

HAWAIIAN

1990s G.H. BALAZS

HAWAIIAN

Family Guardians

Hawaiians maintained close ties with their 'aumākua, their family gods, who gave them protection from harm and help in times of difficulty

The pueo, or owl, 'aumakua was the oldest of the family gods and often appeared on the battlefield as a savior.

Among the countless native gods in the ancient universe was a special class of guardian spirit that was particularly well-loved within the family unit. These 'aumākua appeared as ordinary creatures and phenomena of nature—birds, fish, plants, clouds. Their role was to watch over the family using special gifts that enabled them to warn of danger and to provide assistance in times of need. Some of these spiritual beings had even greater powers, such as healing injuries and reviving a loved one who had died.

Families maintained strong personal ties with an 'aumakua from one generation to another. Perhaps an ancestor long ago once helped a particular bird, dog or fish in a moment of difficulty, only to discover that the creature was supernatural. The animal spirit, or 'aumakua, repaid the kindness by serving as guardian to all members of the family and their descendants.

Sometimes a deceased family member (or even a stillborn infant) became a guardian spirit. If, when the body was buried or placed in the ocean, a particular animal spirit appeared, the family would take this as a sign that the deceased had become an 'aumakua. Family members would call this spirit by name and care for it by looking after its physical health and regularly making offerings of its favorite foods. To perpetuate the close ties between family and 'aumakua, youngsters were taken to be introduced to the guardian spirit and taught how to properly care for it. They learned, for example, never to harm or eat of the flesh of the 'aumakua, for that would be a grave insult and could bring on acts of vengeance or abandonment by the family god.

Whenever a family member entered an 'aumakua's specific natural habitat, say a forest in the uplands or a reef in the ocean, the guardian spirit kept a protective watch. Thus, there

were hawk, mo'o (water spirit) and shark 'aumākua, as well as 'aumākua in other forms, who guarded individuals as they lived, worked and played in the different regions of a district.

Owl, or pueo, were regarded as the oldest of family guardians and the most frequently encountered. They were protectors in war and were invoked in times of abject desperation. Pueo often appeared on the battlefield to lead a vanquished chief and his army to safety. In one incident in Hawaiian lore, when a family member lost his footing at the edge of a steep cliff, a pueo 'aumakua beat his wings in front of the man's face to restore his balance. In another story, the pueo's beating wings kept a drowning swimmer alert at night, enabling him to be led ashore the next day.

Remains of deceased family members were sometimes laid before the owl god Kūkauakahi, who would deify the dead as an owl 'aumakua for the family. Lesser-known 'aumākua include 'elepaio birds, or flycatchers, scarlet honeycreepers, mudhens, octopuses, eels, mice and rats, caterpillars, rocks, cowries, clouds and various medicinal plants.

Often, the distinctive characteristics of a guardian spirit reflected the general characteristics associated with the 'aumakua's natural form—the rat's shrewdness and thievery, the octopus's cleverness at disguise and escape, the prophetic nature of clouds, the healing powers of medicinal herbs.

As the major gods of the Hawaiian universe caused the rain to fall and make the lands fertile, the sun to rise and travel slowly across the sky, and the ocean to be plentiful with fish, so the 'aumākua, the personal gods, managed the simpler aspects of daily life, which were equally important in the scheme of things.

this place

BY CAROL SILVA



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4/28/02

Hono Lolo
Star-Bulletin D1

BOYS OF THE PANALA'AU



During the opening moves of the Pacific War, dozens of Kamehameha students were rushed into the breach

FIRST OF TWO PARTS

By Burl Burlingame

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blasted guano heaps called Jarvis, Baker and Howland. The islands had been claimed by the United States according to the Guano Act of 1856, and had been steadily mined of bird droppings for 20 years. Phosphates gleaned from the droppings were turned into explosives. Americans abandoned the islands in 1877, and the British briefly inhabited them before they, too, left them to the seabirds.

By the 1930s, both countries were competing for air routes, and the Equatorials, almost halfway between the United States and Australia, once again looked promising. In Hawaii, Miller sprang the colonization idea on Albert Judd, a trustee of Bishop Estate. Judd suggested that boys from Kamehameha Schools would be ideal candidates for settlers.

The Hawaiian background of these boys made them excellent pioneer material, claimed Judd. He pointed out that they were used to hot weather and living off the sea, and were disciplined by years at a private school in which ROTC was a requirement. Miller was sold, and the operation began in 1935.

England got wind of the plan and rushed her own settlers to the islands, using New Zealand as a stand-in. Lt. Harold A. Meyer of the 19th Infantry, who advised Miller on military aspects of the settlement, made the extraordinary step of telephoning Washington directly from Schofield Barracks. In a two-hour phone call, Meyer begged for swift action.

Meyer was placed in charge. Within the day, March 20, 1935, the Coast Guard cutter Itasca was outfitted with

IMMEDIATELY following the attack on Pearl Harbor on Dec. 7, 1941, the Imperial Navy's submarines RO-13, RO-64 and RO-68 used their deck guns to shoot up "enemy flying-boat installations" on Howland and Baker islands near the equator, south of Hawaii.

What they actually shot at were shacks manned by Hawaiian teenagers, there because of a bizarre territorial dispute that had erupted six years earlier.

Pan American Airlines had plans to pioneer air travel across the Pacific, and in 1935 came to an understanding with the U.S. government: It would establish refueling bases on remote atolls for its short-legged flying boats with help from the U.S. Navy. The Navy agreed. The agreement gave it an excuse to establish hegemony over far-flung areas of the Pacific, a concept essential for countering suspected Japanese buildups in the mandated islands.

Bill Miller, director of the Bureau of Air Commerce — a single desk within the Department of the Interior — came up with the idea of colonizing uninhabited atolls known as the Equatorial Line Islands, sun-

Panala'au exhibit

The Bishop Museum will present "The Panala'au Years: Hawaiian Colonists of the South Seas 1935-1942," running May 18 through June 16. The museum-designed "traveling exhibit" tells how young Hawaiian men occupied remote, uninhabited islands in the equatorial Pacific. The exhibit includes oral histories, photographs, artifacts and programs. Information: 847-3511.

supplies and Hawaiian settlers, and raced off for the Equatorials. Lt. Cmdr. Frank Kenner, skipper of Itasca, later recalled that the little cutter never made better speed.

The Hawaiians had no clue as to their destination. Nor did the dozen or so soldiers who accompanied them. They had been told simply that it was a security matter. Despite a scare when the ship spotted another vessel and a brief stop at Palmyra atoll to dig up some palm trees for transplanting, the Hawaiians and the soldiers managed to raise the American flag first on the contested atolls.

Every six months or so thereafter, depending on the availability of Itasca, four boys were deposited on each of the three islands. By the time of the Pearl Harbor attack, some 135 Hawaiian teens had participated in the settlement.

"When we were invited to participate, there was a rush of applicants," recalled Abraham Planala, one of the first recruited. "They only wanted gradu-

Please see Staking claim, D6



BURL BURLINGAME ARCHIVE

Kamehameha students wave goodbye as they're left behind on Jarvis Island in the South Pacific. They would be left there for months.

Staking claim: These real-life Robinson Crusoes earned \$3 a day

Continued from D1

ates, and for boys right out of high school, at the height of the Depression, the \$3 a day they paid was good money." It was more than the salary of the soldiers who were rotated off the islands after a few months, leaving the boys alone.

At first the Hawaiians lived in pup tents, eventually graduating to wooden shacks dubbed "Government Houses," which were open on the sides to let the cool night breezes blow through. All fresh water had to be brought to the islands. The 50-gallon water drums were too heavy to boat to the shore, so each was dumped over the side of the supply ship and allowed to drift ashore. If the drums landed on the wrong side of the island, the boys walked across the island to get a drink. Whenever it rained, open containers on the island were set out.

JARVIS ISLAND, nearly 1,000 miles east of Baker and Howland, had a ghost town still standing, testimony to American and British guano miners of the previous century. A 25-foot-high sign still read "The Pacific Phosphate Company of London and Melbourne." On the beach was the wreck of the barkentine *Amaranth*, which provided lumber for furniture, shacks and surfboards.

The settlers' main tasks were logging hourly weather reports, clearing land for a runway and servicing a small lighthouse. They also collected wildlife samples for the Bishop Museum of Honolulu. Otherwise, it was very much a Robinson Crusoe existence on the islands, which rose barely a dozen feet above the sea. Responsibility for the project was transferred to the Department of the Inte-

rior. Meyer's involvement was remembered in a billboard-sized sign, which declared Baker's few buildings to be the town of "Meyerton."

IN THE OPENING days of 1937, Howland Island was suddenly taken over by Navy engineers, who put in a short airstrip. The runway was built in anticipation of Amelia Earhart's planned 'round-the-world flight. When Earhart cracked up her Lockheed on the runway at Luke Field in Pearl Harbor, while taking off for Howland, the flight was rescheduled for the summer.

Earhart next tried to fly around the world in the opposite direction. On the leg between Lae, Papua New Guinea, and Howland, her aircraft disappeared, the last radio signals being picked up by *Itasca*, which had paused along her route to give bearings. Earhart and her aircraft vanished despite a massive Navy search. A shower and private bedroom the Hawaiians had built for Earhart went unused. They grieved for her and built a 20-foot sandstone monument, which they called the Amelia Earhart Lighthouse.

Things were quiet for the next few years, marred only by the death of a colonist in 1938 of peritonitis brought on by appendicitis. Coast Guard cutter *Taney* traveled 1,310 miles at full speed to save the boy, but arrived too late.

Canton and Enderbury Islands were added to the program the same year, and were the subject of an exchange of notes between the United States and Great Britain in 1939, the upshot being an agreement to joint administration for at least 50 years, after which the agreement could be extended



BURL BURLINGAME ARCHIVE

The Coast Guard cutter *Itasca* approaches Baker Island.

indefinitely. Each government was to be represented by an official, and the islands were to be available for communications and airports for international aviation — but only of American or British-empire airlines.

SIMILAR circumstances prevailed at Christmas Island, under the administration of the British high commissioner of the Pacific, headquartered in Suva, Fiji. America claimed a seaplane base there, as both countries claimed sovereignty based on occupancy. Britain, however, controlled the island from the end of World War I to 1941. Johnston Island, actually a string of islets that were technically part of the Hawaiian Sea Frontier, was under sole jurisdiction of the United States. All the islands were prized solely for their location.

The Kamehameha students serviced the islands' meager facilities, and spent the rest of their days fishing and working on their tans. "Lobster every day, which we ate raw," said Pilanala. "And the island had these big rats, which ate the pili

grass. Vegetarians. We used to catch them and roast them for red meat. They were delicious!

"We were paid our salary in a lump sum when we went back to Honolulu, and it was quite a bit of money. We let our hair and beards grow long; it made us feel like explorers. But as soon as we went home, we hit the barber shop."

At night, the bowl of the universe blazed above the isolated atolls. Falling stars were so bright they'd cast shadows. One night, the waters rolled with hundreds of porpoises, a pod that seemed to stretch to the horizon. Some evenings were reserved for ghost stories, punctuated by the sound of birds crying eerily in the darkness.

There was magic there.

Tomorrow: A rescue mission to the South Seas.

Portions of this story are excerpted from "Advance Force — Pearl Harbor" by Burl Burlingame, Naval Institute Press, 2002.



BURL BURLINGAME ARCHIVE

The boys on Baker Island used scraps of driftwood and a crab net to build a basketball hoop, with a softball substituting as the basketball.

4/29/02 Honolulu Star-Bulletin A11

BOYS OF THE PANALA'AU



Relief showed on the faces of the boys of the panala'au (colony) on their returned to Honolulu after two classmates were killed by Imperial Navy shelling. The Kamehameha students are Walter Burke, Blue Makua, James Coyle, James Pease, Thomas Bederman and Elvin Matson.

BURL BURLINGAME ARCHIVE

Setting the scene: Teenage boys were recruited from Kamehameha Schools in the late 1930s to man remote outposts in the South Pacific, establishing American possession of islands that might become valuable in the event of a Pacific war. After the attack on Pearl Harbor, the Japanese Imperial Navy began to bombard the islands.

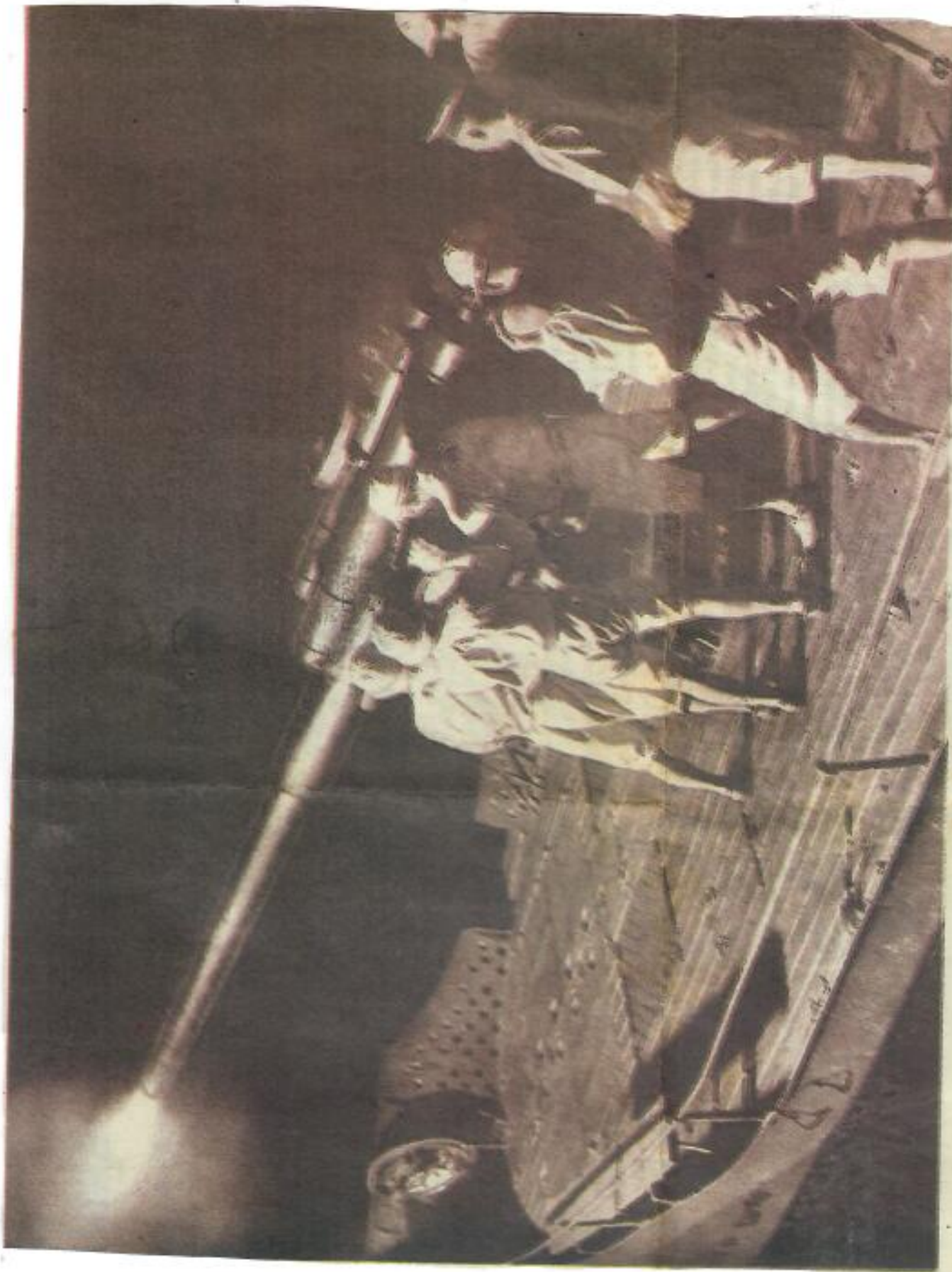
SECOND OF TWO PARTS

By **Burl Burlingame**

bburlingame@starbulletin.com

SHORTLY BEFORE the outbreak of the Pacific war, Abraham Piiānala was back for a second tour manning the windswept U.S. outpost on Jarvis Island. One morning he smelled something in the wind. "What is that?" he said, and the boys stood around sniffing.

"Smells like teriyaki!" joked one, but to Piiānala it did smell like Japanese cooking. Soon they saw a gray warship pull up alongside the island — Piiānala described it as looking like a cross between a destroyer and a freighter, probably a seaplane tender — with the flag of Japan on her stern. The ship put over a launch, which began pulling for shore. The boys decided that the ship couldn't see their shack, called a "Government House," very well, so they ran up a large American flag on a pole. Immediately, the launch turned around and went back to the ship, and the Imperial Navy hastily departed the Equatorials.



IURI BURLINGAME ARCHIVE

A Japanese submarine of the type that attacked the Baker and Howland islands fired its large deck gun in this Japanese propaganda image.

The Japanese didn't forget about the strategic islands. In December 1941, the boys on Baker Island were Walter Burke, Blue Makua, James Coyle and James Pease. On Howland Island, the colonists were Richard Whaley, Joe Kelihahanui, Thomas Bederman and Elvin Matson. By then, too far from established flying routes, Jarvis Island had been abandoned.

On the morning of Dec. 8, 1941, Burke went outside to raise the American flag and saw a Japanese RO-boat just offshore, ungainly in the water. The submarine fired a round and ripped off the top of the Government House. Burke dashed inside and told the dazed colonists that they'd "better skeedaddle out of there." The four ran across the island in record time, and sought shelter by digging foxholes. Burke ordered the others to disperse across the island, so that a single shell wouldn't get them all. The RO-boat walked shells across the island, methodically demolishing the building and other facilities, including the light station they had dedicated to the lost Amelia Earhart.

That night, the boys went back to survey the wreckage. Pieces of tin were scattered from the Government House roof, which they used as sunshades the next day. At noon, a four-engine I46K "Mavis" flying boat passed over the island, and let go a salvo of bombs.

The boys piled brush atop their foxholes for camouflage. The bomber came back nearly every day from its

base in the Marianas or Marshalls, gutting the atoll with explosives. Little of the food was saved, and rats got into the rest, but there was a little coffee, and palolo leaves to chew on, and the ocean provided fish and squid. The U.S. flag that the boys had never managed to raise on the morning of Dec. 8 was wrapped in a gunny sack and buried, marked by a cairn of stones.

They settled in to wait, cut off from the rest of the world. Christmas dinner was lobster under a full moon and carrots into the dawn. They kept a low profile, going to ground when a Japanese submarine or destroyer came by. After weeks of bombing, they expected the Japanese to land any moment.

Imperial Navy submarine I-74 spied on Howland Island between Dec. 23 and 25, and its crew mistakenly thought it "recognized installations for ships."

At Baker Island, a warship showed up on Jan. 28. The teenage colonists hid in their foxholes and watched the gray destroyer put over a boat, which began pulling for shore. "Oh, boy, we've had it now!" said Burke.

They saw a blond head among the sailors and realized that the boat must be American. It was destroyer Helm, making the dash from Pearl Harbor to retrieve the colonists. "We found those guys living like Robinson Crusoe," remembered Victor Dybdal.

The boys threw off the brush cover and rushed to shore, where the boat

halted just at reef's edge. In his haste, Walter Burke cut his foot on a piece of jagged shrapnel buried in the sand. Blood poured out, and he was concerned the scent would attract sharks. The Navy officer in charge of the boat refused to row to the other side of the island, where the waters were quieter. Blue Makua swam back to shore and convinced Burke to swim for the boat. Even sharks were better than the daily bombings from the Japanese Navy.

Aboard Helm, the Hawaiians learned that Richard Whaley and Joe Kelihahanui had been killed by the shelling on Howland, and were buried there. Thomas Bederman and Elvin Matson were still in shock, their adventure turned tragic.

Skipper Chester Carroll secured from general quarters as the destroyer moved away from Baker, and he came down to quiz the survivors. Just as they told the lieutenant commander that a Japanese bomber came over every day promptly at noon, they heard the sound of feet running on deck, always the first sign of impending danger on a destroyer. Dybdal looked at his watch: noon. As he gained the deck, a pair of bombs bracketed the destroyer; Dybdal could see the "Mavis" flying boat circling around for another run.

The aircraft made three passes, missing each time. By the third run, the destroyer's anti-aircraft guns were hosing the sky around it. The plane

Panala'au exhibit

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filed. Helm turned around and raced back to Pearl.

By the beginning of 1942, radar was in operation on these isolated islands and Japanese submarines couldn't get close without tipping their hand. After the month of aggressive shellings, Japanese submarine attacks against the islands thinned out.

Burke returned to Baker Island in 1943, and located the flag he had buried two years before. He took it home, where it remained until he passed away in 1990. The Amelia Earhart Lighthouse was restored to operating condition by the Coast Guard in 1963, part of a nationwide observance of Earhart's 65th birthday. In the 1950s, the bodies of Whaley and Kelihahanui were exhumed on Howland and reburied in the military cemetery at Schofield Barracks.

"When I reminisce about those times, I realize that we were young and naive," recalled Pīanala. "I realize now that we were there to strengthen our position in the Pacific, and I'm only be-

ginning to appreciate how important that was.

"The opportunity to be left in nature is something youngsters don't have any more. Our companions were the birds. All we had were the four of us and nothing else. Perhaps that's how Adam and Eve could have felt in the Garden of Eden. Everything was ... so pristine."

Pīanala later became head of the Hawaiian Studies Department at the University of Hawaii and director of Hawaiian Home Lands. The surviving members call themselves "Hui Panala'au," or society of colonizers.

Occasionally, the veterans of the brief colonization of the Equatorial Islands meet to remember their boyhood friends, and they unroll the American flag and let it fly over the graves of Whaley and Kelihahanui.

Portions of this story are excerpted from "Advance Force — Pearl Harbor" by Barf Burlingame, Naval Institute Press, 2002.

MONDAY, OCTOBER 2, 2000

Opinion

Honolulu Star-Bulletin

Hawaiians don't deserve special status

Hawaiians did not come from the aina. They did not just sprout out of the ground like some plant. They came on a boat like everyone else. They just arrived a few hundred years before the rest of us.

The menhune were here 400 years before the Hawaiian ancestors of the Tahitian chiefs. The Tahitian/Hawaiian invaders decimated the menhune, who were pushed off the islands by the stronger, bigger Polynesians who now claim some special right of the aina.

The Caucasians and Chinese bought their lands from the Tahitians/Hawaiians at fair market value. They did not steal land or kill for it. The Republic of Hawaii did nothing worse than these Tahitian invaders.

The Akaka bill is giving Hawaiians the status of Native Americans. As a Native American with ancestors dating back 10,000 years in America, I cannot see the parallel. Someone arrives in a boat 300 years before you do and wipes out the current residents, so now you have to support their offspring for generations to come? That is injustice.

Robert Thomas

The five courses planned for the Royal Hawaiian Hotel's anniversary dinner reflect the menu from opening night 75 years ago. The dishes, clockwise from the front, are Beef Tournedos Royal, Mock Turtle Soup Encroute, a dessert plate, Martini of Seafood and a Fole Gras and Black Truffle Crostini. Below, artwork from the opening-night menu cover. The menu itself is missing.

A Royal repast

By Betty Shimabukuro

bahimabukuro@starbulletin.com

SEVENTY-FIVE years ago, the green turtle was seafood. Now it is sea friend, no longer subject to command appearances in the soup tureen.

That is just one of many challenges facing the chefs of the Royal Hawaiian Hotel as they plan a birthday dinner for a Pink Lady turning 75.

Their mission is to recreate the flavors and the spirit, if not the exact dishes, of the opening-night feast served to 1,200 guests on Feb. 1, 1927.

How times have changed: Tickets to that dinner cost \$10. Tickets to the 2002 event, a benefit for the Honolulu Academy of Arts — which is also turning 75 — are \$200.

And as for the menu, right there at the top was Green Sea Turtle Soup Kamehameha.

Alfred Cabacungan, the hotel's execu-

tive sous chef, says turtle soup traditionally consisted of a stock made from a cow's head and meat from the turtle.

For the anniversary dinner, it will be mock turtle soup, with oxtails standing in for the cow's head (the other end of the beast, so to speak) and pheasant meat for the turtle. The taste, Cabacungan says, is not quite the same, but close. "The richness from the oxtail replaces the richness from the cow's head."

He says he could have made the broth the traditional way, but that it may not have come across as very appetizing.

Such are the challenges of reconstructing a meal from several generations back. It's more a case of reinventing.

Please see **Royal, D6**



Birthday celebration

A dinner celebrating the 75th birthday of the hotel and the Honolulu Academy of Arts:

Dinner time: 6 p.m. Feb. 1

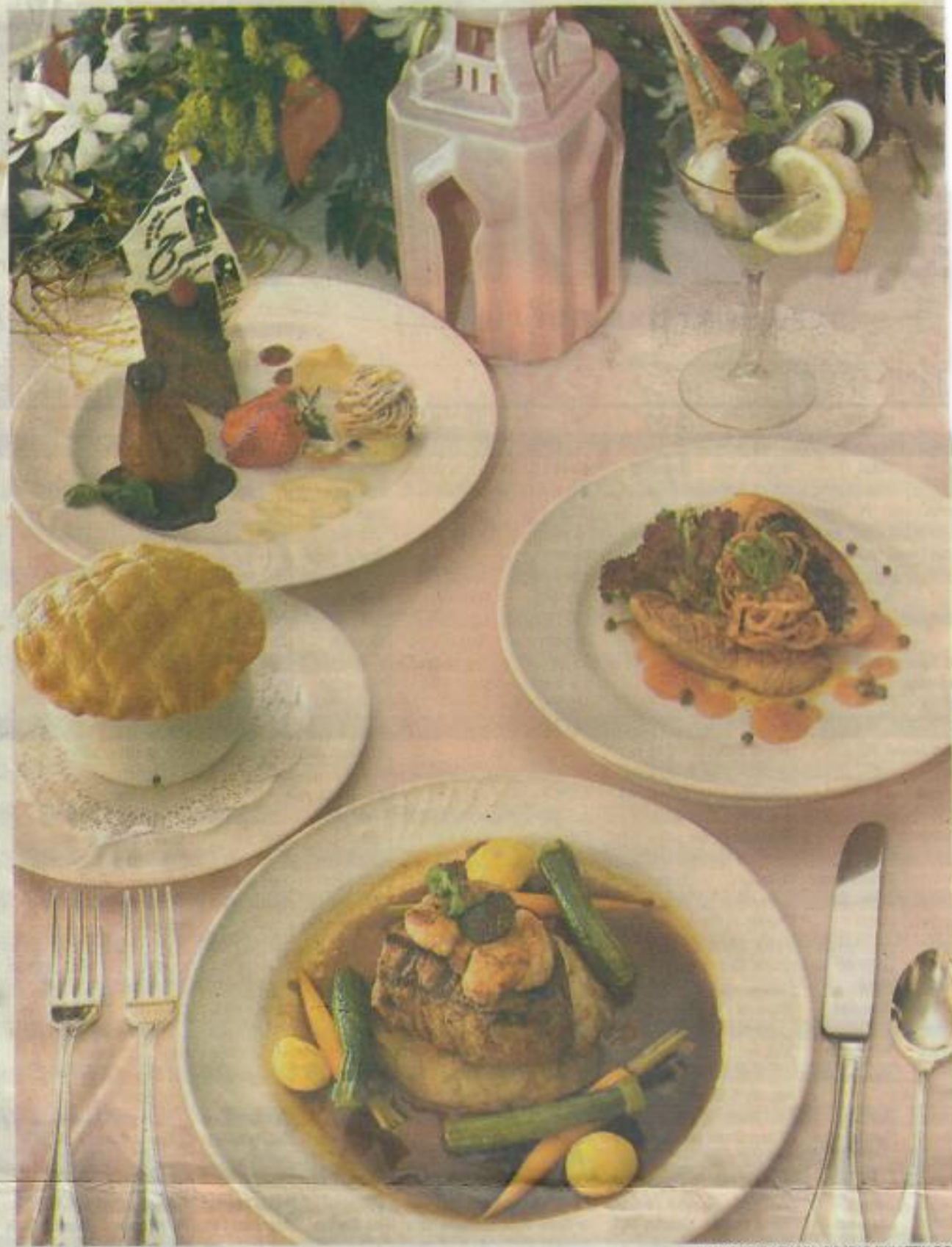
Place: Monarch Room, Royal Hawaiian Hotel

Cost: \$200, benefitting the art academy

Attire: Black tie or roaring '20s

Call: 532-6099

DI



Royal: Planning the banquet menu involved a journey through the past

Continued From D1

It's more a case of reinventing.

Problem No. 1: Cabacungan has been unable to locate an original menu from that night. This is when knowing a pack rat would be handy — specifically a 90-something-year-old pack rat who would have moved in such high-society circles.

The hotel itself did not preserve a copy. The Bishop Museum, the State Archives, independent dealers — Cabacungan tried them all. No luck. The closest he got was a menu put up for auction on the Big Island — but he was two months too late to make a bid.

So he has relied instead on news accounts from the Star-Bulletin of the time to assemble a list of 10 "real European, old-fashioned, classical" courses, from appetizer platter to Gourmandise and Moka (dessert and coffee).

THE MENU PRESENTS a slice of culinary history, a snapshot of the fine-dining scene in those early days of Walkiki.

Turtles, to begin with, were abundant, and were a favorite at Iolani Palace. Mullet and squab, both also on the menu, were likely homegrown, says DeSoto Brown, an author and history buff who is particularly interested in the early days of Hawaii tourism.

The ancient fishponds were still producing, "although they were declining," he says, and many families raised squab at home.

no foreign concept to these fish-and-poi islands, Brown says. "Even King Kalakaua had some pretty swanky meals in the 1880s."

Brown has several restaurant menus from the 1920s, including one from the first anniversary of the Royal (he doesn't have that elusive grand-opening menu, though). "The dishes all have some pretty high-falutin' names and it's hard to figure out what they mean."

Yes, sous chef Jerry Siu can speak to that. He was the one who combed reference books on classical European cooking to figure out what was behind the fancy titles of all the dishes.

Take Course No. 7: Squab-Chicken Mascotte. Mascotte, Siu found, is a poultry dish that incorporates artichoke bottoms tossed in butter, with cocotte potatoes and truffles. OK, fine, but what's "cocotte?" That means to form in chateau shapes, but smaller. And "chateau?" A football-shaped potato, roasted in butter.

Multiply that effort by the 10 dishes on the menu. "For us it's like learning a second language," Cabacungan says.

The 2002 menu won't be a mirror image of its predecessor. Cabacungan says it had to be condensed to five courses for the sake of practicality, and some dishes were "converted to our own style," because he just didn't think they'd be palatable to modern diners.

The sweetbreads, for example, instead of standing alone, will be served with a beef filet, along with roasted potato slices (never mind those chateaus).



PICTORIAL HISTORIES PUBLISHING CO.

Ladies in beaded gowns and gentlemen in tuxedos enjoyed a 10-course meal on opening night at the Royal 75 years ago.

princesses. Dances and chants were performed for the "king."

The princess of Oahu, by the way, was Gladys Brandt, longtime educator and now a trustee with the Office of Hawaiian Affairs.

Yardley was 11 at the time, too young to go, but her parents attended and she remembers the night clearly as the ultimate in social events. Her mother wore a knee-length yellow chiffon with a scalloped hem "and beads all over it."

"My mother got all dolled up, my father was in a tuxedo, and off they went," Yardley recalls. "It was so exciting."

6 cups veal or chicken stock
1 cup seeded, peeled and chopped tomatoes
Salt and pepper to taste
8 7-inch round pieces of puff pastry, uncooked
1 egg, beaten
>> Garnish:
1 tablespoon chervil sprigs
1/4 cup wild mushrooms, sautéed
8 quail eggs, hard-boiled and halved

The Ala Wai was new and clean then, but the fish were small and Brown doubts fresh mullet for 1,200 would've come from there. "It's not like you could run to the Ala Wai and run back with a flapping fresh fish to serve the guests."

Beef (there's that cow's head again) could have come from the Big Island, Maui or Oahu, Brown says. The same source could have provided sweetbreads (the thymus gland of a calf), served as Medallion of Sweet Breads Wilhelmina.

Imported foods reached Hawaii via a five-day steamship journey from the West Coast, a short enough trip to allow for bringing in the celery hearts, artichokes and fole gras that filled out the menu.

Upscale dining was certainly

THE GRAND PARTY itself was planned by Princess Abigail Kawanakoa, in her day the hostess-with-the-mostest. "Whenever she did anything, she did it up royally," says writer Maili Yardley, who grew up next door to the princess on Pensacola Street and remembers parties thrown for the Duke of Windsor and the king and queen of Slam.

Kawanakoa was actually the first registered guest at the hotel. She directed a pageant depicting the arrival of King Kamehameha the Great to Oahu. Fifteen canoes filled with warriors and kahili bearers landed on the beach outside the Royal, to be greeted by five

THIS SOUP, to be served at the gala dinner, is really a rich oxtail soup. At the party it will be served with quenelles, or meatballs, made of pheasant.

Mock Turtle Soup

Encroute

- 1 onion, finely diced
- 1 tablespoon unsalted butter
- 2 tablespoons olive oil
- 2 pounds oxtails
- 1 garlic clove, chopped
- 3 whole cloves
- 1/4 teaspoon fresh thyme
- 1 bay leaf
- 1/4 teaspoon allspice
- 1 tablespoon flour

Brown onion in butter and oil; add oxtails and brown slightly. Add spices and herbs. Add flour and stir while bringing mixture to a boil. Add stock and bring to a boil again. Add remaining ingredients, except pastry, egg and garnishes. Simmer 2 hours.

Taste and adjust seasonings. Remove oxtails. When cool enough to handle, remove and shred meat; discard bones.

Preheat oven to 375 degrees.

Ladle a 6-ounce portion of soup into each of 8 soup cups. Divide garnishes among the 8 cups. Cover each cup with puff pastry dough and brush tops with egg. Bake 15 to 20 minutes, until golden brown.

Approximate nutritional information, per serving (not including salt to taste): 600 calories, 27 g total fat, 2 g saturated fat, 120 mg cholesterol, 890 mg sodium, 25 g carbohydrate, 25 g protein.*

IS

Nuuanu landslide tore Oahu apart

It's the biggest of at least 17 debris slides off the island's shore

BY JOHN SINTON

Special to the Star-Bulletin

Long ages after they were created by volcanoes, the Hawaiian Islands continue to be reshaped today from erosion by streams and ocean.

For most of this century, geologists thought erosion occurred over long periods, the result of waters cutting valleys and shaving shorelines.

But in the last few decades, we have learned that much more dramatic events have sheared away large chunks of the islands in relatively short times.

Massive landslides.

Sonar mapping around the islands reveal at least 17 offshore features caused by such events. Although relatively little detail is known, variations in internal structure suggest these features resulted from different types of landslides.

For example, deposits lying southeast of the Big Island and west of the Waianae Volcano appear to have been formed by

Punchbowl, and Hanauma Bay.

Those features began forming about a half-million years ago — so the age of the Nuuanu "event" is 1 million years, plus or minus half-million.

Ever since the Nuuanu Debris Avalanche was recognized several decades ago, geologists have wondered about its relationship to the great Nuuanu Pali. Some speculate that the Pali is actually the fault scarp

slide almost surely generated a huge tsunami, though such an effect has yet to be evidenced.

Nevertheless, landslides can be the most destructive natural hazard in the Hawaiian Islands. The good news is that massive landslides are relatively infrequent: the 17 deposits identified offshore around the inhabited Hawaiian islands formed over 6 million years, or one every 350,000



In this computer-made map of Oahu, the Nuuanu landslide is seen. Debris, amounting to nearly a third of the island, fell off the Windward side. The data was compiled by J.R. Smith and Terri Duennebieer from underwater mapping done by the University of Hawaii. The Pali and other sheer cliffs are not a wall of the Koolau crater, but were produced by erosion.

The numbers

3.5 inches:
Distance Hawaiian tectonic plate moves west-northwest each year.

500,000 years:
Average period a

The Island

ook and his ships arrive at
island. One month later, on Feb.
slain at water's edge by Hawaiians
from the HMS Discovery and rising
divers and foreigners.

by John Webber, from "Captain
wait" by Anthony Murray-Oliver



British commander of the HMS
rights (Kahu and Kaula) while seek-
Pacific to the Atlantic. He names
his patron, the Earl of Sandwich,
a god, identifying him with Lono.

BY KIP AOKI, Star-Bulletin



its peak.
3,200 feet
Depth Lohi must climb
before breaking the
ocean's surface,
probably in 200,000
years.
100 years:
Time during which
geologists expect
Haleakala and Hualalai
to erupt.

The numbers

are not a wall of the
water mapping done by
ward side. The data was
is seen. Debris,

156°30'W 157°00'W



First of Eight Parts

MILLENNIUM

and a half-mile above the surrounding ocean floor.

On that huge swell, the islands stage their life cycle.

Today on Oahu, for instance, we live on the remnants of two huge volcanoes, Waianae and Koolau.

First came Waianae, with violent eruptions that were so frequent that the forces of erosion could make little headway.

Eventually the Waianae summit sank, forming a crater or caldera. On the east side, lava flowed over the low crater wall. But on the other side, the high west wall blocked the coating flow of lava and erosion did its work. The results: the deep, majestic valleys of Luualalei, Makaha and Makua.

To the east, another volcano was rumbling its way to the surface: Koolau, which appeared a few million years after Waianae. The twin peaks continued to gush lava, filling the ocean between them with new land.

As the volcanism subsided, the pair rested — and the forces of wind, rain and waves tore away at the huge mountains, says John Sinton, chairman of the UH Geology Department.

Then after millions of years of slumber, Oahu awoke. Cracks opened in a

north-south direction, making the famous landscapes of Diamond Head and Koko Head, pouring forth lava flows that covered and flattened the floors of Manoa and Nuuanu valleys.

Before this second series of eruptions, however, huge sections of the islands collapsed and crashed into the sea, creating some of the biggest changes to the chain, the experts say.

As powerful as Hawaii's volcanoes were, they were not immune to ocean forces.

Great glaciers came and went across the continents, rising and lowering sea levels.

Beaches, tidal pools and valleys were covered or exposed by the waters.

About 80,000 years ago, for instance, the sea was perhaps 25 feet higher than it is now.

And it was a warmer ocean, which caused coral to grow. The coral, in time, formed broad plains.

The islands remain not of the sea, however, but of fire.

The wind, rain and waves beat down the huge lava mountains.

But as old islands to the east succumbed to the forces of erosion, a new island seethed into life here at the volcano's birthplace, Hawaii.

Bulletin. At top left, a rare, raised relief image on a petroglyph found in Mapunapuna, courtesy of the Bishop Museum.

1400: England's Richard II dies in the Tower of London; his supporters revolt against Henry IV

1400: The backbone of Hawaiian culture begins to emerge as social classes are established and islanders split into tribes, adornments include feathered capes, helmets and jewelry made from shells and human teeth.

1400-1600: Various island kings — notably Kiha, Ulika, Umi and Lono — rule over fiefdoms which include structured systems of tabu, religion, government, arts and customs. This is an era of inter-island wars.



Courtesy of Bishop Museum

Anklet made of dog's teeth, top, and decorative wooden support figure

1754
island
Kamehameha

1775
Big Island

1555: Spaniard reports finding the same latitude as the islands which he called "Los Majos"; he records the islands — and Hawaii — as the Western world.

slip along fault planes; these are called slump deposits.

Others contain evidence of more catastrophic events: jumbled blocks in chaotic array deposited by relatively fast-moving debris avalanches.

The largest of these is the great Nuananu Debris Avalanche, which swept material more than 140 miles north of Oahu and Molokai. For the last 85 miles of its journey, the avalanche traveled uphill by about 1000 feet, leaving jumbled blocks — once part of Oahu — scattered over more than 9000 square miles of seafloor.

Tuscaloosa Seamount, the largest of these blocks, is a rock mass about 19 miles by 11 miles which rises more than a mile up from the surrounding seafloor. The event responsible for this debris deposit, including the seamount, removed a huge chunk of the old Koolau shield volcano in southeast Oahu.

Though its precise age is unknown, the Nuananu Debris Avalanche did not occur until after the Koolau volcano became extinct about 1.5 million years ago.

But it also is clear that this event had split off much of Oahu before the Honolulu Volcanics — which created Rabbit Island, the young lava flow at Makapu Beach Park, Mokapu Peninsula on the windward side, in addition to the famous landmarks of Diamond Head,

from which the landslide originated, but much evidence indicates otherwise.

For example, features like Olomana and Mokulua Islands are relatively undisturbed, indicating that the great slip plane lies further north. And recent mapping by University of Hawaii geologists has identified a large submarine cliff that probably represents Oahu's main structural break.

Recent work has renewed interest in submarine landslides — and raised more questions about the Nuananu avalanche, which must have been the most catastrophic event to affect the Hawaiian Islands.

When a third of Oahu broke off and disappeared below sea level, did it happen all at once? Was there a huge noise when the rock heaved and roared into the ocean? Such a land-

years on average.

The Hilina slump along the Big Island's southeast coast continues to form today, with the large Kamoamoa earthquake of 1975 being the last significant movement linked to its formation.

Massive landsliding is a recurring phenomenon in the history of Hawaii's islands. And it has forever changed the way geologists view island evolution.

John Sinton has been on the University of Hawaii faculty since 1977. He is a professor and chairman of the Geology and Geophysics Department. The National Science Foundation has funded his research of submarine and Hawaiian volcanoes. He holds degrees in geology from the University of California Santa Barbara, University of Oregon and Otago University (New Zealand).

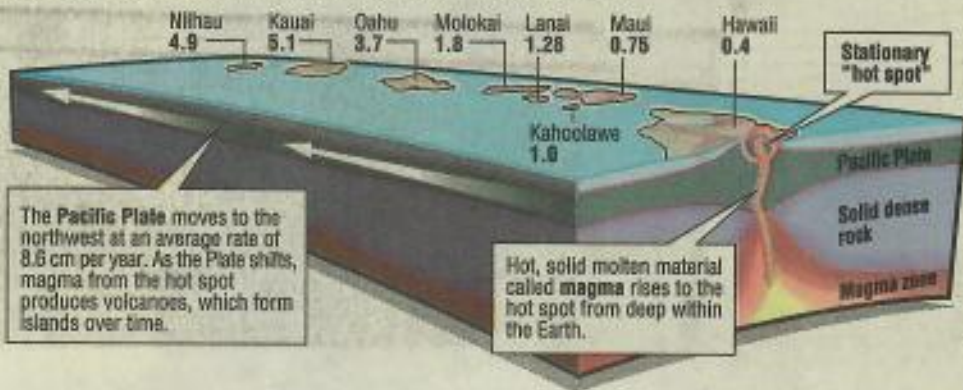
its peak

3,200 feet: Depth Loihi must climb before breaking the ocean's surface, probably in 200,000 years.

100 years: Time during which geologists expect Haleakala and Hualalai to erupt.

And still growing

The age progression of the Hawaiian Islands (in millions of years):



By KIP AOKI, Star-Bulletin

1782: Kalaniopuu rules the 23rd regime in the Hawaii sovereign line; his nephew and successor, ameha I, would soon unify the Hawaiian islands.

1779: Years of war between Kalaniopuu, mol of the and, and Kahekili, mol of Maui.

1766: Kahekili of Maui becomes ruling chief, the top aili nui (hereditary chief) among the others.

Jan. 18, 1778: Capt. James Cook, British commander of the HMS Resolution and the HMS Discovery, sights Oahu and Kauai while seeking a northern sea passage from the Pacific to the Atlantic. He names his find the "Sandwich Islands" after his patron, the Earl of Sandwich. At first, the Hawaiians treat Cook as a god, identifying him with Lono, god of the elements.

Juan Gaetano group of islands at as the Hawaiian illis "Islas de Mesa" the tableland). But ngitude incorrectly mains isolated from d.



About 1750: Kamehameha the Great is born on Kohala Coast, Hawaii. According to Hawaiian astronomers of the time, a brilliant celestial star appeared in the sky the year of his birth (probably the 1758 return of Halley's Comet).

1776: America's Declaration of Independence from England signed July 4



Drawing by John Webber, from "Captain Cook's Hawaii" by Anthony Murray-Oliver

January 1779: Capt. Cook and his ships arrive at Kealahou Bay on the Big Island. One month later, on Feb. 13, Cook and others are slain at water's edge by Hawaiians over the theft of a boat from the HMS Discovery and rising tensions between the natives and foreigners.



Kumulipo

O ka au i kahuli wela ka honua
 O ke au i kahuli lolo ka lani
 O ke au i kuka'iaha ka la
 E ho'omalalama i ka malamalama
 O ka au o Makali'i ka po
 O ka walewale ho'okumu honua ia
 O ke kumu o ka lipo, i lipo ai
 O ke kumu o ka po, i po ai
 O ka lipolipo, o ka lipolipo
 O ka lipo o ka la, o ka lipo o ka po
 Po wale ho'i

O pala'a i ke auau ka manawa
 O he'u au loloa ka po
 O piha, o pihapiha
 O piha-u, o piha-a
 O piha-e, o piha-o
 O ke ko'o honua pa'a ka lani
 O lewa ke au, ia Kumulipo ka po
 Po no

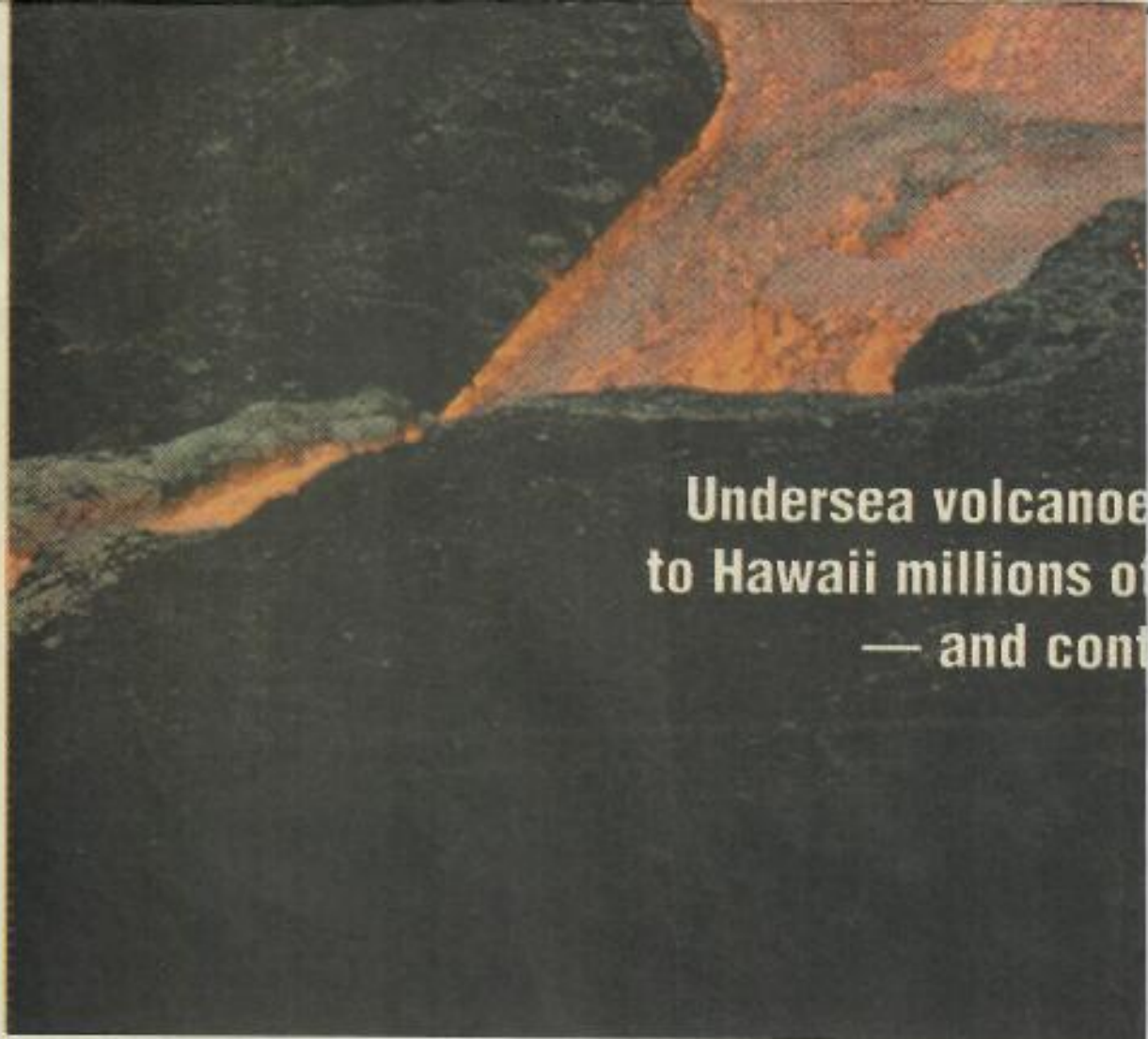
At the time when the Earth became hot
 At the time when the heavens turned about
 At the time when the sun was darkened
 To cause the moon to shine
 The time of the rise of the Pleiades
 The source, this was the source of the Earth
 The source of the darkness that made darkness
 The source of the night that made night
 The intense darkness, the deep darkness
 Darkness of the sun, darkness of the night
 Nothing but night
 Multiplying in the passing time
 The long night slips along
 Fruitful, very fruitful
 Spreading here, spreading there
 Spreading this way, spreading that way
 Propping up Earth, holding up the sky
 The time passes, this night of Kumulipo
 Still it is night

— From the Hawaiian creation story, Kumulipo

PREHISTORY TO 1780: ANCIEN

Birth of th





Undersea volcanoes to Hawaii millions of years ago — and continue to



Hawaii for the ages: Highlights from prehistory to the present

About 1600-1200 B.C.: A cultural complex called Lapita, named after a New Caledonia site, spreads eastward from New Guinea in Melanesia to Fiji, Samoa and Tonga. Polynesian culture develops at the eastern edge of this region (Samoa and Tonga).

About or pre-300 A.D.: Polynesian voyagers, possibly from the Marquesas, discover, settle Easter Island.

476 A.D.: Last Roman emperor, Romulus Augustulus, is overthrown.

Some 10 million years ago: Top of the Waianae volcano breaks the Pacific Ocean surface; lava from three sets of cracks eventually meet to form a central vent near the present Kolekole Pass.

A few million years later: The Koolau volcano emerges as an island a few miles east of the Waianae mount. The two volcanoes continue building, gradually filling in the sea between them to form Oahu.

Around or pre-300 B.C.: Samoan and Tongan seafarers discover and settle islands to the east: the Cook Islands, Tahiti, Tuamotus and Hiva (Marquesas Islands).

About 500: Polynesians from the South Pacific, likely the Marquesas Islands, begin migrating to Hawaii in double-hulled canoes. This first migratory wave came via the Samoan and Society Islands, led by chief Nanaia, according to later writings by King David Kalakaua. He brought his gods, priest and astrologers, as well as dogs, pigs, fowl and seeds. Other lesser chiefs also came, bringing early Polynesian traditions.

es gave life of years ago continue today

BY RICHARD BORRECA
Star-Bulletin

IMAGINE the forces that lift us from the water.

Consider the power that heaves up rock, the energy that heats our Earth's middle, pushing not just stone, not just the ocean floor but making continents groan and shake.

Hawaii's heroic myths and opulent history are worlds away from the brutal, remorseless, ever-churning geology starting 1,800 miles below us.

Geologists call it a hot spot: a plume of hot rock about 250 miles wide running down to Earth's molten iron core. It is the biggest hot spot in the world — ten times bigger than anyplace else.

The University of Hawaii's David Bercovici, an international award-winning geophysicist, explains that the plume, about 2,370 degrees Fahrenheit, rises to the Pacific Ocean plate, where it melts the rock.

The rock turns to magma, which breaks out of the Earth's crust as lava. It is 2,000 degrees when it hits the frigid Pacific Ocean.

Nowhere else does this happen with more power or frequency than in Hawaii, Bercovici explains.

It started more than 60 million years ago in deep underwater explosions.

Tremendous heat from the hard rock and then the lava struggled upward — forcing their way to the Earth's crust, the ocean floor. Cracks opened, lava roared furiously in contact with the cold water and from the ocean, inch by inch islands rose.

The chain's ancient islands rode the Hawaiian plate northwest across the Pacific, cooling, dying, eroding, submerging — until becoming the Emperor Seamounts buried in the Aleutian Trench.

About 43 million years ago, something mysterious happened: The islands stopped their orderly journey to the north and started moving west.

No one knows why. Geologists speculate that the collision of India into the Asian continent, which began about the same time, might have altered the journey. The result: A roughly L-shaped, regularly spaced chain from Hawaii to the Aleutian Islands.

The chain is anchored by Hawaii, crowned by Mauna Kea, the highest volcano in the world. Mauna Loa, still pouring out 2,000-degree lava along its flank, is the world's most massive.

The two volcanoes rise from the swell of the Hawaiian Ridge, which itself is a colossal platform, 500 miles wide.

Volcano photo by DEAN SENSUI, Star-Bulletin

Pre-history to Capt. James Cook's 1778 discovery

About 1000: Adventurers arrive under the warlike chief Nanamoa, probably from the Society Islands, who establishes his family in power on Hawaii, Maui and Oahu.

End of 12th century: All communications between the Hawaiian and southern island groups cease. One theory, say later writings by King David Kalakaua: The possible disappearance of island landmarks which had guided voyaging mariners. (Some date the halt of Tahiti-Hawaii voyaging closer to 1275.)

1260: Marco Polo visits Yunnan, sees the Tartars eating raw beef and other flesh seasoned with gar-



Photo by George F. Lee, Star-Bulletin

with their families either from Tahiti or Samoa,

1095-1300: The Society Islands adventurers are soon followed by Tahitian explorers, who begin a long, second wave of immigration. This launches over 200 years of voyages between Hawaii and Tahiti, a 2,500-mile sea route; they subdue and enslave the more-primitive inhabitants.

1095-1120: Among the South Pacific immigrants is the high priest Paao from Tahiti, who grasps the shaky political situation in Hawaii and sends for Piikaaee, a chief from his homeland. Piikaaee becomes sovereign of the Big Island and begins a dynastic line there. Over the centuries, this line would become the master rulers of the Hawaiian Isles — Kamehameha the Great descends from this dynasty.

In the 13th century: Shipwrecked Japanese sailors are said to have landed in Ma-



the

Voyagers came on waves and a prayer

South Polynesian seafarers settled Hawaiian Isles in two migrant tides

By RICHARD BORRECA

Star-Bulletin

The mystery is when.

We already have a good idea where they came from and how they came — but when did the ancient voyagers steer their canoes to these islands?

They were not, as archaeologists thought 30 years ago, errant fishermen confused at sea.

They were navigators, royals and likely the strongest, most knowledgeable people in the villages.

Those early journeys ranging from New Zealand to Hawaii and Easter Island were some of mankind's greatest feats, says Herb Kane, historian and artist.

"Within this great triangle of Earth's surface, equal in size to the combined continents of North and South America, almost every island was discovered before European open ocean exploration began," Kane says.

"Their voyaging canoes were the spaceships of the Stone Age."

From Tahiti and the Marquesas Islands southeast of Hawaii, the explorers came.

"How do we account for this nation spreading itself so far over this vast ocean," British Capt. James Cook wrote upon meeting the people of Kauai and remarking that their language was so similar to the peoples' in New Zealand, Easter Island, Tonga and Tahiti.

"The (present-day canoe) Hokulea has given birth to the feeling that these were great voyagers," says Tom Dye, former state archaeologist. "Early on it was thought that it was fishermen blown off course and drifting."

"It was exploration pure and simple."

Crews "consisted of picked men whose shoulders could bear the strain of the deep sea paddles, trained to endurance and to self-control with regard to food and water," Peter Buck, ethnologist and former Bishop Museum director once told a Kamehameha Schools audience.

When the voyagers arrived at the islands,



the

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When the voyagers, navigating by the stars, finally reached Hawaii, the Big Island's South Point and Upolu Point were likely the first areas settled.



BUT when did they come?

To answer that, Dye and anthropologist Eric Kormori poured over carbon-14 datings from 600 charcoal samples found at various sites. Assuming the samples came from permanent habitations, their research showed the number of cooking fires rising sharply from 900 to 1300 A.D.

Slower growth came in the 15th and 16th centuries, followed by a leveling off after 1600, they report.

As for who first settled Hawaii . . .

"It is not real clear if the cultures of the Marquesas and Tahiti were that much different from each other a thousand years ago," Dye says. "You had a process of one culture settling a number of island groups - it might be impossible to say which one was the ancestor."

Little remains of those early voyagers, but by the 10th or 11th century, those first Hawaiians were visited by a much tougher crew. A second migrant wave.

Genealogies say it was the warlike chief Nanamaoa who seized control of Hawaii Island, Maui and Oahu.

In his introduction to King David Kalakaua's book, "The Legends and Myths of Hawaii," R.M. Daggett in 1887 wrote that by the 13th century, several other warlike families had established partial or complete sovereignty of the main islands. "It was a season of unusual activity and the legends of the time are filled with stories of love, conquest and perilous voyages to and from the southern islands," Daggett wrote.

The culture was filled with masterful seamen, intelligent observers who had classified and named birds, fish, plants - even the types of surf and shore breaks. But suddenly, after the 14th century and unlike other Pacific Islands, the Hawaiian culture grew isolated.

Voyages with its Pacific neighbors ended, weakening ties with ancestors to the south. Internally, food production and population boomed. And the island chiefs and high priests grew strong.



BY KIP AOKI, Star-Bulletin; information from Bishop Museum

The Honolulu Star-Bulletin is our history. Each month's installment



Artwork and artifacts courtesy of Bishop Museum; photograph by CRAIG T. KOJIMA, Star-Bulletin

Violating a kapu often meant death in old Hawaii, as depicted in the top right drawing by Jacques Etienne Victor Arago. In daily life, the people resourcefully turned organic things such as human hair into decorative items like necklaces, above left. They also enjoyed pastimes like boxing, shown here in a drawing by James Webber, who was aboard Capt. James Cook's 1779 expedition. At left, this wooden tiki, or kii, of the war god Ku is believed to have come from a temple of sacrifice on Kona, the Big Island.

When Pa'ao arrived, so came the age of forceful alii

The Society Island priest began a regime of strict kapu and sacrifice

By Tom Dye

Special to the Star-Bulletin

There have always been alii among the people of Hawaii. But the alii experience wasn't the same from one period to the next.

In an early period that Hawaiian tradition calls Nansulu, the kapu were not strict. Alii and their subjects were kin, with alii acting the father role in an extended family.

This changed with the arrival of Pa'ao, a priest, chief, navigator and magician who voyaged from the Society Islands to Hawaii about 1100 A.D.

Pa'ao built the first walled heiau, at Waha'ula in what is now Hawaii Volcanoes National Park. The walls kept makaainana away from the worship of the chiefs, since alii believed the commoners would pollute their religious services.

Pa'ao introduced the practice of sacrificing humans on the heiau altars. Human sacrifice wasn't carried out on a large scale. At the height of their power, however, alii killed makaainana often enough that the gentle Keopuolani, sacred wife of Kamehameha I, was praised for never putting any person to death.

Pa'ao established his countryman Pili Ka' ai'ea as an alii in Hawaii. For the first time, Hawaiians were ruled by someone other than a close relative.

Alii discouraged makaainana from keeping genealogies. The genealogies of the alii, meanwhile, were chanted at solemn occasions as evidence of their relationship with the gods.

The chiefs after Pili Ka' ai'ea were often at war. By the time of Umi, a Hawaii Island alii of the mid-16th century, it was customary for a victorious chief to give newly conquered lands to his supporters. The defeated chiefs, and their people, could be ousted from their lands.

By the early historic period, alii traded lands, and the people who lived on them, among themselves.

It is estimated that one-half to two-thirds of the foods and crafts produced by a makaainana family were taken by the alii for their own use.

Still, the people loved their alii. Songs and chants that glorify alii are performed today, passed down in an unbroken chain over hundreds of years.

Not all alii were good. Makaainana protected themselves by guarding their right to move without penalty from the lands of one alii to another. Alii needed makaainana to make the land productive, so their holdings were at risk if they treated

their people worse than neighboring alii did. Wicked alii incited makaainana to revolt: Tradition records the names of alii who were thrown off their lands by makaainana and of others who were killed.

THE arrival of Capt. James Cook in 1778 was the beginning of the end for the alii.

The productivity of alii lands declined as diseases reduced the number of makaainana workers. Migration to the port towns of Honolulu and Lahaina further depleted the countryside.

The mahele, which granted private property rights in the mid-19th century, destroyed the traditional basis of alii wealth and power. Lands without people to work them were nearly worthless to the alii.

The final blow came with the overthrow of the Hawaiian monarchy in 1893. By that time, the alii were only a shell of their former selves.

Tom Dye graduated from Kailua High School and University of Hawaii-Manoa before earning his Ph.D. at Yale University. He has conducted archaeological field research in Tonga, throughout Hawaii, and in Micronesia for more than 30 years. His publications include "Heiars of the Island Hawaii: A Historic Survey of Native Hawaiian Temple Sites." He is currently an archaeologist with International Archaeological Research Institute, Inc. He serves as president of the Hawaiian Historical Society and editor of the journal "Hawaiian Archaeology."

ABOUT THIS SERIES

g down to year 2000 with this special series. Each month through December, we'll be highlighting, chronologically, important eras in Hawaii's history. This series will feature a timeline which, viewed as a whole by year's end, will have recapped Hawaii's milestones — the building-block events of our future.



Fong looks to China for next tourism boost

THE engine that will drive Hawaii forward is tourism — and it's just about to be refitted to handle hundreds of thousands of new visitors.

Former U.S. Sen. Hiram Fong — the nation's first senator of Asian ancestry, who turned 93 on Oct. 15 — doesn't join those who predict the decline of Hawaii's No. 1 industry.

The cause for his optimism: the economic expansion of China. As that nation grows and prospers, Fong predicts, it will contribute to Hawaii's tourist mix.

"I look at the Far East for growth," he said. "If you have 1 percent of the population moving as tourists, then in Hawaii, you only need 1 percent of those people to travel here."

Looking back, Fong sees that the islands' early Legislatures, including those he served in while Hawaii was a territory, were mistaken in rushing the balance of power toward unions.

"When the Democrats got control of the Legislature (in 1962), they changed the laws and unionized it more than many oth-

er states," he said.

"It would be better if we had a more businesslike environment," said Fong, a Republican and self-made millionaire. "There was too much of a liberal element (in the early Legislatures).

"You know, no state is like our state, because we have a big military establishment which provides for a large civilian work force, and now they are all unionized," he added.

Achieving a political balance will take a long time, Fong said: Removing established liberal Democrats hasn't been easy in the past and will be equally difficult in the new millennium.

"Little by little, you have to even the playing field, but it takes time."

Persistence is something Fong can appreciate. A son of poor immigrants from China, he became a Hawaii political force in the postwar era, through retirement from the U.S. Senate in 1977. He has been chairman of some of Hawaii's major firms, including Finance Factors, and Grand Pacific Life Insurance Ltd.



Informed public, students will bring needed change

WITH a mischievous smile, Gladys Kamakakuokalani Ainoa Brandt, who started her career as a teacher on Maui in 1927, likes to tell how she became known as the "stand-up hula principal" at Kamehameha Schools.

Before Brandt joined the girls' school as principal in 1962, Kamehameha had forbidden girls to dance the hula standing up — it was just too risqué for the conservative trustees at the school.

"Well, I argued that if the ballet, which is a recognized art form, can be danced standing up — what about hula," she recalled.

Brandt was successful in getting the rule changed, and at the first performance on Kamehameha Day, "they did such a beautiful dance there was an explosion of cheering."

She served as principal of the Kamehameha School for Girls until 1969, moving on to director of the high school division until 1971.

She served as a University of Hawaii regent from 1983-1989, and as an appointed member of the Office of Hawaiian Affairs.

Brandt sees great changes ahead as an informed public demands more for both students and Hawaiians.

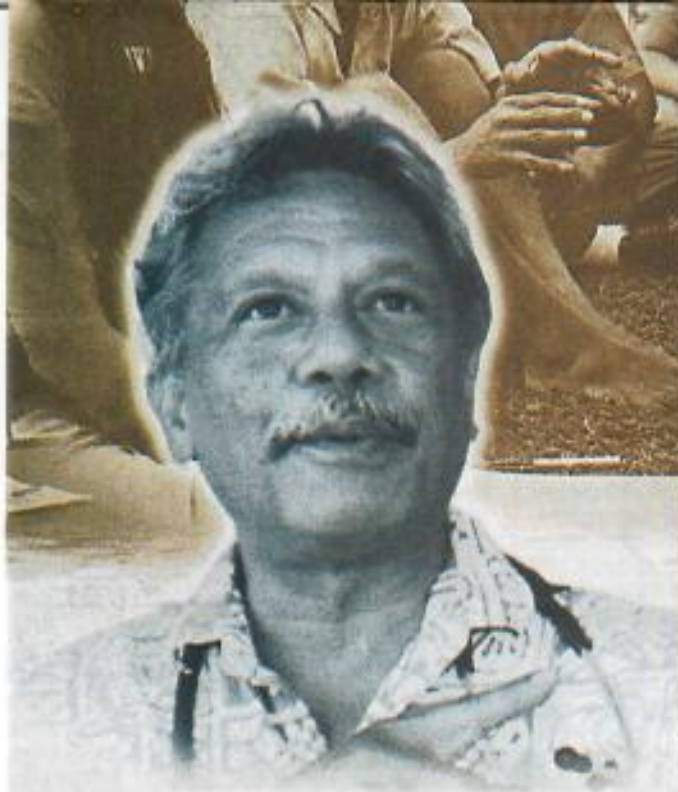
"Having lived at a time when our Hawaiian culture was dormant, I view the coming millennium with increased hope," said Brandt, 93.

Because of her positions at Kamehameha, Brandt's words had special impact when she joined with four others to write the essay, "Broken Trust," criticizing the Bishop Estate trustees. Now, she predicted that Kamehameha will expand its "vision and mission to provide quality education to all sections of our state."

"With more families and parents involved, nothing but good can come from it.

"I think to bring things to the public eye is good. It is when you don't hear anything you worry," she said.

As for native Hawaiians, the next century will provide an opportunity, she said, "to realize their identity as a sovereign people with a distinct culture that will be celebrated by all."



Aluli helped rouse Hawaiian activism

FOR decades, Kahoolawe stood uninhabited, forming a triangle with Maui and Lanai and serving as a bombing target for the U.S. military.

But in 1976, nine young protesters, among them Emmett Aluli, occupied the island. Their act of defiance helped awaken the native Hawaiian movement, to make both Hawaiians and others think in terms of justice and fairness for those who had been displaced from their original lands.

"It started as part of the process of figuring out the rights of access of traditional Hawaiian activities," Aluli, 56, a primary care physician since 1975, said from his clinic on Molokai.

"Then it became a calling, a directive from the elders to straighten this out. We had to correct things from the historic perspective," he said. "There was

an abuse of the physical area — we had to heal the land."

The Protect Kahoolawe Ohana has grown from a force occupying the "Target Isle" into a commission overseeing ordnance-clearing and replanting on the isle. "It is going to be cleaned," Aluli said, "not clean for general use — there will never be a golf course or a hotel built of cement there — but it will be used."

And the group, working through grassroots and the local community, will play a part in native Hawaiians' future, he said.

The next generation will bring a more coordinated and cooperative approach to the push for sovereignty, Aluli predicted.

"Our children are making headway in different ways. For instance, when I graduated from medical school, I was one of about a dozen Hawaiian doctors.

"Now there are 190."

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“The boom is gone, island institutions are in flux — but some say our best traditions still work”

Hawaii speeds to turning point: How will we be?

I

mehameba School students in 1963; Emmett Aluli and others protest



Be glad for Waikiki visitors, says Don Ho

THERE was a time, Don Ho recalled, when Waikiki's Kalakaua Avenue looked the same — at 8 p.m. or 4 a.m.

"There was no one there — you could fire a cannon down the street and hit no one," he said.

"So people (today) don't know what they got — they have beaucoup people and they should appreciate it."

The entertainer's popularity has been singular in its longevity.

Since the 1960s, Ho has been working steadily in Waikiki — singing, entertaining, modestly deferring to other Hawaiian musicians but becoming one of the state's most enduring and recognized personalities. He also is involved in a namesake restaurant at the Aloha Tower Marketplace.

"The history was all around me. I just scooted through a crack," he said.

"The Beatles started the same time as me. There was Kent State, the Kennedys' as-

sassinations, Martin Luther King, booze was flowing, sex, drugs — it was a wild time.

"Then in the '70s, there were these huge tour buses everywhere. They were like elephants screwing up everything, but they brought thousands of people to my shows," Ho remembered.

"The '80s were the worst — I had a Polynesian-type show and it wasn't my thing. But (in) the '90s I went back to my music. I enjoy it a lot."

Hawaiian music, Ho cautioned, is not a constant. It is changing because its origins came from all the different people who came to Hawaii.

"Hawaiian music is hybrid stuff. It is a continuation of the influences of the outside world, and it was put together by embracing the melody lines of the outside world."

Where the music will go, Ho said, is anyone's guess. There is Hawaiian music influenced today by reggae and rap. He likes it, he said, "as long as the message causes the kids to listen."



we enter the 21st century, the Honolulu Star-Bulletin local icons, people who helped shape Hawaii through their biographies, together with their past, present and future, is the biography of Hawaii — past, present and future.

Future

...didn't think of it in and expected to ...ugh at the end of ...rism, Hawaii al- ...r and pineapple, ...after Hawaii's ...for Labor Education. ...executive director of University of Hav- ..."We are in a crisis mode," said Will ...20th century. ...of organized labor, which has be ...nefarious in shaping the second half ...**T**HAT same worry is reflected in the ...model for people ...insisted on ac- ...model for change. ...of an essay co-au- ...the most powerfu ...of the Bish- ...rhan) of the ...thinking." ...re. I think we will ...ed a lot of change ...coming more real- ...those terms," said Desoto Brown, a cul- ...rian and Bishop Museum archivist. "Wh- ...it or it falters, you realize that it can con- ...ter, and it is beyond our control," he said. ...And now, I can't think of anything to ...to come along to save us."

Share Their Visions for Hawaii



Hawaii can take lesson from Amfac

In Henry Walker Jr.'s mind, it was the best time for sugar.

Raised in the business, Walker became president of Amfac Inc. when it was Hawaii's biggest sugar producer and a "Big Five" success story in the late 1960s.

But Walker knew that even as sugar was peaking, everything else on the plantation would be going downhill.

"Almost everything that could be done was done," he said.

"We'd gotten the most out of genetics and irrigation, so we had gotten all the production gains we could."

Sugar was of a different era. To survive, Amfac diversified into hotels, restaurants and retail stores.

Walker now hopes that Hawaii will be able to perform the same complex transformation.

"Tourism is not like sug-

ar," he said. "We still haven't done a good enough job with tourism—we need to market this state."

Walker also sees Hawaii as home to high-priced specialty agriculture. Limu, or seaweed, for instance, is being grown on Molokai and is an appealing new niche market.

"There are other kinds of high-priced specialty crops that can be grown in small parcels. We should be studying that," he said.

The state, however, does not need to give in to gambling to spur tourism.

"Casinos is not the way we want to run our hotels," Walker said.

"Instead we need to sharpen our focus on tourism, diversify, enlarge and advertise.

Said the chairman emeritus of Amfac: "We have not begun to explore our opportunities."



After beaches, Kelly's focus shifts to sovereignty

SURFERS never really give up the sport. No matter the age or station in life, surfers gather and, with infectious grins and conspiratorial winks, excitedly describe their great rides.

And then there is John Kelly, 80, a surfer and skin diver who is just as excited not only with the ride, but with saving the surf, too.

Concerned by Hawaii's rapid development in the early '60s, Kelly realized that the way to protect the ancient Hawaiian sport was to enlist the state's young surfers.

"In the '70s, we stopped 38 major projects worth \$2.5 billion," he said.

Kelly had two tricks: people power and publishing power.

"The most important was the series of big demonstrations in the state Capitol," said Kelly, recalling one demonstration featuring 2,000 young surfers stomping in unison with such force that the concrete buckled and nearly cracked.

Kelly's secret weapon, however, was a printing press which he moved from location to location until it finally came to rest in a

space under his house.

"We had a lot of victories were the result of the printing press we started in 1968 on S Street. With the donated equipment, we put out thousands of brochures," he said.

With a small group of school students, Kelly started leaflet surfing sites, beaches wherever he could alert users to threatened construction projects.

"My main regret is, I wish had more people doing the sort of thing we were doing at the beginning."

Though Kelly and his organization, Save Our Surf, were instrumental in saving Magic Island and other sites, he is now shifting attention to the Hawaiian sovereignty movement. He is now pointing to past land grabs and injustices against native Hawaiians.

"I hope we can continue to educate the youth about the ground of the takeover of Hawaii by foreigners and give a name for youth groups to continue to fight against the system and serve whatever we can on the shoreline," Kelly said.

the Kaboolawe bombings in 1977; Henry Walker Jr. at 1985 HPOWER plant groundbreaking; John Kelly reviews Sand Island plans in 1971; Don Ho doing a

Ancient

Lifestyle mixed wisdom, oppression, godly beliefs

Fragments of old civilization reveal a society of healing expertise, and of ritualistic pains and pleasures

BY RICHARD BORRECA

Star-Bulletin

"The king was all powerful," wrote famed Hawaiian historian David Malo, and violation of a tabu or rule brought swift penalty.

"The punishment inflicted on those who violated the tabu of the chiefs was to be burned with fire until their bodies were reduced to ashes, or to be strangled, or stoned to death," wrote Malo, born a few years after Capt. James Cook's death in

1779. "Thus it was that the tabus of the chiefs oppressed the whole people."

The women, especially, bore deep oppressions.

"Among the articles of food that were set apart for the exclusive use of man, of which it was forbidden

the women to eat, were pork, bananas, coconuts, also certain fishes," Malo said. "If a woman was clearly detected in the act of eating any of these things . . . she was put to death."

For commoners, life was hard — but not without its pleasures.

The game ume, for instance, was enjoyed by all Hawaiian groups, Malo wrote. At night, before a huge bonfire, the people would gather in a circle. One man would sing "a lascivious song, waving in his hand a long wand trimmed with bird feathers."

Pairs were selected as the man tapped them with his wand, and "the man and woman went out and enjoyed themselves," Malo reported. "A husband would not be jealous of or offended at his

a wife be angry with her own husband."

Though such details live on, we know but fragments of the prerecorded history of the Hawaiians.

For instance, it was from studies of remains at the Mokapu burial mounds that researchers such as Charles E. Snows were able to make deductions about the medical care of the population.

Few broken bones were found, he said, and those that were had been perfectly set.

"It is reasonable to assume that these Moka-puans had the care of skilled bone-setters whose knowledge of anatomy and the physiological process of repair was extensive," Snows said.

Hawaiian histories also show that the kahuna lapa'au la'au (priests skilled in treating illness) had used in some way the components from 317 different plants, 29 animals and a dozen minerals, to treat various ailments, reported O.A. Bushnell, professor of medical microbiology and medical history at the University of Hawaii.

As the Hawaiian population grew, the density put pressures on the society, which resulted in more wars and battles to control land.

Captured warriors were often sacrificed. Early Hawaiians, though, did appreciate acts of mercy, and places of refuge were created to allow the defeated or kapu violators a chance to escape.

The last quarter of the 18th century, however, saw the entire, relatively stable and isolated islands changed forever.

First, British explorer Cook returned to Hawaii on his third trip through the Pacific, after a futile hunt for a northwest sea passage back to Europe.

FIRST thought to be an incarnation of Lono, one of the Hawaiians' most important gods, Cook was feted, and trade began between the crew of his two ships and the islanders. So did sexual relations, which in just a few months, led to venereal disease raging from Kauai to Maui.

Although Cook tried to stop the contact — even flogging a crewman caught having sex with a na-



its



The caste system



The ali (chiefs): Before Kamehameha, each island was ruled by an ali moi, the head chief above the nobles or ali. Each ali moi had an adviser-administrator, called the kalaimoku or "kingdom carver."

The kahuna (experts): The field specialists, such as the high priest, judge or doctor. They were the intelligent, trained ones who often were the brains behind the kings.

The makaainana (commoners): Among themselves, food and labor were shared. But there was no land ownership, since all lands and yields were in their ruler's name. They went unquestioningly with their chiefs into battle.

The kauwa (outcasts): Personal slaves to the chiefs but otherwise considered unclean. They often were sacrificed as atonement for their master's kapu violations.

of several diseases that would rip out the heart of the native culture.

At the same time, Hawaii's greatest leader, Kamehameha, was gathering supporters and troops, becoming a skilled, fearless warrior and a tactician without equal.

It was under Kamehameha that the warring islands would be united: Centuries of fierce native battles would culminate in a final assault that brought more than 1,000 canoes onto Oahu's shores, from Waikiki to Kahala.

Also to come were settlers from the Western and Asian worlds, bringing new, foreign kinds of cul-

Capt. James Cook brought Hawaii out, new era in

His 1778 discovery brought trade, disease — and violence

To many, he was the best of the British empire, a national hero in his own time. But here, where his life ended, Capt. James Cook serves as the line of division.

Before Cook, few knew of Hawaii. After him, it forever graced maps around the globe.

On Jan. 18, 1778, Cook, 49, sighted the Hawaiian Islands. It was his third Pacific voyage, and his contributions to the world's knowledge of geography, science and history had made him a giant among explorers.

At "day-break in the Morning of the 18th," Cook wrote in his journal, Oahu was seen, then Kauai, then more the next day. He recorded the discoveries: "These five islands, Atoui, Eneeheeou, Orrehoua, Otaoora and Wouahoo, names by which they are known to the Natives, I named the Sandwich Islands, in honour of the Earl of Sandwich."

They were Kauai, Nihau, Lehua, Kaula and Oahu.

At first, Cook wrote, "we were in some doubt whether or no the land before was inhabited. This doubt was soon cleared up by seeing some canoes coming off from the shore towards the ships. ... There were three and four men in each, and we were agreeably surprised to find them of the same nation as the people of Otahiiti and the other islands we had lately visited."

The Hawaiian way

Tools: No metals meant high dependence on wood and stone. The people were expert in the characteristics of varied woods: Hard koa and breadfruit, for instance, were used for canoe hulls; milo was popular for small bowls.

Common wood items: bowls, spears, paddles. Rock poi pounders, hard-basalt adzes and chisels were oft-used tools.



Agriculture: Food wasn't just sustenance. Every step of agriculture — planting, tending crops, harvesting — was tied to religion, customs and ceremony. The main foods: taro and poi, breadfruit, sweet potato, bananas. Also, vegetables, limu, fish, chicken, pig, dog and sugar cane. Most cooking was done in an imu, or underground oven.

In determining the right time to plant, the ancients followed phases of the moon. Their knowledge of celestial movements was used not only as their calendar, but also to navigate sea voyages.

Religion: In addition to the aumakua (family gods) and lesser gods like Pele the volcano goddess and Laka the hula deity, Hawaiians worshipped the four akua, the greater gods of nature. They were:

Kane: Creator of heaven, Earth, and all living things.

Lono: God of rain and agriculture, and of peace. During the annual makahiki feast in his honor, October through February, war was kapu.

Ku: God of war, to whom



...BUT the voyage had been a hot one, known for a hot temper, called for the repeated floggings of crew members and transgressing natives.

Things came to a head one year later, when Cook and his HMS Discovery and HMS Resolution crews returned to anchor at Kealahou Bay on the Big Island. In February 1779, Cook came upon an astonishing scene: more than 1,000 canoes carrying thousands of Hawaiians to greet him. Thinking Cook the incarnation of their god Lono and noting that he'd arrived in a bay called "Pathway to the Gods," the Hawaiians assumed a great drama was unfolding.

For his part, Cook was figuring to reprovision and rest his quarrelsome crews.

His journal also frets about the spread of venereal disease in the Pacific. But Cook was somewhat resigned by the time he reached Kealahou. "The women were as determined as the men to get together, and get together they did," wrote Gavin Kennedy in his book on Cook's death.

Things soon changed after natives made off with one of the expedition's small boats. Cook planned to seize the Hawaiian king, but failed as hundreds, then thousands of Hawaiians crowded around him and his men.

Cook was forced to retreat, an act that was taken as a sign of weakness. He was attacked.

By most accounts, Kennedy wrote, "Cook was left standing on the rocks waving to the boats to come in and pick him up. His back was towards the Hawaiians and one of them struck him high in the back with a heavy club.

"This knocked him to his knees and another Hawaiian stabbed him in the neck. He fell face forwards into the water . . .

"With him were four of the Marines who had been unable to get away. They were clubbed and stabbed to death."

By Star-Bulletin staff



From "Captain Cook's Hawaii" by Anthony Murray-Oliver

This oil painting by Johann Zoffany depicts Cook's death at Kealahou Bay.

human sacrifices were made. Kanaloa: God of the ocean and ocean winds. Religion was an integral part of the society's belief, kapu and rank systems.

Mele and hula: Since there was no written language, everything from history to rituals was passed down in the oral tradition, making mele (song) a vital means of communication. Hula (dance) was an expression of religious worship and had sacred meanings.

Medicine: Herbs were used in healing. Among plants still used today: Noni: Reputed to have healing powers, its leaf is used

for boils and other injuries.

Laukahi and pohe: For boils.

Kokea: White sugar cane for colds.

Ohia bark: For sore throats.

Also, there was physiotherapy in the form of lomilomi (chiropractic massage), steam baths, and ti-leaf wrappings.

Fiberwork and featherwork: Pandanus or hala leaves were woven into items like mats, baskets and sandals. Other common plants: coconut leaves and husks, hau and ti.

Clothing was made from tapa (kapa), the thinly beaten bark of the paper mulberry, mamake, breadfruit or other member of the nettle family.

The ahuula, or feather-cloak, was worn by high-ranking chiefs at special events. It was a network of

woven olona fiber binding tight rows of feathers. Helmets, kahili and lei were also made of feathers.

Land: The islands were divided into mokus (districts), with boundaries running from the top of the mountains to the sea. Large districts were subdivided into smaller ones, ahupuaas. An ahu or altar was placed at the district boundary and each year during makahiki, offerings and payments were made.

A special site with religious and legal protection was a "city of refuge," sacrosanct lands on which no blood was shed. Ruling chiefs' "life-saving edicts" (pu'uhonua ho'ola) essentially extended the sacred space around an alii to the kapu site. The only surviving "City of Refuge" is at Honaunau on the Big Island's west side.

Sources: "Ancient Hawaiian Civilization," "Hawaii and its Gods," Hawaiian Antiquities, and "The Hawaiian Canoe." Artifacts courtesy of Bishop Museum, photographed by Craig T. Kojima, Star-Bulletin.



Native peoples' rights topic at EWC

BY PAT OMANDAM
Star-Bulletin

Federal agencies and Pacific Island representatives will discuss the international rights of native Hawaiians and other indigenous peoples Aug. 21 at the East-West Center.

A United Nations draft declaration calls for indigenous peoples to have the right to self-determination and full enjoyment of all human rights and fundamental freedoms recognized by the U.N. and international law, says U.S. Sen. Daniel K. Akaka.

Those rights, Akaka said, are not recognized for native Hawaiians, American Samoans and Chamorros from Guam and the Commonwealth of the Northern Marianas Islands, thereby failing to take into

account all the indigenous peoples living on areas under U.S. jurisdiction.

"Often when U.S. domestic policy is being considered with regard to indigenous peoples, it is based solely on the political relationship between the United States and federally recognized Alaskan Native and American Indian peoples," he said.

"As a result, Congress and the American public have no awareness of native Hawaiians and other peoples of the Pacific," said Akaka, who believes the United States can develop a more inclusive domestic policy which recognizes Hawaiians as indigenous peoples.

Also, Akaka wants a U.S. Working Group on Indigenous Peoples to establish domestic standards for those rights. In 1993, the U.S. Senate passed a resolution urging the

U.S. to raise public awareness on the problems of indigenous peoples. Also, the resolution called on

the United States to support international standards of rights for these people and to find ways to improve their social and economic conditions.

The meeting will be from 8 a.m. to 5:30



Daniel Akaka

p.m. at the center's Keoni Auditorium. To attend, contact Akaka's office in Honolulu at 522-8970 or Hilo at 935-1114. Or, call Tom Hushak of the U.S. State Department, (202) 647-1042.

Kona Village: Attracting tourists

Almost thirty years ago, when Johnno Jackson first set his sights on recreating an ancient fishing village on the Big Island, he was accused of stepping back in time. His plans to preserve Hawaiian heritage through traditional architecture, natural landscaping, historical tours, and a predominantly Hawaiian staff were derided. In those days, developers prided themselves on creating modern hotels that indulged the country's thirst for technology and "progress," taking the true Hawaii out of Hawaii. Today we realize that Johnno was actually well ahead of his time.

Today's travelers yearn for an education when they travel. They want to immerse themselves in a destination rather than just lie on a beach somewhere. We can see from

the Hawaii Visitors Bureau survey that our visitors want to learn about the landscape, the language, the traditions. For years, it was enough for Hawaii to have warm water, beautiful beaches, and clear blue skies. However, as the resorts of Mexico, the Caribbean, and Southeast Asia increasingly lure away visitors, it's up to the tourism industry to spotlight Hawaii's distinct advantage: Hawaiian culture.

When I first joined Kona Village 28 years ago, I did a great deal of reading and research. I studied with many of our respected *kupuna* and spent weeks hiking the land of Ka'upulehu, learning about the *'aina* and studying Hawaiian legends. I was invited to luaus and talked story with the local *ohana*. I discovered a loving, giving, and compelling traditional culture eager to share its roots and



TOURISM VIEWPOINTS

By Fred Duerr

whose spirit of *ho'okipa* taught me a great deal about the business of hospitality. I was very fortunate to be given the opportunity to listen to the people and the land.

It saddens me today to see fewer Hawaii hotels sharing Hawaiian culture. While I congratulate those who do, there are many who greet guests with plastic leis, if at all; serve corn-on-the-cob and mashed potatoes at a luau; and have employees who can't share a lick of Hawaiian history.

12/26/94 D1 The Honolulu Advertiser

to Hawaiian culture

We do a disservice to our visitors when we don't make an effort to deliver authenticity.

Hawaiiana is often sacrificed in these days of hard times. While more and more hotels pull back on financial reins, it's understandable for them to pare down on "extras." But in culling these programs, they sacrifice the very thing that will make them healthier.

At Kona Village, my Hawaiian employees are my conscience. They have a very special feeling about their home and they'll tell me whenever we're drifting from where we should be. As managers, we often become overwhelmed by our pursuit of the bottom line that we lose touch; our Hawaiian people are there to ground us in the aloha spirit.

Our tourism industry needs to educate itself and its employees. With

our ever increasing flow of newcomers, it's important to remember that we as a state have so much to gain by embracing our island culture. Those of us who are not Hawaiian by birth are very fortunate to share in their cultural spirit.

I encourage all of Hawaii - from cab driver to retail clerk to hotel manager - to understand and live the aloha spirit every day. Go and experience our islands. Hike them. Come to know the land. Strike up dialogues with the communities. Ask questions about what's right and hear what they say. Learn how to respectfully represent their culture without exploiting it. And always remember your responsibility for aloha 'aina.

□

Fred Duerr is general manager of Kona Village Resort.

Group quiet on ahu repairs to keep ceremony private

BY LINDA HOSEK
Star-Bulletin

The Ohana Council is ready to rebuild the ahu destroyed at Makapuu Beach, but will not announce the time to keep the ceremony private, said Dennis "Bumpy" Kanahele, council leader.

"We're looking at anytime," Kanahele said yesterday.

Kanahele said the council, a native Hawaiian sovereignty group, also was considering building an ahu in Waikiki, Ewa of the aquarium.

He said his nephews had seen a white turtle in the ocean at that site, signifying that native Hawaiian ancestors were happy there.

Kanahele said the destruction of the ahu at Makapuu made him think that the council should put ahu in several places. An ahu is an altar atop a pile of rocks to honor Hawaiian gods and ancestors.

The state Department of Hawaiian Home Lands has authorized the reconstruction of the ahu at Makapuu, said Ruth Tsujimura, acting state attorney general.

She declined to comment on how the state would respond to building an ahu in Waikiki. "If the issue comes up, we would look into it," she said.

Kanahele said the council has the right to build an ahu at Waikiki.

He also said the council would

pursue federal criminal charges against those who destroyed the Makapuu ahu.

Tsujimura said government workers inadvertently flattened the ahu when they were installing pilings around the Makapuu parking lot.

She said the state investigation is continuing, but added Kanahele "should pursue whatever legal avenues are available to him."

Kamehameha: gifted man

Editor's note: In observance of Kamehameha Day, we print with permission excerpts from Chapter 11 of "Around the World on the Kamchatka, 1817-1819," by Capt. Vasilii Golovnin (University of Hawaii Press and the Hawaii Historical Society, 1979).

Golovnin set sail from Russia with instructions from the czar to report on the activities of the Russian-American Company in the North Pacific and in Hawaii.

His careful account, a 19th-century European perspective, was translated from Russian to English by Ella Lury Wiswell, emeritus professor of European languages at the University of Hawaii.

Tameamea is already very old; he claims to be seventy-nine years of age. However, he is alert, strong and active, temperate and sober, never takes a strong drink and eats very moderately. In him one observes a most amazing mixture of childish behavior and ripe judgment and actions that would not disgrace even a European ruler.

His honesty and love of justice are demonstrated by his behavior . . .

* * *

Not long ago an English ship ran aground near Woahoo. In order to take it off the shoal, it was necessary to lighten the ship by throwing overboard ninety ingots of copper, each weighing about 150 pounds.

Some of the Englishmen in Tameamea's service advised him to send his divers to rescue the copper and to keep it. But he did not keep it, without first inquiring as to what is done in similar cases in Europe. When he was told that in England salvagers of the cargo of a sinking ship retain one eighth of the cargo, he kept twelve ingots and returned the rest to the Captain.

a few moments as if on the verge of asking for it; but as soon as Elliot told him it was improper, he threw it back to Mr. Wrangel and folding his arms became as quiet as a little boy who had just been scolded for his pranks.

* * *

Although all these weaknesses of Tameamea are natural in a child and should no longer be encountered in a grizzled old man, they cannot obscure his genuine natural merits and talents; he will always be considered as the great reformer and enlightener of his people. It is true, of course, that many of his ideas concerning events and affairs, and the methods used by him in improving his kingdom, are not his own but were conveyed to him by Europeans in his service, still, the desire and the ability to appreciate their advice and to follow it, in spite of the conditions under which he was born and reared, indicate that he is an unusual man gifted by nature with a great mind, a broad vision, and an exceptionally firm character.

* * *

and the entire group the "Islands of the King or Ruler of Owhyhee."

He accepted the English flag from Vancouver and formerly would hoist it without knowing what it meant according to European custom.

However, during the last Anglo-American war one of the American captains jokingly said to him that the Americans could take his islands away from him because he was flying the flag of a country with which they were at war; Tameamea listened carefully, and when he understood the true significance of the flag, told the American not to think him a fool for he had many flags of different European nations in his storehouses and so, if the English one was no good, he could raise a different one.

After this incident he at once expressed a desire to have his own flag, and the English designed one for him. This flag, as I mentioned before, consists of seven stripes with the English Union Jack in the corner representing his friendship with the English, the first European people he ever encountered.

As for his treaty, or the cession of land as Vancouver chose to call it, the Sandwich Islanders consider it an agreement of friendship and assistance or, to use our terminology, a defensive alliance, only in a different form. Tameamea promised to protect English nationals stopping in his ports from hunger by supplying them with provisions free of charge, while the English took upon themselves the obligation to defend him from the attacks of other Europeans; as to their right of ownership and independence, the Sandwich Islanders never even dreamed of parting with them.



"King Tameamea of the Sandwich Islands" — Photo of watercolor portrait by Mikhail Tikhanov, the official artist for Golovnin's expedition.

Once, while walking with Elliot through the settlement of Kawaroa (Ka'awaloa) in Karekekua Bay (Kealakekua Bay), I wished to see the place where Captain Cook was killed. (Elliot was Juan Elliot d'Castro, referred to as Kamehameha's state secretary.) Coming to the rock on the beach where this illustrious navigator fell, I and my officers picked up pebbles as souvenirs and put them in our pockets. This brought a story to Mr. Elliot's mind.

On this very spot Tameamea was once telling him about the quarrel between the islanders and the English and how Cook was killed, and Elliot, just as we did now, picked up a pebble to put in his pocket; when asked why he needed it, he said that he would like to send it to England to his friends.

Upon these words the Owhyheean's expression changed, his eyes flashed, and he snatched the stone from Elliot's hand and threw it into the sea saying that in sending it he wanted to remind his countrymen of an unfortunate affair which should have been forgotten long since, and that good people after making peace should never recall old disputes.

He often tells Europeans in whom he has particular confidence that the islanders can be happy only under a single ruler; otherwise they will again have strife and dissension and will soon destroy each other.

To insure the happiness of his people he took measures that even European statesmen cannot help but praise. . . . Yet this man, endowed with such a high concept of justice and the ability to rule a nation, noticing a plain cotton striped handkerchief in the hands of one of my officers (Baron Wrangel), took it at once and looked at it admiringly for

I have already mentioned one principle of his government policy, that the islands should always remain under a single ruler. Another, no less important, is not to let any of the foreigners living in his country have exclusive privileges.

They are allowed free trade with his subjects on an equal basis, but none are allowed to start their own settlements. With this in view, when he presents land to the English or the Americans in his service, it is always with the reservation that these land grants belong to them only so long as they live in the islands; they cannot possibly transfer their land grants to others and upon their departure or death the land reverts to the King.

Vancouver either did not understand him, or purposely erred, when in his Voyage he described with minute detail the ceremonial cession of the Island of Owhyhee to the King of England. Neither Tameamea nor any of his chiefs ever thought of ceding their territory.

There are a few Europeans here now who have been in the islands for the past twenty years. They told me that Tameamea cannot hear without becoming angered the assertion that the English have claims on his Islands through his agreement with Vancouver. He is so incensed at this idea that he even forbids having his Islands called the Sandwich Islands - the name given by Captain Cook - but insists on having each one called by its own name

of the Sandwich Islands is not organized at all as yet; almost nothing European has been introduced into their laws with the exception of taxes that in certain respects are similar to ours and were introduced by Tameamea on the advice of Europeans without eliminating the previous financial system, which works as follows: As soon as the King needs food or anything else, it is proclaimed that either

all or some of the districts must bring him what he needs, just as a master of the house might order his servants to bring him this or that or deliver it to someone else.

Such decrees are still carried out with great precision and without complaint.

* * *

If Tameamea would only devote as much attention, or even half as much, to the interests of his subjects as he does to the interests of the Europeans living with him, he could greatly relieve the miserable condition of the common people, whose life and property are entirely at the mercy of the chiefs. The rights and privileges of the chiefs, on the other hand, are hereditary.

The chiefs own all the land, and they alone are permitted to eat meat and certain choice kinds of fish forbidden to commoners. The women, by the way, regardless of their rank, are forbidden to use pork in their food, although those belonging to the nobler ranks may eat dogs, chickens, wild fowl, and fish.

It must be noted here that these people do not consider dog meat unclean. The chiefs eat it, and Tameamea himself prefers it to pork; almost every day he is served a fat roasted pup for dinner. Some of the Europeans living here like dog meat so much that it has become a common food among them. They compare it to the best of mutton, which is quite possible because the dogs are fed on fruit and vegetables.

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Hawaiians and whales

DO the traditional rights of native Hawaiians include the right to kill whales? That's news to us. But some Hawaiians attending a hearing on a proposal to establish a humpback whale sanctuary in Maui County waters objected to the plan. They argued that it might deprive them of the right to gather food from the ocean. We can't see how the sanctuary would do that, unless they want to hunt whales, which are protected by law in any case.

Native Hawaiians have protested the killing of sharks. Most people — including native Hawaiians — would probably prefer to save the whales.