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Will you be representing a Native Hawaiian Organization?

Yes

Hui Malama Pono O Lana'i  
501 C (3) Organization

Purpose: Hui Malama Pono O Lana'i is an IRS 501©3 non-profit community organization concerned with the protection, perpetuation and education of Lana'i's native flora and fauna and its Native Hawaiian cultural resources. Our by-laws state our mission as follows:



1. To collect, preserve and display artifacts of cultural, artistic, and traditional value to the island of Lana'i and Hawai'i Nei.
2. To educate and cultivate an interest in and knowledge of the history, folklore, culture and customs of Lana'i.
3. To identify and recommend for preservation archaeological sites of historical importance and interest to Lana'i.

To identify, study, propagate, and encourage the preservation of natural environments and wildlife endemic to Lana'i and Hawai'i Nei. We are organized to preserve and conserve the native flora and fauna of the island of Lana'i. Hui Malama Pono O Lana'i is the community-based conservation organization on the island of Lana'i. It was organized in 1984 to meet the challenges of change and to recognize our responsibility as keepers of the natural resources and the cultural heritage of our island home. We began as a

grassroots volunteer group whose interest was to secure and maintain fenced enclosures for rare and endangered plants at a place called Kanepu'u. It eventually led us to establish new enclosures to demonstrate that simple fencing was beneficial in the recovery and regeneration of native flora. By contrast, the exposed areas were continuously foraged and denuded by an ever-increasing population of axis deer. The result of our active fence maintenance program and the persistence for conservation expansion was

paramount in the establishment of the 590-acre Kanepu'u Native Dryland Forest Preserve in 1989. The island of Lana'i is home today to 92 species of rare plants and animals, including many that occur nowhere else in Hawai'i or the world. Sadly, Lana'i's native ecosystems have been badly fragmented by nearly two centuries of overgrazing, wildfire, weed and pest invasion and erosion of fragile soils. Today, less than 10% of the island's native vegetation still remain. As Lana'i State Forest expert points out, *"The agents that have brought about the present levels of decline are for the most part still present and continue to exert their influence."* For the last remnant native forest ecosystems of Lana'i, it is literally "now or never."

Our organization membership is 50 members and we are located at Hui Malama Pono O Lana'i, POB 297, Lana'i City, Hi 96763

I would like to address the topic of Native Hawaiian Land and Natural Resources and how it is related to our health, education, culture and economic development.

Assistant Secretary John Berry  
C/o Document Management Unit  
Department of Interior  
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Testimony of Sol P. Kaho'ohalahala:

Assistant Secretary John Berry, Department of Interior.

Allow me to introduce myself and a brief genealogy of which I am.

Judge Solomon Pili Kaho'ohalahala was born in 1830. He married Mele Keakaikawai and they lived in the village of Keomoku, Lana'i, located on the east shorelines overlooking the islands of Moloka'i and Maui. The judge was known for his fairness and for his compassion toward his supposed prisoners, and they were often let free to return on their own honor to fulfill their determined sentencing. He is my namesake and they are my great grandparents.

Together, the judge and Mele had 15 children in the village of Keomoku. The 12<sup>th</sup> child born to them, in 1899, was named Pili. Pili became known for his ability as a paniolo or Hawaiian cowboy and to break any bronc horse that dared to throw any rider. Pili was a musician who loved to serenade the people of Keomoku. He meets Emilia Makahanaloa, who is the daughter of

Joseph and Kaupe Nami Makahanaloa. They are wed and live in Keomoku also. Pili and Emilia Kaho'ohalahala are my grandparents.

Kaupe Makahanaloa's father is Kaniela Kaopuiki Kaluaopele, noted for his great celestial navigational skills and sailing ability on Hawaiian canoes between the islands of Maui, Moloka'i, Kaho'olawe and Lana'i. He is my great- great grandfather.

Kaupe herself was born in 1883, and becomes the great oral historian, and is instrumental in providing much of the Lana'i and Hawaiian cultural interpretation and significance to the archaeological findings and works of Dr. Kenneth Emory in the 1920's. She is my great grandmother.

Pili and Emilia Kaho'ohalahala had five children. The fourth of them was named George. Born in 1923, George grew up in Keomoku and Ko'ele, Lana'i, and worked for the Lana'i company ranch as a ranch hand and a cowboy, following the footsteps of his father, who was a great cowboy. With the close and ending of the ranch era, George began his new work with the Hawaiian Pineapple Company.

At this time, in 1944, George met and married Geraldine Betty Kauila. She is the great granddaughter of Kauhane and Ho'ohuli Apiki, the last keepers of the water that flowed from the valley of Maunalei to the ocean. Geraldine is also the granddaughter of Rev. James Kauila, well known and highly respected minister of the Kalanakila Oka Malamalama Hawaiian Congregational Church.

Together, George and Geraldine had 10 children, 31 grandchildren and 22 great-grand children. They are my parents and the Hawaiian lineage that anchors its roots to this land and island, Lana'i is definitely our home.

I come before you because I have a desire to contribute to the reconciliation efforts and my work, involvement and experiences on my island have been helpful in advancing and betterment of our conditions as Hawaiian people. I have been able to contribute to other communities statewide as a result.

Today I speak as a Keiki o ka aina, a child of the land of Lana'i. We face many of the hardships on a small island like everywhere else, but often, because of our small population, we cannot qualify for state and federal programs or funding. The island of Lana'i is owned 98% by a single corporation acquired in 1923, followed by a quiet title action in 1926. As a result, the Hawaiian people here have been displaced and continue to struggle as landless people, now a minority on their own island. I want to be sure that any efforts for reconciliation will not overlook a smaller island. We have had to make do with little, described as being unique and as a result, we have had to accept less than what is offered elsewhere. There is no excuse that can

justify the lack of Hawaiian programs, services or funding because of our small population or size. Our roots are well established and our families thrive and continue to flourish. We now stand before you seeking equal and fair treatment, consideration, participation and justice.

We continue to live subsistence lifestyles here. We hunt, we fish and we gather. The stars above are our lights; the mountains, valleys and forests are our playground. We have had little material wealth, but we are rich with our cultural values as Native Hawaiians.

The consequences of the overthrow of the Hawaiian Monarchy have been staring us in the face for generations. On Lana'i we have been displaced from the land, we have relocated for work, our Hawaiian people suffer from the degradation of health, the loss of homes and the extinguishing of the spirit. Today the parceling and selling of our land continues, environmental toxins still plague our land, alien species invasion devours our native flora and fauna and the continued hoarding of water for profit and development escalates. We must begin to address all of these issues because they have increased with time. The process of reconciliation must begin, it must be open and it must identify the hurt. It is a process that cannot be fast tracked but it must be steadfast and honorable. It is a process that must be implemented because we are dying. The suffering must stop. The healing must begin.

I ask for your consideration of a small island community. I ask for our inclusion in the reconciliation process. I ask for our input and perspective. Our visions and goals are as great and far reaching as that of others, we simply need to be included. Mahalo.

This testimony presented before this commission is given in the spirit of aloha. It is an expression of our sincere desire to alleviate as much of the present woes of the native Hawaiian people as possible within the current political and legal framework in the United States. However, the submission of this statement should not be misconstrued as a concession to the commission or to its authorizing body as possessing the proper authority to dispense the question of reconciliation for the historical and contemporary wrongs committed against the native Hawaiian people or the Hawaiian nationals.

The question of U.S. delinquency in Hawaii and of the remedy appropriate to such injuries is a matter not confined to the purview of this commission or of the U.S. government. The consequences of a state committing an act of aggression against another state is a matter of international import to be seen through the perspective of international standards of conduct. The obligations of an invading state in violation of international law to the invaded state and its people are a matter of international import. Thus, I make this special

appearance before this commission, reserving all questions of jurisdiction for an as yet unidentified independent impartial body.

Therefore, I present the following testimony to this commission with the limitations expressed in this caveat.