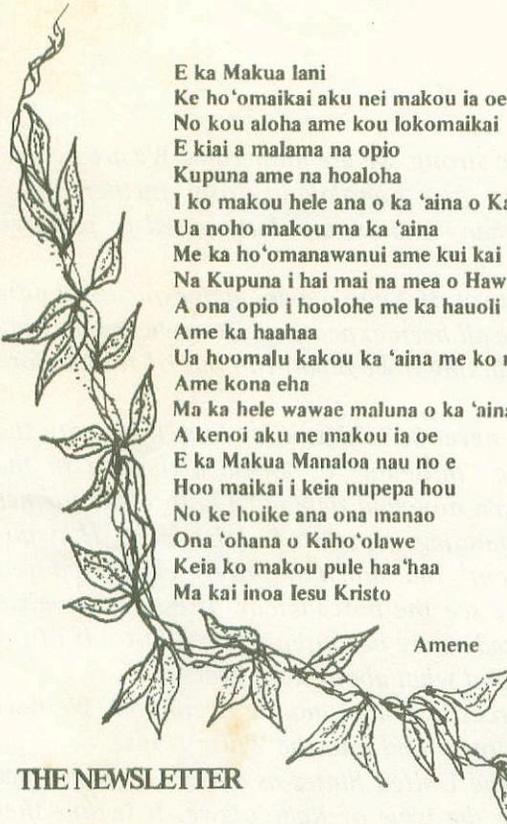


ALOHA O'ĀINA

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

SUMMER 1979

OPENING PULE



E ka Makua Iani
Ke ho'omaikai aku nei makou ia oe
No kou aloha ame kou lokomaikai
E kiai a malama na opio
Kupuna ame na hoaloha
I ko makou hele ana o ka 'aina o Kaho'olawe
Ua noho makou ma ka 'aina
Me ka ho'omanawanui ame kui kai
Na Kupuna i hai mai na mea o Hawaii
A ona opio i hoolohe me ka hauoli
Ame ka haahaa
Ua hoomalu kakou ka 'aina me ko na mehemeha
Ame kona eha
Ma ka hele wawae maluna o ka 'aina
A kenoī aku ne makou ia oe
E ka Makua Manaloa nau no e
Hoo maikai i keia nupepa hou
No ke hoike ana ona mana
Ona 'ohana o Kaho'olawe
Keia ko makou pule haa'haa
Ma kai inoa Iesu Kristo

Amen

*Our heavenly Father
we thank thee
for they love and tender mercy
For your care and guidance for our young people
elders and loved ones
As we travel on the land of aloha, Kaho'olawe
our stay on the land
was with patience and unity
The elders told us of the things of Hawaii
The young people listened with joy
and humility
We comforted the land of her loneliness
and her hurtings
by walking barefooted on the land
We ask thee
our everlasting father that thou will
bless this Newsletter
to relate the thoughts
of the family of Kaho'olawe
This is our humble prayer
In the name of Jesus Christ*

Amen

Aunty Harriet Ne/Marshele Castro

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 on going 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-ways."

E kala mai i 'au - It has been so long since we have gone to press: Finding a hale for our printing operations and securing funds have been difficult.

Our fondest aloha to Uncle John Perreira of Kamalo and Bobby Amaral of Lana'i.

The combined team efforts for this issue are by E. Aluli, B. Mowat, M. Hanks, M. Castro, J. Napoleon, and C. Machado. Mahalo to Joyce Kainoa, June Kapuni, Walter, Nanette, Sherman Jr. and Sherman Napoleon Sr., Roxanne and Rose Bernard, and Wescott Lee for their kokua in collating our last edition.

Again, a special mahalo to Kawika Kaina of Bully & Bo's Enterprise Printing Service for his kokua with our last issue. Photographers: Emmett Aluli, Jeannette Foster, Richard Sawyer and Mokihana Aluli.





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**'OLELO PAIPAI
KEOLA NEI KA 'OHANA**

The strength of the Protect Kaho'olawe 'Ohana is not questionable - we are strong, we are numerous. We are people from all walks of life, with many different skin tones joined together to free Kaho'olawe from further abuse by the military. We are no longer a few radicals making a squawk. We are many and we are determined to preserve Hawaii for our children and for their children.

Has any body read between the lines to fully understand this whole story of Kaho'olawe? After our third year of combined studies on "Hawaiian Condition"; where's the change that we've all been expecting? Here we are, writing the "Access" chapter to this continuing saga of Aloha 'Aina, without even thinking if we might run out of time before we get through all the episodes.

For 38 years Kaho'olawe has been abused. A part of Hawaii's history will never be told as it lay buried beneath the shrapnel of bombs. Do we leave Kaho'olawe to our children barren and a "museum" of 'opala dedicated to the "civilized" perspectives in the "Name of National Defense?" Or do we onipa'a now and demand a halt to the further desecration of our 'aina Kaho'olawe, and leave our children a true understanding mana'o of aloha 'aina. Hiki no!

We put our energies into so many manifestations of the "Hawaiian Movement" that much of our efforts are reduced to chasing paper and all the frustrations that go along with that strategy. We see the bureaucracy of many Hawaiian organizations increasingly stratified against the grassroots Hawaiian - whose leaders are becoming mere robotoids of the power system. Are we as Hawaiians really any better off than three years ago and what about next year?

As a people, we have become numb to the manipulation by outside forces in our economic livelihood. We have seen unmistakable signs of confusion and irresponsibility at all levels of government and into the White House.

It is time we are recognized by the State of Hawaii, the government of the United States as a mass of concerned voters. It is time to demand that our elected officials take a public stand on the issue of Kaho'olawe. It is time they join hands with us or publicly state they are for the continual desecration of the 'aina - there is no middle.

We have sent numerous letters of protest. We have made a statewide effort to educate people and published many pamphlets about Kaho'olawe. Jail sentences and loss of lives is only a part of the price we have paid for what we so strongly believe in.

Again we realize that we have been the sacrificial goats of the Western Machine - WHY - Because we have been here the longest and still have ALOHA left. And we're still eating bagged poi and canned sardine and getting blitzed in front of the TV at night. But we have very few choices left. Are these our chosen quides or only puppets of the Power Conspiracy?

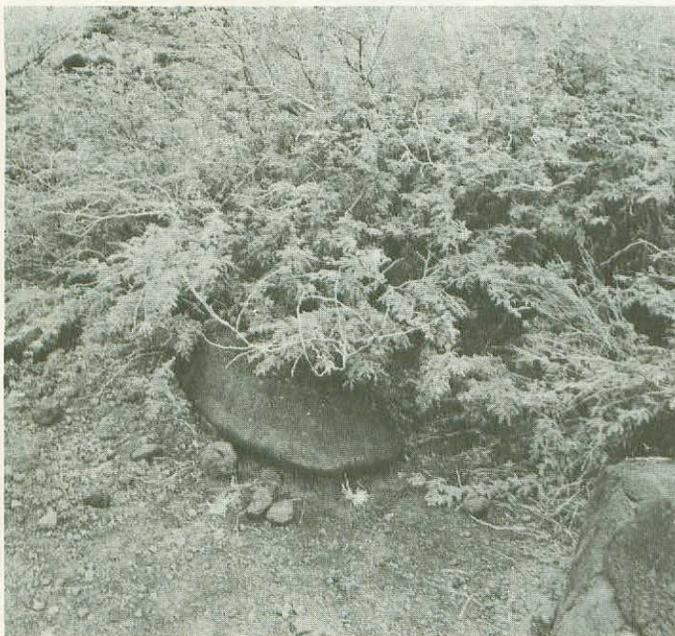
Now comes the time for everyone to act and take the responsibility to nurture and strengthen your own 'ohana - whether it numbers three or three thousand. The real effectiveness lies with people working with their own 'aina for themselves and their families. Because if we don't band together we will be taken separately. Our presence in large numbers discourages violence and emphasizes the power of the people to impact their own destiny.

Protect the 'aina in righteousness as she is the Kupuna of our ancestors. The time to break out is now - no other way can handle the changes that we want to impact as Hawaiians. The 'aina is still there to support our families if we can have the na'au to support the 'Aina.

Working through the system seems to be a dead end story line in this account. Our lawyers doubt our chances to make any significant impact through the courts. However, we have been ordered into an out of Court settlement (in which the State is not a party) through hours of frustrating negotiations and rigid time lines for the filing of Consent Decrees.

BECAUSE YOU HAVE BEEN CHOSEN

by Kahua Mowat



Upon our arrival, young and old came together as one family. We ate, prayed and slept together as one 'ohana. We became 'ohana for a purpose. Our purpose should be studied carefully and given full respect before entering the once silent and unknown moku 'aina, Kaho'olawe.

We will write or speak of our trip as being educational, spiritual, beautiful, and overwhelming. We will say it is worth every bit of strength and hardwork to show the significance of the 'aina. Strangers to our cause who have touched her and have seen her are now speaking of her values.

Prepare yourself for your first visit. She will capture you. She has plenty mana. The ancientness is there; silent within the pohaku, heiaus, ko'a, buried within the walls of house sites. The Hawaiian customs and knowledge lies there, waiting. Be aware of this and respect it.

We have been granted access because it is meant to be. You are going because you were chosen. Place names on this moku 'aina must be varified and documented. The names have been given for a reason. Why? Our Kupuna will tell us and we must tell our children and they will tell their children. It will be right. We must care for our

kupuna so they will be strong and wise to teach us. We must be strong to give strength in return. We must have clear minds and hearts to recieve this knowledge. You must humble yourself and be pure. Truth will come if you are true in thought. Prepare to love, because you will be loved. She will care for you if you are careful of her.

Long ago our ancestors brought life to her, you will nurture it. We must bring her life continuously as our ancestors have. We must thank her for preserving our culture and heritage upon her and show gratitude by guarding it. She has endured man's greed for power; walls stand tall and shrines remain in place. Your power to preserve what remains will be rewarded.

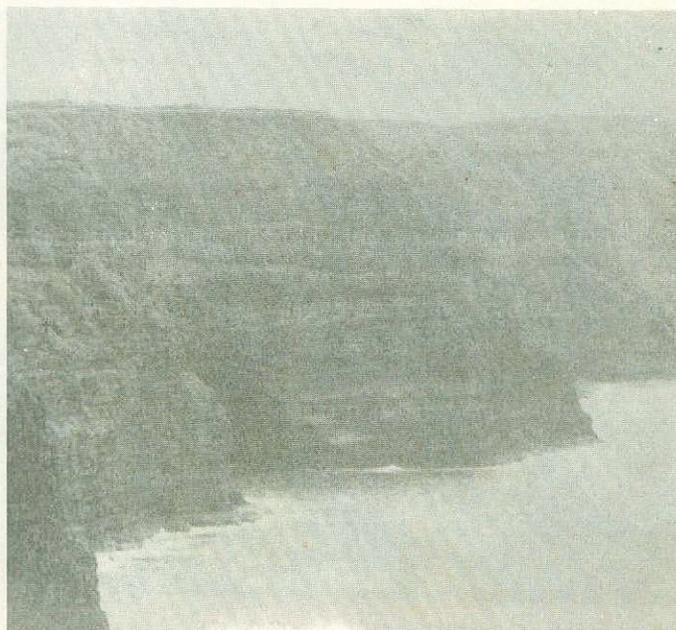
Your time with her is precious. Sunrise brings hard work; sunsets, restful nights. Days will bring you to the last hour, than minutes before it is time to leave. You cannot do what you have not completed. You will have to say goodbye not knowing when it will be again that you live with her. This time is the hardest. She calls to you and bids you farewell. You will feel your na'au turn with emptyness. She has comforted you and taught you peace, yet you leave her with a questionable future. What love you have given her will be mared by the days of bombing and burning. She will again be abused, torn and shaken by mans ignorance.

You must leave, but you will teach the others of the 'aina Kaho'olawe. The beauty she has and that she lives. Our ancestors mana is in her soil. You must do this for our hawaiian children so they will know of our great hawaiian people. She can no longer be bombed and destroyed. You must continue the fight to preserve her. You must generate awareness to malama ka 'aina. You will gain strength with pule. The Akua will hear because it is good.

Remember the teachings of the Kupuna. It is important! Always carry this as a tool. Kaho'olawe has brought together the Hawaiian people. We must stand together strong. We will lokahi to correct the wrong.

We are a strong and proud people. Our religion tells us to care for our land. This land will give us strength. Protect, restore and encourage proper use of this precious land for your children and theirs to come.

*Alu like kakou Lahui Hawai'i
Ku pa'a a hahai ho'ikaika na kanaka
Imua na pua lanakila Kaho'olawe*

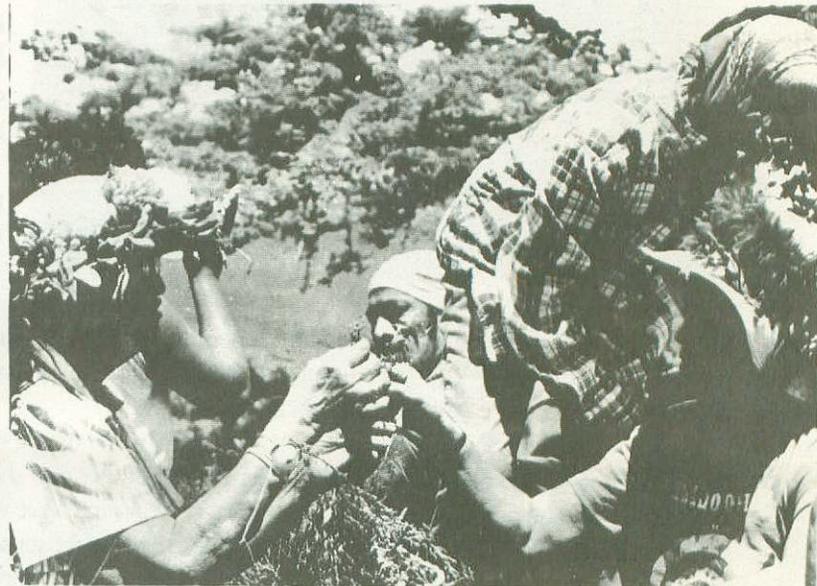


Kupuna and makua on our first Access
Sam Hook - Waimea, Hawaii
Sam Kahalawai - Lana'i
Frank Cook - Waimea, Hawaii
Mokihana Aluli - Oahu
Henry Lee - Moloka'i
Kaimi Spitalsky - Lana'i
Mary Lee - Moloka'i
Alice Kuloloio - Maui
Mae Helm - Moloka'i



One Kahu, Uncle Harry Mitchell from Hana, Maui

One Captain Profflet Kaho'olawe Project Officer



Aunty Mae and Aunty Mary sample the sweet popolo on top of Moa Ula



Lana'i and Maui Kupuna show off their legs at Hakioawa.



Ho'okupu at Hale O Papa

OLA KA 'OHANA

by Deborah Murphy

The seas were soft, a deep cobalt blue. It was Sunday morning June 17th when we left Maalaea harbor. Behind us Haleakala was like a great pyramid, wreathed in pale yellow mist.

In one hour we were in another place, another time: the island of Kaho'olawe.

Approaching the island we saw rivers of red earth, running down the gulches like blood from her wounds. There were tiny figures waving to us from the brown sand beach. Rushing with excitement we dropped the Malia's anchor and swam ashore to be embraced by the 'ohana and welcomed to the 'aina of Kaho'olawe.

The bay is called Hakioawa, "breaking awa". and it may have been the first landfall of the Tahitians. The six 'ohana who had spent a week assisting the archeologists led us to the campsite, sheltered in a kiawe thicket. A second boat, the No Ka Oi, arrived from Maui. More 'ohana swam in and joined us, wet and trembling, for prayer. All the islands were represented except Moloka'i. The Moloka'i 'ohana had been delayed by a luau the night before, so we hoped they would arrive the next morning.

Exhausted, I spread my sleeping bag under a tree and slept, scarce believing where I was. I dreamed of the planet spinning around the sun. My arms were out stretched, clinging to the precious 'aina.

I awoke hearing the breeze in the kiawe, clacking like bamboo chimes. The sound of the surf on the rocky beach was softly hypnotic. Clouds and sunlight filtered through the swaying green leaves above me. Uncle Harry Mitchell was singing "Mele O Kaho'olawe" and I knew he was singing it for his son Kimo.

We shared the camp with the archeologists, a medic, and demolition experts from the Navy. The Navy men patrolled with walkie-talkies, keeping us within two points on each side of the beach.

Some of the 'ohana relaxed on cots, talking story, peeling taro, eating lychees and mangoes. It seemed that every nationality was represented. "The people were picked from every religion, culture, and walk of life," Uncle Harry said. "I like to bring the scholars over here and teach them to be Hawaiians."

The distant buzz of a chain saw reminded us of the opios who were hard at work clearing kiawe from the heiaus and house sites. They told us later they were awed when each time they finished cleaning a site the makani came down from Haleakala.

We heard an excited cry from the beach: "Another boat!" We ran down and saw a Boston Whaler manuevering in the choppy seas. It was the Moloka'i 'ohana! The Navy decided it was too rough for a landing; they said

the boys had to turn back and try again in the morning.

"No," we said, "let them land, they are our brothers."

Meanwhile the boys had already tossed their ukana in the ocean and were swimming ashore. We cheered, hugged and kissed, and helped them wring out their wet sleeping bags. Somebody laughed, "Those Moloka'i boys don't listen to anybody! They just do what they want!"

The one ukelele in camp was always being strummed. Eighty-nine year old Luther Makekau of Hilo danced hula with twenty-one year old Bobbi Suan of Lana'i. Makekau reminisced about the dancers he saw as a youth. "When those girls wiggled your imagination went to heaven and came back again!" he told us. Makekau was constantly tending the fire, cooking ono kaukau, cleaning fish, singing, dancing, or telling us stories, like how to survive a shipwreck by floating with coconuts under your armpits.

There was time to reflect, walking amidst the driftwood on the beach. Kaho'olawe is a retreat, a place for spiritual rebirth. It is also a focus point for the resurgence of the Hawaiian culture. It is an island overflowing with mana.

That night I was awakened from a deep sleep by the voice of George Helm on someone's tape recorder. I had chicken skin all over.

Raydeen Kamakea said that when the first six arrived they hung a transistor radio from a tree and turned it on: George Helm was singing. Two years before on a landing Walter Ritte's radio got wet and would only play static. One day he turned it on, shook it, and George's voice came out. When the song was over the radio went blank.

Our wake-up call Monday dawn was the jolting explosion of the imu being fired. For an eerie moment we thought the bombing had started again.

Sleeping bags were strewn all over the beach. Venus sparkled over the right shoulder of Haleakala and a delicate white quarter moon hung suspended in the sky. We could see the silhouettes of Adolph Helm and the Moloka'i rebels as they made their way around the point to spearfish.

When the sun rose the emerald green meadows of Ulupalakua were illuminated by streams of golden light. The Moloka'i brothers returned with buckets of bright-colored fish and tales of the "friendly sharks" they encountered.

A helicopter transporting the kupuna landed, whipping up a sandstorm. History was made as they set foot on the island: Mary and Henry Lee, Sam Kalaiwaia, Mae Helm, Alice Kuloloio, Mokihana Aluli, Frank Cook,

Elizabeth Spitalsky, and Sam Hook.

Mae Helm and Mokihana Aluli wore Stop the Bombing shirts and leis of pink roses and gardenias. They were amazed at the size and beauty of the island. Mae cried and said she felt like she had come home. "Now I know why George had so much aloha for this island," she said.

Aunty Mary Lee of Moloka'i shared tearful memories of her grandfather, who used to sail his canoe home from Kaho'olawe loaded with dried fish. She called Harry Mitchell "kunane" instead of "uncle", and she told us how sad her "little sister" Edith Kanaka'ole was that she could not be with us. Aunty Mary's aloha was magnetic.

A small group climbed the cliff overlooking the beach. Old opihii shells and the bleached bones of goats lay scattered on the parched, windswept ground. A cluster of black rocks, white coral and waving ahina grass formed a ko'a, fishing shrine. The panoramic view of the white-capped channel and the islands of Lana'i, Moloka'i, Maui, and Hawaii moved Haunani Kay-Trask to cry, "Oh how beautiful, she is the Southern beacon!"

Later the kupuna were flown to Moa Ula, the second highest point on the island, while ten opios hiked up to meet them. They returned wide-eyed, exclaiming over the brilliant orange and lavender colors and the abundance of ilima flowers and popolo berries.

The surveyors agree that Kaho'olawe is like "time in a bottle". The rich storehouse of undisturbed artifacts and historic sites is an "archeologist's dream". The earliest evidence of inhabitation dates before 1000 A. D. From charcoal samples it appears that the entire island may have burned around 1450 A. D., though the cause is unknown. The "burn" may have started the deterioration of vegetation, which was compounded later by goats, cattle, and bombs. Long ago streams flowed; and potatoes, cane, melons and pumpkins were grown in the uplands.

Many mysteries shroud the heiaus and shrines. It is hoped that the kupuna can assist the archeologists with their interpretations.

In camp something was always cooking to feed the fifty 'ohana plus the archeologists and Navy men. Meals overlapped; the last people to eat breakfast blended with the first ones eating lunch. Once when I saw Clayton Martin of Kona loading rice on a plate I asked him, "Hey, what meal is that anyway?"

"Oh," he smiled, "this is between lunch and dinner."

At all meals it was a race with the flies for who ate first.

That afternoon at a heiau Uncle Harry pointed out that God spoke to his ancestors through the rocks and the wind. "How else," he asked, "could they have known so much about nature?"

Toward sunset the 'ohana reassembled. Celebration was in the air. It had taken four years, two lives, and five prison sentences to accomplish this legal landing. A coconut was planted from each island, and a light ua fell, a blessing.

Thomas Belsky of Hilo painted Makekau's face like a Maori warrior and tied a goat skull to his hat. Makekau told the military he had just spent thirty years in the hills, living on Marines!

After pule we feasted on pork, taro, fish, poi, and opihii. As night descended Emmett Aluli reminded us how far the 'ohana had come in realizing the dreams of George Helm. The archeologists thanked the 'ohana for their help and announced that Les Kuloloio had discovered a petroglyph that afternoon. Charlie Keau made a plea for an indefinite extension of the archeological survey. (It is scheduled to end in November). Tears came to his eyes when he said, "Now I know why you people have been fighting so hard."

Accompanied by the lone ukelele and five-gallon bass we sang a song from each island. "Pua Hone" was danced for Lana'i, then we joined hands and sang "Hawaii Aloha".

That night it seemed like the heavens opened, "wehe kalani". A galaxy of stars blazed, while across the black sea the lights of Maui glittered. Uncle Harry chanted an ancient Tahitian chant recounting the first voyagers' approach to Kaho'olawe.

Tuesday morning the 'ohana left by boat and helicopter. I remembered Uncle Harry's words; "Kaho'olawe is like a baby crying in the darkness." No one wanted to go home.

Sitting on the stern of the Kialani three of us joined hands, our eyes moist. "My heart's going to be hurting till I get back there," said Bobbi Suan, "Once you touch that 'aina you never want to leave. We just have to get that island back for our mo'opuna."

Kawahine cried. "We need so many people to go over and malama that island."

"Imua na pua," we sang, "lanakila Kaho'olawe."

At Maalaea we jumped in a pick-up truck and the radio was blasting the stock exchange report. I sighed, thinking of the days when living was simpler and closer to nature. When Hawaiian waters were piled by canoe, not ships carrying nuclear waste. When knowledge came from the clouds and stars; when fish was traded for taro.

At Kanaha beach park the hard-working Maui

Continued on page 3 1

KAHO'OLAWE - JUNE 1979

by Burrelle Duvauchell



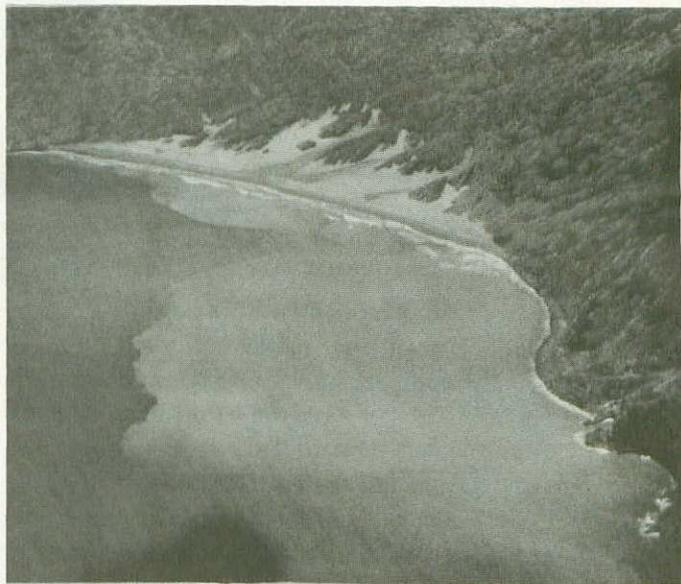
for the many blessings and safe travels of the day and sit back to enjoy our dinner together. But the day is far from over as the 'aina keeps restoring our energies through her abundance. Music, singing, and laughing are heard from this once quiet and deserted island as we come together for 'ohana and sharing of our day's experience. The campfire is lit and through the bright flames are smiling faces of the new pioneers on Kaho'olawe, writing a new history for this long forgotten and abused land.***

Sitting on Moloka'i, my thoughts often float back across the channel to Kaho'olawe. Clearly reminded of the beauty of our Kupuna and the strength of the opio, we gathered together from across the islands in one spirit, supported by a circle of love and peacefulness. Many have been seeking the wisdom of our ancestors and striving to realize the values that our Kupuna cherish. In the haole system, which thrives on conflict and competition, we often struggle after illusions and false promises. But on Kaho'olawe our Kupuna showed us the transforming power of the true Hawaiian spirit. Gathered together in righteousness to help our island, we reached a new understanding of Aloha 'Aina in action and together felt the blessings of our Kupuna flow back through us all.

Our days began early and after 'ohana and breakfast we usually attacked the thick groves of kiawe trees which hide the archaeological sites. After amassing great piles of branches, there was time to wash the dirt off and examine the new scratches that went unnoticed during the workout. Then there was lunch and more 'ono licious food that came out of the camp kitchen like clockwork. After that the other work groups hit the kiawe while we had our chance to do more exploring and hiking across this 'aina which seemed to be frozen in time, waiting to be discovered and awakened. Now was our chance to enjoy her solitude and beauty, a privilege once only reserved for goats.

Erosion through bombings and neglect has left many areas bare of any vegetation, but life is still strong in the valleys where pili grass, ilima, popolo bushes and kiawe trees thrive in serene beauty.

Back in camp with heavy legs and light hearts we give thanks



Father's Day on Kaho'olawe

by Tomas Belsky

Red the Sea is red surrounding the Island
the Scientists say it is the affect of massive erosion
the Faithful of the Land say it is the weeping 'Aina
crying for the life - giving soil
washed and blown out to sea.

to return as agonized stain on the beaches.

Kaho'olawe bleeds
and the 'Ohana comes to tend her wounds

Ua mau ke ea o ka 'Aina i ka Pono.

NOTES FROM A JOURNAL ON KAHO'OLAWÉ

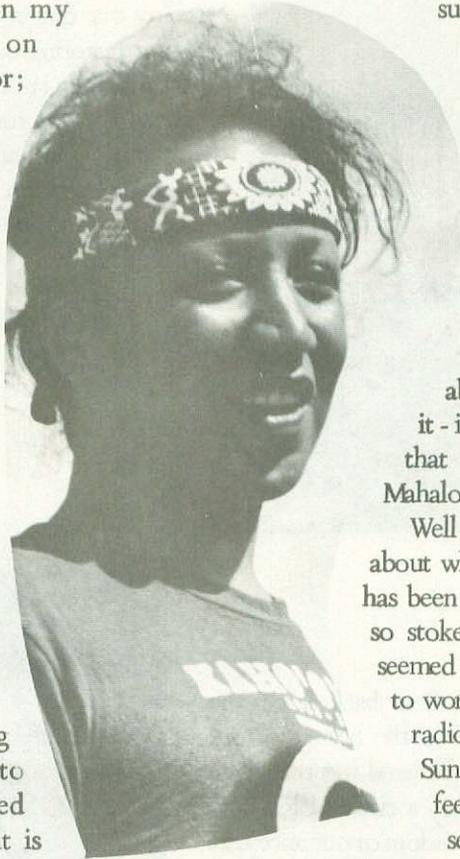
by Kawahine Kamakea

Day 1 - Departed from Maalaea Harbor at 8:20 a.m. Riding over I felt a heavy feeling on my puuwai - saying "a hui hou" to the ohana on shore as we were pulling out of the harbor; not a bad heaviness but a good heaviness - that I have always dreamt of touching my "Kupuna" - who has given me so much aloha, so much desire, so much, much more than I could ever dream of having. As we got closer to her, tears filled my eyes with the joy in my puuwai, that finally: "Kupuna" I am coming to touch you, to feel your mana to be with you and for a short time to live with you. I pray "Kupuna" for your forgiveness - for we are your moopuna - and we are still learning - for we do not know what wrong we do - mahalo. Arrived "Kupuna 'Aina" 9:50 a.m.

Day 3 - Today we began clearing sites with Maury Morgenstein the head archaeologist. It's some good feeling. When the feeling that your "Kupuna" is also working along with you. When it keeps opening up to you, especially since Maury and them looked over the place before - and auwe! There it is some miracle. I'm so hauoli inside. Makes the day so much more beautiful - makes me want to go on. I feel that special happiness because this, the first actual day of my participation in working - I'm blessed. E kala mai i 'au - we are blessed. I would like in my heart for all of the opio of Hawai'i nei to feel this feeling. A feeling that I can't describe in words but in my heart it is present. Looking out at Maui and the surf below from where we cleared today gives me a feeling of closeness to Iaonalaninuiamamao - that anything could happen.

The brothers are hauoli. Everyone is feeling good, feeling of some accomplishment of what we came here for - to malama our "Kupuna". My brothers are talking about the accomplishment - all smiles - saying if more of us were here we could clear more; maybe even leave the recording of the sites by the archeologists behind - (laugh) they would not be able to keep up with us. Pau hana, went back to camp - couldn't wait to hit the beach. 'Au'au kai was so cooling and rewarding to our bodies. Jumping around, diving, catching waves, any kind - she's so beautiful.

Sat down to do a lot of thinking - she just gives you so much freedom - so much room to sort our feelings - not



from the head but from the heart - for only the supreme being: whomever you want to call - Iaonalaninuiamamao - does all the thinking - Richard Deleon and I took some i'a from the catch over to the ko'a. We pule in much mahalo.

Day 4 - Today at about 1:30 p.m. (early afternoon) we were at a site when it rained (not heavy - but with big drops - like blessings) the clouds were nowhere to be seen. Got back to camp, then comes Maka and Richard - first thing we talked about was ka ua - asking each other if we felt it - it's amazing how we all click - they too said that it was about 1:30 p.m. when it happened. Mahalo.

Well the day is done for us. Sat around to kuka about what we have done; and how we feel about what has been happening. The brother Maka and Richard are so stoked, I can see the gleam in their eyes. They seemed to have just gone for it. They say it was easy to work with Chuck. During dinner we heard on the radio that 20 'Ohana members were to land on Sunday and the others next day. What a beautiful feeling - much happiness - looking forward to seeing our 'ohana especially our kupuna for they are the source. Like this 'aina that I am working on - she is our "Kupuna" (the source) for it seems with the kokua from the energies everything is unfolding before our eyes. The sites are being cleared so they are seen with our own eyes; the military is cooperating beautifully; and especially all of us here - we are just getting along just like an 'ohana. We invited everyone in the camp to join us for dinner. We had mixed C-rations, poi, dry fish from Kauai; fresh fish, canned fruits and of course - roasted opihi. We had a first class dinner. Everyone enjoyed it. I thank my "Kupuna" for giving me the insight especially to feel with my heart and not my head, to touch with my eyes and not my hands, and not my mouth. For all of this - I feel blessed.

Day 5 - Today the helicopter flew in with our supplies that Maury had ordered. Before you know it. . . . poi, hamburger, soda, vegetables, the works, were unloaded. Everyone was so happy and celebrated. . . . really. Then we rested awhile and listened to what the brothers were saying about their day. Being able to be a part of all of this puts a smile on my face. During dinner, Tom (EOD man) replied to me - He liked what was happening, wished it could happen often. "Just can't wait for the rest of the 'ohana to get here" he said. To him it is a beautiful experience, "something he will always remember." It was the first time in his life he prayed holding hands and that he felt good, "like we were all one." I told

him, "but we are all one." We are po'e from all walks of life and that it is possible (hiki no) to lokahi. And that even for some of us po'e Hawai'i it takes us years to realize about our home - how much more this papa has to share with us. Our roots, our reason for being. For this is the maximum happiness. ***

MANA'O FROM KAHO'OLAWE

by Richard DeLeon

My name is Richard DeLeon and I have some mana'o to share with the people of Hawai'i nei on my experience as an amateur archaeologist during a recent trip to Kaho'olawe.

As a result of the 'Ohana civil suit, (Aluli vs. Brown), the Navy had to comply with a court order to permit an archaeological survey of historic sites and artifacts on Kaho'olawe with Protect Kaho'olawe 'Ohana members assisting the archaeologists. In addition, access to the island was granted to interested kupuna who visited Kaho'olawe during the last days of the 10 day survey, one of 4 scheduled surveys thru Sept. 1979.

Four of us 'Ohana members left Maui on June 11, 1979, to meet with other 'Ohana members and 13 archaeologists at Hakioawa Bay. We all would be accompanied by 4 EOD (Explosive Ordinance Demolition) Experts provided by the Navy. Four archaeologists would work by themselves on the other side of Kaho'olawe, where much bombing had been done and little clearing of vegetation was needed. Due to rough waters, the captain of our boat left us off at Kii Bay, on the southwest side of the island.

We four hiked around the Kii Bay area for several hours, covering about a six-square mile area. This area had been bombed and was badly eroded. There were many craters and we saw bombs and/or some types of projectiles sticking up from the earth. Some of their heads appeared intact, as if possibly unexploded.

We spent our first night alone at Kii Bay. That evening, we made contact, via CB unit, with Maui 'Ohana and informed them of our location and safety. The next day, a Navy helicopter picked us up and we were taken to Hakioawa Bay where we met up with the archaeologists, EOD men and 2 more 'Ohana members.

After a briefing by EOD men on spotting and avoiding any metal or suspicious looking objects, we were assigned to work crews. The archaeologists taught us how to spot a site from their point of view.

We looked for rocks stacked or lined in sequence, as in house sites or cooking fire places, artifacts such as shells that were used for eating utensils, and basaltic glass adz tools or chips.

We went to work cleaning sites, cutting down kiawe trees and clearing brush. It felt great to see the sites as they were cleared. Some houses were large, with a foundation about 12 feet wide by

16 feet long. Others were smaller, with the rock wall foundations clearly visible. The house site area is terraced down Hakioawa Ridge right above the Bay.

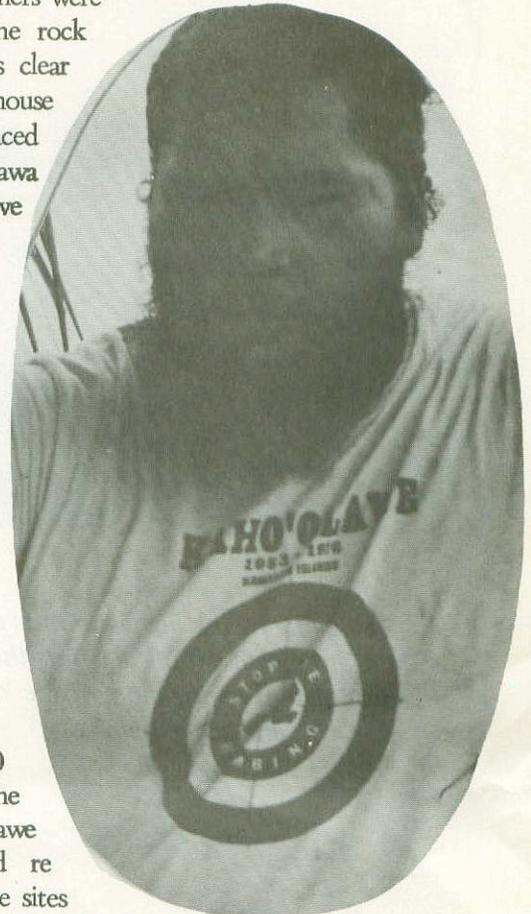
After we finished clearing each site, I can visualize what our ancestors could see from their homes, the Hakioawa Bay below, facing Makena Beach on Maui.

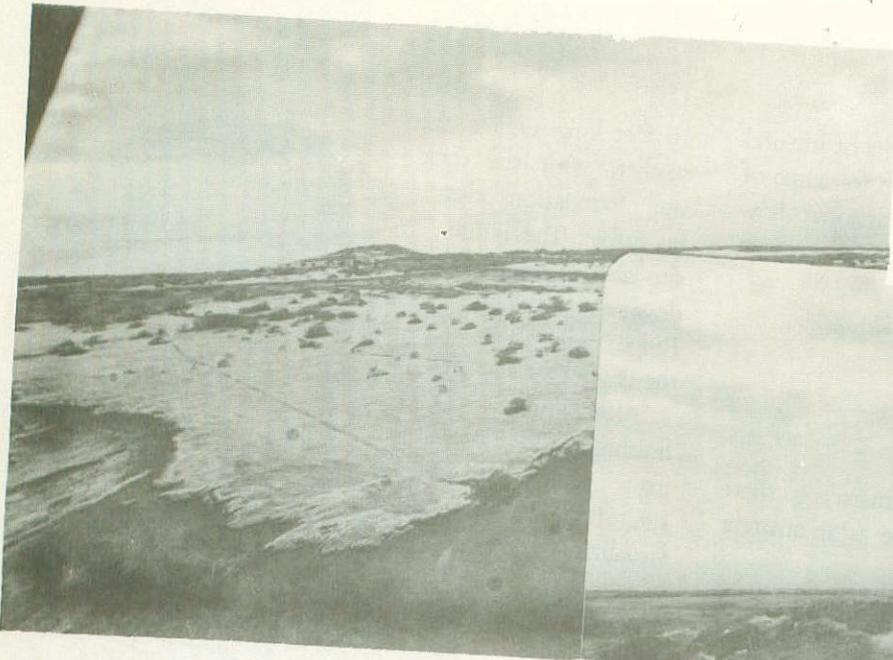
During our 10 day stay on the island of Kaho'olawe we cleared and recorded 487 house sites in just the small area of

Hakioawa Ridge! We found 3 fishing koa, several petroglyphs and basaltic glass adz tool and chips. The archaeological coordinator gave an estimate of some of these finds as dating back as far as from 1200 A.D. back to 500 A.D.

On Sunday, June 17th, our survey group was joined by 44 more people. Kupuna from all islands (excepting Ni'ihau) came with other 'Ohana and community people. The Protect Kaho'olawe 'Ohana provided the Kupuna with a helicopter trip to Moa Ula where the other 4 archaeologists were working. The Kupuna seemed very touched and excited to visit this island.

Special things happened on Kaho'olawe: Clouds would come from Haleakala to shade us as we worked; water would drip from cut kiawe branches; sudden gentle rains would bless the 'aina. And after we finished clearing a house site, a strong wind blew right through the clearing, as if to say "Mahalo for clearing my view. I can see my island once again."***

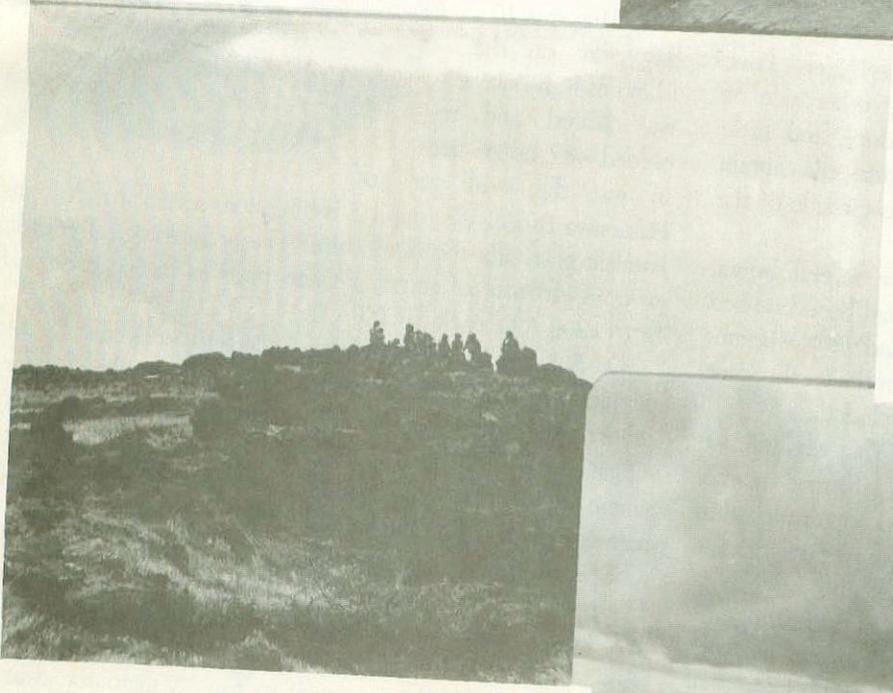




Moa Ula is located towards the east end of Kaho'olawe. It lays in the center area of the island.

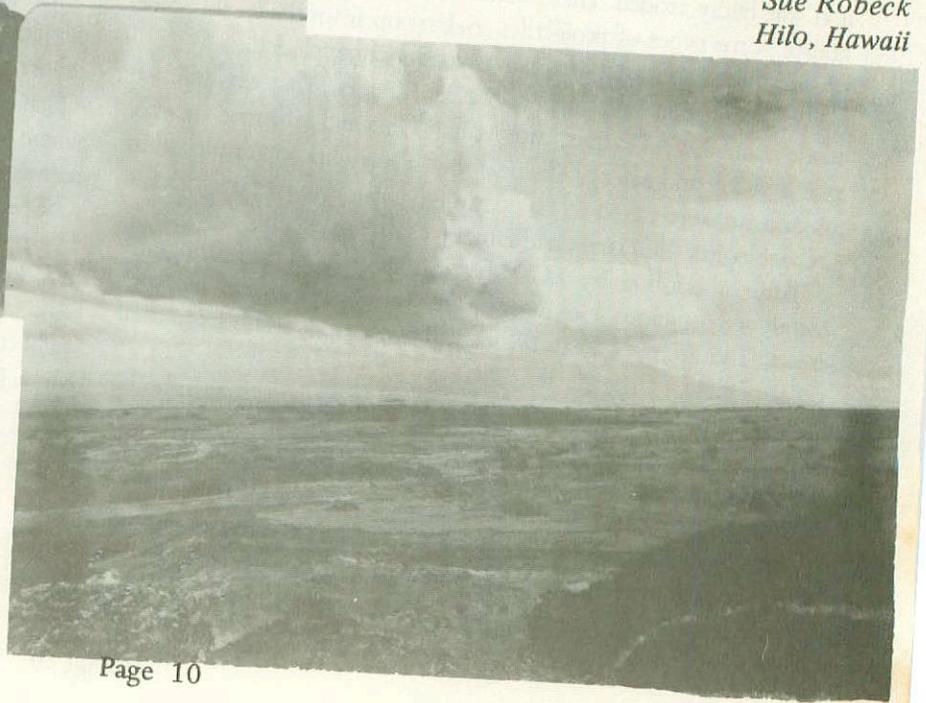


Being one of the highest points on Kaho'olawe, Moa Ula offers the advantage of seeing most of the 'aina and sister islands



A breathtaking view surrounded me. Along those 6 miles the erosion problem became very evident. Soon we were at Moa Ula, there we joined our Kupuna. For awhile, it seemed that life stood still.

*Sue Robeck
Hilo, Hawaii*



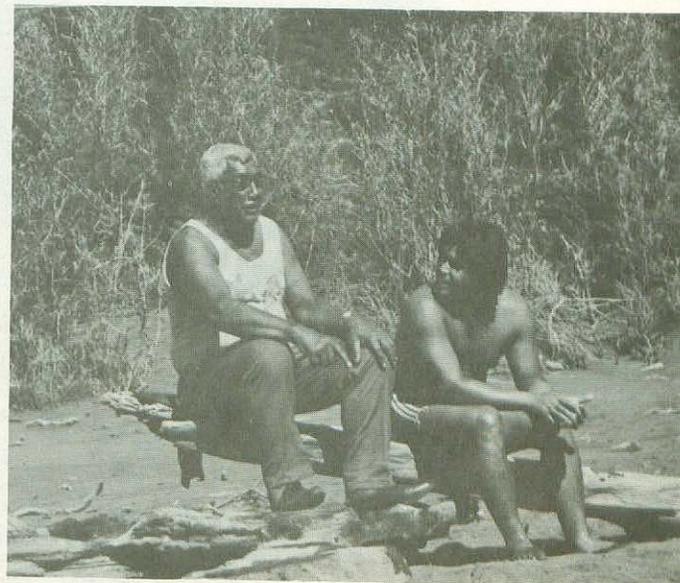
A view from Moa Ula Iki. Molokini and Haleakala are on the background.

To even watch the Kupuna step off the helicopter and touch the 'aina moved me to rejoice with them, imagine standing there and taking it all in, ho, cry up!

*Mamo Heermance
Lana'i*



Libby Wallace, Maui 'Ohana coordinator finds ulumaika stone.



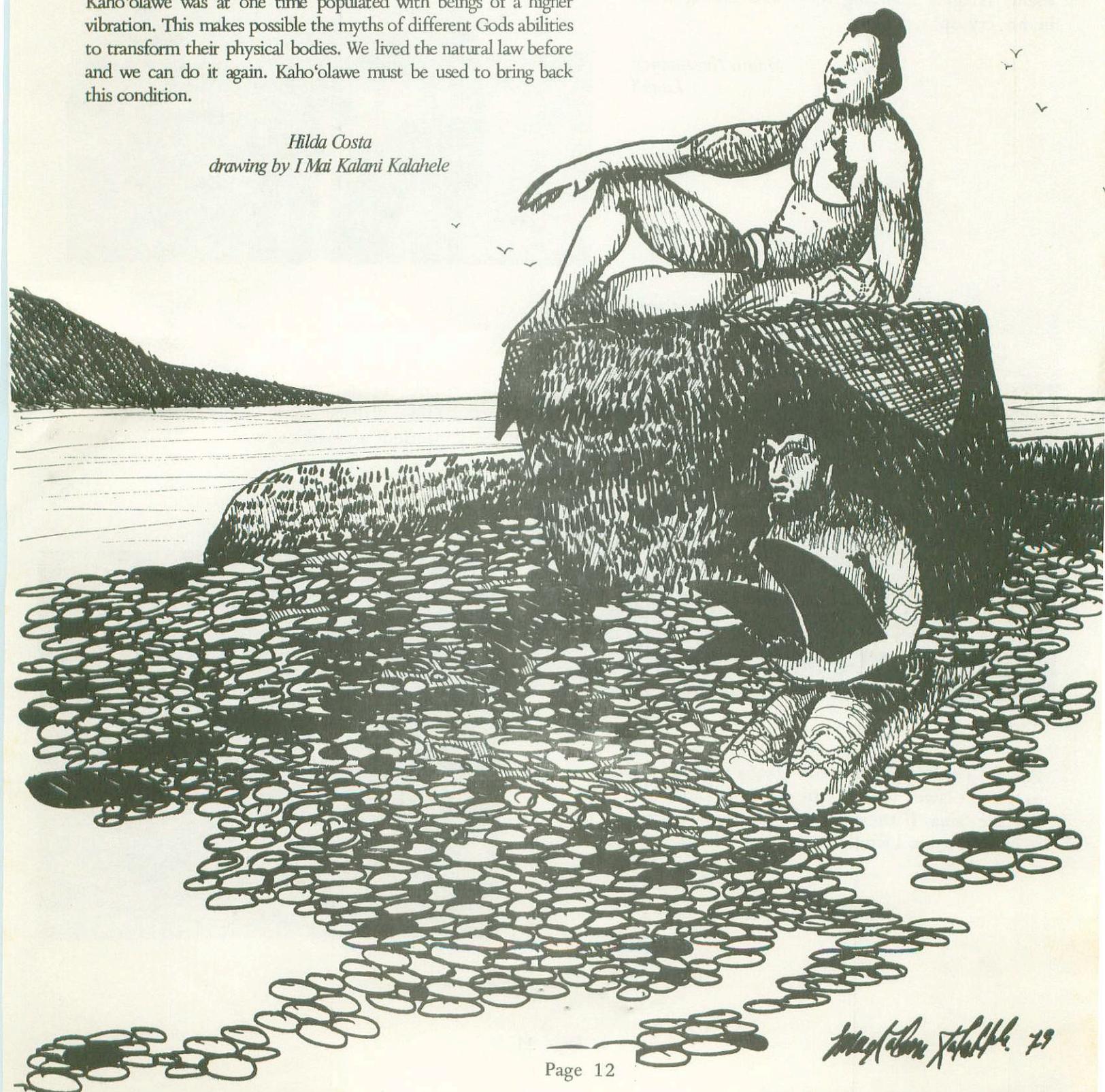
For me I am very happy the 'Ohana invited me to Kaho'olawe. Now I can say I walked and saw the 'aina. If they give me one more chance to go over again I would pack all my ukana.

*Sam Kalawaia
Lana'i*

Our culture is our religion. Our religion is our culture. There is no separation. Kaho'olawe should be established as a school for learning. What a perfect setting for learning the "higher" concepts of life. Kaho'olawe does have religious significance. On this 'aina can be taught the "Huna" system. Our religion can continue to flourish on this 'aina. Here, untouched, we can become of one mind and of one spirit. The Hawaiians of old were on a much higher vibration then today. They had "mana." I truly believe Kaho'olawe was at one time populated with beings of a higher vibration. This makes possible the myths of different Gods abilities to transform their physical bodies. We lived the natural law before and we can do it again. Kaho'olawe must be used to bring back this condition.

Hilda Costa

drawing by I Mai Kalani Kalahela

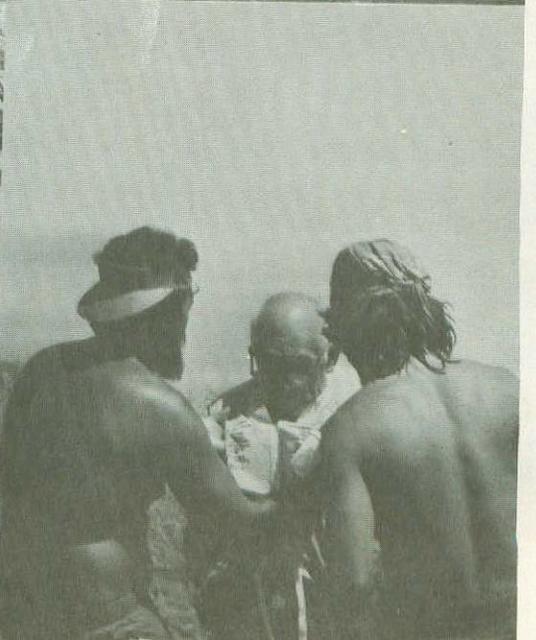
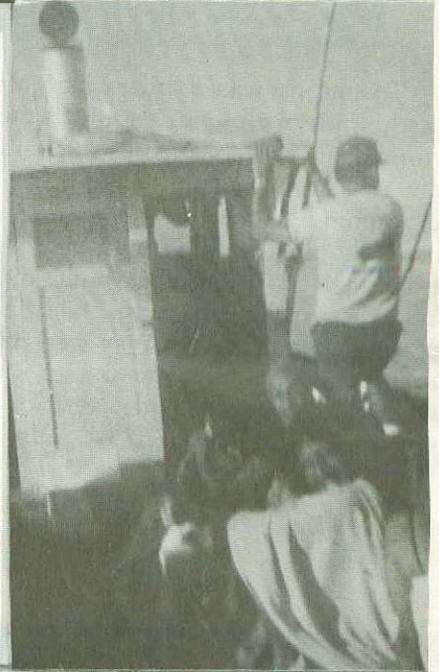




On July 6 the second wave of 'Ohana swept upon the shores of our moku 'aina, Kaho'olawe. Approximately 99 Kupuna and opio were granted access.

The Aloha 'Aina Newsletter team has gathered the mana'o of those who shared this experience. A special mahalo to those who contributed photos and took the time to send us their mana'o.

We are hopeful that through these efforts we might be able to touch those who have not as yet touched our 'aina and give them a better understanding of what we, the Protect Kaho'olawe 'Ohana, are trying to achieve.





It was prophesized that a rebirth of the Hawaiian culture would occur after the Hawaiians were rendered **homeless** in their own land by strangers from across the sea.

The island of Kaho'olawe is symbolic of this **rebirth** and an ending of the outmoded, outdated military operations could return the island to the guardianship of the Hawaiian people marking the end of an era and more fulfillment of the prophesey.

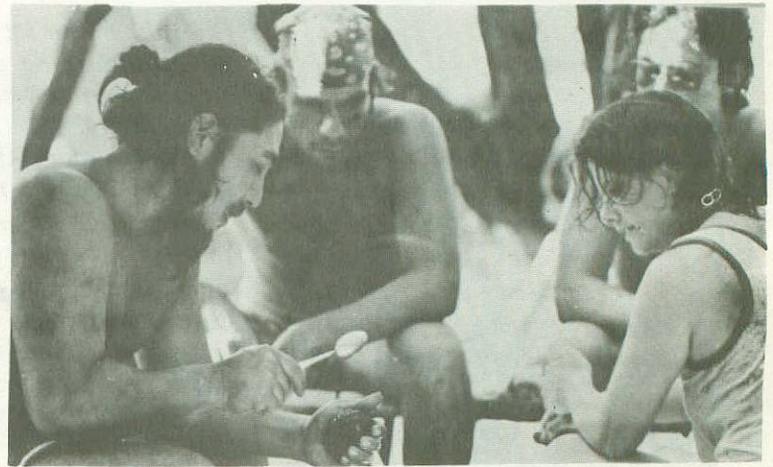
After swimming ashore and feeling warm sand between my toes while gazing at nature's colors splashed against trees and hills. As I gazed at crystal clear waters and herbal greenary and felt returning rains cooling my body, I soon realized how active Kaho'olawe is. And I soon realized how much more than just a symbol is Kaho'olawe.

*Frank Pore Jr.
O'ahu*

To me it was exhilarating! Made me feel close to earth and made me also feel the earth breathing. So wonderful and beautiful that unspoiled island where our ancestors lived and worked.

Reminded me of my young days living with my tutu (kupuna wahine and my mama) where the 'aina furnished our food, the water and ocean with fish and prayed to thier amakuas. Our life style was simple and slow in pace. The 'ohanas were close and worked hand in hand. There were no malice or greed. The aloha was warm and sincere. The 'aina of Kaho'olawe must be preserved. God help us.

*Aunty Ivy Naiwi Nishimoto
Hanalei, Kaua'i*



The beauty of the island and the cultural richness are overwhelming. I was surprised by the great number of sites and petroglyphs, by the ilima tenaciously crawling all over the island, by the gentle waters in which we swam. I felt that, despite the many raw red sores running deep in the 'aina, the spirit of the island is still alive, struggling against the attempts to kill it.

There was an incredible spirit on the island among us. Such unity of purpose and feeling. We treated one another with love and respect, with gentleness. We were all full of wonder for the 'aina and our presence there, and even when there was conflict it seemed muted. It was a rude shock to return to the world outside.

It was a special treat to see and feel the fresh water pools that the Navy still denies exist. The water is cool, fresh and deep - - like a wellspring of hope.

*Elaine Wender
Maui 'Ohana*



'AINA KAHO'OLAWE

outward bound
to a new land of
incredible beauty
only in thought
not reality.

we see taken
our land "our 'aina"
defiled irreparably
by unclean hands
we sit, we wait
for the spoken word, by law,
"to cease"
this defilement

In love "in aloha"
we reach into
their hearts with ours.
Alone we know
This is our land "our 'aina"

To be taken
as a maiden
in peace
in beauty
and in love "in aloha"

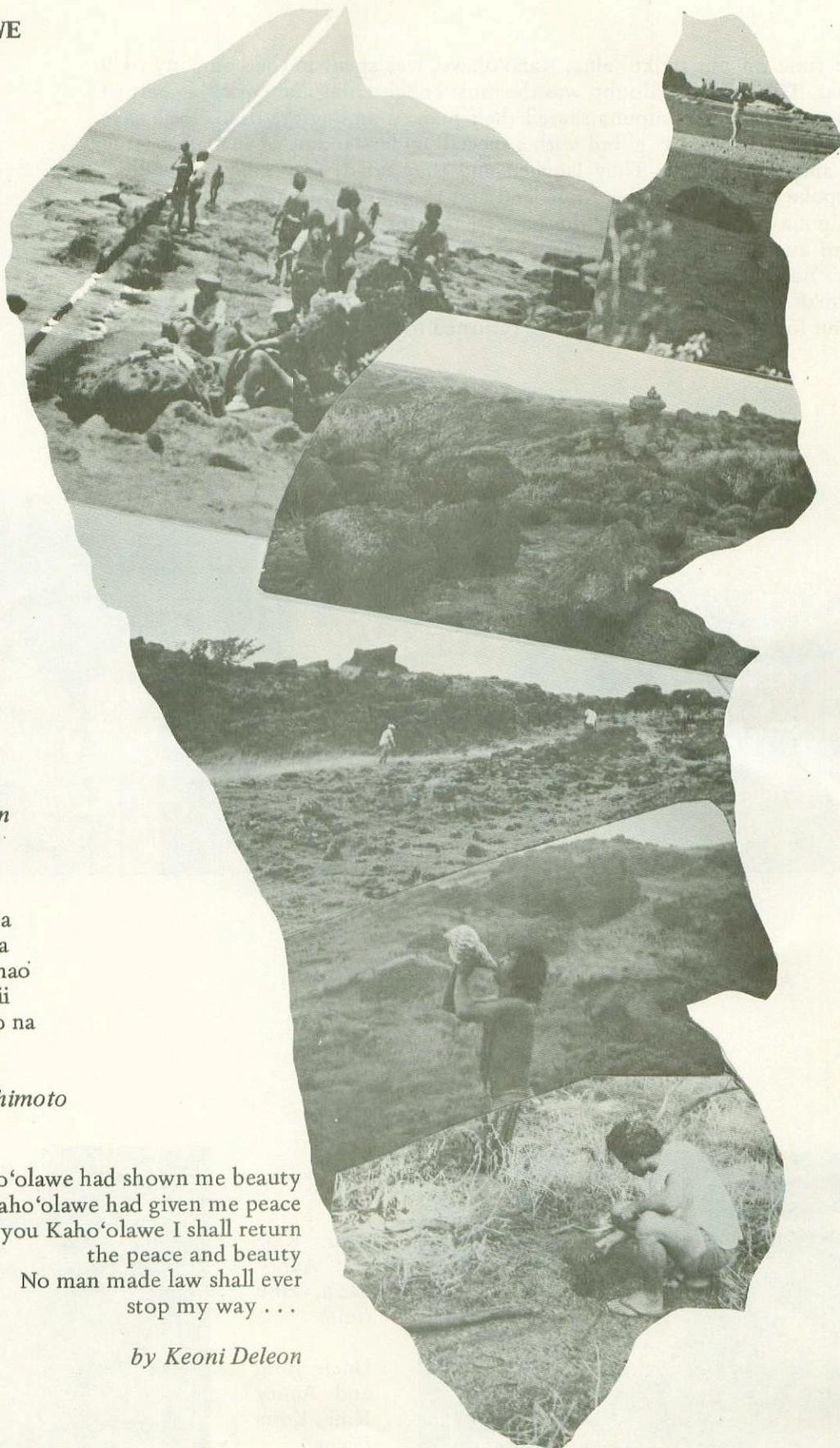
by Janabai Harrison

'Aina ku i ka moana
Malaela kōu hanua
Nau i hooulu ina manao
o na kanaka Hawaii
Eola oe a mau loa, no na
Kupa o ka 'Aina

by Aunty Ivy Naiwi Nishimoto

Kaho'olawe had shown me beauty
Kaho'olawe had given me peace
for you Kaho'olawe I shall return
the peace and beauty
No man made law shall ever
stop my way . . .

by Keoni Deleon



The time on our moku 'aina, Kaho'olawe, was spent in the company of 9 Kupuna. This, without doubt, was the most enlightening and enriching part of our stay. Each of our kupuna shared their mana'o among the opio. Each gave of their na'au. Each was gifted with a special understanding of the 'aina. They talked and they taught. They laughed and they cried, they sang and prayed. They spoke in the language of our land and they brought back days gone by. Our kupuna is our link from the past to the future. Their presense brought forth an awe of respect from the opio, and a desire for the knowledge they possess. But their gift to the opio was strength to look within ourselves and bring forth the power of love. For they taught us that with the power of aloha 'aina, our loved Kaho'olawe would be returned to her people.



Aunty Ivy Naiwi Nishimoto
Kaua'i



Aunty Zellie, Aunty Lani and Aunty Clara
Moloka'i

Aunty Molly
Maui



Papa Kala
and Aunty
Eliza, Oahu
(left)

Uncle John
and Aunty
Kini, Kona
(right)



MELE NO KAHO'OLAWE

by Aunty Lani Kapuni

Kaulana kou inoa'e Kaho'olawe,
he ailana i ho'owahawaha ia e ke aupuni.
Ua kapa ia he aina neoneo hiki olei ke kanaka
ke ola ilaila.

Eia makou ka ohana ho'opakele ia Kaho'olawe.
Mai ke kai, mai ka lewa, hiki maila na kupuna
ame na opio.
Kulu waimaka makou, no ka mea lanakila na po'e a pau.

Hauoli makou no ke ku ana maluna o keia aina.
Pa'a lima makou me ka leo pule me oe, ai makou
me oe, moe me oe, hauoli pu me oe.

Nui ka waiwai o Kaho'olawe, o ke ko'a ia'a,
heiau ame ka pohaku kalai ame ka wai puna.
Moaula me Kona ula uliuli.
Kamohoali'i ke ali'i nui.

Puana kou inoa, e Kaho'olawe.
Ua ho'okipa a hanai a malama oe ia makou.
Ke akua 'o pu me oe.
Aloha no, aloha no,
ku'u home ma Hakioawa.

*Famous is your name Kaho'olawe.
An island which the government hath condemned.
It was called a barren land where man cannot survive.*

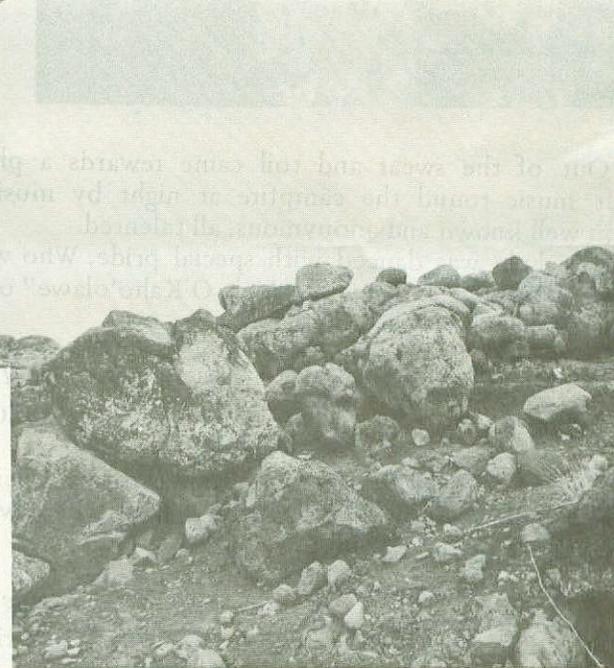
*Here we are the Protectors of Kaho'olawe Ohana.
From the sea and from the air the Kupuna and opio stand firm on this land.
We drop tears for it is a victorious day.*

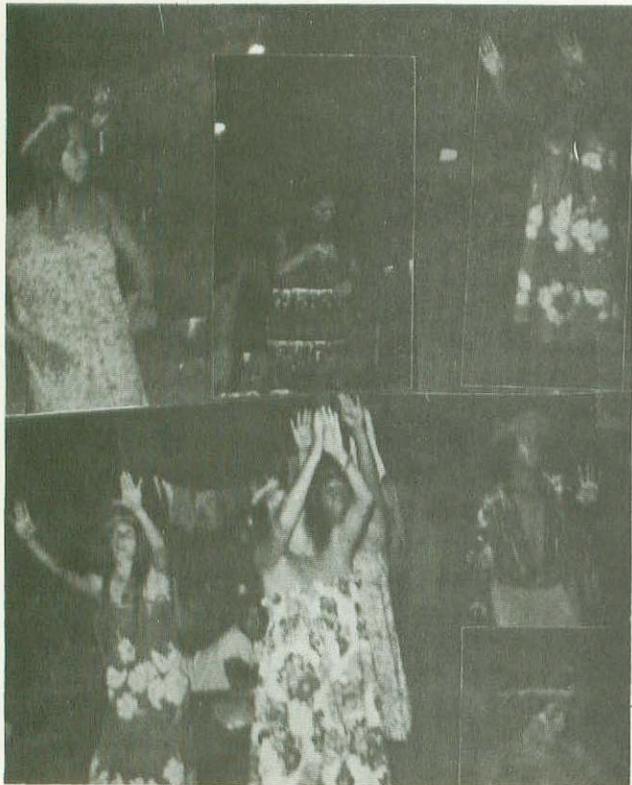
*We are happy we finally stand upon this land.
We held hands and prayed with you.
We ate with you, we slept with you, and we rejoiced with you.*

*There are great riches on Kaho'olawe.
There are fish shrines, temples and petroglyphs.
Your sweet spring waters, Mo'aula's green mountains and Kamohali'i,
the great king of Kaho'olawe.*

*This is the end of my story, Kaho'olawe. You have received us, you have
kept us, you have fed us. I love you, I love you, my home Hakioawa.*

* * *





For the 'aina herself has much to offer us po'e Hawai'i, pride because of many years of destruction and solitude the walls of our kupuna's still remain upright and solid - to understand and bring back to life our kupuna's intunement with 'iaonalaninuiamamao and all of his creations for our keikis tomorrow - is our reason for being and the hope that someday we will bring peace to all for we will not win this battle with guns but with the knowledge of the palapala and the deepest aloha of respect to the 'aina, the wai/kai, and to the po'e.

For the 'aina, our kupuna is sacred. Her beauty was touched, seen and felt by all those who had the chance to share with her. I say her - for she has meant so much to us, so much a part of us. Even for those who has not yet had the chance to touch her is being touched by those who have gone. Her mana is being felt everywhere in one's thoughts, in one's heart and even in one's prayer's. The chants and dances that were done by the opios on the 'aina gave us a feeling of old, a feeling of warmth, along with that a desire to go on.

Kawahinealohaokalani Kamakea
O'ahu

Out of the sweat and toil came rewards a plenty. Soft music round the campfire at night by musicians both well known and anonymous, all talented.

The hula was danced with special pride. Who would imagine dancing and singing "Mele O Kaho'olawe" on the 'aina for which it was written.

Michel Miller
O'ahu

Due to its relative isolation from the rest of civilization, I believe Kaho'olawe can be a land where we can learn about the po'e kahiko.

Kenneth Lee
Hilo, Hawaii



Hakioawa was unquestionably a Hawaiian community, and Kaho'olawe is a sacred island. The bones of our ancestors are buried there. What remains of our once proud culture and history has survived miraculously on Kaho'olawe. The bombing must be stopped immediately, and the Hawaiians allowed back to our home.

Wayne Westlake
O'ahu

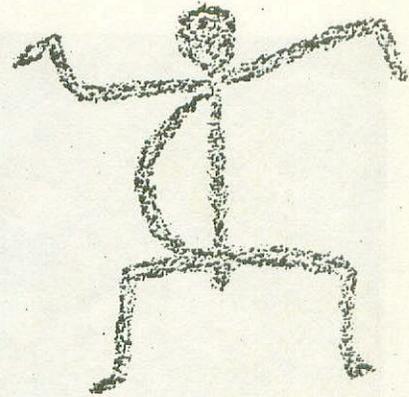


PETROGLYPHS: Kaho'olawe Stories Told

The discovery of over 30 previously undiscovered petroglyphs on the central ridge of Hakioawa, "the breaking of the awa," on the northeast tip of Kaho'olawe is truly a historical event. The implications are staggering.

The nature of the petroglyphs suggests that a civilization made the area its permanent home. The petroglyphs tell stories, illustrate activities, document events, distinguish locations, and praise the Gods. Irrefutably, the existence of these petroglyphs indicate habitation, civilization, culture and spirituality.

Our smallest island, Kaho'olawe, bombed maniacally for 38 years now, was once the home of our ancestors, a Hawaiian civilization rich with culture and deep with religion.



Wayne Kaumuali'i Westlake
O'ahu

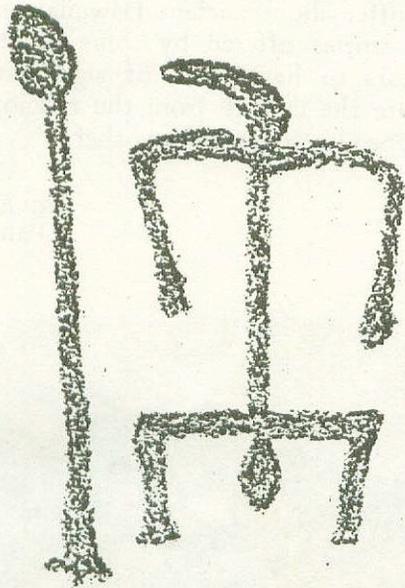
The petroglyphs. . . they tell of the historic events and pertinent facts of life. I felt they would reveal more than we could possibly hope to imagine. That they would hold the key and open many doors of the past.

The most impressive one I saw was one standing over 2 ft. high. It was really a work of art. The artist who carved this pohaku was surely a great person of Kahuna lineage. Could this be the last one carved on Kaho'olawe? Could this one be telling of the exodus and migration to the other Islands? It is an amazing kii pohaku. I had to try to remember each and every detail - each and every line. I have laid awake at nite - walked the floor - trying to piece together the story of just what he wanted us to know. There were three types of kii on this pohaku. The fine incised lines, made by the basaltic glass, the *pecking and* the braising from the tools of the Adz quarry. It is truly a masterpiece. A treasure to study and record. . . . It is a fascinating and tremendous challenge and definitely requires more time and study.

I did find the petroglyphs in great state of preservation. Far better than the thousands I have seen on this island of Hawaii.

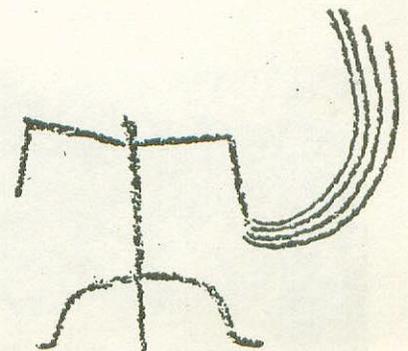
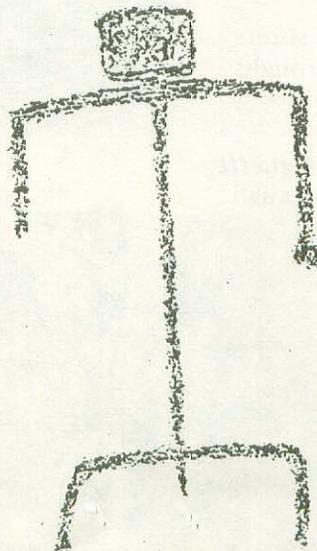
Kaho'olawe, a living museum. . . . a historic and sacred monument of ancient Hawaii.

kini O'keahi Kua'ana
Kona, Hawaii



A long road of interpretation lies ahead of us. The petroglyphs. . . stories our ancestors left behind. . . to be forever remembered. . . you could actually feel the "mana" coming from these people. . . reaching out saying . . . "help me, tell my story. . . I give to you a part of us, my keiki o ka 'aina. . . to be forever in your hearts and minds" . . .

Merlyn Silva
O'ahu





I feel good to have finally been able to experience Kaho'olawe but also feel sad because the public is not aware of the beauty and what the 'aina has to offer us.

I've become more aware of what we the keiki o ka 'aina must do to secure our needs and culture of Hawaii.

William Rodrigues
O'ahu

It is difficult to now say Kaho'olawe is just a barren island of nothing. I saw many sites which are every bit as significant as those on any other island if not more. Because of this, Kaho'olawe has much to offer about ancient Hawaiian culture. From some of the stories offered by some of the kupuna, Kaho'olawe appears to have been of significant importance. I can't separate the culture from the religion. So all that is important to one also concerns the other.

Ray Enos
O'ahu



The feeling of sadness upon seeing the senseless destruction of heiaus, ko'a, ancient dwellings, all of which hold the way to our past and origin.

Michael Trask
O'ahu

The closeness of being with brothers and sisters from the other islands as well as my own brought harmony to the atmosphere which encircled us.

Al Arquette
Kaua'i



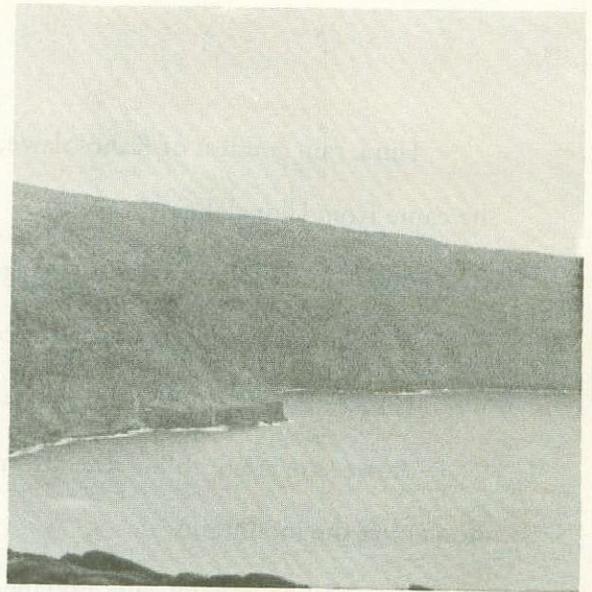
I talked with our 'aina, Kaho'olawe, and this is what she, Kaho'olawe, said to me:

Please, tell MAN (the government of the United States of America), I am hurting, hurting from all the BOMBS being thrown at me. I have many scars that will take a long time to heal. But now that my 'Ohana (family) can come to me with love in their hearts and a song on their lips, I know some day I will be beautiful in my own way with trees, bushes, flowers, water, grass, and all the good things the 'Ohana has come across to show MAN and all outsiders that I am ALIVE and not a dry barren rock they say I am.

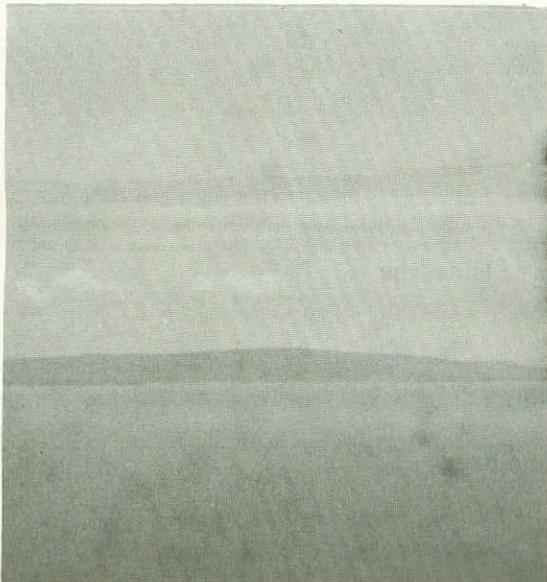
As I was leaving she, Kaho'olawe, said:

REMEMBER, The Life of the Land is perpetuated in righteousness.

Ua Mau Ke Ea O Ka 'Aina I Ka Pono



Aunty Eliza Harbottle



I definitely feel Kaho'olawe was a major island with different significances related to culture and religion. It feels like a center point for all the islands. I felt the aura of a supreme being or beings. Not until I went to Kaho'olawe did I feel a brotherhood of Hawaiian people and a new feeling of Aloha 'Aina.

IMUA!!! Look back and learn. Many people say many things. The 'Ohana is doing it. We are coming together because we're tired of being oppressed. The old saying, "United we stand, divided we fall" is very true.

I love you all brothers and sisters. May we all in the end smile together a smile that says, "We won!"

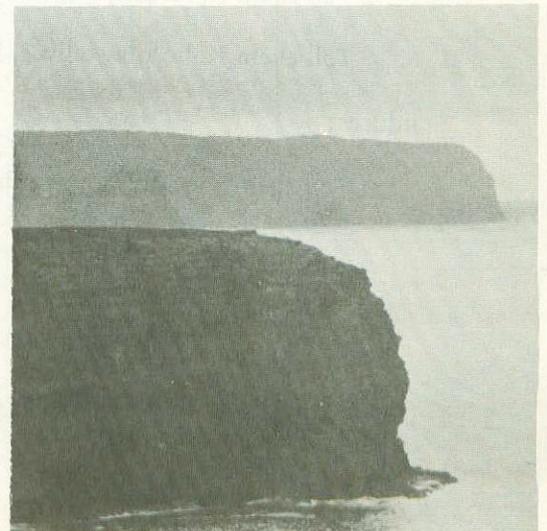
*Bob Taylor
Volcano, Hawaii*

Our anticipation gets so much greater the closer we get, as she beckons us to come and touch her, to feel the mana she sends to us, to give us the strength to pass on to others - about her wounds, her wonders, her significance, and most of all --- Aloha 'Aina - the love for the land! Like everything else on this earth she needs nourishment to flourish, not the burden of national defense!!

Kaho'olawe should become a living library of Hawaiian history and culture. There is so much she has to offer us, all her knowledge she can share.

We the po'e of Hawaii have got to stand together to stop the bombing, restore our culture and our 'aina for our Kupuna, makua, and especially the kamali'i of Hawaii Nei.

*Marshelle Castro
Moloka'i*



Hina, rain goddess of Kaho'olawe, came upon us from the heavens,
she came from Ulupalakua;

She bid us Aloha from Kanaloa, god of the oceans;

She showered us with her sweet coolness;

Hina took pity upon us for we had but a few mouthfuls of water;

Auwe, she cried, follow the afternoon sun, then the evening
moon over the mountains;

The smiling pohaku gave guidance in the morning;

The bees showed us the way;

The sacred birds sang to us;

This is what Hina gives to you;

This is what Kanaloa has to offer;

This is the key to set Kaho'olawe free.

Behold, come forth, look upon the sacred waters of Hina, the
life blood of Kaho'olawe;

Drink, fill your opu with the sweet coolness of Hina ;

Go, spread the word, Kaho'olawe is not barren and dead;

Rally, gather the people for the cause;

Tell them the truth, tell them Aloha 'Aina;

Tell them Kaho'olawe lives, Kaho'olawe breathes, Kaho'olawe
endures;

Tell them she smiles upon them and awaits them;

Kaho'olawe is you, Kaho'olawe is me, we are one, we are Hawai'i.

*by Karl Mowat
Feb. 1977
drawing by I Mai Kalani Kalahale*

Mai Kalani Kalahale 1977

Hearing on Motion for Order Establishing Deadline for Compliance . . . Before Judge William Schwarzer on May 17, 1979

OVERVIEW

Judge Schwarzer commenced the hearing by questioning the Navy as to why the survey was not completed. Contract problems with Hawaii Marine Research, the organization hired by the Navy to complete the survey were not accepted as an excuse. Judge Schwarzer gave the Navy a deadline of November 17, 1979 for completion of the survey.

Cynthia Thielen, co-Counsel in *Aluli v. Brown*, was able to get a favorable response to the three areas of concern which she raised. Judge Schwarzer ordered the Navy to negotiate with the plaintiffs regarding the following:

1. Moving targets which are within the maximum error range of significant archaeological sites.
2. Fencing significant sites which are located in areas used by ground troops.
3. Taking steps to mitigate erosion in significant sites. The negotiations are to commence within two weeks, with monthly reports sent to Judge Schwarzer. He will monitor progress if necessary, by conference call from San Francisco.

In addition, the Judge asked the Navy why they did not enlist the aid of the plaintiffs, as amateurs, to assist in the archaeological survey. He noted that such amateur assistance was being used in Greece, and was a manner by which the Navy could save money. This will be another area for negotiation.

Then Judge Schwarzer asked why plaintiffs' case should not be dismissed from calendar due to inactivity. Boyce Brown explained the complexities involved. Judge Schwarzer accepted this and then clearly stated that he did not believe in piecemeal litigation, a procedure which he noted was prevalent in Hawaii. Therefore, plaintiffs and defendants are ordered to submit all motions and opening memos by July 31, 1979. Replies or responses will be in by August 31, 1979. In addition, he would prefer consent decrees to be worked out wherever possible.

CONCLUSION

We were granted more than was expected: a deadline for the Navy plus the Navy must negotiate with the plaintiffs. However, it would be naive to think that this negotiation process will go smoothly. Also, we are under a very demanding time constraint for the remaining counts of the suit: July 31, 1979. ***

NEGOTIATION MEETING BETWEEN THE PLAINTIFFS AND THE DEFENDANTS IN ALULI V. BROWN May 24, 1979

Present for the Plaintiffs: Noa Emmett Aluli, Boyce R. Brown, Jr., Aunty Emma de Fries, Keone de Leon, Likolehua Grambusch, Solomon Kaho'ohalahala, Sam Lyons Kealoha, Attwood Makanani, April Mae Mae Morgan, Karl Mowat, Cynthia H. H. Thielen and Haunani Kay Trask.

Present for the Defendants: Captain Leo T. Profilet, Kaho'olawe Project Officer, Commander Timothy Kelley, Environmental Consultant to Commander Third Fleet for matters relating to Kaho'olawe, Lt. Roger D. Wiegley, Naval Legal Services, Lt. Jamie Davidson, Third Fleet Public Affairs Officer for Kaho'olawe.

The initial negotiation meeting commenced with the presenting of leis to the naval officers. Auntie Emma de Fries gave an opening pule, followed by a genealogical introduction by each person present. Likolehua Grambusch briefly spoke about the grave importance of the Kaho'olawe issue, including the loss of life of two men.

1. **Recording procedure:** summary of all meetings will be sent to all participants by Cynthia Thielen. Meetings are being tape recorded to avoid errors in understanding.
2. **Schedule for regular meetings:** At the request of Captain Profilet, regular weekly meetings were not set up at this point. The next meeting is scheduled for Friday, June 1, 1979 in the United States Attorney's conference room, Prince Kuhio Kalandanaole Federal Building, at 3:00 p.m. when this subject will be taken up again. At the request of Dr. Emmett Aluli, some of the meetings will be held on evenings or Saturdays to avoid conflict with Plaintiffs' work commitments. It was suggested and left open as to whether one meeting would be held on the Island of Kaho'olawe.
3. **Scope of Negotiation and Timetables:**

a) **Amateur assistants for archaeological survey:** It was agreed that initially two volunteers would go to Kaho'olawe with the Hawaii Marine Research (HMR) team in June, with the likelihood of increasing the number of volunteers for subsequent trips. The schedule for trips is June 11-20, July 6-16, August 7-15, September 5-14. It is understood that the volunteers will sign waivers which

will be prepared by Lt. Wiegley and will accept the authority of the chief archaeologist and military explosive expert.

b) *Identification of significant sites in areas used by ground troops and interim protection for those sites:* The Navy stated that sites will be marked off with engineering tape before June 11. The tape will be secured by concrete blocks or other surface means. Representatives of the Plaintiffs will have access to Kaho'olawe, most likely in July, to determine this ringing. Still to be discussed: What training procedures the Navy will commence immediately to insure that ground troops do not enter these ringed areas; the circumference of the protective zone; and which sites are significant.

As one method for determining the latter, Lt. Wiegley gave the Plaintiffs copies of site nomination forms, current through November 1978. The balance of the forms are needed from HMR, and Lt. Wiegley will notify Plaintiffs as to when they will be available. The State Historic Preservation Office (SHPO) has not yet turned in the forms for the initial surveys on Kaho'olawe. Both Plaintiffs and the Navy will be contacting SHPO and the individual involved in this work to speed up the process.

c) *Relocation of targets where archaeological sites are within the maximum error zone:* The Navy will give the Plaintiffs' data of military frequency and range of miss for air and ship bombardment for the entire target zone. Captain Profilet, responding to the Plaintiffs' concern over Puu Moiwi, the Adz Quarry, site 108, and its proximity to target A-15, stated that he would inform Plaintiffs at the next meeting whether the Navy temporarily would take target A-15 out of service. Lt. Wiegley will supply Plaintiffs with current information on which targets have been taken out of service. Plaintiffs indicated that they needed a current map containing all of the archaeological sites in the target zone.

d) *Scope of Navy's compliance with Executive Order No. 10436:* The Navy eliminated 500 goats in December 1978 and 540 in May, 1979. The Navy's time schedule is to spend 20 days a year on this project in the hope of reducing the goat population to 200 in 6 years. Mr. Brown, for the Plaintiffs, noted that this was not compliance with the

Executive Order, which stated that "[the Navy] shall . . . eradicate from the island all cloven-hooved animals, or shall . . . assure that the number of such animals on the island at any given time shall not exceed two hundred." Dr. Aluli suggested that the 'Ohana, whose members have expertise in this area, organize a project to eliminate the goats. Captain Profilet did not accept the suggestion at this point; however, at the recommendation of Mr. Brown, the door was not closed by the Navy on this issue.

e) *Mitigation of erosion of archaeological significant sites:* The Navy has contracted for a soil conservation plan, expected completion date in about 6 months. Lt. Wiegley will send Plaintiffs a copy of this contract and a copy of the U. S. Geological Survey report on water on the Island of Kaho'olawe.

To be determined: which sites are significant.

4. Timetables for access for representatives of the Plaintiffs to the Island of Kaho'olawe in such numbers and at times that are convenient to the Navy:

The initial representatives of the Plaintiffs who will assist in determining which sites are significant are *Kupuna* [elders with cultural wisdom]. The discussion revolved around when and how the *Kupuna* would be taken to the Island of Kaho'olawe and to which site or sites they would go. Dr. Aluli explained the urgency of the matter to Captain Profilet for an initial group of four *Kupuna*. Therefore, Captain Profilet requested that a letter be sent to Commander, Third Fleet, Pearl Harbor, which would be directed to him, outlining the details and specifying a choice of dates in the June 11-20 period. He will respond to this letter. Civilian transportation can be used unless the Navy determines that, for reasons of safety and security, it would be more appropriate to transport the four *Kupuna* by military helicopter.

5. Procedure for joint interim reports:

Cynthia H. H. Thielen and Lt. Wiegley will work this out together.

Negotiation meeting, Friday, June 1, 1979

Present for the Plaintiffs: Noa Emmett Aluli, Moanikeala Akaka, Archie H. Brito, Jr., Boyce R. Brown, Jr., Likolehua Grambusch, Pohai Grambusch, Kalikolehua Kanaele, Kawahine Kamakea, Auntie Mary Lee, Tim Lui-Kwan, Richard de Leon, Attwood Makanani, Karl Mowat, Haunani Trask, Cynthia H. H. Thielen.

Present for the Defendants: Captain Leo T. Profilet, Kaho'olawe Project Officer, Lt. Roger D. Wiegley, Naval Legal Services, Lt. Jamie Davidson, Third Fleet Public Affairs Officer for Kaho'olawe.

The second negotiation meeting commenced with the presenting of leis to the naval officers. Auntie Mary Lee gave an opening pule, followed by a genealogical introduction of the new participants.

1. June 11-20 trip to Kaho'olawe:

The initial two amateur assistants for the archaeological survey will depart by military helicopter with the Hawaii Marine Research (HMR) team on Monday, June 11 at 8:00 a.m. for a ten-day trip. They are to be at the new gate to Kaneohe Marine Air Corps station at 7:00 a.m. where they will be met by Lt. Davidson. Inasmuch as one of the volunteers, Tim Lui-Kwan, is a trained archaeologist, the Plaintiffs requested that more than two volunteers be permitted to accompany the survey team in the interest of speeding up the survey. Captain Profilet stated that it complicated the issue to ask for permission for more than two volunteers to participate in June. The Plaintiffs offered to supply food, water and transportation for the additional volunteers. However, Captain Profilet refused to permit any additional volunteers for the June trip.

The Navy stated that it needed two weeks lead time to plan for the July trip. Plaintiffs gave the Navy notice that in the interest of expediting the survey, the Navy should plan on additional volunteers in July. Captain Profilet indicated that increasing volunteers would be easier for the July trip.

The Navy stated that the volunteers could contact HMR directly before the June departure. Plaintiffs felt that such contact was in the best interest of a good working relationship.

2. Continuing Negotiations and Timetables:

The Navy stated the Plaintiffs could obtain an up



dated site map directly from HMR.

a. Site protection in areas used by ground troops:

Captain Profilet stated that the Army, under direction of Mr. P. D. Johnson, will mark the sites with high visibility tape on June 9 and 10. Mr. Johnson is determining the circumference of the protection zone for each site.

Inasmuch as Captain Profilet was unable to answer Plaintiffs' questions as to which sites were being protected, how large the protective zone would be and how the tape was being secured, Plaintiffs requested that the Navy bring Mr. Johnson to the next meeting following his return from Kaho'olawe. Captain Profilet stated that Mr. Johnson's availability was doubtful as "he is a highly paid civilian and his time is valuable." Plaintiffs again requested that since Mr. Johnson could give specific answers as to the protective measures being taken, if any, by the Navy, he should be available.

Captain Profilet will find out whether there are training manuals or materials which direct ground troops to stay away from archaeological sites.

b. Relocation of targets where archaeological sites are within the maximum error zone:

Captain Profilet has prohibited the use of high

explosive bombs on target A-14, the Adze Quarry. However, the military still is using explosive devices on this target, having a destructive crater of approximately 30 feet. The miss distance allegedly is less severe than that of high explosive bombs.

Lt. Wiegley will give Plaintiffs, at the next meeting, dates when foreign military will be shelling, bombing or conducting activities on the Island. Frequency and range of miss for foreign military will be needed by Plaintiffs *before* foreign military commences activities.

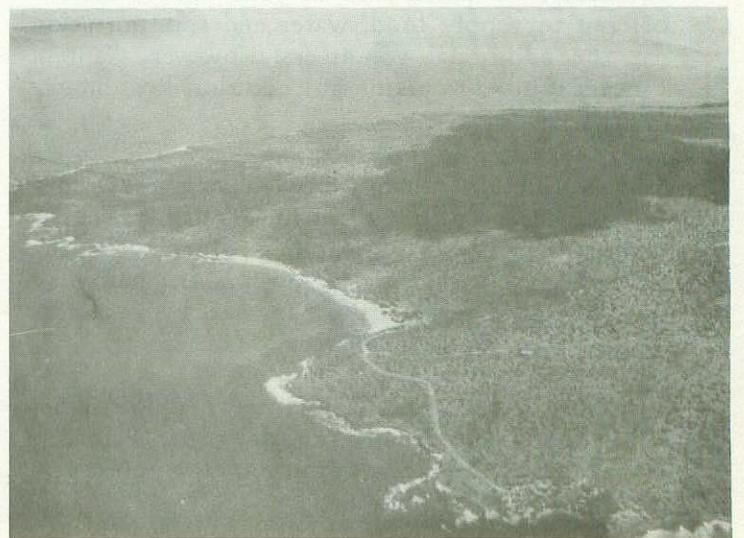
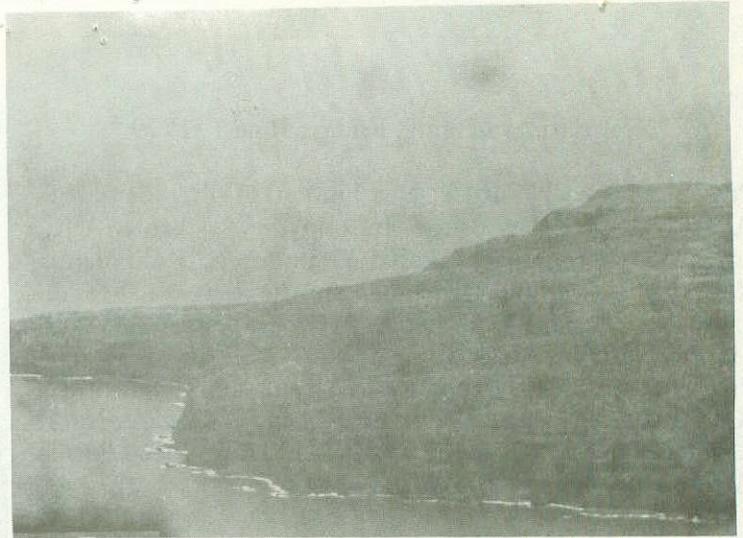
3. Logistics for trip for Kupuna [Elders with cultural knowledge] during June 11-20 period to assist in determining which sites are significant:

Plaintiffs volunteered to supply all back-up support for the *Kupuna* such as food, water, and shelter. Military transportation was requested of the Navy merely for the four *Kupuna* accompanied by Dr. Emmett Aluli at a time during the June 11-20 period which was convenient to the Navy. Plaintiffs suggested that back-up helicopters required under the contract with HMR which take in supplies during the mid-period of the survey could be used to transport the *Kupuna*. After over an hour of Plaintiffs' attempts to meet and satisfy the Navy's objections, Captain Profilet admitted that he had been told by Vice-Admiral McKee that military transportation for *Kupuna* would not be available. Although Lt. Wiegley had requested the Court to limit the number of representatives to those who could be accommodated in a helicopter, he took the position at this meeting that the military was not required to supply the helicopter.

In the face of the Navy's position regarding military transportation, the Plaintiffs will proceed to make arrangements for the *kupunas* overnight trip to the Island of Kaho'olawe.

4. The next meeting will be held on Saturday, June 9, at 9:00 a.m. at the offices of Boyce R. Brown, Jr.

It is important we send our Kupuna to Kaho'olawe to validate the historical significance of the re-discovered sites on Kaho'olawe, to re-confirm the place names of Kaho'olawe, and to share their mana'o as to the love for the 'aina which is the basis of their culture.



Negotiation meeting, Saturday, June 9, 1979

Present for the Plaintiffs: Noa Emmett Aluli, Moanikeala Akaka, Archie H. Brito, Jr., Boyce R. Brown, Jr., Kalikolehua Kanaele, Kawahine Kamakea, Tim Lui-Kwan, Auntie Mary Lee, Keoné de Leon, Sam Maii, Steve Maii, Attwood Makanani, Charles Maxwell, Karl Mowat, Waldeen Palmeira, Haunani Trask, Cynthia H. H. Thielan.

Present for the Defendants: Captain Leo T. Profilet, Kaho'olawe Project Officer, Lt. Roger D. Wiegley, Naval Legal Services, Lt. Jamie Davidson, Third Fleet Public Affairs Officer for Kaho'olawe.

The third negotiation meeting commenced with the presenting of leis to the Naval officers. Auntie Mary Lee gave an opening pule, followed by a genealogical introduction of the new participants.

1. Logistics for June 18-19 trip for Kupuna (elders with cultural knowledge) to assist in determining which sites are significant.

It was agreed upon between Plaintiffs and the Navy that the initial group would consist of four *Kupuna*, five support members for each *Kupuna* and Dr. Emmett Aluli.

In addition, it was agreed that twenty 'Ohana Plaintiffs would provide cooking and camping support at the base camp.

Private boats will be used by the support groups. Deferring to Captain Profilet's request, the landing site will be Hanakanaea (Smugglers' Cove). Captain Profilet will check into the alternative side, Kuheia Bay, in the event surf conditions prohibit landing at Hanakanaea.

Due to the Navy's refusal of military transportation for the Plaintiffs' representatives, the *Kupuna* and Dr. Aluli will travel by civilian helicopter. The first landing point will be the highest spot on the Island of Kaho'olawe where the military EOD will rendezvous with the helicopter. In the event that subsequent landing sites are to be other than the six established military landing zones, the EOD person will exercise his judgment based only upon safety considerations.

Waivers will be signed by all participants. Captain Profilet will be given the name of the helicopter pilot in order that he may make contact with him. Details of the June 18-19 trip will be de-

livered to Captain Profilet in writing on June 13, at the office of the United States Attorney.

Captain Profilet will provide Plaintiffs with dates for access for Plaintiffs' representatives during the July 9-16 period. He indicated that more EOD escorts would be available for this July trip. No military activities take place during this period.

(2) Amateur volunteers for June 11-20 archaeological survey trip:

Plaintiffs had been told by Mr. P. D. Johnson, Naval Facilities Planning Department, that HMR could use more volunteers. Therefore, the Navy agreed that six additional volunteers could join the June 11-20 trip. They are to supply their own transportation, food, water, shelter and machetes. It was agreed that six volunteers would rendezvous with HMR at Hakioawa on the Island of Kaho'olawe the morning of June 11, 1979, King Kamehameha Day. The other two volunteers are to be taken by military helicopter on June 12.

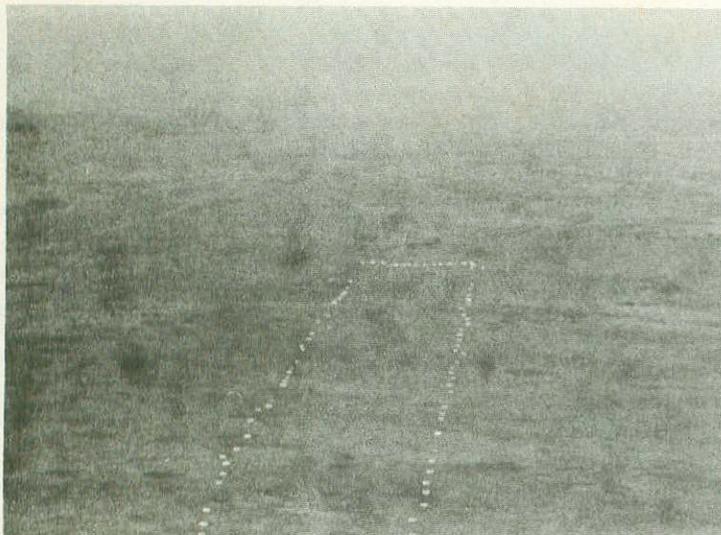
(3) Continuing negotiations and time tables:

(a) Naval progress on marking off sites with engineering tape:

Inasmuch as Captain Profilet has been unable to answer questions at the last meeting regarding protective measures being taken by the Navy, Plaintiffs had requested that Mr. P. D. Johnson, the individual responsible for these measures, attend today's meeting. Plaintiffs, having received permission from the Navy to contact Mr. Johnson directly regarding his availability, were told by him that he was available but would need authorization from Captain Profilet to attend. Captain Profilet declined to authorize his attendance. Lt. Wiegley, speaking for the Navy, stated that the Defendants will decide who will be at the meetings and if his presence will be fruitful.

Due to the position taken by the Navy, Plaintiffs were unable to discuss the scope of Defendants' protective measures with the person responsible for determining it.

The Navy will notify Ms. Thielan and Mr. Brown before the next meeting as to which three days during the July 6-16 period the Navy will accomo-



date their visit to determine the protective measures taken. Ms. Thielen requested that Mr. Johnson be present.

In the interim, the Navy will give Plaintiffs copies of the monthly reports and any interim plans for management of the sites from HMR.

(b) Plaintiffs *again* requested copies of site nomination forms prepared by HMR for the period subsequent to November 1978 and the initial early forms prepared by SHPO.

(4) Relocation of targets where archaeological sites are within the maximum error zone:

(a) The navy stated that there is no immediate schedule use of Kaho'olawe by foreign military. Captain Profilet agreed to inform Plaintiffs in advance as to dates when foreign ships, troops or personnel will be using the Island.

(b) Target A-15 and the Adze Quarry: Plaintiffs expressed concern about the continuing use of Target A-15 in that one of the most significant archaeological sites, the Adze Quarry, is within the maximum error zone. Even though the Navy has deleted use of the most destructive bombs at this target, Plaintiffs' position is that continued usage of live ordnance potentially could destroy the site. This position is based upon the following facts:

(i) military data on maximum errors is computed after the worst miss is *deleted*:

(ii) military data on maximum errors has not been computed for Kaho'olawe runs only;

(iii) hangfire bombs have a wider destructive potential

Plaintiffs requested that only "puff bombs" be used on this site. Captain Profilet stated that because the chance of error was so small for live ammunition, the military would not use "puff bombs". An impasse was reached on this issue. Mr. Brown requested that Captain Profilet explain at the next meeting, why target A-15 can not be moved. Captain Profilet acknowledged that he would do so.

(5) Mitigation of erosion of archaeological significant sites. Lt. Wiegley will provide the following to Plaintiffs:

(a) date for completion of soil conservation plan for Kaho'olawe

(b) material, if any, that PacDiv has furnished to the Soil Conservation Service regarding archaeological and/or cultural sites to be protected

(c) type of rain gauges and date for installation.

(6) Scope of Navy's compliance with Executive Order No. 10436:

Mr. Brown *again* asked Captain Profilet for the Navy's plan for goat eradication. Captain Profilet will bring this to the next meeting. Richard de Leon is chairing a committee which will offer volunteer expert assistance by 'Ohana members to the Navy.

(7) Date and time for next negotiating meeting:

June 23, 1979 at 9:00 a.m. at the offices of Boyce R. Brown, Jr.

Negotiation meeting, Saturday, June 23, 1979.

Present for the Plaintiffs: Noa Emmett Aluli; Moanikeala Akaka; Archie H. Brito, Jr.; Audrey Brito; Boyce R. Brown, Jr.; Auntie Emma de Fries; Benjamin Harbottle; Kalikolehua Kanaele; Kawahine Kamakea; Keone de Leon; Sam Kealoha; Ma'e Ma'e Morgan; Walter Ritte; Cynthia Thielen; Nalani Toomey.

Present for the Defendants: Captain Leo T. Profilet, Kaho'olawe Project Officer; Lt. Roger D. Wiegley, Naval Legal Services; Lt. Jamie Davidson, Third Fleet Public Affairs Officer for Kaho'olawe.

The fourth negotiating meeting commenced with an opening pule, led by Auntie Emma de Fries. New participants gave their genealogical introduction.

1. Logistics for July 6-16 trip:

Captain Profilet read a prepared statement in which he stated the specifics which were required by the Navy in written form for visits to Kaho'olawe. These specifics were modified during the negotiations as follows:

The Plaintiffs will summarize in writing and submit to Commander Third Fleet two weeks prior to the arrival date for *kupuna* and support groups on the Island the specifics for the visit which were agreed upon by the parties during the negotiations. This will include purpose of visit; number of people (15 years and older); primary and alternative location of camp; date, approximate time of arrival and mode of transportation; designation of persons in charge of the group; and statement that required waiver forms will be signed by each member of the group and collected by the senior military official on the scene. The Plaintiffs did not agree that permission for access *again* had to be requested of the Commander Third Fleet. In other words, it was the position of the Plaintiffs that the areas agreed upon by the parties during negotiation were not subject to *another* review by the military chain of command. After agreement is reached at the negotiating session for the *kupuna* visit, changes will not be made to the number of people in the group, location of camp, or dates of arrival and departure unless conditions of weather or other such compelling reasons so dictate. Recognizing the Hawaiian way in which the *kupuna* provide the cultural values which are important to the determination of which sites are significant to the Hawaiian culture, the spots to visit will be left flexible.



Based upon the fact that the volunteers are providing valuable assistance to the archaeological survey team (HMR), it was agreed between the parties that fifteen 'Ohana volunteers would work with the archaeologists for the ten-day period. However, Captain Profilet was willing to permit only eight to be transported by military helicopter, with departure date July 6 at 7:00 a.m. from Kaneohe Air Corps Station. The 'Ohana will have to provide civilian transportation at their own expense for the other seven volunteers.

The military will provide C-rations, water and transportation of gear for all of the volunteers. The volunteers may contact HMR prior to departure to discuss logistics for the field trip.

In addition, the parties agreed that eight *kupuna* would visit Kaho'olawe to provide the cultural values important under Federal Regulations to the determination of eligibility of the sites on the National Register. The support group to set up base camp, which will supply food, water and shelter for the *kupuna* visit, will consist of thirty 'Ohana members who will land on July 12 at the cove immediately west of Hakioawa. Hanakanaea is the alternative landing location should surf conditions so dictate. The *kupuna*, support groups, and seven volunteers will depart from Kaho'olawe on July 15. Otherwise, departure will be July 16. Again, due to the Navy's refusal to provide military transportation for these persons who are assisting in the archaeological survey, the 'Ohana will provide and pay for private helicopter and boat transportation.

The parties further agreed that five co-counsel for the Plaintiffs will be on Kaho'olawe during the July 13-15 period. The purpose is to view the protective measures which the Navy allegedly has taken around the sites in areas used by ground troops and to fly over Target A-15 which is within miss-distance range of the Adz Quarry. The Navy refused to provide military transportation for the co-counsel. In addition, the Navy will not permit either an official from HMR or Mr. P. D. Johnson, Naval Facilities Planning Department, the individual responsible for determining which protective measures should be taken, to be present during the visit. Co-counsel will supply their own food, water, and shelter.

All participants in visits during the July 6-16 period will sign waivers, which will be prepared by Lt. Wiegley, which will be collected by the senior military officer on the Island.

2. Protective measure for sites:

Counsel for the 'Ohana brought up the discrepancy in nomination forms which were supplied by the Navy for Site 131. The earlier form indicated considerable adverse impact upon the site from military activities. The amended form deleted any such information. Lt. Wiegley stated that counsel for the 'Ohana should submit this discrepancy to him in writing.

3. The Navy will inform the 'Ohana at the next meeting as to what "limited use," if any, is being made by the military of the east end of Kaho'olawe.

4. Mitigation of erosion of significant archaeological sites:

Captain Profilet will attempt to have a rough schedule by the next meeting of the Navy's program for submission of sites in danger of erosion to the Keeper of the National Register for a determination of eligibility for listing in the National Register.

Inasmuch as Commander Kelley merely has verbally discussed archaeological sites with the United State Soil Conservation Service which is developing a "Limited Conservation Program for the Island of Kaho'olawe," Boyce Brown suggested that the Navy supply the Conservation Service with the available overlay map charting archaeo-

logical sites. Captain Profilet will instruct Pac Div to do this.

Counsel for the 'Ohana had been told by the U. S. Geological Survey that it was limited by the Navy as to time and location for the "Hydrologic Reconnaissance of Selected Areas of the Island of Kaho'olawe, Hawaii." Inasmuch as there probably is fresh water on the Island, the U. S. Geological Survey is agreeable to conducting further work. Counsel for the 'Ohana is to contact them in order that they can notify Captain Profilet that a further survey and well-digging is appropriate to uncover fresh water sources. Dr. Emmett Aluli offered the assistance of local water experts from Moloka'i.

5. Site Nomination forms:

The 'Ohana again asked the Navy for the balance of site nomination forms from HMR and SHPO.

6. Relocation of targets where archaeological sites are within the maximum target zone:

Captain Profilet was not prepared to explain why Target A-15 cannot be moved away from the Adz Quarry. He will provide this information at the next meeting.

The Navy provided the 'Ohana with the following data for foreign naval gunfire of the Island of Kaho'olawe in FY 1978:

New Zealand	11.2 hours
France	4 hours
Canada	4 hours

The 'Ohana requested data on gross maximum error range for these foreign naval ships inasmuch as many historic sites are located on the cliffs abutting the target zone. Captain Profilet will attempt to provide this from data, if any, kept by the United States fire directors positioned on the Island. Dr. Aluli raised the problem of communication between the fire directors and the foreign ships, in particular the French.

7. Scope of the Navy's complicity with Executive Order No. 10436 (goat eradication) was deferred to the next meeting.

8. Date and time for next meeting:

Inasmuch as the participants in negotiations will be on the Island of Kaho'olawe during July 12-15, the 'Ohana requested that the next meeting be held there. Captain Proilet would not permit this. The 'Ohana requested that Captain Proilet explain the reason for his refusal. Captain Proilet stated that "it just doesn't hit me right."

Therefore, the next meeting will be held on Monday, July 23 at 6:00 p.m. at the United States Attorney's office. Lt. Wiegley will attempt to have the air conditioning left on.

'OLELO PAIPAI KEOLA NEI KA 'OHANA (continued from page 2)

AUWE! The Navy has been "dragging its okole" through the Federal Courts on litigations filed and ruled upon since three years ago: 1) to survey, nominate, and protect the historic sites on Kaho'olawe - and they haven't even completed an adequate survey to date; and 2) to have the Court approve an Environmental Impact Statement concerning the Navy's activities on Kaho'olawe and a review of the document when challenging its adequacy will easily show that the Navy is almighty to the LAW.

We have another chance to organize and a credible opportunity to fundraise, using the values of our kupuna from our treasured past as the driving forces for tomorrow. We have new spokespeople: we pray for our success to articulate our concerns.

Na Mahele to Kaho'olawe (our accesses - because we divide our Moku 'Ohana to different times and places) have been successful and rather efficient. When finally documented, the na'auao of our Kupuna coming together with the na'au of us makua and 'opio, the course of Hawaiian culture, the na mea Hawai'i, will have definite focus for our kamali'i.

Our kupuna teach us how our Hawaiian values came to be through living with us and being our best example. But theirs was a time of innocence and honesty at a level we could never approximate until actually going to Kaho'olawe with hundreds other Hawaiians of the same mind and spirit. It is a system that can and always will perpetuate themselves. The lessons that the 'Ohana experience taught to us was surely the climax to this long and colorful story.

Not even the greatest philosopher could have orchestrated a more beautiful scene. There on Kaho'olawe we did catch a glimpse of what our kupuna has been saying and what we have been talking about: 'OHANA. The real magic of Kaho'olawe was 'ohana and everything that goes along with it, the ALOHA, LAULIMA, KOKUA, LOKAHI, KUPUNA, MAKUA, OPIO, the whole experience in one short flash of time. All barriers melted as island rivalries and differences lost their significance as everyone found each other the completeness and strength of the Hawaiian 'Ohana that has been gradually programmed out at the individual level. Plans, schedules and details were all absorbed into the group consciousness with everyone fitting into their natural roles just like they were switched on automatic. Kaho'olawe has taken us a long ways in realizing we cannot fight the Navy on fair terms yet.

There is a nagging persistence in our bones which will not go away and the Protect Kaho'olawe 'Ohana continues to live on in spite of all its assaults. We have PUKA through! So much has been done to mold and shape the Protect Kaho'olawe 'Ohana that its buds of new life never cease to sprout from the 'aina. Our resources are plentiful. Our pulse - strong! We are part of Hawai'i Nei: to capture, practice, and share our values of nurturing harmony. With our God, our environment, and Kanaka - never forgetting that we are merely caretakers of the 'aina. Our purpose for existing is to perpetuate the spirit of ALOHA; ALOHA 'AINA - and the task is far from pau.

Our roots are steadily deepening into our precious 'Aina, we as a peoples, no longer bent, no longer crouched . . . E ala e (arise) standing erect and upright!

OLA KA 'OHANA Continued from page 5

'ohana prepared pa'ina for us. We swam and showered off the red dirt of Kaho'olawe. Kiawe thorns were still embedded in our shoes.

Earl Deleon said that if you love the 'aina you are 'Ohana. Ruled by the spirit and moved by God, the 'Ohana lives.

Our tears have watered the fertile soil of Kaho'olawe. May the seeds of aloha 'aina grow and bear fruit.

Ua mau ke ea o ka 'aina i ka pono. Ola ka 'Ohana!



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 Rance Paskil

MAHALO FOR YOUR KOKUA

There are many "mahalos" to be said. The list is a continual one. The wonderful people who have donated foods, materials, boats and services are remembered with warm aloha. Those who have opened their homes, transported our people, and given of their time to organize the accesses are a people of a very special kind. Monies donated are necessary to operate our Protect Kaho'olawe 'Ohana. The journeys by our kupuna to Kaho'olawe, this Newsletter, and the legal course that we are taking would not be possible if it was not for this kokua. All that has been given, has been given with a true aloha for the 'aina, Kaho'olawe.

Our needs seem endless! But our cause is one of love, our convictions are solid, and our struggle nearly over we *must* continue to ask for your kokua.

Some facts: It cost over \$2,000.00 for helicopter expenses each month; it cost over \$1200.00 for the publishing of this newsletter; and it takes thousands of dollars for the legal action being taken. Communications, mailing, travel, and research are also expenditures. The work involved in all these areas is volunteered time. Many 'Ohana members, kupuna and 'opio alike, have sales and fundraisers monthly to help support our cause.

We cannot exist without continual support from you. We do not ask for monies easily. We, too, have 'ohana to support. We, too, must survive in this "dollar-demanding" culture. We do not ask for ourself, we ask for our beautiful Kaho'olawe. We ask only that you kokua what you can afford, a dollar, ten, a hundred, a thousand. . . we **ask only that you give from your heart.** If there is no monies to give, then we ask for your support, give us your prayers.

Once more we say mahalo. We are strong through your support. It is your kokua that makes it possible to malama the 'aina. We wish to preserve that which is part of a nation, a history of a people, and a legacy to our keiki. We can only succeed with your kokua, so look into your hearts and give from within.

I wish to give (give again) to the Protect Kaho'olawe Fund, P.O. Box H, Kaunakakai, HI 96748, to be used to help stop the U.S. Navy from further desecrating the 'aina. I wish to see the bombing stopped and the 'aina restored to its natural state. I wish my donation be used for:

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| <input type="checkbox"/> Aloha 'Aina Newsletter | <input type="checkbox"/> My kokua is for Kaho'olawe |
| <input type="checkbox"/> Kupuna Transportation/Support | <input type="checkbox"/> and may be spent in any way |
| <input type="checkbox"/> Legal Expenses/Negotiations | <input type="checkbox"/> that is is needed |

ALL DONATIONS ARE TAX DEDUCTABLE, CHECKS MADE OUT TO: PROTECT KAHŌ'OLAWĒ FUND
 MAHALO NUI LOA