

Kekumano Returns from Ala

By Nadine W. Scott
Star-Bulletin Writer

Monsignor Charles A. Kekumano might have the best of two possible worlds in his grasp.

Hawaii's first native Hawaiian Catholic priest returned home last week to go to work as administrative assistant to an old friend — John D. Bellinger, chairman and chief executive officer of First Hawaiian Bank.

And although he has firmly stated he will retire from the active Catholic parish priesthood, he admits he has every intention of donning his clerical collar to help out in local churches on Sundays, or otherwise when he is needed.

So he has spacious offices on the executive level, the 18th floor of First Hawaiian Bank, an apart-

ment within walking distance of the job in Harbor Square and the opportunity to resume the role he has played for 35 years, even if it is "only on Sundays."

He returns enriched by his Alaskan experience, where his ministry ranged from being pastor to 450 families in a large Juneau church to being priest and pastor to native Indian families in a small village, to taking care of a parish in a very small, isolated island community.

THAT MUST HAVE been a switch for a culturally and socially oriented person such as Kekumano. Persons on the island had little opportunity to travel and the climate was so bad they often "couldn't move for one to five days with the rain and snow."

Nevertheless, he said with his inclination to be active in the community he found himself

once turned the case over to Family Court as a custody matter.

president of the local Rotary Club. "The hospital had a financial problem and needed \$1,400. I told them we could guarantee raising \$5,000."

They did. He suggested "we have a very fine banquet and bring in a very fine speaker from outside and charge \$50 a ticket with a limit of 100 tickets." The banquet was the social event of the decade.

Kekumano said he volunteered to go to Juneau. "The bishop of Juneau was a classmate of mine in both seminary and university and we corresponded from time to time. When he learned I was on Maui, he was surprised. He asked could I help him in Alaska with my canon law background, and I said 'Why not?' I was out of the chancery office here. After I got to Alaska he was transferred and became archbishop of Anchorage, but I stayed on be-

— \$235,000 damage to the

— the child

aska for Bank Job

cause it was interesting and because there was such a shortage of priests."

THEN HE MOVED "to a very large parish with 450 families and I was all alone. I said four Masses on Sunday and one on Saturday and I also started a children's Mass, specially adapted to children." He did the sermon or homily in story form, and even used cartoons. "It became the largest Mass in the parish and on Christmas and Easter we had to move out of the church into a huge gym. We gave gifts to 297 children at Christmas."

Of his work with the Tlingit Indians, he said: "They have suffered terribly from the invasion of Western culture, suffered in trying to adapt to it, to live in concert with it. The effect of alcohol is very bad. That's the real problem in Alaska."

He said the native Indians are slow to accept outsiders, "but once you've made a dent they become friendly. They are very interesting and enjoyable people who have a sense of humor that doesn't appear on the surface."

Asked the effect of reparations paid in land and money to the native Indian, Aleut and Eskimo population, he said he is not sure it has succeeded as well as was expected, nor that it hasn't caused its own problems. "It's almost unfortunate, (the natives) were not educated, not prepared to handle so much money or land," and in many cases the natives made poor use of the benefits. "The second peculiar aspect of public welfare is that you tend to rely on the government for everything." He said many people were "swamped" by the enormity of change in their lives.

AND WHENEVER reparation is considered for native Americans it should be considered from their own historical perspective. Hawaii's history cannot be compared with that of Alaska, nor can Hawaiians be on a par with Indians in Oklahoma or Maine.

"Each history has to be looked at individually."

He said at one time the University of Alaska in Juneau asked him to join the faculty. "They needed more doctorates. But mine is in church law. They were anxious for me to teach ethics, but I was not really that interested in teaching ethics in a state capital setting where you have the legislature, lobbyists and business people who could create problems."

He turned the job of professor down. "I'm inclined to shoot from the hip."

Kekumano said because he wanted to be of service to others he was attracted to the priesthood and enjoyed the function of priest for 35 years. But "times have changed considerably within



Msgr. Charles Kekumano

Thirty-five years . . .

the church. So many changes (were mandated) by Vatican II whereby the church is adapting to the present day . . . Many things we would have done in 1945 when I was ordained would not be done today."

HE SAID YOUNGER priests are coming up "with slightly different visions of community service" and that retirement for priests is becoming more common so that as he approached 65 he thought of "moving on to other areas using my background and experience in slightly different ways."

So when many people from Hawaii urged him to retire and concentrate on community service it was an appealing idea "because it didn't mean giving up the priesthood."

Bellinger's offer of the job at First Hawaiian was "almost ideal. He made it possible for me to do it not only economically, but because of his personal interest in community service," Kekumano said.

He's looking forward to "a number of years of activity."

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The Sunday Star-Bulletin & Advertiser

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Hawaii's Forgotten Hawaiians

By Helen Alton, Star-Bulletin Writer

HUNDREDS of Hawaiian-Indians live on Indian reservations on the Northwest Coast.

role of Hawaiians during the fur trade period and assume they were slaves and "they don't want

Because of the scanty records and the difficulty of tracking the Hawaiians, who who would take



At left are Charley Kahana's parents, John Kahana and Mary Skqualup, a Lummi Indian, photographed on San Juan Island, Wash. Champion fiddler Charley Kahana in 1930. In photo at far left, Charley is the chap on the left with the cane, at a potlatch supper in British Columbia. Some of the others in the photograph are said to be part Hawaiian.



saved when a canoe capsized. The Hawaiians went to different parts but most were at Fort Van.

told Naughton that Hawaiians were hijacked into the fur trade, which "would be very significant

There was probably a meshing of the Hawaiian and Indian cul-

the grandchildren and great-grandchildren of Hawaiians who went to that area in the 1800s to work in the fur trade for Hudson's Bay Company.

"They are, in a sense, Hawaii's forgotten Hawaiians," says Momilani Naughton, who became fascinated with the history of the Hawaiian fur traders when she went to Washington three years ago. Naughton was there to teach just outside the Lummi Indian Reservation and work on a masters degree in anthropology at Western Washington University.

Very little is known about the Northwest Coast Hawaiians, who were either recruited or hijacked for the fur trade because of their swimming, diving and canoeing skills. Naughton found these immigrants made a significant impact in that region with their luau, music, place names and descendants—some of whom became chiefs of Indian tribes.

She visited many of the families and said being with them "is like being around Hawaiian people, there is so much aloha."

Naughton taught music and Hawaiian studies on the Big Island for four years before going to Washington. She recently returned to work on her doctorate degree at the University of Hawaii and is a curatorial assistant in ethnology at the Bishop Museum. Her father, John Naughton, is a University of Hawaii professor emeritus in chemistry.

She discovered there were Hawaiians on Indian reservations while attending a festival at the Lummi Reservation. "I looked down the beach and this man was walking along who could have been walking on a beach at Waimanalo, he was so Hawaiian-looking. I elbowed the person next to me and said, 'That man could pass for Hawaiian any time,' and he said, 'Guess what, he's fourth-generation Hawaiian.'"

The early Hawaiians married Indians because they were prevented by law from marrying white women in Oregon and Washington. "The amazing thing was that quite a number married chiefs' daughters. It seemed to be a little higher status to marry a Hawaiian..."

IN SEVERAL instances, part-Hawaiians became tribal leaders, such as King Freezy, named for his frizzled hair which was "an inheritance from his *kanaka* progenitor." He became a powerful chief of the Songhish tribe in the Victoria area through his mother's line.

"My contention is if you went to every Indian reservation in the general area of the major forts, you would find quite a number of Hawaiians on the rolls," Naughton said.

However, she found that many part-Hawaiian Indians aren't aware of their Hawaiian blood and others won't admit it. Many Indians don't understand the

to be descended from slaves."

Others don't want to claim Hawaiian ancestry because they're afraid they'll lose their native Indian rights. "The reason is all of the Indian fishing court cases. They have to prove they're Indian and the more Indian the better."

Statistics indicate that Hawaiian males were "one of the top three contributors to the gene pool of the Northwest Coast Indians," which "skews the whole blood study" in attempts to link prehistoric Polynesians with Indians. "People like Thor Heyerdahl come along looking for blood ties between Hawaiians and Indians and don't take into consideration that some Indians probably were part-Hawaiian."

Some of the Hawaiian-Indian families—especially the descendants of John Kalama on the Nisqually Reservation near Yelm, Wash.—asked her to help them locate their Hawaiian counterparts and want to know what their *aumakua* is. "They knew there were guardian spirits," she said, "but they didn't know the term *aumakua*."

The Kalamas also were eager to know if they have any ties to Queen Kalama, wife of Kamehameha III, and they asked Naughton to find Hawaiian names for their children.

"WHAT'S funny is that the grandchildren — four generations removed — are giving their children Hawaiian names," she said, noting that two of the Kalama children are called Lailani and Napua. The Kalamas told her they chose those names "because we knew we had Hawaiian blood, but we didn't really know the meanings." They had selected them from a phrase book.

"As soon as I went there (to Washington) people kept saying to me there are a lot of Hawaiians on the Indian reservations," Naughton said. "I became intrigued with that notion. Plus, I noticed a lot of places on the Northwest Coast had Hawaiian names. Kanaka this and Kanaka that..."

Encouraged by one of her professors, Herbert C. Taylor, an expert on Hudson's Bay Company, she did her thesis on: "Hawaiians in the Fur Trade: Cultural Influence on the Northwest Coast, 1811-1875."

"What I was trying to do was take the perspective of both the Northwest Coast and Hawaii. The only other thesis that has come out on this was written out of Oregon and the person never came to Hawaii and didn't have a strong background in Hawaiian studies.

"I looked through all Hawaiian sources and if there is a paragraph on this it's amazing. It may just mention that 'some Hawaiians went to the Northwest Coast.'" The state archives also contains little on the fur trade period except a few contracts in Hawaiian, she said.

names like America, Naughton said it isn't known how many went to the Northwest and how many stayed.

A French priest in 1842 estimated that there were 500 Hawaiians living on the Northwest Coast that year, but she believes the figure was probably closer to 300.

THE FIRST 24 Hawaiian workers were recruited for the fur trade and taken to Astoria on the ship Tonquin in 1811. While the Tonquin was in Kealahou Bay, two islanders were asked to retrieve two large pulleys that had fallen into the sea. Gabriel Franchere wrote in a journal that he timed them under water for four minutes and "how great this would be for the fur trade."

"The French voyageurs were excellent canoeists but they didn't know how to swim because to know how to swim meant they might flip their canoe, and they were very proud men," Naughton explained. "They prided themselves on their incredible ability with canoes. So when the canoes did flip over, they would lose men, pelts, everything..."

According to Hudson's Bay records, she said it was decided to put a Hawaiian in every canoe as a "safety device," so all the pelts and the men would be



Momilani Naughton—Star-Bulletin p1

couver, the main post, in Washington.

The Hawaiians continued to impress the fur traders with their abilities, despite the difference in water temperatures of Hawaii and the Northwest Coast. "I really wondered about that," Naughton said. "The water is freezing there...A lot of them did die of the cold. They just couldn't handle the weather."

The Hawaiians were also good carpenters and shepherds and later worked in agriculture. But they were mistreated and there was "hanky panky" with their wages and other violations of their contracts, which led the king at one point to forbid them from working in the fur trade. Later contracts in the archives stress the treatment of the Hawaiians.

Why did they leave home?

Naughton believes it was partially because of the breakdown of the *kapu* system, "which threw the whole society into chaos." The *kapu* system was a combination of religion and law that governed the Hawaiians. Another reason for taking outside jobs was the growing desire in Hawaii for western goods. "You could see ladies around town wearing beaver hats and men wearing flannel shirts."

Some descendant families also

because blackbirding was heard to occur a lot in Melanesia, but not that much in Hawaii."

THE descendants of John Kalama claim he went to the beach one day with his brother and both were kidnapped and taken to the Northwest. Naughton was unable to find any papers for Kalama. "He just suddenly appeared there." He married an Indian chief's daughter — named Mary Martin — and their son, Peter Kalama, became a great Nisqually chief. Many family members still live on the Nisqually Reservation near Yelm, Wash., and recall that Peter Kalama was a foremost authority on native fishing grounds. Naughton said.

She found a Hawaiian document in the archives concerning a woman who was asking for a divorce from her husband because he had left for the Northwest saying he would be back in a year and it had been six years. His name was Keaka (Jack) Kalama. "I'm thinking it may have been the same one. He may have been married here before he left. He got married several times, actually."

The Kalama family once owned land where Fort Lewis now stands in Yelm, Wash., and there is a Kalama town and a Kalama river near Vancouver, Wash.

Naughton noted that the place name, Kalama, is a classic example of a Hawaiian name that was mistaken for an Indian word. As a place name, it means "the light" or "the torch" in Hawaiian, she said, but everyone told her it was an Indian word meaning "stone," "goose" or "pretty maiden," depending on the tribe.

She drove to the town of Kalama, asked around and "everybody said it was an Indian word." Finally, someone mentioned there was "a plaque over by a totem pole" that explained the name of the town. The plaque said the town was named for a Hawaiian.

Naughton also became interested in the family of John Kahana, a Hawaiian who married a Lummi Indian. Their son, Charley, became a famous blind fiddler on the Northwest Coast and won many awards.

She said the Hawaiians were very successful and there were "many champions" within the Hawaiian population on the Northwest Coast, although old-timers still remember two famous Hawaiian murder cases.

"Kanaka Joe" (Joe Nuanna) was accused of murdering three people on San Juan Island and was the last person hanged at Port Townsend, Wash., in 1874. "Kanaka Pete" (Peter Kakua), murdered his daughter, Indian wife and her parents on Vancouver Island, and also was hanged.

"You can imagine that people weren't too sure what to think about Hawaiians," Naughton commented.

times, with the Indian culture more dominant, she said. A lot of Hawaiians had learned Christianity from the missionaries but went back to "so-called pagan beliefs" with the Indians.

"One fellow remembers his grandfather who was half-Hawaiian, Peter Kalama, saying to him when he was a little kid, 'Quit acting like a *kanaka*.' He thought it meant crazy person. He didn't know it meant 'man.' So, they did not use Hawaiian terms."

However, there was substantial Hawaiian influence on many levels in that region and even a contribution to Hawaii's society with the introduction of *lomi* salmon, still a standard luau item.

Naughton identified more than 20 place names with a Hawaiian origin in areas that were occupied or important to Hawaiians during the fur trade era and said many are still in use. There are 10 place names that include *kanaka*, such as Kanaka Bay in Newcastle, B.C., which was named for Kanaka Pete after he murdered his Indian wife and baby and her parents in that area.

THERE ARE a number of Owyhee names on the Northwest Coast — an archaic spelling of Hawaii first used by Captain Cook. Naughton notes that an 1828 journal calls the Owyhee River the "Sandwich Island River." It was originally named for two Hawaiians who were killed in a Snake Indian massacre in that region.

Friday Harbor at San Juan Island, Wash., was named for a Hawaiian who anglicized his name to Joe Friday, she said. His name originally was Poalie. Naughton said the Hawaiians traveled between the islands and had many parties and luaus. "They would import taro and make poi, and dance all night."

Many of the early Hawaiians are still remembered on the Northwest Coast for their musical abilities, she said.

"One thing that kept hitting me was that people kept claiming they had gone to Hawaii in prehistoric times—that many of the Indian tribes had been here in prehistoric times.

"It was a puzzle because in Hawaiian place names I found a lot of names like Kona and Puna on islands off British Columbia that were prehistoric—before white men had gotten there, before Hawaiians had gotten there. I couldn't find Indian meanings."

Naughton raises a number of questions for further studies about Hawaiians and their descendants on the Northwest Coast and emphasizes the need to do it before memories are lost. "These people are dying off, the older generation. Younger kids are interested but one boy said, 'I didn't even know I was Hawaiian before today...' It's a whole new field that I feel I have barely touched."



Bulletin photo by Terry Luke.

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Deadline: July 18, 1983

Cancer: Hawaiians most susceptible

By Pat Hunter
Advertiser Medical Writer

People of Hawaiian ancestry have the highest incidence of cancer in the United States, says the American Cancer Society.

According to a booklet released today at an ACS conference in Memphis on cancer among minorities, both Hawaiian men and women had higher rates of cancer than other ethnic groups.

The booklet, "Cancer Facts and Figures for Minority Americans, 1983," also showed that great differences are observed among men of the same ethnic group living in different localities. For example, the Japanese of San Francisco-Oakland have much lower cancer rates than the Japanese in Hawaii, but Chinese men in San Francisco-Oakland have higher rates than their counterparts in Hawaii.

On the other hand, while cancer rates are

generally lower for women than men, the rates for male and female Japanese in the San Francisco-Oakland area are the same, and American Indian and Hispanic males in New Mexico have lower rates than women of the same ethnic groups.

Asked to comment on the ACS report, Dr. Laurence Kolonel, head of the epidemiology department of the University of Hawaii's Cancer Center of Hawaii, said numerous studies have been done or are under way at the center looking at cancer cases among the different ethnic groups here, hoping to find clues to the causes of cancer.

He said research has zeroed in on dietary factors as the one element of Hawaii's environment that varies enough to explain ethnic differences in the incidence of different types of cancer.

"We collected data on diet habits from a large sampling of all the groups here several years ago, and have analyzed the re-

ports. There are variations among the ethnic groups in intake of fats, proteins and vitamins, particularly vitamin A. There are also specific differences in tastes for certain foods," he said.

"In comparing cancer cases reported to the Hawaii Tumor Registry with matched control groups of people who did not get cancer, we have found that the higher the fat intake, the higher the incidence of breast and prostate cancer. People with diets higher in animal protein also correlated with higher rates of the same two cancers, and that a high-cholesterol diet increases the risk of getting lung cancer.

"One study looks at Japanese women and Caucasian women, and shows that the fat intake of these women with breast cancer was indeed higher than that of the non-

See Cancer on Page A-5

Cancer links studied

from page one

patient controls.

"Still another study shows that, at least in Hawaii, smoking can't be the single explanation for the incidence of lung cancer: Hawaiian men have twice the number of cases of lung cancer as Japanese men, yet both groups smoke about the same amount," he said.

"So we started looking for other factors in their lifestyles that might have a bearing on this, and we found that men who had higher intakes of foods rich in vitamin A seemed to be somewhat protected from getting lung cancer, and an examination of dietary data on Japanese men born here compared with those born in Japan revealed that the men who ate more vitamin-C-rich foods had a lower rate of stomach cancer than those who ate less vitamin C."

Kolonel said one surprising correlation has turned up in analyzing statistics on lung cancer patients and comparing them with a control group.

"We found that subjects who develop lung cancer are invariably an inch or two taller than people who don't get lung cancer. We studied the entire popu-

lation of Hawaii who had lung cancer, and adjusted the analysis for age, sex, smoking or non-smoking and ethnicity — and the correlation holds for all ethnic groups, men, women, smokers and non-smokers.

"But we don't know why being tall holds a risk for lung cancer. But we suspect there's an aspect of nutrition involved here. An early childhood diet that promotes growth may also have in it factors that later predispose people to getting lung cancer."

The American Cancer Society's booklet did not go into possible reasons for the ethnic differences in cancer rates.

But among the figures cited were:

- The rate of cancer cases among Hawaiian men is 465 per 100,000, and for Hawaiian women, 408.5 per 100,000.

- On the Mainland, black American men have the highest incidence rate (454.3 per 100,000) compared to the national rate of all races, both sexes (331.5), and to white American men (371.6). But the cancer incidence among black American women (228.7) is lower than that of white American women (301.2).

Guilty in Dog Death

District Court Judge Robert Klein found Tomas Socrates, 21, of Kanoa Street, guilty of cruelty to animals yesterday for beating a dog with a stick, then killing it with a knife.

The meat reportedly was distributed to friends as food, according to a Hawaiian Humane Society spokesman.

Klein ordered Socrates to perform 80 hours of community service.

Klein acquitted Bernadino Gabrillo, 44, on the same charge.

The charges were brought against the pair by Harris Melemai, chief inspector for the Hawaiian Humane Society, after police declined to make any arrests the night of the incident.

Deputy City Prosecutor Maurice Arrisgado, who prosecuted the case, said that while there is no law against killing dogs for food, there is a law against killing them in an inhumane manner.

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Birds of paradise

Man's arrival in Hawaii

By Donna Reyes

Advertiser Staff Writer

Nothing is the same after man touches it, and the Hawaiian Islands are no exception.

Both the early Polynesians and Capt. James Cook and his crew played a part in changing the ecosystem of the unspoiled Hawaiian paradise and wiping out numerous species of birds, plants and insects, a study by two Smithsonian Institution scientists shows.

The study by Storrs L. Olson and Helen F. James has found that even before Cook came in 1778 and the Europeans did their share of despoiling the Islands by colonization, the Polynesians had already destroyed a lot of land and had burned or hunted into extinction about 50 species of birds — far more than half of all the known varieties on the Islands.

And the list keeps growing as the work of the two scientists continues.

In late 1982, Olson and James had counted 39 now-extinct species of birds that existed when the Polynesians arrived. Now — as a result of fossil studies on Oahu, Kauai, Maui and Molokai — close to 50 such species are known to have existed back then, Olson said in an interview yesterday at



Storrs Olson

Man "an agricultural animal"

the University of Hawaii.

More than 80 species of birds are historically known to have existed in

put an end to their reign

Hawaii and, of those, the 50 missing species probably became extinct after A.D. 400 to 600, the time when the Polynesians colonized the Islands, Olson said.

The scientists used carbon dating and other archaeological techniques on their fossil finds. Ancient hearths have revealed the charred bones of some of the extinct birds, which were apparently hunted and eaten by the early Polynesians.

The husband-and-wife team was featured yesterday afternoon as part of the UH Hawaiian Evolutionary Biology Program. About 150 people crowded into the 87-seat room to hear them discuss fossil birds in Hawaii and the Pacific.

As more fossil deposits are found, more extinct bird species may be discovered. Olson said "good fossil deposits" have yet to be found on the Big Island, Lanai and Kahoolawe.

The researchers said most of the birds were wiped out inadvertently when the islanders burned down the lowland forests to farm the land.

"That was combined with hunting and the introduction of non-native predators like pigs, dogs and rats," Olson said. The extinct birds ranged from large flightless geese and ibises,

to hawks, eagles, crows and owls, and small forest birds such as songbirds and finches.

The geese and ibises were "easy prey. They were pretty good-sized birds, stockier than barnyard geese, and they were small-winged. It was just a matter of picking them up by hand," Olson said.

"There was very little other than birds to sustain anybody" when the Polynesians arrived, he explained. "Birds and fish were the primary staples before they started to farm crops." Most of the native plants were inedible, so the Polynesians had to turn to cultivation.

As dependence on taro and then sweet potatoes for protein grew, the islanders began to farm more. And, "as the population of people increased, the population of birds fell off accordingly," Olson said.

He noted the story is the same on all other islands in the South Pacific: There is a massive altering of the ecosystem when man sets foot on an island.

"It's not just the Hawaiians. Man is the same, no matter where he is.

"Man is basically an agricultural animal. Wherever he is in the world, he has to have a place to grow food,"

Olson said.

As certain species of birds began to dwindle, the Hawaiians developed the "kapu" system, in which rare birds were saved for the chief's dinner plate and everyone else was forbidden to eat or hunt them, Olson speculates.

This rape of the environment continued up to the time when the Europeans arrived, and then it was accelerated because of the introduction of mosquitoes and disease, goats and cattle, the researcher said.

"A whole new set of predatory factors started to work on what was left."

And it's still an ongoing trend, with more species expected to become extinct.

Scientists have predicted that the Hawaiian crow, the alala, will be extinct at the end of the century.

The rare palila bird, large-billed and greenish-yellow in color, is now found only on the high slopes of the dormant Mauna Kea volcano on the Big Island. Now an endangered species, the palila once ran free in the lowlands of Oahu.

"What's restricted these birds (to the volcano) is the lack of natural habitat," Olson explained. "The 6,000-foot level of Mauna Kea is not their natural distribution. That's the only place left for them" in which to survive.

2-24-84 Honolulu

The Richness of Our .

By Russ Apple

Tales of Old Hawaii Columnist

ESTUARIES ARE SAID to be about 20 times more productive than an alfalfa field, acre for acre, and about twice as productive as a corn field.

Long before — perhaps three centuries before — Western scientists began to study, appreciate and protect estuaries, ancient Hawaiians put estuaries to work for their gods and for their high chiefs.

Ancient Hawaiians farmed fish in their manmade estuaries.

Hawaiian fishponds were estuaries.

On the Mainland, estuaries are thought of as river mouths invaded by ocean tides to mix fresh water and salt water in shallow bays and flats.

Flip that concept around for Hawaiian fishponds.

Hawaiian fishponds enclosed shallow parts of the ocean. Sometimes Hawaiians used natural ponds behind barrier dunes of sand; sometimes they built long rock walls to encircle ocean water on reef flats. Fresh water invaded the ponds from streams and springs.

Nutrients came in Hawai'i's fishponds on each tide. Nutrients also arrived constantly from inland, carried from watersheds to the ponds by streams.

When rain fell, surface runoffs dumped even more nutrients into the ponds.

Estuaries and Hawaiian fishponds were productive because

Ancient Fishponds

sunlight could penetrate their shallow depths.

Estuaries occur naturally on the continents.

HAWAIIANS BUILT their own estuaries. Fishponds were such handy and reliable sources of protein food that Hawaiian chiefs built them along coasts wherever natural features permitted.

At the time of Kamehameha the Great there were about 335 royal fishponds scattered around the coasts of most of the Islands. Each was controlled by a high chief and its products of fish, seaweed and crustaceans were kapu to commoners.

How did Hawaiian fishponds — manmade estuaries — work?

Remember that each Hawaiian fishpond was an enclosed body of water. Each was unique in its physical, chemical and biological attributes.

It's the sunlight that makes them work.

Sunlight penetrates down in the pond water. How much goes down and how far depends on the translucency of the water.

Scientists term the little particles suspended in water turbidity. Murky water has high turbidity. High turbidity slows the growth rates of fish, and of all the things fish like to eat.

Fishponds of ancient Hawai'i had clear water, low turbidity.

(Today, most surviving fishponds have high turbidity. Modern man has fooled with the watersheds and muddied up shore waters near the fishponds.)

Nutrients from tides and watersheds fed the plant plankton. Sunlight made the plant plankton grow and grow.

THAT GREEN or blue-green algae seen in some of the ponds today is plant plankton. Animal plankton eat the plant plankton. Fish eat the animal plankton. So do lobsters, crabs and shrimps. Bigger fish eat the smaller fish that ate the animal plankton.

That's the food chain of the Hawaiian fishpond. It went on until a fat, big fish was placed on the altar to the gods; and another placed before a high chief.

That chief also got the shellfish and seaweed from his royal pond.

In that food chain, each time there was a transfer of food energy upward, there was about a 90 percent energy loss.

It took a thousand pounds of plant plankton to produce about a hundred pounds of animal plankton.

It took about 100 pounds of animal plankton to produce the 10-pound fish that went on the altar.

And another thousand pounds of plant plankton to start the food chain which resulted in the 10-pounder placed before the chief.

Ceded Lands

Since its inception, the Office of Hawaiian Affairs has been monitoring the nearly 150,000 acres of ceded lands which the federal government retained control of in 1959 through the Statehood Act. In addition, the federal government controls lands which it acquired through condemnation for "federal purposes" since 1900. OHA also monitors these lands.

In its dealings with the State of Hawaii, the federal government has often demanded and got its way. The State of Hawaii seems to always bend to accommodate the federal government.

The bottom line, however, is when the federal government terminates its use of the property such property should be offered to the State of Hawaii for public use. Now, the federal government has adopted its "miracle cure" formula which ostensibly will serve as a panacea to the national debt at the cost of Hawaii's citizens.

What is taken for granted is all the acreage the U.S. military utilizes in Hawaii free of charge from land which belongs to the State of Hawaii. Often times when these lands are returned, the state has to pay for the improvements put on the land regardless of whether the state uses the improvements.

The net result is through gratis rentals and improvement paybacks the State of Hawaii is subsidizing the federal government at our taxpayer's expense. Why should Hawaii bear the brunt of retiring the national debt? These lands belong to the people of Hawaii and at the very minimum should be offered to its people when federal use has terminated.

Gov. Ariyoshi's position to enjoin the federal government from auctioning these lands without first offering them to the State of Hawaii is a step in the right direction. Further, his Department of Land and Natural Resources is reviewing federal dispositions with compensation built into it. This is another step in the right direction. As executive trustee of all the state's lands, the governor is taking a stand for all the people of Hawaii. We should all encourage his position.

Joseph G. Kealoha,
Chairman, Board of Trustees,
OHA

Painful search

OHA and meaning of

The writer, a columnist and senior reporter, came to *The Advertiser* in 1951. He has written extensively on Hawaiians and Hawaiian history both for *The Advertiser* and in eight books published since 1960. He has explored the most remote parts of Hawaii on foot and has participated in numerous archaeological expeditions of the Bishop Museum. His latest trek was around Molokai with Hawaiians of that island.

By Bob Krauss

Advertiser Columnist

In more than 30 years of journalism, I have never felt less competent than I did as a haole trying to write a series of articles explaining the Office of Hawaiian Affairs.

It was like walking across King Street and into a foreign country where the state of Hawaii is on trial.

I sat there listening to a discussion about annexation as immoral. I heard new interpretations of the Constitution. I watched history being rewritten. I was the foreigner.

IT WAS NOT easy for me to do this. Sometimes it was downright painful.

But I now have more understanding of why Hawaiians keep saying they don't know who they are. On the 91st anniversary of Liliuokalani's overthrow, Kina'u Kamali'i said she feels like a child of divorced parents and she loves both.

It's all so complicated.

Mahealani Broadhurst invited me to be in the pageant written by Peter Charlot about the overthrow. It sounded like fun. I was flattered so I said I'd do it.

But when I read the script, I couldn't. I write history books. To me, it is important to convey reality. This version of the revolution wasn't history, it was a fantasy with Queen Liliuokalani as the Good Fairy.

Mahealani and I had a long talk about this on the telephone. She said the pageant represented how Hawaiians feel about the revolution.

I said it is easy for Hawaiians to blame the revolution on somebody else. But a lot of it was Liliuokalani's own fault unless you concede that nobody has a right to power in Hawaii except Hawaiians.

SO WE GOT right down to it, the pain that Hawaiians feel and my reluctance to share it.

I think that's why OHA makes a lot of people uncomfortable. OHA tends to puncture our bland indifference to the pain Hawaiians have been feeling for so long.

Take ceded lands. For 25 years, native Hawaiians have been eligible for benefits from ceded lands. I didn't know that until I began writing about OHA.

Did you?



Boone Morrison photo

For 25 years Hawaiians have had an abnormally high rate of prison inmates, an abnormally low level of public school performance and a multitude of other social problems.

All this time, a financial resource was available but nobody bothered to pay out the money until Hawaiians fought for it. In fact, the money has gone into the general fund.

There is more fine print about Hawaiian rights in the law books that OHA is studying. Somehow, we will have to resolve the difference between what is due Hawaiians and what they are getting.

BUT IT'S VERY complicated because some of the most militant leaders are the most annoying.

Part-Hawaiian businessman Kenneth Brown and activist OHA trustee Walter Ritte are friends. Brown has supported Ritte in an experiment with an alternative Hawaiian lifestyle in Pelekunu Valley on Molokai. He also says Ritte's behavior sometimes drives him up the wall.

Yet, I think it is the activists on the OHA board who have done most to give the agency a leadership role.

And interviewing OHA trustees taught me why.

They really didn't want to talk to the press. They were reluctant to name names and call a spade a spade.

'Hawaiian'

It is easier on an island to avoid controversy, to not make waves because we all have to get along together.

Hawaiians have been here longest. The whole culture is tuned to this. For better or worse, the activists speak up first.

KAHOOLAWE SET the pattern. An Advertiser poll showed at the beginning of the Save Kahoolawe movement that Hawaiians were fairly evenly split on the question of whether the bombing should be stopped.

But the older conservatives gradually fell into line.

Ask Tommy Kaulukukui or Richard Lyman today about Kahoolawe. They will tell you the militancy was necessary.

I think that's what is happening to other issues like reparations with OHA serving as an often unpopular spearhead. You might add that the spear isn't handled very skillfully at times. A lot of Hawaiians are wary of OHA.

But there is a coming together on issues like ceded lands and reparations. People as different as Sammy Amalu and Lt. Gov. John Waihee are in favor of reparations.

The Hawaiian Civic Clubs, notoriously non-political, recently passed a resolution in convention endorsing restitution for "illegal and immoral" acts suffered by Hawaiians during the revolution.

OHA CAN provide leadership on issues that make other people uncomfortable because the trustees are elected by and responsive to Hawaiians alone.

That is not true of most major institutions serving Hawaiians. The director of the Hawaiian Home Lands Department is appointed by the governor. Trustees of the Bishop Estate are appointed by the Supreme Court.

So OHA trustees have higher visibility and can build constituencies. And that's what makes it complicated.

The OHA board provides a natural springboard to bigger and better things some distance removed from Hawaiian concerns. Former OHA chairwoman Frenchy DeSoto ran for the state Senate and lost. OHA trustee Peter Apo ran for the house and won.

Listen to a Hawaiian serving in the house, speaker Henry Peters, for example, and you hear less Hawaiian militancy and more talk of moderation. This is because he is responsible to others besides Hawaiians.

The decision whether to run for OHA or whether to run for the House of Representatives must be like trying to decide which parent you love the most. That's what makes it so complicated.

Meanwhile in Kona, Leon Sterling, a Hawaiian who is known statewide, says that if OHA is declared unconstitutional, "there's going to be another revolution."

Chaminade Univ. of Honolulu
3140 WAIALAE AVE.
HONOLULU 96816

New book has a Hawaiian

Let's say you need a Hawaiian prayer to launch your canoe. Or something spiritual to say before you plant your banana tree. Or perhaps a few words to ask for help in restoring your sexual potency.

Where can you find the words?

One of the best sources is June Gutmanis,



Gutmanis

a free-lance research consultant and an authority on Hawaiian subjects. Her country home in Waianae is a well-organized library of books, file cabinets and 3-by-5 cards. The right fact seems always at her fingertips.

Gutmanis recently wrote "Na Pule Kahiko: Ancient Hawaiian Prayers," a collection of prayers that follow the traditions that existed before the overthrow of the kapu system in 1819.

The hardcover book, illustrated by Susanne Indich, is published by Editions Limited.

Over the past decade Gutmanis has accumulated quite an assortment of prayer material. And she's accumulated quite a reputation for being able to match the right prayer to the right occasion.

"People are always calling me up with requests," she says. "They want a prayer for this, a prayer for that and so on."

"About a year ago a friend called and wanted a prayer that was appropriate for a wedding on the beach. I found it for him — and as we talked, I got the idea of gathering the prayers into a book."

Gutmanis said that before the night was over, she'd outlined the book's 16 chapters. That was the easy part.

In the months that followed she did extensive research, carefully weighing each selection for the book

I've ever found — because it's still relevant."

The 92-year-old Theodore Kelsey, who has lived in the Gutmanis home since the early 1970s, provided much inspiration and help.

"Kelsey is part of everything I do," she explains. "I'm always running into his room to ask about a word or to retranslate a certain sentence. His early collecting and translating of original Hawaiian source material are, of course, invaluable to an

While some prayers were difficult to locate, others just popped up in front of her. She loves the word "serendipity" and says that accidental or unexpected discoveries provide a great pleasure for all researchers.

"About a third of the prayers in 'Na Pule Kahiko' have been published previously in Hawaiian and English. Another third have just been published in Hawaiian. The last third have either never been published before or have appeared in different versions," she says.

Gutmanis explains that her book is not an academic dissertation or a catechism of ancient religious beliefs.

Rather, it's just what the title implies — a prayer book. All of the prayers are given in both Hawaiian and English and each is preceded by a short commentary.

"It's as comprehensive as I could make it," says Gutmanis, "but there are some things that are missing."

"There isn't a prayer for building a heiau or for human sacrifice, for example. I don't have any trouble with such prayers but they just don't relate to our lives today."

"On the other hand I have included a nice old tax-paying prayer — the only one

prayer even for tax-paying



**ronn
ronck**
arts writer

researcher in this field."

Gutmanis, who teaches a class on ancient Hawaiian religion at Chaminade University, always seems to have a half-dozen projects going at once. She has been a research consultant for a wide variety of private and community projects and had written several books before "Na Pule Kahiko."

Up to now, her most successful book has been "Kahuna La'au Lapa'au," an exploration of Hawaiian herbal medicine practices, published by Island Heritage in 1977. It sold

out of its original hardback edition but has been reprinted several times in paperback.

The limited edition of "Na Pule Kahiko" is, indeed, limited. Only 40 copies are available in a quarter-leather binding. They are slipcased with an original print by Ida Perkins. Collectors can contact Editions Limited if they have \$100 handy.

"The limited edition is pretty," Gutmanis says, "but most of my friends will never see a copy. I'm a big fan of inexpensive paperbacks that everybody can afford."

Learning First-Hand About Native American

By Stu Glauberman
Star-Bulletin Writer

As commissioner of the federal Administration for Native Americans, William L. Engles is one of the highest ranking native Americans in the Reagan administration.

Engles, an Oneida who grew up on a Sioux-Assiniboin reservation, is visiting Hawaii for the first time to learn first-hand about native Hawaiians. A former newspaper and federal information officer, he was appointed commissioner in January.

"I'm primarily here to educate myself," Engles said in an interview yesterday before leaving for the Big Island.

He was to visit Alu Like Inc. centers on Maui today, Molokai tomorrow, and Kauai Monday. He will call on the Office of Hawaiian Affairs and several Oahu self-help projects next week before going back to Washington.

The agency Engles heads is one of five branches of the Office of Human Development of the U.S. Department of Health and Human Services.

It exists to help American Indians, Alaskan natives and native Hawaiians achieve self-sufficiency through social and economic development programs.

ENGLES SAID his strategy is to ask tribal organizations and

other native American groups what they are trying to do for their people and how they propose to accomplish their objectives.

Then his office determines how much of its money it can allot to specific projects. Most of the economic development projects it funds are agricultural, although some have been related to tourism.

Since 1976, the agency has provided more than \$7 million for Hawaii projects. Most of the money — \$6.7 million — has gone to Alu Like as the primary statewide agency for social and economic development in native

Wednesday, August 22, 1984 Honolulu Star-Bulletin A-13

Hawaiians

Commissioner Visits

Hawaiian communities.

Out of the agency's 1984 budget of \$29 million for financial and technical assistance, Hawaii got five grants totalling \$1.4 million, with Alu Like landing the lion's share of \$800,000.

The other grantees are: Ho'ala Kanawai Inc., \$122,439 to improve production and marketing of taro and other cash crops; Hou Hawaiians, \$110,110 to develop an agricultural training project; Office of Hawaiian Affairs, \$71,481 to coordinate services and identify service gaps; and Honolulu Community Action Project, \$65,748, to set up a self-sufficient farm.

ENGLES, 48, was born in Montana. His parents migrated there from Wisconsin during the Depression to find work on the Fort Peck Indian Reservation.

He was UPI bureau chief in Salem, Ore., when he joined the federal government as a public affairs officer for ACTION in Seattle.

From 1975 to 1980, he directed the Office of Public Affairs of the Bureau of Indian Affairs in Washington, D.C. Until his appointment as commissioner, he was the BIA's intergovernmental affairs officer in Portland, Ore.



William Engles
Here to learn

Ariyoshi Favors Cash as Compensation for Native Hawaiians

By Gregg K. Kakesako
Star-Bulletin Writer

Gov. George Ariyoshi says native Hawaiians should be compensated in cash for the loss of sovereignty and property in the overthrow of Queen Liliuokalani in 1893.

Ariyoshi said yesterday that he believes an award by Congress has to be in cash since the lands native Hawaiians lost nearly a century ago cannot be returned.

The governor was commenting on hearings of the U.S. Senate Committee on Energy and Natural Resources under way this week in the Islands. The local hearings are being conducted by Sen. Spark Matsunaga, one of the 20-member committee, on a report filed by the Native Hawaiians Study Commission last year.

Ariyoshi said the historical and legal conclusions reached by six Mainland members of the commission — who were appointed by President Reagan and who drafted the majority report — were inaccurate. That report submitted to Congress last year said native Hawaiians are not entitled to claims against the government. A minority report by local members took the opposite stand.

THE SENATE hearing is one of two congressional inquiries in the Islands this week. Rep. Cecil Hefel is conducting hearings on charges that the military's Rent Plus program, subsidizing housing for officers and enlisted personnel, has driven up rental fees here.

Ariyoshi said it is "very debatable" if Rent Plus is the only reason rental costs are so high here. "There is a great deal of conjecture and I don't want to add to it while a committee is looking into it."

The governor said that he is still against allowing state and county public unions to enter into binding arbitration to end contract disputes. The matter is currently being considered by lawmakers who are looking for ways to outlaw strikes by police officers but in return have them submit their contract disputes to a three-member arbitration panel.

Gov. George Ariyoshi will meet with Ronald Reagan during the president's two-day visit this weekend. Ariyoshi said yesterday that he does not know what form the meeting will take and what will be discussed.

INITIALLY, Senate conferees sided with the governor and included in their version of the bill a provision that one of the three appointed arbitrators would be a Hawaii resident. Ariyoshi has maintained that such a move would ensure that a person familiar with Hawaii's economic condition, job situation and wage market would be on the panel.

In the end the conferees sided with the House version and adopted a provision that limits comparison of wages, hours and conditions of employment to persons during similar work in the state, which was viewed as a means to meet Ariyoshi's objections.

But that change also would affect Hawaii's firefighters who have benefited from the binding arbitration process because the panel has generally returned high wage judgments. The firefighters union is opposing any changes to the current system.

Hawaiian Reparations

By Rod Thompson
Big Island Correspondent

CAPTAIN COOK, Hawaii — A majority report prepared by a presidential commission, which found that the U.S. government was not responsible for the overthrow of the Hawaiian monarchy in 1893, should be rejected, numerous speakers testified yesterday.

The testimony was heard by U.S. Sen. Spark Matsunaga, of the Senate Energy and Natural Resources Committee, which has the responsibility of reviewing the recommendations prepared by the presidential Native Hawaiians Study Commission.

No other member of the committee was present, but Matsunaga was joined by U.S. Sen. Daniel

Inouye during the morning session at the Yano Hall in Captain Cook, and by U.S. Rep. Daniel Akaka, who attended both morning and afternoon sessions.

While the majority report, prepared by six of the nine members of the commission, held that the United States was not responsible for the overthrow of the monarchy, a separate minority report prepared by the three Hawaiian members of the presidential commission did find the U.S. guilty of interference in the Hawaiian government's affairs.

MATSUNAGA explained to the audience of several hundred people that the presidential commission's report is only a recommendation to Congress, and he is holding additional hearings

to gather support for Congress adopting the minority report.

Testimony yesterday was generally but not unanimously in favor of some form of reparations payments to the Hawaiian people.

Winona Beamer, a commission member who helped prepare the minority report, said the six Mainland members of the commission were not interested in the testimony of native Hawaiians.

Pilani Desha, the Big Island representative of the Office of Hawaiian Affairs, said Congress should pass legislation giving native Hawaiians the same legal status as native Americans that Indians have.

Rod Burgess, vice chairman of OHA, called for redefinition of a Hawaiian to include all people with any Hawaiian blood — not the 50 percent that is now requir-

• Wednesday, April 18, 1984 Honolulu Star-Bulletin A-11

Favored at Kona Hearing

ed for participation in Department of Hawaiian Home Lands and Ceded Land Trust programs.

David K. Roy compared the overthrow of the Hawaiian monarchy, with the assistance of U.S. Marines, to the U.S. mining of harbors in Nicaragua recently by the Central Intelligence Agency.

Leon Sterling Jr. made a similar comparison to U.S. activities in El Salvador and Lebanon, saying "attitudinal errors" remain in U.S. foreign policy.

Hawaiian activist Sonny Kaniho complained that no member of the Department of Hawaiian Home Lands was present to support the reparations efforts.

LEI DELA CRUZ told the congressmen that neither reparations nor Hawaiian sovereignty is the problem. The important thing is to make better use of the Depart-

ment of Hawaiian Home Lands, she said.

Dela Cruz's mother, Linda, also took the unusual position of suggesting that the overthrow of the monarchy was a good thing. The U.S. Marines who assisted in the overthrow "freed the slaves," who were the common people, Dela Cruz said.

Lei Dela Cruz complained that her testimony, and that of others, given to the Native Hawaiians Study Commission in Hilo in January 1982, was not included in the commission report.

Commissioner Kina'u Kamali'i explained that only testimony relevant to the first draft of the report was included, but all of the testimony was kept on file elsewhere. The other Hawaii member of the commission is H. Rodger Betts, Maui county's corporation counsel.

Gordon Leslie charged that the commission was "stacked" with six Mainland members who were not interested in Hawaiian concerns, and noted that two of them never attended any of the public hearings in Hawaii.

Kini Pe'a of Kalapana was one of several people asking why yesterday's hearing was held in Kona, rather than in East Hawaii where the native Hawaiian population is greater.

Matsunaga responded that he often heard criticism that no meetings are held in Kona, and was attempting to remedy that complaint yesterday.

Matsunaga heard the testimony of 27 people yesterday, following an initial hearing Monday on Oahu in which he said 75 people testified.

More hearings are set for today on Maui and tomorrow on Kauai.

Court Reinstates Lawsuit to Stop Funds for OHA

Combined Dispatches

A federal appeals court in San Francisco has reinstated the three-year-old discrimination suit filed by a diverse group of island residents who want to stop state money from going to the Office of Hawaiian Affairs.

The 9th U.S. Circuit Court of Appeals said yesterday that money already paid to OHA could not be returned to the state, but it allowed the suit to proceed. At stake is the ability of the Legislature to fund OHA in the future.

The court also removed from the suit a group called the Hawaii Taxpayers Union, which was headed by Honolulu businessman H.E. "Bud" Shasteen.

The other plaintiffs included leaders of Ho'ala Kanawai, a native Hawaiian self-help group, and another man who contended that the Hawaiians-only office discriminated against blacks.

The three-judge appeals panel ruled that of the 11 individual plaintiffs, the nine native Hawaiians who are beneficiaries of OHA must claim some kind of injury before being allowed to sue.

OHA, PROPOSED by the 1978 Constitutional Convention and approved by voters, was implemented by the 1980 Legislature.

Its benefits go to two classes of people: "Hawaiians," defined as those who can trace any part of their ancestry to the original inhabitants of the Hawaiian Islands, and "native Hawaiians," whose ancestry is at least one-half from the original inhabitants.

OHA receives state appropriations for programs benefiting "Hawaiians." Funds for programs benefiting "native Hawaiians" come from revenues generated from certain ceded lands.

The suit contends the program makes racial classifications that violate the U.S. Constitution and federal civil-rights laws. It attacks only the benefits to Hawaiians and not those to native Hawaiians.

U.S. District Court Judge Samuel King dismissed the suit in 1981, saying that although it was filed against state officials, the

real defendant was the state, which cannot be sued in federal court by its own residents.

KING ALSO said state officials cannot be sued for actions they take under state law unless the law is clearly invalid.

But, the appeals court said that although the Constitution bars a federal court suit against a state, a long line of cases allow suits against individual state officials to keep them from enforcing a law that is unconstitutional or violates civil rights.

Individuals cannot sue to seek repayment of money to the state treasury, but they can seek a court order halting the program, said appeals Judge Otto Skopil of Portland.

He also said a state official's protection from suits for discretionary acts under state law was meant to keep officials from being intimidated by the prospect of having to pay damages for doing their job, and does not apply to suits that seek only an injunction.

SKOPIL ALSO said the individuals, though not the Taxpayers Union, would be allowed to sue on the grounds that payment of money under the program injured them as taxpayers. But, he said the native Hawaiians who already benefited from the program would have to claim some type of injury from payment to Hawaiians in order to stay in the case.

Judge William Timbers, a visiting judge from the 2nd U.S. Circuit Court of Appeals, agreed with Skopil's opinion. Judge J. Clifford Wallace dissented, saying the plaintiffs had claimed no more than a "minute" effect on their own tax payments, no different from those of any other residents, and thus did not have enough individual injury to maintain a proper suit.

Honolulu attorney Mitsuo Uyehara, who handled the case for the plaintiffs, said Judge King can now rule on the case because the arguments already have been made.

Uyehara said the outcome could have "far-reaching repercussions" for OHA.



the world of
**sammy
amalu**



The royal estate of people's king was plundered

By Samuel Crowningburg Amalu
Advertiser Columnist

This morning at 10:30, the Hawaiian orders, societies, and people will gather at Kawaiahao Church to commemorate the 147th anniversary of the birth of King William Charles Lunaliilo — whose actual birthdate is the 31st. It is strange that this king, dead for more than a century, should be remembered by his people with as much love and devotion as he was during his lifetime. Actually, he reigned for only a year and not too successfully at that. But he was the people's king, the first in the long history of Hawaii who had been chosen by the people and not merely by virtue of his birth or his power. And then when he died, his entire estate went to establish and support the Lunaliilo Home where the poor and infirm of his people might go to spend their last days in security, comfort, and dignity. Sadly enough, it is on these two points that we must today consider the dead king — his choice to be elected to his throne by the people and the execution of his last will and testament.

In the Hawaiian monarchy, as in all ancient monarchies, the throne was not merely temporal and secular, it was also of high religious significance. In Hawaii, sovereignty descended in a single ruling line that traced its founding all the way back to the very gods themselves. It descended by nomination and appointment.

Instead of claiming his throne as he could have easily done by virtue of both his rank and birth, King Lunaliilo chose instead to have his throne handed to him by his people. This unfortunate choice on his part later permitted others to follow his lead, and this led eventually to the overthrow of Hawaii's ancient monarchy. The succession of sovereignty should never lie within the right of a people to choose. Sovereignty should descend only by rank and birth. Allowing a people to choose their sovereign allows them also the right to dispose of that sovereign should they so choose. A sovereign is therefore not sovereign at all but always subject to the will of the people, and this was completely alien under the Hawaiian concept of kingship and sovereignty. By reducing his throne to democratic processes, King Lunaliilo laid the seeds that later led to the overthrow of the Hawaiian monarchy under Queen Liliuokalani.

Final point discussed, let us now consider the last will and testament of King Lunaliilo. When Lunaliilo died, he left an estate much larger than even the estate of Kamehameha V that is today the Bishop Estate. Lunaliilo instructed his executors to build a home for the indigent and infirm of his people. This his executors did. Then they went further. Those executors under his will went to the Supreme Court and asked for permission to sell and dispose the rest of his estate in order to secure funds to support the Lunaliilo Home. The Supreme Court of Hawaii granted this, and the entire estate of the dead king was sold. Unfortunately, the lands were not sold for the highest price available. They were instead sold at ridiculous prices — by the trustees of the estate to themselves, their friends and business partners, and even to the Supreme Court justices. In short, the estate of King Lunaliilo was literally plundered to the extent that the Lunaliilo Estate today has hardly enough funds left to support the Lunaliilo Home. And for over a century, nothing has been done to correct this outright theft and plunder, this legal looting of Hawaii's largest royal estate. This might have happened to the Bishop Estate, had not the husband of Bernice Pauahi Bishop, Charles Reed Bishop, been a man of upright conscience with devotion both to the memory of his wife and to the people of Hawaii. It is today the duty and obligation of the trustees under the will of William Charles Lunaliilo to seek means to retrieve these stolen lands and restore the estate to its former worth and riches.

King Lunaliilo was the son of the High Chiefess Miriam Auhea Kekauloahi and Charles Kanaina. His father was a scion of the great Moana family of chiefs. His mother was the daughter of the Prince Kaleimahu, elder brother of King Kamehameha the Great, and Queen Miriam Kalakua-Kāhēhēmalie, younger sister of the great Queen Kaahumanu. Although through his mother his rank was of the highest, exceeding even that of his two cousins, the 4th and 5th Kamehameha kings, Lunaliilo was not really of the ruling line among the princes of the great Keawe dynasty of Hawaii. The ruling line as a matter of fact was not even centered in the Kamehameha family but rather in the family of Kalaniopuu, the king of Hawaii during the visit of Capt. James Cook. But Kamehameha the Great obtained his throne by conquest and then by additional conquests established his sovereignty over all the island kingdoms of Hawaii. Kamehameha then married Queen Keopuolani, the heiress of Kalaniopuu, and thus maintained in his own family and through her children the legitimacy of Hawaiian sovereignty. King Lunaliilo, although of the Kamehameha family, was not of the ruling Kalaniopuu line, and after the death of Kamehameha III, the throne should by right have passed not to Kamehameha IV or V nor even to Lunaliilo but instead to Prince Albert Kunuiakea, the natural but acknowledged son of King Kamehameha III and in whom flowed the ruling Kalaniopuu blood. This after all may be the final reason that Lunaliilo chose to be elected by the people because he knew in his heart that his was not the right to rule Hawaii. That right belonged to another.

Hau'ula students on Makua Beach

'Let them rebuild'

I think we should let the squatters rebuild their homes and live at Makua Beach, because otherwise they will be homeless.

Then they will have to find work and if they don't they would not have a place to live. They won't be able to buy food.

I think they should turn it into a public beach park and let them camp there as long as they have room for other people. As long as people are happy, that's what I think we should do. Then everyone would be happy.

SHARON KAPU

Hau'ula Elementary Grade 4

'Don't own the beach'

I think we should evict the squatters and make Makua Beach into a public park. It's important that the public can enjoy Makua Beach instead of just the squatters because they don't own the beach.

Anyway, the squatters do not pay rent and let the public enjoy the beach too.

RAINA MEAD

'Evict squatters'

I think we should evict the squatters and make Makua Beach a public park. I think we should do that because if we wanted to swim or fish they would not let us do that.

I don't think we should let the squatters live there again if they don't work for all they get. But they also should be paid if they help or do anything good.

I think there should be a law that if the squatters stay there they have to let us swim, and fish there. I like them doing what the Hawaiians did. But they should not be so stingy!

SHILANI GOONETILLEKE

'Leave them in peace'

I think we should let the squatters rebuild their homes and live at Makua Beach because if they don't have money and they're kicked out they could die.

If they live there they can enjoy their life.

The government should leave them in peace.

We should be kind to them. Let them have a chance just once in their lives.

I think this opinion is also right because of the value of love.

NELLIE ULUAVE

'Have enough beaches'

I think we should let the squatters rebuild their homes on Makua Beach because we have enough parks and beaches.

I am against the government. The reason why I am against the government is that my family is Hawaiian and I want to let people live the Hawaiian way.

If you let the squatters live there they will have a good place to live.

ALIKA BUCKLAND

(Editor's note: Other letters on Makua Beach were submitted by the following 4th graders at Hau'ula Elementary: Tami Schatz, Miona Chun, Choy Ah Quin, U'ipumelana Pula, Lenigi Pasi, Fred Welch III, Leone Mikeo, Leau-mau Finai, Clyde Thompson, Amy Tuia'ana, Alicia Pasi, Ines D. Alonzo, William Kea, Rebekah Otake, Teisa Taufu, Sani Pasi, Maile K. Iloa, Edward Kealoha, Angus Adolpho, Vernelle Keawe, Meleane Pulotu, Jolene Carreira, Annie Vierra, Sonia Preston, Vili Hanne-man, Ju Hyun Yi, Matt Palmer, Cecilia Keawe, Sonia Kaahu, Denice Heffernan, Isaac Cheney, Kala Ako, Keoke Kaneakalau, Canton Soifua, Dennis Lenui, Janet Akima, Ryan Heffernan, Mariana Aching, Joby Sayles and Orlando Maiava.)

We're All in the Same Boat

If Hawaiians have the right to swim naked on public beaches, then so do the rest of us. If Hawaiians have the right to squat on state-owned lands, then so do the rest of us. If Hawaiians have the right to receive special privileges, then so do the rest of us.

Some Hawaiians speak as though they belonged to a separate nation. All Hawaiians are American citizens subject to both state and federal laws. They shouldn't be entitled to rights not granted to other American citizens. They're entitled to nothing more and nothing less than equal justice under the law.

I don't believe in Hawaiian rights any more than I believe in Japanese rights, Portuguese rights, Filipino rights or Caucasian rights. I do believe in human rights in general and American rights in particular. We have rights because we're Americans,

not because we're Hawaiians, Catholics, bus drivers or vegetarians.

Nobody wants to see the Hawaiian people disappear. Nobody wants to see Hawaiian culture destroyed. Hawaiians should be proud of their past and confident of their future, but this isn't 1783 or 1883. This is 1983 and it's time to recognize that what's good for Hawaiians ought to be good for everyone else.

Hawaiians and non-Hawaiians must rise above racial differences and cultivate racial cooperation. Favoritism must be avoided; equality must be embraced. No race in Hawaii deserves special treatment just because they got here first.

The reality is that we're all riding in the same catamaran. Nobody gets preferential seating; nobody gets a free ride.

RC Cabral

OHA Standards of Conduct

Surely the Office of Hawaiian Affairs must see the limitation of turning to other agencies for advice, in determining the propriety of letting certain trustees vote in its recent decision on geothermal energy.

If such advice merely points to standards that are minimal, though technically acceptable according to some existing code, this would still be unsatisfactory to us Hawaiians.

Why hasn't OHA established instead its own code of "better" or "best" standards according to what we, the Hawaiian beneficiaries, will accept, tolerate or condone in our elected trustees?

The decision itself was deplorable in its gross insensitivity to Hawaiian cultural values, and Hayden Burgess and Walter Ritte are to be commended for their stand against it, which came across like a breeze of fresh air.

Henry Brown

Cook's Discoveries Blamed

By Jeanne Ambrose
Star-Bulletin Writer

DUNEDIN, New Zealand — The discoveries of Captain Cook resulted in the exploitation of the land and the native Pacific islanders he described in his travels, the keynote speaker at the Pacific Science Association convention meeting here said this week.

In fact, only 60 years after Cook's death, "the societies which he observed had been obliterated," Sir Edmund Leach told the

convention, which included some participants from Hawaii.

Leach, of Cambridge University in England, decried the decline of the culture and inhabitants of the Pacific islands and attributed that decline to "modernization and integration into the world economy."

"Polynesians themselves are now treated as picturesque parasites in territory over which their ancestors had exercised unchallenged sovereignty," Leach said.

"THE VIGOR that was everywhere manifested in the traditional artistic activities of the Polynesians had entirely disappeared and thereafter was vigorously suppressed by the missionaries whenever it showed any signs of emerging. Today, the Polynesian art has been emasculated into arts and crafts to sell to the tourists."

Although Cook's voyages brought "enterprising British entrepreneurs" to the Pacific is-

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for Polynesians' Exploitation

lands in search of riches, they were not "evil-intentioned," Leach said.

"But the possibility that the local inhabitants had interests that were at variance with those of the developers were never seriously considered," he said.

It is too late to change the course of history, but it is not too late to have an impact on the future, Leach said. However, history plays an important role in

the outcome of the future, he said.

"It is a belief in a common history that creates the feeling that people like us have a future as well as a past," Leach said. "If the indigenous peoples of Oceania want to have a future in which they are something other than servile underdogs, in an economic system which is run for the benefit of expatriate Europeans and white Americans, then they need to have such a history."

"But it must be a history in which the white-skinned permanent residents of the region can also participate. . . . So in discussing Pacific island potentials we need to get it clear as to whether we think of the indigenous inhabitants as human potential to be exploited to the benefit of others, or whether our concern with how the non-human potential of the islands may best be exploited by the indigenous inhabitants, themselves, for their own benefit."

A Century of Royal

By Lois Taylor
Star-Bulletin Writer

ON Saturday morning at 11, it will be 100 years since King Kalakaua and Queen Kapiolani held their coronation in the elegant little pavilion at Iolani Palace. The legislature at that time appropriated \$9,000 for the building—a wood-framed, copper-roofed structure that now serves as a bandstand for the Royal Hawaiian Band.

It was a grand event back in 1883, on the ninth anniversary of Kalakaua's ascension to the Hawaiian throne. A covered viewing area to seat several thousand spectators was built around three sides of the pavilion, and chairs for the most important guests were set up on the veranda of the palace. The United States, Japan, England and France all sent delegations to the ceremony.

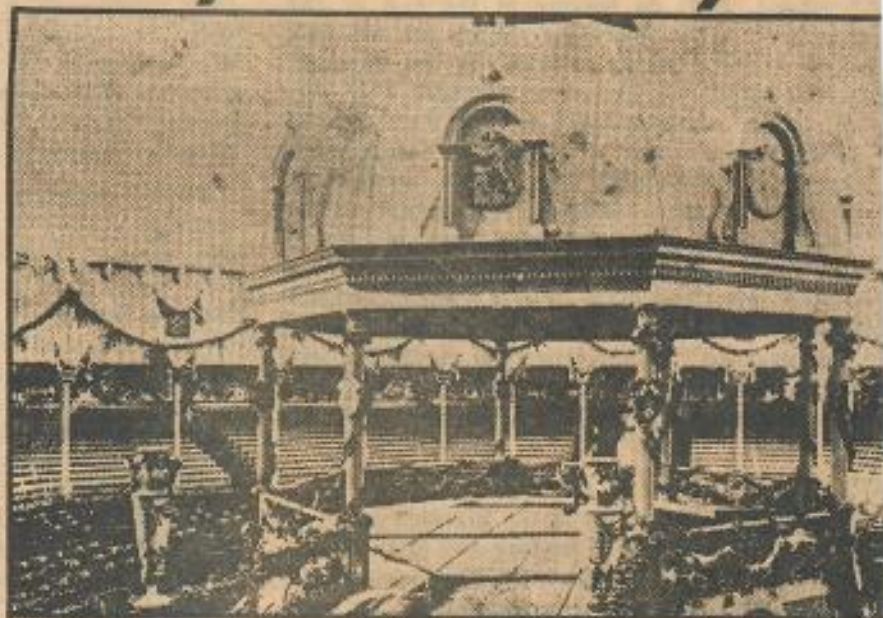
President Godfrey Rhodes of the legislative assembly raised the king's crown up to the audience, then handed it to the chancellor, Chief Justice A. Francis Judd, who in turn handed it to the king. As he did, Judd said, "Receive this crown of pure gold to adorn the high station wherein thou hast been placed."

The king lifted the crown and put it on his own head, just as Napoleon had done at his coronation as emperor of France.

Kalakaua then received a second crown from Judd and placed it on the queen's head, saying "I place this crown upon your head to share the honors of my throne."

The crowns, the scepter and the royal robes, all modeled after those of the czar and czarina of Russia, were ordered from London. The crown of the king was slightly larger than the queen's. Each was nearly oval, with a Maltese cross studded in diamonds mounted at the top. The frames of the crowns were solid gold, inlaid with diamonds, emeralds, opals and rubies.

Gold taro leaves set with diamonds circled the rim of each crown. At front and back, between the taro leaves, were other Maltese crosses and in the center of each was a perfect 6-carat diamond. Rising from the rim over the crimson velvet cap and joined at the top under a diamond-studded gold globe, were eight buttresses of gold, representing the union of the eight major Islands.



The coronation stand, known today as the Iolani Palace bandstand, at the time of the 1883 coronation ceremony, above. Right, Queen Kapiolani's crown and the statue of Kamehameha.

performance of the coronation music by the Royal Hawaiian Band with singers Charles K.L. Davis and Helen Beamer. The event is free and the public is invited.

The king's crown, however, is not on exhibit at the Bishop Museum—not because it's too valuable but because it isn't valuable enough. In 1893, following the overthrow of the monarchy, the crown of King Kalakaua was stripped of most of its gems, and twisted and broken by a palace looter.

The legislature of 1925 provided \$200 for its restoration, which was just enough to put it back into its original shape and replace the missing jewels with glass imitations. The crown is in the collection of the museum, but did not travel with the exhibit. The queen's crown escaped the looters, contains the original stones and is, therefore, a genuine piece of Hawaii's history.



from photographs of a handsome Hawaiian man, Robert Hoapili Baker who was dressed in the royal regalia. Gould also used the only sketch of Kamehameha known at the time, a watercolor head-and-shoulders portrait.

Gould's statue portrayed Kamehameha the Great dressed in his feathered battlecloak, wearing a loincloth, a helmet and sandals. His spear is in his left hand, symbolic of peace—he had united the Islands and he would no longer use the spear for war. His right hand is extended in a gesture of friendship.

The queen's crown is on exhibit now with other treasures of the monarchy as part of the Bishop Museum's major new exhibit, "Hawaii. The Royal Isles." On Friday evening trained volunteers will discuss the history of objects on exhibit in celebration of the anniversary. The museum will be open for this Family Night event between 6 and 9 p.m., with admission set at \$2 for a family of as many as six people.

At 10:30 a.m. Saturday on the grounds of Iolani Palace, there will be a reading of the original coronation rites and a

When the legislature in 1878 appropriated \$50,000 for the construction of Iolani Palace, it also set aside \$10,000 for a statue of Kamehameha I to commemorate the 100th anniversary of the discovery of Hawaii by Captain James Cook. It was unveiled by the king two days after his coronation. It already was a statue with a past.

At the time of the appropriation, the legislature appointed a committee to take charge. Walter M. Gibson, freshman legislator from Maui who proposed the statue in the first place, became chairman. He more or less took over from the other members of the committee, and it was he who found Thomas R. Gould, a Boston sculptor.

Gould modeled the statue in his studio in Florence, Italy.

In January of 1880, Gould wrote to Gibson that the bronze statue was finished and had been shipped from Bremen aboard the sailing ship *G.F. Haendel*. Happily, it had been insured for 50,000 German marks, about \$12,000, through F.A. Schaefer of Honolulu.

In February, Gould received word that the *Haendel* had caught fire and sunk off Port Stanley in the Falkland Islands, and that none of the cargo had been saved. With the insurance money, a second statue was ordered from Gould for \$7,000, and with the rest of it he was then commissioned to prepare four bronze tablets for the pedestal on which the statue would stand. The cast of the statue was located in Paris, and the finished product was promised for May 1882.

Gould died before starting the work, which was eventually completed by his son Marshall.

The four plaques illustrated events in the life of the warrior king.

Then on March 27, 1882, the British ship *Earl of Dalhousie* arrived in Honolulu carrying Portuguese immigrants and the original Kamehameha statue. It seems that the ship had stopped at the Falklands for water, and while visiting the town of Port Stanley the captain discovered the statue in front of a store. Knowing what it was, he bought it from the wrecker who had brought it up from the sunken ship and put it aboard the *Dalhousie*.

The predominantly Roman Catholic passengers were frightened by the 8½-foot statue with its missing right hand and thought of it as a golden idol. The captain had bought it for

\$500, and upon arrival in Honolulu offered it to the Hawaiian government for \$1,500 cash. But since the hand was missing, the spear was broken and part of the cape had a hole in it, the captain and Gibson settled for \$375.

Now Gibson was about to have two statues. The British ship *Aberaman* arrived in Honolulu on Jan. 31, 1883, only two weeks before the coronation, bringing the replica, the bronze tablets and a new forearm for the damaged original.

The copy was mounted on the 10-foot pedestal in front of Aliioli Hale, the present courthouse, and unveiled by the king on Feb. 14, 1883. But what about the other, the original statue? Kauai, Maui and Hawaii all put in claims for it but it was decided that Kohala, birthplace

and on the night of Feb. 3, 1967, a crew of tree trimmers cut the tops off the seven royal palms circling the statue. They had been hired to do the job by someone who gave the name of the French existentialist writer Albert Camus. The fictitious Camus never surfaced thereafter, but it was decided that the statue looked better without the trees, and the area was relandscaped.

There is now a third statue, a reproduction made in 1968 by Ortho R. Fairbanks and Clarence P. Curtis for the Statuary Hall Commission of the Hawaii State Legislature. It and a copy of the statue of Father Damien that stands in the State Capitol were unveiled in Washington, D.C. April 15, 1969, by Sen. Daniel K. Inouye. Both are now in the capitol's Statuary Hall where Kamehameha is not only the largest of the 90 statues on exhibit but the only one of a king.

Treasures

Star-Bulletin
Today

Features
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Honolulu

Tuesday, February 8, 1983



of Kamehameha, should get the prize. It stands now in front of the Kohala courthouse on the Big Island.

But there are two other strange facts involving the statue. As early as 1898, Jose de Medeiros began a daily vigil in front of the statue, and kept it for more than 30 years. Jacob Adler in the *Hawaiian Journal of History* of 1969 reported that "Joe the Statue Worshipper" in tattered clothes would shuffle back and forth in front of the South Iolani Palace gate. Sometimes he would cross the street to stare fixedly at the statue and go through various obeisances.

"Once a reporter asked if he liked to see Kamehameha every day, and he answered, 'He step down some day. Then I see him.'"

Joe was a familiar sight in downtown Honolulu until 1930 when he became ill, and died two years later. Adler suggests that Joe's bizarre behavior may stem from the fact that as a child of 2 he came to Honolulu in 1882 with his Portuguese immigrant parents on the *Earl of Dalhousie*, with the damaged statue also aboard.

"He may have been influenced by the awed superstition of the immigrants toward it, or by remarks of his parents," Adler concluded.

Nagging Hawaiian Questions

By Arthur Kaukaohu Trask

SOUND THE ANCIENT drums of shark skins throughout Hawaii in thanks to the *Honolulu Star-Bulletin* for the editorial publication last Jan. 6 of the full message of President Grover Cleveland to the Congress in 1893, withdrawing the treaty of annexation.

Its purpose was declared to be "an important message for those wishing to understand Hawaiian demands for reparations, a question under study by Congress."

After 90 years! A historic primacy in journalism in modern Hawaii.

On Jan. 11, the *Star-Bulletin* under title of "The Falling Reagan Presidency," published an editorial of the *New York Times*. The topic sentence was "The stench of failure hangs over Ronald Reagan's White House."

Your sensitive printing of these articles may be regarded as important events to help create some thoughts on the recurrent divergent American philosophy of domestic versus foreign affairs of the stars of this publicity, Cleveland and Reagan. The "Hawaiian question" has never left the forum of American conscience.

NOW, ABOUT "THE STENCH . . ." Well, I did not hold my breath. I read it easily and admiringly. It carried the sweet tradewind of truth for older Americans of the Hoover-Roosevelt era of "forgotten men" and Depression.

But for us in Hawaii, the *Times'* editorial on Reagan's presidency went historically much deeper in political bewilderment.

Every responsible voice in Hawaii, our congressional senators and representatives in leadership, are dismayed by the Reagan-appointed commission on Native Hawaiian Study draft report, finding "that the Native Hawaiian has no legal title to the Hawaiian Islands."

Well, who does? According to the scenario, Ronald Reagan, of course. He has assumed the role of rewriting the "Tale of Two Nations"—the kingdom of Hawaii and the United States of America. Only the Hawaiians and their Kingdom of Hawaii and Queen Liliuokalani are ignored as facts of existence!

This Hollywood rewrite operation enlisted U.S. Navy legal historians to outmaneuver the studied, investigated facts of special Commissioner James Blount confirmed by the State Department legal historians in the message of Cleveland.

WITH THIS PERVERSION of history established, the Reagan "draft report" wallows over 400 pages of irrelevance of the condition of the Hawaiian people in this time of 1982 in economic, social,

everywhere, in its revolution from the tyranny of Great Britain in 1776 and in its Constitution of 1787 as a nation is a model for emerging nations.

The American Civil War was the second crisis whether America would be half free and half-slave, ending in 1865 as a nation of freemen.

THE THIRD CRISIS was the "Hawaiian question" debated by Congress from 1893 to annexation in 1898. This third question of crisis in morality and conscience involved whether the traditional American virtue of freedom for all men shall be forfeited by taking over friendly and defenseless nations of Cuba, Puerto Rico, Virgin Islands, Mexico, Central America, Philippine Islands and the Kingdom of Hawaii — for greed of the Yankee trader.

In 1898 President McKinley and the Republicans launched America into a colonial empire. Politically it was styled: "Carrying the white man's burden," which was stealing other peoples' properties!

The Philippines were given back their freedom and destiny in 1946.

The Kingdom of Hawaii remains in the wing of history awaiting Cleveland's assurance to Queen Liliuokalani of "American right and justice."

NOW, HAWAII IS THE 50TH STATE of the Union of States. Uniquely American, yet indigenously Hawaiian we have welcomed generously in aloha tradition the rejected aliens of China, Portugal, Japan, Russia, Puerto Rico, Korea and the Philippines into Americanization.

Yet, the Hawaiian remains aloof. Poetically he prays to his gods: This is my own, my native land; tell the stranger to go his way and leave me what belongs to me. Hawaii is a state but the native is a psychic colonist.

The Hawaiian is a stranger in his native land — wrenched by an overwhelmingly grasping alien civilization which still has him bewildered.

The "Hawaiian question" will not go away. The world knows that Cleveland called the overthrow "outrageous" even after annexation in 1898. It must not be allowed to gnaw at the American conscience as its honor and credibility in this tumultuously differing cultured peoples of the Pacific world who think fondly of Hawaii, as Hawaiian first, and then American.

The East-West Center in Honolulu is a propaganda American campus to teach American studies. Hawaii is perhaps America's refreshing tradewind of peace.

The legacy of colonialism after the overthrow of Queen Liliuokalani.

occupational, educational and political non-well-being to trumpet this masquerade of designed dishonor.

Now, about the nation and independent Kingdom of Hawaii, and Cleveland and the final infamy of annexation of 1898.

Kamehameha the Great united his people and raised a nation into the enlightened Kingdom of Hawaii in 1795—recognized in the family of nations by the empires of Great Britain, Russia, Japan, France, Italy, Germany, China, Portugal, Spain and the United States of America—unto the overthrow of Queen Liliuokalani in 1893.

Upon the death of Kamehameha II in 1824 in London of measles, King George IV of Great Britain proclaimed his protection of the Kingdom of Hawaii—"and that their internal affairs were their Hawaiian affairs."

And so, when Lord Paulet in breach of British policy of protection toward the nation of Hawaii took control of the kingdom for a few months in 1843, Adm. Richard Thomas under orders of Queen Victoria promptly arrived in Honolulu from Peru, dismissed Paulet and restored the kingdom of Kamehameha III, who proclaimed the motto, "The life of the land is perpetuated by righteousness."

THIS DATE OF 1983 MARKS the 90th year of that American dishonor detailed by President Cleveland upon the impartial and sweeping investigation of Blount and supported by Secretary of State W. Q. Gresham.

Queen Liliuokalani was imprisoned in degradation by the missionary party; Democrat Cleveland was engulfed in a depression and powerless to persuade Republicans William McKinley and Teddy Roosevelt and the missionary party and sugar interests to restore the queen.

To this date, not a dime was paid for the kingdom and Hawaiian star on the American flag to the Hawaiian people!

What happened to the conscience and morality of the American people?

America lit the torch of freedom for all men,

Whether Queen Liliuokalani was right to wait for American justice is a repulsive inquiry. Her consort was an American and naturalized Hawaiian citizen. She knew Cleveland in Washington in 1887, returning from the Golden Jubilee of Victoria in London. Cleveland told her in 1897, at the White House, that he threw the papers of the missionary party for annexation into the waste basket. Yet after 90 gross years of Hawaiian degradation of waiting, what shall be the action of this "race of strong, strange, fascinating, kindly, romantic people" as Mark Twain called them?

MY VIEW IS THIS. The drama is extraordinary in world history. America is beautiful in its ideal of the dignity of man. Hawaii lived and lives this ideal as a fact of life. Life being evolutionary and politics being American, it is a fascinating enterprise for us Hawaiians as an oceanic people to look into the eyes of all Americans and say:

Hawaiians feel, with statehood and our sensible peoples, that they have reason to believe that the genius and flexibility of American law and love for justice will be achieved, and soon.

For the foregoing reasons, no conflagration of eloquence is needed to condemn the "draft report" as a stench of political pollution which demands editing consonant with historical truth before congressional reading, on President Cleveland's demand of restoration, damages and reparations to Queen Liliuokalani and her native Hawaiian people.

Prince Kuhio and His Clubs

HAWAIIAN CIVIC CLUBS, as a movement, have come a long way since they started in 1917.

Prince Jonah Kuhio Kalaniana'ole, when he was delegate to Congress from the Territory of Hawai'i, started the "mother" club which spawned others on Oahu.

The civic club movement soon spread to Kaua'i, Moloka'i, Lana'i, Maui and Hawai'i Islands. All Islands except Ni'ihau and Kaho'olawe have clubs.

Now there are two in California — one in San Francisco and another in Los Angeles.

California clubs hosted the 1981 convention of the Association of Hawaiian Civic Clubs at Anaheim (let's face it, at Disneyland), Calif.

The admittance of Mainland clubs forced the umbrella group to drop the qualifying term "state" from the title "Association of Hawaiian Civic Clubs."

Now, presumably, the thousand or more displaced Hawaiians and part-Hawaiians who live in the greater New York City area, or the greater Chicago area, can form Hawaiian Civic Clubs and petition for membership.

Chances are they would be accepted.

THE TITLE of the founding Hawaiian, Prince Kuhio, was not honorary. He was a Hawaiian chief of the old school.

He was born of the union of two royal Hawaiian families. At age 13 he was proclaimed a prince by King Kalakaua. Later, he was named an heir to the throne.

During the abortive revolution of 1895, Prince Kuhio supported the royalists, and the dethroned Queen Lili'uokalani.

He spent months in jail.

But then he joined the Republicans — at their invitation. He had a long tenure — from 1903 to 1922, when he died — as Hawai'i's elected delegate to Congress.

In changing his status from royalist to Republican, in changing his service from the monarchy to a colonial power, Prince

Tales of Old Hawai'i

By Russ Apple



Kuhio fulfilled his inherited responsibility as a high chief toward his Hawaiian people. He protected and served them as well as he could in a changed political situation, a political situation caught up in spreading colonialism and world affairs.

As part of his service to his people, Prince Kuhio started the first Hawaiian Civic Club in Honolulu. It helped Hawaiians enter the changing world without losing their identity.

OF HIS CONTRIBUTIONS to modern Hawai'i, Prince Kuhio is best remembered today as the au-

Serving the cause of the Hawaiians.

thor of the perennially troubled Hawaiian Homestead Act of 1920.

But working well today are two of his other contributions — the four county governments and the Hawaiian civic club movement.

Each Hawaiian Civic Club is eclectic and autonomous. Each club designs its own constitution and programs itself to work best in its own community.

Prince Kuhio made his first club non-partisan. Subsequent clubs have followed this lead — but the association has spun off a political action organization, independent of association control, which has yet to realize its political potential.

Perpetuation of Hawaiian culture and education of young

Hawaiians to compete in the modern world is the common goal of all clubs.

Most clubs sponsor healthy scholarship programs, with annual fund-raising activities which support scholarships.

Because of inter-racial marriages and children of such unions, some clubs admit non-Hawaiians to full membership; others admit them but prohibit non-Hawaiians from holding office. Each Hawaiian civic club sets its own policies.

JUDGE WILLIAM HEEN was handpicked in 1917 by Prince Kuhio to be the first president of the "mother" club, the Hawaiian Civic Club of Honolulu.

In 1958, the island clubs federated into an islandwide organization, since expanded into a national one. Association presidents to date include Bill Kea, Harry Field, Charles Kekumanu, Pillopo Springer, David Trask, George Mills, Whitney Anderson and now Benson Lee.

Joe Dwight (once a secretary to Prince Kuhio), Francis Low, Charles Kekumanu, Mrs. Parker Widemann and George Mills are among those who helped spread Prince Kuhio's civic club movement throughout the Islands.

Names omitted from this list must be legion.

Their omission should be brought to the attention of this columnist.

Hawaiians have learned in their 66 years of attending civic club meetings to speak out at such omissions.

Write to Russ Apple, Honolulu Star-Bulletin, Post Office Box 3080, Honolulu, Hawaii 96802, that uncle so-and-so helped start the such-and-such Hawaiian Civic Club on your Island. Or perhaps it was aunty so-and-so.

Geev'um credit. Remember the kupuna.



Prince Kuhio

Honoring the God Lono

MEMBERS OF the congregation of the house of the major Hawaiian god Lono recently girded seven giant wooden images of Lono with Hawaiian loin cloths.

The images stood in the courtyard of a temple dedicated to Lono. The congregation also reactivated the spiritual power — the Hawaiian term is *mana* — of the temple and two other places on the shores of Honaunau Bay in South Kona.

Ancient Hawai'i had four major Polynesian gods — Ku, Lono, Kane and Kanaloa. A congregation dedicated to Lono is now active in Kona, with branches and members throughout the Islands and in other areas of the world.

At least 30 "practitioners" came from Honolulu and vicinity to participate in the girding of the Lono images last November.

Lono's congregation has been growing since it was legally incorporated in 1989.

Lono is the Polynesian god of clouds, winds, sea, agriculture and fertility. He was patron of ancient Hawai'i's annual harvest — the *makahiki* — and Lono's image was carried on the tax-collecting circuits of the major islands.

The reconstructed temple — *heiau* — to Lono stands on the shores of Honaunau Bay. The temple was reconstructed in 1967 by the National Park Service as part of the bay's ancient Hawaiian scene when the area was a place-of-refuge.

Honaunau Bay and vicinity is now the Pu'uuhonua o Honaunau National Historical Park, once called the City of Refuge.

UNDER THE FEDERAL American Indian Religious Freedom Act, which included Native Hawaiians, the temple to Lono was *kapu* for a few days in 1982 to non-participants — as it was in pre-Kamehameha Hawai'i.

National Park rangers excluded themselves from the temple along

Tales of Old Hawai'i

By Russ Apple



with regular park visitors for the three nights and four days it took modern Hawaiians to prepare for and conduct the ceremonies and rites.

It took three nights and four days in ancient Hawaiian times as well to conduct such an important ceremony.

When the National Park Service reconstructed the temple in 1967, it carved seven images out

Rededicating images at the Pu'uuhonua o Honaunau National Historical Park, formerly known as the City of Refuge.

of giant 'ohi'a logs to stand in the temple's courtyard. Over the years the images rotted and threatened to fall. New ones were carved and installed late last year.

Since 1967, the Hawaiian renaissance increased the study of Hawaiian culture and increased the practice of selected aspects of the ancient Hawaiian religion.

Thus, when the image semi-circle was replaced in the heiau courtyard, there was a group of Hawaiians in Kona and elsewhere

eager and prepared to consecrate the images in the circle by girding them with traditional loin cloths.

Rites started on a Wednesday and climaxed on a Saturday.

ONLY A FEW individuals were involved from Wednesday through Friday at sunset. They included the priest who chanted the prayers and his two assistant priests who tended the ritual fires and remained at the temple day and night. Others spent times at the temple but ate and slept inland.

This made the priests, his assistants and others ritually pure. They spent their time in meditation and prayer, and took ritual baths in an adjacent cove. Their ritual freed themselves and the temple vicinity from any evil which could harm themselves and other participants.

At sundown on Friday, other Hawaiians began to arrive to prepare themselves for sunrise services.

They meditated, prayed, dozed occasionally, and took ritual purification baths in the cove. After drying by warming fires on the beach, they donned traditional costumes.

With chanted prayers and offerings to Lono at sunrise, the seven images in the semi-circle were dressed in loin cloths. The temple on the shore of the bay was "reactivated."

In Hawaiian terms, its *mana* was renewed.

Then the *mana* of the nearby 'Ale'ale'a heiau platform, and of the women's Hale-o-Papa heiau were renewed.

This was done so that Hawaiians who came to Honaunau Bay to meditate and worship would have three ritually purified areas.

Their use started that night.

At least one Hawaiian woman spent the night in the ancient women's heiau area in appreciation of its renewed *mana*.

Panel Backs Sand Island Live-in Park

By Harry Whitten
Star-Bulletin Writer

After hearing emotional appeals from several Hawaiians, the Senate Committee on Ecology Environment and Recreation yesterday reported out a bill to convert a portion of Sand Island State Park into a live-in cultural park.

The action was taken despite doubts expressed by Susumu Ono, chairman of the Board of Land and Natural Resources, whose testimony was read by his deputy, Edgar A. Hamasu. The hearing was on a bill introduced by Sen. Ann Kobayashi, R-8th Dist. (Palolo-Manoa).

The committee considered a long list of bills. It reported out three other bills dealing with parks, recreation or beaches, filed two, and deferred decision on one.

The cultural live-in park will fulfill native Hawaiian aspirations and give Hawaiians a chance to be self-sufficient, Melvin Hoomanawanui, president of the Ahahui Ohana Moku Anuenue, told the committee. His group also is known as the Sand Island Residents. His wife, Lani, also testified, as did several people in the audience who did not have written testimony.

ONO SAID he did not think a portion of a state park could be set aside for a cultural live-in park without restricting the park's other recreational use. He said the concept of a park with residency limited to "Native Hawaiians" might better be fulfilled on lands administered by the Hawaiian Homes Commission and suggested a joint study with that department.

He also said his department had discussed the subject with the Office of Hawaiian Affairs.

In recommending approval by his committee, Chairman Tony Chang, D-12th Dist. (Nuuanu-Liliha-Alewa Heights), suggested that a check should be made with OHA on funds for the proposed park.

IN OTHER action, the committee:

—Referred to the Ways and Means Committee a bill proposing a tax refund checkoff to a state endangered wildlife account. George Freitas, director of taxation, opposed the bill, saying it would increase administration costs in his department and set a precedent for such deductions. Doubts about the bill were also expressed by Ono, but spokesmen for the Hawaii Chapter, Sierra Club, Hawaii Audubon Society, and Pig Hunters Association of Oahu supported the bill making funds available for wildlife conservation.

—Approved a bill to appropriate \$180,000 to the state Department of Planning and Economic Development for a study of long-term patterns of beach erosion and accretion in the counties of Kauai, Maui and Hawaii.

—Filed a bill to appropriate \$200,000 for acquisition of public access to state forest reserve trails. The bill was supported by the Department of Land and Natural Resources and by outdoor clubs. Chairman Chang said he would see if the money could be found in the capital improvements budget.

—Filed a bill to establish a state park ranger system.

—Deferred action on a bill to establish a life-saving services program in state parks. Chang warned prospects for the bill are not bright, in view of the state's money crunch, although he sympathized with the aims.



The
Saturday
Reader

Native Claims

By David Shapiro
Gannett News Service

WASHINGTON — The drive for federal reparations to compensate native Hawaiians for their losses in the overthrow of the Hawaiian monarchy in 1893 has been a comedy of errors from the beginning.

But it is a comedy that is almost certain to have a tragic ending for the Hawaiians when the Native Hawaiian Study Commission submits its final report to Congress on June 23.

In meetings this week, the six Mainland members of the commission made it clear that they will recommend against

reparations or any other special federal programs to remedy the social and economic problems of native Hawaiians.

Hawaii members will submit a minority report, and Hawaii congressional delegates have pledged to push for hearings on the minority recommendations. But those efforts are likely to produce more show than substance.

A negative report by the commission's majority is almost certain to kill any serious chances for reparations for several years, at least.

The dilemma now facing Hawaiians is clearly seen in the legislative history of the bill that created the Hawaiian

Bid Was Badly Handled

study commission.

IT TOOK the Hawaii congressional delegation four years to win approval of the study from a Congress that was leery of the demands of some Hawaiian groups for \$35 billion in land and monetary reparations.

When the bill finally passed in 1980, the House demanded amendments guaranteeing that a majority of the commissioners would be from the Mainland, to avoid a panel stacked with Hawaiians.

With this history, it is unlikely that Congress will now ignore the recommendations of the commission's Mainland majority and go with the

proposals of the Hawaiian minority.

It should also be remembered that the problems of 1980 came at a time when Democrats controlled the White House and both houses of Congress. Hawaiians are now dealing with a Republican Senate and a conservative Republican president who has shown little sympathy for the problems of aboriginal Americans.

AS FOR THE errors that led to this week's findings by the commission, there were many, but several stand out.

First, Hawaii's congressional representatives made a serious mistake when they raised an enormous ruckus over Rea-

gan's decision early in his term to fire the original Hawaiian study commission appointed by President Carter.

The commission was a joke in administration circles at the time, an example of the "excesses" of the federal government. It was obvious that Reagan would never appoint a new commission sympathetic to native Hawaiians.

The Hawaii delegation would have been smarter to let the commission die at that point, and wait for a more friendly president before raising the issue again. Instead, they are now stuck with a highly

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Sad End Seen for Native Claims

Continued from Page One

damaging report that will hang around their necks like an albatross in future attempts to revive the issue.

SECONDLY, former state Rep. Kina'u Kamali'i, commission chairman, also entered the fray blinded to political realities.

Kamali'i, who headed Reagan's Hawaii campaign in 1980, had notions of running for Sen. Spark Matsunaga's seat in 1982. She figured that with her ties to the new president, she could save the commission and gain big political capital out of succeeding where the congressional delegation had failed.

Kamali'i clearly misjudged the extent of Reagan's political debt to her. He owed her enough to appoint a new commission at her request, and even to make her chairman.

But the president obviously did not feel he owed her enough to appoint a commission that could give her the kind of report she needed to satisfy her Hawaiian constituency.

Reagan surrounded Kamali'i with a collection of mid-level political appointees of the administration who, predictably, voted the Reagan party line on virtually every issue in dispute.

IN THE END, Kamali'i not only fizzled out as a U.S. Senate candidate but also failed to keep her seat in the state Legislature — at least partly because of the negative publicity surrounding the commission.

Kamali'i erred further when she agreed to the administration's plan to fund the panel on a shoestring budget. The commission ended up with

only \$365,000 — about one-fourth of the amount secured by a more independent panel studying the wartime internment of Japanese-Americans.

With its minuscule budget, the commission held no meetings between August and this week, leaving Hawaii members with no opportunity to contribute to the drafting of the panel's final report.

THE DANGER now is that Kamali'i and the congressional delegates will again fail to exercise caution in plotting their next moves.

Kamali'i has survived her tribulations to become a true believer and an eloquent spokesman for the Hawaiian viewpoint. Having failed in the commission, she is now determined to keep the issue on the front burner in Congress.

And members of the congressional delegation are

worried they will be assaulted with groundless charges that they went all out for the Japanese-American commission while doing little for Hawaiians.

As a result, they may feel compelled to introduce a reparations bill in Congress this year that would have virtually no chance of passage.

They would be wiser to hold hearings this year to get the Hawaiian side on the record, and then give the issue a rest on the federal level until the political and economic climate becomes more favorable.

The intervening time could be well used at home to hammer out a working consensus among native Hawaiians on the complex reparations issue. This key element has been sadly missing in past efforts to direct Washington's attention to the Hawaiians' plight.



In this composite photo, members of the University of Hawaii Hawaiian Dance Ensemble perform a hula in which the rolling motions of the feathered gourds are symbolic of the breaking waves.

Advertiser photo

Hula's emotional tie to ocean

Hawaiian children who gathered limu and opihi at the water's edge were taught to never turn their back on an incoming wave for fear of being swept out to sea or being dashed against the rocks.

But in an ancient hula graduation rite known as *'uniki*, some 14-year-old boys and girls were expected to put their trust in the ocean and to walk to shore through surf at midnight on a moonless night.

For hula dancers, the ocean was the source of life and their ceremonial bathing in it was to prepare them for their role as interpreters of Hawaiian culture.

Kumu hula (hula teacher) John Topolinski explained, "Even though we are on land, we draw our strength from the ocean because you never forget the base from which all life comes; for without the water there is no life, no existence and no dance."

The reason there are so many hula motions that deal with the ocean or marine life, according to *kumu hula* Hooulu Cambra, is many of the *meles* or chants that are Hawaii's oral history and literature deal extensively with ocean-related themes. She

fish it was because the ones who had gone before took care of it (the ocean) with chants, dances and prayer rituals."

Cambra said, "There is a kind of personal communication between the fisherman and his material needs from the sea — he is always mindful that these products of the ocean are for his well being. He takes from the sea and in return he gives love and nutriment."

She described this feeling of "oneness" as similar to what dancers must feel when they perform chants.

Kumu hula Milliani Allen said if a dancer does not understand this and does not have a feeling for the ocean when she performs, it becomes "just another routine."

It is for this reason some teachers take their students to the beach. Cambra said that she takes her students to Makapuu at sunrise and encourages them to observe and meditate.

Hula student Tessa Ahsing said that she often goes to the ocean by herself to watch fish and see "which ones move smoothly and which ones make jerking motions when they move."



from
the sea
mike markrich

Native Chiefs

I want to correct Russell Apple's Feb. article in which he claims that native chiefs ceased to be recognized as a class politically after the 1887 Constitution of Hawaii, because henceforth all nobles were elected and for limited terms.

By the previous Constitution of 1864, members of the House of Nobles were at no time necessarily chiefs, and from King Kalakaua's election in 1874 through 1898, approximately half of these life-time appointees were not even native Hawaiians, let alone chiefs.

But, to the contrary, the 22nd article of the 1887 Constitution did recognize, in the absence of ratified successors, the genealogical birthright of the paramount indigenous chief or "native ali'i" as the absolute minimum requirement for a claim to the Hawaiian throne.

Bernadette Rodrigues

is a Hawaiian music resource specialist at Kamehameha Schools and teaches hula at the University of Hawaii.

Many of the chants have underlying meanings that are expressed through images of the ocean or marine life. In one famous chant dealing with unrequited love, dancers portray beautiful puffy clouds that drift on the horizon — just out of reach — over the still waters off Kona.

In other chants, the ocean is portrayed as the medium from which all life comes. *Kumu hula* Maiki Lake said the motion of wave and tide moving against the sand was seen by ancient Hawaiians as an act of love.

Maiki explained ancient Hawaiians had a strong emotional tie to the ocean that was expressed in their language as well as their dance. She said, for example, "we (Hawaiians) don't say that a wave washes on the shore; we say it whispers on the sand."

Cambra believes that such indirect meanings come from the close relationship between early Hawaiians and the ocean because, she said, in those days "there was no separation between man and the environment but there was always respect and recognition."

The ocean, she explained, was considered as the source of abundance and in recognition of this, ancient Hawaiians would throw back the first fish they caught because they thought "if the ocean were plentiful with

Topolinski explained that the knowledge of such subtle differences is important because the underlying meanings of hula dances can only be expressed through the ability of dancers to correctly interpret what takes place in nature.

He said it is important to remember the ocean meant many things to the ancient Hawaiians and important among them was its action as a cleansing or purifying agent.

The Hawaiians used the rock salt that they dried in salt ponds at the water's edge as food preservative and as a cleansing agent for physical and spiritual ills.

Kumu hula and entertainer Leina'ala Kalama said she uses sea water for medicinal purposes and that as a dancer she needs it to *pi kai* or "wash and bless," in a ritual which is used to purify and soften the body before the dance.

There are other ocean-connected rituals as well. Chanters are tested at the water's edge to see if their voices carry above the breakers. Dancers are taught to return to the sea any *limu* they use as decoration in their dances.

Cambra believes that all such rituals are important because, "hula and anything to do with the ocean is one. We are a sea-going people and we are ever mindful of that as our point of origin."

Kumu hula Maiki Lake put it more simply. "Hula," she said, "is a natural expression of life."

Indian Demands in Canada

By Douglas Martin

OTTAWA — Canada's Indians and Eskimos have been trying for two days to tell Prime Minister Pierre Elliott Trudeau that God gave them the land that became Canada, and that it will always remain theirs. Trudeau was not entirely convinced.

"God also sent Columbus across," the prime minister said. "When do you stop reading history? Only when the white man came?"

The issue was at the core of a discussion between Indians, part-Indians and Eskimos and leaders of Canada's federal and provincial governments. The goal is to define the rights of these groups under Canada's year-old constitution, something that has not been done in any form. The stakes include spiritual satisfaction, the status of Indian women and land claims potentially running into the billions of dollars.

The result could eventually lead to the first amendments to Canada's constitution, which was adopted last April.

"We have thousands of years of history on this land; you have 200 years of history," said Clem Chartier, vice president of the Metis National Council.

Land is the troublesome issue.

...cil, which represents bands of part-Indians in the prairie provinces. "It all belonged to us, and we shared it."

EVEN THE INDIANS suggested much of this talk was simply polemics, readily conceding they do not expect Canada to be returned to them anytime soon. Rather, they asked that their "aboriginal title" to the land be accepted as a theoretical basis for agreements to be negotiated over the next decade. Making up only about 3 percent of Canada's 24 million people, they seem keenly aware that their main weapon is moral suasion.

The conference Tuesday and Wednesday — despite such colorful events as Trudeau's puffing a peace pipe and Indian shamans' chanting prayers — provided ample indications of the difficulty Indians may face in gaining land claims and increased self-government.

The presence of the premiers of all 10 provinces of Canada, each with differing priorities, promised

stumbling blocks. In particular, Quebec, whose government wants to secede from Canada, refused to vote on any matter concerning the new constitution, which it has consistently refused to accept.

"We cannot participate in this striving towards progress, because in all conscience we cannot stand by to see our own rights stolen," Premier Rene Levesque of Quebec said, while maintaining that his province supported greater protection for Indian rights. He warned Indians of the "pitfalls" of constitutional negotiations.

THE DIFFICULTIES posed by bringing the provinces into Indian and Eskimo affairs, which until the new constitution had been exclusively a federal prerogative, was even more apparent from a group of protesters standing in the rain outside the conference center.

"Our business is strictly with the federal government," said Louis Stevenson, the befeathered chief of the Peguis Indian Reserve. "Pretty soon the municipalities will get involved, and there will be no end to it."

The Indians welcomed Ottawa's endorsement of limited self-government.

Trudeau rejected the idea that Indians should be assimilated into the larger culture and also rejected "full independence or absolute sovereignty." He said "these two extremes lie outside the range of options that we are prepared to contemplate."

Premier Peter Lougheed of Alberta said that he was puzzled by the Indians' claim that they held original title to the land, while Premier Brian Peckford of Newfoundland said he was confused.

The premiers as a group appeared to backtrack on a preliminary agreement reached Tuesday evening to meet some of the Indian demands and provide regular channels to meet others in the future.

Indeed, all that the participants could agree on as the conference ended was to state that future meetings on Indian rights could be held. Other issues would be left for these later talks, largely at the insistence of Western premiers who did not want to be constitutionally hamstrung in coming land claim negotiations they expect to conduct.

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Journal of the
Pacific Whale Foundation

Winter 1982

Tonga to resume whaling

PWF has recently received word from our correspondents in New Zealand that the Kingdom of Tonga recently voted to resume whaling. The Tongan whalers use aboriginal whaling methods to kill the humpback whales which frequent their nearshore waters from June to October each year.

The Southern hemisphere stock of humpbacks is highly endangered, and it is estimated that only 200 humpbacks migrate to Tongan waters each year to mate and calve. Tongan waters provide the same winter home that Hawaiian waters do for the humpbacks, except that it is the Antarctic stock of humpbacks which frequent these waters.

Research indicates that the North and South Pacific stocks of humpbacks never cross the equator or mix. Since the seasons occur at opposite times of the year in the North and South Pacific, the whales are always performing opposite functions, e.g., when the North Pacific population is feeding the South Pacific whales are breeding, and vice versa.

The Foundation asks your support by writing the King of Tonga and requesting that they do not resume whaling in Tonga:

His Majesty King Tupou IV

Royal Palace

Nuku'alofa, Kingdom of Tonga

Tongan whalers kill an average of 7 to 10 humpbacks a year. They kill primarily calves, and pregnant mothers since these are the easiest prey to capture from their small sailing boats.

HSB 3-9-83 413

Claims and Reparations

News reports confuse the native claims issue on reparations. While reparations may be widely thought of being a scary monetary settlement, that assumption is not entirely correct. More important are ancestral assets that are spoken of in the past tense, as are the ceded lands in trust. Ceded by whom, it can be asked, surely not by those concerned.

In a review, by 1893 some 1.9 million acres already had been divided out as private property in Hawaii. Up to 1898 some 500,000 acres were "lost" and in a 1898 ceremony some 1.7 million acres were quit claimed for nearly \$4 million by a self-proclaimed government in Hawaii to the United States although no mandate from the vested land interest holders approved this division of Hawaii's 4.1 million acre total.

Hawaii was literally sold for nearly \$4 million and the tendering of 1.7 million acres of common land as an inducement to complete annexation while holding the native population in subjugation by a show of force. The question for the native claims study commission would be, is that or was that a legitimate transaction? Or even how can a broken chain of title be completed? Was a wrong committed?

Now it seems news reports fault the strategy of the claims movement as it is being perceived. Yet the movement is not going to go away; it is too central an issue, even if the "jury" of claims commissioners weighing the evidence of the overthrow are helplessly deadlocked 6 to 3 on nearly every point with the six Mainland commissioners voting as a block.

Voting as a block may hamper progress and add to the misery of general poor economic times and substantial cuts in social services which now prevails. At the same time this may enable better educating the unaware on the subject. What seems apparent is the reassessing the possibility of starting over again if there is a deadlock that cannot be resolved regarding a wrong.

Ironically native residents sought to have a commission bring out the facts in the case only to find that there are unusual interpretations based on the same events.

On the other hand, President Cleveland already spoke of a wrong committed, the nation's honor and reparations in his delivery. The U.S. House of Representatives in the McCreary Resolution of 1894 condemned the overthrow, stated the people of Hawaii should have complete freedom in making their choices and found the Provisional Government of Hawaii was not defacto or legal when it sought annexation immediately.

The McCreary Resolution passed the U.S. House in 1894, with yeas, 173, and nays, 4, to demonstrate overwhelming condemnation. More recently the U.S. Senate, in S.J.R. 155, passed the bill with an admission of wrong in its preamble. There is evidence that a wrong was committed but the solution is elusive and this creates understandable apprehension.

When Minister John L. Stevens raised the American flag over Hawaii after the overthrow on Jan. 17, 1893, he was in effect creating a protectorate. The flag only flew to protect the special interests of a handful of men who had committed serious wrongful acts.

For the greatest good, when the flag flies it should be protecting the interest of all and not necessarily reward wrongdoing. A study commission vote of 9 to 0 would recognize wrongdoing as it historically occurred.

Louis Agard

Ocean-leasing bill an

State Rep. Mike Crozier remembers the days in the 1950s when Joe Lukela, who leased from Bishop Estate *kono-hiki* rights (legal title) to Maunalua Bay off Portlock, would stand with a shotgun on the beach so that people in boats would not fish his private fishing ground.

Lukela, who died in 1966, was enforcing his legal right to bar other people from the 6,700 acres of reef stretching from Kuliouou to Makapuu Point. He, like others with *kono-hiki* rights in a tradition that dates back to the beginnings of the Hawaiian Kingdom, had the right to say who could fish in his area of the reef, was entitled to one-third of all the fish taken by the people he allowed to fish there and had the right to declare any fish *kapu* — not to be taken by anyone else.

There were once 400 holders of *kono-hiki* rights throughout the state. Today there are 42 — the majority on Oahu — and they still are protected by law.

Although one of the benefits of statehood was the opening of many private fishing areas to public use, Crozier fears that proposed legislation establishing procedures for ocean leases and mariculture (such as floating fish farms) once again would limit public access to the ocean — except that the new owners would be corporations and not people who fish.

A bill that would establish ocean-leasing procedures was recently tabled in the House Ocean and Marine Resources Committee after opposition from several committee members.

Rep. Richard Matsuura, bill sponsor, said such legislation is necessary because existing state laws dealing with the leasing of submerged lands treat them "in the same manner as public lands and subject to the same policy and the same procedures. Ocean resource is more



from the sea

mike markrich

Ocean leasing legislation, Keith said, is necessary so the state can begin planning the economic development of ocean areas. He said large companies will not be interested in investing in Hawaii's offshore industries unless they are confident their investment will be protected by law.

Keith said the ocean can be shared by commercial interests and people who fish and no one group should have the ocean for its exclusive use.

In an interview later, Keith said the ocean "belongs to all the people" and right now it is being used only "by a small percentage of fishermen and people who enjoy water sports." He compared Hawaii's ocean to the American West before it was fenced and turned into the most productive agriculture area in the world.

But Rep. Clayton Hee of Molokai said he did not want to see the ocean "fenced" and islanders restricted from entering ocean areas in search of fish. Hee's concerns are supported by a state study of ocean leasing, which says that most of the *kono-hiki* rights were bought by a "small, elite class" of non-Hawaiian land holders soon after the Great Mahele or land division of 1848. Today, most of the remaining *kono-hiki*s are held by large trusts or estates.

Crozier said he objected to the measure on the grounds that it violated basic rights and that the fact that Hawaii had a long cultural tradition of exclusive use of marine areas was irrelevant.

Says Crozier: "I'm an American and a Hawaiian at the same

time. We live in a republic. I'm a free man. The rules have changed."

He said such legislation may lead to violence. Fisherman "Akule Joe" Bryan agreed, saying that if anyone stops fishermen from going after their fish, "there will be war."

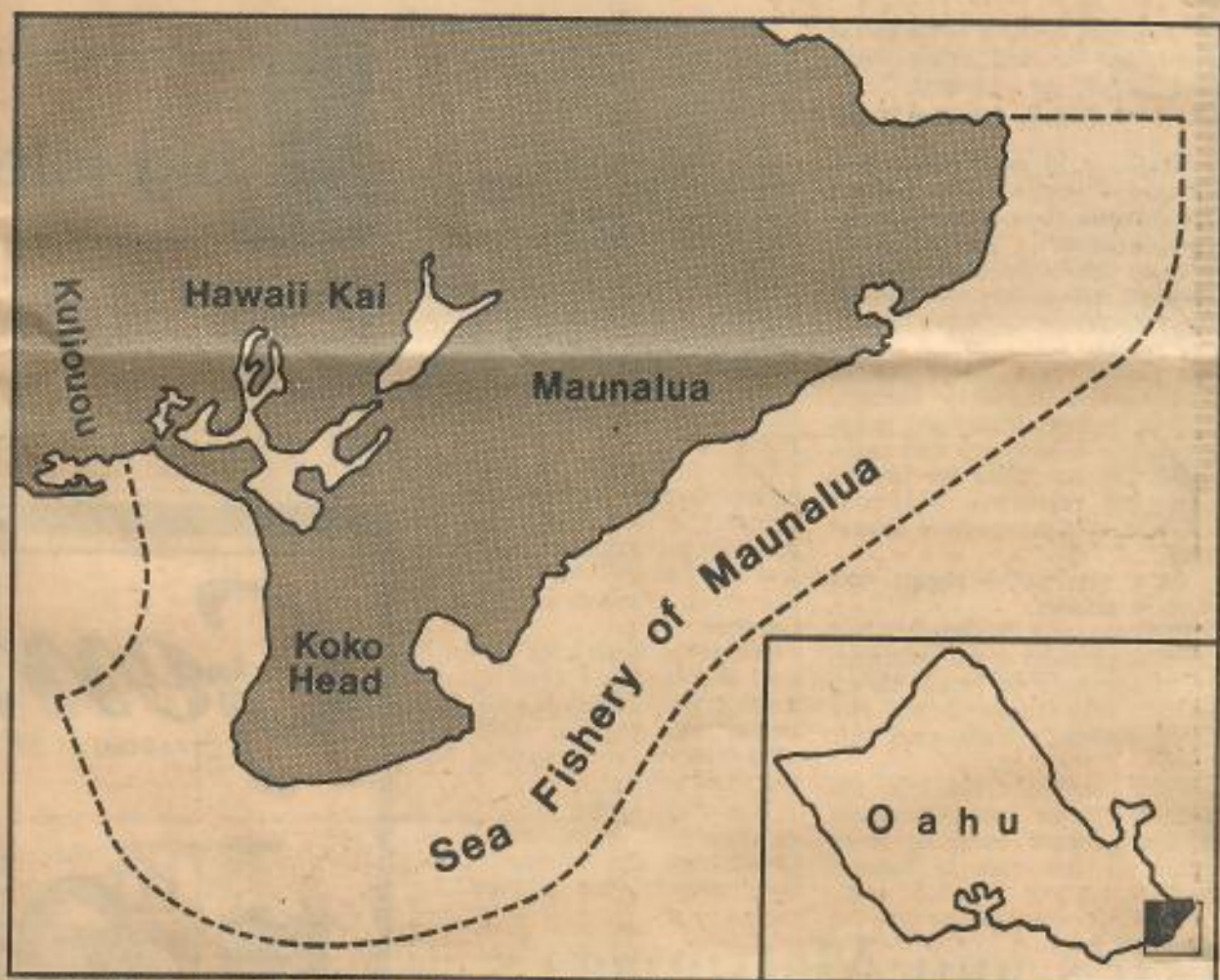
But one state marine economist privately said that no one group in society has a right to impose its will illegally on others and the state needs to start developing alternate uses of its ocean resources.

Ocean leasing occurs regularly in other parts of the United States — oil rigs have leases to operate off Texas in the Gulf of Mexico and oyster farmers and people who fish in the same waters coexist in Washington state.

Hawaii legislators expect the ocean-leasing issue to be revived next year. Hee said legislators should proceed slowly in this area until they are confident everyone understands the significance of an ocean-leasing bill.

Rep. Bob Nakata said it is a complex issue that comes down to a basic question: "I think if you were to ask anybody in Hawaii who owns the ocean, they would say, 'I think nobody owns it.'"

echo from early Hawaii



Sea fishery of Maunalua indicates the exclusive fishing grounds that Joe Lukela once controlled through the lease of konohiki rights.

Ocean Leasing One of

By Helen Alfonn
Star-Bulletin Writer

Public use of Hawaii's seas vs. ocean leasing for marine development has emerged as one of the touchiest issues in the state House, with members calling for public hearings on the matter throughout the state.

Molokai Rep. Clayton Hee, a freshman legislator, looks upon ocean leasing as a radical change comparable to the Great Mahele which shifted the land from communal to private ownership.

"It would create a 'new legal regime' over what was traditionally public domain," he said, noting that this is how the state Department of Planning and Economic Development describes it.

"It would change the communal stewardship of the ocean to exclusionary rights. Fishermen, surfers, swimmers and grandmothers and grandfathers gathering limu have got to know the impact," he said.

The controversy revolves

around a House bill that has been introduced for three years by Rep. Richard Matsuura, chairman of the House Ocean and Marine Resources Committee, with strong support from the state administration.

A BIG Island Democrat with an extensive background in agriculture, Matsuura believes ocean leasing would provide better protection for the rights of both the public and marine developers.

He points out that under present laws the land department has the power to lease submerged lands without the restrictions that would be imposed under the ocean leasing bill.

Matsuura sees ocean leasing as a means of preventing the kind of problems that have occurred on land, with a regulatory ocean system involving hearings, reviews and other procedures to protect public interests.

At the same time, he feels ocean leasing would stimulate development of Hawaii's rich

ocean resources and expand the state's economy by giving sea developers certain rights to marine parcels.

But the concept is "revolutionary" to many of his new committee members, who are concerned about preserving traditional public rights to the ocean.

They succeeded in delaying action on the leasing bill until next year and instead they are backing a resolution calling for legislative hearings on the ocean leasing issue on all Islands before the leasing bill is taken up again next year.

THE RESOLUTION has been approved by the House Ocean and Marine Resources and Judiciary committees with a number of changes by committee members reflecting their concerns.

They inserted specific language saying "individual fishermen and communities dependent on the ocean and its resources may be directly impacted by ocean leasing."

Touchiest Issues in House

The resolution also says the public hearings should address the broad scope of "legal, economic, cultural, social and environmental factors" involved in leasing ocean and marine resources.

The measure stresses that all fisheries that aren't in fishponds, artificial enclosures or state-licensed mariculture operations "shall be free to the public" subject to vested rights and state regulations, "provided that mariculture operations shall be established under guidelines enacted by the Legislature, which shall protect the public's use and enjoyment of the reefs."

The key word is "reefs," said Hee. He contends, with other ocean and marine committee members, that waters from the shore to the reefs should be off limits to developers — a provision Matsuura is willing to accept.

HEE SAID the legislation particularly would affect Neighbor

Island fishermen who depend upon the sea for their livelihood. "I'm talking about eating. They're heavily dependent on the ocean for subsistence, just as it was traditionally. This (ocean leasing) could change that..."

"The byword is 'economic development,'" Hee said. "Any kind of radical legislation is under the name of economic development historically. But history will show it has not always been in the best interests of the people."

Oahu Rep. Michael Crozier says he feels he "accomplished some-

thing this session" by helping other committee members push for the statewide inquiry into ocean leasing. He said Matsuura "has been sensitive to our concerns, which will have an opportunity to be heard, and we will have a longer period to study the issue."

In a related matter, the ocean and marine resources committee also has approved a resolution asking the state Department of Planning and Economic Development to begin a data inventory and mapping system for ocean resources.

Whale Sanctuary Questions

It is simple: Love is the opposite of hate. That is the danger of taking sides in the proposed whale sanctuary off Maui.

A newspaper editorial and a full page advertisement expressed favorable benefits. There may be another view. A far-ranging animal, the whale has no boundaries. They are an international resource and managed by the International Whaling Commission.

The IWC declared the humpback endangered in 1966 and in 1976 the United States passed the Magnuson Fishery Conservation and Management Act. The MFCMA created the massive Fishery Conservation Zone of millions of square miles of ocean off the continental United States and all its possessions. In the FCZ the U.S. Endangered Species Act and the Marine Mammal Protection Act protect whales. In effect there is a huge sanctuary. Does the proposed sanctuary within the huge FCZ represent duplication?

It is ironic that Lahaina is where the whalers of the 1820s came to exploit whales while today there are no whalers only whales and many people

bordering the area. In effect the whales have prevailed. What more is required?

It is simple, the ad states, no new rules or increased costs. The contradiction is including a "regulatory component." It is improper to imply the citizens cannot observe the ESA and MMPA. The citizens already have adopted the humpback as an official state animal.

The problem is one of traditional users versus many non-users off Maui and the future designation. The issue is really not if, an "educational sanctuary" is needed, but rather where is it needed? Usually a refuge has a less conflicting usage than off Maui.

In any case, the lack of a program of need and budget may suggest the degree of urgency. Is this an isolated undertaking?

Can the proposal be handled by private sources as has been done well in the past with documentary efforts by publishers? Do we want to regulate citizens and not non-citizens? Generally citizens desire less regulation and less cost of government.

Louis Agard

Friday, May 14, 1982 Honolulu Star-Bulletin A-19

'Medical Practices of Old Hawaii'

Dr. Richard Kekuni Blaisdell, professor of medicine at the John A. Burns School of Medicine, will speak on "Hawaiian Medical Practices of Old Hawaii" at 7 p.m. Thursday at the Waianae Recreational Center, 85-471 Farrington Hwy.

Blaisdell will focus on the psycho-social approach of ancient Hawaiian medical practices. He will cover what is known about the health status of Hawaiians before foreigners came here, their medical beliefs, what we can learn from their practices and how much is applicable today.

The lecture is part of a series on Aspects of Hawaiian Culture co-sponsored by Leeward Community College and the Continuing Education Program of the Kamehameha Schools.

On April 21, the concluding lecture of the series will be given by Margaret Machado, who will speak on "Hawaiian Oral History of Healing and Herbs." For more information on these free lectures, call 455-0230, 842-8279 or 842-8297.

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Acknowledgement of Illegality Sought

Resolution on 1893 Coup Supported

By Stu Glauberman
Star-Bulletin Writer

A resolution urging Congress to acknowledge the "illegal and immoral actions of the United States in the overthrow of the Kingdom of Hawaii in 1893" gained momentum in the state Legislature yesterday.

The resolution introduced by Rep. Peter Apo and approved by the House Committee on Water, Land Use, Development and Hawaiian Affairs yesterday, also urges Congress to "indicate its commitment to grant restitution for the losses and damages suffered by native Hawaiians as a result of wrongful actions" on the

part of American officials in Hawaii.

Enthusiastic support for the idea of getting Congress to acknowledge that the American government acted illegally and wronged native Hawaiians came from Georgiana Padeken, chairwoman of the Department of Hawaiian Home Lands, Joseph Kealoha, chairman of the Office of Hawaiian Affairs board of trustees, and others testifying at the committee hearing.

BUT COMMITTEE members and representatives of several Hawaiian groups present at the hearing were divided on the question of whether the resolu-

tion should mention "restitution" specifically.

If adopted, the resolution drafted by Linda Delaney of the U.S. Native Hawaiians Study Commission staff, would throw the support of the state Legislature behind the minority report that three Hawaii members of the study commission are preparing to submit to Congress.

The minority commissioners — Chairwoman Kina'u Karmali, H. Winona Beamer and H. Rodger Betts — last month failed to convince the majority members that U.S. Minister to Hawaii John L. Stevens acted in an official capacity when he requested that troops aboard the USS Boston be

landed in connection with an insurrection aimed at removing Queen Liliuokalani from the throne.

AT ONE point yesterday, Apo and Committee Chairman Calvin Say explored the idea of dropping the call for restitution and trying instead to wrest from Congress a simple admission of American wrongdoing 90 years ago.

"I'd rather be on first base than strike out," Say said, representing Friends of the Kamehameha Schools and Bernice P. Bishop Estate, agreed that restitution was a secondary consideration.

Programs Hawaiians

The report said native Hawaiians "find themselves at the bottom of indicators of success in modern America, and they are sometimes referred to as 'strangers in their own land.'"

A major reason for this, the study said, is that native Hawaiian children often suffer severe cultural and psychological stress that greatly hampers their ability to perform well in school.

To address these problems, the project recommended development of:

— An immediate program to improve the basic skills of native Hawaiian children. The report said these children score far below the national average in standardized tests to measure language and math skills.

— A Pacific Basin Educational Laboratory to identify special problems of native Hawaiian students and develop programs to meet their needs.

— A Native Hawaiian Scholar chair at the University of Hawaii. The program would enlist distinguished scholars to develop cultural research programs on native Hawaiians, other U.S. Pacific islanders and their families.

— A graduate level scholarship program at the university to allow native Hawaiian students identified as potential high achievers to pursue advanced studies in such fields as law, education and business.

THE PROJECT recommended that these new programs be funded by a mixture of federal, state and private funds.

"No single intervention . . . will be able to eliminate the educational needs of Hawaiian children overnight," the report said. "We feel that these children can best be served through multiple, cooperatively developed programs and initiatives."

In Hawaii, Superintendent of Education Dennis Thompson today said she is pleased by the assessment of educational needs of native Hawaiians.

"We have been aware that problems existed, and this study now gives us the data to back up programs addressing the specific needs of Hawaiian children," Thompson said.

"We will be working even more

closely with the Office of Hawaiian Affairs and Kamehameha Schools. We need to work more closely with Kamehameha on preschool programs, nutrition programs and a parenting program," she said.

Thompson outlined a number of things which the department already is doing in efforts to help Hawaiian students. Among those are the kindergarten program called Early Provisions for School Success, an intensive basic skills program, Hawaiian studies and a quality education program for kindergarten through third grade in Waialae coast schools.

HAWAII Democratic Sen. Daniel Inouye said he has already begun drafting legislation to implement the recommendations of the report. He said the Senate Education Subcommittee has agreed to conduct hearings in Hawaii on the report later this year.

The project started out as a federal advisory committee created by Congress in 1980 to determine whether native Hawaiians have special educational problems that are not being met by existing federal programs.

The panel was authorized after Inouye proposed a \$20 million package of federal assistance to help improve the educational performance of native Hawaiians.

But the study commission ran into trouble on the federal level when funding for its operations was not included in the 1981 budget. The Bishop Estate, which provides for operation of the Kamehameha Schools, stepped in and offered to join the project and underwrite the cost.

In Hawaii...

● Monday, March 21, 1983

Honolulu Star-Bulletin A-3

New Education Are Urged for

special educational needs of native Hawaiians.
 The project, which was jointly sponsored by the federal government and the Bishop Estate, delivered its recommendations today to U.S. Education Secretary Terrel H. Bell.

By David Shapiro
 Gannett News Service

WASHINGTON — The Native Hawaiian Educational Assessment Project has recommended an intensive series of government and private programs to address

Statistics Released

Hawaiians' Cancer Rate Highest in U.S.

By Jeanne Ambrose
Star-Bulletin Writer

Hawaiian men and women have the highest incidence of cancer in the nation, according to a recently released American Cancer Society publication focusing on minority Americans.

Cancer occurs in Hawaiian men at a rate of 465 cases per 100,000. Black men in the United States have the second highest incidence rate — 454.3 per 100,000.

Caucasian men living in Hawaii have an incidence rate of 431.7 cases per 100,000, a rate that is higher than the national average for white men throughout the country which is 371.6 per 100,000.

For women, Hawaiians also top the cancer incidence rate list in the United States with 408.5 cases per 100,000. White women in Hawaii have a rate of 326.6 per 100,000 while Caucasian females throughout the country have about 25 fewer cases per 100,000.

The cancer society released its publication "Cancer Facts & Figures for Minority Americans, 1983" in conjunction with the Second National Conference on Meeting the Challenge of Cancer Among Minorities which began today in Memphis, Tenn. Several Hawaii residents, including three doctors, are participating in that conference.

In
Hawaii...

Thursday, April 28, 1983
Honolulu Star-Bulletin A-3

Polynesians throughout the Pacific appear to have a greater risk factor than others, pointing to the possibility of a genetic predisposition to cancer, he said.

Cancer researchers have found lung cancer rates twice as high among Hawaiians compared to Japanese living in Hawaii who smoke the same amounts. A genetic predisposition could explain that difference. Or it may be that there are certain protective factors some people have or acquire while others don't, he said.

More than likely, a number of factors combine to put one group of people more at risk than another, Kolonel said.

However, statistics aren't always conclusive. And because Hawaii has such a small population base to study, "higher statistical variations can occur," he said.

have rates that are slightly lower than their counterparts in the San Francisco area.

The data involved in the comparisons came from National Cancer Institute surveys and the institute's more comprehensive Surveillance, Epidemiology and End Results report. The SEER report is a compilation of data gathered from cancer registry programs — including the Hawaii Tumor Registry — around the nation.

Such comparisons are "interesting," Kolonel said, and they point out areas that should be further researched.

In spite of the high cancer incidence rate in Hawaii, "the net effect is a very respectable longevity rate," Kolonel said. The overall longevity rate for those who live in Hawaii is among the highest in the United States, he said.

THE REASON for the high cancer rates among Hawaiians "is mysterious," according to Dr. Laurence Kolonel, director of the epidemiology program at the Cancer Center of Hawaii. Data gathering helps toward solving that mystery.

"We're looking at aspects of lifestyle among different groups," Kolonel said, in efforts to see if and/or how they are related to cancer incidence.

Dietary factors probably "play a very strong role in cancer risks," he said. Studies have linked high fat intake with cancer. Hawaiians and Caucasians living in Hawaii have a high fat intake and also are at high risk for cancer.

However, other factors also might be involved, Kolonel said.

FOR EXAMPLE, if one or two extra cases get reported or left out, that number will have a bigger impact on the statistics of a small population than it will on a larger one.

The cancer publication also points out the contrast in the cancer incidence between Japanese and Chinese people who live in Hawaii and the same groups living in the San Francisco/Oakland area of California.

Japanese men in Hawaii have far higher rates than Japanese in San Francisco/Oakland. But Chinese men in Hawaii have an incidence rate lower than San Francisco/Oakland Chinese males.

Japanese and Chinese women living in Hawaii, however, both

Cancer in the U.S.

These statistics from the American Cancer Society's publication, "Cancer Facts & Figures for Minority Americans, 1963," show cancer incidence rates per 100,000 persons.

MALES

Hawaiian, Hawaii — 465
 Black, all areas — 454.3
 White, all area — 371.6
 Japanese, Hawaii — 327.6
 Chinese, Bay Area — 325.6
 Chinese, Hawaii — 262.9
 Filipino, Hawaii — 249.5
 Hispanic, New Mexico — 229.5
 Hispanic, Puerto Rico — 229.2
 Japanese, Bay Area — 222
 Am. Indian,
 New Mexico — 178.4

FEMALES

Hawaiian, Hawaii — 408.5
 White, all areas — 301.2
 Black, all areas — 288.7
 Chinese, Bay Area — 283.6
 Chinese, Hawaii — 263
 Hispanic, New Mexico — 237.1
 Japanese, Bay Area — 224
 Japanese, Hawaii — 220.9
 Am. Indian,
 New Mexico — 191.6
 Filipino, Hawaii — 191.5
 Hispanic, Puerto Rico — 173.6

HAWAII CLIPPING SERVICE
P.O. Box 10242-Honolulu, Hawaii
PHONE: 744-8124
Victoria Custer Elaine Stroup

HONOLULU STAR BULLETIN

APR 2 1983

For the Love of Fishing

As an Island-born resident, I have always loved the ocean, especially fishing.

I have been fishing since the age of 5.

On the "Let's Go Fishing" TV program on March 20, there was a segment in which commercial fishermen with the aid of aerial spotter plane and nets surrounded an entire school of ulua (gapiot).

It makes me sick, to see game fish such as ulua being harvested in this manner.

As a surfcaster, I have been fishing for the last 25 years in search of ulua.

I have been experiencing less and less and less catches or none at all. I am not alone in this situation.

And I feel that somehow, the state should regulate this commercial activity especially when this incident occurred in 20 feet of water.

It might have taken nature 10 years or more to amass population of ulua this size only to have it wiped out in a couple of hours by greedy men.

Barton Akamine

Honolulu Star-Bulletin

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Contributing Editor

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A-B

Saturday, April 30, 1983

Marking Statehood's 25th Anniversary

Sure, money is tight in state government this year. We could understand if the Legislature had pared down the \$525,000 requested for the Hawaii Statehood Silver Jubilee. Lots of fund requests had to be cut.

But no money at all? Nothing to celebrate the anniversary of the political event of the century here? Incredible!

Ed Burns, the chairman of the jubilee planning committee, wonders whether the current crop of legislators has any pride in Statehood. He says there seemed to be no consideration in the recent legislative session of the merits of the celebration, which is scheduled to wind up on Aug. 21, 1984, 25 years after Hawaii became the 50th state.

Even if the next Legislature provided some money, it wouldn't become available until July 1, 1984 — very late indeed.

By any standard, Statehood was an event of the greatest importance. A quarter of a century later, its significance needs to be impressed on our youth, who have grown up taking it for granted.

Failure to observe the event with appropriate activities will be taken to mean that Statehood doesn't mean much to our current political establishment, that the long decades of campaigning for Statehood, for first-class citizenship, have been forgotten. And whether or not they acknowledge it, our young people will take that as a cue for their own attitude toward Statehood — that it was no big thing.

Although there is currently a need for some belt-tightening in government spending, Hawaii is not so poor that it cannot afford to celebrate Statehood's silver jubilee. The Legislature's failure to provide at least part of the money requested is unpardonable. Perhaps private organizations will pick up the ball that our elected representatives have fumbled so badly.

LETTERS to the Editor

Mainland Commissioners Defended

In response to the article "The Hawaii Study Commission—a Bizarre Charade," by Melody MacKenzie and Jon Van Dyke, I feel obligated to comment in defense of the Mainland members. I too attended the final two day meeting last month in Washington, D.C., and in my opinion, it was the Mainland members who tried hardest in working toward a unanimous report by the commission.

It was Carl Anderson who proposed what might have been the

perfect solution for the entire commission: "I cannot vote for this recommendation (Hawaii's substitute, as written), but I will make a motion that we recommend to the appropriate committees in both the House and Senate to study the roles and actions of the U.S. in the overthrow."

Anderson went on to say, "We could also include the statement summarized earlier by Stephen Shipley: We (the commission members) do believe that U.S. Minister Stevens, who represent-

ed the U.S., and people who occupied positions in the U.S. government (in 1893) participated in acts which led to the overthrow of the Hawaiian monarchy."

Had the Hawaii members supported Anderson's proposal, the very maximum potential of the study commission could have been attained . . . seeking Congress to address the issue of U.S. involvement in the overthrow.

As an observer and a native Hawaiian, I was shocked and disheartened when Chairwoman Kinau'u Boyd Kamali'i responded to this recommendation by cutting Anderson short! She pointed out that he was jumping ahead to the Hawaii members' second recommendation. When Vice Chairman Shipley recommended the commission review Hawaii's second recommendation . . . Kamali'i stood up and declared the subject closed and called a recess for a minority caucus!

She then made it clear that the recommendations would now be withheld to be included in a "minority report."

The remaining afternoon was most certainly a "bizarre charade" as Hawaii members took numerous breaks trying to figure a way out of their self-inflicted dilemma.

Returning home to point the finger at the "Mainlanders" is just too easy of a copout for me!

Excuses such as "the Hawaii members being more acquainted with the Island style of decision-making" rather than the "hard ball style of the Reagan appointees" is so unfair.

The setting of the recent meeting was comparable to a local legislative committee meeting. What will we do when and if we ever reach the halls of Congress? Some degree of professionalism will most naturally be required.

As a Hawaiian who deeply cares, I had to fight back tears of frustration, not over the bureaucracy of Washington, but rather the sad lack of foresight from our own Hawaii members.

Toni Auld Yardley

Editor

The Hawaiian News

Some views on the old alii —and on creating a new set

By Samuel Crowningburg Amalu

Advertiser Columnist

Letters to the Editor seldom elicit a response from me.

I feel that every person has the inherent right to advocate his own stand on any subject he may choose and to express his opinion, no matter how far-fetched or ridiculous that opinion may be.

But recently in the Honolulu Star-Bulletin, two letters appeared that not only captured my attention but also demanded a reply. The first letter, written by Rory Soares Toomey, claimed that since the high-Chiefess Elizabeth Kekaaniau Pratt was the last surviving student who attended the Chiefs School, she and she alone had a valid claim to the Hawaiian throne following the death in 1917 of Queen Liliuokalani.

The second letter, written by a Beatrice K. Anderson, challenged anyone to prove the claim of the Kawananakoa family to be the heirs of the Kalakaua dynasty and therefore also heirs to the Hawaiian throne.

It is obvious that both letters were written for the single purpose of causing dissension and trouble among the members of the royalty of Hawaii who still survive. This is the sort of non-availing argument that I find so very distasteful with our native alii families. They are always so busy criticizing each other that they simply have no time left over to take care of their people. In this day and age, who cares which alii family is of higher birth. Who, for that matter, even cares for the alii.

Elizabeth Kekaaniau Pratt was a chiefess of high rank; there is no doubt of this. She descended from Kalokuokamaile, the eldest half-brother of King Kamehameha the Great. She also descended from John Jassin de Rives, the intimate of King Kamehameha II, and was by virtue of such descent an alii maoli, which, although of high rank, was never regarded as in succession to rulership.



the world of
**sammy
amalu**

old and create a whole new batch of alii. King George ruling at Washington Place, for instance, and Queen Eileen down at City Hall. Or how about Prince Dickie Wong, the Kuhina Nui of Hawaii, and the High-Chief Neil Abercrombie? Or the dear Princess Patsy Mink on the council. How do you think those names would look in Burke's Peerage or the Almanac de Gotha.

Or we could go even further and create a number of dukes, a few marquesses, a bunch of earls and viscounts and barons, and no end of just plain old lords. Then we could have our own noble polo team go over to play with the marquess of Waterford, the earl of Tyrone, and the Lords Charles and James Beresford. Can you imagine the Duke Ronnie Tongg, the Marquess Mike Dailey of Mokuleia, the Earl Al Lopaka, the Viscount Bob McGregor, or Baron Rosey Rosecrans. Sounds really smashing, don't you think? Or what about Ronald, the Grand Duke Rewald, who runs everything that even hints of polo in the islands.

Personally, I think the entire idea of a new aristocracy is not only feasible but needed. This would end up with only two happy commoners in the Islands — me and Kekau Kawananakoa — and would we live it up. To tell you the truth, no one can be more common than we can when we choose to be.

In any event, had Pratt any claims to the throne, the claim of her brother, Gideon Kailipalaki, was superior, since women did not succeed to the throne except in the absence of any legitimate male.

Pratt's family using this same ploy once tried to claim the Crown lands of Hawaii. They were not successful. They failed in their claim. What her collateral descendants should be doing now is to live as the elite of the past and thereby prove their high lineage.

They should be serving their people who need them instead of arguing for a throne that no longer exists and would in all probability be overthrown again if they sat upon it. Personally, I weary of Hawaiians who continue to prate on their exalted birth and who then do absolutely nothing to justify that birth.

Now for the Anderson letter. It tends to disparage the claim of the Kawanakoa family to be exactly what they are — the heirs of the Kalakaua dynasty and therefore the heirs to the Kalakaua throne. If not they, then who? Certainly not Pratt or her collateral relatives. Who can actually dispute the high birth of the Kawanakoa?

Prince David Kawanakoa was the great-grandson of King Kaumuali'i of Kauai and through that descent can trace his ancestry back through the dim pages of time to the very gods of Hawaii and of the Hawaiian people. He was also the first cousin once removed of both King Kalakaua and Queen Liliuokalani.

His grandmother, the Chiefess Kekahili, was the sister of Caesar Kapaakea, the father of both Kalakaua and Liliuokalani. He was also the nephew of King Kalakaua since his aunt, Queen Kapiolani, was the king's consort.

Moreover, the Kawanakoa descend directly from the Chieftain Kanekoa, the paternal uncle of King Kamehameha the Great. And being the relatives of the Kamehamehas is no mean thing in the genealogy and pedigrees of the Islands.

There simply are not too many people in the world who can actually claim such close blood relationship to both the Kamehameha and Kalakaua families. And to disparage the Kawanakoa is not merely absurd, it is ridiculous. Mind you, I do not always support them, but they are my cousins and I can criticize them when I wish. But I deeply resent the attempts of anyone else to do the same thing.

Actually, all of these new alii crawling out of the woodwork bore the living daylight out of me. I agree with Charlie Kenn, the eminent historian and Hawaiian authority, when he suggests that we discard the

4-30-83 19
HSB



The Loss of the Kingdom

The "bizarre charade" of the Hawaii Study Commission in Washington perhaps is not that bizarre after all.

The article of April 21 leaves one guessing what was in the vacuum of the Hawaiian life right after the Cleveland proclamation.

Where were the Hawaiian and pro-Hawaiian people then? Why did they not speak up? Why was not the monarchy re-established?

President Cleveland did not sentence it to death! Then, really, is everything the fault of the United States government?

If the Hawaiian commissioners at that time were not willing to "play the Western game," perhaps they simply were not up to par at playing it. Our current commissioners are not up to snuff.

Let us not blame the John Stevens of then, and the "Reagan-appointed" commissioners of now; let us also face up to our own inadequacies.

As the queen herself put it, had "the Hawaiians sustained in the carrying out" of their "right ... to choose their own form of government," perhaps we would not have to go so far today as to blame our current president.

Kosta Stojanovich

Average Income Highest Alaska Richest in the Nation

WASHINGTON (AP) — Alaska is still the richest state and Mississippi the poorest in average income per person, according to new government estimates.

Residents of the nation's largest state averaged \$15,200 income in 1982 compared with \$7,792 for people in Mississippi, the Commerce Department reported yesterday. Americans in general had income in 1982 of \$11,056 per person, it said.

Per capita income in the nation

rose 5.3 percent overall in 1982 compared with 1981, while inflation during that time crept up at an annual rate of 5.6 percent.

By comparison, income rose 10.7 percent in 1981 while prices rose 8.5 percent as measured by a personal consumption-based Commerce inflation gauge.

Connecticut was second to Alaska in the survey, with the two states keeping their top rankings of 1981. In a report 10 years ago, Alaska still was No. 1 and Mississippi No. 50 in per capita income.

BIG GAINERS in 1982 were Alaska, Vermont, New York, South Dakota and New Jersey. The states with the smallest percentage gains were Iowa, Nebraska, Nevada, Wyoming and Michigan.

The report said that, in general, the rapidly rising states had increases or relatively small declines in payrolls for durable-goods industries and large payroll increases for service industries and state and local governments.

Commerce released the 1982 figures by region:

New England: Connecticut \$13,687 per capita, up 6.9 percent from 1981; Massachusetts \$11,921, up 7.1 percent; Rhode Island \$10,730, up 5.7 percent; New Hampshire \$10,710, up 7 percent; Vermont \$9,446, up 8.3 percent; Maine \$9,033, up 5.9 percent.

Mideast: New Jersey \$13,027, up 7.2 percent; New York \$12,328, up 7.6 percent; Maryland \$12,194, up 6.5 percent; Delaware \$11,796, up 6.3 percent; Pennsylvania \$10,943, up 5.6 percent.

Great Lakes: Illinois \$12,162, up 5.1 percent; Michigan \$11,052, up 2.7 percent; Ohio \$10,783, up 4.5 percent; Wisconsin \$10,497, up 4.5 percent; Indiana \$10,109, up 3.9 percent.

Plains: Kansas \$11,448, up 5.8 percent; Minnesota \$11,082, up 3 percent; North Dakota \$10,476, up 5 percent; Iowa \$10,532, up 0.5 percent; Nebraska \$10,489, up 1.2 percent; Missouri \$10,175, up 5.4 percent; South Dakota \$9,506, up 7.6 percent.

Southeast: Virginia \$11,003, up 6.2 percent; Florida \$10,875, up 7 percent; Louisiana \$10,083, up 5.9 percent; Georgia \$9,514, up 6.5 percent; North Carolina \$9,032, up 4.3 percent; Kentucky \$8,861, up 5.3 percent; West Virginia \$8,856, up 5.8 percent; Tennessee \$8,849, up 4.7 percent; Alabama \$8,581, up 4.4 percent; South Carolina \$8,468, up 5.3 percent; Arkansas \$8,332, up 3.6 percent; Mississippi \$7,792, up 5.2 percent.

Southwest: Texas \$11,352, up 5.8 percent; Oklahoma \$10,776, up 5.2 percent; Arizona \$10,201, up 4.5 percent; New Mexico \$8,997, up 5.7 percent.

Rocky Mountain: Wyoming \$11,970, up 2 percent; Colorado \$11,776, up 5 percent; Montana \$9,750, up 3.6 percent; Idaho \$9,259, up 3.8 percent; Utah \$9,733, up 4.9 percent.

Far West: California \$12,543, up 4.8 percent; Nevada \$11,748, up 1.4 percent; Washington \$11,635, up 3.2 percent; Oregon \$10,392, up 3.8 percent.

Others: Alaska \$15,200, up 10.6 percent; Hawaii \$11,602, up 5.2 percent.

Task Force Seeks Hawaiians' Ideas

The Federal-State Task Force on the Hawaiian Homes Commission Act will conduct a series of public meetings beginning Monday to gather comments on its preliminary draft report.

The draft report, published in tabloid form and distributed to Hawaiian groups last month, contains about 90 preliminary findings and recommendations covering issues of concern to beneficiaries of the Hawaiian Homes trust.

The first of the 7 p.m. meetings will be held Monday at Kuhio Hale in Waimea on the Big Island, and the Kahului Library conference room on Maui.

The task force will divide into teams so that two or three meetings can be conducted simultaneously, as follows:

—Tuesday: Keaukaha Elementary School cafeteria in Hilo; Mitchell Pauole Center in Kauhakakai, Molokai; and Anahola Clubhouse on Kauai.

—Wednesday: Naalehu School

cafeteria on the Big Island; Lanai Community School Library; Kekaha Neighborhood Center on Kauai.

—Next Thursday: Waianae satellite city hall; and Waimanalo Library.

—May 13: State Capitol auditorium.

Included in the preliminary draft report are sections on federal and state trust responsibilities, beneficiary entitlements, alternative development models, land transfers, land inventory discrepancies and remedies for improper use of Hawaiian Home lands by non-beneficiaries.

The 11-member task force was created by Gov. George Ariyoshi and the U.S. Department of the Interior to conduct a comprehensive review of the Hawaiian Homes Commission Act of 1920 and find ways to accelerate the distribution of benefits. It will submit its final report to Ariyoshi and Secretary of the Interior James Watt next month.

HSB 5-13-83 A:14

Opening More Alaska Land to Sport Hunting

Many people thought that the dispute over Alaska lands, which lasted for several years, was settled with passage in 1980 of the Alaska National Interest Lands Conservation Act, commonly called the Alaska Lands Act.

The dispute has flared up again, with Sen. Ted Stevens, R-Alaska, introducing a measure he calls the Alaska National Hunting Bill. The bill would reduce national park acreage in Alaska by 37 percent, taking almost 12 million acres from national parks and making them national preserves in which sport hunting would be allowed.

The bill's supporters argue that the measure would not harm the environment or wildlife population while correcting an anti-hunting bias they say was in the bill that created the parks. They also say that hunting would not interfere with other park visitors, since hunting usually occurs in the fall rather than the summer and in the more remote areas.

As could be expected, the bill has aroused vigorous opposition from conservation organizations. They say that the bill's primary purpose is to benefit a small number of wealthy trophy hunters from outside of Alaska who are willing to pay handsome fees to Alaska guides for the opportunity to bag big animals with big horns.

They point out that 340 million acres, or 92 percent of Alaska's area, are already open to sport hunting. Even in the national parks, subsistence hunting is allowed in the areas where it has historically taken place. Hunting is forbidden in most national parks, but the subsistence hunting provision was part of the compromise that produced the Alaska Lands Act.

Because hunting is not allowed in national parks, visitors get a chance to see animals close up, an opportunity that would not exist if animals were subject to hunting pressure.

The arguments against the bill appear far stronger than the arguments for opening up 12 million acres of national park land for the benefit of a few trophy hunters.

Hawaii's SPG role

There's a movement afoot to have Hawaii represented in the 1985 South Pacific Games. It's a good idea, one that should receive support from local athletes and the state government.

It is not an understatement to say that the games are to the Pacific Islands what the Olympics is to the world. The number of sports offered are nearly as varied as the participants who come from almost every Pacific country and territory.

In that sense, Hawaii's participation would be a natural extension of the state's growing interest with our Island neighbors. It also could make the point that the event might be renamed the Pacific Islands Games, since the governments of Micronesia will take part at this year's gathering in Western Samoa.

BUT THERE is one aspect of the Hawaii proposal that is disturbing: Participation would be limited to those of Hawaiian ancestry.

The restriction is being proposed by local supporters in part to ease concerns of SPG officials that Hawaii not dominate the contests. Our population of one million exceeds all other island groups except Papua New Guinea, but it's unlikely we would

dominate in many major sports in these games.

Moreover, such a limitation would circumvent one of the major goals of the games, that of friendly competition between the governments of the region. The contest is not the South Pacific Islanders' Games.

While there are residency requirements, athletes of any ethnic background are allowed to take part. In fact, there is a diverse mix of peoples who take part in the events.

In short, the SPG is an athletic event, not a political one (although obviously there may be "political" aspects to a win or defeat as there are at the Olympics).

HAWAII CAN make a strong case for participation in the South Pacific Games without limiting who may represent the state. Certainly if the U.S. territories of Guam, which hosted the games in 1975, and American Samoa participate, Hawaii should also be allowed to take part.

But let us not limit any Hawaii team along ethnic lines.

The best standard for the honor of representing these Islands is that of athletic ability, not an accident of birth.

MAY 17, 1983

A-6

The Honolulu Advertiser

Seal Killers Aren't Evil, but Seal Killing Is

By SCOTT TRIMINGHAM

I went to Newfoundland in March for two reasons—to play a part in preventing the annual seal hunt there and to understand why it still goes on. As a correspondent from the East Coast suggested, Newfoundlanders resemble the New Englanders of the earlier part of this century. They are hard-working, friendly and dependent to a large extent on fishing. Not that present-day New Englanders aren't hard-working and friendly, but they are more industrialized. Newfoundland is like a step back in time in that respect.

From my experience, the people of St. Johns, the home port of the sealing ships, are neither insensitive nor indifferent, with the exception of their decided blind spot for the seal. While I was there, local newspapers carried ads offering homeless kittens that could be picked up at the pound and an article about how leopards are an endangered species whose fur cannot be imported in Canada. I struggled to understand why the hunt continued.

Seal flipper, or "flipper pie," is rarely eaten even in Newfoundland, except by a few old-timers. Last year the European Economic Community finally agreed to ban the importing of seal products on moral grounds—the same reason that they cite to restrict the importing of pornography. We in the conservationist movement felt that victory was at hand.

Still, the sealing ships prepared for the hunt. One sealing captain explained that since the hunters had reaped benefits in the past, they should be willing to take a chance when the economic climate was less favorable, to continue the tradition.

Canadians claim that groups such as ours are "dragging their name through the mud." They have it wrong. It's the sealing industry that is dragging Canada's name through the mud; we're just directing the spotlight. Even though hardly anyone uses the seal for food and only some make a profit selling it, the hunt goes on.

Unlike their fathers who battled their way to the Labrador Front in wooden schooners, today's sealers sit comfortably in giant steel-hulled machines that crash through the ice, as one sealer put it, "like it was cheese." Indeed, thousands of seals are lost each year as the ships blast directly through the nursery floes so that the sealers won't have far to walk. This is the "tradition" that means so much to Newfoundlanders.

Even when a practice has become part of our cultural heritage, this does not mean that it should never be questioned and perhaps abandoned. Head shrinking, cannibalism and slavery are a few pieces of cultural baggage that civilized societies have managed to get rid of.

The older the person I spoke to about the hunt was, the more defiant and emotional his defense. I asked two youths in their late teens if they understood why groups such as the one I belong to opposed the hunt. At that time our ship, the Sea Shepherd II, was positioned outside the harbor mouth, prepared to block any sealing ship that attempted to leave. They said that yes, they understood, then added almost plaintively, "but it's our heritage."

The Newfies have a curious love/hate relationship with the seal. They slaughter them by the hundreds of thousands and yet make stuffed seal toys from the white pelt. Imagine if I gave my 2-year-old son a teddy bear made from a baby panda! I believe that most Newfies don't relish the thought of bludgeoning baby seals, but it is their heritage, and this dichotomy of allegiances (compassion vs. tradition) is exacting a psychological toll. Why else the red-faced and defiant defensiveness?

At the turn of the century, there were 10 million harp seals on the ice floes off the Labrador coast and in the Gulf of St. Lawrence. Even the most generous Canadian government statistics now estimate the seal population at 3 million. The passenger pigeon once blocked out the sun when its flocks took to the air. Now the few that are left are stuffed and propped up in museum displays. Newfoundland in particular has a poor record in environmental matters. Several animals indigenous to the area such as the great auk (a large flightless bird), the Newfoundland duck and the Newfoundland wolf have all been dispatched to eternity, along with most of the forests that they inhabited.

The forests may yet come back, but these particular creatures never will.

Scott Trimmingham is the California director of the Sea Shepherd Society, an international marine mammal protection and conservation group.

A:17
Honolulu Advertiser
5-18-83

letter

Independence

Hawaiian history

Mr. Hayden Burgess from the Office of Hawaiian Affairs has repeatedly suggested in this column that Hawaii should leave the Union and become an independent nation. He accuses the United States government of having supported a group of businessmen in their efforts to annex the islands and overthrow the monarchy under Queen Liliuokalani some 90 years ago.

Mr. Burgess heavily concentrates on the overthrow of the monarchy and ignores many other events that took place:

The U.S. first was not interested in annexation of Hawaii under President Cleveland and did so under McKinley partly or probably because the Spanish War at that time threatened Hawaii to become a possession of Spain like Tahiti today is a territory of France. It seems that the Tahitians show no interest in independence from France today and I believe that Hawaiians didn't either.

Prince Kuhio was among the many leaders fighting for statehood. Then, in 1959, the people of Hawaii were asked if they wanted statehood and overwhelmingly voted "yes."

A no vote would definitely have been a step for independence but few were interested. Now shouldn't that settle the matter once and for all? While the rest of the world steps forward, Burgess wants to go back to the past.

Look at American Samoa, for instance: 120,000 American Samoans have exchanged their "idyllic lifestyles" for a living in the United States, leaving only about 35,000 back home of which half came from independent Tonga and Western Samoa. All in search for modern health and food supply and comfortable living conditions.

Basically, Hawaii is independent because we elect our own government and make our own laws. One of the Washington functions is defense which is a true gift to Hawaii.

VERONIKA LEPPER

Kaniho sets cattle loose

WAIMEA, Hawaii — Hawaiian activist Sonny A. Kaniho has launched a new offensive against the state government by turning 18 head of cattle loose on Hawaiian Home Lands Department pastures leased to Parker Ranch.

Kaniho, protesting the number of aged Hawaiians who have been on the homestead waiting list for decades, released the cattle on behalf of five elderly Hawaiians over the weekend.

This is the fifth time since 1974 that Kaniho has turned loose animals on lands controlled by a lessee as a means of protesting the DHHL's policy of leasing to non-Hawaiians.

Kaniho sent a letter to Gov. George Ariyoshi before the release, saying that the 1920 congressional act setting up the Hawaiian homestead concept does not grant authority for the state government to set aside lands.

The Honolulu Advertiser Tuesday, May 10, 1983 A-5

Kaniho also pointed out that he was arrested in 1977 while trying to prevent the lease of 33,000 acres of Hawaiian Home lands to Parker Ranch.

Saturday, he placed the cattle within the area known as Keanakolu of Humuula, an area directly above Ookala on the upper slopes of Mauna Kea.

Kaniho, 61, who has been a constant thorn in the side of state gov-

ernment for a dozen years, said he first applied for land in 1957 and his application was "lost", so he reapplied in 1967 and still has been denied a pastoral lease.

Earlier this year, Kaniho successfully sued the commission and got a 3rd Circuit Court ruling that concluded all of the commissioners had violated their trust under the state constitution by not seeking funding support from the Legislature.

Land Lease to Non-Hawaiians Barred

By Llewellyn Stone Thompson
Big Island Correspondent

HILO — Circuit Judge Shunichi Kimura has ordered the Department of Hawaiian Home Lands to stop leasing land to non-Hawaiians until the department seeks operating funds from the next Legislature.

Kimura also ruled that the department may offer leases to non-Hawaiians in the future only if the Legislature does not fund the department or if it can be shown that special circumstances exist

so that a lease to non-Hawaiians would benefit Hawaiians.

Kimura made his ruling this week in a suit brought by Sonny Kanoho of Waimea, a frequent critic of the department's leasing policies.

Kanoho sued the department, seeking to stop the lease of 39 acres of Hawaiian Homes land in Hilo for use as a site for a shopping center to be developed by Redevo Properties Inc., acting as agent for the Orchid Island Group.

Kimura ruled that the Hawai-

ian Homes Commission breached its fiduciary duties to native Hawaiians in connection with that lease, but the breach was not sufficient to void the lease.

KIMURA RULED that the breach of fiduciary duty consisted of failing to appraise the 39 acres at their commercial use value and failing to correct quick by numerous rental payment delinquencies by Orchid Island Group.

The Orchid Island Group now is current in its lease payments.

Kimura earlier ruled in the same case that a 1978 amendment to the state constitution requires the Hawaiian Homes Department to seek administrative and operating funds from the Legislature, instead of deriving its funding by leasing land to non-Hawaiians.

Although Kimura's ruling apparently prevents further leases of Hawaiian Homes land until the next session of the Legislature in January, Kanoho said Tuesday that no new leases to non-Hawaiians were expected to be offered soon anyway.



neighbor island
leisure

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Fashion show at Naniloa

HILO — A number of Big Island clothing designers will show their works during a benefit fashion show Friday at the Crown Room of the Naniloa Surf Hotel.

The Family Crisis Shelter in Hilo will be the benefi-

ary of the proceeds from the 7 p.m. show, being coordinated by Louise Gyger-Jones of Hilo.

Tickets are on sale at several commercial outlets and the crisis shelter for \$7.50.

Luau for Hawaiian culture

KAILUA-KONA — A luau to benefit the Kahanahou Hawaiian Foundation and the Kaholumua Hawaiian Cultural Dance Arts Center will be held from 5:30 p.m. Saturday by the Kona Board of Realtors at Hale Halawai.

The benefit program was started a year ago by Realtors wanting to help the two non-profit foundations seek-

Tickets are on sale at \$17.50 apiece and are available at the Kona Board of Realtors office.

* *Quic Chas?*

Isle Delegation Seeking

By David Shapiro
Gannett News Service

WASHINGTON — Hawaii's members of Congress are struggling to come up with a strategy for dealing with the controversial final report of the Native Hawaiians Study Commission when it reaches Congress next month.

Sen. Daniel Inouye, senior member of the all-Democratic Hawaii delegation, wants to simply "bury" the report, which is expected to recommend against paying federal reparations to native Hawaiians for lands lost in the 1893 overthrow of the Hawaiian monarchy.

"I'm certainly not going out of

my way to ask my colleagues to hold hearings and act on the report," Inouye said. "I'm hoping they'll just receive it and file it away."

But Inouye's view conflicts with that of Sen. Spark Matsunaga, who plans to call for full-scale hearings on the report this year to give Hawaii members of the commission a chance to make a case in favor of reparations.

And Matsunaga may have more clout than Inouye on the issue, since he is a member of the Energy and Natural Resources Committee, which has jurisdiction over the report.

Inouye said he will call a meeting of the Hawaii delegation to

seek a united strategy before the commission's report is delivered to Congress in late June.

THE COMMISSION'S six Mainland members — all of whom are mid-level political appointees of the Reagan administration — voted in March to recommend against reparations, arguing that any U.S. involvement in the 1893 overthrow was unauthorized by either the president or Congress.

The three Hawaii members of the panel promptly disavowed the findings, and promised to issue their own minority report calling on the government to acknowledge the U.S. role and grant restitution to Hawaiians.

Strategy on Reparations

Kina'u Kamali'i, leader of the Hawaii commissioners, promised to "continue the fight in Congress," saying she had firm support from Hawaii's congressional delegates for full House and Senate hearings.

But that congressional support now appears shaky, at best.

Inouye said congressional hearings this year would probably do native Hawaiians more harm than good in their drive for reparations.

He noted that when Congress created the commission in 1980, members insisted that a majority of its members be from the Mainland to avoid a "stacked" report.

INOUE SAID it is highly unlikely that Congress would now throw out the majority report and adopt the findings of the Hawaiian minority.

He said the wisest move for the Hawaii delegation would be to drop the issue for now, and then push for a reparations bill in the future when a more favorable political climate evolves.

"If you hold hearings now, you're only asking for trouble," Inouye said. "Whatever is said and done, you're still confronted by the majority report."

But Elma Henderson, a legislative aide to Matsunaga, said Hawaii's junior senator believes Kamali'i and the other Hawaii com-

missioners deserve an opportunity to present their views to Congress.

"The senator promised Kina'u back in February that he would arrange for hearings," Henderson said. "What we'd like to do is get the six federal commissioners in there so we can ask some questions."

Rep. Daniel Akaka, the only native Hawaiian in the congressional delegation, said he agrees with Inouye that congressional hearings would do little to advance the cause of reparations.

"I FIND THE report to be unacceptable," he said. "I feel the

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Isle Delegation Seeks Reparations Strategy

Continued from Page One

commission was stacked with people who were working for the Reagan administration. The report could be nothing but biased."

Akaka said congressional hearings at this point would "only confuse the issue."

"We should just forget it for now," he said. "We should not try to conclude this thing in Congress because we will lose. We should keep the issue open . . . until conditions change."

Akaka said native Hawaiians may be better off suing the government for reparations instead of pursuing legislative remedy.

"Maybe the legislative process is not the best forum . . . because it is too political," he said. "Maybe it's a matter that can best be decided by the courts."

Rep. Cecil Heftel said he also sees little point in holding congressional hearings on the report during this session of Congress.

BUT HEFTEL, who was interviewed prior to his recent automobile accident, conceded that he promised Kamali a hearing if she wants one, and has already made tentative arrangements with the House Interior Committee.

"I am pretty much going to leave it up to the native Hawaiian community," he said. "If they want hearings to explain their side, I will help. But it will be done in as low-key a fashion as possible, so as not to further exacerbate the problem. I think the chance of the federal government giving reparations to native Hawaiians is not likely in the foreseeable future."

A-8 Honolulu Star-Bulletin Monday, May 23, 1983

Conference Scheduled on Hawaiian Rights

The complex legal questions concerning the native Hawaiian people's rights to land, water, minerals, traditional gathering practices and reparations will be discussed during a two-day conference beginning Friday at the Kamehameha Schools Girls' School Auditorium.

The conference on native Hawaiian rights, funded in part by a grant from the Office of Hawaiian Affairs, is being conducted by the Native Hawaiian Legal Corporation.

Conference coordinator Cynthia H. Lee said the conference will call upon local experts and speakers from the Mainland in an attempt to clarify the sources and the extent of native Hawaiian rights under existing law.

Lee said the two-day program will be the most comprehensive ever presented on the subject of native Hawaiian rights. Those participating in the discussions will range from the more conservative attorneys and academi-

cians to the more radical activists, she said.

Lt. Gov. John Waihee will be the guest speaker at a luncheon Saturday.

THE LEGAL experts from the Mainland, who will participate in the two days of talks are Golden Gate University law professor Neil Levy; University of Colorado law professor David Getches, and Portland attorney Leroy Wilder.

Friday's agenda includes panels on land rights, access and gathering rights and water and mineral rights, and a luncheon talk by Levy.

Saturday's agenda begins with a talk by Getches on approaches to native claims. It will be followed by a panel on reparations and discussion groups on a wide variety of subjects.

The conference sessions, which begin at 8:30 a.m., are free and open to the public. Reservations for lunch at \$5 a day must be made through the legal corporation. For more information, call 521-2302.

Ceded ground

The Honolulu Advertiser 28 MAY 1983

Native lands trust labeled 'fiction' A-3

By Gerald Kato
Advertiser Government Bureau

When you talk about native Hawaiian land rights, you're talking "fiction," an Office of Hawaiian Affairs trustee said yesterday.

Hayden Burgess said Hawaii's lands were illegally taken from the monarchy and "ceded" or turned over by the Republic of Hawaii to the United States government.

The republic had no right to cede the land, Burgess said.

"You cannot cede what you do not own," he said.

By his analysis, the Hawaiian nation that predated the republic is the legitimate owner of the land.

Burgess said the elaborate legal structure created by the United States to define native Hawaiian rights to the land is a "fiction." Burgess added: "If we are going to define those things, let us do it our-

selves and stop buying into someone else's fiction."

Burgess, an attorney who is chairman of OHA's Land and Natural Resources Committee, was among the speakers at the opening of a two-day conference on "Native Hawaiian Rights." The conference at the campus of the Kamehameha Schools is sponsored by the Native Hawaii Legal Corp.

The conference is geared toward discussion of a wide range of issues surrounding land rights, water and mineral rights and cultural and historic preservation.

Burgess said his views on ceded lands and native Hawaiian rights are not necessarily the same as those of other OHA trustees. "They have not yet adopted my position, but I am patient," he said.

OHA receives a 20 percent share of state revenues received from use of ceded lands. The money is to be used for the benefit of native

Hawaiians — those with 50 percent or more Hawaiian blood.

Deputy Attorney General William Tam talked about the historical origins of the ceded lands "trust" created at the time of Hawaii's annexation to the United States. That trust, involving lands and revenues from the lands, was to be used for the benefit of native Hawaiians and the general public.

When Hawaii became a state, most of the lands ceded to the United States were returned. These exceptions were primarily lands that the federal government still had need for, such as military bases.

About 172,000 acres of ceded lands will revert to the state once the federal government no longer needs that property. Another 237,000 acres are used by the National Park Service on the Big Island and Maui, according to Tam.

Japan's Hawaii investments

5-15-83 HSB-A

Since 1959 when Shirokiya opened its first store in Hawaii, Japanese investments have touched virtually all facets of Island life. Here's how:

Where you shop: Japanese companies own all the Gem, Shirokiya, McInerney and Holiday Mart stores in the Islands. They own Ala Moana Center, one of the largest shopping centers in the world. Also scores of smaller shops, the majority in Waikiki.

Where you work: The Japanese have ownership interests in many office buildings including the new Ala Moana Pacific Center, the Ala Moana Office Building, the HK (Hasegawa Komuten) Building and the new Central Pacific Bank building.

What you eat: Japanese recently bought Love's Bakery and have started to make shumai in a Kalihi factory. At least 50 Japanese restaurants on Oahu alone compete for a growing clientele; many are owned by Japanese nationals.

Where you play: Japanese individuals and companies have full or part interests in such clubs as the Pearl Country Club, the Honolulu International Country Club, and the Hawaii Country Club. Ownership of golf courses runs the gamut from Makaha East, Makaha West and Olomana on Oahu to Volcano and Mauna Lani on the Big Island and Makena on Maui.

Where you stay: Kenji Osano's Kokusai Kogyo Co. owns a number of hotels on Waikiki Beach including the Sheraton Waikiki, the Surftrider, the Moana, the Royal Hawaiian, and the Princess Kaiulani. Other Japanese-owned hotels

include the Mauna Lani, the Sheraton Makaha Resort, the New Otani Kaimana Beach, the Hawaiian Regent, the Sheraton-Maui, the Sheraton-Kauai, the Island Colony, the Halekulani, and several smaller hotels and hotel/condominium buildings.

Where you live: Japanese-built or owned condos are mostly in resort areas. They include the Kaanapali Alii on Maui, the Liliuokalani Gardens condo now under construction in Waikiki and the Kaanapali Shores Resort. Japanese nationals also own hundreds of condominium units in the Islands, some of which are used as rental units. Japanese companies have also developed a few small residential projects and own hundreds of acres of land.

CALCULATING the value of such investments is difficult. Some are not reported, others are part of joint venture projects.

Using 1976 statistics the Hawaii International Services Agency of the state's Department of Planning and Economic Development reports that Japanese firms controlled \$1.2 billion in assets, had \$252 million in gross income, employed 9,085 persons and paid \$77 million in wages.

In the seven years since, the Japanese influence has continued to grow albeit at a slower pace than in the early '70s. At the same time those assets were measured at the time of purchase. Land and property value appreciation means Japanese investments in 1983 are worth several billion dollars.

—P.A.

Kona Quotes

What do you plan to do after high school?

Today's question was asked by WHT Staff Photographer Bob Fewell at Kona Waena High School.



YOUNG

Jan Young, Honouliuli: "I want to go to a community college in Honolulu. I want to be a language translator for a tour company."



FERREIRA

Liame Ferreira, Kalaheo: "I want to go to a community college and become a hotel or business manager. And I want to cruise and enjoy life."



DEBINA

Ronell Debina, Kalaheo: "After high school I plan to go to a community college or a Barbizon School to take up cosmetology, modeling or hairstyling."

Lana McDonald, Kalaheo: "I plan to go to college or beauty school and become a cosmetologist."



McDONALD

James Alapai, Kahaheo: "I'm going into the Air Force so I can travel around the world. But first I'm going to party a little."



LINDSEY

Kevin Lindsey, Honouliuli; "I plan to go into the military—the Army—because I want to travel and the pay and benefits are good."



ALAPAI

Albert Hooper, Puuwaawa; "I want to be a rancher. I live on Puuwaawa Ranch and I want to stay there and work."



HOOPER



HARRIS

Keith Harris, Keauhou; "I want to be a charter boat skipper. I've worked on a fishing boat for a year now and I like it. I find charter fishing here interesting. You meet a lot of different people and you get plenty of good fish to eat."

Sunday

The Sunday Star-Bulletin & Advertiser

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Parks idea cultural

Proposals to allow live-in sites stir legislative debate

Kathryn Smith, a University of Hawaii student, was an intern in The Advertiser's Government Bureau during the legislative session.

By Kathryn Smith
Advertiser Government Bureau

State legislators had a tough time this year deciding what to do with Hawaii's state parks.

The biggest controversy centers on proposals to open up certain parks for residential living as "cultural living parks."

Some legislators were critical of the first live-in park at Kahana Valley on the Windward Oahu coast. There were serious questions about how — or even if — that concept should be expanded to other parks around the state.

The argument over how to make the best use of the park system is outlined in the variety of proposals that came under legislative scrutiny.

One batch was aimed at allowing Hawaiians to live and practice traditional lifestyles in certain state parks.

The first such experiment was launched in 1966 when the state issued permits allowing residents of Kahana to remain in the Windward valley when it was purchased by the state for use as a park.

The idea was to allow valley residents to remain as long as they helped in the development and maintenance of the park.

However, that hasn't happened, according to Bill Gorst, state parks official. Gorst said no definite guidelines for a park program have been set.

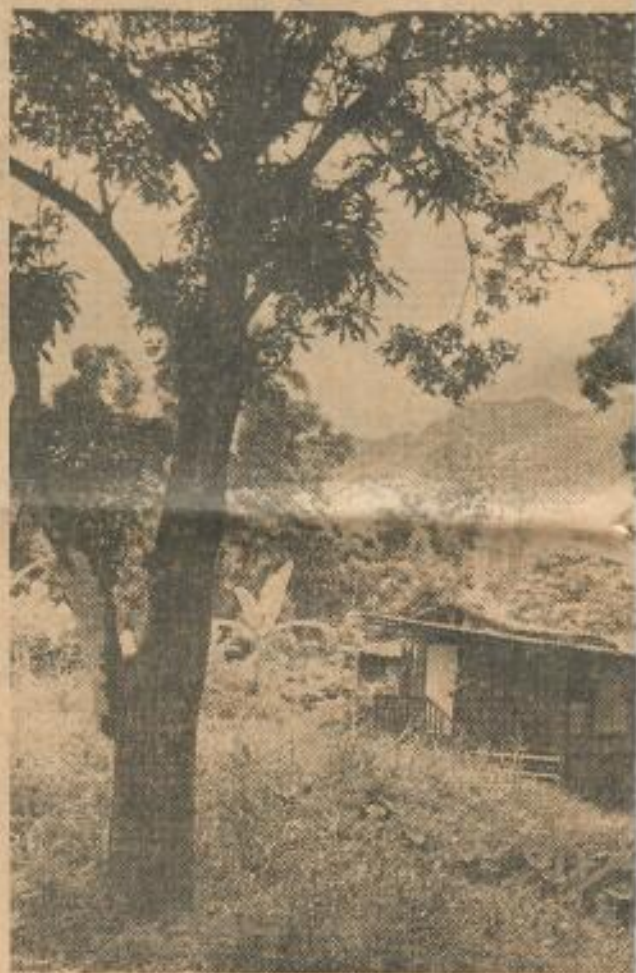
The state issues 20 permits for live-in sites, at \$10 per month, to residents of Kahana Valley.

One critic of Kahana and the live-in concept is Windward Sen. Mary George.

Saying she is fed up with the lack of development at Kahana, George introduced a resolution asking the state Department of Land and Natural Resources to take a second look at the use of Kahana Valley as a cultural park.

The Senate passed the resolution but the House did not act on it.

"I have had it up to here . . . after 15 years of



A house and several vehicles sit in the shade of

it having been there," she said. "It is intolerable that we don't do something."

George visited the park before the legislative session began and said she found nothing but "slums."

"There was absolutely nothing but dilapidated structures, no staff, no cars in the parking lot, no picnic areas, even the access road was blocked off," George said.

While the idea of the cultural park sounds good, some legislators say it may not be necessary to have people living there full-time to preserve culture.

"The idea of having people live like peasants off the land and have others come to gawk at them is demeaning to me," George said.

Supporters of the living park idea point to the

Hawaii Report

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Prepared by the staff of the Honolulu Advertiser ★ May 1, 1983 A-3

but controversial



Advertiser photo by Gregory Yamamoto

towering trees at Kahana Valley State Park.

cultural park in Williamsburg as an example of what could be done here. Yet the people at Williamsburg do not live in the places where they create their crafts, but go home every day, George said.

Rather than living at the park, the people here could come to the park each day and practice their cultural crafts, George said.

Further, legal and constitutional problems are monumental, legislators said. Both George and Sen. Dante Carpenter cited problems of land acquisition when Sen. James Aki presented the idea of another Hawaiian cultural park at Makua Beach on the Leeward Coast.

Aki's proposal came in the wake of the state eviction of 40 squatters who had been living and camping at Makua.

Another bill, introduced by Sen. Ann Kobayashi, tried to limit the spread of the "live-in park" idea by creating restrictions that today would apply only to Sand Island. The bill said any land returned to Hawaii by the federal government within an existing state park system should be made available as potential sites for a cultural living park.

Kobayashi said the bill is an attempt to prevent a proliferation of live-in park proposals every time groups are evicted or moved off public lands.

This is what happened in the case of Sand Island, when fishermen and families living along the shore were evicted by the state when the area was developed for a beachfront park.

In the case of Sand Island, Kobayashi said, those who were living there may have some claim to remain. But without guidelines, she said, the idea could spread everywhere including to such heavily used beaches as Ala Moana.

Kobayashi's bill would give the Department of Land and Natural Resources authority, with the advice of the Office of Hawaiian Affairs, to govern and police those who would live in the park.

The department, however, believes if it sets up a live-in park for native Hawaiians, it would be forced to restrict general public use of the park.

Instead of using public land for a live-in park, a spokesman for the department said, any lands set aside for strictly Hawaiian use should come from the Department of Hawaiian Home Lands.

The Office of Hawaiian Affairs agrees with the concept of cultural parks but is concerned about the Kobayashi proposal because it would limit use of the cultural park to those who are at least one-half Hawaiian.

Families who were living on Sand Island before they were evicted have been trying for three years to get Sand Island designated as a cultural living park to practice their traditional lifestyles.

Mel Hoomanawanui, who led the fight for Sand Island and participated in the development of the bill, says the Kobayashi proposal would allow families to live in the park as long as they contribute to park activities.

No one, he says, would be able to take a free ride.

Additionally, families living in the park would have to open their homes to school kids and others who wanted to take advantage of the cultural heritage, said Kobayashi.

"All we need is one cultural park," Kobayashi said. "It is not meant as a tourist place but a place for the sharing of Hawaiian culture with people of the state."

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Hawaii Report

★★ Prepared by the staff of the Honolulu Advertiser May 29, 1983 A-3

Hawaiians told it's still possible to get reparations

By Robert Hollis
Advertiser Staff Writer

Native Hawaiians may still win reparations from the U.S. government for the 1893 overthrow of the Island monarchy despite a federal study that concludes they have no legal claim, a Hawaiian legal rights conference was told yesterday.

Kina'u Kamali'i, chairwoman of the deeply divided Native Hawaiians Study Commission that produced the controversial report, said the descendants of the original Polynesian settlers of the Hawaiian Islands should receive reparations "because it's what's right."

The two-day gathering, which focused on a variety of legal issues of critical importance to Hawaiians and part-Hawaiians, drew about 200 participants and ended yesterday at the Kamehameha Schools.

The federal study commission — unrelated to the conference — is scheduled to send its final recommendations on reparations to Congress next month.

Kamali'i said she and her two fellow Island commissioners have repudiated the majority report. It was endorsed by the six Mainland commissioners, who were appointed by Reagan

administration counsel, is another of the Hawaii representatives on the federal commission. The third is Winona Beamer, a teacher at Kamehameha Schools.

Betts told the conferees that the majority report's exoneration of the U.S. government is ridiculous. It is doubly so, he said, because the United States eventually annexed all of Hawaii in 1898.

The overthrow, the seizure of the kingdom's land and annexation, Betts reminded his listeners, took place "without the permission of the Hawaiians."

Kamali'i branded the majority report "dishonest and incorrect."

Betts and Kamali'i were joined yesterday in a discussion on reparations by Frenchy DeSoto, former chairwoman of the Office of Hawaiian Affairs.

In a fiery speech, DeSoto said any settlement of Hawaiian claims must include restoration of land to Hawaiians. "We cannot continue to be severed from the *aina*," she said.

Kamali'i warned the gathering it is time for the Hawaiian community to set aside its internal differences and work on a common set of claims that would settle the reparations

administration officials.

The Hawaii members have, instead, submitted their own minority report, called "Claims of Conscience," to Congress. Kamali'i said she hopes House and Senate committees will hold hearings on both commission reports, probably next year.

She said yesterday she is enlisting the aid of the state's congressional delegation to see that hearings are scheduled.

The issue that split the federal commission has to do with recommending to Congress who, if anyone, is now responsible for the 1893 overthrow of Queen Liliuokalani by American "annexationist" businessmen in Honolulu.

Despite the fact that the Americans were aided by the U.S. minister to Hawaii and backed up by armed Marines who marched into Honolulu from a U.S. gunboat, the majority report maintains that the coup d'etat took place without the permission of the American government, said H. Rodger Betts, another speaker at the conference.

Betts, Maui County's corpora-

tion issue.

What if congressional leaders suddenly agreed with her minority report and accepted responsibility for the 1893 coup? she asked the conferees.

"We have to be able to tell Congress what we want," she said.

If reparations are eventually agreed upon, they must go to "the people," she said. Implicit in this would be agreement in the Hawaiian community over who would be eligible to benefit from the hoped-for benefits, be they money, land or a combination of both.

Lt. Gov. John Waihee, in a luncheon speech later, reviewed the recent history of the various organizations that make up the so-called Hawaiian movement.

Despite a public perception of a factionalized Hawaiian community, the movement has made much progress in preserving Hawaiian language and culture as well as bringing Hawaiians into the mainstream of Island life and politics, he said.

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 a 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 native cause has sprung up among the restless outlanders. The Protect Kahoolawe Ohana now seems bent on saving dear Madame Pele from exploitation. But right there, I think they have committed their first error. Madame Pele is fully able to take care of herself and has little if any need for anyone to defend her. When the dear goddess does not like what is going on or what is threatening her powers, 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 Kawanakoa's 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 Shingies 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-Kumakiekie 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.

Hawaiian Reparations

In a previous letter, I mentioned the tremendous expense in lives and money the United States expended in the defense of Hawaii in World War II and how this defense, coupled with all the other advantages of being Americans, more than offsets any reparations sought by certain groups for Americans of Hawaiian descent.

In a response, Frank Adams stated: "Pearl Harbor wasn't bombed because it was populated with native Hawaiians. It was because it was populated with American warships." Come now, Mr. Adams. Think of all the other islands in the Pacific that the Japanese invaded. Do you think for a minute the Japanese war machine would not have invaded the Hawaiian Islands if they were defenseless?

The United States did prevent Japan from forcefully conquering the Hawaiian Islands. The recent articles relating the brutalities and tortures of prisoners of war by Japan in Pingfang, China, and elsewhere will give you an idea of the kind of treatment the Hawaiians were spared.

If you think the Hawaiians were living some sort of idyllic existence before the advent of the Americans, you are really uninformed. It was the ruling

class which owned everything, including the land. The average life expectancy was very short and there was a lot of warfare and bloodshed as King Kamehameha conquered the Islands.

The peaceful takeover of the Hawaiian Islands is a matter of history which happened to work out very favorably for the Americans of Hawaiian descent. As Americans we are all equal at this point and with the U.S. treasury already depleted by over \$1 trillion, it certainly is not equitable that the taxpayers of today pay for acts of history that they had no involvement in.

Rene La Plante

...errupt a burglary investigation
...ess for his nudity.

Mr. Burgess on more than one
investigators requested of the
e that a penal summons be is-
rt appearance. The subsequent
summons did not involve the
it in any way, so Mr. Burgess
ed by us.

to the editorialized caption,
e Victims?" they are situated
and County of Honolulu in the
ess of 10 citizens who had com-
the antics of a nude male on
ior to Mr. Burgess' arrest.

HAROLD FALK
Deputy Chief of Police

A-17 HSB
12/29/82

Raising the ancient ponds

Aquaculture may become the economic buzzword for the 1980s. There's a desperate hope that when the land has been depleted, as many predict it will be, the sea will be waiting to provide human sustenance.

The implication is that the sea has not yet been fully involved in world feeding. Actually water culture has been practiced for at least 4,000 years, perhaps more. Today millions of people in China, Japan, Indochina and Mi-

cronesia harvest food produced in fresh and salt water. They farm mussels, clams, shrimp, oysters, seaweed, kelp, as well as all kinds of fish. In addition, water figures significantly in the delta culture of rice and taro.

There's evidence in Hawaii that water culture was introduced about 1,000 years ago, and continued until the 19th Century as a visible part of the feeding program for ali'i (royalty) and citizenry. /Continued on Page 26

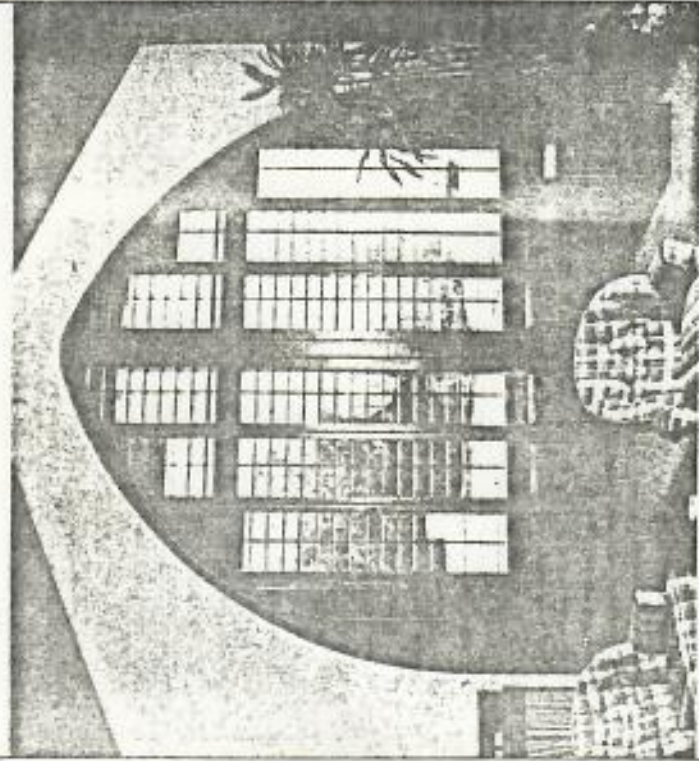


the new fish farmers

Two fourth-generation fishermen, Mahi and Keolu Cooper, gently herd the young mullets in this fish pond at Mauna Lani Resort on the Big Island of Hawaii. Part of a chain of old ponds believed to have covered about 220 acres of seacoast, this pond had been invaded by a variety of sea scavengers such as barracuda. Today, with their father, Alika Cooper, and other concerned citizens, these young men are helping to restore the ponds as part of a long-range project sponsored by the developer, the Tokyu Corp.



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the ancient ponds CONTINUED FROM PAGE 20



alike cooper

One link in a long chain of coastal fishponds is currently being restored in a meticulous fashion. Like a green oasis, it nestles against the black lava Kohala coast on the Big Island of Hawaii. Here, 11 acres of fish ponds in the heart of a recreational/hotel complex called Mauna Lani Resort, are being guided back to productivity by Noboru Gotah, chairman and chief executive officer of Tokyu, the site's prime developer. For expertise the firm has been working with Alike Cooper of Hawaii, whose family has fish-farmed for three generations, and Roger Harris of Bill Collins and Assoc. of Honolulu.

Cooper expresses his appreciation for the chance to guide the ponds. "Many other developers chose to ignore our ancient heritage, and drove their bulldozers right over land that includes many holy sites, some petroglyphs, a heiau, burial caves, the King's Trail and fishponds," he explains. "This strip of land at **Kalahaupua's** was once owned by Francis H. 'I' Brown, uncle of Mauna Lani's

president, so the continuity being established here is very important to local residents.

"What is particularly interesting at Mauna Lani is the firm's willingness to devote 20 years to the project. They've already dedicated several million dollars just to the cultural restoration."

"For those concerned about maintaining our links within the traditional Hawaiian culture, this project is a shot in the arm," Cooper says. "We've been invited to work in harmony with the corporation, instead of having to fight against it. It proves that progress needn't be destructive if the right goals are established in the planning."

According to Nobuo Kitsuada, senior vice-president of Mauna Lani, there are several long-term goals. One is to recreate a natural preserve where native trees and plants will thrive. Another is to provide a haven for migrating ducks and other birds. Eventually the fish will be used for feeding people; already as many as 60,000 baby mullets have been seeded into the ponds.

There's much more to the aquaculture story on an international and national level. In some areas of the United States there has been possible overexploitation of sea farming, an American overkill approach where the pursuit of high profits obliterates nature's own cyclic controls. New laws are being discussed and environmentalists, along with the traditional fishing communities, are raising issues about the ecological impact a new industrialization can cause.

For an overview of the subject, Home recommends "Seafarm" by Elizabeth Mann Borgese (Harry N. Abrams). Borgese delivers a worldwide survey of aquaculture and reports on the potential good and possible dangers of uncontrolled plundering of water resources.

bridge by alfred sheinwold

producing at the table

In the Far East Bridge Championships held in Taiwan last December, Taiwan won the open team championship, followed by Indonesia and New Zealand, despite the presence of a strong Australian team, Mainland

normal. West switched to spades, but he was too late. Chow assumed that West was short in both red suits. After ruffing the spade shift, declarer ruffed a club in dummy, finessed with the ten of hearts, ruffed another



Watchdog!

Changing the Fishing Season

IF THIS WERE ancient Hawaiian times, it was about this time of the Hawaiian year that the ruling chief — on the advice of his priests, of course — closed one fishing season and opened another.

Closed was the season on aku onito, also called skipjack, *Katsuwonus pelamis*; and opened was the season on 'opelu (mackerel scad, *Decaportus pinnulatus*).

There were no newspaper notices published and sporting goods stores did not post informative signs.

Ancient Hawaii had no newspapers or stores.

How did a working fisherman get the word?

(Remember, in ancient Hawai'i, to violate an order of a ruling chief usually meant death.)

Working fishermen were senior members of families which had

Tales of Old Hawai'i

By Russ Apple



silent. To keep their dogs from barking, dogs went inside with the family and their jaws were tied shut. Roosters also went inside and were placed under upside-down calabashes to keep them from crowing.

No noise disturbed the purity of this temple ritual.

This was the most sacred night of the four.

On other nights of this ritual, there was some relaxation of restrictions, but lesser chiefs and commoners were unseen and unheard as much as possible.

One who attracted attention might become a sacrifice.

On the fourth morning, the ruling chief and his personal head fisherman went to sea. This was a ceremonial voyage designed to catch, this time of the year, the first 'opelu of the season.

Part of that first catch, of course, was offered to the gods in the ruling chief's temple.

When that had been done, the working fishermen were free to catch 'opelu.

'OPELU ARE A SCHOOL fish. 'Opelu were usually caught every other day, but fed daily at the same spot and time in the ocean. On off-days, the head fisherman went to his 'opelu spot and used his paddle to beat the side of his

canoe to call the school. When they appeared under his canoe, he fed them cooked and mashed taro or breadfruit.

(He fed them almost daily in their kapu season as well.)

On fishing day, the paddle sounds called the school. But by the time they appeared he had his circular bag-net open and hanging 20 to 30 feet below his canoe.

When sufficient fish were schooling over the net, he slowly and gently raised it to the surface.

Enough 'opelu were usually netted to fish the canoe hull.

In mid-summer, the season was closed on 'opelu and open for aku. This took another temple ceremony.

Aku also school in ocean depths.

But they are taken individually on a trolled barbless hook hung from the head fisherman's pole.

An experienced head fisherman could boat 40 to 50 aku within two or three hours of trolling.

About this time of the Hawaiian year, when aku became kapu and 'opelu could be caught, the aku begin their spawning period, and the 'opelu have finished theirs.

Was the semi-annual switch an ancient Hawaiian conservation measure?

A time to be cautious.

fished for generations. It was an inherited status. Such fishermen were well aware that in mid-winter and mid-summer the fishing seasons switched between aku and 'opelu.

Head fishermen expected it. They were alert for the semi-annual temple ceremonies which accompanied the switch.

When these ceremonies began, the ocean became kapu. No canoes went to sea. There was no surfing, swimming or inshore fishing or seaweed gathering.

Temple services lasted four nights and three days.

ON ONE of those nights, commoners sought security within their thatched houses.

This was one of those nights commoners lit no fires. They kept

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