



Ka Wai Ola O OHA

Volume 2, No. 1

"The Living Water of OHA"

Ianuali (January) 1985

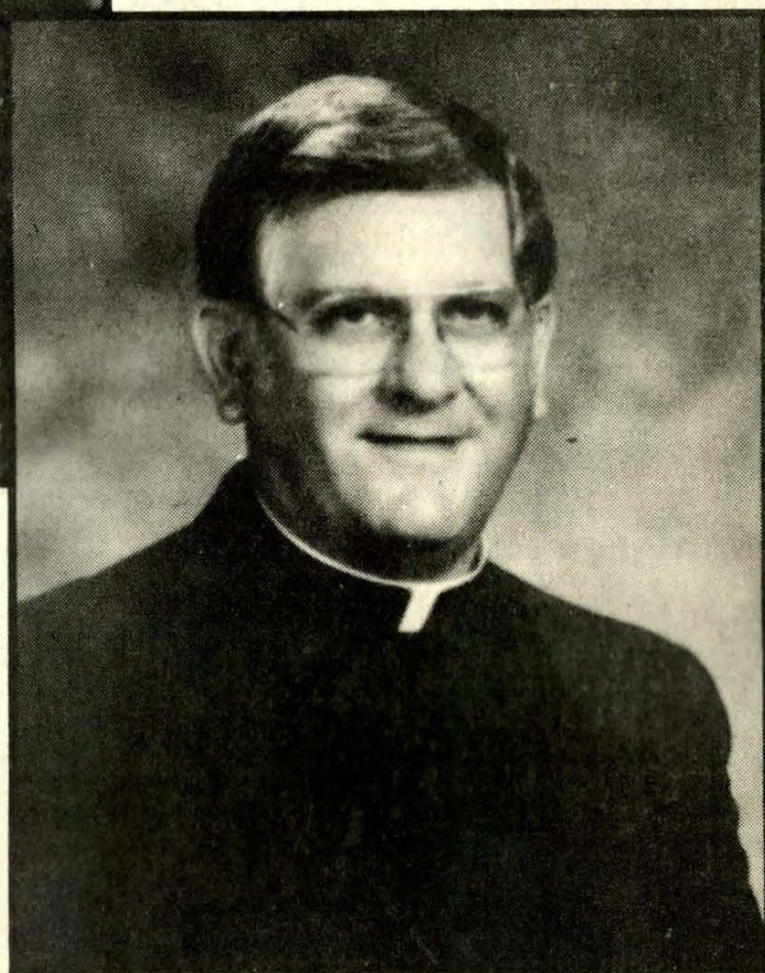
Native Claims Get Papal Backing



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Hereditary chief John L. George of the Burrard Nation presents a talking stick to Pope John Paul II in Vancouver, B.C. The elegantly carved talking stick vests in the Pope the traditional rights of a leader to speak. — *Photo courtesy Native Communications Society of B.C.*

Bishop Joseph A. Ferrario of the Catholic Diocese of Honolulu. — *Irving Rosen Photography.*





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Pope Supports Native Rights; Bishop Ferrario Cites Church Responsibility Toward Hawaiians

Pope John Paul II has issued a strong condemnation of cultural, physical and religious oppression of native peoples and has proclaimed the right of aboriginal people to self-determination.

The Pope's message, video-taped for residents of Fort Simpson in Canada's Northwest Territories, was reported by the bi-weekly native newspaper of British Columbia "Kahtou". Ka Wai Ola O OHA is grateful to "Kahtou" for permission to reproduce the striking cover photograph taken during the Pope's visit to Vancouver last September. A portion of the Pope's remarks excerpted from "Kahtou" are reproduced below. Although the Pontiff's speech was directed to the Indian and Eskimo people of Canada, many of his thoughts have direct relevance to native Hawaiians.

In you I greet . . . descendants of the first inhabitants of this land, who have lived here for centuries upon centuries. To greet you is to render respectful homage to the beginnings of human society in this vast region of North America. To greet you is to recall with reverence God's plan and providence as they have unfolded in your history and brought you to this day . . . At the same time my coming among you looks back to your past in order to proclaim your dignity and support your destiny.

My presence in your midst today is intended to be another expression of the deep interest and solicitude which the church wishes to show for the native people of the New World. In 1537, in a document entitled Pastoral Officium, my predecessor Paul III proclaimed the rights of the native peoples of those times . . . At the same time my presence marks yet another phase in the long relationship that many of you have had with the church . . . Missionaries from Europe . . . have dedicated their lives to bringing the gospel message to the aboriginal peoples of Canada.

I know of the gratitude that you yourselves, the Indian and Inuit peoples have towards the missionaries who have lived and died among you . . . Whatever faults and imperfections they had, whatever mistakes were made, together with whatever harm involuntarily resulted, they are now at pains to repair . . .

It is clear from the historical record that over the centuries your peoples have been repeatedly the victims of injustice by newcomers who, in their blindness, often saw all your culture as inferior. Today, happily, this situation has been largely reversed, and people are learning to appreciate that there is great richness in your culture, and to treat you with greater respect . . . The hour has come to bind up wounds, to heal all divisions. It is a time for forgiveness, for reconciliation and for a commitment to building new relationships.

Today I want to proclaim that freedom which is required for a just and equitable measure of self-determination in your own lives as native

peoples. In union with the whole church I proclaim all your rights - and their corresponding duties. And I also condemn physical, cultural and religious oppression, and all that would in any way deprive you or any group of what rightly belongs to you.

It is clear the position of the church that peoples have a right in public life to participate in decisions affecting their lives; participation constitutes a right which is to be applied both in the economic and in the social and political fields.

This is true for everyone. It has particular applications for you as native peoples in your strivings to take your rightful place among the peoples of the earth, with a just and equitable degree of self-governing. For you a land base with adequate resources is also necessary for developing a viable economy for present and future generations. You need likewise to be in a position to develop your lands and your economic potential, and to educate your children and plan your future.

Meanwhile, Honolulu's Catholic Bishop Joseph A. Ferrario called on the state's leaders in both the public and private sectors to help wipe out poverty and unemployment in Hawaii, with particular attention to the needs of the native Hawaiian community. The campaign is in response to a recently released first draft of the American Catholic Bishops pastoral letter which says fulfilling the needs of the poor is the highest priority facing the nation. Ferrario said individual Bishops must make recommendations to the pastoral by Feb. 15. He announced the formation of a special task force to prepare a program for developing his response.

With regard to the Hawaiian community, Bishop Ferrario, in a statement to the news media released last Nov. 26, said:

The reflections and dialogue upon this pastoral will identify those places where we in the Church need to change our hearts. Because our many traditions have found a special home of these Islands, I feel we need to listen to and dialogue with the Hawaiian community in a very special way. It is unacceptable that the children of the first inhabitants are disproportionately poor and separated from the land. In this process of conversion, we will have to seek forgiveness as needed. The Catholic Church, in which a quarter of the population in Hawaii claim membership, has a special responsibility to reflect, to pray and to act, that all the peoples in Hawaii and the Pacific achieve the justice demanded by their very existence as human persons.

Bishop Ferrario asked " . . . the leadership of the Churches and Temples in Hawaii to join me in a process of listening and dialogue with all sectors of the community to ascertain our appropriate response (to the pastoral letter.)"

Matsunaga to Introduce Reparations Bill

U. S. Sen. Spark M. Matsunaga of Hawaii will introduce legislation in Congress next year asking some kind of payment to native Hawaiians for the 1893 overthrow of the Hawaiian monarchy.

In his welcome address at swearing-in ceremonies for four recently elected trustees Nov. 28 in the Senate chambers, Office of Hawaiian Affairs Chairman Joseph Kealoha said Matsunaga's bill also calls for the U. S. to acknowledge the "illegal and immoral overthrow of Queen Liliuokalani."

"I can assure you that OHA will be at the forefront of the effort to ensure a favorable reception for this immensely important piece of legislation," Kealoha said.

"I call on the Congress of the United States to right a 91-year-old blot on the honor of this country," he continued.

"Sparky informs me that the first draft of the bill is just about completed. After review by Sen. Daniel K.

Inouye and Reps. Cecil Hefel and Daniel K. Akaka, the draft will be submitted to the Office of Hawaiian Affairs and other Hawaiian organizations for comment. If all goes according to plan, the final draft will be introduced into the Congress by mid-February of next year," Kealoha explained.

Inouye, who was among guests at the swearing-in, said afterwards that the legislation will reflect the recommendations of the Native Hawaiians Study Commission minority report which calls for compensation for both the overthrow of the monarchy and the ceding of lands to the federal government.

This means that supporters of the bill will have to go up against the conclusions of the NHSC majority report which last year rejected the idea of reparations.

An educational trust fund or a land trust are other possible forms of compensation, Inouye noted.

Kealoha called on every member of the OHA board, every Hawaiian organization, every individual

Hawaiian and everyone who is Hawaiian at heart "to join in the struggle to restore to the Hawaiian people the pride and dignity which were taken from them by force of arms."

On another matter, Kealoha reflected on the four-year history of OHA and admitted the organization has "made some mistakes." He explained, however, that OHA can point "with considerable pride to a number of accomplishments, despite our extremely limited financial resources."

Among the accomplishments, he pointed to:

- OHA's native Hawaiian land title project, which he said helped native Hawaiian families win back legal title to millions of dollars worth of property.
- Providing seed money to groups and individuals seeking to become self-sufficient.
- Helping to preserve the Hawaiian language and culture through the funding of language learning centers and other projects.

Trustees' Views

(This column is open to all OHA Trustees as a vehicle for them to express their mana'o. Opinions expressed are the personal views of each individual Trustee and do not necessarily represent the official position of the OHA Board of Trustees.)

I Smell a Rat!

By Hayden Burgess
Trustee, Oahu

Native Hawaiians have just been forced to give up \$320,000 annually. Meanwhile, our people are badly in need of health care, education, food, shelter and employment opportunities.

The Department of Hawaiian Home Lands revenues of \$528,000 from airports in Hilo and Kamuela on the Big Island and the airport on Molokai are being lost as a result of a recent land swap to the State for Shafter Flats. The Office of Hawaiian Affairs has been receiving \$52,000 annually from Shafter Flats which will also be lost. Thus, a total of \$580,000 is taken out of native Hawaiian hands.

In return, Shafter Flats should result in income to DHHL of only \$260,000 annually. OHA will receive nothing according to the Department of Transportation's (DOT) interpretation of the law.

Why did DHHL interfere with OHA's income base? According to Georgiana Padeken, DHHL Director, she didn't know OHA received income from Shafter



Flats! A simple phone call to OHA would have answered that question. Its a matter of public record.

Why didn't OHA get involved earlier? On Oct. 15, 1984, I requested a meeting for a progress report on the recommendations of the Task Force studying DHHL lands. Rather than a reply to me, one was sent to Joseph Kealoha, chairman of OHA's board from Miss Padeken. No copy was sent to me nor did Mr. Kealoha inform me of that letter.

When I discovered this deal between DHHL, DOT and the Department of Land and Natural Resources (DLNR), I immediately directed a press release to be issued under my name publicly protecting this deal. Joseph Kealoha spoke with an OHA staff member resulting in my press release not getting to the public.

When I examined Miss Padeken on this transaction, I was chastised by Mr. Kealoha for asking such prying questions at our OHA board meeting.

I smell a rat! I don't know where it is, yet. But questions must be asked, starting with Miss Padeken and Mr. Kealoha. Why was OHA revenues affected without even notice to us? Why was my press release stopped? Why are the native Hawaiian people losing 209 acres to gain 13.8 acres, in the face of so many of us homeless? Why are we giving up \$320,000 annually? Why was this matter a secret until the deal had been

struck?

As of Dec. 18, 1984, I am no longer chairperson of the Resource Development Committee from which the Land Division of OHA had been under. Louis Hao has replaced me by decision of Joseph Kealoha. The impact of my questions are therefore much weaker than it had been over the last two years.

I call on each of you to contact Miss Padeken and Mr. Kealoha and demand a public accounting of these transactions, ask what does OHA now intend to do, ask for an investigation into the profits to be made by members of OHA who have business before the DLNR, DOT or DHHL. Embarrassing questions, perhaps, but questions that must be asked.

A dangerous precedent has been set by allowing the State to manipulate lands to avoid paying OHA its fair revenues. This could lead to an eventual depletion or total elimination of OHA trust funds.

We can not stand idly by while \$320,000 slips through the hands of our Hawaiian agencies. Anyone participating in and profiting from this transaction steals from the mouths of our children, denies our Hawaiian families proper shelter, and interferes with our quest for higher and better education for our children and justice to our people.

OHA Board Elects Kealoha, Freitas

Joseph Kealoha of Maui was reelected chairman of the Board of Trustees of the Office of Hawaiian Affairs at the first meeting of the new board Thursday, Nov. 29, in the OHA conference room.

Oahu's Rockne Freitas is the new vice chairman, succeeding Rodney K. Burgess. Both candidates were unopposed.

The board organization was preceded on Nov. 28 by the swearing in of four trustees elected during the Nov. 6 General Election. They are Moanikeala Akaka, Hawaii; Louis Hao, Molokai; Thomas K. Kaulukukui Sr., Oahu-at-large; and Moses Keale, Kauai and Niihau.

Chief Justice Herman T. F. Lum of the Hawaii State Supreme Court administered the oath of office and the Rev. William Kaina, new pastor of Kawaiahao Church, gave the oath of reaffirmation in Hawaiian and also the opening prayer.

Kealoha delivered the welcome address. (See separate story.) Brief introductions of the four trustees were made by Rodney Burgess. Musical tributes were given by The Kamehameha Schools Concert Glee Club under the direction of Dale Noble and kumu hula Leinaala Heine and members of her halau. Leinaala also rendered the traditional chant.

Gregory Hikiola Nalielua, known as Papa Kala, gave the closing prayer.

Refreshments and snacks prepared by OHA staff members Sally Rutherford, Lani Akana, Gwen Valbuena, Winona Spillner, Christine Vallies, Barbara Yuen and Lisa Unciano were served following the brief ceremonies.

New Hawaii Books in Stores

Two books dealing with Hawaii and recently published by Bess Press of Honolulu are now available through local booksellers.

"Modern Hawaiian History," which chronicles the history of Hawaii's last century, fulfills the specific needs articulated by Hawaii's high school social studies teachers.

"The Hawaii Puzzle Book" is a collection of puzzles and brain teasers put together in an attractively designed and easy-to-use format. It provides a fun way to learn about the Aloha State.

Dr. Ann Rayson, an assistant professor at the University of Hawaii, compiled, edited, designed and wrote much of the text in cooperation with other well-known authors and sources.

The puzzle book was written and illustrated by Donna Lugg Pape, Virginia Mueller and Carol Karle who have completed regional puzzle books for eight other states. The authors plan to write books for all 50 states.

Bess Press is a local publisher of Hawaiian history and cultural materials.



Office of Hawaiian Affairs trustees recite the oath of reaffirmation administered by the Rev. William Kaina, pastor of Kawaiahao Church. From left to right are Moanikeala Akaka, Hayden Burgess, Rodney Burgess, Chairman Joseph Kealoha, Louis Hao, Thomas K. Kaulukukui Sr., Moses K. Keale Sr., and Rockne Freitas. Trustee Gard Kealoha was ill on swearing in day.



The four trustees of the Office of Hawaiian Affairs who were elected in the Nov. 6 General Election pose following their swearing in. From left to right are Moses K. Keale Sr., Kauai and Niihau; Moanikeala Akaka, Hawaii; Thomas K. Kaulukukui Sr., Oahu-at-Large; and Louis Hao, Molokai. Akaka is the newest member of the board while Keale and Kaulukukui were re-elected. Hao served a two-month interim appointment before being elected to his first full term.

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(The Living Water of OHA)

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Kohanga Reo Succeeds Despite Low Budget

Te Kohanga Reo or the language nest is a social and cultural early childhood program in New Zealand whose objective is similar to that of Hawaii's Aha Punana Leo, Halau Likoaulani O Hawaii and other like children's learning centers.

Primary purpose of Te Kohanga Reo is to teach the Maori language, custom, culture and spiritual values to youngsters in an effort to stop the decline of their language in New Zealand.

The primary objective of the Hawaii projects is similar—to keep the Hawaiian language, culture, tradition and spiritual force from dying out.

Fiscally, however, Te Kohanga Reo is a sharp contrast to such projects as Punana Leo or Likoaulani. When a Kohanga Reo whanau (extended family system) is established, each is given a one-time grant of \$5,000 by the government's Maori Affairs office.

There are 84 of these language nests throughout eight districts in New Zealand. Each one of the eight districts has a coordinator to see that the program is run smoothly and to establish as many Kohangas as are needed.

One such coordinator is Beatrice Ngaurungatapu Kerr who has 28 Kohanga Reos in her district in the North Island. Schools in New Zealand are currently on their summer break and Bea Kerr and her husband, Robert, are on a combined working and vacation trip in Hawaii.

Arrangements for their local stay were made through the efforts of Princess Po'omaikalani Kawanakoa and Office of Hawaiian Affairs Human Services Specialist Sam Holt and his wife, Robin, who were heretofore complete strangers to the Kerrs.

Ka Wai Ola talked with Bea Kerr to compare notes between their project and that of the grant-aided Hawaii centers. When a Kohanga is initiated or established, they become self-sufficient upon receipt of the one-time \$5,000 grant.

This means, Bea explains, the Kohanga must look for its own staff, tutors and additional funding to sustain the program and staffing. Some of the whanau centers licensed and eligible for subsidy from the Department of Social Welfare get up to \$18 per child per week.

Additionally, those parents who can afford it pay an average of \$25 per child per week. The respective Maori communities also give gifts of money and food



Beatrice Kerr

in support of the Te Kohanga Reo whanau centers in their own localities. A total commitment is what it's all about.

Some 500 volunteers are actively involved in the whanau and these include mothers, fathers, uncles, aunts, cousins, grandparents and others.

In contrast, Punana Leo was recently given an OHA grant of \$54,000 and Likoaulani has had total funding of \$75,351. When appraised of these figures, Bea's only exclamation was: "Wow!"

These learning centers were initiated two years ago and they encompass children from six months to six years. Those babes in arms and toddlers are accompanied by their mothers. There are about 20 students in each whanau. For the older children, one parent comes one week a month. Parents are rotated from an established roster.

Classes are held five days a week from 8 a. m. to 4 p. m. and school is in session for 49 weeks. In one township alone there may be two Kohanga only one mile apart. They may be established anywhere there is a need to be served.

Bea explains that some of the Kohanga have been operating without the \$5,000 because the government

exhausted its current budget. They must wait until the next budget year, she pointed out.

Participation by mothers gives them a chance to get over what Bea calls "suburban neurosis" because they meet one another from within the same Kohanga, sharing and making things in arts and crafts and caring for each other.

From an early age, the children will have seen all the crafts that have been almost forgotten. It is important, Bea points out, that the Maori language, customs, culture and spiritual values be taught to children at a very early age. Otherwise, she added, these values will be lost like many of the Hawaiians lost theirs.

"Like you Hawaiians, we are trying to retain our culture and values through our youngsters and Te Kohanga Reo. Our elders are dying off and the young ones are their successors," she declared.

Bea is a retired school teacher with 40 years of service. Her husband is a lecturer in Maori and anthropology at Auckland University.

The Te Kohanga Reo program is being carefully monitored and there are frequent discussions through the National Officials Co-ordinating Group made up of officers from the departments of Maori Affairs, Social Welfare, Labor and Health. They work in concert with the Maori Education Foundation, the Pre-school Child Care Association and the Wellington Hospital Board.

Bea says there is still much work to be done in the transition from Te Kohanga Reo whanau centers to school life. The National Advisory Committee on Maori Education has given priority to preparation of junior class teachers for the time when they get these children into their classrooms.

Every effort, she said, must be made to ensure that the gains made at the centers are not lost or inhibited in the transition to school.

Native Hawaiian Housing Program Gets HUD Support

According to the local head of the U.S. Department of Housing and Urban Development (HUD), Housing Secretary Samuel Pierce is "very sympathetic" to the idea of a federal housing program for native Hawaiians.

Robert Fukuda, HUD's area manager, brought Office of Hawaiian Affairs trustees up-to-date on the possibility of establishing such a program during the board's Dec. 14 meeting on Molokai.

Fukuda said although the federal government builds 2,000 housing units a year for American Indians and Alaskan natives, Hawaiians presently are not eligible to participate in this program. Special legislation must be passed by Congress to include Hawaiians.

Fukuda said Secretary Pierce's interest in the housing needs of Hawaiians was demonstrated by the recent island visit of the Secretary's special assistant, Ray Combs, whose mission was to do a survey of those needs. Combs met with some of OHA's trustees during December, but a scheduling mix-up prevented him from conferring with the full board.

According to Fukuda, Combs' message first is that Hawaiians must have a land base, analogous to the tribal lands of Indians and Alaskan natives before a housing program can be developed. Fukuda said that Hawaii's ceded lands might serve as a basis for such a land base.

Secondly, Combs stressed the importance of Hawaiian groups reaching a consensus on the subject. He said Congress needs to deal with a single organization which can speak for the Hawaiian people.

Fukuda told the board that OHA should be that organization since it is the only group constitutionally created and elected by the Hawaiian people.

Kupuna Perform Invaluable Job

Kupuna, oftentimes described as true living treasures of Hawaii, perform an invaluable service to the State of Hawaii by teaching ideas, techniques and ancient history to grades kindergarten through sixth.

And so it was one day not too long ago that North Shore kupunas and a handful of invited guests met at the Waialua home of Betty and Jack Jenkins to exchange ideas and techniques of the Hawaiian culture with emphasis upon the Hawaiian children and learning.

Betty, who serves as the community kupuna coordinator for the Office of Hawaiian Affairs, periodically gets together with her kupunas to touch bases with them. This is in addition to her regular on-site visits at the schools.

On this particular day, they compared notes and also used the occasion for spontaneous hula and song. They also were busy with haku lei making, lauhala weaving and Hawaiian quilt sewing.

Betty, incidentally, is one of three Hawaiians educators who wrote the first draft and proposal of the Halau O Haleiwa Project to "develop knowledge, understanding, appreciation and internalization of Hawaiian culture, language, values, qualities and concerns."

Working on the project with Betty were Carole Paulsen and Hauoli Hiers. Each represented an instructional level—elementary (Betty); intermediate (Carole); and secondary (Hauoli).

Halau O Haleiwa is a group participation program that is culturally Hawaiian based as contrasted to the western concept of individual competition and attainment. In the halau, all are stars—a place where mutual respect and trust are learned values; where expected behavior are clearly defined and rewarded; where mutual respect is a rule; and where a sense of a special place has been created.

The halau teaches a process of learning through oral, aural and experience called Hawaiian methodology, a concept of the learning-teaching system of ka po'e kahiko (people of old).



Busy weaving lauhala is this trio.



Entertaining kupunas with hula is Patricia Lei Anderson Murray, a former Miss Hawaii.



This pair works on quilt cushion covers.



Robert Fukuda raps with trustees of the Office of Hawaiian Affairs at Dec. 14 Molokai meeting.

Genealogical Research Can Tax Patience



Panelists in the OHA-sponsored workshop from left to right are Alicia Nihipali, Kaipo Kincaid, Irma Agard and Wayne Davis.



Trustee Moses K. Keale Sr. strikes a serious pose as he views workshop intently. Keale represents Kauai and Niihau.



Office of Hawaiian Affairs Chairman Joseph Kealohe mulls over his notes during OHA-sponsored workshop.



Trustee Moanikeala Akaka of Hawaii is captured by the OHA camera busily taking notes of the workshop discussions.

A "Gathering of the Clans" is just what it turned out to be during a three-day genealogical conference Nov. 30-Dec. 2 at the Keauhou Beach Hotel in Kona.

More than 300 persons from the eight islands and the states of Connecticut, Vermont and California participated in this first effort organized by Herb Kawai-nui Kane, Mary Spinney Green and Kaheakamana-okaleookalani Beckley. It was co-sponsored by the Kona Genealogical Society, Na Mea Hawaii Consultants and the host Keauhou Beach Hotel.

The three organizers, who proclaimed themselves "amateurs in this sort of thing," nonetheless were fueled by the enthusiasm, interest and participation exhibited by those in attendance.

Hawaiians, especially the older ones, made up the bulk of the participants. Attendance by young Hawaiians was small in number. The older participants, however, were really wrapped up in the conference.

The Office of Hawaiian Affairs was very much in the thick of the program, sponsoring the workshop, "Genealogy of the Land," with a panel of experts headed by Attorney Kaipo Kincaid who worked for several law firms in Hawaii including the Native Hawaiian Legal Corporation.

Currently residing in Kona, Kaipo has concentrated on land matters in which the use of genealogical research has helped determine ownership of land and state of title. Also appearing on the OHA panel with Kaipo and describing various aspects of the subject matter were NHLC Attorney Alicia Nihipali; Wayne Davis of Hawaiian Electric Industries and a devoted archivist; and Irma Agard of the Department of Health's Bureau of Vital Statistics.

Among trustees in attendance at the OHA-sponsored workshop were Chairman Joseph Kealohe, Moses Keale, Moanikeala Akaka and Rodney Burgess. They were also seen at other workshops.

These included Albert Nawahi Like and his explanations on how to do a family tree; Edith Kawelohea Kapule McKinzie's descriptions on how a professional genealogist works; Rubellite Kawena Kinney Johnson's genealogy through Hawaiian chants; Hawaii Chinese history and how to search out Chinese ancestors; and a workshop by Alaskan Tlingit Indian leader Judson Brown who talked on how a computer may be utilized in genealogical work.

There were also several panel discussions which

included an all-Hawaiian language talk session with Gregory Kalahikiola Nali'i'elua or plain Papa Kala, OHA kupuna; and a discussion on historical influences on Hawaiian people and culture, more especially covering the period between 1778 and 1848.

The latter had a battery of panelists which included Kane, Abraham Piianaia, Napua Stevens Poiré, Rep. Kinau Boyd Kamalii, Prof. Kalani Meinecke, Sherwood Greenwell and others from the historical society.

The workshops and panel discussions were well-attended and there were many questions asked. At the workshop on genealogy through Hawaiian chants, many asked for help in finding their ohana.

"Please help," was the cry from those who took the microphone to explain their respective genealogies as best as they could. "We all want to know where we came from and who is my family? Where are they and how many of us can be counted today?" were other pleas for kokua.

In the workshop of family tree, "young" Like, who celebrated his 85th birthday in December, explained that all families with the same last name are not necessarily related.

As an example, he cited the name Keawe. He said Keawe in most cases is a shortened version of a longer name with the second, third, fourth and other syllables cut off to make it what it is today. Therefore, he explained, when trying to form your family tree under Keawe, one must first determine what the original Keawe name was.

The one on Chinese history drew large crowds, many of whom were unaware of the fact that the first Chinese to come to Hawaii were not those who worked the plantations. In fact, the Chinese had come much earlier in 1789. This is why the Hawaii Chinese History Center is planning a big bicentennial celebration in 1989.

All the panel discussions and workshops were immense storehouses of information that it was impossible for participants to cover each one completely. It was a challenging effort by the coordinators and that they succeeded was very much in evidence.

It was surely a coming together of the clans, many different clans, who lay the cornerstone of solidarity despite their many moods and differences.

It is hoped, according to the coordinators, this can become a biennial function.



This is what the crowd looked like at opening ceremonies of the Kona Genealogical Society's "Gathering of the Clans" conference on the poolside lanai of the Keauhou Beach Hotel.



Albert Like tells his audience how to start a family tree.



OHA kupuna Papa Kala conducts all Hawaiian language session.

"Be More Sensitive" to Needs, Culture of Hawaiian People, Trustee Warns Group

Estrangement of the Hawaiians and increasing reliance on limited resources with an increasing influx of people were among topics targeted by Office of Hawaiian Affairs Trustee Gard Kealoha in a talk delivered Dec. 11 at the Governor's Tourism Congress in the Sheraton Waikiki Hotel Ballroom.

Kealoha warned the large outpouring of representatives from government, business, labor, the public and the tourist industry that they must be more sensitive to the needs and culture of the Hawaiian people.

Of the estrangement, Kealoha asked:

"Why are there so few Hawaiians in management positions? What kind of incentives and programs are being provided within the visitor industry for employees desiring upward mobility? How does the native Hawaiian community participate in the decision-making processes that lead toward the development and building of the industry? Are Hawaiians in general so stereotyped that one is more likely to find them playing music during the cocktail hours and floor shows or tending the gardens and fixing the beds? Are profits being shared with all employees? Are Hawaiians being treated like one sees Hispanics and other minorities on the mainland as cheap available labor, easily replaced?"

"Our visitor industry," he said, "may well be able to exist in a vacuum of ledgers, profit sheets and computer files without the native Hawaiians, but I think

not for long."

Kealoha stated that opportunities for Hawaiians must be available to "establish decent self-sufficiencies and the recognition perhaps that there is a unique and special heritage that defines Hawaii."

He asked developers, the visitor industry and government to be more aware of local concerns. "Mis-trusts deepen when developers do not keep their promises in exchange for certain land rights. Further



Office of Hawaiian Affairs Trustee Gard Kealoha addresses Governor's Tourism Congress in a stirring talk on Hawaiian concerns that brought a standing ovation.

Small Businesses Need Procurement Dollars

By Wendy Roylo Hee

Planning and Development Officer

A conference set up to help minority-owned small businesses identify federal contract opportunities set aside especially for minority groups, which now includes native Hawaiians, was held recently at the Sheraton Waikiki Hotel.

Co-sponsoring the Asian Pacific Small Business Conference were U. S. Sen. Spark M. Matsunaga, Minority Enterprise Service Associates and the Small Business Administration (SBA).

Discussions involved ways in which small businesses can get more contracts from the federal government. Panels of experts and leaders of the military, federal procurement offices and the private sector led the discussions.

They noted that the opportunities for minority-owned small businesses grow as the federal procurement dollars continue to increase in Hawaii. The Department of Defense alone had a total procurement

doubt occurs when attempts are made to actually shorten or obliterate the Hawaiian names for places and sites in order to make it easier for our visitors to pronounce them," he declared.

Kealoha added: "The whims of the lazy and unwilling and insensitive can erase the history of a place if one is not vigilant. Barriers erected to deny traditional accesses to the shore and mountains fuel the resentment."

As an example, he cited the current flap over the closing of an old road at Makena which vividly illustrates the build-up of animosity toward the visitor industry.

"While we depend heavily on the ever-burgeoning demands of the visitor industry we must be sensitive to the local needs of our people and their communities. Their concern for their rights are just as paramount. For after all, that is what constitutes one's personal sense of self-worth and dignity," Kealoha continued.

He concluded: "For while the romantic image of the happy go lucky Hawaiian may have been early public relations hype and the old characterization of the Hawaiian as the guy who would give you the shirt off his back may have been pure Hollywood hokum, our innate sense of aloha has endured through the vicissitudes of tremendous changes.

"It is our one and dearly precious value that has enabled us to face the constant challenges of change. And it is the singular and universally understood value that is perceived by all as the bottom line of human relationship."

Kealoha spoke on the overall topic of "Social Issues," sub-topic "Hawaiians and Tourism; and Social Change in Hawaii."

He was given a resounding standing ovation.

Double Blessing Mark Honaunau Ceremonies

By Ruby McDonald

Community Resource Specialist
West Hawaii

The Kai Malino and Kai Holo, two boats acquired for the students at Hale o Ho'oponopono School, were blessed Nov. 30 on the school grounds adjacent to the Pu'uhonua o Honaunau National Historic Park.



The Rev. Leon K. Sterling Jr. handled the blessing with a pule wa'a. The Kai Malino is a 17-foot V-bottom fiber form with a 65 horsepower Suzuki outboard motor and an auxiliary six-horsepower Johnson. It will serve as a learning instrument for the students, help reduce stress and provide an environment for optimum growth evident by the poke served at the paina luncheon.

The Kai Malino had been taken on its maiden voyage a few days before by Uncle Aki, Jason Aki, Jerry Arle and Earl Regidor who brought in 90 pounds of ahi.

The acquisition of an Australian racing kayak by Puna and Harvey Low was also reported. It is for the staff's use of reducing stress and enjoying it. Principal George Kahumoku heartily agrees. "It's an enjoyable way to break the role of school work, providing one can keep one's balance."

The original Kai Malino was donated by Robert and Diana Nui. It eventually wore out its seaworthiness, making it possible for a trade-in transaction for partial funding towards the new craft.

Hale o Ho'oponopono is an alternative education program funded by The Kamehameha Schools/ Bishop Estate and the Department of Education. Its program goals are to:

- Affirm the students' self-worth and Hawaiian cultural awareness.
- Provide an environment for reduced stress and optimum growth.
- Learn problem-solving, coping, decision making and thinking.
- provide the basic skills for functioning successfully in the mainstream.

These goals have been successful in returning students to the main campus at Konawaena High School.

In addition to the Nuis, others deserving of much mahalo and aloha are Wally Lau, director of alternative education, KS/BE, in his quest for funding; Mune's Repair Service of Kona for coordinating the purchase.



The Kai Malino with a maile lei across its bow.



The Kai Holo is admired by students and staff.

dollar volume of over \$650 million in Hawaii.

Representatives of the different branches of the military reported that almost \$200 million worth of contracts have been let to minority business enterprises. They continue to set aside substantial amounts of procurement dollars for small businesses owned by minorities.

Procurement officers warned that while federal dollars are available for small businesses, it would be foolish to believe that contracts would automatically flow to minority business enterprises without any work on the part of the business owner.

Top federal procurement personnel from Washington, D. C. reminded business owners that the best way to win federal contracts was to market aggressively and to keep in touch with local procurement officers that handle contracts in their respective businesses.

Small businesses were assisted in this regard when the conference devoted the entire afternoon to a trade fair during which business owners met individually with procurement officers.

Speakers also stressed that there has to be political pressure applied to SBA via our congressional delegation to maximize the percentage of federal procurement dollars set aside for small business. For example, contractors who receive contracts over \$1 million must show what percentage goes to minority subcontractors. That percentage can be increased if minority small businesses as a group make it known that there are qualified small businesses in the community that can handle as much of the work as possible to justify increasing the percentage set aside for them.

The major federal programs that assist minority small businesses in pursuing federal contracts are the SBA 8 (a) and the Office of Minority Business Development.

The SBA 8 (a) Program authorizes the agency to negotiate contracts with minority-owned small businesses. The purposes are to encourage business ownership by members of minority groups; promote competitive viability by providing contract, financial, technical and management assistance; and to clarify and expand the program for federal procurement from minority-owned businesses.

The OMBD provides professional management and technical assistance; develops and maintains inventories of minority-owned firms, market opportunities and capital resources available to local minority business enterprises; brokers firms to pursue opportunities identified; promotes private and public sector support; advocates for local minority business community; and makes available specialized consulting services.

These programs were established for a purpose and Hawaiians should participate in them fully. Therefore, if you have had any trouble in the process of trying to secure a federal contract under any one of these programs, please call us at the Office of Hawaiian Affairs, 548-8960, so that we may be able to collect data on problems in the current system that need to be corrected.

Hawaiians Among Turn-Away Crowds at "Utu" Showing

By Malcolm Naea Chun
Cultural Specialist

"Utu," a New Zealand-made film, attracted a large number of Hawaiian viewers among the turn-away crowds during the recently completed Hawaii International Film Festival.

This appeal for a foreign film by Hawaiians was based upon the film's emphasis of native culture and concepts.

The story centers on three events of a Maori soldier, Te Wheke who is in the British army and comes across a massacre of a Maori village by the very army he serves; his "conversion" from army soldier to Maori warrior, the killings he commits to seek vengeance and the "chase" to capture him; and finally for the "crimes" he committed.

This is the way the action moves in the film but its strength lies in its attempt to give meaning to the Maori/Polynesian concept of "utu" as well as other aspects of Maori culture.

"Utu," (uku in Hawaiian) has a vague similarity to the English words of retribution, recompensation, revenge or "pay back." In the film, much of the "utu" sought seems to be along the lines of revenge, but in one scene a Maori woman saves the life of a Pakeha (haole) officer from Te Wheke's raid on the British army because he let her escape when she was held prisoner.

There are other sub themes such as Maori-Pakeha relationship, the status of women in both societies and the reasons or motivation which cause people to pull the trigger of a gun to kill another person.

The other strength in the film lay in the tasteful and sensitive usage of Maori language and waiata (chant). Both had a definite and integral role and were not incidental or token elements as are found in films about Hawaiians.

Certainly the chants and even the haka (dance) were chosen for what they mean and the role they have in relationship to the action of the film. In comparison, most film makers or television producers choose Hawaiian music for what it sounds like in the background without much concern for its meaning and role relationship.

Within this strong structure, however, the film does have flaws, particularly the Maori characters in major and minor roles. They show little development from the start of the film; it's the Pakehas who change or grow. Finally, the film is still centered towards a Pakeha audience in the way it attempts to present the meaning of "Utu." This may explain the large attraction to young Maori-Hawaiian audiences as a sort of "Roots" film, but not to the purist.

The film was based upon a fictionalized version of actual Maori history, quite like James Michener's "Hawaii." At times it seemed more like the Western movies of soldiers chasing Indians across the countryside.

Its emphasis on concepts and sub themes as well as the proper use of Maori culture and language saves the film and makes "Utu" an intelligent production. "Utu" in this sense is very much like the television series M*A*S*H which used humor, character development, social, moral and ethical issues upon the background of war.

In the future, film makers and television producers will have to be more careful, sensitive and accurate towards native roles in their productions. They will need to have more native advisers as well as to listen to them.

This would be the legacy of "Utu" for Hawaiians beyond identifying with Te Wheke and the Maori.

Working Group is UN Vehicle for OHA

By Wendy Roylo Hee
Planning and Development Officer

The United Nations was established in 1945 as a vehicle for securing peace through discussion and negotiations. There are six principal organs of the U.N.:

- the General Assembly, composed of representatives of all 157 member countries, whose duty is to make major decisions on international peace and security matters;
- the 15-member Security Council that investigates international disputes;
- the 54-member Economic and Social Council whose duty is to coordinate the economic and social work of the U.N. and its special agencies;
- the Trusteeship Council, composed of the five permanent members of the Security Council, which supervises the administration of Trust Territories;
- the International Court of Justice, composed of 15 judges elected by the General Assembly; and
- the Secretariat, headed by the Secretary-General who is appointed by the General Assembly on recommendation of the Security Council. The Secretary-General manages 16,000 staff members from 150 countries who are responsible for the day-to-day work of the U.N.

Under the Economic and Social Council, there is a Commission on Human Rights, headquartered in Geneva, Switzerland, which receives letters and complaints about human rights violations. This commission has an expert body of 25 people called the Sub-Commission on Prevention of Discrimination and Protection of Minorities. Five members of the sub-commission then meet as the Working Group on Indigenous Populations (see Exhibit 1). This Working Group is the forum in which the Office of Hawaiian Affairs can operate to expand its network with other indigenous people who are seeking solutions to problems that are shared by Hawaiians. The purpose of the Working Group is to facilitate dialogue between the indigenous group and the national government.

The WGIP meets annually in July or August. It recently held its third annual session this year, and the next meeting is scheduled for July 29 through Aug. 2, 1985. The subcommission meets immediately after the Working Group from Aug. 5 through Aug. 30, 1985. The agenda of the 1985 meeting will include (1) definition of indigenous people, (2) rights to land, and (3) culture. These issues parallel those of concern to Hawaiians, namely (1) definition of native Hawaiian vis-a-vis blood quantum, (2) rights to ceded lands, and (3) preservation of the Hawaiian culture.

It would be instructive for Hawaiians to learn how other indigenous groups have handled these issues and how they work with representatives of their national government to arrive at equitable solutions to the treatment of indigenous peoples.

The Working Group also maintains a repository for documents on indigenous groups called the Indigenous People Documentation Research and Information Center (DOCIP), which is located in Geneva.

Groups of indigenous peoples recognized by the U.N. are the Four Directions Council, the International Indian Treaty Council, Survival International Limited, Indian Law Resource Center, Inuit Circumpolar Conference and the World Council of Indigenous People.

EXHIBIT 1

ECONOMIC & SOCIAL COUNCIL
54 Members

COMMISSION ON HUMAN RIGHTS
Meets annually for six weeks
February and March in Geneva

**SUB-COMMISSION
ON PREVENTION OF DISCRIMINATION
AND PROTECTION OF MINORITIES**
25 experts meet annually
for one month in Geneva

**WORKING GROUP
ON INDIGENOUS POPULATIONS**
Five of the 25 experts
from the subcommission
meet annually
for one week in Geneva

Sandinista, Indigenous Peace Talks Scheduled

Peace talks between the Sandinista government of Nicaragua and representatives of the Misurasata, the group representing indigenous people of the Atlantic coast of the country, will resume early next year.

This is the word brought back from Bogota, Colombia, by Office of Hawaiian Trustee Hayden Burgess, who is also a vice president of the World Council of Indigenous People. Burgess said WCIP was the only "non-government organization" represented at the negotiations which were held Dec. 8-9 at the presidential palace in Bogota.

Members of the WCIP delegation were accorded official observer status at the talks. Burgess was the only American present at the negotiations. Governments represented at the ambassadorial level were Canada, Colombia, France, Mexico and Sweden.

Burgess said delegates to the peace talks agreed to resume negotiations on Jan. 19 and 20, 1985, in Bogota. He said he expects to attend those talks in his capacity as official observer.

Burgess reacted negatively to published reports that the Pentagon has asked President Reagan to recognize the "Contra" group as the official representative of the government of Nicaragua.

According to Burgess, neither the present government of Nicaragua nor that country's indigenous people want nor have they requested U. S. interference.

"The United States should keep its nose out of Nicaragua and allow the Nicaraguan government to negotiate with the indigenous government on its own. The U. S. should respect the sovereignty of Nicaragua," Burgess declared.

Burgess said his recent election as vice president of the WCIP, which has been granted formal status by the United Nations, and his participation as an official observer to these peace talks, will be of great value in the future when Hawaii's concerns are presented before international bodies.

He returned to Honolulu Dec. 13.



Foster Program Seeks Help

The State of Hawaii Judiciary Department's Foster Parenting Program is continually seeking foster homes for teenagers who are under court jurisdiction, especially those Hawaiian families willing to take in Hawaiian or part Hawaiian youths.

The program maintains three types of homes:

- Volunteer Foster Homes—for those needing medium to long-term care.
- Emergency Shelter Homes—for short-term placements.
- Foster Care Specialists Homes—for the more difficult youth.

Foster parents are

those who genuinely care about children. They should be willing to open their homes to strangers and treat them as their very own. Foster parents should also possess the capacity to accept a foster child without judging him or her for past behaviors.

The Foster Parenting Program staff is responsible for recruiting, certifying, training and providing support for foster parents.

There are boarding payments and other allowances provided for foster parents in each of the three categories. If you are interested in becoming a foster parent, full details may be obtained by calling 548-2001 or 548-5805.

Museum, KS/BE Separate

Resolution 7 of the Association of Hawaiian Civic Clubs 25th silver anniversary convention in Hilo should have read "thanking the trustees of the Bernice Pauahi Bishop Museum and to Honolulu Federal Savings and Loan Association for their gracious hospitality and service to the community."

Instead, it appeared in the December issue of Ka Wai Ola O OHA as "thanking KS/BE trustees and Honolulu Federal

Savings and Loan Association for family Sundays." This appeared in the lead story of "OHA is Recipient of Four Resolutions."

The museum was founded by Charles Reed Bishop in honor of his late wife, Princess Pauahi. The will of Princess Bernice Pauahi Bishop established The Kamehameha Schools/Bishop Estate.

The two trusts are separate and distinct.

NEXT ISSUE

February 4

News Deadline: January 15

Ad Deadline: January 18

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for full particulars!

ask for rate brochure

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He Mau Ninau Ola Some Health Questions

by Kekuni Blaisdell, M.D.

Q: All six of my mo'opuna have so many cavities in their teeth. I am going broke paying the dentist's bill. I remember my Tutu; she died at 81 with all of her own teeth. She never did go to the dentist. She was too poor. Why the difference in niho (teeth) between my Tutu and kamali'i (children) these days? What can I do about these cavities besides pay more dentist's bills?

A: Your mo'opuna would appear to support a 1973 report that our po'e Hawai'i (Hawaiian) school children had the highest prevalence of puka-niho (dental caries) compared to the other lahui (races). This large study of 910 eighth-graders was conducted by Dr. Jean Hankin and Dr. Chin Chung of the Kulanui O Hawai'i (UH) School of Public Health and Dr. Manuel Kau of the Department of Health. Our kamali'i Hawai'i had an average of 34 percent of their niho (teeth) decayed, missing, or filled, compared to 25 percent for all kamali'i examined. These figures may be contrasted with the 7 percent of decayed teeth found in skeletal remains of kamali'i in pre-haole Hawai'i kahiko (ancient Hawai'i).

What factors account for puka-niho and what was like'ole (different) in Hawai'i kahiko that explain better dental health than in modern Hawai'i?

Experts tell us that for puka-niho to occur, there must be three linked essentials:

1. Particular mouth bacteria which act on kuha (saliva) to form "plaque," pasty material that sticks to ka 'ili-niho (tooth surface).
2. Sugar in the diet which is fermented by plaque bacteria to form lactic acid.
3. Acid with sufficient manawa (time) to erode the enamel surface of ka niho to form puka-niho.

In Hawai'i kahiko, according to Kawena Puku'i, our po'e kupuna (ancestors) removed dental plaques by rubbing woodash or charcoal with the finger on and between niho, and then rinsed their waha (mouths) with fresh salt water.



About the only sugar in the diet of pre-Cook Hawai'i was non-processed wai ko (sugar cane juice). But this was usually ingested by munching on the fibrous cane stalk, which also tended to remove dental plaque.

Contrast those conditions of old with those of today, which we all *can* correct pono'i (on our own), and thus prevent puka-niho, instead of paying expensive dentist's repair bills.

The 1973 study showed that our kamali'i po'e Hawai'i ranked low in the frequency of toothbrushing compared to the other lahui. Our kamali'i need better home instruction and example in brushing off plaque at least twice daily—after breakfast and at bedtime. The brush must reach all the niho surfaces. Ideally, this should be followed by dental flossing to remove plaque that remains between adjacent niho.

Excessive ko (sugar), especially in between-meal "snacks," were most frequent among our Hawaiian children in the 1973 report. Items such as candy, sugared gum, sugared soft drinks ("soda"), cookies, pies, cake and ice cream should be avoided as daily fare and permitted only on special occasions.

Acid erosion of ka niho will not occur if plaque is promptly removed and plaque harm is reduced if dietary ko is reduced. Since 1947, the incorporation of the mineral fluoride into the enamel of the developing child's tooth has been found to render the tooth more resistant to acid erosion. This can decrease the occurrence rate of puka-niho by 50 percent. Fluoridation of niho enamel is best achieved by putting the proper amount of fluoride in the drinking water supply, or by a daily dietary supplement of fluoride in liquid or tablet form for infants and children.

With this as background, next month we will describe Ho'ola Niho—a proposal for dental health of Headstart kamali'i Hawai'i by the Health Issues Subcommittee of the State Association of Hawaiian Civic Clubs, chaired by Claire Hughes-Ho, nutritionist and past president of the Hawaiian Civic Club of Honolulu.

Meanwhile, e mau ha'awi mai i mau ninau ola, ke 'olu'olu (please continue to send me your health questions).

Preservation Appeal Made on Kawela Bay

James C. Lam is a part Hawaiian Honolulu resident and like many other islanders who have "discovered" Kawela Bay he has fallen in love with "this pristinely beautiful area."

As a result he has launched a one-man crusade to preserve portions of the area "for the benefit of Hawaii's people." He has appealed to the developers of the property, the Prudential Insurance Company of America, for "your sense of civic responsibility to preserve portions of land your company is developing at Kawela Bay."

Lam, a recently retired state land planner, has sent copies of his letter to virtually every service and community organization in the state, newspapers, radio and television stations, legislators and councilmen and state and county officials. He is disappointed that only a handful of them have responded but is not discouraged by the lack of attention.

He notes in his letter that the bay has great historical significance. Lam says it was once the private lobster grounds of Hawaiian kings who were so jealous of their rights they did not permit even their district chiefs the privilege of hunting for lobsters there.

Lam also points out that because of its natural configuration with reefs situated on the seaward side of the bay's entrance, this area is the only truly safe swimming locality on the North Shore for little children and persons who are not strong swimmers.

The waters of the bay, he explains, remains tranquil and glass-like during periods of the most turbulent ocean conditions.

He told Prudential that his reason for writing them was to recommend an alternative and fair means of permitting adequate public access to the area "and at the same time compensate your company for the noble and civic gesture of granting this access."

Lam has recommended the following two-fold plan:

- Prudential convey a 150-ft. deep area along the shoreline as outlined on an enclosed map designated Tax Map 5-7-01 to the City and County of Honolulu for public access and park purposes.
- The City and County of Honolulu to realign Kamehameha Highway from its present position to a slightly mauka position as shown on the map and then rezone for development purposes as much of the land situated on the ocean (northerly) side of the realigned road as is necessary to compensate Prudential for its shoreline conveyance to the county.

Lam notes that even after dedication of shoreline property to the government, there will still be considerable shorefront land remaining on both sides of the bay's entrance for Prudential's development purposes.



This is an aerial photo of beautiful Kawela Bay taken by part Hawaiian James C. Lam who rented an airplane to shoot this scene. He has also expended his own funds for postage on the more than 100 letters he has mailed and other incidentals.

Lam goes on to further explain that the proposal in question is not without precedent. Exchanges of this kind have been completed on a number of projects within the state. What is unique about this idea, he says, is that the developer and the public will both benefit from the realignment and exchange process.

He cited Chicago's North Lake Shore Drive and Rio de Janeiro as reflecting "this same thoughtful concern for the beachfront environment."

The proposal, he points out further, will prevent the type of development so evident in Waikiki, Kihei, Kaanapali, Kailua and other locations, resulting in the public's view of only the back sides of buildings constructed along the islands' shorelines.

"Hawaii's people and future generations of its citizens will be most grateful to your company should you give favorable consideration to this exchange proposal," Lam concluded.

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Clip form and mail with payment to: Ka Wai Ola Classifieds, 567 S. King St., Suite 100, Honolulu, HI 96813. \$4.50 + .18 tax = \$4.68.

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Lawyer-Charles S. Lima-Bodily Injury; automobile accidents; slip and fall; workers' compensation. No fee to client-Kawaiahao Plaza, Suite 320, Honolulu, HI. Phone 521-8365

Ohana Reunion

Hilo Reunion-Kalauallii Ohana-August 1985: three-day affair planned. Contact Pearl Halli, c/o 33

Noeau St., Hilo 96720 for details. All relatives are welcome!

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FREE TRAVEL SERVICES. CALL 487-8620 Monday-Saturday 9am-6pm PHASE II TRAVEL SERVICE 500 Pearlridge Center 2nd Floor Inside DAIEI.



Hawaiian Quilt Speakers

Organizations or groups interested in learning about the Hawaiian quilt may have the services of two experts in the field.

They are Elizabeth (Betsey) Akana, familiarly known as the Hawaiian quilter, and Elaine Zimm, director of the Pacific Friendship Fibre Arts Conference. Both women can be reached at 247-5358 or through the Kalihi-Palama Culture and Arts Society, 521-6905.

They are spearheading a drive to raise \$8,500 for the purchase of a beautiful Hawaiian flag quilt made in 1899 by the people of the former Palama Mission, known today as Palama Settlement. The quilt is currently in the possession of a mainland owner.

Tax deductible contributions may be made payable to Kalihi-Palama Culture and Arts Society, 357 N. King St., Honolulu, Hawaii 96817.

The services of the two quilt experts are free and they encourage any group interested in learning about the history of "this most fascinating phase of our culture" to get in touch with them.

'Aha Puhala Sets 1985 Conference

Tentative plans for the fourth annual statewide conference of 'Aha Puhala Inc. have been set for Aug. 22-24 at the Turtle Bay Hilton Hotel on the North Shore.

Office of Hawaiian Affairs Human Services Specialist Sam Holt, who is in charge of the convention site as well as serving as conference coordinator, announced the dates.

The 1984 conference was held at the Maui Beach Hotel in Kahului with more than 70 participants, kupuna, lauhala artisans and visitors being treated to a comprehensive overview of lauhala and things lauhala.

Holt said plans for the 1985 conference will be expanded in several areas because "of the immense interest shown on Maui last year."

As an example, he explained, children and adults

who want to learn the art of weaving will be welcome. The instruction will be free but there will be a minimal charge to defray costs of the materials used.

The general public is welcome to visit and view the many exhibits which will be on display and to attend the workshops. Field trips, opening ceremonies, conference banquet and guest speakers, many of them involved in the lauhala movement, are other phases of the weekend gathering still to be tied down, Holt reported.

Some of the products on display may be available for sale to the general public.

Holt said the group will be seeking funding to help defray costs of the conference. The Department of Hawaiian Home Lands and other organizations provided some of the money last year and OHA was responsible for in-kind services.

Stay-in-School Program Gives Students Chance to Earn Money While Learning

Part time and fulltime employment for high school and college students are available through a Stay-in-School program coordinated by the Hawaii State Employment Office and the Pearl Harbor Naval Shipyard Personnel Office.

You must be a student in good standing with at least a minimum grade point average of 2.0 or C. You also must be a high school student or a fulltime student attending an accredited college who is enrolled in at least 12 semester hour credits.

The positions offer exposure to a government office working environment and general clerical skills. Light

typing is required in most positions. Experience, however, is not necessary.

You can earn vacation, sick leave and service credit for time employed.

Contact the State Employment Office, 548-3809, for verification of eligibility (verification that earnings are needed from employment in order to return to or remain in school.)

You may also schedule an interview appointment by contacting Ramona Mauchly, 471-8491, at the shipyard's personnel office. It is important you report for your scheduled interview.

January Meetings

Jan. 4, 1:30 p. m.—Resource Development.

Jan. 10, (time to be announced)—Education/Culture.

Jan. 11, 1:30 p. m.—Human Services.

Jan. 15, 9:30 a. m.—Budget and Finance.

Jan. 25, 9 a. m.—Board

meeting on Oahu.

Call your nearest OHA office to confirm meeting dates and times.

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