

HAWAIIAN
NEWSPAPER ARTICLES

G. H. BALAZS



Alo-o-o-o-HA friends and neighbors and you guys from da rest of world that are visitin' our little island. Like I always say, "Pretty nice place, eh?" Lets all do what we can to protect the goods things we enjoy, and not allow that cancerous greed, that has wiped out the other islands, to control our island's destiny.

TO DA MOON BABY! That's right, we seem to gots something that's sky rocketin' and it 'aint no rocket. Its propey values. That's right, a good buddy of mine said he read somethin' in da paper recently. It said propey values on the eastend increased 41%. I want to thank our realortle folks for continuing to hard-sell Moloka'i's propey to speculators and pricing everyone but da rich out of any chance of owning even a small piece of propey on Moloka'i to raise their family on.

Buy da big piece, then you can subdivide into smaller piueces and make more. Buy the small piece on da water and go ahead and put up two ugly houses....not body cares and you can make more money...hey and make sure you max out da bedrooms so you can rent them out....go ahead buy this skinny lot between da road and da fishpond, no problem gettin' the health department to allow you to put in a cess pool and beside what better use for a fish pond than as a catchment bassin?...and if you want to build somethin' commercial on you land that 'aint zoned for commercial, don't worry go ahead and just build it then later you can get some kind of exemption from our new planning commission. Its so easy to make da MoooooNEY. Our realortles will tells ya that.

Yep, that the kinda attitude that exists as our realortles who always stirrin' up the buyin'

money get pushed off da land cause rents go up or are forced to sell parts of their land to pay da taxes on the other part.

The whole propey tax system on Moloka'i stinks. Guys on little lots in ranch camp are payin' more taxes on their lots then some of the rich folks sittin' on 2 acres lots in the Kawela Plantation subdivision. While local folks propey values are increasing on eastend and Kaunakakai, they say that propey on da westend is goin' down in value. Come on...what's da scoopses anyways? Is this da same place where all them million dolla, dolla, dolla houses that look like hotels is going up. Like I mean does that make sense to you? Sure don't to da 'Ol Captain... but I will be lookin' into it....stay tuned, same channel.

HUI HO DA HIGHLANDS MUST GO.

Congratulations to da bradda and sistas of Hui Ho'opakele 'Aina (for you guys visitin' that means "to rescue da land"). The guys have fought hard to jam da proposed high mucky muck private, world-class, exclusive private golf country club proposed for development in our beautiful rural residential areas of Kipu and Kalae. And they won a round. The court allowed the Hui the right to a contested case, after the Maui Planning Commission had denied the Hui that right last year before the Moloka'i planning commission was formed. You Highland developers better be prepared, cause da questions and everything else is gonna start gettin' tougher for ya. If ya want some advice from da 'Ol Captain, you will be way ahead of the game if you forget about da project and save your money. That's what I says.

Despite their set back in court, the Highland

inside is one full page ad tryin' to sell membership in da Highlands golf club and even sellin' things they don't have no permits for...like a "richly appointed full service club house", a "beach club" (you got me where that could be) and "60 luxurious...villas available to members and their guests" and "a staff that knows you" (now you tells me how da staff knows anyone when they don't got no staff)...sounds like false advertisin' to da 'Ol Captain.

Then da ad says you can get a fee video and more info about this lolo project by writin' da Highland's in Camarillo, C-A-L-I-F-O-R-N-I-YEH. But when you calls them they says da video 'aint ready yet and they can't send things out of state of C-A-L-I-F-O-R-N-I-YEH. Well whoope-do...sounds like a scam to me, how 'bout you?

This project is being proposed by realtor types and others who moved here or bought property here. These is da type peoples Moloka'i don't need....da one's that come over here to Moloka'i, say they love da land then start speculatin' and drivin' prices up and rapin' the characteristics of da land that make Moloka'i unique from da other islands...you know those other islands that have sadly fallen victim to uncontrolled development and growth. How many time you heard, Moloka'i is like Maui 10 years ago.

You folks visitin'...do you thinks Moloka'i need this kinda stuffs...if you do I thinks you is on da wrong island...if you don't, maybe you could write a letter to da 'Ol Captain and share with me any strategies we could use to knock this meaningless golf project to da moon. Just send any correspondence to my attention at da DISPATCH. Mahalo

SAME 'OL STORY...SAME 'OL C- - P!
The County Council Housing Committee is comin' over to Moloka'i to visit da patient folks from Maunaloa. THAT'S NICE. If they 'aint prepared this is not a good move. Maunaloa has been yinged and yanged so much by the Mayor and his administration that people are starting to get frustrated.

Now da Council members is comin' over because they think its a good idea before they approve a bill for approving da west Moloka'i housing project. Well its an election year. Unfortunately unless da council don't have some solid answers, this trip may backfire on 'em at da polls.

The bill the Mayor sent to the Council is a real piece of work. This project was suppose to be 100% for low income families. Now da Mayor is sayin' nah, nah nah only half (32

units) of da project may be affordable for low-income families. There 'aint no housing for that group in da entire state. Most of da folks workin' on Moloka'i qualify for low-income or very low-income status (\$21,400 to \$30,150 after deductions accordin' to my realtor friend).

Also from da best I can sees from da Mayor's bill 'aint nothin' that Maunaloa folks has told 'em for the passed 10 years that's been included. Maybe I is wrong, but we'll sees when the Council get here this week. The County owes the residents of Maunaloa for the frustration they have had to endure because the County just didn't care about gettin' this project done. Da mayor and his cronies used a lot of mickey mouse excuses to continually delay the project, and each year da prices kept goin' up. Hopefully the County will follow through and subsidize whatever is needed to make this project affordable to the people it was intended for....the young workin' families of Moloka'i.

WINNER'S OF CAPTAIN'S FIRST KEIKI KORNER KONTEST. Last issue da 'Ol Captain had a picture of a typical intersection in Maui and asked all Keiki's 12 and under to write in and tell me how many traffic lights was in the picture. Well I'm happy to say I got responses from three of my biddy buddies.

From Kaunakaka, B.J. ESPANIOLA (age 11) wrote in and guessed 13 traffic lights, and DONESPANIOLA (age 8) guessed 12 lights. From Ho'olehua the 'Ol Capt. got a letter from JOHN ROBELLO (age 10) who guessed 10 lights.

Well, the picture printed out a little to dark in the paper and it was impossible to see all the lights. There is actually 16 traffic lights at that one intersection, and would you believe there are other intersections near that one with more lights. **SO THE CAPTAIN IS DECLARING ALL OF YOU WINNERS.** Just take this letter down to Site and Sound and identify yourselves to John, Ron or Pamela and pick up you free T-Shirt. A big mahalo to Site and Sound for workin' with da Captain on this contest.

Thanks guys for taking the time to write. Remember havin' no traffic lights is not so bad. On other islands they have lots of traffic lights and traffic, but no fish in the ocean to catch...On Moloka'i were have lots of fish in the ocean to catch and eat and no traffic lights or traffic...pretty good deal, eh? Keep your eye open for other contests at a later date.

'Nuffs already.

Sunday

HONOLULU, June 10, 1990

Star-Bulletin & Advertiser

Final Edition

On Oahu \$1.25

EPA aggainst permit for Ewa Marina's dredging

Concerns over water and wildlife

By Andy Yamaguchi
Advertiser Capitol Bureau

The U.S. Environmental Protection Agency has recommended denial of a dredging permit for the Ewa Marina resort/residential project because the developer failed to include key information in its application.

The marina is a major aspect of the proposed Ewa Marina community next to Ewa Beach.

Haseko (Hawaii) Inc. is seeking an Army Corps of Engineers permit to dredge an inland waterway of about 115 acres, roughly half the size of the 260-acre Hawaii Kai Marina.

The plan has alarmed some residents and government officials, who fear dredging would not only harm fish and turtle habitats with layers of silt, but also increase the salinity of the region's caprock aquifer, an important source of non-potable irrigation water.

"That thing's not going anyplace until they assure us that what they want to do won't affect the caprock aquifer," said Bill Paty, state lands director and chairman of the state Commission on Water Resource Management.

Project manager Miles Nishijima

See Ewa Marina, Page A4

Ewa Marina

FROM PAGE ONE

said Haseko is confident it can satisfy the various environmental concerns, including the EPA's.

The marina, which would have 1,600 boat slips, is part of a master-planned community called Ewa Marina that would include 4,850 homes, 1,500 hotel rooms and a 27-hole golf course.

The 1,100-acre project site is between Barbers Point Naval Air Station and the community of Ewa Beach. Two-thirds of it is now in sugarcane. The rest is a wild, raw place. Its 1½-mile shoreline is frequented mainly by fishermen in four-wheel-drive vehicles. Behind the beach, a kiawe forest harbors owls and broken remnants of an ancient Hawaiian settlement.

In a Jan. 26 letter to the Army Corps' Honolulu District office, EPA Region IX water management director Harry Seraydarian of San Francisco recommended denial of Haseko's dredging application because it lacked information "necessary to make a reasonable judgment on the project."

In particular, Seraydarian said more information is needed on how Haseko will compensate for the loss of 70,000 square feet of coral reef that would be removed to create an entry channel; on engineering methods to minimize siltation, and on whether a smaller marina would be feasible.

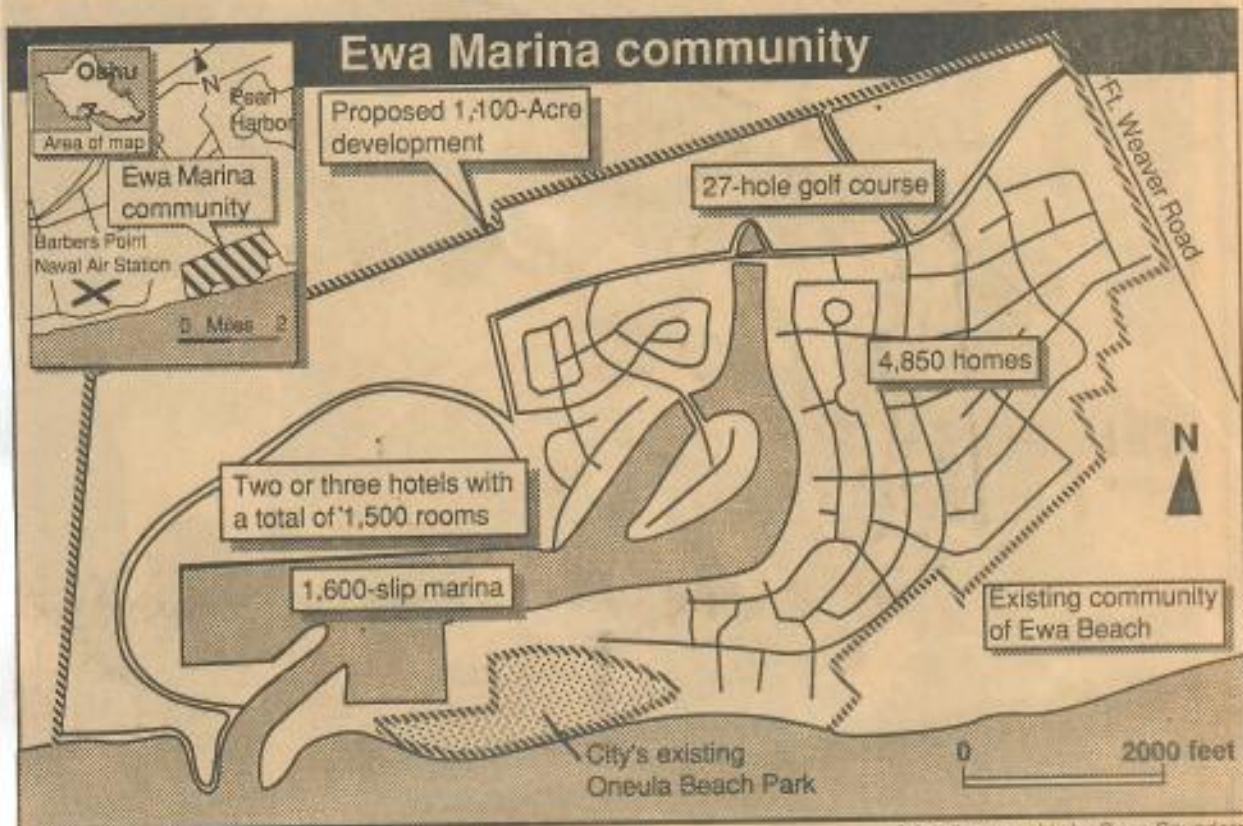
Nishijima said Haseko is looking at alternatives, such as an artificial reef to replace the reef it removes, and is working on a plan to control siltation.

But the company will not consider a smaller marina, he said, because the proposed size is needed to serve as a storm runoff basin for the area's "100-year" floods — the biggest flood planners would anticipate in a century.

Nishijima said the EPA's recommendation does not necessarily doom the project.

"At this point it's one agency making a recommendation to another," he said, noting, "The Corps has continued to process

ina: EPA opposes permit request



Advertiser graphic by Brian Saunders

the application."

Concerns run to fresh water as well as salt. Paty and Oahu Sugar Co. manager Bill Balfour said dredging could increase the salinity of the caprock aquifer, as seawater might more easily infiltrate through the freshly cut rock of the marina.

"The project may likely destroy a vital and important source of water supply for central Oahu," Paty said in a Dec. 29 letter to the Corps of Engineers. He said the water commission would intervene if it believes the aquifer is threatened.

Balfour, saying he was writing to the Corps as a private citizen, said, "The marina as currently planned should not be allowed."

Nishijima said, "We're confident the caprock aquifer can be protected and continue to serve as an important water resource."

And the previous landowner, MSM Inc., said in its 1982 petition to the state Land Use Commission that the marina "will not significantly affect the amount of seawater con-

amination" because the caprock is not permeable enough and higher groundwater elevation "indicates there should be a tendency for groundwater to move seaward rather than the reverse."

Other environmental issues are archaeological sites and wildlife habitats.

Nishijima said that about five significant archaeological sites will be preserved.

The U.S. Fish and Wildlife Service said it observed no endangered land species, but has recommended a study to see if the endangered Hawaiian stilt or Hawaii coot live around the site's saltwater marsh.

Ewa Beach residents disagree as to whether Ewa Marina would bring welcome or unwelcome changes to the area.

"I want this coastline left as is, no houses, no nothin'," said Ewa Beach contractor Jeff Alexander, who has organized a group called the Save Ewa Beach Ohana and says he has 2,500 signatures opposing the project.

"We got the best-kept secret on the island, this community," Alexander said. "I hate going

public (with this protest). People in town say, 'You're from Ewa Beach? Oh, you poor thing.' They don't know nothin'.

"We're not trying to be radicals. I don't have all the answers. I just don't want Ewa Beach to become like the rest of the island."

But Dick Beamer, president of the Ewa Beach Community Association, said his group favors the project because of the jobs (2,200 projected), public boat slips (360) and physical improvements (a park with gymnasium and pool) Haseko has promised the community.

"I think if we did a petition we'd come up with the same numbers for" the project, Beamer said.

The state Land Use Commission will resume a hearing on Phase II of the Ewa Marina project - the golf course and hotels phase - June 28.

The Corps of Engineers has not decided whether to hold a public hearing on the dredging permit, engineer Warren Kanai said, but added that hearings usually are held for such large projects.

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Pele's fighting back, store owner says

□ Walter Yamaguchi says the goddess is angry about geothermal drilling

By Rod Thompson
Big Island correspondent

KALAPANA, Hawaii — The volcano goddess Pele is again threatening Kalapana because she is mad about geothermal development, says Kalapana Store owner Walter Yamaguchi.

He wants Gov. John Waihee to order the development halted.

"They've got to stop the drilling right now," Yamaguchi said. "If not, Madame Pele is going to wipe

out Kalapana.

"The drilling is just like poking a needle in her heart. That's why she's mad."



Walter Yamaguchi

A new flow approaching Kalapana is a mile from Yamaguchi's store today.

Considered the social heart of Kalapana, the store was surrounded by lava two weeks ago. But the flows halted.

The general public is still excluded from the area, but Yamaguchi has crossed the cooling flows and visited his store several times, he said.

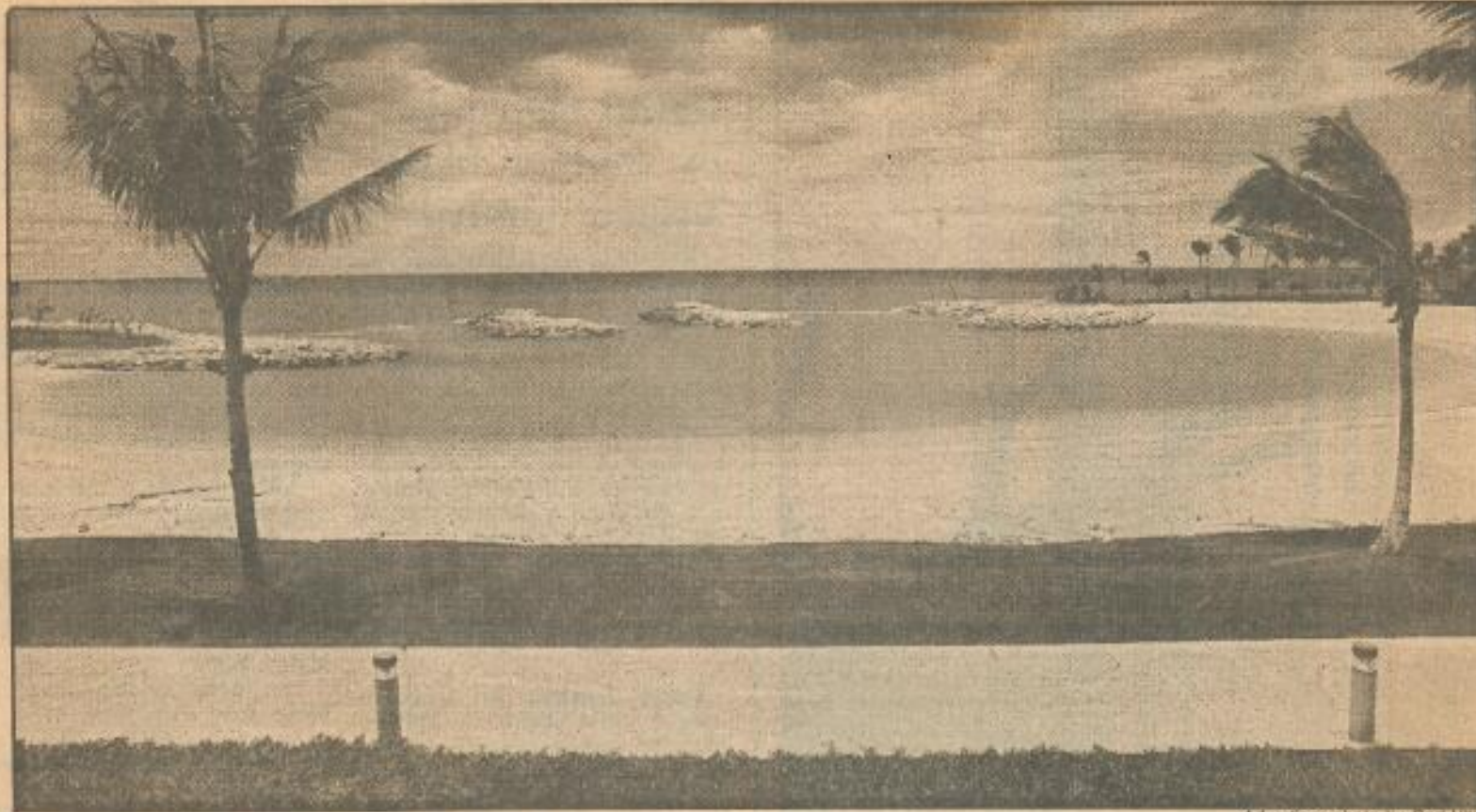
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Perhaps 80 percent of Kalapana was destroyed by the lava, but Yamaguchi believes his business and the community will revive if no new destruction occurs.

"If she covers my store, the whole Kalapana community is gone," he said. But he stuck by his often-repeated prediction that his store will survive.

"She won't touch me," he said, adding that he is just concerned about his remaining neighbors.

Yamaguchi said he had discussed his concerns about geothermal drilling with his cousin, Mayor Larry Tanimoto, who said he would talk to Waihee.

The drilling mauka of Kalapana is being done by True Geothermal Energy Co. Company spokeswoman Patty Cook said, "We feel very badly for his circumstances."



Advertiser photo by Carl Vill...

What a blast can do at Ko Olina

This picture-perfect piece of paradise is one of the artificial lagoons at the Ko Olina Resort at West Beach, between Barbers Point and Kahe Point. The lagoon was blasted into existence where coral shelf once stood. The walkway in foreground will trace the shore throughout the massive resort complex. Ground was broken earlier this month for the first of seven hotels to be built there.

The Honolulu Advertiser Saturday, May 19, 1990 D-3

Hilo remembers the wave that came 30 years ago

HILO, Hawaii — Thirty years ago next Wednesday, the great tsunami of 1960 smashed into Hilo.

Tomorrow, the survivors and children of Waiakea Town will observe the occasion with solemn ceremonies starting at 10:30 a.m.

Participants include the Hilo Hongwanji Mission and the Waiakea Pirates Athletic Club, which lost its home in the disaster and has survived the three decades since.

More than 60 people died and thousands lost their homes to the monstrous wave.

Also participating tomorrow will be Mayor Larry Tanimoto, who was a boy in upslope Kaumana when the tsunami struck, and Derrick Mende, Royden Okunami



NEIGHBOR ISLAND NEWS

and Zenzo Kanai, all originally from Waiakea.

Tomorrow's focus will be the old clock — a restored, bigger-than-life clock with the time fixed at 1:04 a.m. to recall the tragedy.

But the tsunami also shaped the way contemporary Hilo has evolved.

Hence, tomorrow's program is not for just one generation, said Richard Nakamura, a survivor of the wall of water.

"We want the kids to remember," he said.

THA 5/5/90 211

Milolii residents protest here

Half the village flies in to oppose resort

By Christopher Neil
Advertiser Staff Writer

About 65 residents of Milolii, a remote, 125-person fishing village on the Big Island, flew to Honolulu yesterday to protest the planned \$700 million Hawaiian Riviera "fantasy" resort and marina development in their district.

The first phase of Palace Development Corp.'s project calls for three hotels with a total of 1,050 rooms, two golf courses, a 200-slip marina, a small airport, condominiums and a support community with affordable housing for workers.

The Hawaiian Riviera project has been opposed from the beginning by Pa'a Pono Milolii, a village community organization. The group has in the past successfully prodded the state Legislature to lease land and provide construction funds to villagers whose ancestors moved to the remote South Kona town from Hoopuloa, a town wiped out in 1926 by Mauna Loa lava flows.

The protesters met at 10 a.m. at the corner of South King and Alakea streets near the offices of Palace Development. After a break, the rally resumed on Beretania Street opposite the Capitol.

According to Palace Development spokeswoman Cindy Bahouth, some Milolii and Ka'u residents favor the proposed development and marina because it will provide "a much-needed safe harbor, necessary facilities for local fishermen and new marketing opportunities for their produce."

But according to Pa'a Pono Milolii member Shirley Casuga, only five households in Milolii endorse the project and 29 oppose it.



Advertiser photo by T. U...

Milolii residents demonstrate in Honolulu yesterday against proposed Hawaiian Riviera resort.

Protestors also said they presented a petition signed by 58 residents to Gov. John Waihee's aide.

"Besides threatening the fragile fishing grounds and traditional lifestyle of Milolii, construction of this mega-resort would lead to rapid urbanization of the now-rural districts of Ka'u and South Kona," she said.

Seal killing suspect

By Walter Wright
and Jan TenBruggencate
Advertiser Staff Writers

The attorney for a Hawaiian fisherman accused of killing an endangered Hawaiian Monk seal said yesterday the defense may be that Hawaiians, like American Indians, should be exempt from some laws protecting endangered species.

Deputy Federal Public Defender Hayden Aluli said he understands that Indians are allowed, for example, to hunt bald eagles for certain religious and ceremonial purposes, and that native Hawaiians may have a constitutional right to a similar exemption under the doctrine of equal protection.

Defendant Daniel Kaneholani, 31, pleaded not guilty yesterday before Federal Magistrate Daral Conklin and

was held for a continued bail hearing today.

Kaneholani, who lives in a tent on Kauai's Anahola Beach, was wearing a yellow pullover shirt, shorts and slippers and four days' growth of beard when he appeared before Conklin yesterday.

He laughed at the magistrate's jokes about the termites eating his rusty pickup truck, and he mugged at National Marine Fisheries officers in disbelief when they accused him of trying to hide from them for five days following the March 17 discovery of the seal's carcass more than half a mile from the shore of Anahola Bay.

The misdemeanor complaint says Kaneholani was seen on March 13 leaving the area where the seal was later found, and had that day tried to

Honolulu

may seek exemption from law

borrow a gun to shoot a seal and did borrow a rope to "pull it up."

Authorities said Kaneholani offered the owner of the rope some seal meat when he returned the rope, delivered two packages of fresh warm seal meat to a home, and offered seal meat to other campers in the immediate area.

Officials and court records painted a picture of Kaneholani as an impoverished single father of three with a history of criminal violence and possible emotional problems who manages to eke a living for himself and three children picking opihi, gathering limu and fishing.

Kaneholani said he earned \$3,000 in the past 12 months from "native gathering," holds a lease from the Hawaiian Homes Commission for a vacant lot on Kauai, and owns two 1976 pickup trucks worth \$400 each.

Aluli said Kaneholani cannot begin to meet a \$5,000 bail requirement proposed by the government. But Aluli said some members of the Hawaiian community, perhaps from the Native Hawaiian Legal Corp. board, may want to help guarantee his appearance in court.

Conklin said he was concerned that Kaneholani's record and lifestyle might make it more likely that he would "disappear" if released rather than return to court.

Kauai court records of Kaneholani's criminal background go back to a 1979 indictment for car theft. Kaneholani pleaded guilty to the felony and was sentenced to five years' probation.

Kaneholani was indicted in 1982 after firing a gun that placed a woman in jeopardy. The charges included

first-degree reckless endangering and being a felon in possession of a firearm. Prosecutors dropped the firearms charge in return for a guilty plea on the reckless endangering charge. Kaneholani was sentenced to five years' probation and six weekends in jail.

In 1984, Kaneholani pleaded guilty to a third-degree assault charge, for which he served a short jail term.

Kaneholani was one of a group of people and organizations who filed a 1987 suit against the Department of Hawaiian Home Lands and Kauai County officials. It challenged the DHHL decision to let the county operate Anahola Village Park, which the plaintiffs claimed should have been leased out as houselots for native Hawaiians.

The complaint was dismissed in July 1987.

ADVERTISER

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IN HAWAII

Outgoing Local NAACP

Charges State Government Ignores Subtle Forms

By Mary Adamski
Star-Bulletin Writer

Racial discrimination is practiced in subtle forms in Hawaii but state government officials take the ostrich approach to the problem with "heads buried in the sand," says the outgoing president of the Hawaii chapter, National Association for the Advancement of Colored People (NAACP).

On the other hand, blacks living in Hawaii — especially those who are longtime residents — "have become so comfortable they don't see it either. They don't see that young black people are underrepresented in so many areas here. They don't realize their children have to go elsewhere to get jobs in education, medicine, business," said Leroy J. King. "I tell them 'you've gone to sleep.'"

King, 65, former provost of the Windward Community College and Kauai Community College, has headed the NAACP at a time when the group is moving into a more activist role in Hawaii.

One of its successful efforts was to publicize the tactics of Waikiki discos to exclude blacks. The Honolulu Liquor Commission responded by adding specific anti-discrimination language to their rules earlier this year.

"THE STATE Legislature buried their heads in the sand

when we asked them to deal with disco discrimination," King said. The state House Judiciary Committee tabled a bill that would have made a similar change in the liquor laws.

"I read what the governor had to say about racial relations (in an interview with the Star-Bulletin editorial board which was published Thursday). I realized just how far we have to travel to raise awareness of intolerance, how far we have to go to overcome some of the controllable types of discriminatory practices.

"If the governor is as confused as that, what can we expect from the man in the street," King said.

Gov. George Ariyoshi responded to a question about ethnic relations in Hawaii with references to the discrimination against people of Japanese ancestry which existed when he entered politics. He also referred to complaints today from people of other ancestry that the Japanese are overrepresented in state Department of Education jobs.

KING SAID his organization "hasn't had a complaint about housing discrimination in a year" but that was a frequent complaint when he served an earlier term as president, in 1969-71. "That doesn't mean it doesn't exist, I'm not that naive." But there are complaints

about job discrimination, which violates state and federal law. In one recent case, a local bank was filling several teller trainee positions. Among the applicants were blacks and their numbers just happened to coincide with the number of vacant positions.

"That was a coincidence. But I don't believe it was a coincidence that not a single one of them got hired," King said.

The NAACP referred that and other cases to the state Department of Labor and Industrial Relations. But, King said, the complainants receive very little satisfaction from the state in enforcement of the anti-discrimination law by pursuing or prosecuting such violations.

"Whatever their function is, they're not fulfilling it."

The U.S. Department of Labor gets involved if an agency under federal contract is involved.

THE FEDERAL department, the NAACP and military officials have just begun discussing a program that might help end what King calls "job discrimination against military wives of all races."

He said black wives came to the NAACP with complaints that employers change their minds about hiring them as soon as they learn the women are married to military men.

"When we looked into it, it's not racial so much as directed against military wives. So many

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Chief Airs Complaints

of Racial Discrimination in Isles

of these young military families are on food stamps. We just hope to get a program started to train them or to enhance their skills. The government should be able to help them."

King, who retired as an Air Force major before beginning his University of Hawaii career in 1967, gave the military a mixed review in dealing with race relations.

Young servicemen had complained for years about being turned away at the door from Oahu nightclubs "but the military response was to deny it was happening."

"They could be a strong element for change. A general or admiral can go to businesses and community leaders and point out what the economic impact of our (military) presence is here. He can get their attention and their cooperation from the top down."

BECAUSE MANY of the blacks in Hawaii are in the service, many of the complaints investigated by the association's legal redress committee involve military men and women. Several recent complaints had to do with the urine testing being done to determine drug use, King said.

In response to their queries, the legal redress committee was invited to Schofield Barracks for a briefing on the testing program.

"We also observed the sensitivity training on race relations Gen. (Claude M.) Kicklighter initiated there. We were very impressed."

"I see the major job of the NAACP in Hawaii as education of its members and of the general public," said King.

The group sponsored "A Night of Black Culture" featuring musical entertainment, dancing and food representing Afro-American traditions. It was well attended by members of the general public, not just blacks. They hope to make it an annual event, an addition to the year-long series of festivals by the different groups in Hawaii's ethnic rainbow.

The NAACP is spearheading a plan to celebrate the birthday of Dr. Martin Luther King Jr., the slain civil rights leader whose birthday in mid-January has been named a national holiday.

FORTY-NINE organizations are already signed up to participate in the two-day celebration which will include a parade and festival at Ala Moana Park McCoy Pavilion.

King, no relation to the slain minister, said the holiday observance in Hawaii "is a sore spot." The state Legislature refused to make it a state holiday as 24 other states have done, saying that it would be too costly to state and city governments.

"This state is proud of its liberal reputation. It was the



Leroy King

first to affirm the ERA amendment. Its people pride themselves that they are socially conscious," said King.

The NAACP will continue to work to "create an awareness among the general community" of the racial problems it may not want to admit exist, he said.

King and his wife, Arminta, will move to California later this month to be nearer to their son and grandchildren. They also have a daughter in Washington, D.C.

The creeping naupaka vs.

By Edwin Tanji

Advertiser Maui County Bureau

WAIIEHU, Maui — The crescent-shaped Waiehu sand dune sits broadside against the prevailing trade winds that whip over the ridge line standing nearly 200 feet above the ocean.

A single ironwood tree appears to be the only vegetation of any consequence on the ridge line, struggling out of the sandstone that forms what geologists call a lithified sand dune.

Kay Kepler, a botanist who specializes in plants of the Pacific, says she wonders "why would anyone want to build anything there with that kind of wind and that kind of soil."

But Bob Hobdy, botanist with the state forestry division, says it's evident "this would be the best view lots."

A 55-acre area that includes all of the windward slope of the sand dune is the proposed site of a subdivision to provide 203 houselots. The development site overlooks Waiehu Beach Park, the Waiehu Golf Course and the ocean beyond.

The ridgetop in question is an oblong section comprising about two acres where it would seem almost nothing but a few struggling weeds grow. Elsewhere on the slopes of the sand dune, where there apparently are a little more soil and some protection from the wind, there is an impenetrable thicket of haole koa.

Because the conditions are so hostile, the ridgetop is special — to a botanist.

Hobdy in 1979 found 15 native Hawaiian plant species growing on the ridgetop. Ten are endemic species — plants found only in Hawaii — including three that Kepler said should be considered rare and endangered. Those are a species of kookoolau, *Bidens nauensis*; the nama, *Nama sandwicensis*; and the creeping naupaka *Scaevola coriacea*.

One of them is being seriously considered for the federal register of endangered species. Derral Herbst, botanist with the U.S. Fish & Wildlife Service, said the documentation for the creeping naupaka is under review in Washington.

"There is a possibility within the next year it could be listed," Herbst said. "But until that happens, it has no legal status."

That's a catch-22 for any species which scientists might consider rare, threatened or endangered. Until it's officially designated, the species is just like any other plant or animal — assured of no particular protection from extinction.

The creeping naupaka is a vine-like crawling plant related to the more familiar beach naupaka. Kepler, who writes a week-



Advertiser photo by Edwin Tanji

State forestry botanist Bob Hobdy looks over some creeping naupaka.

creeping development

ly column in the Maui News on Hawaiian plants, reports the creeping naupaka once was found on shoreline areas on all of the islands and even on the sandy central isthmus of Maui.

"We just don't know what caused it to disappear," she said. "But obviously a lot of it disappeared because of development, and grazing by goats and cattle."

The creeping naupaka has small, white flowers that split open and appear to be only half a flower — similar to the split flower of its more common relative. Its leaves are small and succulent, adapted to the dry conditions found in its normal range. Its appearance also gives it the name "false jade plant," Kepler reported.

David H. Brown, a Waihee optometrist, has mounted a campaign to protect the creeping naupaka. He urges others to write to Congress to support the plant for the federal register.

But ASC Land Corp., which is proposing the subdivision, feels there is no need to take special precautions with the ridgetop. Consulting engineer Robert Tanaka, in a letter to the Maui Planning Department, says the developers "are under the opinion that *Scaevola coriacea* and *Bidens mauiensis* are not endangered species." The developers are willing to protect the ridgetop, but ASC Vice President Francis Hee noted to the Maui Planning Commission that giving up the two acres there will only increase the cost of the subdivision project and raise the price for each of the houselots.

The ASC request for a permit will come before the Maui Planning Commission on Tuesday and that's one of the issues commissioners will be considering. Protecting the windblown habitat of 15 native plant species will mean boosting the price of houselots that already are projected to cost \$120,000 apiece.

There are other issues involved. There are a number of archaeological sites, and Hawaiian rights leader Charles K. Maxwell objects to any development over what he says are burial sites and significant archaeological sites. Maui County Parks Director Nolle Smith is urging that a larger site be provided for a public park.

Of the native plants found on the site, though, Hobdy admitted wryly: "You really have to be a botanist to appreciate what's going on here."

Walking across the ridgetop, he skirts plants that are barely noticeable, identifying them as the nama — a cluster of green barely 3 inches across with tiny, bluish flowers.

"You can see it's really an insignificant thing — but it's an endemic Hawaiian plant and it is a kind of rare thing," he says.

The nama, the creeping naupaka, the kookoolau and the dozen other native Hawaiian plants found on the ridgetop don't really thrive there. But it's because the ridgetop is so hostile to any kind of plant growth that the native species — which evolved when they didn't have the more aggressive competition such as the *haole koa* — have survived.

"This is the harshest site, and you sometimes find the native things that don't compete well growing in the harshest sites," Hobdy said. "Which is not to say there is the ideal habitat for it. It's just that it can still compete here in a harsh climate."

The species could be transplanted to another area. Many, including the creeping naupaka, already are found on display at the Maui Zoological and Botanical Gardens.

But, said Brown, in urging protection of the habitat: "When the last tiger is gone from the jungles, and the only ones remaining are in the zoos, is that when they'll be endangered?"

Maui Hawaiians: Right the Wrong

Weight of Testimony Backs Land, Monetary Reparations

By Stu Glauberman
Star-Bulletin Writer

WAILUKU — Maui Mayor Hannibal Tavares says what he learned in school about how Hawaii became part of the United States differs significantly from the picture presented in the minority report of the Native Hawaiians Study Commission.

"All we were taught was that President Dole, the president of the Provisional Government and the president of the so-called Republic of Hawaii, had saved us from the tyranny of the queen and had brought us democracy," Tavares said yesterday at a U.S. Senate committee hearing on the study commission report.

Tavares said that having read the minority report, he now knows that American officials flagrantly abused their office and violated "sacred concepts of fair play" in aiding the annexationists who overthrew the government of Queen Liliuokalani in 1893.

"I never imagined that the actions of my country could be so contrary to all that we as a nation stood for," the Maui mayor said.

"The time has come for our country to remedy that wrong. The time has come for our country to vindicate its honor and its conscience by an earnest effort to make all possible reparation."

MAUI Corporation Counsel H. Rodger Betts, one of three native

Hawaiian commissioners who submitted the minority report to Congress, said that without the involvement of the United States, the overthrow could not have happened.

"To put it more plainly, the United States was responsible for the overthrow of the lawful government of the Hawaiian nation."

Betts pointed out that President Grover Cleveland, who took office soon after the events of 1893, must have had the best available information at the time when he described American support for the annexationists as an act of war against the Hawaiian government.

Former Maui Police Chief Abraham Aiona, a four-term County Council member, said that the question of whether U.S. Minister John L. Stevens was expressly authorized to send American marines to Iolani Palace is a moot point, because the presence of American forces altered the course of Hawaiian history.

OTHERS, including Maui Community College Provost Alma K. Cooper and Molokai attorney Yola Forbes, presented testimony based on personal research, which supported the minority report's contention that Stevens was authorized to act by top U.S. officials, who worked closely with the annexationists in Honolulu in planning and executing the insurrection.

Although the hearing in the Maui Council Chambers yesterday was the briefest of three Isle hearings, with only 27 persons testifying, it was not without emotional moments.

Charles K. Maxwell reminded Sen. Spark Matsunaga, who is chairing the hearings, that it was more than 12 years ago that native Hawaiians first went to Washington to seek reparations for the overthrow of the monarchy.

Maxwell said that the Senate Committee on Energy and Natural Resources should adopt the minority report of the study commission and introduce legislation that would call for an apology to Queen Liliuokalani, restoration of native Hawaiian fishing and gathering rights, restrictions on the sale of Hawaiian resources, the return of unused federal lands to Hawaiians, and a monetary settlement that could be used to meet the health, education and cultural needs of native Hawaiians.

A WEEPING Lauae Makuakane said native Hawaiian families are beset with hardships that could be overcome if there were money for legal aid, educational assistance and low-rate mortgages. "Please right the wrong that we have lived with for so long," she said.

Edward Katwi of Hana, who was wounded while fighting in Vietnam, complained of injustices against the Hawaiian people that he said began with the loss of their land and continues in the ill

treatment of Vietnam war veterans.

When he ran out of words, Kaiwi asked Matsunaga for permission to play the nose flute. He also offered a poem that began "O flower of great beauty, O America the beautiful," that left Matsunaga with tears in his eyes.

More than 120 speakers have testified in three days of hearings on Oahu, the Big Island and Maui. None has expressed support for the majority report of the study commission, written by six Mainland commissioners. That report, as thick as the Oahu telephone book, held the United States blameless and found no legal basis for redress of native Hawaiian grievances.

MATSUNAGA said the minority report is far slimmer than the big volume but "carries more weight." The minority view, which has met no opposition in the islands, calls upon Congress to acknowledge American responsibility for the demise of Hawaiian sovereignty and vindicate its honor through reparations.

Matsunaga and Hawaii's three other members of Congress have said they are committed to the cause of native Hawaiian claims, but face a difficult task in trying to convince their colleagues in Washington to substitute the minority report for the majority report.

The hearings in Hawaii will conclude tomorrow on Kauai. The committee will accept written testimony for two more weeks.

Old Legends Have Seeds in Eruptions

By Robbie Dingeman
Star-Bulletin Writer

HILO — Hawaiian volcano legends serve as a history of the phenomenon of today as seen through the eyes of ancient Polynesians, according to a naturalist at Hawaii Volcanoes National Park.

Though legends such as those of the Hawaiian volcano goddess Pele may often be discounted as the fairy tales of a primitive people, the stories actually provide an oral history of ancient Hawaii, says Kepa Maly, a ranger with the National Park Service.

Consider this: When the snow fell on Mauna Loa last week as the volcano sent fountains of lava high into the sky, scientists explained how the eruption could help create the snow. But Hawaiian lore describes such a clash of fire and ice as a fight between the companion goddesses Pele and Liliuokalani, her sister, who is the snow goddess of Mauna Loa.

So when the same phenomenon occurred on the Big Island, Maly saw it as "the physical manifestation of the history of the legend — how an ancient people would look at snow falling on an eruption."

And when the snow melted as soon as it touched the volcano, Maly says, Hawaiians would say Pele had won the fight because "Pele pushed Liliuokalani off saying 'no, it's my turn to be home for awhile, you've had your chance.'"

MALY BRINGS Hawaiian legends to life with the art of a master storyteller and the respect of a historian. He is both.

Although not Hawaiian by blood, the 30-year-old Maly grew into the traditions while he was being raised by a Hawaiian family on Lanai and Oahu.

In the park he acts as a cultural interpreter, providing the

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A-6 Honolulu Star-Bulletin Monday, April 2, 1984 •

Volcano Eruptions Bring New Life to Ancient Legends

Continued from Page One

history of the people amid the scientific explanations. He has been there for almost five years.

Maly has been working 12- and 13-hour shifts at the park service's media information center, helping to provide both the scientific accounts and the Hawaiian perceptions of many aspects of the eruptions to the many people calling from all over the world to keep up with the news.

His fluency in Hawaiian shows in his flawless pronunciation. Animated and intense in English, Maly sounds at least as comfortable in Hawaiian. Heads turned at the center yesterday when a caller spoke Hawaiian to Maly and — without pause — he switched effortlessly into the mellifluous language.

His ease with the language stirs imaginings of how long-silent conversations about Pele may have sounded in ancient Polynesia.

WHILE THE most common tales about Pele paint her as somewhat vindictive, Maly points out that the legends provide many facets to the volcano goddess's personality.

For example, Pele might want to stir up an eruption and send lava coursing into Hilo Bay — once called Waiakea Bay — in anger, but she might make the same journey because she "desired to eat the sweet fish of Waiakea," Maly says.

Another recent phenomenon that seems to be recounted in Hawaiian legend is the ball of fire seen in Big Island skies early Saturday morning.

Witnesses from the Big Island as well as from Maui and Oahu reported seeing a white light streak across the sky accompanied by a white flash.

Volcano Observatory scientist Robert Decker described it as a classic meteor sighting.

However, Hawaiian oral tradition tells of the popoahi (which literally means ball of fire) form that Pele takes to travel from one volcano to another when she wants to assert her domain, Maly says. He cites a similar account of

such an occurrence in Mary Kawena Pukui's "Polynesian Family Legends." And after seeing the flash at about 12:50 a.m. Saturday, Maly says he thinks he saw a popoahi.

"THE FLASH was staggering," he says, and at first he thought it was lightning. "I was waiting for the loudest clap of thunder I've ever heard."

Maly has learned many tales from his wife — a descendant of Pukui — and from members of his wife's family.

Because of the similarity between what he saw and what the legends describe, Maly says, "this gives meat to oral tradition," by showing how these histories come about.

Some nearby residents had referred to the fireball as an akuaele, which means flying god. However, Maly thinks it is more likely to trace to the popoahi tale because it is so closely related to the eruption.



Kepa Maly
Master storyteller and historian

Honolulu Star-Bulletin

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A-8

Saturday, April 14, 1984

Maui's Declaration of Nuclear-Free Zone

Maui County has declared itself nuclear-free. The County Council overrode a veto by Mayor Hannibal Tavares and approved legislation declaring the county, including surrounding waters, a nuclear-free zone.

Under provisions of the bills, nuclear energy and nuclear weapons are barred, and nuclear-powered vessels are prohibited from waters within three miles of county shores. Also prohibited is the depositing of nuclear waste; medical uses of radioactive materials are exempted from the ban.

Gov. Ariyoshi, commenting on the Maui action, said the state would be obligated to support the Navy if it wanted its nuclear-powered vessels to enter Maui's coastal waters. "We have an obligation to participate in the national defense effort," the governor said. "If the Navy wants to go through the waters off Maui, I would have to support that position."

Mayor Tavares does not believe he has the power to forbid the Navy from operating nuclear-powered vessels in Maui waters. "We've got a law now; so what?" he asked.

The answer to that is: not much. The Navy's view is that federal law supersedes any such laws relating to national defense that the county might pass, and that is surely correct. Moreover, it is concerned that Maui's action might encourage Pacific island nations to impose similar restrictions, which could seriously affect the Navy's operations.

If the citizens of Maui wish to reject nuclear power as a source of energy, they are within their rights. Anyway, no one is trying to introduce it.

But if the citizens of Maui wish to restrict the military's use of nuclear power or nuclear weapons, they will have to persuade the United States Congress to enact such restrictions. The county council has no authority over national defense.

This is, after all, one country. The land and water areas of Maui, Molokai, Lanai and Kahoolawe are firstly part of the United States — and under the jurisdiction of the laws and Constitution of the United States — and only secondarily comprise Maui County.

The citizens of Maui enjoy the protection of the armed forces of the United States under laws enacted by the Congress. These laws authorize and control the use of nuclear weapons and nuclear propulsion for naval vessels.

The Maui County Council has no authority to override federal law, and it makes itself look foolish by acting as though it had.

Need for Cooperation to Preserve Environment

The National Wildlife Federation has long been regarded as more conservative than other environmental or conservation organizations. It includes many hunters, some of whom probably belong also to the National Rifle Association. Many of its members are Republicans.

The federation has nevertheless taken strong stands on certain issues. Right now it is putting great emphasis on cleanup of toxic waste dumps and prevention of water contamination. It made water, "a treasure in trouble," the theme this year for Wildlife Week, which it sponsors.

The federation is seeking the cooperation of industry through its Corporate Conservation Council, the idea being that joint efforts of industry, environmentalists and government are needed to solve tough environmental problems.

Some big companies, including chemical companies whose products may end up in hazardous waste sites, are searching for ways to prevent pollution and trying to develop cooperative policies with government and environmental organizations. Louis Fernandez, board chairman of the Monsanto Co. and chairman of the Chemical Manufacturers Association, in an article for the federation's *Conservation Exchange*, told of his company's efforts and urged more cooperation.

But he also said: "Unfortunately for the moment, they remain more the exception than the rule in environmental policy-making. Conflict between industry and environmentalists over the stringency of standards, and the slow plodding of the regulatory process — often followed by still slower litigation — continue to typify most of our health-protection and pollution-control initiatives."

The technical skill of industry is needed, as well as the commitment of government officials and environmental groups, to solve the problems of toxic chemicals, water contamination, air pollution and other matters.

Fernandez also said, "EPA Administrator Ruckelshaus has said that all sides must get in the environmental boat and row, not throw rocks at it from the shoreline."

That is a good description of what needs to be done.

Hawaiian land compenss

By Donna Reyes
Advertiser Staff Writer

The Hawaii members of the Native Hawaiians Study Commission again are attacking a section of the commission's report that says native Hawaiians are not entitled to compensation for lands taken when the monarchy was overthrown.

The three Hawaii members of the study commission will appear before members of the U.S. Senate Energy and Natural Resources Committee, chaired by Sen. Spark Matsunaga, which will begin hearings tomorrow on the commission report. The committee is looking into the differences of opinion among members of the Native Hawaiians Study Commission.

The nine-member commission was set up by Congress in 1980 to study the culture, needs and concerns of native Hawaiians. Members agreed on many points, but the committee was split on the issue of what role the U.S. played in the overthrow of the Hawaiian monarchy in 1893 and the ultimate annexation of Hawaii by the

United States.

Six Mainland commissioners maintain in a majority report that the U.S. government was not to blame for the overthrow and owes no reparations to Hawaiians. The three Hawaii commissioners — chairwoman Kina'u Boyd Kamali'i, Nona Beamer and H. Rodger Betts — contend the United States does bear responsibility. They concluded in a minority report that the U.S. government acted wrongfully when it took over the Hawaiian kingdom.

The report of the study commission's majority has been accused by Hawaii Rep. Daniel Akaka as "lacking sound historical accuracy."

Kamali'i said at a press conference yesterday her group plans to refute the conclusions and recommendations of the majority report before the Senate committee and ask the committee to reject those portions. The committee will be asked, instead, to substantiate and adopt the minority report that explains the dissenting view of the Hawaii members, Kamali'i said.

All hearings begin at 10:30 a.m., break for a two-hour lunch at noon, and continue until 5 p.m. The hearings will be held: tomorrow at the State Capitol auditorium; Tuesday, at the Big Island's Yano Hall Community Center in Captain Cook; Wednesday in the Maui County Council Chambers in Wailuku; and Friday at the Kauai County Council Chambers.

"There are no existing laws in Congress to deal with the claims, reparation, restitution, restoration" in connection with the overthrow of Queen Liliuokalani in 1893 and "the taking of our lands," Kamali'i said.

The minority report, she said, calls upon Congress to address these needs and find "a just and equitable resolution of compensable claims by native Hawaiians."

Asked if the Senate committee might recommend the majority report but not the minority report, she said:

"I don't see that happening. There's no disagreement at all, as far as historians are concerned, that the United States did wrong in the overthrow of 1893.

ation position reiterated

The conclusion that (the other six commissioners) came to that (then-U.S. Minister) John Stevens was involved in the overthrow but that he wasn't authorized by Congress or the president — that's absolutely ridiculous. That kind of forced conclusion is wrong."

Kamali'i said: "Our only concern is that these sections be refuted and be replaced with the accuracy of what history is. You cannot rewrite history, and that's what they have tried to do.

"They used only secondary sources for their report. They never went to a primary source for their history."

Kamali'i said the Hawaii commissioners are bringing in expert witnesses, including several historians, to testify before the senators. The experts include Dr. Pauline King of the University of Hawaii; David Getches, former director of the Native American Rights Fund who is currently director of the Colorado Department of Natural Resources; Marion Kelly, an associate anthropologist at the Bishop Museum; Melody

McKenzie, executive director of the Native Hawaiian Legal Corporation; and Davianna McGregor of the University of Hawaii.

Kamali'i said representatives of the Honolulu City Council and Neighbor Island county councils also will testify in favor of the minority report.

And the Hawaii commissioners, Kamali'i said, have received support from the trustees of the Bishop Estate, Lunailo Trust, the Office of Hawaiian Affairs, the state Association of Hawaiian Civic Clubs, the Council of Hawaiian Organizations, the Ka'ahumanu Society, the Royal Order of Kamehameha, Hale O Na Ali'i and the Daughters and Sons of Hawaiian Warriors.

"For those who have mistakenly said that Hawaiians can't get together — I would say that we have," she said.

"It is especially important that we are able to do this now. The coming together of our community will be a critical element of what I am convinced is the inevitable action of Congress to redress native Hawaiian claims."



Kina'u Boyd Kamali'i
"Forced conclusion is wrong"

HS-B

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The Princess and Pele

By Lois Taylor
Star-Bulletin Writer

THE lower end of the flow is about a mile above the houses of our town and it is moving slowly over a broad expanse of near level land, and smoking in ten thousand places and radiating great heat. Fiery arms are gushing out on all sides of this vast and steaming field," wrote Rev. Titus Coan of Hilo to his friend, Rev. Lorenzo Lyons on July 29, 1881.

"The molten streams are pushing slowly over a beautiful grassy meadow at the rate in some places of 50 feet an hour...It is now heading east toward the lower part of our town.

"Our old Governess Ruth (her title as the governor of Hawaii), S. Kai and many others are here."

This is the story of why Ruth was there, and what she did to halt the roaring river of lava threatening to destroy Hilo.

On Aug. 1, Coan continued his correspondence to Lyons. "The

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Honolulu Thursday, April 5, 1984





Princess Ruth, left, traveled to the Big Island a century ago to implore Pele not to destroy Hilo. The current eruption threatens the town, and last weekend "a native Hawaiian cultural leader" and followers made offerings to the goddess.—Star-Bulletin photo by Ken Sakamoto.

heavens are aglow with radiant light and Hilo shines like a gem of beauty. Will it become a scene of black desolation? We pray God to spare us. But Hilo is wicked. Our people visit the molten flood by the stores, by the hundreds, on the Lord's day, gathering specimens for sale... We provoke the Lord, do not repent. Will He not visit us in wrath?"

The eruption had begun on Nov. 5, 1880, with the main flow moving toward Hilo. The heavy forest above the town retarded the progress for a time, but by August of 1881, after nine months of volcanic activity, Hilo seemed doomed.

L.W. de Vis-Norton wrote in the Matson Navigation Co. publication, *Aloha*, of March

1921: "Many supplications were offered for the averting of the danger. Men and women prayed that the relentlessly advancing horror might be turned aside. It was of no avail. If anything, the speed of the flow became slightly accelerated.

The efforts of the missionaries and their prayer meetings had failed and stronger measures were clearly necessary. A request went to Princess Ruth, half-sister of Kamehameha V, begging her to come from Honolulu to intercede with the angry goddess and save the city.

She accepted, and took a steamer the next day to Hawaii. It landed at Kailua, and from there, the 400-pound princess

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Just an Average Kid Who Scores Perfectly

By Carol Ritter, Gannett News Service

LYONS, N.Y.—Matthew Van Vlack would be a typical 12-year-old boy—except that he's a mathematical genius.

He likes baseball, football, and basketball.

He plays a flute in the school band, romps with his dog, and is active in 4-H.

He'd like to be an astronaut when he grows up.

Three months ago, at age 11, he became the youngest person ever to score a perfect 800 points on the math section of the Scholastic Aptitude Test.

Steven and Susan Van Vlack say they're proud of their son, but they prefer to keep a low profile about his accomplishment because they are trying to treat him as normally as possible.

"We feel the family unit is quite important, and we don't really want him to go away to a boarding-school-type situation," she said. "But we are anxious to give Matthew as many opportunities as we can."

So they're keeping Matthew in Lyons Central School and arranging for him to take some accelerated courses.

Matthew, who celebrated his 12th birthday this month, is shy with strangers. But he said he isn't worried about facing the publicity that may result when he goes to Minneapolis in July to accept an award as an outstanding student from the American Academy of Achievement.

He was nominated for that award by Dr. Julian Stanley, a psychology professor at Johns Hopkins University. He has spent 12 years searching for children who show extraordinary promise in mathematics.

Stanley said he has been unable to find anyone the same age or younger achieving the same feat in an SAT test.

"What makes it more remarkable is that it happened the first time he took the test."

Matthew was identified through his school as an outstanding math student and was encouraged to enroll in Johns Hopkins' Center for Talented Youth program and to take the SAT test in December.

"The average college-bound 12th-grade male scores 493 on the math portion of the SAT and

430 on the verbal," Stanley said. "Only 5 percent in that category score more than 700 on math, and only 1 percent over 760."

Fred Marino, assistant director of public affairs for the College Board in New York, which sponsors the SAT exam, said that in 1982-83 a total of 1,487,729 students took the test. Only four scored a perfect 800 in both parts, he said. Perfect scores in math were attained by 749 students, and in verbal skills by 111 students.

The SAT results are not broken down by age group.

Through Johns Hopkins, Matthew plans to attend a program this summer in Pennsylvania



Matthew Van Vlack

that will allow him to take several high-school-level courses in a few weeks.

His geometry teacher, Frank Lisco, said, "It's really fun having Matthew in class. He fits in nicely. It's an advanced group, and all the kids in it are rather quiet."

Matthew doesn't seem to consider himself very different from most of his classmates.

At home, he watches television programs ranging from "Nova" to "Diff'rent Strokes," plays with the family dog and cat, and has what his parents call a normal sibling relationship with his 9-year-old sister, Catherine, and 5-year-old brother, Andrew.

The Van Vlack's say that for social reasons they don't like the idea of sending their son to college as a young teen-ager.

But sooner or later he will run out of higher-level courses to take, and the Van Vlack's said they're already talking about arranging for him to do some college work while he finishes high school.

Mauna Lani about 'Perfect'

After your stay in Waipio Valley (see cover story) you'll probably be ready for a bit of luxury. The 350-room Mauna Lani Bay Hotel on the Kohala Coast is offering "Perfect" vacation packages through Dec. 19 for golfers, tennis players and honeymooners.

The Perfect Golf package includes six nights accommodations, unlimited green fees and an electric golf cart for 18 holes daily. Rates begin at \$412 per person, double occupancy.

If tennis is your game, the Perfect Tennis package includes three nights ocean view accommodations, unlimited court time, one can of balls each day, one video clinic per person, a Round Robin tournament and one tennis racket cover per person. Rates are \$262 per person, double occupancy.

For the honeymooning couple, the Mauna Lani Bay Hotel offers the Perfect Honeymoon package to make the newlyweds' stay in Hawaii a truly memorable one. This package includes five nights in an ocean front room with a private lanai, transportation to and from the airport, a bottle of champagne upon arrival, sunset catamaran cruise, a basket of fruit upon arrival and surprise souvenir. Rates are \$893 per couple.

All three plans are available on a Modified American Plan (breakfast, dinner daily) for an additional \$70 per day per couple.

For reservations see your travel agent or call toll-free 800-367-2323. Or you can write to the Mauna Lani Bay Hotel, P.O. Box 4000, Kawaihae, Hawaii 96743.

Brochures are now available describing the Waikiki Aquarium's Natural History Study Tours for 1984.

Interisland adventures in Hawaii include 12- and 19-day trips covering four islands, as well as a summer Ecology Camp for high school students. Study tour and dive desti-



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travel editor

nations in the South Pacific include Tonga/Samoa, Palau/Ponape, the Galapagos and Papua/New Guinea. In the Caribbean, the barrier reef or Indonesia with world famous Lindblad Cruises feature Aquarium Director, Dr. Leighton Taylor, as natural history lecturer. For a copy of the brochure detailing the trips, costs, and departure dates, call or write the Waikiki Aquarium Education Section: phone 923-4725; 2777 Kalakaua Ave., Honolulu 96815.

Pele, the volcano goddess

By Samuel Crowningburg-Amalu

Advertiser Columnist

What with Mauna Loa erupting all over the place and her lava flowing toward the city of Hilo, it might not be amiss to discuss the goddess Pele who in Hawaii is so closely associated with the volcanoes.

Of all the gods of ancient Hawaii who have succumbed to the cross and to Christianity, Pele alone seems to be holding her own. Offerings are still made to her, and legends about her still prevail in the Islands.

Although with the passing of the ages Pele has taken on godly attributes and has become deified in the hierarchy of divinities, she actually is a historical figure who takes her place in the genealogy of the kings and princes of Hawaii.

The Lord Wahieloa is the one who originally discovered Pele and her family. He was an adventuring ruler of Hawaii, a sort of princely Sinbad, whose travels took him to many portions of the world outside of the Pacific area. Once when on a trip to ancient lands of Howanaia-Milu, Wahieloa came upon the site called Hapakuela. There he met a high-born woman called Koolau-Pele-i-Kahili. Wahieloa fell in love with her and returned with her and two of her younger sisters to Hawaii. These two sisters were called Hiiaka-i-ka-poli-o-Pele (Hiiaka in the bosom of Pele) and Hiiaka-Opio (Hiiaka the Younger).

Wahieloa with his new wife landed first on the island of Kauai at a place near the Kilauea Lighthouse called Kahili in honor of the goddess Pele. This spot has ever since been associated with the goddess of volcanoes. From Kahili, Wahieloa brought Pele and her two sisters to the island of Hawaii where he set her up as his queen.

Later on, the rest of the Pele family followed the wake of the Lord Wahieloa and came to the great island of Hawaii. This family consisted of five of Pele's brothers and her six remaining sisters. The five brothers were Kamohoalii (The Royal Moho), Kapoha-i-Kahiola (The Explosion in the Place of Life), Ke-Ua-o-ka-Po (The Night Rain), Kane-Hekili (Kane the Thunderer), Ke-o-Ahi-Kama-Kaua (The



years became more and more associated with the great volcano of Mauna Loa and especially with the caldera at Kilauea.

And also as time passed, the association of Pele as the wife of Wahieloa faded from memory except in the royal genealogies. She became more and more an important goddess in her own right and all of her family came to be regarded as demi-gods and demi-goddesses. New legends sprang up about their activities, and an entirely new priesthood and liturgy took form to celebrate the name and worship of Pele.

Her eldest brother, Kamohoalii, became identified with the cloud as a result of the great battle that took place between Pele and the eight-eyed pig god of Oahu, Kamapuaa. Kamohoalii reached down into the pit of Halemaumau and with his clouds saved the life of Pele from Kamapuaa who was covering her fires with defecation. Kamohoalii took his clouds and raised up the defecation of

attacks Hilo with her ocean waves as a retribution for the interference of Kamohoalii in the battle between her son and Pele. So has it remained to this day — the fires and flames of Pele always spare Hilo, but the ocean always threatens that district.

Although there is nothing in the history or religion of Hawaii

volcanoes. From Kahii, Wahieloa brought Pele and her two sisters to the island of Hawaii where he set her up as his queen.

Later on, the rest of the Pele family followed the wake of the Lord Wahieloa and came to the great island of Hawaii. This family consisted of five of Pele's brothers and her six remaining sisters. The five brothers were Kamohoalii (The Royal Moho), Kapoha-i-Kahiola (The Explosion in the Place of Life), Ke-Ua-o-ka-Po (The Night Rain), Kane-Hekili (Kane the Thunderer), Ke-o-Ahi-Kama-Kaua (The Fire Thrusting Child of War). The remaining sisters were Makole-Wawahi-Waa (The Red-Eyed Canoe Breaker), Hiiaka-Wawahilani (Hiiaka the Heaven Breaker), Hiiaka Noholani (Hiiaka the Heaven Dweller), Hiiaka-Kaalawa-Maka (Hiiaka the Turner of Eyes), Hiiaka-Kapu-Enaena (Hiiaka of the Burning Tabu), and Hiiaka-Kalei-Ia (Hiiaka Adorned with Garlands).

The Pele family were fire worshippers and introduced this type of religion among the people of Hawaii. Originally, the god of the volcanoes was named Ai-Laau, the Eater of Forests. But with the passing of the ages, Ai-Laau was deposed as a god and forgotten. Pele and her family took over, and over the

demi-goddesses. New legends sprang up about their activities, and an entirely new priesthood and liturgy took form to celebrate the name and worship of Pele.

Her eldest brother, Kamohoalii, became identified with the cloud as a result of the great battle that took place between Pele and the eight-eyed pig god of Oahu, Kamapuaa. Kamohoalii reached down into the pit of Halemaumau and with his clouds saved the life of Pele from Kamapuaa who was covering her fires with defecation. Kamohoalii took his clouds and raised up the defecation of Kamapuaa and threw it away where it miraculously became the so-called Kau deserts.

In any case, Kamohoalii became especially loved by Pele, and after Kamohoalii died and was buried on a hill that overlooked Halemaumau, Pele vowed that the smoke from her fires would never cover this particular hill. And so has it remained to this day.

In addition, Kamohoalii became the patron of the district of Hilo, and in honor of her brother, Pele promised that her fires and lava would never burn or harm that district. On the other hand, the mother of Kamapuaa was a sea goddess, and it is said that she always

ss, still reigns in Isles



the world of
**sammy
amalu**

descendants of Pele who it is said favored the ascendancy of that family. To this day, the Kamehamehas are said to be the only ones who can stop the flow of Pele and halt her wrath.

In any case, it was a Kamehameha — the Princess Ruth Keelikolani — who once stopped the flow of Pele toward Hilo. It was also the fury of Pele that destroyed the army of the Prince Keoua-Kuahula when the latter crossed the volcano area in an effort to do battle with the great Kamehameha. Remembering these intercessions, the Kamehamehas have always honored Pele.

On the other hand, no Kamehameha ventures into Sacred Falls, the precincts of Kamapuaa, and no Kamehameha ever feels truly safe living near an ocean. The Kamehamehas in their travels over the ocean to this day always carry a red malo or loincloth with them as a device to ward off the evil of the ocean and to secure the protection of Pele.

Those are all superstitions, as our modern science will continue to remind us, but I never return to Hawaii from abroad without going up to Halemau-mau and the caldera of Pele and casting a few offerings to her. This is something that no Kamehameha would ever forget to do. And in addition, even though I lived right near Sacred Falls at Punaluu, I have never in my life visited the haunts of Kamapuaa nor has anyone in my family or household. It is not that we are superstitious, it is only that we are extremely careful when we start dealing with Hawaiian things. We do not tempt the gods.

Advertiser file photo

Originally, the god of the volcanoes was named Ai-Laau, but with time Pele and her family took over and became associated with the great volcanoes of Hawaii.

to verify this, it seems to me that the legend of Pele and Kamapuaa tells the story of an ancient rivalry between those who worshipped fire and those who worshipped water. The fire worshippers eventually won the battle, and the water worshippers faded from memory. Legend recounts that following the battle between Pele and Kama-

puaa, the latter left Hawaii and sailed away to the southern lands of Kahiki.

Today, the memory of Kamapuaa is revered only at Sacred Falls on Oahu where offerings are made to that godling as a precaution to ward off evil happenings. Strangely enough, the Kamehameha family always regarded themselves as the direct

Saved
Hawaii
Fish. etc.

Apo says all can learn

It didn't take long for the jokes to start after state Rep. Peter Apo introduced a resolution in the Legislature calling for the naming of a state fish.

Some of the freshman legislator's more experienced colleagues called it a "manini" (insignificant) piece of legislation and teased him about introducing his resolution at a time when the state faces so many serious problems.

Apo acknowledged that his resolution "had brought smiles to people's faces" but insisted that behind it there is a serious purpose.

"It's basically an awareness-raising mechanism to our marine heritage," he said. "My feeling is that as a state we don't pay enough attention to our ocean resources."

Apo said too many people take the ocean for granted. Complaining that overfishing and destructive fishing practices (such as the use of chlorine to catch fish) have depleted the numbers of fish on the narrow



from
the sea
mike markrich

reefs that surround Hawaii, Apo said people must change some of their attitudes about the ocean if Hawaii's marine resources are to be preserved.

"Our value system is all screwed up from an economic standpoint when it comes to the ocean. Our system of rules and regulations is designed to react to threats to our fishing industry. But we give little thought to the protection of marine life."

Mark Suiso, the Sea Grant extension agent for Apo's Wai-anae district, agreed, saying that depletion of the reef was a fact of life for the many people who depend on the ocean to survive.

"It used to be that when times were hard a man could go



Rep. Peter Apo
"Awareness-raising mechanism"

out with a net and catch enough to keep the family going but that's not true anymore, because the fish just aren't there."

Apo has no illusions that naming a state fish would change any of that but believes it is a step in the right direction. His resolution calls for students from the University of Hawaii's Marine Options Program to poll people on all the Islands and then make a report to the Legislature on which particular fish people believe to be the most appropriate.

Two House committees last week unanimously endorsed the

something from his fish story

idea of moving toward selection of a state fish.

Apo requested the UH program's involvement because he believes that they would be impartial in a selection process that he thinks could become controversial. Many people in Hawaii have strong emotional and religious ties to the ocean in the form of aumakua or personal fishing gods that have been important to their families for hundreds of years, he explained.

A number of legislators were reluctant to even make a choice of a state fish for fear of getting involved in what some consider unnecessary controversy. However, an informal poll of several legislators brought out these suggestions:

● Apo and Senate President Richard Wong both suggested

The aweoweo, a "royal fish" favored by Apo and Wong.

the aweoweo because of its significance in Hawaiian culture. Wong said that it was a "royal fish" and when it came in large schools it was said to foretell change.

● Rep. Mike Crozier said he would make no decision but suggested that some people might consider the akule because "it's the working man's fish."



● Sen. Charles Toguchi said his father would probably have chosen the octopus but his personal choice would be the marlin because of the "excitement" involved in catching it.

● Sen. Duke Kawasaki said he would have no hesitation choosing the kumu because "from the standpoint of beauty, it can't be beat."

A-8 Honolulu Star-Bulletin Wednesday, March 21, 1984

Hawaiians' High Cancer Rate Considered for Major Study

By Jeanne Ambrose
Star-Bulletin Writer

A Cancer Research Center of Hawaii proposal to determine why Hawaiians have the nation's highest cancer rates yesterday was scrutinized by a group of researchers from the National Cancer Institute.

The group, made up of 16 cancer experts from throughout the country, spent yesterday at the Cancer Research Center studying the proposed project.

Hawaiian men have the highest rates of stomach and lung cancer and women of Hawaiian ancestry have the highest rates of breast cancer, Lawrence Piette, executive director of the center told the researchers. Hawaiians and part-Hawaiians with cancer also have a lower survival rate than other ethnic groups, he said.

To find out why Hawaiians seem to be affected differently by cancer, scientists at the Cancer Research Center have proposed an all-encompassing research project to include

epidemiological and biological studies, as well as treatment plans, dietary evaluation and cancer screening programs.

According to Piette, members of the Hawaiian community have said, "Yes, we want to know why we have these high cancer rates. We'll cooperate, but we want you to do something for us."

That's why the plan will include efforts aimed at education and prevention of cancer, as well as nutritional information and aggressive breast cancer screening programs, Piette said.

"The Hawaiians, being a native population, really are not unlike the American Indians because they have a unique culture," he said. "There is no question they have been poked, prodded, studied and utilized many, many years without much outcome."

The proposed project will have "as immediate impact as possible," he said.

The National Cancer Institute representatives will study "various aspects of the project to see if it has scientific merit," Piette said.

Lyman: Speak Hawaiian Correctly

Bishop Trustee Seeks Respect for Language

By Stu Glauberman
Star-Bulletin Writer

Do a kindly old man a favor. Don't call that popular, paperweight-shaped Chinese dumpling by the name Island folks usually use to describe it. Don't call it "manapua."

Call it "meono puua," instead. Richard Lyman Jr., president of the Bishop Estate board of trustees, says that when spoken properly, the Hawaiian language has a beautiful mellifluous sound. But the beauty of the language also springs from the word-pictures that are formed when words are joined together to create the names of places and things.

In a recent interview, the lawmaker and educator, who does not speak Hawaiian, said he is unhappy when a beautifully painted Hawaiian word picture is blotted out by carelessness.

For example, he says "aloha," perhaps that best-known Hawaiian word of all — means

"welcome" and "love" and when spoken melodiously, it reflects the sentiment of the person who speaks it.

LYMAN SAYS that when greeters shout "Alo Ha!" it cheapens the love to prostitution and becomes a greeting as warm as a wet sponge.

"If we can't control greeters who go on that way, maybe it's a hopeless cause," he said.

Then, there's the Chinese dumping.

A Puna native, who's 80 and calls himself "an old man getting frothy," Lyman said the picture painted by the name "manapua" is that of a flower or a child with supernatural power, instead of something to eat.

The dumpling should be called "meono puua," which literally means a delicious thing, or cake, that is made of pork.

Lyman said that over the years, the inability of Island residents to pronounce "meono" resulted in the substitution of "ma-a" and

the bastardization of good Hawaiian.

Lyman also finds fault with land developers, who don't pay careful enough attention to the names they give their tall towers and sprawling subdivisions.

FOR EXAMPLE, he says it would be to their credit if Alexander & Baldwin's property division abandons the name Maui Lani for its planned 1,000-acre subdivision near Kahului, Maui.

Lyman prefers the true Hawaiian name for the area, Waiale. "It's a picture," he points out. "It means marsh."

With a bit of curiosity and a kupuna — or elder — as an adviser, Isle residents could learn to appreciate the beauty of names, he said.

"We got some good kupunas and a lot of phony ones, too," he said. "But, I think if more people are aware of the problem, it can be licked."

"There's got to be a campaign to respect the past."



Richard Lyman Jr.
Say "meono puua"

Educating Royal Children

TODAY, ON DOWNTOWN Honolulu's Queen Emma Street, stands the Royal School.

In sequence it's Royal School III, and this building dates from 1905.

Royal School II stood on Royal School III's site from 1851 until it was demolished.

Royal School I (1839-1850) stood about where the state Capitol now stands. It's the only Royal School that really rates the title Royal.

It had only 16 students.

All were eligible to sit on Hawaii's throne.

All 16 were formally identified in 1839 when King Kamehameha III set up the Royal School to train the presumptive successors to the throne.

The 16 students did not represent 16 different royal families — there were brothers and sisters, and half-brothers and half-sisters included.

Royal School students who gained the throne were Alexander Liholiho (Kamehameha IV); Lot Kamehameha (Kamehameha V); Lunaliilo; Kalakaua and Lili'uokalani.

Also royal scholars were such Hawaiian luminaries as Emma Naea, known later as Queen Emma, wife of Kamehameha IV; Princess Pauahi, known later as Bernice Bishop, founder of the Bishop Estate and the Kamehameha Schools.

Royal School I also was called the Royal Boarding School, the Select School, and the Chiefs' Children's School.

WHAT THE SCHOOL did was drastically change the way the children of the high chiefs were prepared and trained for their future roles of leadership.

Think of the changes those children were forced to undergo

Before the Royal School, from toddler stage on, royal children bossed. Their every whim was gratified.

Each had one or more *kahu* — a constant adult companion. A *kahu* was a servant, guardian, playmate and attendant combined.

Most royal children slept with their *kahu*.

When royal children played with assigned young companions, the royal children could hit, pummel and sit on their playmates.

Their playmates could not hit back. They had to submit.

Now, place those royal children in a New England-style boarding school . . . a boarding school which seldom let a *kahu* past the front door.

In those first days, Moses Kekuaiwa, teen-age governor of Kauai and Ni'ihau Islands, tried to tell his teacher to quit bossing him around.

"He keike a ke ali'i oia nei" ("I am the child of a chief"). Moses told Amos Starr Cooke, the teacher-headmaster from New

Tales of Old Hawai'i

By Russ Apple



England who had left the mission, with his wife Juliette, to run the school at the request of the chiefs.

COOKE PUT MOSES in place with, "I am the king of this school."

Children who grew up being handfed with the finest roast pig and the smoothest poi in the Islands, suddenly found themselves on New England style rations.

Suppers, the evening meal, were often a thick slice of bread

Training future monarchs for roles of leadership in a world that combined Western and Hawaiian traditions.

smearred with molasses for each royal child.

For a slight breach of discipline, the future Queen Lili'uokalani was once sent to bed by the Cookes without her supper.

Royal heirs often begged food from the cook, swiped vegetables from the garden, coerced their *kahu* to smuggle Hawaiian food past the Cookes, and even went

begging after dark at royal doors in downtown Honolulu for feast foods.

Sometimes the request included wine.

Royal children were seldom refused.

Subjects taught included reading, spelling, arithmetic (mental and written), geography (descriptive and topographic), history, drawing, writing, music (vocal and instrumental) and biblical geography and Christian theology.

All in English, of course.

Readings in English literature took up a big part of each day.

IN THE OLD DAYS, such children studied Hawaiian culture under elders of the royal court. They memorized the names and deeds of their chiefly ancestors back to the founding gods. Now the children had to memorize the history of the United States and could name its presidents starting with George Washington.

By 1849, the Cookes announced their forthcoming retirement from school work — he was going into secular business. (Amos Cooke and another former missionary founded Castle & Cooke, Inc.)

In 1846, the kingdom's Legislature had changed the school from a royal private one to public and put it under the ministry of education.

It now admitted children of white residents as day students.

Most royal students still in the school transferred to private day schools or went under private tutors.

The future queen Lili'uokalani was one who left when the school became "public."

What resulted in 1851 was a new school building and location, Royal School II, but the "royal" part of the title was a misnomer.

3-6-84 HSB A-14

Making a Rural Hotel Work

By A. A. Smyser

Contributing Editor

I COULDN'T HELP but think of Nukoli as I went out last weekend to be a guest at the re-dedication of the former Kuilima Hotel, now the Turtle Bay Hilton and Country Club.

In case your memory is short, or you haven't been following recent events, Nukoli is the Kauai resort that has been held at a standstill — unopened — for a couple of years by an environmentalist vs. developer standoff.

It has gone through two public referendums — the first one opposed to the resort and the second (last month) in favor — but it is still so snarled up by legal maneuvers that no early movement is likely.

The North Shore of Oahu also has had its environmentalist vs. developer controversies, and they still aren't over.

BUT I HEARD a strong and influential environmentalist, Patsy T. Mink, chairwoman of City Council, say loud and clear in a dedication address that "working together we can make this place a notable vacation spot the world over."

Later a 16-year veteran Council member, Toraki Matsumoto, the area's representative, added his praise for resort use of the Turtle Bay site and the jobs it promises.

I could be wrong but I got a strong sense that the Turtle Bay employees, mostly from the North Shore and Leeward Coast, like their jobs, too. The alohas and mahalos and "how are you?" had a genuineness about them that was nice to feel.

The Turtle Bay jobs at present number 455 to operate an establishment with 486 guest rooms. If the aspirations of Prudential Insurance Co. of

Some thoughts on Nukoli sparked by the re-dedication of the former Kuilima Hotel.

America are fulfilled, the resort eventually will have four or five more hotels, several thousand rooms, a large residential-recreational-commercial support facility, and probably a proportionate increase in jobs.

PRUDENTIAL OWNS OR leases from Campbell Estate all 890 acres in the resort — which also embraces beautiful Kawela Bay — and is the big risk-taker. It started as a co-owner with Del Webb Corp. when the resort was first opened 13 years ago but bought Webb Corp. out around 1976 and now is the sole developer.

It almost certainly has only losses to show for its operation so far, but that apparently hasn't dimmed its faith in the investment's future. It has just spent \$17 million — which is quite a lot of life insurance premiums — to upgrade the resort in connection with installing a new resort operator.

After taking over from Webb it had Hyatt Corp. operate the resort's so far single hotel from 1976 until last year. Then it shifted to an operator it knows better, Hilton Hotels Corp., with which it has had other partnerships both in Hawaii and on the Mainland. Prudential and Hilton are 50-50 owners of Hilton Hawaiian Village in Waikiki with Hilton the operator. Hilton alone owns and operates the Kona Hilton on the Big Island.

Turtle Bay is thus the third Hilton Hotels resort in the Islands. There is no relationship with a fourth hotel bearing the Hilton name, the Kahala Hilton. It is operated by Hilton International Hotels, which no longer has any ownership connection with Hilton Hotels Corp.

Baron Hilton, chairman, president and chief executive officer of Hilton Hotels Corp., flew in for the re-dedication weekend along with his wife. He is the son of the chain's founder, the late Conrad Hilton, and more reticent in public than his flamboyant father. No colorful, spotlighted swooshes

around the dance floor for him. He did recall, however, a Hilton Hotels association with Hawaii only one year younger than Statehood and his own Navy flying lessons on Oahu and over the Turtle Bay site after World War II.

ADDING "and Country Club" to the new name of the resort is highly appropriate in one sense.

The new atmosphere after the renovations is more like that of a country club — gracious, subdued, lighter.

In its Kuilima Hotel incarnation, the resort had a Las Vegas flavor that Webb probably inspired — not unattractive but more garish and darker than the new decor. The old atmosphere lent a kind of unspoken support to the oft-denied rumors that rooms were designed to be converted to casinos at the first opportunity.

The new decor seems more open, softer. The lobby has lower ceilings attractively lighted. There are more shops, less hotel desk space. Trees that blocked views from what is now called the Bay View Lounge have been removed. The entranceway has been redesigned to reduce wind problems. The rooms have been stripped and refinished and refurnished in lighter, softer shades that make them seem bigger even though they aren't. An elaborate fire sprinkler system has been added, too.

As before the resort also maintains the wide range of activities that justify the "country club" designation — golf, tennis, swimming, snorkeling, horsebackriding, dune buggy rides and more.

MY GUESS IS that there is no longer any real public fight over whether the comparatively remote North Shore should have a visitor resort — but there still will be fighting, possibly, over how big it should be.

I say possibly because Prudential has to succeed or there may be no expansion pressure at all. The guests last weekend included Mainland travel wholesalers, tour organizers and travel agents, the people who can deliver guests in large volume.

Impressing them was terribly important and the new Hilton-Turtle Bay management tried its best to do so, with people from Prudential and Campbell Estate beaming approval, and the staff doing its best to help, too. For a few days, Turtle Bay, which actually opened Dec. 27 after a five-month shutdown for changeover, was closed to all but invited guests. The Honolulu Symphony came out for a guest appearance at a Saturday black-tie banquet and was given a \$20,000 contribution by Prudential and Hilton.

THE RE-DEDICATION blessing was said by the Rev. Abraham Akaka, pastor of Kawaiahao Church.

He spoke of the importance Hawaiians placed on praying together and focusing their hopes and dreams in the same direction as they prayed.

He spoke, too, of the sense of commitment or *hookupu* involved in Hawaiian prayers, which he said were always deeply serious.

The elements of *hookupu*, he said, involve people interacting with each other with faith, gratitude, hard work, high quality service, innovative spirit, integrity and aloha.

SUCH ELEMENTS, I thought, have been lacking at Nukoli, with blame likely falling on many sides of that troubled controversy. Is it possible that they can be harnessed affirmatively on the North Shore?

For almost all parties there is the hope of economic and lifestyle gains in doing so. For almost all parties there is little to gain from failure. Maybe that will help make things work.

Hotel managers say early bookings are encouraging, and visitor industry pros note that 1984 looks like a good time to re-open. It is an upbeat year for the industry as a whole. Events on the North Shore will be worth watching.

This is Easter morning, the holiest of all Christian feasts. It was this hour some 2,000 years ago that gave credence and validity to the life of Jesus Christ and authority to the words that he preached. Easter gives proof of what Jesus said — that life need not end with death, that death is not the final end, that a man can arise from the dead and live again even as the Son of Man did.

The Christian message of life after death is the good news, the gospel, spoken of by the Lord Jesus. For those who stand at the brink of death as we all do, Easter brings hope for a new and better life. For those who live Easter is the hour of rejuvenation, a time of rebirth, an hour of refreshing oneself and of living again a new and a better life.

Actually, the Christian message is a simple one. Love God. Love your fellow man. The entirety of Christianity is wrapped up in that single word of love, yet we Christians seldom know what it means to love, and even less do we know how to practice it. How to extend it from ourselves to others. How to reach out to touch our neighbor.

Do we know how to be fair with each other? Do we know how to be kind with each other? Do we know how to love without ulterior motives, how to love merely for the sake of loving? If we Christians this Easter morning would determine to love each other — to love every person on this earth — what a tremendous difference we might be able to accomplish in this world.

This past week, a congressional committee has been here in Hawaii to determine whether or not the native Hawaiian people should be paid reparations for something that happened in 1893 when Queen Liliuokalani was overthrown by a coalition of American businessmen and residents who then sought annexation of the Hawaiian Kingdom to the United States of America. During that overthrow when the queen was deposed, American troops were landed here ostensibly to protect American lives and property but in reality to intimidate the government and to reinforce the rebels. Now some 91 years later, the question arises: should the native Hawaiian people who lost their independence and sovereignty be paid reparations by the American people for that loss?

Of course, an anomaly immediately wakens as soon as the matter of reparations is posed. There are extremely few native Hawaiians left alive today, if any, who were alive in 1893. Nearly all of the Hawaiians alive today were born American citizens, and if reparations are paid to them, it must then be presumed that their being born American citizens was a loss to them, a loss for which they should be paid reparations.

I do not contest the assumption that the native Hawaiians of 1893 actually lost their independence, but then again, I tend to believe that even those native Hawaiians gained tremendously by becoming American citizens even as they all did with annexation. The native Hawaiians of 1893 were not even sovereign. Only the queen was sovereign. All the rest of the Hawai-

Hawaiians, but it happens to be the truth. In a monarchy, only the monarch is sovereign.

If there were a loss suffered by the Hawaiian subjects of the Hawaiian Kingdom in 1893, then that loss is a personal one and cannot be inherited as a legacy unless the Hawaiian-American citizens of today can also show that they too have suffered and are suffering a loss as American citizens. I cannot speak for others, but I personally would rather be a free-born American citizen as I am today than a prince under the old monarchical system which I probably would have been had that monarchy continued. There is something ineffable about being a free-born American citizen. I am sovereign in my own country, one among millions of others but nevertheless still sovereign. I am now in exactly the same position that Queen Liliuokalani was in 1892 — a sovereign.

What then are the benefits of such individual sovereignty? Well, for one thing, I can help to choose whether Mr. Reagan remains as my president or not. With my neighbors, I can choose and select the laws that govern me. If I do not like those laws, I can help to change them if I can convince enough of my fellow countrymen. I can go where I want to go, do what I want to do. All that I have to do is to obey the laws that I myself have helped to choose.

Certainly, there are many things still wrong in my country. For instance, although we are the richest country in the known history of humankind, we still have too much poverty here. But I also know that we can correct this and that we are doing so, little by little. Without civil war, without rebellion, we are becoming a better place to live, a better place for everybody, rich and poor alike.

But what of my own Hawaiian people? Of course, they need help just as we all do. But that help must come out of themselves. It can only be achieved if the Hawaiians decide to help themselves. They must have their own Easter morning, their own time of refreshment and rejuvenation.

It is time that the Hawaiians inherit the wealth of their own land and profit from the riches here in Hawaii. They must come together as a people and act as one people and speak with one voice. In the near future, the Hawaiians could easily elect their own governor, their own mayors, their own officials. The Hawaiians by sticking together can run their own government. The voting power now lies in their hands, and the Hawaiians are finally in a political position of being able to control their own destinies by merely going to the polls and electing their own people to office. Easter for the Hawaiian people is as simple as that.

I have heard it said over and over again that what the Hawaiians need is a leader. Well, the Hawaiians already have excellent leaders, men and women who know their way around and who can get things done. All that has to be done is to vote these people into office and to keep in office the ones that they already have there.

Easter Sunday for the Hawaiians lies in politics for which Hawaiian children should be educated. The Hawaiians must first of all insist on the best education for their children. Parents must push their children to excellence. And excellence is the keyword for a Hawaiian Easter. Excellence in education. Excellence in life.

Easter for Hawaiians means gaining new life,

By Samuel Crowningburg-Amalu
Advertiser Columnist

oneself and of living again a new and a better life.

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people. I am now in exactly the same position that Queen Liliuokalani was in 1892 — a sovereign.

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Certainly, there are many things still wrong in my country. For instance, although we are the richest country in the known history of humankind, we still have too much poverty here. But I also know that we can correct this and that we are doing so, little by little. Without civil war, without rebellion, we are becoming a better place to live, a better place for everybody, rich and poor alike.

But what of my own Hawaiian people? Of course, they need help just as we all do. But that help must come out of themselves. It can only be achieved if the Hawaiians decide to help themselves. They must have their own Easter morning, their own time of refreshment and rejuvenation.

It is time that the Hawaiians inherit the wealth of their own land and profit from the riches here in Hawaii. They must come together as a people and act as one people and speak with one voice. In the near future, the Hawaiians could easily elect their own governor, their own mayors, their own officials. The Hawaiians by sticking together can run their own government. The voting power now lies in their hands, and the Hawaiians are finally in a political position of being able to control their own destinies by merely going to the polls and electing their own people to office. Easter for the Hawaiian people is as simple as that.

I have heard it said over and over again that what the Hawaiians need is a leader. Well, the Hawaiians already have excellent leaders, men and women who know their way around and who can get things done. All that has to be done is to vote these people into office and to keep in office the ones that they already have there.

Easter Sunday for the Hawaiians lies in politics for which Hawaiian children should be educated. The Hawaiians must first of all insist on the best education for their children. Parents must push their children to excellence. And excellence is the key word for a Hawaiian Easter. Excellence in education. Excellence is Life. Excellence in everything that they do.

Then they can send this study commission packing. Their very presence in Hawaii is an insult to every living Hawaiian. We do not need their reparations. All that we need are ourselves and the will to strive for the highest, strive for the best, strive for the true Easter.



the world of
**sammy
amalu**

Hawaiians means gaining new life, power

Honolulu Star-Bulletin

Published by Gannett Pacific Corporation

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Wednesday, July 25, 1984

Discord in the Office of Hawaiian Affairs

The Office of Hawaiian Affairs could be badly damaged by the case of Walter Ritte and his battle to retain his seat on the OHA Board of Trustees. This was illustrated by the angry reaction of Ritte's supporters to the failure of five trustees who reject Ritte's position to attend the board meeting last Friday on Molokai. Without them there was no quorum and thus no official meeting.

The issue in this case is an obscure one. Ritte has been convicted and sentenced for two felonies. The state contends that he thereby forfeited his seat on the OHA board, because a convicted felon cannot hold public office under state law.

Five of the OHA trustees support the state's position, but Ritte maintains that the law does not apply to OHA — or to him. He says OHA has the right to make its own decisions on such matters.

More fundamentally, the issue is whether OHA is an agency of the state government subject to state law, or a government within a government, with the authority to run its affairs independent of state law.

Almost certainly, the voters of Hawaii who approved the constitutional amendment authorizing the formation of OHA in 1978 never dreamed that such a claim of autonomy would be raised. But since it has been, it should be decided — as quickly as possible.

This is a legal question, and it can be settled only in the courts. Whether a majority of the OHA trustees supports or opposes Ritte is immaterial to the ultimate resolution of the issue.

By trying to pressure the other trustees into compliance with his views, Ritte is needlessly dividing the Hawaiian community and arousing concern about OHA in the general community. If he has a case, it is a legal case. He should pursue it in the courts, not in the OHA board.

GLIMPSE INTO HAWAII'S FUTURE

In this edition of the *Pacesetters of the Pacific '85*, we are not only interested in those people who created modern Hawaii, but we also want to look ahead to the future.

We asked a group of Islanders to write



about what they want for Hawaii's future. We said this could be a realistic set of goals, a generalized blueprint for Utopia or even a fantasy.

The replies we received are below and on the next page.

Dignified Future for Native People

By Haunani-Kay Trask

Assistant Professor of American Studies at the University of Hawaii at Manoa

THERE IS NO possibility of a dignified future for any of Hawaii's people until the shame of the treatment of native Hawaiians has been acknowledged and rectified. The American government and its extension, the State of Hawaii, have had nearly a century to render justice and dignity to Hawaiians.

But instead, we have suffered theft of our lands, impoverishment of our people, and degradation of our native culture. Therefore, if Hawaiians are to survive as a people at all, we must wrest control of our lands and resources from the present system, and create our own self-governing alternatives to place Hawaiians on the land.

We must begin with the recognition that Hawaiians have both historical and legal rights as the first people of Hawaii to a land base. Immigrants and tourists who have swallowed up so much of our land do not have the same rights or claims as native people to our place, Hawaii Nei.

OUR LAND BASE includes federal trust land legally ours but presently occupied by non-native individuals and corporations with state approval: i.e., 200,000 acres of Hawaiian Home Lands; the native portion of 1.5 million acres of

ceded lands, and trust lands held by the military (Makua, Luatuaiei, Kahoolawe).

Our land base also includes trust lands in private estates, kuleana lands adverse possessed, and lands which should be returned by the American government and the Big Five corporations in partial reparation for their role in the 1893 overthrow of the Hawaiian government.

These lands and resources must be independently administered by Hawaiians in a self-governing body managed by representatives of every Hawaiian community across the islands. Neither the state nor federal governments should be allowed to regulate this body, appoint its staff or control its moneys. The Hawaiian Homes Department, as a state agency, should be disbanded.

Funds should be generated by an indemnity paid by the American government as part of reparations; by yearly taxes assessed on all non-natives, including tourists; by any fees for lands irreparably lost to other uses; and by large cash settlements for back rent of trust lands used by non-natives.

THIS SEPARATELY controlled land would constitute the home of Lahui Hawaii — the

Hawaiian Nation and People.

As a practical alternative to a larger society that has consistently abused Hawaiian land and relegated Hawaiians to a poverty-ridden underclass, this land would serve those Hawaiians who reject the status of forced but segregated assimilation which the existing society now offers.

In our own "Nation-Within-a-Nation," an attitude of love and care for the land would prevail. Drawn from our non-Western heritage, this love — aloha aina — would dictate a prudent approach to the natural and animal world: Less dependence on industrial technology, more self-sufficiency.

In cultural terms, this would mean a commitment to agriculture and aquaculture, especially taro farms and fishponds; an end to the prostitution of Hawaiian people and culture in the tourist industry; a long-range dedication to Hawaiian language, dance and religion, and other uniquely Hawaiian traditions. Economically, this would signal an end to dependence on tourism and militarism, the only options today.

FAR FROM a preposterous ideal, this ennobling alternative would recognize that *Hawaii is our place* before it is the place of any non-natives, especially tourists. Lahui Ha-



Haunani-Kay Trask

wai would give back pride and respect to a people long oppressed, long exploited. Contemporary Hawaiians and our ancestors of 80 generations would have a home — a place of our own — once again.

Beyond this, native culture can serve as a wise example of how to live within the land's keeping. We did just that for over 1,500 years. When we finally regain some power over our own lives and those of our children unborn, we will present a formidable challenge to the current view of land as a profit-making resource.

Until then, the immediate future will resemble the recent past: destruction of Hawaii's land and waters and the continued decline of her native people. The choice is one of dignity or degradation.

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Hawaii's women

Taking note of their accomplishments

By PHAENON LANDEN

Many visitors to Honolulu have seen Iolani Palace.

Yet, how many know that, like England's Anne Boleyn imprisoned in the Tower of London, Queen Liliuokalani, Hawaii's last reigning monarch, was charged with treason by a provisional government and was held prisoner in the palace for nine months?

Unlike the English queen she was not executed. But she was forced to eventually relinquish her kingdom.

A talented composer, Liliuokalani left a rich

legacy of music to Hawaii, some of which was written during her imprisonment.

Many visitors are familiar with at least part of Hawaii's unique history and its colorful past rulers, particularly Kamehameha the Great, Hawaii's first king.

Not so well known are Hawaii's exceptional women from various periods who are still revered in Hawaii today for their uncommon strength, bravery and charity.

Probably the most dramatic of Hawaii's great women was Kaahumanu,

Hawaii's first queen and favorite wife of Kamehameha the Great. She is credited with the courageous death-defying act of bringing about the overthrow of the ancient oppressive kapu system in Hawaii's early polytheistic feudal society, and with catapulting Hawaii's people into a Western culture and the Christian religion. At the same time she struck a blow for freedom and equal rights for the women of her time.

In early Hawaii, women were thought to be less pleasing to the gods than men. Harsh kapu laws applying to them kept them less than second class citizens.

They were forbidden appetizing foods such as bananas, coconuts, pork and many seafood delicacies. Women had to eat separately from the men. They were not permitted to fish in salt water areas fished by men or even to go near the nets laid out by men.

At certain times of the month women were not permitted to sleep in the same house with their husbands. Penalty for breaking a kapu was death.

Kaahumanu, born and raised during this primitive time, was queen at the very cusp of approaching change to the Islands. Whether or not she was aware of the coming westernization of Hawaii is unknown. But she did see that the women of her time were oppressed and that the kapu system was far too harsh for all her people, men and women alike.

In 1819, as Kamehameha lay dying, he called Kaahumanu to his side and made her kuhina nui, chief minister or vice king, asking her to rule jointly with and to advise his son, Liholiho who was to become Kamehameha II.

As joint ruler, Kaahumanu was the first official woman lawmaker in the land — a powerful position. Both the king and the kuhina nui had the power of veto and could thus nul-



Hawaii's Queen Liliuokalani

lify the acts of the other.

But Kaahumanu was the stronger personality. She soon began her campaign among the ruling chiefs and the use of her influence with the new king to bring about change in the kapu system.

It came to a climax during a feast one day when the king rose, went to the previously forbidden women's table and ate with them. Kaahumanu, in turn ate of the foods forbidden to women. There were gasps of astonishment among the people, then silence. But no one died for breaking the ancient kapu. Soon after, the kapu system fell — idols were destroyed, gods abandoned and change came to Hawaii.

In the intervening years of the reign of Kaahumanu, the first queen, and Liliuokalani, the last, many noble and self-sacrificing women gave much to the Islands and to the people.

Of note was Queen Emma, wife of Kamehameha III. Moved by the results of a smallpox epidemic among her people and by the rapid

decline in population of the Hawaiian race due to the introduction of Western diseases, she built a hospital for them.

Queen's Hospital today is an excellent medical center. Queen Emma was also responsible for the establishment in Hawaii of the Episcopal Church exemplified by the beautiful St. Andrew's Cathedral in downtown Honolulu.

Queen Kapiolani, wife of the "Merry Monarch," King Kalakaua, was especially concerned for women. With Kalakaua's help she founded Kapiolani Home for Girls and Kapiolani Maternity Hospital, which is still serving women today.

Princess Bernice Pauahi Bishop, as the great granddaughter of Kamehameha I, was in line for the throne when Kamehameha V died. She did not wish to rule as queen, but rather chose to serve her people in other ways.

Through her social standing and influence her life became a bridge between the old and the new as Hawaii moved through drama-

tic, and often painful transitions.

In her will she left the income from her vast land holdings to built and maintain Kamehameha Schools for the education of children of Hawaiian ancestry.

After her death, her husband, Charles Reed Bishop, fulfilled another of her desires by building the Bernice Pauahi Bishop Museum. Dedicated to "the care and preservation of Hawaiian relics and memorabilia" and meant to hold Pauahi's own large collection, it is today a broad-based scientific institution of international fame.

Two notable women who were not born in Hawaii were Juliette Montague Cooke, a Protestant missionary and Mother Marianne, a nun in the Catholic order of St. Francis.

Cooke, with the aid of her husband, Amos, took on the heavy responsibility of educating and training children of the ali'i, or royal families, to prepare them to rule well during the rapidly changing social structure of Hawaii.

Among the 15 royal children educated at the Chief's Children's School between 1839 and 1850, were six future kings and queens, as well as Princess Pauahi.

Mother Marianne came to Hawaii in 1885 to work with the poor and the sick in Honolulu. Five years later she went to the leper colony at Kalaupapa, Molokai where the renowned Father Damien was dying of the dreaded disease.

There she remained, caring for the lepers for 30 years until her death in 1918. She is buried in the tiny churchyard at Kalaupapa.

The Star-Bulletin



"But, what about us?"

Children of 'Beach People'

While the adults are yelling about their rights to Hawaiian land, who is looking out for the rights of the children living on the beach with their families and missing school?

I know of only one case but where there's one, there are bound to be more. This case was brought to my attention in relationship to my volunteer job of supplying food and clothes to those in need.

The parents refused help and the local school authority was told by the parents that their children would be in school if they wanted them to be — and they didn't need help. The parents said that they were on the beach because they wanted to make a point with the city and state governments. The school official said that they had to "honor the parent's wishes in the matter."

My question is: Who is looking after the best interests of the children? If a student isn't in school on a regular basis, how can he get an education that will afford him a real chance in the market place in his adult years?

Does an elementary school dropout have an opportunity to a life other than minimum wage jobs or life firmly based in the welfare system? What does either do for the self-esteem of

the children now or in later years?

While the parents are shouting about rights, who is teaching the children about the responsibilities that go hand in hand with rights? While the parents are demonstrating in color coordinated outfits, who is dressing the children for a day in the classroom?

While the parents are writing notarized letters to the city, who is teaching the children English that will help them qualify for a job that will enable them to earn a fair wage?

Pidgin to the max is great in a night club act, but how many people have the wit to know the difference? While the parents are yelling "See what they're doing to Hawaiian people?" who is teaching the children about the dignity of earning respect, doing a day's work for a day's pay for working for the joy of accomplishment in one's efforts?

My heart goes out to the children!

If anyone's interested, my ethnic background includes American Indian. Thank God, my parents did not instill in me a belief that everyone owed me a piece of the rock. They taught me if I wanted something, that I could go to work and earn it.

Carolyn Golajuch



Mo'okini heiau

Our Polynesian Cathedrals

Massive stone architecture marks the highest religious structures of Christian Europeans and the ancient Hawaiians.

True, several Hawaiian heiau could fit inside the crypt of one large European cathedral, but both major heiau and cathedral were the largest structures in their respective architectural traditions.

It's always been handy to compare the major heiau of old Hawai'i to the cathedrals.

This then related the numerous smaller heiau to the numerous parish churches; and Hawaiian trailside, agricultural, fishing and craft altars to European wayside and neighborhood shrines.

For several decades when I guided people to surviving major Island heiau, like Mo'okini or Pu'ukohola on the Big Island, Pi'ilanihale on Maui, and 'Ii'i-li'opae on Moloka'i, I stressed that such major structures held about the same position in the ancient Hawaiian culture that cathedrals held in Europe.

Kings, prince-bishops, and others who held royal or noble positions in Europe, and who claimed God-given divine right, built and maintained cathedrals.

In Hawai'i, it was ruling chiefs, those who claimed direct descent from the Polynesian gods, who built and sponsored the big heiau. Both kings and ruling chiefs commanded the resources in manpower and materials to build massive structures.

EUROPEAN KINGS had bishops to run their cathedrals;

Tales of Old Hawai'i

By Russ Apple



Hawaiian ruling chiefs had high priests; cathedral-sponsoring kings had dukes and earls on their staffs; ruling chiefs of ancient Hawai'i had high chiefs on their staffs; dukes, earls and high chiefs had staffs of lesser nobles and lesser chiefs.

Christian bishops had Christian priests and deacons to assist

Comparing the heiau with Europe's finest churches.

in running a cathedral; Polynesian high priests had Polynesian priests and priest-assistants to run their heiau.

European king and Hawaiian ruling chief, as heads of their respective church and state, of times were the leading participants in important ceremonies.

Staff nobles in Europe and staff high chiefs in Hawai'i contributed support to their highest religious buildings, as well as sponsoring parish churches and local heiau.

To reinforce this analogy, in Hawai'i's historic times the high

chiefs who advised the throne called themselves "nobles," and the traditional "council of chiefs," who used to advise their ruling chief, took on the name of "House of Nobles." (By that time of course, the ancient Hawaiian religion that used heiau had been replaced. Hawaiian kings and nobles built Christian cathedrals and churches in the European fashion.)

ANALOGIES BREAK DOWN eventually. The differences between cathedral and heiau are also important.

Both cathedrals and royal heiau featured exterior statuary — but the European ones were of carved stone, and Hawai'i's were of carved wood.

Cathedral stones were cut, squared and held together by mortar; heiau stones were natural basalt boulders fitted and held together by their natural shapes — no mortar was used by Hawaiian stonemasons.

In Europe, important people who died were honored by burial inside cathedrals. In Hawai'i, kapu-breakers were killed and if male their bodies were offered as sacrifices on heiau altars. (If female, their bodies were discarded or dumped at sea.)

Cathedrals enclosed and roofed over their worship area — to guard against the weather.

Hawaiian heiau were open-air — to welcome the weather.

Both Europeans and Hawaiians stood in awe before the massive stone architecture of the major temples of their religions — dwarfed by the sheer massiveness of such solid stone structures.

Hawaiians' Interest

By John Dominis Holt

THERE IS A TIME in the life of every village, town, metropolis or nation when a particular event or happening will cause people to reach deep into the source of their feeling, and to the source of their thinking, in order to face the harsh reality of what has happened.

Earthquakes, tornadoes, floods, gruesome murders, the loss of a beloved landmark, or the loss of a treasured building can all arouse in people the impulse to say: Why?

The people of Honolulu and all of Hawaii have been challenged in the past few days to ponder the awesome and terrible fact that in a few years we might lose the Bernice Pauahi Bishop Museum. The grim possibility that there might not be funds enough to assure its continued existence has been brought home to us.

What a chilling thought it is to think that this could actually happen. Hawaii without the Bishop Museum would become another place; a place made incomplete by virtue of this loss.

All of its ethnographic treasures gathered so carefully by members of its staff, and others over the years, especially those articles of the Hawai-

A distinguished Hawaiian author tells why his dislike for the museum turned into love.

ian culture of old: the brilliant examples of featherwork, the masses of kapa of incomparable quality in design and texture, the awesome wood sculptures of god-images, the stone work, the umeke (calabashes), the temple drums, the hula drums, the ipu (hula gourds), the makaloa and lauhala mats: what would happen to them?

THERE WAS A TIME I could have said, "Who cares?"

I as a Hawaiian and many other Hawaiians I know looked for many years with rage and frustration at that curious hulk of cut-stone and its rococo innards built of native hardwoods which sits anomalously in the heart of proletarian Kalihi — once a stronghold of working class Hawaiian families.



John Dominis Holt

The museum and its extraordinary treasures — many of which came down from our people, in some cases our own families — seemed to symbolize too painfully our many, many losses: people, culture and the land itself. The museum and its activities represented elitism at its worst.

The Hawaiian collection was dominated by objects used and worn by the ali'i. There was very little in the museum that represented makaainana life — some fishhooks, a few tools, very little else.

Added to this was the fact that the Bishop Museum seemed to belong to a handful of rich — mostly haole supporters — and the people they hired to give life and substance to "their museum." They were the curators and research scientists. It came in time to be a world known institution.

Many publications were brought out, the works of research scientists in various scientific disciplines:

Abraham Fornander's famous collections of moolelo and works of botany and anthropology; William T. Brigham's immortal work on Hawaiian featherwork and kapa first appeared in 1879; W. C. Handy's invaluable work on Hawaiian farming; Martha Beckwith's work on Hawaiian mythology; Mary Pukui's translation of Hawaiian lore and religion came later.

THE MARVELOUS WRITINGS of John Ii, numerous papers on entomology and later the carefully researched and presented works of Dorothy Barrere; Elspeth Sterling's and Cappy Summer's expansion of McAllister's archeology of Oahu; the numerous papers written by John Stokes; the great work of Sir Peter Buck — Terangi Hiroa — "Arts and Crafts of Hawaii"; the inspired work of Kenneth Emory and lately the publications of Marion Kelly embodying ethnology and history, and meaningful papers concerning Hawaiian culture generally on land tenure in Hawaii.

There are many, many more important works originating from research completed in the cloistered environment of the museum: Margaret Titcomb's important work on the Hawaiian use of fish; Marie Neal's much used handbook about plants used in Hawaiian gardens. The botanical works of Harold St. John, Kauka Wilder, were done at the Bishop Museum. The writings of Samuel Kaumakau — an incomparable source of Hawaiian history — and the writings of David Malo and Zepherin Kepelino exist in books printed through efforts which took place at the Bishop Museum.

The mass of papers and books written by its well known staff members of the entomology department: The late Lindly Gressitt, Frank Radofsky, Wayne Gagne and so many others.

HOW COULD I CONTINUE to hold my grudge against this grand old institution in the light of it having produced so many works which provided a life line in my own research? How could I continue to be haunted by ghosts of the past which came out of their hiding places to punish me everytime there was work to do at the Bishop Museum?

Gradually I came to make peace with this giant in our midst. I found myself paying more and more attention to the collections and to the exhibits as they were shown, and slowly I began to feel grateful that so much about the Hawaiian culture — my culture — had been written about under sponsorship of the museum.

The few god-images carved from native hardwoods which survived the holocaust of change and many many umeke, the splendid hand crafted calabashes were acquired by the museum as well as priceless other works; objects and leis,

in the Bishop Museum

feather gods, capes and cloaks, and kahilis were acquired over the years until today there is a representation of this art of old time featherwork that is second to none in the world.

Stone objects, fishhooks, niho palaoa, basketry, kapa and so much else is stored now in the Bishop Museum. Someday soon with the support of the community these collections may be exhibited in large and inclusive exhibitions truly reflecting the accomplishments of old Hawaii. And there are books and documents there as well as maps and works of art; drawings, sketches, paintings which wait for the chance to be properly exhibited.

BUT FOR HAWAIIANS much of the old feeling persists that the Bishop Museum — like so much else in Hawaii — does not belong to us. It remains a symbol of our losses; it too strongly represents in its treasures the truth of the greatness of the culture of our ancestors. This poses the question to some of us: Where are we today? What has happened that we can no longer connect ourselves to this outstanding heritage? In feeling this way, we have let the opportunity of being strengthened and inspired by the great gifts left us by our ancestors.

We miss the chance to connect ourselves to the artistic and technological achievements, the mana of the kupuna, if bitterness prevails.

But time heals. Much that has been a part of the healing process for me has been to see the numbers of people who come from far away to see and admire the work of my ancestors. The interest they show and the wonder and admiration which they exhibit in seeing our ancestral sculptures, our beautiful fishhooks, incomparable kapa and the renowned featherwork now so well known to the world fill me with pride.

I feel lifted as I have seen Greeks lifted in their national museum, Egyptians in theirs, the Chinese and Japanese in their museums as well as other people the world who have been made proud when their national treasures have been seen, enjoyed and loved by millions of people.

THERE IS EMBODIED in the survival of works of art, architecture, artifacts and even everyday utensils, the power to heal ancient wounds.

Museums which house these accumulated pieces of evidence of the human past are repositories of untold wealth of spiritual energy. They are places of mana and romance. Places for serious study as well as places to feel proud and happy.

Pride alone would make me as a Hawaiian fight to the bitter end for the survival of the Bernice Pauahi Bishop Museum.

The collective representation of my ancestors as people who were superb craftsmen, who were artistically gifted and imbued with sustaining spiritual values is the basis for pride.

Where once I felt embittered and cynical — even hopeless — about the Bishop Museum, I see it now as one of the most important institutions in Hawaii for me and my family, for nieces and nephews, grandnieces and grandnephews and I see it as a place which now symbolizes hope rather than despair, enjoyment rather than anger.

AS A HAWAIIAN I feel a particular responsibility to protect the life of our museum. It is in a way a pu'uhonua — a special place of healing and protection. It is a Hawaiian place that belongs to the world. It is a place where we can all go for inspiration, learning or just for enjoyment.

For Hawaiians it is a very special place. It houses our treasures: one of the main sources of our mana.

I feel a deep sense of embarrassment that our state and our city have allowed this extraordinary



Feathered-covered war god.

resource to be threatened with extinction because we have not supported it enough.

I implore my ancestors and the old gods to forgive me for the years I spent in anger and bitterness over the Bernice Pauahi Bishop Museum and I implore my fellow Hawaiians to join now in the effort to save our museum and work toward making it into one of the most outstanding institutions of its kind.

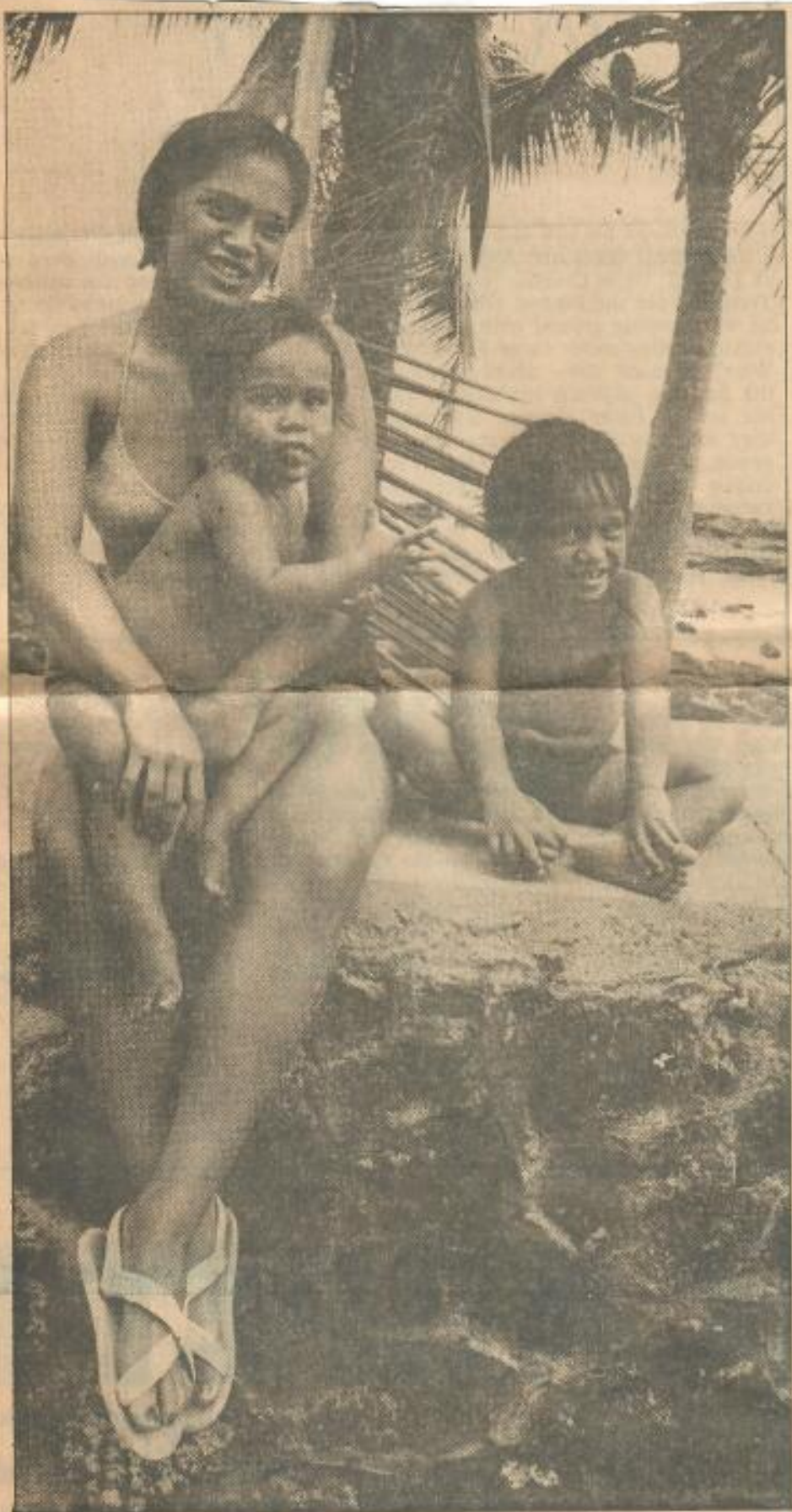
FOCUS/living

B:1
The Honolulu Advertiser
Tuesday, July 16, 1985



Milolii residence with women of the house on the lanai. The view overlooks Milolii's picturesque canoe landing.

The women of Milolii



Jessie Cabuag with her sons, Stanton, 1½, and Shafton, 3½, on right. Shafton goes fishing with his father.

MILOLII — Change comes slowly to this isolated fishing village on the South Kona Coast, and it comes slowest of all to the women.

Fiberglass fishing boats on trailers have replaced the canoes that used to congregate at Milolii's black lava landing. But the women still do their washing by hand.

Milolii's Hau'oli Kamana'o Church is under restoration. But mothers still potty train their children to use outhouses.

The men catch fish as they always have. But it is the women who can take most of the credit for preserving the old Hawaiian charm of Milolii by refusing to demand labor-saving appliances most women take for granted.

"It's hard, hard living," said Jessie Cabuag, mother of two toddlers and wife of a fisherman. "It's harder for the women than the men. Some of them go back. Some take hope, some can't."

I met Jessie while she was bathing her sons, Shafton, age 3½, and Stanton, 1½. The bath takes place daily in a brackish water pool shaded by coconut palms.

That's because homes in Milolii do not have showers or bathtubs. Fresh water is not piped to the village. It's collected in tanks from rain that runs off the roofs.

Another young mother, who was raised in Aiea Heights, said she bathes out of a gallon can. Like Jessie, she said she misses the city life. But not enough to go back.

Eleanor Grace, 59, was born and raised in Milolii. Three sisters and four brothers moved away but she stayed because she "likes this kind of life."

The inventory at Milolii Store can be listed in one paragraph:

Gasoline for fishing boats, a little beer and soda, gas and kerosene for lamps, lots of mosquito coils, candy, portable radio and flashlight batteries, aspirin and cold medicine, tobacco and Zig-Zag cigarette rolling paper.

Jessie said she does her laundry by hand in the brackish water pool, takes it home for rinsing in a five-gallon bucket (either an old pickle bucket or a dry ball bucket), then spreads the clothes on rocks to dry.

In spite of these handicaps, there are about a dozen women under 30 living in the village, Jessie said. They have chosen this life. Most have children.

(There are no census statistics for



**bob
krauss**

Milolii because it is so small and residents hesitate to give a figure. The population is probably under 100 and growing.)

Jessie said she grew up in Kailua-Kona and came to Milolii five years ago when she married a fisherman.

"It was hard for my parents," she said. "When I first came down, they were here almost every other day or I was in Kailua. When Shafton was born, he was their first grandchild. They took him to be with them for days at a time."

Jessie said she married before she finished Konawaena High School, then went back for adult education.

"But I got pregnant so I didn't make it," she said. "I don't know what would happen if I went out in the real world. Here you don't need an education."

She said her husband goes out in his boat before dawn almost every morning. He takes Shafton along to teach him fishing. Both children are nut brown from the sun, healthy and full of energy.

When they get older they will be bused five miles up the mountain to the highway and to Hookena Elementary School.

The family earns about \$50 every other day by selling fish to restaurants in Kailua, Jessie said. They use food stamps and receive medical help from welfare.

"When the fishing is good, we have extra," she said. "We put away for Christmas and birthdays. But the fishing isn't good very often."

I asked if she would like to see electricity come to Milolii.

"No," she answered. "This is a fisherman's life. We don't want to change it. You bring electricity, the next thing you see a condo down the road."

How about running water?

"The phone was a big step. That's a life-saver," she said. "But I wouldn't want running water. All those modern things just change everything totally."

I got the feeling that one reason the women of Milolii stay here is that they fell strongly they are unique and are proud of it.

Hawaiian genealogies to be charted

By Pat Hunter
Advertiser Medical Writer

Alu Like yesterday announced it has embarked on two major projects to benefit Island residents of Hawaiian ancestry. One is designed to collect and computerize genealogical data about their families. The other will make a comprehensive assessment of Hawaiians' and part-Hawaiians' health needs.

Verification of Hawaiian ancestry is important because people awarded Hawaiian Homes lands must prove they are at least 50 percent Hawaiian, said Georgiana Padeken, head of the state Department of Hawaiian Homes Lands.

The health study was requested by the U.S. Senate Appropriations Committee, at the urging of Hawaii Sen. Dan Inouye, who has proposed amendments to the Native American Health Care Act to include native Hawaiians in its provisions. His concern has been about reports that Hawaiians suffer the highest rate in the U.S. of infant mortality, mortality in general, cancer, heart disease and stroke.

At a press conference at the Queen Liliuokalani Children's Center, Alu Like announced it has entered into agreements with the state Department of Hawaiian Homes Lands, the Department of Health and the University of Hawaii's Cancer Research Center of Hawaii to collect and computerize information from existing records back to the mid-1800s to verify native Hawaiian ancestry.

All information on genealogy of families will be handled only through Alu Like, in order to maintain confidentiality.

The Hawaiian Health Research Consortium, to be coordinated by Alu Like, will be divided into several task forces that will study health needs of Hawaiians. It will include 20 experts in health and social sciences who already are active in research on the health of our Hawaiian population.

This group plans to stage a major conference on its findings Nov. 1 at the East-West Center and to have its report ready for delivery to the Senate committee by December this year, in order that committee members may study it before budget hearings set for February 1986.

Alu Like was organized in 1975 after Congress amended the Native American Program Act in 1974 to include native Hawaiians as native Americans. It is funded by federal grants, matching state funds and donations from foundations and individuals. Its primary mission is to help native Hawaiians to develop economic and social self-sufficiency.

Geothermal needs, Hawaiian culture collide at seminar on development

By Edwin Tanji

Advertiser Maui County Bureau

KAHULUI — Arguments on the need for geothermal energy as an alternative to oil ran headlong into appeals for the protection of Hawaiian culture and religion last night during a seminar on a proposed geothermal development on Maui.

Maui Electric has set up the proposed development with Mid-Pacific Geothermal Inc., focusing on a 4,108-acre area at Kanaio on the southwest slopes of Haleakala. The area has been designated a resource subzone open for geothermal exploration by the state.

Before more than 80 persons last night, Mayor Hannibal Tavares and Rod Moss of Mid-Pacific Geothermal said they are concerned about environmental impacts.

Tavares said he supports development of alternate ener-

gy resources "if environmental concerns can be addressed." Moss said, "Our first concern has to be the environment and what we can do to protect it."

Takeshi Yoshihara, of the state Department of Planning and Economic Development, detailed the need for new energy sources for Hawaii, which is now dependent on imported oil.

But several native Hawaiians expressed concerns dealing with archaeological sites and Hawaiian culture that could be affected by the proposed Kanaio development.

Archaeologist Charles Keau said at least two burial caves have been identified in the Kanaio area, including one at Puu Onaio where Mid-Pacific is planning its first test drillings. Keau said other Hawaiians experts tell of caves of refuge scattered throughout the Islands, used by ancient Hawaiians during war.

"These are things that are not talked about to outsiders, but it is known to us," Keau said. "Before you do anything in these areas, talk to us first."

Dr. Emmett Aluli of Molokai and Palikapu Dedman of the Big Island said they fear geothermal development will destroy Hawaiian religious beliefs by destroying the Hawaiian goddess Pele.

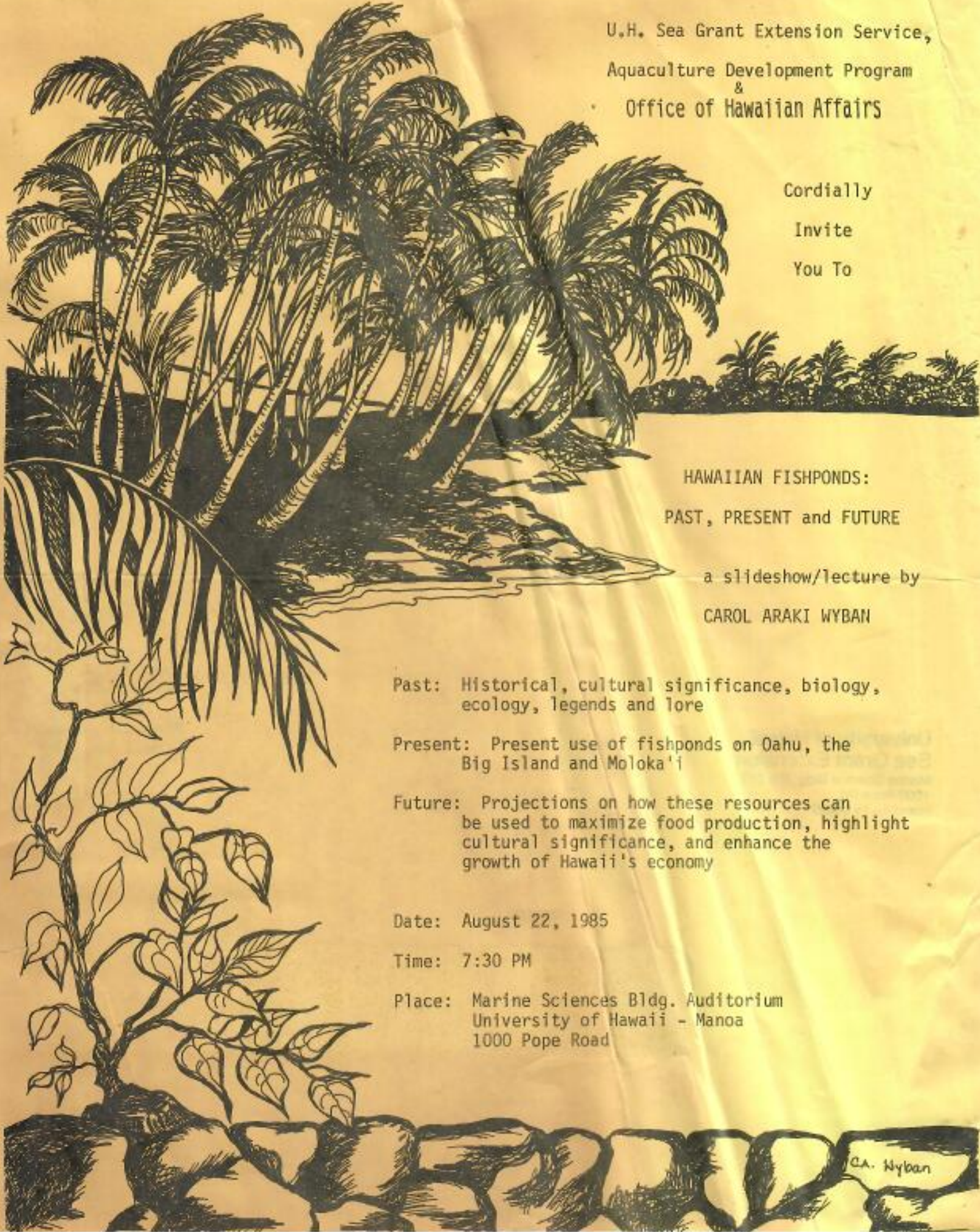
Aluli said he grew up hearing stories and with a belief in Hawaiian religion. "Some of what we are feeling is that if you bother Pele, she is not going to come any more," he said. "The tradition, the worship of the Pele people is alive."

He noted hearings held on geothermal development on the Big Island in 1983. The "Pele people" were not allowed to participate in the hearings, he said, but two weeks after the hearings ended, eruptions flowed over areas proposed for geothermal research.

"Pele is there. She scared a lot of people," he said.

Dedman, apologizing for an emotional outburst, argued that persons who did not share his religious beliefs should not be making decisions that may destroy his religion.

"The culture is as real now as it was then," he said. "You cannot change the theology. You cannot take Jesus Christ out of the manger and put him in a condominium and sell that as religion."



U.H. Sea Grant Extension Service,
Aquaculture Development Program
&
Office of Hawaiian Affairs

Cordially
Invite
You To

HAWAIIAN FISHPONDS:
PAST, PRESENT and FUTURE

a slideshow/lecture by
CAROL ARAKI WYBAN

Past: Historical, cultural significance, biology,
ecology, legends and lore

Present: Present use of fishponds on Oahu, the
Big Island and Moloka'i

Future: Projections on how these resources can
be used to maximize food production, highlight
cultural significance, and enhance the
growth of Hawaii's economy

Date: August 22, 1985

Time: 7:30 PM

Place: Marine Sciences Bldg. Auditorium
University of Hawaii - Manoa
1000 Pope Road

CA. Wyban

ASB 9-21-85

New Class Available to Men Only

By Nadine W. Scott
Star-Bulletin Writer

"This class is strictly for men. Women need not apply."

That's how professor Kioni Dudley prefaced an interview when he announced he will teach "The Religion of the Men in Ancient Hawaii" from 7 to 10 p.m. Tuesdays starting next week at Kamehameha Schools.

"One of my goals is to give men the opportunity to experience religion as it was experienced in ancient times," he said. "It will be a rich learning experience without all of the humbug trappings."

Dudley has taught Hawaiian religion in colleges and universities on Oahu to about 40 classes in the past 11 years, "and usually 80 to 90 percent of the students have been female."

Men tend to stay away from the coeducational classes, but when he organizes activities which in ancient times were *kapu* for women, "a good number of men turn out."

He said that's what he hopes will happen Tuesday in his attempt "to bring the course out to where Hawaiian men can get at it."



Kioni Dudley

"A rich learning experience"

member of a cosmic community which is alive.

He said he will define the use of *mana*, or spiritual power, as well as the Hawaiian concept of "self." What Hawaiians thought happened after death will also be covered, as will "the whole working of the spirit world — its sorcery, healing, possession and deification."

"Night marchers and flying fire balls (*akua*), ghost stories and the strange things that occur in different places in the Islands" are all part of the projected class studies.

There is no charge for attending the class.

Men interested in more information, or in registering, may call 877-9613 or 696-6292.

IN PRE-CONTACT Hawaii, he explained, the religion of the men was quite different from that of the women.

Women prayed to different gods and goddesses and formal ritualistic worship of the gods was reserved almost exclusively for men. Men alone performed the family rituals, participated in the formal heiau services and men alone filled the ranks of the priesthood, Dudley said.

Formal worship was so exclusively reserved for men "that women were forbidden under pain of death from entering the men's eating house where they conducted their daily worship, and from entering the heiau."

He said the course he will teach at Kamehameha will be more relaxed than a college course and much richer.

The project will span eight months, will bring in practicing kahunas, kumus hula, scholars and keepers of family traditions as living resources.

"Prayers, dances and rituals will be demonstrated," he said, and there will be time for open discussion.

CLASSES WILL be open to males of all ages and no background knowledge is required.

Dudley said the course is designed for men of Hawaiian ancestry who want to learn more about their culture, "but who don't want to register for a college course."

He will explain what the concept of divinity was and how the gods interrelated with man.

"Kane, Ku, Lono and Kanaloa, Hina and Pele will be presented as the loving, protective, helping and in some cases demanding spirits they were thought to be."

"The higher forms of prayer to the high gods, meditation, contemplation, mystic union with the divine which were practiced in ancient days will be discussed," he said.

The relation of ancestral spirits with the Hawaiians will be told and the *kapu* system will be detailed.

DUDLEY EMBRACES the Hawaiian view of man as a

Resort Plan Draws Some Hard Words

By Rod Thompson
Big Island Correspondent

KEAUHOU-KONA — Opponents of a proposed \$300 million resort here won applause yesterday but Hawaiian entertainer Lynn Flores and others said the project would mean jobs for island residents.

Flores of Waimea said the resort "is going to be great for us." The Mauna Kea Beach Hotel and the Mauna Lani Bay Hotel already spend a combined total of \$750,000 per year to hire local entertainers, he said.

Testimony on the Mauna Kea Properties Inc.'s proposed 457-acre South Kohala Resort was scheduled to continue today before the Hawaii County Planning Commission.

Mauna Kea Properties is a unit of UAL Inc., owner of the existing Mauna Kea Beach Hotel.

Seventy-five people signed up beforehand to speak. Opposition has focused on the \$65 million hotel planned behind Hapuna Beach.

Speakers yesterday said the hotel would dominate the beach visually and produce overcrowding. As proposed, the six-story hotel would be built in a series of receding levels beginning about 450 feet from the beach.

Other parts of the resort, especially 13 acres of tennis courts, will border the adjoining Hapuna Beach State park but be screened from it by vegetation.

BEFORE THE hearing, the commission granted four people permission to intervene in the contested-case hearing to follow public testimony.

Among them is Moanikeala Akaka, the Hawaii Island trustee of the state Office of Hawaiian Affairs, whom the commission recognized as an OHA trustee but not as a representative of the entire OHA board.

"The issue is *aloha aina* (love of the land)," Akaka said. "The beach is choked with people every day. The beach is saturated."

Akaka's questioning of planning department staff member Norman Hayashi prompted hearing officer Stuart Oda to tell her at one point, "Please do not badger the witnesses."

Akaka had challenged Hayashi when he denied she asked for copies of the Mauna Kea application in advance of the hearing. "Don't lie please," she said to him.

Akaka then invoked her *aumakua*, or Hawaiian personal god, as a witness that she was telling the truth.

OTHER INTERVENORS are Jerry Rothstein, head of Save Hapuna; Save Hapuna member Tom Beach of Waimea; and Jacque Prell of Honaunau, publisher of the newspaper, Save Hawaii.

Witness Harry Schat of Waikoloa described the hotel as the "destruction of the balance between man and nature."

Michael Sun Mountain of Napoopoo said the Big Island should be self-sufficient, not dependent on tourism.

Another witness, Honolulu resident Leimomi Mookini Lum, said, "Hawaiian culture is much more than a jumble of idols."

"Development (of tourism) and preservation (of Hawaiian culture) can and must proceed hand in hand," she said.

Leon Thevenin, chairman of a 19-member committee which advises Mauna Kea Properties on the resort, described himself as a part Hawaiian who has been going to Hapuna Beach for 50 years.

"Shame!" Thevenin said to those who oppose the resort.

NUMEROUS representatives of business organizations spoke in favor of the resort, among them Gene Aguiar, president of the Hawaii Island Portuguese Chamber of Commerce; Ed Shimizu, governmental affairs director of the statewide Chamber of Commerce of Hawaii; and Peter Young, president elect of the Kona Board of Realtors.

Peter L'Orange, president of the Hawaii Leeward Planning Conference, read a letter from Waimea businessman Byron Fox concerning the alleged crowding at Hapuna Beach.

Fox wrote that he noted "hundreds" of people at the state park portion of Hapuna Beach on July 4, but counted only 33 people on the northern third where the hotel is planned, suggesting that part of the beach is not crowded even on a busy day.

Supporting the resort, North Kohala rancher Monte Richards said the state should relieve crowding at Hapuna by developing recreation at Waialea Beach, which is part of the state park.

10-12-85 HSB

LETTERS

Hapuna Beach Development

I, as chairman of the Mauna Kea Resorts advisory committee representing 19 concerned citizens who are all residents of this area, am upset. My Hawaiian grandmother was born here in 1857 and I have lived and resided in Hapuna and this coastline for almost 50 years. My son was also a Hapuna caretaker for five years.

Through our efforts many changes for the public's good have taken place over many years and not by instant arrivals who profess to have all the solutions.

We need some real controls over public misbehavior. Our beaches and shorelines are littered with filth and trash. Small wonder we have hepatitis in some areas.

On one occasion I got two volunteers to help me gather 19 huge trash bags of litter including disposable diapers from Wai-*lea*. Fortunately we also took a shovel along upon the advice of a medical doctor.

Some of our misdirected public who scream about rights even cut down numerous coconut trees at Kiholo to get at the nuts.

One DLNR enforcement officer is expected to control this sort of misbehavior in an area larger than the Island of Oahu and with 90 percent of it inaccessible.

Reference is also made to Anaehoomalu and its deterioration. I have been there many times before and after.

THE RESORT people removed the coral heads which used to cut our feet. Security people now control behavior. Hundreds of local children now enjoy this

beach, expressing themselves sometimes loudly. I don't consider this noise pollution, — this is music. There is also almost a mile of deserted beach to the south even on weekends.

Hapuna is referred to by many as the only good beach on Hawaii; never the most dangerous. From Kawaihae to Kailua there are hundreds of beaches with most of them inaccessible. None are as large, some even have grey sand but the blue Pacific is the same and the fishing superior.

Hapuna is the size it is because through the generosity of Parker Ranch one-half of the existing park was donated. The legal boundary from the days of Kamehameha was right in the ocean. Through the efforts of concerned local people this boundary was moved back to the vegetation line, so every last grain of white sand is owned by you and me.

I have never seen or heard of high-paying hotel guests polluting. I don't expect to live to see the day when our local beaches are overcrowded. We are perfectly competent local residents to control our own destinies.

Leon A. Thevenin

Furor Over Push for Maori

10-31-85 HSB

By Seth Mydans

WELLINGTON, New Zealand—The angry words are still echoing around New Zealand's surprised and hurt white majority, a people that has prided itself on its policies of racial equality toward the indigenous Polynesian minority, the Maori.

"The *pakeha*," said Atareta Poananga, a young Maori activist, referring to the white majority, "are riffraff, the flotsam and jetsam of British culture."

They must hand leadership of the country back to the 12 percent Maori minority, she said, or "go back where they came from."

Her challenge, made recently at a conference on colonial heritage, has raised the emerging debate here on the role of the Maori people to a new pitch. It has drawn remarkably broad support even from conservative Maori professionals who have assimilated into New Zealand culture, while arousing a bitter defense from white New Zealanders.

"I object strongly to being called riffraff," L. Nelson wrote to *The Evening Herald*. "I have no affinity whatever with Britain, where my ancestors came from, and strongly resent being told by Ms. Poananga where to go."

Other letter-writers have expressed the suddenly popular theory—strenuously denied by Maori scholars—that the Maori themselves were interlopers 900 years ago, having massacred the earlier Moriori inhabitants.

Peter Tapsell, a Maori who is New Zealand's Internal Affairs Minister, said Poananga had voiced a truth known by many silently resentful Maori people.

"New Zealand Europeans, and I am not saying this in a bitter way, are peasants," Poananga said. "That is how it is. What we have here is aristocratic Maoris and peasant Europeans. Really, that's the problem."

Asked about her statements, even Poananga agreed that there was no likelihood of a Maori takeover in the short term. She looked to the future, pointing out that if current population trends continue the

Maori will make up one-third of New Zealand's population, now 3.2 million, by the end of the century.

The sharp rise in polemics is the latest development in what Sidney Moko Mead, professor of Maori studies at Victoria Univer-

ing grounds were traditionally under tribal management.

A rising ethnic consciousness is also leading to demands for more control over Maori arts, history and archeology, which activists say have been presented by white scholars as exotic and



The sharp rise in polemics is the latest development in what Sidney Moko Mead, professor of Maori studies at Victoria University, calls a "Maori push"—an assertion of cultural identity and a demand for a broad range of rights that is taking place today.

sity, calls a "Maori push"—an assertion of cultural identity and a demand for a broad range of rights that is taking place today.

"We have a reputation for being quite docile," he said. "Nobody ever heard a squeak from us. Now you see us popping up everywhere. We want a share of that pie."

The push seems to be affecting just about every sector of life. Maori activists are demanding changes in the schools to include a greater reflection of their history and culture. Maori students now, they say, must "think like a *pakeha*," or white person, to succeed.

The New Zealand Maori Council, a government group, is demanding a share of government fishing levies, arguing that fish-

foreign, rather than as part of a living culture.

Recent publications about the Maori by non-Maori writers have been hostilely received by activist groups. Even the Maori tribesmen who perform dances and rituals for tourists have begun demanding more of the profits.

"People are saying, we're not just here to put on a show and entertain and stick our tongues out," a Maori woman said. "We want to be in management and have some control over it."

The same people are criticizing the quality of such "Maori" souvenirs as tea towels, wax figurines and cushion covers, all mass-produced by the *pakeha*.

"This is an exciting period," Mead said. "There's so much

Rights

going on and you can't afford not to be a part of it. There's a sense of urgency about it. For a Maori person, you can't go overseas to study or to work or you'll miss what's happening."

One of the most dramatic developments is a demand by activist groups for the return of some of their lands, which they claim under the 1840 treaty of Waitangi signed by the British.

In September, the Anglican Church agreed to return to two subtribes an 80-acre plot it had leased for 23 blankets, one sovereign, 12 axes, 16 adzes, 14 shirts, 14 cotton trousers, 14 pounds of soap, 10 New Testaments, 13 pairs of scissors, six spades, 17 mirrors, 20 razors, six handkerchiefs and 55 pounds of tobacco.

The treaty of Waitangi, the basis for a century and a half of relatively amicable race relations here, offered the Maori a "partnership" with the British in return for giving up their own autonomous "governorship." The native tribesmen were promised the same rights and privileges as the British people, and in the years since New Zealand has seen a minimum of discrimination and a relatively open door to Maori success in white society.

But today's activists assert they do not want white society, which they say has disappointed them. They say they have given up some of their cultural values but have not found success among European New Zealanders.

The measure of equality offered by New Zealand, Poananga said in an interview, has come at the price of a cultural assimilation that she said is a form of racism.

While 80 percent of Maori schoolchildren were able to speak their native language in 1923, less than 5 percent can today. "What they've been doing to us is a sort of spiritual and cultural death," she said. "We are forced to live as *pakehas*—brown skins with white faces."

(c) N.Y. Times Service

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

Miloli'i Provides One of a Kind Experience

by Keli'i Tau'a

HAWAII FISHING NEWS
NOV. 1985

■ Many Big Island residents are aware of the *ma'nie* (charm) of the remote fishing village of Miloli'i in South Kona, Hawai'i. For the most part, however, the general populous of Hawai'i Nei is not that familiar with the quaint village located 20 miles from the nearest population center of Honaunau. Fifteen families that total 100 people prefer living in this unique seclusion. After my visit there to participate in the HOKULE'A ceremonies, I now recognize and appreciate the villagers' wish to keep their town exclusive in order to preserve their livelihood and culture.

Since ancient times, fishing has been the only economically supportive activity for Miloli'i. Fishing techniques as well as survival skills have been passed down from father to son till this day.

The natives of Kona told me that very few *malihini* (newcomers) show any interest in going and *niele* (inquiring) about the isolated town. In fact, upon driving on the main highway, it would be very easy to pass by the Miloli'i turnoff if you were not familiar with the roads.

After driving 10 to 20 minutes down the winding road that is poorly paved, my wife Kalei turned to me and said, "Are you sure you made the correct turn?" Luckily, just about that time, we drove up to a resident walking in the area who confirmed that we were on the Miloli'i road and advised us to keep driving on the same path.

When we came to the first clearing, we saw the beautiful, calm Pacific Ocean, which served as a sweeping backdrop for the peaceful village set upon sparkling black lava rock. One area was bulldozed and had relatively new home developments while the other district remained jagged and rough. 'A'a (jagged lava) covered most of the area, and a few sections embraced *pahoehoe* (smooth lava).

As we approached the main village, a welcome HOKULE'A 'ohana sign hanging on a tree next to the first house in the main village greeted us. A private outhouse sat close by.

Ola Kaupu, a resident of the village, served as our unofficial greeter to Miloli'i. She pointed out that the villagers who lived there existed without the conveniences of piped water and electricity. Pleasant flashbacks of similar childhood days came to mind as I recognized the archaic conditions of the village.

Because the residents of Miloli'i choose to live there without modern accommodations, I saw a group of happy, hard-working people. I felt their *aloha* and sincere concern for sharing their *mana'o* (thoughts) about their love of their land, sea, occupations and culture.

The honorary mayor, Kaupiko, and his lovely wife, Sarah, related many precious stories of Miloli'i in both Hawaiian and English. As we sat close to the shoreline, Kaupiko pointed to all the *ko'a* (fish location) where his father took him to fish, the same places his father's father went.

An important point that Kaupiko shared was that his parents never taught him to fish. He said, "When my father was ready, he directed me to prepare the fishing gear and move right into our canoes ready to go. That's how I do to my son."

As I listened to the many short stories he told, it became very evident that he, like many other native Hawaiians, believes in and practices "the art of learning" by doing.

It was exciting to listen to one of the few remaining fishermen who practiced fishing by canoe. Kaupiko proudly pointed out that Miloli'i village was known for 'opelu, and he was unofficially crowned the king of 'opelu.

He clearly remembers his *kupuna kane* (grandfather) Kapua, kepani Oshiroguchi and himself as a young boy going out in the family canoe with their 'upena 'opelu and 'upena kuku (nets put over the side of the canoe to catch 'opelu). Learning from those experiences helped him become exceptionally knowledgeable about the seasons, the tides and the behavior of 'opelu. Without hesitation, Kaupiko pointed to several of the *ko'a* starting with Miloli'i and then moving on to Ka'akuli, Honomalino, Kalake'oke'o, Kapu'a, Kapukawa'a and others.

The three fishermen, grandpa, Oshiroguchi, and Kaupiko, normally started paddling from shore at about 2 o'clock in the afternoon; and, depending upon the season or current, they would take an average of half an hour to an hour to get to the various ko'a. Then, the taro palu (chum) that was cooked and grated was released into the ocean. Soon, the 'opelu would surround the canoe and enter the 'upena as they blindly swam for the grated taro. Within several hours, the fishermen would head back to shore with a canoe full of 'opelu.



The honorary mayor of Miloli'i, Kaupiko (left), and his wife, Sarah, talk with Keli'i Tau'a.

By this time, Kaupiko's wife, Sarah, who was sitting close by, could not refrain from participating in the discussion. She declared, "Where we go all depends on the current. If it's *au ka'u*, it's no good. *Au kona*, you gotta go that way." (She was pointing to the direction of the currents as she spoke of *au ka'u* and *au kona*). Upon my asking, they informed me that early in Kaupiko's life, he stopped observing the ancient *kapu* (taboo) traditions. One of the *kapu* traditions he broke was to take his wife along on fishing trips. He also took her when she was pregnant, which was an important taboo to observe in ancient times. The Kaupikos also pointed out that even though there was a *Ku'ula* (fish god) a stone's throw from where we were sitting, the family had stopped worshipping it in their childhood days.

Sarah further explained that whenever their canoe went out to fish for 'opelu, they used to bang on the side of the canoe at the 'opelu ko'a. In her words:



Gino, eldest son of the Kaupikos.

"When we go out there, we bang, bang the canoe while throwing the palu. Then the *kala* come first. Throw in more palu, then the 'opelu come. Some call it the 'opelu *kala*."

In the olden days when there was an abundance of fish, the villagers had to dry their catch so that they could market it in Honolulu when the steamers arrived to exchange goods. Of course, the Kaupikos had a load of fish to send to market.

After talking to the Kaupikos, I had the opportunity to be escorted to the location of the *Ku'ula* by Gino, the oldest son of the Kaupikos. He confirmed everything that his parents told Kalei and me. Ever since he was 6 years old, he remembers serving as the *ka'ai* (palu feeder). And thus, the tradition continues on and on in the special town of Miloli'i.

It is my wish that the residents continue to pass on the beauty of their lifestyle and aloha to their offspring and, then, to all of Hawai'i and the world.

Mahalo, e Miloli'i. . . . Keli'i

2 Hawaiian goals: Revitalize culture, ease plight of 'nation'

By Vickie Ong
Advertiser Staff Writer

Kekuni Blaisdell, a physician and professor of medicine at the University of Hawaii, said he's often asked why he associates with "radical, unrealistic Hawaiian nationalists."

"It's not radical, it's not unrealistic, it's conservative," Blaisdell said yesterday.

"We're conserving the Hawaiian nation, which has existed for 2,000 years. The Hawaiian nation is older than America, it's older than England.

"I am a native citizen of the Hawaiian nation and we have two main goals — one is to revitalize our culture, which has almost been completely devitalized, and the second is to alleviate the plight of our nation."

Blaisdell was one of nine speakers who discussed Hawaiian self-determinism, nationalism and independence at "Ho'oku'oko's" (to make independent), a conference held at Kamehameha Schools yesterday.

The meeting, which was attended by about 100 people,

was sponsored by Na 'Oiwi O Hawai'i, a fledgling Hawaiian organization that promotes cultural and social awareness. Kalama Akamine, one of the founders, said the conference tried to examine Hawaiians' culture, politics and history and how they affect Hawaiian life-style.

In an interview, Blaisdell said Hawaiians see themselves as an integral part of the cosmos and the 'aina, the land.

"We belong to this and everything in it is living and everything is conscious and everything intercommunicates."

That means, he said, when anything bespoils the land — such as freeways or buildings — it destroys "our 'aina, which is the source of our sustenance, our livelihood, our source of political power, and it pains us and we must cry out in pain and do something about it."

Further, he said, "when there's abuse of our language (through mispronunciation of Hawaiian words and place names), we must speak out.

"Language is an integral part of our cultural because our language is always in terms of the cosmos and great spiritual forces," he said.

Blaisdell described the Hawaiians' "plight," saying they have the shortest life expectancy and have the highest mortality rates for heart dis-

ease, cancer, stroke and accidents, and a high incidence of high blood pressure, diabetes, dental caries, suicides and mental retardation.

"As long as any of our people are suffering or are in pain, we all must feel it and we all must do something about it," he said.

But, he pointed out, Hawaiians also have strengths. "We still have our reverence for our land, even though most of it has been stolen. We're very spiritual people and still believe in group affiliation, rather than individualistic, competitive, aggressive, assertive, materialistic pursuits (of the dominant western culture). Our affection for children is unsurpassed in any culture.

"When we stick together, we win, and if we don't, we lose. The only way we're going to make progress is by constant pressure (on the establishment).

"But when (a Hawaiian) joins the establishment, it weakens our cause, it doesn't strengthen our cause, because they turn their backs on us."

To revitalize the culture, Blaisdell researched, and then conducted, the Hawaiian 'awa ceremony at yesterday's meeting. It was held for speakers to purify themselves and "to demonstrate we are lokahi, united with each other, our nature and the great spiritual force."



Blaisdell

12-19-85

HONOLULU
ADVERTISER

Kamehameha's symbolic ceremony

Chapel cornerstone on heiau-like foundation

By Bob Krauss
Advertiser Columnist

The cornerstone of a Christian chapel to rest on a foundation designed to resemble a heiau will be laid today at 11 a.m. on the campus of Kamehameha Schools.

Chaplain David Kaupu said the symbolism is significant at Kamehameha where he was reprimanded as a student in the 1940s for speaking Hawaiian.

He said the design of the chapel and the religion courses to be taught there are a departure from the days when Kamehameha students were not allowed to do the hula or to perform the old chants. The compulsory religion course at Kamehameha now includes a study of the four major gods of old Hawaii as well as Christianity.

"It is taught in a four-year cycle," said Kaupu. "I teach the ancient religion. My associate teaches Christianity."

"One year we study ancient Hawaiian gods. Another year we cover the Hawaiian creation story and compare it with other creation stories. The following year we study Hawaiian religious values; hooono pono and mana. Another year has to do with Princess Pauahi Bishop and her impact on the Kamehameha family."

The symbolism of the new chapel, a Christian church growing out of a heiau, has not drawn criticism from other members of the clergy but Kaupu is ready to defend it, he said.

"What better symbolism is there?" he said. "On this foundation rests the religion of our (Hawaiian) people today."

The Rev. William Kaina, pastor of Kawatahoo Church, said he believes "a lot of Pacific islanders have been in search of a Polynesian theology." He added that he himself does not consciously try to integrate the old religion with Christianity in his sermons.

"I guess my experiences with the old practices have been rather negative; jealousy and fighting among kabunas," he said. "This has only caused me to embrace Christianity more."

"Yet when you think of the past, the Polynesian culture is based on religion. Perhaps the symbolism is apt. The outside of the chapel is Polynesian culture. On the inside is a strong Christian emphasis."

Gard Kealoha, Office of Hawaiian Affairs trustee in charge of cultural affairs, said he knows of no Hawaiian today who practices the old religion or even knows how.

"But I think it's healthy to teach comparative religion," he added. "Religious systems should be talked about. It's a good intellectual experience. I would like to see Asian and Indian religions taught at Kamehameha."

Kaupu said he has never received a complaint from a parent for teaching students about Ku, Kane, Kanae and Lono. However, he received a number of calls from parents after his associ-

ate played the record, "Jesus Christ, Superstar," as an example of Christian worship.

Kaupu said there was a chapel at the original Kamehameha Schools where Bishop Museum is now.

"We have been without a chapel for 52 years," he said. "Since 1937 we have held Sunday services in the school auditorium."

Kaupu said services are held with the aid of a portable cross, pulpit, altar and flag staffs. Hymns are now sung to an amplified guitar when services are held in the auditorium, he added. At other times, the students are bused to Kaunakakai Church where they sing to a piano or organ. The new chapel will be equipped with a pipe organ, he said.

"We plan also to use Hawaiian instruments in the services: guitar, ukulele, uli uli, temple drums," he said.

A time capsule will be set into the cornerstone. Articles to be placed in the capsule include tape recordings of recent services, photos of the old chapel and letters from a trustee, the school president, a student and the chaplain.

Also included will be a new Hawaiian Bible published in August 1985, blueprints of the new chapel, a maile lei, a list of chapel furniture to be installed, a copy of today's Advertiser and a microchip inscribed with the minutes of the first meeting of the Bishop Estate trustees on Dec. 23, 1885.

The value of the estate was then given as \$474,000. According to tax assessments, it is now valued at about \$3 billion, a spokesman at Kamehameha Schools said.



Kaupu

Sioux Indian leader

United Press International

WASHINGTON — Militant American Indian leader Russell Means, saying that "Marxists are racists," left for Central America last week on a mission to bring "warriors" to Nicaragua to join Indians fighting the country's Sandinista government.

Means, a Sioux Indian who led the 1973 Wounded Knee uprising in South Dakota, told United Press International as he left for Costa Rica that there will be up to 100 New American Indian Movement members from the United States and Canada in Central America "by the first week of April."

Once there, they will help the Costa Rica-based MISURASATA Indian organization and

the U.S.-backed contra rebels battle Nicaragua, President Daniel Ortega's Marxist-led government.

Means said before leaving Washington that "if it was possible for the Marxists to justly deal with the Indian people, I would very strongly champion the Sandinista government. But you can't even consider it, because the Marxists are racists."

MISURASATA is an organization representing the Miskito, Suma and Rama Indians who live in Nicaragua and neighboring Honduras. The Indians were forced off their land during the 1979 Sandinista revolution and have been fighting the government ever since.

Means, wearing leather-covered braids with silver studs, two turquoise necklaces and rattle-

The Sunday Star-Bulletin & Advertiser Honolulu, December 29, 1985 E-11

calls Sandinistas 'racists'

snake skin boots, said, "We're going down there as Indian warriors."

"We are going to assist the Indian people in rebuilding their villages, replanting the fields, rebuilding their canoes so they can fish and we will defend ourselves at (that) time."

Means said he will form an advance team in San Jose, Costa Rica, to prepare for more New AIM members coming to Central America.

Once the Indian warriors are in Costa Rica, Means said they will join the contras and Indians in Nicaragua, but he did not specify when or how they would enter the country.

He said he was funding the mission, along with Hank Adams, director of the Survival of American Indians in Olympia, Wash., and actor Marlon Brando.

Brando, who also was at Wounded Knee, made headlines at the 1973 Academy Awards when he sent a Mexican actress dressed as an Indian princess to pick up the Oscar and read a statement from Brando on behalf of American Indians.

Means, 46, who lives on the Pine Ridge Indian reservation in southwest South Dakota, said he is expanding his Indian activism from North America because "it involves our spirituality as Indian people."

"I come from an organization that one of its axioms is 'we refuse to turn the other cheek and bend over and get the other two kicked.' When my people are maimed, massacred, imprisoned and jailed anywhere . . . all I can do is support those who are in the struggle," he said.

How Hawaiians Suffer Amid

A. A. SMYSER'S Nov. 26 article on "Race-Consciousness in Hawaii" reported Professor Lawrence Fuchs' recent address to the Hawaii Democratic Action group without any critical exploration of Fuchs' view of our Island society as an "example" of "ethnic harmony."

Indeed, Smyser wrote a praisesong for Fuchs' myth of Hawaii as a melting pot of peoples and cultures in the face of a political reality where two racial groups — the Japanese and the haole — dominate politics and economics while the indigenous people, the native Hawaiians, continue to suffer dispossession and cultural degradation in their own homeland.

Rather than confront the historical origins and present-day structure of native Hawaiian conditions, Smyser chose to repeat Fuchs' belief that Hawaiians cannot "reasonably expect" the American government to offer either apology or restitution for its role in the overthrow of the legally constituted Hawaiian government in 1893.

Instead, Fuchs suggests, Hawaiians should follow the example of the Chinese and the Jews in America by improving their lot through education and a "politics of inclusion." Finally, Smyser approvingly reiterates Fuchs' unargued position that "America . . . has achieved a public spirit of racial respect that is the envy of . . . much of the rest of the world," with Hawaii playing a significant role as racial exemplar.

Let me offer an alternative view of Hawaii, its alleged "ethnic harmony," and Fuchs' proffered resolution of the plight of native Hawaiians. Let me also suggest to both Smyser and Fuchs that they devote more time to questioning their assumptions and to studying Hawaiian history than to devising ways of alleviating Hawaiian conditions without changing land ownership and use in Hawaii.

THE HISTORY OF HAWAII since the coming of Cook is a familiar tale of depopulation of native people, large in-migration of non-native peoples, and consequent political, economic and cultural minority status for the original inhabitants. Haole missionaries and businessmen forced the division of Hawaiian lands for cash-cropping of sugar and pineapple (1849-1850), importing Asian labor to re-

place a dwindling Hawaiian population.

Later, these same missionary and business interests conspired to overthrow the Hawaiian government with the willing aid of the U.S. military (1893). This act was understood by President Cleveland as an act of war against a friendly and peaceful government.

At the time of annexation (1898), America received nearly 2 million acres of Hawaiian land without the consent of Hawaiian people or their leaders. This mortal injury to Hawaiian self-determination was compounded in 1921 when the Hawaiian Homes Commission Act set up reservation-like areas (nearly 200,000 acres) for the so-called "rehabilitation" of Hawaiians. Under the act, Hawaiians were officially and legally classified as "wards" of the federal government. This wardship was transferred to the State of Hawaii in 1959. Today, Hawaiians occupy less than a quarter of these lands, with non-beneficiaries using the remainder.

WHILE THEIR LAND BASE continues to be controlled by non-natives, Hawaiians suffer all the agonies of a subjugated indigenous people: the worst health in the Islands, high unemployment, low educational attainment, high levels of imprisonment, prostitution of Hawaiian culture. Despite 15 years of protest through the Hawaiian movement, abuse of Hawaiian lands, people and culture proceeds unabated.

Meanwhile, the haole Big Five multi-national corporations along with the Japanese Democratic Party politicians control Hawaii's tourist-sugar economy to their enormous financial benefit.

I submit that this analysis of Hawaiian history is more accurate than the "ethnic diversity-ethnic harmony" model of Fuchs and Smyser. Rather than Fuchs' book, "Hawaii Pono," I suggest Noel Kent's "Hawaii: Islands Under the Influence" and George Cooper's and Gavin Daws' "Land and Power in Hawaii" as guides to contemporary Hawaii politics.

I also suggest that both Fuchs and Smyser consider the following: the analogy between the Jews and the Chinese on the one hand and native Hawaiians on the other is a false analogy. The Jews and the Chinese came voluntarily as immi-

the Myth of Racial Harmony

grants to America. Native Hawaiians, like American Indians, were conquered in their own land. Moreover, Fuchs' comparison is as spurious as one which equates the Chinese in Tahiti with the native Tahitians, or the Indians in South Africa with black South Africans.

HAWAIIANS ARE INDIGENOUS PEOPLE and are, therefore, more accurately compared with American Indians who share not only the status of First Nations but also the reality beneath melting pot rhetoric: horrible destitution and racism.

Perhaps Fuchs' love of his "ethnic diversity" myth prevents him from the painful recognition that his cherished American government committed two grievous wrongs in 1893 and 1898, and continues to commit a grievous wrong by refusing to return Hawaiian lands to the exclusive control of the Hawaiian people.

Secondly, the American Indian situation, along with the conditions of black and Hispanic Americans, destroys Fuchs' assertion that "America has achieved a public spirit of racial respect. . ."

The Reagan administration has declared many Indian reservations "national sacrifice areas" and has dismantled many equal opportunity and welfare programs for America's people of color. In addition, more than 50 percent of America's black children now live in an official state of poverty. Given all this, Fuchs' assertion of "racial respect" is but a gross misrepresentation of the dominating relationship of white to dark peoples in America.

Finally, Fuchs, and Smyser, should acknowledge some basic facts: many Hawaiians do not want to be Americans, just as most Hawaiians of the past did not approve of annexation nor of Statehood. Like American Indians, U.S. citizenship was conferred on Hawaiians without their consent. Hawaiians did not travel voluntarily to America. Rather, America invaded and annexed Hawaiian lands against the expressed wishes of the Hawaiian people.

TODAY, MANY HAWAIIANS, unlike Fuchs, understand the futility of the "politics of inclusion." If Fuchs lived in Hawaii, he might realize that such a politics presumes that we are all

Americans, all share American political values and American ways of life, including a wasteful consumption of the land and her many life-giving bounties. Those of us who wish to remain culturally and politically Hawaiian are suppressed by this model.

Aloha Aina as a cultural and political value is only possible if Hawaiians control their own lands. As other nations, we will then enjoy the opportunity of reviving and expanding our culture; that is, our language, our religion and our relationship to the lands and waters of Hawaii Nei.

Control of one's own historical land base is enshrined as the principle of self-determination in international law and at the United Nations. This principle came out of the ashes of World War II and was supported by many nations, including the United States, in the hopes of furthering world peace. The Jews and the Chinese are currently enjoying the practice of self-determination in their respective countries: Israel and the People's Republic of China. The Hawaiians, like the Palestinians and black South Africans, are still fighting for political and cultural self-determination on their land base.

In terms of this analysis, it is land rather than education or political inclusion that holds the key to the resolution of Hawaiian problems. That Fuchs and Smyser do not support the return of Hawaiian lands to Hawaiian people explains why they support the "ethnic harmony" view of contemporary Hawaii.

This model hides historic wrongs while averting the question of how the state and federal governments as well as the Big Five corporations came to control more than half of all the lands in Hawaii.

It is clear that as white Americans smugly proud of white America, Fuchs and Smyser would rather ignore the ugly history of America's continued theft of indigenous peoples' lands than render justice in their names.

Haunani-Kay Trask

Assistant Professor of American Studies
University of Hawaii at Manoa

More on Nets

— by Rick Gaffney —

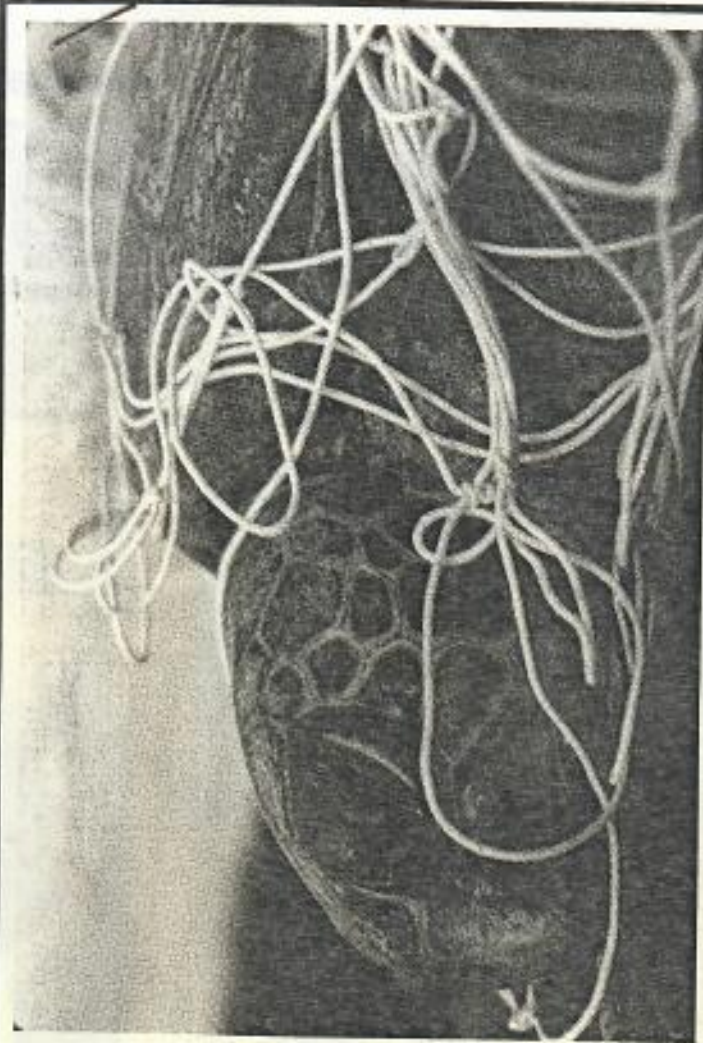
■ The November Conservation Line, entitled "The Gill Net Menace," drew a large amount of response—most of it favoring the HAWAII FISHING NEWS stance that gill nets ought to be banned to protect Hawaii's fishing resources.

There are a few corrections I must make. Specifically, I indicated that Hawaii had a law regarding the overall maximum length of gill nets. I was wrong; there is no maximum length at present, and that is scary—there certainly should be. More, in discussing enforcement I implied that the Division of Aquatic Resources handled enforcement. In fact, the Department of Land and Natural Resources actually has an enforcement division, and the understaffed division has to keep up with not only fishing law violations, but also hunting violations and other "natural resources" law problems. They aren't even close to handling the broad problems that exist across the fishery, and they are spread too thin.

I also learned that there are recent changes in Hawaii's fish and game regulations concerning gill nets. Specifically, these changes limit the length of time that a gill net may be left "unattended" to 12 hours, and that limitation apparently applies as well to bullpen type nets, which used to be set and left for days—fishing continuously the whole time. But what does "left unattended" really mean?

At the same time that HAWAII FISHING NEWS came out strongly supporting the nationwide efforts to ban gill nets, no less respected a publication than *Salvator Sportsman* featured a lead story on the same subject—the crying need to ban gill nets. Rip Cunningham's editorial in the November issue is worth a read to gain some insight on the problem nationally—and the suggested solutions.

Undoubtedly this is not the last word on gill nets, especially with the legislative session rolling into view



This hapless green turtle fell victim to drifting trawl net.

Photo by George Balazs

this month. Changes in Hawaii's laws regarding the fast proliferating use of gill nets will certainly be considered before the session is too far along. Actual passage of legislation is another matter.

One caller pointed out that bullpen nets are particularly effective in capturing turtles, which can then be tagged and released for further scientific study when they are recaptured. That's great—to a point. It is quite possible that being entangled in a gill net may harm some turtles enough so that they become shark food or worse, that they simply die of exhaustion or drown.

There is information about the use and abuse of gill nets in a growing number of publications these days. For instance, in his "From the Sea" column in the Honolulu Advertiser, Mike Markrich recently editorialized about the need to better protect Hawaii's marine resources from overharvest and abuse. It is time for the fishing community to learn all it can about this

important issue, band together for the common good and see to it that the 1986 Hawaii Legislature begins the process of protecting Hawaii's waters from the gill net menace.

By the way, most offshore fishermen are aware of the massive increase in propeller and rudder entanglements with nets in Hawaii's waters in the last few years. Most offshore fishermen call this unwanted netting "cargo net." It is not! For the most part it is trawl and gill net that is doing all the damage; local fishermen just don't recognize the heavy polypropylene mesh for what it is. And besides—cargo is shipped in containers these days; cargo net, while still used occasionally, is virtually a thing of the past.

If you think about how much this net shows up in island waters these days, you get a pretty good idea of just how much the use of netting has proliferated in the Pacific Ocean in recent years; much of the use involves gill nets.

... Rick

Jan 86
Hawaii
Fishing
News

HOLOLO TYLE

SMALL FRY



SAMA



NEAU



FOR LETTERS AND PHOTOS RECEIVED
DURING JANUARY 1986 A NINE-PIECE
ASSORTMENT OF PLASTIC BAITS FROM
HAWAIIAN TACKLE COMPANY



Dear Chuck,

I am 15 years old, and I'd like to share this catch with HAWAII FISHING NEWS' readers.

It was Sunday, August 11, 1985. My dad, Gary, my uncles, Everette, Freddie, Danny and Benjie, and I went to Barking Sands to "bang net."

After three series of banging net we happened to see a huge school of akule moving left and right, sometimes splitting up. Soon we set six sets of nets in two tubes and swam about 200 yards out. My father stayed on land to act as a navigator. After some complicated signals from my father, we dropped the net in the water. And hana pa'a! The akule hit the net square on target.

After we picked the net up, we found that we had caught about 400 to 600 lbs of akule; and that was it.

I enjoy reading your fantastic articles.

Mahalo and Good Fishing,

Sean Buza

Kekaha, Kaua'i

Chuck,

Enclosed please find pictures of Korey Amioka with his papio and a portion of our catch from a recent outing to the outer islands.

At 12 years old, Korey has been a regular member of our "holoholo" gang and has had more than his share of the action!

Korey is a regular reader of your fine publication, and I thought he might be happy to see his picture with the catch. Keep up the good work and all of the interesting articles and helpful hints!

Thanks,
T. Amioka
Honolulu, O'ahu



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Once a staple food in the Islands, hihiwai is now a shellfish delicacy

Dallas Jensen confesses that she never enjoyed eating hihiwai as a child. She always found this local shellfish delicacy (some consider it the local equivalent of escargot) to be chewy and tasteless.

But when she was growing up on Molokai during the 1920s, she never had much choice in the matter. Her family sometimes lived on what her father could get from the sale of this fresh-water mollusk in Honolulu. What he was not able to sell, the family ate.

Jensen, now 68, recalled that at the time "there were lots of fish and lots of everything . . . We would get up at 2 o'clock in the morning and walk up the streams because the hihiwai (also known as 'wi') lived under the rocks during the day. But at night they would all be at the top of the protruding rocks. I remember that it was really cold and that we would gather them in coffee cans and put them in a screen box that was set in the stream . . ." She said the hihiwai, which she described as "twice the size of your thumb," were kept alive in the screen box until her father had enough to make the trip to the Honolulu market worthwhile.

"We would get 25 cents for every can we collected and if we sold six that to us was a pile of money," she recalled.

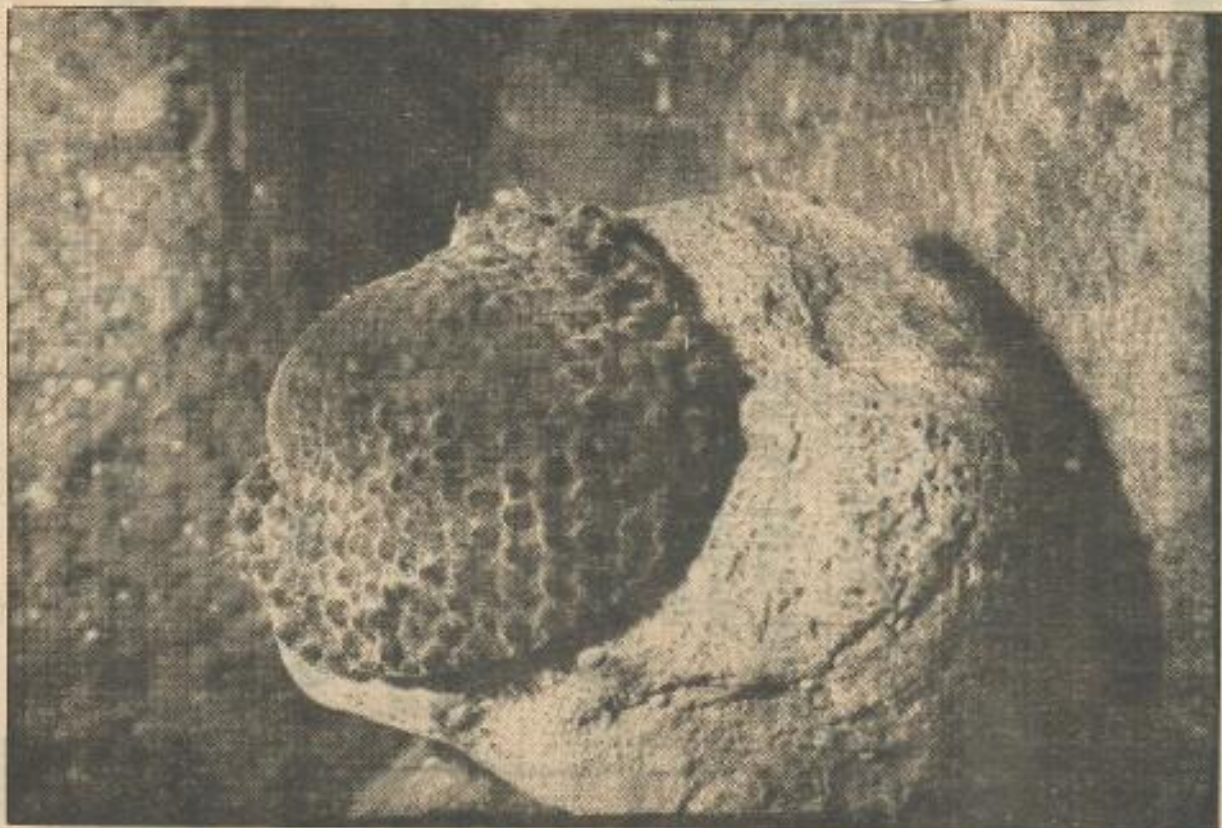
At that time, well-off Hawaiian people would pay high prices for fresh hihiwai as a special treat. But for Jensen's



from the sea
mike markrich

Enlarged photo of hihiwai in an East Maui stream. This one is about 1 1/2 inches in diameter. The bumps are small eggs.

Photo by John Ford



At that time, well-off Hawaiian people would pay high prices for fresh hihiwai as a special pupu. But for Jensen's family, it was more than just an appetizer. "We had it for dinner," she said, without enthusiasm, "that and poi."

(She said hihiwai was always cooked and never eaten raw like ophi. She said the traditional manner of preparing it was to boil it, shell and all, in a pot with water and Hawaiian salt.)

In ancient Hawaii, shellfish (which were gathered primarily by women) were considered an important part of the common people's diet. This was because the availability of fish was limited by weather conditions and the kapu (prohibition) system at that time put severe restrictions on the number and type of fish women could eat.

But there were no restrictions on shellfish, so many commoners came to depend on mollusks like the hihiwai to supplement their diet.

However, after the kapu system was abolished in the 1800s, fish became more available to everyone. Few people were interested in spending the time and effort to collect hihiwai, so it became scarce in Honolulu and prices went up.

This started a small commer-

cial fishery in hihiwai. People such as Jensen's family, the Kahihikolos, began to gather it to sell. As the population grew, demand for the shellfish grew also (Tamashiro Market sells it on a seasonal basis for \$5 per pound) and over the years the hihiwai population began to fall.

But biologist John Ford, who has studied the animals closely, says that what really affected their numbers were the changes that took place in the streams as Hawaii developed.

Ford explained that part of the life cycle of the hihiwai is spent in the sea. The animals lay their eggs on the rocks and, when they hatch, they float down the stream to the ocean for a time. When they are ready to come back, they swim upstream in what Ford described as a "thick blanket of tiny black spots."

The animals swim until they are able to find a safe place among the rocks, where they attach themselves, grow to maturity and lay eggs. However, over the years concrete-lined dams have been built in the upper reaches of many of the streams to divert water for

agricultural or urban use. As a result, large sections of some streams are completely dry and the tiny hihiwai can no longer swim upstream.

Ford is hopeful that private groups such as the Nature Conservancy will soon be able to insure adequate instream flow in at least a few places in the state so that these and other fresh-water animals will survive.

But Rocky Jensen, Dallas Jensen's son, questions whether just preserving them in remote places is enough. "People in my generation ask, 'What the hell is hihiwai?' They've never seen that before. Well, thank God for Tamashiro market, I say, or our kids would never see it."

Kauai hihiwai recipe

1 tablespoon sherry
3 cloves garlic
1 slice ginger
1 teaspoon sugar
1 cup shoyu.

Mix ingredients in wok and cook. Place hihiwai in wok and cook until the animal starts to come out of shell. Do not overcook.



JANUARY

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lette

Old rites, mo

Living religion

This letter is in response to an article by Bob Krauss (Dec. 19) which stated that Gard Kealoha, OHA trustee in charge of cultural affairs, "knows of no Hawaiian today who practices the old religion or even knows how."

I myself am a native practitioner of the old religion. I practice as a member and student of Te Anaina o Ta Hale o Lono, a religious halau whose primary temple is located at Hale o Teawe, the City of Refuge. Our group has been in existence for 10 years. We follow the rites of Lono and Pele and worship regularly at Hale o Teawe, on Kahoolawe, and at the various places of Pele including Halemaumau.

Prior to the "discovery" of Kape Kohelele, the Sacred Cave of Pele, members of our group worshipped Pele at this sacred site. Since the "discovery" we have not been able to worship at that location because of the hewa (desecration) which has occurred there.

We publish a regular newsletter and hold annual seminars for HUNA practitioners. We teach ancient forms of meditation at these seminars and encourage open participation. Over the past two years people have come from the Mainland and as far away as Japan to worship with us and to learn Hawaiian breathing meditation.

We performed the necessary rituals for installation of the Kii (tikis) at Hale o Teawe under the protection of the Native American Freedom of Religion Act and with the aid and blessing of Jerry Shimoda, the National Parks Service representative at the City of Refuge.

Persons may send inquiries to the Kahanahou Foundation, P.O. Box 1639, Kealahou, Hawaii 96750.

MILILANI B. TRASK
Vice President
Kahanahou Foundation

OHA FEB 86

Pepeluai (February) 1986

Men Only Hawaiian Religion Course Gets Good Response

A for men only course on "The Ancient Hawaiian Religion of the Men" surpassed the expectation of its instructor when 62 signed up and 40 have attended classes one night each week since September.

Professor Kioni Dudley, who is now Dr. Kioni Dudley since receiving his doctor of philosophy degree at the Dec. 22 University of Hawaii graduation exercises, reported how exceedingly pleased he is at the response.

Dudley's doctoral work was in ancient Hawaiian philosophy and the topic of his dissertation was "A Philosophical Analysis of Pre-European-Contact Hawaiian Thought."

"We've had a renewal of interest in Hawaiian navigation and in the arts. Hopefully, this work will spark interest in the great bodies of 'intellectual' development of ka po'e kahiko," Dudley observed.

Dudley, who teaches ancient Hawaiian religion and Hawaiian literature at Leeward Community College, said his current for men only class runs through May.

In starting the class, Dudley noted that the religious practice by men in ancient Hawaii was quite different from that of women, even on the personal level.

"Formal ritualistic worship of the gods was reserved almost exclusively to men. Women prayed to different gods and goddesses than men. While there were women mediums and sorceresses, and even female kahus (keepers or "priestesses") for some goddesses, the men alone performed the family rituals, they participated in the formal heiau services, and men filled the ranks of the recognized priesthoods.

"So exclusively reserved to the men was the formal worship that women were forbidden under pain of death from entering the men's eating house (where he conducted his daily worship) and from entering the heiau. The religion of the men was passed down from generation to generation among men.

"This course passes on the men's religion in that traditional way — among men alone," Dudley explained.

He Mau Ninau Ola

Some Health Questions
by Kekuni Blaisdell, M.D.

Ninau: E kauka, I heard that the old Hawaiians' diet was better than ours; that's why they had no heart trouble, cancer or diabetes. But, I also read somewhere that their diet had too much salt and not enough calcium and vitamins. Which is right?

Pane: Both statements are partly pololei (correct) and partly hewa (incorrect).

Ka mea'ai (food) of na maka'ainana (commoners) i ka kahiko (in pre-Western times), was, in most respects, superior to the usual ka mea'ai of our modern, urban, haole-dominated society in Hawai'i nei. The accompanying table contrasts the main, common mea'ai of then and now in our islands and provides some approximate quantitative differences.

Please note that the maka'ainana diet of old: (1) was mainly i'a (fish), poi and leafy vegetables; (2) usually excluded pua'a (pig) and ilio (dog), except on special occasions; (3) did not include pipi (beef) or hipa (mutton and lamb), lomilomi salmon, chicken-long rice, pineapple, pastry, ice cream, candy, french fries, soft drinks or beer; and (4) was high in starch and fiber, and low in fat and sugar.

Careful analysis of the pre-haole native islanders' mea'ai by UH nutritionist Carey Miller in 1974 led her to conclude that "the diet of the ancient Hawaiians was simple . . . but of sufficiently high nutritive value to promote and maintain good health."

While early 18th and 19th century writers referred to the generous consumption of pa'akai (salt), especially with i'a and poi, modern wahine Hawai'i dietician Claire Hughes-Ho says that heavy use of pa'akai was mainly for preserved i'a for adults, and that kamali'i (children) were given only fresh i'a without pa'akai.

Calcium was bountiful in iwi i'a (fishbones), 'opihi (limpet) and other pupu (shellfish), papa'i (crab) and other crustacea, kalo, and limu (seaweed) eaten by po'e kahiko.

Vitamins too were ample: vitamin A in i'a viscera, pupu, lau (leaf) of kalo and 'uala (sweet potato); vitamin B-complex in kalo, 'uala and 'ulu (breadfruit); vitamin C from kalo (taro), 'uala, 'ulu, mai'a (banana), 'ohi'a'ai (mountain apple), and



ohelo berry; vitamin D from i'a and sunlight; and vitamin K in vegetable lau (leaf).

Such fare is similar to other so-called "primitive" diets of non-Western, indigenous peoples in whom the occurrence of atherosclerosis (narrowing of the arteries), kokopi'i (hypertension), ma'i'a'ai (cancer) and mimiko (diabetes) is rare.

There is some evidence that at least some forms of ma'i pu'uwai (heart trouble), ma'i'a'ai and mimiko probably occurred in pre-Cook po'e Hawai'i, but in low frequencies, except among those at high risk. That is, those who were excessively momona (obese); who ate too much fat, sugar and pa'akai; who were kukule (sedentary); and who maladapted to stress. The ali'i of kahiko and too many of us present-day po'e Hawai'i would be in this high-risk category.

Thus, ka mea'ai characteristic of modern, Western, industrialized societies, but only of the rich in the old days, appears to be one of the major factors accounting for the prevalence of the above-cited "diseases of civilization" among us lahui Hawai'i i keia wa.

For this reason, the recently-completed E Ola Mau report on Hawaiian health needs, referred to in last month's column, proposed that we po'e Hawai'i seek to reverse our adverse health profile by returning to the basic features of the traditional diet of our kupuna (ancestors).

Dr. William Connor, professor of medicine in Oregon, has offered his research team's services in such a trial for us po'e Hawai'i. About 20 Hawaiian adults would be provided manuahi (free!) meals of pre-contact Hawaiian mea'ai, as shown in the table, for four weeks while certain blood and body measurements would be made weekly. The results would be compared to those from another four-week period when the same po'e would eat typical American island-style foods.

Similar studies with other indigenous people have shown not only that their physical and chemical measurements improved on their "primitive" diets, but their "disorders of civilization" were more effectively controlled and they felt better, so that some natives preferred to continue indefinitely their food ways of their ancestors.

Pehea kou mana'o? (What do you think?)

Are you ready to volunteer?

He mau ninau a me pane from you po'e heluhelu (readers) are welcome and will be discussed in future columns.

Table 1. Comparison of Pre-contact Diet to Modern Hawai'i Diet

	Maka'ainana	American-Island
Calories	100%	100%
Carbohydrate	65%	40%
Starch	Kalo, 'uala, uhi, 'ulu, pia Ho'i, mai'a, 'ohi'a'ai	Rice, potato, noodle Bread, bean, fruit, cereal Vegetable
Fiber	50 grams	10 grams
Sugar	2% Ko, 'uala, 'ohelo	15% Sugar, candy, pastry Soft drink, ice cream
Protein	15%	20%
	I'a, i'a viscera Pupu, papa'i, ula, moa	Beef, pork, lamb, fish Chicken, bean, egg
Fat	20%	40%
	I'a, human milk Moa, niu	Beef, pork, lamb, sausage Butter, cow's milk, nut Cheese, egg, ice cream Shortening, pastry
Minerals		
Calcium	Iwi i'a, pupu, papa'i, lau	Cow's milk, leaf, cereal
Iron	Kalo corm, lau (lu'au)	Meat, fish, leaf
Sodium	Pa'akai	Salt, processed food
Vitamins		
A	I'a viscera, pupu, lau	Carrot, cabbage, leaf
B-complex	Kalo, 'uala, 'ulu	Pork, cereal, legume, egg
C	Lau, kalo, 'uala, mai'a 'Ohi'a'ai, 'ohelo	Orange, papaya, tomato Melon, leaf
D	I'a viscera, i'a Malamalama o ka la	Fish, egg, liver, butter Sunlight
K	Lau	Leaf

Gramm-Rudman called threat to Kewalo fisheries laboratory

X The ancient Hawaiians knew Kewalo Basin as "the place of tears," a spot where young maidens of the slave class known as "kauwa" were killed in a form of ritual sacrifice.

These days the only sacrifices being made there involve tuna on which advanced research is being done by the National Marine Fisheries Service Laboratory.

But they may be the last of their kind. The fish scientists worry that they may be the victim of other kind of sacrifice — a 4 percent cut in all federal departments through the Gramm-Rudman deficit-cutting law that could cause the closure of the Kewalo facility. Or it could be displaced by construction of the proposed Hawaii Ocean Center, which is planned for its site.

(Ariyoshi administration officials made no mention of the research facility in explaining the ocean center plan to the Legislature. Carl Takamura, special assistant to Gov. George Ariyoshi, says the governor is "open to the idea" of including the fisheries service lab as well as the Kewalo marine mammal lab in the center's proposed design. However, he said cost and technical details have yet to be worked out.)

"It would be a real shame" to lose the fisheries research lab, said visiting Canadian fish scientist David Jones, as he stood in surgical garb beside his tray of sterilized surgical instruments.

"There's no place in the world where you can work on live tuna the way you can here."

He watched as his 1½-pound patient — a yellow fin tuna — was laid flapping softly on the operating table, a small plastic cradle covered with soft chamois.

A hose of oxygenated seawater and anesthetic was placed in the fish's mouth. And when the fish was fully anesthetized, Jones carefully inserted a stainless steel needle through the fish's mouth and



Advertiser photo by Charles Okamura

David Jones, left, and Peter Bushnell operate on live tuna.



from
the sea

mike markrich

into its main blood vessel.

Then he used tiny sutures to tie a foot-long length of fine plastic tubing to the plastic catheter he had connected to the artery. That enabled him to draw blood samples.

The fish was slowly revived with fresh seawater and put back into a tank to recover.

Later, blood samples could be taken through this tube while the fish swam freely in a temperature-controlled tank. (The fish live as long as 18 hours after an operation). With this research, scientists hope to discover how tuna can adapt almost instantaneously from warm temperatures at the surface to colder ones down deep.

Jones, 44, an authority on fish physiology from the University of British Columbia, said the Kewalo Basin laboratory is the only place in the

world where fishing boats bring live tuna directly to a research facility for study.

Lab Director Rich Brill said it's difficult to get ahi to stand still long enough to get a blood sample. Unlike trout, which rest by hovering in the water, or salmon, which swim to the bottom and rest, tuna must swim constantly to survive.

"They're like airplanes. If an airplane goes slow, it falls out of the sky. They are not naturally buoyant so when they stop swimming, they sink."

Jones said Kewalo scientists hope to learn enough about tuna to effectively manage the population despite heavy fishing pressure.

"There really is no other place to do this kind of work," Jones said. "At the University of Dalhousie in Canada, they've built a saltwater tank that's 60 feet high. There's a scaffolding built alongside it so that you can photograph the fish and record what they're doing.

"But you know, they've never been able to keep them alive. You can spend millions of dollars and never have what you've got here."

Offerings to the Lizard Gods

KAMEHAMEHA BUILT a Hale Pua Niu at Waikiki in 1795.

A Hale Pua Niu was a house where offerings were placed. One object was to deify a deceased person and make him — or her — into an Akua Mo'o, a lizard god or goddess. Another purpose was to make offerings to an existing Akua Mo'o.

Kamehameha the Great built his to keep his promise to an existing Akua Mo'o, the ancient lizard goddess called Mo'o Kiha-wahine. He had petitioned the goddess for help in his conquest of O'ahu and promised to build her a Hale Pua Niu on the beach at Waikiki if he succeeded.

He conquered O'ahu in 1795 and kept the house for the lizard goddess full of offerings.

Mo'o Kiha-wahine had been a real human high chiefess of Maui. On her death she was deified in a Hale Pua Niu on Maui by chiefs of both Maui and the Island of Hawai'i. One of her descendents was the famous Maui high chief Pi'i-lani, who named his son Kiha-a-Pi'i-lani for her.

In addition to her lizard form, Mo'o Kiha-Wahine could take on the forms of a dog, chicken, mullet or spider. She was worshipped by chiefs and chiefesses on both Maui and the Big Island.

WHEN KAMEHAMEHA married his sacred wife Ke-opu-o-lani, a Maui high chiefess, he then had direct access to the lizard goddess through both himself as a Big Island chief and his wife as a Maui chiefess.

Distinguish intellectually between Akua Mo'o, the usually giant supernatural lizard gods and goddesses of Hawaiian religion, and the common rock lizards — the skinks — and the common house lizards — the

Tales of Old Hawai'i

By Russ Apple



geckos. In practice, however, you may not be able to tell them apart.

Akua Mo'o can make themselves as small as geckos and skinks, and thus observe the doing of men and overhear their conversations.

Hawaiians who have seen Akua Mo'o in their giant form say they can be from 12 to 30 feet in length and usually black. A few Akua Mo'o can assume full size human forms. Some ac-

Helping hands in times of trouble.

counts say that Mo'o Akua were in the Islands long before the Hawaiians came.

Mo'o-i-nanea is the name of the Akua Mo'o who cared for the first children of the founding Polynesian gods in the legendary land named Ke-alohi-lani. She also helped the gods and the children of the gods move to the Hawaiian Islands.

Large ocean-going canoes were prepared by Mo'o-i-nanea for the families of the gods. She herself, as chief goddess of all mo'o, sailed first and led countless mo'o to Hawaii in a fleet of magic canoes. They landed at Waialua,

on O'ahu, and the giant lizards soon occupied the west half of O'ahu. From there, the Akua Mo'o spread to all the Hawaiian Islands.

LEGENDS SAY THIS was before the Polynesian gods arrived in their canoes, and long before the pioneer Hawaiians arrived.

Most Akua Mo'o live in fishponds or in pools of water, such as at the base of a waterfall or along a stream near the ocean. Some of the Akua Mo'o have evil reputations.

Some, even some of those with evil reputations, serve as guardian gods or goddesses of Hawaiian families.

When troubles hit, the senior male of the family would make a pilgrimage to the pool to enlist the help of the family Akua Mo'o to remove the illness of misfortune.

A dog, killed for the occasion, was the prime offering. Best was a reddish-brown dog, but a brown, mottled, brindled, caterpillar-striped or a dog with spotted jowls would do. Also required was a large piece of saffron-yellow or light yellow bark cloth. A large root of kava completed the offering.

All these were wrapped in a bundle of ordinary bark cloth, tied to a large rock and lowered by rope into the Akua Mo'o's home.

The senior male of the family chanted the petition in the form of a prayer while the rope was lowered. A tug on the rope released the bundle when it rested on the bottom. If it stayed there and did not float to the surface, the Akua Mo'o had accepted the offering.

Kamehameha placed thank offerings of coconuts, bananas and the beverage made from kava roots in his Hale Pua Niu at Waikiki.

Niihau education reform called urgent

By Kay Lynch
Advertiser Education Writer

Although still in the dark about what is really happening on Niihau, a state school board committee decided yesterday it's time to stop talking and start acting to improve education for the island's youngsters.

They discussed:

- Lobbying for bills that would "legalize" instruction in Hawaiian, the first language of Niihau.
- Pinpointing "lost" state land on Niihau so more teacher housing could be built and more teachers provided.
- Contracting out the operation of tiny Niihau School to Kamehameha Schools/Bishop Estate.

Committee member William Waters urged that Sept. 1 be made the target date for real improvement in the program for the island's 30 school-age youngsters.

The Hawaiian Education Affairs Committee meeting was to have included Bruce Robinson, representing the family which owns most of Niihau. Robinson sent word he could not attend the meeting.

Committee members portrayed Niihau

School as a happy place with no curriculum, "a private school funded by taxpayers' money," where students rarely read past the third-grade level.

"There has only been one person that has ever completed public high school from Niihau," said Chuck Norwood. He said "a couple" of others have gone to Kamehameha Schools.

"I have visited Niihau and I did observe kids in the ninth through 12th grades," John Penebacker said. "They are in a self-taught situation, with materials provided by the Department of Education. They are not getting any qualified instruction."

"My main concern is whether we are complying with the law, which mandates we provide the very best education we can," Norwood said.

"The way it stands, we are violating the law. And unless we do something about Niihau, we are liable to go to court and to jail. If the school board doesn't abide by the law, how can we expect anybody else to?"

Margaret Apo said the state owns "13 or 14 acres" on Niihau, but the location is not a matter of public record. She urged

an investigation.

Waters said "the Robinsons know" where the land is, but the state is "dragging its feet" on the matter because it does not want to rock the boat.

The education problem on Niihau "has gone on for so long," complained Office of Hawaiian Affairs trustee Gard Kealoha. "No other school district would put up with this."

Norwood retorted that OHA should do more to help. A shouting match followed, after which both men apologized. "I'm as frustrated that nothing's being done as you are," Norwood said.

Committee members voted to send their questions to Robinson in writing, consider his reply and again invite him to meet with them.

The Senate Education Committee will hold a hearing at 3 p.m. today in Senate Conference Room 2 on a bill that would relax the state requirement that most teaching be done in English, Hawaii's "official" language.

The bill would allow for the use of modern Hawaiian-language materials along with English instructional materials where appropriate, such as on Niihau.

3 challenge exclusive right of Hawaiians in fishing area

VOLCANO — In 1938 Congress enacted a provision giving Hawaiians the exclusive right to fish along the shore where the Hawaii Volcanoes National Park reaches the ocean.

But three Big Island men — Dirk Galiza, 29, Edward Polido, 26, and Dane Galiza, 34 — contend that provision is unconstitutional and are challenging it in court.

The three men have been charged with illegally fishing off the shoreline of the park. They were observed by a park ranger while fishing in the Keauhou landing area of the

park south of Kalapana, according to a National Park spokesman.

Dirk Galiza and Polido are charged with fishing within a restricted area and illegal commercial fishing. Dane Galiza faces charges of interfering with an investigation and providing a false report to a federal officer.

Rangers have increased patrols along the coastline of the park "in response to community complaints that commercial fishing operations have exploited the coastal resources," the park spokesman said.

HONOLULU ADVERTISER 7 MARCH 1986

'Having a second language in a culture enriches everyone's life,' says co-author Sam Elbert, right.

5-4-86 Sunday Star-Bulletin and Advertiser

A Continuing Love Affair With the Hawaiian Language

By Burl Burlingame
Star-Bulletin Writer

Kani ke 'o, he ihona pali.

IT means "One may shout with joy as this is going down hill." It's from one of Mary Kawena Pukui's classic collections of Hawaiian sayings.

Sam Elbert didn't exactly shout with joy, though he did have a broad, charming smile as he discussed the latest edition of his and Pukui's "Hawaiian Dictionary," due out from the University of Hawaii Press in mid-June (572 pages, \$29.95).

Professor emeritus of Pacific languages and linguistics at the University, Elbert is pushing 80 years and he doesn't hear the subtle nuances of speech as well as he used to.

He lives in an airy wooden home in Manoa, down the street from the house that Marcos eyed a while back. It's the sort of elegant, thought-out home where wooden sculptures from the South Seas are carefully placed rather than plopped down.

Elbert plopped down on a floor cushion, behind a tea table.

"I started at the University way back in '49. The Bishop Museum, where I was working at the time, put the pressure on UH to have me work on the

dictionary there, and incidentally, to teach," he said.

"I worked with Mary Kawena Pukui. She was the one who really taught me Hawaiian in the first place."

Elbert refers to the legendary Bishop Museum specialist simply as Kawena, and her full name is always given top billing on the dictionary. He wishes she could have helped him on the current edition.

"Kawena is now in a rest home, unable to work. I missed her very much while working on this. I needed her knowledge, her remembrances. She was also much better in English than I am."

"She also knew the value of pidgin, which is a language all its own. She was always trying to tape-record the grounds workers at the Museum. In a lot of ways she was really ahead of her time," said Elbert.

"She was a wonderful teacher, a genius. It was a privilege to work with her," said Elbert. He looked sad, his eyes drooping behind a kraal of white eyebrows.

Their joint effort, the "Hawaiian Dictionary" is "by far the largest and most extensive work on a Polynesian language," said Elbert.

The new edition has added about 3,000 words, mostly from written sources. "The new book is revised substantially and enlarged. We canvassed Hawaiian

books, Hawaiian newspapers and such for words we missed the first time out. As much as possible we use the original forms of the words, and quote them in context.

"You have to be very careful of your sources, and the context of the word is in. More so than probably any other language, Hawaiian terms have dozens of shadings. Palani is the Hawaiian name for Frank, but it also means rancid-smelling. Sometimes they're a little risqué," Elbert laughed, remembering Kawena again. "But enjoyable, right?"

"Kawena certainly enjoyed them. She was no prude! But in a dictionary you can't censor things anyway; you want to present a complete picture of a language."

"Like the word *ai*. It all depends on where you put the glottal stop. Put it in front it means 'to eat,' leave it out and it means 'sexual intercourse.' Ha!"

Concerning glottal stops, Elbert was in a tizzy. "People are putting them everywhere these days, and they only belong where a consonant would go. A glottal stop means the passage of air is interrupted during pronunciation, that's all. People think it's more elegant to load in a bunch of glottal stops, but that's a mistake."

Elbert's housemate, a Belgian fellow who paints landscapes of

misty *palis*, sat down to listen as Elbert talked about his early adventures in the South Pacific.

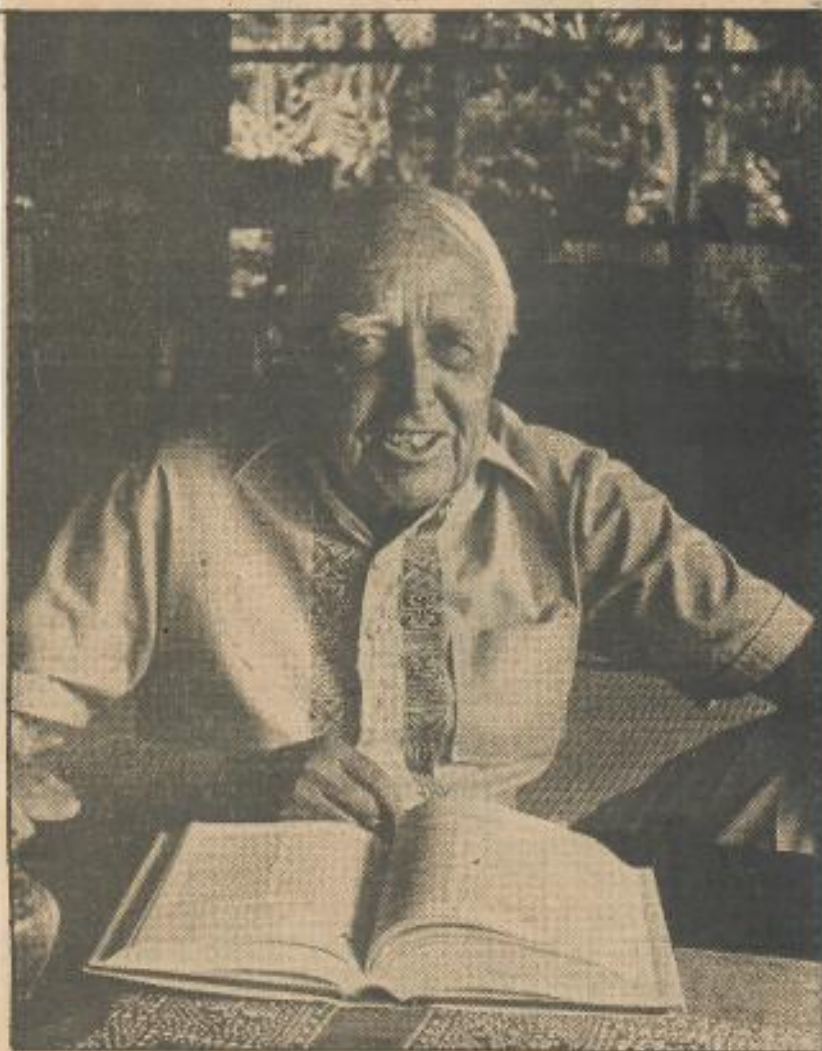
Sam Elbert first traveled to the South Seas in 1934, visiting the Marquesas and Samoa as a wet-behind-the-ears linguistics major who had zeroed in on French as his language of choice. Despite his college degree, inside he was an Iowa farm boy in his mid-20s, unsure about where to go with his life. "I even considered journalism," he said.

The South Seas altered that. "It was so beautiful there, in the Marquesas. They were so wonderful to me, and their language was like music. I'm going back next year to visit. I do hope it hasn't changed. It shouldn't have, they're not on the tourist beat. It's more like the yachting beat."

He stuck around, fascinated by the relationship of language to ethnology and folklore. He worked as a Marine Corps liaison officer in Samoa during the war, and came to Hawaii afterwards, still fascinated. There he met Pukui.

The speech of the South Seas, he still felt, was more like poetry than language. Co-author Pukui felt the same way. The first edition of the dictionary came out in 1957. It's been a standard reference ever since. Many *hula hula au* call it their "bible."

"Hawaiian is so completely



Star-Bulletin photo by Terry Lake

different from English that it's a real challenge. The patterns of speech are different, because different parts of the brain are used. One side of the mind rubs the other.

"Hawaiian lives on today as a second language, especially in the *hula* schools," said Elbert. "Having a second language like that in a culture enriches everyone's life."

"The patterns of speech are similar throughout the Pacific. If you put Hawaiians and Tahitians together, pretty soon they revert to English to understand

each other. But the structure of the two languages are the same; all they need to learn are the different words."

But has Hawaiian changed at all from the days of Captain Cook?

Elbert paused, and gave the kind of honest answer most famous scholars wouldn't give. "How would I know?" he snapped, and smiled. His housemate leaned back and laughed.

Maybe Kawena would have known.

He ala ehu aku kena. (A misty pathway, that!)

Senate Panel Hears

Testimony on Health

Plan for Hawaiians ^{5/8/86} HSB

By Norm Brewer
and Jeanne Ambrose
Star-Bulletin Writers

WASHINGTON — Federal agencies already have authority to provide comprehensive health care for native Hawaiians, making special legislation unnecessary, a Reagan administration spokesman testified today.

Furthermore, said Dr. Samuel Lin, a deputy assistant secretary of the Public Health Service, "The residents of Hawaii have the highest life expectancy in the country and the lowest infant-mortality rates."

However, other witnesses told the Senate Indian Affairs Committee that when native Hawaiians are studied separately from statewide averages a much different picture emerges — one of low life expectancy, higher rates of social problems and limited availability of health care services.

Those witnesses also said, in effect, that both the federal and state governments have failed to address health problems of native Hawaiians. "Periodic attempts to address their unique needs" have had varying degrees of success, said Kamaki Kanahele, III, administrator of the state Office of Hawaiian Affairs.

The bill, sponsored by Hawaii Sen. Daniel Inouye would establish a center in the Honolulu area to provide preventive care and set up eight community health centers throughout the islands. Doctors and other staff would largely be native Hawaiian.

THE SYSTEM'S first year cost would be about \$7.2 million.

Lin asserted that the proposal, which also would include scholarships for health-related education, is "unnecessary and redundant." The Public Health Service already has designated 14 medically deficient areas in Hawaii and two areas where there is a shortage of medical personnel.

But Inouye said legislation is needed to insure that the "urgent" needs of native Hawaiians are actually met. The committee will vote on the bill Tuesday, Inouye said. "I think it will pass."

Hawaii Sen. Spark Matsunaga, a co-sponsor of the bill, said "the great tragedy is that most of these (health) conditions are preventable through changes in lifestyle and diet, and with better, more timely medical care."

Several witnesses referred to a recent study — called "E Ola Mau" or "Perpetuating Life" — that was done by the state and the U.S. Department of Health and Human Services and detailed the unique problems of na-

tive Hawaiians.

Hawaii Rep. Daniel Akaka, noting that within the native population there remain only about 9,000 pure Hawaiians, said Congress has passed bills that benefit their education and employment.

"Nevertheless, for what purpose should we entertain the thought of educational and economic success for that community if its viability and outright existence cannot be ensured?" he asked.

HAWAII REP. Cecil Heftel called native Hawaiians "people who have been displaced in their own land. . . . They are not a competitive people in the sense that mainland America is competitive" and have been abused as a result.

The wide-ranging problems that have emerged need to be addressed as a unit, said Heftel. Dr. Ormond W. Hammond of the Kamehameha Schools in Honolulu also agreed, saying that "coordinated efforts" of government and private agencies are needed.

Kanahele and Dr. Emmett Aluli of the Molokai heart-study project, Kona-Kaunakakai, said there should be an advisory board of native Hawaiians to review any new federal program. Such a board is needed to get the cooperation and confidence of native groups as well as individuals needing care, they suggested.

Also, said Aluli, "There is a need to keep state politics out of the process."

The bill calls for eight grants of \$75,000 each for native organizations "to plan and operate the health promotion and disease-prevention program."

The largest single cost — \$2.8 million — would be for the operation of the eight community health clinics, where qualified patients could obtain care at little or no cost. Another major expenditure, \$1.8 million, would be for scholarships for native Hawaiians entering health-related fields.

The preventive care center is budgeted at \$500,000.

In a separate interview, Big Island registered nurse Genevieve L. Kinney said there are hardly any native Hawaiians in the health professions. "We could school them and give them jobs in these clinics."

Education also should focus on "making health-caring professionals more sensitive to the fact that all cultures have their own cultural caring system," said Kinney, director of nursing programs at the University of Hawaii at Hilo.

Kinney also had prepared testimony for the Congressional committee today.

Senate Panel Hears Testimony on Health Plan for Hawaiians

5/8/86
HSB

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and Jeanne Ambrose
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History of Tsunamis in Hawaii Is One of Death, Destruction

HSB
5/8/86

The earliest recorded tsunami in Hawaii occurred in April 1819 when a six-foot wave generated by a Chilean earthquake struck the west coast of the Big Island.

No damage was recorded. Since then 85 tsunamis have been observed in the Hawaiian Islands. Fifteen caused significant damage, killing more than 375 people and causing about \$58.6 million in damage.

The state — and Hilo Bay on the Big Island in particular — is vulnerable to earthquakes in the north — Gulf of Alaska — or southeast Pacific Ocean, off the coast of South America.

The most destructive occurred April 1, 1946, the result of an earthquake that registered 5.0 on the Richter scale in the east Aleutian Islands area. It caused three waves ranging in height from about 1 1/2 feet at Kaunakakai on Molokai to more than 36 feet at Waipio Valley on the Big Island.

At Hilo that day, a 25-foot wave killed 173 people, injured 163, demolished 438 buildings and damaged 936 others. Damage was estimated at \$26 million.

HERE'S A LIST OF OTHER major island tsunamis:

—November 1817. A wave that hit Hilo and Ka'u on the Big Island killed 60 people and destroyed 174 houses.

—April 2, 1868. A 60-foot wave — the largest ever recorded in Hawaii — swept along the south Puna coast of the Big Island, submerging small villages for 75 miles. One hundred and forty-eight people died and 108 homes were destroyed.

—May 18, 1877. A 12-foot wave rolled into Hilo's Front Street carrying off lumber and the stone wall on the wharf. At Waineka, every house within 300 feet of the beach was swept away. Five people died, many were injured, and 163 were left homeless. Seventeen horses and mules drowned. Total damage: \$14,000.

—May 21, 1960. A tsunami that struck Hilo caused \$23 million in damage, killed 61 people, injured 282 and destroyed 537 buildings. On Oahu, the waves caused \$250,000 in damage to 50 homes.

—March 27, 1964. A tsunami flooded a waterfront shopping center at Kahului, Maui, causing \$52,590 in damage.

ALTHOUGH THEY MAY RISE UP and threaten ships, tsunamis are often almost unnoticed in the open ocean.

A Particular Point of View

Critics Offer No

B,

President, Aika

THE ALTERNATIVES TO TOURISM advocated by Haunani-Kay Trask are not viable and realistic at all. They are formulas for not only economic but political, educational and social disasters. As a self-appointed ideologue and would-be "leader" of ethnic Hawaiians today, there are deep cracks in the logic of her theories. Some straight comments, hard questions and tough answers need to be said.

Trask and her backers at Manoa campus are not valid critics of the visitor industry, because they lack even superficial knowledge of the subject. Further, their bias and obvious hostility disqualify them even more because of the complete

A businessman's response to Haunani-Kay Trask.

lack of objectivity and fairness. Respectable critics would be at least knowledgeable and disciplined. However, they will continue to attract some notoriety for their astounding and negative ideas since the media seem fascinated with protesters and radicals.

However, I would respect those anti-tourism academicians at the University of Hawaii if they would return about 50 percent of each paycheck. This percentage represents the approximate amount that tourism contributes to the professors' salaries. Their present lack of credibility would be improved in my eyes.

I WOULD RESPECT TRASK and her bunch if they would show true leadership and conviction by forsaking the decadent life created by the visitor industry and become self-supporting through toiling the "ancestral lands," working in the taro fields, and pulling the fishnets in the ancient manner.

After all, they can leave this "human zoo" at any time. Under capitalist democracy, they are free to show us by practical example the superiority of their theories.

As I have told Trask in the past, I would respect her most sincerely if she would not attempt to speak for "thousands of Hawaiians." She should know, unless she has lived too long in the Mainland acquiring her master's and Ph.D. degrees, that the Hawaiian community is very large, very complex and very representative of Hawaii's many ethnic diversities.

I haven't found one Hawaiian or part-Hawaiian yet who acknowledges Trask as his or her leader or speaker. My own relatives and *ohana*, who are part-Hawaiian, don't agree with her at all! Through marriage and parenthood I am as much a part of the Hawaiian community as Trask.

I CANNOT UNDERSTAND WHY some professors hate tourism so much when there are no other attractive growth alternatives here. *Tourism is a happiness business!*

It is our delightful job to help bring happiness to millions of visitors who truly believe that Hawaii is paradise on earth. Is this wrong?

Tourism may be one of the greatest catalysts

Alternatives to Tourism

by Rudy Choy

the Catamaran Cruises

for peace today in a world beset by violence, hate and fear. I know personally how much joy and pleasure our leisure business brings to millions of people searching for paradise.

Without the visitor industry, Hawaii would have to return very painfully to the economy of the Hawaiian monarchies of the 19th century. Hardly anyone could afford to raise, market and sell the products of "agriculture, aquaculture and fishing" because it would not be feasible for a contemporary society.

Prove it? Despite enormous investments in money and time, fishing, aquaculture and agriculture are fading or dying businesses in Hawaii today. But these stumbling enterprises are what Trask wants.

Our sophisticated shipping, communication and air service industries would die overnight because capital and profits would disappear. I doubt that even one local airline could survive without tourists. Jets cost a lot of money. How would you then get taro, fish and livestock to market? Who pays the bills?

I am constantly dismayed to witness over and over again that even the simplest economics is not being taught or understood at academic levels. It is no wonder that many students are economically illiterate and incapable of being productive in any job.

THERE ARE SEVERAL island nations in the South Pacific which would fulfill, in most respects, Trask's goals of the ideal island society. When I visited Western Samoa several years ago, I was entranced with the beauty of the land, the sweetness of the people and the ethnic purity of the Polynesian culture.

It was the old Hawaii, and I would be happy to visit Western Samoa again.

However, the other face of the coin reveals that one of the highest suicide rates for young people in the world exists in Western Samoa. Why? The tragic explanation was that their youth feels that the 20th century has passed beyond their reach and, thus, their hope. There isn't an island-nation in the South Seas that wouldn't want the wealth, social benefits and high living standards of Hawaii.

There is no idyllic and agrarian society feasible in the ending years of this technological century, unless you force at least 750,000 people away from Hawaii and destroy its multi-billion dollar revenue and tax bases.

Would a dissident academia be willing to enforce a return to the values of the past century? Who would be responsible for experimenting human lives with social, economic and political ideas which may seem to be Utopian and idealistic but carry potential seeds of terrible destruction?

I would have to condemn such a lack of social consciousness.

Hawaii doesn't need another version of "The Great Leap Forward," that idealistic but impractical and catastrophic economic experimentation with China by Mao Tse-tung.

TOURISM IS THE LARGEST TARGET in Hawaii's economy today. It shouldn't be.

The enormous benefits tourism brings to our people in so many ways remain unrecognized by some academic theoreticians and a few politicians. They seem incapable of understanding business and especially tourism economics.

Is life too rich, too good, and too easy in Hawaii

because of the \$5 billion annual infusion of new money? Is it because they are protected from the rough-and-tumble abrasions of competitive private enterprise from within the splendid sanctuary of their ivory towers? Is it because these critics can't stand the thought to taking home paychecks subsidized by the very businesses they are so ready to attack?

Think! If you get rid of us, who will cover the teachers' paychecks?

I suggest that academic theoreticians should be vitally concerned about the responsibility of providing proper education and broad perspectives for impressionable students, most of whom will have to seek jobs after graduation.

I really can't see most university graduates grubbing around in taro patches, toiling in aquaculture tanks and stooping in the fields. Many wouldn't last half a day! And who would be the elitists inspiring the sweating conscripts of this outhouse industry to dig harder?

Some of the people who teach are turning out too many students who are unqualified, unproductive and unemployable. Life in the real world is not a playpen.

Only hard work and creative enterprise brings success whether in a taro patch or an air-conditioned office.

Ideas which may be worthy of debate in the classroom are valueless to society unless they can demonstrably improve the living standards of our people.



Rudy Choy



Haunani-Kay Trask

Senators Urged to Add Hawaiians to Indian Act

By Bill O'Driscoll
Gannett News Service

WASHINGTON — The Indian Education Act should encompass native Hawaiians who, like native Americans, haven't achieved parity with their peers in the classroom, the Senate Select Committee on Indian Affairs was told today.

Hawaiian educators and state officials said funds for teachers and materials would help native Hawaiian children meet academic standards not reached because of economic and health problems similar to those of American Indians.

"If we do nothing, we can expect a rapid return to the conditions when schools serving at-risk Hawaiian children could not

retain teaching staff," said Anthony J. Marsella, vice president for academic affairs at the University of Hawaii.

A U.S. DEPARTMENT of Education official said, however, that Hawaii already has the resources to meet the needs of Hawaiian students and that the Senate bill would disrupt existing Indian programs.

Sen. Daniel Inouye said he would work to see that such a bill, while encompassing native Hawaiians' needs, would not reduce funds pegged for American Indians.

"It was never the intent of this bill that the Hawaiian people profit at the expense of other needy peoples, especially those with whom they share a spiritual kinship," Inouye said.

Marsella said the Kamehameha Early Education Program (KEEP), a 15-year study of social strengths of Hawaiian children, should be expanded to 20 elementary schools where it is needed most.

THE KEEP program has reached children in remote areas of the Hawaiian Islands, and for it to be successful, Marsella said, an effective teacher training program must be provided by the university.

"A new teacher shortage is rapidly developing and Hawaii cannot rely on Mainland universities to teach these children of special needs," he said.

Native Hawaiian children in regular public school programs typically score at about the 25th percentile, or the lowest quarter,

on standardized tests, said Richard Anderson, a University of Illinois professor who has studied Hawaii education programs.

However, Lois A. Bowman of the U.S. Department of Education said Hawaii already has the resources to meet the needs of its native population.

She added that the Senate bill would disrupt existing Indian programs by reserving for native Hawaiians a "grossly disproportionate" amount of money compared with other states' Indian needs.

Pacific Lore

by Norman Meller

Dogs in the Pacific

Do you like dogs? Islanders in many parts of the Pacific did—cooked.

While the flesh of pig and chicken may have occasionally graced the table of the Pacific islanders, their preference was for roasted dog. The taste of dog meat has been likened to mutton or English lamb.

But the dog also had other utilities in the Pacific, uses which have now disappeared. Only the consumption of dog meat still persists.

As early depicted, the Pacific dog was small, short-legged, long-backed, somewhat nondescript in appearance, and sluggish in action. He did not bark, but only yapped, and sometimes howled. In Hawaii, today, the description "poi dog" designates any male or female canine of dubious heredity, usually exhibiting its diverse ancestry physically in ill-matched body components. However, the term

was once used for the traditional dog fattened with poi to better its taste when roasted.

Dogs' teeth were worn as ornaments on the human body, and sometimes placed on god-figures for the same purpose, or to accentuate the symbolism of their lines. The rattle of dogs' teeth arranged row on row in bracelets and anklets provided a distinctive rhythmic note to the rendition of traditional dances.

Dogs' hair also served an ornamental purpose: the breast plates worn by Tahitian warriors skillfully combined mother-of-pearl shells, feathers, and sharks' teeth on a plaited frame, all edged with dogs' hair.

A cuff of dogs' hair adorned the Maori ceremonial spear. Probably due to the rigors of the weather in New Zealand which required more protective covering than other parts of the Pacific, dog skins served there as clothing. In addition some Maori garments were adorned with strips of dog fur.

Dog bones were worked up as fish hooks, and dog teeth were also

put to the same purpose. Necklaces of dog vertebrae have been unearthed in archeological digs. For islands with no large land mammals beside man, dog bones had especial utility in tool-making, as for bone awls.

The suckling of puppies at women's breasts was commented upon by the early Western explorers in various parts of the Pacific. Since this allegedly still continues with respect to young pigs in some areas, it can be generalized that the practice was not exceptional when dogs were a more common article of food than they are today.

The first session of the Hawaiian Territorial Legislature earned the sobriquet of "Lady Dog Legislature" because its members spent most of their time debating the passage of a bill which would have imposed a higher license fee on bitches.

While the debate waxed long and heated, apparently no one wanted to admit publicly that dogs were yet an important part of Hawaiian luaus.

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Humane Society and Eating Dogs

The Hawaiian Humane Society agrees with Shirley Hansen regarding the practice of eating dogs: "Not having a law (against it) doesn't make it morally or ethically right."

However, not having a law does make it a practice impossible for the society to legally, and therefore effectively, eliminate.

The humane society is opposed to, and actively is engaged in fighting, cruelty to any animal. According to the Hawaii penal code, this includes, but is not limited to knowingly or recklessly overdriving, overloading, torturing, tormenting, depriving of necessary sustenance, or cruelly beating any living creature. Cruelty is classified as a misdemeanor, and is punishable by a fine of up to \$1,000 and a year in jail.

Every cruelty case is dealt with by the humane society according to the law, and the society has, and will continue to proceed toward prosecution when evidence allows.

The Hawaiian Humane Society cannot, however, eliminate cruelty to animals without the public's support. Anyone knowing of a situation where cruelty exists is urged to call us. Only by working together will we achieve humane treatment for all animals.

Ruth Alexandra Wade
Executive Director
Hawaiian Humane Society

HSB 8/5/86

the Star

Whose Ox Is Gored

Poultry farmers raise chicken and turkey by the thousands and kill them en masse so we can have nice turkey dinners on Thanksgiving or chicken barbecue for picnics.

Ranchers raise herds of cattle by the hundreds and consign them to the slaughter house so we can satisfy our appetites for juicy steak.

As far as I can gather, Shirley Hansen in her July 30 letter never accused these farmers and ranchers as barbarians and mass killers. Neither did she chide the Hawaii Humane Society for not protecting these poor animals against this "barbaric practice," to use her own words. But when a few Filipinos raise dogs to eat, she declares the custom a "disgusting social evil" which must be stopped "when they settle in a civilized society."

Hansen's self-righteousness will gain a modicum of credibility only if she refrains from "selective revulsion" and corrects her glaring inconsistency.

Napoleon T. Vergara

BSH
8-4-86

8-5-86 A-3
HSB

Panel Passes Bill to Help Hawaiians

Gannett News Service

WASHINGTON — A bill to establish a network of centers for expectant mothers and infants of native Hawaiian ancestry was approved today by a Senate appropriations subcommittee.

The bill, established by Sen. Daniel Inouye, D-Hawaii, would provide \$1 million annually for five years, to be matched by private and state funds, for the centers to serve 15,400 native Hawaiian children and families.

The program, approved by the labor-health-human services appropriations subcommittee, would help alleviate one of several chronic health problems among native Hawaiians.

That group leads the state in heart disease, cancer, diabetes and high blood pressure.

NATIVE Hawaiians also have the lowest life expectancy, and the island-wide program would help improve the infant mortality rate which exceeds all ethnic groups in America, including the American Indian, Inouye said.

"Improved health conditions, can, in turn, promote better educational and economic progress," he added.

Studies show that 40 percent of native Hawaiian mothers receive little or no prenatal care. That group's mortality rate is 14 for every 100,000 births, compared to 11 per every 100,000 births of American Indians.

The Bishop estate now operates two centers on the Kamehameha School campus and in Kahuku. They were established with congressional funds totaling \$300,000.

Inouye's bill also includes: \$20 million for the state in impact aid funds for fiscal 1987; \$2.5 million to improve the overall health conditions in the Pacific Islands; and \$3.3 million for the Hansen's Disease program, including the Kalaupapa Settlement operation.

8/6/86
HSB

ie Star

Suffering Vegetables!

In response to "Eating Dogs" on July 30, the fact that some varieties of domesticated animals are kept as pets does not confer a special status on the species as a whole.

I grew up with parakeets, dogs and a pet duck named Drusilla. Rabbits, fish, turtles, snakes, frogs, monkeys, horses, cows, sheep, pigs and pigeons also have been kept as pets.

To disqualify them as food sources on this basis would condemn many people to starvation and severely restrict the diets of the rest of us.

People cultivate flowers and keep houseplants, too. Does that make it immoral or unethical to eat vegetables? Just because plants are mute doesn't mean they don't suffer.

The bleeding heart vegetarian, mincing through the orchard lest he crush an insect, forgets that when he plucks an apple he's tearing away one of the tree's reproductive organs.

The lowly potato has life in itself, ready to shoot forth from every eye bud. Yet how many potatoes have died in caldrons of boiling oil? Every seed contains a living embryo, but vegetarians cheerfully devour the carcasses of infant peas. Celery is torn limb from limb every day to provide finger food for unfeeling plant-eaters!

The Hawaii Humane Society is responsible only to ensure that animals are not mistreated. As long as the dog farmers in question do not torture their animals, it's their own business if they want to use them for food.

It is no more barbaric or unconscionable for Filipinos to raise puppies to eat than it is for Frank Perdue to raise chickens and Orville Redenbacher to raise popcorn.

D. P. Hartzell

6-19-86 HSB

LETTERS to the Star-Bulletin

Trask Criticized

Haunani-Kay Trask is constantly being touted, mostly by herself, as a leader of the Hawaiian people. I am Hawaiian and I communicate on a regular basis with hundreds of Hawaiians and I don't know of a single Hawaiian who considers Trask a leader of the Hawaiian people.

In fact, Haunani doesn't want to be a leader at all. She wants to be a dictator. You see, in order to be a leader, people must follow you. Since virtually no one wants to follow Haunani in order to accomplish her goals, it will be necessary to be a dictator.

Haunani wants to destroy the tourist industry and return us Hawaiians to a fish and poi society. She wants us to forsake our television sets and microwave ovens and return to the joy of mud squishing between our toes as we tend our taro patches. Those of us who prefer to buy our fish and poi are considered "stupid."

If Haunani truly wants to be a leader then she must set an example. She must forsake her plush salary at the University of Hawaii and return to the soil herself.

She surely must be intelligent enough to know that once she destroys the tourist industry, the UH will have to fire her anyway since most of the decadent dollars that run the UH came from the tourist industry.

She denigrates the low salaries paid by the tourist industry without offering any plausible alternatives. Has she thought of comparing low salaries to no salaries? Without the tourist industry the state would not even be able to pay unemployment compensation or welfare. So let them eat books.

Let me ask Haunani and her supporters to consider this. Most of my friends and relatives who are Hawaiian actually enjoy their jobs, and many earn quite respectable salaries. Some earn more than college professors.

If I must have a leader, then I would prefer Rudy Choy over Haunani Trask.

Laulani Adams

No Dogs

on the Menu

I read Shirley Hansen's July 30 letter regarding Filipinos eating dogs with great interest.

I am a Filipino and have lived in Hawaii for over 25 years now. I know several Filipino families in just about every corner of this island.

I have been invited in several occasions where there were always an abundance of food served. In all my experiences with them I have yet to meet a Filipino family that eats dog meat, more so one that raises puppies to be eaten later.

I wish Hansen would introduce me to such families she spoke of as I have been searching for them these last 25 years so I can join them in their feast.

Gary Bonifacio

8/13/86

HSB

Killing Carrots and Killing Cows

Is killing a vegetable the same as killing an animal? This arresting point was touched upon in the Aug. 6 "Suffering Vegetables" letter. In an attempt to liberally and equally view the killing of dogs, chickens and popcorn for food, the author has made a generalization that should be corrected.

Meat-eaters often present the argument that "if you eat vegetables, you are taking life. What is the difference between taking the life of a cow and a carrot?" The answer is, "All the difference in the world."

Does a carrot cry out when it is taken from the earth the way a calf does when it is taken from its mother? Does a stalk of celery scream in pain and terror when it is picked the way a pig does when it is being led to the slaughterhouse and having its throat cut?

This is not to say that plants don't have consciousness. They do, but this is obviously of a rudimentary kind, far different from that of animals with well developed nervous systems. Cows, pigs, and sheep experience pain as humans do. It is common observation that animals wince,

howl, wail and show fear when abused or hurt and make every effort to avoid pain.

In addition, taking this logic of "equality" to the extreme, we could well eat human beings also. Or perhaps just the old, retarded, defeated or aborted ones.

Everything is not one. We all make distinctions.

The ability to make distinctions is a function of higher intelligence, that which distinguishes us from animals. Since we are at the top of the ecological pecking order, our distinctions count.

To draw those lines of distinction with respect for life and compassion for the weak is the mark of a truly progressive individual.

Maile Talent

A Fine Example

Thanks to all the selfless, caring people of Animal Rights Hawaii and Gerard Chapuis and others like them for their dedicated compassion in saving the Manoa cats and all the other good things they do to make this a better world. They set a much needed, wonderful, shining example for others and are an exemplary, healthy minded contrast to others in this community.

Shirley Hansen

8/13/86

HSB

IN HAWAII

Low Scores of Hawaii

By Hildegaard Verploegen
Star-Bulletin Writer

Low achievement by Hawaiian and part-Hawaiian students in Isle public schools is documented in a state Department of Education report.

Educational Director Rose Yamada called the report "sensitive" and "delicate."

Yamada said Hawaiian and part-Hawaiian students are just like other students and doing poorly is not a characteristic of being Hawaiian.

"Their achievements are influenced, not by their ethnicity, but rather by factors which affect most students' learning," Yamada said.

For example, there's a significant relationship between low scores and poverty. "The schools that have high reading scores have fewer poorer children," Yamada said.

This is the first time the school department has isolated and done an analysis of the test scores achieved by students in one ethnic group, she said.

The report shows that the scores of Hawaiian and part-Hawaiian students in the public schools get worse the longer they stay in school.

That's also true for other students. The Hawaii state scores on the standardized Stanford Achievement Test are far better for students in the second grade than they are for students in the 10th grade.

THE STANFORD Achievement Test is designed so that the scores of 23 percent of the students are expected to be below average nationally. In addition, 54 percent are expected to be in the middle or average range and another 23 percent are expected to be above average.

WAIL

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8-27-86 HSB

Hawaiians, Part-Hawaiians Analyzed

A year ago when Isle 10th-graders took the test, 28 percent of the students scored below average in reading but 36 percent of the Hawaiian and part-Hawaiian students scored below average.

Scores in the middle range were fairly similar in reading. Fifty-five percent of the 10th-graders scored average while 58 percent of the Hawaiian and part-Hawaiian students scored average.

The difference is pronounced again in the above average range in reading. The national norm is to have 23 percent of the students above average. But only 19 percent of the Isle students scored above average in reading, and only 6 percent of the Hawaiian and part-Hawaiian students scored above average.

In mathematics, 33 percent of the Hawaiian and part-Hawaiian 10th-graders scored below average; 59 per-

cent scored average, and 8 percent scored above average.

The 6th-graders tested last October did much better than the 10th-graders. In reading, 14 percent of the Isle students scored below average but 20 percent of the Hawaiian and part-Hawaiian students fell in that level. Likewise, 22 percent of the Isle students scored above average in reading but only 11 percent of the Hawaiian and part-Hawaiian students scored above average.

THE HAWAIIAN and part-Hawaiian sixth-graders did better in reading than they did in math. Only 20 percent of them were below average in reading but 28 percent scored below average in math.

"This is very unusual because Isle students generally do better in math than in reading. We were very surprised," Yamada said.

Yamada said the schools must work to increase the achievement of the students scoring in the average range and put more emphasis on mathematics in the elementary grades.

In the intermediate and high school years, she said, students must be helped to maintain and apply what they've learned earlier in both reading and math.

About 20 percent of the students in Hawaii public schools identify themselves as being Hawaiian or part-Hawaiian.

The DOE report was submitted to the Board of Education's Hawaiian Education Affairs Committee yesterday.

Board member John Penebacker asked Yamada to request achievement test scores from Hawaiian and part-Hawaiian students attending Kamehameha Schools, a private institution.

■ As my sister Dale Souza and I sat at the table with the family the other night, we reminisced about our childhood days when Dad brought home live turtles from his fishing trips. We remembered vividly how the turtles had cried as they were being slaughtered. Of course, this was done in the days when it was still legal to catch turtles.

The waters surrounding the Hawaiian Islands have been the home for two types of turtles through the years. The two are the honu (Pacific green sea turtle) and the 'ea (Pacific hawksbill sea turtle). These reptiles migrate great distances across the open ocean and return religiously to their nesting places to lay their eggs. One or two other varieties occasionally appear around the Hawaiian Islands, but they are not permanent residents.

In past centuries sea turtles were much more common around most of the Pacific Islands. But in recent years, sea turtle populations have declined rapidly due to the tremendous exploitation by modern man. The ancient Hawaiians were never guilty of abusing the ecological balance of the turtle. The Hawaiians took what was necessary for survival and no more.

The turtle was an important animal to the Hawaiians for food, ornaments and shell artifacts. A very important artifact that was made from the shell was the fishhook. The Hawaiians found the shell soft enough to be easy to work with but hard enough to withstand the "pull" of a large fish.

The Nahiku 'ohana (family) shared a few stories about turtle fishing that are worth repeating. One story centered around the popular Bergau family. Ephraim Jr. and Joe Ko'omoa told about the various turtle exploits of Ephraim Sr., a champion turtle catcher.

Ephraim Jr. told of how his father followed the tide to catch turtles. He also said that Ephraim Sr. was so good at catching turtles that each time out he was successful.

Joe Ko'omoa detailed the fishing equipment that Ephraim Sr. used. A 22' pake bamboo pole with a 1/4-inch head was used. A 28' length of line 1/4 inch thick was attached to the bamboo pole. On the line was a two-prong hook with the prongs facing opposite one another. A piece of lead was positioned just above the hook.

Most of the turtles at Nahiku were hooked from the surrounding rock banks where the fishermen observed the turtles' feeding habits. Since the Nahiku coastline had sufficient limu (seaweed) for the vegetarian turtles, the area served as an ideal location for these animals to congregate. For the turtle catcher, it was a perfect spot.



The Endangered Honu and 'Ea

by Keli'i Tau'a

Watching from the banks, a fisherman would spot a turtle. Cautiously, he would let down line and allow the waves to pull the hook and lead out to the turtle. The turtle would swim over the line and toward the two-prong hook. As it moved over the hook, it would often snag the lower part of its body; this would guarantee a hana pa'a (hookup). Caution had to be taken not to pull on the line since that would cause the turtle to slip off the hook. Turtle fishermen also had to be sure not to hook onto the wings. Hooking a wing would almost always cause the turtle to slip off the hook.

After the turtle was securely attached to the hook, the bamboo pole had to be fastened to the rocks so that the fisherman could manipulate the turtle line with his hands. Ephraim Jr. reported that some of the catches were so large that a few other villagers had to come to a fisherman's rescue and help him pull the turtle in.

Legend tells of a friendly turtle who daily visited a young Hawaiian boy named Ka'eo and gave him a ride on his back. The turtle took him to many surrounding villages where many of the village boys could see the fun Ka'eo was having.

One day, as Ka'eo and his turtle friend were circling the Hana Coast, the jealous boys on the seashore threw large stones at Ka'eo and his turtle friend. The turtle, diving into the deep to protect himself, overturned Ka'eo and left him dumbfounded in the ocean. At other shorelines, the young jealous boys threw spears.

After this happened, Ka'eo consulted with his village Iwai'a (fishermen) to see what he could do to protect himself in the future. The Iwai'a suggested that he tie a rope on the turtle's back so that he could accompany the turtle on emergency dives.

When Ka'eo and his turtle friend encountered the jealous boys with their rocks and spears, he took a deep gulp and hung on for dear life as the turtle took his dive. As Ka'eo and the turtle resurfaced far away from the jealous boys, the two friends looked at each other and smiled as Ka'eo said to himself, "He who laughs first, laughs last." Aloha, a hui hou aku.

... Keli'i

NAPA

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THE DEEP CYCLE
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Honolulu Star-Bulletin 2/18/87

Eating to Maintain Circulatory Health: Old Ways Are Best

By Lucy Young
Star-Bulletin Writer

The ancient Hawaiians had the right idea. Their supermarkets were the land and sea: their diet, a heart-healthy one of taro, tropical fruits, green vegetables, fish.

No fast foods there to tempt the people with high-fat, high-cholesterol, high-salt and -sodium meals.

"The native Hawaiian diet was very healthy," said John Westerdahl, registered dietitian and health promotion coordinator for Castle Medical Center.

But as the islands became westernized, the people learned to rely on processed foods such as spam and hamburgers, Westerdahl said.

The health outlook for today's Hawaiians, who make up about 12 to 18 percent of the population here, is grim, according to a 1985 Native Hawaiian Health Needs Study. In addition to other health problems "firsts," they lead the state's ethnic groups in most deaths from heart disease and have the highest incidence of heart disease and high blood pressure.

HEART DISEASE is the No. 1 cause of death in the United States, but the Hawaii Heart Association says that controls in diet, smoking and high blood pressure can reduce the risks and prolong life.

Eating a well-balanced diet that's low in cholesterol and saturated fats can reduce your risk of heart problems, accord-



By Ken Sakamoto, Star-Bulletin

HELP THE HEART—Medical technician Phylis Tokeshi draws blood from Mark Savage to test his blood cholesterol level. The sample, which goes through several tests, will help analyze the heart healthiness of Savage and be used as an indicator for any needed lifestyle changes.

ing to the American Heart Association (AHA).

While cholesterol is a fatty substance that's found in all living tissue, too much isn't healthy because it can be carried by the blood and built up on the walls of the arteries.

"When this happens, the arterial passageways are narrowed, the blood supply to the heart or brain is decreased, and the stage is set for a heart attack or stroke," AHA says.

Studies have shown that Japanese people living in the homeland, adhering to the traditional starch-based diet of rice, vegetables and fish, get 10 percent of their calories

from fat. But with Japanese who have immigrated to Hawaii, that jumps to 30 percent as they eat more processed and "fast foods," Westerdahl said.

THAT GETS higher still, up to 40 percent, when the Japanese-Americans move farther away, to the Mainland.

"The closer you get to a vegetarian diet the better it gets with heart disease prevention," said Westerdahl, himself a vegetarian.

He noted that animal organs, popular among Oriental cultures, particularly the Filipinos, are "notoriously known to be bad" because they "are very high in cholesterol."

Good Heart: Good Sense

The facts are staggering. Every 33 seconds, heart and blood vessel disease kills someone in the United States. Almost one out of every five men, women and children in this country is afflicted by cardiovascular disease.

That's about 63,460,000 people. The American Heart Association realizes you can't control factors such as heredity, sex, race or age.

But you can:
■ Have your blood pressure checked once a year, since high blood pressure is a major risk

factor in heart attacks and strokes.
■ Stop smoking, since it increases the chances for heart attack, as well as lung cancer.
■ Eat nutritious foods in moderate amounts. Fatty foods contribute to atherosclerosis (hardening of the arteries), a major cause of heart attack and stroke.
■ Have regular medical check-ups, since high blood pressure, elevated cholesterol, excess weight, lack of exercise and cigarette smoking call for medical attention.

Sad Status of Hawaiians Mirrored in Endless List of Statistical Despair

By Kamaki A. Konahahe III

I am a Hawaiian raised to "be" Hawaiian to "HA" or breathe Hawaiian. Not only raised with the language, culture and arts, but raised to put into use and practice every day the "HA"—breathing of this life into one's being, and therefore to live.

The status of Hawaiians in this "Year of the Hawaiian, 1987" is sad, frightening and barely with life.

Today there are approximately 208,000 Hawaiians in this state of about 1.1 million people. That figure includes anyone who has even a drop of Hawaiian blood.

There are only 81,000 Hawaiians left in all Hawaii who have 50 percent or more Hawaiian blood. Pure Hawaiians number approximately 8,000. About half of all Hawaiians in the state are under the age of 20.

Diseases today, as in times of old, continue to kill and destroy the race. We show up in state and federal statistics as having more illnesses, deaths, and social problems, prison inmates, school dropouts, *ka mea, ka mea, ka mea*. It is a sad and never ending list of statistical despair.

WHAT HAVE we come to as Hawaiians? The perfect symbol can perhaps be recognized in the commemorative poster "Ho'olako 1987" by photographer Denise Marie Luko.

It shows a very beautiful, very *u'i*, Hawaiian *keiki*, Kamehameha Schools first-grader Puamakamae Anahu, as the poster girl. She wears a *kikepa*, head and

wrist adorned with *palae*. In her hands she carries a rock, symbolizing the 'aina.

Ho'olako President, Uncle Tommy Kaulukukui says of it, "... hold on to the 'aina. The 'aina is the seat of spirituality for many of us. It is the provider of food, clothing, shelter. The refreshing spring from which culture is revived. Land is the torch of hope for a better future for her and all the other *kamalii* to follow."

I pray that the hope and optimism reflected in the innocent face of Puamakamae is justified.

Yet I am troubled by the possibility that the rock held by that 6-year-old girl may symbolize something far different. For I am reminded of the bitter warning expressed in the song "Kaulana Na Pua."

AND SO NOW we have come full circle symbolically. We have this appealing picture of a little girl of another generation. But the rock she holds represents the fact that 94 years from the time "Mele Ai Pohaku" (The Stone Eating Song) was written, we Hawaiians have failed to "HA," breathe life back into our own being, into our own people.

May we not fail this Hawaiian child. May we confirm Uncle Tommy's interpretation of the poster's meaning. My Hawaiian people must realize that only they can do it.

If they do not, 94 years from today I fear that there will be just the symbol of a rock by itself. The "HA" will be gone and the Hawaiian race will breathe no more.

Old Hawaiians Enjoyed

By Dr. Kekuni Blaisdell

PRIOR to and at the same time of the arrival of Capt. Cook in January 1778, the Hawaiians of old were generally healthy because they had adapted effectively to island ecosystems about them, and they had lived in isolation from the rest of the planet for more than 500 years.

Gene strength was evident in a flourishing population of an estimated 300,000 at the time of Cook.

These were descendants of perhaps 100 hardy, first settlers who had arrived more than 1,000 years previously from the South Pacific, after braving more than 2,000 miles of open sea in double-hulled canoes.

The natives' food was mainly taro, sweet potato, yam, breadfruit and banana, with fish, and for the *maka'ainana* (common-

ers), only infrequently pig and dog.

THIS HIGH-FIBER, low-fat, unrefined and limited-sugar diet ample in vitamins and abundant in minerals, is now considered superior to the usual fare of modern western societies, with one important common fault — excessive sodium.

This is a basis for inferring that the natives of old probably also had some arterial hypertension.

Personal, household and public cleanliness of the early Hawaiians are well documented and were strictly controlled by *kapu* (sacred law) of the *kahuna* (priests).

Physical activity in work and play was vigorous and enjoyable, and yet with adequate time for sleep and rest.

There were no crowding, no public latrines, no garbage heaps or litter, and no use of human or animal excreta as fertilizer.

Because of clean air, pure water, and unpolluted land and sea, promoted by the *kapu*, natives unknowingly maintained control of potentially harmful pathogenic microorganisms.

THE NATIVES were free of the epidemic, contagious pestilences that scourged the continents in recurring waves for thousands of years. However, the natives did have some fecal infections as evidenced in pre-contact skeletons recovered from burial sand dunes.

Dental caries, which result from acid-producing mouth bacteria acting on carbohydrate-containing foods, occurred in less than 7 percent of those under age 40, to 51.5 percent in people over the age of 60 — frequencies much lower than those observed today.

"Boils" were also described in Cook's journals. Thus, the early Hawaiians were not entirely free

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General Good Health

of pathogenic organisms, as some have claimed.

Metabolic maladies, so prominent in native Hawaiians today, were probably also present in their ancient ancestors.

However, the evidence is largely indirect and their frequencies remain uncertain. The direct evidence is also to be found in unearthed bones, which show examples of gouty arthritis, degenerative arthritis, and rheumatoid arthritis.

COMMON SOFT tissue disorders, such as coronary arteriosclerotic heart disease, arterial hypertension, stroke, chronic obstructive lung disease, diabetes mellitus, and end-stage renal disease, are presumed to have occurred in pre-Cook Hawaiians because heredity appears to play an important role in these diseases so prevalent in native Hawaiians today.

However, since the lifestyle

factors of the *maka'ainana* did not include a high-fat diet, cigarette smoking, physical inactivity, and oppressive stress, the frequencies of these "diseases of civilization" in the early Hawaiians were probably less than today.

Health and illness were another example of the all-pervading dualism of the early Hawaiians' belief system, like sky and earth, sun and moon, male and female, mind and body, and life and death.

Wellness was maintaining *mana*, quantifiable energy, which was both inherited and acquired.

PROPER BALANCE of *mana* was promoted by harmony with oneself, with others, and with the gods and nature, through continuous communication with the spiritual realm and correct thought and action.

The *kapu* (taboo), established

by the *kahuna* (priests), sanctioned by the *ali'i*, and enforced by all, fostered self-discipline and responsibility in personal hygiene, health-promotion, illness-prevention, public sanitation, and respect for nature, which was the domain of the gods.

Illness was loss of *mana* from disharmony, such as from violation of a *kapu*, offending a god, or ill-thinking.

The elderly were esteemed. Death after a meaningful life was welcomed as a reuniting with one's ancestors in the eternal spiritual realm and completion of a recurring cycle of rebirth and transfiguration into *kinolau* (non-human forms) or reincarnation into other human forms.

Dr. Kekuni Blaisdell is a physician and a professor at the University of Hawaii Medical School.

Pinning

Opelu Project Giving Youths Fresh Outlook

By Ben Barber

Special to the Star-Bulletin

ALONG the rugged, dry Wai-anae coast there are few jobs. The houses are weathered and there are hundreds of unemployed Hawaiian youths staring at the waves as they wonder what they'll do when they're too old to surf.

On a dusty plot of land between the highway and the sea is a cluster of houses, sheds, gardens and fishing boats that is trying to answer that question: the Opelu Project.

"This place is heavy — it's a good place," said Ginger Kahaleua, 24. Before Opelu, the Makaha woman "did nothing — no job." Now she does clerical work and is learning to use a computer.

Most important: "I get to learn about my heritage. I knew so little."

A VISITOR MAY wonder why learning how native Hawaiians fished, farmed and preserved foods is important to unemployed youth.

Opelu founder Puanani Burgess believes that by teaching the old Hawaiian ways, a sense of pride and self-worth will be created, the first step on the road to rehabilitation.

"We work with young people who are alienated and have been in detention, gangs and into drugs. Without skills," said Eric Enos.

"I was hired as a mental health counselor to use Hawaiian values" to help them.

"My idea of mental health counseling deals with skills, culture, work, community — growing things and being self-sufficient."

Dozens of hard-core young Hawaiian dropouts have been enrolled here as job trainees in an immersion course in native Hawaiian culture and crafts, meant to inspire their sense of self-worth as much as teach moneymaking skills.

THEY ARE PAID minimum wage by Alu Like, a non-profit social agency, during their six-month enrollment at Opelu. They learn to come to work on time and to work at carpentry,

welding, farming, fishing and other skills.

For many, this is the first time in their lives their bosses are fellow-Hawaiians who encourage them and help them take pride in their roots.

"I learn about foods such as taro," Kahaleua said. "And limo — an algae that grows on the reef. I learned to prepare kukui nut by boiling it for three hours, then pounding the shell and taking the meat inside. We fry it and mix it with salt. The Hawaiians used to use it for spice. It's added to raw fish and raw liver."

Pops Raposa, 62, is a kupuna — a teacher-volunteer at Opelu the past 2½ years. He teaches the young people how to survive.

"We don't know what the future will bring. Maybe we'll have to go back to the Hawaiian ways."

RAPOSA IS A wiry man, half-Hawaiian and half-Portuguese. Like many part-Hawaiians he considers himself primarily Hawaiian. And his wife is pure Hawaiian.

"We teach how to sew fishing nets. If it's a rough day on the water, we go up in the mountains and pick up kukui nuts

New Hopes on Old Ways



By Pete Arnold

FISHERMAN—Keli Okekai Paulo of the Opelu Project has taught his Big Island village fishing techniques throughout the Third World, and now provides instruction to young people of the Waianae coast.

and preserve them. We go into the sea to pick up limo.

"That way, you don't have to be ashamed that you have nothing to serve in the house."

When asked why he teaches young Hawaiians these old-fashioned skills instead of modern ways to earn a living, Raposa grows a bit serious.

"This is a different class of people," he says. "Not enough education. Mostly they're drop-outs. We might even have prisoners. We have to build them up to respect other people."

ENOS, A fine arts graduate of the University of Hawaii, feels the Opelu project can help troubled youths because it's "a model for community development."

Enos answers: "Most people cannot afford large vessels which run about \$12,000 for a 20-foot boat and 60-horsepower engine.

"A canoe can be made locally and we bring back the culture and woodworking skills.

"Most of the people (enrolled at Opelu) don't do well in the regular market system. The first time someone gives them a bad word they slug 'em. They have a chip on their shoulder.

"This builds an identity and pride and then they're successful."

ANOTHER OPELU guru is the former skipper of the 163-foot research vessel Townsend Cromwell. He wants to be known only by his Hawaiian name — Keli Okekai Paulo — but people still know him as Walter.

"There's no meaning to Walter but Keli means 'chief of the ocean,'" said Paulo, who's been fishing since he was nine. He's from Milolii, a village in South Kona on the Big Island of Hawaii — "the only fishing village left in the Hawaiian Islands."

His fishing knowledge is up to date. After working for years for the international Food and Agriculture Organization in Sri Lanka and other Third World nations teaching fishing techniques, he's come back home to teach.

"The concept I'm teaching came because there were a lot of people living on a beach at Makua and the government kicked them off," he said.

"This area was a big fishery. I worked here in the war. But the old guys died and the kids didn't take it up. I'm the only guy doing it now in Honolulu."



By Dean Sensui, Star-Bulletin

Fish a Principal Resource for Islanders Then, Now

By Steve Russell

THERE is no animal food which a Sandwich Islander esteems so much as fish," said a visitor to Hawaii in 1834.

Fish to the past and present native Islanders are a principal resource. Then and now, the Hawaiian people are most determined and excellent fishermen.

When Capt. James Cook arrived in the Hawaiian archipelago, the native inhabitants were well established as catchers of fish. Fishing was the single most important activity, with a hierarchy of established laws and techniques. Hawaiians were sophisticated, and used a variety of nets, trolled with artificial lures, and bottom fished with hook and line up to 200 fathoms.

Today, spear fishing, skin diving primarily, and SCUBA diving are ocean recreations where aquatic observation can be explored in depth. Spear fishing especially, without artificial air, is most physically demanding.

Here in the Hawaiian Islands, there is a variety of excellent year round fishing, shoreline, in-shore or most popular fishing in

Fishing for Rainbows on Kauai's Kokee River

By Terry Lawhead
Star-Bulletin Writer

THE headwater streams of Kauai's Kokee River were once barren of native fish because of the high falls and cascades which plunge thousands of feet into the Waimea Canyon.

And we know that rainbow trout are not indigenous to Hawaii. But rainbow trout live in the Kokee River.

They were introduced into streams throughout Hawaii in 1920 by the Territory of Hawaii. For years, trout stockings was done on all of the Islands but it became evident good results were obtained only in streams of Kokee. Natural reproduction in Kokee is limited, occurring

experimenting with other arrangements to boost populations. Other predators looking for fingerling trout beside man are dragonfly nymphs, black-crowned night heron, Hawaiian duck, frogs and larger trout.

Interested fisherman should contact Donald Heacock of the Hawaii Department of Land and Natural Resources at Lihue, Kauai, for more information on fishing for trout on Kauai.

THERE ARE three other fresh water public fishing areas, located on Oahu and Hawaii. The Wahiawa Public Fishing area is near Wahiawa and the Nuuanu Reservoir No. 4 is located near the top of the Koolau Mountain Range. The Waialeale Public Fishing

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Here in the Hawaiian Islands, there is a variety of excellent year round fishing, shoreline, in-shore or most popular, fishing in the deeper waters. There, marlin, tuna, wahoo and dolphin are the prized catch.

NAMES FOR fish in Hawaii are distinct. Each has origins related to shapes, sizes, colors and characteristics. The Dolphin is called Mahimahi (ma-ho-ma-he). The name is in reference to their large vertical foreheads, a likeness to the prow of an old inter-island sailing vessel. Seen in the water, flashing and plowing beneath the surface, bright with a mix of dazzling blue-green and yellow colors, the Mahi is one of the ocean's most ostentatious spectacles.

Members of the billfish family, probably the most sought game fish are called Au. Au refers to their sharp protruding nose and jaw. The bill is used as a sword, slashing and tearing at their prey. They have been known to lunge into many a boat, which was a threat to ancient Hawaiians, as they fished from their wooden canoes.

For action, the Pacific Blue Marlin often leaves anglers completely exhausted from encounters. One thousand pounders are caught each year. The International Gamefishing record is 1,376 pounds.

Wahoo, sometimes mistaken for barracuda are called Ono (oh-no). They are long, round

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Today, one-inch trout are sent to Kauai during March and April and stocked into Kokee, Kauaikiinana, Kawaikoi, Waiakoali, Mohihi, Koaie and Waialae, and in Puu Lua Reservoir.

RAINBOW TROUT fishing season begins on the first Saturday of August and continues for 16 consecutive days; thereafter, fishing is permitted only on Saturdays, Sundays and state holidays through the end of September. Fish range up to over five pounds and 21 inches in total length. They average from 1/2 to 1 pound in size.

There are problems unrelated to the fish living in an unusual home. Poaching is dramatically reducing stocks, and fish experts are looking at

experimenting with other arrangements to boost populations. Other predators looking for fingerling trout beside man are dragonfly nymphs, black-crowned night heron, Hawaiian duck, frogs and larger trout.

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Licenses may be obtained at Division of Conservation offices or major sporting goods stores. Call 548-8766 on Oahu for information. Licenses cost \$7.50 for non-residents and \$3.75 for residents, \$3.75 for tourists and are free for senior citizens. They are good for one year, and the season is open for all game and non-game fresh water fish except for the rare and unusual trout in the Kokee River on the Island of Kauai.

and dart around like striped torpedoes. They have a long snout lined with large razor teeth. The Ono is a furious aggressor, leaving many a severed line.

THERE ARE hundreds of other sport and food fish too numerous to mention, but one must include Ahi, or tuna. There

are many varieties, sizes and names. Primarily eaten raw, and during holidays, depending on supply, a pound of fresh tuna (Yellowfin and Bigeye) could sell for \$30.

Steve Russell is a professional sportsman and editor of Wave Length magazine.

A Plea for the Ahupu'a

Modern-Day Hawaii Would Do Well to

By Eric Enos

THE *Po'e Hawai'i* (indigenous people of Hawai'i), as island people, live with one foot in the ocean and one foot in the land. This duality formed the basis of the *Po'e Hawai'i's* character, culture, existence, economy and spirituality. Our senses and our reason also confirm that our bodies are part water and part earth. At an earlier time our kinship and stewardship over the ocean and land were clearly established in the *ahupu'a's*.

The *ahupu'a's* served both as a symbol and system of how man was supposed to relate to the environment which surrounded him and how man should relate with each other. The *ahupu'a's*, which ran from the mountain to the ocean, met most of the material and spiritual needs of the families who lived within it.

In order to survive within the *ahupu'a's*, the people had to develop appropriate technology which would achieve a sustainable level of development for that *ahupu'a's*. The people couldn't over-fish, they couldn't over-harvest the limu, they couldn't raise more animals than the environment could sustain — they couldn't hoard. The *Po'e Hawai'i* understood that to produce food, to use water or land, or to fish for more than what was needed would have created an imbalance in the environment which would quickly lead to their destruction.

TODAY, WE live in a world which does not practice nor even recognize the value of the *ahupu'a's* philosophy of sustainable development. Instead we bleach the land by growing luxury crops like sugar and pineapple; we dedicate precious land



Eric Enos is a longtime resident of the Waianae Coast, an artist, and director of the Opelu Project, a job-training program that focuses on traditional and modern skills.

and water for tourist developments and golf courses without an equal commitment of precious land and water for alternative, small-scale community designed and owned farms and businesses; we dredge in the ocean to create deep draft harbors and marinas for pleasure boats without considering that those living reefs which took millions of years to create will suffocate and die because of the siltation from the dredging and that life, both aquatic and human, which depend on those reefs for survival will suffer tremendously and may not survive.

In response to present conditions, all people are calling for a more wholistic approach to living, an approach which encompasses the physical, intellectual and spiritual. What is ironic in Hawai'i is that people think that this is a new approach to life. But all of these values were part of the *ahupu'a's* system of the

Po'e Hawai'i.

WE MUST DO more than pay lip service to preserving Hawaiian culture, in this "The Year of the Hawaiian;" we must do more than preserving only the trappings and ritual aspects of Hawaiian culture.

We must rebuild the *ahupu'a's* system. We can begin this rebuilding by challenging the plans for development of Hawai'i and the use of its resources; we can begin by supporting the restoration of taro *lo'i* and fishponds throughout Hawai'i; we can begin by questioning our own needs to acquire and possess more than we really require to survive while others go homeless and hungry . . . We must begin the work to bring all aspects of the world, spiritual, physical, intellectual, and environmental, back into harmony — only then will we be able to deal with the challenges that face Hawai'i. Aloha 'Aina.



By Franco Salmoiraghi

System

Develop a Real Kinship with Nature



By Terry Lawhead

THE AHUPUA'A CONCEPT—"Pop's" Raposa weaves a net for fishing the sea; young taro plants catch a glimpse of sun on a cloudy day in Waipio Valley on the Big Island.

Dinner & A Show At Marco Polo



The fiery birth of the Islands, reenacted in "Waikiki Calls."

A visit to Hawaii would not be complete without seeing "Waikiki Calls," a fascinating musical spectacle which traces the enchanting history of the Hawaiian Islands. People are often turned away from the free 6:30 and 8 p.m. shows, so why not take advantage of a special promotion at the Marco Polo Restaurant?

Enjoy a tender sirloin steak or succulent lobster tail dinner, just a few of the Marco Polo's delicious and affordable selections. And you will be assured of reserved VIP seating for the show to follow.

"Waikiki Calls" and Marco Polo — together these Waikiki Shopping Plaza experiences add up to one unforgettable Hawaiian evening.

Located on the fourth floor of the Waikiki Shopping Plaza, Marco Polo is open for lunch and dinner. Phone 922-7733 for reservations and information. Validated parking is available.

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Luau — Then and Now



This historic photo shows guests at a westernized, though still fairly traditional, Hawaiian luau in 1888. The third gent on the right is Prince Jonah Kūhiō Kalanianaʻōle, the last member of Hawaiian royalty to wield political power.

The luau of yesterday, the true and authentic feast of the old Hawaiians, was not just an impromptu shindig thrown together on-the-spor of the moment. It took a lot of planning and preparation. The main attraction was roasted kalua pig, steamed for hours or even all day in an underground oven called an imu, a huge pit lined with kiawe wood and heated lava rocks covered with banana-stump padding to create steam and keep the meat from burning. The pig, eviscerated and filled with steaming rocks, was placed in the oven along with fish, taro (the starchy tuber poi is made from), yams and breadfruit, then covered and left to cook. When finished, the pork had a smoky, rich flavor that couldn't be created by any other method of cooking.

Besides kalua pig, the ancient Hawaiians favored such "delicacies" as vegetable-fed dogs (also cooked in the imu), chicken wings boiled in blood and half-cooked lobster — and, of course, poi, that gooey gray substance that was the staple food of the Hawaiians, the taste of which has been likened to wallpaper paste. To wash it all down, they drank sweet potato beer and awa, a strong and numbing narcotic extracted from the roots of the *Piper methysticum*.

At today's luaus, of course, it's rum punch and the effect of an open bar that does the numbing. A typical luau now includes the evidence of ethnic intermingling: cake, brought by the missionaries in the 1800s; chicken luau, contributed by the Chinese; and lomī salmon (salmon marinated with onions and tomatoes), introduced by the early whalers. You might find laulau on your plate, a tasty bundle of pork, beef, salty fish and taro tops wrapped in ti or banana leaves and baked, steamed or boiled until extremely tender — oh, ono (delicious!). You may even be surprised to discover baked ham or broiled steak at the end of your luau buffet table — not exactly authentic Hawaiian fare, but quite a relief to those who aren't sure they can fill up on what was offered before it. For dessert, perhaps fresh pineapple (a recent arrival that the old Hawaiians never had the pleasure of tasting) or haupia, a coconut gelatin that's a favorite of Islanders, too.

Whatever you find served at a luau, go ahead and sample it. Who knows? You might like wallpaper paste!

Benihana of Tokyo: Like Nothing Else!



The Benihana of Tokyo restaurant, 955-5955, in the Hilton Hawaiian Village, does not bill itself as providing live entertainment with dinner.

Yet, that is exactly what diners there will enjoy, along with superb teppan-grilled cuisine.

That's because the chefs at Benihana, who prepare your meal right before your eyes, are artists in their own right — slicing, dicing, whirling, twirling, and juggling knives, food, salt & pepper shakers, you name it, and yet still ending up with everything in its proper place right on your plate.

And, once it's there, you can really enjoy the fine flavor of seafood, steak, chicken, hibachi rice and vegetables, and more, that is seasoned just right and grilled to perfection.

In addition to their amazing dexterity and culinary wizardry, the chefs at Benihana could also easily make a living as comics. In fact, one even wonders if perhaps they had missed their true calling in life. That's because all through their performance, the chefs are constantly making witty quips about everything, and in general, entertaining their audience throughout.

One other feature you'll find at Benihana is the fact that about six to eight patrons sit together around the teppan grill, affording each the opportunity to meet people from all over. For instance, this writer met people from Vienna, Rome, New York, and Montana on a recent dinner there. How's that for a smorgasbord!

Preceding your delicious dinner is a green salad with an excellent ginger-based dressing as well as a Japanese soup, which is also very good. Benihana also features a number of exotic drinks, one of which is served in a small figurine of the Buddha, which can be brought home as a souvenir. Each dinner also comes with two specially-blended, distinct sauces.

So, if you want to see a show with your dinner, you need not go to a fancy nightclub. One can have a delicious meal and live entertainment at Benihana of Tokyo, Hilton Hawaiian Village, 2005 Kalia Road, 955-5955. Fully validated parking.

Won Kee

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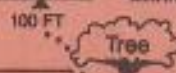
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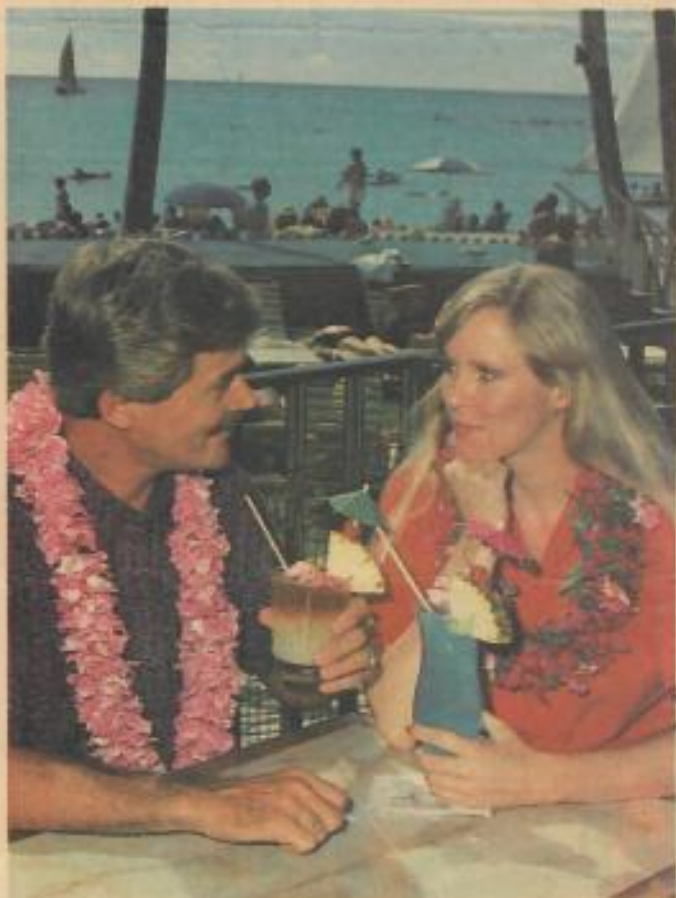
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B

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Review



Kaahumanu, a woman of change

By Bob Krauss
Advertiser Columnist

("Kaahumanu — Molder of Change," by Jane Silverman, is published by the Friends of the Judiciary History Center of Hawaii. It is on sale for \$19.95.)

THE best of many good things about Jane Silverman's new book, "Kaahumanu — Molder of Change," is that it opens wider a fascinating window into Hawaiian history, the role of women.

You find yourself asking as you read, would Hawaiians have overthrown the kapus when they did if women had not been excluded from contact with the gods?

How much power did women have in old Hawaii and how did they wield it?

Would Hawaiians have retained more of their culture if their women had not been so willing to befriend and often marry foreigners?

For all of these provocative questions, Kaahumanu provides a starting point and Silverman's biography of her a factual scenario.

At the beginning of the book we are told that Kaahumanu, as a woman in old Hawaii, was "noa" (nonsacred). "No matter how strong her family or superior her bloodline, she was not allowed to com-

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At the beginning of the book we are told that Kaahumanu, as a woman in old Hawaii, was "noa" (nonsacred). "No matter how strong her family or superior her bloodlines, she was not allowed to communicate with the gods. So she destroyed the gods."

She was the favorite wife of Kamehameha the Great. And we are given glimpses through the eyes of Kaahumanu of the frustration women must have felt in the old culture. When Kamehameha sacrificed Keoua on Puukohola heiau to sacrifice himself supreme on Hawaii, "Kaahumanu would have been confined indoors under kapu."

Silverman writes, "Kaahumanu, the most favored woman of her society, lived within rigidly prescribed boundaries. On the other side of those boundaries was violent death."

OTHER women fretted under the kapus. Such a kapu prevented Kaahumanu's mother, Namanaha, from going out in a canoe to visit Capt. George Vancouver's ship in 1793, the most exciting event of the year.

Namanaha argued that the kapu did not prevent her from going in a foreign boat which was not subject to the restriction. Her husband, Keeaumoku, accepted this "ingenious reasoning." And the gods stood impotent.

It was Kaahumanu, after the death of Kamehameha, who was most militant in overthrow of the old religion. At the same time, she took a role given her by Kame-

See Kaahumanu, Page B-3

the Honolulu Advertiser

Kaahumanu, woman of change

From Page B-1

hameha in his lifetime, that of "puuhonua" or sanctuary from punishment.

What are we to make of this complexity? Was she simply a strong willed woman eager to exercise power? Did she take control because she was impatient with the weakness of her son, the new ruler?

Silverman seems content to let the reader answer these questions. If there is a weakness to the book, it is unusual brevity for such an important subject.

Yet the author makes the most of some delightful anec-

dotes which cast light on the complexity of Kaahumanu. Pigs, for example, were kapu under the old religion when consecrated by priests. A pig might wander but no one dared touch it. Kaahumanu, as a woman, was not even allowed to eat pig.

As an adult, she raised her own pet pig. Silverman writes, "The pig gained its mana from the fact that it was owned by Kaahumanu (not from the gods)." At a service in Haili Church at Hilo the pig paraded through the congregation. People ran from the building.

Nothing could express so well how completely Kaahumanu had beaten the old gods and

how subtly power had been transferred from the sacred to the secular in the Hawaiian mind.

Silverman has been State Historic Preservation Officer and State Park Historian. She is now director of National Endowment for the Humanities grants to establish a Judiciary History Center.

Honolulu Star-Bulletin 2/18/87

Eating to Maintain: Circulatory Health: Old Ways Are Best

By Lucy Young
Star-Bulletin Writer

The ancient Hawaiians had the right idea. Their supermarkets were the land and sea; their diet, a heart-healthy one of taro, tropical fruits, green vegetables, fish.

No fast foods there to tempt the people with high-fat, high-cholesterol, high-salt and sodium meals.

"The native Hawaiian diet was very healthy," said John Westerdahl, registered dietitian and health promotion coordinator for Castle Medical Center.

But as the islands became westernized, the people learned to rely on processed foods such as spam and hamburgers, Westerdahl said.

The health outlook for today's Hawaiians, who make up about 12 to 18 percent of the population here, is grim, according to a 1985 Native Hawaiian Health Needs Study. In addition to other health problems "firsts," they lead the state's ethnic groups in most deaths from heart disease and have the highest incidence of heart disease and high blood pressure.

HEART DISEASE is the No. 1 cause of death in the United States, but the Hawaii Heart Association says that controls in diet, smoking and high blood pressure can reduce the risks and prolong life.

Eating a well-balanced diet that's low in cholesterol and saturated fats can reduce your risk of heart problems, accord-



By Ken Sakamoto, Star-Bulletin

HELP THE HEART—Medical technician Phyllis Tokeshi draws blood from Mark Savage to test his blood cholesterol level. The sample, which goes through several tests, will help analyze the heart healthiness of Savage and be used as an indicator for any needed lifestyle changes.

ing to the American Heart Association (AHA).

While cholesterol is a fatty substance that's found in all living tissue, too much isn't healthy because it can be carried by the blood and built up on the walls of the arteries.

"When this happens, the arterial passageways are narrowed, the blood supply to the heart or brain is decreased, and the stage is set for a heart attack or stroke," AHA says.

Studies have shown that Japanese people living in the homeland, adhering to the traditional starch-based diet of rice, vegetables and fish, get 10 percent of their calories

from fat. But with Japanese who have immigrated to Hawaii, that jumps to 30 percent as they eat more processed and "fast foods," Westerdahl said.

THAT GETS higher still, up to 40 percent, when the Japanese-Americans move farther away to the Mainland.

"The closer you get to a vegetarian diet, the better it gets with heart disease prevention," said Westerdahl, himself a vegetarian.

He noted that animal organs, popular among Oriental cultures, particularly the Filipinos, are "notoriously known to be bad" because they "are very high in cholesterol."

Good Heart: Good Sense

The facts are staggering. Every 33 seconds, heart and blood vessel disease kills someone in the United States. Almost one out of every five men, women and children in this country is afflicted by cardiovascular disease.

That's about 63,400,000 people. The American Heart Association realizes you can't control factors such as heredity, sex, race or age.

But you can:

- Have your blood pressure checked once a year, since high blood pressure is a major risk
- Factor in heart attacks and strokes.
- Stop smoking, since it increases the chances for heart attack, as well as lung cancer.
- Eat nutritious foods in moderate amounts. Fatty foods contribute to atherosclerosis (hardening of the arteries), a major cause of heart attack and stroke.
- Have regular medical check-ups, since high blood pressure, elevated cholesterol, excess weight, lack of exercise and cigarette smoking call for medical attention.

SundayToday

features, entertainment

The Sunday Star-Bulletin & Advertiser

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Harriet Long examines pictures at the State Archives, located behind Iolani Palace.

Photographs of our past aren't necessarily confined to the dusty vaults of museums—they're available to anyone with a little time and a few dollars. All you have to know is where to look. Here's how.

Slices of Time

By Burl Burlingame
Star-Bulletin Writer

A camera's shutter flips down and slices time into fragments of a second. All the events that happen before the camera in that fraction of time sluice through the lens and array themselves in light-sensitive chemicals on a slice of plastic or glass.

A bit of history has been captured, and the older it is, the more valuable to historians. Photographs of the past reveal details unimportant to contemporaries but neces-

sary to those who are studying the past. The biggest and most successful archive, at the Bishop Museum, probably would have trouble surviving without the museum's financial umbrella.

The University of Hawaii archives, of which the War Records Depository is a major part, is currently in limbo. According to head librarian John Haak, the University library simply ran out of space for the collection.

Papers in the University archives are now kept in boxes on the bottom floor of Sinclair Library, while photographs are kept on the 5th floor of the same building.

University photographer Masao Miyamoto's job also no longer exists. Miyamoto recorded virtually everything that happened at the Manoa campus between 1943 and 1977, and when he retired the position was phased out.

Thirty-four years of picture-taking left Miyamoto with "quite a few" photographic negatives. Though associates assumed he'd take the negatives home with him when he cleaned out his desk for the last time, Miyamoto considered them University property.

"They were taken here, they be-

All the Archives You'll Ever Need

The Bishop Museum's Photographic Collection is by far the largest in the state with more than 500,000 images. It is housed in the Ray Jerome Baker Room on the third floor of Paki Hall, a Museum annex building.

The collection is open 1 to 4 p.m. Tuesday through Thursday and 9 to 12 a.m. Saturday. Telephone is 847-3511.

Pictures are organized by subject and include most of the earliest pictures taken in Hawaii and the Pacific. Files contain photo-copies of cross-indexed subjects.

The major collections are those of local photographer Ray Jerome Baker dating back to 1908; L.R. Sullivan's, who traveled through the Neighbor Islands in 1920-1921 recording as many portraits as he could; On Char's portraits of thousands of Asian families in their Sunday finest, dating from 1911; Alonzo Gartley's platinum prints and 180-degree panoramic views taken before 1910; Christian Hedemann's snapshots of the Islands taken in the 1880s and 1890s; Morito Koga's formal portraits of Japanese plantation families taken on the Big Island from 1908 to 1934.

The collections include daguerrotypes, ambrotypes, tintypes, tinted lantern slides and even panatypes—prints made on leather.

Photographs taken through the years by Bishop Museum scientists are also on file.

The Museum retains copyright to its images and sells prints for "personal and research use" only. There is a schedule of "use fees" available ranging from \$25 to \$75 per use, as well as a detailed explanation of how credit lines must be used in publications.

Price breaks can be negotiated for non-profit educational organizations.

Prints are made at the Museum and staffers at the collection claim Museum prints are the best available. An 8-by-10-inch print on glossy Kodak plastic paper costs \$11, and an 8-by-10-inch on exhibition-quality paper costs \$17. Sepia toning for an 8-by-10-inch is an additional \$3, and the Museum does not make copy negatives.

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photographic art.
Hawaii has a number of
archives, sometimes in surp-
places. There are new ones
ing up, and there are son-
danger of closing.
Photographs and negative
themselves fragile. They're at-
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and careless handling. They
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development.
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chive, though, is a little tou-
Photo archives in Hawaii do
on other institutions for their

Keeping Your Photos Forever

By Burt Burlingame
Star-Bulletin Writer

THINKING of starting your archive? First off, in many speak, "archive" means it's posed to last without changing at least a hundred years. Look at the photos in your book. Chances are, even after a few years, they've discolored faded. Colors are a shadow of former selves. Fingerprints up the surface.

The surface of a photograph and the negative that produced it is made up of a delicate balance of these chemicals is known to the wizards at Kodak, Fuji and Fujif, but the main thing to remember is to keep the photo's surface as pristine as possible.

Archives use acid-free paper clear plastic Mylar to store photos. The acid-free paper keeps chemicals away from the surface. Turn to Page C-16

the times. A photo archive is a resource bank that keeps images fresh for the future. Since photos are a mirror of days gone by, they're useful, not only to historians, but to anyone interested in the past or in photographic art.

Hawaii has a number of photo archives, sometimes in surprising places. There are new ones opening up, and there are some in danger of closing.

Photographs and negatives are themselves fragile. They're attacked by temperature, light, heat, humidity, pollutants, plants, animals and careless handling. They can discolor, rip, burn up or crumble into dust, and then visual history is gone with the wind.

The art of running a photo archive is well-established and evolving all the time. New materials and techniques are always in development.

The business of running an archive, though, is a little tougher. Photo archives in Hawaii depend on other institutions for their oper-

Eleanor Au, head of Special Collections, said research requests need to be handled 48 hours in advance, so librarians can locate the materials.

Archives are "one of those areas where we have a special responsibility to maintain the collection," said Haak. The University library was scheduled to have an addition built four years ago, said Haak, and the library is currently 11th on the list for new buildings at the University.

It will be several years—"maybe five," said Au—before the University library has enough elbow room for all its collections.

The University used to have an archivist. Frances Jackson was appointed University archivist in 1968 and maintained the collections until recently, when she went on leave and returned to discover her job had been changed.

Her position, she said, no longer exists. "I hate to leave the collections floating," she said. "But frankly, it's not something I'd want to get into again if it's not supported properly."

long here," he said. He wanted to give the negatives to the University archives, but discovered that they don't have the personnel or the resources to take care of them.

"They were going to put them in a paper box and leave them on the floor," said Miyamoto. "They'll get moldy that way. And once you get mold on a negative, it's ruined."

These days Miyamoto maintains a desk in the attic of a University building and volunteers his time to maintaining the collection. He says he often gets calls from University departments requesting prints from the collection, which also includes a number of older negatives and glass plates that Miyamoto fished out of the trash in the '40s.

Miyamoto, 73, isn't sure how much longer he'll be around to oversee the University negative collection. He doesn't have time or resources to cross-catalogue the subjects, and at this point he's the only one who can find particular photographs within the piles of pictures.

Keeping Your Photos Forever

By Burl Burlingame
Star-Bulletin Writer

THINKING of starting your own archive? First off, in museum-speak, "archival" means it's supposed to last without changing for at least a hundred years.

Look at the photos in your scrapbook. Chances are, even after only a few years, they've discolored or faded. Colors are a shadow of their former selves. Fingerprints muck up the surface.

The surface of a photograph—and the negative that produces it—is made up of a delicate balance of chemicals. The exact composition of these chemicals is known only to the wizards at Kodak, Polaroid and Fuji, but the main thing to remember is to keep the original photo's surface as pristine as possible.

Archives use acid-free paper and clear plastic Mylar to store pictures in. The acid-free paper keeps nasty chemicals away from the surface.

Turn to Page C-16



Photographs, like this one of Ray Shephard, a 1930s model airplane contest winner, are the sort of thing you might want to store in your own archives.

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1930s model airplane contest
store in your own archives.

The Museum will also make color slides
and photo-copies for a price. Turn-around
time is about four weeks.

Members of the Bishop Museum get a
10-percent discount on prices.

The Catholic Church has a small collection
of pictures of Catholic churches and
priests in Hawaii dating to the 1890s. The
collection is in the process of being
organized. Researchers should call Father
Yim at 262-0445 for more information.

The City and County Municipal Reference
and Records Center located at City Hall
Annex, 558 S. King St., has about 6,000
photos of public works on file. They are
primarily street scenes during the 1920s.

The Center is open 7:45 a.m. to 4:30
p.m. Monday through Friday. Telephone
is 523-4044.

An 8-by-10-inch print costs \$4, a copy
negative \$3.50.

The Episcopal Church's archive, dating
back to the 1890s, is housed within the
State Archives. It has more than 1,000
pictures of buildings and people relating
to St. Andrews Priory and other Episco-
pal parishes.

For research help, call Father Perkins
at 536-2683. Prints can be made through
the State Archives.

St. Andrews Priory also has a small
photo archive relating to the school. Call
536-6102 for more information.

The Hawaii Chinese History Center in
Room 410, 111 N. King St., 96817, has
photographs covering the Chinese in Ha-
waii. Hours are sporadic and researchers
must make appointments. Telephone is
521-3948.

The Hawaii Medical Library's collection
of 5,000 to 6,000 photographs is primarily
portraits of physicians who have prac-
ticed in Hawaii. Some pictures date back
to the 1870s. There are also photographic
records of various diseases, particularly
on Hansen's disease in Kalaupapa.

The collection is located in the History
of Medicine room at the Medical Library
at 1221 Punchbowl St. Hours are 8 a.m. to
9 p.m. Monday through Thursday, 8 a.m.
to 5 p.m. Friday and 9 a.m. to 5 p.m.
Saturday. Telephone is 536-9302.

Assistance is provided for researchers.
The library is halfway through cataloging
their collection, which will also be avail-
able on computer.

Printing is done through Queen's Medi-
cal Center Media Services, and cost of an
8-by-10-inch print is "about \$2 to \$3."

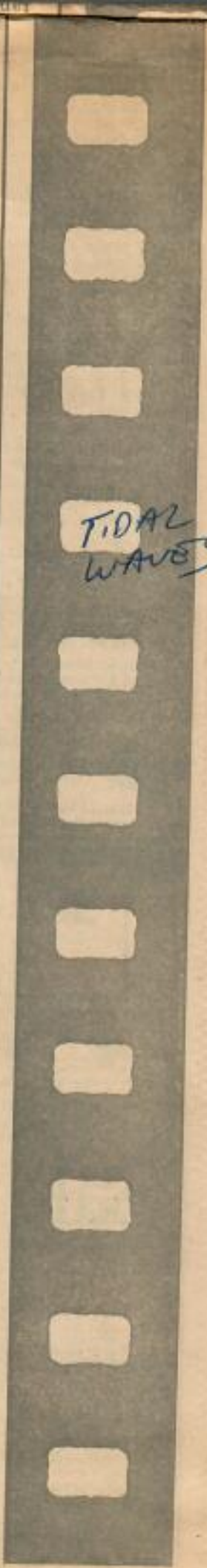
The Hawaiian Historical Society at 560
Kawalhao St. has more than 3,000 photo-
graphs, most of which were taken in
turn-of-the-century Honolulu.

The Society also has the King Maritime
Collection—pictures of sailing ships and
steamships that visited Honolulu—a col-
lection of 150 glass-plate negatives from
the early 1900s, about 500 pictures taken
by Theodore Kelsey in Hilo during the
1920s and a stack of photos donated by
the Hawaii Newspaper Agency library
dating to the 1950s.

The Society library is open 10 a.m. to 4
p.m. Monday through Friday. Telephone
is 537-6271.

The Society contracts through private
photographer George Bacon for photo-
graphic services. Black and white 8-by-10-

Turn to Page C-16



Hawaii's

Continued from C-1

inch prints are \$5 and a 4-by-5-inch copy negative is \$4. Prints that require a copy negative to be made will cost an additional \$4, and the Society first-time service charge is \$5. Turn-around time is about two weeks.

The Hawaiian Mission Children's Society shares facilities with the Hawaiian Historical Society and details listed above apply to them as well. Telephone is 531-0481.

The Children's Society collection consists primarily of portraits—dating back to the early 1800s—of Congregational missionaries, their families and homes. There are also a number of daguerrotypes of downtown Honolulu in the 1850s and pictures taken in Micronesia during the 1800s.

The Kamehameha Schools has "hundreds of thousands" of pictures documenting school life back to 1887. Research and purchase can be arranged through the schools' ex-photographer Luryier Diamond, 842-8402 or 842-8410.

The Kauai Historical Society's archive covers "people, places and plantations" of Kauai, and the pictures date back to the turn of the century. The collection is computer-indexed. An 8-by-10-inch print costs about \$4.

The Society's office is open 9 a.m. to 2 p.m. Tuesdays and Thursdays at 4428 Rice St. in Lihue. The mailing address is P.O. Box 1768, Lihue, Kauai, 96766. Telephone is 245-7188.

The Kauai Museum at 4428 Rice St., Lihue, 96766, has 8,000 to 10,000 pictures relating to Kauai and Nihoa. They are listed by location, family and miscellaneous categories.

The collection is open by appointment 9:30 a.m. to 4:30 p.m. Monday and Friday. Telephone is 245-6931.

An 8-by-10-inch print is \$10 if a negative is available, \$13 if not. A 4-by-5-inch copy negative is \$3.50.

The Lahaina Restoration Foun-



A photo of Ray Jerome Baker hangs in front of his camera near the entrance of the Baker photo collection at the Bishop Museum.

Your Photos...

Continued from C-1
Paper lets the print or negative "breathe," which cuts down on fungus.

The flimsy clear-plastic sleeves that 35mm negatives are often

with similar groups bunched together in folders or in albums, and a numbering system to cross-index pictures and negatives.

Some archives photo-copy their photographs and insert them in multiple files. A picture

The Lahaina Restoration Foun-

stored in can actually encourage fungus to spread. Glassine envelopes, unless they're certified acid-free, will turn brown from chemically interacting with the negatives after only a few years, and the stain will spread to the negatives.

The glue in envelopes can also emit acidic fumes. Some archives only use envelopes that fold.

On original prints, clear Mylar sleeves are protection from mishandling and the tiny acids that are in the oil from fingertips. Most archives also encourage browsers to wear thin cotton gloves when handling pictures.

Information on the back of the photograph should only be written in pencil.

To reproduce photographs, archives rely on "copy negatives." Using the original negative isn't recommended because of its value. Instead, a very good print is made from the original negative and another negative is photographed from the print.

Archives prefer their copy negatives to be large, generally 4 by 5 inches. The large size captures a lot of detail and can be easily printed. They can also be filed in library card files. (Stainless steel or enamel-coated, please! Wooden card files have acids in the glues that hold them together.)

Most archives do not have copy negatives of their entire collection. They prefer to wait until a print is requested and then charge the customer for the negative charge. This makes good economic sense.

Prints and negatives are usually stored in separate rooms, if for no other reason than fire safety. Only part of a collection will burn if a fire starts.

It also helps if the rooms are clean, dry, air-conditioned and bug-free. Many older types of negatives have a gelatine base that's dessert deluxe to insects and rodents.

The real work in maintaining a photo archive is in filing and cross-indexing. Most collections file pictures just like a library.

of Admiral Byrd on the *Lusitania* in Honolulu Harbor, for example, belongs in at least three separate files.

Only a few of the archives in Hawaii use a computer to catalog their pictures. Starting over from scratch, converting all those index cards to floppy disks is time-consuming and expensive.

Most of the archivists we talked to agreed that computerized records are the way to go in the future, because of the speed and simplicity of searching for particular images. Some computer programs can even store a facsimile of the photograph to display on the computer screen.

Even with high-tech indexing, however, nothing quite beats paging through an old photo album and being drawn into the past.

dition has a "small collection" of images relating to Lahaina. Most of them are duplicates of Bishop Museum pictures.

The Lyman House Museum at 276 Hall St., Hilo, 96720, has roughly 10,000 images, some on glass plates that date to the 1880s. The pictures cover the entire state, and visitors look through booklets of contact prints while researching.

Lyman House hours are 9 a.m. to 4 p.m. Monday through Saturday. Appointments are preferred.

An 8-by-10-inch print is \$4 and a 4-by-5-inch copy negative is \$5. Some pictures have restrictions that may embargo any copy negatives being made.

The Maui Historical Society has pictures covering Maui's history, 2,600 of them. Some date to the



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MON.-FRI. 8:30 A.M. to 8:00 P.M.
SAT. 8:00 A.M. to 7:30 P.M.**

Archives...

1880s. It's all at 2375 A Main St., Wailuku, 96793.

The Society is open to researchers 10 a.m. to 4:30 p.m. Monday through Friday. Make appointments by calling 244-3326.

An 8-by-10-inch print is \$6 and a 4-by-5-inch copy negative is \$3.50. Some pictures have restrictions that may embargo any copy negatives being made.

Though the Pacific Aerospace Museum is under construction at Honolulu International Airport, it plans to have an extensive collection of aviation- and space-related images, some of which are available now to researchers. Museum spokesman Jim Nikkel said the museum plans to computer-index material and prices for prints and copy negatives will be in line with other archives.

Material currently available is "somewhat disorganized" and there is "limited access" to it. Telephone is 531-7747.

The State Archives is located in a square building just behind Iolani Palace. It's open for research 7:45 a.m. to 4:30 p.m. Monday through Friday. Telephone is 548-2355.

Though the major part of the archives is taken up with historical documents, the collection has more than 40,000 photographs. Prints are filed in broad subject categories, negatives by specific subjects.

The collection is a broad spectrum of images relating to Hawaii and includes engravings and lithographs from the last century. The archives includes a glass plate collection from noted local photographer J.J. Williams which includes 3,000 landscapes and 15,000 portraits organized by name.

Researchers are required to fill out an information form first, and are advised that if a picture is ordered, the purchaser is responsible for any copyright problems. Because of this, the State Archives is popular with authors who want to publish photographs without paying copyright fees.

The state contracts with private photographer George Bacon for prints and copy negatives. Prints are available in black and white (an 8-by-10-inch is \$5) and with sepia toning (an 8-by-10-inch is \$7). A 4-by-5-inch copy negative is \$4, and prints that require a copy negative to be made will cost an additional \$4. Turn-around time is about two weeks.

Stock photo suppliers such as

those listed in the Yellow Pages have catalogues of pictures geared primarily to advertising customers. Camera Hawaii and David Cornwall have the two largest files and their pictures date back to the '50s. Camera Hawaii charges a research fee of \$7.50 an hour.

The U.S. Army Museum at Fort DeRussy has about 2,500 photographs of Hawaii military history with an emphasis on coastal artillery. Call 543-2639 for an appointment to look through their files.

An 8-by-10-inch print costs \$2.70 and a copy negative is \$4.90. If no copy negative is available for a print, one must be made and the cost passed on to the customer.

The U.S.S. Arizona Memorial Museum at Pearl Harbor has a small collection of about 200 images relating to the Arizona, the Pearl Harbor attack, ship salvage and Hawaii during wartime. Many of the pictures are duplicates of those available at the National Archives.

Prices are the same as the State Archives—\$5 for an 8-by-10-inch, with an additional \$4 if a negative needs to be made. No copy negatives are available due to copyright restrictions.

Telephone is 422-2771. Appointments must be made with the museum curator.

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Some Alaskans not happy with statehood

By David Lamb

Los Angeles Times Service

FAIRBANKS, Alaska — Even before statehood in 1959, Alaskans viewed the federal government as a heavy-handed interloper, but Joe Vogler carries the suspicion to the extreme when he sets down his cup of coffee and says matter-of-factly: "I want America out of here."

Out of here? Yes, he says, pushing his visored cap back. Just write the statehood vote off as a tragic error. Alaska's future is "as an independent nation, not as a state 3,000 miles and four time zones removed from the federal capital."

"America's gutting this country," he says, "and when the oil's gone, the copper's gone, the gold's gone, what are they going to leave us except an empty pipeline? What have they done for us — build the Dalton Highway? Well, that's a disgrace to civilization and it'll tear hell out of your truck."

Vogler, 74, who heads the Alaskans for Independence Party, garnered 10,000 votes (5.5 percent of those cast) for governor in November's election and advocates holding a plebiscite in which Alaskans have three choices: continued statehood, commonwealth status or independence. The latter, with the United States guaranteeing Alaska's military defense, is the only way Alaskans can regain control of their mineral resources, their land and their future, he contends.

Most Alaskans tend to dismiss the independence movement, although perhaps not the rebelliousness of Vogler's spirit.

Much of Vogler's support around the state comes from the nature of the man himself and his good old-fashioned values that seem embedded in Alaska's rugged sense of individualism. "There's only three things that matter," he says. "Real estate, gold and

good equipment."

Although the benefits of statehood have been great in terms of development and social services, ending isolation and helping to stimulate a 454 percent population boom between 1940 and 1980, Alaskans share Vogler's concerns over federal encroachment to such an extent that in 1980 they voted to set up a commission to probe Alaska's relationship with the United States and consider, among other options, independence.

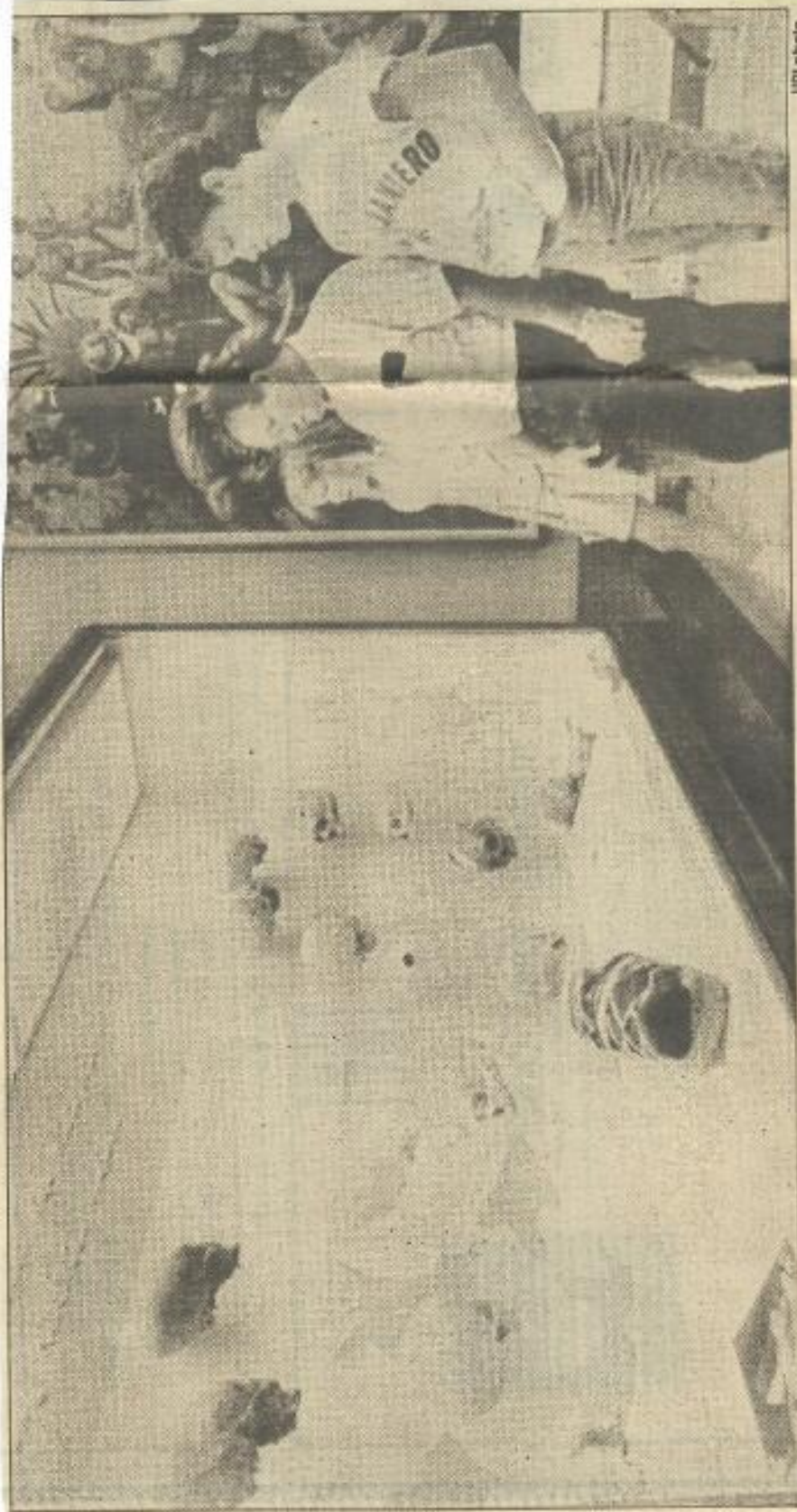
Many Alaskans believe that statehood resulted in merely swapping masters — the canned salmon industry for the federal government. Forty percent of all the land the federal government owns is in Alaska.

And nearly 98 percent of this state is owned by the federal government and by native corporations created by Washington to settle land claims of the aboriginal Eskimos, Indians and Aleuts.

The U.S. Fish and Wildlife Service administers 19 million acres of Alaskan wildlife refuges and ranges and the U.S. Bureau of Land Management holds 25 million more acres for water development. Some federal laws, such as limiting the ownership of reindeer to natives, are discriminatory, Vogler believes.

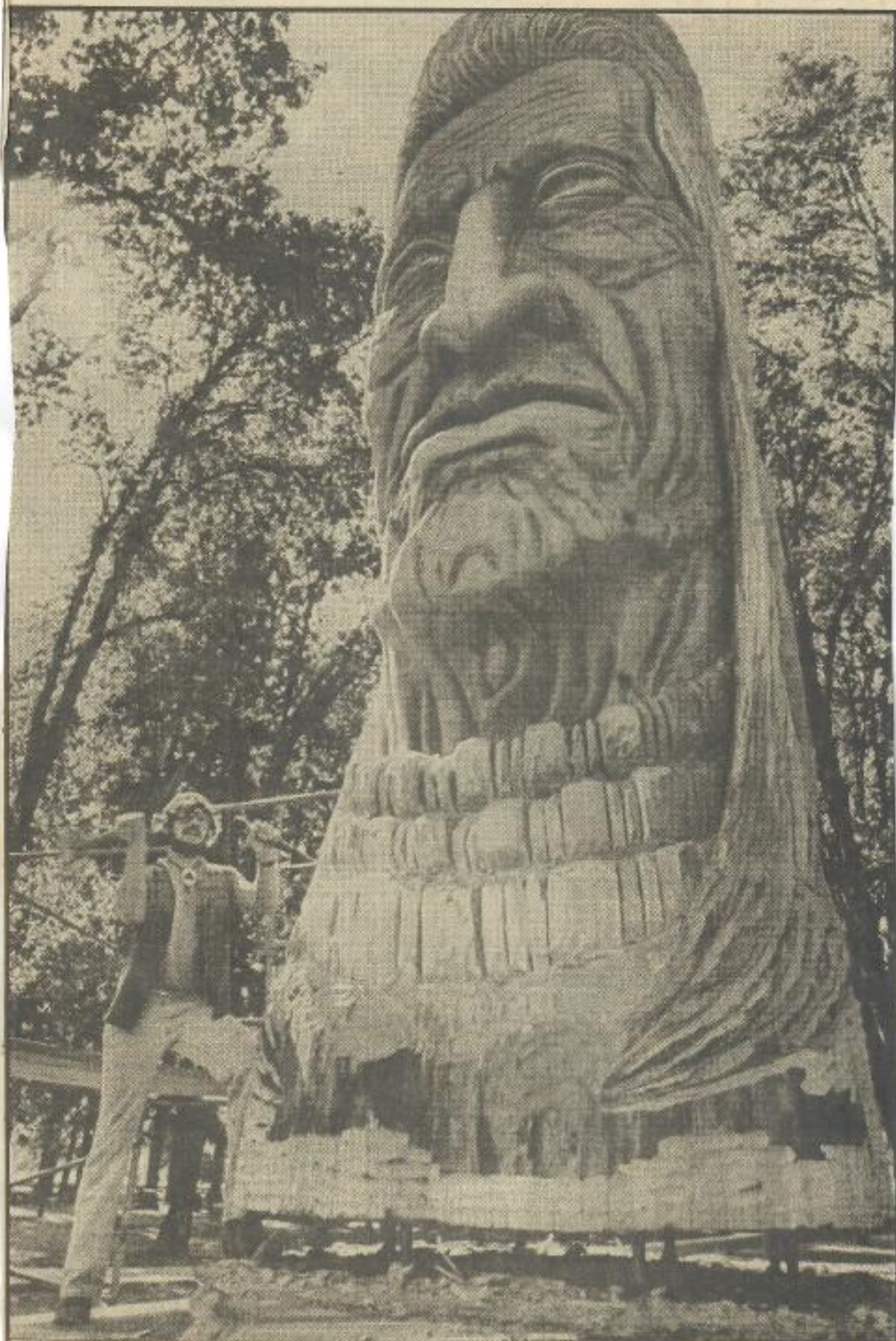
According to the Statehood Commission, Washington collects \$3 in taxes for every \$1 it spends in Alaska and its decision not to let Alaska export Prudhoe Bay oil costs the state upward of \$800 million a year.

Despite the wealth of its land and waters — Alaska has one-eighth of the nation's gold production, one-fifth of its oil production and two-fifths of its harvested fish — the state remains "capital poor" with no significant accumulation of private capital. In 1982, the Alaskan banking system had only \$3 billion in deposits; by comparison, New York's Citibank alone had \$100 billion.



UPI photo

Museum goers look over remains of American Indians on display at the Smithsonian's Museum of Natural History.



UPI photo

State-by-state sculptor

Peter Toth nears completion of a huge bust of an American Indian in Hillsboro, Ore., recently. Completion of the Oregon statue will mark one of Toth's Indian sculptures in every state except Hawaii, Toth said. He

plans to come here next. Toth, who came to the United States from Hungary, says the statues are his way of saying thank you to his adopted country.

Forest Service reburial policy hailed by Indian organizations

United Press International

WASHINGTON — The eastern and southern regional offices of the Forest Service have developed a draft policy on the "treatment of human remains," which includes provisions for reburial when human bones are found on Forest Service lands.

Indian groups have welcomed the plan as a reflection of new sensitivity by the agency.

The National Historic Preservation Act of 1966 and the Archaeological Resources Protection Act of 1979 set up regulations that direct federal agencies to deposit bones found on public lands in repositories such as museums or universities. Current federal policy does not restrict archaeology or construction on public lands that might disturb Indian grave sites.

The Forest Service draft policy states that "burial sites in Regions 8-9 will be left undis-

turbed unless there is an urgent need for their disinterment."

Archaeology on Forest Service lands in these two regions will no longer be permitted, according to the proposed policy.

The draft also requires stricter controls on any construction projects that unexpectedly disturb human remains. Projects will be halted and assessed by Forest Service archaeologists and ultimately modified to avoid the burial sites if possible.

Most important to Indian groups is a provision that requires the Forest Service to consult with groups and individuals interested in the disposition of disturbed remains. If the Forest Service approves a project likely to disturb remains, rather than loaning them to a museum, the policy provides for reburial. Specific procedures will be developed through consultation with concerned tribes.

Hawaiian Affairs office offers help in native remains cases

By Terry Lawhead
Advertiser Staff Writer

Linda Delaney, lands officer with the Office of Hawaiian Affairs, says OHA provides assistance in cases involving Hawaiian burial grounds and would welcome more opportunities to be involved.

She said the general treatment of historic sites has not been sensitive to Hawaiian culture. Bones found unexpectedly are examined by police and medical examiners to determine whether foul play was involved, she said, and if nobody steps forward to claim the bones they can be disposed of in ways that may offend Hawaiian traditions.

Developers are initially required to do an archaeological reconnaissance, said Delaney. "They are not required to do sub-surface investigations. If they are aware of a burial site, the company goes to the Department of Health and applies for a grave removal permit, which requires notification on the island where it is sited.

"We would like broader notification and the consultation of the Hawaiian community in order to ensure proper treatment

and reburial. We also would like to have title to the land where the bones are reburied to make sure they are never disturbed again."

Cultural sensitivity to the past should include the treatment of ruins, Delaney said. Some Maui residents objected to a closing of a section of Makena Road that passed near the Maui Prince Hotel because they claimed it represented the alignment of the ancient Piilani trail, which once circled the island assuring access to the ocean.

That case was settled in July when Seibu Hawaii agreed to keep open to the public a 20-foot-wide, stone-paved path along the alignment of the old road, as well as provide \$475,000 and three acres for a Hawaiian cultural center.

The uncovering of human remains demands special attention. Delaney said that the state historic preservation office is supposed to be notified if bones are discovered which are related to a site once inhabited by ancient Hawaiians.

"Often, however, if these bones are unclaimed, they become part of a museum collection," she said.

Indians want return of ancestors' remains

By Jeff Wise

United Press International

WASHINGTON — Chief Joseph of the Nez Perce Indian tribe recorded his father's dying words in his 1871 memoirs: "My son, this country holds your father's body. Never forget the bones of your fathers and mothers."

"I pressed my father's hand," wrote the chieftain of the Idaho tribe, "and told him I would protect his grave to the end of my life. For a man who would not love his father's grave is worse than a wild animal."

While the country's 400 recognized Indian nations and tribes represent many different cultural and religious styles, fundamental values are shared among almost every Indian group. One common belief is that a deceased person's spirit remains earthbound until the body is properly buried. For

most American Indians, the sanctity of the grave is absolute.

Yet 300,000 to 600,000 Indian remains or individual Indian bones sit in the storerooms and exhibits of universities and museums across the country, according to the Advisory Council on Historic Preservation. The number of artifacts considered sacred by Indian tribes is more difficult to estimate.

"When we buried our ancestors on what once was our land, we meant them to rest there forever. To disturb (the burial site) without ritual is desecration," said Bill Tall Bull, a historian for the Northern Cheyenne tribe in southeastern Montana.

Tall Bull said the Cheyenne have worked for 30 years, usually unsuccessfully, for the return of sacred items from museums in the area. In his search for sacred artifacts, Tall Bull has gone as far as the Smithsonian

Institution in Washington, D.C., where he found a Cheyenne pipe traditionally used in a tribal ritual. He said they are still working on getting the pipe back.

But Tall Bull and others in the Indian community recently have seen cause for cautious optimism.

The Smithsonian, with the largest collection of Indian bones and artifacts in the country, has shown a new willingness to talk with Indian leaders in recent months. The Senate is considering legislation that would provide a method for repatriating remains and for the disposition of contested artifacts.

And finally, two regional offices of the Forest Service have become the first federal entities to develop a new policy on the treatment of Indian remains found on public land, a policy that expressly includes provisions for reburial. (Details in adjoining story.)

Most of the bones and artifacts in museums and university anthropology departments are the property of the federal government. Federal law defines Indian graves and remains when not located on Indian lands as "archaeological resources." When found in the course of highway, dam or other construction work, such remains are loaned by the government to universities and museums for storage or study.

The position the Smithsonian finds itself in resembles that of hundreds of other museums around the country: Having never actively solicited Indian bones and artifacts, the institutions nevertheless have the collections and are reluctant to give them up.

Indian groups have targeted the Smithsonian as the logical test case to pursue the repatriation issue. The institution possesses the full or partial remains of more than 18,000 Indians — 55 percent of its entire collection of human remains — and 62,000 artifacts, ranging from baskets to pottery shards to objects considered sacred by some tribes.

Most of the objects in the Smithsonian's collection were given as gifts during the 19th century. A large chunk of the human collection, 4,000 skeletal remains, was transferred to the Smithsonian from the Army Medical Museum at the turn of the century.

The Army collection was put together by the Army's surgeon general after the Civil War when he requested medical officers in the field to seek "aboriginal relics" for study.

When the Army decided to pay for what was found, officers and soldiers became overzealous and bones and artifacts poured into Washington.

Most of the human "artifacts" were stolen from Indian cemeteries still in use and from battlefields before tribes could bury their dead.

"We ought to be embarrassed, properly embarrassed by the climate of that time," said Robert McCormick Adams, secretary of the Smithsonian who acknowledges the less than reputable sources of some of the Indian collection.

Indian groups find Adams understanding of their concerns. They say he has worked more closely and earnestly with them than any previous secretary.

Critics of the Smithsonian, including Steve Moore, an attorney

for the Native American Rights Fund in Denver, say the term "individually identifiable" is too limiting. Moore said by that definition, "they literally have to attach a name to the body."

"Depending on the age of the remains, scientists can determine likely tribal lineage," Moore said. "In these cases, the tribes should be able to decide if they want their ancestors back."

In a September interview with UPI, Adams broadened his position. "The more I think about it, the more I think that if we can say with confidence that a bone is from a certain tribe, then we will probably have to raise these cases for repatriation, too."

Recent developments have been encouraging to many.

Last March, after extensive negotiations, the Smithsonian repatriated two sacred icons, 2-foot-high war gods, to the Zunis of New Mexico.

Sen. Daniel Inouye, D-Hawaii, chairman of the Senate Select Committee on Indian Affairs, and Sen. John Melcher, D-Mont., have stated their commitment to getting bones and sacred artifacts returned.

Money

U.S. accounting agency says Samoans not native Americans

The U.S. General Accounting Office opposes designating American Samoans as native Americans, according to a report released recently.

If American Samoans were to be so designated, they would be entitled to greater benefits under the Job Training Partnership Act.

The GAO said there was "insufficient basis to conclude American Samoans should be included as native Americans" under the program, which provides funds for training economically disadvantaged adults and youths for jobs.

The report was issued in response to a request from U.S. Sen. Daniel Inouye, D-Hawaii, and Sen. Dan Quayle, D-Ind. The two senators noted economic problems experienced by the Samoan community.

The GAO report agreed that American Samoans are economically disadvantaged compared with the U.S. population as a whole.

But the GAO declined to recommend changes in the Job Training Partnership Act to include American Samoans as native Americans. If granted that status, American Samoans would be eligible for additional training programs funded under the act.

The GAO said there were key differences between American Samoans and groups already classified native Americans. It said people considered native Americans — American Indians, Alaskan natives and Hawaiian natives — were inhabitants of territories that became states while American Samoa remains a territory.

Stanford's landmark accord will return remains to Indians

F-4 Honolulu, June 25, 1989 The Sunday Star-Bulletin & Advertiser

By Anne C. Roark

Los Angeles Times Service

In a dramatic step toward settling a long and emotional quarrel between American Indians and scientists, Stanford University has announced it will return the skeletal remains of about 550 Ohlone-Costanoan Indians to their descendants in Northern California.

The plan, which may cause other universities to follow suit, is the first such agreement ever reached between academic researchers and Indian activists, according to Rayna Green, a Cherokee scholar in Washington, D.C., who has tracked the repatriation and reburial of Indian remains nationally.

Throughout the country over the last two decades, Indians and scientists have been at loggerheads over the disposition of ancient human remains that are either intentionally excavated

leges and universities around the country and certainly most public universities in California have collections of Indian remains, said Larry Myers, executive secretary of the Native American Heritage Commission in Sacramento.

The Smithsonian Institution, which has more than 18,000 skeletons of native Americans, has a policy of returning remains if they can be identified or if they were obtained unethically.

On two occasions it has done so. Last year, it returned 15 skulls and two arm bones to the Blackfeet Indians for reburial in their home beneath the Sawtooth range of the Rocky Mountains.

But these and a handful of concessions by other museums have come only after long and vitriolic protests by Indian ac-

tivists who bitterly resent the remains of their ancestors stashed away in attics or displayed unceremoniously on dusty selves.

Would such collections be tolerated if they affected other ethnic groups, asked Indian activist Clara Spotted Elk. What would happen, she speculated, if universities and museums kept bones of Holocaust victims on their shelves and in their attics?

According to Green, the Washington scholar who is tracking Indian reburial issues, at least two states, Utah and Virginia, still have laws on the books which mandate that human remains be evaluated to determine whether they are Christian or pagan. Those deemed Christian are to be given to local ministers for reinterment, while the others are to be remanded to the Smithsonian.

as part of anthropological digs of inadvertently uncovered by erosion or building projects. While archaeologists and anthropologists say ancient bones provide invaluable clues to the early history of mankind, Indian groups maintain that research on human remains is sacrilegious and racist.

It took five years of negotiating for Stanford and the Ohlone tribe to reach an agreement. When the plan was announced, Rosemary Cambra, a San Jose Ohlone whose ancestors' remains are among those at Stanford, praised the university for "agreeing to respect the religious rights of Indians."

Under the plan, reached jointly by Stanford's anthropology faculty and the elders of the Ohlone people, independent anthropologists from San Jose State University will make an assessment of the scientific merit of the skeletal remains, some of which are thousands of years old. The Stanford collection has been stored in laboratories and not displayed publicly.

"Anyone who believes that resolution of these issues is easy hasn't really thought about them," said Walter Falcon, Stanford's senior associate dean of humanities and sciences.

"By foregoing opportunities to use human skeletal collections, we find ourselves in conflict with two important university goals: to encourage new research and to preserve collections of scholarly materials," said a university report describing the plan.

Barbara Bocek, a Stanford archaeologist, said the decision is indicative of "an awakening among archaeologists to the fact that we're dealing with the remains of people who still have living descendants."

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Advertiser file photo

“Any attempt to fabricate a non-existent cultural practice in defense of a totally abhorrent and illegal act is unconscionable.”

— Thomas Kaulukukui Sr.

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APR 8 1989

Early Hawaiians didn't eat seals, OHA leader says

By Suzanne Tswei
Advertiser Staff Writer

The Office of Hawaiian Affairs, concerned that native Hawaiian rights may be used in defending a Kauai man accused of killing an endangered Hawaiian monk seal, has written to the man's attorney advising him that ancient Hawaiians did not hunt or eat seals.

The office yesterday publicized the letter, written by OHA Chairman Thomas Kaulukukui Sr. to Deputy Federal Public Defender Hayden Aluli, which said "any attempt to fabricate a non-existent cultural practice in defense of a totally abhorrent and illegal act is unconscionable."

Aluli is representing Daniel Kaneholani, 32, a Hawaiian fisherman accused of killing a female Hawaiian monk seal in March. Kaneholani, of Anahola Bay, pleaded not guilty to a misdemeanor charge of violating

the federal Endangered Species Act and is free on bail pending trial May 28.

Aluli could not be reached for comment yesterday. He had said he would try to find out whether hunting seals was a Hawaiian custom and try to seek an exemption from the federal act for his client.

Aluli had said Hawaiians may have a constitutional right to follow their ancestors' customs because other native American groups have won exemptions. For example, Indians are allowed to hunt bald eagles for certain religious and ceremonial purposes, he said.

However, the letter said "there is no evidence that pre-contact Hawaiians ever hunted or ate seals." The letter cited three experts who said seals were never considered a traditional food source by the ancient Hawaiians.

Edith McKenzie, a Hawaiian

studies instructor at Honolulu Community College, and Puakea Nogelmeier, a Hawaiian language instructor at the University of Hawaii, both said contacts between humans and seals were rare and that there were only passing references to Hawaiian seals, the letter said.

Alan Zeigler, formerly of Bishop Museum's Vertebrate Zoology Department, said no Hawaiian seal bones or bone fragments have ever been uncovered in any archaeological site in Hawaii, the letter said.

Furthermore, the letter said that linguistic evidence indicates that seals were so rare in Hawaii there was no common name for the animal.

"Hawaiian monk seals are on the federal endangered species list for a very good reason. It is estimated only 1,000 to 2,000 of them are left on earth."

"A modern-day kapu has been established to prevent their ex-

inction. In ancient Hawaii, anyone violating a kapu faced severe and certain punishment," the letter said.

The letter also noted that OHA's board of trustees does not intend to prejudice Kaneholani's guilt or innocence.

Authorities suspect Kaneholani killed and butchered a Hawaiian monk seal on March 13 when he was seen leaving the area where the seal was later found. The seal was killed by a bullet between the eyes as it lay on a beach.

The seal was dragged from the shore and decapitated. Its back was cut open and two long sections of meat were removed from the loin area. Kaneholani offered some seal meat to others, authorities said.

The slaying of an endangered Hawaiian monk seal is a misdemeanor punishable by a year in federal prison and a \$25,000 fine.

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By Anne C. Roark
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Right to kill seals rejected

Charge against Kaneholani stands

By Ken Kobayashi
Advertiser Courts Writer

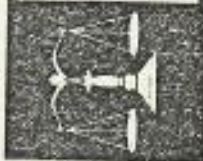
A federal magistrate yesterday rejected a claim that native Hawaiians have a right to kill the endangered Hawaiian monk seal for food on Hawaiian Home lands.

Federal Magistrate Daral Conklin denied a request to dismiss the misdemeanor charge against Daniel P. Kaneholani, 31, who is accused of violating the federal Endangered Species Act by slaying a monk seal on Kauai in March.

Federal Deputy Public Defender Hayden Aluli argued that the federal law doesn't prohibit a native Hawaiian, such as Kaneholani, from hunting for monk seals on Hawaiian Home lands at Anahola, Kauai.

As a resident of that land, Kaneholani retains rights under ancient Hawaiian law granted to the occupiers of the Hawaiian Home lands, which were set aside by federal law for the benefit of native Hawaiians, Aluli said.

Aluli argued that those rights are similar to the rights of native Ameri-



In Court

can Indians to hunt and fish on their reservations.

Conklin, however, said there is no evidence that native Hawaiians hunted for monk seals or that they had a right to kill those mammals.

And he said even if he were to consider Hawaiian Home lands similar to an Indian reservation, the federal law would still apply because the case involves "taking from the sea," and not the land.

The magistrate said when the federal law was considered, everyone had a chance to argue for exemptions, but the Territory of Hawaii and, later, the state of Hawaii were among the strongest advocates for fish and game preservation.

He said the Territory and state passed their own laws, which "didn't

say they applied to everybody except Hawaiians.

Aluli produced a references from a historical book that ships commissioned by the Kingdom of Hawaii in the early 19th century hunted for seals and brought back seal skins.

But Assistant U.S. Attorney John Peyton said that according to William Gilmartin, a monk seal expert with the National Marine Fisheries Service, those seals were not Hawaiian monk seals and were hunted in waters of the Northwest Pacific and as far away as Hudson Bay.

Aluli also cited an account of a seal found at Hilo Bay in 1900 and eaten by native Hawaiians, who were "curious about the animal of which they knew nothing."

Conklin said the account seemed to contradict Aluli's assertion that native Hawaiians hunted the mammals. Aluli conceded that there is "a lack of concrete evidence," but said he wanted to establish that native Hawaiians did have "the right to take (the seals) from the sea."

Kaneholani's trial is scheduled for Oct. 23.

hōhūna. Shed, especially the ancient shed used on grassy slopes; the shed canoe. *Papa hōhūna*, shed. *He 'o hōhūna*, to this a hōhūna shed; the hōhūna canoe; *hōhūna*, an expression of pride in descent from certain chiefly families at Wai-pi'o, Hawaii, who were famous for their skill with the hōhūna shed.

hōhūhū. Redup. of *hōhū*, 1. *Kai hōhūhōhū*, sea rising and falling.

hōhūle. 1. Soft, flexible, limp; soft-shelled, as an eye or crab; hanging loose, as fat. 2. A variety of sweet potato.

hōhūle. Var. of *hōhūle*, 1.

hōhūhū. 1. Mid-tide. 2. Redup. of *hōhū*; cur-pulsat.

hōhūle. Redup. of *hōhūle*, 1.

hōhūnape. To sway. *Ka hōhūnape o ka lau o ka nu* (song), the swaying of the fronds of the coconut.

hōma. 1. Disappointed. *Ka mānoho o ka pā o hōma*, standing outside Holmes's yard (said of one who is disappointed, a play on the name Holmes). 2. Thin, flabby; hollow, as cheeks. *Obs.* 3. To hold a canoe to its course in a rough sea. *Obs.* 4. Beat of paddle on canoe side, as in rhythmic paddling while fish are driven into a net. *Obs.*

hōmahōma. Redup. of *hōma*, 1-4.

hōmahūle, hōmahū. Emaciated, thin. *Obs.*

hōma. Home. *Eng.* *Ka hōma kavepōka 'ole*, the home without a ridgepole [a prison, ship, or place occupied by man that is not actually a home].

hōma hu'okā'ono'ono. Homestead.

hōma hu'opā'a. Detention home.

hōmaika, hōmaika. Small. (*Obs.* 11.30.)

Hōmaika, Hōmaika. Homer. *Eng.*

hōmepakika, hōmepakika, hōmepakika. Homeopathic. *Eng.*

hōma. Withered, puny, feeble; to wither, dry or shrivel up.

hōmahū. Redup. of *hōma*.

hōma. 1. Same as *hōma*, a tree. 2. A variety of taro. (*HP* 52.)

hōma. 1. Sweet and soft, as music; sweetly appealing, as perfume or a memory of love; to sound softly; to tease, play pranks; mischievous. *Ke kani hōma o ka ualohāna*, the sweet sound of a violin. *Na ka mānoho i ka hōma, hōma* and *i ka kai* (song), brought by the moon breeze, spreading sweetly to the sea. *Kani hōma Māia kēhi*, this child keeps up a teasing cry. *hōma-hōma*, Causative/simulative. 2. Honey. *Eng.* *Wai i ka hōma*, to extract honey.

hōmahōma. Redup. of *hōma*, 1.

hōmahūhū. Honey-suckle, a low, twining shrub (*Lonicera japonica*), from East Asia, with short-stemmed, oval leaves and fragrant tubular flowers that open white and turn yellow. (*Nat* 705.) *Eng.*

hōmahū. To attract. *He hūhū kōkōka hōmahū i na mea 'ino* (*Kep.* 75), a race of people attracted persistently by sinful things.

hōma. 1. To kiss; a kiss; formerly, to touch noses on the side in greeting. *Hele ekele 'o Iakōba, a hōma e'ela idia* (*Kūi.* 27-27). Jacob came near and kissed him. *hōmahōma*, To cause or pretend to kiss. 2. To smell, sniff, scent; a scent. *hōmahōma*, Causative/simulative. 3. To touch, as a match to a combustible. (*Lunk.* 16.3.)

hōma. Passive/Imperative of *hōma*, 1-3. *Ua hōma wale i ka 'ala o ka maie*, to have inhaled indeed the fragrance of maie.

hōmahōma. Redup. of *hōma*, 1-3; to kiss or smell repeatedly, sniff.

hōmahū. A loud kiss; to kiss loudly. *Obs.*

hōma hōma. To throw a kiss; such a kiss.

hōmahū. 1. Same as *hōma*, 1-3. 2. Name of a tapa dyed with turmeric and worn as a surong.

hōmahūhū. Soft, yielding. Cf. *hōma*.

hōma. 1. To stitch, sew, mend, patch; a joining, as of mountains. Cf. *pōhōmahōma*. *E hōma ana i ka māka māka 'apena* (*Māi.* 4.21), mending their nets. 2. Back of the neck, brow of a cliff. Cf. *hōma-makani*. 3. Abounding, multitudinous; repeatedly. Cf. *māka hōma*. 4. Gathering of chiefs in a taboo ceremony; group of islands in a circle.

Hōma. Bay, gulch, valley (as a part of place names such as Hōmahū, Hōmahūhū, Hōmahūhū, Hōmahūhū; also in poetic phrases such as *Hōma o Pūi-hūi*, the bay beginning with Hōma- of Pūi-hūi is chief who ruled the bays on Maui, Molokai, and Lanai that were visible from Lahaina). *Hōma*- occurs similarly in place names on Kauai.

hōmahū. Var. spelling of *hōmahū*.

-hōmahū. Var. spelling of *-hōmahū*.

hōmahūhū. Wild spiderflower (*Gnaphalium glandulosum*), a cosmopolitan tropical hairy annual weed in the caper family, one to three feet high, leaves five-parted; flowers spider-like, purple tinged; the fruit is a narrow, cylindrical capsule with many seeds. Also called 'ūh-ōka, (*Nat* 319.)

hōmahōma. 1. Short for *hōmahōma-kukui*. 2. The wandering Jew or clayflower (*Coccoloba diffusa*), known in many temperate and tropical countries, a creeping weed, rooting at the joints, and bearing grasslike, ovate leaves and small bright-blue flowers. (*Nat* 153.) Also called *hōmahōma-ōka*, *hōmahōma-wai*, and *wāhōhōhōka*. 3. A very rare native mint (*Haplomitrium fragrans*), a downy erect herb with oblong or narrower leaves and whitish flowers. 4. See 'ōkika-hōmahōma. 5. Same as *hōmahōma*, land-smelling. 6. A children's game; the child tucked fingers of two hands and thrust them into the sand, locking the sand out through a small opening.

hōmahōma-kukui. The basket grass (*Oplismenus hirtellus*), a creeping grass that originated in America, called *kukui* because it is often found under *kukui* trees. Also called *hōmahōma-ōka*.

hōmahōma-ku-mau. A variety of *hōmahōma*.

hōmahōma-maoli. Same as *hōmahōma-kukui*.

hōmahōma-'ula. Same as *hōmahōma*, 2.

hōmahōma-wai. Same as *hōmahōma*, 2.

hōmahōka'a. Cavern, sea cave. (*AP.*)

hōmahō. Mischievous, teasing; to tease. *Obs.*

hōmahōmahō. Windbreak. *Obs.*

hōmahō. Mob, angry crowd. (*AP.*)

Hōmahō. Name of the capital city in the Hawaiian Islands. *Lit.*, sheltered bay. (*For* PPN, PMP see *hūma*.)

hōmahō. Same as *hōmahō*, excrement, and an insulting epithet for commoners.

-hōmahō. Rare var. for *-hōmahō*.

hōma. 1. General name for turtle and tortoise, as *Charoia mydas*. *Hūi hōma*, an ancient dance imitating the movements of a turtle. *Hōma wa' pū ka 'āna*, the land moves like the turtle (said of the land) but inexorably from owner to heir. (*PPN* *foa*, *PMP* *pe'u*.) 2. Name of a design for Nihoa mats. 3. Rare var. of *hōmahō*, deep. *hōmahōma*. To deepen.

hōma. 1. Land, earth; background, as of quilt designs; base, as the foundation, fundamental. See *hōma*. *Kaia hōma*, world war. *Ke māka 'ai hōma*, the earth-eating woman [*Pele*].

hōmahōma. To establish land, act as land; firmly established. *Fig.*, rich (obs.). (*PPN* *foa*, *foa*; *PMP* *hōmahōma*.) 2. Suddenly, abruptly and without reason. Cf. *hōmahōma*. *Hōma hōma* *hōma* *hōma*, suddenly angry and for no reason. *Maka'u hōma hōma* *hōma* *hōma*, sudden fear. 3. Middle section of a canoe; central section of a canoe seat, as fishing *hōma* fish; main section, as of an army. *Obs.*

hōma hōma. Base of a breaker.

Hawaiian myths say - hōma
Phillip Hōma (Chickadee) is a
great hunter named
JUKA-HO-U-NUI-MAG-LEKA
(see -MAG-LEKA)

Māka 1. To rise to the surface



In causative/simulative forms beginning with ho'o-, delete the prefix ho'o- and look for the stem.

- honua-'ula. A variety of sugar cane, a dark brown-red mutant of manu-'efe, with purple leaf sheaths and leaves. (HP 221, 223.) It was formerly used in medicine, and is one of the best cures for eating raw.
- honn-'ea. Hawkbill turtle (*Chelonia*): the shell of this turtle was used as medicine for the disease called 'ea and was used for combs and fans.
- honnihonn. 1. A sport in which player and opponent sat with legs crossed and tried to unseat each other; to play this game. (For. 1:35.) 2. A game in which one boy sat astride the back of another who was down on all fours. (Malo 233.) 3. A tapa pattern said to have its surface raised in ridges like corduroy. (A.P.)
- honn-kahiki. A tortoise, perhaps the introduced land tortoise of the genus *Gopherus*, *Lit.*, foreign turtle.
- honn-māseae. A variety of turtle.
- honn-pe'ekue. 1. A variety of thick-shelled turtle. *Lit.*, coarse turtle. *Ika honu-pe'ekue wa-kawaka, pipi'i ka unahi ma ke kua, niolo ka wahi ma ke alo* (turtle dance chant). Turtle with rough, coarse shell, scales climb up the back, scales slide down the front. 2. Crowded, thick. *Honn-pe'ekue ka pe'a pōpe'a ke kot i ua ulu wa'a nei, this canoe float covers the sea like the coarse shell of a turtle.*
- honn-pe'o-'ika. A variety of turtle. *Lit.*, white-headed turtle.
- ho'o-. A very active former of causative/simulative derivatives; see Gram. 1.3. Ho'o- usually precedes stems beginning with the vowels i- and u- and all the consonants except the glottal stop. Important meanings follow: (1) Causation and translocation, as *pono*, correct; *ho'oponopono*, to correct. (2) Pretense, as *kūi*, deaf; *ho'okūi*, to feign deafness. (3) Similarity, as *kamoli'i*, children; *ho'okamali'i*, childish. (4) No meaning, as *kāhohoho*, to hurry; *ho'okāhoho*, to hurry. The meanings of some ho'o-derivatives are quite different from the meanings of the stems, as *maika'i*, good; *ho'omaika'i*, to congratulate. Ho'o- derivatives are defined under the stems. Delete ho'o- and see the stems.
- ho'o. See *o*, food, and *'o*, 1.
- ho'ou. Same as *hō'ou*. See 'ouū, 1, 4.
- ho'ou. To mix. See 'ouū.
- ho'ou. See *ou*, 1.
- ho'ou'aha'a. See *ha'aha'a*, low, humble.
- ho'ou'aho. See *ha'aho*, proud.
- ho'ou'ahu. See *ha'ahu*, to shake.
- ho'ou'auu. See *ha'auu*, to boast.
- ho'ouhu. See *ha*, wild, and *hū*, to bark.
- ho'ouhū. To beat. See -hūhū.
- ho'ouhū. See *hūhū*, warm.
- ho'ouhu. See *hū*, to clear, purge.
- ho'ouhū. See *hū*, to break, and *hū*, coquettish.
- ho'ouhū. See *hū*, narrow.
- ho'ouhū. See *hū*, to give a drink.
- ho'ouhū. See *hū*, hole.
- ho'ouhū. See *hū*, slow.
- ho'ouhū. See *hū*, silent.
- ho'ouhū. See *hū*, packed.
- ho'ouhū. See *hū*, lord.
- ho'ouhū. See *hū*, to sin, and *hū*, to pass.
- ho'ouhū. To criticize. See *hūhū*.
- ho'ouhū manawa. To pass the time. See -hūhū manawa.
- ho'ouhū. See *hū*, house.
- ho'ouhū. See *hū*, recollection.
- ho'ouhū. See *hū*, alike.

- ho'ouhū. See *hū*, to ambush.
- ho'ouhū. See *hū*, open.
- ho'ouhū. See *hū*, anointed.
- ho'ouhū. See *hū*, work, and *hū*, worthless.
- ho'ouhū. To touch. See *hū*.
- ho'ouhū. See *hū*, glorious.
- ho'ouhū. See *hū*, puzzling.
- ho'ouhū. See *hū*, incorrect.
- ho'ouhū. See *hū*, stained.
- ho'ouhū. See *hū*, to fall.
- ho'ouhū. See *hū*, dejection.
- ho'ouhū. See *hū*, panic.
- ho'ouhū. Same as *hū*, coward.
- ho'ouhū. See *hū*, to slide.
- ho'ouhū. See *hū*, 1.
- ho'ouhū. See *hū*, snare.
- ho'ouhū. See *hū*, race, and *hū*, 2, 3.
- ho'ouhū. See *hū*.
- ho'ouhū. See *hū*, 1, 2.
- ho'ouhū. See *hū*, falling.
- ho'ouhū. See *hū*, loose.
- ho'ouhū. To tense. See *hū*.
- ho'ouhū. To cherish. See *hū*.
- ho'ouhū. See *hū*, down.
- ho'ouhū. See *hū*, mistake.
- ho'ouhū. See *hū*, delirious.
- ho'ouhū. See *hū*, sleep.
- ho'ouhū. See *hū*, attractive.
- ho'ouhū. See *hū*, entangled.
- ho'ouhū. To vow, swear. See *hū*.
- ho'ouhū. See *hū*, beautiful.
- ho'ouhū. See *hū*, to turn, and *hū*, to whip.
- ho'ouhū. See *hū*, to fall.
- ho'ouhū. See *hū*, 1, 2.
- ho'ouhū. See *hū*, precious.
- ho'ouhū. See *hū*, to call.
- ho'ouhū. See *hū*, companion, and -hū.
- ho'ouhū. See *hū*, acrid odor.
- ho'ouhū. See *hū*, deep.
- ho'ouhū. See *hū*, pleased.
- ho'ouhū. See *hū*, disappointed.
- ho'ouhū. See *hū*.
- ho'ouhū. See *hū*, to run; *hū*, decided; and -hū.
- ho'ouhū. See *hū*, anxiety.
- ho'ouhū. See *hū*, to swallow.
- ho'ouhū. See *hū*, fruit, and -hū.
- ho'ouhū. See -hū.
- ho'ouhū. See *hū*, angry.
- ho'ouhū. See *hū*, to pull.
- ho'ouhū. See *hū*, club, and *hū*, to join.
- ho'ouhū. See *hū*, cold.
- ho'ouhū. See *hū*, mixed.
- ho'ouhū. See *hū*, to pull, and -hū.
- ho'ouhū. See *hū*, to turn, and *hū*, to look for.
- ho'ouhū. See *hū*, esteemed.
- ho'ouhū. See *hū*, to hide.
- ho'ouhū. See *hū*, suspicion.
- ho'ouhū. See *hū*, truth.
- ho'ouhū. See *hū*, true.
- ho'ouhū. See *hū*, to drift.
- ho'ouhū. See *hū*, small.
- ho'ouhū. See *hū*, stranded, and *hū*, inheritance.

Mā'ea =
 ① TO RISE TO THE SURFACE
 ② A VARIETY OF TURTLE
 Mā'ea =
 STINKING AS OF UNWASHED BODIES, MALODOROUS AS A SWAMP, OFFENSIVE SMELLING AS VOMIT



No Cultural Evidence Found Experts Say Hawaiians Did Not Hunt Or Eat Seals

By Ed Michelman
Public Information Officer

The Office of Hawaiian Affairs says there is no evidence to link early Hawaiians with the practice of hunting or eating seals. One of OHA's main goals as a state agency is to preserve and promote Hawaiian culture. This is why OHA trustees expressed serious concerns following reports that assistant federal public defender Hayden Aluā is considering a "native Hawaiian rights" defense in the case of Daniel Kaneholani, who is accused of killing an endangered Hawaiian monk seal.

An April 6, 1989 letter to Aluā, signed by OHA Chairman Thomas Kaulukukū, Sr., says in part: "The Board, of course, in no way intends to pre-judge the guilt or innocence of Mr. Kaneholani. However, any attempt to fabricate a non-existent cultural practice in defense of a totally abhorrent and illegal act is unconscionable."

"There is no evidence that pre-contact Hawaiians ever hunted or ate seals. Researchers such as Edith McKenzie and Puakea Nogelmeier say there are only passing references to Hawaiian seals, indicating that contact with humans was rare and that seals were never considered a traditional food source."

This contention is supported by Alan Ziegler, former head of the Bishop Museum's vertebrate zoology department. Ziegler states that no Hawaiian seal bones or bone fragments have ever been uncovered in any archaeological site in Hawaii.

The linguistic evidence also indicates that seals were uncommon creatures in Hawaii prior to 1778 just as they are today. The Hawaiian names for seal are "lioholikauea", "hulu", "kila" and

"sia". "Kila and "sia" are derived from the English name for the animal. "lioholikauea" is a descriptive name which means "the dog which travels the rough seas". This indicates that seals were so rare in Hawaii, there was no common name for the animal. The word, "hulu" means fur and probably was introduced by early whalers who

traveled to areas such as Alaska where fur seals were hunted.

Hawaiian monk seals are on the federal endangered species list for a very good reason. It is estimated only 1,000 to 2,000 of them are left on earth. A modern day kapu has been established to prevent their extinction.



Hawaiian monk seal.

Photo courtesy of Pacific Missile Range Facility, KCoast

Food defense shot down in seal killing

An attempt to use the claim that a native Hawaiian on Hawaiian Homes land has the right to kill an endangered animal for food to justify the slaughter of a monk seal at Anahola in March, was shot down by a federal magistrate in Honolulu Monday.

Daniel "Ghuna" Kaneholani, 31, who lives on Anahola Beach, was charged with violation of the federal Endangered Species Act for his alleged role in the shooting of the seal.

The federal law doesn't prohibit Kaneholani from hunting for monk seals because he's a native Hawaiian, hunting on Hawaiian land, federal Deputy Public Defender Hayden Aluli argued for his client.

Aluli argued that Kaneholani had rights similar to those of native American Indians to hunt and fish on their reservations.

He produced references from an historical book that says ships

commissioned by the Kingdom of Hawai'i in the early 19th century hunted for seals and brought back their skins.

That argument was countered by Assistant U.S. Attorney John Peyton, who said that according to a monk seal expert with the National Marine Fisheries, William Gilmartin, the seals mentioned in the book weren't Hawaiian monk seals, and they weren't hunted in Hawai'i but in waters of the Northwest Pacific and as far away as Hudson Bay.

Aluli cited an account of a seal found at Hilo Bay in 1900 and eaten by native Hawaiians, who were "curious about the animal of which they knew nothing."

Magistrate Daral Conklin told Aluli that the idea that the Hawaiians were curious about the seal seemed to contradict his claim that native Hawaiians hunted the mammal.

Conklin also said there is no

evidence that native Hawaiians hunted for monk seals or that they had a right to kill them. And that even if he were to compare Hawaiian Homes land with an Indian reservation, the federal law would still apply because this violation involves "taking from the sea," not from the land and the rivers.

Aluli agreed he didn't have any concrete evidence that native Hawaiians hunted monk seals but he wanted to establish that they have a right to take them from the sea.

Conklin said that when the federal law was considered, everyone had a chance to argue for exemptions but both the Territory and the State of Hawai'i have always some of the strongest advocates for fish and game preservation.

The magistrate said that when the Territory and the state passed its own laws, it didn't exempt Hawaiians.

Along with Conklin's decision not to allow this argument, he denied Aluli's motion to dismiss the misdemeanor charge and a motion to suppress evidence in the case.

Aluli had claimed that Samuel Kaleiohi who turned the seal meat he found in his sister's (Mrs. Reis) freezer, was a "government" agent who got the meat without a warrant. Peyton pointed out the meat was relinquished voluntarily and Kaleiohi was just a concerned citizen, and the judge agreed.

Aluli had withdrawn a second motion to suppress evidence, prior to Monday's hearing. That "evidence" involved hair found in the back of Kaneholani's pick-up truck.

The decks have now been cleared for a trial in federal court in Honolulu Oct. 23, and the request for a trial by jury

(Please turn to page 3)

★ hop seal ★

(Continued from Page 1)

hasn't been changed.

If Kaneholani is found guilty, the maximum sentence would be two years in jail and a fine of \$100,000.

Kaneholani is free on \$3,000 bail posted by the Hawaiian Legal Defense Fund.

The dead seal was found by Kahala Point. It was a 9-foot, 800-pound adult female who appeared to have given birth a

few months before. The remains of the seal were discovered by Gene Whitham, National Marine Fisheries Agent, several days after it had been shot between the eyes and hauled into a stand of ironwood trees. Its head was about 100 feet away from its body and a six foot strip of meat had been taken from its carcass.

It is believed this was one of three Hawaiian monk seals who periodically rests and suns themselves on Kauai's beaches. Experts say there are only 1,500 to 2,000 Hawaiian monk seals left in the world.

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Man pleads guilty to seal slaying

by Georgia Mossman

An Anahola man pleaded guilty to violating the federal Endangered Species Act by shooting and slaughtering an Hawaiian Monk Seal on Kauai's in March.

Just before his trial was to begin in federal court in Honolulu on Monday, Daniel "Ghuna" Kaneholani's attorney sent word that his client was willing to enter a guilty plea. Part of the plea agreement was that a weapons charge against Kaneholani would be dismissed in exchange for his cooperation in further investigation of the crime, according to U.S. District Attorney John Peyton.

Witnesses said Kaneholani had asked two people if he could

borrow their guns to shoot the seal, and they both said no. But he did get a gun from someone, and he also borrowed rope, "and we want to know who he got them from and if he had help dragging an animal that size from the ocean and across the sand to where the carcass was found," Peyton said.

Kaneholani is free on \$3,000 bail to await sentencing on the misdemeanor Feb. 5. The charge carries a maximum penalty of \$25,000 and one year in jail.

In earlier court hearings, Kaneholani's attorney, federal Deputy Defender Hayden Abali, claimed Kaneholani, as a Native Hawaiian, had a right to kill the seal on Hawaiian land, a right similar to those of native American Indians to hunt and

fish on their reservations. But the judge had overruled these arguments.

Recently Kaneholani told The Garden Island that he was just following his culture, following in his father's footsteps with his fishing. That it was white man's culture that made this illegal.

National Marine Fisheries agent Gene Whitham was called to Kauai in March with a report that one of the endangered seals had been murdered at Kahala Point near Anahola Beach, few days earlier. Investigation led him to the discovery of a decomposing carcass of a female adult seal who had been shot between the eyes and dragged up the beach to a stand of ironwood trees where it was beheaded and

a meat was stripped from its back.

Kaneholani gave some meat to Evelyn Reis, to keep in her freezer, and her brother, Samuel "Buff" Kaloehi called federal authorities. Prior to Kaneholani's pleading guilty, he told The Garden Island that the meat he gave Reis was just meat, but it was seal meat that Kaloehi gave to authorities.

The entire community, including many Hawaiians, was outraged by the killing of one of the three seals that had been seen regularly sunbathing on Kauai's beaches. And various Hawaiian organizations spoke out against the killing, saying ancient Hawaiians didn't kill seals or eat

★ seal slaying ★
(Continued from Page 1)

their meat.

Whitham said the seal was 9 feet long and he estimated its weight at about 500 pounds. A veterinarian examined the carcass and felt the seal had given birth a few months before. Word went out for people to keep their eyes peeled for a pup whose life would be at risk because of its mother's death, but there was no sighting of the pup.

Over Labor Day weekend, William G. Gilman, director of the Marine Mammals & Endangered Species program in Honolulu, with assistance from friends, campers and area fishermen, removed a fish hook from the jaw of a year-old seal, on Kauai's south shore. Gilman said this seal, which was tagged shortly after it was born, was the first reported monk seal birth in the Hawaiian islands in about 10 years. This was the second attempt to remove the hook and this time the seal was found sleeping on the beach near where the seal was born.

As to whether this is the pup that the seal that was murdered gave birth to, Gilman could only say it was about the right age.

The Hawaiian monk seal was listed as an endangered species in 1976 and it's estimated that there are only about 1,500 of these seals still in existence. To assist in the recovery of the monk seal population, the program Gilman is heading, MILES, began a "Head Start" project in 1982 to increase first-year survival of female monk seal pups at Kure Atoll, where the population was on the verge of becoming extinct.

"Graduate" females in the program are now giving birth and the number of seals is expected to continue to increase. Ten seals were born at Kure this year, compared to only one in 1986, Gilman said.

Kaneholani is the first person to be prosecuted for killing a seal but there have been other violations of the Federal Endangered Species Act involving the taking of turtles and the harassment of dolphins, whales and albatross, Peyton said.

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One year asked for killer of isle seal

□ The U.S. attorney says the monk seal's killing has a big impact

By Charles Memminger
Star-Bulletin

The U.S. Attorney's Office is seeking the maximum sentence — a year in jail — for a man who killed what may have been the only adult female monk seal on Kauai.

Assistant U.S. Attorney John Peyton is asking for the harsh punishment against Daniel Kaneholani because of the immense impact the killing of just one seal may have on seal populations in Hawaii.

The female monk seal's death could make the species extinct on Kauai, said William Gilmartin, head of the National Marine Fisheries Service's Honolulu Laboratory, Marine Mammal & Endangered Species Program.

Kaneholani has pleaded guilty to killing the seal and slaughtering it for its meat. His attorney, federal Public Defender Hayden Aluli, believes the act was similar to native Americans killing endangered species for sustenance in Alaska, which is not illegal.

But according to documents filed in federal court by Peyton, scientists believe that Kaneholani did not just kill one of the world's 1,500 remaining monk seals, of which only 350 are females.

"He killed what is probably the only adult female monk seal in the population on Kauai," Peyton wrote.

"Killing one of the 1,500 of the world's existing population of Hawaiian monk seals would, by itself, be the most serious endangered species violation yet encountered in this district," Peyton wrote.

"Scientists who are attempting to save the animal from extinction believe adult females are so special and important to survival of the species that no research is undertaken with adult females. It is feared that any disturbances, even for research purposes, of the small adult female population could mean the extinction of the species."

Gilmartin said only about half of monk seal pups born survive. But adult female monk seals have the potential of producing up to 12 pups.

"The Kauai population had its first birth in 1988, and the female seal had the potential of being a very important contributor to this population," Gilmartin wrote. "Considering the history of monk seal births on Kauai, she may have been the only adult female in this population."

The seal was shot between the eyes and large parts of its body were cut away for food. Its head also was cut off. Parts of the meat were later recovered from a freezer.

Aluli said the case "does not cry out for such a maximum sentence."

"I am sure that the sentence will be just and that it will take into account the fact that Mr. Kaneholani was a native Hawaiian living on Hawaiian Homes land at Anahola Beach Park when the taking occurred," he said.

"Arguably, if it occurred on an Indian reservation by a native American for subsistence purposes, such an act would not be illegal."

Tom Hitch

Hawaii's economy: misconceptions

Thomas K. Hitch was the dean of Hawaii economists, and before his death in August he completed a book already being hailed as the first comprehensive review of Hawaii's economy. It is now being reviewed by the University of Hawaii Press for publication next year.

In one of his final speeches, based on parts of his book, Hitch contended that our views of Hawaii's economic history are flawed by what he called "misconceptions." Today and next Sunday, The Advertiser presents portions of that talk.

Today focuses on the economy up to World War II. Next Sunday: "misconceptions" about modern Hawaii — low-paid tourism jobs, over-reliance on the visitor industry, self-sufficiency in food, and "growth is good."

Hitch was a business economist, most prominently with the First Hawaiian Bank. But he was also a scholar who trained at top universities and once served on the President's Council of Economic Advisers.

His book is expected to be controversial, as well as an important contribution to our economic history.

By Thomas K. Hitch
Special to The Advertiser

Misconception: Hawaii was a great place in 500 A.D.

In 500 A.D., Polynesians from the Marquesas Islands near Tahiti discovered and settled Hawaii. Because the islands in time became a very rich and productive agricultural area, most people believe that this was a lovely and hospitable land to settle.

The fact is that Hawaii at that time had practically no resources to support a viable economy. There were a good many birds here, but only two land animals — a small bat and several species of lizards. There were practically no edible plants.

As a result, the Marquesans had to make many trips back to their homeland to bring plants and animals to this new land to build an economy that would support them. These

round-trip voyages established the Polynesians of 1,500 years ago as the greatest seafarers the world had ever known. By contrast, most European sailors then would hardly dare to get out of sight of land.

Misconception: Westerners forced their way in.

It is said that Westerners forced western institutions and practices on the Hawaiians in the 19th Century largely against their will, that economic affiliation with the United States was contrived by Americans living in Hawaii.

The 19th Century was a difficult transition period during which the Polynesian economy and society were disintegrating and being replaced by a western-style economy and society. The signing of the Reciprocity Treaty with the United States in 1875 made Hawaii economically a part of the United States.

It is certain beyond any doubt that both westernization and economic affiliation with the United States were prime objectives of the Hawaiian royalty and chiefs throughout this period.

The first major move toward westernization was abandonment of the *kapu* system — the system that embraced Hawaii's religion and code of civil conduct. This occurred in 1819 immediately after the death of Kamehameha I and was instigated by Kaahumanu (his favorite wife) and Kamehameha II, his son and Hawaii's new king. This great revolution occurred *before* there were any significant number of westerners in Hawaii and before the first company of Congregational missionaries had left Boston.

Throughout the early and mid-19th Century the king and his chiefs were convinced that western ways were superior to Polynesian ways. Westerners could build immense ships and equip them with cannon, they had rifles and pistols, they knew how to read and write, and they had great things like compasses, mirrors and nails. The moral was obvious: adopt western ways and thereby enhance the well-being of Hawaii and its people.

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The second consideration was that Hawaii had to find a strong protector in a period when world powers were gobbling up the Pacific. This scramble, as the New Imperialism of the 19th Century, resulted in every piece of land in the Pacific except Tonga being grabbed by some country.

Hawaii had originally sided with Britain as her protector — note the Union Jack as a part of Hawaii's flag. But a British warship commander and a British consul in Hawaii made the mistake of conquering Hawaii in 1843, and forcing the king to sign a treaty ceding Hawaii to Britain. This lasted for five months until the British government countermanded it, but the experience demonstrated to Hawaii's ruling class how easily her independence could be lost.

America had not yet become an empire builder and, in 1853, Kamehameha III proposed that Hawaii join the United States as a state. The U.S. turned this proposal down.

Kamehameha IV in 1854 nixed any political affiliation with the United States but he pushed an economic treaty.

For 20 years every Hawaiian ruler (Kamehameha IV and V, Lunalilo, Kalakaua)

worked to get the economic affiliation that finally came to pass with the Reciprocity Treaty in 1875. This didn't mean that these rulers necessarily liked the United States. It simply meant that they all knew that Hawaii would be vastly more secure and better off if it were economically affiliated with the U.S.

Misconception: Sandalwood and whaling were good for Hawaii.

In fact, they were catastrophes. In the early 19th century, the fragrant sandalwood was about the only commodity that could be exchanged for the guns, ships, cloth, and other items that Kamehameha and his chiefs avidly desired. This trade lasted from the early 1800s until about 1840 when the sandalwood forests had been depleted.

As long as Kamehameha I lived, the sandalwood trade was probably a benefit because it was a monopoly of the King and the wealth it gave him enabled him to consolidate his rule over the islands and to stop the constant

See Misconceptions on Page B-3

Misconceptions: Hitch

FROM PAGE B-1

warfare between rival *alii*. But after his death, the chiefs were permitted to cut and sell the wood on their own account.

The forests were ravished, vast numbers of commoners had their health ruined by being forced to gather the wood in the mountain areas. Practically nothing of any value remained when the party was over.

There was a massive diversion of labor from producing food and other things the people needed. Sandalwood was clearly a disastrous entry into world trade for Hawaii.

Hawaii's experience with refitting the Pacific whaling fleet was no better. From the 1820s to the 1870s, the fleet out of New England would hunt the North Pacific in the summer, then spend a few months in Hawaii in the fall resting the crews, repairing the ships, and refitting with food and other supplies. The fleet would then hunt the Equatorial waters in the winter, returning to Hawaii in the spring.

At times in the fall and spring there would be as many as 500 ships in Hawaiian waters with over 10,000 crew members.

Sales to the fleet diverted a vast amount of labor from the production of foodstuffs for local consumption — thereby reducing the level of living even further.

Also, the whale trade was a boom-and-bust activity, and postponed the day when Hawaii would turn its energies to the production of staple crops and commodities for export.

But probably the worst aspect was the pernicious influence the crews had on the local population. By and large the crews of the whalers were the dregs of the East Coast. Most were interested only in women and grog and they played a major part in the destruction of the native social order.

Misconception: Imported plantation labor was badly mistreated.

Until Hawaii became a U.S. territory at the turn of the century, large numbers of plantation laborers were imported on a contract basis. The laws of Hawaii forced them to remain in service for the employer for the life of the contract — generally three years. The dissatisfied worker couldn't quit and the dissatisfied employer couldn't fire him — a very bad system that lent itself to mistreatment.

But no place in the world at that time made greater efforts to make the treatment of imported labor fair and humane. Of course after annexation by the United States, all labor that was imported was free to leave the job at any time, so the free market took care of the problem of any inhumane treatment.

When the U.S. Civil War cut the North off from Louisiana cane sugar, the price of sugar skyrocketed. The limit to expansion of the Hawaiian sugar industry was the shortage of labor, because the native Hawaiian population had declined from around 250,000 at the time of Captain Cook's arrival to not much more than one-fourth of that number in 1865.

King Kamehameha V decided that the job of importing people to man the plantations and repopulate the nation had to be done by the government, not by private employers, in order to insure humane treatment. The Hawaiian government created a Board of Immigration which was in charge of all labor importation from 1865 until the contract labor law was abolished when Hawaii became a U.S. territory.

The Board of Immigration set the terms of employment including wages, perquisites, and medical care, and it guaranteed humane treatment of the laborers. All employment was

on Hawaii's economy

subject to inspection by the Board of Immigration and by government inspectors from the country the laborers had come from.

On paper, this was probably the fairest system of labor importation that the world had ever known. The fact that it broke down from time to time in practice does not detract from the efforts of the Hawaiian government to insure that immigrant labor brought to Hawaii would be much better off than if it had stayed home. Hawaii was never engaged in the "coolie" trade in conscript immigrant labor from the Orient.

Misconception: Starvation plantation wages enabled sugar and pineapple to thrive.

There may have been a bit of validity to this viewpoint in the 19th century, but there is no foundation for that view in this century.

The penal labor contract was abolished with U.S. annexation. Thereafter, plantations paid at rates that (believe it or not) raised income in Hawaii to almost the level of the richest area in the world — the Mainland United States. In 1939, the U.S. Department of Labor found sugar workers in Hawaii were paid \$49 a month in cash plus perquisites valued at \$13 — a total of \$62. The average Mainland farm worker was paid \$35 a month, with no perquisites.

Hawaii's plantation laborers, even before the industry was unionized, were earning close to twice what Mainland farm workers were earning.

Misconception: World War II's impact on Hawaii occurred during the war.

During the war, the islands were inundated with troops (up to 400,000 of them) and civilian

war workers (some 80,000). No part of the Mainland was impacted by the war as drastically.

But the really important ways that the war impacted the Hawaiian economy didn't show up until a good many years after. And they have been so important for economic development that one could easily conclude that World War II was the best thing that ever happened to Hawaii's economy.

The first wartime development was the demonstration by Hawaii's Japanese that they were first-class loyal Americans. Some did this in uniform serving in the 100th Battalion, the 442nd Regimental Combat Team, and intelligence units. Many others worked hard at wartime civilian jobs and massive volunteer war work.

The second important wartime development was the building of very big, long-range airplanes — such as the B-29 bomber. Big planes would have been developed someday, but World War II speeded the process by decades.

The third development was the Germans' work on rockets.

How did these developments later affect the Hawaiian economy so dramatically?

Once Hawaii's Japanese had proved their loyalty, statehood was inevitable.

Once we had built the B-29, civilian aircraft like the DC-4, DC-6, and the Stratocruiser were quick to come off the drawing boards — and Hawaii's visitor count skyrocketed.

Out of the German rocket program came the jet aircraft and the launch vehicles for communications satellites which have done as much for long-distance communications as the jet has done for long-distance travel.

Imagine Hawaii today being still a territory waiting for statehood and with communications and transportation services based on pre-World War II technologies.

2300 METHODS FOR OBTAINING HISTORICAL RECORDS

When performing any kind of investigation in a given area, the wildlife worker should recognize that some historical knowledge is often essential for the proper interpretation of present conditions. In order to understand the

complicated relationships between animals and their environment, the research worker should develop a good knowledge of the history of human activities in his study area, and of changes in habitats and in animal populations which may have occurred over a period of years prior to the study. Clearly existing records or early journals available should be consulted. However, knowledge of even the recent past is often difficult in developing countries because historical information is largely lacking in published form and few accurate records exist.

Sometimes the changes may not be man-induced. Volcanic activity, earthquakes, floods, changes in river courses, for example, can profoundly change an environment and influence the succession of changes in both plant and animal communities for many years to come.

Remember that the environment you see today is rarely the same as it was even 100 years ago. An understanding of past changes and their causes can be extremely important to the management decisions of today.

A technique used with success in Africa involves interviewing old men who have lived in a study area all or most of their lives. They provide an excellent source of information and a basis for cross-checking other historical records, or findings obtained by various field techniques. The objective of the interview is to learn something of the extent to which habitats for animals have been radically altered or large changes in animal population have occurred within a man's lifetime. The general minimum information to obtain is: estimated age of the man interviewed, time lived in the area, his occupation in his early and middle years, where his father lived (if his father lived in the same area, further questions may reveal information the father may have passed on to his son), changes in frequency of occurrence of water and its distribution, changes in well levels and river flow (especially in dry seasons), changes in vegetation (especially in proportions of trees, shrubs and grasses), pattern of stability or shifting of villages, changes in animal populations, occurrence of epidemic diseases in the area (both human and animal), die-offs of domestic or wild animals or humans (especially during bad drought years or years of crop failure).

Further questions may reveal the first dates of European settlement in the area or the early types of activities the settlers pursued. It is also a useful way to learn the former extent of forest clearing, frequency and pattern of burning, changes in numbers of domestic animals grazed, history of fencing, dates of construction of dams and boreholes, and the changes in density of wild animals associated with or following these events.

Experience has shown that the five most important techniques of questioning are as follows:

1. Ask only one question at a time. Questions regarding changes in animal numbers should be asked on a species-by-species basis. It is often useful to ask the same question in different ways but the basic question should be

1. the same and the only one considered until the answer given by the old person is understood.
2. Enough detailed questions are asked about the early youth of the person to get him truly talking about 'old times'.
3. Many answers have to be cross-checked with further questions, not immediately, but after a few minutes have elapsed and several other topics have been discussed.
4. Only one person is questioned at a time, even though this may take several hours.
5. Questions requiring 'yes' or 'no' answers should be avoided, as well as any other leading questions. It is better to ask the old person to recall the differences, now as compared with the days when he was a child.

Take your time. Remember that you may be talking with the only source of information that extends back over the past 70 years. Let these people help you at their own pace.

Occasionally, one encounters a person who readily answers according to what he imagines the questioner wants to hear. This is easily spotted either by the character of the answers, or by the contradictions that are expressed when cross-check questions are introduced. Such an interview should be terminated as tactfully as possible and disregarded. The information gathered in one interview should of course be used as a basis for cross-checking the information given by other old persons interviewed in the same area.

It will be readily appreciated that historical factors can have an extremely important bearing on the way in which research findings are interpreted. They can provide answers that yield great contributions to long-term objectives of the conservation of wildlife. Only a little time and effort spent in such interviews should convince you of the importance of historical records in your own area for your own purposes. You may have opportunity to interest your local conservation society, government departments, museums or other organizations in publishing and recording historical records. As a minimum requirement such records should be placed in the libraries of museums, game departments or historical societies so that future researchers may have access to them.

THE TWO-bedroom and three-bedroom apartments' rent increase...
 Ms. Tillery and said I would accept the \$200. I wrote mail complaints, but she neglected to mention those or are "too busy to do anything about it."
 Sorry

nts dog quarantine ended

100 Waihee:
 100th ago, I wrote to Calvin Lum, D.V.M. - Ag. Div. of Animal Industry concerning the dog quarantine in Honolulu.
 all the years the quarantine has been in effect, how many dogs came down with rabies?
 it even possible for a dog that had been inoculated with many dogs have died in quarantine of causes, though I enclosed a self-addressed envelope, Mr. the Honolulu dog quarantine is a crime by the Hawai'i against her peoples, and should be
 August Heldt

postcards from Kauaians

am:
 is Vanessa Close. I am in the 3rd grade of B.E. Elementary School in The Colony, Texas, and we are Special project. My reading class teacher is Mrs. our help. We would like to receive postcards from Kauai. If you publish this letter in your "Editor," we would appreciate a postcard from your town. By the end of the school year, we hope to have a full of postcards from different cities across the island.
 so much for your assistance in this valuable project.
 Vanessa Close
 Elementary
 75056

2/4/90
 'Endangered' Hawaiian
 defends dining on seal

To the Forum:
 I am accused of killing and eating the meat of a Hawaiian monk seal. I'm getting mighty upset with what the government is trying to do to me and my family, and it's going to stop.
 The Hawaiian monk seal population is 5,000. How do you think I feel as a pure Hawaiian with a 100 percent blood line, the landlord of this island and I'm less important. Does the government have the right to put a mammal before a human being? And if that's so, that means that if you are starving, you as a human being have to die because you can't eat the mammal because it's protected and human beings aren't? As a native of this island with a 100 percent bloodline, I should be an endagered species too (that's how I feel). I feel this way because I, as a pure Hawaiian, am the less people of the Hawaiian Islands. I am the landlord of these islands and if anybody has the right to fish or hunt on these islands, it is me.
 I have a family too, three children, ages 4 to 7, and I'm really proud of that. They have a loving mom too. They have a do to your family? I fish to feed you, the people of Kauai. So why take it out on my family? You don't pay me a cent from your pockets, so why tell me what I can eat?
 Well, my next court date is Feb. 23. Till then.
 Daniel P. Kaneholani,
 Mad Native

knowledge and knowledge is the key to your rights. We have rights that are protected under law.
 Again I tell you, ignorance is not your fault. It just means lack of knowledge, which is why we are! But here in the state has come to Kalahui, Hawaii. A Hawaiian nation made up of Hawaiians and non-Hawaiians for the betterment of all Hawaiians. We are for a sovereign Hawaiian nation under federal protection. A nation within a nation such as our Indian brothers have. But not the same! We, as a people can make a difference; together we can unite and change the course of history to right the wrongs. Which have so many people conditioned to past injustices, or scared of the system. If you are willing to stand for justice and honor, we together can have a united Hawaiian community which can change the lies and speak the truth so all can hear what really is the truth.
 I myself got tired of reading only lies and half-truths and seeing Hawaiian areas abused. I was once blind but now I see.

Again I tell you, ignorance is not your fault. It just means lack of knowledge, which is why we are! But here in the state has come to Kalahui, Hawaii. A Hawaiian nation made up of Hawaiians and non-Hawaiians for the betterment of all Hawaiians. We are for a sovereign Hawaiian nation under federal protection. A nation within a nation such as our Indian brothers have. But not the same! We, as a people can make a difference; together we can unite and change the course of history to right the wrongs. Which have so many people conditioned to past injustices, or scared of the system. If you are willing to stand for justice and honor, we together can have a united Hawaiian community which can change the lies and speak the truth so all can hear what really is the truth.
 I myself got tired of reading only lies and half-truths and seeing Hawaiian areas abused. I was once blind but now I see.

Aloha ke
 Kawika
 Kalahui
 P.S.: I have Hawaiian papers divi land is in And our ch native right Luther King we can have a

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Seal killer gets a year — and banishment

By Ken Kobayashi
Advertiser Courts Writer

A Kauai man was sentenced yesterday to a year in jail for killing an endangered Hawaiian monk seal last year, but was allowed to remain free provided he lives on Oahu pending an appeal.

Daniel P. Kaneholani, who is claiming that the federal endangered species laws doesn't apply to him as a native Hawaiian, was sentenced by federal Magistrate Daral Conklin.

The hearing lasted nearly five hours, first focusing on whether Kaneholani should get the one-year sentence requested by federal prosecutors, and then on whether he should remain free pending an appeal that could run longer than his jail term.

Kaneholani, 31, pleaded guilty to shooting the female seal at Anahola, Kauai, in March last year on condition that he could appeal the rejection of his claims that he should be exempt from the federal law as a native Hawaiian hunting for food on Hawaiian Homes Lands.

Kaneholani said he was "wrong" and promised not to kill any other monk seals, but said he lives "off the land" and feels he has rights as a native Hawaiian.

Conklin, however, went along with Assistant U.S. Attorney John Peyton's request for the maximum jail term for the misdemeanor. The magistrate said Kaneholani killed the seal with "a bullet between its eyes" and used the meat for a barbeque at a "beach party."

He also cited Kaneholani's

criminal record of assault, harassment and reckless endangering, and said the loss of the mature female seal was significant.

William Gilmartin of the National Marine Fisheries Service estimated that there are only 350 mature females among the 1,700 Hawaiian monk seals, most of whom are found in the Northwest Hawaiian Islands.

Despite Peyton's strenuous objections, Conklin then ruled that Kaneholani could remain free on bail. The magistrate, however, said he could not allow Kaneholani to remain free unless he moved from Kauai where he has had problems with his family and others at Anahola.

That brought strenuous objections from federal Deputy Public Defender Hayden Aluli, who argued that the magistrate was "banishing (Kaneholani) from his family, his home, his kids and his lifestyle."

Conklin, however, said there was no other way Kaneholani could remain free.

The magistrate said Kaneholani must leave Kauai by noon Monday and live on Oahu, the only island, other than Kauai, where the federal probation office can regularly test Kaneholani for alcohol.

The magistrate ordered Kaneholani to refrain from consuming alcohol and drugs and to submit to alcohol and drug tests as directed by the probation office.

Aluli later said Kaneholani will abide by the conditions, but said they will discuss whether it may be better for him to start serving his jail sentence now.

A3
3-3-90 THA

Dog slaughter

A26 2-8-90
HKB

THERE'S a right way and a wrong way to kill animals for food, and the difference depends on the nature of the beast.

The person who enjoys selecting a lobster from a restaurant tank and facing the creature a few minutes later after it's been boiled red and served up on a dinner plate might be less likely to select a bull from a pasture and watch it sawed into sirloin.

Everybody doesn't like the same foods or even agree on what animals are suitable for human consumption. When Maui police last month responded to a complaint and found some people butchering a Labrador retriever, they drew the line. But there's no law against killing a dog for food. Whatever anyone wanted to do with the dog's carcass apparently was all right, even if it offended the neighbors.

It's not the first time the slaughter of dogs for food has come up. Last year, there were reports on Oahu of dog parts being sold as food. State Sen. Donna Ikeda introduced a bill then aimed at stopping the practice, and she's introduced it again this year. The bill would prohibit anyone from killing a dog for human consumption. A \$5,000 fine would be the penalty. Hearings on the bill before Senator Ikeda's Agriculture Committee are set for tomorrow.

While no formal opposition to her bill has developed, we're willing to venture at least a few connoisseurs of dog meat will object on grounds that it impedes their cultural freedom. We would not curb the reasonable dining habits of any group in our cosmopolitan world, but the Ikeda bill has merit. It would also discourage a related problem, the theft and killing of stray pets for sale as food.

The measure further provides a useful forum on what is acceptable in Hawaii's multi-cultural society. The line between good taste and bad is continually shifting. This issue may bring us closer to defining it.

Letters

Dogs, Kawo

'Shut up, food bigots!'

The defensive tone adopted by certain Asians about their taste for dogs is unjustified.

They should feel free to eat what they like; it is still a free country. All the scorn should be directed to the small-minded busybodies of the Hawaiian Humane Society who have appointed themselves censors of "acceptable practices."

Let us note that the people who object to eating beef or pork outnumber by many hundreds of millions those who object to eating dogs. Food prejudices are among the most enduring human traits but they are just prejudices, and the people who clasp them are just bigots.

HARRY EAGAR
Kahului

Luaus — Then and Now



This historic photo shows guests at a westernized, though still fairly traditional, Hawaiian luau in 1888. The third gent on the right is Prince Jonah Kūhiō Kalanianaʻōle, the last member of Hawaiian royalty to wield political power.

The luau of yesterday, the true and authentic feast of the old Hawaiians, was not just an impromptu shindig thrown together on the spur of the moment. It took a lot of planning and preparation. The main attraction was roasted kalua pig, steamed for hours or even all day in an underground oven called an *imu*, a huge pit lined with *kiawe* wood and heated lava rocks covered with banana-stump padding to create steam and keep the meat from burning. The pig, eviscerated and filled with steaming rocks, was placed in the oven along with fish, taro (the starchy tuber poi is made from), yams and breadfruit, then covered and left to cook. When finished, the pork had a smoky, rich flavor that couldn't be created by any other method of cooking.

Besides kalua pig, the ancient Hawaiians favored such "delicacies" as vegetable-fed dogs (also cooked in the *imu*), chicken wings boiled in blood and half-cooked lobster — and, of course, poi, that gooey gray substance that was the staple food of the Hawaiians, the taste of which has been likened to wallpaper paste. To wash it all down, they drank sweet potato beer and *awa*, a strong and numbing narcotic extracted from the roots of the *Piper methysticum*.

At today's luaus, of course, it's rum punch and the effect of an open bar that does the numbing. A typical luau now includes the evidence of ethnic intermingling: cake, brought by the missionaries in the 1800s; chicken luau, contributed by the Chinese; and *loimi* salmon (salmon marinated with onions and tomatoes), introduced by the early whalers. You might find *laulau* on your plate, a tasty bundle of pork, beef, salty fish and taro tops wrapped in *ti* or banana leaves and baked, steamed or boiled until extremely tender — oh, *ono* (delicious!). You may even be surprised to discover baked ham or broiled steak at the end of your luau buffet table — not exactly authentic Hawaiian fare, but quite a relief to those who aren't sure they can fill up on what was offered before it. For dessert, perhaps fresh pineapple (a recent arrival that the old Hawaiians never had the pleasure of tasting) or *haupia*, a coconut gelatin that's a favorite of Islanders, too.

Whatever you find served at a luau, go ahead and sample it. Who knows? You might like wallpaper paste!

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The Great Hawaiian Luau At Sea Life Park

The Great Hawaiian Luau at Sea Life Park offers guests a lavish island-style feast in the setting of a world-famous oceanarium situated between the majestic Koolau Mountains and the crystal clear Pacific.

The friendly island staff greets luau guests with a warm aloha and shell leis at Statue Deck. Guests will enjoy unlimited cocktails and Hawaiian music.

A conch shell signals the start of the traditional *imu* ceremony and a procession to the luau feast begins.

The traditional luau feast features such island favorites as kalua pig, teriyaki steak, fish, chicken long rice, lomi salmon, poi and haupia.

After dinner the lights go up for a "Salute to the Hawaiian Islands," an exciting revue showcasing the music and dance of Hawaii.

Featured in the revue are Hawaiian paniolos (cowboys) from Molokai and pineapple dancers from Lanai. Luau guests discover the prized shell leis of Niihau and the ancient hula of Kahoolawe. During the show, park guests experience a huki-lau on Oahu, relive the whaling era on Maui, and witness a special torch dance honoring Pele, fire goddess of the Big Island. The romance of Kauai is highlighted with the beautiful "Hawaiian Wedding Song."

The Great Hawaiian Luau is presented four nights a week at 5 p.m. Round-trip transportation is available. Phone 926-8843 for reservations and information.

"Guide to Oahu"
Feb 20-26, 87

Dog's death cruel, judge rules

Maui man fined \$1,000 in backyard killing

By Edwin Taniji
Advertiser Maui County Bureau

WAILUKU, Maui — Maui District Judge Yoshio Shigezawa yesterday found a Kahului man guilty as an accessory to cruelty to an animal, saying a dog found in the man's backyard "died slowly and a painful death."

After finding Celedonio Paranada guilty, Shigezawa fined Paranada \$1,000 and ordered that he perform 50 hours of community service.

Paranada, 38, appeared stunned by the judge's decision, declining to comment except to say he was disappointed. Paranada's wife, seated in the courtroom, called out, "It's not fair."

Shigezawa rejected arguments by defense attorney Lionel Oki that the dog's death was no different than the backyard killing of a pig for a luau or a hunter shooting an animal to take it home to eat.

Oki said the dog, a young neutered Labrador retriever, was killed to be eaten. He charged that Maui prosecutors pursued the case because people were upset at the idea of a dog being eaten.

"Since when has the government, the big brother government, imposed on its citizens rules on what they ought to eat and what they ought not to eat?" Oki said.

the dog was struck repeatedly on the head. Shepherd said she believed the dog suffered pain before it died.

"The dog did not die, based on the testimony of Dr. Shepherd and Mrs. Bracerros, was not rendered unconscious by the first blow," Shigezawa said.

He said the argument that the dog was killed for food was not relevant. There is no law against killing a dog for food, he said.

The issue was whether "the manner in which the dog was killed constitutes cruelty," he said. The law clearly says that cruelty is to cause "unjustifiable physical pain or suffering," he said.

Deputy Prosecutor Sonia Polak said the conviction did not break new ground in that the judge made clear there is no law against eating a dog. The judge only ruled on the method of slaughtering an animal, she said.

Maui Humane Society Executive Director Jan Everett-O'Gara said she was pleased with the conviction and only wished the judge had ordered that Paranada perform his community service at the Maui animal shelter.

"I believe it might help him see that animals have feelings. It may help him see animals as pets rather than as food," she said.



NEIGHBOR ISLAND NEWS

"I'm not sure that hunters have been imposed upon to kill their game in a humane fashion," he added.

Oki argued that no one actually saw the dog being killed and could not definitively say that the animal suffered. He also noted Paranada's claim that he was not at home when the dog was killed.

But Shigezawa cited the statements of a neighbor, who reported that she saw Paranada at home on the afternoon of Jan. 18 and heard the dog barking and whining for three hours.

The neighbor, Alicia Bracerros, said she called police when she heard the dog's whines turn to screams. The dog's screaming continued for about 15 minutes, she said.

When a police officer arrived at the home, he found the dog laying on the ground in the backyard with a hole in its head and its throat cut.

Shigezawa also cited testimony by veterinarian Dr. Diane Shepherd, who said

Letters

Hemmeter, Hawaiians, etc.

Aloha, Chris

There isn't much left to do here, Chris Hemmeter says of Hawaii. And not a minute too soon, I say!

California's gonna love this guy. His nouveau-riche taste will blend right in. Cities like Anaheim are actually improved by "Disneylands." The pristine beauty of Hawaii, however, does not need "fixing" by any more Hemmeter-style "Polynesian-lands." I can hardly believe our luck in being spared his "vision" of a "Waterfront-World."

I only hope he's taking his garish Kahala Avenue gateway with him when he goes — and that he doesn't miss his flight!

JANE BURNS

• • •

The article written by Ilene Aleshire about Chris Hemmeter (3/18) was generally sensitive about the individual, and enlightened about his motives for moving his developmental activities to the Mainland. There were two comments made in the article, however, with which I take sharp exception.

One, the term "ruthless" simply does not fit the man. True, he's a tough negotiator and insists upon performance to the letter of a contract, but "cruel," "merciless" or "without compassion" are in no way apt descriptions of Mr. Hemmeter. Those who know him well in the business community would, I'm sure without exception, tell you that he is a man of high principles and deep sensitivity about people and the environment.

Randy Havre's analysis of Mr. Hemmeter's motive for shifting his focus to the Mainland is way off base. The simple fact is that the types

of projects Hemmeter is primarily engaged in are presently not feasible in Hawaii, given the high cost of land, the restricted availability of investment capital, and a looming oversupply of high-priced hotel rooms on the Neighbor Islands. Give Mr. Hemmeter credit for recognizing these trends and not spending his investors' money foolishly on new projects that might fail.

His move to the Mainland should in no way be construed to mean that Mr. Hemmeter feels "there's nothing left to do in Hawaii." Everyone has his niche, so to speak, and Mr. Hemmeter's niche in Hawaii is filled for the foreseeable future.

ROBERT T. GUARD
President/General Manager
McCabe, Hamilton & Renny Co. Ltd.

• • •

How ironic that Hemmeter is considered a "man of vision" or an "impact man." As far as I can see, the only impact Hemmeter has left on Hawaii is a negative one. His gargantuan homes in Kahala and Black Point are environmentally unadapting. The Waikoloa and Kauai Lagoon hotels are architectural monstrosities, possessing none of the gracious kamaaina beauty of the land on which they stand. This is the legacy Hemmeter has left for our future generations. So gladly, we should bid aloha to Hemmeter, the mallhini who never understood Hawaii.

SUE ANNA WELLS

4/11/90 HSB

Slowdown proposed in geothermal development

□ A House committee will consider such a proposal tomorrow

By Rod Thompson
Big Island correspondent

HILO — A proposed temporary slowdown in the state's efforts to develop 500 megawatts of geothermal electricity for transmission from the Big Island to Oahu will receive a public hearing in a state House committee tomorrow.

The House Planning, Energy and Environmental Protection Committee will consider a resolution, introduced by Rep. Michael O'Kieffe, calling for the slowdown and a panel of experts to study all aspects of geothermal development. The 8:30 a.m. hearing will be in Room 314 at the state Capitol, committee Chairman Mark Andrews said.

Among the claims made by the resolution, the 500-megawatt project and a cable to carry it to Honolulu will:

- Cost at least four times as much as building a conventional power plant.
- Cost twice as much as a conventional power plant to operate in its first year.
- Immediately raise Oahu residents' power bills 50 percent.
- Reduce Hawaii's oil imports only 10 percent at most because oil now

burned for power production is a by-product of refining jet fuel.

The main concern is the cost. The state used to say it would cost \$1.7 billion.

Then in December, Hawaiian Electric Co. got private proposals to build the project. Those estimates are still secret, but Hawaii County Council Chairman Russell Kokubun, who knows the figures, has said the cost is somewhere in the range of \$3.4 billion to \$4.6 billion — estimated by geothermal opponents.

That may not be a stumbling block, said Roger Ulveling, director of the state Department of Business and Economic Development. The firms which made the proposals may be talked down to a lower price tag, he said.

"We are not convinced that these costs are what could be achieved through negotiation," Ulveling wrote to Sen. Andy Levin late last month.

But if the state and Heco talk the price down, the company which builds the project will just raise it again through cost overruns, predicted Ron Phillips, spokesman for the Puna Community Council, which represents 23 community groups in the district where the development would take place.

Phillips won an apparent commitment from Gov. John Waihee in December to reassess the state's entire geothermal development strategy.

But Phillips said yesterday that Waihee has done nothing substantial yet to start a reassessment.

The group's last letter to Waihee's geothermal assistant, Susumu Ono, dealt with how the reassessment panel should be made up, Phillips said. The group wrote the letter March 7 and has had no response since then, he said.

That is the reason the slowdown resolution calls for setting up a review panel, said Phillips, who helped draft the resolution.

Andrews has been skeptical of the state's massive geothermal development plans, based in part on earlier testimony by the Department of Business and Economic Development.

The department testified earlier that it would support sending geothermal energy from the Big Island to Oahu, "... even if it were shown that these activities were economically unsound," Andrews wrote to U.S. Sen. Daniel Inouye early last month.

The department now denies ever having said that, Andrews said yesterday, but he insisted that the department did make the statement.

In a letter to Levin late last month, Ulveling wrote: "Our position is to support an economical project that can be constructed at or below avoided cost (the cost of oil-generated electricity). Any support needed beyond that would be a policy question requiring approval of the Legislature."

□ Legislators are also considering a bill to reactivate a steam well

Associated Press

The state Legislature is considering spending \$250,000 to reactivate the state's controversial geothermal well at Pohohi in Puna on the Big Island and sell the steam to a private developer, a state official said yesterday.

Steam sale revenues would go into a special fund to help area residents, said Gerald Lesperance of the state Geothermal Project Office.

The state administration's proposed appropriation is in the budget bill that is heading toward a House-Senate conference committee.

Lesperance stressed that there "absolutely is no interest or plan" to reactivate the HGP-A power plant that was ordered shut down by Gov. John Waihee in December.

It was the experimental power plant and not the geothermal well that was "the bad neighbor, causing the noise and bad smells," Lesperance said.

The steam from the geothermal well would be piped one-quarter mile away to Puna Geothermal Venture's planned 25-megawatt plant and could bring the state an estimated \$30,000 in annual revenues, he said.

Secret grave sites could haunt geothermal project

By Peter Wagner
Star-Bulletin

A network of lava tubes used by ancient Hawaiians as secret burial places could become the next problem facing the state's controversial geothermal project in the Big Island's Puna rain forest.

Archaeologists say they have found human bones and artifacts — kept under wraps for protection from looters and curiosity seekers — in tubes not far from an experimental drilling site.

While the first phase of the project, developed by Geothermal Energy Co. and Mid-Pacific Geothermal Inc., does not appear to affect any lava tubes, officials aren't sure about future drilling in the area.

However, a permit requested by the Hawaii Natural Energy Institute is on hold because it is danger-

ously near two known caves, officials say.

The state Historic Preservation Office plans to issue a report next month based on a two-month field study of the caves, recently brought to the attention of the Department of Land and Natural Resources. The report will document where the known caves are and what is in them, and will likely determine where future drilling will be allowed.

State Land Board chief William Paty says developers are staying away from the sensitive areas and won't be allowed to drill near archaeological sites. He said: "We would not under any circumstances allow any drilling on anything that came remotely near the tubes."

Paty said he has no reason to believe there are more caves than those explored by his staff. But

archaeologists say the extent of the cave system and its hidden relics is unknown.

Dr. Emmett Ahuli, leader of the anti-geothermal Pele Defense Fund, says there are more burial sites than officials know of in the area. "There are so many lava tubes in that whole forest area up there," he said. "They go all over the place."

Native Hawaiians, he said, have kept the graves a secret for centuries and aren't about to help scientists map them.

Ross Cordy, head archaeologist at the state Historic Preservation Office, said the tubes, some big enough to stand in, extend for miles from the volcanic rift zone toward the sea. Discoveries include human bones, rock walls and other prehistoric artifacts.

Cordy said: "They aren't in the immediate vicinity of where the

drilling is now, but they are fairly close by."

Daviana McGregor, an assistant professor of ethnic studies at the University of Hawaii and member of the Pele Defense Fund, said the burial sites are a delicate subject among native Hawaiians, who don't want the sites desecrated or disturbed.

"This is something our kupuna went to great lengths to keep secret," she said. "It's not our place to reveal it."

Initial plans call for a 25-megawatt plant, with permits to expand to 100 megawatts in an area covering 300 to 500 acres.

Rod Moss, vice president of Mid-Pacific Geothermal, said the company will stay away from the grave sites. He said: "We've always known that if we encounter any archaeological site that has value or interest we have to avoid it."



At Waianae Coast Comprehensive Health Center, the "Hawaiian plate" is a wooden tureen with poi pounder — flanked by taro, sweet potato, breadfruit, banana and coconut. Saluting these traditional Hawaiian foods are, from left: Eric Enos of the Ope'uli Project; Jeff Martin, 4, of Nanakuli; Leinaala Hooihuli, Nanakuli Homestead director; Ho'oiipo deCambra, WCCHC director; Dr. Francis Sydow, Kahumana Farm education director; Midge Eli, Nanakuli Homestead secretary; Dr. Terry Shintani of WCCHC; Momi Liffie, WCCHC volunteer coordinator; Helen Kanawallwalli O'Connor, coordinator for WCCHC's health promotion/homeless program; and Brian Gaspar (right front), 6, of Nanakuli.

By Dem Sensul, Star-Bulletin

Diet reaffirms Hawaiian health values

Waianae residents prepare to put traditional foods on trial

By Catherine Enomoto
Star-Bulletin

THE '70s saw a renaissance in Hawaiian identity, culture and arts; the '80s well may witness a renaissance of traditional Hawaiian diet... especially if a ground swell of Waianae Coast enthusiasm takes hold.

"It's a reawakening," says Midge Eli, secretary of the Nanakuli Hawaiian Homestead Community Association. "This is a rekindling," reaffirms Waianae resident Ho'oiipo deCambra, echoing Eli's notion of a renewal in dietary outlook.

The rebirth is embodied in the Waianae Diet project. A project spearhead is Dr. Terry Shintani, a 38-year-old lawyer-turned-family physician. He says

that Waianae Coast residents along with nutritionists, such as University of Hawaii associate professor of public health Claire Hughes, started discussing the merits of the ancient Hawaiian diet two years ago. Simultaneously, a study known as the Molokai Diet was monitoring the cholesterol levels of Friendly Isle residents who had returned to a diet of poi, fish, sweet potatoes and other traditional Hawaiian foods.

"We want to show the health value of the Hawaiian diet," Shintani says, "and encourage other folks to do the same." Shintani is director of preventive health services at Waianae Coast Comprehensive Health Center, the lead sponsor of the Waianae Diet project.

WCCHC is a private, nonprofit, community-owned and -operated center. A majority of the board of directors is native Hawaiian. "This program is indeed coming from the Waianae community," Shintani says. "Hawaiians are helping to promote their own health and good diet."

The doctor also serves in the center's family-practice clinic, but his main focus is traditional ethnic

diets — he earned a master's degree in the subject at Harvard University. His studies of traditional diets have led him to believe that high-fiber, lowfat diets that are rich in complex carbohydrates militate against chronic degenerative illnesses, such as diabetes, heart disease, high blood pressure and cancer.

WHAT comprises the Waianae Diet? Leinaala Hooihuli of Nanakuli participated for three days in the prototypical Molokai Diet and she speaks glowingly of the menu: lawalu, or ti-leaf-wrapped chicken or fish; fern with tomato and onion; watercress with tomato and onion. Also, sweet potato, breadfruit, taro, pineapple, pulehu (grilled) and raw fish, limu, squid, crab, Hawaiian oranges and tea (such as mamaki) all day, and lots of poi.

Hooihuli is gung ho for the poi beat: Her experience with the Molokai Diet included a Saturday night pa'ina, or party. "The goodies were delicious," she recalls, "and there was no kailua pig and no chicken

See WAIANAE, Page G-2

DKR

Star-Bull

BY
REPORTER

POLICE

Group says builder

By Lester Chang

Kauai correspondent

POIPU, Kauai — A California developer is poised to build a luxury condominium project on lands here that were used as a burial ground for ancient Hawaiians.

But some members of a county preservation commission complained yesterday that Sweeney Development Co. hasn't done enough to protect the remains.

Barnes Riznik, a member of the Kauai Historic Preservation Review Commission, said archaeological studies show the 22-acre site still has many remains and arti-

facts and that the property should have been placed on the state historic register to prevent urbanization.

Riznik also complained that the condominium buildings were located too close to a heiau and a one-acre site within the project that would be used to rebury the remains.

Commission member Gerald Hida questioned whether the developer did a thorough archaeological study of the area.

Paul G. Salisbury, vice president of design and construction for Sweeney, disputed claims that his company isn't doing enough to

Bulletin

isn't protecting burial site

protect the remains.

He said the company removed proposed buildings and reduced the size of others to protect the heiau and the reburial site. Ocean views of homeowners and other condominium owners in the area also were preserved, he said.

Hal Hammatt, an archaeologist hired by Sweeney to conduct burial surveys at the site, said most of the burials were concentrated in the middle of the property and that it would be appropriate to build elsewhere on the site.

Hammatt and Atwood Makanaui, a community liaison on the project between the developer and

Hawaiians on Kauai, found the remains of up to 23 people during the burial surveys.

The remains have been temporarily stored in a container at the site. These and any other remains found during the construction of the condominium complex will be reburied on the property.

Members of E Makaala Kakou, a group opposed to the project, attended the commission meeting yesterday but didn't object to the plans.

"There is nothing we can do. All we can do right now is monitor the work," said group representative Kapa Ma.

The group had hoped the findings of an electronic survey done this month by Cultural Surveys Hawaii and the U.S. Soil Conservation Service would stop the project.

While the electronic survey disclosed underground images at the site, the findings weren't substantial enough to stop the project, county planning officials said.

The developer has submitted reburial plans to the state Department of Land and Natural Resources and the Office of Hawaiian Affairs for review, and has county approval to start the project.

LOOKS ON HAWAIIAN IMMERSION

Immersion may save Hawaiian tongue from extinction

Oka auane'i i ka waha! "Don't criticize ignorantly lest you be forced to strike your own mouth as guilty of the very crimes you claim others to have committed."

The value of this traditional advice to children was vividly demonstrated in A.A. Smyser's vicious and uninformed attack on the Department of Education's Hawaiian Immersion Program. Mr. Smyser claims that these children who are so enthusiastic about school will be educational failures. He claims these children — many, like ours, the products of interracial marriage — will create racial strife. Mr. Smyser claims these children who recited the Pledge of Allegiance in Hawaiian at Gov. Waihee's inauguration are un-American. Is it not really Mr. Smyser who is guilty of ignorance, racial division and un-Americanism?

Hawaiian immersion is certainly not un-American. Federal law recognizes Hawaiian and other Native American languages as a special responsibility of the United States, condemns acts of suppression and extermination against such languages, and uniquely encourages their use as instructional languages in the nation's schools. The Hawaii state Constitution provides similar recognition and mandates special promotion of Hawaiian in the public schools.

Mr. Smyser's call to deny the freedom to attend school in Hawaiian is a call to return to the best forgotten territorial days when Hawaiian was illegal in the schools. Japanese could not live in certain neighborhoods and Peter Buck, the Maori director of the Bishop Museum, was denied naturalized American citizenship because he was not of an "American" race.

standard English developed among many young people.

Hawaiian language and culture had earlier served as a basis for interethnic interaction and many early immigrants and their children spoke Hawaiian. Today the decline of Hawaiian culture initiated by the language ban has negative economic implications for Hawaii. Our main industry, tourism, depends in large part on Hawaiian culture in advertising Hawaii to the world.

Mr. Smyser suggests that the goal to preserve Hawaiian culture might be met by teaching Hawaiian as a second language. That has been tried for decades. But it was not until our Punana Leo Hawaiian Immersion Preschool began in 1984 that English-speaking children started to learn to speak Hawaiian fluently in a school situation. By then Hawaiian was dangerously close to extinction. The year before the Punana Leo began, there were only 30 fluent Hawaiian-speaking children in the world.

Graduates and materials from the Punana Leo became the nucleus around which the DOE built its Hawaiian immersion program in 1987. The matter of education in Hawaiian received a great deal of attention from lawmakers and educators during this initial period. Today Hawaiian immersion is a top priority of the Board of Education.

Mr. Smyser has suggested that the revitalization of Hawaiian will lead to racial division. He notes ethnic and religious conflicts elsewhere in the world and claims that Hawaiian in the schools will lead to a revolution. In actuality the ethnic rebellions Mr. Smyser refers to have their origins in precisely what he is advocating — banning freedom of culture and/or religion for

VIEW
POINT

By *Kaunoe Kamana & William H. Wilson*



All the children in the immersion program are English speaking contrary to Mr. Smyser's implications that they cannot speak English. By being taught courses such as math, literature and science through Hawaiian, the children have developed a high fluency level in Hawaiian. Indeed, some of them are reading the same materials used in upper-level university Hawaiian classes.

Immersion programs first teach reading and writing in the target language and then in English in the later grades. Based on studies of other immersion programs, linguists predict that the English language arts skills of many Hawaiian immersion children will equal, and in many instances, actually exceed those of their peers taught solely through English.

Hawaiian immersion perpetuates a part of Hawaii's educational tradition. Our 150-year-old public school system was initially an entirely Hawaiian medium. In 1896, a ban on Hawaiian language schools was instituted and continued until 1987.

During this period Hawaiians became the most educationally at-risk group in Hawaii. Pidgin English replaced Hawaiian as the language of Hawaiians and a psychological resistance to the forced learning of stan-

peoples in their own homelands.

Mr. Smyser gives the false impression that everywhere that two languages exist there is bloody racial conflict. This is not true. In Holland children can attend schools in either Dutch or the local Frisian language. Switzerland has schools in German, French, Italian and Swiss Romanch. Hawaii itself had an early tradition of allowing English or Hawaiian schooling.

Mr. Smyser vilifies the U.S. when he represents it as a country that will accept for high government service only those schooled solely in English. Henry Kissinger's German accent makes him no less an American than Mr. Smyser. His claim that because Puerto Ricans speak Spanish, their homeland is unworthy of statehood reflects a lack of knowledge of American history. Both Louisiana and New Mexico have histories of using non-English languages in official capacities.

The only serious secessionist movement in the U.S. was the Civil War. It was not led by speakers of Hawaiian, Japanese, or Spanish, but by English speakers who wished to deny freedom to another race. Mr. Smyser's call to deny children the freedom to be educated in Hawaiian has more in common with the beliefs of those separatists than with the ideals of the American society he claims to defend.

Kaunoe Kamana is president of the Aha Punana Leo and director of UH-Hilo Kuamoo Hawaiian Language Center. William H. Wilson is chairman of the UH-Hilo Hawaiian Studies Department. Kamana and Wilson helped develop the Hawaiian immersion program. They are married and the parents of two children in the Keaukaha Elementary immersion program.

One person's pet dog is another person's meal

HUNG on hooks across the shop windows, the roasted meat products looked even more delectable and mouth-watering than in the Chinatown shops in Honolulu. But we had just had lunch and were on a quick sweep of shops in Chungshan City to buy things needed for a visit to an ancestral burial plot in the southern Chinese province of Guangtong.

We needed incense, paper money, firecrackers, candles, wine, fruit, candy, cigarettes (a modern addition), a slab of roasted pork, a roasted duck or chicken and a fish as offerings at graveside.

This was the first time, we thought, that we had seen rabbits roasted and sold along with the ducks and chickens.

Wrong. The roasted carcasses, so mouth-watering in appearance, of uniform size and perfectly roasted caramel-colored skin, were dogs, said the spouse. Doing a quick visual sweep of the shops around us, we discovered that many other "fast food" stores were offering the product, definitely a standard item and not a "delicacy." One could purchase a whole, half or portions of the roasted dog, just as we purchase whole — or parts of — a duck in downtown Honolulu.

We had dined on roasted dog on occasion in Hong Kong's restaurants, but the portions there were already cut and attractively served. The whole roasted canines in Chungshan City gave us pause, but not enough to have us forever forswear the tasty meat.

Chinese classify foods as "hot" or "cold" in rather metaphysical terms, and dog is considered a "hot" food, primarily served to males to strengthen their constitutions. Snake meat? "Oh, that's very hot!" said Grandma, going on to tell about a relative who was so overstimulated by snake meat that he spent several tossing-and-turning nights.



NEWS, NOTES AND NOTIONS

By Arlene
Lum

A couple of decades ago, a pair of Smithsonian Institution anthropologists were intrigued by pottery shards found in a Central American country on the Pacific Ocean. The fragments were very much in style, design and substance like those from the Jomon period in Japanese history (2,500 years ago).

A side trip led the pair to a small farm where a native was raising hairless dogs which would ultimately become the main course on dinner tables there. The anthropologists had stumbled on a find. The farmer had no idea where the dogs had originated or how a Central American native had come to raise them, but the Smithsonian researchers traced the same species back to a small area in southern China where the hairless dogs have been raised as food for several thousand years.

For most of us raised in Hawaii, just the thought of luau naau (pig intestines) and opihī (dimpets) with our pool activates the salivary glands. The guest of honor at a Chinese banquet is served the prized fish head separately, a gesture of respect. Pig, chicken and duck feet have their devotees. Raw kazunoko (tongue), unagi (eel) and tako (octopus) might give some pause, but not those who relish sushi. Sea cucumbers and the stuff found inside the shell of a crab are heaven to others.

But there was a time when the spouse was hankering after a roasted suckling pig — you know, the kind with a crab apple stuck into its mouth for presentation before carving. Finding our way to a piggerly tucked in a valley behind Pearlridge Shopping Center, we were confronted by a farmer's cheerful wife who let loose a dozen piglets into a holding pen. They were all so adorable that we did not have the heart to choose the cutest.

Loaded in our van in a diaper carton, our piglet breaking all the way to the slaughter house, nearly that we would never tell the young sons what we had to do for Thanksgiving dinner. The next day, we returned to pick up our dressed piglet. That act evoked no more emotion than that which comes with the appraisal of a practiced eye surveying the offerings of the Kekaulike Street open market in Chinatown.

It is that kind of emotion — of the kind experienced on our seeing the piglets running around a pen — that must hit those who feel a revulsion on hearing of the slaughter of a dog for the table. Buying live is one thing; buying in antiseptic supermarket packages is another. Our youngsters' desire for a rabbit as a pet, however, did not deter one of them from recently ordering the barbecued version at an American Indian restaurant. He relished every morsel, saying "It tastes like Huli-Huli chicken."

What is a treasured pet for some makes a tasty meal for another. Somewhere there is a balance, and our state lawmakers, now considering legislation which would make the slaughter of "pets" illegal, must find a sensitive solution acceptable to all the diverse cultures of the islands.

Arlene Lum is publisher of the Star-Bulletin.

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New Zealand Morioris can eat protected birds

WELLINGTON, New Zealand — New Zealand's Conservation Department granted permission yesterday (Thursday, New Zealand time) to the near-extinct Moriori people to take and eat up to 20 protected and threatened albatross chicks for ceremonial use.

The Morioris live on New Zealand's remote Chatham Islands, 530 miles east of Christchurch and believe eating the huge birds has great cultural significance.

They will be allowed to take the chicks, which are regularly blown into the sea from nearby nesting islands and washed ashore on the Chathams, for celebrations in November commemorating 200 years of European settlement. The chicks are likely to be dead or dying.

Hawaiians

Federal help coming

U.S. Housing Secretary Jack Kemp has promised Governor Waihee he will see that the Bush administration releases federal money for the Hawaiian Home Lands program. Since 1988, \$3.6 million has been appropriated but held back. The reason given: possible constitutional problems with such funding.

This is welcome, but only as a beginning. It's a relatively small sum, and the federal government bears a large share of responsibility for the fact that so few Hawaiians have received homesteads 70 years after passage of the Hawaiian Homes Commission Act.

The back-to-the-land program was conceived to help save Hawaiians and their culture from extinction. While it can't do that all by itself, it can and should play an important role. Besides, a promise is a promise.

Kapus and the sea

At their finest, ancient Hawaiians were terrific environmentalists with strict rules — kapus — about fishing and hunting in the ocean to protect vital resources from overuse and extinction. Violating some kapus meant death.

So it's a long stretch to suggest a native Hawaiian on or off homelands has a "right" to kill a monk seal or capture green sea turtles, both protected by federal law as species in danger of extinction. Neither animal was so central to Hawaiian culture or vital to modern-day subsistence to merit the exemptions native Alaskans have for hunting certain endangered species.

A federal appeals court has justly rejected that misguided Hawaiian rights defense in two senseless attacks on these majestic creatures which belong to themselves and the ocean — not to any group of humans.

Alaskan, Hawaiian

By Jan TenBruggencate
Advertiser Environment Writer

The Gwich'in Indians are afraid that if oil is developed on the Arctic National Wildlife Refuge, the caribou won't be able to get to the sea for protection from the fierce mosquitoes of July.

And they fear the impact on caribou populations, and on the Gwich'in themselves, whose name means "people of the caribou."

There are a couple of notable links between the Alaskan situation and Hawaii.

One is the kolea, or Pacific golden plover. The original snowbird, this species spends its summers in the Arctic region, including northern Alaska, for nesting. It winters in Hawaii and other warm places.

Another is a more sober connection.

What the tundra has, we've lost.

For all its extreme differences, there is a subtle something about those miles of unpeopled terrain within the Arctic National Wildlife Refuge, running north to the

Beaufort Sea from the Brooks Range, up there in the northeast corner of Alaska, alongside Canada's Northwest Territories.

For all the differences, that place is pristine in a way Hawaii hasn't been for more than 1,500 years.

So while Hawaii environmentally concerned folks work to fence isolated preserves, in hopes of saving the declining native species that are found there, Alaskan Indians and others are fighting to keep things as they've been, arguably, for millennia.

For the Gwich'in, it is not a case of aesthetics. It is a case of cultural survival.

If the caribou migration is altered, the Gwich'in, who define themselves by their relationship with the animals, are lost.

That's the picture painted by William Greenland.

"We've been in existence with caribou for 20,000 years. Seventy percent of our diet is caribou," Greenland said during a February speaking tour here.

Missionaries came to the Gwich'in communities in the 1800s. "We still live off the land."



Caribou at home in the Arctic

And guns. And snowmobiles. Kids were forced to learn English for school, and many lost their language. They lost much of their culture, but the caribou were constant.

Of their culture, much was lost, but the caribou remained. "We still live off the land."

3/8/92

SSB&A DI

plight shows similarities



National Wildlife Refuge.

It's not necessarily a really, really traditional way of life, but whatever's left of our culture is caribou. That's all that's left. You take the caribou away, you take everything away."

Richard Dale, a Californian and founding member of

Coalition for Our Earth, who traveled with Greenland, said that proposals to drill for oil on the coastal plain aren't on Gwich'in land. The Gwich'in live south of the Brooks Range, and the oil is on the north side.

But the oil area is within the

caribou calving grounds.

The 180,000-member Porcupine caribou herd calves from May to June and feeds into the summer on the rich resources of the coastal plain along the Beaufort Sea. In July, the insects come, driving them to the ocean, where they sometimes walk out into the water to escape. Eventually, they cross the Brooks Range and pass through the Gwich'in country late in the year.

They pass through the Arctic National Wildlife Refuge, an area, according to the Fish & Wildlife Service, which contains undisturbed arctic and subarctic ecosystems.

Hawaii's unique environment was protected by the vast Pacific until voyaging humans arrived and began changing the way it looked.

The Alaskan wilderness, protected by distances, by size, and by winter cold, is roughly where Hawaii was before the first humans walked here.

Oil developers argue that oil wells, roads and pipelines will have minimal environmental effect. The Gwich'in fear the impacts will be significant. It's a familiar argument.

Nakamura: Museum's report flawed

□ He calls the effort a 'further cover-up'

By Becky Ashizawa
Star-Bulletin

After two weeks of keeping silent, former Bishop Museum cultural historian Barry Nakamura criticized the museum's preliminary report on two controversial Halawa Valley sites as "seriously flawed."

The report, submitted April 29 by the museum to the state Transportation Department, contradicts Nakamura's assertion that Site 85 is a luakini heiau and Site 75 is a Hale O Papa heiau. The report says the sites represent agricultural terraces or a chief's residence.

Nakamura said the museum wrongly assumed the presence of such evidence ruled out the existence of a luakini and Hale O Papa religious complex.

"In fact, this effort by the Bishop Museum represents a further cover-up of significant and important information," Nakamura said in a written response to the study.

The Center for Hawaiian Studies at the University of Hawaii and the Halawa Valley Coalition also criticized the museum's report early last week.

At the time, Elizabeth Tatar, chair-

woman of the museum's department of anthropology, defended the museum, saying the short time to prepare the report prevented the use of more data.

Nakamura contended that the museum's report is based on faulty conclusions, a misuse of historical information and the omission of data that would have supported his claim.

While the report cited evidence from certain archaeological features, Nakamura said, it failed to include information from an area described as the upper terrace of Site 75. That spot was called Feature 53.

Nakamura said he considers the area to be the "sacred religious space" of the site. It stands in contrast to other features described by the museum's report because it is almost "completely sterile" of artifacts associated with human habitation and activity, he noted.

Lisa Anderson, an archaeologist who worked for the museum from 1989 to last October and supervised a crew on Site 75, agreed with Nakamura. She said Feature 53 was a very flat open area and empty of cultural materials.

The area was enclosed by upright boulders, Anderson said. "It was laid out for some reason."

Nakamura said radiocarbon datings also support his belief that sites 85 and 75 are one religious complex. The dat-

ings of the two sites put them in a time period between 1260 and 1480 A.D.

The importance of building the luakini and the length of its rituals can account for the evidence of homes and day-to-day activities which sprang up around the heiau to support it, Nakamura said.

In his response Nakamura also:

■ Chided the museum for the way it disputed his claim that a Hale O Papa would lie south of the luakini heiau. Nakamura said the museum's assertion that a Hale O Papa might lie north of a luakini heiau was based on a "visitor information sign."

■ Wondered how the museum could conclude the stone bowl found in Halawa Valley in 1990 was a lamp when it did not contain black kukui nut oil stains. Nakamura asserted that the bowl was more likely used to hold sacred salt water in the luakini ritual.

■ Questioned the museum's assumption that because there was no evidence of human sacrifice at Site 85, it was not a luakini heiau. He said human sacrifices as part of the luakini ritual was not followed throughout the islands. Differences in practices due to environmental makeup of the islands and the genealogy of the major chiefs accounted for different gods being worshiped.

Site interpretation wrong, UH professor says

□ She disputes a Hale O Papa description

By Becky Ashizawa
Star-Bulletin

A scholar of Hawaiian disagrees with a current interpretation of the role of an ancient site in Halawa Valley.

Rubellite Johnson, professor of Hawaiian language and literature at the University of Hawaii who worked with famed Pacific anthropologist Kenneth Emory of the Bishop Museum, has stayed out of the dispute over whether Site 75 is a Hale O Papa (place of worship for women) or agricultural terraces. But Johnson objects to recent descriptions of the purpose of a Hale O Papa.

Last month, the state Department of Transportation decided to reroute the H-3 freeway to avoid Site 75.

A preliminary report by Bishop Museum at the end of April said the site contains agricultural terraces and not a Hale O Papa.

Johnson said the interpretations were used as reasons to stall construction of the H-3 freeway.

"They're assuming that it's a women's heiau and it functioned for

females," Johnson said. "But it doesn't have significance apart from ceremonies and rituals that were officiated by male priests."

A Hale O Papa functioned as the "female side" of the ritual established for the larger luakini heiau, she said.

She doesn't accept arguments that a Hale O Papa should be saved because it is sacred or that a freeway would constitute a desecration to the site.

"The kapu system was broken in 1819 by the priests themselves before Christianity came," she said.

"If you want to save it because it is absolutely essential to the understanding of Hawaiian culture and no other Hale O Papa enclosure exists except this one, then we would have to say save it," Johnson said. "But I wouldn't want to see the government stop the highway entirely. . . . You have to use a sense of proportion what is more important right now."

According to the published works of 19th century Hawaiian historian David Malo, high-ranking women chiefs assisted the male priests in the religious ceremony, Johnson said.

"Never did women officiate at any time in the temple ritual nor did they occupy the heiau," Johnson said.

But Lilikala Kame'eleihiwa, UH pro-

fessor of Hawaiian Studies, countered that a Hale O Papa has enough significance on its own to merit preservation.

She said references from Hawaiian historians such as Samuel Kamakau and Kelou Kamakau describe Hale O Papa as places where high-ranking women worshiped female goddesses.

But for the most part information on female religious rituals were not "privy to these historians who were all men," Kame'eleihiwa said. And while the kapu system was lifted, many Hawaiians continued their worship under the old ways.

"We do know that this valley (Halawa) is sacred to Papa, the earth mother who with Wakea, the sky father, gave birth to several islands and the Hawaiian people," she said.

"We are not interested in reinstating the old rituals or religions," Kame'eleihiwa said. "Instead, we are committed to preserving the things which tell us of our past."

Kame'eleihiwa said that in her research on Site 75, which is part of the independent study being conducted by the Center for Hawaiian Studies, she wouldn't be surprised to find a strong female influence in the valley because of the women chiefs who ruled parts of Leeward Oahu.

5/14/92 HSB A3

Proposal to ban dog-killing raises charges of racism

By Edwin Tanji

Advertiser Maui County Bureau

WAILUKU, Maui — A Maui Council proposal to ban backyard killing of animals last night drew charges of racism from opponents and retorts that killing animals is uncivilized.

The Council Committee of the Whole took no action on the bill, which is a watered-down version of proposals that Maui County make the killing and eating of dogs a crime. The bill would prohibit killing animals in residential areas.

But the underlying concern over killing dogs was still an issue in the testimony by the 22 people who spoke last night.

Glenn Nanod, a archaeology student from Molokai, said there is an underlying racism in the bill "where if you eat certain foods, if you practice certain ethnic traditions, then you are a barbarian." Those who object to ethnic practices such as eating dogs are "cultural bigots," he said.

Aimee Anderson, a Humane Society officer, said the problem is inhumane slaughter where the cries of animals disturb neighbors. She said animal control officers respond to two to three complaints a week about noise and smell of backyard slaughtering "and on holidays of course we get more."

Todd Steele said if sanitation is an issue, the Department of Health can enforce existing laws; if an animal is killed inhumanely, there are laws against that. But the county should not discriminate against people exercising ethnic rights, he said.

Roberta Miller was adamant that the culture argument is irrelevant, arguing that people would not accept cannibalism, slavery or matricide, which some societies have practiced.

On eating dogs, she said, "No civilized human being can accept this."

Unlike Alaskans, Hawaiians denied hunting rights to protected species

Advertiser Staff
and News Services

SAN FRANCISCO — Native Hawaiians, unlike native Alaskans, have no legal right to hunt and fish protected species, a federal appeals court ruled yesterday.

In a 3-0 decision, the 9th U.S. Circuit Court of Appeals upheld the convictions of two native Hawaiians for killing a Hawaiian monk seal and for catching two green sea turtles. Both animals are protected by federal law, the seal as an endangered species, the highest level of protection, and the turtle as a threatened species.

Although he had not yet received

the decision, deputy federal public defender Hayden Aluli, who argued the cases, said the ruling should tell Hawaiians they must establish their "traditional cultural practices."

The appeals court rejected a defense argument that the Hawaiians were entitled to the same treatment as native Alaskans, who are allowed by law to hunt endangered species for subsistence purposes. The defense also argued that natives of the Pacific Islands Trust Territories are allowed to hunt green sea turtles for personal sustenance.

Unlike the other groups, native Hawaiians have never had treaty rights to hunt endangered species, and have

not made the hunting of those species a traditional aspect of their lives, said the opinion by Judge Alfred Goodwin.

He also said the defendants had not shown that "native Hawaiians, as a group, depend upon the hunting of endangered and threatened species for their subsistence."

The ruling upheld the conviction of Daryl Nuesca of Lahaina for taking two green sea turtles off Maui, and of Daniel Peter Kaneholani for killing a Hawaiian monk seal on Kauai.

Nuesca and Kaneholani were each sentenced to a year in jail on the

See Hawaiians, Page A4

Hawaiians: Hunting rights are denied

FROM PAGE ONE

convictions, but were allowed to remain free pending the outcome of the appeal. But Kaneholani also was required to live on Oahu and receive alcohol and drug testing.

Aluli said he would need to review the appeals court ruling before deciding with his clients whether they should appeal further.

He noted that there are different issues in the two cases. With Kaneholani, for

example, there is an issue over the fact that the seal-killing occurred on Hawaiian Homes land.

There was an argument that Hawaiian Homes lands are like reservations created for native Americans, in which different rules apply. When the federal government argues that Hawaiian Homes is not a "reservation" set aside for native Hawaiians, it suggests the government is saying there no longer is a trust relationship between the government and native Hawaiian beneficiaries, he said.

"I think what's important is that Hawai-

ians understand they must maintain their traditions and not acquiesce by failing to keep up their cultural practices, whatever their traditional and cultural practices used to be," Aluli said.

The decision also caught the attention of the Office of Hawaiian Affairs, which rejected the claim of a native Hawaiian right to hunt monk seals.

"We would have to have our attorneys carefully review the ruling to be sure that native rights that we do believe in have not been harmed," a spokeswoman said.

LETTERS

Discarding U.S. flag is 'appalling' action

It is appalling, the governor's order to fly the Hawaiian flag at full staff, "without the U.S. flag," Gov. Waihee says this is a symbolic gesture of remembrance for Hawaii's people. Well, the red, white and blue is a symbol of our nation. Its colors represent the blood of those who came before us and gave their lives, so that we would have freedom and liberty.

Ironically, the same freedom protects such subversive acts of apostasy. Insulted by the indignity this action represents, both as an American and as a member of the armed forces, I implore reconsideration of this order!

Aloholani R. Kaleo
Staff Sgt. U.S. Air Force
Waipahu

Can we overthrow Gov. Waihee, too?

Didn't Gov. Waihee direct flying the American flag at half staff on Pearl Harbor Day in deference to the Japanese who, in the most infamous act of our history, devastated Pearl Harbor in 1941?

Now he removes OUR flag from

cent support of the populace — neither of which I suggest is possible. The mentalities involved (excuse me Drs. Blaisdell, Trask, and your tiny following of fellow misguidedly egghheads) are incredible.

Let's put the "sovereignty" activities in the category of New Year's Eve fireworks and get on with issues that are important to all of us. The "all" includes the vast majority of us who are proud to be here, proud of our islands, and who would like to spend the rest of our days here in peace, harmony and progress with one another.

Gene M. Leupp

Monarchy once showed interest in statehood

Many of us know the date the monarchy was overthrown, but other important dates and events seem forgotten. For example, in 1843 King Kamehameha III formed

Controversy unfurls over flag removal

petitioned Congress for statehood. In 1940, a majority of Hawaii residents voted for statehood in a plebiscite. In 1949, Hawaii voters approved a proposed state constitution for Hawaii. In 1959, 108 years after Hawaii's initial request, Congress begrudgingly granted statehood to Hawaii.

For some folks who dislike statehood and might possibly ask "how did we get into this mess?", the forgoing may suggest some causative factors.

Phil Rother

Removing the U.S. flag is a sensitive gesture

When we first read that Gov. Waihee had ordered the American flag removed from a few state buildings in the Capitol district during the four days commemorating the end of the Hawaiian monarchy, we felt that it was a particularly sensitive way to acknowledge the event.

Others, especially some veterans and visitors to the islands, appear to disagree. Clearly, a diversity of opinion exists with respect to issues that are clouded in history and emotion. Over the past several months, the intense efforts of vari-

centennial observance has for this and future generations.

*Catherine Cheng, Nickalani Ito
Kimberly Pua'ima Rose
and Christina Uebelaw*

GOP governor might keep promises to Hawaiians

Hollow and flashy liberal symbolism has once again triumphed over substance and justice as the Waihee gang has found it easier to ditch the American flag for a few days than it would be to return the land to the Hawaiian people.

Our governor may well be underestimating the intelligence of native Hawaiians, who certainly know the difference between getting their land back and watching a political shibboleth.

In 1994, Hawaiians will have another opportunity to reclaim what is theirs. If they decide to give a Republican governor the chance to keep his or her promise, the land will come home quickly. If the Republicans are lying about their intentions to do the right thing, would Hawaiians be any worse off by 1998 than they are today after 40 years of the Democrats' broken pledges?

Brett White

Striking flag dishonors

the dead at Pearl Harbor



reference to mutineers like Mililani Trask and her ilk? Is it too late to terminate his reign early?

Who does Waivee represent in such thinking? What percentage of these Hawaiian Islands? The current movement's rhetoric suggests that the vocalizers don't even know the meaning of the terms "sovereignty" and "genocide," so loosely thrown around during the four-hour KTTV extravaganza Jan 9.

How incredibly naive for a small activist group thinking sovereignty of the Hawaiian Islands is even the remotest possibility — even if it was warranted by the facts, and with perhaps as much as 15 per-

rarily ceded Hawaii, under protest, to England. The king in 1851 attempted to negotiate U.S. statehood for Hawaii. In 1854, he again tried to gain statehood.

Shortly after the overthrow in 1893, U.S. President Grover Cleveland favored restoring Queen Liliuokalani to the throne. The president decided against this when the queen declared to U.S. Minister James Blount, regarding the fate of the people instrumental in the bloodless coup which deposed her: "My decision would be, as the law directs, that such persons should be beheaded and their property confiscated."

In 1903, the Hawaii legislature, dominated by native Hawaiians,

ous individuals and groups to educate the people of Hawaii about the facts and circumstances concerning the overthrow and its consequences to the people of Hawaii (not just Hawaiians) have come a long way to fostering understanding and hope for the future.

The outrage expressed against the governor's small gesture, however, indicates that there is much still to be done to educate people, not just here at home, but across the nation. That some others are as ill-informed as many of us may have been before the recent, massive educational efforts is not their fault. Let us hope that these next few days afford them the insight needed to appreciate the meaning that both the monarchy and its

the dead at Punchbowl

Our state Capitol stands in the very shadow of the National Cemetery at Punchbowl. Our governor's act of ordering our national flag hauled down from that building is a disgrace to the memory of every man and woman who lies in that cemetery.

As a citizen of the United States, and a proud resident of the state of Hawaii, please allow me to apologize to the relatives of all who have given their lives for the United States, the state of Hawaii and all our sacred flag symbolizes.

Leslie E. Osborne Jr.

Taking down U.S. flag wasn't meant as slight

With malice toward none, I feel Gov. Waivee's proclamation flying the Hawaiian flag alone during this observance was not only appropriate, but long overdue. This small gesture does not slight the Stars and Stripes, it only highlights a symbol of the Hawaiian people rededicated to sovereignty and self-sufficiency. We do not wish to depledge our allegiance to the flag of the United States. All we want is our flag to enjoy a freedom unto itself — if only for a short time — to remind everyone of what once was, and could be again.

Rowena Akoha
OHA trustee, Big Island

Doonesbury



PLATE NO. 12-50-3-00-5-3

Hawaiians must shed feelings of victimhood

DURING these commemorative days, historical honesty, however contrary, is paramount.

Gov. Waibee says we must avert ethnic strife and consult with the Hawaiian people in sovereignty deliberations. Yet our governor fosters ethnic politics and consults with exclusive councils of chiefs.

If decisions are not culled from public referenda, informed understandings will never emerge.

Class conscious Hawaiian rulers used racism to foment support and treated commoners with detached disdain.

Now after a millennium of savage intimidation, the commoner Hawaiian is courted as a heroic victim made helpless by the dethronement of 1893. Worth billions, this claim says something about us Hawaiians, why we continue to use a century-old incident as an excuse for non-performance.

Monarchs disdained their subjects long before foreigners arrived. Leaders of the recent past sold their Hawaiian loyalties for dollars, power and social standing.

In an anecdote from the book "Anahulu," authors Marshall Sahlins and Patrick Kirch sketch the wrenching impact of the subjugation of commoner Hawaiians, circa 1848.

Chief Gideon Laanui granted land and cattle grazing rights to the white merchant, Robinson, whose cattle ravaged the meager lower patches and devoured the grass thatching of the commoner's homes.

When they attempted to corral the animals to salvage their livelihood they could be severely injured or punished by the konohiki if the animals were damaged. An observing Kaaiakawaha, said the following tale expressed hopeless resignation.

OTHER VIEWS

By Billie Beamer



"A man in Paalaa was half-killed and thrown into a deep pit. All who came along cast their excrement into the pit where he lay. By and by he was heard to talk, so all the passers-by would call out to him, 'kanaka at kukaa (a man who eats s---)'. He would reply 'kio mai, kio mai (s--- in here, s--- in here)' ... The people of Waialaa had nothing left for them but to say, 'kio mai, kio mai.'"

Sahlins says the story portrays the 18th-century history of the commoners. I read the same submission that appears wherever the ali parade.

THE missionary descendants, like the commoners seem resigned to 'kio mai' victimhood. The seething litany of greedy white missionaries and arrogant plantation lunas finally conquered by the knights of the 442nd garter, is divisive overplayed racism.

Subverting truth to attribute blame for our cultural transition solely to the United States and missionaries is deliberate defraudation. The history of Hawaiian Homes, Office of Hawaiian Affairs, and ceded lands is replete with Hawaiian thieving mismanagement.

The gross pillage and looting of these Hawaiian resources since the regime of 1969 is unprecedented. In 1965, legislators colluded with the Homelands commissioners to publicly lease lands and set rates far better than the sugar planters ever enjoyed.

The lands called "junk" for years were subsequently systematically pillaged by the Hawaiian caretakers. Hawaiians converted from our old culture and religion soon after the first foreign ships brought in velvets, brocades, frame homes and missionaries. Not one ali after Kamehameha was a heiau worshiper.

Talented Queen Liliuokalani, hampered by limited exposure and an army of 25 men, could not retain her kingdom. We were but 36 percent of the 1898 population; haoles, 20 percent; and Asians 42 percent soon to reach 66 percent, forecast absolute control.

TODAY, Hawaiians are a mere 13 percent; 93 percent are part-Hawaiian hybrids forced in the slot of a 200-year retrograde culture and expected to suppress other ancestries.

I am %s Hawaiian. If I commit a crime I become a native statistic of failure. My remaining %s blood heritage is exempted from fault. Why then claim pride in an ancestry used as a symbol of destitution to qualify for federal dollars?

What is the value of surveys touting 65 percent of the nisei supporting sovereignty versus 51 percent of the haoles? Should the 50 percent of a 400 sample be a mandate from 138,000 census self-identified Hawaiians?

A nisei said, "we got \$20,000 in individual federal reparations checks, now it's their turn."

The Hawaiian repayment, however, will be lumped in hidden accounts. Thank goodness Hawaiians are fragmented, the "kio mai" sheep days are gone! We are only 7 percent pure versus 85 percent pure niseis who have the lowest out-marriage rate. The splintered Hawaiians and haoles have the highest out-marriage rate.

The awesome merger of vested pow-

SOVEREIGNTY



STRENGTH from the PAST

er culled from nisei public employees (70 percent of state workers and 65 percent of Department of Education workers) and the new vested bureau-crats of OHA, DHHS, Alu-like and other ubiquitous million-dollar, deep-pocket Wash-

ington programs is a monolithic guarantee of control. The faceless, partyless haole and Chinese moneymen remain silent investment partners.

More formidable is the sovereignty agenda to pool control of 40 percent of state lands: Bishop lands (337,000 acres), Hawaiian Homes (167,000) and ceded lands (1.1 million acres). Rumor has OHA claiming the Waikiki Yacht Club for a reservation casino.

BUT how much longer will Hawaiians be consenting hostages for federal reparations and excuse the more pervasive state's liabilities and spoliation? In a 100 years, I wonder if we will look back and say, "the nisei took advantage of us and left us with even less than the missionaries." Will we again ask to be paid for our contrived victimhood?

And, as consenting partners, will we Hawaiians ever accept accountability for our gamesmanship?

Billie Beamer, author and commentator on Hawaiian issues, is a former director of Hawaiian Home Lands.



Money cannot substitute for Hawaiian land base

The writer is director of the Center for Hawaiian Studies, University of Hawaii at Manoa.

By Haunani-Kay Trask
 Special to The Advertiser

THE massive injury Hawaiians continue to suffer at the hands of the American government and the state of Hawaii began with those characteristic practices of 19th century imperialism: invasion, occupation and conquest.

When U.S. Marines, under the direction of American minister John L. Stevens, occupied Honolulu in January 1893, the United States initiated a diplomatic/military action to overthrow our lawful native Hawaiian government and replace it with a racist government of sugar planters. As co-conspirators, the Americans and their local haole counterparts were committed to U.S. annexation, and American economic and cultural dominance.

No Hawaiians supported giving up Hawaiian sovereignty.

Today, Hawaiians have called the U.S. government and its agent, the state of Hawaii, to account for the arbitrary deprivation of our nationality, self-government and lands. Restoration of citizenship in a reconstituted Hawaiian nation with control over specific lands and revenues is the minimum necessary for sovereignty.

In the simplest terms, sovereignty is defined as the ability of a people who share a common culture, language, religion, value system and land base to exercise control over their lands and lives.

Since 1970, growing numbers of native groups have pressed for both civil rights and human rights as part of the sovereignty issue. Land struggles against evictions, golf courses, freeways, energy development, hotels, and all manner of urbanization have illustrated the need for a native land base free of external control by corporations, and county, state and federal governments.

Legal and political battles over native water rights and control of Hawaiian trust lands, including Hawaiian Home and ceded lands, are graphic examples of the struggle by Hawaiians to manage their assets and

the exclusive or predominating control of Hawaiians; "limited sovereignty," on a specified land base administered by a representative council but tied to the state; a "nation-within-a-nation" on the model of American Indian nations.

But the political power structure of the state has also been working toward co-opting the sovereignty movement.

To this end, the non-native 1978 Constitutional Convention created a



Trask

state agency, the Office of Hawaiian Affairs, to prevent rather than fulfill native self-determination. OHA has since settled out all native ceded lands claims against the state, agreeing to nearly \$100 million

rather than rights to 1.5 million acres of land.

Under the guise of "cooperation," OHA, Gov. John Waihee and U.S. Sen. Dan Inouye have reaffirmed: 1) State and federal control of all Hawaiian trust lands; 2) Continued wardship of native Hawaiians; and 3) Denial of both Hawaiian civil and human rights.

Other groups have also moved to keep Hawaiian lands under state control. Thus the leadership of the Protect Kaho'olawe 'Ohana has agreed to support state rather than native control of Kaho'olawe island in exchange for an exclusive 'Ohana curatorship over Kaho'olawe.

The Native Hawaiian Legal Corporation, most of whose funding comes from OHA, has consistently worked against Hawaiian civil rights, including the community version to the right to sue bill that would have given Hawaiians what American Indian tribes now enjoy: the ability to sue the state for mismanagement of the land trusts.

The largest of the challengers to these collaborators is Ka Lahui Hawai'i, a native initiative for self-government, whose membership numbers in the thousands. Ka Lahui is independent of state and federal governments and has citizenship from all islands. As a form of self-government, Ka Lahui operates under a native, not a state or federal, constitution. Non-natives may join but

Prepared by the staff of The Honolulu Advertiser

Sovereignty: out of pride, not prejudice

The writer is chairman of the state Office of Hawaiian Affairs Board of Trustees.

By Clayton Hee
Special to The Advertiser

WHY is the overthrow of the Kingdom of Hawaii suddenly momentous? Is it because the issue of Hawaiian sovereignty is beginning to seem less like a pipe dream and more like a real possibility? Or could it be that the interest is only designed to allay Hawaiian passion as this emotional day is recognized for the 100th time?

We Hawaiians are at once surprised and saddened by the sudden interest. It is as if we stir the public consciousness only at times like this, when the 100th anniversary of the illegal overthrow is upon us.



When the United States broke its treaty with the Kingdom of Hawaii on Jan. 17, 1893, and "acquired" nearly 2 million acres of land belonging to the kingdom, it stole more than land. It stole the heart and soul of a nation.

By then, the Hawaiian people had little else but their sovereignty. They were the remnants of a kingdom decimated by foreign diseases, foreign businessmen who dominated the economy, and foreign ideas that denigrated Hawaiian customs. Hawaiians soon would become strangers in their own land.

No less an authority than then-U.S. President Grover Cleveland declared: The action was an "illegal act of war" against a peaceful nation; Queen Liliuokalani should not have been removed from the throne; and the United States should restore the illegally seized nation.

Sadly, his words fell on deaf ears — 100 years have passed and our nation has yet to be restored.

Jan. 17 is hardly a day to celebrate. But it should not have been so easy to ignore. For 99 years Jan. 17 has been ignored.

The issue in 1993 is what Hawaiians

OVERTHR



And what now?

Today is the 100th anniversary of the overthrow of the Hawaiian monarchy. The Advertiser on Nov. 19 printed a special section, "Overthrow," providing what we feel is an objective look at the events and the issues they raised. Articles since then have offered the views of others. Today, Clayton Hee, Haunani-Kay Trask and Sen. Daniel Akaka (Page B3) offer their



and all citizens of Hawaii and America are going to do about the illegal overthrow. Are we going to sit around and wait for another 100 years?

We Hawaiians are not! We will remember but not dwell on the past.

See Hec, Page B3

strongly held views on how Hawaiians should seek sovereignty and how the United States should respond. Also on B3 are excerpts from the overthrow proclamation, showing the perspective of those who abrogated the monarchy in 1893. On Page B2 is an editorial perspective.



Does Bill Clinton de

The writer is a resident scholar at the American Enterprise Institute and author of "Scandal: The Culture of Mistrust in American Politics" (Times Books).

By Suzanne Garment

Los Angeles Times

WASHINGTON — President-elect Bill Clinton might be forgiven for thinking he is trapped in the presidential honeymoon from hell. In the last few days, news stories have criticized his transition for indecisiveness, infighting, ethics lapses and backpedaling on campaign pledges. Even at his Thursday press conference announcing his White House staff, he didn't get a single friendly question.

Part of the criticism is just the usual press snippiness. Some of it, though, illuminates a weakness serious enough to torpedo the Clinton administration.

The first count against Clinton involves his promised middle-class tax cut. New deficit figures, he says, have forced him to think again about whether it is possible. Yet we know, because the press has told us, that the bad deficit news was available to Clinton during the campaign.

Clinton the campaigner also claimed that he, unlike President Bush, had economic and health plans and the energy to carry them out. He said he would name most of his senior managers by Inauguration time and get his proposals before the country within his much-mentioned "first 100 days."

WELL, NONE of this is going to happen. A week before the Inauguration, Clinton was still holding preliminary meetings with his domestic policy advisers. His spokesmen were talking not of solid plans but of "hopes" and "goals," and he had named fewer than a dozen sub-Cabinet officials. Some of the hang-ups seemed to stem from Clinton's search for "diversity," while more delay was said to come from his propensity to "micromanage" (aagh! the ghost of Jimmy Carter past!) hiring decisions.

Clinton also talked during the campaign about driving the special interests from Washington and cutting the White House staff by

Even among modern transitions, this one is slow, unsure of direction and vulnerable to sniping from the outside.

25 percent. But the 25 percent has disappeared over the rhetorical horizon. As for the special interests, the biggest and fattest of them paid \$10,000 each to throw a party for Clinton's incoming Commerce secretary, Ronald Brown. When the opulent details became public, the entertainment had to be canceled.

WHAT'S GOING on here is partly the operation of a reflexively adversarial press, and some criticism must be discounted. After all, major presidential transitions have been getting longer over the years. Fashioning concrete legislative plans is extremely slow going. Clinton's anti-elitist campaign talk was probably taken seriously only by columnists and editorial writers.

But these answers are not quite enough. Even among modern transitions, this one is slow, unsure of direction and vulnerable to sniping from the outside.

During the last major transition, Ronald Reagan's, there was certainly ideological jockeying. Campaign workers protested that the transition was making too many "non-political" appointments, and Reagan's kitchen Cabinet fought the appointment of the allegedly liberal Frank C. Carlucci as deputy secretary of Defense. But the diversity of the Clinton coalition is massive enough to make the Reagan folks look like the Rockettes.

This year, women and minorities exercise far more power than ever before. Foreign pol-

shape their future. Community efforts to secure a legal right to sue the state over mismanagement of native trusts illustrate another form of the struggle.

Hawaiians have created political groups to address the structure of our government. Choices include: a completely independent Hawai'i under

they cannot vote.

According to the Ka Lahui constitution, the land base of the Hawaiian nation should include all 200,000 acres of Hawaiian Home lands, half of the 1.4 million acres of ceded lands, and additional lands

See Trask, Page B3

Deliberate too long?



AP photo

Bill Clinton

icy jobs are claimed by Clintonites ranging from cold warriors to friends of Fidel. Domestically, there is a chasm between the "new Democrats" and those from what has come to be known as the "Hillary wing." On the transition stage we see utility executives and aggressive environmentalists, alternative-lifestyle advocates and the untouchably conventional.

THE BREADTH of this spectrum reflects both our political fragmentation and the huge amount of finessing that a Democrat, in particular, has to do to win the presidency. It is hard for ordinary coalition-building to bridge all the divides.

But Clinton has approached the task in a

way that has made it still harder. He has delayed in pursuit of the perfect choice, the most skillful balancing act, the least amount of offense.

This method reflects what a friend of Clinton's once told me about him: If you were to penetrate all the layers and reach his political essence, you would find the soul of a classic Madisonian compromiser.

His method is also strangely typical of a certain part of the post-World War II baby-boom generation. Those favored children were raised to believe in their superiority and specialness. As they came of age, they saw all the world's possibilities before them; this was their happy moment of maximum potential. Afterward would come choices that would limit them: They would finally have to deliver on some of their great promise, and in the process they would show themselves a little less superior and special than they had seemed when all options were open.

People with this type of experience can show a great reluctance to make final choices or admit that there are expectations they will not meet, wishes they cannot satisfy and people whose approval they cannot have.

In other words, they may display a systematic inability to get off the dime.

EACH OF our recent administrations has begun with a question whose answer would mean the difference between success and failure. With Carter, the question was whether he could maintain the aura of moral superiority that had put him in the White House.

With Reagan, it was the question of whether his people could lead a populist conservatism or whether they would drown their chance in minks and limos.

With Bush, it was the question of whether he could remain Reagan's heir yet build himself a kinder, gentler image at the same time.

With Clinton, it is the question of whether he will be able to choose or whether he will so strenuously resist defining himself that he loses his ability to lead. We do not know the answer.

Clinton has overcome weaknesses before and may well do so again. But knowing the question is a useful start.

Hee: 'I cannot imagine a sovereignty that will split our families apart'

FROM PAGE B1

The wrong done to the Hawaiian people can never be undone. But I am not so despairing as to believe we cannot obtain justice.

The journey to justice must be guided by understanding. We need for everyone to learn what happened and why we seek sovereignty. The good will, and I know it is there, will manifest itself if everyone understands what we seek.

Because no one knows the form sovereignty will take, there is justifiable concern and uneasiness. Hopefully, you will find the process will not be a closed, unilateral effort on the part of Hawaiians to secede from the United States. Instead, it is intended to be open and requires ratification by the non-Hawaiian community.

The Office of Hawaiian Affairs has proposed that the U.S. Congress fund the convening of a constitutional convention. The delegates would be Hawaiians from "ahupua'a" (land divisions running from the mountains to the sea) elected only by Hawaiians.

The delegates would set out to re-establish the Hawaiian nation and determine its parameters — taking on such issues such as citizenship, membership, domestic relations of members, rules of inheritance, education, taxes, legislation, the deliverance of justice, zoning and management of the nation's lands, leaseholds, homesteads and regulation of hunting, fishing, gathering and other traditional rights and practices.

Once the document was developed, it would be taken back to Hawaiian communities for discussion. The final document would be placed on a ballot for all registered Hawaiians to ratify or defeat.

If ratified, the proposed form of the new Hawaiian nation

would be presented to the Congress. Then, I expect all of the citizens of Hawaii and, indeed, America, will take part in determining the form and substance of Hawaiian sovereignty.

That is the process OHA has proposed. But neither I nor anyone else can tell you what the shape of Hawaiian sovereignty will be.

On the other hand, I have some idea of what it can and should be. In my opinion, Hawaiian sovereignty will take the form of a nation within a nation. It will need a land base on each island because the concept of "aloha aina" is central to Hawaiian culture. All of Kahoolawe will be part of the restored nation of Hawaii. Hawaiians, like other native Americans, will exert control over activities on their lands.

I know, my views are opposed by Hawaiians and non-Hawaiians alike. For some, they are not radical enough; for others, I have gone too far. But what is important is that we work together to a just restoration of the sovereignty we lost 100 years ago.

Our sovereignty should not pit Hawaiians against non-Hawaiians. I am sure that is how most Hawaiians feel. Will my mother shun my Chinese father? Will my son turn his back on his Filipino grandmother? Will I ignore my Caucasian wife? Of course not.

Most Hawaiians are related by blood or marriage to non-Hawaiians and I cannot imagine a concept of sovereignty that will split families apart.

Creation of a restored Hawaiian nation can only be accomplished with the understanding of the entire community. To anyone who has fears or apprehensions, remember it is pride, not prejudice that moves us.

"Ku like pu mai kakou" (Let us stand together) applies to all of us, not just Hawaiians.

Trask: 'Non-natives should support our efforts'

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FROM PAGE B1

provided in restitution for the 1893 overthrow. Money is not to be taken in lieu of land, only as rent or compensation for lands irreparably lost.

Most critically, Hawaiians must be recognized as a native nation within the purview of federal policy on other native peoples in the United States.

Both the native and the general public need to understand the effort by the

Democratic Party, especially Dan Inouye and John Waihee, to short-circuit Hawaiian self-determination. And Hawaiians need to realize that continued state and federal control of our resources is nothing but wardship.

The role of non-natives is to support our efforts, not to overtake or obstruct them. Everyone who lives in Hawai'i must learn that Hawaiians are the first people of the land and thus deserve to reclaim our nationhood.

Will Clinton h Hawaiians are entitled to

The following was written as an open letter to President-elect Bill Clinton by U.S. Sen. Dan Akaka, D-Hawaii.

DEAR President-elect Clinton:

You proclaimed your election a "victory for the people who feel left out and left behind," and spoke of the willingness of the Clinton-Gore administration "to face problems too long ignored."

In keeping with the spirit of hope you have kindled, I write this letter to call your attention to the plight of native Hawaiians and ask you to work with me to help my kindred people obtain justice and reconciliation from the U.S. government.



Akaka

With your inauguration this month, America embarks on a new beginning. For native Hawaiians, however, January will be observed in mournful remembrance of the loss of our 'aina and our independence, and of the sad decline of our cultural heritage.

Jan. 17, 1993 marks the 100th anniversary of the overthrow of the Kingdom of Hawaii by the U.S. government. In the eyes of native Hawaiians, Jan. 17 is a day of infamy.

When Western explorers first traveled to the Hawaiian Islands in the 18th century, they found an advanced civilization with sophisticated language, culture, and religion. Indeed, the United States formally recognized the Kingdom of Hawaii soon after U.S. independence, and entered into numerous treaties and conventions with Hawaiian monarchs.

Yet in 1893, the U.S. minister assigned to the independent Kingdom of Hawaii conspired with a group of U.S. citizens and non-Hawaiian residents to overthrow our indigenous and



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In the face of supe

Why committee moved to end 'monarchical' rule

These are excerpts from the "Proclamation Establishing a Provisional Government at the Hawaiian Islands," published Jan. 17, 1893, by the "Committee of Safety," giving its rationale for "abrogating" the Hawaii monarchy and removing Queen Lili'uokalani and her ministers from office.

In its earlier history Hawaii possessed a Constitutional Government honestly and economically administered in the public interest.

The Crown called to its assistance as advisers able, honest and conservative men whose integrity was unquestioned even by their political opponents.

The stability of the Government was assured; armed resistance and revolution unthought of, popular rights were respected and the privileges of the subject from time to time increased and the prerogatives of the Sovereign diminished by the voluntary acts of the successive Kings.

With very few exceptions this state of affairs continued until the expiration of the first few years of the reign of His late Majesty Kalakaua. At this time a change was discernable in the spirit animating the chief executive and in the influences surrounding the Throne. A steadily increasing disposition was manifested on the part of the King, to extend the Royal prerogatives; to favor adventurers and persons of no character or standing in the community; to encroach upon the rights and privileges of the people by steadily increasing corruption of electors and by means of the power and influence of office holders and other corrupt means to illegitimately influence the elections; resulting in the final absolute control of not only the executive and legislative; but to a certain extent the judicial departments of the government, in the interest of absolutism.



Bishop Museum

The Executive Council of the new Provisional Government meets after the "monarchical system was abrogated." From left: Interior Minister John A. King, President Sanford B. Dole, Attorney General William O. Smith and Finance Minister Peter C. Jones.

responsible government through a representative Cabinet, supported by and responsible to the people's elected representatives. A clause to this effect was inserted in the Constitution and subsequently enacted by law by the Legislature, specifically covering the ground that, in all matters concerning the State the Sovereign was to act by and with the advice of the Cabinet and only by and with such advice.

The King willingly agreed to such proposition, expressed regret for the past, and volunteered promises for the future.

Almost from the date of such agreement and promises, up to the time of his death, the history of the Government has been a continual struggle between the King on the one hand and the Cabinet and the Legislature on the other, the former constantly endeavoring by every available form of influence and evasion to ignore his promises and agreements and regain his lost powers.

This conflict upon several occasions came to a crisis, followed each time by submission on the part of His Majesty by renewed expressions of regret and promises

who held office with the approval of a large majority of the Legislature, resulting in the triumph of the Queen and the removal of the Cabinet. The appointment of a new Cabinet subservient to her wishes and their continuance in office until a recent date gave no opportunity for further indication of the policy which would be pursued by Her Majesty until the opening of the Legislature in May of 1892.

The recent history of that session has shown a stubborn determination on the part of Her Majesty to follow the tactics of her late brother, and in all possible ways to secure an extension of the royal prerogatives and an abridgment of popular rights.

... the Legislature was replete with corruption; bribery and other illegitimate influences were openly utilized to secure the desired end, resulting in the final complete overthrow of all opposition and the inauguration of a Cabinet arbitrarily selected by Her Majesty in complete defiance of constitutional principles and popular representation.

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The constitutional evolution indicated has slowly and steadily, though reluctantly, and regretfully, convinced an overwhelming majority of the conservative and responsible members of the community that independent, constitutional, representative and responsible government, able to protect itself from revolutionary uprisings and royal aggression is no longer possible in Hawaii under the existing system of Government.

Five uprisings or conspiracies against the Government have occurred within five years and seven months. It is firmly believed that the culminating revolutionary attempt of last Saturday will, unless radical measures are taken, wreck our already damaged credit abroad and precipitate to final ruin our already overstrained financial condition; and the guarantees of protection to life, liberty and property will steadily decrease and the political situation rapidly grow worse.

In this belief, and also in the firm belief that the action hereby taken is, and will be for the best personal political and property interests of every citizen of the land;

We, citizens and residents of the Hawaiian Islands, organized and acting for the public safety and the common good, hereby proclaim as follows:

1. The Hawaiian Monarchical system of Government is hereby abrogated.

2. A Provisional Government for the control and management of public affairs and the protection of the public peace is hereby established, to exist until terms of union with United States of America have been negotiated and agreed upon.

The proclamation went on to name a four-member "Executive Council" headed by President Sanford B.

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This finally resulted in the revulsion of feeling and popular uprising of 1887 which wrested from the King a large portion of his ill-gotten powers.

The leaders of this movement were not seeking personal aggrandisement, political power or the suppression of the native government. If this had been their object it could easily have been accomplished, for they had the absolute control of the situation.

Their object was to secure

responsible government through a representative Cabinet; supported by and responsible to the people's elected representatives. A clause to this effect was inserted in the Constitution and subsequently enacted by law by the Legislature, specifically covering the ground that, in all matters concerning the State the Sovereign was to act by and with the advice of the Cabinet and only by and with such advice.

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This conflict upon several occasions came to a crisis, followed each time by submission on the part of His Majesty by renewed expressions of regret and promises to abide by the constitutional and legal restrictions in the future. In each instance such promise was kept until a further opportunity presented itself, when the conflict was renewed in defiance and regardless of all previous pledges.

Upon the accession of Her Majesty Liliuokalani, for a brief period the hope prevailed that a new policy would be adopted. This hope was soon blasted by her immediately entering into conflict with the existing Cabinet,

who held office with the approval of a large majority of the Legislature, resulting in the triumph of the Queen and the removal of the Cabinet. The appointment of a new Cabinet subservient to her wishes and their continuance in office until a recent date gave no opportunity for further indication of the policy which would be pursued by Her Majesty until the opening of the Legislature in May of 1892.

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Notwithstanding such result the defeated party peacefully submitted to the situation.

Not content with her victory, Her Majesty proceeded on the last day of the session to arbitrarily arrogate to herself the right to promulgate a new Constitution, which proposed among other things to disfranchise over one-fourth of the voters and the owners of nine-tenths of the property of the Kingdom, to abolish the elected upper House of the Legislature and to substitute in place thereof an appointive

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The proclamation went on to name a four-member "Executive Council" headed by President Sanford B. Dole and a 14-member "Advisory Council" with legislative authority.

"All officers under the existing Government are hereby requested" to remain in office, the proclamation said, with the exception of the queen, Marshal Charles Wilson and four Cabinet ministers, who were removed from office.

The proclamation was signed by 13 men calling themselves the "Committee of Safety."

Help right these wrongs?

an apology, recognition, self-determination



deep concern for the potential loss of life, Queen Lili'uokalani yielded her authority while protesting to the United States the illegal overthrow of her government. Without the active intervention by U.S. diplomatic and military representatives, the insurrection would have failed for lack of popular support and insufficient arms.

President Grover Cleveland later called the overthrow an "act of war, committed with the participation of a diplomatic representative of the United States and without the authority of Congress," and urged that the Hawaiian monarchy be restored.

The U.S. minister to Hawaii was recalled and the military commander of the U.S. armed forces stationed in Hawaii was disciplined and forced to resign his commission.

I offer you the following list of initiatives that the Clinton administration and Congress should undertake to correct a century of injustices:

- Extend a formal, solemn apology to native Hawaiians for the overthrow of the Kingdom of Hawaii and the consequences ensuing from the overthrow.

The Senate passed such a resolution of apology during the 102nd Congress, only to be stymied by lame-duck Republicans in the House. An apology for the U.S. role in the overthrow is long overdue, and would have special significance during the 100th anniversary.

- Proceed with the clean-up, restoration, and return of Kahoolawe Island.

Kahoolawe represents part of Hawaii's ceded lands (crown, government and other public lands) taken by the federal government when our islands became a U.S. territory in 1898. Since World War II, it has been used by the U.S. military as a bombing range. The island is symbolic of the abuse that our 'aina has suffered at the hands of Westerners.

- Fulfill the commitment made by the

federal government under the Hawaiian Homes Commission Act.

Congress enacted legislation 70 years ago to provide homestead opportunities so that native Hawaiians once again could enjoy their traditional lifestyle. Unfortunately, that simple goal remains unfulfilled because the federal government has failed to meet its responsibilities and failed to enforce obligations imposed on the state.

- Renounce the Reagan-Bush policy that efforts to redress wrongs against native Hawaiians violate the Equal Protection Clause of the Constitution.

As unbelievable as it may sound, the Reagan and Bush administrations sought to single out native people of Hawaii from other native Americans by insisting that preferences which benefit native Hawaiians are unconstitutional. This misguided and discriminatory policy should be renounced by the Clinton administration.

- Formally reject the majority report of the Native Hawaiians Study Commission.

In 1983, a federal study commission appointed by President Reagan issued a report that offered a selective and often misleading presentation of the events and forces leading to the overthrow of the Kingdom of Hawaii. The Navy historian who advised the commission seriously questioned the hastiness and objectivity of the historical research underlying the report.

As a result of these flaws, the commission fundamentally misinterpreted the history of Hawaii.

- Finally, and perhaps most important, the federal government should commence a process of self-determination for native Hawaiians so that they can regain a measure of the sovereignty that was taken from them in 1893.

With your help, native Hawaiians can, in part, recoup what was lost 100 years ago.

DANIEL K. AKAKA
U.S. Senator

hout cause or
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Overthrow centennial

Focus now on Hawaii's, and

As different Hawaiian groups wrestle with the concept of native Hawaiian "sovereignty," emotions inevitably have become entwined with the history of the revolution 100 years ago today that overthrew Hawaii's monarchy.

Reasonable people may disagree over what happened a century ago. Discussion of those events is healthy, but must not divert our focus from the real need of today and tomorrow — to assure the welfare of all of Hawaii's citizens, in particular those of Hawaiian ancestry.

FIXING BLAME for the overthrow has become a rallying point for sovereignty efforts. If the overthrow is deemed an illegal act of the United States, for instance, a demand for reparations from Washington and recognition of a sovereign Hawaiian nation in some form would be more likely to succeed.

Without going into the welter of facts and opinions that surround the event, it seems to us not unreasonable to argue that, in the context of 19th century history, the "legality" of any revolution depended on which side you were on.

Revolutions tend to be called "illegal" by the people being overthrown, but Americans and French look back on their own anti-monarch revolutions a century before Hawaii's as glorious episodes of their history that brought new rights to the people.

We do not feel the facts support the allegation that the overthrow here was a premeditated act by the highest levels of the U.S. government against the Hawaiian people.

GROUNDS FOR implicating the United States seem primarily based on the role of the American minister in Honolulu, John Stevens, who sympathized with those who sought to have Hawaii annexed by the United States. Stevens ordered the landing of 162 Marines from a ship in Honolulu Harbor at the time of the revolution on the basis American citizens were in possible danger.

The actions of Stevens and the Marines were roundly criticized when word reached Washington. President Grover Cleveland, in strongly backing Queen Lili'uokalani and denouncing the new Provisional Government, made clear that U.S. policy did not support the

the might of the United States and must capitulate, she and her supporters soon learned that was not the case. The Cleveland administration assured her she had its backing.

Since there were some 40,000 residents of Hawaiian ancestry and citizenship, and less than 400 revolutionists of mixed ancestry and citizenship, why was the overthrow not reversed once the Marines had left and it became known official U.S. support was on the Queen's side?

This part of the puzzle remains obscure, but it is reasonable to conjecture that not all the residents of Hawaiian ancestry were unhappy to see the monarchy overthrown. The single attempt by supporters of the Queen to mount a counter-revolution did not receive popular support and got nowhere.

THE OVERTHROW of the Hawaii monarchy did not occur in a vacuum of time and place. As a commentary in last Sunday's paper pointed out, monarchies all over the world fell during the 18th and 19th centuries. By the late 1800s, only five remained: Japan, Thailand, Ethiopia, China and Hawaii.

In one sense, the Hawaiian monarchy peaked when King Kamehameha I conquered all of the islands and put an end to the constant warfare that had marred Hawaii's past, then began its decline during his reign as he turned to concerns for the welfare of his people. It accelerated when his successor, directed by the strong Queen Kaahumanu, abolished the idols and kapus and sat down to eat with women for the first time in Hawaiian history.

The monarchy continued its trend toward a broader-based form of government and more freedom for its people with the distribution of Crown lands in the middle of the 19th century and the introduction of constitutional forms of government. King Kalakaua, facing opposition from his new reformist Cabinet, in 1887 accepted a new constitution that among other things extended the vote to Portuguese and newly arrived Americans and Europeans.

The document, which reduced the power of the monarch and left Hawaiians with less political influence, was dubbed by his sister and successor — Queen Lili'uokalani — as the "Bayonet Constitution."

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ennial

Hawaiians', needs for 21st century



Queen Lili'uokalani

State Archives

Hawaii as a monarchy was good for all its people.

When Queen Lili'uokalani assumed the throne and wanted to move to restore the powers of the monarch, rejecting the 1887 constitution, overthrow of that form of government followed.

Leaders of the business community and the community at large acted to make sure Hawaii remained viable economically and became a place where all citizens were secure and had a voice in

democracy as opposed to absolute monarchies.

Subsequent changes in the government, from the Provisional to a Republic, to a territory of the United States and finally to a state, all broadened personal freedoms and the role and responsibilities of average citizens in government.

THE ONE-THIRD of Crown lands which King Kamehameha III set aside to benefit the government and, through the government, all of

Some activists argue these were lands owned by the Hawaiians at large and now should be set aside for their particular benefit. Others have argued that if they are returned to anyone, it should be to descendants of the monarch.

But they are lands set aside by the King for the government of all people. The income from them has helped move Hawaii forward, and continuing that process should be one crucial test of any sovereignty arrangement which emerges.

SOME OF the sovereignty proposals being discussed seek to turn the clock back, but wouldn't improve the lot of people in the 1990s. They would divide the community, when what is needed — among native Hawaiians and between Hawaiians and others — is a more unified vision of the future.

These past months, and this weekend, provided an opportunity to look back at differing views of history. But our most important task now must be to do something positive for the Hawaiian people.

Some of the needed tools already exist, and in many cases would go far beyond anything ever contemplated by the monarchy:

- The federal government, under the new Clinton administration, must acknowledge the longstanding federal trust obligation to native Hawaiians implicit in laws such as the Hawaiian Homes Act. Both state and federal governments must make more effective use of Hawaiian Homes Commission lands.

- Special programs aimed at meeting social, educational and health needs of native Hawaiians need support, even in these tight budget times. They are investments in Hawaii's future.

- And, ultimately, a strong Hawaii economy with a united population will provide a better life for Hawaiians and everyone else.

As the community and its governmental agencies work at this, native Hawaiians will be seeking to reach consensus about exactly what kind of political relationship, what kind of "sovereignty," they seek.

EVEN AS WE recognize the special place native Hawaiians and their culture have in the history of this land, we must not divide the community.

We should heed the advice of Office of Hawaiian Affairs Chairman Clayton Hee to stop looking backward and instead: "Let us move forward in one heart, strengthened



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Leaders of the business community and the community at large acted to make sure Hawaii remained viable economically and became a place where all citizens were secure and had a voice in their own well-being. While most of the revolutionaries were long-time Hawaii residents and citizens, many also were American citizens with an awareness of the benefits of

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THE ONE-THIRD of Crown lands which King Kamehameha III set aside to benefit the government and, through the government, all of its people, remained pretty much intact through all of the changes, moving from one government to the next. Today they comprise the so-called "ceded lands."

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As we mark the centennial of the overthrow of an absolute form of government, let us move all Hawaii forward on a path that benefits all.

Tagged Pacific blue marlin reel in migratory details

MOST people know that Hawaii's Kona coast is a good place to fish for Pacific blue marlin, but no one knows exactly why. Do these popular game fish stay here year round? If they leave, where do they go? And do they come back?

Clues to these questions are starting to trickle in now with the recapture of some of the 600 Pacific blue marlin tagged and released by Hawaii's anglers since 1980. This is by far the greatest number of blue marlin tagged anywhere in the Pacific. About 12 have been recaptured.

Twelve may sound like a small number, but these recaptured fish contain a lot of information. For instance, one Hawaii-tagged fish was caught in the Marquesas, more than 2,500 miles from Hawaii, confirming a theory that these fish are highly migratory. Another fish tagged off Mexico was caught off Hawaii 14 months later.

Two earlier recaptures of blue marlins confirm these findings. One released off Baja California was caught near the Marquesas; another from Christmas Island turned up off Australia.

But not all tagged fish are recaptured far away. Five Hawaii-tagged marlin were caught in Hawaiian waters, four of these during the same summer they were tagged and released.

This recent tagging information, combined with the traditional low catch rate of blue marlin from September to May, suggests that many of these fish leave Hawaii for part of the year, perhaps traveling long distances, then return.

Some biologists believe that Hawaiian waters are blue marlin spawning grounds.

Tag-and-release billfish fishing is coordinated by the Cooperative Marine Gamefish Tagging Program managed by James Squire of the Southwest Fisheries Science Center in La Jolla, Calif.

Hawaii's anglers get tags through the Honolulu branch of the National Marine Fisheries Service and the Hawaii International Billfish Association.

Both organizations encourage anglers to tag and release marlins and other billfish, which can provide researchers with valuable information. This helps preserve both the species and the sport.

Troll fishermen are the backbone of the tagging program, which tagged 274 billfish in 1990 alone. However, some local long-line and hand-line fishermen are also helping by reporting recaptured fish.

Recently, some long-liners even



OCEAN WATCH
By Susan Scott



Pacific blue marlin
Widely distributed through the Pacific and Indian oceans and are especially abundant in tropical regions.

Star-Bulletin

began tagging and releasing fish. Captain Bobby LaRue of the long-line vessel "Gail Ann" tagged four swordfish in November of 1991.

Swordfish are included with marlins in the group of fish called billfish, all renowned for their swordlike or spearlike beaks that actually are extensions of their upper jaws.

Other billfish are sailfish, remarkable for their large and lovely dorsal fins, and spearfish.

In the Hawaiian language, all billfish are au.

Tags from the tag-and-release program say "La Jolla, CA" on them. Rewards for anglers who turn in fish with tags or who apply tags and then release the fish are caps emblazoned with a leaping marlin.

Other kinds of tags that might be found on fish in Hawaiian waters offer cash rewards.

Report any tag recoveries to the fisheries service lab at 943-1222.

Susan Scott is a marine science writer and author of three books about Hawaii's environment. Her Ocean Watch column appears Monday in the Star-Bulletin.

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Hawaiians must shed feelings of victimhood

DURING these commemorative days, historical honesty, however contrary, is paramount.

Gov. Waihe'e says we must avert ethnic strife and consult with the Hawaiian people in sovereignty deliberations. Yet our governor fosters ethnic politics and consults with exclusive councils of chiefs.

If decisions are not culled from public referenda, informed understandings will never emerge.

Class conscious Hawaiian rulers used racism to foment support and treated commoners with detached disdain.

Now after a millennium of savage intimidation, the commoner Hawaiian is courted as a heroic victim made helpless by the dethronement of 1893. Worth billions, this claim says something about us Hawaiians, why we continue to use a century-old incident as an excuse for non-performance.

Monarchs disdained their subjects long before foreigners arrived. Leaders of the recent past sold their Hawaiian loyalties for dollars, power and social standing.

In an anecdote from the book "Anahulu," authors Marshall Sahlins and Patrick Kirch sketch the wrenching impact of the subjugation of commoner Hawaiians, circa 1848.

Chief Gideon Laanui granted land and cattle grazing rights to the white merchant, Robinson, whose cattle ravaged the meager lower patches and devoured the grass thatching of the commoner's homes.

When they attempted to corral the animals to salvage their livelihood they could be severely injured or punished by the konobiki if the animals were damaged. An observing Kaialakawaha, said the following tale expressed hopeless resignation.

OTHER VIEWS

By Billie Beamer



"A man in Paolaa was half-killed and thrown into a deep pit. All who came along cast their excrement into the pit where he lay. By and by he was heard to talk, so all the passers-by would call out to him 'kanaka ai kukat (a man who eats s---)'. He would reply 'kio mai, kio mai (s--- in here, s--- in here)'... The people of Waialua had nothing left for them but to say, 'kio mai, kio mai.'"

Sahlins says the story portrays the 19th-century history of the commoners. I read the same submissiveness that appears wherever the ali parade.

THE missionary descendants, like the commoners seem resigned to 'kio mai' victimhood. The scathing litany of greedy white missionaries and arrogant plantation lunas finally conquered by the knights of the 442nd garter, is divisive overplayed racism.

Subverting truth to attribute blame for our cultural transition solely to the United States and missionaries is deliberate defraudation. The history of Hawaiian Homes, Office of Hawaiian Affairs, and ceded lands is replete with Hawaiian thieving mismanagement.

The gross pillage and looting of these Hawaiian resources since the regime of 1959 is unprecedented. In 1965, legislators colluded with the Homelands commissioners to publicly lease lands and set rates far better than the sugar planters ever enjoyed.

The lands called "junk" for years were subsequently systematically pilfered by the Hawaiian caretakers. Hawaiians converted from our old culture and religion soon after the first foreign ships brought in velvets, brocades, frame homes and missionaries. Not one ali after Kamehameha was a belau worshiper.

Talented Queen Liliuokalani, hampered by limited exposure and an army of 25 men, could not retain her kingdom. We were but 36 percent of the 1896 population; haoles, 20 percent; and Asians 42 percent soon to reach 66 percent, forecast absolute control.

TODAY, Hawaiians are a mere 13 percent; 83 percent are part-Hawaiian hybrids forced in the slot of a 200-year retrograde culture and expected to suppress other ancestries.

I am 3/5 Hawaiian. If I commit a crime I become a native statistic of failure. My remaining 2/5 blood heritage is exempted from fault. Why then a claim pride in an ancestry used as a symbol of destitution to qualify for federal dollars?

What is the value of surveys touting 65 percent of the nisei supporting sovereignty versus 51 percent of the haoles? Should the 50 percent of a 400 sample be a mandate from 138,000 census self-identified Hawaiians?

A nisei said, "we got \$20,000 in individual federal reparation checks, now it's their turn."

The Hawaiian repayment, however, will be lumped in hidden accounts. Thank goodness Hawaiians are fragmented, the "kio mai" sheep days are gone! We are only 7 percent pure versus 85 percent pure niseis who have the lowest out-marriage rate. The splintered Hawaiians and haoles have the highest out-marriage rate.

The awesome merger of vested pow-

SOVEREIGNTY



STRENGTH from the PAST

er culled from nisei public employees (70 percent of state workers and 65 percent of Department of Education workers) and the new vested bureaucrats of OHA, ADHHS, Aluhike and other ubiquitous million-dollar, deep-pocket Washington programs is a monolithic guarantee of control. The faceless, partyless haole and Chinese moneymen remain silent investment partners.

More formidable is the sovereignty agenda to pool control of 40 percent of state lands: Bishop lands (337,000 acres), Hawaiian Homes (187,000) and ceded lands (1.1 million acres). Rumor has OHA claiming the Waikiki Yacht Club for a reservation casino.

BUT how much longer will Hawaiians be consenting hostages for federal reparations and excuse the more pervasive state's liabilities and spoliation? In a 100 years, I wonder if we will look back and say, "the nisei took advantage of us and left us with even less than the missionaries." Will we again ask to be paid for our contrived victimhood?

And, as consenting partners, will we Hawaiians ever accept accountability for our garmesmanship?

Billie Beamer, author and commentator on Hawaiian issues, is a former director of Hawaiian Home Leases.

1/15/93 Star-Bulletin Arz

Hawaiians should act with pride and dignity

THERE must be some 500 of us, five generations still alive, and roughly half of the descendants of Lum Bung Yun have Hawaiian blood ancestors, too.

We say up front that although we personally are not part-Hawaiian, we are just as touched by the 100th anniversary of the end of Hawaii's monarchy as our relatives who are Hawaiian.

How can we make any distinction between those aunts and uncles and cousins who are Hawaiian and those who are not?

Aunt Mary Ann (actually grandaunt) and her family, including son Winston, our university classmate and friend, are our relatives, period.

Besides, some other relative would probably kick our shins (and another part of the anatomy) if we did not show just as much or even more respect to such as Aunt Mary Ann.

And therein lies the dilemma for many of us with respect to how we view the state of affairs of contemporary Hawaiians, whether relatives, friends, colleagues or neighbors. (For the record, there is nearly every ethnic group represented in our family.)

Trinidad Peltier, a newspaper employee, describes herself as "part-Hawaiian," not Chinese, Filipino or Portuguese, all of which she is.

This is her identity, despite the fact that her grandfather was Ching Aysau, a brother of C.K. Ai (Chung Kun Ai), founder of City Mill and an important patron of Dr. Sun Yat-sen.

Trini's children were well-educated — at Punahou, Iolani, St. Louis High, and they are all upstanding members of our community.

Yet at least one of us part-Hawaiian Lums —

NEWS & NOTIONS

By Arlene Lum
Publisher, HSB



as we are certain happens in many families — went sour at an early age, ending up being shot to death in a police stakeout after he had escaped from prison.

So we know the anguish faced by other families, the stigma attached to problems of homelessness, ill health, underemployment and such, detailed by official reports at museum, faced by Hawaiians.

So what can the Hawaiians do?

■ Stand tall, with pride and dignity of the ancestors. Some respected Hawaiians are embarrassed to the point of disgust at what they describe as "whining" by their fellow Hawaiians.

When we were growing up, our elders would say it so often it's become a part of our personal credo: "You are just as good as anyone else, and with effort you could be better."

That's the kind of "stand tall" advice that works for anyone.

■ Speak with one voice. Despite the plethora of groups advocating different points of view, Hawaiians must, as families do, speak with one voice outside the "house."

Putting aside differences for the larger cause would bring strength in numbers, precluding gossamers from shrugging off the cacophony of a dissonant choir.

But on the other hand the so-called rank and file should have their opinions known, not allowing the more aggressive and vociferous to speak for them.

■ Demand action from organizations established specifically to provide services. Accept no more excuses.

Go to court, if that is what it takes, to force the state as well as federal governments to accept their responsibilities. Take the responsibility to act responsibly.

■ Take full advantage of educational opportunities.

What was overthrown is past. That is not to say ignore the past, its traditions, its customs and heritage. Cultural heritage can be maintained in tandem with contemporary education.

As Dr. Michael Chun, president of the Kamehameha Schools, puts it, "There was a time at Kamehameha when no thought was given to preparing its students and our graduates for the executive suites. Today, that is an important priority."

Liliuokalani said it herself in a Sept. 7, 1885 letter to her sister, Likelike:

"I miss you very much — but I hope that when you have learnt all that is to be learnt at school . . . I may be able to have you with me again . . . therefore apply yourself, my dear sister, to your studies. Try very hard."

Arlene Lum is the publisher of the Star-Bulletin.

'Onipa'a: Rites marked by bitterness and warmth

THE HONOLULU ADVERTISER

FROM PAGE ONE 1/18/93

waiians," Trask said.

Later, when OHA, representing some 65,000 electors, took its turn on the bandstand in the warm late afternoon glow, OHA Trustee Kina'u Boyd Kamali'i said she was hurt by the "politics of hate" that tries to turn Hawaiian against Hawaiian, hoping to pit Hawaiians against non-Hawaiians.

"If we give in to hate, we will lose the one quality that guns and poverty have never been able to steal from us — our value and values as Hawaiians," Kamali'i said.

"I am proud to be a Hawaiian; I am also proud to be an American," she said.

More than 10,000 Hawaiians and non-Hawaiians, young and old, somber and joyful, gathered on the Iolani Palace grounds to mark the events there exactly 100 years earlier when Queen Lili'uokalani yielded her throne under protest.

The intense five-day period of speeches, marches and debate passed peacefully, police said, with no incidents or arrests reported.

At dark yesterday, thousands stood in somber, quiet contemplation as a torchlight parade of dignitaries and others passed through black-draped gates to the sound of chanting and the beat of the *pahu* (drum).

A final centennial event, with chanters calling for a new beginning, was set for 7 a.m. today at the Iolani Palace Coronation Bandstand.

While the American flag was absent under Waihee's orders, the Hawaiian flag flew from the bandstand yesterday surrounded by the blue, seven-star flags of Ka Lahui.

Leaders of Ka Lahui from several islands urged Hawaiians to join their movement, learn the Hawaiian language and return to Hawaiian spiritual beliefs.

Other Ka Lahui speakers, including University of Hawaii professors Lili-kala Kame'eleihiwa and Haunani-Kay Trask struck a strident tone in demanding the return of Hawaiian lands and trust assets to Hawaiian control.

"We all know the wrongs that have been done," said Kame'eleihiwa, an assistant professor of Hawaiian studies. "There is no need to hear about that any more."

Kame'eleihiwa urged Hawaiians to abandon the Aloha Spirit typified by the Hawaii Visitors Bureau. "I refuse to aloha someone who kicks me in the face," she said.

She called on the U.S. military to pack up and leave Hawaiian lands for Hawaiian people. "I would like to invite President Clinton to please take his military home."

Haunani-Kay Trask, director of the Center for Hawaiian Studies, said the 1893 ouster of the Hawaiian monarchy had racist overtones that persist today.

"The intention was to kill every one of us and we are still here, 100 years to the day after the racist American country took our country.

"I am not an American," Trask declared. "We are not Americans. Say it in your heart. Say it in your sleep."

"We will never forget what the Americans have done to us — never, never, never. The Americans, my people, are our enemies."

Trask said Gov. Waihee didn't go far enough by ordering that the American flag not be flown on state buildings in the palace area for four days. "It should be burned to the ground," she said.

And on a day when a Christian church group bent over backward to repent for the complicity of its missionary descendants in the overthrow a century ago, Trask urged Hawaiians to abandon the church because it teaches Hawaiians to be nice.

"Don't make nice. Never make nice... Fight. Fight. Fight."

Several hours later, OHA Chairman Hee said he would ask Waihee, the business community and the public to support OHA's plans to convene a constitutional convention for Hawaiians as the next step in achieving sovereignty.

"Let us move forward in one heart strengthened by unity," Hee said. "I ask that the entire community place its trust in one another and fund a Hawaiian constitutional convention in 1993. We cannot wait for Congress. Rather we must forge ahead."

Sen. Daniel Akaka also called for unity. "Diversity must not bring divisiveness," Akaka cautioned.

If there was a feeling of unity at the bandstand, it came from music. Among the crowd pleasers were the Kahurangi New Zealand Maori Dance Theatre and the Makaha Sons of Niihau.

ONIPAA

CENTENNIAL



Emma Akiona, 88, wipes tears from her eyes as she listens to the Rev. Paul Sherry, right, national president of the

United Church of

SBSERVANCE

1893—1993



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United Church of Christ, offer a formal apology from the church.

Christ apologizes



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JUL 30 1993

July 27, 1993

Ms. Kitty Simonds
Executive Director
Western Pacific Regional Fishery Management Council
1164 Bishop Street, Suite 1405
Honolulu, Hawai'i 96813

Dear Kitty:

Thank you for the opportunity to comment on Draft Amendment 7 to the Fishery Management Plan for the Pelagic Fisheries of the Western Pacific Region. Our comment and concerns are addressed in the enclosed testimony.

If you have any questions please call me or contact Lynn Lee in our Land and Natural Resources Division at 586-3777.

Sincerely,

Richard K. Paglinawan
Richard K. Paglinawan
Administrator

enclosure

cc: Clayton H.W. Hee, Chairperson
Board of Trustees



JUL 30 1993

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**TESTIMONY
OF
THE OFFICE OF HAWAIIAN AFFAIRS
711 Kapiolani Boulevard, Fifth Floor
Honolulu, Hawaii 96813**

**RE
Proposed Amendment 7 to
The Fishery Management Plan for the Pelagic Fisheries
of the Western Pacific Region**

**SUBMITTED TO
Western Pacific Regional Fishery Management Council**

July 27, 1993

Introduction. This testimony is submitted with regard to the proposed Amendment 7 cited above which concerns the continuation of a limited entry program for longline vessels in the pelagic fisheries governed by the Western Pacific Regional Fishery Management Council. The Office of Hawaiian Affairs (OHA) supports the effort to restrict overfishing and to protect species that are impacted by overutilization.

OHA feels that it is important, however, to restate its claims on behalf of all persons of Hawaiian ancestry to the submerged lands, the water column, and the resources of Hawaii's offshore areas, and to state that OHA should

participate in devising and implementing the regulations that govern this region. OHA's interest is particularly strong with regard to the proposed Amendment 7 because of its restrictions on fishing, its use of a permit system, and its reliance on market forces, as explained below. Because of the asserted rights and entitlements of persons of Hawaiian ancestry in these offshore areas and their resources, if limited numbers of permits are to be issued, a substantial percentage of these permits should be reserved for persons of Hawaiian ancestry.

1. The submerged lands surrounding Hawaii, the water columns above these submerged lands, and the resources in the submerged land and the water above were all part of the Crown and Government lands illegally acquired by the United States in 1898 without the consent or compensation to persons of Hawaiian ancestry. These unlawfully acquired properties are now commonly referred to as the "ceded lands" because they were ceded by the illegally constituted "Republic of Hawaii" to the United States at the time of annexation in 1898. A large portion of these properties were then transferred to the State of Hawaii at the time of statehood in 1959.

2. The State of Hawaii has acknowledged that the submerged lands are part of the "ceded lands" in an opinion written by the Department of the Attorney General, Land Transportation Division, to the Chair of the Board of Land and Natural Resources, dated June 24, 1982. The opinion concluded with the following language:

Therefore, we conclude that the submerged lands are ceded lands granted in section 5(b) and subject to the public trust established in section 5(f) of the Admission Act.

3. OHA has repeatedly stated its claim on behalf of persons of Hawaiian ancestry to these properties. One of the more recent statements of OHA's claim can be found in the Draft Blueprint for Native Hawaiian Entitlements, issued by OHA on September 2, 1989. This document contains the following paragraph:

Submerged lands and Offshore Waters

Native Hawaiians have an interest in the living and nonliving resources of submerged lands and offshore water in the exclusive economic zones and territorial seas surrounding the Hawaiian islands, Johnston Atoll, Palmyra Island, and Midway Island. Native Hawaiians are entitled to half of all revenues received by the U.S. government from these resources. Native Hawaiians are also entitled to harvest half of all resources in these areas. Both the living and nonliving resources should be co-managed by appropriate federal and state agencies and OHA, or any successor Native Hawaiian entity developed pursuant to the process set forth below, in an environmentally sensitive manner designed to preserve these resources for future generations.

While the Draft Blueprint focused on claims against the federal government, it was understood that these claims also exist against the state government as well.

4. In 1992, OHA's Trustees approved a draft federal bill regarding the claims of Native Hawaiians. This proposed bill contains the following provisions:

Sec. 4.(a)(1) Federal land Transfers - The United States shall as soon as is feasible from the date of passage of this Act, but in no event longer than three years after the passage of this Act, transfer title in trust to the Native Hawaiian government, or if such entity is not yet established to the Office of Hawaiian Affairs until such entity is established, all of the lands and submerged lands that the United States has title to which were the Crown or Government lands of the Kingdom of Hawaii on the day before the overthrow of Queen Liliuokalani.....

Sec.5.(a)(1) State Land Transfers - The State of Hawaii will contribute to this settlement of enacting legislation that will ...transfer title to ---(i) all lands in the Hawaiian Home Lands Trust;

and (ii) lands that have the appraised cash value of 20 percent of all the lands presently owned by the State of Hawaii (including the submerged lands and water column above) that were the Crown or Government lands of the Kingdom of Hawaii on the day before the overthrow of Queen Liliuokalani, with the specific parcels to be determined by agreement between the Native Hawaiian government (or the Office of Hawaiian Affairs if such entity is not yet established) and the State of Hawaii....

(b) Monetary Compensation — The State of Hawaii shall provide 20 percent of the revenues generated from activities on the public lands (including the submerged lands and water column above) it retains after the distributions listed in subsection (a) of this section to the Native Hawaiian government. These revenues shall be used for the betterment of conditions of Native Hawaiians as defined in the Hawaiian Homes Commission Act, 1920, as amended. (Emphasis added.)

These provisions thus illustrate the commitment of the OHA Trustees and the Hawaiian people to reclaim their rights to the offshore waters and their resources.

5. The rights and entitlements of persons of Hawaiian ancestry to the offshore areas and their resources have been examined repeatedly. Several recent studies include Gary C. Anders, Native Hawaiian Rights in a Regulated Fishery: An Exploratory Analysis (East-West Center Pacific Islands Development Program, Aug. 1987); Alan T. Murakami & Bob Freitas, Native Hawaiian Claims Concerning Ocean Resources (Native Hawaiian Legal Corporation, Aug. 1987); Norman Meller Indigenous Ocean Rights in Hawaii (Sea Grant Marine Policy and Law Report, Dec. 1985). See also the Testimony of Thomas K. Kaulukukui Sr., Chair, OHA Board of Trustees, to the U.S. House of Representatives Committee on Merchant Marine and Fisheries, Feb. 23, 1990.

6. Because of the asserted rights and entitlements of persons of Native Hawaiians to the offshore areas and their resources, OHA would like to affirm its role in actively participating in all decisions having to do with these areas and resources.

7. OHA's specific concern is to ensure that Native Hawaiians have access to a proper share of the resources of the offshore waters. Proposed Amendment 7 would continue a limited entry fishery and would award permits automatically to all fishing vessels currently operating in the waters governed by the Fishery Management Council. Apparently no new permits would be issued. The existing permits could be sold, and the holders of the permits could upgrade their vessels to allow them to harvest more fish. The market system would undoubtedly work to the disadvantage of persons of Hawaiian ancestry, who are often less affluent than other members of our community. It does not recognize the preferential position that Native Hawaiians should have regarding these offshore resources. Amendment 7 does not recognize the involvement of the Office of Hawaiian Affairs in evaluating the need for such a restrictive permit system and in developing an overall approach to fishing restrictions. Persons of Hawaiian ancestry have had a strong affinity to the offshore ocean areas and continued access to these areas and their resources is essential for the cultural survival of the Hawaiian people. Urbanization has taken a heavy toll on the ability of Hawaiians to practice their culture and to have continued access to the bountiful and sacred areas of their islands.

8. In any situation in which access to the finite resources of the offshore is to be limited, it is imperative that a substantial percentage of the limited number of permits be reserved for persons of Hawaiian ancestry. As explained above, persons of Hawaiian ancestry have rights and entitlements to these waters and their resources, and these rights should be acknowledged and protected. In many other situations involving use of a common resource by

natives and nonnatives, a system has been established whereby the natives are entitled to a fixed percentage of the resource. In the State of Washington, for instance, the natives are entitled to 50 percent of the fish available from the ocean and other areas where they traditionally fished, and the nonnatives are entitled to the other 50 percent (even though the population of nonnatives is substantially higher than that of the natives). Of perhaps more direct relevance to the Hawaiian claim is the 1992 decision of the Waitangi Tribunal in the Ngai Tahu Sea Fisheries Report, 5 Waitangi Tribunal Report (WTR), discussed in Scott Davidson, The Ngai Tahu Sea Fisheries Report, 8 Int'l J. Marine & Coastal L. 300 (1993). The Waitangi Tribunal was established in 1975 to enforce the rights of the Maori People under the 1840 Treaty of Waitangi between the Maori and the British Crown. The Ngai Tahu are the main Maori tribe in the South Island of New Zealand (Aotearoa). After reviewing the historical uses of the sea by these Maori people and their rights under the Treaty of Waitangi, the Tribunal ordered that the tribe be awarded exclusive rights to the

sea fisheries surrounding the whole of the tribal rohe (area) to a distance of "twelve miles or so" since they had never agreed to waive their rights in respect of such an area. Second, the Tribunal recommended that Ngai Tahu was entitled to a "development right" to a "reasonable share" of the fisheries extending beyond the (twelve) mile area to the limit of New Zealand's 200-mile EEZ.

Davidson, supra, at 309 (quoting from 5 WTR, par. 14.3.1). The Hawaiian people had a virtually identical relationship to the sea as their Maori relatives and should similarly be entitled to exclusive and preferential rights to the resources of the offshore areas. In Mark J. Valencia and David

Vanderzwaag, Maritime Claims and Management Rights of Indigenous Peoples: Rising Tides in the Pacific and Northern Waters, 12 J. Ocean & shoreline Mngmt. 125, 129 (1989), the authors state that:

The Western Pacific Regional Fishery Management Council is exploring the possibility of giving native Hawaiian fishermen a special preference for access to fisheries in the Northwestern Hawaiian Islands. The preference might be based in part on state usurpation of traditional Hawaiian fishing rights such as konohiki, the historical importance of deep water fishing to native Hawaiian culture, and the general socioeconomic impoverishment of native Hawaiians.

The time for "exploring" this "possibility" is passed, and the time for research and direct action of achieving Native Hawaiian fishing preferences is long overdue. The Fishery Management Council's proposal under Amendment 7 to regulate strictly entry into the pelagic fishery acknowledges the beginning of a new era of economic enterprise in Hawaii's offshore areas. Because of the rights and entitlements of persons of Hawaiian ancestry in these areas, they must be permitted to participate fully in these new economic activities. The decisions regarding how to regulate these activities and how to allocate the limited permits should be made jointly by OHA and the Western Pacific Regional Fishery Management Council.

9. OHA looks forward to a continued working relationship with the Western Pacific Regional Fishery Management Council on these issues.

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SELECT COMMITTEE ON INDIAN AFFAIRS

WASHINGTON, DC 20510-6450

AUG 19 1993

August 13, 1993

Ms. Kitty Simonds
Executive Director
Western Pacific Regional Fishery
Management Council
1164 Bishop Street
Suite 1405
Honolulu, Hawai'i 96813

Dear Ms. Simonds:

Thank you for your interest in the Committee on Indian Affairs' legislative agenda for 1993, and on upcoming Native Hawaiian legislation. I have enclosed several Committee materials relating to Native Hawaiians.

The first item attached for your review and comment is S.1021, the Native American Free Exercise of Religion Act of 1993, introduced in the Senate on May 25, 1993. This bill seeks to protect the free exercise of religion by all Native Americans, including Native Hawaiians, by mandating notice and consultation when a sacred site may be affected and by assuring a cause of action in federal court against governmental agencies who have abridged the rights of those protected under the Act.

On May 8, 1993, the Committee held a hearing in Honolulu to solicit comments on the draft bill amending the American Indian Religious Freedom Act. I am pleased to report that S.1021 incorporates the vast majority of changes recommended by the Native Hawaiian community at this hearing. Currently, the Committee and the Native American Religious Freedom Coalition are undergoing negotiations with the various federal agencies affected by this legislation in an effort to identify and overcome administrative objections to the bill.

Also attached for your consideration is draft legislation regarding the establishment of Native Hawaiian Community-Based Fishery Demonstration projects. On June 16, 1993 the Committee held a hearing on the proposed Indian Fish and Wildlife Enhancement Act of 1993. While the specific language regarding Native Hawaiians was not available for comment at that time, the need for the inclusion of Native Hawaiians in the legislation was emphasized in the oral testimony of Kitty Simonds, Executive Director of the Western Pacific Regional Fishery Management

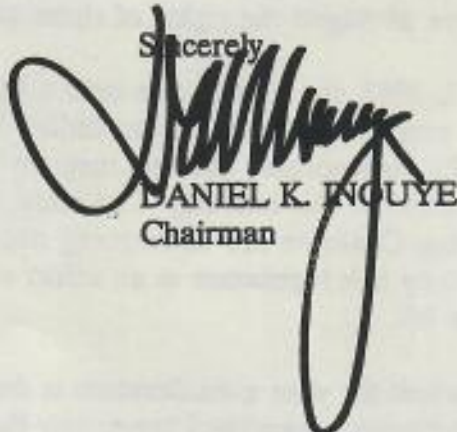
Council (WESTPAC), Rufo Lujan, Chairman of WESTPAC, Wilfred Kaupiko of Miloli'i, and the written testimony of the Moloka'i Native Hawaiian community and Graydon "Buddy" Keala of Kailua-Kona. Native Hawaiians noted the similarity of issues at hand -- that the conservation, management, and enhancement of fish and wildlife resources is imperative to the well-being of the Native Hawaiian people.

The draft legislation which proposes a separate title for Native Hawaiians under the Indian Fish and Wildlife Enhancement Act does not currently deal comprehensively with the broader fish and wildlife issues. Because the ongoing dilemmas in Moloka'i and the Big Island regarding the subsistence hunting rights of Native Hawaiians and the revitalization of the fishponds have prompted the State to create the Moloka'i Subsistence Task Force and the Governor's Task Force on Fishponds, the Committee will await state resolution on some of these matters before considering more expansive fish and wildlife legislation.

The Committee would very much appreciate receiving your thoughts and comments on S.1021 and on the draft legislation to establish Native Hawaiian fishery demonstration projects. I will be seeking to introduce the fish and wildlife measure in September, and would thus appreciate receiving any suggested changes prior to introduction. The Committee looks forward to hearing from you on these important initiatives.

Finally, I have enclosed for your information the legislative update from the Committee on the first session of the 103rd Congress. If you have any questions and/or concerns regarding the enclosed materials, please feel free to direct them to Committee staff, Noelle Kahanu.

Sincerely



DANIEL K. INOUE
Chairman

**TITLE VI – NATIVE HAWAIIAN COMMUNITY-BASED
FISHERIES DEMONSTRATION PROJECTS**

SEC.601. FINDINGS.

The Congress finds that –

(1) Native Hawaiians comprise a distinct and unique indigenous people with a historical continuity to the original inhabitants of the Hawaiian archipelago whose society was organized as a nation prior to the arrival of the first non-indigenous people in 1778.

(2) At the time of the arrival of the first non-indigenous people in 1778, the Native Hawaiian people lived in a highly-organized, self-sufficient, subsistence society based on a communal land tenure system with a sophisticated language, culture, and religion.

(3) As inhabitants of an archipelago, the Native Hawaiian people have, since time immemorial, relied on their surrounding fishery resources for economic, social, cultural, and spiritual sustenance.

(4) The protection and preservation of Native Hawaiian traditional fisheries practices regarding management, conservation, and enforcement, together with the ability to adapt such traditional practices to contemporary society, are vital to the well-being of the Native Hawaiian people.

(5) Native Hawaiians have distinct rights under Federal law as beneficiaries of the Hawaiian Homes Commission Act, 1920 (42 Stat. 108) and the Act entitled "An Act to provide for the admission of the State of Hawai'i into the Union", approved March 18, 1959 (73 Stat. 4).

[Handwritten initials]

(6) The United States' trust responsibility for the lands set aside for the benefit of Native Hawaiians has never been extinguished.

(7) The Federal policy of self-determination and self-governance is recognized to extend to all Native Americans.

SEC.602.PURPOSES.

The purposes of this Title are --

(1) To support and reaffirm Native Hawaiian self-determination for the management, conservation, enforcement, and economic enhancement of traditional Native Hawaiian fisheries.

(2) To reaffirm and protect Native Hawaiian fishing rights, and to provide for the planning, management, conservation, enhancement, orderly development and wise use of the resources upon which the meaningful exercise of such rights depends.

(3) To encourage government-to-government communications and cooperative agreements between State, Federal, and Native Hawaiian community-based entities responsible for multi-jurisdictional fisheries resources decision-making.

(4) To authorize and establish Native Hawaiian community-based fisheries demonstration projects.

SEC.603.DEFINITIONS.

For Purposes of this Title --

(1) The term "fishery" means the harvest and use of one or more stocks of marine fish found in the waters surrounding the area that now comprises the State of Hawai'i.

(2) The term "Native Hawaiian" means any individual who is a descendant of the aboriginal Polynesian people who, prior to 1778, occupied and exercised sovereignty and self-determination in the area that now comprises the State of Hawai'i.

(3) The term "Native Hawaiian community-based entity" means any association, partnership, or corporation organized pursuant to the laws of the State of Hawai'i, which is composed primarily of Native Hawaiian members from a specific community, and which assists in the social, cultural and economic development of the Native Hawaiians in that community.

(4) The term "Western Pacific Fishery Management Council" means the Regional Council established by Section 302 of the Magnuson Fishery Conservation and Management Act with authority over the fisheries in the federal waters of the Exclusive Economic Zone surrounding American Samoa, Guam, Hawai'i and the Commonwealth of the Northern Mariana Islands.

(5) Unless otherwise indicated, all other definitions contained in Sec.103 of this Act shall apply to this title.

SEC.604. NATIVE HAWAIIAN COMMUNITY-BASED FISHERIES DEMONSTRATION PROJECTS

(1) **DEMONSTRATION PROJECTS AUTHORITY** – The Secretary shall make a direct grant to the Western Pacific Fishery Management Council ("Council") in order that the Council may provide funding to Native Hawaiian community-based entities for the purpose of establishing at least three, but not more than five,

demonstration projects to foster and promote Native Hawaiian self-determination over the management, conservation, enforcement and economic enhancement of Native Hawaiian fisheries.

(2) DUTIES AND RESPONSIBILITIES OF WESTERN PACIFIC FISHERY MANAGEMENT COUNCIL -- The Western Pacific Fishery Management Council shall -

(a) award, administer, and exercise oversight responsibility over the grants authorized under this Title to qualified Native Hawaiian community-based entities; and

(b) compile and submit an annual report to the Congress detailing the status and progress of the demonstration projects, including any obstacles experienced by the demonstration projects which have frustrated the achievement of the purposes of this Title.

(3) USE OF FUNDS -- Demonstration projects funded under this section shall foster and promote Native Hawaiian self-determination over the management, conservation, enforcement and economic enhancement of Native Hawaiian fisheries, and may include, but not be limited to --

(a) the identification and application of traditional Native Hawaiian fishery management practices on a community-wide basis;

(b) the planning, development and application of community-based enforcement plans in order to protect and conserve off-shore and ocean resources, and to enforce existing applicable state and federal laws, in

cooperation with existing state and federal entities;

(c) the development of community-based economic enhancement fishery projects; and

(d) research, community education, and materials, including equipment, necessary to accomplish the purposes of the demonstration projects under this Title.

(4) **ADMINISTRATIVE COSTS** – No more than 7 percent of the funds appropriated to carry out the provisions of this Title for any fiscal year may be used for administrative purposes by the Western Pacific Fishery Management Council.

(5) **TECHNICAL ASSISTANCE** – In order to carry out the purposes under this Title, state and federal agencies, including Western Pacific Fishery Management Council, shall assist the Native Hawaiian community-based demonstration projects in meeting their technical assistance and management needs, as determined by the communities.

(6) **AUTHORIZATION OF APPROPRIATIONS** – There are authorized to be appropriated \$500,000 for the fiscal years 1994, 1995, 1996, 1997 and 1998 to carry out the purposes of this Title.

3/11/94 A17

Kawananakoa: Custom determined care,

In a recent article, I was quoted as saying, "I am the leader of the Hawaiian people." That is not what I meant to say; in fact, it is something I would never say.

You can't be the leader of the Hawaiian people unless the Hawaiian people want you.

When you say "the Hawaiian people," what are we talking about? We are so fragmented. We have so many leaders, so many hui and groups, and too many so-called "experts" and professors who teach Hawaiian history according to their own interpretation. Who knows what "Hawaiian people" means today?

I was reluctant to make any statement regarding the theft of these ka'ai, but when the impression is created in various public commentaries that the ka'ai "belong to the Hawaiian people" in general, it becomes necessary

to reassert rightful claim to ownership of the ka'ai in order to proceed with their proper retrieval by the entitled ali'i.

My position with regard to this issue is we are the entitled ali'i because we were the last ruling ali'i before the overthrow.



Kawananakoa

from which these ka'ai were moved, were always held by the titled ali'i before, during, and after the Great Mahele of 1848.

Moreover, on historical, cultural, religious and legal grounds, we are the owners of the ka'ai in question. Historically, owners of ancient Hawaiian burial grounds, particularly those respecting the ali'i such as the Hale O Keawe and the Hale O Liloa

ownership of ali'i remains

The Honolulu Advertiser

Culturally and religiously they were interred in assigned places or hidden in caves but assigned to kahu caretakers related to the deceased. This role was always hereditary within the ranks of the kahuna orders.

In ancient times the remains of the ali'i were also moved from one island to another, from one burial place to another, the decision to do so resting with the ali'i upon counsel from the priesthood and respective kahu. For example, remains were moved from Kapela Cave in Iao Valley on Maui to Hawai'i as early as the migration period of Hawaiian settlement.

Thus, by this conveyance of the ka'ai to David Kalakaua, the kahu also transferred his hereditary office as kahu of the ka'ai to the king.

These ka'ai are not retrieved from archeolo-

gical expeditions in the wild field, nor are they unspoken for as unclaimed relics. They were legally entrusted by the owning kahu ali'i to the Bishop Museum upon terms of contractual obligations for safekeeping. These are recent examples of the proprietary rights of heirs of the deceased, since Kalakaua received them and passed them to his heirs.

To say that the ka'ai are now "home" on Hawaii on "spiritual" grounds of cultural restitution is sacrilege in terms of true Hawaiian practice, custom and tradition. When is it "spiritual" to deprive the hereditary kahu, Prince Jonah Kuhio Kalaniana'ole, of the property rights of the Kawananakoa family?

There is nothing left of Hawaiian culture here but hilahila and 'aloha 'ino.

ABIGAIL K.K. KAWANANAKOA

Bold decisions changed the Islands

Stanton Lum writes to his grandchildren.

My Dear Grandchildren:

Thank you for asking me how Honolulu was in the old days. It took bold decisions that were not easy at the time.

Back in the '90s, unemployment kept increasing and so did welfare costs. Some hotels were converted to low-cost housing for residents. Then the oil spill off Barber's Point made the beaches miserable for nearly three years.

About that time, people began flocking to the new Waikiki, built by Disney in Mexico. Their Diamond Head was smaller, but more beautiful than the real thing. It was 1999 before Hawaii took action. Although many people were against it, a moratorium on all construction went into effect. Only buildings that were part of the Waikiki Master Plan were allowed.

We now have a series of tropical village complexes, connected by curv-

ing roads and waterways. Each village complex consists of hotels, restaurants, shops and convention rooms.

People travel by water taxi on the canals, by pedicabs, streetcars and by the mini-railway. Tropical landscaping is mainly what one sees along the way, with most of the shops now placed inside the complexes.

The narrow beaches were widened by moving the buildings farther inland. The high-rises have all been replaced by buildings that meet the criteria of *kama'aina*-style architecture.

While Waikiki was still being redesigned, the Hawaiian people were still seeking to regain their sovereignty. After much study and debate, the Hawaiian Nation was not established as a government but as an eleemosynary or charitable corporation.

This non-government status allowed the "nation" to operate without being limited to any geographical boundaries, and without having to use diplomatic channels. The members of the Hawaiian Nation also would not have to move to a reservation.

The economy of the Islands is more

diverse today, consisting of tourism, medicinal plants and technology. It used to be sugar, pineapple, tourism and the military. As soon as the last container of spent nuclear fuel rods are removed next year, the only military thing left of Pearl Harbor will be the Arizona Memorial.

Technology has also brought improvements to the environment. In 1994, Hawaii was not recycling most of its trash. Now we recycle all of it.

Golf courses used to consume a lot of water. Now they have narrow fairways lined by trees, and only the putting greens need to be watered.

Gasoline used to fuel our cars. Today hydrogen provides the power. Although the hydrogen is made at the Puna geothermal plant, it still costs more here than it does on the mainland. I guess some things never change.

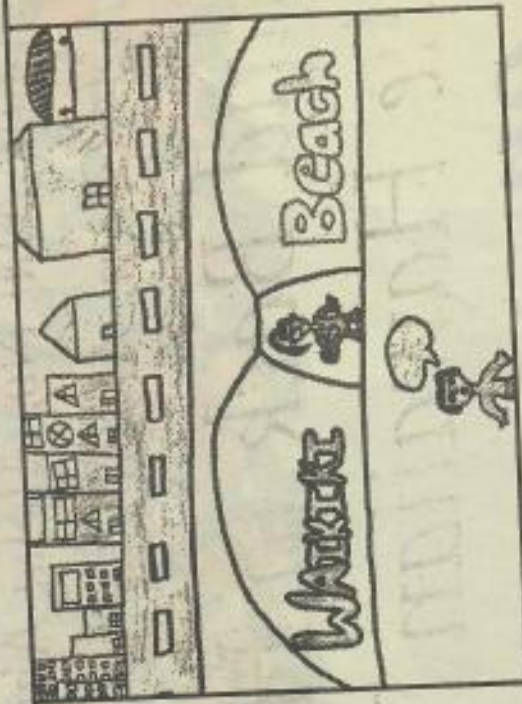
**Aloha punehana,
Grampa**

Stanton Lum, human resources manager for the National Oceanic and Atmospheric Administration, now lives in Silver Spring, Md.



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ALOHA 'ĀINA: INTO THE 21ST CENTURY



Caring

Artist: Terec Takahara
 Name: Hongwanui
 Mission
 Date: Sixth
 The artist says: My picture describes what Waikiki Beach will look like in the future. The swimmer at the bottom is saying, "I'm not going in 'TIAI' water!"

Treasuring

Preserving the Hawaiian culture depends on protecting rural communities, says Davianna McGregor.



You foreigners regard the winds, the rain, the land and sea as things to make money with, but we look upon them as loving friends with whom we share the universe. That is why we do not like this civilization you are trying to thrust upon us. It is not rich and sweet to our taste nor satisfying to our hearts.

— Samuel Kamakau, 1860s

Botanists who study the volcanic rain forest have observed that eruptions which destroy large areas of forest land also leave oases of native trees and plants which are called *kipuka*. From these natural *kipuka* come the seeds and spores for the eventual regeneration of the native flora upon the fresh lava.

Rural Hawaiian communities are cultural *kipuka* from which native Hawaiian culture can be regenerated and revitalized in the contemporary setting. Their protection is essential to the survival of the Native Hawaiian culture.

Throughout history, the Hawaiian people have maintained a deep abiding faith in the land and its power of providing physical sustenance, spiritual strength and political empowerment. Hawaiians who petitioned King Kamehameha III in 1845 not to sell land to foreigners reflected this viewpoint when they wrote:

"If, perhaps, the land is covered over and crowded with the dollars of those who purchase land, very few indeed will be the dollars in the hands of the true Hawaiians,

and in the land." Members of the *Aha Hui Pu'uhonua O Na Hawai'i* (Hawaiian Protective Association) held the same kind of trust and reliance upon the land when they worked to establish the Hawaiian Home Lands Program in 1920. The following is an excerpt from a memorial that they sent to the U.S. Congress:

"Physical health and vigor, the power to propagate the race, eradication of diseases, the restoration of normal domestic living conditions, the elimination of poverty and pauperism, the establishment of relationships with the business world, the deepened appreciation of the soil and of the material

the cultural kipuka in

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Photo by Franco Salmoraghi

Hawaiians gather wana (sea urchins) along the shoreline at Puna on the Big Island of Hawaii.

wealth — all of these benefits come, not by the fashionable life of this century, but by the intimate acquaintance with the life and the possibilities of the soil."

Essential to the survival of Native Hawaiian culture today are rural Hawaiian communities, the heart of Hawaiian cultural values, customs, beliefs and practices.

Only a handful of rural Hawaiian communities have survived the onslaught of post-statehood development: the islands of Molokai and Niihau; the districts of Hana and Kahakuloa on Maui; Kahana, Hauula, Laie and sections of the Waianae Coast on Oahu; the districts of Ka'u, Puna and small communi-

ties in Kona, excluding Kailua; and Kekaha and Anahola on Kauai. Historically, these districts were bypassed by early trading activity as well as plantations, and remained isolated from the changes which swept through Hawaii. Thus, traditional Hawaiian values and activities have persisted to a greater degree.

Rural Hawaiians who live in these districts still acquire basic necessities for their families through subsistence activities, employing traditional knowledge and practices passed down to them from their *kupuna*.

They hunt pigs, deer or goats. They gather native plants and ma-

Hawaii

2/94 p.37

rine life for food or healing. Negative impacts upon native Hawaiian rural communities and their natural resources are becoming increasingly intense and severe.

Access to forest and mountain areas for hunting and gathering of native plants for medicine are being cut off. The loss of subsistence-gathering opportunities has disrupted the mutual sharing and exchange that is an integral part of 'ohana (extended family) networks.

Customary management and stewardship over the natural, cultural and economic resources is threatened by new owners from outside Hawaii with commercial, industrial or resort plans. This contributes to demoralization, fragmentation or polarization in formerly cohesive cultural enclaves.

Among the natural resources important to protect in rural areas are:

- *Wahi pana* (sacred sites) and historical sites — heiau, shrines, burials, terraces, house sites.

- Streams for taro cultivation, marine resources and domestic water.

- Shorelines, reefs and ocean for gathering of foods, medicine and spiritual customs.

- Forests for hunting, gathering of medicines, foods, ceremonial uses for hula adornment or ritual offerings, and spiritual customs.

- Habitats for endangered native species of plants and animals.

- Natural and cultural areas as traditional domains of ancestral spirits and Hawaiian deities where Hawaiians renew their ties to ancestors through experiencing natural phenomena and witnessing *ho'allona* (signs).



Davianna Pomatko'1 McGregor is an assistant professor of ethnic studies at the University of Hawaii-Manoa and a member of the Protect Kahoolawe 'Ohana.

Placing collective blame is the essence of racism

Helen Ehrhorn's comments on racism (Letters, May 25) are so flawed logically and ethically, that they must be rebutted.

I work in our prison system. If everyone who had been victimized by our inmates was morally allowed to "dislike" — read "hate" — those of the same race as those who had victimized them, we would be in chaos.

Racism means judging all people of one race by the actions of others of that race. It is the ultimate dehumanization. It relates the personal dignity of each human being to the actions of those who happen to be of the same race. Those who do this are racists.

REV. JAMES A. BERRY
Director
Catholic Ministry to Prisons

Don't direct anger at whites or blame racism for plight

In response to Helen Ehrhorn and her letter regarding Hawaiian's anger being misconstrued as racism:

You say Hawaiians have not thrived under the "white man's" rule and are at the bottom of the heap in income, education, and health.

If this is the "white man's" doing then how do you explain the success of other

minorities such as Japanese and Chinese? They were brought here as virtual slave labor and certainly were not encouraged to thrive, yet they have achieved success due to hard work and overcoming obstacles. They don't blame the white man.

You also cite Haunani-Kay Trask's opinion that whites in Hawaii are beneficiaries of past injustices. How am I a beneficiary? I am a poor white male and know Hawaiians who are more successful than I. Hawaiians even have their own exclusive school. I don't. Who is a beneficiary? Also, Trask doesn't seem like a particularly Hawaiian name. Trask, with white blood in

her veins, must also be a "beneficiary," and her argument is dead.

Call racism racism and not anger. It's easier to deal with something when you recognize it for what it really is.

MICHAEL TALLACKSON
Aiea

'Shameful sham' done at Keaau Beach

Clarification needs to be made of the Kana Maoli religious procession to the sacred sites at Ha'ena (Keaau Beach) on Dec. 10, 1994. Being a Kanaka Maoli, I am deeply ashamed of those who knowingly participated in this shameful sham. Sham? Yes, Kaliko Kanele admitted that his intent on that day was to get back at the Shipmans for their attempts to evict him for the buildings he occupies in Keaau. Arrests would clog up the courts and obtain more support for his issue.

It is absolutely sickening to be aware that the incident was done Kapulu (carelessly). Throwing a pork butt in the oven is not an appropriate hokupu (gift) for Lono. Not being able to state what is in each individual hookupu for Lono so that they can be presented properly is wrong. Not studying the chants so that one can chant with the chanter is wrong. Bringing a staff with inappropriate carvings and wanting to carry it in the procession is wrong. Bringing elders from Maui, to be the kapuna to lead the procession in, is what Hawaiians call "maha'oi" (nervy). Spending the night before drinking and drugging till early morning is absolutely wrong, time should have been spent on preparing mentally and spiritually for the procession.

Our Hawaiian religion is very special and sacred and to have it used in such a shameful way is hewa (wrong). In the strive to obtain recognition that we are a sovereign people, we Kanaka Maoli did not need such shameful exhibitions as that orchestrated by this group. To use our native Hawaiian religions in such a sacrilegious manner and then to continue the lie is a slap in every native Hawaiian's face, and an insult to our gods, our aumakua, and kupuna.

If it was truly a religious procession, then why was it done kapulu? Why did people rush past the chanter and run to the beach in a

frenzy, instead of allowing those with the hoo-kupu to go in first? What was the symbolism of the boogie board in the procession? Why, if it was truly to pay homage to Lono was it necessary to bring non-Hawaiian spectators? Why was our Hawaiian traditions and rituals portrayed in such a shameful manner?

Mr. (Jim) Albertini failed in his letter to the editor to state that he was one of the main reasons the negotiations with the Shipmans ended the way it did. Instead, he attempts to discredit the Shipmans through the media, attempting to give credibility to the sham that took place on Dec. 10. I am rather tired of non-Hawaiians stepping in as advisors and using native Hawaiian rights to gain access for themselves. Native Hawaiians have very little left from the days of old, and what little we have we must protect and cherish.

What every letter to the editor in regards to the Shipmans fail to mention is that Roy Shipman Blackshear is Kanaka Maoli and that he is a 71 year old kupuna. The letters fail to mention that for many years numerous native Hawaiian groups have been granted access to perform religious ceremonies and that numerous families are given access to swim and picnic. The letters fail to mention that since this groups involvement Ha'ena is now littered and that nude sunbathers have found a new haven. Mr. Albertini failed to mention this group's long term goal is to occupy the area. Alas, are we looking forward to another blue-tarp village, at one of the most sacred Hawaiian sites on this island?

E manalo ka hala o ke kanaka i ka imu oka pua'a, o Kaliko. The wrongs done by man are atoned for by a pig in the imu, Kaliko. (When a person has committed a wrong against others or against the gods, he makes an offering of a hog with prayers of forgiveness.)

Melissa Haa Moniz
Hilo



Maintenance worker Fred Park cleans up remnants of offerings left by visitors at Halemaumau crater in Volcanoes National Park.

BY JIM WITTY,
Special to the
Star-Bulletin

4-11-95
HSB
A1

'New age' offerings: the curse of Halemaumau

■ 'Gifts' left at craters offend Hawaiians and may harm the environment, too

BY JIM WITTY
Special to the Star-Bulletin

VOLCANOES NATIONAL PARK, Hawaii — Pig heads. Chicken carcasses. Crystals. Flower lei. The list of offerings left regularly on the rim and inside of Halemaumau Crater in Hawaii Volcanoes National Park is long and bizarre.

Too long and strange, say park offi-

cials, who take a dim view of visitors — from "new age" practitioners to followers of Southeast Asian religious sects — leaving an assortment of gifts strewn along the crater's rim.

"The activity is interfering with a living Hawaiian culture," said park Superintendent Jim Martin. "This is a sacred place for Hawaiians."

Some of the offerings also pose public health and safety problems.

Of related concern to Martin and crew are the proliferation of ahu or rock piles in the park, particularly on the crater rim. Some are left by visitors for reli-

gious purposes; others are built by "copy cats" who see the stacked rocks and think it's the right thing to do.

It's not, said geologist Arnold Okamura.

"The disruption of the rocks really disrupts the geologic record," he said. "Geologists really want to see things kept intact. Once they're changed, you can't get it back."

The geologic record at Halemaumau dates back to 1924 when the crater exploded, sending rock fragments hundreds of feet into the air and onto the

SEE OFFERINGS, PAGE A-6

OFFERINGS: Are offensive trend and often harmful

FROM PAGE A-1

surrounding plateau.

"This trend seems to be epidemic," said park spokeswoman Mardie Lane.

And not only on the Big Isle. On Maui, Haleakala National Park chief ranger Karen Ardoin reports ahu groves sprouting from Kahana to the summit of Haleakala.

"My sense is that when non-native people imitate a native practice, they do a disservice in two ways," Ardoin said. "They destroy the geological record and they detract from the power of the genuine tradition. Ahu, to the Hawaiians, marked something very significant such as a trail or land division. To place them everywhere cheapens it."

Some of the offerings at Haleakala National Park directly harm the environment, she said.

"The kinds of odd offerings here include crystals, alien raptor feathers and alien vegetation," Ardoin said.

The feathers transport fungi and parasites; the vegetation brings unwanted

non-native weeds into the park, she explained.

But perhaps most disturbing to Ardoin are offerings of soda pop and liquor. The sugar draws alien insects such as the vespula wasp and the Argentine ant, both predators that kill native invertebrates including those that pollinate the rare silversword plant.

Education is the key to the problem, contends Wendy Gilliam, owner of the Crystal Grotto, an "alternative thought and resource store" in Hilo. While Gilliam defends the rights of people to leave offerings, she said they need to learn the proper way to do it.

"The national park is Pele's home," she said. "It is a vortex of energy . . . Most of these people are from the mainland. They're doing it with right intention. They're not doing it with any malice. They just need to be educated . . ."

"The Hawaiians were the first ones here. They can show people how to do it right."

Martin conceded that the park walks a fine line between protecting the public's First Amendment rights while ensuring native Hawaiians' rights aren't impinged.

"The laws are not on the side of preserving indigenous cultures," Martin said. "The laws are on the side of a homogenous United States."

Defining 'new age'

What is "new age" anyway?

It's important to define what it's not, according to those in the know. It's not a religion, says Wendy Gilliam who owns the Crystal Grotto, a downtown Hilo business she describes as an "alternative thought and resource store."

And it's not even all that new.

"There is no new age religion," Gilliam said. "It's more of a movement."

Quoting from Jack Clark in "What's New Age Anyway," Gilliam defined the movement.

" . . . It's people who feel that they can change the world by changing themselves, not by trying to change others."

"It's people who choose their own path rather than follow dogma."

Jim Witty,
Special to the Star-Bulletin

Rubbish pick-up crews soon just a memory

As I woke to the sound of clanging of cans and the voices of young men busy in their morning work, I realized that another point in history has been reached. It was the last rubbish pickup using a crew of young men.

Rubbish pickup has had its own history. It seems that only yesterday, there were those who complained of the noise starting too early. The crews started early since the men got paid by completing their routes. They worked hard and fast to be able to get to their other jobs. As a result, the public found that the streets were clear for the morning commuting.

Then changes were made to ensure that the crews worked a "normal" shift. One valid reason was that their work ethic caused a significant number of injuries.

Aloha to the friendly crews who stopped by to wash up at our front faucet. I believe my dog will also miss watching them.

STANLEY ASANOMA
Pearl City

OHA should be helping Hawaiians of any blood

Most Hawaiians think the queen's land is their land that was stolen in 1893. Hawaiians forget or care not to know that our late delegate to Congress, Prince Kuhio, asked Congress for lands for his people. In 1920, the Department of Hawaiian Home Lands was created to distribute such lands to Native Hawaiians with 50 percent more Hawaiian blood. Hawaii was then a territory.

In 1959 Hawaii became a state. The state became too greedy for its own good. Now the taxpayers are obligated to pay for the state's un-

lawful use of ceded lands. The Department of Hawaiian Home Lands is also at fault and that's the reason why there are many applicants on the endless waiting list for land.

The Office of Hawaiian Affairs was created to help the Hawaiian race. OHA became greedy and selfish with its ceded land revenues. OHA is now trying to help DHHL.

But the duty of OHA is to help Hawaiians regardless of blood quantum. DHHL's duty is to help Native Hawaiians get a residential lot at \$1 a year for 99 years or more.

The trouble with Hawaii's system is that it's not what you know that counts; it's who you have to know to get ahead.

BENNY OLEPAU
Waimanalo

Definition of 'Hawaiian' needs to be realistic

Our people of Hawaiian heritage, defined by the Office of Hawaiian Affairs as ranging from full-blooded to any small fraction, are about a quarter of the state of Hawaii's American population.

We seem caught in the political desire for numbers in the definition of Hawaiian. Some common usage is intellectually and arithmetically absurd. For example, if a person is one-eighth Hawaiian and seven-eighths other, he is Hawaiian. Conversely, if one were one-eighth Swedish and seven-eighths Chinese, would one be defined Swedish? If a person of any amount of Hawaiian blood gets into trouble, he or she is reported as being Hawaiian — never mind the extent of other heritages. This kind of usage does much harm.

It has been presented that Hawaiians are at the bottom of our society as far as crime, education, welfare, motivation, etc., are concerned. This is a serious affront to the vast majority of our Hawaiian citizens who

Policy on Letters

The Advertiser welcomes letters in good taste on any topic. All letters must be signed with the writer's correct signature and include address and telephone number for our verification. Letters are limited to one per writer per month. Letters should be on a single subject and no longer than 200 words. Letters of any length may be trimmed.

Send to: Letters to the Editor, The Advertiser, P.O. Box 3110, Honolulu 96802. (Fax: 525-8037).

On-line addresses:
Compuserve: 76322,2016.
Internet:
76322.2016@compuserve.com.

are decent, hard-working and family people raising good children — the backbone of Hawaii.

We have lots of mixtures in Hawaii. This is one of our strengths. Let's not be provincial. Let's use the category Hawaiian with restraint and respect, as we do other categories. If we need new definitions, so be it.

WALTER F. JUDD
Kaneohe

Congress cares most about Congress

Why is it that for the last 35 years, since 1960, members of Congress have allowed our government to strip the Social Security Trust Fund of all its marketable assets without a whimper of protest, yet when Treasury Secretary Rubin attempts to strip funds from their Federal Retirement System even for a short period of time, howls of protest arise from all members of Congress?

Is there bias being shown here by Congress? What kind of representation is this?

JAMES H. OSBORNE

TELEVISION

Charter Keola Hanoa is on location for "Hawaii in Transition" at Punaluu Black Sand Beach on the Big Island, the site of an ancient fishpond.



Hawaii's future lies in self-reliance

Star-Bulletin staff

"Hawaii in Transition: Vision for a Sustainable Future," a 30-minute film hosted by former state health director Jack Lewin, will air 7:30 p.m. tomorrow on KHET, Channel 10.

The program looks at the adverse impacts of overdevelopment and the collapse of large-scale industrial-agriculture in Hawaii.

Filmed on the Big Island, Kauai and Oahu, the film presents models of sustainable development across the five elements: fire, earth, water, wood, and space. The program covers energy, agriculture, aquaculture, reforestation and sustainable communities.

The show reviews the adverse impacts of development patterns and focuses on a series of solution

Hawaii in Transition: Vision for a Sustainable Future:
7:30 p.m. tomorrow, KHET

scenarios based on existing innovative development projects on Kauai and the Big Island. These innovations provide the foundation for a vision of sustainable development that promotes local self-reliance as the basis for economic strength, environmental recovery and sovereignty.

The program is a co-production of ECO Productions and the non-profit Institute for a Sustainable Future.

Joanie Komatsu, who composed and played the music in the film, this year is a Hoku finalist for Female Vocalist of the Year, and for

Liner Notes for her new release "Without Tears/Wai-makaole."

The film's production team includes Sheila Laffey of ECO Productions and director-editor Richard Tibbetts. The pair worked together on the Bishop Museum-Moanalua Gardens Foundation's Ohia Project videos, "We All Need the Forest," and the "Middle of the Sea."

"Hawaii in Transition: Vision for a Sustainable Future" can be ordered by sending \$25 to the Institute for a Sustainable Future, P.O. Box 607, Pabala, HI 96777, or by calling 808-926-8886.

The Institute for a Sustainable Future was chosen the winner of KITV's annual Earth Day Every Day Environmental Achievement Award.

Government rules can't save troubled species

The Focus section of Oct. 13 ("Can we force protection of Hawaii's rare species?") was wildly out of touch with reality — not a terribly surprising situation, considering The Honolulu Advertiser's love of big government (for everyone except itself).

Virtually the entire Hawaiian environmental movement is now based on a deliberate, massive deception of the public — with the utterly false claim that naturally self-sustaining populations of Hawaiian endangered species can be preserved through government control and regulation.

The real truth is that this has become biologically impossible: Hawaii's endangered species are biologically incompetent entities that have lost their ability to compete and survive in a drastically changed environment.

No amount of totalitarian, eco-Nazi behavior will save them: The natural processes of this would follow their own inexorable laws, without the slightest regard for the legal fantasies of humans.

If Hawaii's "environmental-

ists" continue their reckless disregard for reality, they will eventually completely discredit themselves, and also severely damage the causes they advocate.

KEITH ROBINSON, Manager
Kauai Wildlife Reserve
Makaweli, Kauai

FOO

Property taxes:
A different idea, B3

The Honolulu Advertiser

Sunday A



**A foundation of
respect for Hawa**

April 9, 1995

Focus Editor: Jerry Burris, 525-8031



Illustration by Joseph Feher, "Hawaii: A Pictorial History," Bishop Museum Press, Honolulu; color by Greg Taylor

Sovereignty could lead to destructive tribalism

By Paul D. Carrington

Stephen Boggs (March 29)
has done me the honor of re-

knew they were choosing to
become part of an indissoluble
union.

So long as there is a union.

ians

Let's cast aside that image of the laz

By Susan Fernandez Kopper

On a windy slope near the ocean's edge in Kohala, Hawaii, lies Mo'okini Heiau. One of the largest heiau, it has a haunting, breathtaking feeling that grabs you by the throat and lasts long after you have driven away.

What is special about this particular heiau is not just the size, or that it was built during the post-discovery period when heiau were being destroyed faster than they were being built, but that it was constructed completely in one night, from sundown to sunup by thousands of Hawaiians.

They worked all night in the darkness, gathering the special waterworn rocks from Pololu Valley 15 miles away. Each rock was passed from hand to hand, up a steep trail from the valley all the way to

Kohala by a human chain all those miles long, and any rock that was dropped was left in its place.

This was no ordinary heiau, and no ordinary labor of love. It is a story that stays with you as a quiet reminder of something powerful that happened during a period when much of the culture was being lost to colonialism. And it is a story that could conceivably take place today.

It is often exhausting to be Hawaiian in this century.

There can be no doubt that the transition from an ohana based culture to one that prizes individualism has not been made with much success. As an indigenous people, Hawaiians are trivialized, and are usually far more acceptable to the mainstream dancing hula, playing music or running with a football.



Fernandez Kopper

Sovereign path of bad feudalization and a

Try to break those boundaries in professional settings, and be prepared to be mostly ignored, often humiliated, and held to an entirely different standard. People are often afraid of us physically, annoyed by us intellectually, and behave as if we were just a messy problem to be dealt with by someone else, or merely to be window dressing. Along with this burden of

Outsiders can't comprehend

By Stephen S. Rosenfeld

WASHINGTON — We are all minding our p's and q's when it comes to political Islam. The word is out: Don't insult a religion. This is a necessary and minimal obligation. But it need not keep us from noting that the billion people professing Islam make it, not the successor as global peril to communism, but certainly the loosest cannon in world politics.

Some 20-odd governments and innumerable politically oriented groups across several continents can be labeled as Islamic or the more activist "Islamist." Few things will count more than whether and how they are able to reconcile the often competing claims of modernization and faith.

Outsiders don't yet have a good handle on it. In Algeria, for instance, where the army cut off an Islamic party headed for victory at the polls, the United States has sought with slender means to nudge the par-

ties toward moderation. You will have noticed that American policy is working poorly. Algeria is in flames. Perhaps — not necessarily — it's the wrong policy. More likely, it's a situation where Algeria's fate is in Algerian hands.

The question is how these societies are handling the stress. Georgetown University's Michael C. Hudson, a leading Arabist, scoops up a lot of Middle Eastern reality in a journal of Rome's Istituto Affari Internazionali. In the region, only Israel and Turkey have shown a more or less steady devotion to parliamentary electoral rule.

Among Arabs only Lebanon, earlier, came close. But Hudson finds broader trends — the Soviet collapse, the end of the oil boom, the rise of market doctrines — helping to produce a fragile and perhaps reversible but significant opening of a civil society. It turns out that Islamic political groups are the most articulate, best organized and

Islamic political groupulate, best organized form of opposition to authoritarian order.

most popular form of opposition to the prevailing authoritarian order.

The regimes' responses to the Islamic surge vary. (The very fact of variety suggests to me not simply that their circumstances differ but that their choices are less culturally fated than politically driven.) The responses extend from forcible exclusion of Islamic movements (Syria, Iraq, Libya), to a less repressive "marginalization" of these movements (Egypt, Tunisia), to pre-emption of them based on the regime's own presumed Islamic legitimacy (Saudi Arabia, Morocco, Sudan), to limited accommodation (Jordan, Yemen, Lebanon,

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ourselves

cism in one's homeland is
e feeling among many
awaiians that we must
oose between professional
ccess and our Hawaiian-
ss.
Often scorned for their am-

e Respect, Page B4

□
Fernandez Kopper is a free-
nce marketing consultant.

22. He disagrees with my ob-
servation that no vote of the
people has ever been taken in-
cident to an annexation of ter-
ritory by the United States.

My statement was made to
refute that of Rich Budnick
(January 17).

I stand by it.

Professor Boggs, like Mr.
Budnick, is preoccupied with
events of a century or more
ago. Those events are not rele-
vant to the present or future
sovereignty of Hawaii.

Controlling is the decision
made by the people of Hawaii
in 1959 when they voted over-
whelmingly for statehood.
That election was one of the
first anywhere in the world to
be conducted for the purpose
of legitimating a change in
sovereignty.

It was also at the time one of
the most open elections ever
held. Hawaii became the para-
digm of a tolerant, open, de-
mocratic state — one in which
genealogy does not matter —
in a union of states long seek-
ing to develop those traits in
themselves.

Those voting for statehood



Carrington

the people
of a state of
the union
were to
vote unani-
mously to
secede,
their deci-
sion could
be given no
effect. In
embracing
statehood,

Hawaii en-
tered a network of mutual
obligations, such as the obliga-
tion to help assure other states
of republican government.

The irrevocable nature of
those obligations was settled
in 1885. Disunion or secession
of a state could theoretically
be effected, but only by
amending the Constitution of
the United States. No such

See Tribalism, Page B4

□
Carrington is the Wallace S.
Fujiyama Distinguished Visit-
ing Professor of Law at the UH
law school.

lend the power of Islam

s are the most artic-
and most popular
he prevailing author-

Kuwait) and to full inclusion, of
which, alas, there are currently
no live Arab specimens.

Algeria is a special case and a
test case and a hard case. Its
president in 1988-91 boldly
sought full and democratic in-
clusion of Islamists. But what
might be called the military-po-
litical complex aborted this
strategy in mid-election, revers-
ing the substantial political
gains made by the Islamic Sal-
vation Front (FIS). Thus
opened a continuing and in-
creasingly brutal civil war. It
pits a variety of Islamist organi-
zations ("more radical and com-
mitted to violence than the
FIS," says Hudson) against the
state.

Many secularized, liberal Al-
gerians as well as ruling elites
elsewhere applauded the mili-
tary's cancellation of the elec-
tions. But because the crack-
down proved to be extremely
costly and could not be accom-
plished decisively, accommoda-
tion has come to look more ap-
pealing. Islamic forces across
the Arab world have been left
to conclude not simply that
they cannot attain real power
through democratic procedure
but that armed struggle has its
limitations for them too. For
contemporary Arab regimes
may lack legitimacy, "but they
do not lack formidable coercive
power," in Hudson's words.

An unapologetic advocate of
democracy, he sees a strategy
of limited accommodation of Is-
lamists as a shaky but feasible
halfway house. It requires the
regimes to make a political
opening to non-terrorist Is-
lamists. It requires those Is-
lamists to take part without de-
manding the power to form

governments or to make consti-
tutional changes single-handed-
ly. Hudson is under no illusion
that either the regimes or their
opponents will come early or
unerringly to that tricky bal-
ance.

But he is somewhat encour-
aged that any electoral activity
is going on at all. It comforts
him that the Islamist vote gen-
erally is so modest that it forces
these groups to pursue coalition
strategies with other parties.

These considerations are
more than academic. Right off,
for instance, they offer Israel
and the PLO practical guidance
on how best to bring non-ter-
rorist Islamic factions into the
politics of a prospective democ-
ratic Palestinian state — how to
co-opt them, if you will. They
point both the holders of power
and their challengers to a nar-
row path through the minefield
of political Islam.

□
Rosenfeld is a Washington
Post writer.

Tribalism: No place in the 21st century

FROM PAGE B1

amendment would ever achieve ratification — if any state were ever inclined to secede, the others could not allow it to happen because to do so would open the path to social, political, and economic disintegration threatening enormous adverse consequences.

Sovereignists not having that reality clearly in mind are thinking of a world that can never be.

In some forms, the dream of sovereignty has the potential of becoming the nightmare of neo-tribalism.

Professor Boggs is an anthropologist and may well have devoted his career to celebrating the impressive achievements of indigenous peoples, such as the remarkable attainments of the early Hawaiians in mastering celestial navigation.

We ought never to forget those achievements or belittle them. But admiration should not lead us to forget the brutalities commonly associated with tribal life on all continents — brutalities such as genocide, slavery, human sacrifice, feudalism, strict moral codes, and rigid control of personal beliefs.

Tribalism, alas, depends on the denial of equal human worth to non-members. A common, perhaps universal, means of creating tribal identity is to equate tribal genealogy with moral worth. This equation depends in turn on tribal memories of the moral failings of outsiders, memories that must be nourished and retained.

A principle known to all enduring legal systems extinguishes stale claims.

This universality reflects recognition that it is impossible to correct ancient injustices

“Sovereignists . . . are thinking of a world that can never be. . . . In some forms, the dream of sovereignty has the potential of becoming the nightmare of neo-tribalism.”

without committing equal or greater injustices on the present. Those failing to acknowledge this principle of forgetfulness, who retain bitter memories, whether personal or tribal, commit themselves to an endless repetition of wrongs, each bitterness eventually begetting another.

Queen Liliuokalani seems to have recognized its prohibitive cost when she counseled her followers to forsake tribal bitterness. What a pity it is that her advice is not heard today in Bosnia and Burundi and scores of other places the reader can name!

Tribalism cannot be revived in the 21st century, except at the ghastly cost of invigorating its brutalities, now armed with modern weapons and instruments of mass destruction, as we are learning daily in a hundred nations.

In our global village, those who dwell on the sins of their neighbors' ancestors put us all in mortal danger.

If there are sovereignists who would, in their justifiable anxiety over the failures of contemporary American society and politics, seek to re-establish tribalism in Hawaii, they are not merely unrealistic, they are also on a destructive course, one that thoughtful Hawaiians of all genealogies would be poorly advised to follow.

FOCUS

Respect: Building a better Hawaiian image

FROM PAGE B1

bitions, successful Hawaiians find themselves caught again within their own culture, frequently accused of "forgetting where they came from." It is a manifestation of the crab story all over again. Successful mainstream Hawaiians are frequently accused of trying to behave haole, a practice that is not only destructive for us collectively, but humiliating for us as individuals.

Describe a haole as successful, and nobody thinks that's out of character. A successful Hawaiian, however, is usually spoken of as an aberration. There is no law against Hawaiians succeeding. There was just never the perception that they could. Or would.

This burden of racial bigotry carries through in ways that have no accounting of the personal, only the composite image. Many non-Hawaiians attribute the decline of Hawaiians to absolute ignorance and unforgivable laziness, completely unaware of the history and cultural aspects of an entire race that lives next door to them.

Most simply never took the trouble to find out. Yet, the truths are completely evident, and no amount of editorializing by the descendants of those who overthrew our Queen can change that truth.

We know what happened, and who was responsible.

The leftover bad feelings from colonialism have festered and boiled down into anger, victimization and lack of belief in our selves that has to run its course. It is like a child forced to grow up too fast, cheated out of a childhood; recovery is a process.

There are those who will

have to sacrifice further riches, willingly or unwillingly, for the sake of a culture that shows God's touch in so many ways.

The current cultural resurgence, manifested in part by the sovereignty movement, is as much a breaking out of that childhood as it is anything. As with any movement that includes social change, the radicals often become more symbol than catalyst. People fail to search deep enough for meaning. The sovereignty movement is sometimes controversial, oftentimes more divisive than intended, and like any movement, there will always be those seeking personal gain against the benefit of the whole.

That is not the nature of Hawaiians, but the nature of humans, and there is no reason to make sweeping generalizations of a race based on the behaviors of a few, behaviors that know no cultural boundary.

Smaller, modern versions of what happened at Mo'okini have occurred in the Hawaiian community over the past 20 years; the work behind the resurgence of hula, voyaging canoes, and self rule are some of our Mo'okinis.

The ideas of what it means to be Hawaiian are being challenged, once again. An identity that was well defined during the pre-Cook period, has evolved to a massive gray area that is again calling for re-creation. We don't like how people see us, we want to pour a new image, a new mold. The

general public should not confuse this quest for personal rights as a wish to be completely alienated from the general populace; it isn't. What it must be is a statement of rights both for us as a people and as individuals, which is no more nor less than any other group is entitled to.



There can be no doubt that the basis for a successful Hawaiian sovereign nation will not be defined simply by how much land we get back.

The root of the Hawaiian movement is firmly planted in the spiritual belief system where the ancients found the source for all they did, and in a commitment to helping the whole group.

Spiritual confidence and guidance will be the source for finding, and getting our place.

Hawaiians are claiming their land because that is the way the system works in the present, and being firmly here we must make sure Hawaiians are given what they are due. It is a constant adjustment and navigation between what was, what we want to preserve, and what we want it to be. Lord knows we didn't build this system, we're just in it.

In a time when we are each and every one searching for what has meaning, it can be difficult to embrace such a radical transformation as a sovereign Hawaiian nation. Whatever changes occur, however widespread, no one can possibly foresee all of the effects such a separation would have.

In an attempt to recapture what was (and retrospection is always more romantic than reality), and as we move on to grow in a changing environment, we must establish a bridge, a bridge that connects us from then to now. Just how we do that is the big mystery.

I used to hold the image of Hawaiians with our noses pressed hungrily against a window, waiting for acceptance, waiting to be a part of the privileged class, waiting to find our place in a land where we belong but which too often does not belong to us.

In our hunger, Hawaiians have not always made the wisest choices, reaching out to anyone who tells us what we think we want to hear. Change, meaningful change can only come about when we take responsibility for making better leadership choices, and demand a more rightful place.

Changing the image.

We put culture and symbols together in all cultures, and it is time to develop new symbols for us as a people, symbols to mark progress, to signify commitment to a common goal of respect in our own home, and to inspire courage and perseverance in this rebuilding.

When I wonder about our future as a people, I like to think of those thousands of Hawaiians building Mo'okini, united by a common heritage and an unbreakable commitment to keep it alive in their own fashion.

It is as powerful a symbol as any we can keep in our mind during these difficult days of making choices, finding leaders, focusing on how we want to live and raise our children as Hawaiians.

Working in unison, building something that has meaning for all of us together.



HANDSTAMPS

BOX 1118 VOLCANO, HI 96785

DESIGNS FROM HAWAII



Canoe paddlers petroglyph
#H 103 \$10



Hula Kahiko
female
#H 100 \$10



Sea turtle petroglyph
#H 107 \$8



Hula Kahiko
male
#H 101 \$10



Shark fishhook
#H 108 \$8



Solo paddler petroglyph
#H 104 \$8



Canoe sail petroglyph
#H 106 \$8



Tapa stamp
star
#H 109 \$7



Ka wahine petroglyph
#H 102 \$8



Tapa stamp
wana (sea urchin)
#H 110 \$7



HANDSTAMPS

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HAWAIIAN NATURAL HISTORY



**Kukul
Candlenut**
#HN 108 \$10



'Ohia lehua set
(2 stamps)
#HN 103 \$14



Hala
#HN 107 \$10



Kohola
humpback whale
#HN 101 \$10



Koa
#HN 106 \$10



Honu
green sea turtle
#HN 102 \$8



'Ohelo
#HN 105 \$8



Pu'u 'O'o / Fountain of Fire set
(2 stamps)
#HN 100 \$18



Uluhe fern
#HN 104 \$8



HANDSTAMPS

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DESIGNS FROM ASIA



Chinese Frog
right
#A101 \$7



Japanese Calligraphy
"Dream"
#A103 \$7



Chinese Frog
left
A102 \$7



Japanese bamboo
#A106 \$8



Chinese dragonfly
#A105 \$8



Japanese kol
(carp)
#A104 \$8



Japanese crest
ocean wave
#A107 \$8



Japanese crest
three moons
#A108 \$8



HANDSTAMPS

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EARLY AMERICAN WEATHERVANES



Mermaid weathervane
#W 101 \$8



Dove of Peace weathervane
#W 102 \$8



Flying angel weathervane
#W 103 \$8



Brig Topaz weathervane
#W 104 \$8



Angel Gabriel weathervane
#W 105 \$8



Blue whale weathervane
#W 106 \$8



Sea dragon weathervane
#W 107 \$8