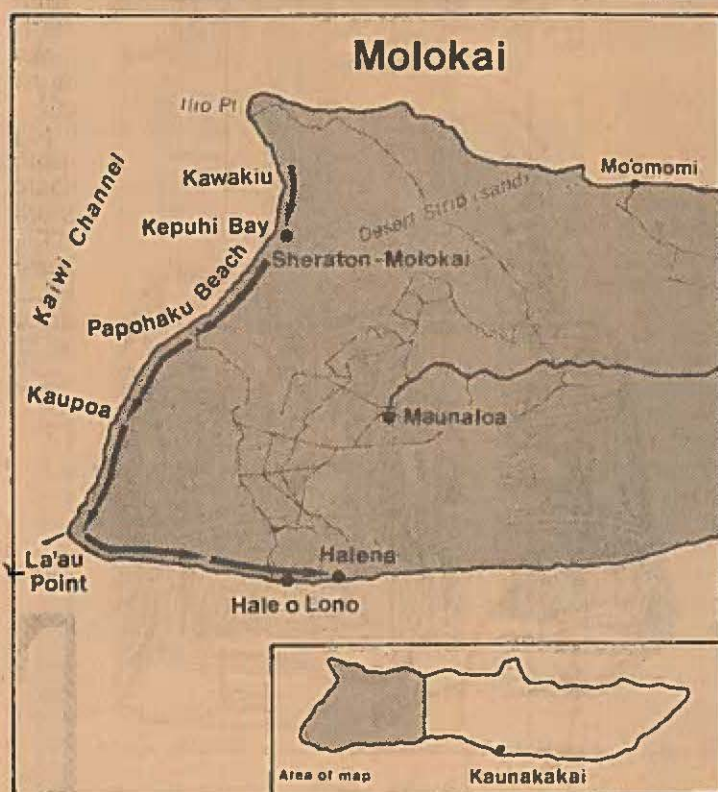


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## molokai style

Molokai Style is the latest Honolulu Advertiser-sponsored trek around an island. Groups previously have hiked around Hawaii, Lanai, Tahiti, Moorea and Maui. This time, Hawaiian activists and Molokai residents join landowners, business figures and Advertiser hikers for a 10-day trip around the island. Reports from two perspectives are presented — one by Advertiser columnist Bob Krauss and the other by Stephen Morse, a part-Hawaiian and writer-in-residence for the Office of Hawaiian Affairs. These stories were written Monday night at Halena Beach.



# Moonlight and a beach — politics, Molokai style

By Stephen K. Morse  
Special to The Advertiser

**HALENA BEACH** — Moloka'i Ranch, the island's largest landowner, is no longer just a cattle operation. It has diversified its interests now. Among its interests is the real estate business.

Over 10 years ago, it sold approximately 6,000 acres of land on the west end of the island to the Louisiana Land and Exploration Co., which formed a subsidiary called the Kaluakoi Corp. The Sheraton Moloka'i Hotel and the adjacent condominiums on Papohaku Beach represent Kaluakoi's first increment in its long-range development plans.

Kaluakoi and its joint venture partner, Kam & Associates, a contracting firm, have now applied for a special management area (SMA) permit from Maui County to construct a second resort-condominium complex at Kawakiu Beach, just north of the Sheraton Moloka'i and the site of our second overnight stop on Moloka'i Style.

ing party, and afterwards we gathered on the beach for a moonlight session on land politics, Moloka'i style.

"The site needs to be tested," said our walking archaeologist, Glenn Nanod, in reference to the archaeological significance of Kawakiu. "The developer hired an archaeological consultant from Kaua'i to do a survey, but they missed many sites." He pointed to a location mauka of the beach where he knew of a burial cave. He went on to chastise the consulting firm for what he politely called "non-standard archaeological behavior."

Emmett Aluli, a practicing physician on Moloka'i in addition to his work with the Ohana, added that their contested case hearing against Kaluakoi's application for an SMA was the first time the Society of Hawaiian Archaeologists had publicly criticized an independent archaeological survey.

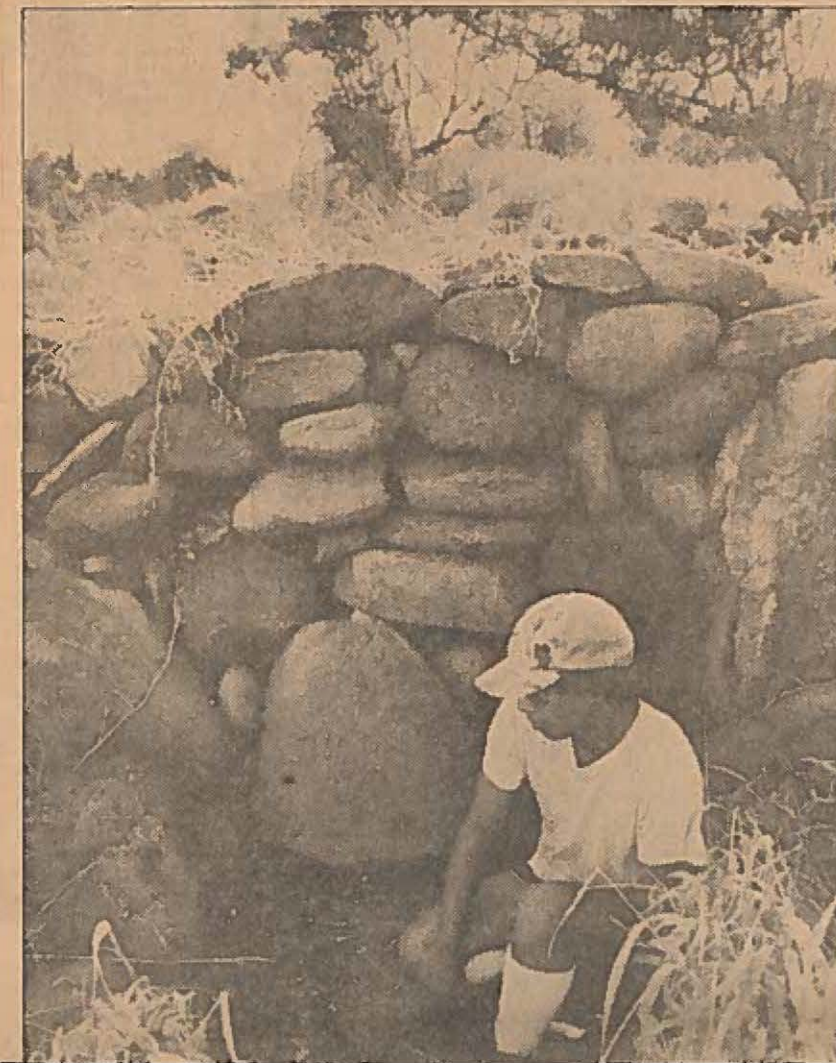
"Economics," said Colette Machado, the Alu Like organization's representative on Moloka'i, when asked by a member of the group how Kaluakoi's application had been approved by the Maui County Planning

our walk to Hale o Lono on the southwest end of the island. Our course took us onto the 13th fairway of the Sheraton Moloka'i golf course, where we made a frontal assault on the green and the restroom facilities behind. After three days of digging our luas in the bushes, the restroom was a "relieving" site for some.

Back down towards Papohaku Beach, Glenn Nanod pointed out a distinctive pu'u (hill) right on the beach. "It was the site of a large heiau. Sometime during the '60s, the military leveled it and built a viewing platform for amphibious and air maneuvers it was conducting at Papohaku," he said.

Papohaku Beach is, perhaps, one of the longest of white sand beaches in the Hawaiian chain. HC&D conducted sand mining at the beach for some time until it was ruled illegal in a classic environmental suit filed by the Life of the Land organization in the mid-'70s.

During the sand-mining, trucks hauled the sand from Papohaku to Hale o Lono, our destination for the day, where it was shipped to Oahu. To get there, we walked



the development at Kawakui. One of the most vocal and active groups against the project is Hui Alaloe, a loose-knit organization of residents whose founders included OHA Trustee Walter Ritte, Protect Kahoolawe Ohana leader Emmett Aluli, and Judy Napoleon, a community worker on the island.

Through the efforts of Hui Alaloe, which means group of trails, and with the guidance of its kupuna advisers, public access to Kawakui Beach was reopened in 1976 after years of being closed by Moloka'i Ranch. Their efforts included a protest march from the main road near Maunaloa to the beach, and negotiations with county and Moloka'i Ranch officials.

Last night at Kawakui, Hui Alaloe hosted a pa'ina (small dinner party) for our travel-

Commission. "Del Monte was phasing out its pineapple operations in Maunaloa, and despite the social, archaeological, and environmental data we presented at the public hearings against the application, the commission felt the resort-condominium project was needed to boost Moloka'i's economy."

The consensus of the Moloka'i residents present was that their legal battle to stop the development will continue and if anything, Kawakui should become part of a wilderness park.

We slept on the beach during the night. We decided to leave the shelter of the kiawe trees to the centipedes, which made frequent appearances in and around our sleeping bags.

This morning, despite knees, ankles, and feet that needed overhauling, we started

Moloka'i Ranch's jeep roads to Kaupoa, where we made a rest stop at the ranch's guest quarters for members of its private hunting and fishing club, and then to La'au Point. There the jeep roads ended, so, for the next several hours, we had to make like a'ama crabs, hugging the coastline, scrambling over the large boulders along the rocky coast looking for where the road would start again.

When we finally found the road and reached Hale o Lono, we were told we would be staying overnight at Halena Beach, another mile or so to the east.

At that point, members of the group suggested that I retract a statement I had made in an earlier article about this hike not being a test of physical endurance. My body couldn't agree with them more.



Photos by Tom Colfman

Archaeologist Glenn Nanod inspects an old home site at Kawakui. Above, some of the hikers find easy going on the 13th fairway of the Sheraton Molokai's golf course.

# Respect grows when suspicion fades

By Bob Krauss  
Advertiser Columnist

HALENA — It's beginning to work, the concept that people who walk together learn about one another and build up understanding, respect and even admiration.

But it isn't easy.

Understanding and respect are built on sunburn and blisters. It doesn't happen in a day. That's probably why Molokai Style, this hike around the Friendly Island, is only now beginning to accomplish that purpose.

It began Sunday night in the lamplight under a kiawe tree on Kawakui Beach.

Nearly two dozen people sat on the sand in a circle. Most of them are young and part-Hawaiian. About the only haoles there were Thurston Twigg-Smith, publisher of The Advertiser, and myself.

That's the major limitation of Molokai Style so far. The establishment haoles of this island have not raised any blisters with us or gotten any sunburn.

These young Hawaiians have. Monday night they told us what Kawakui Beach means to them. It's a Molokai "Wounded Knee," the local Waiahole-Waikane controversy, the rallying point.

The beach was shut off from access until a group of Hawaiians marched there from Moomomi several years ago. They were organized by an activist group called Hui Alaloe.

Under that kiawe tree, Twigg and I got both barrels from Hui Alaloe's most articulate spokesperson, Colette Machado. Then we got it from their intellectual leader, Dr. Emmett Aluli.

The message is that Hui Alaloe wants Kawakui Beach to remain as it is, not to be the anchor of a condominium development that is making its way through the Maui County bu-



A budding ohana, Molokai Style: morning prayer at Kawakui.

reaucracy.

We talked for a long time. Twigg said the best way to preserve a historic place like Kawakui is to convince a developer it is in his economic interest to do so.

The Kawakui issue did not get solved. But something happened. Several layers of suspicion were removed. We all understood a little better how the

others felt.

The next day I learned more about Molokai than I ever knew before.

Take Walter Ritte, one of Molokai's leading activists, trustee of the Office of Hawaiian Affairs, a leader of Hui Alaloe. He's a descendant of Kipikane, the daughter of Kamehameha I who married rancher John Parker.

Kipikane means "The Rebel." One

of the Parker girls married a Hawaiian and was disowned by her father. She doesn't even have a tombstone.

"The Purdys came from that line," said Walter as we strode along a Molokai red dirt trail through the kiawe toward Laau Point. "They were cowboys, hunters."

"I've hunted since I was 12." Hunting on Molokai means deer.

And most of the deer are on Molokai Ranch land. Hunting Molokai Ranch deer is poaching unless you have permission, and Walter seldom bothered to get permission in the days he hunted for a living.

"How did you avoid the Molokai Ranch enforcers?" asked one of the hikers.

"That's half the fun," said Walter. "I've hunted right under their noses. I love it. I go where the deer go." He also goes where the action is in the Hawaiian movement.

He's a mover, a driver who understands how to get things done, how to make things work, someone who has little patience with bureaucracy and a lot of understanding about people.

Emmett Aluli is another sort. He's a young medical doctor who wore a bathing suit and bare feet (except for go-aheads over cliffs) during 19 miles of hiking from Kawakui past Hale o Lono to Halena.

He told me his story while we were walking under a blazing sun, dodging rocks in the road and kicking up dust.

"I was doing work in New Mexico, outreach," he explained. "It was natural for me to come back and work among the Hawaiians."

"I decided to pick either Ka'u on Hawaii, Hana on Maui or Molokai in which to practice (all rural areas). Molokai really struck me because of its clarity. People were developing a life-style of subsistence off the land which is very Hawaiian."

"I think Waiahole Waikane was a social reason for protest. Molokai is the cultural reason. There was so much to learn from the kupunas and the brothers."

"I came for three or four years and I've stayed for seven or eight."

Tomorrow: 25 miles to One Alii Park.