

ALOHA 'ĀINA

PUBLISHED BY THE PROTECT KAHO'OLAWE FUND • P.O. BOX H, KAUNAKAKAI, MOLOKAI HAWAII 96748

FEBRUARY MARCH, 1979

OPENING PULE

E ko makou makua iloko O Kalani
Me ka hoomaikai a mahalo iloko
O ko makou puwai ke kulou haahaa
Mei makou no keia palapala hoo naau ao

Ke hoi nei makou e lokahi like makou
Ina mea kukakuka aku ana
I holomua ai na kumu hana
O keia palapala Hoonauao
Ke pule nei makou iloko
O ka inoa Jesu Kristo

Amene

*Our Father who art in Heaven
With gratitude in our hearts
We bow humbly before thee
For this newsletter*

*We ask thee for unity
In our hearts as we plan things
That the purpose of this newsletter be successful*

*We say these words in the name
of Jesus Christ*

Amen

Aunty Mary Lee / J. Napoleon

THE NEWSLETTER

ALOHA 'AINA is our newsletter/magazine - developing into a "particular kind of communication." It is published and printed on Moloka'i. It is sponsored by the Protect Kaho'olawe Fund under the Fund's non-profit tax deductible status. The Protect Kaho'olawe Fund's main thrust is education; therefore, the viewpoints of our writers do not necessarily reflect the viewpoint of the Fund. For educational purposes, all our views must be expressed.

ALOHA 'AINA is the communication, educational and literary focus of Hui Alaloa 'Ohana. Ka'imi Na'auao is the center which facilitates this commitment.

ALOHA 'AINA is like the young kalo, growing and expecting 'ohana nourishment. Its composition, lay-out, and contents will be ongoing input and contributions of all 'ohana and supporters. Basically, each issue will cover special topics and Kaho'olawe concerns, as they express the feelings of "aloha 'aina." Running features; 'Ohana announcements, projects, positions, and struggles; and the Protect Kaho'olawe Fund sponsored grant activities will be reported. We are developing teams of professional and grassroot researchers and writers. We invite our readers to share your mana'o in our communication - we would be happy to help you develop an article further if need be. We humbly request that our Kupuna share some indepth mana'o what their kupuna left them.

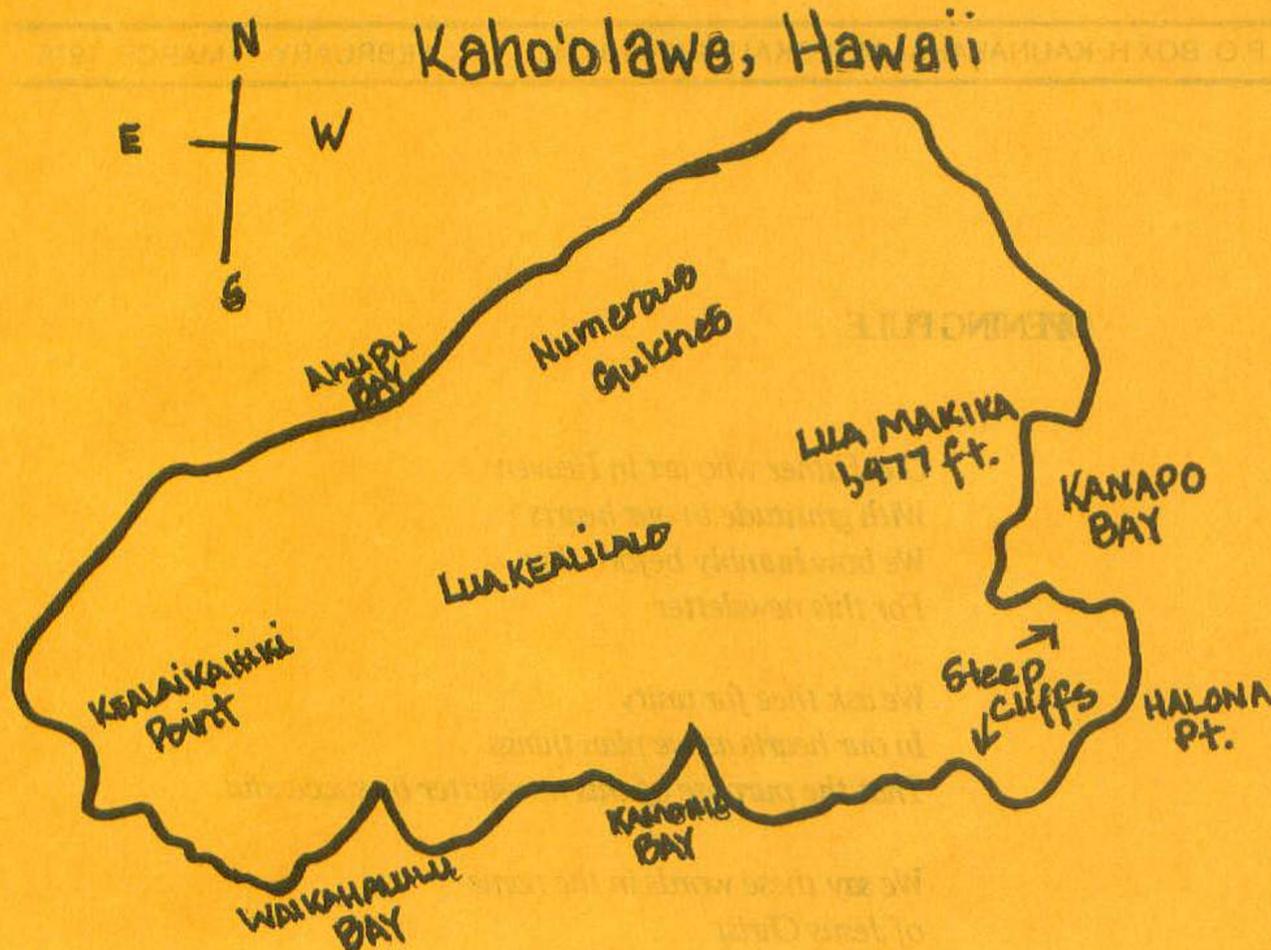
We ask that you kokua and send the names and addresses of your 'ohana and our supporters to be included in our next mailing, and that you "pass around" *ALOHA 'AINA*. Let us know if you are receiving your issues - "communication is two - way."

The combined team efforts for this issue are by E. Aluli, J. Napoleon, W. L. Grambusch, B. Mowat and Megan Hanks. Mahalo to Ken Yasso for his kokua with our past issues. Ken is no longer with the "team."

A special mahalo to Kawika Kaina of Bully & Bo's Enterprise Printing Service for his kokua with our last issue. Photographers: E. Aluli, S. Napoleon Jr., and Francis Haar's portrait of Aunty Iolani.

KAHO'OLAWA: A GEOGRAPHIC PERSPECTIVE

by Ilima A. Pianaia



Kaho'olawe lies about 8 miles southwest of Maui across the 'Alalakeiki Channel. It is the smallest of the eight major islands in the Hawaiian Chain with a total land area of 45 square miles, which is roughly equivalent to the Hilo area. At its most extreme length, the island is 11 miles long; its greatest width is 6 miles.

The island was formed by a single shield volcano during the same period of volcanism as West Maui, Moloka'i, and Lana'i. In fact, at one point in geologic history, these four islands formed a single land mass. The caldera, or large crater, of the Kaho'olawe shield volcano is at the island's eastern end and encompasses Kanapou Bay. With a diameter of about 3 miles, this caldera is just slightly larger than that of the Kilauea caldera in which Halema'uma'u is located. The summit of the Kaho'olawe caldera is Lua Makika, the highest point of the island at an elevation of 1,477 feet.

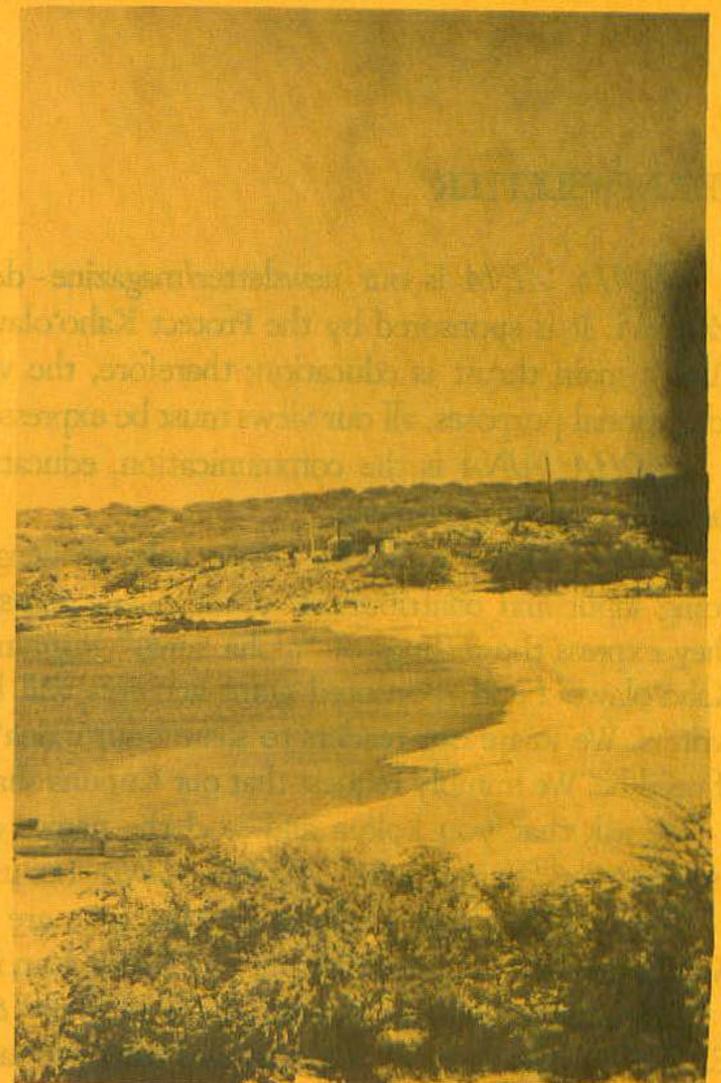
The shoreline of Kaho'olawe is noted for its high sea cliffs along its southern and eastern coasts. Pockets of sand beaches are found on the northern and western shores. On Kaho'olawe is found one of the more well-known points of land: Ke-ala-i-kahiki, the way to Tahiti, is at the island's extreme western point.

Because Kaho'olawe lies to the south, or in the lee, of the island of Maui, it is blocked off from the rain-bearing Northeast tradewinds. When the trades hit Haleakala, they are deflected around the mountain mass, losing their moisture, and end up howling across the 'Alalakeiki Channel, hitting Kaho'olawe full force.

In a single year, rainfall on Kaho'olawe may reach a maximum of 25 inches. Most of this, however, falls during Kona storms 3 or 4 times a year. This is similar to what happens at Kawaihae and Puako. Most reports note that some of this rainfall is caught in 3 or 4 craters at higher elevations and is held for quite a few months, providing a semi-dependable source of water for at least part of the year.

These heavy rainstorms combined with the absence of vegetation due to overgrazing has caused much of the island's surface to erode away. Also responsible for erosion are the strong winds which can raise dust clouds a couple miles high and which are visible from the island of Maui as well as Lana'i and Moloka'i.

Early accounts of the island by European explorers, particularly King of the Cook expeditions and Arago of the French one, describe the landscape as barren and desolate. Arago goes so far as to say that the island appeared unfit for habitation. Most of us would probably describe it in the



same way today. The vegetative landscape today is like Kawaihae's or other leeward regions, mainly kiawe and grasses, such as pili. Because we tend to perceive lush, jungle-like landscapes as indications of fertility and liveability, most of us would label scant, dry-land kiawe vegetation as barren, uninviting, and hostile. It should be noted, however, that the soil, or what is left of it, on Kaho'olawe actually belongs to the most productive of soil groups found in the islands.

The written records we have of Kaho'olawe basically post-date the introduction of feral animals. As a result, we know very little of what the island looked like before the middle 1800's, let alone in pre-Contact times. For three-quarters of a century before the use of the island by the Navy, the island had been the focus of several ranching attempts.

Sheep, goats and cattle have all grazed the island, with counts of up to 12,000 sheep and 3,200 goats in one instance. All on a mere 45 square miles of land. This overgrazing has been the major factor in the wind erosion of the island. As much as 8 feet of soil has been blown away.

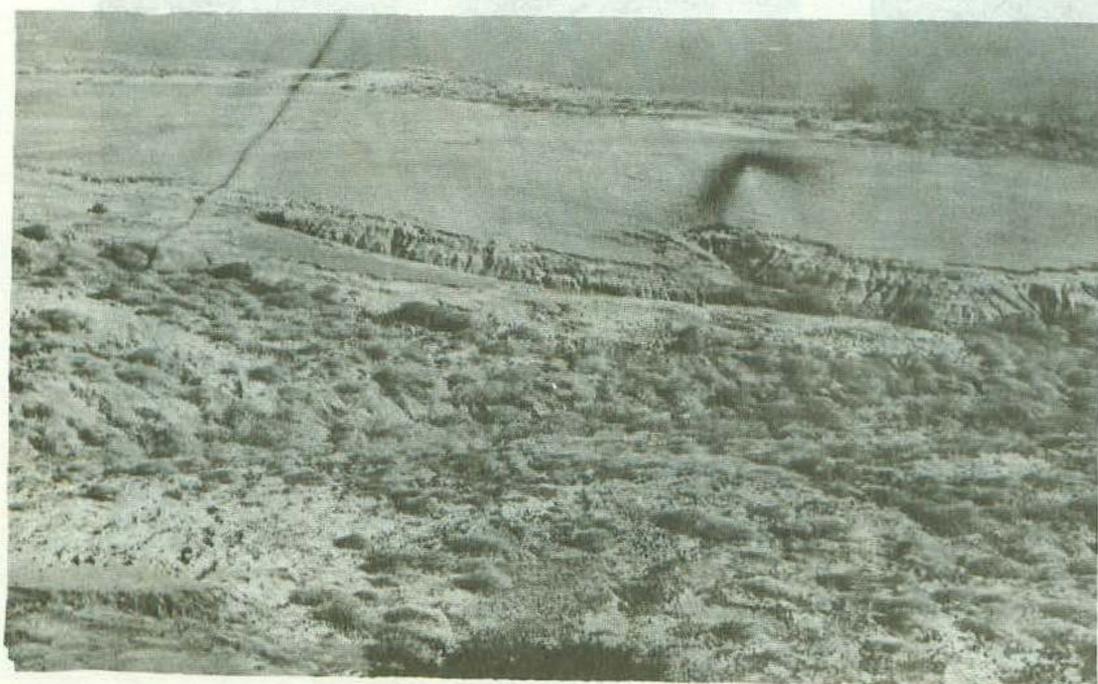
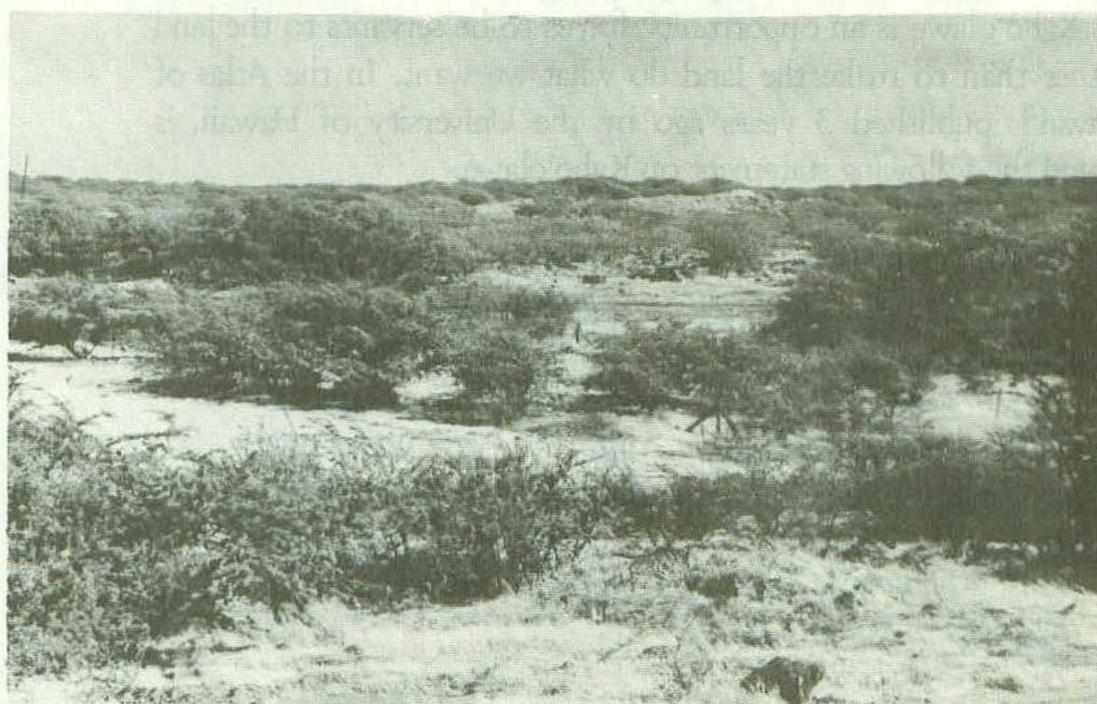
Efforts are being made today to see whether most of the island can be revegetated. Surprisingly, however, almost two-thirds of the island is vegetated with kiawe, pili grass, introduced grasses, native shrubs such as morning glories, mao or Hawaiian cotton, 'ilima, and noho. Australian salt brush and lantana is found at mid-elevations mixed in with kiawe. There is also wiliwili left on the island. Test plantings made over the past five years indicate that it is very possible to re-establish plant cover on the island. The one-third of the island which is barren is at the center. In this area, however, test plantings have been extremely successful—even with a lack of deep soil.

In reviewing the available information on Kaho'olawe, it was interesting to find an ancient reference to the island as "the farmer" (he lopa). Not knowing what the island was like in ancient times, and reading the accounts of the island's barrenness, this epithet causes one to speculate on whether or not there was a time in history when the island was productive. The landscapes we see around us today certainly have been changed by human activity and are not the manifestations of natural processes. This speculation is reinforced by the success of the test plantings.

It is very important for us to realize that when we speak of Kaho'olawe we are speaking of very fragile island ecosystem. The fragility of this particular ecosystem is made more critical by its size—45 square miles. Within any island ecosystem, one action will have an effect on every process at work. The smaller the island, the more critical the effect. We know very little about the processes

at work on Kaho'olawe. The information we do have is very general and superficial.

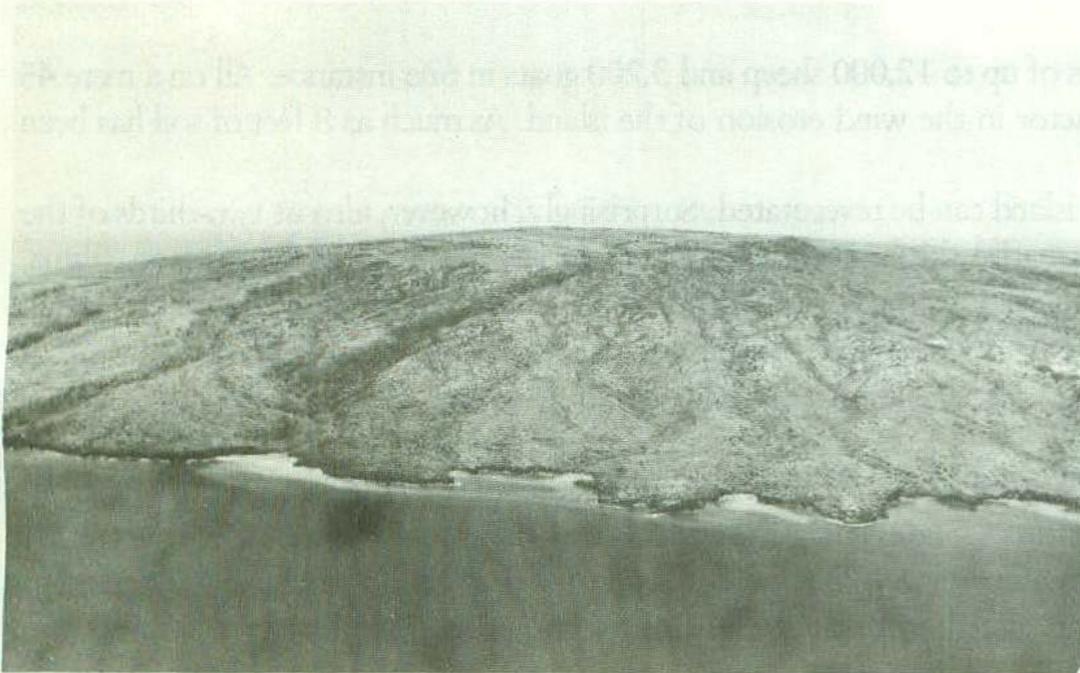
Any future planning for the island will take a great amount of energy, especially to gather information, hard data, which will help us to understand the physical environment of Kaho'olawe. If Kaho'olawe were to be returned, it is likely that a myriad of human uses of the island would be proposed. We have inklings of this happening already. One of the most important things, in my opinion, would be to have a clear idea of what the land can handle. It is the land that should tell us what to do and this takes initiative on our part. If the island cannot handle more than a few dozen persons at any one time without adverse effect, then only that many people should be allowed upon it. Even to do



research to find out about the island's geography should be dictated by the island's carrying capacity.

Kaho'olawe is an opportunity for us to be servants to the land rather than to make the land do what we want. In the Atlas of Hawai'i, published 3 years ago by the University of Hawaii, is found the following statement on Kaho'olawe:

"Kahoolawe, mostly barren and waterless, is uninhabited. It once supported a small Hawaiian population, and in recent years, sheep and cattle. With the introduction of goats the already sparse plant cover was destroyed, and this disruption continues. Now under military tenure, the island serves as a target for aerial bombing practice. Because in an island state all land is precious, Kaho'olawe must be restored to take a constructive place in Hawaii's future."



THE HAWAIIAN CONCEPT OF ALOHA 'ĀINA AND ITS IMPORTANCE FOR PUBLIC POLICY

by John Charlot, Dr. Theol.

I have been a resident of Hawaii since 1949. I earned my doctorate in Religious Studies from the University of Munich in 1968. I teach Rel 205 Hawaiian Religion and Rel 492 Polynesian Religions at the University of Hawaii and Hawaiian Literature at Hawaii Pacific College. I am not a Hawaiian so I am speaking as a student of Hawaiian culture and base my views on historical documents and the oral tradition.

Aloha 'āina is one of the basic concepts of Hawaiian culture and can be found in many different forms.

It was the Hawaiian ideal to live long and peacefully on one's own land. One's *one hānau*, birth sands, should also be one's *kula'iwi*, the land of one's bones. Tramps and gadabouts were compared to a vine-like grass that spreads without taking root. The respectable person was bound affectionately to the land by which he was physically and spiritually sustained.

The Hawaiian knew his land. He worked and studied it with his considerable powers of observation. The farmer knew his soils and water sources; the snarer, the birds' favorite trees. People know the winds around their homes, the course of the sun through the seasons, the birds and fishes which arrive at different times from mysterious distances.

In Hawaiian thinking, land is not undifferentiated acreage or real estate lots. Each location has a unique character, which, although it can give an immediate impression, will be deeply known and appreciated only by one who studies it many years. Only the person whose family has been in a place over several generations is *noho papa*, established on the foundation layer.

Hawaiians recognize a formative influence in the land. Each locality develops a population with a distinctive general character and cultural style. Descriptions of other places and their peoples are a frequent topic of Hawaiian literature. Hawaiians even today begin to make the acquaintance of someone by asking about place of origin and family.

This relationship – in which a person continually deepens his knowledge of the land that is simultaneously forming him – is expressed in the word *kama 'āina*, literally "child of the land"; a word used both for a person who is native born and for one who is deeply familiar with something or someone.

For all these reasons, the Hawaiian responds with *aloha* to the land. The love of the inhabitant or the respect of the visitor were expressed in sayings, chants, and songs. A proverb mentions:

O ke kaena o ka noho hale.

(The boast of the stay-at-home.)

This love of the land can be found on all levels of Hawaiian literature. Place names are composed with great attention to the character of the land. There is a special category of proverbial

sayings called "aloha 'aina" which "seems completely lacking in Euro-American proverbial sayings" (M.K. Pukui, etc.: *Place Names of Hawaii*, 1974, p. 267). These sayings represent therefore a distinctive Hawaiian cultural trait.

One of the largest categories of Hawaiian chants and songs concerns places. Just a few examples are *Na Moku Eha*, *Hilo Hanakahi*, *Hanohano Hanalei*, *Wai Hu'ihu'i o ke Aniani*, and *Mahalo 'o Hilo Hanakahi*. Many more examples could be given.

I cite just one example from the saga of Pele and Hii'iaka, the ending of the ancient chant in which Hii'iaka laments on seeing that her favorite district, Puna, has been destroyed by a volcanic eruption:

*Nahua e ke ahi -- uli ke 'ā
Māhole ka papa, mānihole i ka 'ai 'ia e ke Akua
'Ai kolohe ka Wahine ia Puna
Ho 'opōhaku i ka Lae 'Ōhi'a
Ka uahi o ka mahu ha'alelea i uka
Ka hala, ka lehua lū 'ia i kai
Ha'aha'a Puna, ki'eki'e Kīlauea
Ko Puna kuahiwi mau no ke ahi
O Puna, 'āina aloha!
Aloha 'ino Puna e moea nei
Ka 'aina i ka ulu o ka makani.*

Bitten by the fire -- dark the blaze
The foundation rock is scraped, worn down by being
eaten by the God
The woman evilly eats Puna
Turns to stone 'Ōhi'a Cape
The smoke and steam dance and leap in the uplands
The hala, the lehua, are scattered in the sea
Puna is low, Kīlauea is high
On Puna's mountain, the fire persists.
O Puna, beloved land!
Alas for Puna, being razed,
The land of the raising of the wind.

(N.B. Emerson: *Pele and Hii'iaka*, 1915, p.199)

This special Hawaiian feeling for the land rests on a deep philosophical foundation, which is expressed in many different traditions. This view pictures the development of the universe and all its parts as a genealogy, a family tree. The universe begins with a sexual act: the mating of earth and sky. This view is expressed in the traditions of *Papa*, the foundation layer, and *Wākea*, the upper spaces; in

traditions of *Kū*, upright, and *Hina*, reclined, and in such sayings as the famous: *Uwē ka lani, ola ka honua.*

(The sky weeps, the earth lives.)

From this beginning, the universe develops as a series of generations from the first parents. In the *Kumulipo*, the great 2102 line chant of the origin of the universe, composed around 1700, the poet follows these generations through the elements, the plants, the animals, to the first gods and humans, and all the way to the living chief in whose honor the *Kumulipo* chant was composed.

In this view, all the parts of the universe are related, are on the same family tree. The Hawaiian therefore has a family feeling for all the parts of the universe and treats them accordingly.

Moreover, because humans are literally related to all the parts of the universe, they all share the same forces and feelings. This view is expressed in the ancient chant *Ke ha'a la Puna i ka makani*, "Puna is dancing in the wind," in which the landscape and the woman Hopoe are pictured as dancing together, moved by the same wind (Emerson, p. 1). In the modern song *Wai o ke Aniani*, "Water of the clearness," the line *Ka 'uhene a ka wai i ka 'ili* can be translated both as "The delight of the water on the pebbles" or as "The delight of the water on the skin" of the person standing in the stream. In the refrain: *Hu'i au konikoni*

I ka wai konikoni

Cold I am throbbing

In the throbbing water

we see the human and the natural environment experiencing together the same sensation and emotion (text in S.H. Elbert, etc.: *Na Mele o Hawai'i Nei*, 1970, pp. 93 f.).

In Hawaiian thinking, man merges with the universe in order to find himself.

Hawaiians have long realized the value of their view of human beings and the universe, a view which is surprisingly near to modern theories of evolution and the expansion of the universe from an initial explosion. Hawaiians have recognized also that their view was different from those of the Westerners they encountered. The proverb

Haole kā kōlea

The non-Hawaiian shoots the plover (rather than snaring it)

expresses the basic difference in attitude and practice relating to the environment.

In *Kaulana Na Pua*, Ellen Wright Prendergast's protest song against the overthrow of the monarchy (text in Elbert *Mele*, pp. 62 ff.), the poet states the basic difference in attitude, stanza 4:

'A'ole mākou a'e minamina

I ka pu'ukālā a ke aupuni.

Ua lawa mākou i ka pōhaku

I ka 'ai kamaha'o o ka 'āina.

We do not value

The hill of dollars of the government.

We are satisfied with the rock,

The wondrous food of the land.

A culture which sees money as the greatest value confronts one which sees that value in the land and man's relationship with it.

The first two lines refer to the common *haole* attitude that Hawaii could simply be bought from the Hawaiians. In 1853, Gerrit P. Judd tried to arrange the sale of the islands to his mainland millionaire business partner Alfred G. Benson for five million dollars (G.P. Judd IV: *Dr. Judd, Hawaii's friend*, 1960, p. 208). Sophia Crocroft, traveling in Hawaii with Lady Franklin in 1861, reports an American's view that consent to annexation to the United States:

"would be the wisest thing the King could do."

"How so? How can you expect a sovereign to resign his power and kingdom voluntarily?"

"Wall, I suppose we look at it from different points of view. But I should say that he would be better off with a few hundred thousand dollars to live upon than he is now as King."

The Almighty Dollar! (A.L. Korn: *The Victorian Visitors*, 1958, pp. 63 f.)

The last two lines of the stanza express the attitude of the Hawaiian in words and images which can be given many levels of meaning.

The Hawaiian is content with the rock: *ua lawa*, it is enough, sufficient. The needs are basic. A Constitutional Convention delegate at an earlier hearing told me that *'ai pōhaku*, "eat rocks," was an expression used for a person who has nothing else.

The Hawaiian is satisfied with the rock, but the rock is his *'ai*, his food. This is mysterious and religious. The food is *kamaha'o*, wondrous, mystic. The Hawaiian takes his land and brings it inside of himself. He becomes one with the land. At the same time, the land becomes his. Pele is *ka wahine 'ai pōhaku*, the woman who eats the rock, who rules the lava flows and the lands around them. A chief is *'ai moku*, eater or ruler of the island or land section.

MANA'O FROM HANA

by Mike Hanchett

By focusing on the most basic, the rock, the Hawaiian arrives at what is deepest and most beautiful: a sense of himself in the universe.

Hawaiians recognized that this image said something central and distinctive about them. *Kaulana na Pua* was known by two other titles at the time: *Ka Mele 'Ai Pōhaku*, "The Song of Eating Rock," and *Ka Mele Aloha 'Aina*, "The Song of the Love of the Land."

We Westerners have much to learn philosophically and religiously from the Hawaiian view. We too often see ourselves as divorced from the universe, as so superior to it that we can use it as we will. We are now beginning to realize that, with such an attitude, we can destroy not only our environment but ourselves as well.

The problems facing us are so great that they demand not only a change in individual attitudes, but modifications of public policy which are embodied in law. By finding ways of expressing our unique cultural heritage – the Hawaiian love of the land – in our State Constitution, we will be pioneering in a direction which is important, not only for ourselves, but for the world as well.

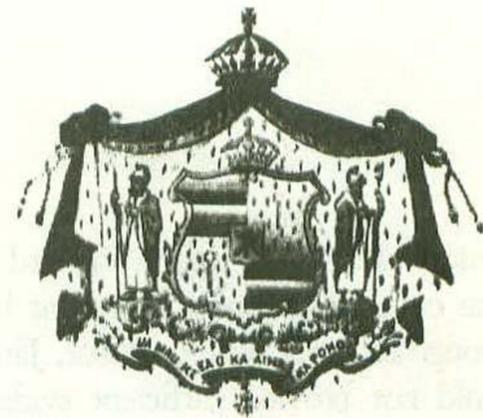
This concept of *aloha aina* should be included in the State Constitution both generally and in particular points. For instance, the preamble could state that *aloha aina* in general is one of the basic considerations for government policy and decisions. As a result, environmental considerations could be given more weight in individual decisions in this State than in others. Environmental standards could be higher. Higher standards could be demanded also of Environmental Impact Statements.

A particular subject to which Hawaiian concepts apply is the preservation of sites. In Western culture and current public policy, sites should be preserved primarily for their historical significance or for their physical evidence of human activity: artistic, archaeological, etc. This human-centered viewpoint is of course good and important as far as it goes.

But we can add to this attitude the Hawaiian appreciation of a natural site for its own sake. This appreciation is traditionally expressed in the concept of *wahi pana*, a "Celebrated, noted, or legendary place" (Pukui-Elbert: *Hawaiian Dictionary*, under *pana*). Such places were recognized in Hawaiian tradition and were the subjects of an extensive literature. They are of deep historical, spiritual, and cultural significance for Hawaiian culture, and should be preserved both for Hawaiians and for non-Hawaiians who want to learn from Hawaiian culture how to love the land. [Testimony to the Hawaii State Constitutional Convention, August 16, 1978]

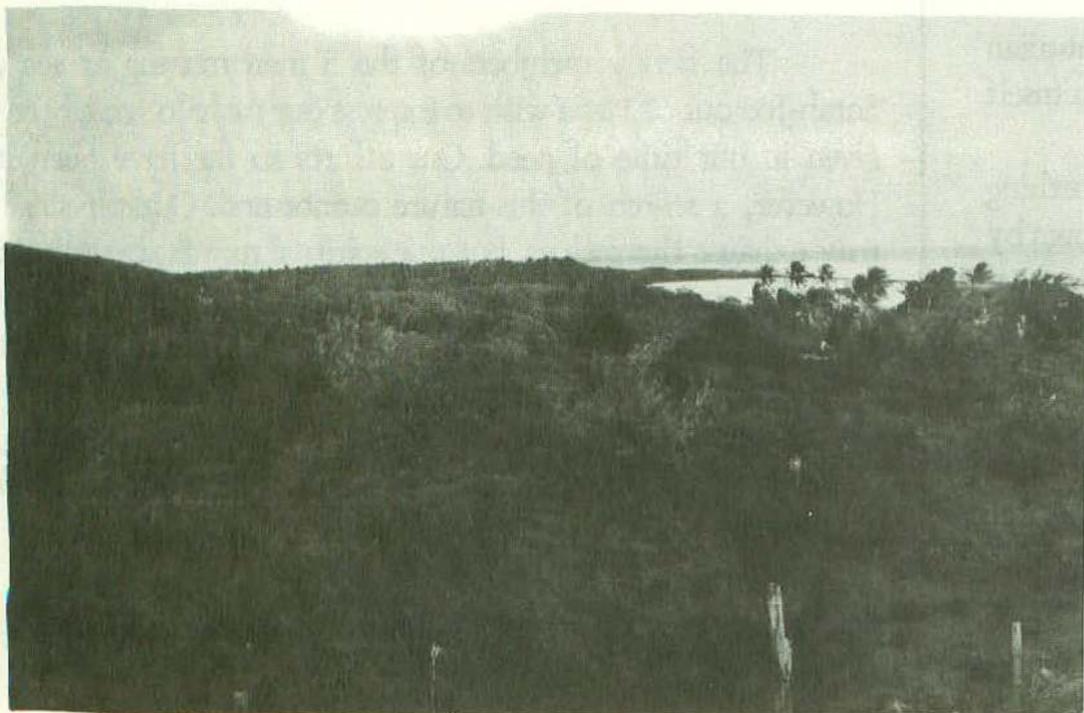
The family members of the 5 men missing at sea on the Sarah-Joe out of Hana wish to express our mahalo for all the kokua given in our time of need. Our efforts so far have been in vain. However, a search of this nature cannot end. Our physical means may exhaust themselves, but our spiritual means are unlimited. We welcome your support in anyway and ask for your prayers to give strength to our 5 men and our continued efforts toward their safe return.***

Contributions can be sent to the Sarah Joe Rescue Fund, Hana, Maui, 96713. The five men are Peter Hanchett, Ben Kalama, Ralph Malaikini, Scott Moorman, and Pat Worsener.



'APUKA 'AINA

by June & Zelda Kapuni / J. Napoleon



Our struggle with adverse possession continues through the months into 1979. As Hawaiians, our na'au says that it is grossly wrong than right eous to acquire land in such a way. A landowner who has so much land and supposedly has made his first million and yet, without shame, continues to show his greediness by trying to adversely possess, even until, from once a good friend, to the dying friend, to his beloved widow, and to their heirs. How ironically this law works , but legal!!!

We wish to bring everyone up-to-date on the happenings on Kuleana land belonging to the Kapuni 'Ohana in Kalua'aha, Moloka'i, 3.42 acres.

If you recall, on July 4, 1978, the Kapuni 'Ohana, friends, and supporters walked on a road way which was blocked by Hustaces' stone walls

and barbed wire fences to Kapuni's Kuleana land, 3.42 acre. We were later summoned to court for Criminal Tresspass early in September, 1978.

After that there was much activity at the Constitutional Convention sessions, one of the issues being the law of adverse possession, APUKA 'AINA. The final write up which appeared on the ballot was the following:

LIMITS ON ADVERSE POSSESSION

(Article XVI, Section 12)

*eliminates the acquiring of title to real property by adverse possession, except that five acres or less may be claimed by adverse possession, but not more than once in 20 years.

On February 12, 1979, Judge Richard Komo dismissed the criminal tresspass complaint because after a thorough research by prosecutor, Jared Lee Loy, he could not provide sufficient evidence to prove beyond reasonable doubt that we criminally tresspassed upon Harold Hustace's property.

On February 18, 1979, my cousins, Todd and John, brother Peirson, friend Rolland, and I went through the county road (which is blocked off by stone walls and barbed wire fences) to get to "our land." When we finally made it to "our land," we all had this super good feeling that we *belonged* there! We started putting our tent up, while Todd and John cleared the road for everyone who wanted to come up to "our land" and join us.

My cousin, Zelda, climbed over the barbed wired fence, stone wall, and wooden fence which blocks the right of way to our land.



June and Zelda Kapuni on "their land."

We could see Maria Hustace and two police officers coming out of Mrs. Hustace's driveway. She seemed to be very upset at our presence on "our land."

Zelda then started running up the roadway, hopped over the last wooden fence and onto our land. She felt very safe on her 'aina. Now, all of us cousins were together.

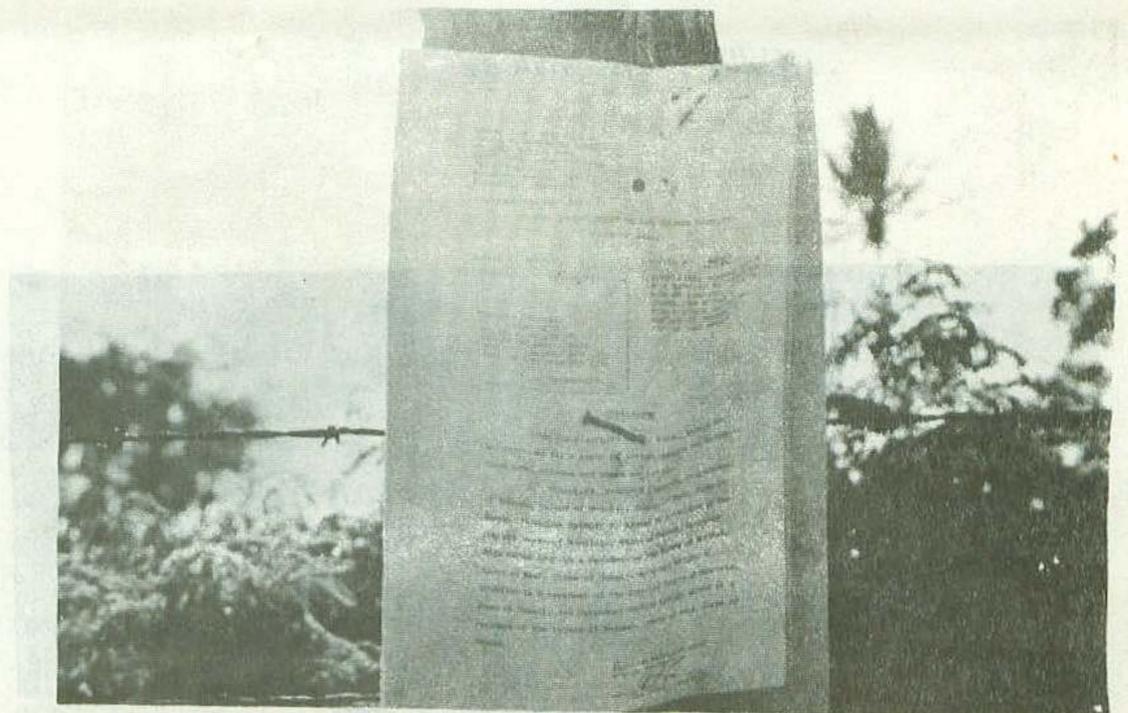
We finally got the tent up, when Maria Hustace approached us and asked us what we were doing on her land. We, in turn, told her that this is "our land!" She then asked us if we had the deed to the land. So we asked her if she had the deed to the land, and she never said a word.

We also had our two dogs, Bull and Merlin, who checked her out which she wasn't too happy about. She then asked us why the dogs weren't on leashes. So we told her that this was "our land" and that the dogs were free to roam around. A couple of days later, Maria Hustace called the dog catcher to pick the dogs up. The dog catchers caught Bull and took him to the pound because he didn't have any licensed tag on. Prior to this incident, the dog catcher never bothered our dogs!

A little while after Maria Hustace left us, two policemen, Officer Pescaia and another officer, I didn't know who he was because he had his rain coat on and I couldn't see his name, approached us and asked us for our names and social security numbers. They said that Maria Hustace was charging us for trespassing, so we told the officers that we were charging Maria Hustace for trespassing on our land. They went back down the hill and told her what we said, and came back and told us that she was dropping the charges, so we dropped charges, too!

My grandmother was served a summons on Wednesday, February 28, 1979, at 9:30 a.m. by Mrs. Mary Horner, Sheriff on Moloka'i. Grandma Lani thought she would be served at 10:00 a.m., but instead Mary Horner came at 9:30 a.m. Many friends and supporters wanted to be with her when she was served the complaint from Harold Hustace as he is planning, even now, to quiet title her kuleana.

Grandma Lani and her children are being taken to court by Mr. and Mrs. Harold P. Hustace for her land which the Hustaces' are trying to claim by adverse possession.



KAHO'OLAWE CHANTS

*by Students at Waianae High School
Oahu, Hawaii 1978*

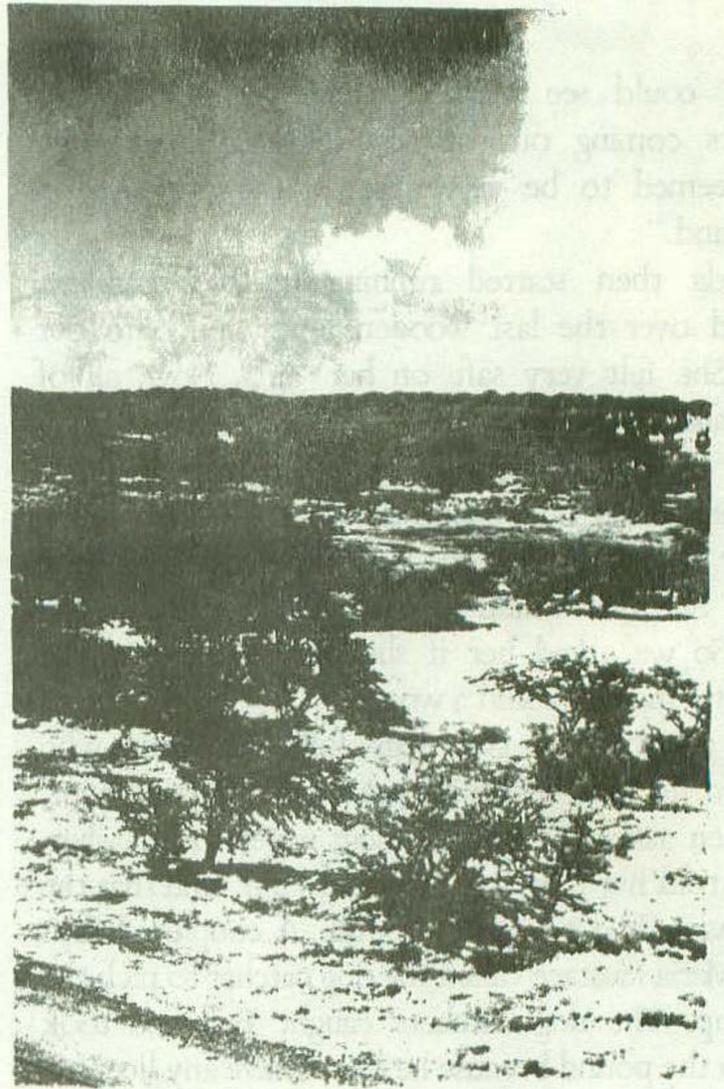
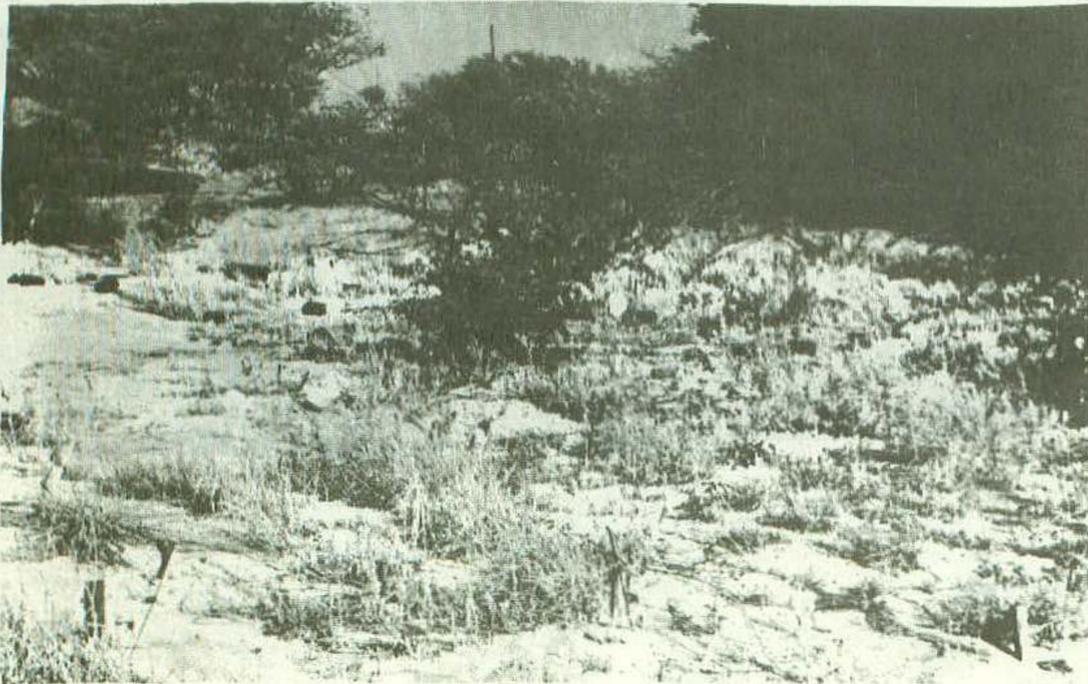
These are few of the chants written by Waianae students, compiled, edited, and contributed by Wayne K. Westlake. Mahalo for sharing with Aloha 'Aina.

Oh, great Kaho'olawe
Land of peace
Come forth my dwellers
Lie truth on my hands
Bare fruit on my body
Voice your truth
For I cannot speak

Oh, great Kaho'olawe
Land of peace
Truth and happiness
We dwell upon your body

Oh, great Kaho'olawe
I cry upon sorrow
for fruit dies in shame
My land of tommorrow
For we Are to blame

...Collen Hughs, grade 12

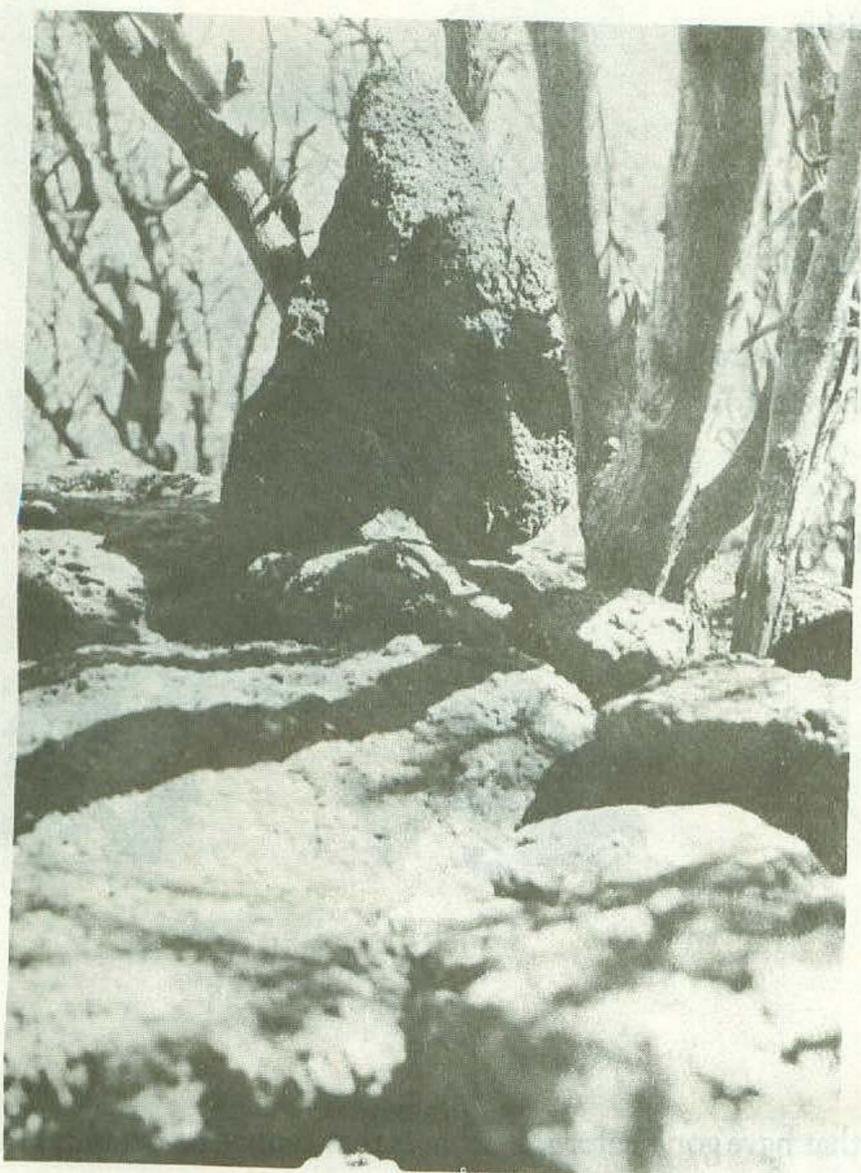


Oh Kaho'olawe
Victim of man
Can you forgive mankind
For his total lack of mind
That has turned
Your beauty to desolate rock
Your green bushes now twisted
and burned

Oh Kaho'olawe
Victim of fate
Will you forgive mankind
For it was not his plan
That has destroyed your beauty
And left you empty

Oh Kaho'olawe
Victim of all
Please forgive man
For he knows not what he does.

...Steve Glade, grade 11



O Kaho'olawe
smallest of the Hawaiian islands,
bring forth a mighty warrior
to protect thy self.

A mighty warrior to ward off all
the evil that may come upon you.

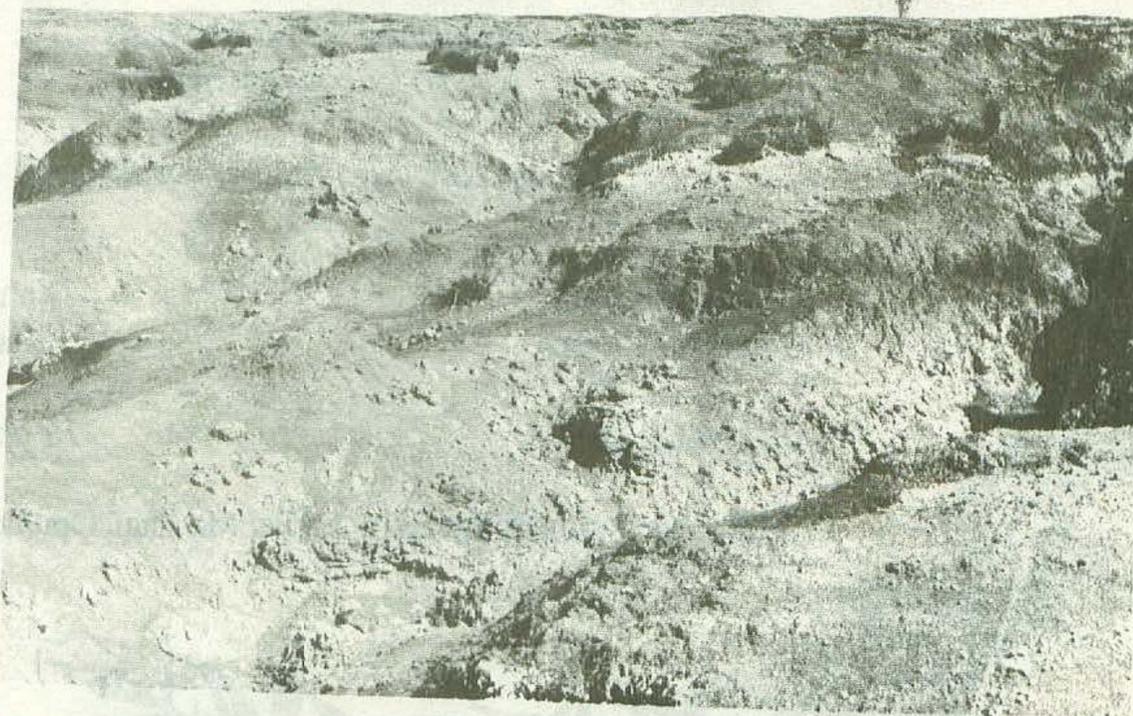
O Kaho'olawe,
you have been tortured enough.
Now is the time to bring forth
the warrior!

... Eduardo Dona, grade 12

O Kaho'olawe
sitting in the dust
no part of you remains
but a thin layer of crust

You burn with anger
as a mighty god of fear
holding back your
final spear

... Lavon Brown, grade 11



NANE - 'OLELO NO'EAU

'Ai no 'umi
'Ai no 'ami

What do you eat with repetitive
"ami" motion?

He aha ka pane?

The answer: kukui nut.
(Picture a roasted, cracked kukui
nut, nut in one hand and with salt
on the other fingers, "ami" the
meat of the kukui out with a forward
and downward motion of the wrist.)

Pu o ka niu
Mohala kalau o ka na'ena'e

The whole coconut
The spreading palms, or leaves

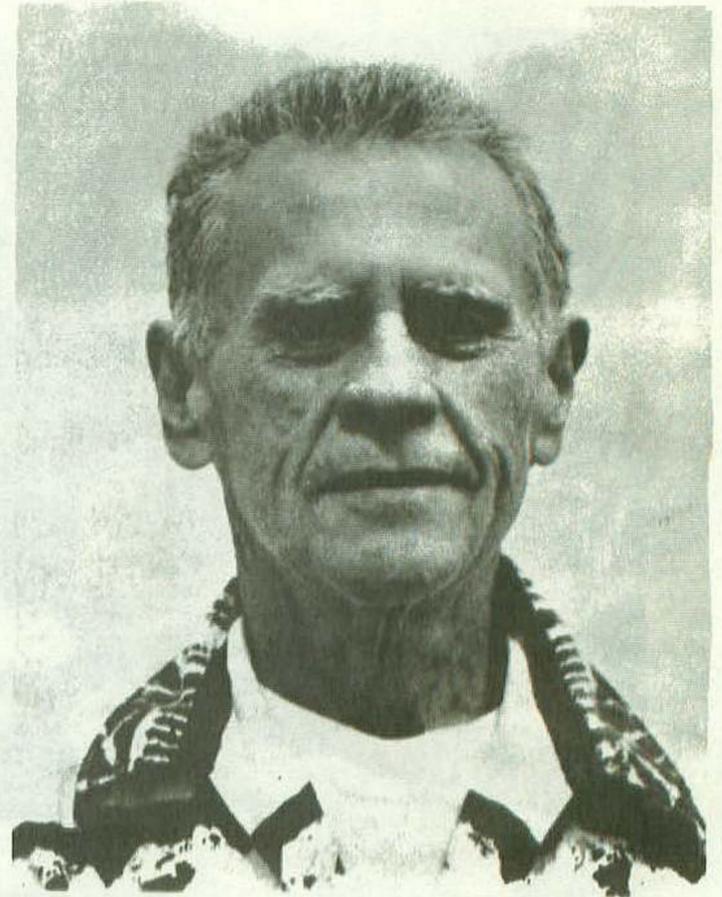
'O Wai keta?

The answer: He'e

Ke ma'i ka honua
He aha ka la'au

When the Earth is sick
What is the medicine?

The answer: ua



Juan Ferreira
Kamalo, Moloka'i

We who have followed continue to discover the richness of those that have gone before, a richness that cannot be bought, is a richness shared through living it.

Our kupuna have "words of enlightenment" - 'olelo na'auao - to share with us: 'olelo no'eau, (wise sayings), and nane, (riddles.) These are comments on life, on nature, on the reality of what surrounded and surrounds us still, by which we can all learn. These riddles and wise sayings passed down orally communicate an intelligence far superior than many times given credit for.

Whether kupuna, makua or 'opio, if you would like to or feel the challenge to translate, 'olelo no'eau or nane, send them to the ALOHA 'AINA Newspaper or contact Haunani Apoliona, 1447 Frank St., Honolulu, Hawaii 96816.

*Mai hilahila 'oukou e ho'ouna
Mai, ko 'oukou mau mana'o*

(Let us continue to discover our richness)

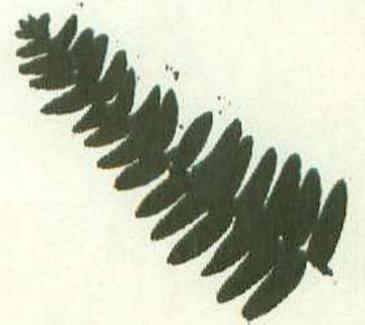
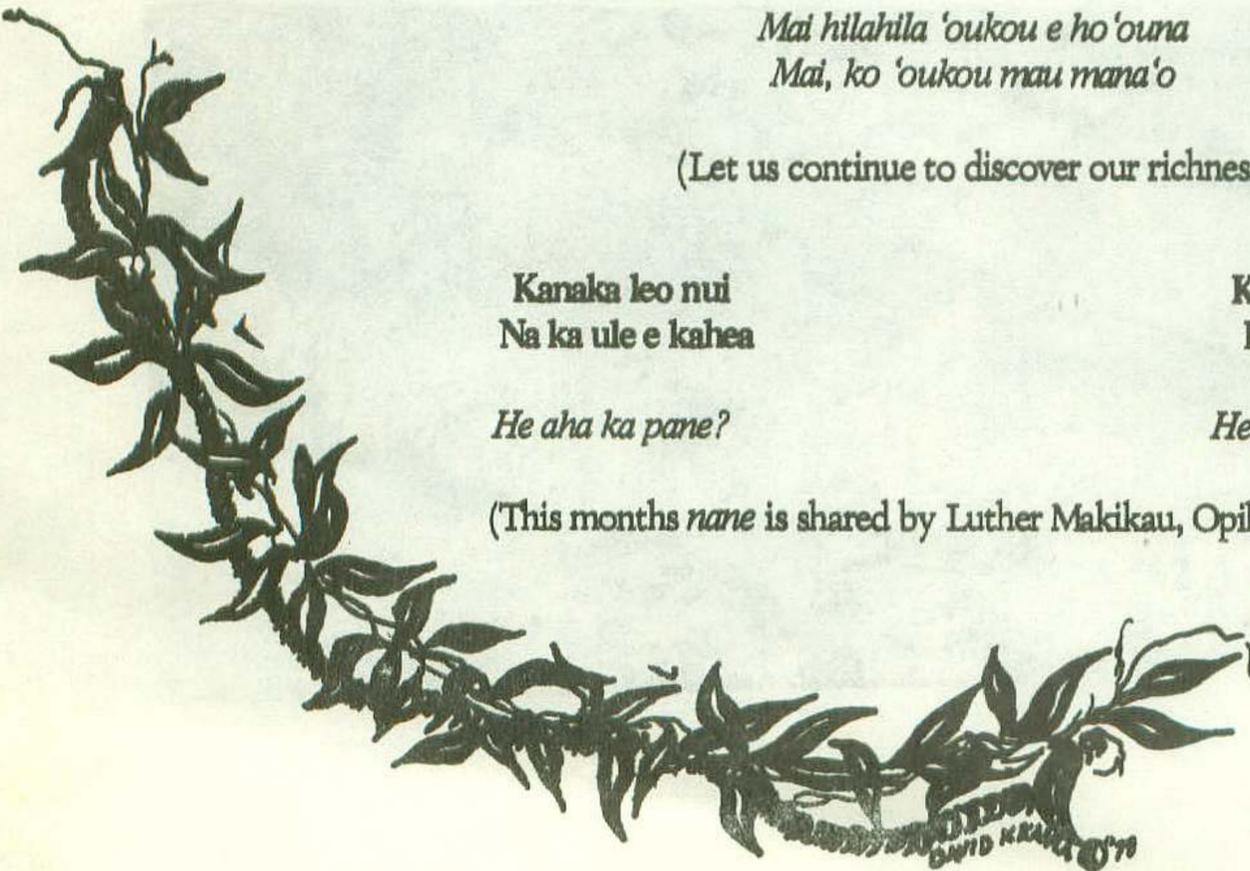
**Kanaka leo nui
Na ka ule e kahea**

**Kahi punawai
Kau e ka lewa**

He aha ka pane?

He aha ka pane?

(This months *nane* is shared by Luther Makikau, Opihikau, Hawaii)



'OLELO NA'AUAO
(Words of Enlightenment)
by Colette Machado

Our Aunty Edith Kekuhikuhipuoneonaaliokohala Kanakaole was given the State's Order of Distinction on February 15, 1979, for her contribution to the Culture and Arts. In a simple ceremony officiated by Governor George Ariyoshi; he accredited her for inspiring countless individuals to perpetuate Hawaii's rich past through the use of the language and the performing Arts in today's predominant western society. Our Aunty Edith, a living treasure to those who love and respect her, made everyone who gathered, feel like 'Ohana. Those who understood this special feeling prepared a *ho'okupu* ceremony to be held in the outer court yard outside the Governor's office. As the crowd proceeded to the court yard, Aunty Edith led the way and along side of her was Pele Sukanuma (Tutu Pukui's daughter), her escort, who greeted everyone with *oli* announcing the presence of our great *Kupunawahine*. Indeed a great *Kupunawahine* who personifies courage and strength as she strives to bridge the past with the future!

As Pele and Aunty Edith strolled toward the stage, I felt strong and proud to be of Hawaiian ancestry. For here in our midst were the best of both worlds...Pele the future, and extension of Tutu Pukui, who just recently opened a *Hula Halau* of her own...a new beginning...and our Aunty Edith for the past, who has taught and prepared us to meet the challenge for that new beginning. Unfortunately, Pele never completed her *oli*; she collapsed and suffered a massive heart seizure in our midst. Efforts to revive her failed as the *ho'okupu* ceremony continued. MINAMINA...

What was the *kaona*? As I began to sort; I associated what happened recently on Maui, where several skeletons were uncovered as machinery began land preparation for a new subdivision in Waiehu; with the existing aura prevailing at the Capitol. We seemed helpless! Not knowing how to *kokua* or predict what was forthcoming for our people. Similar parallels were brought to mind; below was the State Legislature who gather to make laws that affect our lives. This particular session our elected officials will explore the feasibility of two (2) separate bills that would establish one single program to address the needs of the Hawaiian community at the State level. I could not help but wonder if this could be accomplished? Would we Hawaiians be able to take a position on these bills? Could we come to a common agreement?

As the ceremony continued especially when the stretcher came for Pele; I knew inside that she had left us. I was *kaumaha*; my thoughts wandered and I recalled what Aunty Clara Ku once told me as I lay close to her the morning after Georgiana Padeken was installed as DHHL Director; Georgiana was the "pua" and Aunty Clara repeated a line from the song, *Na Ali'i*...



"*ua pau ua hala lakou, a koe no na pua;*" they are gone, they have passed and their flowers survive. What a wonderful, "Olelo Na'auao, words of "enlightenment" from our *Kupuna*.

In this quest to understand what has happened to us, I thought again of the book, *The Echo of Our Song*, the title itself has a familiar refrain, sometimes translated to mean; "Let the echo of our song be heard, *Haina ia mai ana kapuana*", where I stumbled upon a two-letter word "ao". I am led to believe that "ao" had profound associations for our people of old. This simple word can mean the sky, light, day, daylight and dawn. I like to refer to it as 1) regaining of consciousness and 2) the need to achieve mental enlightenment. "Ao" is an adjective and if you attach "ao" to the end of *na'au*, it becomes *na'auao*. How beautiful the *kaona*! For without the light or the consciousness in our lives, we cannot achieve harmony within ourselves. The words that follow I feel captures this essence; " 'olelo na'auao." It is taken from, *The Echo of Our Song*. We are Hawaii an island which grew, sprouted, flourished and formed tender leaves. *Pa'a Hawaii, la'a Hawaii, ikea he moku*...Hawaii was held, Hawaii was seen an island

MELE HANAU NO KAUIKEAOULI

*O hanau ka moku a kapu
A lau, a loa, a a'a, a mu'o, liko*

*Ka moku ia luna o Hawaii
 O Hawaii nei no ka moku
 He pulewa ka aina, he naka Hawaii,
 E lewa wale ana no i ka lani lewa,
 Hanou mai e Wakea, pa hano ia.
 Malie ikea ka moku me ka honua,
 Pa'a'ia lewa lani ika lima akai
 o Wakea
 Pa'a Hawaii, la'a Hawaii, ikea he moku.*

*O ka moku la ho'i ko lalo nei
 O wai la ho'iko luna, owai la?
 O ke ao, oia hoiha.*

Born was the island, it grew, it sprouted,
 it flourished, lengthened, rooted deeply,
 budded, formed tender leaves.
 That was the island over Hawaii.
 Hawaii itself was an island
 The land was unstable, Hawaii quivered,
 moved freely about in space,
 Wakea recognized the island,
 Hawaii recognized remained.
 Visible were island and earth, held in
 heavenly space by the right hand of Wakea
 Hawaii was held, Hawaii was seen, an island.

Down here shall be an island
 Who shall be above - Who?
 The cloud, that is who it shall be.

Oia e, so it is . . . Our *Kupuna* are our sources of enlightenment! They have determined our responsibilities as they continue to guide, direct and inspire us. We must continue to seek knowledge to perpetuate the legacy of our forefathers. "*Pili laua, ua mau paha*", (Brothers are we, closely joined: we hold firm to one another) *E onipa'a, I kaimi na'auao . . . ****

WHAT'S MAUI 'OHANA UP TO?

by Libby Wallace & Megan Hanks

Aloha no. Maui 'Ohana is up to alot! We have had several fund raisers lately, in hopes that in the near future we might be able to open an Aloha 'Aina office on Maui. Our most recent fundraiser was a garage sale, in which, we made about \$250.00. We are planning a Moloka'i Bread Sale in the near future. We'll keep everyone posted, so you don't miss out!

Besides fund-raisers, Maui 'Ohana has been working with schools throughout Maui. Stella Lau has been visiting schools with a pictorial display and a video & slide show. If any school or organization is interested in a viewing, Stella can be contacted by calling 244-7367.

Libby Wallace & Malia Bisqueira are teaching a Hawaiian Culture class at Peahi School once a week. Their time & energies are devoted to these classes because they sincerely feel it is time to teach the preservation and love for the 'aina.

On Feb 17th, Aunty Edith Kanakaole put together a workshop on ancient hula. Libby had the opportunity to attend, and from what she has said, it will be an experience remembered.

As you can see, the Maui 'Ohana is busy placing their resources in the public's hands. Their efforts can be rewarded through a response from the people of Maui. The plans of opening an Aloha 'Aina office is a big step for the Maui 'Ohana and it will take the kokua of the people to make it possible.

If you can help through contributions, or share some of your time the 'Ohana would appreciate it - you can send contributions to Maui 'Ohana c/o Stella Lau, 231 Nakoa Dr., Wailuku, Hi. 96793. Mahalo and Malama pono.

KIPAHULU

'Ohe'o Rip - Off

by Kahala - Ann Trask Gibson,

Isaac Hall & James Brock

In Sept. 1978 the U.S. Government began the condemnation of 243,438 acres of Kipahulu Valley Land, for the expansion of the HALEAKALA NATIONAL PARK. These lands belong to Native Hawaiians, and are actually 7 separate grants not even adjoining, which have provided hunting, and food to the People of the Koolau's for generations. These lands are being stolen from you as your lands have been stolen before.

The Condemnation of the land for the NATIONAL PARK began several years ago with *Nature Conservancy*, an environmental corporation for the purpose of benefiting the rich and the powerful with tax write-offs, and *Jean Waggoner Stehlin* (a.k.a. Jean W. McCaughey, and Jean W. Cobberly). These people planned secretly with Hana Ranch and the HALEAKALA NATIONAL PARK to designate the boundaries, to protect *their* interest in lands, and to secure *for themselves* the right through 20 year leases to graze their cattle on the condemned lands. All this secrecy was to exclude and to take advantage of the Native Hawaiian People who live in Hana and who own land in that area.

HALEAKALA NATIONAL PARK has held public Hearings since 1974 to inform the public about the Parking lot, and the condition of the physical facilities for the tourists. They wrote letters to the public, Newsletters, and mountains of paperwork so that the PARK could prove that the public was notified. All this information went into a *preliminary* Environmental Impact Study supporting a Congressional Act allocating money for the condemnation of the land. NOT ONCE DID THE NATIONAL PARK TELL THE PEOPLE THAT THEY WOULD BE CONDEMNING THE LANDS OF NATIVE HAWAIIANS, THEIR LAND. No! they kept the public busy arguing about the parking lot, and the tourist accommodations.

Booklets passed out to the public speak highly of the "traditional Hawaiian Life style in Hana", about "This relationship that must be perpetuated by encouraging local residents to continue fish, gathering, and farming in the traditional manner . ." But all these considerations for NATIVE HAWAIIANS are terrible lies because the Federal Law governing the NATIONAL PARK, Section 395c, states "All hunting or the killing . . . of any wild bird or animal . . . is prohibited within the limits of the HAWAII NATIONAL PARK . . ." This law also prohibits fishing.

NEVER BEFORE HAVE LANDS IN HAWAII BEEN CONDEMNED FOR THE NATIONAL PARKS --- this was prohibited by law. NOW for the first time this is happening in Kipahulu. KEANAE VALLEY, from the Crater to the ocean was also considered, Kaupo Gap was also considered. Instead in Kaupo they decided only to take the trail. Who do you think made that trail?

A Hawaiian Family wrote to the Court . . . "Please do not take our land. It has been in our family from our Grandfather who gave it to our father who gave it to us. We don't want your money. Money is for the *moment* but *land is forever*".

FACTS ABOUT THE NATIONAL PARK AT 'Ohe'o

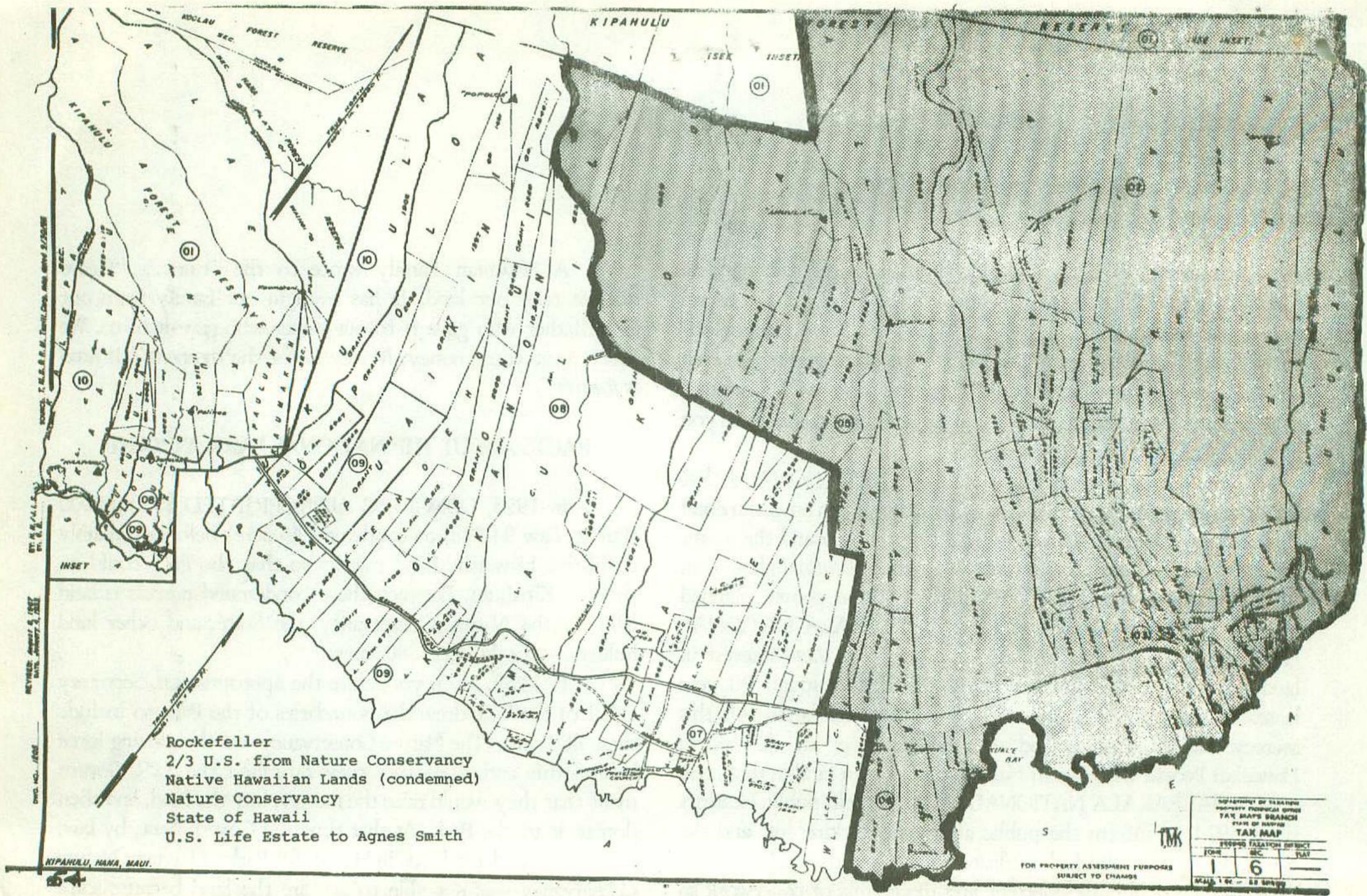
In 1976, CONGRESS APPROPRIATED \$920,000.00 (Public Law 94-578) to condemn 243 acres belonging mainly to Native Hawaiian Land owners so that the Park could expand in Kipahulu. Between these condemned parcels is land held by the Nature Conservancy, the State, and other land holders, -- total land is 880 acres.

In 1969, seven yrs before the appropriation, Secretary Udall of the U.S. drew the boundaries of the Park to include these 880 acres. The Nature Conservancy was the moving force behind this action because they promised the U.S. Government that they would raise the money, buy the land, and then donate it to the Park. At that time the Government, by law, could not condemn lands in Hawaii for Parks. However Nature Conservancy was not able to acquire the land because some Native Hawaiians appeared in the Adverse Possession cases, in Court and fought for their lands. Nature Conservancy and the Park then told the U.S. Government to Condemn these lands.

Hana Ranch Inc. was also one of the favored few who knew what was going on. The Ranch agreed with the other owners (who did not know of the boundaries) that they would take the lower part of a parcel while the owners would take the top. The top is now within the Park being condemned but not the ranch land. As in other parks in the Western States, Hana Ranch Inc. has already leased the grazing right to the lands that the Park gets which used to be Native hunting and fishing lands.

The Nature conservancy is a non-profit organization that does not pay taxes. It was established for the rich to make tax deductible donations to the Nature Conservancy. Then this money is used to buy up lands to be donated to the Parks. Some members keep the best lands for themselves. --- Just like Rockefeller.

Rockefeller has reserved lands for his own personal use and for Hotels in several National Parks in Maine, New York and other States. In Kipahulu Rockefeller has the two choice parcels at the ocean front, within the Park boundaries, one containing a sacred Hawaiian Heiau. ROCKEFELLER'S LAND IS NOT BEING CONDEMNED!



The Park has been having hearings in Hana and Maui since 1974 to discuss the parking stalls. The Park has used these statements from the people as an approval for the Park Expansion, including the condemnation of these lands. It was these hearings that provided the community input that went to the Congress so that the Congress would appropriate the money for the condemnation of Native Hawaiian Lands.

The State of Hawaii is violating the rights of its citizens and Native Hawaiians. Under Section 5 (f) of the Admissions Act the State of Hawaii is Trustee for Native Hawaiians and the Residents of the State. They are giving to the Federal Government our lands without compensation. The State has a responsibility, in law Statute, and our constitution, to Native Hawaiian Culture and Tradition. To Protect our hunting, fishing, and gathering rights. The State of Hawaii is giving up the water rights in the entire area.

The National Park Service has \$1,250,000,000.00 (1 billion 250 Million) to kick people off their lands throughout the U.S. In Hawaii, the Park has investigated moving down into Kaupo, Kula, and Keanae. Lands of the Big Island are also marked.

This condemnation action is one more unfair land taking in Hawaii. It is the killing and burying of Hawaiian lifestyle while preserving it in museums and Parks for tourists to view. Hawaiians love the aina, the source of life and food. The Park wants to dispossess us from our land, and to take away hunting and fishing areas.

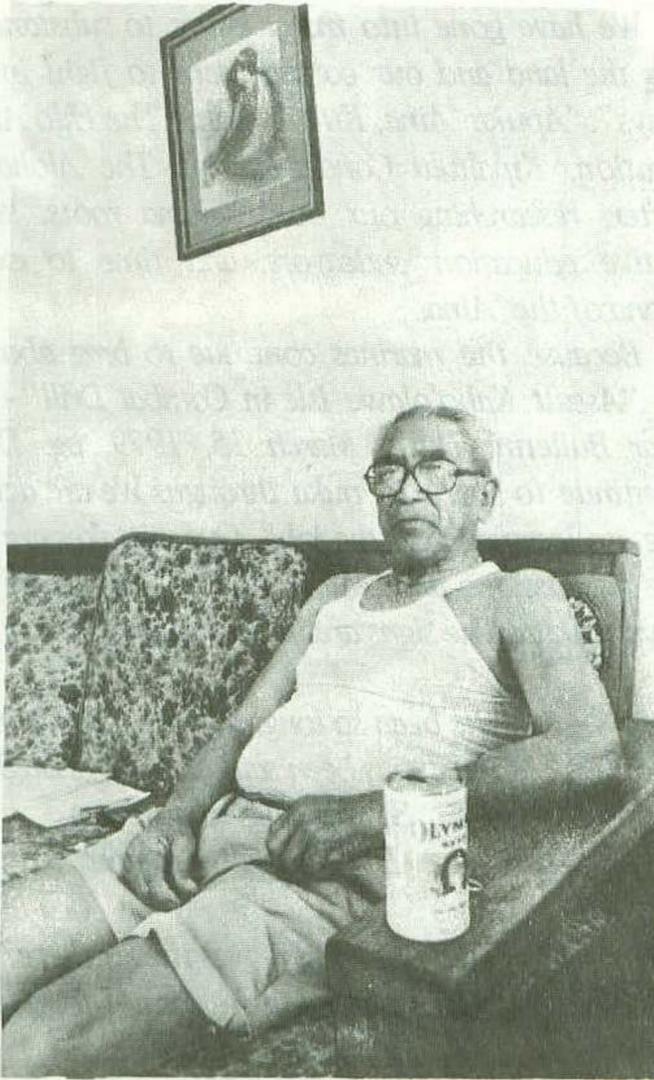
The Environmental Impact Statement on Park expansion, pg. 75, states that Kipahulu is an example of old Hawaii where there is a "considerable dependence on nearby resources for food gathering. This represents an important, **THOUGH DYING FORM**, of family recreational activity for local East Maui residents." However the park adds on Pg. 70 that "there will be a positive intangible cultural impact on Native Hawaiians with a greater understanding of early Hawaiian lifestyles, Hawaiians may gain a greater pride in their cultural heritage".

Although the Park says they will give us "pride in our heritage" they have done this. --- A grandson was taking his 91 year old grandfather back to the family land, where his grand father was born. He was going to rebuild the family foundation with a new home. But the Park has condemned their land - - calling it a Historical Site.(Described as the Po'onika Homestead on pg. 28 of EIS)***

Copies of the "Kipahulu" Environmental Statements and Management Plans can be gotten through the National Parks Service, Office of the Governor's - Office of Environmental Quality Control, or Lt. Governor Jean King's office.

"THE DAYS OF YESTERDAY"

by Likolehua



Papa Flores of Moloka'i

(above is a picture of his late wife, Louisa Rosa Flores)

I would like to tell you about our Papa Flores, one of our Kupunas of Moloka'i.

Each Kupuna has something to share and tell. We need to listen so that we can too capture their Aloha for the days of long ago.

Papa Flores shared so many stories with me and I know that he has more. He traveled many miles away from Hawaii Nei but always returning and finally settling with his lovely Hawaiian maiden, Louisa Rosa. In his younger days, he was very adventurous. When he finally returned home, he married, had children, and has remained on Moloka'i for the past 62 years. I want to say Mahalo to Papa Flores for taking me on his trips, telling me about his 'Ohana, and revealing his stability. Mahalo for "THE DAYS OF YESTERDAY."

I am 85 years old. I was born at Sprecklesville, Maui and baptized a Roman Catholic. I lived on Cod Fish Road in Sprecklesville. My mother was Theresa Haia and she died at 35 years of age. My father was John Evalistro Flores.

After my mother died, my father took our family to Honolulu

where we lived on Vineyard Street. There were only four Filipino families, Flores, my father's family, Malantanti, Domingo, and Severo Biliias, my Godfather. We rented our house from Hawaiians for about \$9.00 or \$10.00 a month.

My Godfather, Sebero Biliias, decided to move to Hilo and took me with him. I lived there near Moheau Park and attended Hilo High School. Later, I returned to Honolulu and lived with my family on Crisley Lane.

I went to Kauai and lived with the Castro family. They were all cowboys and we lived in Moloaa, Kauai. There, I met Kapule, the saddle maker from Kauai. I later joined with the Huddy family, Father Huddy was a Judge and his wife was a real Hawaiian.

Later, I returned to Honolulu to Crisley Lane where the rest of my clan was living.

In 1911, I took a trip to San Francisco and earned \$80.00 for six months of work. I joined up with the Alaska Packers Steamship Company, a salmon outfit, and went to Alaska to work in the salmon cannery. I left because I didn't want to go to school, the Royal School in Honolulu. I also met Mama Flores, a beautiful French and Hawaiian girl, who was attending Kawaihao Seminary Girl's School.

After my six months with the Alaska Packers Steamship Company, I got a job with the Union Oil Steamship Company. We picked up oil in Seattle and sailed on to British Columbia to deliver the oil. From British Columbia, we joined the American-Hawaiian Steamship Line to Kahului, Hilo, and Port Allen, Kauai to pick up sugar cane. The sugar cane was taken to Selina Cruz, Mexico, and from there to the East Coast to be refined. On the trip back from the East Coast, we traveled to Selina Cruz, to San Diego, up to San Francisco, and on to Seattle. To return from Seattle to Honolulu, it took a total of 8 sailing days.

I enjoyed traveling on the ships and in 1913, I again traveled to San Francisco, to Seattle, to Vancouver, B.C., Montreal, and up to Ottawa, Canada.

Some of us were thinking at that time of joining the Army, World War I, but instead we sailed on one of two convoy ships, with medicine, cotton, and supplies to Liverpool, England. On our return, the other ship, the Nebraskan, was sunk by the enemy.

After that close call, I returned from England to Canada, to Vancouver, B.C., by train to Olympia, Washington, to Seattle, Washington, by boat to San Francisco, and back to Hawaii.

What did I do when I returned to Hawaii? I worked for Hawaiian Dredging Co. and at Pearl Harbor. I also continued visiting Louisa Rosa, who graduated from Kawaihao Sem

Con't. on page 22

'Ohana members throughout Hawaii combined efforts in sharing quick and sensitive mana'o on

IS THE 'OHANA MAKE

The Protect Kaho'olawe 'Ohana has been the subject of attack and much rumor in recent months. Most recently was a television report of the death of the 'Ohana, the result of a misunderstanding which sent telephone lines buzzing around the state.

When such a question is directed to an 'ohana, it takes their breath, their heart pounds and they tremble all over.

It is no one person's place to speak for, or against the 'Ohana, so we will let the 'Ohana speak for itself, through the thoughts of our brothers and sisters.

The answer to this lies within the hearts of all the individuals who have actively participated in the PKO and it also lies in the hearts of those who never were involved. The concept is still here for us to examine and utilize, but the life of the 'Ohana concept is created by many individuals bonded by a spiritual commitment to perpetuate 'Ohana in reality. The requirements may seem to be very difficult for us, but it is simply based on love.

There are many people who would like to believe that the Protect Kaho'olawe 'Ohana is dead. How does one kill a family? How does one kill the 'aina? So long as there is land, there will be an 'Ohana.

We're alive! We're far from being dead. We've just been born, just hanau, we've just begun!

In our hearts and minds the Protect Kaho'olawe 'Ohana will never die. It will continue to bear down on the decision makers of this state and the military until the bombing of Kaho'olawe ceased and sister island Kaho'olawe is returned to its original state.

How can we be make?

Same story over and over again. These past three years: When George and Kimmo disappeared two years ago - and hundreds turned out at sunrise gatherings; before the E.I.S. hearings one year ago - and a thousand came to give public testimony against the desecration of our values; but when the legislative study and Gov. Ariyoshi worked a "joint use" compromise 6 months ago - we went under ground.

We have accomplished more as a Hawaiian group than any "grass root" organization in our recent Hawaiian struggles. We have caused an awareness to the love of the land which is Hawaiian; we have initiated joining of hands in circles to pule, for Hawaii Aloha and for feeling of 'Ohana; and we truly know the reasons for making waves.

We have gone into many issues to substantiate our love for the land and our commitment to fight in "non violent ways": 'Apuka 'Aina, Kukailimoku, The Hilo Airport Demonstration, Kipahulu Condemnation, The Aloha 'Aina News letter, researching our own 'Ohana roots, kalo and alter native education endeavors, and time to experience the mana of the 'Aina.

Because the marines continue to brag about being able to "Assult Kaho'olawe Isle in Combat Drill" - see Honolulu Star Bulletin, Thurs. March 15, 1979, pg. D-12. We shall continue to work to puka through. We are action oriented. We are learning "on the job". Our mistakes are our own. But we still assume a threat to all the powers to be - even our own makua. The signs are in the making.

*Its been so long, so little is known
Much has been said, yet not enough
So we come to question
Is 'Ohana alive today?*

*Why. . . .? Why was it ever there?
That part of us we cannot forget
and must not lose
. . . . Aloha 'Aina*

*Where 'Ohana is not working
Who can see?
For it comes from within us
. . . . In our own little ways.*

*Just as there is love
. . . . there is hope
Within whomever there is aloha 'aina
'Ohana still exist.*



KUKAILIMOKU: THE EYE OF THE STORM

Hilton Head Corporation vs.
State of Hawaii, County of Hawaii
and Police Chief Guy Paul
by Pat Godfrey

In a desperate move to remove the threat of a permanent block to their as yet undisclosed plans for development at Kukailimoku point in Kona, the Hilton Head Corporation of North Carolina has filed a suit against the State, the County of Hawaii, and Police Chief Guy Paul.

The presence of the Kukailimoku villagers has created a situation which removes Hilton Head another step back from its goal of development. In order to develop a resort at the beach front land, Hilton Head must get a change in zoning. Contrary to the statements made in the Honolulu daily papers, the area is zoned RS-15, single family residential. The resort zoning given the property is only present in the County of Hawaii general plan, an ideas map.

It may be that Hilton Head has taken such a drastic step because of the enormous amounts of money which big business loses when projects are delayed.

The ultimate hope of the villagers is the beach be preserved in its undeveloped state for the free use of the people of Hawaii. This is the ultimate fear of the Hilton Head Corporation.

John Ono, Prosecuting Attorney, and Ronald Ibarra, Deputy Prosecutor, gave reasons for the lack of action taken by the two governments and the police on this issue.

As you read in the last two issues of Aloha 'Aina, the legality of the ownership of the beach front area is in question. According to *Re-Application of Ashford, County of Hawaii vs. Sotomura* 55 Haw, 176 182 (1973) (25), the high water mark on the shore line is set at the highest reaches of the waves, the vegetation line. A shoreline setback area was created in 1970 by the Hawaii Legislature as an ammendment to the state land use law, setting aside land not less than 20 and not more than 40 feet from the highest reaches of the waves as state lands. In this light, the village stands on state land. However, the late judge Dick Yin Wong overturned this "judicial recognition of long-standing public use of Hawaiian beaches to an easily recognizable boundary that has ripened into a customary right" (*State ex Rel Thornton vs Hay* 254 or. 584, 462 P2d 671 1969) when ruling from the United States Federal Court that the high water mark would be set at the "limu line", the line of sea vegetation.

This ruling in effect robbed the state and the people of their ancient rights to be on the beaches. The state is challenging this ruling. According to a representative of the Department of Land and Natural Resources, the appeal will be pending indefinitely and until the legality question is resolved, the police are wary of making any move as the state will consider the *Ashford-Sotomura*

line as the legal high water mark until such time as the state's appeal is taken to court.

The villagers are optimistic and will stand firmly behind their decision to preserve Kukailimoku for the people of Hawaii.

This seems an excellent time for the State of Hawaii to resolve its dilemma of whether to persue the short term economic wealth brought by development or to preserve its irreplaceable natural assets and traditions for its own people. More than ever before it is time to remember that there is a longing in the soul of all men, all women and all of our children that bread alone cannot satisfy.***

FROM HILO:
Happy Youth of Hawaii
Rejoice! Rejoice!
Love Always for Hawaii
by Kaliko Kanaele

The Four Miles (James Kealoha Park) brothers and sisters got together on Feb. 17 to celebrate getting together with the help of a coalition of Hawaiian activists groups, Protect Kaho'olawe, Na Pua ao Hawaii, Airport 55, Aloha 'Aina and Keaukaha brothers and sisters. The entertainment was very "local". Our people from all around withstood the light blessing rain, where all around was flooding. The akua sent the *makani* to aid us.

The rain (ua)
came
The rain (ua)
went
Where did
the rain (ua) go?
Back to the
sea
Back to the
mountain
Let the
Ho'olaulea
Be free

God Protects You

Our men dancers were representing the old Uncle Luther Makekau middle step, young Jerry Kamalii, Sister Owana, Thomas Belski, Aunty Linda Dela Cruz who came out of retirement especially for this event. "Chicken skin", plenty "chicken skin" that day. Also had Waimanalo Son's of Keaukaha & Volcano Bra, Kanaka Boy Napeahi, Joe Tassel, and Bra Cruz. "Ernie Cruz" had everybody stomping & purring. Bra Randy Mattos, "sweet". The Maninis from the U. H. guitar club. The Ku Kai ili moku village brothers who also helped us with the get together, thanks and aloha to Brother Earl Deleon, with his powerful emotional singing, backed by Joe Tassel of Hale O. A little story, when Bra Earl was singing "Hawaii Aloha", some of the food ran out. Bradda David King went home for his crossnet. Bra Earl Dupont, Alva Anderson, George Keano set out the net about the middle of the song. At the end of Hawaii Aloha, they brought in the net and it took 3 guys to carry it. "Aloha Strikes Again." Bro's Kahumoku, George & Moses. Ow! Whee! (Olu Olu) Mahalo George & Moses. Next time gotta make double album. Home grown, paradise products. As Calvin Kaleiwahae always say. Keaukaha grown Royden Mahi, Jerry Kamalii, Gary Akimseu did a melody of Hawaiian, filipino, portuguese, kapanee, etc. jokes and plenty Hawaiian rock and soul. Also to Louie Saragosa, Chico and Alan, your outstanding back up, back ground singing. Alan has a mean harp.

O Hawaii, O Sands of my birth, My Native Home

Our M.C. was Kaliko Kanaele, Moani Keala Akaka who also spoke and represented the Protect Kaho'olawe 'Ohana, Na Pua ao Hawaii, on the aloha 'Aina concept and the need of the people of Hawaii to get together and protect our culture and especially our land and sea resources. Our children will be born in "Hawaii", not a highly developed commercial, heavy industrialized plant that pollutes and rapes our ocean and 'aina. The resorts and hotels that prositute our people. "Awake Hawaii", before we will all be singing Waimanalo Blues. Kaulana Na pua ao Hawaii.

About 11:00 p.m., one of the Blahlas, Richard Kaleohano came up with "beautiful haunting songs of Hawaii Nei". "Us Hawaiians gotta sick together" with that thought, a moment of silence was asked for a pule and then a song from the heart and the naau. Mana truly flowed all day and into the night. Mahalo goes to our stage crew, headed by Calvin and Marie Kalaiwahae. **Gabriel and Billy Puni, Rodrigues** brothers



(Martin "boy"), Bra Ray of Hilo Airport 55, Leonel, Bra Kole, Chico, Alan and Steve of Bob McRae's Music Shop, Bra Mickey Gomes. Brad Leialoha, Jerry Kamalii, Gerald Saragosa, 4 miles Bros., Keakaha Bros, Kehau White, Piggy, Joe Santos, Rand Leialoha, Frank Leialoha. Our head security was Gabe Puni, Roger Madriaga, Steve Shueigu, David Alvarez, and from Kona, Bra Earl Deleon, Bra Joe "Fly" Chew, Joe Tassel, Sis Fats Deleon.

From Volcano, Sister Owana Salazar, Ron and Billy, Kanak, Lee, Bra Nathan Kaleiwahae and all the rest of the brothers.***



**HILO DEMONSTRATION:
Was it a "Win" or Not
by Kahala - Ann Trask Gibson**



On March 5, 1979, Judge Kubota of the Third Circuit State Court in Hilo dismissed the criminal prosecution of 50 Hilo demonstrators and news media Defendants charged with entering a restricted area of a public airport: General Lyman Field. Judge Kubota, in a 45 page decision, dismissed the charges on the following grounds:

(1) Defendants were denied due process of law guaranteed under the Fourteenth Amendment to the United States Constitution and Hawaii Constitution because the "Airport Regulations" provided no definition of the term "restricted area" and the defendants were not put on notice as to what acts were proscribed and subject to criminal sanctions.

(2) The Hawaii Constitution vested the power to promulgate criminal statutes in the Legislature and that the delegation of this power by the Legislature to the Director of Department of Transportation, and administrative agency, was unconstitutional. Therefore, the "Airport Regulations" promulgated pursuant to this unconstitutional delegation of Legislative power, were invalid.

(3) The "Airport Regulation" under which the Defendants were charged "conflicted" with the "Trespass" provisions of the Hawaii Penal Code and is therefore superseded by provisions of the Penal Code.

(4) The "Airport Regulation" was promulgated in violation of the Hawaii Administrative Procedure Act which regulates the Department of Transportation because the published notices were insufficient and therefore the "Airport Regulations" were invalid.

The defendants had also argued that the charges should have been dismissed because the State of Hawaii had no property

rights in a specific area of General Lyman Field because such land was Hawaiian Homes Land and therefore the State of Hawaii lack the necessary jurisdiction, as a property owner, to prosecute the Defendants.

Judge Kubota's decision to dismiss the charge stated that "Since there is no substantial factual issue as to whether or not the area upon which the Defendants allegedly entered falls within the area of property which the Defendants contend is improperly subject to the Dept. of Transportation's jurisdiction the Defendants' motions to dismiss should not be granted on the ground that the department has no jurisdiction to enforce the "Airport Regulations". The Judge stated that this issue must be resolved at trial.

Judge Kubota also stated in the "Introduction" to his decision that Court had encouraged the Defendants to raise all meritorious grounds for dismissal with an intend to allow an appeal on the Courts' rulings because the initial Jury costs would be about \$8,000 to \$9,000, with a total Jury cost for numerous trials estimated to be \$30,000 to \$40,000.

Judge Kubota also stated in the "Introduction" that if the charges under the "Airport Regulation" did not stand muster, the Prosecution may still bring charges under "Trespass" provisions of the Hawaii Penal Code and that under the Penal Code the Defendants would not be entitled to a trial by jury because the offense would be a petty misdemeanor.

In summary the Judge's decision held that the "Airport Regulations" charging the Defendants with entering a restricted area of the airport was invalid and unenforceable because the legal technicalities violated the Constitutional due process rights under the United States Constitution and Hawaii Constitution and laws. However he recommended a trial to settle whether the airport land was infact Hawaiian Homes Land under which the State has no jurisdiction. The Judge also recommended Criminal Prosecution under a Hawaii Penal Statue rather than an "Airport Regulations" because the State would save money because the Defendants would not have the right to a costly jury trial.

In analazing the entire demonstration and the court action which followed, I think that some important distinc tions have to be made in determining whether "Native Hawaiian People " have "won" in this action

As an attorney in this action it was my duty to defend to the fullest degree of the Law: State and United States Constitution. Defendant Attorneys challenged the "Airport Regulations" under all the laws, including the

issue of property ownership. For an attorney then, the Judge's decision is a "win" because the Defendants have been released from the criminal prosecution.

However, for Native Hawaiian Defendants and other Defendants that challenged the power of the State to take and hold Hawaiian Homes Land in violation of the Hawaiian Homes Commission Act, Section 4, of the Hawaii Constitution there was no "win." It is an unfortunate reality for these Defendants that they have literally put *their bodies* and mana'o on the line in screaming for the justice that is due the Native Hawaiian People and their lands only to find that they have been dismissed on legal technicalities together with a recommendation for prosecution under a non-jury criminal statute.

Moani Keala Akaka was a Defendant in this action representing herself per se (without an attorney.) It is questionable whether the decision of the Court prevents the State from prosecuting her at trial since she did not join in the Motion to Dismiss. If she is taken to trial the property issue would certainly be raised.

In addition the State may still appeal the Court decision to the State Supreme Court, however, I think this is doubtful.

In conclusion, I say to you, the Defendants, that as an attorney and Native Hawaiian, I respect and love you for your bravery and courage in seeking justice for your people and your lands.***

Con't. ("DAYS OF YESTERDAY")

inary Girl's School. She was then working at Kapiolani Maternity Home.

On July 22, 1915, Mama Louisa Rosa Flores and I were married in Honolulu in the Catholic Church.

In 1916, we returned to Moloka'i, the home of my wife's family and I have been here for the last 62 years. My Mama passed away on February 7, 1977.

My children are Mary Kanoa, John, George, Julia Siu, Gregory Jack, (deceased) Joseph, David, Louis Earl (deceased), Earl Louis, Francis, Elizabeth Anderson, Douglas (deceased), Maraea Taylor, Judith Napoleon, Alice Mae Naeole (deceased), Margarita Arruda, and Patrick.

I am now living comfortably in One Alii, Moloka'i with Sherman and Judith Napoleon, my son-in-law and daughter, and their family. It is here on Moloka'i that I wish to spend the rest of my days.***



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This issue of the ALOHA 'AINA is dedicated to the memory of Jarret George Helm Jr. and Kimo Mitchell who have journeyed away from us two years ago this March.

We gather together with the families, friends and the Protect Kaho'olawe 'Ohana in spirit and prayer throughout the sister islands.

Na mamo Aloha

Aloha na po'e o Hawaii Nei
 Ke nonoi haahaa nei iko oukou aloha
 E kokua e hoomau i nuhou
 Nona mano oka aina o Hawaii nei

He mea Kupaianaha iloko oke aloha
 I lawe ia mai na mea hou imua ona mamo
 He mea hauoli no ka hoike ana ina mea hou
 No na aina apau O Hawaii nei
 Mai Milolii, Hana, Kona, Kohala, Keanae, Lanai, Hawaii
 Maui, Kauai, Molokai ame Oahu
 Na kealoha O keakua e kokua mai ona mea pohihihi ia kakou.

A GIFT OF LOVE

To all the people who love Hawaii Nei
 We humbly ask for your kind help in order that we may
 Continue to bring news to so many of the people of this
 land, Hawaii.

This newsletter has become a reality through the love and
 Concern of so many people. We hope that in some way we
 have brought the news to people as far away as Milolii,
 Hana, Kona, Kohala, Keanae, Lanai, Hawaii, Maui, Kauai,
 and Oahu.

We pray that you may search within yourselves and give
 what is really a part of you and me.

*This gives a true comprehension of what is being said in English.
 It is not a word by word thing. But it means the same thing*

Liko Grambush / John Apuna
 English / Hawaiian

MAHALO FOR YOUR KOKUA

Your contributions, your hope and prayers for
 all our futures here in Hawaii
 will long be remembered

Elizabeth Leimomi Apoliona
 Keolani Correa & Family
 Jeanette Foster
 Suzanne Meisenzahl
 M/M James Simpson

John Baker
 Brice Conquest
 Sumiko Hooser
 Louis G. H. Rapoza

Judy Buettner
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 Alfred Santiago

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