



Ka Wai Ola O Oha (The Living Water of Oha)

Summer 1982

# TRUSTEES MAKING GOOD MOVE

By Jerry Burris



Mrs. A. Frenchy De Soto



Dr. A. Leiomalama Solomon



Mr. Peter K. Apo



Mr. Roy L. Benham

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The decision by several members of the Office of Hawaiian Affairs (OHA) board of trustees to run for the state Legislature is a natural progression.

Their move recognizes certain fundamental facts about the nature of political power in this state. The distribution of political power, in fact, was one of the reasons OHA was created. This agency was designed to work for Hawaiians — to help them reclaim their place in Island society.

For a trustee to jump from OHA into the more general world of state legislative politics is no betrayal. In fact, if OHA service gives trustees the confidence to make that transition, then the organization has taken a fundamental step toward achieving its goals.

What the trustees and supporters of OHA have come to realize is that their goals cannot be accomplished in a political vacuum. They must have the political support and backing of the general community.

In practical terms, this translates into a friendly reception in the legislative power pit. OHA's first efforts to get more money and program support out of the state House and Senate met with limited success.

You can have all the aloha in the world from the general community and the deepest of convictions. But unless you can sway a majority of 25 senators and 51 representatives, it means little.

That has to be part of the reason a number of trustees want to get into legislative politics.

It would be a mistake, however, to see the candidacy of a Frenchy DeSoto or Malama Solomon simply as an at-

tempt to elect a "legislator from OHA." If they make it, certainly they'll remember OHA's needs and goals.

But they will have a much broader constituency to represent as well. They will be drawn into the general problems and issues of the state.

That too, is part and parcel of what OHA hopes to accomplish.

Those who have made their move into elective politics are not "using" OHA for their political ambitions. They are growing from it.

They exemplify what OHA hopes to accomplish.

At heart, however, the move from OHA to legislative politics is plain recognition of a fundamental fact of political power. In any structure, there is one dominant seat of power.

That seat of power can be moved. It can be convinced to broaden its constituency.

And it is always in competition with other power centers for dominance. The city and state, with their arguments over home rule, show that competition for political authority is an ongoing thing.

Yet the example of the city and state illustrate clearly that power is never willingly shared on an equal basis. One side or the other will always have the upper hand.

The nature of political power is not sharing; it is accumulation.

The move toward legislative politics by the OHA trustees is open recognition that, insofar as their issues are concerned, true power rests at the state Legislature.



## CULTURAL DRAFT PLAN

HE KANIKAU, HE ALOHA KEIA

This is a Dirge  
an  
Expression of Affection

In the olden days sorrow and grief were expressions our forefathers believed were necessary and good. People gave full approval to being a bit *pupule*, to be excessive in their emotions. Somehow they realized that the sadness and loss of someone or something precious needed understanding, love and time to heal.

Our forefathers would *kanikau*, wail or lament, expressing their deep and genuine emotions. Sometimes "tempers might flare against death, hostility towards the dead, and a great yearning for the deceased" come upon a person. Some might feel guilt; others a great sense of loss. But through this process there appears a transition from such extreme grief to an adaptation of loss-acceptance, when there is no longer any tears to cry. And something good usually emerges — perhaps a discovery of unknown love and respect or even a better understanding of what life is all about.

Today while being re-awakened with an immense sense of pride in being Hawaiian we are also re-experiencing the great historical weight of hurt and grief for what has been lost. In many ways we are going through a process of grief like a great *kanikau* or lament.

There is a loud cry of sadness and anger amongst many in our community, especially among the young. There is a sadness for a loss sense of not belonging to the land, *'aina* or identifying with one's own culture.

In a world of hurt and anger, the Office of Hawaiian Affairs has launched a plan, a culture plan that seeks to be a nurturing and healing force.

"Ah, but you say the OHA plan is only *palapala*. It is only a plan."

Ae, yes. There are no promises, but it does offer possibilities, challenges, and visions of what might be.

Through this plan we as Hawaiians can state clearly what is important to us about our culture. Some issues should be readily recognized and others new. The OHA cultural plan looks at eight areas: Traditional land use, historic preservation, performing and visual arts, language and literature, sports and celebrations, healing arts, religion and ceremony, and government and private agencies.

Five trustees of the Office of Hawaiian Affairs served on the standing committee and were supported by an Advisory Committee, whose members were: Frank Hewett, John Dominis Holt, Rocky Jensen, Dr. Pauline King,

(continued on Page 3)

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The Living Water of OHA

## CONTENTS

Feature	Page
OF KINGS AND QUEENS	4
TRUSTEES MAKING GOOD MOVE	1
CULTURAL DRAFT PLAN	1
KO KULEANA KEIA?	
Questions about OHA	2
CANOE RACING CALENDAR	2
PHASE II SCHEDULE	2
LETTERS TO THE EDITOR	2
EAHA E KA HANA A'O OHA	
What's Going On	3
A LITTLE HELP	
Business Assistance Program	3
1982 Elections	
A NEW REVOLUTION	5
HUI WA'A O MANA'E	6
KINNEY CHOSEN	6
A BOOK BY GEORGE KANAHELE	6
BRINGING THE OHANA TOGETHER	6
HE MAU NINAU OLA	7
EDITOR'S NOTE	7
STORY OF KAMEHAMEHA	
Hawaiian and English	7
HA'INA NANE	7
PARKER-KIKIKANE FAMILY	8
RESTORATION OF POND	8
LAND 'STOLEN'	8

## STAFF MEMBERS ANNOUNCE OFFICE

Two staff members from the Office of Hawaii Affairs have announced their intentions to run for the House in this coming primary. Mr. Charles Lum-King, our Fiscal Officer and Mr. Steve Kuna, a consultant on land, will be running for the State House District 48th. This is the Waimanalo, Keolu Hills and Lanikai area. We wish each one the best of "luck" in the coming weeks of campaigning.

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### Letters to the Editor

Letters to the Editor: Readers are invited to comment or inquiry in either Hawaiian or English by writing to the above address.

Na Leta a na Maka'ainana: Eia ke kono ia 'oukou, e na po'e heluhelu nupepa, ina mamake e kakau-leka mai e pili me neia nupepa 'a'iole me na mea kau 'i'ini, malia paha e ho'ouna mai nei.

## PROPOSED SCHEDULE FOR PHASE II — THE NEIGHBOR ISLAND CULTURAL CONCERT/LECTURE TOUR

ISLAND	LOCATION	ACTIVITY	DATE	TIME
1. Moloka'i				
a. Kaunakakai	Lili'uokalani Trust Center	Cultural Concert	7/31/82 (Saturday)	7:00 P.M.
	Mitchell Pau'ole Center	Lecture/Slide Show	8/1/82 (Sunday)	2:00 P.M.
2. Lana'i				
a.	Lanai High School Cafetorium	Cultural Concert	8/5/82 (Thursday)	7:00 P.M.
3. Maui				
a. Lahaina	Lahaina Amphitheatre	Cultural Concert	8/6/82 (Friday)	7:00 P.M.
b. Hana	Helene Hall	Lecture/Slide Show	8/7/82 (Saturday)	7:00 P.M.
c. Kahului	Kahului Library	Lecture/Slide Show	8/8/82 (Sunday)	2:00 P.M.
4. Hawai'i				
a. Hilo	Waiakea High School Cafetorium	Cultural Concert	8/13/82 (Friday)	7:00 P.M.
b. Waimea	Kahilu Theatre	Lecture/Slide Show	8/14/82 (Saturday)	12:00 P.M.
c. Kona	Kona Lagoon Hotel (Long House)	Cultural Concert	8/14/82 (Saturday)	7:00 P.M.
d.	National Historic Park — Honaunau (City of Refuge)	Lecture/Slide Show	8/15/82 (Sunday)	1:00 P.M.
5. Kaua'i				
a. Poipu	The Waiohai	Cultural Concert	8/21/82 (Saturday)	7:00 P.M.
b. Puhi	Kauai Community College	Lecture/Slide Show	8/22/82 (Sunday)	1:00 P.M.
6. O'ahu				
a.	UH Amphitheatre	Cultural Concert	7/23/82 (Friday)	7:00 to 10:00 P.M.
b.	Waikiki Shell	Cultural Concert	9/10/82 (Friday)	6:30 to 10:00 P.M.

## KO KULEANA KEIA?

### Do You Folks Do This . . . ?

Everyday the Office receives a wide variety of calls. Some of those calls are promptly processed and answered with services or help, while others, well . . . either we don't want to duplicate the services of other agencies or we just are not capable of helping. This column is to help everyone understand some of the things we can do and what things we just can't do. We hope it will be a regular feature of this newspaper.

- This was heard on Maui:**  
"I heard that OHA is looking at delinquent tax properties to purchase them. . ."  
OHA: No. We are not looking in that direction. We are only concerned with utilizing ceded lands under the State.
- Heard on Oahu:**  
"Is OHA going to get back all the ceded lands and form thier own government?"  
OHA: That would be contradicting the present government, definitely no.
- Heard before a community meeting:**  
"Eh! Bra. You know OHA? Dey waste time. Dey no help you rebuild house."  
OHA: We are not established for construction purposes. We are concentrating on programs benefiting our entire Hawaiian community.
- "How come I don't qualify for your program? I'm Hawaiian; I registered to vote in the OHA election."**  
OHA: As defined in the Hawaiian Homes Commission Act, 1920, as amended a Native Hawaiian is "a descendant of not less than one-half part of the races inhabiting the Hawaiian Islands previous to

1778." We are mandated to serve anyone having 50% or more Hawaiian blood.

### Letter to the Editor

Dear Editor,

On June 3rd I picked up a copy of *Hidden Honolulu*, because I was curious to see how a casual type of product would present the language, culture and history of the Hawaiians within just a few pages.

I take issue with a particular statement on page 17, first paragraph, second sentence I quote: "The Hawaiians were cannibals . . ."

I am bringing this problem to the attention of the Office of Hawaiian Affairs because I know that the culture of the Hawaiian people is the only valid definition of our race (Other than this we have the same blood, bones and DNA strand as other races of the human species.)

While it is our right to justify questionable aspects of conduct among our ancestors, we must strongly protest and, if necessary, legally oppose those who cavalierly "invent" our history for us. This is an ongoing challenge for every Hawaiian in his or her relationship with "the haole" because we are the disserved, dispossessed, displaced and disfranchised.

To many Hawaiians OHA represents the unifying force empowered to turn back the spear of public onslaught against the spirituality, pride and character of their race.

OHA, with all its day-to-day mundane, monetary concerns, is also the breath of the people.

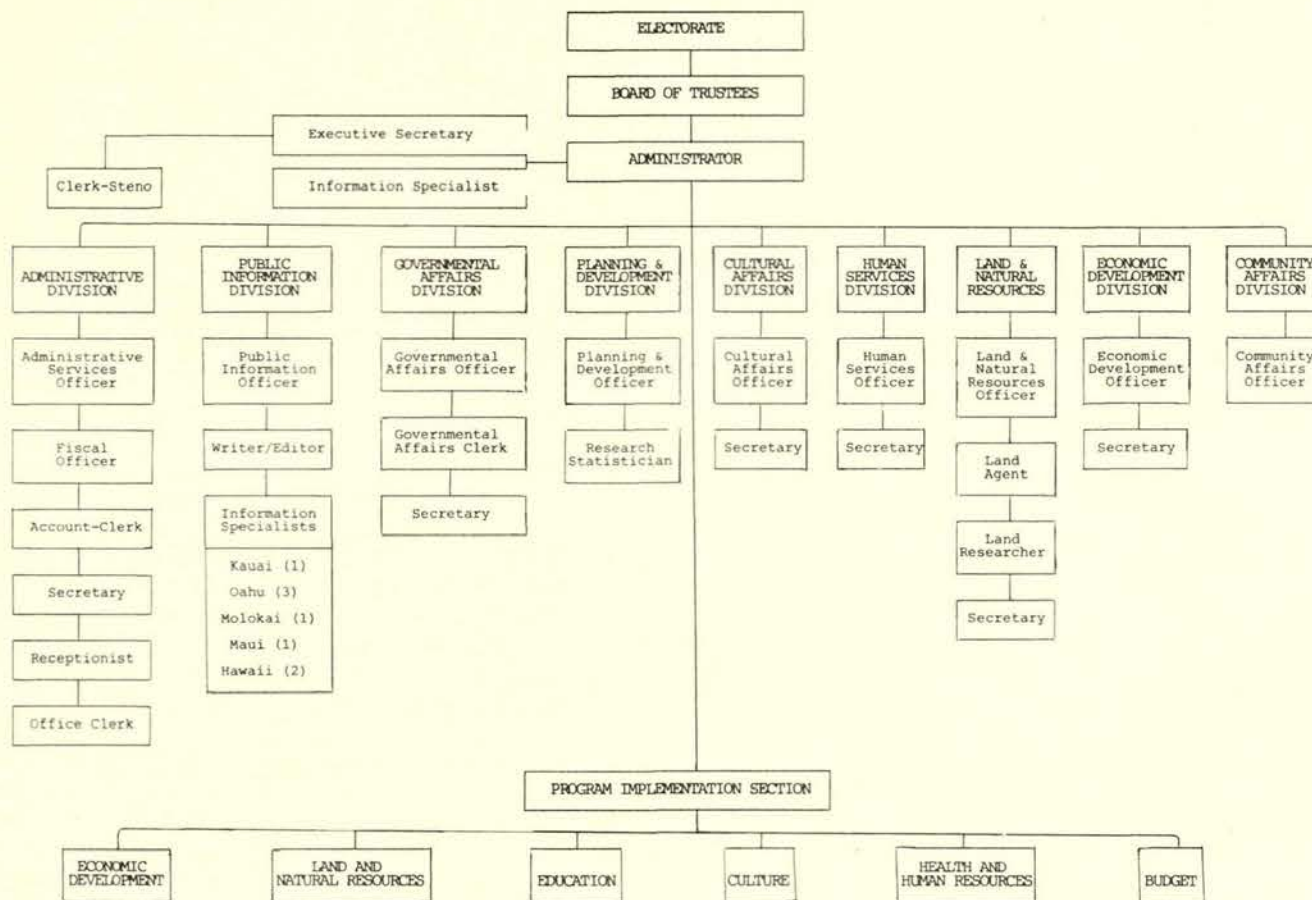
Me Ke Aloha Pumehana,  
Leona M. Atcherley

## KA PAPAHAANA NO KA HEIHEI WA'A

### 'Oahu Hawaiian Canoe Racing Association (Racing Schedule)

August 1	Sunday	Oahu Championship Regatta	Keehi Lagoon
August 7	Saturday	State Championship Regatta (Sponsored by Hawaiian Canoe Racing Association)	Hilo Bay
Long Distance Race - Oahu and Outer Island Races			
August 22	Sunday	Duke Kahanamoku Race (Sponsored by Lanikai Canoe Club)	Magic Island - Lanikai
August 29	Sunday	Dad Center (Women Race) (Sponsored by Outrigger Canoe Club)	Lanikai - OCC
Sept. 5	Sunday	Waikiki Surf Race (Sponsored by Waikiki Canoe Club)	Waikiki - Puuloa
Sept. 12	Sunday	Kualoa Long Distance Race (Sponsored by Hui Nalu Canoe Club)	Kualoa - Hawaii Kai
Sept. 19	Sunday	Na Wahine O Ke Kai Race (Sponsored by Na Wahine O Ke Kai Inc.)	Molokai - Oahu
Oct. 10	Sunday	Molokai Hoe Race (Sponsored by OHCRA)	Molokai - Oahu





## EAHA E KA HANA A'O OHA?

What's going on at the Office of Hawaiian Affairs?

We are a law abiding people. Our daily affairs are governed and protected by laws, *ke kanawai*. Some believe that in the old days the laws regulated the rights and usage of water from whence comes the word *kanawai*. There have been many good laws as well as bad ones. The determination of what is good or bad comes from how we interpret those laws.

In the Constitution of the State of Hawaii, there is a portion that details the law concerning the Office of Hawaiian Affairs. What goes on at the Office are determined by what the laws states are the purposes of the Office and the duties of the Trustees. It is from that understanding from which the Trustees and the Office work from.

Amongst the purposes of the Office of Hawaiian Affairs are: [10-3, 3] Serving as the principle public agency in the State responsible for the performance, development, and coordination of programs and activities relating to native Hawaiians and Hawaiians.

[10-3, 4] Assessing the policies and practices of other agencies impacting on . . . and conducting advocacy efforts for native Hawaiians and Hawaiians.

Some of the powers of the Board of Trustees are to:

[10-5, 7] Provide grants to public or private agencies for pilot projects, demonstrations, or both . . .

And [10-5, 8] Make available technical and financial assistance and advisory services to any agency or private organization for native Hawaiians and Hawaiian programs . . .

Now, what do those statements mean? The Office of Hawaiian Affairs has interpreted and determined them to mean that the Trustees and the Office must do these following jobs as put forward by the law: 1. identify programs, 2. evaluation, 3. assessment of purpose and objectives, 4. survey, 5. "watchdog", 6. provide direct services, 7. provide grants and or loans, 8. provide technical assistance, and 9. coordinate. So, this is the basis the mission of the Office is to fulfill as established by the law.

The Office is staffed by more than thirty persons, some are full time and some are on contract basis to help with special programs. There are seven divisions to help the Trustees carry out policies and programs. It is the firm belief of the Trustees and the Administrator that the staff of the Office of Hawaiians should be developed into a "top-notch" group; always improving itself through experience and continued education.

In recent evaluation sessions, it has been determined that the past two years since the Office was established have been devoted to servicing the immediate needs of the community. Here is a partial list of the past efforts of OHA: 'Ili'i grants program; establishment of the Native Hawaiian Land Trust; various advocacy efforts; helping the Puna Hui Ohana with an economic self-sufficient program; workshops with the HETADI program; technical assistance through the Business Assistance program; advocacy in the Affirmative Action Program, working with the Department of Transportation and the Department of Land and Natural Resources . . .

### Highlight: Milolii Leases

The 1926 Mauna Loa eruption and lava flow displaced the South Kona fishing village of Milolii. They and their descendants have now received tenure on the Milolii land to which they were resettled.

Under the new law, the State Department of Land and Natural Resources will determine eligibility and negotiate long term residential leases with qualified persons.

The Office of Hawaiian Affairs was instrumental and active in pushing for the passage of the Milolii legislation.

Big Island Trustee, Dr. Malama Solomon said she hopes the legislation will mean a new direction for Hawaii as the community leaders and politicians become more responsible to the needs of the community.

She also said the Milolii Community Association is also to be involved in the process of determining the land tenure.

In recognition of the work of the Office the Governor was reported to have said that such "work done justifies the existence of OHA."

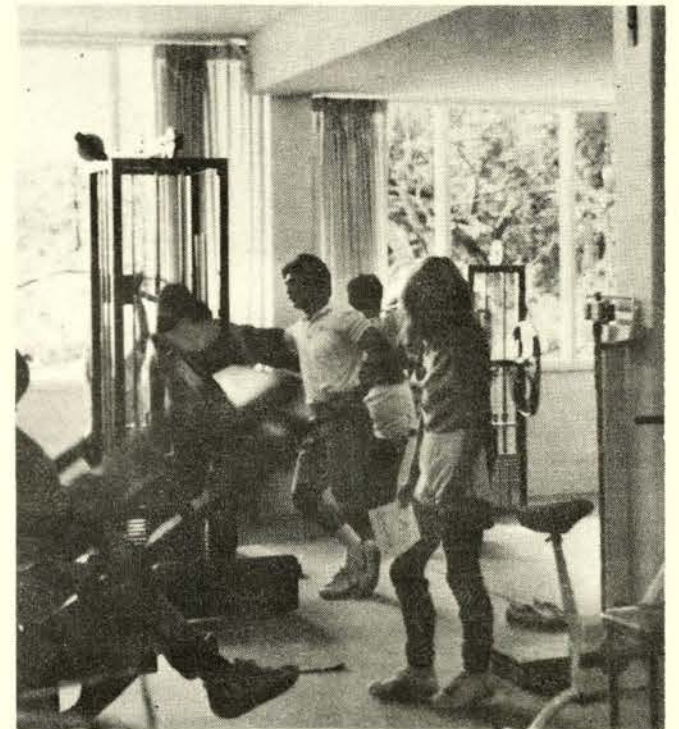
. . . testimony and reports for the Native Hawaiian Study Commission, development of a Cultural Draft Plan, registration of voters, co-sponsoring of a Taro Conference, publishing of *KA WAIOLA*, and introducing legislation and testimony at the House and Senate.

Currently the Office is involved in developing a master plan for the next six years, working to help canoe clubs build sheds and obtain land leases, an inventory of services provided to the Hawaiian community, planning an international conference, developing and working on programs to address alcoholism and cancer, planning a "Makahiki" sports celebration . . .



### Highlight Makahiki

The Office has now an Ad Hoc Committee on Hawaiian Sports and Games headed by Trustee Thomas Kaulukui. The Committee made up of many well known sports people are planning to hold a "Hawaiian Olympic" (continued on Page 4)



### Small Business Assistance Program

**A LITTLE HELP  
and  
A LOT OF DETERMINATION  
create  
A NEW BUSINESS**

Hilo's first and right now only therapeutic health facility opened officially on June 19th. It's good news for those in the Hilo area and for the Office of Hawaiian Affairs for having provided some assistance to its owner, Sheldon Spencer, a local boy of the Big Island.

Located at the Polynesian Pacific Hotel on Banyan Drive, Spencer's Health and Fitness Center, is a family operation that employs eight people. There are already 350 members involved in programs emphasizing cardiovascular, weight reduction, sports conditions and betterment, and toning.

The idea for the business seems more than a dream come true for Mr. Spencer. He says he was always interested in fitness. He played sports through school and after returning home from his education on the mainland, he was in charge of recreation therapy in the corrections system. He said, "I always knew it (the Health Center) would happen. I really wanted to do it."

The assistance he received from the Office of Hawaiian Affairs was through the Small Business Assistance Program. It wasn't in the form of monies, but in helping him "realize there were more things I should know of" like planning management, forecasts, marketing and so on. It was his commitment and determination to follow through and doing his homework that was the key. "There are funds out there (outside of OHA) and they can be gotten, but you need to know how."

Spencer's Health Center is planning to expand someday soon with perhaps a racquetball court.

A special thanks goes to Jimmy Moa, Pam Kekumano, and Barbara Yuen for all the help, beyond and above the call of duty" added Spencer.

### Cultural Draft Plan

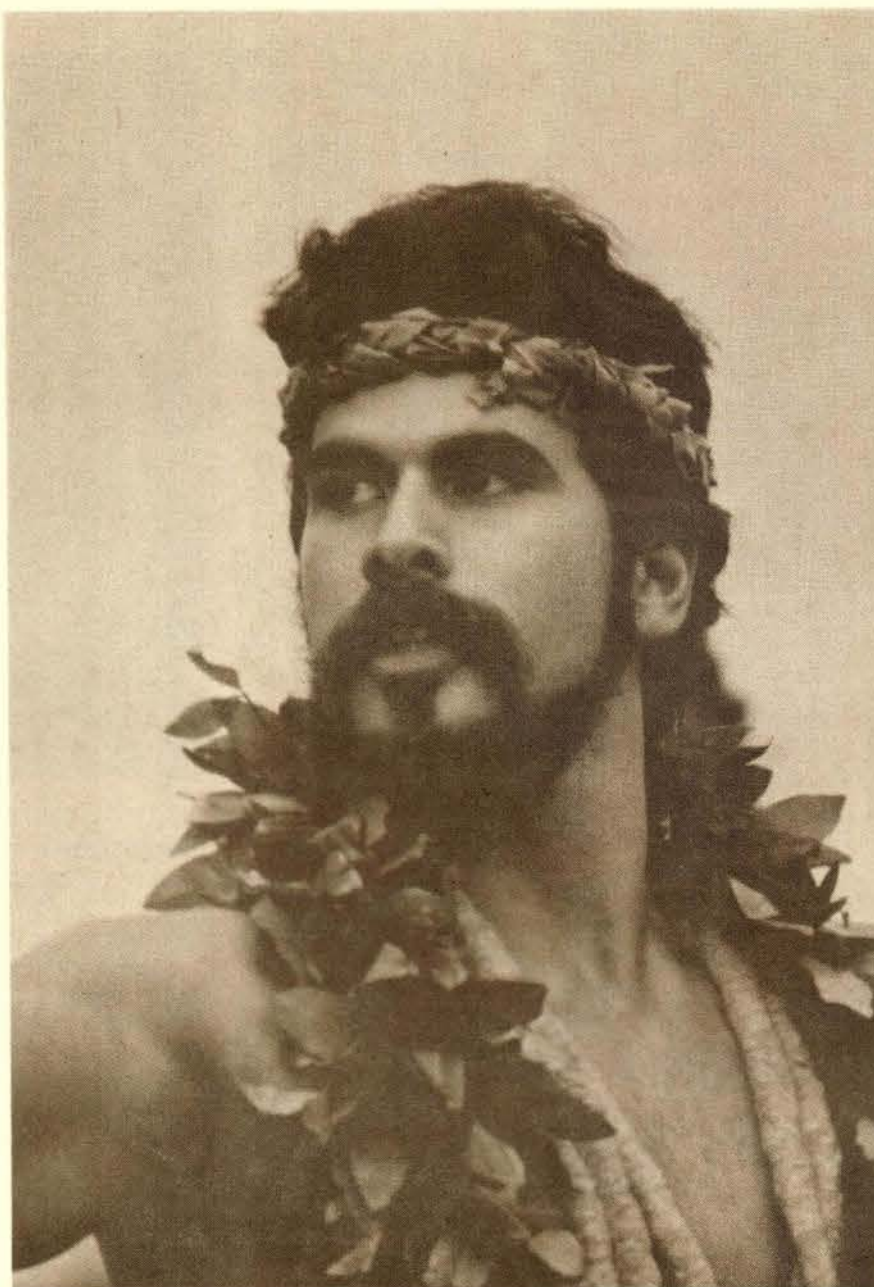
(continued from Page 1)

Kunani Nihipali, and Kawehi Ryder. There were also ten "alaka'i" groups whose members are from a wide range of sectors in our community, looked at the different subjects.

There were many innovative recommendations for the various areas such as: re-establishing special zones for traditional Hawaiian use, planting, harvesting, gathering, fishing and hunting, from the mountain to the sea; tax credits for private landowners who preserve and restore historic and culturally significant areas; setting up of a "guardian" or *konohiki* for taking care and providing information about the areas; the building of *halau* centers, a place to go and be Hawaiian to promote the arts; support for *makahiki* games; and a need for input in the appointment of members to boards, commissions, committees and councils which influence Hawaiian culture.

The plan is open for many people of different points of view to use, in a proper way. This plan is not an end in itself. It is one small step. It is truly "Draft One." The Office of Hawaiian Affairs is saying, "This is what we heard from you, Hawaiians." Take the plan, work on it, help shape it. Help make it a reality.





## Feature

# Of Kings And Queens

Whenever we hear of "sovereignty" probably the first thing that comes to mind are "kings and queens." There is a similar reaction with the word "reparations" as one can imagine payments by a defeated country for damages caused during a war. But are those the images meant when people talk of reparations and sovereignty for Hawaiians?

First of all we are only beginning to become aware and familiar with the ideas of reparations and sovereignty. These words are not familiar words to many. It was not too long ago when we first heard of them through the claims settlements of American Indians and Eskimos.

Lawyers and politicians know what these words mean as well as those who tell the news. But, somewhere along the way a good explanation of how they use the word has been lacking.

Two reports were prepared to examine and explain exactly what "reparations and sovereignty" are for Hawaiians, and were submitted by the Office of Hawaiian Affairs to the Federal Native Hawaiian Study Commission. The reports reflected what OHA has heard at community meetings, a special meeting of the OHA Board of Trustees, staff, members of OHA's Ad Hoc Committee on Reparations, and the results of a survey conducted by OHA with other Hawaiian organizations.

Because of OHA's responsibilities as set by law, the Office of Hawaiian Affairs has taken the steps to address the question of a claims settlements. OHA has the responsibility to work toward the "betterment of the conditions" of native Hawaiians and Hawaiians, and to serve as the principle agency in the state addressing the concerns of all Hawaiians. In addition, OHA has been designated by state law as the agency to serve as "a receptacle for reparations."

The reports present a historic background that led to the events of the overthrow, and also gives information about how Hawaiians value the land. Another purpose of the reports was to present suggestions and ideas of what a plan towards the goal of "reparations and sovereignty" might look like. The report states, "OHA strongly believes that no final plan for reparations should be formulated without significant input from and ultimate approval by the Hawaiian community."

As for "kings and queens" and "payments" the reports suggest that we might be better off using different words like "restitution" instead of "reparations." The difference it says lies in the sense that restitution is the return to the rightful owner of something which has been illegally given

up or taken away. And looking at the historical events of the overthrow it appears this is the case or what is desired. However it also appears, at least for the time being, that "reparations" is going to be the word used.

The idea of "sovereignty" stems from the overthrow of the native government and the annexation of Hawaii without a vote by Hawaiians to determine their own fate and the fate of the islands. In some ways the idea of "sovereignty" can be understood by the past events of the Falkland Island War between Great Britain and Argentina. Both countries have claimed "sovereignty" over the islands. One calls it by one name and the other by a different name. What each country wants is to have control over the islands through the administration of government and ownership. The Falkland islanders, for their part, have been seeking "self-determination" which is a right and chance for them to choose what side they want to go with.

The basis for a claims settlement here is similar. In the reports the words used are "self-government" and "self-determination." To understand how such ideas would work in America the reports studied the model of American Indian tribes. Their tribal governments are able to control their own destiny within the bounds of the Federal government. The reports found out that tribal governments can establish a government through a constitutional and governing body; set membership qualifications; hold elections; used and dispose of funds and property; levy taxes within the area governed by the native government; enact laws regarding hunting, fishing, gathering, access and other traditional rights; and recognize and practice traditional customs. The reports also noted that the Office of Hawaiian Affairs already exercises some of the above, but also says, "OHA does not advocate complete adoption of the Indian sovereignty model" rather Indian tribal government provides a lot of idea for Hawaiians to discuss for future plans.

In trying to figure out the options available for reparations the reports suggest that a long range program of land acquisition be part of any reparations plan. In a survey conducted through *KA WAI OLA*, most people who responded preferred other forms of reparations than money itself. This, the report notes, shows that to the Hawaiian land is more than an economic resource; it is a cultural and spiritual resource which cannot be replenished by money. And this would be a very real problem if there is to be compensation for land.

Reparations or "restitution" have been sought by Hawaiians for almost ninety years by different means. The report says such an offer would be an honorable solution to a complex moral and legal story. It is hoped that suggestions and recommendations presented by the Office of Hawaiian Affairs will lead to a fair and just settlement.

## Native Hawaiian Study Commission Survey Report

A survey questionnaire was included in a special edition of OHA's newspaper *KA WAI OLA*. The newspapers were mailed to approximately 34,000 households in the States of Hawaii where one or more OHA registered voters resides. An additional 4,000 newspapers were also distributed throughout the state by the OHA community information staff. Between April 16 and April 29, 1982, 1,916 completed surveys were returned to the Office of Hawaiian Affairs.

The largest percentage of respondents were in the 30-44 age group, and the median age of those individuals who responded were 45-54 age group. There were an equal number of male and female responses.

The overwhelming majority of respondents (86.2%) felt that the United States government should formally acknowledge its role in the overthrow of the Hawaiian monarchy.

There was overwhelming consensus (92.1%) that the Hawaiian people should receive some form of reparations or restitution, and the majority of respondents favored programs directly benefiting Hawaiians (63.4%). 59.4% favored land and money. In addition, 10.1% favored "other" forms of settlement, 9.8% favored land only, and 3.8% favored money only.

## What's Going On

(continued from Page 3)

Games" perhaps in the summer of 1983 here in Honolulu. The "Makahiki" will emphasize both Hawaiian and Western sports, the individual and team competition. The games are based upon enthusiasm, cooperation, mutual concern, and one's desire and abilities. Its purposes, besides reviving the traditional Hawaiian sports, is to encourage the young people to participate and to achieve.

... seeking lands to develop local economic self-sufficient programs in agriculture and aquaculture, addressing the problem of "blood quantum", looking towards ways to encourage young people to seek high education, and helping to preserve historic and cultural sites ...

## Highlight: Kukailimoku and Kamoa Pt.

The Land and Natural Resources Committee and the Culture Committee of the Office of Hawaiian Affairs has been involved in hearings before the Hawaii County Planning Commission in the last few months. Of concern to OHA are development plans for a 37 million dollar condominium, Kainalu, situated on approximately 6 acre parcel at Kamoa Pt. located midway between Kailua-Kona and Keauhou on Alii Drive. The issues of importance to OHA concern the historical and cultural value of the extensive *heiau* complex concentrated mainly on the northern portion of Kamoa Pt. on State land, but which extends into the parcel intended for development. The Archaeological and Historic Resources report prepared for the developer C. W. Poulton has concluded that "there were no structural or subsurface sites or features of significant archaeological value" on the parcels. OHA as well as the Friends of Kamoa Point Community Association have been opposing the issuance of a Special Management Area permit for the proposed shoreline development primarily on the grounds that the historical and cultural value of the entire Kamoa Pt. peninsula goes against development.

In two hearing sessions, the parties have introduced evidence and witnesses before the commission in a contested case proceeding. The matter is expected to be settled sometime in August.

In a similar matter, OHA is also planning to contest the issuance of another Special Management Area permit for a residential development at Kukailimoku Pt. near Kailua-Kona. At issue are the historic sites, but more particularly, the "old Hawaiian trail" located on the par-



cells. The developer, Hilton Head Co., is proposing to relocate the trail further maikai of the property along the shoreline and has further proposed that the relocated trail and public access be maintained by a community association of property owners. Two community groups have joined in the opposition. The matter is expected to litigate in early August.

There are many things going on at the Office, some things are done without much fanfare like this program just begun two months ago. . .

#### Highlight: Training of Sewing Fishnets at OCCC

Through the Human Services Division and its Office, Samuel Apuna, The Office of Hawaiian Affairs has been helping the vocational classes at the Oahu Community Correction Center. The class is to train the *paahao* in the art of sewing fish/crab/lobster nets so the *paahao* can develop trade skills and find gainful employment when released. There are other purposes too, such as expanding personal knowledge of the arts and crafts of Hawaiian culture and providing some minimal income while at OCCC, and also using their time constructively. The instruction has been led by Mr. Donald Kida of Kida fishing Supply Co. The OHA Board of Trustees have approved the furnishing of additional cord and sugi to keep the course going. And other instructors are being paid a stipend by the Waianae Coast Culture and Art Society.



## THE 1982 ELECTIONS: A NEW REVOLUTION

The talk around town is that the upcoming elections this fall will cause revolutionary changes in Hawaii's political structure.

In 1954 Hawaii was dominated by the Republican party and the plantations. The story of the radical changes that occurred in Hawaii's political and economic structure is well known amongst local people. Many say the most important factor was the returning home of World War II veterans from their mainland education under the G.I. Bill. They came back as trained lawyers, accountants and educators eager and hungry to work for a place for themselves. Many of them and their families had been either left out or not involved in island politics before, but they banded together to re-build the Democratic party. In that election they took control of the legislature and by the mid 60's were able to elect their choice for governor. Many who have looked back at those days and those who have wrote about what happened call it a "revolution."

We can look back at our own recent history to the election of 1900 when Hawaiians, still the largest voting population, organized to vote for the Home Rule party led by Robert Wilcox. He was a Hawaiian who was later elected as Hawaii's first delegate to Congress. This was especially significant since his election followed the aftermath of the overthrow of Queen Liliuokalani and the annexation of Hawaii.

Today we are at a similar moment in history. Although the monarchy will not be restored, the dignity and confidence of the Hawaiian people is in the process of being restored through the Hawaiian renaissance and the democratic election of the OHA trustees. All of this is occurring at a time when Hawaii's political circle is experiencing a radical upheaval because of the recent reapportionment.

Reapportionment occurred because the population in Hawaii not only grew but people have move all around the state. A State commission was appointed and they proposed a new plan, but it was challenged in court. A Federal three judge panel threw it out for being unconstitutional and they appointed a group of "masters" to go back to the drawing board maps. The masters proposed three plans and recommended their second plan. What they proposed has never been done here in Hawaii, and it took most legislators and politicians by surprise.

We have been so use to the idea of what is known as a "multi-county" state legislature, that is we have had 27 House districts with 2 members per district and 8 Sen-

atorial districts with 4 members per district. Now, these members could have been a combination of Democrats and Republicans or whatever.

What the masters' plan does is to create "single member" districts with 51 legislators from individual districts and 25 members in the Senate. Furthermore, since the masters could not get the numbers of people to match nicely on each island, they have proposed that one House district include parts of a neighboring island. This also happens in the Senate. House district 49 will have parts of Kauai (Kapaa to Haena) and parts of Oahu (Waianae to Kaena). The Senate district 3 will have parts of Maui (East Maui) and parts of Hawaii (Hamakua and North Kohala).

This all means that we, for the first time, are going to be electing legislators who will be representing smaller areas, closer to our homes. It also means that they are going to have to be more responsible to those who elect them too!

The new plans also call for the creation of some new districts. This has meant for some current legislators that they might have to oppose one another in the upcoming election. Some have announced that they would rather seek higher office, move addresses, or retire than fight. For example, there is a new House district in Waimanalo which has left Representative Sakamoto of the old district now living in the area where Representative Anderson also lives. This has opened the way for new faces to be seen in the political arena. And hopefully the elections will be less expensive in smaller areas.

Another interesting development to those *akamai* with local politics is the free-for-all growing in the gubernatorial race. It has started out with all the shape of a classical local race. There are presently three strong candidates with the possibility of another coming in. There is one running as an independent. This race strongly reminds some oldtimers of the Wilson-Fasi-Blaisdell race for the mayor of Honolulu sometime ago. The governor's race should attract alot of voters who hardly get involved during the election time.

All in all the primary and general elections point to the possibilities that there maybe some deep changes - revolution? - during election time this year.

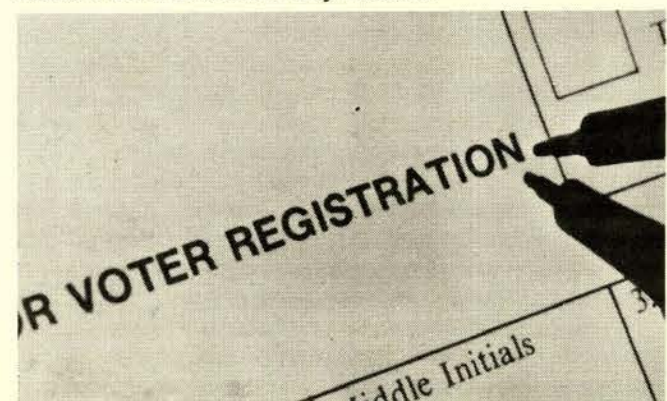
Since the registration drive and the 1980 special election of trustees for the Office of Hawaiian Affairs, there are approximately some 54,000 Hawaiian voters in the State. The upcoming elections are of even more interest to these voters. In the regular elections, primary and general,

such a huge number of voters, sometimes called block voting, cannot be ignored by candidates. They will no doubt be promising alot and that opens the opportunity for Hawaiians and Hawaiian organizations to shop around for candidates to support.

The past experiences of the last legislative session have demonstrated to this Office the need to have sympathetic politicians at all levels of government in the coming years if we want to effectively carry out any policies and programs for the betterment of the community. It was most unfortunate that the monies requested of the legislature for the development and implementation of programs were denied after OHA had done its homework by establishing an office and planning programs.

Hawaiian voters will have to consider at least seven trustee positions open at the special election in November. Some present trustees may be running again, others may be seeking public office, and others may retire. It may be that we will see new faces seeking the trusteeship along with some familiar ones, and perhaps a field of candidates as large as two years ago. Who knows?

What we do know is the need for Hawaiians to be involved in the political process. It may be going out to hold signs, registering people to vote, going door-to-door, holding a neighborhood coffee or brown bag hour for a candidate, but the easiest thing to do is to register and vote! The "revolutions" of '54 and 1900 occurred because there were people who participated, perhaps not by running into the streets, but by just going out to vote. It is even easier for Hawaiians to register to vote for the upcoming elections by registering for OHA which will automatically get you on the other election lists. However, it doesn't work the other way around.





# HUI WA'A O MANA'E

## Getting Together to Help in Moloka'i



Recently on the island of Moloka'i a new Hale Wa'a (Canoe shed) was opened by the Mana'e Canoe Club, and what a lu'au they had.

This canoe club was a recipient of OHA's 'Ili'ili Grant Program, and as you can see from the accompanying photos, they did an excellent job in organizing the canoe club.

Blue Poepoe expressed the philosophy of the canoe club when he said, "Us old guys, we joined the club not to win the Molokai Channel Race, but to work so we can teach what we know to our younger generations."

All the people of Mana'e and Moloka'i can be proud of what has been accomplished and it is hoped that they will continue to support the Mana'e Canoe Club in all its future projects.

Maika'i Merv Dudoit, Kila DeMello and to all the others who have done an excellent job.

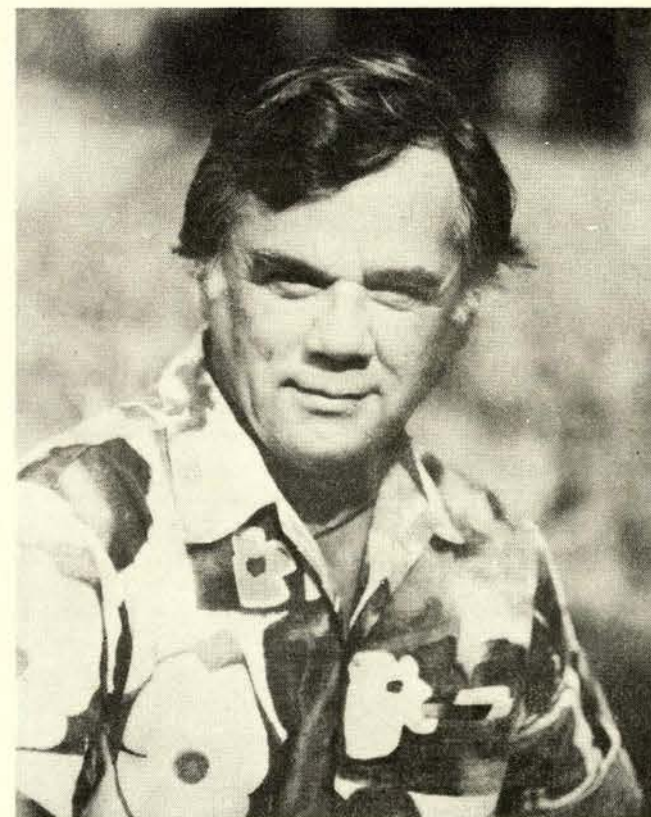
I ka manawa aku nei, ma ka mokupuni kukui 'o Moloka'i, ua ho'ohamama 'ia ka halau wa'a e na po'e lala o ka Hui Wa'a o Mana'e a luana lakou me ka hau'oli i ka "ai kakou."

Ua ha'awi ka Office of Hawaiian Affairs ia lakou, ka Hui Wa'a, i ka ha'awina kala maoli maloko o ka papahana 'Ili'ili Grants. A e nana iho nei 'oukou, e na po'e heluhelu kolamu o keia nupepa pumehana i na papahana holopono o na po'e lala o ua hui wa'a nei maloko o na pa'i ki'i e pili me keia mo'olelo.

Wehewehe mai la 'o Blue Poepoe i ka mana'o kumuhana no ka ho'okumu o ua hui wa'a nei, penei: "O makou, na kanaka 'elemakule e lanakila ai i ka heihei wa'a mawena o Moloka'i me 'Oahu la, 'o ia ka Molokai Channel Race, aka makemake na'e makou e a'o i na hana-una hope loa i ko makou 'ikena o na hana ma'a mau.

Ha'aheo no na po'e o Mana'e ame Moloka'i i ka holopono a na po'e heihei wa'a. A eia ka mana'o hope e ho'omau ke kokua me ke kako'o i na papahana mua aku a ka Hui Wa'a o Mana'e.

E ha'awi i ke aloha ia Merv Dudoit, Kila DeMello ame na po'e e a'e no ka lakou hana maika'i.



## "SONNY" KINNEY CHOSEN FOR BIG ISLAND SEAT

After considerable deliberation based upon a criteria and experience, the Board of Trustees of the Office of Hawaiian Affairs have selected Mr. Everett "Sonny" Kahiliokalani Kinney as interim appointee to fill the vacant Trusteeship of the island of Hawaii.

The process old selection involved recommendations of many qualified candidates by residents and organizations of the island of Hawaii, and it emphasized the individual's abilities as well as service.

Mr. Kinney, a native Hawaiian and a resident of Keeaau, Hawaii, has a record of demonstrated administrative ability and experience, of political and community astuteness, and a sense of the immense responsibility for the betterment of native Hawaiians and Hawaiians.

He has been deeply involved in the development of alternative energy of the island of Hawaii, having served as research project director of the Puna Hui Ohana and as a consultant for businesses and Government. Mr. Kinney has served several terms as Mayor of the town of Manohaven, New York and also holds various undergraduate degrees from the University of Hawaii at Hilo. He has been extremely active in numerous Hawaiian and Civic Organizations here and on the mainland.

The Board of Trustees believe his appointment will continue proper representation of the residents of the island of Hawaii, and will broaden and enhance the operation of the Board.

### Bookreview

## Current Facts & Figures About Hawaiians

by George Kanahele  
Project Waiaha, 61 pp. \$3.95

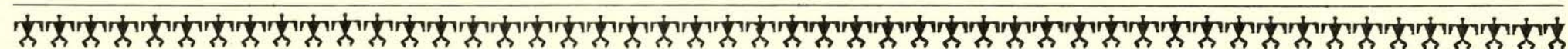
The purpose of this book is to discover some of the important demographic characteristics of Hawaiians. Some of the topics include population, land, health, education, crime business and employment, income, welfare, voter registration, and Hawaiian agencies. These facts and figures are presented with other ethnic groups to show a comparative perspective.

Among the more noteworthy fact are that between 1930 & 1970 Hawaiian as a group have the lowest life expectancy than any other ethnic group. However, the statistical suicide is the highest for Hawaiian males while very low among Hawaiian females even when compared

to other ethnic females.

This study contains valuable information on Hawaiian Studies programs in the public school system, profiles of Hawaiian and other ethnic groups, business and employment, voter registration, welfare recipients. Perhaps the most useful aspect of Kanahele's work is the section is on Hawaiian agencies, especially the number and nature of leases on Hawaiian Home lands.

While the magnitude and boldness of this work are dramatic, explanations with the statistical data would have added considerable worth in answering WAIHA's ultimate question: "Who and what is a Hawaiian?"



# BRINGING THE OHANA TOGETHER

## A Small Success Story of a Different Sort

In its efforts to better the conditions of Native Hawaiians, the Office of Hawaiian Affairs set up the Native Hawaiian Land Title Project. OHA contracted with the NHLC to provide legal services to those who need help in defending their titles to or interests in real property in Hawaii. NHLC is a non-profit tax-exempt corporation whose sole purpose is the protection and preservation of Native Hawaiian legal rights. Although NHLC's work tends to be serious legal business, at the same time there almost always is an interesting human side to every case. Following is one such story about a case that had not been settled yet but the people involved have already had one kind of success.

The second client to walk into NHLC's doors after OHA established the Native Hawaiian Land Title Project in September of 1981 was Dorothy Dutro, who is retired and lives on Hawaiian Homes land in Waimanalo. She needed help from NHLC because Newell Bohnette, one of the founders of the Sambo's restaurant chain on the mainland who had purchased Puuwaawaa Ranch on the Big Island, was claiming title to a piece of Mrs. Dutro's family property near the ranch. Since her trial was only a week away, the first thing NHLC attorneys did was to get a continuance to have enough time to prepare her defense.

Mrs. Dutro's claim to the land was based on her father's

interest in it. Her granduncle was Harry Haiha from Kaua'i who moved to the Big Island in 1920 and homesteaded the property that Bohnette is now trying to claim by adverse possession. Harry died without a will so 1/2 of his property went to his wife Sarah and the other 1/2 to his 3 brothers, one of whom is Mrs. Dutro's father. Mrs. Dutro knew of one uncle, who had died, but the name of the third of Harry's brothers, his family and their whereabouts was a mystery to her.

After searching through the records and discovering the name of that third brother was Naihe Ah Lan, NHLC got the court to force Bohnette to publish a notice in the Hilo newspaper to find out if there were any heirs of Ah Lan still around. The Ah Lan heirs who lived on O'ahu showed up at OHA and were referred to NHLC. Thus it was NHLC and OHA that helped to reunite the Ah Lan family with their long lost cousins. Amazingly enough one of Dorothy Dutro's cousins turned out to live only 3 blocks away from her in Waimanalo and they never even knew that they were first cousins. The Dutro tale of discovering long lost relatives does not end on O'ahu though — there's a Kaua'i chapter.

What happened to the 1/2 share that Sarah, Harry's wife, got? Sarah and Harry had no children but Sarah had three children from a previous marriage. Two of these

children who lived on the Big Island had sold out but the whereabouts of the third child and her heirs were unknown to Dorothy Dutro. NHLC staff research uncovered the name of the third child, the fact that she probably lived on Kaua'i and that her married name might be Malina still NHLC had no idea how to contact these people or even if they were still alive.

Then as luck would have it, one of NHLC's attorneys, Peter Hanohano, while analyzing a Land Court case file involving Kaua'i property, came upon the name, John Malina. Peter took down the attorney's name for Malina and NHLC contacted this attorney who in turn put NHLC in touch with the Malina family, who were the heirs of Sarah's long lost daughter. Once again, Dorothy had the opportunity to become acquainted with another branch of her family — kin who are related to her through marriage to her granduncle, Harry Haiha. Dorothy is now awaiting the setting of a trial date and hopes for a favorable decision for the 11.8 acres in controversy on the Big Island. Her share of the property will be considerably smaller now that these two other branches of the family have been discovered but uniting the whole family has been a small reward in itself. An important consideration was that she had agreed at the beginning to only take what was rightfully hers.



# HE MAU NINAU OLA

by Kekuni Blaisdell, M.D. Burns Medical School, UH

When asked to write this column, I readily accepted because I was eager to follow-through on proposals I had made in October 1980 at the OHA in the 80s Conference at Leeward Community College.

One of my recommendations was more 'imi and kuka-kuka on specific medical problems, needs and programs of our po'e Hawai'i. Basic information is inadequate and we need more airing of views throughout the Hawaiian community on health matters.

According, this initial column will be an overview of the subject with an invitation to you readers to submit your questions and comments. Subsequent columns will focus on specific topics suggested by your responses.

As reported in the December 1980 issue of *Alu Like's The Native Hawaiian*, health is essential if we Hawaiians are to regain our cultural identity, acquire economic self-sufficiency and assert political self-determination.

To know what to do about our health, we need to know where we are, decide where we want to go, and then collectively design workable means to get there.

## Where are we?

The available data on the health status of us Hawaiians are meager and disheartening.

As of 1970, life expectancy at birth was shortest for us Hawaiians—an average of 67.5 years, compared to the 74-year mean for the total state population, which includes all races, according to a 1980 East-West Center report.

In 1975, mortality for all major causes of death was highest among us Hawaiians, according to Alu Like figures. We natives comprised only 13% of the adult population, yet we accounted for 28% of the heart disease deaths, 22% of total cancer deaths, 35% of lung cancer fatalities, 23% of strokes and 24% of auto deaths. Our Hawaiian youth, who comprised 20% of the population in their age group, were responsible for 27% of the suicides that year. Hawaiian newborn and infant deaths were 30% vs the 17% expected.

If we look at the leading chronic illnesses for 1976, we see that 23% of Hawaiians had high blood pressure, but only 12% of the total state population was so affected. Similarly, we Hawaiians had greater prevalences of asthma, diabetes, arthritis and heart diseases than the other ethnic groups in Hawai'i.

We do not as yet have useful statistics on birth defects and mental illnesses.

## Health Care

What of the extend and quality of medical care for our Hawaiian people? Again, we have only incomplete data, and then only for the elderly, collected by Alu Like for 1976. More medicare-eligible Hawaiians did not take advantage of this assistance than non-Hawaiians. Elderly

Hawaiians were more often hospitalized than senior non-Hawaiians.

Our health-care system, like other aspects of our island society, is haole-dominated, generally lacking in Hawaiian cultural concepts and practices, and with serious under-representation of Hawaiians among health professionals. Of the 2000 of so licensed and active MDs in our state, less than 50% (about 2%) are Hawaiians, and

(continued on Page 8)

## KEKAHI MO'OLELO E PILI ANA NO KE ALI'I KAMEHAMEHA I

Mahope iho ke kua ana o Kamehameha a me Kalanikupule, i ka lele a Ka'anae, ua hele aku la kekahi ona koa o Kamehameha imua o na'aialo, a kaena iho la ia iho me ka 'i ana, 'oia no ko Kamehameha kaikaina pono'i.

I ka lohe ana o ka pu kua, ukiuki kona na'au, a 'i mai la 'oia "Kahaha! Nawai 'olelo mai ia 'oe, e ke kanaka pi'i-koi, he pili 'oe 'ai Kalani? He keu no, a he ho'okano!" — "Ae, he 'oia'i'o no," wahi a ua kanaka nei, "Owau kona poki'i, a 'oia ku'u hanau mua."

I ka lohe ana o ka pu kua i keia mau 'olelo, piha loa 'oia i ka inaina. "Ho'okahi no poki'i o Kalani — 'oia 'o Keli'imaika'i; 'a'ole paha 'o 'oe, e ka maha'oi!"

A ma keia wahi, pau ko laua 'olelo ana. Hele aku'la ka pu kua imua o ke ali'i, a kama'ilio aku i na mea a pau ana i lohe mai ai, mai ua kanaka mai.

Alaila kauoha mai la ke ali'i, "E ki'i 'oe i ke kupu 'ino a lawe mai imua o'u."

I ka ho'ea ana mai o ua kanaka nei, kolo mai 'oia imua o ke ali'i.

Ku mai la ke ali'i, a 'olelo mai la me ka leo nui, "E! 'oia'i'o no anei keia a'u i lohe iho nei, ua 'olelo 'oe, e ke kanaka pi'i-koi, 'owau o ke ali'i, kou hanau mua?"

"Ae, e Kalani, he 'oia'i'o no!"

"A nawai i 'olelo ia 'oe he kaikaina 'oe no'u?" wahi a ke ali'i.

"Nau no, e ku'u haku!"

"Kahaha! e nohea nei wau i 'olelo ai ia 'oe pela?"

"I ka hele ana o kakou e kua ma O'ahu a Kakuhihewa, ua huli mai 'oe ia makou, a 'i mai 'oe Imua e na poki'i! a inu i ka wai 'awa'awa; a i ku'u lohe ana i keia 'olelo maika'i a ke ali'i, 'oia ko'u mea e kaena nei he poki'i au nou! A imua kua i hele ai a ua inu like i ka wai 'awa'awa."

I ka lohe ana o ke ali'i i keia mau 'olelo noeau, 'aka'aka iho la ia, a kauoha aku i kanaka e hana i 'aha'aina no kona poki'i hou!

English translation to "Kekahi mo'olelo e pili ana no ke ali'i Kamehameha I.

## A STORY OF KAMEHAMEHA I

As told to Laura Green by Mary Kawena Pukui

After the battle of Kamehameha against Kalanikupule, at the time of the leaping of Ka'anae, there came a certain warrior before the attendants of the king and boasted saying that he was the king's own brother. When the councilor heard this, he was very angry and said, "Insolence! who told you, you braggart, that you were related to the divine one? This is overstepping and pride."

"Yes, it is true," answered the man, I am his youngest brother and he is the first-born."

Here the conversation ended. The councilor went before the king and told him all that he had heard from the man. Then the king commanded, "Go and fetch this mischievous person and bring him before me." When the man came, he crawled on his hands and knees before the king. The king arose and said in a loud voice, "Listen! is it true, this thing that I have heard, that you, boaster, have called me, the king, your elder brother?"

"Yes, O divine one, it is true."

"And who has told you that you are my youngest brother?" asked the king.

"You, O my Lord."

"Nonsense! when did I say that to you?"

"When we went to battle on O'ahu of Kakuhihewa you turned to us and said, *Forward, my brothers, till you drink the bitter waters!* and hearing these gracious words, O king, has caused me to boast that I am your youngest brother. Forward we went together and drank the bitter waters."

When the king heard this just reasoning, he laughed and bade his retainers prepare a feast for his youngest brother.

# HA'INA NANE

The art of *ha'ina nane* (riddle and answer) was an exciting and favorite column in the old Hawaiian newspaper, *Ka Nupepa Kuokoa*. People throughout the islands would send in their riddles and answers or replies to others. Many wrote under fictitious names like Mrs. Lihilihi-kamakaopua (Mrs. Eye-lash of the cloud), E.K.K. Kai Malino (E. K. K. Calm Sea) from Kona or P.M. Kaomi Kehau o Milolii (P.M. Gentle dew of Milolii), but the most formidable expert was Z. P. Kalokuokamaile (that was his real name) from Napo'opo'o, Kona. These and other writers would give their *nane* (riddle), the *ha'ina* (answer) and their explanation or *wehewehe*. The columns were full of *kolohe* laughter, of wonderful imagination and a understanding of the poetry of the Hawaiian language.

*Ha'ina nane* was a serious part of the ancient Hawaiian courts where each chief of importance would have his own *keiki ho'opapa* (expert riddlers). Visiting chiefs would have their own expert challenge the host's expert in contests for entertainment. Today, the *ha'ina nane* teases us as Hawaiians to think as our older folks did so we can discover and enjoy their answers.

Ku'u wahi i'a, ke moku ke po'o, kanu 'ia i ka wai a ola no. My fish, when the head is cut off, plant it in water and it lives.

Ka ha'ina: Ka huli kalo, taro plant. The head is the corm of the taro and the tail are the leaves.

'Elua 'ili'ili, puni ka honua. Two pebbles view the whole earth. Ka ha'ina: Na maka, the eyes.

He ipu no he po'i, he ipu no he po'i, a pa i ka lani. A gourd with a cover, a gourd with a cover till the heavens are reached. Ka ha'ina: Ka 'ohe, the bamboo. Each joint of the bamboo is covered.

Ku'u 'ele, ku'u lua, ku'u mo'o. My black, my hole, my lizard.

Ka ha'ina: 'elemakule, luahine, mo'opuna. This is a play upon the Hawaiian words: 'ele+makule, lua+hine, and mo'o+puna.

A lau a lau ke 'alinalina, ho'okahi no 'opihi ko'ele. Many small shellfish, one large shellfish.

Ka ha'ina: Ka mahina ame na hoku, the stars and the moon.



Z. P. Kawaikamaikamakaopua Kalokuokamaile, Courtesy of the Bishop Museum.

## Editor's Note To "Family Affairs"

Amongst all the informative articles you will find in KA WAI OLA O OHA a thought has come along to add a section of entertaining and enjoyable features for family reading. It's sort of like the word *nanea* which suggests "absorbing interest; fascinating and enjoyable" and like cool *haupia* made from fresh coconut milk. *Auwe! Keu a ka 'ono i ka pu'u momoni!*

This "Family Affairs" section will consist of stories, legends, arts and crafts, pictures, or games like the *Ha'ina nane* found in this issue. These features will appear in Hawaiian and English. So, here is the opportunity for our readers to satisfy the anger and hunger of the stomach for our culture and language.

There are many *kupuna* in the community who remember well the older Hawaiian newspapers and how they had to read them for their own *kupuna*. One said she remembered when "my tutu kane read his Hawaiian newspaper which carefully pursued line for line, a column for column. He used to hear his beautiful language. He piled the three different Hawaiian newspapers into three different stacks in his room and these stacks grew up to the ceiling practically. We kids used call them tutu's mountains."

The image of those days seem so distant, but they aren't. Sit down and take the time to carefully look over the news and information gathered within for the *kupuna*, *makua* and *kamali'i*. In time KA WAI OLA O OHA may grow like the mountains of tutu kane's in your home.





State Representative and Lieutenant Governor candidate John Waihe'e joins other members of the Parker-Kipikane ohana, including OHA trustee, Walter Ritte, Jr., and Georgiana Padeken, director of the Department of Hawaiian Home Lands, during the ohana's recent Kamehameha Day reunion in Waimea. From left to right: Bern Parker, "Uncle" Harry Purdy, Georgiana Padeken, Waihe'e, Walter Ritte, "Aunt" Harriett Purdy, and Stephen Morse.

## PARKER-KIPIKANE FAMILY

In 1809, a young sailor from Massachusetts named John Palmer Parker landed on Hawaii's shores, and after a few more seafaring years, settled here, marrying the Hawaiian chiefess Kipikane, great granddaughter of Kamehameha the Great.

Together, John and Kipikane founded the famed Parker Ranch on the Big Island and had three children, John II, Ebenezer, and Mary Ann.

On the recent June 11th Kamehameha Day weekend, descendants from this union gathered from all parts of the islands and the mainland to pay tribute to their ancestors and to share good fellowship at a festive family reunion in Waimea, the hub of Parker Ranch activity since 1835.

The gathering, according to family organizers, was a historic one, the first since the passing of the Parker patriarch in 1868. It was also a fitting occasion for Kamehameha Day, since the great Hawaiian chief was not only Kipikane's great grandfather but also responsible for starting young John Parker's cattle ranching career, having retained Parker's services as manager of his wild cattle in Waimea during the latter part of his reign.

The reunion had all the ingredients for a good old-fashioned party, and that's exactly what the relatives did once kinship had been renewed with long, lost family members. For some there was even that unexpected moment of surprise when running into a friend or acquaintance who they never knew was related.

But, there were many magic moments during the weekend activities, which were blessed intermittently by the misty kipu'upu'u rain that has become a Waimea trademark.

(a'ole pau)  
(to be continued)

### 'Ili'i Grant



The restored fish pond of Kuhio Park on the Garden Island of Kauai

## THE RESTORATION OF KUHIO PARK FISH POND

Carmen "Boots" Panui  
Community Information Specialist, Kauai

The members of the Order of Kamehameha - Chapter 3, Kaunualii have restored much of the Fish Pond area at Kuhio Park, the birth place of Prince Jonah Kūhū Kalanianaʻōle, on Kauai. The funds to do the restoration have been provided by the Office of Hawaiian Affairs under the 'Ili'i Grants Program.

The members have put in many hours of hard work in the re-planting and the upkeep of the grounds. They have been digging and burning *haole* *koa* from the area where taro had been originally planted. There are long range

## He Mau-Ninua Ola

(continued from Page 7)

many predominantly Hawaiian communities have no physician.

What are the reasons?

Why are we *po'e Hawai'i* comparatively less healthy than our fellow non-Hawaiians in our native land?

The reasons fall into three main categories: (1) the genes we have inherited from our *kupuna*; (2) our individual lifestyles with respect to what we choose to eat, our consumption of cigarettes, alcohol and drugs, our personal hygiene and our mental coping with stress; and (3) our environment, such as crowding, public sanitation, automobiling, noise, exposure to harmful chemicals, and catastrophes that may be beyond our individual control, but may be amenable to group action.

Thus, modern medical science tells us that:

—Most cases of hypertension are related to a combination of heredity, excessive sodium salt ingestion and stress.

—The most common form of heart disease, coronary atherosclerosis, is chiefly related to heredity, dietary fat, cigarette-smoking, high blood pressure, inadequate physical activity and stress.

—Most strokes are linked to hypertension and or atherosclerosis.

—In diabetes, casual factors are mainly heredity, obesity and overindulgence in dietary fat and sugar.

—Cigarette-smoking accounts for most cases of lung cancer and bronchitis, and enhances atherosclerosis.

—Alcohol, drug abuse and the stress of crowded living, with anti-social and self-destructive attitudes contribute to the rising rates of auto injuries, child abuse, suicides, homicides and venereal infections.

—Despoiling of the natural resources and beauty of our *'aina* by pollution and careless "development" result in insanitation, crowding, crime, stress and dependence on imports that have made us strangers in our own homeland.

While our ancestral genes may render us more susceptible to some illnesses, certainly we cannot, and should not, blame them for our self-abuses. Like our fellow island residents, too many of us consume "junk foods," *puhi paka*, *inu loa*, misuse drugs, hold distressing tensions, lack physical fitness and adequate sleep, and we thoughtlessly disrupt our delicate island ecosystems.

These unwholesome behavioral traits were not characteristic of our noble *kupuna*. They are not traditionally Hawaiian, indeed, they are un-Hawaiian and even anti-Hawaiian.

In Hawai'i of old, care of the body, the mind and the spirit were necessary to preserve each individual's *mana*. This also entailed harmonious relationships with others and respect for one's ancestors and for nature—the land, the sea, the water, the air wind—for were they not all manifestations of the gods? How tragically far we have strayed from these precious cultural values of our *kupuna* which promoted their wellness.

Where do we want to go?

With this basis as to where we are and why, what, then, are appropriate health goals for us Hawaiians?

Clearly we need to improve the health indices as previously enumerated so that we Hawaiians do not consistently compare unfavorably with our fellow non-Hawaiians.

However, I would also suggest that improving statistics is not enough, for there is much unhealthiness even within the racial groups with the "best" statistics. We Hawaiians and non-Hawaiians alike need also to consider the goal of living more meaningful lives, regardless of whether they are longer or shorter, or whether or not we have physical disabilities. How meaningful is it to live beyond 80, abandoned by one's *'ohana* in a put-away nursing home? Ideal health cannot be freedom from illness and living forever, but, more realistically, the ability to deal effectively with life's recurring challenges, including the inevitability of death.

How do we get there?

How we pursue this ideal requires group as well as individual decisions and actions which we will consider with your *ninai*, suggestions, criticisms and requests in future columns.

plans for the use of the area, and one of them is to re-plant taro back in the *lo'i*. For instance, the old clubhouse, which was in shambles, has been restored by younger members of the Order. Now the building is used by members to hold their meetings, social functions, work projects or just for plain old "talk story."

The ancient palms surrounding the fish pond now stand majestically over the restored fish pond and the lush greenery of the park. E ho'okipa mai a 'ikemaka i ka nani o Kauai!

# LAND 'STOLEN' in QUIET ACTIONS

Kuleana lands are most often target of takeover

By Ellen Y.S. Kim  
Staff Writer

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People have unknowingly renounced their shares in land because they weren't aware of "quiet title" actions against them.

The quiet title actions are just that, quiet, legal ways to secure land. People who were unaware of the legal notices would default whatever claims they may have had by not showing up in court on a specified date.

Factors such as name changes, "hanai," or adoptions and many common owners contributed to the confusion of who the quiet title claims addressed. A land expert said Hawaii's early inheritance laws have prompted even family members to begin quiet title action.

For most of their history, Hawaiians relied on oral agreements and, as the concept of land ownership was new to them, so was the concept of a will. Descendants usually shared equally in the land inheritance which was passed on without wills.

Some of the descendants, as common owners, continued to live on the land, to maintain it and to pay property taxes. A legal declaration of ownership, which the quiet title act insured, would protect their investment.

However, some quiet title claims were deliberately used to defraud those with a genuine land claim, a land expert said. Land can also pass from descendants to "outsiders" through a quiet title action as well as "adverse possession" which some have characterized as "stealing."

Adverse possession was used in Europe hundreds of years ago to encourage land development when land owners were absent. Today the term is legally defined as being "actual, open and notorious, hostile, exclusive and continuous (possession of the land) for 20 years."

A person claiming adverse possession had to prove these five points (actual, open and notorious, etc.) to assume ownership of the land even though another person may have the deed or tax records.

This person has to show control over the property, such as erecting a fence or excluding others from it. It wasn't unusual to find commonly held land in the midst of plantations. In time the plantations would successfully initiate adverse possession.

To illustrate another way the land can change hands, a person may allow a neighbor to use a portion of his property for 20 years and then become subject to adverse possession. The neighbor could eventually own that portion of land.

The lands in question were usually kuleana lands. During the 1848 Great Mahele or land division, King Kamehameha III divided Hawaii's four million acres into roughly three parts. One third of the land was set aside for royal family, one third was set aside for the aliis and one third was reserved for government use.

A small fraction of the land, nearly 30,000 acres, was set aside for native farmers. These kuleana lands comprised less than one percent of Hawaii's land inventory yet were usually subject to quiet title claims and adverse possession as native farmers were unaccustomed to the land ownership concept. Previously the king owned all the land.

A strong counterclaim to quiet title actions is proving one's genealogy and unbroke succession to the land.

Besides a private attorney, Legal Aid Society of Hawaii and the Office of Hawaiian Affairs will assist people with title searches and legal matters.

Whereas Legal Aid screens clients on an income criterion, OHA screens clients on a "blood quantum." According to Kauai and Niihau trustee Moses Keale, OHA funds are set aside for "native Hawaiians" or those with at least 50 percent Hawaiian blood.

He said OHA's planning committee will submit a proposal to the next Legislature and funds should become available to service Hawaiians in general.

OHA will assist accepted applicants in the costly research process. The "cases of merit" or those deemed worthwhile will be taken and the client is expected to pay for some of the expenses if the case is successful.

In 1978 the Constitutional Convention amended the quiet title act to state that people couldn't initiate the act for patents over five acres. Also, the continuous possession definition extended from 10 years to 20 years.

He also suggested that people who find themselves a party in a quiet title action should approach Legal Aid or OHA.