presented, render it proper, and expedient, that the matter should be referred to the broader authority and discretion of Congress, with a full explanation of the endeavor thus far made to deal with the emergency and a statement of the considerations which have governed my action.

I suppose that right and justice should determine the path to be followed in treating this subject. If national honesty is to be regarded and a desire for territorial extension, or dissatisfaction with a form of government not our own, ought to regulate our conduct, I have entirely misapprehended the mission and character of our government and behavior which the conscience of our people demands of their public servants.

in any way promoted by this government," and in a letter to the president from the secretary of state, also submitted to the Senate with the treaty, the following passage occurs:

"At the time the provisional government took possession of the government buildings no troops or officers of the United States were present or took any part whatever in the proceedings. No public recognition was accorded to the provisional government by the United States minister until after the queen's abdication and when they were in effective possession of the government buildings, the archives, the treasury, the barracks, the police station, and all the potential machinery of the government."

BUT A PROTEST also accompanied said treaty, signed by the queen (Liliuokalani) and her ministers at the time she made way for the provisional government, which explicitly stated that she yielded to the superior force of the United States, whose minister had caused United States troops to be landed at Honolulu and declared that he would support such provisional government.



WHEN THE PRESENT administration entered upon its duties, the Senate had under consideration a treaty providing for the annexation of the Hawaiian Islands to the territory of the United States. Surely under our Constitution and laws the enlargement of our limits is a manifestation of the highest attribute of sovereignty, and if entered upon as an executive act, all things relating to the transaction should be clear and free from suspicion. Additional importance attached to this particular treaty of annexation, because it contemplated a departure from unbroken American tradition in providing for the addition to our territory of islands of the sea more than 2,000 miles removed from our nearest coast.

These considerations might not of themselves call for interference with the completion of a treaty entered upon by a previous administration. But it appeared from the documents accompanying the treaty when submitted to the Senate, that the ownership of Hawaii was tendered to us by a provisional government set up to succeed the constitutional ruler of the islands, who had been dethroned, and it did not appear that such provisional government had the sanction of either popular revolution or suffrage.

TWO OTHER REMARKABLE features of the transaction naturally attracted attention. One was the extraordinary haste — not to say precipitancy — characterizing all the transac-

The U. S. minister said, "The Hawaiian pear is now fully ripe and this is the golden hour for the United States to pluck it."

The truth or falsity of this protest was surely of the first importance. If true, nothing but the concealment of its truth could induce our government to negotiate with the semblance of a government thus created, nor could a treaty resulting from the acts stated in the protest have been knowingly deemed worthy of consideration by the Senate. Yet the truth or falsity of the protest had not been investigated.

I conceived it to be my duty therefore to withdraw the treaty from the Senate for examination, and meanwhile to cause an accurate, full, and impartial investigation to be made of the facts attending the subversion of the constitutional government of Hawaii, and the installment in its place of the provisional government.

I selected for the work of investigation the Hon. James H. Blount, of Georgia, whose service of 18 years as a member of the House of Representatives, and whose experience as chairman of the Committee of Foreign Affairs in that body, and his consequent familiarity with international topics, joined with his high character and honorable reputation, seemed to render him peculiarly fitted for the duties entrusted to him. His report detailing his action under the instructions given to him and the conclusions derived from his investigation accompany this message.

THESE CONCLUSIONS do not rest for their acceptance entirely upon Mr. Blount's honesty and ability as a man, nor upon his acumen and impartiality as an investigator. They are accompanied by the evidence upon which they are based, which evidence is also herewith transmitted, and from which it seems to me no other deductions could possibly be reached than those arrived at by the commissioner.

tion, and binds her to the care of American destiny.

Queen Liliuokalani

He also declares: "One of two courses seems to be absolutely necessary to be followed, either bold and vigorous measures for annexation or a 'customs union,' an ocean cable from the Californian coast to Honolulu, Pearl Harbor perpetually ceded to the United States, with an implied but not expressly stipulated American protectorate over the islands. I believe the former to be the better, that which will prove much the more advantageous to the islands, and the cheapest and least embarrassing in the end to the United States.

"If it was wise for the United States through Secretary (William L.) Marcy 38 years ago to offer to expend \$100,000 to secure a treaty of annexation, it certainly cannot be chimerical or unwise to expend \$100,000 to secure annexation in the near future.

"Today the United States has five times the wealth she possessed in 1854, and the reasons now existing for annexation are much stronger than they were then. I cannot refrain from expressing the opinion with emphasis that the golden hour is near at hand."

tions connected with the treaty. It appeared that a so-called Committee of Safety, ostensibly the source of the revolt against the constitutional government of Hawaii, was organized on Saturday, the 14th day of January; that on Monday, the 16th, the United States forces were landed at Honolulu from a naval vessel lying in its harbor; that on the 17th the scheme of a provisional government was perfected, and a proclamation naming its officers was on the same day prepared and read at the government building; that immediately thereupon the United States minister (John N. Stevens) recognized the provisional government thus created; that two days afterwards, on the 19th day of January, commissioners representing such government sailed for this country in a steamer especially chartered for the occasion, arriving in San Francisco on the 28th day of January, and in Washington on the 3d day of February; that on the next day they had their first interview with the secretary of state (John W. Foster), and another on the 11th, when the treaty of annexation was practically agreed upon, and that on the 14th it was formally concluded and on the 15th transmitted to the Senate.

THUS BETWEEN the initiation of the scheme for a provisional government in Hawaii on the 14th day of January and the submission to the Senate of the treaty of annexation concluded with such government, the entire interval was 32 days, 15 of which were spent by the Hawaiian commissioners in their journey to Washington.

In the next place, upon the face of the papers submitted with the treaty, it clearly appeared that there was open and undetermined an issue of fact of the most vital importance. The message of the president (Harrison) accompanying the treaty declared that "the overthrow of the monarchy was not

the report with its accompanying proofs, and such other evidence as is now before the Congress or is herewith submitted, justifies in my opinion the statement that when the president (Harrison) was led to submit the treaty to the Senate with the declaration that "the overthrow of the monarchy was not in any way promoted by this government," and when the Senate was induced to receive and discuss it on that basis, both president and Senate were misled.

The attempt will not be made in this communication to touch upon all the facts which throw light upon the progress and consummation of this scheme of annexation. A very brief and imperfect reference to the facts and evidence at hand will exhibit its character and the incidents in which it had its birth.

It is unnecessary to set forth the reasons which in January 1893 led a considerable proportion of American and other foreign merchants and traders residing at Honolulu to favor the annexation of Hawaii to the United States.

IT IS SUFFICIENT to note the fact and to observe that the project was one which was zealously promoted by the minister representing the United States in that country.

He evidently had an ardent desire that it should become a fact accomplished by his agency and during his ministry, and was not inconveniently scrupulous as to the means employed to that end.

On the 19th day of November, 1892, nearly two months before the first overt act tending towards the subversion of the Hawaiian government and the attempted transfer of Hawaiian territory to the United States, he addressed a long letter to the secretary of state in which the case for annexation was elaborately argued, on moral, political, and economical grounds.

THESE DECLARATIONS certainly show a disposition and condition of mind, which may be usefully recalled when interpreting the significance of the minister's conceded acts or when considering the probabilities of such conduct on his part as may be admitted.

In this view it seems proper to also quote from a letter written by the minister to the secretary of state on the 8th day of March, 1892, nearly a year prior to the first step taken toward annexation. After stating the possibility that the existing government of Hawaii might be overturned by an orderly and peaceful revolution, Minister Stevens writes as follows: "Ordinarily in like circumstances, the rule seems to be to limit the landing and movement of United States forces in foreign waters and dominion exclusively to the protection of the United States legation and of the lives and property of American citizens. But as the relations of the United States to Hawaii are exceptional, and in former years the United States officials here took somewhat exceptional action in circumstances of disorder, I desire to know how far the present minister and naval commander may deviate from established international rules and precedents in the contingencies indicated in the first part of this dispatch."

TO A MINISTER of this temper full of zeal for annexation there seemed to arise in January 1893 the precise opportunity for which he was watchfully waiting — an opportunity which by timely "deviation from established international rules and precedents" might be improved to successfully accomplish the great object in view; and we are quite prepared for the exultant enthusiasm with which in a letter to the State Department dated Feb. 1, 1893, he declares: "The Hawaiian pear is now fully ripe and this is the golden hour for the United States to pluck it."

As a

...turner illustration of the activity of this diplomatic representative, attention is called to the fact that on the day the above letter was written, apparently unable longer to restrain his ardor, he issued a proclamation whereby "in the name of the United States" he assumed the protection of the Hawaiian Islands and declared that said action was "taken pending and subject to negotiations at Washington."

Of course this assumption of a protectorate was promptly disavowed by our government, but the American flag remained over the government building at Honolulu and the forces remained on guard until April, and after Mr. Blount's arrival on the scene, when both were removed.

A BRIEF STATEMENT of the occurrences that led to the subversion of the constitutional government of Hawaii in the interests of annexation to the United States will exhibit the true complexion of that transaction.

On Saturday, Jan. 14, 1893, the queen of Hawaii, who had been contemplating the proclamation of a new constitution, had, in deference to the wishes and remonstrances of her Cabinet, renounced the project for the present at least.

Taking this relinquished purpose as a basis of action, citizens of Honolulu numbering from 50 to 100, mostly resident aliens, met in a private office and selected a so-called Committee of Safety, composed of 13 persons,

Continued on Page A-17, Col. 1

...interests to the loss to the Hawaiian sugar interests from the operation of the McKinley bill, and the tendency to still further depreciation of sugar property unless some positive measure of relief is granted.

He strongly inveighs against the existing Hawaiian government and emphatically declares for annexation.

He says: "In truth the monarchy here is an absurd anachronism. It has nothing on which it logically or legitimately stands. The feudal basis on which it once stood no longer existing, the monarchy now is only an impediment to good government — an obstruction to the prosperity and progress of the islands."

HE FURTHER SAYS: "As a crown colony of Great Britain or a territory of the United States the government modifications could be made readily and good administration of the law secured."

"Destiny and the vast future interests of the United States in the Pacific clearly indicate who at no distant day must be responsible for the government of these islands. Under a territorial government they could be as easily governed as any of the existing territories of the United States."

"Hawaii has reached the parting of the ways. She must now take the road which leads to Asia, or the other which outlets her in America, gives her an American civiliza-



President Grover Cleveland

Why President Cleveland

Continued from Page A-16

seven of whom were foreign subjects, and consisted of five Americans, one Englishman, and one German. This committee, though its designs were not revealed, had in view nothing less than annexation to the United States, and between Saturday, the 14th, and the following Monday, the 16th of January—though exactly what action was taken may be clearly disclosed—they were certainly in communication with the United States minister.

On Monday morning the queen and her Cabinet made public proclamation, with a notice which was specially served upon the representatives of all foreign governments, that any changes in the constitution would be sought only in the methods provided by that instrument. Nevertheless, at the call and under the auspices of the Committee of Safety, a mass meeting was held on that day to protest against the queen's alleged illegal and unlawful proceedings and purposes.

EVEN AT THIS MEETING the Committee of Safety continued to disguise their real purpose and contented themselves with procuring the passage of a resolution denouncing the queen and empowering the committee to devise ways and means "to secure the permanent maintenance of law and order and the protection of life, liberty, and property in Hawaii."

This meeting adjourned between 3 and 4 o'clock in the afternoon. On the same day, and immediately after such adjournment, the committee, unwilling to take further steps without the cooperation of the United States minister, addressed him a note representing that the public safety was menaced and that lives and property were in danger, and concluded as follows: "We are unable to protect ourselves without aid, and therefore pray for the protection of the United States forces." Whatever may be thought of the other contents of this note, the absolute truth of this latter statement is incontestable.

When the note was written and delivered, the committee, so far as it appears, had neither a man nor a gun at their command, and after its delivery they became so panic-stricken at their position that they sent some of their number to interview the minister and request him not to land the United States forces till the next morning. But he replied that the troops had been ordered, and whether the committee were ready or not the landing should take place.

AND SO IT happened that on the 16th day of January, 1893, between 4 and 5 o'clock in the afternoon, a detachment of Marines from the United States steamer Boston, with two pieces of artillery, landed at Honolulu.

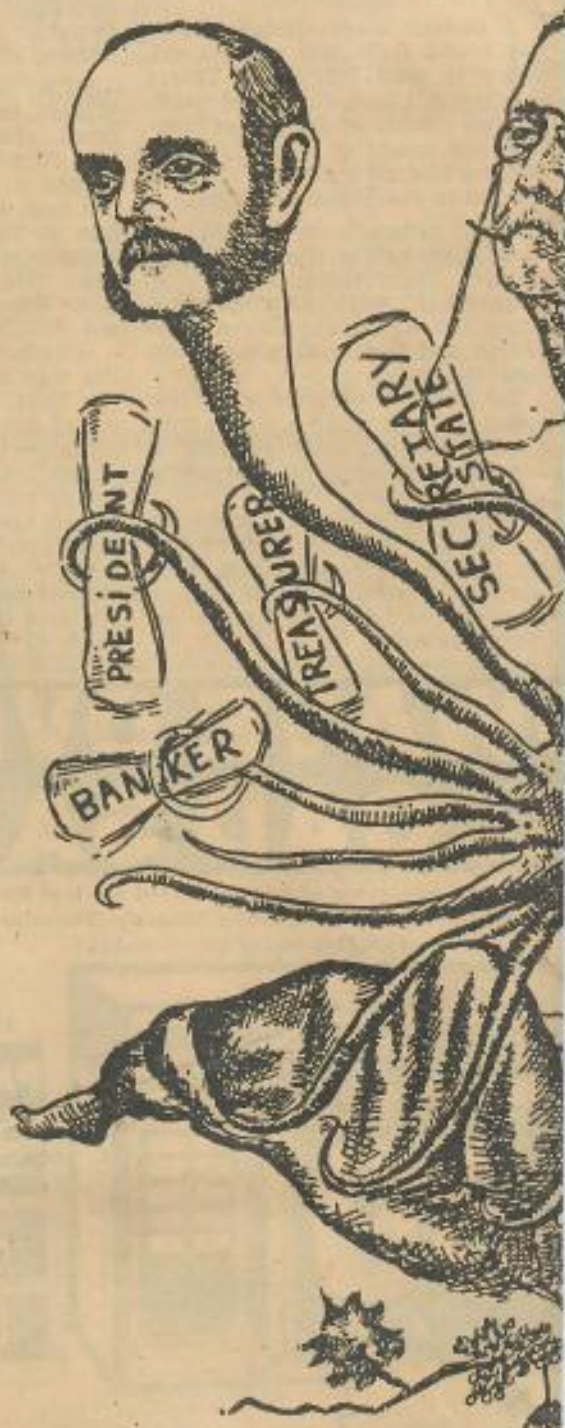
The men, upwards to 160 in all, were supplied with double cartridge belts filled with ammunition and with haversacks and canteens, and were accompanied by a hospital corps with stretchers and medical supplies.

This military demonstration upon the soil of Honolulu was of itself an act of war, unless made either with the consent of the government of Hawaii or for the *bona fide* purpose of protecting the imperilled lives and property of citizens of the United States.

But there is no pretense of any such consent on the part of the government of the queen, which at that time was undisputed and was both the *de facto* and the *de jure* government.

In point of fact the existing government instead of requesting the presence of an armed force protested against it.

There is as little basis for the pretense that such



How one cartoonist of the 1890s vi

negotiated and agreed upon." The United States minister, pursuant to prior agreement, recognized this government within an hour after the reading of the proclamation, and before 5 o'clock, in answer to an inquiry on behalf of the queen and her Cabinet, announced that he had done so.

When our minister recognized the provisional government the only basis upon which it rested was the fact that the Committee of Safety had in the manner above stated declared it to exist. It was neither a government *de facto* nor *de jure*.

THAT IT WAS NOT in such possession of the government property and agencies as entitled it to recognition is conclusively proved by a note found in the files of the legation at Honolulu, addressed

and Opposed Annexation



...wew the overthrow of the monarchy.

establish the claim of our neighbors to a territory with a view to its subsequent acquisition by ourselves." This is in marked contrast with the hasty recognition of a government openly and concededly set up for the purpose of tendering to us territorial annexation.

I BELIEVE THAT a candid and thorough examination of the facts will force the conviction that the provisional government owes its existence to an armed invasion by the United States. Fair-minded people with the evidence before them will hardly claim that the Hawaiian government was overthrown by the people of the islands or that the provisional government had ever existed with their consent. I do not understand that any member of this government claims that the people would ap-

which accompanies this message, I have directed him to so inform the provisional government.

But in the present instance our duty does not, in my opinion, end with refusing to consummate this questionable transaction. It has been the boast of our government that it seeks to do justice in all things without regard to the strength or weakness of those with whom it deals. I mistake the American people if they favor the odious doctrine that there is no such thing as international morality, that there is one law for a strong nation and another for a weak one, and that even by indirection a strong power may with impunity despoil a weak one of its territory.

By an act of war, committed with the participation of a diplomatic representative of the United States and without authority of Congress, the government of a feeble but friendly and confiding people has been overthrown.

A substantial wrong has thus been done which a due regard for our national character as well as the rights of the injured people requires we should endeavor to repair.

THE PROVISIONAL GOVERNMENT has not assumed a republican or other constitutional form, but has remained a mere executive council or oligarchy, set up without the assent of the people. It has not sought to find a permanent basis of popular support and has given no evidence of an intention to do so. Indeed, the representatives of that government assert that the people of Hawaii are unfit for popular government and frankly avow that they can be best ruled by arbitrary or despotic power.

The law of nations is founded upon reason and justice, and the rules of conduct governing individual relations between citizens or subjects of a civilized state are equally applicable as between enlightened nations. The considerations that international law is without a court for its enforcement, and that obedience to its commands practically depends upon good faith, instead of upon the mandate of a superior tribunal, only give additional sanction to the law itself and brand any deliberate infraction of it not merely as a wrong but as a disgrace.

A man of true honor protects the unwritten word which binds his conscience more scrupulously, if possible, than he does the bond a breach of which subjects him to legal liabilities; and the United States in aiming to maintain itself as one of the most enlightened of nations would do its citizens gross injustice if it applied to its international relations any other than a high standard of honor and morality.

ON THAT GROUND the United States cannot properly be put in the position of countenancing a wrong after its commission any more than in that of consenting to it in advance. On that ground it cannot allow itself to refuse to redress an injury inflicted through an abuse of power by officers clothed with its authority and wearing its uniform; and on the same ground, if a feeble but friendly state is in danger of being robbed of its independence and its sovereignty by a misuse of the name and power of the United States, the United States cannot fail to vindicate its honor and its sense of justice by an earnest effort to make all possible reparation.

These principles apply to the present case with irresistible force when the special conditions of the queen's surrender of her sovereignty are recalled. She surrendered not to the provisional government, but to the United States. She surrendered not absolutely and permanently, but temporarily and conditionally until such time as the facts could be considered by the United States. Furthermore,

forces were landed for the security of American life and property. If so, they would have been stationed in the vicinity of such property and so as to protect it, instead of at a distance and so as to command the Hawaiian government building and palace.

ADM. (J.N.) SKERRETT, the officer in command of our naval force on the Pacific station, has frankly stated that in his opinion the location of the troops was inadvisable if they were landed for the protection of American citizens whose residences and places of business, as well as the legation and consulate, were in a distant part of the city, but the location selected was a wise one if the forces were landed for the purpose of supporting the provisional government.

If any peril to life and property calling for any such martial array had existed, Great Britain and other foreign powers interested would not have been behind the United States in activity to protect their citizens. But they made no sign in that direction.

When these armed men were landed, the city of Honolulu was in its customary orderly and peaceful condition. There was no symptom of riot or disturbance in any quarter. Men, women, and children were about the streets as usual, and nothing varied the ordinary routine or disturbed the ordinary tranquillity, except the landing of the Boston's Marines and their march through the town to the quarters assigned them.

Indeed, the fact that after having called for the landing of the United States forces on the plea of danger to life and property the Committee of Safety themselves requested the minister to postpone action, exposed the untruthfulness of their representations of present peril to life and property.

THE PERIL THEY SAW was an anticipation growing out of guilty intentions on their part and something which, though not then existing, they knew would certainly follow their attempt to overthrow the government of the queen without the aid of the United States forces.

Thus it appears that Hawaii was taken possession of by the United States forces without the consent or wish of the government of the islands, or of anybody else so far as shown, except the United States minister.

Therefore the military occupation of Honolulu by the United States on the day mentioned was wholly without justification, either as an occupation by consent or as an occupation necessitated by dangers threatening American life and property. It must be accounted for in some other way and on some other ground, and its real motive and purpose are neither obscure nor far to seek.

The United States forces being now on the scene and favorably stationed, the committee proceeded to carry out their original scheme. They met the next morning, Tuesday, the 17th, perfected the plan of temporary government, and fixed upon its principal officers, 10 of whom were drawn from the 13 members of the Committee of Safety. Between 1 and 2 o'clock by squads and by different routes to avoid notice, and having first taken the precaution of ascertaining whether there was any one there to oppose them, they proceeded to the government building to proclaim the new government.

NO SIGN OF OPPOSITION was manifest, and thereupon an American citizen began to read the proclamation from the steps of the government building almost without auditors. It is said that before the reading was finished quite a concourse of persons, variously estimated at from 50 to 100, some armed and some unarmed, gathered about the committee to give them aid and confidence.

This statement is not important, since the one controlling factor in the whole affair was unquestionably the United States Marines, who, drawn up under arms and with artillery in readiness only 78 yards distant, dominated the situation.

The provisional government thus proclaimed was by the terms of the proclamation "to exist until terms of union with the United States had been

by the declared head of the provisional government to Minister Stevens, dated Jan. 17, 1893, in which he acknowledges with expressions of appreciation the minister's recognition of the provisional government, and states that it is not yet in the possession of the station house (the place where a large number of the queen's troops were quartered), though the same had been demanded of the queen's officers in charge.

Nevertheless, this wrongful recognition by our minister placed the government of the queen in a position of most perilous perplexity.

On the one hand she had possession of the palace, of the barracks, and of the police station, and had at her command at least 500 fully armed men and several pieces of artillery. Indeed, the whole military force of her kingdom was on her side and at her disposal, while the Committee of Safety, by actual search, had discovered that there were but very few arms in Honolulu that were not in the service of the government.

IN THIS STATE of things if the queen could have dealt with the insurgents alone her course would have been plain and the result unmistakable.

But the United States had allied itself with her enemies, had recognized them as the true government of Hawaii, and had put her and her adherents in the position of opposition against lawful authority. She knew that she could not withstand the power of the United States, but she believed that she might safely trust to its justice.

Accordingly, some hours after the recognition of the provisional government by the United States minister, the palace, the barracks, and the police station, with all the military resources of the country, were delivered up by the queen upon the representation made to her that her cause would thereafter be reviewed at Washington, and while protesting that she surrendered to the superior force of the United States, whose minister had caused United States troops to be landed at Honolulu and declared that he would support the provisional government, and that she yielded her authority to prevent collision of armed forces and loss of life and only until such time as the United States, upon the facts being presented to it, should undo the action of its representative and reinstate her in the authority she claimed as the constitutional sovereign of the Hawaiian Islands.

THIS PROTEST was delivered to the chief of the provisional government, who endorsed thereon his acknowledgment of its receipt. The terms of the protest were read without dissent by those assuming to constitute the provisional government, who were certainly charged with the knowledge that the queen instead of finally abandoning her power had appealed to the justice of the United States for reinstatement in her authority; and yet the provisional government with this unanswered protest in its hand hastened to negotiate with the United States for the permanent banishment of the queen from power and for a sale of her kingdom.

Our country was in danger of occupying the position of having actually set up a temporary government on foreign soil for the purpose of acquiring through that agency territory which we had wrongfully put in its possession.

The control of both sides of a bargain acquired in such a manner is called by a familiar and unpleasant name when found in private transactions.

We are not without a precedent showing how scrupulously we avoided such accusations in former days. After the people of Texas had declared their independence of Mexico they resolved that on the acknowledgment of their independence by the United States they would seek admission into the Union.

Several months after the battle of San Jacinto, by which Texan independence was practically assured and established, President Jackson declined to recognize it, alleging as one of his reasons that in the circumstances it became us "to beware of a too early movement, as it might subject us, however unjustly, to the imputation of seeking to

hold it by their suffrages if they were allowed to vote on the question.

While naturally sympathizing with every effort to establish a republican form of government, it has been the settled policy of the United States to concede to people of foreign countries the same freedom and independence in the management of their domestic affairs that we have always claimed for ourselves; and it has been our practice to recognize revolutionary governments as soon as it became apparent that they were supported by the people.

For illustration of this rule I need only refer to the revolution in Brazil in 1889, when our minister was instructed to recognize the republic "so

"... the military occupation of Honolulu by the United States... was wholly without justification, either as an occupation by consent or as an occupation necessitated by dangers threatening American life and property."

soon as a majority of the people of Brazil should have signified their assent to its establishment and maintenance"; to the revolution in Chile in 1891, when our minister was directed to recognize the new government "if it was accepted by the people"; and to the revolution in Venezuela in 1892, when our recognition was accorded on condition that the new government was "fully established, in possession of the power of the nation, and accepted by the people."

AS I APPREHEND the situation, we are brought face to face with the following conditions:

The lawful government of Hawaii was overthrown without the drawing of a sword or the firing of a shot by a process every step of which, it may safely be asserted, is directly traceable to and dependent for its success upon the agency of the United States acting through its diplomatic and naval representatives.

But for the notorious predilections of the United States minister for annexation, the Committee of Safety, which should be called the Committee for Annexation, would never have existed.

But for the landing of the United States forces upon false pretexts respecting the danger to life and property, the committee would never have exposed themselves to the pains and penalties of treason by undertaking the subversion of the queen's government.

But for the presence of the United States forces in the immediate vicinity and in position to afford all needed protection and support the committee would not have proclaimed the provisional government from the steps of the government building.

And finally, but for the lawless occupation of Honolulu under false pretexts by the United States forces, and but for Minister Stevens' recognition of the provisional government when the United States forces were its sole support and constituted its only military strength, the queen and her government would never have yielded to the provisional government, even for a time and for the sole purpose of submitting her case to the enlightened justice of the United States.

BELIEVING, THEREFORE, that the United States could not, under the circumstances disclosed, annex the Islands without justly incurring the imputation of acquiring them by unjustifiable methods, I shall not again submit the treaty of annexation to the Senate for its consideration, and in the instructions to Minister (Albert S.) Willis, a copy of

the provisional government acquiesced in her surrender in that manner and on those terms, not only by tacit consent, but through the positive acts of some members of that government who urged her peaceable submission, not merely to avoid bloodshed, but because she could place implicit reliance upon the justice of the United States, and that the whole subject would be finally considered at Washington.

I HAVE NOT, however, overlooked an incident of this unfortunate affair which remained to be mentioned. The members of the provisional government and their supporters, though not entitled to extreme sympathy, have been led to their present predicament of revolt against the government of the queen by the indefensible encouragement and assistance of our diplomatic representative.

This fact may entitle them to claim that in our effort to rectify the wrong committed some regard should be had for their safety. This sentiment is strongly seconded by my anxiety to do nothing which would invite either harsh retaliation on the part of the queen or violence and bloodshed in any quarter.

In the belief that the queen, as well as her enemies, would be willing to adopt such a course as would meet these conditions, and in view of the fact that both the queen and the provisional government had at one time apparently acquiesced in a reference of the entire case to the United States government, and considering the further fact that in any event the provisional government by its own declared limitation was only "to exist until terms of union with the United States of America have been negotiated and agreed upon," I hoped that after the assurance to the members of that government that such union could not be consummated I might compass a peaceful adjustment of the difficulty.

ACTUATED BY THESE desires and purposes, and not unmindful of the inherent perplexities of the situation nor of the limitations upon my power, I instructed Minister Willis to advise the queen and her supporters of my desire to aid in the restoration of the status existing before the lawless landing of the United States forces at Honolulu on the 16th of January last, if such restoration could be effected upon terms providing for clemency as well as justice to all parties concerned.

The conditions suggested, as the instructions show, contemplate a general amnesty to those concerned in setting up the provisional government and a recognition of all its *bona fide* acts and obligations.

In short, they require that the past should be buried, and that the restored government should reassume its authority as if its continuity had not been interrupted.

These conditions have not proved acceptable to the queen, and though she has been informed that they will be insisted upon, and that, unless acceded to, the efforts of the president to aid in the restoration of her government will cease, I have not thus far learned that she is willing to yield them her acquiescence.

The check which my plans have thus encountered has prevented their presentation to the members of the provisional government, while unfortunate public misrepresentations of the situation and exaggerated statements of the sentiments of our people have obviously injured the prospects of successful executive mediation.

I therefore submit this communication with its accompanying exhibits, embracing Mr. Blount's report, the evidence and statements taken by him at Honolulu, the instructions given to both Mr. Blount and Minister Willis, and correspondence connected with the affair in hand.

In commending this subject to the extended powers and wide discretion of the Congress, I desire to add the assurance that I shall be much gratified to cooperate in any legislative plan which may be devised for the solution of the problem before us which is consistent with American honor, integrity, and morality.

A-7 Cultures in Conflict ^{1/15/83} HSB

The practice of his culture so offended the puritanical sensitivity of Western morality as practiced in the United States that another Hawaiian received a criminal record.

Rod Burgess, under a great deal of stress, returned to the ocean for emotional sustenance and tranquility and to cleanse himself of the problems which pressed him. He went into the ocean naked.

Before entering, however, he walked the beach and found it deserted. But unseen by him, undercover police officers assigned to the area as part of a burglary stakeout equipped with binoculars and cameras with telescopic lens were behind hedges. No one else was on the beach.

His nakedness was recorded in police reports and photographs were taken from behind a bush. He was charged with "open lewdness." The criminal act: nakedness on the beach. The discreet behavior of Rod Burgess in checking the beach so that he would not offend anyone was of no consequence.

Someone once said, "Nothing is good nor bad but thinking makes it so." The lewdness was not in the act or in the mind of Rod Burgess, but in the minds of the police officers. They interpreted this innocent act as lewd, and the law, which is based on Western concepts of morality and criminality, supported their interpretation.

What does this case mean for Hawaii? It means that no *hula halau* may practice cleansing by entering the sea without garments. It means the *hi'u wai* ceremony of the *makahiki* celebrations is kapu lest you be branded lewd and a criminal. Indeed, any nudity as part of a culture's practice is now not merely a variety in culture which should be tolerated in Hawaii, but it is a crime!

This case is more than just another criminal case. This case stands as a symbol of the continuing oppression by one culture over the Hawaiian culture and other cultures which have made their home in Hawaii.

For example, chicken fighting is one of the more popular sports in Hawaii. On almost every weekend, we find enthusiasts by the hundreds congregating in country arenas to enjoy this sport. Wagers are made, the contest begins and the shouting and bantering proceeds. This activity is considered

criminal subjecting participants to up to a year in jail and a \$1,000 fine. Yet, supporters of that law are themselves followers of professional boxing — a sport in which wagers are made, and the audience shouts out to the contestants in the ring to pulverize each other and often, as in the recent case of the Korean boxer, death or serious injuries are suffered. But no one goes to jail for that cruelty because that sport is sanctioned by the Western culture.

This culture also sanctions fishing tournaments in which fish are caught merely for sport. The fish suffers, but no one screams for outlawing that cruelty, because again that sport is sanctioned.

These examples of cultural domination and intolerance in Hawaii can be seen in many other areas. Our schools still teach the language of the English as being the language for Hawaii and all others as foreign (including that of the Hawaii race).

The tourist industry abuses the word "aloha," the embodiment of Hawaii's life philosophy, by equating it to an economic value; i.e., the more you give aloha, the more money it brings in.

We are propagandized to believe that we should extend aloha to visitors not because they too are humans created by the master creator but because they represent several million dollars to Hawaii's business!

Western holidays of Thanksgiving and Christmas merit official sanction by the government, while the *makahiki* celebrations of games, dance and gift-giving in thanks for the prosperity of the preceding year, celebrating the harvest and the time of peace and propagation are relegated to the history books as nothing but an interesting tidbit of the original people of Hawaii.

So before we snicker at one who practices a different culture than we, remember that we are all victims of cultural domination and intolerance which in the end only results in depriving every one of us who calls Hawaii home, the full panorama of cultural wealth Hawaii has to offer.

I hope, greater sensitivity to other cultures in each of us will eventually result in changing these laws and practices and open this society to its full promise as a cultural melting pot.

Hayden F. Burgess

Defiant Makua s

By Laurel Loo

Advertiser Staff Writer

Bearing offerings to ancient Hawaiian gods and carrying the Hawaiian flag, squatters and their supporters yesterday returned to their home at Makua Beach.

With a solemn but determined spirit, some 50 people gathered at the beach and began to set up camp. They chose the site where many of the squatters had lived for years — until Hurricane Iwa ravaged it in November and the state demolished it days later.

"This is my homecoming," said Pat Mahiai, who said she lived on the beach for 10 years. She pointed down the stretch of sandy beach. "That's where my bed is. The state wrinkled it a little, but it's still there."

The most notable among the group was former Office of Hawaiian Affairs chairwoman Adelaide "Frenchy" DeSoto.

DeSoto said Makua Beach was her "sanctuary" for the past nine years, a place where she went "every night" until Iwa hit. She said many of her personal belongings were still on the beach, and she planned to spend last night at the camp set up by the group.

She called the state "locusts" who plagued the hurricane-stricken site. "That modus operandi exercised by the sovereign government was too much. You should have seen all the Doberman pinschers, M-16s and shotguns."

DeSoto was referring to agents of the state Department of Land and Natural Resources who on Jan. 4 bulldozed the shacks left standing after the hurricane.

The land, near the end of Farrington Highway on the Leeward Coast, is owned by the state, which plans to use it for a



Auntie Peggy talks story with

park. The state said it received complaints that squatters made outsiders unwelcome, so removing the shacks was a step toward opening the beach to the public.

Hayden Burgess, an OHA trustee and attorney for the squatters, said the squatters expect to be arrested in a day or two, and "if it means being arrested, we'll go to court and come back and get arrested again."

"Our defense is the state has no jurisdiction over us . . . Makua belongs to the nation of Hawaii," he said.

Squatters hit beach



Advertiser photo by David Yamada

friends at Makua Beach.

Another squatter, Rocky Naeole, 34, said he plans to stay on the beach until he is arrested. "We're going to build again," he said.

Naeole and his friend George Keawe both grew up at Makua. Naeole has lived there since 1959.

Naeole, a disabled Vietnam veteran, said, "I can't see how we, as Hawaiians, can fight for our country and then find out we can't even live in our own home."

Naeole said about 50 people lived on the beach before the hurricane. He estimated that

about 15 families plan to return permanently.

Ivy Soares, who has lived in the area all her life and on the beach for more than a year, said, "This is the last place we've got."

"We're not poverty stricken, it wasn't filthy. It sounds melodramatic, but we just want to live here," Soares said.

The group assembled early yesterday morning, weaving li leaves to wear as headbands and dressing in Hawaiian garb. By mid-morning, they walked in a solemn procession along the beach and began to set up a new camp.

A-18 14 JAN

Wise in the Ways of

ANCIENT HAWAIIANS speared, netted, noosed, trapped, hooked, poisoned and caught fish by hand. (Their poisons came from endemic plants and not from store-bought bottles.)

When they speared, they used a barbless spear. They did not wear face masks or goggles.

Wise in the ways of the habits of local fish, ancient Hawaiian

label of *lawai'a* — head fisherman.

HE DIDN'T JUST GO "fishing," as many people do today.

A *lawai'a* made up his mind about which variety of fish he would catch that day. Then he made the proper preparations. Then he went to sea and caught that variety — usually in quantity.

If perchance two or three of another variety accidentally joined the bulk of the catch in the bottom of the canoe, they were usually kept.

But if the odd fish was *kapu*, it was thrown back alive into the ocean, probably with a prayer which asked for forgiveness. The petition went to the fish, the gods, and to the ruling chief.

Lawai'a were very religious men.

Some fish was *kapu* seasonally; and some were *kapu* if the fisherman wasn't authorized to catch them — for the day, the moon month, or because his ruling chief was not authorized to possess them — they were reserved in the ocean for a higher chief and could only be caught by the higher chief's head fisherman.

A head fisherman did not fish

Tales of Old Hawai'i

By Russ Apple



for himself. He fished for his chief. To help him, he had assistant fishermen and paddlers.

They all shared in the catch, of course, but the bulk of what was landed ashore went to the chief for his use and further distribution.

ALL ASPECTS of fishing in ancient Hawai'i were conducted under ritual — from the tying of hooks to the offering of the first fish caught each day to the gods.

Ku'ula was the principal god of fishermen, with Hina, his wife, and their sons the secondary gods. Ku'ula was usually worship-

The importance of ritual.

fishermen regularly caught more than 100 kinds of fish.

Much of the ancient techniques and lore has been lost as Western civilization invaded. Modern fishermen know little of the broad range of fishing knowledge used here in ancient times.

"Fish" to Hawaiians — their word was *ia* — included what we mean by fish today, as well as sea mammals, shell fish, octopus, sea urchins and sea cucumbers.

An expert ancient Hawaiian fisherman knew at least one method to collect each variety of "fish." Each such expert was a recognized *kahuna* and bore the

ped in the morning, and Hina in the afternoon.

A shoreside fishing shrine was usually made of stone and terraced. One shrine was usually shared by all local fishermen. On it each kept his representation of his personal fish god. He also kept a representation in the house where he stored his gear.

Some *lawai'a* also took an image of their fish god along in the canoe.

Ritual extended to the fisherman's family as well.

While a *lawai'a* lashed his hooks, for instance, his family made no noise. The children did not play as their father worked in silence inside his small thatched house. He worked unobserved.

Any visitor who approached during this sacred time was sent away by his wife or assistants.

WHILE HIS GEAR was stretched out on the shore, this meant a time of special watchfulness. If someone stepped over the net, or worse, the calabash with the hooks, the step could curse the gear and cause abandonment.

Menstruating women were kept well away from any gear, house or operation connected with fishing. Their presence cursed not only the gear and the fishermen but a whole sea full of fish as well.

En route to his canoe, the fisherman never stopped to talk.

Once launched and called back, the *lawai'a* considered the day unlucky and abandoned the day for fishing.

While a fisherman fished, his wife was under *kapu*.

She could not gossip, sleep or quarrel. If she did, her husband would know by the way the fish acted.

If she flirted while he fished, for instance, the fish would wag their tails excessively. If she was unfaithful to him, the *uhu*, a parrot fish, would rise and tell him so.

activity of uhū

83 HSB Fishing

Land Board Lists Variety of Concerns Environmental Protection

By Harry Whitten
Star-Bulletin Writer

Shoreline access, fishing disputes, coral collecting and management of marine life conservation districts are issues the state Department of Land and Natural Resources is trying to resolve, a state legislative committee was told yesterday.

Susumu Ono, department chairman, outlined these and other issues in testimony at a hearing on environmental budgets conducted by the House Committee on Energy, Ecology and Environmental Protection.

Also appearing were spokesmen for the state Departments of Health and Agriculture.

Ono and Henry Sakuda, aquatic resources division chief, said no significant changes are planned in the division's program but a shifting of some positions is planned.

Ono then discussed issues facing the division. One concern is the taking of corals by recreational and commercial collectors, he said. An administration bill will be submitted to give the department specific authority to make rules in regard to collecting, he said.

Another concern is the reduction of public access to shorelines as a result of resort and subdivision developments, he said. "Purchase or exchange of certain suitable shoreline areas for public access and development of shoreside public park support facilities is considered as the opportunity arises," he said.

IN ADDITION, shoreline use permits requested by private interests and governmental agencies are scrutinized to ensure

retention of public access, he said.

"The extremely popular marine life conservation districts have encountered problems such as that concerning swimmers and divers complaining that boaters have endangered their safety, polluted the waters, and destroyed (whole) corals by anchoring," he said.

The DLNR has been working in coordination with the Departments of Health and Transportation to establish appropriate controls, he said.

Conflicts have arisen between pole-and-line fishing and netting operations in Kahului Harbor, Maui, and Kaunakakai Harbor, Molokai, he said. The department is trying, with help of advisory committees, to work out arrangements without formal rules but will make the rules if they become necessary, he said.

Another issue that Ono brought before the committee concerned the excessive time demanded of Land Board members in conducting public hearings, especially noting that the recent contested hearing concerning Campbell Estate's proposed geothermal development on the Big Island took three weeks. He said that ways must be found to alleviate this time imposition.

ONO AND Libert Landgraf, administrator of the division of forestry and wildlife, said the division is working with the state agriculture department and U.S. Department of Agriculture in seeking biological control of two noxious plants, banana poka and *Clidemia hirta*.

Exploratory entomologists have found insects that show promise of controlling the two plants and

cerns

Priorities Pondered

extensive tests are under way, they said.

They also reported progress in increasing capability for control of forest and range fires as a result of acquiring equipment, training programs and a radio communication system.

They said the non-game program focuses on indigenous and endemic fauna, particularly endangered birds. Landgraf said that there are now 48 nene, including seven breeding pair, at the Nene Propagation Station, Pohakuloa, Big Island, as well as eight captive Hawaiian crows, another endangered species.

The division is requesting \$58,850 in fiscal year 1983-84 and \$62,970 in fiscal year 1984-85 for its endangered plant species program. Ono said the division has compiled all known information about Hawaii's approximately 1,004 endangered plant species and surveys are being conducted for plants either listed or proposed for listing on the federal endangered species list.

THE DIVISION of conservation and resources enforcement now has 68 positions and does not project an increase, Ono said. It does seek an additional \$50,609 in fiscal 1983-84 and \$19,376 in fiscal 1984-85 for expansion of its canine corps, however, to eight dogs.

The division now has two teams of dog and handler, has found them very effective, and would like six more for use on the Neighbor Islands.

It was explained that the dogs are not attack dogs but help protect officers who often have to work in remote areas where radio coverage is inadequate and back-up time is lengthy. The dogs

also help officers enforce laws in state parks.

Ono and Robert Chuck, chief of the division of water and land development, said the department is developing expertise in administration and inspection related to leasing of state-owned geothermal resources.

Committee Chairman Tom Okamura, D-31st Dist. (Aiea-Halawa), and Rep. Richard Matsuura, D-5th Dist. (Papaikou-Kaumana-Hilo), both questioned Health Department officials about plans to monitor tests of geothermal plant emissions on the Big Island.

"WE DON'T have air standards yet," Shinji Soneda, division chief in the department, said. "We are trying to establish air standards. We will set up monitoring stations when the companies decide where they are going to place production plants."

Okamura said, "I am an advocate of geothermal development, yet I am concerned about the health and safety of residents."

The health department asked to establish an environmental toxicologist service within its environmental protection and health services division in order to better assess the impact of chemicals, pesticides, radiation and pollutants.

It also asked that four permanent positions be established in the litter control program, set up five years ago as a temporary program. The position of Clyde Morita, the program administrator, is now permanent but the other positions in the program are not.

Okamura said the state can be proud of the program. "That is why we don't need a bottle bill," he said.

Saving the oceans' sweet singers

WASHINGTON — Whales, which have quite enough problems, have now got caught in the angry waters of U.S.-Japan relations. But the persons protesting on the whales' behalf during last week's visit by Japan's prime minister have a grand cause.

The campaign to save the whales is a rare and refreshing example of intelligence in the service of something other than self-interest. That is one reason why it has progressed tremendously.

Last summer the member nations of the International Whaling Commission, responding primarily to appeals to conscience from groups like Greenpeace and the Animal Welfare Institute, voted 25-to-7 for a five-year moratorium on commercial whaling, beginning in late 1985. (Subsistence whaling by Eskimos and other natives around the Arctic Sea would continue.)

But the three nations that kill 90 percent of the whales — the Soviet Union, Norway and Japan — may not comply.

CHEAP SUBSTITUTES now exist for all whale products, and no nation's whaling industry could exist unsubsidized. Japan kills the most whales and buys almost all the oil and meat from other nations' whaling.

Japan's compliance with the moratorium probably would end commercial whaling. Whale meat provides less than one percent of Japan's protein. Japan's whaling industry has shrunk from five fleets to one, but several thousand jobs are involved.

The IWC is toothless, but U.S. law is not. Nations in defiance of IWC rulings can be denied fishing rights within the U.S. 200-mile zone, and imports of their fish can be stopped. The value to Japan of the fishing and imports is at least 10

George will

times the value of Japan's whaling industry. Congress favors sanctions if commercial whaling continues in 1986.

Japan's policy may seem another instance of that nation's bloody-mindedness, and of Oriental concern with saving face. But the disapproval of Western nations, and especially the U.S., strikes Japan as Occidental hypocrisy.

In the 1830s and 1840s American whalers depleted stocks in the seas around Japan. When Commodore Perry's fleet arrived in Japan in 1852, he was seeking supply stations for American whalers. Japan notes that Americans only became fastidious about whaling when whale products were no longer needed for lamp oil and margarine.

BUT SUCH point-scoring misses the point — two points, in fact. The campaign against whaling has two distinguishable motives, conservation and humanitarianism.

More than 300,000 whales have been killed in the decade since the United Nations called for a moratorium. Every species of whale except the small Minke is endangered. It may be too late to save the magnificent blue whale. (They can exceed 100 feet in length; a baby can gain two hundred pounds a day.)



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IWC quotas have been cut from around 50,000 in the early 1970s to 12,365 in 1983. Whaling is a dying industry; the question is whether it will be extinct before some species are.

Humanitarian concerns include, but go beyond, the refusal of Japan and others to abandon "cold" harpoons which, lacking explosives, cause a prolonged death agony. Japan opposes explosive harpoons because they damage some of the meat.

It probably is virtually impossible to kill humanely a creature that large. But even if the problem of pain could be solved, this problem would remain. There is something unseemly, something subversive of our own dignity, about killing such splendid creatures.

Whether or not whales, with their complex brains, really are, as some scientists say, "our neurological relations," is less important than this: Whales have individual personalities, complex social behavior, and remarkable memories and capacities for communication.

AS I SIT with pen poised over paper, I am struck by the oddness of cataloging reasons for abandoning the killing — the cruel and utterly unnecessary killing — of such mysterious creatures, about which we have so much to learn.

It is possible, and not exactly wrong, to give practical reasons why saving the whales will be useful. But there are times, and this is one, for rising above utilitarianism.

It is important to say that life is enhanced aesthetically by the knowledge that these sociable creatures are swimming — and singing — on the surface of the sea, and in the sunless depths below.

The Washington Post Company

Hone SIS & Adverto

Kamehameha's Use of Poison

POISON WAS ONE of the weapons in the political arsenal of Kamehameha the Great. The wood from which Kamehameha's poison came was Kalai-pahoa, a collective name for three carved images of wood, and for the gods which inhabited them.

All the poison wood came from an ancient sacred grove of trees on Moloka'i.

Long before 1650 A.D., the three carved poison images were in the custody of the family of chiefs who ruled Moloka'i. Maui chiefs took them as spoils of war.

Kamehameha took them from the Maui chiefs by 1795.

Each Kalai-pahoa image was several feet high. It was a human figure with arms extended, a head of thick, black human hair, with a distended mouth adorned with shark's teeth.

(Honolulu's Bishop Museum has one.)

Widely known and feared throughout the Islands was the method Kamehameha could use his Kalai-pahoa to kill an enemy. It was said that scrapings of wood dust or small chips from one of the images would be dispatched secretly by Kamehameha to a friend on the staff of his enemy.

Kamehameha's friends then

priests anointed each god-image with masticated coconut meat, bathed each image in coconut water, and wrapped each in soft, white tapa cloth.

Kamehameha's offerings were kawa, roast pig and red fishes.

AT EACH DAILY VISIT, the king sat facing outward — where he could be seen — on the threshold of each god-house. He could be heard as he joined the priests inside as they prayed.

Prayers were for the dedication of the food and offerings to the gods, for the life of the king, the chiefs and for the Hawaiian people in general.

(It is said that as part of the

unseen ceremony inside, one of the priests drank kawa poisoned by wood scrapings from the god. He was revived by the only known remedy, a Kamehameha monopoly, the whitebark of the Ma'i-ola, a tree inhabited by the god of healing.)

When the prayers were over, it was Kamehameha as ruling chief and highest priest, who pronounced the prayers to be good and accepted by the poison god.

Kamehameha then ate a banana the priests had baked in the sacred fire inside the god house.

This constant display of attention to the poison gods of ancient Hawai'i made poison a political power for Kamehameha.

Tales of Old Hawai'i



By Russ Apple

spiked the enemy's poi, water, kawa or smoking tobacco.

It was said the poison wood dust and chips were tasteless, undetectable, and that death was usually so quick and unexpected that the victim didn't have time to tell his friends how and where to hide his body.

AN ENEMY of Kamehameha did not openly identify himself as such when he faced unheralded and abrupt death by the king's poison gods. Many chiefs and whitemen of the period were kept in line by the reputation of the Kalai-pahoa.

Call it wise political psychology or call it rule by superstitious fear, it worked.

Kamehameha paid constant attention to the Kalai-pahoa to keep them in the public eye.

In three thatched houses, one for each poison god, the king visited and made offerings to the

*A potent political
and propaganda weap-
on.*

gods twice each day. Two of the gods — Kane-i-kaulana'ula and Kahuila-o-ka-lani — were male, and inhabited two of the images. The goddess who lived in the third image was Kapo.

Priestess Ka'akau and priests Ma'olo, Moehuhu, Kane'alaekane and Keli'iku-ka-haoa cared for the poison gods from 1812 through 1819 in their god-houses at Kailua-Kona on the Big Island.

The three houses of the poison gods occupied prominent positions in Kamehameha's housing compound.

Before each of Kamehameha's two daily visits to each house, the

OHA Asks Funds for a New Home

By June Watanabe
Star-Bulletin Writer

The Office of Hawaiian Affairs is asking the state Legislature for about \$1.5 million in operating funds in each of the 1983-84 and 1984-85 fiscal years with about half each year to be matched with special funds.

Among the requests is \$270,000 in the 1983-84 fiscal year to plan and design a proposed new 40,000-square-foot home for OHA, plus \$4.2 million the following year for actual construction.

T.C. Yim, OHA's administrator, told the state House Water, Land Use, Development and Hawaiian Affairs Committee yesterday that such a facility is "much needed" to take care not only of OHA's needs, but those of other Hawaiian affairs agencies as well.

The idea is for OHA to rent whatever space it does not need to other agencies, Yim said.

OHA is considering 1.3 acres of ceded land adjacent to the U.S. Immigration and Naturalization Service building on Ala Moana. Discussions are under way with Susumu Ono, director of the state Department of Land and Natural Resources, as to whether OHA can obtain that property, Yim said.

NO STATE-owned space is now available to meet OHA's expanding needs, he said, with the state Department of Accounting and General Services estimating that it will take five years to satisfy the needs of all other agencies.

In justifying OHA's requested funds, Yim described the office's attempts to better the lot of native Hawaiians in several areas, notably economic development,

cultural preservation, and education.

A major task is the continued development of a master plan addressing the physical, sociological, psychological and economic needs of native Hawaiians, as well as the compilation of an inventory of federal, state, county and private programs and services available to help them, Yim said.

He said OHA will meet with the state Department of Hawaiian Home Lands and Alu Like to determine what can be done to address the serious economic problems now facing Molokai residents.

THIS IS one example of OHA's efforts to work together with other Hawaiian agencies and beneficiary groups to increase understanding, trust and effectiveness among all parties, Yim said.

Meanwhile, in the area of economic development, he told legislators that OHA trustees have been exploring ways to reduce the office's reliance on state funds and become more self-sufficient.

One example is a pilot project requested by Molokai residents to use the 70-acre Keawanui Fishpond, owned by the Bishop Estate, for a pilot aquaculture project, he said. This project could serve as a model for the revitalization of several other fishponds on Molokai, he said.

Another example is a proposed joint venture with Arcata Associates Inc., a high-technology business seeking minority contracts with the military in Hawaii. Some of the profits obtained from the venture could be used for OHA's operations, he said.

Racism and Communism

I am writing in response to the Jan. 5 letter from the member of the Reactionary Communist Party.

Every school child in this country knows the history of the annexation of these islands. The RCP claims to be against Soviet imperialism—fine. Let it address Afghanistan and Poland — present day examples of imperialism, instead of rehashing an 85-year-old case.

There are better ways to correct injustices than preaching collective racial guilt, which causes a backlash.

Besides, anyone who thinks the haole is still running Hawaii hasn't looked around lately.

Racism and communism are two sides of the same coin—mindless collectivism.

L. Olavario

Haole Contributions to Hawaii

As a haole, I am sick and tired of being victimized and blamed by Hawaiians and one-one-zillions Hawaiians for any part of the "Western" society they don't like.

I am an obvious haole, pale skin, straight hair, etc., and proud of what I am and will make of myself, regardless of racial "purity" or the lack thereof.

I am disgusted when I read of tourists being robbed, raped and beaten when they come to visit our paradise. And I am angered when I read Haunani-Kay Trask's letters, or those of her supporters, in your paper. They are content to denounce the "white man" and his society for any real or imagined lack in their own lives.

They are alive, are they not? They are born into this world with the same set of options as the rest of us; and like the rest of us they must make the best of their lives.

The question here is one of "fairness," a concept embraced by many people as an escape from their own inadequacy. Of course it was unfair of Captain Cook to discover these Islands, but if not Cook, who? Of course it was unfair of the outside world to bring disease, commercialism, medicine, written language, public schools, public transportation, public communication, their religion, land ownership, and the myriad inventions that make our modernized life today what it is. But those who cling to a version of the good old days of high infant mortality, the "normal" killing of female or deformed children and intra-island wars are fooling themselves.

Hawaiian, hapa-haole, Chinese, Japanese, Filipino, haole, or whatever—a person in today's society stands a better chance of living past his or her 5th or 63th birthday than ever before.

In the future, these people who can do nothing better than criticize the system that nurtures them could perhaps remember that without the haoles they despise, they would still be living in a primitive, barbaric society that practiced infanticide, ritual slaughter, virtual slavery, warfare between villages, no central rule, and autocracy.

Michael B. Sprague

Another casualty of war:

Beneath the muck and mud of the Ala Wai Canal not far from Diamond Head lie the remains of part of Hawaii's once-great fishing fleet. Western Standard engines sit in the mud alongside Atlas Imperial five-horsepower, single-cylinder diesels and the memories of happy days that ended abruptly on Dec. 7, 1941.

These boats were owned by Japanese-Americans and by Japanese resident aliens and were confiscated by the military soon after the attack on Pearl Harbor. Many of the owners never received compensation and for some the memories, although old, are still sensitive.

Walter Asari was a child when his father's 75-foot sampan, the Tenjin Maru, was taken over by the military. The family was not compensated for the vessel, which at that time was valued at \$20,000 (approximately \$130,000 in 1983 dollars). Asari's father was not a citizen and therefore was not permitted to go fishing again until the war ended.

"Actually," Asari said, "he went back fishing, but he was no longer a boat owner, he had to work for somebody else."

Before World War II, nearly 80 percent of the fishing fleet was Japanese. Fishing was Hawaii's third largest industry, with tuna alone bringing in \$1.2 million in 1940-41 and employing more than 2,000 people.

Newspapers of the period carried stories promoting the growth of the industry and optimistic projections of the future.

All of this changed with the



from
the sea

mike markrich

attack on Pearl Harbor. The military government restricted fishing in Hawaii for security purposes, prohibited Japanese nationals from fishing and began to confiscate boats for the war effort.

Earnest Steiner was assistant fishing coordinator from 1941 to 1943. He remembers that the "Army or the Coast Guard had a general rule to get those boats away from the waterfront. They couldn't investigate each person. They had a lot of boats."

Steiner said boats in several parts of Oahu were confiscated and that while the larger aku boats were taken to Pearl Harbor, smaller akule and dragline boats were hauled up the Ala Wai. He said that about 60 boats in good condition were tied up there and that the average value of the 28- to 32-foot fishing sampans was \$5,000 (approximately \$33,000 in 1983). There was some form of compensation for some of the vessels, which then were converted at Hawaiian to gun boats and crash boats for rescuing fliers.

Some of the boats were sold by their owners at prices well below their value, while others sat unclaimed at their moorings until their hulls rotted and they sank.

A number of people did not claim their boats because they were afraid of drawing attention to themselves as resident aliens. Others could not claim them because they were sent to relocation camps on the Mainland.

The effects on Hawaii's fishing industry were immediate. From a pre-war high of 19.4 million pounds in 1940, the amount of fish caught dropped to 3.5 million pounds in 1945.

There were newspaper articles written toward the end of the war that encouraged the "revitalization of the industry" and commentaries that predicted that the industry would never recover.

After the war, many of the sons of fishing people went into other occupations and the incident became only a sad memory, that many no longer wanted to talk or think about as they went about the business of rebuilding their lives.

State Rep. Barbara Marumoto said she testified before the congressional committee investigating the effects of relocation and other war-time measures on Japanese-Americans during World War II even though she was only 2 years old at the time.

"I went because I could not find anybody to come forward. They were embarrassed or ashamed. They said that's water under the bridge; it's in the past."

Marumoto said that to her knowledge the effects of the war on Hawaii's Japanese-American community have

Fishing fleet of the AJAs



State Archives photo

Japanese fishing boats, including the Tenjin Maru, are tied up at the dock.

ever been fully documented.

John Tateishi, national press chairman for the Japanese American Citizens League, said he could not recall the issue of Hawaii fishing boats being brought up during the congressional investigation.

Some studies were done on California fishing fleet, though.

He said he hopes Congress

will authorize some kind of direct compensation for the people involved. If compensation were to be made, it would involve large sums of money.

For some people, the events surrounding World War II always will be just a memory — not a political issue. As one woman from a fishing family who lived through this period

said, "Yes, we suffered but we just don't talk about it."

Mike Markrich will be a guest on "Spectrum" on KHET, Channel 11, Wednesday at 7 p.m. to talk about "squid eye," the traditional Hawaiian technique for finding octopus which was the subject of one of his earlier Advertiser columns.

A reply to Amalu on Haw

The following is a response to recent Sammy Amalu columns on Hawaiian history and genealogy.

By Margaret Kaahumanu Brain

Special to The Advertiser

Ordinarily I wouldn't dream of responding to the Sammy Amalu column, which although interesting with its flowery prose, is not my cup of tea. But so many misleading insinuations and groundless allegations regarding my family have appeared in the column of late, that I feel an informed rebuttal is in order.

In the first place, how does Amalu dare to malign the Honorable Elizabeth Kekaaniau Pratt or her title?

I will have him know that Kekaaniau was a credit to the Kamehameha dynasty, which proved a credit to her people. She was also a fine example of cultivated womanhood, and like her chums, Queen Emma and Bernice P. Bishop, she stood for all in society that was civilized, Christian and good.

We, her collaterals, by and large, are a beautiful, strong and caring family, and I know of no mortal qualified to sit in judgment of us, let alone Amalu.

Now as to Kekaaniau's title:

● Amalu brands Kekaaniau an "alii maoli" because of her one-

fourth French descent, and claims she was thus "never regarded as in succession to rulership."

Fact: The Co-Ruler, John Young II, The Proclaimed Successor, Albert Edward and the Proclaimed Successor, Victoria Kaiulani Cleghorn, were all of part European descent.

Furthermore, Kekaaniau was recognized as a pre-emptive heir to the throne by order of King Kamehameha III, attested by the Co-Ruler Kekauluohi, and proclaimed on the advice of the chiefs in council dated June 9, 1844. Subsequently, Kekaaniau and her peers were groomed by the monarchy at the Royal Boarding School to form a pool of contingent sovereigns in case of a failure in proclaimed successors. Even Queen Liliuokalani confirms that each royal student held a legitimate claim to the throne.

● Amalu claims the title of Kekaaniau's brother would be superior.

Fact: Kekaaniau would clearly be the senior ranked representative of our family, in default of her brother, who died 1871, while Liliuokalani died 1917.

● Amalu obviously disregards the constitutional requirements for extending the succession beyond a living proclaimed successor.

Fact: In default of children of the monarch or of the proclaimed successor (Article 22), a constitutional amendment would be required to attach a line of succession beyond the living proclaimed successor (Articles 80 and 82) in the constitutions of 1864 and 1887.

● Amalu gives the misleading impression that Kekaaniau's title to the throne ("this same ploy") was used to claim the crown lands and failed.

Fact: Not all our family since the 19th century have shared the same viewpoint as to what losses were suffered. But apart from letters of protest, calls for investigation, historical and legal studies etc., to this day, our specific losses over and beyond the people's aboriginal claims for reparations, have never been addressed.

Not have we yet had our day in court. Our specific claims would be supplementary and contingent upon:

● Whether a wrong is acknowledged by Congress and

● whether a claims act is passed that will open up the judiciary system to admit our claim in court over the doctrine of sovereign immunity.

It was Liliuokalani, who after abdicating, claimed the crown lands themselves, and failed in the U.S. Court of Appeals in 1910. Moreover, an outright claim to all the crown lands ought not to be confused with, for example, a claim to the right of succession and a beneficial interest in the crown lands

aiian history, genealogy

F-8 Honolulu, May 22, 1983 The Sunday Star-Bulletin & Advertiser



Elizabeth Kekaaniau Pratt was recognized as a pre-emptive heir to the throne by order of King Kamehameha III, says her relative, Margaret K. Brain.

income, or a claim to reversionary rights or residual interests of a clan in the crown by right of conquest.

Last, Amalu understates Kekaaniau's claim that, as the last of the eligible pool of the Royal Boarding School (this institution ended in 1850), Kekaaniau possessed first rights to sovereign rule over counter-

claimants in default of proclaimed successors by reversion and by the binding force of Kamehameha III's order in council.

Her claim is as crystal clear as any claim can be, and if Amalu wants to strain desperately to disprove it, let him produce proof, instead of mocking our intelligence. But to use,

from the vantage point of a column, misleading insinuations, groundless allegations, subtle omissions, or any other studied tricks of irresponsible journalism to victimize a kind and caring family for simply being able to prove who they are, is one of the shabbiest acts of all time, and can most certainly never be tolerated or condoned.

The issei: a look at difficult begin

By Beverly Creamer

Advertiser Staff Writer

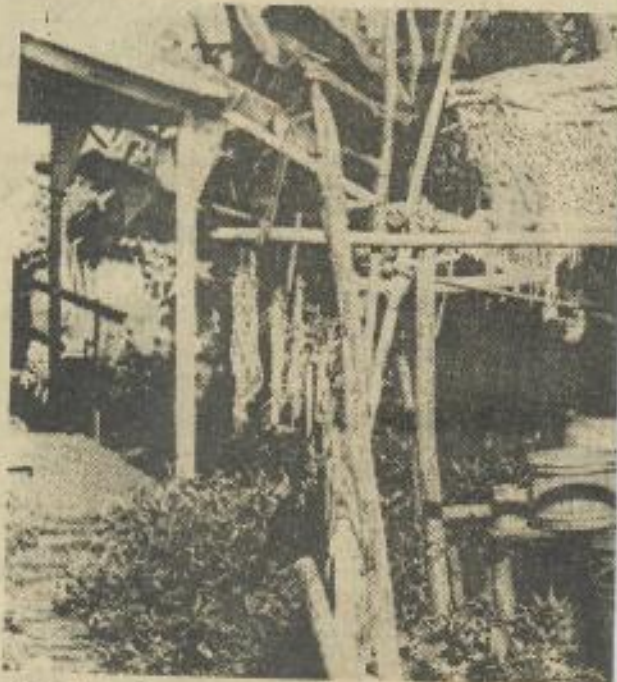
The photographs of early plantation days tend to show a life of hardship and deprivation. Faces are drawn and worried. People are herded together in quarantine, on the docks waiting for ships. Their clothes are the rustic garb of country Japan, intriguing to modern eyes, but plain certainly to their own.

Plantation life was filled with difficulty. The pay was low, the overseers often cruel. Raku Morimoto, 93, tells, in Japanese, the story of how her parents saw overseers on horseback drag Chinese laborers through the fields by their braided pigtails.

Diaries from that time have notations that read: "When I came and saw where I had to live I cried. . . ." Some laborers slept on tiers of open bunks stacked on dirt floors.

The first big influx of Japanese immigrant laborers to work the developing sugar plantations occurred in 1885, during Emperor Meiji's reign in Japan and King Kalakaua's in Hawaii. It was Kalakaua who had negotiated with the emperor a renewal of immigration after a disastrous first try in 1868.

Two ships arrived that first year — 1885. The City of Tokyo docked in February with 944 immigrants. The Yamashiro Maru, instead of



Wainaku Camp, one of the earliest, was settled boat in 1885. Photo about 1890 by Charles Furn

June with another 988. Before the government-contract period ended nine years later, 29,000 Japanese laborers and their families had come to Hawaii on three-year government contracts.

Indentured contract immigration ended in 1900 when the territorial government was established. Immigrants could then choose where they wanted to work and move freely from one plantation to another.

Though the centennial of that first big 1885 influx is two years away, plans are already under way for a celebration that will include a banquet, memorial services to honor those first immigrants, tree plantings, martial arts demonstrations, an exhibit of photos and artifacts, a parade and the possible publication of a pictorial history.

Subcommittees have been formed under the official Oahu Kanyaku Imin (Government-Contract) Centennial Committee headed by Kenji Goto. His cousin, Baron Goto, is compiling a registry of descendants of those who came on the first two ships in 1885 and invites calls from people who can add names to the list. His phone number is listed in the directory.

Ten organizations are participating in the planning, including: United Japanese Society of Hawaii, Honolulu Japanese Chamber of Commerce, Japanese Women's Society of Honolulu, Council of Japanese Christian Churches of Hawaii, Japanese American Citizens League (Honolulu chapter), Tenrikyo Hawaii Dendocho, Hawaii Imin Shiryo Hozon Kan, Wahiawa Japanese Civic Association, Hawaii Buddhist Council and the Hawaii Naturalized Citizens Club.

The descendants of the laborers who arrived on those first two ships, like 93-year-old Raku Morimoto, will be specially honored at the ceremonial banquet. She is one of the oldest and was born five years after her parents arrived.

Morimoto's parents were on that first ship



Mr. and Mrs. Seiji Fukuda, about 1935. She married in Hawaii.

partly because of her mother's perseverance and her father's love of warm Japanese rice wine.

At first Shoshichi Saka, a successful brass and coppersmith in Yokohama, hadn't wanted to come to this new land, but his wife, Chika, was persuasive and persistent. She'd heard opportunities in Hawaii were "like the rising sun."

She'd also heard there wasn't any sake.

The Saka family went first to Kekaha, Kauai, where Chika continued to be a forceful influence in camp life. The story about how she was sent as a camp envoy to the Japanese consul in Hono-

back nings

The Saka family in Kula, about 1900: Shoshichi (top), his forceful wife, Chika (center), Raku Morimoto, now 93 (left), her brother and sister.

Bishop Museum



*by indentured immigrants, most from the second
aux.*

cape with his life.

"There's a lot we still don't know about the plantations but we know more about them than anything else," explains Franklin Odo, head of ethnic studies at the University of Hawaii. He and Kazuko Sinoto, specialist in the Japanese collection at the Immigrant Heritage Preservation Center at Bishop Museum, are in charge of assembling photos for the possible publication of a pictorial history of camp life as part of the centennial celebration.

As they sort through photos — primarily from collections at Bishop Museum and the Immigrant Heritage Preservation Center — wonderful new tidbits of information pop out all the time.

What we don't really know, ponders Odo, is "just how difficult it was to keep a community together. With the arrival of picture brides (after the turn of the century, and most specifically after 1908) it enabled a more normal kind of community to form. But I don't think we have a good picture of the society from 1885 to around 1905."

From what Odo has pieced together, the days before picture brides were like frontier days in the old west — a life of tough young bachelors, drifters, punks. "There was an extensive criminal element. . . . Mean? Oh yeah," he says. "The issei have unreal stories. . . . This was like the



arrived on the first ship, he on the second. They

lulu to complain of work conditions was handed down in her family for years.

The laborers told Chika not to return without the consul and she apparently sat patiently in his office day after day until he agreed to go back with her.

As it turned out, however, the consul wasn't sympathetic. Instead of taking their side he scolded the Kekaha laborers for not being thankful for free housing, free firewood, free medication, free food. The laborers were so angry, so Morimoto's story goes, that he was lucky to es-

Along with the stories of hardship on the plantation are tales of prostitution, of gambling, of laborers fleeing cruel overseers at night on horseback.

Sinoto and Odo say Kona became a place of sanctuary for those who broke their contracts. There they could acquire a new identity and go to work for fellow countrymen who had gone into business for themselves.

Some impoverished immigrant families sold their daughters into prostitution, says Odo. And some unsuspecting picture brides were duped by "husbands" who sold them into prostitution instead. "I think there must have been some suicide," he says.

Into this milieu came a swashbuckling young man named Jiro Iwasaki, who had come to Hawaii to buy sugar to import to his uncle's mill, but instead bought land and started his own sugar plantation. He rode around on a white stallion and erected a sign outside "Iwasaki Camp," near Hilo, saying drinking was not allowed on the premises.

Odo says many stories of the doings of early Japanese immigrants have so far gone untold. It was they who helped dig Maui's Hamakua Ditch, who worked with pick and shovel and dynamite tunneling out the intricate network of drainage tubes crisscrossing the Koolaus, who ran the tuna fleet out of Kakaako.

"They were tough guys," he says of the tuna fishermen. "The Kakaako guys, you didn't mess with them. 'Fudge' (University of Hawaii President Fujio) Matsuda grew up there."

By the time the Oriental Exclusion Acts were passed in 1924 — largely as an outgrowth of the influx of immigrants to an increasingly hostile West Coast — 220,000 Japanese had come to Hawaii. Half stayed here, a third returned to Japan and the remainder went on to the Mainland.

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Names and Faces C2

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Japanese immigrant laborers at Wainaku Camp, near Hilo, about 1890.



Shoshichi Saka in h
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The Honolulu Advertiser



Evans Museum

...s brass and coppersmith shop on Paushi Street, about 1910. His wife urged him to Hawaii because
no sake here.



...migrant family, 1885. Photo by
...at the Quarantine Station.



400 Attend Rally for the

By Susan Manuel
Star-Bulletin Writer

Supporters are already calling Makua Beach another Sand Island, another showdown between traditional Hawaiian lifestyles and the insensitive onslaught of white man's progress.

That was the theme of conversations at yesterday's Makua Beach rally, held under warm, gray skies and attended by about 400 people, halau and singing groups.

The rally was held to unite support for the 40-plus families who lived or camped at Makua Beach on the Waianae Coast, until Hurricane Iwa forced them to flee. Winds and water destroyed most of their makeshift shelters. Then, two weeks later, the state Department of Land and Natural Resources, which plans a Makua-to-Mokuleia regional park, bulldozed road entrances and posted large signs on trees around the area barring access to the beach.

STATE LAND Board Chairman Susumu Ono said then that the hurricane provided a "good time to prevent anyone from coming back." Living at Makua is illegal, he said, and he wanted squatters to get the message they couldn't return.

Attorney Hayden Burgess, under whose guidance the Kokua Makua Ohana was formed recently, objects to the term "squatters" being applied to Makua Beach

In Hawaii...

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dwellers, and he's planning a legal attack on their ouster based on the argument that Makua Beach land doesn't belong to the state. Referring back to the overthrow of Queen Liliuokalani, Burgess maintains that since the Republic of Hawaii was not a legal government, it could not own or cede land to the state of Hawaii.

How many people actually lived at Makua before Iwa isn't clear. Burgess said 40 families did, but families fishing on the beach yesterday said only two or three families lived there permanently, although many more have regular camps where they spend weekends.

Burgess said yesterday that four families have already returned to live at Makua and "it's simply a matter of time before the others come back." He said residents are willing to be arrested

to hang on to their homes at the beach where ancient Hawaiians once landed their canoes before crossing the mountains through Makua Valley.

Burgess was first contacted by 54-year-old Sam Mahiai, a disabled Hawaiian who with his wife spent the hurricane in a car, then snuck back to their makeshift home at Makua.

TO BURGESS, an Office of Hawaiian Affairs trustee noted for refusing to take the oath of office, the Makua incident had a special meaning. He'd grown up playing on Makua and "in my head, there's always that experience."

Burgess said his group is working on an alternate plan for the area, a sort of Hawaiian-style recreation area, where people of all races can "relate to the ocean and the winds coming down the valley."

Ethnicity also comes up in conversations about Makua's past and future. Burgess is quick to say that Japanese and haoles have been among the area's residents.

"Part of the message we're trying to get out is it's not a racial issue. It's the relationship with the land. But the state is concerned we cannot divide according to race. You'll have more Hawaiians (with his new plan) simply because they're the ones used to living this way."

But while hundreds drank beer and took in the sounds of Waianae musicians, a family group of about 30, fishing and picnicking at the other end of the beach, predicted the Makua affair would become a racial issue.

"They're pushing the Hawaiians further and further back. They keep taking and taking," said Tweetie Kane. "It's the haoles that will get trouble. What they have already — the last day of school is 'kill haole day.'"

"I try to teach my kids not to feel that way," Mary Silva said. "But they can't help it. It's not that they just hate haoles, but they can see them."

THE BOLT, Kane and Silva families, who camp regularly at a certain spot behind a broken concrete wall pierced with rusted rebar, said they do and would keep the beach clean, but that a manicured park like that the state envisions would drive them from a peaceful part of their lifestyle.

At Makua, scores of their children fished and roasted marshmallows while the parents drank beer and prepared a rod full of fish. The parents also kept a watchful eye on their children who sometimes retrieve ammuni-



RETURNS TO BEACH—Hawaiian Sam Mahiai is one of a few Makua Beach residents who have returned to live there, despite a state order restricting access to the beach.

Live-ins at Makua Beach



HOME AT MAKUA—This shack — one of the few dwellings still standing at Makua Beach — has been deserted since Hurricane Iwa drove residents from the area. —Star-Bulletin Photos by John Titchen.

tion from the surf. George Silva warned that if the state brings in more tourists, something will have to be done about the live ordnance sitting on the ocean floor left from bombing exercises that go on in the Makua Valley.

When the state arrived last month with rifles and Doberman Pinschers to secure the area, the families were appalled. What they predict now is a Waikiki-ing of Waianae — not just a park, but concrete and high-rises.

The families and Makua residents at the rally insisted that tourists are welcome now at Makua, and that before Iwa blew debris around, burned the reefs and eroded the beach the place was beautiful.

"YOU HEAR people won't let people in. That's wrong dope," said George Soares. "You don't fear of any trouble from Makua beach."

Asked about the saying that Makua Beach because of its shifting sands is a good place to bury people, Soares said, "Yeah. But they don't kill them here."

"We had a makeshift two-bed-

room house, right on the beach," he said. "Now I'm living in Waianae on federal aid."

Alma Cullen and her husband were also forced off Makua and are waiting unhappily to return. They had lived there 18 years, fishing and punahuu (cooking) on an open stove. They adopted an old man, who repaired their fish nets, and they shared their catch with whoever was on the beach. When Iwa arrived, they moved into their car and stayed in it five days.

"Our friends came down and said, 'no.' But I don't want to go to anybody's place. I cried. But I couldn't stand it anymore," Cullen said.

Now, living with friends in a Waianae house, they're embarrassed at being helpless. On Christmas they didn't feel like celebrating and came down to Makua to sit under their old tree.

"I said please don't get angry with us. We want to be alone. We sat down and my husband look at me and I said, 'it breaks my heart.' I still feel hurt inside about what happened down here."



Hayden Burgess
Speaking at a Makua Beach rally

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