



# Ka Wai Ola O OHA

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"The Living Water of OHA"

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## Possible Windward Halau Site?



*This oldtime native Hawaiian builder of canoes and youths from all walks of life points to the spot where he'd like to establish a halau so he can properly do his thing and take in more youngsters, teaching them Hawaiian values and culture. To find out who this Hawaiian is and what its all about, turn to Page 1.*

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# Ka Wai Ola O OHA

## Kailuan Perpetuates Canoe Building

# Have Youths, Koa Logs; Need Space

Joseph Kepa (Stew) Kalama of Keolu Hills in Kailua is a full-blooded Hawaiian who speaks the language fluently and is considered by many as a master craftsman in the art of canoe building.

He is quick to admit there are other canoe builders in Hawaii, pointing out, however, these people build them commercially, using modern tools and equipment.

Kalama, who more readily answers to Stew (a name he acquired while an Army cook), explains that he builds canoes because it is an art and very much a part of his Hawaiian culture. "I am a Hawaiian and why shouldn't I continue building canoes like my ancestors did?" he questioned.

"This is a lost art that is not being passed on to our younger generation. This is sad," Kalama explained. He has been working with young men and women since 1953 when he and Henry (Heinie) Gramberg, among others, founded the Kai Oni Canoe Club. Kalama has served as coach, advisor, custodian and father confessor.

Over that span of time, Kalama said he dabbled in canoe building "off and on." It was after he lost a canoe during the 1966 Molokai to Oahu channel race that he became serious about building his own canoe. The lost canoe belonged to his uncle, Charles Mokuohai.

In 1967, he built the Kana'iaumoana. This was followed by the Nai'a which he completed in 14 days in Orange County, Calif. The Nai'a now rests in his cramped extended garage along with three others "under construction." One is a classic opelu fishing canoe which belonged to his grandfather and which is reported to be 110 years old.

Koa logs, Kalama estimates, run about \$6,000 and a koa canoe sells in the vicinity of \$36,000. His canoes are built along specifications of the canoe racing associations.

The logs for his five canoes all came from Kona where Kalama learned canoe building from his grandfather and great grandfather Kekeina. Only two canoes are in racing form while the other three are in various stages of completion, including the 110-year-old "youngster" slated for restoration.

While it is a widely known fact Kalama has worked with youths and adults in canoe paddling since the founding of Kai Oni, very little is known or heard about his work with kids and canoe building.

For many years now he has had a number of youths at his house learning the art of canoe building, including the paddles and ama. "They do a beautiful job with the paddles and I'm proud of them," Kalama proudly declared as he showed Ka Wai Ola O OHA some of the products of their labor.

"I get all kinds of kids — dropouts, turned off, drugs, hard heads. You name them and chances are I've had them," Kalama says.

In some cases, he points out, "parents are to blame. They don't pay attention and they don't care. Some of them think we're baby sitters. I would take them all if I had space but I just can't accommodate them."

Enter the Office of Hawaiian Affairs and Human Services Specialist Sam Holt. Kalama sought out Holt to ask him if OHA could help him get more working space. He wants to continue what he's doing and more.

Kalama is quite enthused about establishing a learning and cultural center. In addition to canoe building, he'd like to teach them how to fish, garden and make opelu nets. It could also be a center for Hawaiian arts and crafts.

Unlike most requests to OHA, Kalama's does not include a dollar amount although he realizes there are bucks involved in land. "If OHA can do something and get space for us, we'll make the improvements and build the center. It will be like a cultural living park where everyone can enjoy it," he enthusiastically declared.

"Right now I can only handle seven to 10 kids at a time at my house. Even then it is very tight. Presently I only have kids from Kailua. I want to include Waimanalo and Kaneohe but not enough room," he lamented.

He already has a potential sight for his project and this is where he hopes OHA can kokua him. Kalama wants permission to use that little plot of land and this is where his current situation stands.

Kalama used to be a welder at Pearl Harbor until lead



Kailua canoe builder James Kepa (Stew) Kalama proudly displays one of the paddles his "kids" made and an opelu net. Two finished canoes and the hull of one under construction are also visible.

poisoning negated that career. He drove a school bus for a while and then became a tour driver with Hawaiian Scenic Tours.

Asked how he kept up with club expenses for Kai Oni, Kalama answered that they hold two laulau sales a year and realize enough to pay the insurance, take care of dues and a few incidentals.

His wife, Shirley Ann, works for American Trust Company of Hawaii. They are the parents of four sons and four daughters,

including Howell (Chinky) Mahoe, Walton Mahoe, Joseph Jr. and David Kalama and daughters Kehau Mahoe, Duane, Nohea and Pua Kalama. All are involved with the club, canoe building and the hula. Chinky has his own halau. Kalama is proud of Walton's recent promotion to chief petty officer in the U.S. Navy where he is currently home-ported at Pearl Harbor.

"I could sure take care of a lot of kids if I just had a little more space," Kalama mused.

## Inouye Stays on Top of U.S. Measures Affecting Hawaiians

By Wendy Roylo Hee  
Planning and Development Officer

Senator Daniel K. Inouye has diligently kept the Office of Hawaiian Affairs apprised of federal legislation involving Hawaiians on which he or other members of Hawaii's Congressional delegation have been working. Hawaii has been fortunate in having Sen. Inouye, a senior member of the Senate, sit on major committees, such as Appropriations, including its subcommittees on Defense; Foreign Operations; Labor, Health and Human Services, and Education; Military Construction; and Commerce, Justice, State and Judiciary.

He also sits on the Select Committee on Indian Affairs, which is very important to the Hawaiian community, since we want to be able to share in all the native American programs. Currently the majority of those programs are restricted to the Indian and Alaskan populations only.

According to Sen. Inouye, several recently-adopted laws set aside funds for programs that will benefit the Hawaiian community. They are:

Public Law 98-524, which sets aside 0.25 percent of the funds under the Carl D. Perkins Vocational Education Act, or \$2 million for the next year, for contracts with "organizations primarily serving and representing Hawaiian natives which are recognized by the Governor of the State of Hawaii." (Governor Ariyoshi has recognized Alu Like as the organization to be receiving these funds.);

Public Law 98-480, which set aside for Hawaiians 25 percent of the Indian allocation of the Library Services and Construction Act, or approximately \$600,000. The Secretary of Education is directed to make grants to "organizations primarily serving and representing Hawaiian natives which are recognized by the Governor of the State of Hawaii";

Conference Report 98-1132, which earmarks \$500,000 on a matching basis for a parent-child center at Kamehameha Schools under the Maternal and Child Health Program.

In addition, Congress has mandated several studies of the Hawaiians or Hawaiian-related matters:

Public Law 98-396, requesting U.S. Department of Health and Human Services (DHHS) to report on health

care needs of native Hawaiians by June, 1985;

Public Law 98-473, directing the Historic Preservation Fund of the National Park Service to review maritime resources, including Polynesian Voyaging Society and Hokule'a, to set priorities for preservation;

Senate Report 98-544, requesting a report by the Alcohol, Drug Abuse and Mental Health Administration (ADAMHA) of the National Institute of Mental Health on funding recommendations for next year and its actions to address the needs of Hawaiians;

Senate Report 98-544, requesting a report from the National Institute of Alcohol and Alcohol Abuse (NIAAA) on its actions to address the needs of Hawaiians.

Hawaiians have also been enumerated as a special target population for several programs:

Public Law 98-527, which names Hawaiians as a target population for Special Project Grants under the Developmental Disabilities Act of 1984;

Conference Report 98-1132, which directs the U.S. Secretary of Education to provide technical assistance to the University of Hawaii and its community college system to insure that sufficient funds are used to address the needs of native Americans under the Institutional Aid Program, Title III;

Senate Bill 121 proposed by Sen. Inouye authorizing a special demonstration program within the Department of Education for gifted and talented Hawaiian children in elementary and secondary schools.

Although a timetable has not been set for future legislation, it is anticipated that the following items will be forthcoming:

- A bill to change Department of Hawaiian Home Lands blood quantum requirement for succession;
  - A bill to implement recommendations of the Native Hawaiian Study Commission Minority Report; and
  - A systematic effort to include native Hawaiians in educational programs of native Americans or American Indians
- OHA will continue to work with our Congressional delegation in tracking the progress of these and other federal activities that directly affect the Hawaiian community.

## Trustees' Views

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

### A Proper Tribute to Kalakaua

By Hayden Burgess  
Oahu Trustee

King David Kalakaua of the house of Iwikauikawa, whose sign, the powerful noon day sun was symbolized by the burning of kukui torches in the daylight, is truly someone we Hawaiians have much to revere and remember in gratitude.

He became our national leader at a time when Hawaii was threatened by many powerful forces. He designed a grand motif of racial, cultural and national programs which would perpetuate Hawaii. He saw the numbers of indigenous Hawaiian people dwindle rapidly, victims of foreign diseases and lifestyle. So, in a campaign to increase the Hawaiian race, he urged the people to "ho'oulu i ka lahui Hawaii" (increase the Hawaiian race.) He pronounced that there would be no taxes for parents of large Hawaiian families. He called upon the Board of Health to increase its effort to preserve the lives of babies and encouraged the births of more Hawaiian children and even called for bounties to be awarded. He understood that the greatest threat Hawaii faced was the dwindling percentage in Hawaii of the Hawaiian race as well as the decline in pure numbers of our people.

He saw the rigid loss of Hawaii's oral traditions and culture. So, in the face of great criticism of "reviving heathenism" and "pandering to vice", he gathered the remaining specialists



of history, healing, weather forecasting and the many other arts of old Hawaii for meetings on the sacred grounds of Iolani Palace and elsewhere, in an effort to pool these ancient wisdoms and record them for posterity, resulting in, among other works, the recording of the *Kumulipo*, the epic poem of Creation of the earth and the gods and all other living things, which has been called "the greatest human document known to mankind."

He brought Hula back into the forefront of Hawaii's public life as part of the proud heritage of the people. He formed the Royal Geneological Society and the Board of Geneologist of the Hawaiian Chiefs as well as other societies in which he himself played a very active role. He understood that Hawaii could never go back in Time; but as we moved forward with Time and all its modern changes, we must move ahead knowledgeable of our cultural and traditional treasures and be able to integrate these treasures with the contemporary things of the society.

He understood the continuing threat to Hawaii's independence by the United States which had always wanted to colonize Hawaii and convert her into its military fortress in the Pacific. He embarked on a massive program of international alliances. He increased Hawaii's diplomatic and counselor posts to almost a hundred across the world. During his reign, he saw to it that Hawaii had treaties or executive agreements calling for the respect of Hawaii's sovereignty, with almost every major power in the world. He had Hawaii join the first "United Nations", the Universal Postal Union, soon after that international body was created. He personally circled the globe in a campaign to assure Hawaii's sovereignty into perpetuity and was welcomed with honors in every country he visited, including the United States.

However, thievery was brewing behind him. The Secretary of the U.S. Navy, in 1882, was engaged in a plot with Lorrin Thurston to take Hawaii. The U.S. Secretary assured Thurston that the U.S. would look with great favor in the event of an overthrow of Hawaii and a turnover of Hawaii to the United States. A year after Kalakaua had passed away and his sister Queen Liliuokalani had taken his place, another U.S. Navy Secretary, B.F. Tracy, plotted with Lorrin Thurston, assuring him that the President of the United States, Benjamin Harrison, favored the overthrow and the turnover of Hawaii to the United States. We all know what happened after that. The plot was carried out: the U.S. Navy's battleship *Boston* landed its troops in Hawaii and by force of arms, overthrew our Queen: the U.S. Navy helped established Thurston's group as the puppet government in Hawaii which a few years later handed Hawaii over to the United States.

And as we commemorate the life and traditions of our ancestors and especially of Kalakaua through that very popular MERRY MONARCH Hula Festival in Hilo, we cannot allow ourselves to ignore our own history and the part the U.S. Navy played in that history. The MERRY MONARCH festivities is not simply another tourist attraction or hula show for curious visitors to Hawaii nei. Rather, it is a serious display of the power of hula as a receptacle of our history and pre-history — our values and our interpretation of the world. It is an important cultural and historical event which demonstrates dignity of our indigenous tradition of Hawaii. It is a celebration of our cultural past and present, commemorating Kalakaua's efforts in the preservation of Hawaii's race, culture and national life.

Yet, amazingly, the U.S. Navy has a standing welcome to be officially present as guests to these festivities! The contradiction is obvious — the solution, simple. The U.S. Navy and those responsible for their "standing" invitation should be historically and culturally sensitive enough to understand that the Navy should not be invited to attend the MERRY MONARCH Hula Festival.

Only by withdrawing the invitation will the MERRY MONARCH be a proper tribute of gratitude of Hawaii's peoples to a great man, a King, our Moi, DAVID LAAMEA KAMANAKAPUU MAHINULANI NALOIAEHUOKALANI LUMIALANI KALAKAUA.

### Of Pesticides and 'Aina

By Moanikeala Akaka  
Trustee, Hawaii

"Ua mau ke ea o ka 'aina i ka pono," (the life of the land is perpetuated in righteousness), is a legacy passed down to us by King Kamehameha III and we have accepted it as our state motto. It is ironic that Governor George Ariyoshi is now being charged by the Legislative Reference Bureau with being irresponsible in jeopardizing the health and safety of all our people by allowing, even encouraging, harmful poisons and pesticides to be used in these islands.

Remember last year when the governor asked the federal government to permit the pineapple growers to continue the use of EDB after 49 states banned its use? It has been shown that the state, meaning the governor, knew about the heptachlor menace months before it was made public. According to television news sources, the recently released Legislative Reference Bureau pesticide report points out that the governor has been negligent in protecting our 'aina and people by allowing "economic interests" to come before health and safety. This is a dangerous attitude!

We Hawaiians should be especially concerned. This land is our heritage, our life and the base of our civilization. Look at the already high cancer rate amongst Hawaiians.

The lack of monitoring by the state and the misuse of pesticides by farmers indicates non-interest by the governor and state officials in enforcing health and safety precautions. Sacrificing our peoples' health and potential destruction of our water table by pesticide contamination is a disastrous economic non-policy. It is almost comic that an ensuing TV news item was about the governor wanting a \$26,000 salary increase. "Ua mau ke ea o ka 'aina i ka pono."

Let us now turn our attention once more to the Hilo, Waimea, Molokai Airports-Shafter Flats land exchange. Georgiana Padeken, appointed head of the Department of Hawaiian Home Lands, now says she is willing to compensate the Office of Hawaiian Affairs for the \$52,000 ceded land revenue loss if Shafter Flats is exchanged. We say it is not enough! From the beginning, the loss of Shafter Flats revenues to OHA was not the main issue.



We trustees and the Hawaiian people must not ignore the over one-half million dollars in revenues DHHL has been receiving because 54 of us men, women and children risked our lives at the Hilo Airport runway that Labor Day on Sept. 8, 1978.

Though the Hawaiian Homes Commission says DHHL will be receiving back rent with this exchange, it is only fair it be paid — regardless. After all, our kupuna were moved from their homes on Ewaliko St. in Keaukaha and forced to leave behind their beautiful gardens for the bulldozers.

Both the Hilo OHA Advisory Board and the Keaukaha-Panaewa Community Association had requested a meeting with Ariyoshi regarding this unfair land exchange. The governor felt his appointee, Miss Padeken, could adequately handle the situation. However, community associations throughout the island, the OHA Hilo and Kona Advisory Committees and this trustee are still of the opinion this land exchange is not in the best interest of the native Hawaiian people. This feeling persists even after having met with Miss Padeken and her staff on several occasions.

More than 80 Hawaiians, including many kupuna, met Mar. 5 at the Keaukaha School cafeteria and agreed with President Ron Keawekane of the host Keaukaha-Panaewa Farmers Association that OHA should be against this land exchange even if DHHL does give OHA the \$52,000 loss from Shafter Flats.

It is important that grassroots discontent toward this land deal be communicated to OHA, the governor, our Congressional delegation and to Cecil Hoffman, U.S. Department of the Interior, Washington, D.C. 20240.

In the spirit of democracy, we are insisting there be a halt to this inequitable land exchange!

Neglecting our health and safety and land trades not in the best interest of Hawaiians help to spark more disillusionment in the Democratic party and its leadership. These two issues can be attributed to the governor.

Fellow Hawaiians! You must become aware of all issues relating to our present and future in these, our islands. We must make certain that the gubernatorial candidate we support in 1986 is going to help make better the conditions of the Hawaiian people who have struggled for survival in this our own homeland.

Remember, it was the Hawaiian vote which elected Frank Fasi mayor of Honolulu. It is therefore important we vote wisely for a governor who has more than a "political aloha" for our cause. We must reject those who pay us lip service.

Think about it and Malama Pono.

## Ka Wai Ola O OHA

the living water of OHA

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1st Birthday Observed; Fund Raising Continues

# Kealoha Twins Have Apr. 23 Medical Date

Crystalyn and Jasmine Kealoha, identical one-year-old twin daughters of a Hawaii Kai couple, will be returning to the University of California Medical Center Apr. 23 for reexamination to determine how they have responded to radiation treatment given over a period of nearly eight weeks.

They returned home Mar. 1 with their mother, Bonnie, and grandmother, Nellie Lutz. On the return trip to San Francisco Apr. 22, they will be accompanied by their mother, father Buzzy, and three-year-old brother Justin.

The twins, who were born Mar. 14 but observed their first birthday Mar. 24 at a traditional Hawaiian luau given by relatives, neighbors and friends, are suffering from eye cancer. Doctors discovered during a routine checkup in January the twins have numerous malignant tumors behind their eyes, medically known as bilateral retinoblastoma.

The Kealohas have been virtually speechless and overwhelmed by the staging of the luau and the response to a fund drive started by Kitty Iwamoto of Waialae Iki.

"We just don't know what to say. Relatives, neighbors and friends prepared the entire luau. We had nothing to do with it. They just took over. We are so grateful and we just can't thank them enough," Mrs. Kealoha said.

As for the fund raiser, Mrs. Iwamoto reported that contributions have topped \$15,000 and more are coming in. Mrs. Kealoha said Hawaii's people have been so tremendous and understanding that she just doesn't know how to thank everyone.

"We don't know what the doctors will find on this return trip. If the girls haven't responded to the radiation treatment, we may have to have surgery or chemotherapy. We just don't know at this point," she said.

"It was devastating," Mrs. Kealoha exclaimed when she found out about the twins' condition. "People look at them and can't believe they have this problem."

A recent visit by Ka Wai Ola O OHA to the Kealoha household bears this out. Crystalyn and Jasmine were active and playing like any ordinary healthy toddlers their age. They were full of laughter as they chased each other around in a sprawling living room.

"They were born big (7-5 and 7-3) and they've never been sick so this thing comes as a complete shock," Mrs. Kealoha explained.

She also added she feels rather uneasy being on the receiving end "because I have always donated and for 13 years have gone door to door with my mother in the annual cancer crusade."

"It never crossed my mind that I'd be on the receiving end because I always felt I had three healthy children. I didn't know there was something like this."

Mrs. Kealoha also had some kind words for the Koret Family House where they stayed. She described it as being similar to the Ronald McDonald Houses on the mainland and now in Hawaii.

"I don't know what we would have done without it. The location is ideal. Just one block to the medical center and we had all the conveniences of home," she explained.

In contrast, they had to stay at a hotel the first two days and the babies couldn't have their food heated up so they had to eat it cold. Besides, the fee at the Koret is only \$10 a night. The family will again be at the Koret when they return to San Francisco.

Meanwhile, a number of fund raising activities have been planned or are in the planning stages. One was held Mar. 28 at Showbiz Pizza Place in Aina Haina and another is slated Apr. 14 at Keehi Lagoon Park in the airport area. It will be a celebrity softball game and beer bust organized by Shari Floyd Berinobis. The game starts at 3 p.m. The beer bust will be held in the nearby Disabled American Veterans hall.

Tickets are \$20 and may be purchased by writing: Tito and David for Crystalyn and Jasmine, 250 Kawaihae St., No. 2D, Honolulu 96825.

Buzzy Kealoha, a 1966 graduate of Kalani High School, has been a tour driver for Robert's the past eight years and was a musician for several top Waikiki entertainers. He is no longer on the musical scene.

Mrs. Kealoha said the return trip may involve a stay of four or five days but added, "it could change."

Contributions to the fund for the Kealoha twins may be mailed in care of: Friends of Crystalyn and Jasmine, P.O. Box 90900, Honolulu, Hawaii 96835.



Pictured is the Kealoha family in their Hawaii Kai residence. From left to right are Jasmine with dad, Buzzy, and Crystalyn with mom, Bonnie. They leave for San Francisco Apr. 22 for a reexamination. The one-year-old twins are suffering from eye cancer. In foreground is big brother Justin, 3.

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### Auwe!

Office of Hawaiian Affairs Trustee-at-Large Gard Kealoha was inadvertently identified as trustee from Oahu in the "China Delegation" story

appearing in the March issue of Ka Wai Ola O OHA. Hayden Burgess is the Oahu trustee.

## Aloha Qualities of Kupuna Spelled Out

Unique qualities of the kupuna, spelled out in the word A-L-O-H-A, demonstrated their affection, loyalty, outstanding performance, harmony and accomplishments in the Department of Education's Hawaiian studies program throughout the state.

"Kupuna — A Lifetime of Aloha," was the theme of the third annual 'Aha O Na Kupuna O O'ahu Mar. 8 at the Honolulu International Country Club. More than 225 kupuna were honored for their "work, dedication and service to our children" as Gordon Y. Kuwada, superintendent of the host DOE Central District, put it.

"We honor you today for your work, your contributions in our schools and we say mahalo," Kuwada added in brief opening remarks.

The spirit of Aloha and the best example of love were never more evident than on Mar. 8 when kupuna kissed, hugged, rapped with each other and hung loose for this was their day and they were making the most of it.

The five-segment presentation of the word A-L-O-H-A was accompanied by song or narrative. A medley of Aloha songs learned from the kupuna was sung by a group of children from Wahiawa Elementary School to demonstrate the first "A".

The "L" was spelled out as meaning loyalty and it was described by Office of Hawaiian Affairs Kupuna Coordinator Betty Jenkins who reflected on the late Pilahi Paki's focus on the letter to represent lokahi, meaning unity to be expressed with a feeling of harmony.

"For today's purposes, we are looking at "L" to represent loyalty as understood by Hawaiians to be synonymous with allegiance, trust and faith, and as Aunty Pilahi would have phrased it, to be expressed with a feeling of devotion to a righteous purpose.

"Kupuna, you bring to our classrooms life's richest experiences, feelings of splendor, trustful faith, generous hospitality, loving kindness and unchanging truth. The rewards are ours and we are grateful," Jenkins noted.

George Nakasone, principal of Wahiawa Elementary, described lots of reaching out taking place at his school, noting that "our kupuna are highly visible, not only in the classroom, but in the community of Wahiawa as well."

Kupuna, he reported, have turned in outstanding work above and beyond the school day. "Their involvement have added an aura of dignity and much significance," Nakasone related.

Harmony was described by Frances Imamura, Central

District resource teacher and coordinator of the day's program with fellow DRT Janice Yoneda. A slide presentation depicted the harmonious working together of kupuna, teachers, students and the community.

The last letter "A" stood for accomplishments and this was described by Robert Lokomaika'i Snakenberg, educational specialist in Hawaiian Studies, DOE Office of Instructional Services.

Snakenberg, who delivered his talk in Hawaiian and later distributed its English translation, said:

"You have succeeded in reaching and teaching children and teachers who have forgotten or never learned what real kupuna love is. You have become kupuna for dozens and hundreds of mo'opuna of all ethnic backgrounds who lost or perhaps never had their own kupuna. You brought Hawaiian love and understanding to little children and to adults who might have been hurt, unhappy, misunderstood or unloved.

"You have lived and taught among our children and teachers as models of graciousness, knowledge, skill, understanding and love. You not only told stories but you recreated the living history of your lives and the areas where you grew up.

"They will remember not only your stories but more importantly your essence — how you looked at them with love, how you spoke to them with love and how you cared for them with love through every action which you carried out during your time with them."

Presentation of creative songs by each of the four districts concluded the program. Kupuna composers of the songs were acknowledged, sung by each respective group and even danced to. It was a beautiful presentation that proved very entertaining and heart-warming.

Evelyn Tando, central district educational specialist, served as mistress of ceremonies. Among others in attendance were Noelani Mahoe, OIS staff developer; Mahealani Pescaia, OIS curriculum developer; Bishop Estate Trustee Richard Lyman; OHA Trustee Gard Kealoha; and State Sen. Charles Toguchi.

Resource teachers who led their respective groups were Kawao Durante and Allison Ledward, Windward; Solomon Kaulukukui and Helene Fergerstrom, Honolulu; Alohalani Kaina and Kalani Akana, Leeward; and Mrs. Yoneda and Mrs. Imamura, Central.

It was announced that Leeward will host the 1986 gathering.

## Study Features Keanae Hawaiians

By William E. H. Tagupa  
Cultural Affairs Officer

"Children of the Land: Exchange and Status in a Hawaiian Community," a recently published book by Jocelyn Linnekin, studies the native Hawaiian community of Keanae on Maui's northern coast.

The persistence of tradition in a society whose primitive culture has been modified by contact with a more advanced society is the problem addressed by Linnekin in her 264-page book published by Rutgers University Press.

The working assumption is that "Hawaiian culture most possess a certain resilience, even in the face of a devastating history of foreign contact." Keanae is unique because the Hawaiian residents still retain ownership of their taro producing lands and grow the crop for income as well as for the reinforcement of their social bonds.

Though relatively isolated, Keanae is still economically tied into the market economy and interrupted by the occasional tourist who wanders the coast roads of Maui. Its people are representative of Hawaiian tradition but not in a "naive or unchanging manner." More importantly, such traditions are "both lived and invented . . . as rural Hawaiians conform to their own and others' expectations of what that tradition comprises." If nothing else, today's "Hawaiian renaissance looks partly to communities such as Keanae for cultural models."

Linnekin points out particular activity patterns and social institutions.

- For example:
- Gift giving among individuals and families.
  - A pervasive ethic which holds that "overt economic disparities" among community members should be avoided.
  - The acquisition of prestige in the community.
  - Marriage and adoption as a means by which strangers are brought into the community on an intimate basis.

Linnekin concludes that cultural reproduction and persistence is always selective in practice. When Keanae residents claim to live by fish and poi, they are not giving a description of their dietary habits, but rather are making a statement of their Hawaiianness. When young Hawaiians choose to live in Keanae, they are choosing to embrace that identity.

With some apparent intrepidation, Linnekin is slow to develop the manner in which Hawaiian traditions are "both lived and invented" though it becomes readily apparent in the concluding chapters. Much more, however, needs to be said as who assumes the role of inventing tradition and the manner in which such inventions are accepted or rejected as tradition. Perhaps a second volume which will answer such questions is in the making.

## Ka 'Ikena Focuses on '85 Legislature

The first issue of Ka 'Ikena (The Observer) made its debut last month with some interesting observations at the 1985 session of the Hawaii State Legislature.

It is the primary intent of Ka 'Ikena to share legislative information of current interest with the Hawaiian community. Contributors are volunteers working under the auspices of the Hawaiian Civic Political Action Committee (HACPAC) with logistical assistance from the Office of Hawaiian Affairs.

Any opinions expressed in Ka 'Ikena will be appropriately identified and should not be assumed to represent the views of the Association of Hawaiian Civic Clubs or OHA.

Notices of hearings, listings and descriptions of legislation, testimonial excerpts, directories, legislative profiles and interviews and legislative trails are some of the subject matters to be included in the new newsletter.

The first issue contains a commentary or "Viewpoint" by former State Rep. Norma Wong on issues and topics of interest to the Hawaiian community and their relationships to the legislative process.

Also in the first issue is a wrapup of capitol doings under the heading "Capitol Talk." It is a brief capsule of hearings before committees.

The column also notes there are 16 Hawaiian or part Hawaiian legislators in this 13th legislative session "and many, many more supporters who are Hawaiian at heart."

"They are trying to represent us but cannot read our minds. If you want to voice your opinions, this is certainly the right time to do so," the column concludes.

Anyone interested in receiving Ka 'Ikena may write OHA, Government Affairs Division, 567 South King Street, Suite 100, Honolulu, 96813.



Windward District Kupuna Vera Rose does a hula to the song, "Ku'u Hoaloha," which was composed by fellow Kupuna Victor Kala, pictured at the microphone singing his own composition.



District Resource Teacher Kawao Durante with these kupuna during a break. Such goings-on highlighted the aloha atmosphere which was contagious throughout the workshop.

## Kauai's La Ho'oulu 'Olelo Hawaii Adds Some New Twists

It started much later than the 9 a.m. scheduled opening but that didn't matter because officials running the fifth annual Kauai La Ho'oulu 'Olelo Hawaii Feb. 16 soon caught up with the printed schedule and the event went off in clock-like fashion at the campus activities center of Kauai Community College.

In fact, it got over just 15 minutes past the 3 p.m. closing because a fund-raising auction, a new program on this year's schedule, ran a little late. However, it was another successful day of doing things Hawaiian and speaking Hawaiian.

Reason for the late start was attributed to the tardy arrival of the Maui group because of a late departing flight.

Except for a plane trip and dinner for two, prizes for the auction included Hawaiian plants, flowers, merchandise and other items. Even the center pieces were auctioned off, all in the spirit of fellowship and raising a few coins for the chapter treasury.

More than 150 Hawaiian-speaking teachers, students, kupuna and keikis attended this year's event. They came from Maui, Oahu, Hawaii and Niihau as well as from Kauai.

In addition to the auction, another added twist was Hawaiian games for children conducted by Paul Koki Williams, Hawaiian language instructor at Waimea Elementary School. Other activities throughout the day included lectures, singing, charades (games), ha'iole'lo and ho'okuku.

During the ho'ike phase of the program, the University of Hawaii's Larry Kauano'e Kimura gave a brief update on Ka Punana Leo O Kekaha, Honolulu and Hilo. Kekaha is already in operation and a slide show was presented on its activities.

The ha'iolelo featured a very interesting presentation on the art of opelu catching from a canoe especially crafted for that purpose. It was presented by Iokepa Makaanui of Kona. He gave a step by step detail of opelu catching, referring to a detailed drawing and an actual opelu net.

The pa'ani keaka and ho'okuku, of course, brought laughter from the crowd. Actors and performers in the charade, amateurs all, probably would not win any Oscars but they won the hearts of the group with their performances.

They went through all kinds of body and facial expressions after viewing Hawaiian words flashed by a committee member. Each group of three or four members selected one caller and it is this communication (or lack of it) that had the crowd in stitches.

Extemporaneous speaking also put the crowd in a jovial mood when speakers would relate an experience or a particular subject matter written on a slip of paper drawn from a brown bag.

All conversation, of course, was in the Hawaiian language. It was once more a wonderful experience to witness and listen to people from virtually every ethnic group speak the language. Rapping with Niihau natives or former Niihau residents was another beautiful experience.

Office of Hawaiian Affairs Trustee Moses K. Keale Sr., who represents Hawaiians on Kauai and Niihau, again did a masterful job as master of ceremonies in keeping the conference moving at a steady pace. Keale and Kauai Community College Hawaiian language instructor Byron Hokulani Cleeland were among those who established the 'Olelo Hawaii movement on Kauai.

## Washington Hawaiians Like OHA Newspaper

Transplanted Hawaiians William Ku Tai and Elaine Markham Tai are only two of many readers who have written or told the Office of Hawaiian Affairs how much they enjoy receiving and reading monthly issues of Ka Wai Ola O OHA.

The welcome remarks contained in the latest communication from the Tai's notes that "we enjoy the information and progress regarding OHA's goals and the avenues available to our Hawaiian people.

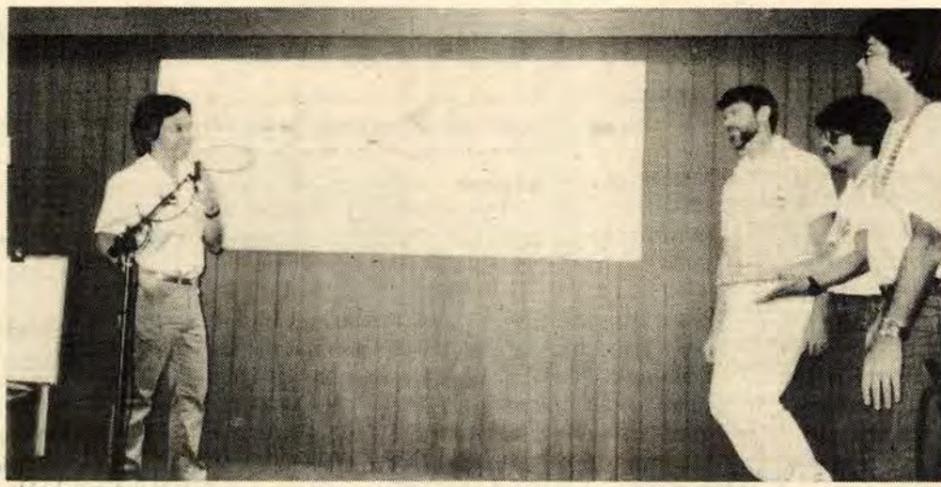
"Our good friend Tom Kaulukukui presented a very meaningful 'Lokahi' thoughts in the February issue. Please tell Tommy how much we enjoyed his 'words of wisdom'.

"Your publication of OHA's progress keeps us informed until our return. We always pass along each issue to our family members here.

"Imua to OHA's trustees, staff and your publication. Keep up the good work."

Tai is a retired Air Force Lieutenant Colonel and lives in Veradale, Wash. He was placed on the OHA mailing list through a chance meeting late last year with Government Affairs Officer Jalna Keala and former Big Island Trustee Piilani C. Desha during a flight from Honolulu to Seattle.

"One day," Tai writes, "we will return to Hawaii nei to live out our lives."



Larry Kauano'e Kimura at left tries to determine the proper word being acted out by "actors" Byron Hokulani Cleeland, Pohaku Nishimitsu and Paul Koki Williams in this charade episode.

## Aiona Named Chairman of Special Committee

Maui Councilman Abe Aiona was recently named chairman of a special National Association of Counties (NACo) Committee to make recommendations on three resolutions affecting Hawaiians.

Aiona and other members of the Hawaii State Association of Counties (HSAC) attended NACo's annual legislative conference in Washington, D.C., Mar. 4-8.

In addition to Aiona, committee members include: George Akahane, Oahu Councilman; Seth Neibaur, Power County, Idaho commissioner, Chairman of the NACo subcommittee on Indian Affairs; Fred Johnson, Glacier County, Montana commissioner; and Mike Hutchin, Lake County, Montana commissioner.

The resolutions adopted by HSAC at its December, 1984, meeting asked Congress to:

1. "Review the implementation of recommendations adopted by the joint Federal-State Task Force on Hawaiian

Home Lands in 1983, and to initiate breach of trust or other appropriate legal action for non-compliance by the State of Hawaii or the U.S. Department of Interior."

2. "Include native Hawaiians in the definition of native American and extend to native Hawaiians eligibility in all programs affected by such definition without prejudice."

3. "Establish a single definition of native Hawaiian without reference to blood quantum and to provide appropriate protection to guarantee the rights and privileges of current Hawaiian Homes beneficiaries."

The Aiona committee after considering these proposals will make its recommendations to NACo's Western Interstate Region meeting next month in Reno, Nev., and then at the annual meeting of the full association of counties in July at Orlando, Fla.

The Office of Hawaiian Affairs has been requested by NACo to provide technical assistance to the committee.



Special National Association of Counties committee considers resolutions on Hawaiians at Washington, D.C. From left to right, they are Maui Councilman Abe Aiona, committee chairman; Honolulu Councilman George Akahane; Mike Hutchin, Lake County, Montana commissioner; Seth Neibaur, Power County, Idaho commissioner; Fred Johnson, Glacier County, Montana commissioner; and NACo staff member John Maxwell.

## Kahoolawe Visitation

The public is invited to visit Kahoolawe on May 3 but must first attend a trip orientation meeting at 7 p.m. Tuesday, Apr. 23, at the Kalihi-Palama Library.

Organized by the Protect Kahoolawe Ohana, the tours cost \$50 for one weekend on the island. It does not include air fare. To register, you must first attend the orientation meeting.

More information may be obtained by calling Kalama Akamine at 538-3522 (before noon) or Annette at 373-3895 in the evenings.

## Indigenous Talk Slated

Haunani-Kay Trask, Hawaiian nationalist, will speak on "The Movement for Indigenous Nations: Hawaiians and Other Native Peoples" at the Korean Studies Center Auditorium on the University of Hawaii campus, Friday, Apr. 26, at 3:30 p.m.

## OHA Restores Validations

Validation for the Native Hawaiian Land Title project will be continued at all offices of the Office of Hawaiian Affairs.

The Oahu office validates on Tuesdays and Thursdays only from 9:30 a.m. to 11:30 a.m. and from 1 p.m. to 3

p.m. Ask for Ke'alaumoe Ako or Gwen Valbuena. You must call 548-8960 for an appointment.

Neighbor island beneficiaries are asked to call their respective OHA office for the validating days and times.

## Na Ho'okama a Pauahi Assistance

If you have a son or daughter graduating from high school this summer and they are interested in attending college, then perhaps Na Ho'okama a Pauahi (adopted children of Pauahi) may be the solution to financing that education.

The program, which was started in 1974, is conducted by the Extension Education Division of The Kamehameha Schools/Bernice Pauahi Bishop Estate. It provides funds for public and private high school graduates of whole or part-Hawaiian ancestry to continue their education at any college, business or vocational training institution in the state of Hawaii.

Scholarship money may be applied to tuition and fees charged at any post-high school educational training program within the state, including two and four year college or university programs and business, technical or vocational schools.

Application forms have been mailed to all public high schools in Hawaii and may be obtained from high school counselors and guidance teachers. Forms are also available from most Hawaiian organizations or from The Kamehameha Schools Department of Financial Aid.

The program is administered by a staff of Dexter Soares, Claire Pruet, Mike Ane and Herman Libarios. Call them at 842-8216 for full details or application forms which must be submitted by Apr. 30.

You may also write Na Ho'okama a Pauahi Scholarship Program at The Kamehameha Schools, Kapalama Heights, Honolulu, Hawaii 96817.

# Another Link in Hawaii's History Severed

By John Renken Kaha'i Kauauamahi Topolonski

Another link in Hawaii's regal, colorful and historical past was severed on Monday, Feb. 11, with the passing of the (High Chiefess) Eleanor Keko'aohiwakalani Prendergast, 88.

She was the daughter of John K. Prendergast and the High Chiefess Ellen Wright Prendergast and the granddaughter of Henry Prendergast, chamberlain to Kamehameha V.

Perhaps the more important recognition attached to Miss Prendergast's family was the composition, "Mele 'Ai Pohaku," better known as "Kaulana Na Pua" (a song written by her mother against the usurpers of the Hawaiian monarchy.)

Miss Prendergast's long local government career is a witness to her involvement in the political forum of Hawaii under the territory. She was a woman of other accomplishments as well — an intellectual and a scholar of Hawaiian history and politics.

She was also of the feeling that young Hawaiians must be nurtured and taught their culture and history. She believed also in telling the truth about our heritage — the good and the bad — and anything that would give younger Hawaiians a good realistic perception of their heritage.

I remember she once said to me: "Remember John, it is all our history — all the good and the bad, the sadness and the accomplishments — and we are the keepers of our heritage no matter what other people say." As I looked at her in amazement, she said: "No nation upon God's earth can claim to have the perfect solution when dealing with man and his government or with his historical heritage."

It was my pleasure to meet Miss Prendergast and her sister Mamo (Nani) in the early 1970's through one of my teachers and mentors in Hawaiian featherwork, Miss Birdie Kahea Reist. All she said to me one day was: "Let's go and visit the cousins." Little did I know that these cousins of hers were the famous Prendergast sisters whose lovely mansion was situated in Kalihi. Kalakaua named this beautiful place Puahualani Hale.

We entered the beautiful home and were greeted in typical



Eleanor K. Prendergast is shown here in a July, 1937, photo in a royal chair in the Governor's office at Iolani Palace.

Hawaiian fashion. Then Eleanor and her sister said: "Come, we're going to take you upstairs to see the four-poster koa bed that your grandpa, John Adams Cummins, copied because he admired its design."

Eleanor was true to her heritage and proud to be both Hawaiian and European in racial extraction. She had no insecurities because of her mixed ancestry; many Hawaiians of my generation have a difficult time accepting theirs.

In keeping with Hawaiian custom, she adopted her niece Lorna. She in turn was blessed with three grandchildren — Michael, Eleanor and Leilani. By the hand of fate, Michael 'Ilipuakea became a student of mine in hula 'olapa a few years later. His Hawaiian name was given to him by his grandaunt Mamo. He has since moved on and now concentrates on expressing himself artistically through woodcarving. His involvement and interest in Hawaiian artwork is helping him make a prominent name for himself.

When I think of Eleanor, my mind's eye recalls a most elegant and graceful lady — kind, helpful, honest and very direct in expressing her feelings. Most of all I shall always remember those sparkling brown eyes of hers which beheld a part of Hawaii's history and culture which many of my generation will never physically experience. And it was her eyes that spoke to my heart of kindness, encouragement and perseverance in my study of na mea Hawaii.

We rejoice for all is not lost. Eleanor lives on in the memories of those people whose lives she touched. More importantly, she lives through her daughter, Lorna, her three grandchildren and her four great-grandchildren.

Finally, it is through Lorna's son, Michael, who has grasped the true essence of the Prendergast tradition with the continuance of his work in the dance and arts relative to all things Hawaiian.

Yes, indeed, he too possesses those brown sparkling eyes of grandmother Eleanor. As I look into them, I think how beautiful for his grandmother and Aunt Mamo that they will live on for generations to come through him.

Aloha pumehana!

## Standing Committees

Standing committees of the Office of Hawaiian Affairs have been announced. They are:

**Resource Development** — Louis Hao, chairman. Thomas K. Kaulukukui Sr., vice chairman. Members: Moanikeala Akaka, Hayden F. Burgess, Gard Kealoha, Moses K. Keale Sr., Rodney K. Burgess.

**Human Services** — Thomas K. Kaulukukui Sr., chairman. Louis Hao, vice chairman. Members: Gard Kealoha, Moanikeala Akaka, Rockne C. Freitas.

**Education/Culture** — Gard Kealoha, chairman. Moses K. Keale Sr., vice chairman. Members: Louis Hao, Moanikeala Akaka, Rockne C. Freitas.

**Budget and Finance** — Moses K. Keale Sr., chairman. Gard Kealoha, vice chairman. Members: Rodney K. Burgess, Louis Hao, Thomas K. Kaulukukui Sr.

The Planning and Development Committee is automatically chaired by the board's vice chairman who is Rockne C. Freitas. All trustees serve as committee members.

## In Memoriam

Pilahi Paki Silva, believed to be the last direct descendant of the Paki line, reached out and made a great impact on Hawaiians as a philosopher, educator and advocate of Hawaiian language and culture.

So observes Kawaipuna Prejean who worked closely with Pilahi over the last 11 years. Prejean delivered the eulogy recently at services for Pilahi who died Feb. 4 at age 74.

Her goal was to unite Hawai'i with Aloha, Prejean observed. "She was committed to peaceful resolutions of problems and she imbedded these thoughts in a lot of influential people, including many top Hawaiian entertainers," he added.

"She was a warm, compassionate and intelligent person who put people's welfare before her own. She had an uncanny ability to communicate with people from all walks of life," Prejean went on.

Pilahi and Prejean were among those instrumental in developing United Hawaii Aloha (UHA), based on her concern to have people speak their minds. She urged Hawaiians to speak out whether they were right or wrong, objective or negative.

Pilahi also had a great concern for the Hawaiian language and she encouraged Hawaiians to speak it every chance they got.

## Piilani Lua Chosen 1985 Lei Day Queen



Piilani Lua  
Waimea Falls Park photo by Monte Costa

Piilani Lua will reign as the 1985 Lei Day Queen of Honolulu following her victory in the annual contest sponsored by the City and County of Honolulu Department of Parks and Recreation Mar. 2 at Waimea Falls Park.

Lua, who is the kumu hula for Halau 'O Waimea at the park, won over 17 other contestants of Hawaiian or part Hawaiian ancestry who ranged in age from 31 to 50.

They were judged on their knowledge of the art of Hawaiian lei-making, dancing the hula and their knowledge of the Hawaiian language. Personality, poise and carriage were also included in the judging.

In near-flawless Hawaiian, Lua told about the legend of Molokai's Kalama'ula and how it got its name in the Hawaiian language category of the contest. She strung a lei of baby's breath, fern and red roses to demonstrate her lei-making talent.

The court chosen with Pua includes Michele Pualani Pires, Audrey Siangco, Valerie Naihe McKeague and Momi Kamahele. The queen and her court, who will be invested May 1 at Kapiolani Park, will reign over the May Day activities.

Judges for the lei queen contest were Sarah Nakoa (language); Kaulana Kasparovitch (hula); and Roen Hufford (lei making).

## He Kanikau No (a dirge for) Eleanor Keko'aohiwakalani Prendergast

(Composed by John Renken Kaha'i Kauauamahi Topolonski and John Keoni Kauaha'ahoe DuPont)

'Aueha 'oukou e ko Hawai'i pae'aina e,  
Listen o people of Hawai'i  
Lohe 'ia anei na leo o ka makani e  
Can you hear the voices of the wind,  
E hea ana i ke aloha e ho'i aku e  
Calling the beloved one  
Io Kupuna la e  
To return to the ancestors?  
Kaulananapua ia pua e ho'okahiko ai e  
Kaulana Na Pua is the blossom's name,  
I ke kalaunu kupuna lani la e  
The blossom to adorn the crown  
Of the royal ancestors

E na 'oiwi Hawai'i e,  
O people of Hawai'i  
'Ikena 'eleua e 'ino'ino nei luna e  
Let your eyes behold the moving black rain  
Ha'alokuloku ua  
Advancing swiftly in torrents  
He hopua na ka 'Tini na ke kupuna la e  
To capture that prize most desired  
Aue e ka pua ali'i kaulana hope e  
By the ancestors,  
No ke kupuna iho la e.  
Alas, the last famous royal blossom  
Is rightfully the ancestors.

'O na paka ua a'e keia e,  
Yes, these are the rain drops  
E halihali ana e ke anu ma'e'ele e  
Which tell of a deep coldness  
Ke aloha e haehae i ka manawa e  
That comes in bitter sweet love  
He leo hawanawana o ka makemake e  
Woven with sadness  
He haliu e ho'i aku la e  
As it whispers  
Of its longing  
To call the beloved home.

Paumakomako ho'i ia loko e  
Chilled is the heart unable to speak out  
He leo 'ole aku e.  
Hurt cold as if long soaked  
Ku i fiano ha'alipo Wa'ahila e  
In the rain of Wa'ahila  
He uhi pa'a i ka hau'oki e  
Which shrouds the body throughout  
Ihika, ihika ho'i la e  
With an icy chill  
Ka hali'ali'ali ho'i e.  
The chill is so overwhelming  
That memories are still.

E ka u'i o ke one hanau e,  
Beautiful one of our homeland,  
Ko makou kumakena nei e  
We remain in our grief  
'O ke kema i ho'oko 'ole 'ia e  
Our thirst unquenched  
E ka lei kaimana e  
O our jeweled necklace of diamonds  
E ka wahine la e  
O Royal lady,  
E Keko'aohiwakalani hoa ali'i e.  
Keko'aohiwakalani,  
Companion of the ali'i.

E ke onaona mau e  
Everlasting is the fragrance,  
Me makou ho'i la e  
It remains with us  
Ka ho'omana'o wale iho e,  
Still as we remember your queenly beauty,  
Ko kulana hiehie e  
With those sparkling beautiful brown eyes  
Na maka onaona la e  
That have weathered all the changes  
'Ikea ke au huli o kakou e.  
Of the turning tide  
Of our culture.

Ka niau ho'i aku o ka wahine e  
The royal lady moves on her way,  
Ka moe a kau ho'oiho e  
She sleeps the summers and winters away,  
Ka lawe lalau na na akua ho'i e  
Snatched by the gods  
He ho'owehi ka lei o ka lani la e  
To adorn that lei of heaven,  
Aloha 'oe la e  
We bid thee farewell,  
I ka ho'i aku i Ona ala e.  
As you return to the heavenly home  
Of your creator.

I laila i ho'okipa 'ia aku nei e  
There thou art welcomed,  
Hi'ipoli 'ia nei e na makua e  
Reunited and caressed  
Po'ai 'ia ho'i e na kupuna e  
In the arms of your beloved mother and father,  
Me he lei e  
The ancestors encircle thee  
Me he kalaunu ala e  
Like a lei  
Ke kau ha'ehae kukaulani la e.  
To be worn as a crown  
With pride and esteem.

E ka pua ali'i e,  
O royal blossom,  
I laila ka waihona aloha e.  
Thou has entered the realm  
'A'ohu waimaka, 'a'ohu 'eha e.  
Where love abides  
Ua ho'i aku 'oe i ka Makua la e.  
There are no tears no hurt or pain,  
Nona ke ola mau e  
You have returned home  
Nana 'oe e ho'omalu iho la e.  
To receive your rich reward  
Which only God can give.

Aloha 'oe e, aloha 'oe e,  
Farewell, alas o Keko'aohiwakalani,  
E Keko'aohiwakalani la e,  
Beloved descendant of the sacred Mahi clan  
Ka mamo a Mahi ke kupa'ala e.  
Most renowned for their loyalty  
E ola mau ana ka ho'omana'o mai e  
To the heritage of ancient Hawai'i  
Ou e ka lei kaimana hulani mau e,  
Yes, your memory will live on  
E pua ali'i kau i ka wekiu la e.  
Like a diamond that sparkles in its infinite  
brilliance,  
O royal blossom so high in rank.

# He Mau Ninau Ola

Some Health Questions  
by Kekuni Blaisdell, M.D.

Q: E kauka, in your column last month, how come you didn't mention that Davis, whoever he was, could have been poisoned by 'o'opuhue or ciguatera?

A: E kala mai ia'u (pardon), for I did not have enough space last month to relate the details of the alleged poisoning of Isaac

Davis who died in Honolulu in 1810. Aikake, as Davis was known to our kupuna in times of old, was a Welsh seaman who arrived in Hawai'i at Ka'upulehu, North Kona, in 1790, on the schooner *Fair American*. Kamehameha, then an ambitious young chief, recognized Aikake's abilities, especially with haole guns, made him an ali'i, gave him lands, and later appointed him governor of O'ahu. Aikake's daughter became wahine to a son of Kaumuali'i, ruling chief of Kaua'i.

In 1810, Kamehameha sent Aikake to Kaua'i to bring Kaumuali'i to O'ahu for a peace agreement. Samuel Kamakau later wrote that Naihe and other scheming chiefs planned to poison Kaumuali'i at a rum party at Waikahalulu in lower Nu'uuanu. Aikake warned Kaumuali'i, so the plotters, according to historian Kuykendall poisoned Aikake instead. However, Kuykendall does not provide evidence or a reference for his account, and the Christianized native writer, John Papa I'i, considered Aikake's rumored poisoning to be "worthless pagan reasoning."

Were 'o'opuhue and ciguatera fish poisoning known to ka po'e Hawai'i kahiko so that such toxic fish could have been used to murder Aikake?

'O'opuhue (fugu, puffer, or balloon) fish poisoning was apparently known to our pre-haole-contact kupuna, according to David Malo and Kepelino. They were also aware that the viscera (internal organs) were more toxic than the 'ono muscular flesh. Since the research of Professor Yokoo in Japan in 1950, fugu poisoning has been attributed to a purified, tasteless, heat-resistant chemical called tetrodotoxin. This nerve toxin is so potent that numbness and weakness can begin in 10 minutes, and death from paralysis occurs in about 60 percent of cases, usually within six hours. Thus, you may be pololei (correct); it is conceivable that Aikake died of 'o'opuhue poisoning — that is, if he died of poisoning, and not some other cause.

Ciguatera poisoning, which affected 15 po'e on Kaua'i



recently, was probably also known in ancient Hawai'i. In 1774, Capt. Cook and his crew, while in the New Hebrides, were reported by ship's surgeon William Anderson to have become acutely ill after eating what appeared to be red snapper ('ula'ula). We now know that this form of fish poisoning is highly variable. Dr. Joel Sims of the Department of Health says that it only irregularly affects over 500 varieties of ordinarily edible reef fish, such as papio, ulua, kahala, po'ou, and weke, and it is due to several tasteless toxins. In 1980, two ciguatera toxins were found by Dr. R. S. Bagnis in Tahiti to be produced not by fish, but by a particular microscopic limu (alga), which passes the toxins up the food chain through successively larger ingesting fish, and finally to man. The usual symptoms of ciguatera poisoning are lua'i (vomiting), palahi (diarrhea), mane'o (itching), numbness, and burning pain especially on contact with cold water. Since 1975, there have been 332 cases reported in Hawai'i, but only two deaths. Thus, you may also be pololei with respect to possible ciguatera toxicity in the case of Aikake — that is, if he died of poisoning, and not some other cause.

Q: What are the main forms of poisoning affecting us Hawaiians today?

A: Answers to this ninau depend on how one defines "poisoning" and on severity, and we do not have reliable poison rates by race. Most reported deaths at the Hawai'i Poison Center at Kapi'olani Hospital result from accidental ingestion, especially by kamali'i (children), of antipain drugs like aspirin, sedatives or sleeping pills, cleaning solvents, pesticides and corrosives. Intentional poisonings are often suicide gestures by teenagers with "space-out" drugs, alcohol or cocaine.

Then there are delayed or uncertain toxicities from low-level environmental exposure to substances, such as asbestos and heptachlor, which will be considered in a future article.

Perhaps most importantly, are self-poisonings from puhi paka (cigarette-smoking), which promotes cancer, coronary heart disease and lung ailments; inu loa (alcoholism) which contributes to liver, heart and pancreas disorders and birth defects; excessive dietary fat, which enhances the risk of some types of cancer and atherosclerosis; and too much pa'akai (sodium), which worsens kokopi'i (high blood pressure) and heart failure. These most common of all poisonings in us po'e Hawai'i can be eradicated only if we, as self-responsible individuals, avoid these self-toxins. Aia no iaia kakou.

# Historical Miloli'i Incident Observed

By Ruby McDonald  
Community Resource Specialist  
West Hawaii

Residents and friends of Miloli'i gathered in thanksgiving and fellowship one recent Sunday to commemorate one of the most cataclysmic occurrences many long years ago.



According to historical maps, records and kupuna of Miloli'i, the Omoka'a-Miloli'i coastline subsided a long time ago (no exact year could be found.) This action generated a giant tidal wave which swept the entire village out to sea.

Only one building remained although it had been swept back about 250 feet west of its original foundation. It is the Hauoli Kamana'o Church where this year's services were conducted.

The traditional gathering was celebrated until the 1940's when World War II limited travel and economic hardship prevailed. The celebration has since been revived and this year Aunty Mona Kahele conducted the services with historical references by Uncle Eugene Kaupiko.

Hauoli Kamana'o today stands on property deeded in trust by Kala Pilipo to the Hawaiian Evangelical Association. This unique gathering celebrates the safety of all the people after that great catastrophe and the fellowship shared when people from districts to the north and south of Miloli'i came with food and other provisions in the true spirit of aloha.

There is no one alive today who witnessed the disaster. While no exact year can be pin-pointed, the month and day have been preserved in perpetuity in the song, "La 'Elima o Pepeluali." It is a poignant song shared by kupuna Kaeo Boring and Kalua Rentigardo.

It was recorded in 1978 by Diane Aki. The song describes the tearful villagers searching for the babies (Wai maka helele'i... He nei pepe, a la la'a nei?); numb with grief and drained of feeling (E hu'i ma'e'ele, kou nui kino.)

Mere words cannot describe the loss suffered — house, personal belongings, material gain — all gone with one sweep of the tidal wave. Today the village of Omoka'a and part of Miloli'i lay underwater, a vestige of history carried in the hearts and tradition of the people of Miloli'i.

A bountiful potluck luncheon at the park followed the church service. The gracious hospitality and sharing by Gilbert and Peter Kahele, Abel and Mona Kahele, Julia Kaupu, Mary Jane Forcum, Diane Aki and the many residents of Miloli'i is much appreciated.



Miloli'i's Hauoli Kamana'o Church

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