

Madame Pele fully able

By Samuel Crowningburg-Amalu
Advertiser Columnist

There really is only one trouble with crusaders. They simply cannot stop crusading once they have started. Even when their original crusade is won, they seem compelled to go on and on like poor old Quixote breaking his lances on windmills. Neither victory nor defeat seems to matter. The compulsion lies in the battle itself even with no rewards in the offing — only losses.

Of course there are the professional crusaders whose very life work is in the crusade itself. Nor does it appear to matter whether they actually believe in their causes. The challenge lies in the controversy that can be aroused and in the fight that can be waged.

We in Hawaii seem to have

developed our own brand of crusaders although I believe they prefer to be regarded more as activists. They plead a cause, any cause as a matter of fact, just as long as it will stir up a controversy and especially so if the cause is of enough public interest to bring on the television cameras.

There in the full glare of misplaced publicity, they plead their causes in speeches that usually make no sense and contain even less logic. And always those speeches are interlaced with native catchwords such as "ohana" and "aina" and "kupu-na" and fer hevvin's sake even "aloha."

Yesterday they were screaming about poor old desolate and lonesome Kahoolawe, that little islet in the middle of nowhere that nobody really wants. Personally, I would have quelled the crusade by giving them the



the world of
**sammy
amalu**

damned island — depositing them on the islet and letting them fend for themselves as best they could.

But I will concede that the hapless battle did manage to ferret out men and women who gained some prominence and did, in effect, lead them to positions of limited authority where for better or worse they might — in spite of themselves — do some good.

A couple now sit on the governing board of the Office of Hawaiian Affairs which seems to me the road that leads to inevitable obscurity — unless one can get caught swimming in the nude or pleading the cause of native sovereignty on the sands of Makua.

Or like Walter Ritte, one can settle down to doing some real good for his people and doing it comparatively quietly.

Red Cross fund gets \$1 for each Iwa shirt sold

You can carry the memories of Hurricane Iwa with you — and share it with others — with this quality T-shirt designed

for the Hawaiian Islands that ran in The Honolulu Advertiser on Wednesday, Nov. 24, the day after the hurricane hit.



to take care of herself

But now I note that a new active cause has sprung up among the restless outlanders. The Protect Kahoolawe Ohana now seems bent on saving dear Madame Pele from exploitation. At right there, I think they have committed their first error. Madame Pele is fully able to take care of herself and has title if any need for anyone to defend her. When the dear goddess does not like what is going on or what is threatening her owners, she is fully capable of taking matters into her own hands and settling the question once and for all.

It seems that the Campbell Estate wants to build some geothermal units upon its lands in the volcano area in about the same place where Madame Pele has been acting up of late. And some of her unsolicited advocates do not like the idea.

They predict all sorts of weird things happening to frustrate the endeavors of the Campbell Estate. But what amuses me no end is that if the serious objections do indeed arise from the Hawaiian community on the Big Island, I wonder if those Hawaiians are aware that they are indeed fighting other Hawaiians.

The Campbell Estate is a

Hawaiian estate. Every single one of its heirs and beneficiaries is Hawaiian, and every one of those heirs and beneficiaries in one way or another descends from Pele herself and are in turn heirs and beneficiaries of the Pele tradition.

In fact, one branch of the Campbell family actually married into the Kamehameha-Lunalilo family and are the lineal as well as collateral descendants of Pele herself. And Madame Pele never, never attacks her own family.

There are four individual families that comprise the Campbell family, each descending from one of the four Campbell daughters. There are the Kawananakoas who descend from the High-Chief Kanekoa, a direct descendant of Pele. There are the Macfarlanes who descend from the Prince Kekuaokalani, a cousin of King Kamehameha the Great and a direct descendant of Pele. There are the Shingles who by marriage descend from both King Kamehameha the Great and from King Lunalilo, both of whom descend from Madame Pele. And there are the Beckleys who descend from Queen Ahia-Kumalkiekie and from the

Prince Kameeiamoku, both of whom are direct descendants of Pele.

Let us go even further to mention the fact that one of the Campbell Estate trustees, Fred Trotter, is himself a descendant of Madame Pele by virtue of the fact that his grandmother married a prince of the Kamehameha and Lunalilo families.

Where in the world can one find closer relatives of Pele than in the Campbell family?

So take it from another descendant of Madame Pele, all the Campbell Estate has to do is to play by the rules. Bring offering to the altars of Pele. Bring a gallon of gin wrapped up in the leaves of the ti plant. Bring tobacco in the form of cigars and offer some to her. Bring ohelo berries and throw some to her.

Get George Naope and his fellow priests of the Kahanahou Hawaiian Foundation to bless the project and to appease the feelings of the goddess. Just a bit of sweet talk and a little coaxing, and the dear old girl will be on your side of the controversy. Pele has a special fondness for her kin and her gin. Never forget that.

July 1983

PAGE 6 PARADISE NEWS

Origin of the Hawaiians

By KENNETH EMORY

From the physical appearance, language and culture of the inhabitants who greeted Captain Cook when he discovered Hawai'i there was no doubt in his mind or those with him that they were of the same people they left in Tahiti a few weeks earlier.

By the end of Cook's three voyages of exploration and discovery, research had already detected and confirmed that the languages spoken by the Polynesians were distinctly related to the languages being encountered all the way westward to Indonesia, to Island Asia.

The search for origins has gone on since Captain Cook's times, spurring the minds of many writers and scientists in other disciplines than anthropology, who have learned to appreciate that items which look alike or seem alike may not be genetically or historically related.

Present findings have been tremendously helped by recent advances in archaeological research and by the many surveys and excavations carried out. As it looks now, Hawai'i and New Zealand were the last islands discovered and settled by Polynesians.

What about the time period? West Polynesia, that is Tonga and Samoa and surrounding islands, were occupied before East Polynesia and much earlier than previously thought. By 1500 B.C. Tonga had been reached, and by the time of Christ, East Polynesia in the area of the Marquesas Islands was being settled. Not long thereafter, the Society Islands must have received settlers from the Marquesas. Present excavation of a remarkable archaeological site on the island of Huahine, in the Society Islands, reveals a village that was thriving around 500 A.D., its material culture derived from the Marquesas Islands. The village was overwhelmed by high



waves and buried under sand and coral pebbles. Later, through the sinking of the land or rising of the ocean, the water table rose into the level of previous habitation, establishing bog conditions. Objects not only of stone, bone and shell are preserved, but wood and fibrous material, including vegetable food, remain. Thus, a reconstruction of the whole range of material culture of that early period can be made, when the ancestors of the Hawaiians must have been living there or in the Marquesas. Changes in this Huahine culture appearing after settlement of Hawai'i around 750 A.D. from the Marquesas, show that Tahitian chiefs with their followers were arriving in Hawai'i in the 11th or 12th century, profoundly influencing the social structure here.

The island of Raiatea, next to Huahine, in the Leeward Society Islands was the religious center of the area with its marae (temple) Taputapuatea. The name of Raiatea originally was Hava'i. Its chiefs came to dominate the people of the is-

land of Tahiti whose people were known as the Manahune. It is quite likely then that the ali'i (chiefs) arriving in Hawai'i would have Manahune in their employ and that this term spread to the mythical dwarfs who inhabited the forest and swarmed forth at night to perform their works.

As the language can be traced back to Island Asia, so also the proto-culture and the proto-Polynesian people. They started out as ocean sailing islanders moving further and further westward, undoubtedly mixing with the previous dark-skinned inhabitants to some extent. Once in Polynesia they became the first Polynesians.

The Hawaiians of today are no longer the Hawaiians of 1778, because they have mingled and bred with the later comers of different blood, cultures and creeds. Likewise, these people are now becoming native sons of Hawai'i. The struggle now is to find and hang on to the best from each strain and keep adapting to the ever changing Hawaiian environment.

Listen carefully and you will hear...



Seawords

News of the Marine Option Program

University of Hawaii at Manoa

ISSUE 11 • JULY 18, 1983

BML NEEDS YOU

By Sherwood Maynard, Director

As most of you know, funding cuts have left BML high and dry for '83-'84. I will be working with representatives from the legislature, Department of Education, Aloha Tower Maritime Center, Department of Planning and Economic Development, and the Aquarium this summer to package the program for more reliable and more substantial funding in the future. Our present strategy is to promote a merger between BML and the Aquarium.

BML Needs Your Help

I believe in BML as strongly as I'm sure you do, but we must convince the legislature and state funding agencies of the program's benefits. Although our campaign is not fully mapped out, we need letters from you expressing how your cruise experience (or other BML services) contributed toward your students' education. Were there any areas where BML fell short of its potential due to lack of resources?

Please address your letters to me, submit them as soon as possible and we will assemble them into information packets to support negotiations this summer and in the next legislative session.

Thanks for your help, I hope that next year we'll be training a new crop of Cruise Instructors. Please phone 948-8444 or 948-8433 if you need any information.

Send letters to: The Blue-Water Marine Laboratory
1000 Pope Road, Room 208
Honolulu, Hawaii 96822

Budget Blues

We regret to announce that MOP has suffered another budget cut on July 5, of \$3,700 from UHM general funds. The impact of this cut will be on stipends and student help monies. One thousand will come out of the stipend fund and the balance of \$2,700 will come out of the student help fund.



The Seawords will go on vacation in the last half of July. Actually, the Seawords editor will be on vacation during that time. Therefore, there will be one issue during July, one UH fall registration issue in the beginning of August and one regular issue in the end of August. Have a fun and safe summer in the mean time!

MOP GETS A HOUSE CALL

House of Representative's Peter Apo spent the better part of Friday, July 1 with MOPers and MOP staff. Apo came to ask questions and to become better acquainted with MOP, and hopefully to share this knowledge with fellow legislators.

Apo, a Democrat representing the 49th District, is concerned about the public perception of the ocean. In terms of Hawaii's history, Apo felt the social and economic focus was too agrarian. "People were highly land-oriented, what with all of the development of sugar and pineapple. The last thing they thought about was the ocean," Apo said.

Apo hopes the public's awareness of the ocean is raised. He will be working on developing a better dialogue with the Department of Education and others concerned with higher education.

"A tragedy is the total loss of consciousness of Hawaii as an island state. Ancient Hawaiians practiced kapus, where the penalty for eating certain fish out of season was death. Now it is a \$25 fine. It is a shame since our greatest natural interest is the ocean," he said.

How does Apo recommend MOPers pursue their own "ocean awareness" campaign in the community? "General visibility," Apo said. In terms of the legislature, he recommended testifying on as many ocean-related issues as possible. A box can be secured with the Sergeant-at-arms to receive notice of when these hearings will be. Written testimony must be submitted to the Committee Chairman before the hearings.

Apo expects to deal more with MOP in the future. He also encourages MOPers to contact him with their ideas and concerns about MOP (his House phone number is 548-5730 and his office is room 318). We are glad Representative Apo has taken this interest in MOP. Who knows, maybe this house call is just what the doctor ordered.



NEVER FAILS, I CAN'T GO AN ENTIRE SUMMER WITHOUT LOSING MY KEYS AT LEAST ONCE!

TWO BML GRADUATES GO ABROAD

Two BML graduates of the class of '83 have been selected to study abroad this summer. The six-week study program is sponsored by the Foundation for Study in Hawaii and Abroad. Leah Kowalke of Maryknoll will study in China and Correen O'Hara of Kalani High School will study in Tahiti.

Apply To Ke Kula Kai

Applications for a summer leadership training course are accepted until Friday, July 15 from high school students interested in conducting coastal field trips for other students during the coming school year. The course is part of a new educational program called Ke Kula Kai (School of the Sea) sponsored by the Hawaii Department of Education, Waikiki Aquarium, Aloha Tower Maritime Center, and the Blue-Water Marine Laboratory.

During the three-week course, which runs from August 6 to 28, up to 30 high school students will be certified in first aid, cardiopulmonary resuscitation (CPR), and lifesaving and will receive instruction in various marine topics such as near-shore ecology, maritime history, and historic uses of coastal areas. In addition, they will learn teaching methods to use with students in grades K-12.

Students can earn DOE credits for the summer training and for conducting field trips during the school year. Tuition for the training course is \$100 for DOE students and \$150 for other students.

For applications and more information, call 948-8433 or 948-8444.

MTS CALL FOR PAPERS

The Marine Technology Society is now calling for papers for possible publication and use in the April 24-27, 1984 Pacific Congress on Marine Technology. The MTS Hawaii Section will hold the event at the Princess Kaiulani Hotel. To submit papers to be presented at the Congress and possible publication in the Proceedings, send title and abstract (about 400 words) as soon as possible, but no later than a postmark date of November 15, 1983, to: PACON 84, Center for Engineering Research, University of Hawaii at Manoa, Honolulu, Hawaii 96822; telephone 948-7338 or 948-7449.

... AND PICNICKERS

Thursday, July 21... a time to tour Hawaii Undersea Research Laboratory (HURL) and picnic too! The Marine Technology Society will sponsor a tour with Rick Wilson, Director of HURL, and a MOP graduate, of new projects and progress of HURL. It is to begin at 4:30 p.m. at the Makai Pier, Weinansalo. For the picnic, bring a dish to pass (serving 6-8 people), your dinnerware and bring \$3 each for beverages and hamburgers. For reservations call Cheryl at 261-7955 by July 19.

Congratulations to Walt Dudley, UHI MDP coordinator who was promoted from assistant to associate professor of geology.

The Waikiki Aquarium night hours are Wednesday and Thursday until 8 p.m., through August 25.

PROPOSALS APPROVED

Several MDPers have recently had their skill project proposals approved and have also been awarded stipends. We would like to wish them lots of luck with their new projects and hope they discover many new things while they're at it!

They are: (from UHM)

Gary Fukushima, with a skill project proposal in, "Establishment and Maintenance of Marine and Brackish Aquariums".

Randy Harr, with a skill project proposal also in, "Establishment and Maintenance of Marine and Brackish Aquariums".

Linda Isenberg, with a skill project proposal in, "Determination of Endogenous Hormonal Levels of Triiodothyronine and Testosterone, as a Measure of Growth and Development in *Tilapia*".

Ann Janes, with a skill project proposal in, "The Development of Radioimmunoassays to Determine Blood Levels of the Thyroid Hormones Thyroxine and Triiodothyronine in *Oreochromis* and *Scorpa*".

Janine Legrand, with a skill project proposal in, "A Dose Response Curve to Show the Response of Blood Serum Levels of Tetraiodothyronine to Injections of Thyroid Stimulating Hormone in Parrotfish".


Sequoia Shannon, with a skill project proposal in, "Establishment and Maintenance of Marine and Brackish Aquariums".

Anita Tuff, with a skill project proposal in, "Study of Language Comprehension in Atlantic Bottle-Nosed Dolphins", (without funding).

Kerry Tanayose, with a skill project proposal in, "Determining the Distribution of *M. rosenbergii* in an Uncirculated vs. Circulated Pond Culture System".

(from MOC)

David Wojcik, with a skill project proposal in, "Salinity, Its Relation to Baitfish".



SEAWORDS

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Sherwood Maynard Director 948-8433
 Patty Bibby Editor 948-6000

1000 Pope Road, Room 203,
 Honolulu, Hawaii 96822

Security Problems

A new phase of security problems was entered the weekend of July 2/3. The Law of the Sea Institute Poster (dominated by a fine art reproduction) was stolen from the bulletin board opposite the elevator on the second floor. On July 7th it was discovered that three National Geographic bathymetric charts were removed from the wall outside Sherwood's office. Also the note board which hangs on his doorknob was taken, as was Julie's. These items were present when Sherwood left on July 6, at 8:30 p.m.

While the monetary value of these items is relatively small; the fact that a "thief" is roaming our halls after hours is unsettling. MSB residents should be aware.

ALSO MISSING

Ed Laws' "Aquatic Pollution" book is missing from the UHM-MOP library. If you have it please return.



THE UNIVERSITY OF NORTH CAROLINA
SEA GRANT COLLEGE PROGRAM

Announces the availability of a

MARINE POLICY FELLOWSHIP

For graduate study leading to a Master's Degree from the

Department of Sociology, Anthropology and Economics
East Carolina University
Greenville, North Carolina

THE FELLOWSHIP

The University of North Carolina Sea Grant College Program has established a Marine Policy Fellowship in the Institute for Coastal and Marine Resources at East Carolina University. This Fellowship, which begins in the Fall of 1983, carries an annual stipend of \$6,000 plus full tuition and fees. Funds for supplies, travel and other research expenses are also provided. The Fellowship is awarded for one year, and is renewable.

THE AREA OF STUDY

The Fellowship will be awarded to a student interested in pursuing work in the social sciences in the area of U.S.-Latin American marine policy, with an emphasis on the Caribbean Basin. The Fellow will work with Dr. Michael K. Orbach of the Department of Sociology, Anthropology and Economics at East Carolina University on issues relevant to the student's graduate work, and in connection with on-going research on U.S.-Mexican marine policy sponsored by the Sea Grant College Program.

APPLICATION

Applicants should submit: 1) complete transcripts, 2) GRE scores, 3) a statement of interest, and 4) the names of at least three references, with addresses and phone numbers.

To: Dr. Michael K. Orbach
Institute for Coastal and Marine Resources
East Carolina University
Greenville, NC 27834
(919) 757-6883 or 757-6779

MOP ON MOLOKAI

As mentioned in the last issue of *Seawords*, MOP has been awarded a contract by the Army Corps of Engineers (ACE) to survey the reefs and people of Molokai to determine the uses of coastal resources there. This is part of an on-going study done by the ACE. Previous work has already been done on the islands of Oahu, Maui, Kauai, and parts of the Big Island. The research team is headed by Dr. James Maragos of ACE and Dr. Sherwood Maynard. The rest of the team consists of two marine biologists (Bob Moncrief and MOP graduate Margie Swafford) and one remote sensing specialist (Marge Elliot) from ACE; four aspiring marine biologists from MOP, Dave Gulko, Allison Chun, Dave Clements, and Randy Harr, and volunteer assistance from UH graduate student from the Department of Geography, Paul Holthus.

This study will bridge the gap between coastal scientists and resource planning and management authorities. Data will be collected from aboard a seagoing vessel using techniques learned during MOP sponsored workshops held earlier this year and from previous inventories, (including 4 MOP-DAP reports). Field work will last for a period of about 2 weeks during which time the reefs around the entire island will be surveyed. Observations will be taken on various aspects of the coastal environment such as the presence and distribution of corals, algae including limu, reef fishes, and commercially important invertebrates such as crabs and lobsters. Information on topography and geology will also be collected. Simultaneously, local people will be interviewed to ascertain the human uses and their impacts on the marine environment. All of these aspects will be studied with special attention regarding their use by the people of Hawaii. Aerial photographs will be used extensively during the inventory project and will assist the field work and the mapping of resources and uses. The end result of these studies will be a written report and an atlas describing Molokai's coastal areas and their existing and potential uses by the Hawaiian people.

For further information, please contact Sherwood Maynard at 948-8433, -8444.

Aquarium Additions

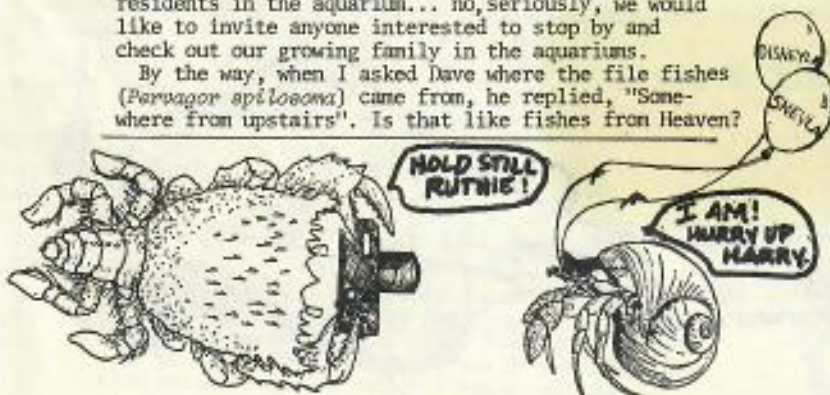
By Lori Kishimoto, UHM MOPer

Randy Harr managed to acquire some new residents for the Manoa MOP lounge. They are two newts (named "Olivia Newt and John"), and a baby fish (whom we think is a *Pilapia*) named "Fig". Come visit them at their lovely "Newt-toon Estate" next to our very thrilled *Seawords* Editor's desk, (we think John has a crush on her). Monetary donations for their "newt-rients" will be accepted.

* * *

Speaking of latest additions to the UHM MOP lounge wildlife, we now are the proud owners of "four little file fishes", as Dave Gulko tells me. They will be working on the alphabetizing and numbering of the other residents in the aquarium... no, seriously, we would like to invite anyone interested to stop by and check out our growing family in the aquariums.

By the way, when I asked Dave where the file fishes (*Parvagon spilosaena*) came from, he replied, "Some-where from upstairs". Is that like fishes from Heaven?



Starting with this issue, we will be using our new mailing labels from the computer. We have increased our circulation from about 900 to over 1300, so we hope everyone will now receive their *Seawords*. However, if you know of someone who is not getting their copy, please pass the form below on to them. Or, if there are any address changes or mistakes that we should be aware of, please fill out the form below and mail it to us at:

Seawords
c/o University of Hawaii
Marine Option Program
1000 Pope Road
Room 208
Honolulu, Hawaii 96822

Name/Address Input Form

ADD DELETE CHANGE

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NEW ADDRESS

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MAHALO!

- July 8-20: MOP/ACE research cruises to Molokai. See page 3.
 July 15, Friday: Application deadline for high school students interested in conducting coastal field trips with the Ke Kula Kai. See page 2.
 July 20, Wednesday: Waikiki Aquarium Lecture Series, "Unlocking the Secrets of the Ancient Nautilus", 7:30 pm in the Waikiki Aquarium foyer, \$1.50 donation.
 July 21, Thursday: MTS tour of the Hawaii Undersea Research Laboratory (HURL), with a picnic to follow. Contact Cheryl for more information and reservations at 381-7955 by July 19.
 July 22, Friday: 7:30-9:30 pm, night reef walks with the Waikiki Aquarium, \$5 adults, \$3 children.
 July 26- August 14: Open Water SCUBA class, meets Tuesdays and Thursday(class) and weekend outings. PADI and MAUI certification. \$55 for MOPers, \$70 for non-MOP. Taught by Jay Buckley. Call 948-8433 for more information.
 July 31, Sunday: 9 am-noon, Hawaiian Shoreline Fishing with the Waikiki Aquarium, \$5 adult, \$3 child.
 August 3, 10, 17 & 24, Wednesdays: Waikiki Aquarium's minicourse, "Marine Aquarium Set-Up Seminars" \$5/session or \$20/series.
 August 5, Friday: 7:30-9:30 pm, night reef walks with the Waikiki Aquarium, \$5 adults, \$3 children.
 August 6-28: Ke Kula Kai to take place. See page 2.
 August 11-13, Thursday & Saturday: Hawaiian Streamlife minicourse at the Waikiki Aquarium, \$10.
 August 15-18, Monday-Thursday: Academic advising at UHM for the fall '83 semester.
 August 16- September 4: Open Water SCUBA class, meets Tuesdays and Thursday(class) and weekend outings. PADI and MAUI certification. \$55 for MOPers, \$70 for non-MOP. Taught by Jay Buckley. Call 948-8433 for more information.
 August 16: SGES Picnic, call Joan Choy for more details at 948-6191.
 August 16-18: SGES Annual Meeting
 August 16-19, Thursday and Friday: MOP Coordinators meeting, 0830 to 1800, UHM Marine Science Building, room 224-225. See page for more details.
 August 21, Sunday: 8am-noon, Hawaiian Coastal Plants Field trip with the Waikiki Aquarium, \$5 adults, \$3 children.
 August 22-26, Monday-Friday: Academic advising at UHM for the fall '83 semester.
 August 22, 23, 25, Monday, Tuesday, Thursday: UHM Registration
 August 23, Tuesday: Waikiki Aquarium Lecture Series, "Architects of the Sea: The Stony Corals", 7:30 p.m. in the Waikiki Aquarium foyer, \$1.50 donation.
 August 28, Monday: First day of instruction at UHM
 September 6-25: Open Water SCUBA class, meets Tuesdays and Thursday(class) and weekend outings. PADI and MAUI certification. \$55 for MOPers, \$70 for non-MOP. Taught by Jay Buckley. Call 948-8433 for more information.

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Boat Ramp Plan Stirs Ka'u Protest

By Stu Glauberman
Star-Bulletin Writer

Plans for a new breakwater and boat ramp at Kaulana Bay near South Point on the Big Island have stirred the latest protests by residents of the area.

Public officials have argued that the boat launch ramp, which would occupy about four acres of Hawaiian Homes land, will make boating safer and upgrade the area in a manner consistent with plans being drawn for the neighboring Kamaoa-Puueo Hawaiian homesteads.

But, members of Ka Ohana O Ka Lae, who are residents of Ka'u district, say the proposed Kaulana Bay navigation improvements project will rob native Hawaiians of their fishing rights and the opportunity to be self-sufficient.

In a statement issued Monday, the ohana criticized the Hawaiian Homes Commission's decision to lease the parcel to the state Department of Transportation because the lease "will effectively open up the Kaulana Bay boat ramp area to the general public and will not be of benefit to the native Hawaiian beneficiaries of Ka'u."

Hawaiian Homes Commission Chairman Georgiana Padeken said ohana members William Ahia and Palikapu Dedman would have a chance to address the commission at its meeting today at the Waimanalo school cafeteria on Oahu.

The commission already has given final and unanimous approval to a 55-year general lease that would allow the Harbors Division to construct and maintain the breakwater and boat ramp.

In approving the lease, the commissioners stipulated that rent for the first 15 years would be accepted in the form of direct capital improvements to department lands in the area surrounding Kaulana Bay.

Padeken said yesterday that opposition to the public boat launching facility — and a proposed private rocket launching facility — has come from "a handful of residents."

She said the boat ramp would provide better and safer access to the sea and give the state some control over fishing activity at South Point that has been "wide open" for years.

"There's been no controls on fishermen going down there," she said. As many as 80 or 90 boats have made use of the area at one time during the fishing season, she said.

PLANS FOR the navigation improvements were drawn by the U.S. Army Corps of Engineers nearly two years ago. The im-

provements would take five years to complete.

The federal government has appropriated \$1.3 million for construction of the breakwater and a turnaround basin, while the state has pledged \$300,000 for construction of the boat ramp and parking area.

State agencies are rushing to make a final commitment in order to keep federal money for the project from lapsing on Sept. 30, she said.

The ohana argues that the decision to lease the land works to the detriment of native Hawaiians beneficiaries of the Hawaiian Home Lands trust, who consider self-sufficiency the top priority for future development of the area.

The ohana said the federal-state project "will benefit the large, organized, non-Hawaiian commercial fishing outfits, not the native Hawaiian subsistence fishermen."

"If the land changes hands, it will turn 'private' Hawaiian Home lands into public property, in what amounts to theft of Hawaiian property by the state and federal government," the statement said.

THE OHANA also questioned the legality of placing a new commercial boat ramp within the boundaries of the South Point Complex, which was designated a national historic landmark in 1964 because of its archaeological and historical significance.

Planners, who placed a \$100,000 value on the four-acre parcel, note that a boat launching facility is one of the few uses allowed within the national historic district. The Harbors Division will be responsible for placing boulders or berms to discourage motorcyclists and others from disturbing known historical sites.

South Point, at the extreme end of the Big Island, is a wind-swept grass-covered expanse of land that has the distinction of being the southernmost point in the United States.

In recent years, South Point has been targeted for various public and private development, much to the dismay of those Ka'u district residents who want the 10,000 acres of Hawaiian Homes land to be used to benefit homesteaders.

Space Services Inc., a Texas-based firm, wants to build a private satellite launching facility at the site of a World War II military base and 1950s missile tracking facility.

The proposal met with staunch opposition, which has delayed the company's plans. Big Island Mayor Herbert Matayoshi has announced his support for the Space Services proposal and Padeken said her staff is still evaluating it.

Fishing in Pearl Harbor

8 JULY 1983
FRIDAY

OLD IRONSIDES. That glorious sailing ship which bore the official name of the USS Constitution, was "warped" into Honolulu Harbor on Nov. 16, 1845. Warping was one of the terms used for the process of pulling by manpower such large ships through the entrance channel into Honolulu Harbor.

Aboard was Lt. I.W. Curtis, who spent his time ashore studying the large inland body of water known today as Pearl Harbor. Curtis concluded the lake could be made into a harbor by opening the offshore reef which blocked its use by deep-draft vessels. His report told that ships inside would be protected from attack by enemy warships, how the entrance could be easily controlled, how its fresh water could supply drinking water for a fleet, and how storms from any direction would hardly trouble its waters.

Curtis laid out a plan to fortify Pearl Harbor — such things as where guns could be placed to keep enemy warships from approaching — a plan the United States followed 57 years later, almost to the letter.

The 1845 report and fortification plan Curtis made was filed in the archives of the U.S. Navy and perhaps also the State Department to be available when needed in future decades.

But until the U.S. Navy gunboat Petrel steamed up the newly opened channel in January 1903 to begin Pearl Harbor's tenure as a U.S. naval base, these inland waters were an exclusive Hawaiian lake where Hawaiians lived.

HAWAIIAN-STYLE fishponds were frequent along the protected inland shores.

In them, little fry caught in the lake were raised to become big ones ready for Hawaiian feasting.

Tales of Old Hawai'i

By Russ Apple



Rock walls of some of those ponds still exist.

But the fish traps which lined the sides of the natural channel to the sea were lost several years before 1903 as the channel was deepened, straightened and widened for the big navy ships to use.

Pearl Harbor fish traps utilized the tides that rushed in and out

Before a naval base was created, the lochs provided food for Islanders.

of the channel between the open ocean and the lake.

Some of the traps caught fish on the incoming tide; some on the outgoing.

In the inland lake itself, hand-made Hawaiian seine nets — hundreds of feet long and from 16 to 20 feet wide — were used to surround and entrap fish. Their use took a lot of canoes and experienced men. The nets were laid out in and moved through the water to finally concentrate the fish for harvest.

Pearl Harbor's Hawaiian fishermen had a variety of seine nets;

each had a different size mesh. The net was selected to keep the size of fish desired and larger and to let the smaller sizes go — to be harvested later, of course, when of proper size.

Pearl Harbor is the haole name for the port.

Hawaiians may not have had just one name for the entire lake with its many arms or lochs, but had different names for different parts.

THE PART of the lake which became the Navy Yard, for instance, was called Pu'uloa.

Long before dredges opened the channel to ocean-going ships, the place-name Pearl Harbor was in common usage. Oysters, once plentiful in the lake, account for the "pearl" part of the name.

Then some Hawaiians began to translate the haole name into Hawaiian to come up with Ke *awa o momi* — Pearl Harbor. More poetically, Ke *awa lau o Pu'uloa* has been used by speakers of Hawaiian to mean "the many lochs of Pearl Harbor."

Ford Island in Pearl Harbor has been called that since the late 1880s. Seth Porter Ford, Jr., son of a physician, took ownership. He sold the island in 1891 to a sugar cane grower. In 1917, the U.S. Army purchased the island. Luke Field was the name for the later Army Air Corps installation there.

In early Hawaiian times, Ford Island was called *Moku'ume'ume* because of its frequent use by commoners for the sex game *ume'ume*. Later the Spaniard Don Francisco de Paula Marin raised rabbits, goats and sheep on the island.

Editor's note: Russ Apple will be taking leave from his column in order to teach at the University of Hawaii at Hilo.

Alaska Native-Owned Firms

By Wallace Turner

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ANCHORAGE — There is a roller-coaster quality to the collective business performance of the native-owned corporations that were created 12 years ago by the Alaska Native Claim Settlement Act.

Blessed by huge grants of natural resources and endowed by huge injections of federal and state cash, these corporations have run through almost the full gamut of American business experience over the years. Some

have established solid earnings records; others have come perilously close to bankruptcy.

In some instances the Eskimo, Aleut and Indian shareholders brought in outside executives to run their affairs. Sometimes the outsiders have done well, sometimes not.

One of the most troubled of the corporations is Koniag Inc., owned by 3,334 descendants of the aboriginal inhabitants of Kodiak Island. Two of the most successful have been the Cook Inlet Native Association, owned by 6,300 natives who live in and

around Anchorage; and NANA Inc., which covers the Kotzebue area on the Bering Sea coast.

ANOTHER NATIVE corporation, Sealaska, though experiencing some financial difficulties, is ranked 745th on Fortune magazine's list of America's largest corporations. And some of the organizations even control United Bank Alaska, which last month started negotiations toward a merger that would make it the second-largest bank in the state.

The Native Claim Settlement Act was intended to resolve suits filed in the 1960s by natives who

ms Have Ups and Downs

argued that they, not the United States, owned the land in this state. In 1867, they contended, Russia sold political control over the territory, not the land itself, to the U.S. government. Until the suits were settled, financial institutions were unwilling to lend money to oil companies that wanted to build the Trans Alaska Pipeline.

In a departure from its piecemeal dealings with Indians over 200 years, Congress imposed on the 300-million-acre map of Alaska the boundary lines for 12 regional corporations. Natives

would own them through stock they could not sell until 1991.

A 13TH CORPORATION, situated in Seattle, represents natives who live outside Alaska. It got money but no land.

The Settlement Act gave half of 44 million acres of land to be distributed to the corporations, and half to the 271 native villages in Alaska.

Similarly, \$968 million in cash was divided, with 45 percent going to regional corporations, 45 percent to villages, and 10 percent to individuals, who got about \$500 each.

When the distribution began in the mid-1970s, the native corporations reacted by seeking ready-made investments. Some, but not all, went sour.

The Bering Straits Native Corp., owned by Eskimos, was in serious financial condition by 1980, after having bought bank loans that turned out not to be collectible. Charley Johnson, who became chief executive officer in 1981, moved the corporate offices out of Anchorage to Nome, where most of the stockholders live. He said the company is sound financially, based on land holdings.

Center Aims Study at Ethnic Cancers

By Jeanne Ambrose
Star-Bulletin Writer

The Cancer Center of Hawaii hopes to direct some of its research efforts to finding out why people of Hawaiian ancestry have some of the highest rates of cancer in the world and survival rates that are less favorable than those of other races in the state.

Information gathered from such research efforts then may be applied to other ethnic groups and may be used to develop methods of prevention or treatment, according to Lawrence Piette, executive director of the Cancer Center.

A "comprehensive plan of attack" is being developed by the center, Piette said, which includes cooperative efforts of the Office of Hawaiian Affairs.

That plan includes taking a look at the prevalence of cancer in families, looking for genetic abnormalities and studying factors in the lifestyle of Hawaiians that might influence their cancer risks, Piette said.

BECAUSE A relationship between diet and cancer already has been determined, nutritional aspects will be included in the study.

"There is very clear evidence that fat is a contributing factor to breast cancer . . . and it has already been determined that

The intense research project "will require the full resources of the Cancer Center," Piette said. It is one of the steps the center is taking in an attempt to put more emphasis on cancer research, something that the National Cancer Institute has directed similar centers across the country to do.

Although the Cancer Center of Hawaii has been conducting research since its inception five years ago, it also has been heavily involved in service-oriented and cancer control activities.

It has started up breast cancer screening projects, a comic book about skin cancer and been involved in rehabilitation and continuing care of cancer patients.

The Hawaii Tumor Registry, which collects data on cancer patients, recently moved to offices in the Cancer Center building.

"We depend on its data, so the move facilitates the interaction between us," Piette said.

A name change also is planned, he said. If University of Hawaii officials approve, the Cancer Center of Hawaii will become the Cancer Research Center of Hawaii.

nutrition and diet are important (in influencing cancer risk)," Piette said.

Hawaiians have the highest rates for lung cancer in the state, according to a study by Dr. Laurence Kolonel, director of the epidemiology unit at the Cancer Center.

But studies have shown that the high rate is not due only to smoking habits, Piette said. The possibility of a genetic-ethnic influence will be explored further in the research project.

Researchers also will take a look at the socio-economic, spiritual and cultural aspects involved in the burden cancers place on patients and families. A Cancer Center report about the project explains the possibility of establishing a type of hospice for Hawaiians with terminal cancer.

"We would like to establish a small ohana-like place for Hawaiians with terminal cancer and observe any differences in survival or quality of life that may be evident in patients in the ohana as against those who have regular hospital care," according to the Cancer Center's description of the project.

"If this experimental demonstration is successful, we might wish to seek state funding for a permanent institution of this nature."

SEN. DANIEL INOUE'S efforts to have the Senate Appropriations Committee address Hawaii's "unique situation" in its report for the Department of Health and Human Services looks as if federal research money may be available to help out the Cancer Center's project.

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Star-Bulletin

Health Page

Honolulu •
A-12 Friday, July 15, 1983

Hawaiian Homes Act Report Finished

Federal-State Task Force Submits Recommendations to Ariyoshi, Watt

By Stu Glauberman
Star-Bulletin Writer

The submission yesterday of the final report of the Federal-State Task Force on the Hawaiian Homes Commission Act puts an end to the task force created in July 1982.

As a parting shot, its members called upon federal and state officials to convene another task force a year from now to report on what has been done.

Ann K. Nathaniel, task force chairman, presented the panel's 401-page final report to Gov. George Ariyoshi yesterday while federal members of the task force submitted a copy to U.S. Secretary of the Interior James Watt in Washington, D.C.

Task force members say that if all 134 recommendations are fol-

lowed, the state will be able to place more than 7,900 native Hawaiian applicants on homesteads within five years.

The report warns that if strategies for accelerating the distribution of trust assets are not implemented, the vast majority of those eligible will not receive homestead awards.

THE ACCELERATION strategy suggested by the task force is based on matching federal and state contributions of \$25 million per year in appropriations or services for a period of five years.

The Department of Hawaiian Home Lands would use the total \$250 million to contact the beneficiaries on the waiting list, survey and award available lands

and construct roads, water and sewers to serve them.

The report, which will be available for public review at state libraries, asks Ariyoshi to name within 30 days a committee to advise him on financing the acceleration strategy.

The advisory committee on funding sources would be expected to complete its report by February. If within six months, the committee cannot identify other sources of funding, then the \$25-million-a-year appropriations program should be put into effect, the task force recommended.

The task force's prescription for 1983-84 also calls for the state and federal governments to begin immediately a study of federal laws to determine which could be used to help finance the program

and to begin negotiations for federal use of homestead land at Lualualei and elsewhere.

THE REPORT says that within 60 days, Ariyoshi should revoke all known executive orders covering Hawaiian Home lands and all governor's proclamations that place homestead land in forest reserve status.

Within six months, the state should notify licensees whose activity does not primarily benefit the trust that their licenses will be canceled.

The panel recommended that within a year, the Department of Hawaiian Home Lands should:

—Determine the eligibility of each applicant and the type of award the applicant wants.

—Complete an assessment of the lands taken under executive

orders and designated as forest reserves to find whether they should be put under new general leases or put to direct use by beneficiaries.

—Negotiate new leases with the United States government to include payment of fair compensation for the use of lands now under general lease.

—Set up a financial review advisory committee to meet annually to review its fiscal and accounting procedures.

—Undertake a management audit to address its manpower needs.

The report concludes that there is "an urgent need and a clear responsibility for the federal and state governments to work together to fulfill the promises of the Hawaiian Homes Commission Act now and for the future."

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AUGUST 16, 83

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Pulo'ulo'u on the State Seal

TWO WHITE BALLS placed on top of two black staffs. They are featured near the center of the state's coat of arms and on its great seal.

Pulo'ulo'u is the Hawaiian name for each white ball and its staff. In ancient times a white ball was carried aloft on a stick in front of a high chief to mark his sacredness. Each pulo'ulo'u was a symbol of kapu status.

Thus, Hawaii's coat of arms and great seal combine in modern times ancient symbols of the elite of two diverse cultures — coats of arms and great seals are heraldic and European; white balls on staffs are chiefly and Polynesian.

You should know that a coat of arms can be displayed alone; and that a great seal incorporates the coat of arms within a circle which contains a label, date and often a legend or motto.

In European tradition, coats of arms identify a royal lineage or one of its members. A great seal marks an official document issued by a government connected with a royal lineage, and can be displayed on a headquarters where such documents are prepared and signed.

Probably Hawaii's first pulo'ulo'u was a coconut impaled on a sharpened stick. A white square of bark cloth was wrapped around the coconut and cinched around the stick with coconut sennit.

EXCEPT FOR A SHORT period which followed the overthrow of Queen Lili'uokalani in 1893 (and in the European prototype), designs of Hawaii's coat of arms have featured the two white balls.

Timothy Ha'alili'o and William Richards, on a trip to Europe for King Kamehameha III in 1842, obtained the original design from the College of Arms in London. This prototype put roses or flowers on stems — a European heraldic symbol understood and

Tales of Old Hawai'i

By Russ Apple



recognized by the heraldic engravers.

It did not take the Hawaiian Legislature long to Hawaiianize the prototype design. Among other cultural changes, the roses and stems became white balls

Combining European and Polynesian traditions.

and staffs — the pulo'ulo'u of Polynesian antiquity.

Adoption came in 1845.

With the adoption came the explanation that pulo'ulo'u "were placed at the right and left of the gateway or door of the king's house to indicate protection or a

place of refuge, to which a person might flee from danger and be safe."

Hawaii's great seal came in 1846. The minister of the interior had charge of it and affixed it to all royal documents which received the king's attest and signature.

IN TRYING to obliterate all traces of royalty and monarchy, the revolutionaries who overthrew Queen Lili'uokalani changed the coat of arms inside the great seal of what they termed the Provisional Government. They made some minor changes, but the big change replaced each kapu stick with eight stars. Stars represented the eight inhabited islands. When the Provisional Government turned itself into the Republic of Hawaii, the white balls and sticks came back into the great seal. The man who won the design competition said they were the emblem of authority and protection.

About 1876, a black dot began to appear in each white ball. This was an apparent meaningless design addition. It persists today.

According to Hawaiian tradition, the Polynesian high priest Pa'ao came to Hawai'i from more southern islands in the 1200s. Pa'ao introduced religious innovations. One was the coconut-size ball of white or black bark cloth atop a pole to symbolize sacred chiefly power.

SAMEA?



The great seal.

9-15-83 Honolulu
Star-Bulletin

Hawaiians Voice

Concerns on Cave

By Llewellyn Stone Thompson
Big Island Correspondent

HILLO — Native Hawaiians expressed concern and anger last night about activities in a massive religious and burial cave in the Puna district during a fact-finding meeting of the Office of Hawaiian Affairs.

The cave, a lava tube as much as 25 miles long, was brought to public attention in June by three Big Islanders including Larry Olson, a graduate student in geoarcheology.

Everett "Sonny" Kinney, representing the Puna Hui Ohana, asked OHA to investigate the alleged desecration of the cave, to study the linkage of the cave to legends, to transfer the cave to Hawaiian ownership and to seek legislation preventing desecration of other sites.

Kinney said Olson denied taking anything from the cave, although minutes before Olson had told OHA he had taken objects from the cave for study and then returned them.

Kinney accused the owners of land above a section of the cave of raising the price of that property from \$18,000 to \$52,000.

After the meeting, Olson said the cave is not for sale and never has been.

Conducting the meeting was

Walter Ritte, chairman of the OHA Committee on Culture.

"I hope all of this will get us worked up enough and angry enough to pass strong laws," he said.

ON ANOTHER matter, the OHA committee heard Nathan Kaleiwahea describe how he, his nephew Benson Kaleiwahea, and another man, Collin Miller, were arrested for gathering mamake leaves and branches for tea on May 12 in the Bird Park area of the Hawaii Volcanoes National Park.

Kaleiwahea said he has been gathering the material in the park since 1967 and would continue to "open the door of our Hawaiian rights." Park ranger Jon Erickson later said a citation was issued to the three men, but denied they were arrested.

The men were found with 30 pounds of mamake, and park authorities took that as evidence of commercial gathering, Erickson said. Native Hawaiians have the right under federal law to gather materials in the park as long as it is in small quantities for personal use, Erickson said.

Both a Hawaiian and a non-Hawaiian authority advised the park that the amount of mamake and the manner of taking both leaves and branches was not traditionally Hawaiian, Erickson said.

Written by Amalulu
+ friend

The Sunday Star-Bulletin & Advertiser. HONOLULU, DECEMBER 30, 1951. P. 1

A call to recognize Charles Kenn, expert on Island history, ethnology



the world of
**sammy
amalulu**

By Samuel Crowningburg-
Amalulu

Advertiser Columnist

It is not really too often that I write about one individual. It is only when I feel deeply about that person or when I think that he merits recognition other than for being what he is or for having achieved something extraordinary.

Today, I would talk about



use those artifacts that are there? He argues that the remains of the dead should be left alone, but all of the artifacts found should be removed and kept for all the world to see and to benefit. This is such a sensible viewpoint that I am astonished that I did not think of it myself.

Strange as it may seem, Kenn is so closely associated with things Hawaiian that it is surprising to learn that one of his ancestors, was Japanese — among the first of his race to arrive in Hawaii during the reign of King Kamehameha V.

On his Hawaiian side, Charles Kenn descends from the Prince Kamanawa, one of the tabu-twins whose figures are display-

Charles Kenn, probably the most eminent authority on Hawaiian history and ethnology. No one else living even approaches him in these fields. And yet, despite his life's work and the many articles that he has written over the years, I feel that true recognition has so far been denied him.

And this is a pity for all of us in Hawaii and for the many generations yet to come because if something untoward should happen to Charles Kenn, his vast storehouse of knowledge would be forever lost to us and to the world. No man lives forever, and should the inevitable come to Charles Kenn before we have garnered the wealth of his knowledge, we would all lose. We have lost so many chances in the past to share with our elders their knowledge and their memories — such people as John C. Lane, Kalani Henriques, Lucy Peabody, Prince Kuhio, John Wilson, David Bray and numerous others. We failed to glean the fields of their minds and they are lost to us forever.

The state, any one of our uni-



Advertiser photo

Kahuna Charles Kenn invokes a blessing over a sacred Wahiawa stone in a ceremony that took place nine years ago.

versities, one of our many foundations — any or all of these could fund Charles Kenn, and we would lose nothing, but all profit thereby. Charles is not rich by any means and, if he is to continue his work, he must somehow be funded.

He is a person from whom all of us could learn. I always sit in utter amazement whenever I am speaking to him. He is such a storehouse of knowledge, yet he remains so young, so adventurous in his thinking and in his spirit.

The other morning, Charles Kenn and John Kalkainahaole came to call on me. Most of the time was spent by John and me quietly listening to what Charles had to discuss. He even changed my own mind about things. For instance, concerning the recent happenings at Puna's Kapokohelele Cave, I have always thought of it as a bit ghoulish to enter or to disturb places where the Hawaiians of old consigned their dead.

But Charles Kenn's reply to that was classic: Can the dead

ed on the royal coast-guardians of Hawaii Kamanawa was one of the four counselors of the great Kamehameha. Oddly enough, Kenn never once has mentioned this chiefly descent. I came upon it by surprise in my own genealogical researches. When I asked him about it, he merely nodded and then went on to speak of what to him were more important things.

As most of my readers probably know, I often write on matters Hawaiian, and with good reason I have learned to check all my sources with Kenn. He has a way of interpreting Hawaiian names and places that quickly clarify what the original Hawaiian meant when he gave the name in the first place.

I have urged him more than once to publish a supplement to the Pukui-Elbert Hawaiian dictionary because Kenn is better able to bring but the whole and complete meanings of Hawaiian words, including the connotations and the implications connected with words. This would be a great contribution to everyone in Hawaii.

recognize Charles Island history, etc



Advertiser photo

Kahuna Charles Kenn invokes a blessing over a sacred Wahiawa stone in a ceremony that took place nine years ago.

Taro Used as a Medicine

ANY HAWAIIAN worth his salt cooked his taro before eating it.

Hawaiians and other Polynesians cooked their taro to avoid what the Hawaiians called the *mane'o*. That's the burning itch that comes on lips, tongue, mouth, throat and sometimes the anus from eating raw taro.

Mane'o comes from what modern botanists call raphides.

Raphides are needle-shaped crystals of calcium oxylate which grow as a metabolic byproduct in all varieties of taro. They can be seen as spikes scattered through a thin slice of uncooked taro on the stage of a microscope.

Hawaiians grew 300 varieties of taro. Each had its Hawaiian name and each differed in taste, uses

Wise people avoid eating the plant raw, but properly prepared it could be valuable for the treatment of a variety of ailments.

and in size and numbers of prickly spikes in the corms.

Wild taro growing along inland mountain streams have the biggest and most crystals. A bite of its uncooked corm or a chew of its uncooked leaf or stem caused the worst case of *mane'o*.

Cultivated varieties also have crystals which must be dissolved away by cooking before eating.

Only a few of the 300 or so known varieties had crystals so low in number or so small in size that Hawaiians would ever ingest them raw. A small portion of a selected variety, such as the *lau-loa*, was taken for medicine.

TO PREPARE A MILD taro raw

Tales of Old Hawai'i

By Russ Apple



Tuberculosis and biting insects were two of the gifts to Hawai'i from historic Europe and America.

For Band-aids, ancient Hawaiians tied a slice of raw taro corm tight on a wound. Astrigent action of the crystals controlled bleeding.

Hawai'i's *hoene* variety was a reliable laxative.

Its raw corm was carved with a bamboo knife into suppositories which were inserted to treat constipation.

Hoene had a dark corm and was one of the varieties used for medicine and eaten only in time of famine.

To use any taro corm for food, cooking was necessary.

Mild varieties took only two hours of pressure-type cooking in the Hawaiian underground oven, the *imu*.

Normal varieties took from four to six hours in the *imu* to dissipate the crystals.

With raphides gone, then the corms were ready for the pounding and dilution which made them into poi, the staple food of the Hawaiians.

for medicine, the uncooked corm was either grated or scraped with a knife edge to gather pulp. Pulp was chewed and quickly swallowed. Pulp also was squeezed for a juice to be gulped. Pulp and juice were rich with crystals and were used to lessen fevers of any source.

Crystal-laden juice also treated lung complaints, such as tuberculosis.

The stem between corm and leaf also had medicinal use. Insect bites were rubbed with the cut end of the stem to reduce itch, pain and swelling.

Agreement allows improvements

SOUTH POINT, Hawaii — When Eddy Kuahiwinui was growing up, he helped his father launch the family canoe with rollers — small round logs over which the vessel could be pushed into the water.

He learned how to time the swells that surged up the small ramp so that when they came back from fishing, they could bring the canoe in without damaging it.

When he was older he got a bigger boat, an engine and a trailer; but the lessons were the same. The ramp at Kaulana Bay here is treacherous when the wind blows strong from the east. A wrong move can smash a boat.

After more than 30 years of bringing his boats up the ramp in all kinds of weather, Kuahiwinui was pleased when \$1.5 million was made available from state and federal agencies to fix the ramp and make it safer.

He and the other members of the small fishing community near South Point thought their problems were over.

They were wrong.

Strong opposition developed from a local Hawaiian rights group known as Ka Ohana O Ka Lae because the new boat ramp facility would be located on Hawaiian Homes land. They objected to the Hawaiian Homes Commission's entering into an agreement with the state Department of Transportation to build the ramp before Hawaiians were settled on Hawaiian Homes land in the area.

They also argued that it would be wrong to improve the ramp on a site of historical value to native Hawaiians. They warned that the ramp could lead to overfishing and ruin one of Hawaii's best fishing grounds.



**from
the sea**
mike markrich

public) in the past but that does not make it correct use of (Hawaiian Homes) land," Hanchett said.

Last week Hawaiian Homes commissioners and Gov. George Ariyoshi's office worked out an agreement that will allow the ramp improvements to be made. Part of the agreement involves payments over the next 15 years for improvement of homestead land.

Kuahiwinui and the other people who fish in Ka'u use the ramp at Kaulana because there is no other convenient place for them to safely launch and retrieve their boats between Kona and Hilo. The Corps of Engineers calls the 149 nautical miles between Kona and Hilo the longest stretch of coastline in the United States without a harbor of refuge.

Kuahiwinui and the others put their boats into the water and, to avoid having to bring them back up the ramp, moor them behind the high cliffs at South Point. Their food, gear and gasoline are lowered to the boats by ropes and pulleys. They climb down to work on narrow, free-swinging metal ladders.

State boating manager David Parsons said that ramp came about because people in the community had asked for the improvement. Unemployment in Ka'u is among the highest in the state, and Sue Boyd, whose husband runs a boat out of South Point, said job opportuni-

But still, some object to improvements.

Ka Ohana O Ka Lae member Pali Kapu, a part-time fisherman, said it is the last place "you can actually go and catch something." He worries that ramp improvements are going to encourage more fishing boats to use the area.

Pali and other members of the Ohana also object to the construction of ramp in a place of religious and historical importance.

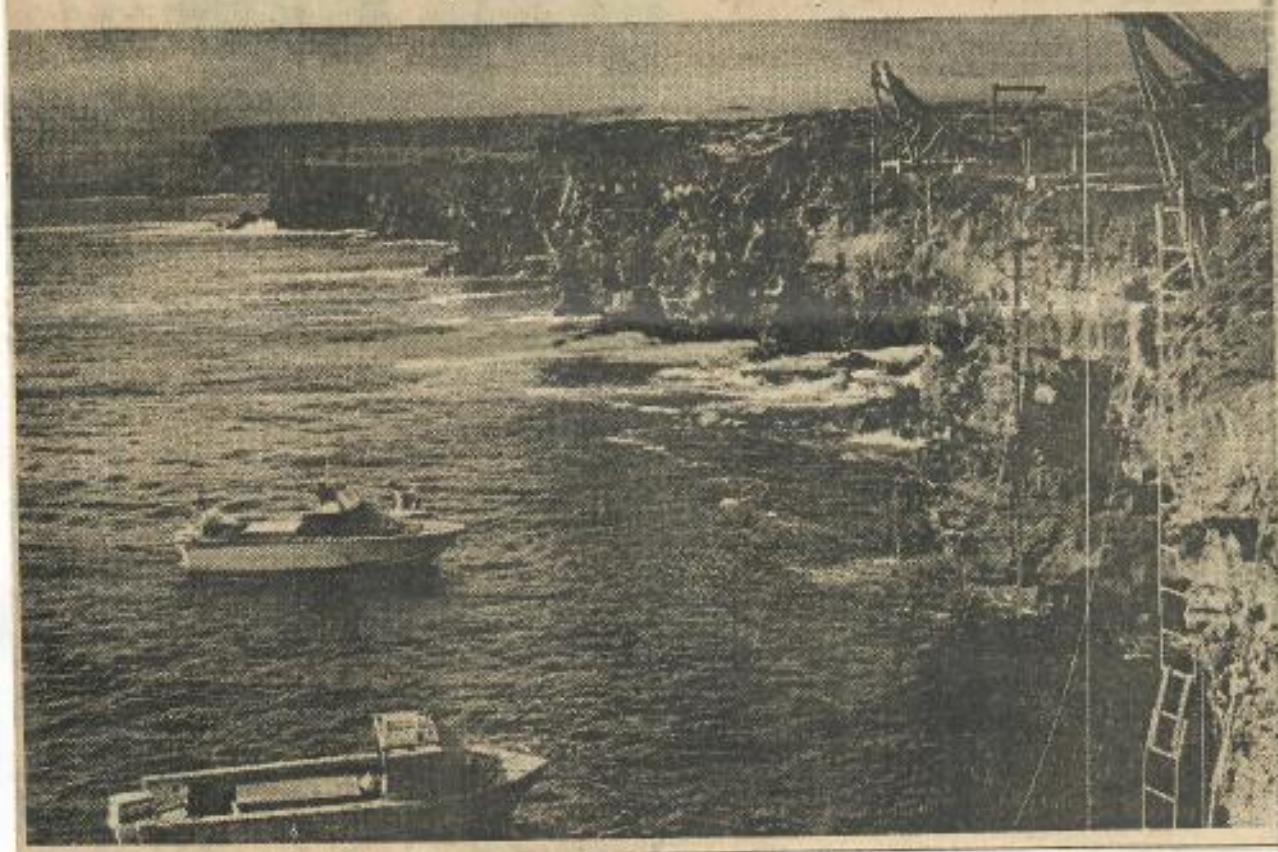
Kaulana fisherman Ralph Louis disagrees.

"We come from the old days. We don't want to go back. I've been there."

Charlie England climbs from his friend's boat at South Point, where boats are moored about 2 miles from the Kaulana ramp.

Photo by Mike Markrich

ments on Ka'u boat ramp



Strong opposition developed from a local Hawaiian rights group known as Ka Ohana O Ka Lae because the new boat ramp facility would be located on Hawaiian Homes land. They objected to the Hawaiian Homes Commission's entering into an agreement with the state Department of Transportation to build the ramp before Hawaiians were settled on Hawaiian Homes land in the area.

They also argued that it would be wrong to improve the ramp on a site of historical value to native Hawaiians. They warned that the ramp could lead to overfishing and ruin one of Hawaii's best fishing grounds.

Before the federal funds can be released, the Hawaiian Homes Commission has to approve a general lease to the Army Corps of Engineers. The commission said it could not issue such a lease under present conditions.

Barbara Hanchett, a commissioner from Molokai, explained why.

"The boat ramp would have to be open to the public because federal moneys are involved. We are not entrusted to use our assets for the general public; they are for the exclusive use of our beneficiaries (native Hawaiians.) We realize that it has been used (by the general

harbor of refuge

Kuahiwinui and the others put their boats into the water and, to avoid having to bring them back up the ramp, moor them behind the high cliffs at South Point. Their food, gear and gasoline are lowered to the boats by ropes and pulleys. They climb down to work on narrow, free-swinging metal ladders.

State boating manager David Parsons said that ramp came about because people in the community had asked for the improvement. Unemployment in Ka'u is among the highest in the state, and Sue Boyd, whose husband runs a boat out of South Point, said job opportunities are limited to "fishing, picking mac nuts and growing pakalolo."

A Corps of Engineers study said that more than 588,000 pounds of fish, estimated to be worth more than \$1 million, were brought out of Kaulana in 1980.

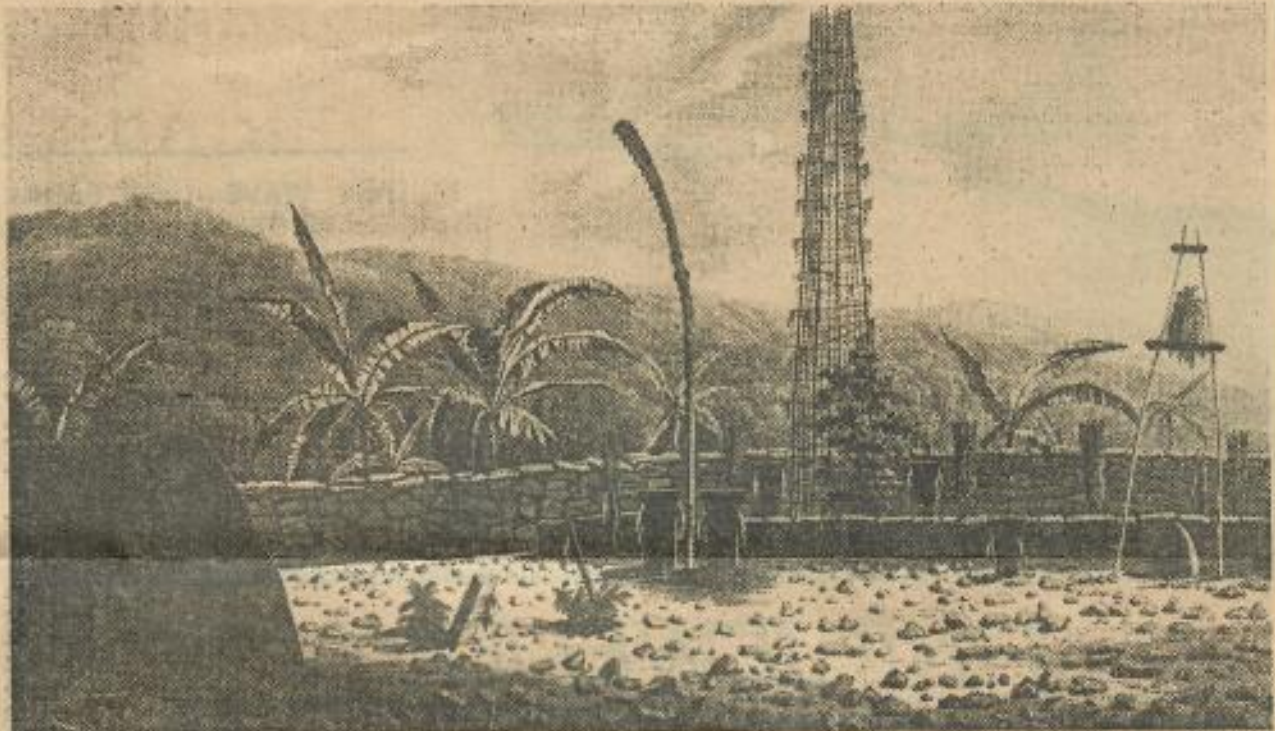
Kuahiwinui said that during the ikeshibe, or night ahi season, up to 60 boats at a time use the ramp.

He said he and the other people who fish don't worry about the competition except during storms such as Hurricane Iwa. All the boats try to get in at once on the ramp without lights or other improvements.



ments on

OCT 21, 1983
HSB A19



The heiau at Waimea, Kauai, at the time of Captain Cook's voyages.

All Encompassing Religion

ON AN HOUR-to-hour and day-to-day basis, the ancient Hawaiians probably were more religious than their modern-day descendants.

With unpredictable gods everywhere, Hawaiians from ruling chiefs down to commoners and outcasts were praying, observing rituals and making offerings hour after hour and day after day.

For instance, no Hawaiian in those days crossed over Nu'uaniu Pali without leaving an offering to the gods of the pali.

Nu'uaniu Pali was then, as now, a much-used route between the windward and lee sides of O'ahu.

Offerings were left on an altar along the pali trail near its highest point. A green ti leaf was acceptable, especially if it was wrapped around a dollop of poi or a piece of sweet potato.

While the chiefs worshipped the four major gods in the state

Unpredictable gods everywhere.

temples each lunar month, commoners faced day after day the same variety of gods. Hawaiians could not divorce themselves from the spiritual world.

Gods controlled everything. Gods could be manipulated by prayer, ritual and offerings.

Tales
of Old
Hawai'i

By Russ Apple



Remember, the Hawaiian religion was the only one around. There was no competition. Church and state were one.

ANY HAWAIIAN who broke a major rule of the one religion could wind up quickly as a human sacrifice (if male) or floating face down in the ocean (if female).

There were no atheists or agnostics.

Hawaiians conformed, or else.

Temples were for the high chiefs and high priests only. Lesser chiefs and lesser priests and

commoners — the bulk of the population — were excluded from the major temples.

In those state temples, it was the job of the high chiefs to propitiate the four major gods, one at a time in turn, during each lunar month.

Excluded from even the vicinities of major temples, the bulk of the people dealt daily with their work-a-day world and the pantheon of gods who controlled its parts.

All phases of human activity were carried out under ritual of some sort, directed to any one of the innumerable gods upon whose favor depended the lives and fortunes of humans.

And each Hawaiian had his ever-present 'aumakua, an ancestor spirit-god who punished if neglected. But if venerated and remembered through numerous daily prayers and frequent offerings, the 'aumakua protected.

No wonder, on an hour-to-hour and day-to-day basis, an ancient Hawaiian was probably more concerned with religious details than any of his descendants alive today.

to the gods of the pali.

Nu'uanu Pali was then, as now, a much-used route between the windward and lee sides of O'ahu.

Offerings were left on an altar along the pali trail near its highest point. A green ti leaf was acceptable, especially if it was wrapped around a dollop of poi or a piece of sweet potato.

While the chiefs worshipped the four major gods in the state

Unpredictable gods everywhere.

temples each lunar month, commoners faced day after day the same variety of gods. Hawaiians could not divorce themselves from the spiritual world.

Gods controlled everything.

Gods could be manipulated by prayer, ritual and offerings.

IN SOME LEGENDS, the god Ku and the goddess Hina were the earliest gods in the Islands. Ku and Hina divided the universe into male and female, right and left, good and bad, morning and afternoon.

For instance, in gathering leaves to make medicine, some plants were only picked in the morning, others, only in the afternoon; some were only gathered for good purposes, some only for bad; some leaves were only picked with the left hand; others only gathered by the right, and after gathering, never mixed. In general, things male were worshipped in the morning, things female in the afternoon.

Such splits had the most to do with place gods such as those of the pali; with gods in trees and rocks; in gods who controlled natural processes, like the winds; and in gods who controlled objects, such as poi boards and canoes.

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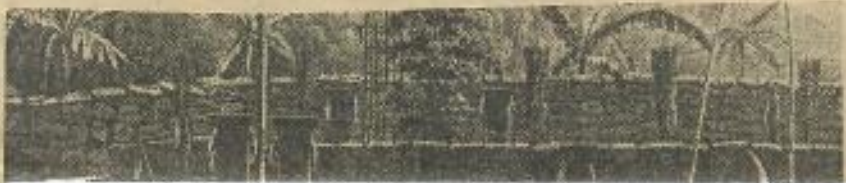
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How OHA can get it all, not just 20%

By Samuel Crowningburg-Amalu
Advertiser Columnist

For the past three weeks, I have been discussing the matter of reparations for native Hawaiians. Last Sunday, I criticized the Ariyoshi administration for trying to do away with the Office of Hawaiian Affairs by declaring it unconstitutional. The question of constitutionality arose because the OHA claimed a 20 percent share of state income made by the latter in a judgment regarding the transfer of ceded lands at Papohaku to the state.

This week I am going to suggest a way that the OHA can, through litigation, receive not merely 20 percent of the income from those lands but all of the income from those lands and the ceded lands themselves.

The ceded lands are composed of two grants made by King Kamehameha III in the Great Mahele — the crown lands of Hawaii, which the king set aside as his personal estate for himself, his heirs and



the world of

**sammy
amalu**

his successors forever; and the government lands of Hawaii, which he gave to the chiefs and people for the use and benefit of the Hawaiian government. The crown lands comprised some 1 million acres; the government lands, 1.5 million acres. These lands were ceded illegally and without compensation to the United States by the Republic of Hawaii.

The crown lands of Hawaii passed in fee simple from Kamehameha III to his heir and successor, King Kamehameha IV, and then in turn to the latter's elder brother, heir and successor, King Kamehameha V. Kamehameha V rendered the crown lands inalienable and in effect placed them in a trust in which he was the trustor, the crown lands comprised the corpus of the trust, the Crown Lands Commission made up the trustees and the heirs and the successors of King Kamehameha III made up the beneficiaries.

The beneficiaries under this trust were in turn Kamehameha V, King Lunalilo, King Kalakaua and Queen Liliuokalani. In 1893, Liliuokalani was overthrown by revolutionists who confiscated the corpus of this royal trust. That corpus was passed in turn to the Republic of Hawaii, an illegally constituted government which then, upon annexation, passed or ceded those lands to the United States of America.

But Liliuokalani was not the last heir and successor of King Kamehameha III. These

These lands involve billions of dollars in today's values. Some 10 years ago when we first considered the crown lands alone, we found the present value of those lands to be in the area of \$35 billion. The government lands at the same rate should be worth \$50 billion. Compensation for the use of those lands for the past 90 years should involve many more billions of dollars.

I concede that the OHA has a great deal of work and research and litigation in store for it, but that is specifically the reason why the OHA was created — to fight for the rights of the native Hawaiian people. Carry on the good fight, and the OHA will enjoy the full support of all the native peoples of Hawaii. Fail to do anything about this, and the OHA will have failed its purpose and end up little more than the "shibai" it has so far been.

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But Liliuokalani was not the last heir and successor of King Kamehameha III. Three families still lay claim to the Hawaiian throne — the collateral heirs of Elizabeth Kekaaniau Pratt, the heirs of Miriam Auhea-Kekauluohi Crowningburg and the heirs of David Kawananakoa. They are the living heirs to Kamehameha III, and it follows that they are entitled to the income derived from the royal trust set up by King Kamehameha V.

The government lands of Hawaii were given not to the government itself but to the "chiefs and people" for the use and benefit of the government. Kamehameha III actually set up a trust for these lands and appointed four trustees to administer them — one from the House of Nobles, one from the House of Representatives, one from the Supreme Court and one layman. This was lately confirmed for me by Keith Abe, a private and extremely astute researcher in matters concerning the Great Mahele.

The descendants of these original beneficiaries today comprise the native Hawaiian people of Hawaii, each person who has at least one drop of native Hawaiian blood in his veins.

Therefore, the corpus of this royal trust belongs to them alone since the Hawaiian government has not existed since the overthrow of Queen Liliuokalani in 1893. The OHA is therefore obliged to seek all of the former government lands of Hawaii and return them to the ownership of the native Hawaiian people and to seek compensation that is due for the use of these lands for the past 90 years.

In this column last Sunday, I said that when the Ariyoshi administration decided to try overthrowing the OHA on the grounds that the latter was unconstitutional, it may well have grabbed a tiger by the tail. Now I aver that the OHA should seek far more than the mere 20 percent of the income from the ceded lands. The OHA should and must seek all the income. The OHA should and must seek the return of all the ceded lands from the government of the United States, from the state of Hawaii and from any and all persons or agencies who may now be enjoying the use and benefit of those lands. And further, OHA should and must seek compensation for the use of these lands from 1893 when these lands were first confiscated and literally stolen.

Congress Asked to

By Stu Glauberman
Star-Bulletin Writer

The Office of Hawaiian Affairs is asking Congress to remove one of the biggest obstacles to Hawaiian unity by redefining the term "native Hawaiian" in federal law.

The OHA trustees voted at a board meeting yesterday to urge Congress to adopt a single definition of the term native Hawaiian without reference to a specific blood quantum so that individuals with as little as a drop of Hawaiian blood can benefit from OHA and Hawaiian Homes Commission programs.

They want Congress to accept the recommendation of the Native Hawaiians Study Commission's minority report, which suggested that a native Hawaiian be defined as "any individual whose

ancestors were natives of the area that constituted the Hawaiian Islands prior to 1778."

By deciding upon a single, simple definition, without reference to blood quantum, Congress would free the OHA board from administrative and fiscal constraints that have hampered the agency since its creation five years ago.

Moreover, board members noted in their resolution that blood-quantum restrictions on eligibility for homesteads and other benefits have divided Hawaiian families and Hawaiian communities for more than 60 years.

OHA'S MANDATE from the state Legislature is to administer programs for all Hawaiians, and at the same time, it is responsible

for managing income from a ceded lands trust that only can be applied to Hawaiians with 50 percent or more blood quantum.

The 50 percent restriction stems from the Hawaiian Homes Commission Act passed by Congress in 1920. Prince Jonah Kuhio, Hawaii's non-voting delegate, had urged lawmakers not to restrict Hawaiian homestead privileges to those Hawaiians with a specific blood quantum, or if need be, to choose a quantum level as low as one thirty-second.

In 1974, Congress adopted a second conflicting definition by amending the Native American Program Act to include native Hawaiians, with eligibility based on "a showing" of Hawaiian ancestry traced back to 1778.

The state Legislature already has asked Congress to lower the

Redefine 'Hawaiians'

U.S. Secretary of Interior James Watt's 50 percent quantum restriction in the Hawaiian Homes Act and by reference in the Hawaii Admission Act to 25 percent, so that children with less than 50 percent can qualify as successors to homestead leases.

OHA opposes the lower quantum level, which would continue to divide Hawaiian families.

ACCORDING to OHA, the number of native Hawaiians with at least 50 percent quantum was estimated at 43,466 in 1981, while Hawaiians with less than 50 percent quantum, numbered 129,322.

If the quantum requirement is dropped, trustees say those beneficiaries already on the Department of Hawaiian Home Lands' waiting list would be given homesteads before those with less than 50 percent quantum are added to

the list.

Upon adoption of the no-quantum amendment, children of current lessees would qualify to succeed their parents as lessees.

A related resolution adopted yesterday asks Congress to include native Hawaiians in all definitions of "native Americans" to broaden their eligibility under federal programs.

The board also adopted resolutions asking Congress to review the state's progress in implementing the recommendations of the Federal-State Task Force on the Hawaiian Homes Commission and to establish a joint ceded lands commission to review the status and need for federally controlled lands in Hawaii.

THE Federal-State Task Force submitted its recommendations to Gov. George Ariyoshi and then

Watt in August.

A fifth resolution called upon Congress to "acknowledge the illegal and immoral actions of the United States in the overthrow of the Kingdom of Hawaii in 1893 and to indicate its commitment to grant restitution for the losses and damages suffered by native Hawaiians as a result of those wrongful actions."

The resolution supports the recommendations contained in the report of the Hawaii members of the Native Hawaiians Study Commission presented to Congress in June.

A Senate committee on energy and natural resources and a House committee on interior and insular affairs have agreed to conduct hearings on the two-volume report on reparations and social needs.

John K. Lake will chant and

Kamehameha Takes Control

GENEALOGY COUNTED. In the view of the most sacred and genealogy-rich high chief around, Kamehameha was a young upstart who didn't have enough sacred ancestors to rate the role of a ruling chief.

So thought Keawe-ma'u-hili, ruling chief of the Big Island's Hilo district. His support, and army, came from the Hilo district, and from adjacent part of the Hamakua and Puna districts. Keawe was rich in prestige and ran the largest and best equipped army on the Big Island.

After 1782, the Big Island was divided into three separate chiefdoms run by three rival ruling chiefs. Keawe-ma'u-hili was the most sacred of the three rival chiefs; also the oldest and most experienced.

Less sacred ruling chiefs were Keoua-kua'u'ula and Kamehameha, later to be called Kamehameha the Great.

Keawe vs. Keoua vs. Kamehameha vs. Keawe.

In simplified geography, Keawe held the eastern third of the Big Island; Keoua held the southern "third," and Kamehameha the rest of the Big Island.

Now comes the political-military grouping and regrouping for power and control of the Big Island. The next-door Island of Maui was sometimes involved.

To display his wealth and to gain a favor due, Keawe lent a sizeable army to the ruling chief of Maui to join with the Maui forces in an attack on O'ahu.

A FEW MONTHS LATER, Kamehameha put Hilo under his control. Maui's ruling chief owed Keawe a favor. Maui's chief

Tales of Old Hawai'i

HSB
By Russ Apple



11/25/83

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Kahakili sent some of his double canoes full of armed men to help Keawe successfully defend Hilo from Kamehameha.

On their way back to Maui, the Maui fleet stopped at Laupahoe, where Kamehameha was camped, to pay their respects to

Rivalry on the Big Island.

Kamehameha as a great warrior.

With no success in taking over Hilo, Kamehameha then turned his attention to the Ka'u district, where Keoua held power.

Keawe sent an army to help Keoua.

After Kamehameha retreated to his home district of Kona, Keoua sent some of his men to Hilo to help Keawe if Kamehameha threatened Hilo again.

Kamehameha was having no luck on his home Island. Maui now took his eye. Maui's Kahakili had just died, and Kamehameha

felt Maui was ripe for the taking.

In 1790, Kamehameha would accept any help he could get. He asked both Keoua and Keawe to join him in taking Maui. Keoua refused. Keawe reassessed the situation. Kamehameha had won his respect. Even if Kamehameha was less sacred than himself, Kamehameha was the official custodian of the family war god.

Keawe not only sent troops to help Kamehameha, but also some of his sons and other close relatives.

KEAWE'S SONS and relatives fought with Kamehameha in the bloody battle of 'Iao Valley. Kamehameha won and held Maui in 1790.

Now it was Keoua's turn to move.

Some of Keawe's best troops were on Maui, leaving Hilo weakly defended. At 'Alae, just outside of present-day Hilo town, Keoua's army defeated the forces of Keawe.

Keawe-ma'u-hili was killed.

Now Keoua held the resources and manpower of two-thirds of the Big Island and Kamehameha with his army was away on Maui. Keoua moved into the homeland of Kamehameha, a move which brought Kamehameha home to deal with Keoua.

Among other things, Kamehameha built a temple at Kawaihae on the Big Island to honor his war god.

Keawe's sons helped place the body of Keoua on the altar of Kamehameha's war temple.

Now Kamehameha was the ruling chief of the entire Big Island: one chiefdom, one ruling chief.

28 Nov 83

HAWAIIAN ADVERTISER

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The mysterious Spaniard in Hawaii's past

By Bob Krauss
Advertiser Columnist

Norma Carr of Aina Haina has not spoken to Don Francisco de Paula Marin for a while, which is understandable since he died in 1837.

But she will celebrate his birthday today.

Norma is Marin's biggest fan, which doesn't have to be very big because hardly anybody else has ever heard of him. That, she says, is a terrible mistake.

While other ladies with grown children dream about Paul Newman or Dustin Hoffman, she carries on conversations with Don Francisco de Paula Marin in her sleep.

In case you haven't heard, Marin was one of the first foreigners to settle in Hawaii.

He was a Spaniard who deserted from the Spanish navy, acted as Kamchameha's medical doctor and business agent, and is credited with introducing many plants, including grapes, to the Islands.

Norma's romance with Marin began over the radio.

"I was doing the dishes one Sunday in 1970 and Father Kekumano was talking on his program," she said. "That day he talked about

Marin. Maybe I listened because one of my family names is Marin. I remembered every word."

Norma went right down to the library and found a book called "The Golden Cloak" in which there is a chapter on Marin. This merely whetted her appetite, like the first Robert Redford movie does for other women.

"I found a few things in the Archives of Hawaii but it wasn't enough," she said.

Neither were the biography of Marin, and portions of his journal by Ross H. Gast and Agnes Conrad, which came out not long after. Norma doesn't think the picture on the cover is that of her hero.

It doesn't look like the man in her dream.

"I dreamed of him at least three times and he always looked the same," she said. "In my dreams, he had copper-brown hair. He had freckles on his face and he was tan."

"He was maybe a little above average height (the man in the picture appears short) and he was kind of stocky."

One hesitates to argue with her because there's no proof that the dust-jacket picture is actually that of Marin, according to the authors. And Norma, by this time, is an authority

on her shadowy idol.

Last week, she found several descendants of Marin in Honolulu. For years, she has been searching for more information.

"In 1972 I went to Spain and built my trip around looking for traces of Marin," she said. "Before I went, I wrote to the editor of a teachers' magazine in Spain."

(Norma taught Spanish at the University of Hawaii and at Chamisade. Right now, she's getting her Ph.D. in American studies.)

"He picked me up at my hotel in Madrid and took me to the government office in charge of all archives and libraries in Spain. There, he got me a scholar's identity card, which usually takes two weeks. He did it in two hours."

"My next stop was the Naval Museum in Madrid. As soon as I told them there was this fascinating Spaniard who played a vital part in Hawaii's history, they spent the morning trying to look him up."

In spite of all this enthusiasm, the librarians couldn't find a trace of Marin.

Norma then visited the General Archives of the Indies in Seville, repository of records of all Spanish activities in the New World.

"I asked them to look under Marin, then under Hawaii. They couldn't find anything," she explained. Then she had a bright idea: look under Sandwich Islands.

"They found this manuscript. Word got around that the Hawaiian section had struck gold. Everybody in this huge library cheered when they brought out the manuscript."

From it, Norma learned that, as of Dec. 22, 1798, Marin had married a Hawaiian woman and had a son. He had stated that he had no desire to return to his native country.

At Jerez in Andalusia, Norma looked through the records of eight old stone churches, some 800 years old, before she found Marin's baptismal record.

He was baptized on Nov. 27 (although he celebrated his birthday on Nov. 28), 1774. His father had the same name. His mother was called Maria Izassi.

Norma thinks Marin should be honored on his birthday as a Spaniard who played a major role in Hawaiian history. She feels students taking Spanish should learn more about him and that he's as least as important as Balboa, Cortez, Coronado or any of those other big-name Spaniards.

Education Board to Get Proposal Tomorrow

Legalizing Hawaiian in

By Hildegaard Verploegen
Star-Bulletin Writer

A plan to legalize the use of Hawaiian as the language of instruction for students on the privately owned Island of Niihau will be presented tomorrow at a meeting of the state Board of Education on Kauai.

Under that proposal, English would be introduced as a foreign language, beginning no later than the third grade.

Isolated Niihau School serves between 30 and 50 Hawaiian children in kindergarten through grade eight. The enrollment fluctuates as families move back and forth between Niihau and Kauai.

While the kamaaina Robinson family of Kauai owns both the Island of Niihau and the three school buildings, the state Department of Education provides

books, school lunches and the salaries of three teachers.

According to state law, more than half of the instruction in a public school is supposed to be in English, but there have been hints for years that Hawaiian is used more often in Niihau School.

Probably the first official admission of the general use of Hawaiian in Niihau School is included in the documents to be discussed by the school board tomorrow.

A MEMO FROM Rose Yamada, director of the Department of Education's general education branch, said:

"It is well known among most Hawaiian language instructors that the English language is rarely used in Niihau School except perhaps during official visits by the Board of Education and Department (of Education) person-

nel. It is also known that Hawaiian language materials available to the teaching staff have been scarce so that the Hawaiian language Bible has frequently been used to teach reading. Unfortunately, most of the students have memorized large portions of the Bible and consequently do not learn reading skills per se."

Superintendent of Education Donnis Thompson visited Niihau School on the first day of the fall term in September 1982.

On her return to Oahu, Thompson said there was "a tremendous need to upgrade" the educational experiences of the Niihau students.

Thompson subsequently designated Kauai District Superintendent Mitsugi Nakashima to study ways to improve education on Niihau.

TOMORROW'S discussion includes a progress report from

Niihau School Is Urged

Nakashima and reports of various meetings between Department of Education and University of Hawaii officials and Timoti Karetu of the University of Waikato in New Zealand.

According to Kathleen Jones, the Department of Education's public relations officer, the Niihau proposal and various documents are expected to be referred to the school board's Hawaii Education Affairs Committee following consideration during tomorrow's study session, which will begin at 2:30 p.m. at Wilcox Elementary School in Lihue.

Jones said other steps that would need to be taken include meetings to seek the support of Niihau parents and the Robinson family, training the teachers at Niihau School and adjustments in a program at Waimea Canyon School on Kauai which Niihau children attend when their par-

ents are working on the Robinson ranch on Kauai.

SHE SAID the proposal relies heavily on an assumption that building a firm identity in the Hawaiian language will give Niihau children an advantage in learning "prestige dialects," or standard English as a second language, and deter the learning of "low-prestige dialects," or pidgin, as other local children do.

If the school board approves the idea, the 1984 Legislature could be asked to revise the law to allow Hawaiian to be used as the first language of instruction in the Niihau School.

The school board's business meeting is slated to begin at 7:30 p.m. tomorrow at Wilcox School. The evening agenda includes reports from Thompson and rules on student travel to the Mainland.



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House of Representatives

THE IMPORTANCE OF KAMEHAMEHA THE GREAT TO THE HISTORY OF OUR COUNTRY

HON. CECIL (CEC) HEFTEL

OF HAWAII

IN THE HOUSE OF REPRESENTATIVES

Tuesday, October 25, 1983

Mr. HEFTEL of Hawaii. Mr. Speaker, in testimony October 18, 1983, before Congressman JOHN SEIBERLING's Subcommittee on Public Lands and National Parks, Dr. Adrienne Kaeppler made an eloquent statement of the importance of Kamehameha the Great to the history of our country and the significance of honoring him at the site that is now Fort DeRuyter.

meha's cousin (the King's eldest son Kiwala'ō) was named as successor and became the new high chief (or King) of the island of Hawai'i. Kamehameha was given the second place in the Kingdom, the keeper of the war god (Kūkā'illmoku). After the traditional reapportionment of land among the "vassal" chiefs, war broke out almost immediately, and at the battle of Moku'ohai (in 1782) the new king (Kiwala'ō) was killed. The stage was set for years of warfare between the chiefs for supremacy of Hawai'i Island. At the same time Kahekili the high chief of the island of Maui, was busy extending his influence and fighting battles over the islands of Kauai and O'ahu, which eventually came under his domination.

In the meantime an unfortunate incident between the United States and Hawai'i occurred. A small boat from the American brig *Eleanora* was taken and the Captain Simon

Derussy.

Dr. Kaeppler, the curator of oceanic ethnology at the Smithsonian Institution and for 20 years a scholar with the Bernice Pauahi Bishop Museum in Honolulu, does establish the property at DeRussy as the most appropriate place for Kamehameha the Great National Monument—the subject of my bill, H.R. 3642.

Because of the importance of this issue to me, I would like to take this opportunity to share her testimony in the CONGRESSIONAL RECORD.

The testimony follows:

TESTIMONY FOR BILL H.R. 3642: TO ESTABLISH THE KAMEHAMEHA THE GREAT NATIONAL MONUMENT IN THE STATE OF HAWAII

Warfare was endemic among the high chiefs of the Hawaiian islands. Battles were fought between brothers and cousins and their supporters, as well as by more distantly related chiefs. Kamehameha, a youth at the time of the first European visits to Hawai'i by Captain James Cook of the British navy in 1778-1779, immediately grasped the importance of guns and European technology as superior to the indigenous Hawaiian style of warfare. At the same time he did not ignore the importance of traditional Hawaiian warfare and was said to have the ability to dodge several spears thrown at approximately the same time.

At the death of Kamehameha's uncle (the high chief or King Kalani'ōpu'u), Kameha-

Metcalfe slaughtered more than a hundred innocent Hawaiians—in addition to insulting the chief Kameeiamoku. This chief vowed vengeance upon the next ship to pass. As luck would have it, the next ship was the *Fair American* commanded by Metcalfe's own son. The Hawaiians took the *Fair American* and killed the entire crew except Isaac Davis who was spared for his bravery. At the same time John Young from Metcalfe's ship the *Eleanora* had been detained by Kamehameha in order to keep him from reporting the capture of the *Fair American*. Metcalfe sailed for China.

In 1790 Kamehameha appropriated the *Fair American* from Kameeiamoku who had seized it. Taking the ship, its armament and the two foreigners (Isaac Davis and John Young) Kamehameha invaded Maui while Maui's chief Kahekili was away on O'ahu. Supported by the *Fair American's* muskets and two field cannon manned by the foreigners, Kamehameha's forces drove the Maui warriors into 'Iao Valley. Kamehameha gained an easy victory.

The next move involved Keoua, the younger brother of the previously killed King (Kiwala'ō), against one of Kamehameha's supporters. The latter was killed and Kamehameha's lands were ravaged. The battles were inconclusive until the volcano goddess Pele erupted, killing a large number of those who had opposed Kamehameha.

The priests of the war god Kūkā'ilimoku promised Kamehameha victory if he would build a temple at Pu'ukoholā and predicted that war would cease on Hawai'i. The

temple was begun but interrupted when Kahekili of Maui and his brother Kaeo of Kaua'i attacked Kamehameha. The *Fair American* was again brought into battle and Kamehameha won a decisive victory. He then completed the temple to the war god, inviting his old adversary, Keoua, to its dedication. Keoua knew that this meant he was to be the human sacrifice, but he went bravely. He was, indeed, sacrificed and his body laid upon the altar of Pu'ukohola (now a congressionally authorized National Historic Site). The island of Hawai'i was unified under Kamehameha.

The years 1791-1794 were years of truce with Kamehameha consolidating his rule on the island of Hawai'i while Kahekili and his relatives held the other islands. On Kahekili's death his brother (Kaeo) and his son (Kalanikupule) went to war. The victorious son then attempted a surprise attack on Kamehameha. However, Kamehameha was warned in advance and gathered an army of more than 10,000 men and took Maui and Moloka'i. He then moved on to his greatest battle of all.

In mid-April 1795 Kamehameha landed in Waikiki. Some 10,000 warriors in 1,200 canoes lined the beach which is now the site of Ft. DeRussy. Kamehameha's army moved up through Makiki and engaged the O'ahu warriors near the areas now known as Punchbowl, Craigsides, and Puiwa. Guns and cannon were manned by the two foreigners, Young and Davis. The Oahuans retreated further and further up Nu'uaniu Valley. They took their final stand at a temple site (Kahuailanawai) but were driven upward to Nu'uaniu Pali—a cliff of no return. At this 600 foot precipice the Oa-

and materials from England and America. Those who had fought beside him became his chiefs and counselors. John Young became governor of the island of Hawai'i and other chiefs were appointed governors of the other islands and prime minister. He welcomed foreign vessels and passed laws making Hawai'i safe and for the protection of the weak from the strong. Kamehameha has been called a Polynesian David, the best and greatest of the Kings of Hawai'i.

Without a doubt Kamehameha is the best known of all Hawaiians—a man of international stature. He was a warrior, a diplomat, and a lawmaker far ahead of his time who almost singlehandedly changed a neolithic society into a modern state. A National Monument in honor of Kamehameha the Great would be a fitting way to recognize the achievements of the most important historic figure of the 50th state. On the 25th anniversary of Hawaiian statehood, it is appropriate and timely that Kamehameha the Great be given his rightful place in the history of the pre-European inhabitants of the United States. Also, without doubt, the most appropriate place for such recognition is Ft. DeRussy, the landing and encampment site of Kamehameha's troops when they fought the decisive battle of Nu'uaniu.

Further, only a few years later, in 1804, Kamehameha and his heir apparent Liholiho took up residence in Waikiki, the traditional seat of O'ahu royalty. They remained there until 1809 when they moved farther along the waterfront to an area beginning at what is now called Kakaako. During these times the Royal compound must have included what is now Ft. DeRussy. Finally in 1812 he returned to Kailua on the island

temple site (Kahuailanawai) but were driven upward to Nu'uaniu Pali—a cliff of no return. At this 600 foot precipice the Oahuans were overwhelmed and many were forced over the Pali by Kamehameha's warriors while others leaped to their deaths. Kamehameha won because of the number and superior training of his warriors, the number of his guns, and the superiority of his artillery with foreigners to man it.

The Battle of Nu'uaniu Pali is considered the greatest battle in Hawaiian history and the most important event in Kamehameha's policy to unite the whole Hawaiian group. Kaua'i became part of the Kingdom by diplomatic acts. The Battle of Nu'uaniu was the decisive event that changed Hawai'i from a group of warring petty chiefdoms into what became the Hawaiian Kingdom and eventually the 50th state. Although this may seem remote in time and space, had it happened only a few generations later these would all be household names and well-known events followed daily on our living room television sets.

Although Kamehameha gained his Kingdom by warfare he did not allow the traditional slaughter of the defeated. Only Kalanikupule was offered as a sacrifice to the war god at Moanalua (near what is now Tripler Army Hospital). Kamehameha became a strictly modern King, combining old Hawaiian ways with appropriate ideas

at what is now called Kakaako. During these times the Royal compound must have included what is now Ft. DeRussy. Finally in 1812 he returned to Kailua on the island of Hawai'i where he remained until his death in 1819. Thus, the formative years of the Hawaiian Kingdom were spent in the Ft. DeRussy area. For many years this has been an open area for recreation and cultural events. The creation of a National Monument in this area would insure that it would continue to be a recreational and cultural area for all citizens of the United States. This National Monument would be a suitable beginning place for cultural and historic tours that could include the famous battle sites and culminate at the Bernice Pauahi Bishop Museum—a museum founded in honor of Princess Pauahi, the last surviving descendant of Kamehameha the Great. At Hale Ho'ike'iki o Kamehameha—the treasure house of the Kamehamehas—can be seen such treasures as the sacred feathered cloak of Kamehameha, the gods associated with him, and the sacred feathered standard which incorporates bones from the chiefs defeated at the Battle of Nu'uaniu. Back again at Waikiki, resident and visitor alike would have gained a more profound understanding and appreciation of historic Hawai'i, the persistence of Hawaiian traditions to the present day, and the promulgator of it all, King Kamehameha the Great.

World Court and Hawaii

The U.S. government does not possess that quality of "enlightened justice" to admit its role in the theft of Hawaii's sovereignty and to invoke the appropriate remedy.

Queen Liliuokalani was the first to fall victim to this error, followed by the Hawaiian Patriotic League and others.

All were betrayed when the United States found it more expedient to overlook the conspiracy between the American minister and American residents in Hawaii.

Let us never forget that the United States invaded our nation and wrested the powers of government from the legitimate ruler, Liliuokalani.

It placed into power its puppet, the Provisional Government, proclaimed by American citizens to exist until terms of annexation with the United States could be achieved.

It protected that puppet government and its child, the Republic of Hawaii, through armed troops. When American public opinion overlooked the theft four years later, the United States formally occupied us, accepting the fruits of its conspiracy in the Treaty of Annexation.

Through the years, the United States has controlled Hawaii's immigration and trade policies, run Hawaii's politics and recycled Hawaii's people into believing their myth that we were a defeat-

ed people and that the life of the nation was extinguished. It colonized us and branded us "Americans."

Today, thousands of our people plead their hearts out believing that this U.S. government's latest creation, a "study commission," will truly review the tragedies wrecked upon our people and nation and offer up the appropriate remedy. And again, we see that the American thief will not judge its own theft much less invoke the appropriate remedy.

It is time we broke this mental shell of "American protectionism" and entered the world of reality. The theft of Hawaii's national independence should not be contained within the United States: it is a matter of international concern.

There is no essential difference between this occupation of our independent Hawaiian nation from any other occupation. Indeed, this is more blatant than the Soviet Union's incursions into Czechoslovakia and Poland.

The appropriate forum to address this matter is not the U.S. Congress but the international courts. The United States cannot be expected to judge its own acts for that would be asking a thief to sit in judgment of itself.

Hayden F. Burgess
Trustee of the Office
of Hawaiian Affairs

Wednesday, April 27, 1983 Honolulu Star-Bulletin A-17

C-6 Honolulu Star-Bulletin Tuesday, May 3, 1983

LEGAL NOTICE	LEGAL NOTICE	LEGAL NOTICE	LEGAL NOTICE	LEGAL NOTICE
<p>NOTICE OF REQUEST FOR PROPOSALS</p> <p>The Western Pacific Fishery Management Council established by the FCMA of 1976 (U.S.C. 1891-1892) is directed by this Act to develop fishery management plans and conduct other activities related to the conservation and management of fisheries within a fishery conser-</p>	<p>vation zone. This zone extends seaward from the Territorial Sea to a distance of 200 nautical miles offshore from the following jurisdictions: State of Hawaii, American Samoa, and Guam.</p> <p>The Western Pacific Council is an instrumentality of the Federal Government under the U.S. Department of Commerce. The Office of Management and</p>	<p>Budget requires that a general audit be performed on the accounting records of this Council as per OMB A-110. It is hereby requested that all interested Certified Public Accounting firms within the above-named jurisdictions request in writing or by phone for a copy of the REQUEST FOR PROPOSAL to conduct a general</p>	<p>audit for the WESTERN PACIFIC FISHERY MANAGEMENT COUNCIL.</p> <p>Requests for a copy of the specifications for the audit proposal should be made by Friday, May 6, 1983, to: Wadsworth Y. H. Yee, Council Chairman Western Pacific Fishery Management Council 1164 Bishop Street,</p>	<p>Suite 1608 Honolulu, Hawaii 96813 Telephone: (808) 523-1388 (S-B: May 2, 3, 1983) (SB-4386)</p>

5-2-83
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LEGAL NOTICE

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Wadsworth Y. H. Yee,
Council Chairman
Western Pacific
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1164 Bishop Street,
Suite 1608
Honolulu, Hawaii
96813
Telephone: (808) 523-1368

(S.B. May 2, 3,
1983) (SB-4386)

letters

Hawaiian rights, zoo, etc.

American invasion

"There is no error more common than that of thinking that those who are the causes on occasions of great tragedies share in the feelings suitable to the tragic mood."

—Oscar Wilde

"Do not ask a thief to judge his own conduct and to decide his own penalty."

—Panelist on Hawaiian Affairs, University of Hawaii

Both statements point to the error we constantly repeat, the belief that the U.S. government possesses that quality of "enlightened justice" to admit its role in the theft of Hawaii's sovereignty and to invoke the appropriate remedy.

Let us never forget that the U.S. invaded our nation and wrested the powers of government from the legitimate ruler, Lili'uokalani.

It placed into power its puppet, the "provisional government," proclaimed by American citizens to exist until terms of annexation with the U.S. could be achieved. It protected that puppet government and its child, the Republic of Hawaii, through armed troops and when American public opinion overlooked the theft four years later, the U.S. formally occupied us, accepting the fruits of its conspiracy in the "treaty of annexation."

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wai's immigration and trade policies, run Hawaii's politics and recycled Hawaii's people into believing their myth that we were a defeated people and that the life of the nation was extinguished. It colonized us and branded us "Americans."

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HAYDEN F. BURGESS
Trustee of the Office
of Hawaiian Affairs

Hawaiians should camp

By Samuel Crowningburg Amalu

Advertiser Columnist

Kinau Kamali'i finally makes sense with her recently announced stand opposing the majority opinion of the Native Hawaiians Study Commission.

The majority report denies American complicity in the overthrow of Queen Liliuokalani and the Hawaiian monarchy saying that the landing of American troops on Hawaiian soil during the revolution was not "authorized" by the American government. This is at best hypocrisy and at worst an outright lie.

Actually, I have always been a bit ambivalent about the idea that the United States should pay reparations to the Hawaiian people for their loss of sovereignty.

It is not that I think reparations are unjustified but rather that I think reparations provide the wrong approach to the situation. What the Hawaiians should seek is the actual return of the lands that were taken by the American government without any remuneration.

The Crown Lands of Hawaii and the Government Lands as well belonged to the royalty of Hawaii and to the Hawaiian

people. Those lands should by right be returned to the royalty of Hawaii and to the Hawaiian people. The devil with reparations. Let the Hawaiian alii and people have their own lands, and the United States can keep their reparations.

I personally do not seek reparations. I do not want them. I would not accept them.

Actually, the order of priority in this matter should be for the Hawaiian delegation to Congress to get a Native Hawaiian Rights Act passed. This would permit the Hawaiian alii and people to sue the United States for the loss of their lands.

Once the rights of the native Hawaiian are established, then the United States should be charged at least \$1 billion for their use and enjoyment of those lands which they have held for the past 85 years.

Then, in accordance with the precedent set by King Kamehameha III, that \$1 billion should be divided into three parcels. First, \$500 million should be set aside as a permanent trust for the Hawaiian people. The interest on this \$500 million at a mere 6 percent would provide a minimum of \$30 million annually, and this should be distributed among the



the world of sammy amalu

Hawaiian people — a person of pure Hawaiian blood should receive one full share, of half blood a half share, and so on down so that a person of 128th part Hawaiian blood would have at least a 128th part of a full share.

This would provide every person entitled to a full share with an annual income amounting to over \$10,000. The dickens with educational programs and all the rest which does nothing but create more bureaucracy. What the Hawaiians need is cash. Paid in cash.

Of what use is an educational program to an 80-year-old Hawaiian living at Lunalilo Home? What he needs is ready cash to pay for his few needs and for a couple of beers now and then. And consider the effect of \$30 million a year entering our local economy.

Second, a private bank should be set up capitalized at \$200 million. Again paying our inter-

aign for return of lands

est at the rate of 6 percent annually, this would provide a minimum of \$12 million a year a year to be used to finance the Hawaiian Homes Commission projects to subdivide the lands and to do what may be necessary to make homes available to the Hawaiian people. In the meantime, the bank itself could provide mortgages for the building of homes and outbuildings for the homesteaders.

Third, the remaining \$300 million should be paid directly to the three branches of the Hawaiian royal family still existing, the Laanui family who descend from the Prince Kalo-kuokamaile, the eldest brother of King Kamehameha the Great; the Lunalilo family who descend from two brothers of that same king, the Prince Kaleimamahu and the Prince Kawelokalani-Keeaumoku; and the Kawanakoa family who are the cousins and heirs of the Kalakaua dynasty, the Crown Lands of Hawaii are rightfully theirs, and they are more than entitled to at least a third share of the proceeds.

This division would follow the same pattern set forth by King Kamehameha III when he originated the Great Mahele that divided the lands of Hawaii

among himself, his chiefs, and his people. We are bound to do no less than he. Nor is it unfair to anyone since every class of Hawaiian would receive its just share. Everyone would be happy, and the \$1 billion would be used by the right people for the right reasons.

This division is only with respect to the \$1 billion that the United States should pay the native Hawaiian alii and people for their use and enjoyment of the lands.

With respect to the lands themselves, should they ever be returned, I believe that these lands should be kept together as a trust or estate administered by the present Office of Hawaiian Affairs. In this event, the OHA should be restructured with nine trustee-commissioners of which six would be elected by the Hawaiian people themselves with the royal family abstaining from voting and three should be appointed with one from each of the three branches of the royal family.

The OHA would then serve a truly worthy purpose which it does not really do at the present time. OHA would remain under the state of Hawaii, holding a semi-autonomous position responsible only to its own

trustee-commissioners and to the Supreme Court for its annual reports of profit, loss, and expenditures.

I believe this idea would be equitable for all classes of the native Hawaiian, the royalty, the alii, and commonalty — each would have his rightful and just share.

It provides a land base from which the native Hawaiian can operate with some hope of success. And most of all, it settles for all time the Hawaiian question of feeling like a stranger or an alien in his own homeland. Nor would this be a loss to those Islanders who may not be of native Hawaiian blood. Their present property holdings and homes and lands would be honored and finally settled to the benefit of all concerned.

Personally, I endorse this concept for a number of reasons. First of all, the United States would cease being a receiver of stolen property. Second, King Kamehameha III had his Great Mahele and now the Hawaiian people at least would have their own mahele. And third, by far the most important to me, I would probably make a total of \$25 million out of the deal, and that makes for a full bowl of poi, believe me.

Carving Images of the Gods

IT WAS A BAD DAY for the Moloka'i gambler. His luck was all bad. One legend says that Kane-i-akama started the day as a rich man. By the end of the day he had gambled away his wealth down to one pig.

Another version says he had even lost his last pig and had only his body and life to bet.

Kane-i-akama slept fitfully that night.

In the only dream he could recall the next morning, an unfamiliar god identified himself, called Kane-i-akama by name and told him to bet his last pig — or his body and life — on the games that day.

He did. He won and won.

Naturally, Kane-i-akama set up a new altar in a Moloka'i forest and offered part of his winnings to the strange god.

Kane-i-akama made his big win on the gaming fields of Maunaloa on the west end of Moloka'i. He built his altar in a clearing on the land of Kaluako'i, at about the 1,300-foot elevation near Maunaloa.

While Kane-i-akama slept that night, the strange god and god-companions created a new grove of trees in the clearing, a grove of kauila, nioi and 'ohe trees.

The god came this time when Kane-i-akama was awake. He told Kane-i-akama to come to the grove and watch.

THE STRANGE GOD was Kane-i-kau-lana'ula. His associate gods were Kahuilā-o-ka-lani and Kane-mana-ia-pai'ea and the goddess Kapo'ula-kina'u, a sister of the volcano goddess Pele.

Kapo is also known by the names Pua and Laka.

While Kane-i-akama, the gambler, watched, the three gods and one goddess entered into the trunks of the trees of the new grove at Kaluako'i.

Now Kane-i-akama was told that he was to be the priest who served the gods. His first job was to prepare adzes of stone to carve images of the gods and goddess.

With the help of Moloka'i's ruling chief, and following detailed instructions from the gods, four major images were carved — one for each god. Because the gods entered the trees to live in them forever, the wood became deadly poisonous. Even a chip, or wood dust, killed.

Flying chips of the deadly wood killed some of Moloka'i's

Tales of Old Hawai'i

By Russ Apple



skilled wood sculptors as they worked.

Spattered sap killed others.

The surviving workmen walked off the job.

Kane-i-akama consulted the gods.

He was told that the carvers forgot to offer pigs, coconuts,

A gambler becomes a high priest.

tapa, lauhala mats and red fish to the gods of the trees. If they did so, and followed the bathing ritual prescribed, they would be safe.

KANE-I-AKAMA WAS TOLD to bathe the workmen daily in coconut water and urine.

(In the missionary version of

the legend, the workmen were told to wear coverings of tapa cloth and ti leaves for their protection.)

On Moloka'i, stone adzes used for carving were called *pahoa*. *Kalai* means to carve. Collectively, the god-images carved from the poison wood were called, and known today, as *Kalai-pahoa*.

But each image took the name of the god or goddess who inhabited the wood from which it was carved.

Kane-i-akama and his descendants served as priests of the sacred grove for generations. Kane-i-akama lived about 1625 A.D.

Pigs, coconuts, tapa, mats and red fish remained at least through 1819 as the regular offerings to the *Kalai-pahoa*.

Once carved, the images went into the custody of Moloka'i's ruling family. The sacred grove at Kaluako'i was put off limits.

Over the centuries, however, chips, twigs, bark and wood stolen from the grove killed many Hawaiians.

By the time of Kamehameha the Great, he had custody of the major *Kalai-pahoa*. He had a special temple for them. One of the four poison god-images traveled with him.

(At least one of the images is preserved in Honolulu's Bernice Pauahi Bishop Museum.)

Ancient fishing rights become current cause

By KAWAIHAE, Hawaii — Guests at the Mauna Kea Beach Hotel may wonder about the offerings of fish and smooth stones wrapped in ti leaves left at the ancient stone fishing shrine on the hotel's grounds here.

They may question what relevance the shrine — a small grouping of stones — might have in an age of satellites and electronic fish finders. But the people who leave their offerings have no such questions. Their offerings are a way of thanking the sea for its bounty and paying homage to the strong bonds formed between it and their Hawaiian ancestors.

Some would like to see those bonds recognized by law.

"We are the indigenous people of this land and because of that we are entitled to certain rights," says Professor Haunani-Kay Trask of the University of Hawaii's American Studies Department. She says native Hawaiians are heirs to a tradition of food gathering that goes back hundreds of years. Hawaiian chiefs guaranteed the right of the common people to gather food from the mountains and the sea, and that guarantee should be honored today, she said.

"It all depends what kind of rights she's talking about," responds Prof. Abraham Pihanaia of the UH Department of Hawaiian Studies. "There are several kinds of aboriginal fishing rights."

Pihanaia explains the rights to fish were a part of the traditional ahupua'a (mountain-to-the-sea) system of land management that was an integral part of ancient Hawaiian life. In those days a konohiki or fishing chief would preside over the reef of the ahupua'a in which he lived. He had the right to say who could fish there, was entitled to one-third of all the fish and could declare any fish kapu — not to be taken by anyone else.

There were once 400 holders of konohiki rights throughout the Islands. But today, because of state purchase and condemnation to retain the shoreline for public use, there are only 42 (mostly on Oahu) still in use and protected by law.

The konohiki rights are now largely owned by trusts and estates that bought or inherited them from the chiefs' families. State law entitles konohiki owners to exclude people from reef areas within their

But former Chief Justice William Richardson, who wrote the decision, says the Kalipi ruling "had nothing to do with race." He explains that it simply made clear the rights of tenants to gather food for personal use from undeveloped lands in the ahupua'a in which they live — even though those lands may belong to someone other than their landlord.

Richardson says, however, that a 1978 amendment to the state Constitution (Article 12, Section 7) dealing with traditional and customary rights may bear on the issue.

The amendment says: "The state reaffirms and shall protect all rights, customarily and traditionally exercised for subsistence, cultural and religious purposes and possessed by ahupua'a tenants who are descendants of native Hawaiians who inhabited the Hawaiian Islands prior to 1978, subject to state law."

Richardson says he believes the amendment guarantees the rights of native Hawaiian tenants to fish for subsistence purposes in the konohiki area adjoining the ahupua'a in which they live.

It also means, Richardson adds, that people who can prove Hawaiian ancestry (no matter how much) are entitled to special fishing rights that non-Hawaiians are not.

He explains that the subsistence fishing rights would entitle native Hawaiian tenants to decide what may or may not be taken from a konohiki area, decide who may fish there, give precedence to people who fish for subsistence rather than commercial purposes to enforce their rulings, within the limits of the law.

The language of the amendment is broad and there are no statutes at present that explain how native Hawaiians might exercise and enforce such rights. This omission has prompted Rep. Peter Apo to ask for a state commission to examine all native Hawaiian rights, including subsistence fishing.

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There were once 400 holders of konohiki rights throughout the Islands. But today, because of state purchase and condemnation to retain the shoreline for public use, there are only 42 (mostly on Oahu) still in use and protected by law.

The konohiki rights are now largely owned by trusts and estates that bought or inherited them from the chiefs' families. State law entitles konohiki owners to exclude people from reef areas within their boundaries, but this seldom happens today because of the high cost of enforcing such restrictions.

Manai'a says Hawaiians have been at a disadvantage compared to native American groups on the Mainland in obtaining compensation from the federal government for lost lands or privileges. The Hawaiian kingdom did not have outstanding treaties covering these things with the U.S. government at the time Hawaii was annexed.

The situation was different with the Indian tribes of Washington state. They had treaties and, after many years of legal struggles, in 1979 the U.S. Supreme Court granted them the "opportunity to take up to 50 percent of harvestable fish returning to traditional tribal fishing areas located within the state of Washington."

"We are criticized for having superior rights. Well, our rights are superior; they go back to an 1855 treaty," Gerald James, Lummi Indian Fish Commission chairman, said in a telephone interview.

James said the tribes took legal action because the state's fishery policies by 1974 had reduced the Indians' share of the fishery to only 5 percent of the total catch. Although James acknowledged that the Indian share of the fishery is now worth \$20 million, he insists that the real reason the tribes sought the ruling was to conserve resources.

Joyce Kainoa of Pelekunu, Molokai, expresses a similar motive for wanting special subsistence fishing rights given to native Hawaiians. She worries that Hawaii's fish are being depleted because current state laws "have no teeth."

She says state conservation policies are inconsistent and Department of Land and Natural Resources enforcement officers are often reluctant to make arrests for fear of offending friends and relatives.

Department spokesmen say the policies about preserving marine life are mandated by the Legislature. They say they are often hindered by budget restraints but do the best they can under the circumstances, and that as far as they know there is no favoritism in enforcement).

Dr. Emmett Aluli of Molokai says much of the fishing there is for subsistence — for personal, not commercial use — and is regulated by the people who live there.

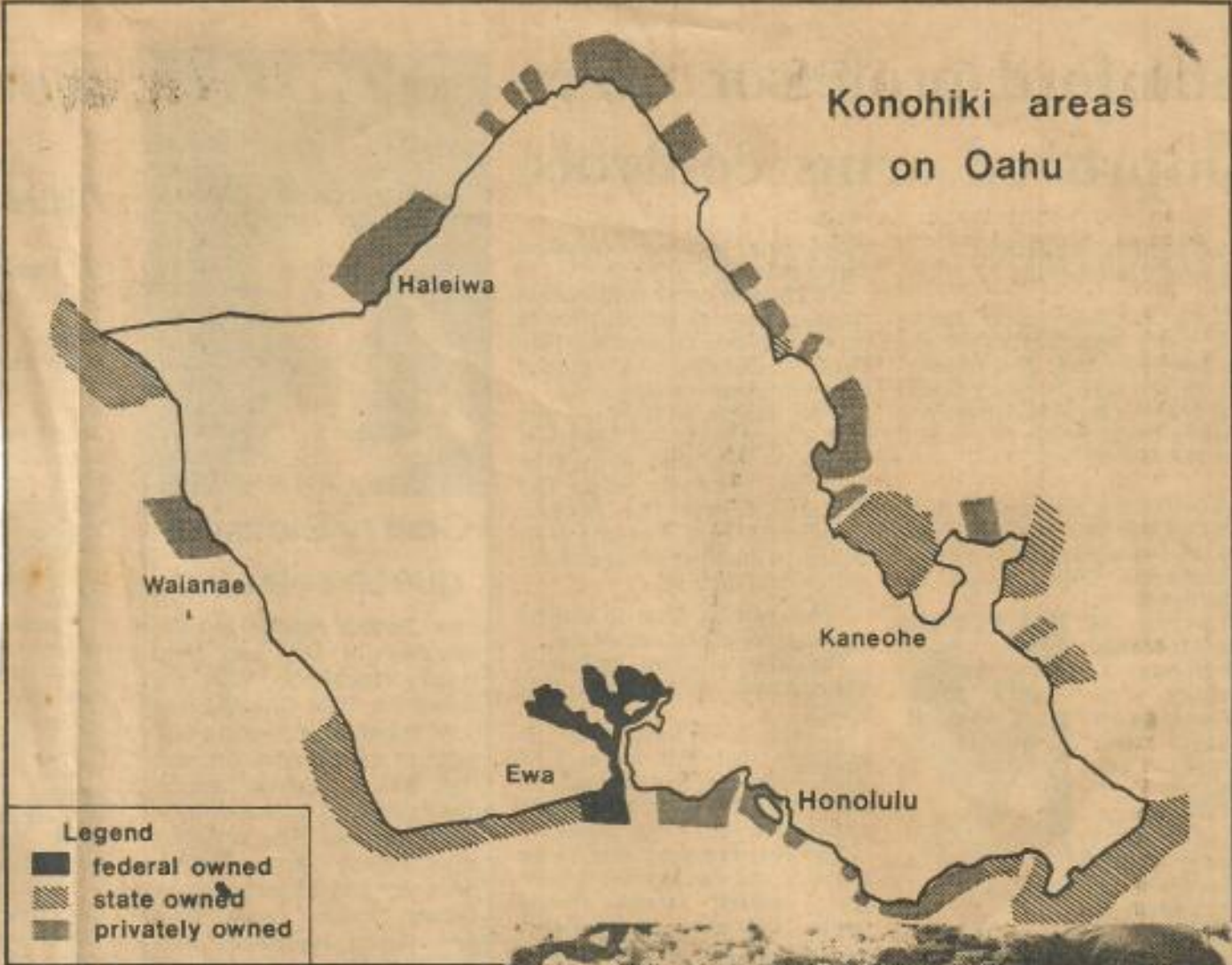
"People watch . . . if they see somebody with a boat from another part of the Island with (scuba) tanks taking too many fish then there's going to be lot of static . . . They would get talked to." They may also get their underwater nets cut, he adds.

Aluli believes such actions by natives to be acceptable and refers to a 1982 Hawaii Supreme Court decision (Kalipi vs. Hawaiian Trust) which he (and others) claim reaffirmed the right of Hawaiians living in an ahupua'a to gather food in order to live.

state commission
Hawaiian rights, including subsistence fish- offering
ing



Konohiki areas on Oahu



**from
the sea**
mike markrich

The Rev. Abraham Akaka along with Mary Louise Akaka and Darlene Martines place offerings on a fishing shrine in 1982 at the Mauna Kea Beach Hotel.

Photo courtesy of Mauna Kea Beach Hotel



4-9-83

-HSB

Religion Roundup

By Nadine Scott
Star-Bulletin Religion Writer

Hawaiian Rights

"Native Hawaiians and Religious Freedom" will be discussed at a gathering from 7 to 10 p.m. Friday in Kaumakapili Church Hall.

Sponsored by Pilani Paki, the event will be moderated by Adelaide "Frenchy" deSoto.

Alexander Raymond will discuss the AIRF Act; Maile Reigh, religion and public law; Mililani Trask, religion and the Homestead Act; Moke Keale, OHA and religion; Mel Hoomanawanui, land and religion; and Hayden Burgess, religion and sovereignty.

Entertainment will be by Darryl Lupenui and The Men of Waimapuna.

No cameras or tapes will be permitted.

THE HAWAIIAN NEWS

A LOCAL STYLE NEWSPAPER

For Hawaiians and Hawaiians in Heart

Vol. 2 No. 8

1229 Waimanu St., Honolulu, Hawaii 96814

Sept. 1982



*Once the
momentum
of the stroke
is broken,
the race is
lost.*

photo by Maite Miller

NATIVE HAWAIIAN STUDY COMMISSION REPORT DUE SEPT. 23rd

Representative Kinau Boyd Kamalii, chairperson for the Native Hawaiian Study Commission, will be releasing the first study report at a press conference on Sep-

tember 23, 1982. The question of aboriginal rights and reparations due for the overthrow of the Hawaiian monarchy is expected to be addressed by the report.

A COMMON SENSE EDITORIAL

To Change Our Governor Now, A Set Back For Hawaiians

Niele Corner

Remember being told as a child not to ask so many questions? But do you notice today that the niele ones know all the family history and where things are? So go ahead, no shame, ask questions. It makes you think!

DID YOU KNOW?

In the 1920's students at Kamehameha School had a rotating schedule of working two weeks and going to school for two weeks? It took five years to graduate rather than the present four year system, but a well rounded education was achieved.

REMEMBER?

In the 1940's taking the cork out of Coca-Cola bottle caps to see if you won a free coke? It was safer than cutting fingers prying off soda can tabs today, but the prizes are better. Remember wearing bottle caps on your clothes and looking really sharp?

DID YOU KNOW?

There's a theory that originally Hawaiians lived under the Ohana system with shared responsibilities and a one class system. The Alii and their caste system are theorized to have arrived in a later migration.

REMEMBER?

"Swaying" to "Mister Blue" in the old Honolulu Stadium? Remember watching the whole side of the stadium sway row by row to the music? The fancy seats at the new Aloha Stadium don't allow for "getting down" to some good ole "swaying". The long "pom-poms" added color to the beat.

Mai Poina!

(Don't forget!)

Eat right.

Brush right.

Floss right.

We've been taking care of Hawaii's children for over twenty years.



Hawaii Dental Service

THE DELTA DENTAL PLAN

nation. Maximum levels of communication are crucial in generating such support. The present governor has achieved such relations, and a "Newcomer on the block" cannot meet this demand! "Time" gain is a valuable factor.

The Monday September 13, 1982 **Honolulu Star-Bulletin** is a good example of Hawaiian programs currently making the news as they are coming to be or in the process of near completion. The first section alone includes such articles as:

★ A conglomeration of small shops operated independently by native Hawaiians is due to open shortly in Hanalei on Kauai. Assistance in part for the project came from the Dept. of Hawn. Homes, OHA, and Alu Like.

★ Wilfred Kaupiko, owner of the Kaupiko Store in Milolihi on the Big Island was quoted in an article in reference to rezoning difficulties in restoring his store. He has been dealing with various state boards and said "I just have patience and I'm waiting . . . It's around the corner." ★

Ground breaking ceremonies were held in Anahola on Kauai for the Dept. of Hawn. Homes \$2 million 300-acre farm lots. A similar 390-acre project on Hawaii was developed and plans are being evaluated for Molokai and Maui.

★ Articles on "Lessons to Learn from Niuhau," "Isle Endangered Species," and the full page advertisement "A Celebration of Hawaii" featuring Hawaiian artists with works on display at Liberty House (sponsored in part by the State Foundation on Culture and the Arts) complete the picture of Hawaiian programs just "coming to be."

*(Office of Hawaiian Affairs, Native Hawaiian Study Commission, Native Hawaiian Task Force, Dept. of Hawaiian Homes' Native Hawaiian Rehabilitation Fund, Native Hawaiian Legal Corporation, and Aloha's Job Placement and Training Program.)

With so many "irons in the fire" with federal and state programs* for the betterment of conditions for the Hawaiian people, we the Hawaiians have a strong fire started and we need to "fan the fire" rather than put it out and start again! Changing our Governor now will be a set back for Hawaiian programs and Hawaiians in general.

This is not a personal endorsement of an individual political candidate, but rather observations of the impact of the coming elections on the Hawaiian movement. Putting personalities or popularity aside, here are a few facts:

★ Changing our Governor means drastic changes of the entire state administration from land boards to the department of Education, etc. "Change" may be necessary and "Change" may be good, but "Mass Changes" during a vital time can be very costly. Mass changes require time for periods of adjustment and initial transition. "Valuable Time" is the risk factor in this gamble.

★ The present administration is deep into the process of formulating the "State's Legal Opinion" regarding ceded lands and appropriate funds for Native Hawaiians. Once the state's legal opinion is adopted, it becomes state law! Since the present administration is credited for fostering the creation of the existing programs, it is safe to assume fair treatment will continue. A new administration would undoubtedly send this project "back to the drawing board".

★ Further development of existing federally funded Hawaiian programs will require synchronized and orchestrated efforts by our Governor and Congressmen. Communication lines need to be open and working relations are extremely important. Hawaii's strength in Congress has progressed as our Congressmen and Governor have collected seniority through years of experience under their belts. A new Governor would "need time" to establish a working relationship with our congressmen.

★ Influential support for issues such as the possible sale of Fort DeRussey can be generated from other state governors across the

THE HAWAIIAN NEWS

A Local Style Newspaper

published monthly
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TONI YARDLEY
EDITOR - PUBLISHER

SPORTS EDITOR: LARRY DE RECO
ADVERTISING SALES

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Letters To Editor

Dear Toni:

I picked up your paper at work last week and was pleasantly surprised with your business-like format. Moreover, I was also impressed with your stance taken in your common sense editorial directed to O.H.A. in your July/August issue. Although you used some overpowering language and idiom, you also help to surface some important issues about this agency that should be serving us Hawaiians. Therefore, I am subscribing for a year hoping that you will help to stir up other important issues concerning the Hawaiians. I know that this is within your power for you seem non-politically aligned.

There is one bone I wish to pick with you, however, and that is the use of Hawaiian

words and phrases in your newspaper. Please consider using an accepted orthography reflecting the true pronunciation of such words as "malama" (pg. 3, V2., 7). Should it be pronounced *malama* or *malama*? Your readers, many who are probably not speakers and/or learned in our mother tongue are left to pronounce these words according to whim or faint and vague memories of what was heard at some political meeting. So, too, *kāpuna mā* will say *lokahi* and not *lokahi*. So it is important that we preserve excellence in the Hawaiian language—both written and spoken! Can you consider this for your professional improvement as an editor and publisher?

I would be willing to put you in contact with members of the 'Ahaui "Olelo Hawai'i, a Hawaiian language organization, which has dedicated itself to perpetuating the Hawaiian language. They have an accepted orthography which you can use for your publication. This will enable you and your staff to be consistent and you will help to establish your reputation as a paper caring for the Hawaiian language as one to be accorded the respect and status it deserves—not one to be splashed haphazardly on newsprint.

Well, I'm glad that there are strong entrepreneur Hawaiians like you who are willing to take issue. You play a very important role in the Hawaiian movement which, at this time, is very much in the public eye.

It is important, then, that we play our parts with confidence and that we know our lines! You seem to know them quite well. Keep it up and break a leg as they say in the business.

Aloha nō kaaua,

Name withheld by request

Mahalo for the compliments and advice, any assistance would be welcomed.

MAINI NEWS BRIEFS

A feasibility study by the Dept. of Planning and Economic Development indicates that it would cost \$300,000 to set up a pilot plant that would use **geothermal resources to make dried fruit snacks**. Puna Hui Ohana, a group of Puna papaya farmers have already indicated they could supply 1,000 pounds of papaya per day five days a week. Geothermal wells produce steam to generate electricity and also a mineral rich boiling hot brine which would be used to dry the fruit... "Sea Flite" just might be back in business again and this time possibly creating a **solution**

for commuter traffic from Hawaii Kai besides serving inter-island traffic... The closing of Hawaii's most successful, technologically speaking, **aquaculture** program creates concern for the industry still in its infancy... **Pacific Resources Inc.** has reached a preliminary agreement with Oasis Petroleum Corp., one of the largest independent gasoline retailers in the U.S., to set up a 50-50 partnership to own and operate all Oasis retail gasoline stations in California, Arizona, and Nevada... **"Shrimp Boats Are Coming!"** read an article by Mike

Markrich in the Honolulu Advertiser. "Easy Rider" is a fishing vessel which presently is able to catch up to 3,000 pounds of deep water shrimp in a 10-hour period in waters off the Leeward Islands of Hawaii. The article went on to express optimism in the future of a shrimp industry in Hawaii. Fleets of shrimp fishers might be as commonplace as lobster fishers off of Maine! Smaller boats will be able to participate. "All you basically need is a pinch puller (a small hydraulic winch) and some traps. "I figure a fisherman who knows what he's doing can pull in 200 pounds a day. At \$4 a pound, that's not bad money" according to Victor Vanuoli, a crewman on board the "Easy Rider"... Radio Station KMAX-FM in Los Angeles has announced "At Last"... "L.A.'s Own Hawaiian Radio Program, Hawaii-L.A." Pat Ke'anoi and Paul Makaena are producing the pro-

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Picture to the

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Makalo for the compliments and advice, any assistance would be welcomed.

Listening to the Makainana*

*COMMON PEOPLE OR THOSE WHO WATCH THE LAND

"Have you noticed how many Hawaiians are lawyers, judges, and politicians today? Look how many own their own business, and how many are educators today!"—A Hawaiian Teacher

"If I was a Hawaiian I would be angry at being put on a homestead. If you qualify for Hawaiian Homes, you should be able to apply the money to a house in Waialae, Kahala or Pearl City and not be forced to live in Waimanalo or Nanakuli. Your children would be given a chance to compete or 'assimilate' in the schools and participate in the general community."—A Local Oriental Man.

"As a Hawaiian I don't expect any 'freebies', I work hard at my own business and earn a good living for my family. . . . Being Hawaiian doesn't entitle me to any special breaks!"—A Hawaiian Businessman

"Hawaiian music is so much a part of culture. The very spirit of being Hawaiian shines through the music."—A Hawaiian Housewife.

Overlook the harbor at sunset while listening to the music of "Hanapa'a"—Larry Uchima, Del Kamanao, Fred Kennison, and Albert Holt at the "Surf Side" at Pier 6 Tues.-Sat. 5:30 to 8:30.

money" according to Victor Vanucci, a crewman on board the "Easy Rider" . . . Radio Station KMAX-FM in Los Angeles has announced "At Last" . . . "L.A.'s Own Hawaiian Radio Program, Hawaii-L.A." Pat Ka'anoi and Paul Makaena are producing the program . . . State Finance Director Jensen Hee announced that the State Treasury reached a record high of \$89.9 million in general fund earnings generated from temporary investments. "While the investment of state funds is not an activity well known to the public, it is nevertheless a vital function of the State Treasury since every dollar in interest income earned represents a dollar less in taxes that would otherwise have to be paid by the residents of the State." . . . Nearly five acres in Kona have been acquired by the state to be used as an agricultural market shall yard to ensure farmers in Maui Kona an area to assemble and load their produce for transportation to the barge embarkment points.



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Ancient Hawaiian Love Potions

BY JUNE GUTMANIS

In ancient times love and love-making was considered proper and enjoyable and equally important to both men and women, although the tabus did not allow them to eat together and separated them in some activities. If either found that things were not going well with a particular relationship, any of several **kahuna** could help with prayers, chants and love potions. In extreme cases even **unihipi**, the captive spirit of a dead person could be called on to exert their influence on the desired lover.

this cane by the **kahuna** while praying was believed to strengthen the existing ties or heat up the love. Again, today there is a belief that when **ko papa'a** is given in food or drink it will act on the person to who it is given.

For the affair that is based on physical attraction and is not sought as a lasting relationship, the seeker provides **ko pili mai**, a yellow-green cane sometimes called **ko 'uaha**. After the offering, when the seeker goes to the home of the one to whom he is attracted, he will be irresistible.

A more intimate love potion that is also called an aphrodisiac is the pollen of the **hinano** or male **hala** tree. Applied to the genitals before love making it is said to make the act exciting and the love life-long. The pollen of the all white native hibiscus was also used in the same manner, as was the pollen of the 'ape flower.

For one who wanted to free either them-



Sketch by Aimee A. Kudlak from "The Hawaiians of Old" published by Bess Press.

sugar cane to the appropriate **kahuna** who chanted over it, causing his power to fly like a bird to the desired lover. Some, today feel that this cane given to a person wither in a drink or food will cause a love to flower.

Ko papa'a, over-done or burned is a dark mottled cane used if there is already a love interest but is weak or fading. The use of

selves or another from an entanglement, the sugar cane **lau kona**, meaning unfriendly was brought to the **kahuna** as an offering. This cane was effective even if another **kahuna** had worked a spell binding the affected party.

Another way of freeing oneself from a love affair is to bathe, washing vigorously, after which the body is brushed with ti leaves dipped in water with either sea salt or 'olena added. During this time the bather is to pray that the entangling affair will come to an end. After the bath, the lover dresses in fresh, clean clothing.

Several types of **kahuna** could prophecy the outcome of a love affair, usually after appropriate prayers. However an impatient lover could make a quick check on his affair by placing two **ilima** blossoms in a calabash filled with water. If the two flowers floated together and stayed together it was a sign of a sure love.



A HAWAIIAN SPORTS HEROINE

An article which appeared in the Summer '82 "Punahou Bulletin" written by Ward Russell.

the boys to play regular ball with them. She did—as a catcher!

At the University of Hawaii, May's outstanding athletic and organizational abilities led to her appointment as instructor of the entire women's athletic program in her junior and senior years, coaching basketball, volleyball and tennis. An outstanding tennis player she also helped to coach the men's varsity team in her senior year and





If letters in girls' sports had been presented when May was a student at Punahou, she probably would have won at least eight or nine. An all-around athlete she started in basketball (captain of the squad for three years), tennis (winner of the E.O. Hall Tennis Trophy), volleyball (varsity three years) and softball. Her prowess as a baseball player was such that she was often asked by

was a perennial contender for Oahu and all-island tennis titles. At the university she is remembered for scoring 31 of her team's 35 points in a basketball game and for composing the school's alma mater in 1921.

Obtaining her master's degree in physical education from Columbia in 1925, May was appointed the first associate professor of women's athletics at the University of Hawaii that same year. She held that position for twenty years until her retirement in 1945. During that period she was responsible for a number of innovations and for establishing a viable and balanced athletic program for women. A strict taskmaster and stern disciplinarian, May was idolized by both her students and her peers.

One other major accomplishment of note! May, as far as we know, is the only Hall of Famer who speaks, reads and writes the Hawaiian language fluently.



Alan Reese makes a toast to his prize winning 9 lb. 8 oz. Papio in the third annual Kailua Bay Papio Fishing Tournament and his fellow crew members of the "Papio Queen." Each crew member won a round trip to an outer island via Aloha Airlines.

photo by Mike Paicic

ISLAND TERMITE QUIZ

SPORTS

LIC. NO. PC-17 "WHY BUGS LEAVE HOME" Aikane Foundation

Answer all 5 questions correctly and win a years subscription to "The Hawaiian News". Mail entries to: Larry DeRigo P.O. Box 478 Wahiawa, HI. 96786. All answers are local sports personalities and will be posted in our next issue.

Sports Quiz

1—UH Football team provided the National Football League with 5 new rookies for 1982. Which NCAA football team placed more rookies in the NFL?

1—Notre Dame 2—U.S.C. 3—None

2—Earl Campbell, an NFL all pro running back with the Houston Oilers has a new back up this year. Who is he?

1—Verlon Reed 2—Gary Allen 3—David Toloumu

3—UH local boy offense coordinator, Adam Rita is in his 12th year of college coaching. What High School on Kauai did he attend?

1—Kauai High 2—Kapaa 3—Waimea

4—Lee Larson, place kicker, led UH in scoring last year with 70 points on 36 extra points and 12 field goals. Which player led the team in rushing and touchdowns?

1—David Toloumu 2—Gary Allen 3—Tony Edgar

5—Jim Mills, UH offensive tackle stands 6'8" and weighs 275 lbs. Where is his hometown?

1—Canada 2—California 3—Washington

- 1—Glenn Goya pitched for Punahou
 2—Wally Yonamine played for Farrington
 3—Charles Barenaba Jr. attended Kahuku
 4—Islanders entered the PCC in 1961
 5—Dada Marino was 33 yrs. old.

Answers to last month's quiz.

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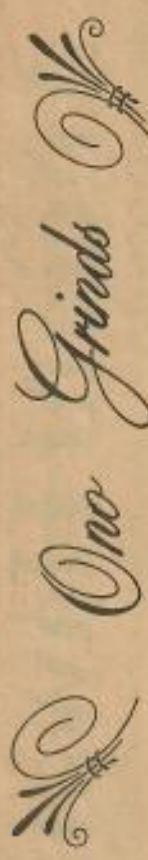


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Rearrange the letters to form an English word in the blanks. Using the circled letters, answer the question in Hawaiian in the blanks on the bottom.

- 1) I T K E T C _ _ _ _ _ O O
- 2) N O S S E A _ _ _ _ _ O
- 3) U H L G A _ _ _ _ _ O
- 4) W O C R D _ _ _ _ _ O

QUESTION: WHAT IS THE HAWN. WORD FOR SASSY?

_____ Last Month's Answers:

- 1) MEMBER
- 2) LIASON
- 3) PEPPER
- 4) OCEAN.

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1	3:17 pm	9:41 am
2	3:49 pm	10:04 am
3	4:20 pm	10:29 am
4	5:01 pm	10:57 am
5	5:44 pm	11:25 am
6	6:33 pm	1:24 am
7	7:31 pm	12:02 am
8	8:41 pm	12:47 am
9	9:53 pm	1:47 am
10	11:07 pm	6:51 am
11	12:09 pm	7:30 am
12	1:06 pm	8:03 am
13	1:50 pm	8:34 am
14	2:29 pm	9:00 am
15	3:08 pm	9:27 am
16	3:48 pm	9:49 am
17	4:23 pm	10:12 am
18	5:02 pm	10:35 am
19	5:37 pm	10:58 am
20	6:16 pm	11:25 am
21	7:01 pm	11:57 am
22	7:53 pm	4:04 am
23	8:55 pm	5:20 am
24	10:01 pm	6:08 am
25	11:01 pm	6:43 am
26	11:57 pm	7:09 am
27	12:42 pm	7:36 am
28	1:21 pm	7:59 am
29	2:00 pm	8:23 am
30	2:53 pm	8:48 am
31	3:25 pm	9:14 am



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OHA Chief Protests Budgeting Changes

By Helen Altonn
Star-Bulletin Writer

The Office of Hawaiian Affairs yesterday protested changes proposed by some legislators to restrict its spending authority and require matching OHA funds for every dollar given to it by the state.

Testifying before legislators on several OHA budget bills, OHA Administrator T.C. Yim said the Legislature set a precedent in 1980 with a general fund allocation exclusively for the organization's personal services costs and continued the practice the past two years.

However, he said, bills under consideration by the House Committee on Water, Land Use, Development and Hawaiian Affairs would require OHA to match every state expenditure item, which would force OHA to pay an estimated \$161,000 for fringe benefits that isn't included in its budget.

OHA is seeking about \$1.5 million in operating funds for each of the next two fiscal years, with about half to be matched with special funds it receives from state ceded lands.

YIM SAID the budget requests reflect decreases of \$36,067 and \$84,371, respectively, in the next two years over OHA's operating costs this year.

OHA also is asking for capital improvement funds totaling about \$4.65 million during the next two years to plan and build office facilities, which several of the budget bills omit, Yim said.

He said OHA also is concerned about language in one of the bills that would interfere with the office's authority and flexibility to transfer funds and positions between programs and cost items.

"This authority has been given to OHA in past Legislature appropriations and is the same as that afforded to the state judiciary, after which OHA's budget bill has been patterned," Yim said.

OHA receives 20 percent of revenues earned from state ceded

lands, but that money can only be used for native Hawaiians under provisions of the statehood act.

Since its mandate is to work for the betterment of all Hawaiians, OHA has sought to reserve its money for special programs for native Hawaiians and rely on state general funds to pay its operational costs.

Theology Scholar on the

By Nadine W. Scott
Star-Bulletin Writer

Kioni (Michael) Dudley is embarked on a search for the ancient Hawaiian heiau known as Kapukapuakea and he's getting warm.

He may have found the investiture rock that's an integral part of the temple and he thinks the heiau itself is buried in the sugar cane out near Kaiaka Bay in the Waialua-Haleiwa area.

He said the investiture rock, used in the enthronement ceremony for royalty, may be the oval-shaped carved piece of coral he found in a jungle of haole koa. It is 18 feet across and ten feet high and no one in the area quite knows what it is. "Some people think it's a fishing rock," he said, but no one is sure what it was used for, only that it was designed for a specific purpose.

The heiau was at or near Kaiaka Bay, he said, according to "Historic Sites on Oahu," but sleuthing through "the usual libraries of the Hawaiian scholar on the Island, I've found very little additional information."

DUDLEY SAID he thinks clues

to the whereabouts of the heiau, to its founders, its physical structure and the gods who were worshipped there are in old family letters, picture collections and perhaps chants.

Dudley is a scholar who is deeply immersed in Hawaiian religion and history. Here for about 15 years, he is pursuing his doctorate on ancient Hawaiian philosophy at the University of Hawaii. He has a master's in theology from St. Mary's College in San Antonio, Texas and also a master's in Asian philosophy.

He teaches Hawaiian religion at Leeward Community College, and also has taught at Chaminade University and the University of Hawaii.

In his spare time he goes on heiau hunts.

He said Kapukapuakea is an offspring of Taputapuatea, a great marae or heiau in the Society Islands on Raiatea. A religion developed in this part of Central Polynesia, he explained, about 600-900 A.D. All the people from this far-flung area came to the island of Raiatea to the great marae of Taputapuatea to worship the god Oro. "He was a god of war and human sacrifice



Kioni Dudley

Homing in on heiau

very much like our Hawaiian god Ku."

THAT WENT ON annually for centuries, and "people from all the surrounding islands of Polynesia would come in their great canoes with slaves to sacrifice at Taputapuatea. They might bring about 20 slaves and would kill them in the harbor before they landed."

When they went ashore on

Honolulu Star-Bulletin 8-4-84

Track of Ancient Hawaii Heiau

Ra'iatea, the people there would have already killed a great number of additional slaves and lined them up like cordwood on the ground.

"The sacred canoes were rolled over the bodies so they did not touch the ground and the dead slaves that were brought in the canoes were hung on surrounding trees at the heiau as an offering to the god," he said.

Human sacrifice and cannibalism were practiced from earliest times in Polynesia, he said.

"Life was cheap and people were expected to give up their lives in sacrifice. If you make an offering to the gods, you must offer the best thing you have. Human beings were regarded as a delicacy and therefore the best sacrifice."

DUDLEY SAID the islands to the east of Ra'iatea had the equivalent of one pope and the islands to the west had another. One of the "popes" was murdered about 900 A.D. and the great yearly ceremony at Ra'iatea ceased.

As years passed, the people migrated from this area north of Australia to Melanesia, Fiji, Tonga, and Samoa. He said it was the custom to take rocks from one marae "to found subordinate maraes of the same name on other islands. As time passed, these people, using rocks from Taputapuatea, founded four marae in Tahiti, one on Moorea and the one here,"

whose name has evolved to become Kapukapuakes.

"Later, Olopana, Moikeha and La'a, came from the northern part of Tahiti to Hawaii and when they came they brought their god Oro with them."

About the same time Pa'ao, a most famous priest, went to the Big Island from Bora Bora and Taha'a. He brought his god Kaili, who in time became Ku Kaili Moku.

THE WORSHIP of Oro spread from Oahu to Maui and Molokai, Dudley said. By then, Oro had become a supreme god in Samoa who created all other gods, "but the Hawaiians wouldn't buy it." Oro became simply another in the pantheon of gods the Hawaiians worshipped. "They would accept Oro as a god but not as the superior god above all others."

Cannibalism was not practiced in the Hawaiian Islands after these emigres arrived simply because they were so few in number. However, they harked back to their cannibalistic ancestors when they cooked their human sacrifices along with the pigs and offered both at a heiau so

the gods could partake of their essence, Dudley said.

Too little is known of this period in Hawaii's history, he added. It would be "significant for the Waialua district if the precise location of the Kapukapuakea heiau could be nailed down. We know it's here, but where? It would give us direct ties to the religion of Ra'iatea. As far as we know Waialua is the only place the rock from Taputapuatea was brought."

HIS STUDIES have had an impact on his belief system.

"I really believe I pray to the Hawaiian spirits, good Catholic that I am. I don't see any essential difference between the Hawaiian gods and the Catholic saints or my loved, dead relatives. All of them were once human and know our needs. They are very powerful spirits who will help us when we ask them."

Dudley agrees with Daddy Bray, the Hawaiian kahuna who was famous here in the 1940s, '50s and '60s. "He said it is okay to pray to Jesus but you should tell your amakua what you are doing."

NOTE SENT TO HERB KANE
10/84

A-26 Honolulu, October 21, 1984 The Sunday Star-Bulletin & Advertiser



Clark's

big isle

'Gathering of clans' looks at ethnic roots on Big Isle

KAILUA-KONA — They're calling it "a gathering of the clans."

It is a wide open, three-day convention featuring the genealogy and history of Kona and Hawaii.

Hawaiians, Chinese, foreign visitors, missionaries and anyone else with a tie to Kona from 1778 to 1830 is being encouraged to take part in the meeting to be held from Nov. 30 to Dec. 2 at the Keauhou Beach Hotel. Even a distant relative of explorer Captain Cook has been invited to attend.

Coordinator Mary Spinney Green, one of the co-founders, expects about 500 people will attend. All islands, including Niihau, will be represented as well as guests from Alaska and Massachusetts, among other places.

The meeting is sponsored by The Kona Genealogical Society, a joint project started in June by Green, widow of the late Hawaiian entertainer Cyrus Green, and artist-historian Herb Kane. Five other groups are participating, including the Kona Historical Society.

Green and Kane came up with the idea in the afterglow of this year's successful Kamehameha Day parade in Kailua, which Green had put together.

and genealogical experts and scholars from around the state.

The weekend will be a mix of scholarship and fun, says Green, who is a product of Kona's Spinney family, the noted Hawaiian fishing clan.

There is an ahu aina — the forerunner of the luau — planned at \$20 per person on opening night. A historical tour by boat is planned from Keauhou to Honuanuu on Dec. 1.

The gathering is to be the first step in a planned effort to establish an interest among Hawaiians and other ethnic groups in genealogies.

One motivation is practical, says Green. She believes that when reparations are made to Hawaiians, even 40 years from now, those with legitimate genealogies will be able to best establish their claim to a share of the goodies.

But it also will help Hawaiian residents sort out their past and to appreciate the sum of their ethnic origins rather than just the Hawaiian, Chinese or haole part, according to Green who is three-quarters Hawaiian and one-fourth Irish.

"The old days of 'huna' (the Hawaiian word meaning to hide) are over," she says.

That conversation of four months ago between Kane and Green "sure has caught fire," Green declared as she sorted through a mound of off-island reservations.

The Hawaiian-Chinese community, which in 1989 is planning to celebrate the 200th anniversary of immigration to Hawaii, is deeply interested in the Kona program because records indicate the first Chinese landed in west Hawaii in 1798, according to Green.

The conference program will range from introducing folks into the rudiments of preparing a family tree to developing skills for using a computer to conduct genealogical research.

"Let's have a family reunion of all family reunions," Green recalls Kane suggesting.

In a few days, a date was set and Green was at work inviting anyone who might lend some expertise.

The lineup of resource people is impressive. There's an Indian chief from Alaska noted for his work in genealogy; brother and sister James Nizo and Meleani Kau'la of Niihau who are fluent in Hawaiian; Richard Lyman, head of Bishop Estate Board of Trustees; UH-Hilo anthropologist Bill Bonk; 84-year-old Oahu genealogist Albert Like and numerous other historical

Niihau plan: teach k

By Jan TenBruggencate

Advertiser Kauai Bureau

LIHUE — State Department of Education officials, admitting that on Niihau traditional education hasn't been very successful, have developed a proposal they hope will be better.

The plan is to teach Niihau youngsters the basics in their native tongue, Hawaiian, and then in the third grade begin teaching them English as a second language.

The department cites evidence that this could develop young people who speak better standard English, as opposed to pidgin, than does the present system. Too, it's hoped the plan can combat feelings of anti-intellectualism and inferiority associated with the present system of forced language change.

The department will present its plan to the Board of Education at a 2:30 p.m. study session today at Wilcox School in Lihue.

The change may sound radical. It will require a change in state law that requires education be in English. But it's not as big a switch as it seems.

"We talk as if this is a radical departure from what they have there," said Kauai District School Superintendent Mitsugi Nakashima. It's not. A report on the plan says the 30 or so students at the three-building Niihau School speak Hawaiian on the playground and to some extent in class. At home, Hawaiian is generally all that's spoken.



niihau

There seems to be a lack of enthusiasm for the traditional educational system, but there has so far been no real alternative, the report says. Still, teachers note "that the children consider reading in Hawaiian a treat."

The program would provide them with any texts it can find appropriate to the age groups, and in Hawaiian. It would then use any programs — for instance those from other Pacific areas — for teaching English to native speakers of a Polynesian tongue.

Basics in Hawaiian

Nakashima said the department hopes students with a good background in Hawaiian language and grammar can use that understanding to learn English grammar. The program could produce individuals important to Hawaii in areas like law, religion, education, arts, business and in contact with Pacific Basin areas, the report said.

"The first and main priority remains the production of educated students well adapted to their community located on Niihau and Kauai and its normal interaction with the world," the report said.

The three Niihau School teachers, one of whom has state teaching credentials and all of whom are Niihau-born, would be given special training in the program. And the department would establish a special support school at Waimea Canyon School on Kauai for youngsters moving from Niihau and for developing teaching materials and programs for the Niihau School.

Nakashima said one educational theory holds that all youngsters in the state should get the same educational program, but this ignores the special situation on Niihau.

It is the only community in the state where Hawaiian is the day-to-day language. Children switched from Hawaiian to pidgin in all other Hawaiian-speaking communities between 1910 and 1930, the report said.

The island has 230 inhabitants, although more who consider themselves Niihau residents live on Kauai's west side, and children attend school there through the eighth

grade. After that, they go to Waimea High School, or, in some cases, Kamehameha Schools on Oahu.

Their classes meet in three buildings, K-3 in one, 4-6 in a second and the two upper grades in the third.

The children are isolated, having no regular contact with English speakers, and their Hawaiian speech is reinforced.

Youngsters taught Hawaiian at first and English later might actually be better able to eventually speak standard English than kids who speak pidgin, the report said.

"There is evidence from within Hawaii and the Pacific as a whole that individuals of a strong local identity who speak Hawaiian natively are better disposed toward learning Standard English than are those who are native speakers of Hawaii Creole (Pidgin) English," it said.



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Human Sacrifice on an Altar

TO GET HIS HAIRCUT, Puna's leading chief swam after dark to the islet Keaoi.

Chief I-maka-koloa was in 1780 a handsome man. He had let his hair grow so long that it reached below his feet. He could stand straight and still step on his hair.

He swam to get what probably was the first haircut in his life. He did not know, of course, that it might also be his last.

The chief of Puna wanted his hair cut because it made him so easily recognizable.

I-maka-koloa was a hunted man, on deadly political outs with an island administration that included the chief later to be called Kamehameha the Great.

Islet Keaoi is just offshore of an isolated coconut grove called Halape. Both Halape and its islet are overshadowed by the high cliff Pu'u Kapukapu.

Halape and Keaoi are remote, in a back corner of the Big Island.

Coastal subsidence during at least three major earthquakes in the last century has raised the shoreline of the islet to make its surface area much smaller now than it was in the time of Kamehameha the Great.

It had a few thatched houses standing on it then.

IN ONE LIVED the barber, a woman who had a guardian relationship with I-maka-koloa. She cut his hair so that he looked like an ordinary man. Now, perhaps, with his short hair, I-maka-koloa could escape the soldiers. They had intensified their search for him and changed their methods.

Why was I-maka-koloa a wanted man? Why was he a candidate for human sacrifice on the highest altar in the Island?

As leading chief of his home district of Puna, he had been collecting taxes and accepting gifts from his people, but failed to pass any on to the ruling chief of the Big Island. He was also heard to say that the ruling chief was in his dotage and no longer fit to rule.

Tales of Old Hawai'i



By Russ Apple

I-maka-koloa ran out and was taken alive.

Then Puhili, as the Hawaiian saying goes, "stopped his god from eating up the houses of Puna."

The highest altar on the island at any one time was, of course, the altar in use closest to the ruling chief. When I-maka-koloa

The rebellious chief of Puna pays with his life in a ceremony upstaged by Kamehameha, or did some one die in the place of I-maka-koloa?

was captured, the ruling chief was in the coastal area of the neighboring Ka'u district and had just finished building a new heiau, the temple Pakini.

What better human sacrifice for its dedication than the body of I-maka-koloa, the rebellious chief of Puna?

PUHILI TOOK I-maka-koloa alive to the ruling chief in Ka'u.

Human sacrifices in ancient Hawai'i were always dead before they reached the altar. To

present to the Polynesian gods other than a perfect, nude, male body could court godly disfavor.

Killing of a male for sacrifice was swift, done just before presentation, and the job of specialists — they insured there was no blood, no misshapen or missing parts, no bruises, and no hint of violence.

Captives slated for altar presentation were well cared for.

Traditional history says that the body of I-maka-koloa was sacrificed on the altar of Pakini heiau — to the Polynesian gods.

What makes the event noteworthy and remembered is that the sacred son of the ruling chief was scheduled to carry the body and place it on the altar — an act which would gain him the favor of the major Hawaiian gods.

Instead, an "upstart" chief, Kamehameha, while the son was busy with preliminary ceremonies and offerings, seized the body of I-maka-koloa and placed it on the altar.

It was Kamehameha who then gained the favor of the gods.

Many Hawaiians credit this unexpected act as the start of Kamehameha's rise to power and his eventual conquest of all the Hawaiian Islands.

Untraditional history questions the identity of the body Kamehameha placed on the altar.

With his hair cut short, I-maka-koloa looked like any ordinary man.

No doubt it was he who was captured on the islet Keaoi. No doubt it was he who was brought near Pakini heiau.

But during the wait for his killing, there may have been a switch. People of Ka'u say that a short-haired relative of his, who looked something like him, took I-maka-koloa's place.

Of course, if I-maka-koloa hadn't had his hair cut on the islet Keaoi . . .

I-maka-koloa and his Puna district were declared to be in rebellion.

Puna became occupied territory as soldiers of the ruling chief moved in, took over tax collecting, and searched for I-maka-koloa.

His people liked him so much that during the first year of occupancy they successfully hid I-maka-koloa in one home after another.

But now a new chief was in charge of the search. Puhili was a no-nonsense chief. He took to the torch.

IN ANCIENT HAWAII, guards and soldiers did not cross thresholds. A commoner's house was his castle. Possessions and people inside thatched houses were secure.

Thus, to get the people who were inside a thatched house to run out and be identified, in extreme cases the soldiers set the house afire.

Puhili, in the name of his god, began to fire houses, land section by land section, from the uplands to the sea. Canoe sheds went as well, including any canoes stored inside.

Great was the grief and loss in Puna.

So Puhili moved through the district.

After firing the houses at Halape, Puhili set fire to the house on Keaoi islet in which I-maka-koloa, short hair and all, hid.

Three books on life of Haw

By Samuel Crowningburg-Amalu

Advertiser Columnist

Recently, there has been an amazing rash of books written on many different aspects of Island history and life. Most of these have been compilations of things that have already been done before and in many cases done much better.

They have been mostly of passing interest, nothing to stir the imagination or to quicken the lassitude of the passing hour. But I have noticed of late that the new publishing company Editions Limited has somehow turned out not one but three outstanding books, one after another.

The first was "The Hawaiian Canoe," by Tommy Holmes. An excellent book on a subject that has never before been sufficiently covered, "The Hawaiian Canoe" should be in every Islander's personal library both as an excellent reference book and also as an object of great individual beauty.

I have as much interest in

Hawaiian canoes as I have in roller skates, considering that I am in a wheelchair and cannot walk, but I was literally fascinated by the Holmes book and found its contents absorbing. Of course, my father always had more than a passing interest in Hawaiian canoes, and we have always had a number of them in the family. Through this book, I now understand why.

Then Editions Limited published "Hawaiian Furniture and Hawaii's Cabinet Makers, 1820 to 1940." The book was written by Irving Jenkins expressly for the 80th anniversary of the Daughters of Hawaii, a venerable society of venerable ladies who do venerable things.

(This brings a thought to mind: now that the equally venerable Pacific Club has opened its rosters to women, I wonder if men may now join the Daughters of Hawaii. Even I might consider joining that august body except for the single fact that I look simply terrible in a white holoku with a yellow feather lei around my neck — sitting on a koa rocking chair



the world of
**sammy
amalu**

on the front porch of dear old Queen Emma's summer home at Hanaiakamalama.)

In any case, Jenkins' book is an excellent source of interesting information. It is beautifully illustrated and really a treasure to have. In fact, I was astounded to learn that we had so many great cabinet makers of our own in Hawaii.

Now I have just received a third book from Editions Limited, a book that will surely be a revelation to all those savants who in the past have pretended to know so much about the ancient religion of the people who originally inhabited these shores, the Hawaiians. The book is written by June Gutmanis, one of the better informed of Island scholars and a genius at research. Her book is entitled "Na Pule Kahiko, An-

aiians rare in excellence

cient Hawaiian Prayer." It is a prayer book — a missal.

But it is a prayer book such as no other prayer book has ever before been written about an ageless and, let us hope, timeless religion that is almost at the point of vanishing from this earth. The prayers lend dignity to the old religion and to an ancient people who once uttered these prayers in solemn communion with their gods.

There are prayers that voice the same simple faith and true sincerity of the Lord's Prayer that once Jesus of Nazareth spoke on the hills of Judea. There are the prayers of the people that capture the same imagery that David's own 23rd Psalm captures so beautifully. There are litanies in this prayer book, especially one to the god of creation — Kane — that lift the soul of man even as once did the great Gregorian chants before the altars of the Roman churches.

These are the prayers not of a simple people but of a highly sophisticated people who nevertheless lived close to nature and

who saw in every manifestation of life a divinity and a divine purpose and cause. These are the prayers of a people whose gods and godlings were indeed their own ancestors — not some omnipotent being far from the designs of earth but that same god of our childhood and innocence who as once a poet said notes even the fall of a sparrow.

These are the prayers of a deeply religious people who lived their every day with their gods and who sought in every one of their acts the intervention and help of those gods.

It is unfortunate that we do not all speak the tongue of the ancient Hawaiian, for somehow something is lost in the translation to the English. The English language is truly unexcelled in business and commerce. Somehow it does not achieve the same majesty in prayer that the Greek does or the Latin. Or, for that matter, the Hawaiian. There is a mellifluousness that is lost in translation, and this is the fault not of the translator but of the language itself.

Hawaiian as a language is a nightmare to use in logic or mathematics, but it does have the authority to touch the soul with a music that inspires and with a symphony of sound that can wring tears from the heart.

Gutmanis has given us an exceptional book on a subject that otherwise would have remained completely esoteric. She has brought the prayers of a people out of the temples and on to the hearths of humanity. And I, for one, am grateful. She has given dignity to the very substance of the religion that once reached over all of Oceania, the prayers of a people to their gods.

The founder of Editions Limited is Gaylord Wilcox, a young man in whose veins runs the blood of many a kamaaina family. He is to be especially complimented on having the foresight and surely courage, not to mention the purse, to publish not merely one but three highly excellent books. Good books well published and well put together are rare indeed.

Hawaiians' ill health blamed on West

By Pat Hunter
Advertiser Medical Writer

When Capt. James Cook first came here, he described the Hawaiians he found as strong and remarkably healthy. They ate a sensible diet, far superior to ours of today in most respects.



Blaisdell

Yet now, among all the ethnic groups in the nation, Hawaiians are among the most highly susceptible to cancer, heart disease and diabetes. Why?

Dr. Richard Kekuni Blaisdell, a part-Hawaiian, believes that changes brought about in Hawaiian lifestyles and environment with the discovery and exploitation of the Islands by Europeans may be responsible.

"Capt. Cook described the Hawaiians as being 'above middle size, tall, strong and seldom given to corpulence, except occasionally

among older women.' He described them as remarkably healthy, capable of great amounts of work and play — but only working as it suited their convenience. He spoke of them as a people of great cleanliness — sometimes bathing as often as two or three times a day — having immaculate houses and a sensible diet."

He said the UH College of Tropical Agriculture has analyzed the old Hawaiian diet "and it turns out to be far superior to ours, with only one exception — a prodigious consumption of 'pa'a kai' (salt)."

Blaisdell said the diet of the common people in old Hawaii consisted primarily of taro, sweet potato, yam, banana, breadfruit, mountain apples (ohi'a a'i), fish and other sea-food including shellfish and limu, an occasional fowl, and coconut.

"Pork and dog were not daily fare — it was for the ahi," he said. "There was no pipikaula (dried beef), no lomi salmon, no long rice, and fruits such as pineapple, mangoes, papayas and guavas weren't introduced until later. The historical diet was high in fiber and complex

carbohydrates, low in fat. There was no refined sugar. Although there was a native sugar cane, it had to be chewed to extract the sweet juice."

Blaisdell said he also believes the attitude of Hawaiian society toward nature and their concept of health also played a major role in their general robustness.

"One of the leading causes of ill health today is stress," he said.

"The old Hawaiians, on the other hand, were completely in harmony with nature. They considered themselves integral to it. And if someone became ill, he had lost some of his 'mana.'

"Health to them was a proper balance of harmony with nature. So in order to get well, they would call in the head of the family for his expert advice. If the person remained ill, the whole family would come together in conference and talk out the problem. If need be they would consult the 'kahuna lapa'au' (the healing priest.) That's 'ho'oponopono.'"

Blaisdell said the environment in

pre-Cook Hawaii lacked sanitation problems, overcrowding, air pollution, eardrum-damaging noise and ionizing radiation.

Health, Blaisdell said, is not simply an absence of disease or disability. "Rather, it is the ability to adapt to a constantly changing environment in pursuit of a meaningful life.

"Modern Hawaiians are unhealthy. We have failed to adapt to culture shock, and have never really successfully coped with cultural conflict and collective despair.

"Those of us who have adapted to Western ways are more successful and — statistically — part-Hawaiians look healthier. But we're acquiring the major diseases of the Western world . . .

"Lifestyles can be changed by individuals and environments can be changed by individuals working together."

Blaisdell will give a talk on Hawaiian health tomorrow at 9:30 a.m. at the Waikiki Community Center, 310 Paookalani Ave. His presentation is open to the public. Donations will be accepted.

Let dead rest in peace

By Samuel Crowningburg-Amalu

Advertiser Columnist

Loathe as I always am to desecrate the dead or to disturb their rest, I find it extremely odd of late to find how many people seem inclined to do just that.

The other day, for instance, Helen Salazar held a press conference at the Royal Mausoleum, no less. She wanted to dig up and open the tomb of the Kamehamehas and she wanted to do this because she believed that the second and third Kamehameha kings somehow did not get buried there.

The first I heard about this was when the Princess Abigail Kawananakoa called and told me about it. She had gone there out of sheer curiosity. She was not too concerned about the Kamehameha tomb; she wanted, however, to be damned sure that Salazar had no intention of also digging up the Kalakaua tomb, where her own family lies.

She asked me what I thought of the situation. My candid reply was that it must be the full moon. Lunatics and Hawaiians always seem to go a bit awry when the moon beams in all its splendor, and the distracting moonbeams must have cast their spell on dear old Salazar. No other explanation for it but that.

The poor Kamehamehas have been dead for over a century; one would surmise that we of today would have enough sense in our brains and respect in our hearts to leave their corpses alone and in peace for at least another century. Of course, if they were buried with jewels and other objects of pawning



the world of

sammy amalu

value, maybe . . . just maybe.

Now then, the other day, I read in the papers that some rather odd museum types wanted to dig around the Kapo-Kohe-Lele caves in Puna. They found some bones up there and some artifacts and now want to find out exactly what it all means — in scientific terms, that is. Of course, we Hawaiians know already what it means. The bones tell you that dead people are buried there and that we should jolly well leave those bones alone. If you don't, the old Hawaiian boogie man will get you. Have no fear of that.

I also noted in the article that neither Dick Lyman of the Bishop Estate nor Roy Blackshear of the Shipman Estate would be caught dead in there. Well, to tell you the truth, I am tempted to agree with them. Dead is just about the only way that you would catch me in Kapo-Kohe-Lele. But then if I were dead, that would be where I belonged — me, Dick and Roy — side by side for all eternity. Egad, what a ghastly thought.

Of course, all the Hawaiians are up in arms about desecrating the resting place of those who probably are their own ancestors. And I really do not blame them too much for feeling alarmed. We Hawaiians do not particularly enjoy having the bones of our families and relatives disturbed. Of course, this is not the scientific attitude

to take. I daresay we Hawaiians should be more helpful and more understanding about such things. But then we would never go to Mount Vernon and dig up poor old George Washington's grave no matter what we might learn about the Americans in the 18th century.

Anyway, the silly cave is named Kapo-Kohe-Lele, which in plain unvarnished terms means Kapo's Flying Vagina, which is not quite the way that I would enjoy having that particular part of my own anatomy described were I the Lady Kapo. But then there is no accounting for some people's taste, and it may well be an apt and accurate description. Although I do have a sneaking hunch that the ancient Hawaiians tended to exaggerate a trifle.

The cave was supposed to be the site where Pele and her family took refuge from the degradations of an Oahu personality, Kamapuaa, who was supposedly half pig and half

or, perhaps, pay the price

human. Kamapuaa came to the Big Island with intentions of courting and wedding the fiery Pele, but the old girl took one look and would have none of it. So he sought revenge against Pele by chasing and killing members of her family. Pele and her remaining relatives sought refuge in this cave. Unable to pierce the well-guarded entrance to the cave, Kamapuaa began to dig down from the top of the cave. But Pele herself was no slouch when it came to fighting. She erupted her volcano and chased Kamapuaa all the way back to his native Oahu, where he is said to haunt the depths of Sacred Falls in Hauula. And this is the reason why no one in my family has ever seen or even approached Sacred Falls.

Genealogically, we descend from Pele, who once was wed to our ancestor Wahieloa, and it was this same Wahieloa who originally brought Pele and her family here to Hawaii from a very distant land called Hapa-

kuela. In any case, we do not think that Kamapuaa would enjoy us nosing around his haunts.

My solution to the budding problem of Kapo's flying vagina is really a very simple one. Let the haoles go in and search to their hearts' content. Then let the Hawaiians sit back and record the whole ghoulish business — keeping special tabs on all the bad things that supposedly will happen to those poor haoles. If what the Hawaiians believe be true, that no one who desecrates burial caves comes to anything but an evil end, we shall have documented the results. Then we will have proof of what we believe.

And what I believe about Kapo-Kohe-Lele is exactly the very same thing that I believe about Mauna Ala, the Royal Mausoleum. If Salazar and her crowd go digging around the Kamehameha tomb where lie

buried the bones of people who are my relatives as well as hers, I will keep tabs on any and all of those who would dare to pierce the rest and peace of my dead.

Of course, Salazar could post a \$100,000 bond payable to me in the event that she finds that the second and third Kamehamehas are indeed in the tomb. I am always able to assuage the staunchest principles when the scent of green lucre is in the air.

But no \$100,000, no digging. And if the ghouls want to enter Kapo-Kohe-Lele, I think the government should also ask them to post a similar bond to make certain that they do not disturb anything in the cave nor remove any of the contents that they find. They can make that bond payable to Dick Lyman, Roy Blackshear and of course — me.