



Ka Wai Ola O OHA

Volume 3, No. 2

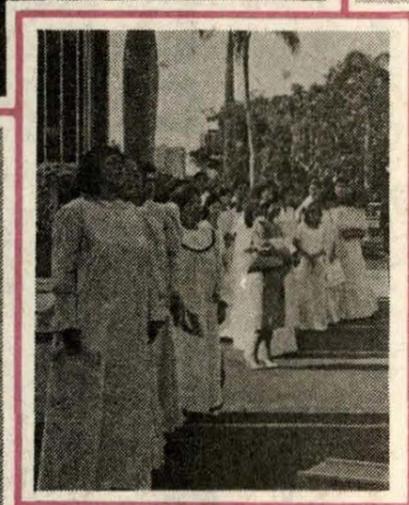
"The Living Water of OHA"

Pepeluali (February) 1986

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"The Living Water of OHA"

Pepeleuli (February) 1986

Congressional Bill Asks \$1 Billion

Hawaiian Reparations: Three Points of View

Ka Wai Ola O OHA's December, 1985, edition revealed that Hawaii's congressional delegation has come up with the first draft of a proposed legislative package designed to assist native Hawaiians. One of the cornerstones of the proposal is a bill to provide reparations totaling a billion dollars to be used for Hawaiian programs and land acquisition.

Ka Wai Ola O OHA asked three prominent Hawaii residents for their comments and reaction to the proposal. They are H. Rodger Betts, Corporation Counsel, County of Maui; Sam Slom, business consultant and president of Small Business Hawaii; and Hawaii's senior U.S. Sen. Daniel K. Inouye.

Here are their edited responses to questions posed by *Ka Wai Ola O OHA* (KWO).

KWO: Mr. Betts, you were one of the three ethnic Hawaiians who served on the Native Hawaiian Study Commission. Why do you think Hawaiians deserve a billion dollars in reparations?

Betts: Well I think the billion dollars is the sum that is proposed by the committees in the Congress and they recognize that the Hawaiian Islands were unlawfully taken, the legitimate government of the Queen was illegally usurped, that the overthrow could not have taken place except with the aid of the United States government and that this is the price tag that they have placed on the loss of sovereignty that the Hawaiians went through and all the problems that they've had since. I'm not too sure that a billion dollars is enough.

KWO: Senator Inouye, as co-sponsor of the reparations package along with Senator Matsunaga, Representative Akaka and Representative Heffell, why do you feel reparations for Hawaiians are justified?

Inouye: History shows that the United States through her agents did at the turn of the century participate and connive in the overthrow of the legitimate government of the Kingdom of Hawaii. And by doing so, they participated in a major change in the lifestyle and for that matter the history of Hawaiian people. When one looks at the Hawaiian people of this day, the statistics coming forth are not only tragic but almost unbelievable — the largest number of dropouts, the highest incidence of diseases, whether it be cancer or Hansen's disease, the lowest number of college graduates, the lowest number of professionals — they're all native Hawaiians. And many of us have contended that over the years there is a direct connection between the present state of affairs for the native Hawaiians and the overthrow of the Kingdom of Hawaii. By this bill, we are not attempting in any way to turn back our clocks and go back to the time of Liliuokalani. Not that, but what we are trying to suggest is that Hawaiians be accorded the same consideration with the same sensitivity as we have over the years accorded other native Americans. They're still doing it for the Indians, much has been done with the Alaskans, the Eskimos and I think the time has come that

some recognition be given that the United States did play some role in the unfortunate life of many of the native Hawaiians of this day.

KWO: Mr. Slom, few individuals of prominence or credibility in Hawaii are willing to go on record as opposing the concept of reparations for Hawaiians. You are one of those people. Would you explain why you feel there is no basis for such restitution?



Samuel Slom

Slom: My whole philosophy is I don't believe that any segment of the population is entitled to reparations be it the Japanese, or Eskimos, or Indians, or anyone else because we've got a problem of fixing responsibility if there in fact was a wrong done to a group of people or to individuals. I think that you have a problem with time and you have a problem with responsibility. I for example, don't feel responsible for problems that happened long before I was here and able to do something about them. I would be responsible if there is something I see now or that I contribute to. But I think it's unfair to try to force people living today to pay for a wrong which may have been committed by their ancestors or perhaps by someone with whom they have no connection at all.

The other problem with reparations is in the area of help. Do you really help a people if you give them something which they may in fact not directly be entitled to? Do you help a people by encouraging them to become dependent on someone else? What we should be doing is to give them opportunities to insure that those mistakes or errors or crimes do not occur again.

The solution is not to take from one group of people in order to give to another. The solution is not to convert emotion into monetary damages in order to address a responsibility that is not there.

KWO: Senator Inouye, how would you answer those who say "well there may have been wrong committed, but that was back in 1893. Why should I as an American today, who had nothing to do with this, why should I have to pay for that wrong?"

Inouye: We are still paying for slavery. And I think it's about time we Americans realize that actions that were taken a century ago may have a direct bearing on our lifestyle of this day. I think slavery is a classic example. Because of the present plight of the native Hawaiians we find taxpayers possibly paying more than they have to. If we were able to upgrade the education, bring about better job opportunities we may have a change in the situation. History shows that the stereotype of the Hawaiians is not only faulty, but false. The stereotype that he's a jolly, happy, lazy person . . . far from it. He was industrious, hard working, brilliant, but yet he was not quite prepared for western civilization. When one considers that in the Hawaiian vocabulary there is no direct word similar to property in the American sense, one can get an idea of how Hawaiians were deprived of their property.

KWO: Mr. Betts, what is your response to those who say that those of us alive today have no financial or moral responsibility for wrongs which may have been committed 93 years ago?

Betts: It's been traditional in the United States that the government pay for its wrongs no matter how long ago they occurred. The government has diligently done this with all of the Indians and the Alaskan aboriginal people. And there is no reason why they ought not to do it for the Hawaiians. After all, the United States government did a grievous wrong to a native people. It's hardly equity to say at this point in time, because it happened so long ago — the United States can walk away from its sins without paying the penalty.

Our thanks to Mr. Betts, Mr. Slom, and Sen. Inouye for participating in this discussion of a topic vitally important to the Hawaiian community.

Ka Wai Ola O OHA is interested in your thoughts on reparations. We hope to publish selected letters exploring the pros and cons of the reparations issue. Please restrict letters to a maximum of 200 words. Send them to:

Public Information Officer
Office of Hawaiian Affairs
567 So. King Street, Suite 100
Honolulu, Hawaii 96813



H. Rodger Betts



Sen. Daniel K. Inouye

Ali'i Sundays at Kawaiahao Church

The remaining schedule of Ali'i Sundays at Kawaiahao Church for 1986 has been announced by the Oahu Council of the Association of Hawaiian Civic Clubs.

The service will be celebrated at 10:30 a.m. and members of all Hawaiian Civic Clubs and other Hawaiian organizations planning to attend are requested to gather outside the church at 10:15 a.m.

Ali'i Sundays, with the actual birth dates in parentheses, are:

- Mar. 16 — Queen Ka'ahumanu (Mar. 11).
- Mar. 23 — Prince Jonah Kuhio Kalaniana'ole (Mar. 26).
- June 8 — King Kamehameha I* (June 11).
- Aug. 31 — Queen Lili'uokalani (Sept. 2).
- Oct. 12 — Princess Victoria Ka'iulani (Oct. 16).
- Nov. 16 — King Kalakaua (Nov. 16).
- Dec. 14 — Princess Bernice Pauahi Bishop (Dec. 19); Queen Kapi'olani (Dec. 31).

*Really celebrating all the Kamehameha kings (Liholiho, 1797; Kauikeaouli, Mar. 17, 1814; Alexander Liholiho, Feb. 9, 1834; Lot, Dec. 11, 1830).

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.)

Careful Deliberations

By Moanikeala Akaka
Trustee, Hawaii

The end of this past year, the trustees of the Office of Hawaiian Affairs received a response from our Congressional delegation, U.S. Senators Daniel K. Inouye, Spark M. Matsunaga, and Congressmen Daniel K. Akaka and Cec Heftel, to the Native Hawaiian Study Commission Report. Initially in 1982, public hearings were heard state-wide sometimes until 4 in the morning while our people and supporters poured out facts in the sufferings of our lahui since the illegal overthrow of Liliuokalani and our Hawaiian nation.



Of the nine study commissioners appointed by President Reagan, only three were Hawaiians, while six were federal Washington, D.C. employees who ended up being rubber stamps for the government that deposed our Hawaiian monarchy. Through twisting and distorting the (facts) truth, the mainland majority concluded that America had nothing to do with the overthrow of our monarchy. How can Americans in all clear conscience allow lies like this to be disseminated?

Any semi-astute student of our history of that time knows that for months before the overthrow, Minister John Stevens, American emissary to Hawaii, was not only corresponding with then President Benjamin Harrison about annexation for Hawaii, but he was also going around Honolulu advocating (and inciting) the overthrow.

It is common knowledge that President Grover Cleveland, according to his personal papers for Princeton University, was "outraged at the injustice done to the Hawaiian people and government". The Blout Report commissioned by Cleveland substantiates this injustice to our Hawaiian nation occurred; and this is the sentiment of the Hawaiian minority on the Commission.

Our present Congressional delegation has taken a first step in offering this response to the Commission Report. At least it is that "admission of guilt" for having stolen our nationhood; and it supports the minority position. But no way can we accept much of this response as is stated by our congressman, nor in the time frame originally requested which was Jan. 31, 1986. On Jan. 13, OHA Chairman Joseph Kealoha, Trustee Thomas K. Kaulukukui Sr., myself and three attorney advisors met with Congressman Akaka in his Honolulu office. The Congressman agreed that it would be wise to extend the deadline so that we may get more input from the community and come up with a more viable package than the one offered, for it has many flaws. One serious flaw is that this native claims act as is stated, would extinguish all native claims 12 years after the act is signed. No way can we agree to extinguish our rights as the first people of this aina.

You, your keiki, mo'opuna and those coming after should be able to receive native benefits and resources in perpetuity. No one, not even we trustees, have any right to dissolve or give up your native right. Right now in Alaska, many native groups fear the year 1991, when their Alaskan Native Claims Act ends, as their land will be able to be transferrable to non-native hands.

So you see how important it is that we trustees in the Hawaiian community deliberate very carefully on this native Hawaiian claims settlement act offered, for it has broad-reaching implications, which will affect Hawaiians forever. It is good to see that this response mentions making available job training, educational, health service programs when it addresses social issues. I am sure affordable housing is an understood social matter amongst Hawaiians; remember the beach people.

This trustee in the past has stressed the need to have programs such as these available to get our people out of the vicious cycle of poverty so many are forced to live. It is a matter of survival. What is absurd is that our resources and aina for Hawaiian Home and Ceded Land Trusts are many, but we are denied access to them. Why aren't the recommendations from the Hawaiian State/Federal Task Force implementation not called for by this congressional federal response?

There must also be a mechanism included for a self-determination and "self-governance" which are Nixon and Reagan administrative policies relating to native Americans. We trustees will be holding meetings throughout the state on this reparation package in upcoming months. It is important that you understand what is going on and the ramifications.

By Rodney Kealiimahai Burgess III
Trustee-at-Large

On July 14, 1982, the Federal-State Task Force on the Hawaiian Homes Commission Act (HHCA) was jointly established by the United States Secretary of the Interior and the State of Hawaii. The formation of this Task Force came as a result of grass roots efforts from the Hawaiian communities throughout the state which pressured the state for many decades to correct flaws in the HHCA.

One of the problems which the Task Force faced was the homesteading program which showed no prospect of accommodating the nearly 8,000 applicants on the waiting lists.

Many of the applicants had waited for over 30 years for an award. It was common for beneficiaries to die while on the



An American Illusion

By Hayden Burgess
Trustee, Oahu



Again, the issue of Hawaiian reparations arise in public circles. One proposal calls for equating Hawaiians with American Indians, tossing us some coins, return lands the U.S. doesn't want and making reforms at Hawaiian Homes. Of course, the U.S. Congress will decide what to give us and what to keep.

The trade off — the U.S. wipe their conscious clean, they keep what they want and close the door on the Hawaiians to any further claim to self-determination.

Simple, cheap, permanent. Too often, we forget who and what we are. We are not merely a gang of indigenous people who once occupied a territory, dancing and singing our lives away. We are not a tribe, a band, or a group of people who had one or two peace agreements with the Yankee.

We are a nation. Before the 1893 U.S. invasion, which constituted the most blatant breach of international laws, the nation of Hawaii was no different in legal rights, in international integrity, in territorial and political sovereignty as any other nation which today exists.

Since Kamehameha I's reign (1779 - 1819), Hawaii was a recognized sovereign nation by international standards. Hawaii was first to salute Argentina's independence, was trading with China, England, U.S. and others on a regular basis.

By 1887, Hawaii had treaties and conventions with Belgium, Bremen, Denmark, France, German Empire, Great Britain, Hamburg, Hong Kong, Italy, Japan, the Netherlands, New South Wales, Portugal, Russia, Samoa, Spain, the Swiss Confederation, Sweden and Norway and Tahiti. With the U.S. we had The Treaty of Commerce (Dec. 24, 1826); of Friendship, Commerce and Navigation (Aug. 24, 1850); Rights of Neutrals at Sea (Mar. 26, 1855); Commercial Reciprocity (Sept. 9, 1876); and another Commercial Reciprocity (Nov. 9, 1887).

Hawaii was a member of the Universal Postal Union, the forerunner of the League of Nations and later the United Nations. We had approximately 100 diplomatic and consular posts around the world.

On Nov. 28, 1843, Great Britain and France joined in a declaration recognizing Hawaii's independence and pledging never to take possession of Hawaii. When the U.S. was invited to join, J.C. Calhoun, Secretary of State, replied that the President adhered completely to the spirit of disinterestedness and self-denial which breathed in the declaration, so it was no need to join.

Let us not fall to the illusion that we are something less than the U.S., that we are nothing more than miniature yankees, that we are nothing before their grand theft.

As we consider any program of Hooponopono between ourselves and the U.S. government, we must always keep in mind our proper stature, not as a conquered people but as victims of an international crime which span 93 years and continues.

Positive Step

waiting list. Moreover, estimates for basic site development costs for residential subdivision such as surveys, roads, utilities and lot grading, average \$40,000 per lot. It was estimated that \$250-300 million would be needed to accommodate all beneficiaries on the waiting list.

Even if DHHL directed all its revenues towards site improvements to accommodate the 8,000 beneficiaries on the waiting list, and if there was no inflation in construction costs, it would take until the year 2025 to eliminate the 1983 waiting list. Over 42 years! An impossible task. No wonder all the frustration for over 60 years.

The Task Force recommended in 1983 an ACCELERATION PROGRAM to meet the existing beneficiary demands as represented by the DHHL waiting lists. Simply stated, the strategy was to concentrate DHHL staff resources on the existing land inventory and to subdivide these lands on paper and distribute these parcels to beneficiaries on the waiting list.

Today that goal has become a reality. In 1985, DHHL made over 1,000 accelerated awards. This year, they are awarding 1,500 and next fiscal year another 1,500 awards. That is a total of 4,000 homestead awards in three years. Fantastic!

Many people have said "now what about site improvements." That is the next step. With an award in hand, beneficiaries and DHHL have become progressive. For this year's legislature, DHHL is requesting authority from lawmakers to award general leases for homesteading purposes. General leases will allow beneficiaries to qualify for conventional financing from sources outside DHHL thereby relieving DHHL from financing site improvements. It also gives the beneficiary an opportunity to assist DHHL in lobbying with the legislature for funds where necessary.

The acceleration program is not an end in itself, but it is a POSITIVE STEP forward.

We must acknowledge the positive work that DHHL has done. We must acknowledge the efforts of all organizations and grass roots efforts in bringing this program to fruition.

It is time to work together, NOW. Keep stepping forward and get involved. The program is on the move and its progress will depend on how we all move together. ONIPA'A.

Editor's Note: Trustee Burgess was a member of the Federal-State Task Force on the Hawaiian Homes Commission Act and chair of the Committee on Accelerated Awards. The Office of Hawaiian Affairs provided \$50,000 funding for the Task Force. OHA endorses and supports DHHL's package for accelerated awards.

Ka Wai Ola O OHA

the living water of OHA

Published monthly by the Office of Hawaiian Affairs, 567 South King St., Suite 100, Honolulu, Hawaii 96813. Telephone 548-8960. Circulation is 45,000 copies, 35,000 of which are mail distribution and 10,000 are distributed through island offices, state and county offices, private and community agencies and target groups and individuals. Ka Wai Ola O OHA is printed by Hawaii Hocht, Ltd. at 917 Kokea St., Honolulu, Hawaii 96817.

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Produced for

The Office of Hawaiian Affairs

by Trade Publishing Company

Tel: (808) 848-0711

287 Mokauea St., Honolulu, Hawaii 96819

President: Carl Hebenstreit

Production Manager: Blanche Pestana

Art Design: Ellen Phillips

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from the
Chairman's Desk

A Dream for All

Editor's Note: The following speech was given by Joseph G. Kealoha Jr., chairman of the Office of Hawaiian Affairs Board of Trustees, during a Unity Day program Monday, Jan. 20, at Kapiolani Park honoring Martin Luther King Jr. Day.

Aloha Auwinala Kakou!

It is a privilege and an honor to participate in this first national tribute to Martin Luther King Jr.

Dr. King had a dream. And his greatness, it seems to me, was his ability to inspire others to dream the same dream, and to work toward the realization of that dream, secure in the belief that one day that dream must become a reality.

Dr. King's dream was not only for the black man. It was for the downtrodden, the oppressed, the subjugated, the alienated, the victims of injustice, whatever their race or homeland.

King told the Nobel Prize committee in 1964, "I have the audacity to believe that peoples everywhere can have three meals a day for their bodies . . . education and culture for their minds . . . and dignity, equality and freedom for their spirits".

That, too, is my dream for the Hawaiian people. A dream which has yet to be fully realized.

King's first visit to Hawaii came just after statehood. In an address to the State House of Representatives in 1959, King said, "We are seeking to free the soul of America . . . all men, all racial groups. This is our responsibility and challenge . . . and we look to this great new state as an example".

I feel sure that Dr. King was aware of the depressed condition of many Hawaiians when five years later, on Feb. 19, 1964, he preached a sermon at historic Kawaiaha'o Church. The occasion was the annual "God and Country Service," sponsored by the Honolulu Council of Churches in conjunction with the opening of the state legislature. His audience included then Lt. Gov. William S. Richardson, Senate President Nelson K. Doi, House Speaker Elmer Cravalho and Mayor Neal S. Blaisdell.

About two-thirds of the state legislature was also present. Wearing leis of hala and kaunaoa, and flanked by Kahu Abraham Akaka and Episcopal Bishop Harry Kennedy, King told his audience "there are some things which are absolutely right and others which are absolutely wrong . . . and the twain does not meet". He cautioned the Hawaii legislators to "make sure that the laws of the state are in line with God's will".

Surely Dr. King's example helped create the moral climate which in 1978 encouraged the people of Hawaii to provide a constitutional mechanism to better the conditions of the Hawaiian people.

Perhaps some of those same legislators remembered Dr. King's words when, in 1979, they wrote: "The people of the State of Hawaii reaffirmed their solemn trust obligation and responsibility to native Hawaiians and furthermore declared in the state constitution that there be an Office of Hawaiian Affairs to address the needs of the aboriginal class of people of Hawaii".

On the morning of the same day that Dr. King preached at Kawaiaha'o, he spoke before some 10,000 students jammed into the University of Hawaii's Andrews Amphitheater. It was the largest crowd in the history of that facility. Dr. King opened his talk by voicing thanks to Hawaii for "the gentle sweetness of her people". According to newspaper reports, "from that opening, to the close of an hour-long address, he held his audience spellbound. They in turn gave him a standing ovation".

I would like to end my remarks by quoting the poem which Dr. King used to conclude his speech at the university.

Fleecy looks and black complexion
Cannot forfeit nature's claim
Skin may differ, but affection dwells
In black and white the same
Were I so tall as to reach the pole
Or grasp the ocean at a span
I must be measured by my soul
The mind's a standard of the man



Conference on Working Women Feb. 15

The Honolulu County Committee on the Status of Women is sponsoring a conference on "Women in the Workplace in Hawaii" Saturday, Feb. 15 at the Ala Moana Americana Hotel. Goal of the conference is to stimulate thinking; provide information; facilitate networking; and to provide groundwork for support and the advancement of the status of women.

Featured speakers are Gregory G.Y. Pai, Ph.D., vice president and chief economist at First Hawaiian Bank and Ah Quon McElrath, retired social worker with the International Longshoremen's and Warehouseman's Union.

The conference begins at 7:30 a.m. with registration and a buffet breakfast. The agenda:

8:30 - 8:45 — welcome and introduction of speaker; 8:45 - 9:30 — Gregory G.Y. Pai, Ph.D.; 9:30 - 9:45 — Break; 9:45 - 11:45 — panel presentations; 11:45 - 12:00 — questions from floor; 12:00 - 12:30 — Ah Quon McElrath.

Panel members are:

- Sena Gates, project director of Single Parent Advocacy Network (SPAN), who will speak on the feminization of poverty.
- Sandra Simms, deputy corporation counsel, speaking on divorced women and family support services.
- Cheryl Kincaid, training coordinator at the Hotel and Restaurant Industry Employment Training Trust, on how businesses can create their own training programs.

- Jackie Young, sex equality specialist at the Department of Education, on occupation trends of high school senior girls and degendering the language.

- Lillie Richardella, acting administrator of "WORK HAWAII," speaking on government and private industry partnership — training and employment.

- Mary Anne Migan, University of Hawaii College of Education, on child care — "it's not only a women's issue".

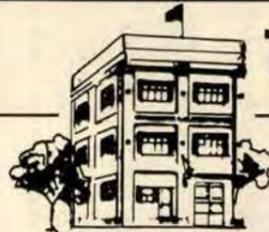
- Annelle Amaral, state coordinator at the Office of Affirmative Action, on definition of employees rights; prohibitions to discrimination; and employer's responsibilities.

- Shelby Anne Floyd, attorney-at-law, on what to expect when one files a complaint.

Registration packets for the conference can be obtained by writing and enclosing a self-addressed stamped envelope to Honolulu County Committee on the Status of Women — Office of Human Resources, 650 S. King St., Municipal Building, 6th Floor, Honolulu, HI 96813, ATTN: Patti Cook. Registration materials may also be picked up at the same location. Cost of the breakfast will be no more than \$10.

Free Prevention Booklets

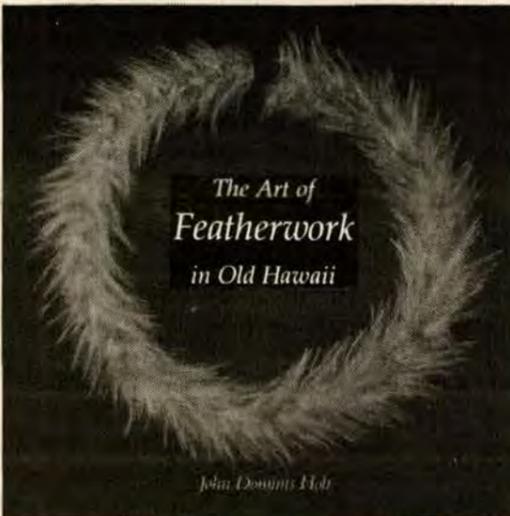
A 34-page easy to read booklet, "Preventing and Surviving Sexual Assault in Hawaii: It's Everybody's Business," is now available at 50 cents per copy at the City and County of Honolulu's Municipal Store.



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Queen Emma's 150th La Hanau Noted

The 150th birthday commemoration of Queen Emma Kaleleonalani, founder of the Queen's Medical Center and St. Andrew's Priory, was noted at a Mauna Ala program sponsored by the Queen Emma Hawaiian Civic Club Jan. 2.

The Rev. David K. Kaupu, chaplain of The Kamehameha Schools, in his brief address as guest speaker, paid tribute to QMC which he described as being one of the Queen's living memorials.

He quoted a passage from the 1984-85 QMC annual report which is titled, "Piiana I Nuu Hou," or "Rising to New Heights" wherein he noted "there is a commitment by us to this living memorial."

"Her interest and love of her people in health care never waned. That kind of love exists today. I ask you to join this commitment in rising to new heights," Kaupu declared.

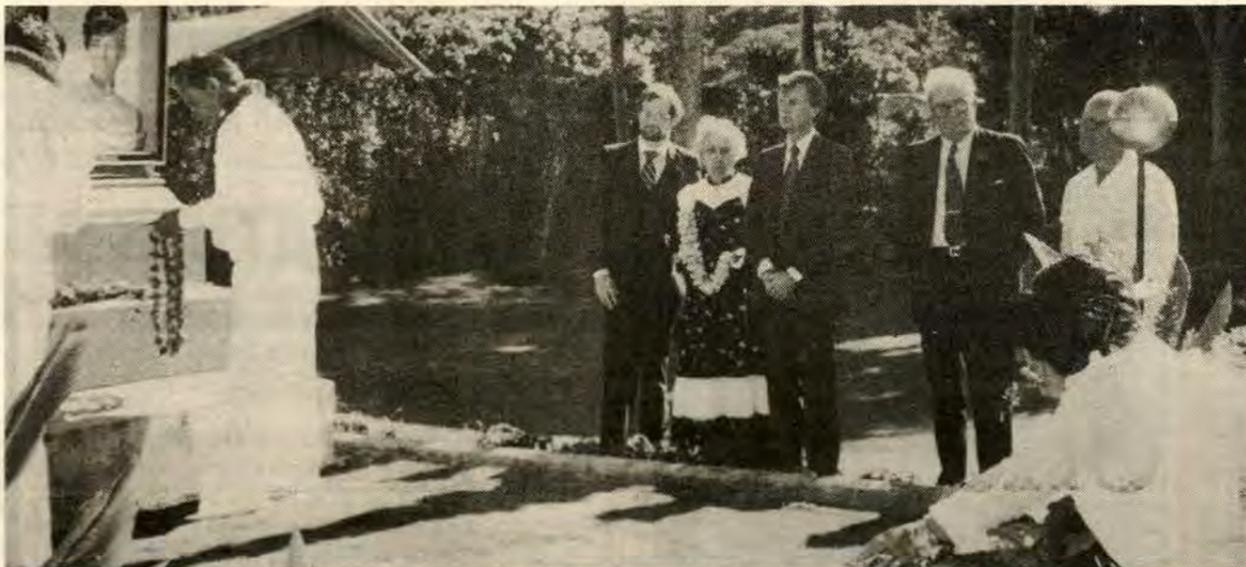
He also paid brief tribute to her husband, King Kamehameha IV (Alexander Liholiho) who was very supportive of Queen Emma. Together they worked hard to promote the welfare of their people, he observed.

The invocation was given by Elaine Mullaney, QEHCC president, and the welcome remarks were handled by Betty Ogata, vice president. A tribute to the Queen was given by Elsa Aguilana, president of Hui Hau'oli O St. Andrew's Priory. Musical selections were rendered by the club choir directed by Deborah Kelsey.

The ho'okupu to the Queen's tomb was led by the QMC



Rev. David Kaupu



Queen Emma Hawaiian Civic Club members Paul Kekuewa, left, and Francis Pettigrew place leis at tomb of Queen Emma and the Kamehamehas during Jan. 2 ho'okupu ceremony. Queen's Medical Center officials looking on are, from left to right, Dr. George C. Bolian, president; Mrs. Marjory Hastert, board member; John Schleif, executive vice president; Malcolm C. MacNaughton, chairman of the board; and William Kea, board member. Woman in foreground is Mary Lou Kekuewa of QEHCC.

board of directors. Dr. George Bolian, president, headed the group. Others included John Schleif, executive vice president; Malcolm C. MacNaughton, chairman of the board; and members William Kea and Mrs. Marjory Hastert.

Ladies of 'Ahahui Kaahumanu and members of the Royal Order of Kamehameha and other Hawaiian organizations followed in offering their ho'okupu.

According to a brochure distributed at the services, Queen Emma was born Jan. 2, 1836, the daughter of Nae'a, a chief of high rank, and Fanny Young Kekelaokalani, niece of Kamehameha I. She was brought up as an adopted daughter

in the house of Dr. T. C. B. Rooke, an English physician who had married her aunt, Grace Kamikui Young.

While growing up in the Rooke household, Emma was witness to the suffering of her people who sought the care of her foster father. Together with her husband, they envisioned a health care center which would serve the people of Hawaii with concern and compassion.

Their vision became a reality when in 1859 they founded Hale Ma'i o ka Wahine Ali'i, "Sick House of the Lady Chief," or The Queen's Hospital, known today as Queen's Medical Center.

Beatrice Rosa Gets Top U. E. Honors

Beatrice Hakaleleponi Luuwai Rosa was honored recently by being named University Extension Woman of the Year in 1985 by the South Oahu Council of Hawaii Extension Homemakers.

Mrs. Rosa, a U. E. member for 21 years, is currently a member of the Palisades club in Pearl City. She was also elected historian at the council's October convention in Honolulu.

Mrs. Rosa, wife of Caesar F. Rosa Jr., has actively participated in U. E. club, council and state activities. She served as second vice president for the South Oahu Council.

Among other activities, Mrs. Rosa is secretary of the board of directors for the Central/Leeward unit of the American Cancer Society; co-chairman of its public education committee and facilitator for the Fresh Start Clinics. She served as her unit's chairman for the "World's Greatest Garage and Plant Sale" and was the 1984 Central/Leeward Outstanding Volunteer.

Also in 1984, she was named the Outstanding Hawaiian Civic Club Member by the Association of Hawaiian Civic Clubs where she also has been active.

The Rosa's are the parents of six children with the same number of grandchildren.

Auwe



One of the photos appearing on the front mag page of the January, 1986, issue of Ka Wai Ola O OHA showed Chicka Dixon, chairman of the Aboriginal Arts Board, instead of Charles Perkins, secretary of the Australian Department of Aboriginal Affairs. Perkins is shown in

this photo with Joseph G. Kealoha Jr., chairman of the Office of Hawaiian Affairs Board of Trustees.

In another typo, the 1986 holiday schedule for Presidents' Day should read Monday, Feb. 17, instead of Feb. 7 as it appeared.

Kalapana Community Plans Fund Raiser

A community's concern for its playground and keikis has prompted the Kalapana Community Organization to plan a fund raiser for the purchase of much needed equipment and make improvements to the area.

A concert and ho'olaule'a will be staged from 9 a. m. to 5 p. m. Saturday, Mar. 22, at Harry K. Brown Park in the predominantly Hawaiian community of Kalapana.

There will be lots of music and entertainment and booths selling plants, vegetables, home-baked goods, handmade crafts and luncheon plates. In addition, there will be door prizes.

Admission to the grounds is \$5 per family entering together or \$3 per individual. Sim Enriques is fund raiser chairman with Alex Harris in charge of the work project.

The organization recently elected Kini Pe'a as president, succeeding Emma Kauhi who now chairs the neighborhood self-help project.

A number of organizations are involved in this coordinated effort to raise money for such recreational facilities as basketball and volleyball courts and playground equipment for the keikis.

Among the participating groups are Star of the Sea Association, Puna Canoe Club, Kalapana Gardens Association, Pekelo Men's Athletic team, Kalanihonua, County of Hawaii and the spear-heading Kalapana Community Organization.

Those wishing to making monetary or merchandise donations may write to: "Playground," Kalapana Community Organization, RR 1, Box 5080, Pahoa, Hawaii 96778.

"Na Hana Hawaii" at Makiki Center

"Na Hana Hawaii," the Makiki Environmental Education Center's program, enjoyed such a tremendous year in 1985 that it will be continued in 1986, thanks to the generosity of Chevron U.S.A.

Coordinator Sonny Ching has listed a schedule of events for the first quarter of 1986. All activities are slated for 9 a.m. at the center, 2131 Makiki Heights Drive, on Saturdays. It is open to adults and children age eight and older and is free. Call 942-0990 anytime 24 hours a day.

Feb. 1 — Makiki Loop Trail (hike). Join Coordinator Sonny Ching as he tells you what the forest was to him as a child. Great for the family.

Feb. 8 — My Childhood Games (class). Come and join Aunt Elaine Mullaney as she shares with you those games they played in Hawaii during the 1920's and 1930's. Fun for everyone.

Feb. 15 — Personal Cleanliness of Hawaiians Prior to Capt. Cook, 1778 (class). This is Allen Kanoa's second public presentation on the subject matter. Although there are differences, the original presentation is still being talked about today.

Feb. 22 — Feather Lei Making (class). The beauty of this craftwork lives vibrantly today. Learn more about this delicate art from Ethel Kahalewai.

Mar. 1 — Hike (to be announced).

Mar. 8 — Symbols of Hawaii (class). A presentation by Aunt Elaine Mullaney of the significance of feather cloaks, nihu palaoa, lei po'o, kahilis and others. Samples and displays are highlighted.

Mar. 22 — Hawaiian Music-in depth (class). Hattie Phillips explains the evolution of Hawaiian music from the days of chants to the "good ole days" to the present. Bring your musical instruments.

Mar. 29 — Nose Flute (class). Come and join Calvin and Charlene Hoe as they teach you to make this musical instrument and play it, too.

Poet's Corner

Mauna 'Ala

The Kaahumanu ladies, in their black lace mu'umu'us
Wearing leis made of chicken feathers, dyed yellow,
And a boy in a blue jacket, embroidered with the words,
"HAWAIIAN INDEPENDENCE," and I, are among those
Who have gathered on Mauna 'Ala to mourn the passing
of Hawaiian kings and queens, princes and princesses.

We bring leis of ilima, maile and lehua;
We bring prayers which all begin, "O Ke Akua,"
and end in a wail;

We bring tears which are strung on long, silvery threads,
And lay these in heaps upon the cold, concrete slabs.

An old woman weeps as she chants:

"Stars are buried here,
each wrapped in a yellow wing
of the 'o'o."

— Puanani Burgess

Teaching Center Gets High Marks

Two of several elementary Hawaiian students enrolled in the new after-school Sylvan Learning Centers of Hawaii agreed in a recent interview by Ka Wai Ola O OHA that they have remedied some of the reading deficiencies they encountered in school.

Fifth grader Chris McCormack, 10, of Mililani, and Samuel K. Lelewi, 9, of Kailua, spoke freely during a recent visit to the Sylvan Center at Newtown Square. Chris attends public school and Sam is a third grader in a Honolulu private school.

Both agreed the instructors are super and they like the personal attention given them and the teaching methods employed. They admitted they had been a little behind in their reading at their respective schools but have found themselves to be improving since entering the Sylvan program.

Sylvan's successful teaching methods can be used by students to remedy a deficiency in their reading or math or as an educational enrichment like moving out ahead of their class. One of the most significant aspects for students in the program nationwide and locally has been a dramatic change of attitude toward learning and education in general.



Instructor Maruta Grean points out a few things to Samuel Lelewi during a session at Sylvan's Newtown Square Learning Center.

Mrs. Pat Lelewi said she is very pleased at the progress of her son and it is hoped he will be able to apply more of it in his level at school. Both boys have a strong outlook on education that they can hardly wait for the next class. They and many others of varying ethnic backgrounds attend class twice a



Robert Franceschiello, director of instruction at Newtown Square, observes Chris McCormack during his reading project.

week and the ratio is never more than three students for any one teacher; often its only two to one or even one to one.

The two boys, through Robert W. Warren, owner of the Sylvan Centers in Hawaii, agreed to express their feelings about the school and have their pictures taken.

Warren reported that several Hawaiian families responded favorably to Sylvan's first advertising in last month's issue and have signed up their children. The learning center guarantees that a child's improvement will increase one full level after 36 hours.

In addition to Newtown, other Sylvan Centers are in the Pan Am Building at 1600 Kapiolani Blvd., and in the Kahala Professional Building.

Sylvan instructors are all professionals with master's degrees who have taught locally and on the mainland. Directors of instruction at the respective centers are Robert Franceschiello, Newtown; Joe Weldon, Kahala and Ken Staton, Honolulu.

Math manipulatives, computers and the Bell and Howell phonics system are used in the Sylvan program to give students a concrete understanding of the meaning of numbers and reading.

While the basic program is for students from kindergarten through 12th grade, there is also one for pre-school reading readiness and one for adult education.

La Ho'oulu Slated for Kauai Feb. 15

Kauai's La Ho'oulu 'Olelo Hawaii, an event which had its humble beginnings in the kitchen of Office of Hawaiian Affairs Trustee Moses K. Keale Sr., will be holding its sixth annual gathering Saturday, Feb. 15, in the campus activities center of Kauai Community College in Puihi.

It was in the kitchen of Keale's Anahola home that the OHA Trustee and Byron Hokulani Cleland, Hawaiian language instructor at KCC, talked about having something similar to Oahu's La Kukahekahe which is in its 14th year and sponsored by 'Ahahui 'Olelo Hawaii.

Keale and Cleland at their first meeting planned their La Ho'oulu with the idea of getting as many persons as possible involved. "After all, Ho'oulu means to make it grow and this was our basic idea — to have a lot of people so that it could grow," Keale recalls.

"We established a plan, set up committees and put names in the hat of people to be contacted. These people have done an outstanding job and we've been growing ever since," the OHA Trustee, who serves as the perennial master of ceremonies, remarked.

Keale explained it matters not whether participants speak the Hawaiian language. "We want to get everyone involved — kupuna, Hawaiian language instructors, students, grade school, elementary, intermediate and high school students — so they can hear the language being spoken," Keale added.

The Kauai event started out as an islandwide affair only but it has since become virtually statewide. Keale ponders why Lanai and Molokai have not participated. All the other islands have sent representatives.

Unlike La Kukahekahe where students come to compete with each other, La Ho'oulu invites participation by all. Both functions, however, require that only Hawaiian be spoken by those who know the language. Beginning students are coaxed and helped along when called upon.

At the all-day Kauai program, there is the ever popular Hawaiian version of charade where teams of players try to act out Hawaiian words; explanations of Hawaiian lore; storytelling with each other; entertainment; and an auction to help defray some of the day's expenses.

It is a very rewarding fun-filled day where the only cost to participants is the price of lunch. The idea nurtured by Keale and Cleland — that of growing — has been realized. From an attendance of 80 in the beginning, La Ho'oulu has attracted nearly 200 participants in the last few years, including many from other ethnic backgrounds.

La Ho'oulu 'Olelo Hawaii — growing in speaking the Hawaiian language.

Language Explained

Copies of a new edition of The Honolulu County Committee on the Status of Women's "Women, Men and the Changing Language" are available at 50 cents each at the City's Municipal Store on the ground floor of Honolulu Hale.

The pamphlet, whose major objective is to offer acceptable alternatives to sexist terminology, was prepared by John DeFrancis, PhD; Bjorn Jernudd, PhD; Jack Magann and Ruth Lieban, chair, of the Media Task Force.

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735-8811

\$225,000 Available Through Grants Program

By Wendy Roylo Hee
Planning and Development Officer

Application forms for the Office of Hawaiian Affairs' second round of its community grants program are now available for pickup at any OHA office throughout the state.

A total of \$225,000 will again be available for qualifying projects in the areas of culture, economic development, education, health and human services and land and natural resources. While no ceiling has been established for individual grants, each of the five categories will be allocated \$45,000.

Purpose of the grant program is to fund native Hawaiian projects and services which further the goals and objectives of the OHA Master Plan to:

- Revive, enhance, preserve and perpetuate the Hawaiian culture, as detailed in the OHA Culture Plan;
- Promote opportunities for full participation of beneficiaries in society and promote self-determination and self-sufficiency; and
- Promote full participation of the beneficiary community in the democratic process.

General rules for the Community Grants Program include:

1. Eligibility is limited to legally established for-profit companies, partnerships or sole proprietorships, or legally established non-profit organizations registered under the laws of the state.
2. Non-profit applicants must have bylaws and a governing board that serves without compensation.
3. All applicants must have the ability to demonstrate

proper financial management responsibility and be licensed and accredited in accordance with federal, state or local requirements, if applicable.

4. There is a requirement of at least one year's experience.
5. Only projects that benefit native Hawaiians (those who are at least 50% Hawaiian) can be funded.
6. The applicant must allow OHA access to records, reports, files and other documents in order to monitor and evaluate the project.
7. OHA prefers not to fund completed projects; project deficits; projects to build, remodel or maintain facilities; or scholarships. (There is a separate OHA scholarship program.)
8. OHA prefers that all applicants seek funds from other sources in addition to OHA.

Specific regulations are contained in the grant application form. Grant deadline is Mar. 27.

OHA grantperson Judy Williamson will be conducting workshops throughout the state to aid applicants in completing the application forms. The workshop schedule:

- Tuesday, Jan. 28, 9 a.m. - 12 noon — OHA (Honolulu) Conference Room.
- Wednesday, Jan. 29, 6:30 p.m. - 9 p.m. — OHA Conference Room.
- Tuesday, Feb. 4, 6:30 p.m. - 9 p.m. — Hilo OHA Office.
- Monday, Feb. 10, 6:30 p.m. - 9 p.m. — Maui OHA Office.
- Tuesday, Feb. 11, 9 a.m. - 12 noon — OHA Conference Room.
- Thursday, Feb. 13, 6:30 p.m. - 9 p.m. — Kona OHA Office.

Tuesday, Feb. 18, 9 a.m. - 12 noon — OHA Conference Room.

Wednesday, Feb. 19, 6:30 p.m. - 9 p.m. — Molokai OHA Office.

Thursday, Feb. 20, 6:30 p.m. - 9 p.m. — Lanai (location to be announced).

Tuesday, Feb. 25, 9 a.m. - 12 noon — OHA Conference Room.

Tuesday, Mar. 4, 6:30 p.m. - 9 p.m. — OHA Conference Room.

Thursday, Mar. 6, 6:30 p.m. - 9 p.m. — Kona OHA Office.

Tuesday, Mar. 11, 9 a.m. - 12 noon — OHA Conference Room.

Wednesday, Mar. 12, 6:30 p.m. - 9 p.m. — Hilo OHA Office.

Tuesday, Mar. 18, 6:30 p.m. - 9 p.m. — Maui OHA Office.

Thursday, Mar. 20, 6:30 p.m. - 9 p.m. — Kauai Library.

Tuesday, Mar. 25, 9 a.m. - 12 noon — OHA Conference Room.

OHA received 107 applications in 1985 requesting nearly \$2 million, or almost 10 times the amount available under the grants program. Grant requests ranged from \$810 to \$225,000. Only 38 awards were made, however, to disburse the entire \$225,000 available. Grant awards ranged from \$1,500 for projects such as the Aha Puhala lauhala conference to \$15,000 for an ice house and food processing facility project in Waianae. The average amount awarded last year was approximately \$6,000.

1986 Legislative Opening Keikis Bring Refreshing Change

While Hawaii's legislative leadership outlined lofty goals and pledged unity in launching its 1986 session Jan. 15 amid the traditional opening day hoopla, leave it to Hawaiian entertainer Danny Kaleikini to make what appears to be the best remark of the day.

Kaleikini, a son of 'aina pulapula at Papakolea who has risen to great heights in the entertainment world as the mainstay of the Kahala Hilton for many years, talked of Aloha in many languages while entertaining on the House floor.

It was when he likened the day's gathering to that of an ohana (family) that he remarked: "Many people speak about ohana but they never practice what they preach. I hope this 1986 session will be one of ohana."

The House entertainment was youth-accented with four youngsters putting on professional performances. Palari

Vaughan and his King's Own featured the hula artistry of 10-year-old Ka'iliihiwa (Hiwa) Vaughan, 1985 Miss Keiki Hula.

Kaleikini presented Howard and Olana Ai's son, Tai, also 10; Keolani Kaapuni, 9, of Halau Hula Olana; and Nellie Toyama, another nine-year-old who won the hearts of the packed gallery with her powerful voice. Tai and Keolani were outstanding in their hula numbers. Nellie is one of the many "Super Keikis" developed by ukulele instructor Roy Sakuma.

In addition to those mentioned, other entertainers included singer Yvonne Perry and the inimitable 76-year-old "Hawaiian Cowboy" Sol K. Bright along with the Pamana Dance Company.

Hawaii's keikis who thrilled the crowd with their performances. Perry's voice is as beautiful as ever and Bright was never more spunkier in his routine.



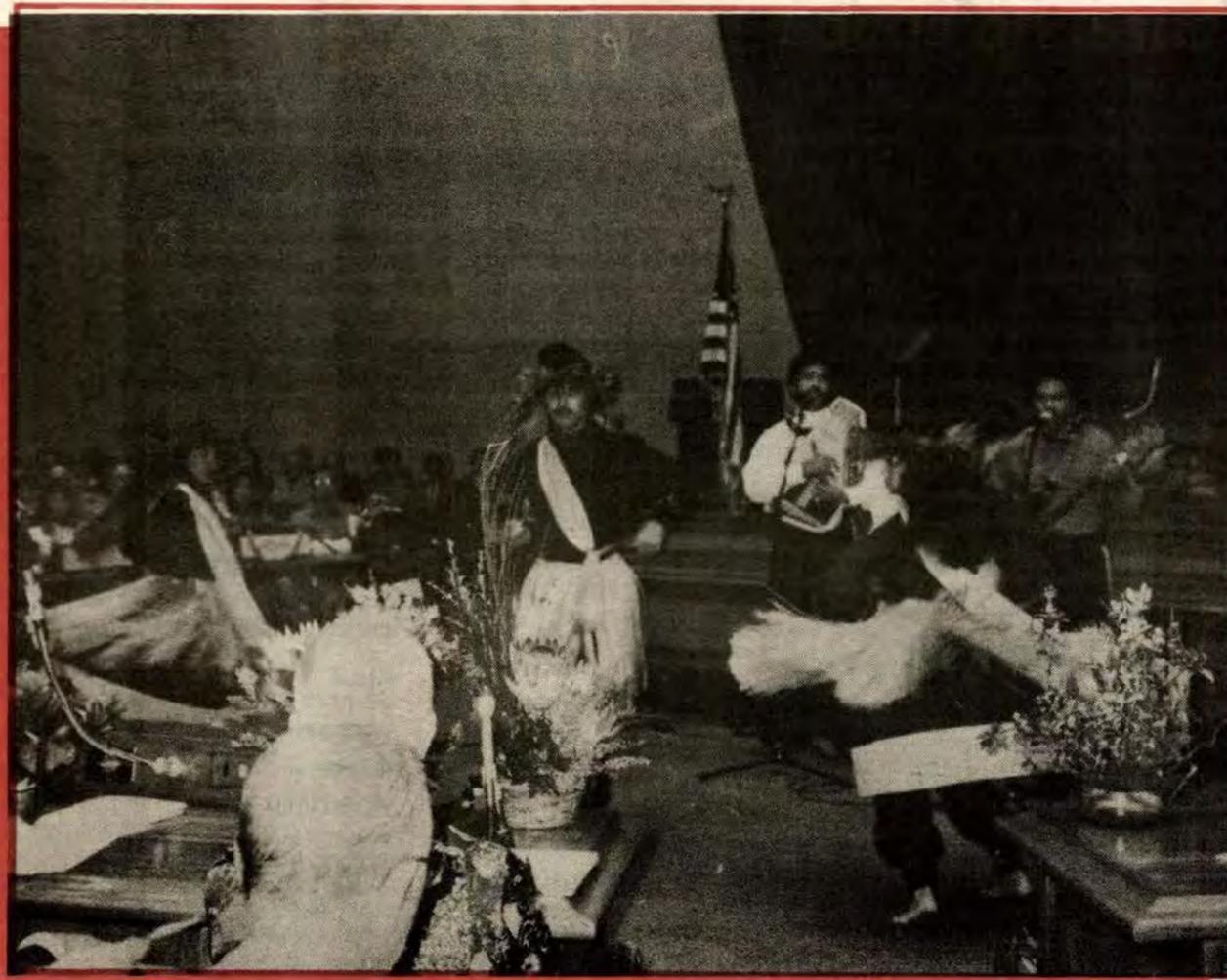
Rep. Mike Crozier exchanges pleasantries with Joseph G. Kealoha Jr., chairman of the Office of Hawaiian Affairs Board of Trustees.



Senior citizen Clifford Aguilar of Waipahu talks with Rep. Joseph Leong about the good old days when they were teammates on the Kauluwela softball team. The state lawmaker was an infielder and pitcher and Aguilar, a catcher, remembers handling some of Leong's pitches.



Rep. Peter Apo and new City Councilwoman Donna Mercado Kim, a former State Representative, are very busy in conversation.



Palari Vaughan, center, and the King's Own dancers entertain on the House floor of the Hawaii State Legislature Jan. 15.

Princess Bernice Pauahi Bishop Triple Program Marks Founder's Day

A three-pronged program marking the Kamehameha Schools' 98th Annual Founder's Day Dec. 19 included two campus activities and memorial services at Mauna Ala.

The Kamehameha family marked Founder's Day with an early morning program of songs, dances, chants and prayers at Kekuhaupi'o to honor the schools' founder, Princess Bernice Pauahi Bishop.

The next stop was at Mauna Ala where the Kamehameha family, which included the Board of Trustees, schools officials, students, alumni and Hawaiian organizations, held a prayer worship and heard a tribute to the princess from

Bernice Pauahi Bishop Memorial Chapel and Heritage Center on the schools' upper campus near the Paki building.

The cornerstone of the chapel rests on a foundation designed to resemble a heiau which is symbolic today as Kaupu recalled how in the 1940s he was reprimanded for speaking Hawaiian while a student at Kamehameha.

Kamehameha students then were not allowed to do the hula or to perform old chants. Kaupu said it is different today because the compulsory religion course includes the study of the four major gods (Ku, Kaneloa, Kane and Lono) of old Hawaii and Christianity.



Kanani Kauleinamoku, intermediate student at The Kamehameha Schools, delivers a reading from the Bible before assembled crowds of the Schools' family and Hawaiian organizations at Mauna 'Ala.

senior student U'ilani Kalalau of Hana, Maui.

Intermediate student Kanani Kauleinamoku and Puanani Kini, director of the continuing education program, offered two bible readings and alumni Rocky Tokuhara gave the pule ho'omaka.

In her tribute to Pauahi, Kalalau noted how frightened she was at being a boarder during her first year. "However," she explained, "I was able to overcome my fear and learned to be



Kahu David Kaupu of The Kamehameha Schools watches as Richard Lyman, chairman of the Bishop Estate board of trustees, place manuscript in bronze box during cornerstone laying ceremonies.

independent and more responsible."

"Because Princess Pauahi gave me this challenge, I took it and I now consider myself a better person. I thank the Princess for giving me this chance. I now take great pride in what I do for Kamehameha."

She called Pauahi "a woman of great love and aloha. Because of her I will be able to get higher education following my graduation from Kamehameha."

Kahu David Kaupu conducted the Mauna Ala services as well as the program for the laying of the cornerstone for the

Kaupu teaches ancient religion and his associate teaches Christianity. It is taught in a four-year cycle.

The Schools have been without a chapel for 52 years and since 1937 Sunday services have been held in the school auditorium. There was a chapel at the original Kamehameha Schools site where Bishop Museum is now located.

Following prayers and responses from those in attendance, the hookupu followed. Trustees, schools officials, students, contractor, architect and others placed manuscripts, tapes, publications and other items in a square brass box which was then covered and placed in a receptacle at a corner of the chapel.

After each one placed mortar over the slot, a crane lifted a large slab of rock and Architect Dwight Pauahi Kauahikaua, a 1970 Kamehameha graduate, and Kaupu positioned it into place.

Kauahikaua, a native Hawaiian who went on to Purdue University, and Daniel Chun are partners in the architectural firm which bears their name. Kauahikaua and Chun, Architects, is located in Kawaiahao Plaza, around the corner from the Office of Hawaiian Affairs.

Trustee Moses K. Keale Sr. represented OHA at Mauna Ala and at the laying of the cornerstone program.



Office of Hawaiian Affairs Trustee Moses K. Keale Sr. places ho'okupu at tomb of Princess Bernice Pauahi Bishop during Mauna 'Ala ceremonies Dec. 19.

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Comet Halley is Museum Feature

The Bishop Museum Planetarium is featuring "Comet Halley has Returned" as its daily afternoon feature from Jan. 3 through Apr. 26.

This is a new presentation that explains the nature of comets and gives a brief history of the Comet Halley. The program will also include updates on the development of the comet and observing conditions.

The show can be seen daily at 3:15 p.m. and on Friday and Saturday nights at 8. The cost is \$2 for adults, \$1 for those 17 and under. Bishop Museum Association members are admitted free.

"Polynesian Skies" will be presented daily at 11 a.m. through 1986. It covers the current sky in Hawaii, Polynesian lore about the sky. Polynesian voyaging and navigation by the stars and an update on the progress of the Hokule'a, the Polynesian Voyaging Society's canoe currently on its two-year voyage of rediscovery.

Documentaries Focus on Issues

"Hawaii's Heritage: Explorations through the Humanities" is a series of video-documentaries being presented by the Hawaii State Public Libraries on the neighbor islands and the Hawaii Committee for the Humanities.

Of the seven programs in the series, three focus upon issues that impact upon the native Hawaiian community. They are: **The Navigators: The Issue of Hawaiian Native Claims**; and **Hawaii's Endangered Past: A Matter of Time**.

The seven-series documentaries began its Kauai showings Jan. 4 in Lihue and was also scheduled to be presented in Waimea and Kapaa. On Maui, Makawao was next on the schedule beginning Jan. 18 with Lahaina on Mar. 3.

Molokai begins the series Feb. 3 and on the Big Island selected showings of several of the videos will be presented at various public libraries on the island.

Contact your local librarian or the Hawaii Committee for the Humanities at 732-5402 for time and schedule and other series titles. The showings are free and open to the public.

QLCC Opens Maui Office

The newest office of the Queen Lili'uokalani Children's Center is now in operation on Maui at 1498 E. Lower Main St., Wailuku, telephone 242-8888.

Unit manager is Iris Mountcastle with Gayle Kanae-Lani as social worker and Amy Maeda-Jones, secretary. The unit will initially provide services to children living in Wailuku,

Kahului, Paukukalo, Waihee and Waikapu.

The Queen's Deed of Trust reads "... all of the property of the Trust estate, both principal and income, shall be used by the Trustees for the benefit of orphan and other destitute children in the Hawaiian islands, the preference is to be given to Hawaiian children of pure or part aboriginal blood."

Royal Heritage Linked with Tomb

By Nanette Napoleon Purnell, Director
The Cemetery Research Project

Three generations of the Kaikainahaole family of Oahu gathered Jan. 12 at Kawaiahao Cemetery with the Rev. William Kaina to formally rededicate their 150-year-old family tomb.

The event marked the end of a 12-year effort to restore the site, which had fallen into disrepair due to the weather, and a significant amount of vandalism. The tomb has been restuccoed, repainted and the dirt floor of the vault has been covered over with concrete. A permanent bronze nameplate has also been installed above the entrance to the tomb.

The tomb was built by the High Chief Puhalahua, (originally from the island of Hawaii) in 1825. It is one of only three such tombs (including the King Lunalilo tomb) still standing at Kawaiahao. At one time there were as many as a dozen tombs on the property.

The Kaikainahaole's, who are descendants of Puhalahua, (who was buried in the tomb in 1866), have gathered at the tomb each year to commemorate the lives of the 12 family members buried in or around the tomb since the death of Puhalahua's brother, Boaz Mahune, in 1846.

Author's Note: The Kaikainahaole family should be commended for taking the time and effort to restore their family tomb. I hope other Hawaiians will take a similar interest in preserving their own family cemetery properties. Anyone interested in the Cemetery Research Project is encouraged to call Nanette at 262-2723.

Earn Diploma at Free Basic Skills Classes

Free basic skills courses are offered by The Kamehameha Schools/Bishop Estate and the Department of Education's adult evening program to adults who would like to earn their high school diplomas, or who would like to improve their writing, reading, grammar and math skills.

Courses are continuously offered at three locations: Kapa-lama Heights campus, The Kamehameha Schools; KEY Project in Kahaluu; and Queen Liliuokalani Childrens Center, Punaluu.

For full particulars, contact Danny Clark at Kamehameha's Continuing Education Program, 842-8279.

Record Review

Na Mele Hali'a Aloha
Hokulani and Her Na Leo Ola o Punahele
Kahuna Records

When Panini Records first released "Gabby" some years ago, many people thought the album wouldn't make a go in sales. The brown colored album "Gabby" is now considered to be a "classic" and probably the best Gabby Pahinui recording. In a way it signaled a revival of old songs and styles to a new generation of Hawaiian music fans.

Na Mele Hali'a Aloha may just do the same for Auntie Hokulani (a.k.a. Sandy Hall to oldtimers). Her latest recording on Kahuna Records is a revival of songs from the Lena Machado era of Hawaiian music.

At a time when traditional Hawaiian music no longer sounds like traditional Hawaiian music, **Na Mele Hali'a Aloha** is a refreshing sound just as "Gabby" was. Auntie Hokulani's vocal lead brings out the best in the ho'aeae kind of singing style which Lena Machado was best known for. However, Auntie Hokulani's style is her own and the harmonies and instrumental arrangements reflect this.

They have a "backyard" sound but are a bit more refined to a more hula tempo. In fact this album may be well used by hula groups because of this tempo, just as were many Hula label records.

Songs on the album are Nani Kauai, Ua nani o Nuuanu, Kuu Aina Hanau, Lai Mana, Ke Ala ka'u i honi, Mai Lohi lohi mai oe, E ku'u lei, Wai ulu, Kula Mana, Goodnight Leilani E, Kalalea (Anahola) and Kuu Lei Lilia.

Probably the most ili okala (chicken skin) song on this album is Mai Lohi lohi mai oe which sounds at first hearing as it was a re-release of Lena Machado's own recording. But the voice is Wendall Punahele's and his inflections and style are an uncanny resemblance to Hawaii's song bird.

If you haven't bought a Hawaiian album in a long time because they don't sound like they used to, then here is one to invest in. **MNC**



The Rev. William Kaina, pastor of Kawaiahao Church, and members of the Kaikainahaole family of Oahu at rededication of family tomb on church grounds.

Key Forges Link with Ancient Past

By John W. Kaikainahaole III

The Rev. Abraham Akaka, pastor of Kawaiahao Church, broadcast his Sunday service from the church on Nov. 2, 1969 over radio station KHVH. During the service he welcomed me back from the mainland where I had been living for some years.

After the service, Rev. Akaka handed me a key . . . the key that would unlock the door to our family tomb on the hallowed burial grounds of Kawaiahao Cemetery. The "ritual of the key", he said, was formal acknowledgement of the Kaikainahaole ali'i lineage.

Later that day, as I stood before the tomb with Rev. Akaka, I could sense the history of ancient Hawaiian royalty whose names once conjured up the romance of all the islands in the Hawaiian archipelago. I meditated on the continuity of human life and felt that in claiming the key to the tomb I was forging a link with my ancient past.

Fortified with Rev. Akaka's support, I have since acted on his initial suggestion that I write a story on the history of the Puhalahua/Kaikainahaole family tomb.

Thus began my journey into the past . . . into the musty aisles of the State Archives . . . into the homes of kama'aina historians and elders on the islands of Oahu, Hawaii, Maui and Kauai . . . to wean from them the long-buried ancestral names concealed in my genealogical tree.

Nana I Ke Kumu II



Kupuna and guests packed the Office of Hawaiian Affairs conference room for the second session of Nana I Ke Kumu Dec. 13. Among guests were Robert Lokomaikai Snakenberg, Department of Education specialist in Hawaiian Studies; Vivian Thompson; Calvin Hoe; and Arthur Wong who led the group in singing.



Closeup of family tomb with new bronze nameplate where lei has been placed.

Book Review

By Malcolm Naea Chun
Cultural Specialist

Healing Practices in the South Pacific
edited by Claire D.F. Parsons

Published by The Institute for Polynesian Studies
Brigham Young University - Hawaii Campus
Price: \$22.50

This is a long overdue book for Pacific Studies in the area of traditional healing practices. Previously most information could be found in medical, anthropological journals or tucked away in other subjects. Researchers, students and those interested in traditional healing practices of the Pacific had to examine materials spread far and wide.

Healing Practices in the South Pacific is indeed the first attempt to provide a collection of works examining healing practices, beliefs and the pharmacopoeia of Pacific Islanders. The chapters cover the areas of Melanesia (Solomons and Vanuatu) and much of Central Polynesia (Tuvalu, Wallis & Futuna, Tonga, Western Samoa, Cook Islands and Tahiti) and New Zealand. Their discussion generally includes a description and analysis of sickness, the causes of sickness, some of the possible cures, the "reasoning" or diagnosis for those cures and an analysis of how sickness/healing relates to the island society.

Punchbowl Song
By Richard Kapololu
Topgallant Publishing Co., Ltd.
Price: \$9.95

With all the growth, development and progress over the past 25 years of statehood, sometimes it becomes difficult to remember what life was like before World War II. *Punchbowl Song* is a poignant reminder that growing up in Hawaii was not all that great, especially for a poor Hawaiian family.

Kapololu writes in a verse, Pidgin English style using short stories to recollect life in the Punchbowl area of Honolulu, his bitter sweet relationship with his father, mother and relatives; the Portuguese families and Chinese merchants; the toys and games and everyday things of life. Sometimes his language is extremely strong and disturbing, but its usage is very personal and fits the mood of his story.

Punchbowl Song is also a book of happy experiences scattered throughout the despair of living with an alcoholic father and a family that ate their meals from canned goods. All of this may bring many memories back to a paternal generation that lived through the depression days and the pre-World War Hawaii. But for the new generation, many of whom have not known poverty and broken families, *Punchbowl Song* could be a great reward to read. Perhaps by revealing his youth to the public as well as to himself in writing, Kapololu has given a great gift to the island, and to Hawaiians. His book puts a new light to the way we look at "ohana" and "aloha" in Hawaiian families and reminds us that reality is not always the ideal we want everything to be.

If this is the type of books which Topgallant is to publish in its rebirth as a local publishing house, one should look forward to their future publications. Well, done Dick. **MNC**



OHA Condemns Proposed Exemption Legislation

Trustees of the Office of Hawaiian Affairs at their monthly meeting Jan. 24 in Honolulu unanimously condemned proposed federal legislation to exempt environmental consideration on the H-3 freeway project from all existing and future federal legislation.

The federal proposal was introduced by Sen. Daniel K. Inouye and other members of Hawaii's congressional delegation.

Gard Kealoha, chairman of OHA's Culture/Education Community Advisory Committee, said: "We strongly feel that exempting the Luluku site on Windward Oahu encourages further obliteration of what little is left of our rapidly diminishing cultural heritage."

Kealoha went on to explain that important archeological reports indicate the Luluku complex is of apparent significant historic value.

He also noted that the OHA Board is deeply appreciative of Sen. Inouye's outstanding assistance to native Hawaiians and called on him and other members of Hawaii's congressional delegation to rethink their stand on the exemption.

The board also called on U.S. Rep. Daniel K. Akaka to ensure that the bill's section on the Luluku complex receives a public hearing in the House. "Congress should have the opportunity to hear all sides of this complex issue," Kealoha asserted.

A House hearing, he pointed out, should not be stifled and Luluku merits its own hearing. Kealoha noted it is very difficult to encourage native Hawaiians, especially our young, to work within the system because of a deep and continuing mistrust based on an historic insensitivity to major concerns of the native Hawaiians.

"This blatant short-circuiting of the system, reflected in the Luluku Bill, reinforces a tragic and needless mistrust," Kealoha declared.

Additionally, Kealoha stressed the importance of encouraging a close relationship between the Federal Highway Administration and the Advisory Council on National Historic Preservation on the matter of Luluku.

Australian Hostel Official Disturbed by U.S. Attitudes

Neville G. Perkins, general manager of Aboriginal Hostels Limited in Australia shared some of his recent experiences in the United States with the Office of Hawaiian Affairs Board of Trustees during its January meeting.

Aboriginal Hostels is an aboriginal-run company which provides low cost accommodation to aboriginals away from home, studying or working. They also are used by individuals undergoing rehabilitation and medical treatment and as emergency accommodation for single people, families, the aged and transients.

The company owns and operates in excess of 170 hostels in every Australian state and territory and operates with a budget of about \$17 million Australian (U.S. \$12 million).

Perkins has been in the U.S. for the past four months observing American Indian policies in the states of Oregon, Idaho, Washington, New Mexico, Colorado and Arizona. He told OHA board members he has been studying the successes and failures of native American programs with the idea of utilizing those experiences in administration of aboriginal programs.

Perkins said he was especially disturbed by two attitudes he found prevalent among some American Indians during his stay in this country.



Neville G. Perkins

The first is what he termed the "surprising opposition" by Indians to having federal funds allocated to native Hawaiians. That opposition apparently stems from a fear that money designated for Indians will be diminished if Hawaiians become eligible for increased federal programs.

Perkins said, "We should be working together to help one another. We all have common problems as aboriginal peoples".

Perkins' other concern is what he called, "the increasing gap between the rich and poor within groups of American Indians." Perkins said, "the Indians themselves must face up to the fact that serious problems exist because of the deep division between resource-rich aboriginal people and the have-nots". Perkins warned that if these problems are not addressed, the result will be that many poorer tribes, their languages and cultures will die out.

Perkins concluded his remarks to the board by saying that native Hawaiians are in need of greater support from other native Americans and by the federal government. He stressed the importance of an exchange of ideas and experiences among aboriginal peoples and pledged his support in the struggle for Hawaiian land rights and better living conditions.

Protest Against Kalama Pollution Builds

Office of Hawaiian Affairs Trustee Hayden F. Burgess has informed the Australian Department of Foreign Affairs regarding the United States' disposal of waste from toxic material into the Pacific Ocean at Kalama or Johnston Island.

According to Burgess, he received word recently from the

Marshall Islands that its government is protesting the burning of nerve gases and dumping of brine into the Pacific.

The Republic of the Marshall Islands (RepMar) has sent a strongly worded protest to the U.S. Environmental Protection Agency opposing the construction of a planned chemical waste incinerator on Kalama, Burgess reported.

Burgess, who also serves as English speaking vice president of the World Council of Indigenous Peoples, has been actively informing Pacific nations of the U.S.'s designs for Kalama. When he brought this concern recently before Australia's Department of Foreign Affairs, Burgess said the Australian government was unaware of it.

With this revelation, Burgess expects the Australians to be protesting U.S. activities on Kalama.

In a 22-page letter and some comments, the Marshall Islands joined the Federated States of Micronesia in criticizing the project on environmental grounds and for violating U.S. and international safety requirements.

"The Republic of the Marshall Islands opposes designation of this disposal site due to a variety of deficiencies in the draft Environmental Impact Statement (EIS), including an absence of site specific data for the proposed site, unresolved scientific and technical considerations and a failure to comply with U.S. and international regulatory requirement," wrote Assistant Attorney General John Howard on behalf of RepMar.

Burgess reported that a key issue in the letter cited the contamination of migratory tuna by the toxic wastes emitted during and after nerve gases are burned on Kalama.

The U.S., Burgess further reported, also proposes to dump in the ocean off Kalama thousands of gallons of "scrubber brine," waste liquids from the incineration process.

But no experiments with this waste brine was conducted in the area selected for disposal which is in relatively deep water. Instead, the U.S. is relying on a test of 500 gallons dumped in shallow waters off Kalama which formed a very large "cloud" over the half-acre of ocean.

Based on this, the EIS claims that the waste products will not sink below 100 meters depth. Yet during actual dumping, the U.S. will be discharging 100,000 to 180,000 gallons per trip into the ocean or a discharge rate of up to 3,000 gallons per minute.

RepMar asked the EPA what will be the effect on schools of tuna.

The U.S.'s draft EIS admits that "commercially valuable species such as tuna and billfish" are in the area of Kalama, but concludes that there is "presently no commercial fishery in the area."

Kupuna to Discuss Communications

"Communications, Hawaiian Style" will be the subject matter discussed at a Feb. 14 meeting of all Oahu kupuna from 8:30 a.m. to 12 noon in the conference room of the Office of Hawaiian Affairs.

The day's proceedings will again be conducted by OHA Kupuna Coordinator Betty Kawohiokalani Jenkins in her own warm style. The assisting kumu is Vivian Kamahele of the Central District's Waialua High school.

All kupuna are welcome, even those who may be visiting from the neighbor islands. One such kupuna from Lanai was among those attending the December session.

It will be another brown bag affair in which participants are asked to bring their own lunch. Coffee, pastries and beverage will be provided.

Piianaia Talk on Hokule'a Feb. 18

A special program featuring the oldest crew member of the Polynesian Voyaging Society's Hokule'a on its Voyage of Rediscovery is scheduled for 7 p.m., Tuesday, Feb. 18, at the Waimea Community Center on the Big Island.

Abraham Piianaia, 70, director of the Hawaiian Studies Program at the University of Hawaii, will talk about the canoe's historic journey. Along with his son, Gordon, 45, and grandson, Chad, 16, they made up the only clan from one family to thus far sail together on the Hokule'a.

The program is being presented by the Pu'ukohola Heiau National Historic Site under the auspices of the National Park Service.

The park also presents cultural demonstration programs on Hawaiian crafts and games once a week from January through September in front of the visitor center.

Another special program is planned for June 12 with details to be announced later. An establishment day cultural festival is scheduled for Aug. 16-17 below the heiau from 9:30 a.m. to 3 p.m. Visitors are encouraged to bring a lunch and stay all day for there will be many Hawaiian craft workshops.

Keolani Kaapuni, 9, Honored by Japan TV



Keolani Kaapuni

Nine-year-old Keolani Kaapuni, a member of Halau Hula Olana who performed Jan. 15 on the House floor during opening day festivities of the 1986 legislature, has been honored by being selected Hawaii's representative to this year's "Super Children of the World" national television show in Tokyo, Japan.

It is the second straight year Hawaii is having a representative on the show which is scheduled for late February. According to veteran ukelele instructor Roy Sakuma, who has developed many of Hawaii's "Super Keikis," only the most talented children in the world are selected for this honor.

Keolani, daughter of Keola Kaapuni and Mary Kahoopii, will be accompanied by Sakuma and last year's representative, Sherri-lyn Cabbab, 11. Sakuma said Keolani will perform the hula and Tahitian dancing.

"The greatest happiness comes from the greatest activity."

— Bovee.

He Mau Ninau Ola

Some Health Questions
by Kekuni Blaisdell, M.D.



Ninau: E kauka, I heard that the old Hawaiians' diet was better than ours; that's why they had no heart trouble, cancer or diabetes. But, I also read somewhere that their diet had too much salt and not enough calcium and vitamins. Which is right?

Pane: Both statements are partly pololei (correct) and partly hewa (incorrect).

Ka mea'ai (food) of na maka'ainana (commoners) i ka wa kahiko (in pre-Western times), was, in most respects, superior to the usual ka mea'ai of our modern, urban, haole-dominated society in Hawai'i nei. The accompanying table contrasts the main, common mea'ai of then and now in our islands and provides some approximate quantitative differences.

Please note that the maka'ainana diet of old: (1) was mainly i'a (fish), poi and leafy vegetables; (2) usually excluded pua'a (pig) and ilio (dog), except on special occasions; (3) did not include pipi (beef) or hipa (mutton and lamb), lomilomi salmon, chicken-long rice, pineapple, pastry, ice cream, candy, french fries, soft drinks or beer; and (4) was high in starch and fiber, and low in fat and sugar.

Careful analysis of the pre-haole native islanders' mea'ai by UH nutritionist Carey Miller in 1974 led her to conclude that "the diet of the ancient Hawaiians was simple . . . but of sufficiently high nutritive value to promote and maintain good health."

While early 18th and 19th century writers referred to the generous consumption of pa'akai (salt), especially with i'a and poi, modern wahine Hawai'i dietician Claire Hughes-Ho says that heavy use of pa'akai was mainly for preserved i'a for adults, and that kamali'i (children) were given only fresh i'a without pa'akai.

Calcium was bountiful in iwi i'a (fishbones), 'opihi (limpet) and other pupu (shellfish), papa'i (crab) and other crustacea, kalo, and limu (seaweed) eaten by po'e kahiko.

Vitamins too were ample: vitamin A in i'a viscera, pupu, lau (leaf) of kalo and 'uala (sweet potato); vitamin B-complex in kalo, 'uala and 'ulu (breadfruit); vitamin C from kalo (taro), 'uala, 'ulu, mai'a (banana), 'ohi'a'ai (mountain apple), and

ohelo berry; vitamin D from i'a and sunlight; and vitamin K in vegetable lau (leaf).

Such fare is similar to other so-called "primitive" diets of non-Western, indigenous peoples in whom the occurrence of atherosclerosis (narrowing of the arteries), kokopi'i (hypertension), ma'i'a'ai (cancer) and mimiko (diabetes) is rare.

There is some evidence that at least some forms of ma'i pu'uwai (heart trouble), ma'i'a'ai and mimiko probably occurred in pre-Cook po'e Hawai'i, but in low frequencies, except among those at high risk. That is, those who were excessively momona (obese); who ate too much fat, sugar and pa'akai; who were kukule (sedentary); and who maladapted to stress. The ali'i of kahiko and too many of us present-day po'e Hawai'i would be in this high-risk category.

Thus, ka mea'ai characteristic of modern, Western, industrialized societies, but only of the rich in the old days, appears to be one of the major factors accounting for the prevalence of the above-cited "diseases of civilization" among us lahui Hawai'i i keia wa.

For this reason, the recently-completed E Ola Mau report on Hawaiian health needs, referred to in last month's column, proposed that we po'e Hawai'i seek to reverse our adverse health profile by returning to the basic features of the traditional diet of our kupuna (ancestors).

Dr. William Connor, professor of medicine in Oregon, has offered his research team's services in such a trial for us po'e Hawai'i. About 20 Hawaiian adults would be provided manuahi (free!) meals of pre-contact Hawaiian mea'ai, as shown in the table, for four weeks while certain blood and body measurements would be made weekly. The results would be compared to those from another four-week period when the same po'e would eat typical American island-style foods.

Similar studies with other indigenous people have shown not only that their physical and chemical measurements improved on their "primitive" diets, but their "disorders of civilization" were more effectively controlled and they felt better, so that some natives preferred to continue indefinitely their food ways of their ancestors.

Pehea kou mana'o? (What do you think?)

Are you ready to volunteer?

He mau ninau a me pane from you po'e heluhelu (readers) are welcome and will be discussed in future columns.

Table 1. Comparison of Pre-contact Diet to Modern Hawai'i Diet

	Maka'ainana	American-Island
Calories	100%	100%
Carbohydrate	65%	40%
Starch	Kalo, 'uala, uhi, 'ulu, pia Ho'i, mai'a, 'ohi'a'ai	Rice, potato, noodle Bread, bean, fruit, cereal Vegetable
Fiber	50 grams	10 grams
Sugar	2%	15%
	Ko, 'uala, 'ohelo	Sugar, candy, pastry Soft drink, ice cream
Protein	15%	20%
	I'a, i'a viscera Pupu, papa'i, ula, moa	Beef, pork, lamb, fish Chicken, bean, egg
Fat	20%	40%
	I'a, human milk Moa, niu	Beef, pork, lamb, sausage Butter, cow's milk, nut Cheese, egg, ice cream Shortening, pastry
Minerals		
Calcium	Iwi i'a, pupu, papa'i, lau	Cow's milk, leaf, cereal
Iron	Kalo corm, lau (lu'au)	Meat, fish, leaf
Sodium	Pa'akai	Salt, processed food
Vitamins		
A	I'a viscera, pupu, lau	Carrot, cabbage, leaf
B-complex	Kalo, 'uala, 'ulu	Pork, cereal, legume, egg
C	Lau, kalo, 'uala, mai'a 'Ohi'a'ai, 'ohelo	Orange, papaya, tomato Melon, leaf
D	I'a viscera, i'a Malamalama o ka la	Fish, egg, liver, butter Sunlight
K	Lau	Leaf

Men Only Hawaiian Religion Course Gets Good Response

A for men only course on 'The Ancient Hawaiian Religion of the Men' surpassed the expectation of its instructor when 62 signed up and 40 have attended classes one night each week since September.

Professor Kioni Dudley, who is now Dr. Kioni Dudley since receiving his doctor of philosophy degree at the Dec. 22 University of Hawaii graduation exercises, reported how exceedingly pleased he is at the response.

Dudley's doctoral work was in ancient Hawaiian philosophy and the topic of his dissertation was "A Philosophical Analysis of Pre-European-Contact Hawaiian Thought."

"We've had a renewal of interest in Hawaiian navigation and in the arts. Hopefully, this work will spark interest in the great bodies of 'intellectual' development of ka po'e kahiko," Dudley observed.

Dudley, who teaches ancient Hawaiian religion and Hawaiian literature at Leeward Community College, said his current for men only class runs through May.

In starting the class, Dudley noted that the religious practice by men in ancient Hawaii was quite different from that of women, even on the personal level.

"Formal ritualistic worship of the gods was reserved almost exclusively to men. Women prayed to different gods and goddesses than men. While there were women mediums and sorceresses, and even female kahus (keepers or "priestesses") for some goddesses, the men alone performed the family rituals, they participated in the formal heiau services, and men filled the ranks of the recognized priesthoods.

"So exclusively reserved to the men was the formal workshop that women were forbidden under pain of death from entering the men's eating house (where he conducted his daily worship) and from entering the heiau. The religion of the men was passed down from generation to generation among men.

"This course passes on the men's religion in that traditional way — among men alone," Dudley explained.

Uhane Noa Has Youth Enrichment Programs

A survey is being taken to locate potential candidates for the Uhane Noa Foundation's 1986 Fine Arts Summer Youth Program on the sprawling grounds of Kunani and Ipo Nihipali at Pupuokea.

Candidates for activities by the foundation are needed for its arts program, exhibitions and workshops on all islands. The Pupuokea program is centering its search from Waialua to Kaneohe.

Uhane Noa is a non-profit hui of Hawaii artists from within the local communities. It is involved in educational experiences through the arts whether it be visual — painting, drawing, graphics, performing — music, hula or language arts, drama, poetry and using Hawaiian culture as the impetus and driving force.

Na Kumu are of Hawaii and very much attuned to the stimuli needed for its opi'o inspirations. The Foundation is assisted by the Office of Hawaiian Affairs, Queen Liliu'okalani Children's Center, Alu Like Inc., the State Department of Education and The Kamehameha Schools in locating native Hawaiian and part-Hawaiian children for the programs.

Parents interested in these youth enrichment programs for their children may obtain full particulars from the Nihipalis at 638-9057 or may write for an application form to Uhane Noa Foundation, 59-627 Kawoa Place, Pupuokea, Haleiwa, 96712.

Hilo's Punana Leo Event Now Feb. 9

A change in date for Punana Leo 'O Hilo's first fundraiser has been announced by the Big Island's first Hawaiian language school for children.

Originally scheduled for Jan. 11, the new date is now Feb. 9 at the same Ah Fook-Chinen Civic Auditorium. There will be six hours of continuous entertainment, running from 11 a.m. to 5 p.m.

This is a real entertainment bargain because pre-sale tickets are \$5. It is \$6 at the door. Some of the entertainers include Oliver Kelley, Ka'eo, The Freitas Brothers, The King Street Band, Winona Kekela, the 'Ohana Serenaders and other local bands.

The sponsoring Punana Leo 'O Hilo regrets any inconvenience in the rescheduling. Phone numbers to reach for further information are 961-5747 (Hawaii) and 595-3594 (Oahu).

Women's Auxiliary, Hawaii Chapter 1

Ceremony is First Rate Function

The Women's Auxiliary, Hawaii Chapter 1, of the Royal Order of Kamehameha I, went public for the first time in its installation of officers Jan. 18 at the Camp HMS Smith Staff Non-Commissioned Officers Club, U.S. Marine Corps, Halawa Heights.

In doing so, the Auxiliary retained the solemnity and dignity marking the function normally held at monthly meetings



Women's Auxiliary officers of the Royal Order of Kamehameha I, holding their Ho'okupu, from left to right, front row: Elizabeth Ellis, chaplain; Bernice Waiwaiole and Ann Kaapana, trustees; back row: Mary Lou Kekuewa, sergeant-at-arms; Shirley Leong, treasurer; Moana Umi, president; Roxanna Davis, secretary; and Betty Jenkins, vice president.

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NEXT ISSUE
Feb. 28

News and Advertising
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before members only. The men continue to install their officers in virtual secrecy and without fanfare.

The auxiliary decided to open its 1986 installation to friends, guests and spouses. It was a heart-warming and inspiring ceremony complete with prayer by La'au Ali'i (installing chaplain) Wayne Davis and chanting by Kahuna Pule (installing chanter) Franklin Pao.

John Lindsey was the Kaka Olelo or installing officer with Edward Kaopuiki as Ali'i 'Aimoku or the assistant installing officer. The 1986 women's auxiliary officers installed were:

Moani Umi, president; Betty Kawohiokalani Jenkins, vice president; Roxanne Davis, secretary; Shirley Leong, treasurer; Mary Lou Kekuewa, sergeant-at-arms; Ann Kaapana and Bernice Waiwaiole, trustees; and Elizabeth Ellis, chaplain. Elizabeth Idian, also a trustee, was absent because of illness. She will be installed later.

As the names of the officers were called out, each one was presented a ho'okupu symbolic of the duties of the respective office and its responsibilities. This feature was a "first" for the ceremony, an idea created by Jenkins who also serves as kupuna coordinator for the Office of Hawaiian Affairs.

Those conducting the installation were the men of the Royal Order of Kamehameha I which was also known in later years as the Kamehameha Lodge before reverting to its original designation as it is known today.

There are two chapters on Oahu, one inactive, and one

each on Hawaii, Maui, and Kauai. Molokai's lone chapter is also inactive. Clifford Anderson is the Order's ali'i nui.

The Auxiliary function was held before 100 persons who enjoyed entertainment by the Bee Sisters — Esther Nakoa and Momi Kahawaiolaa — Owana Salazar of the Royal Hawaiian Band and Na Leo Pilimehana, The Kamehameha Schools trio who won the 1984 Brown Bags to Stardom competition with their rendition of the song, "Local Boy."

The beautiful table decorations had a decided Hawaiian motif, again thanks to the creativity of Mrs. Jenkins and her 81-year-old mother, Elizabeth Ellis. The OHA kupuna coordinator and Duke Akina of the Royal Order were co-chairpersons of the event.

There was even some high level post banquet entertainment by noted singer and entertainer Kawai Cockett who was coaxed from the audience by the Bee Sisters. He joined them on stage and in turn called his mother, Rachel Mahuiki who had offered the doxology at the start of the evening's program.

It turned out to be an evening of old-fashioned Hawaiian entertainment as those who remained took to the dance floor and kicked up their heels. The evening also afforded many of the kupuna and young people an opportunity to kuka with one another and renew old friendships with some lost connections.

Na Mele 'O Maui Slated Nov. 7-9

Na Mele 'O Maui, staged as a tribute to the culture of the Hawaiian people, plans to embark on a new phase in 1986 by presenting key moments of the three-day festival on state-wide television.

This year's events are planned for the weekend of Nov. 7-9 at virtually the same facilities in Kaanapali. Dick Bacon, general manager of the festival, said the video deal is in the planning stages and expressed optimism it will be a reality.

He explained that this is being done "so that all of Hawaii could join with us in viewing this spectacular festival." Talent for the 1986 program, Bacon added, "is already lined up and will feature some of the very biggest names of those entertainers who, through the years, have kept Hawaiian music in the foreground for resident and visitor alike to enjoy."

Highlights of the festival are four major events:

- Grade School Song Festival which features over 700 grade school students from Maui competing for cash awards in the singing of songs in the Hawaiian language. With great support from the Department of Education, this annual event draws upwards of 2,500 students and adults.

- Displays of Hawaiian arts and crafts (one day only) at all the Kaanapali hotels.

- Emma Farden Sharpe Hula Festival — This highly successful, non-competitive night of hula, named after Maui's own Auntie Emma, invites each year 50 of Hawaii's foremost hula dancers.

- Luau and Stage Show is the biggest source of scholarship money and features from six to nine of Hawaii's outstanding entertainers in a three-hour stage show.

A history of the festival and why it was established will be detailed in a subsequent issue of this newspaper.

Technical Assistance Program Established

Business start-up and evaluation services are now available to Hawaiians living on Oahu through the Hawaiian Business Development Program at 524 Cooke St., second floor, telephone 523-6777.

The program is an outgrowth of the collaborative efforts of Alu Like-Oahu Island Center, the Department of Hawaiian Home Lands and The Kamehameha Schools/Bishop Estate.

This technical assistance program is offered under the auspices of a new non-profit organization, Na 'Oiwai O O'ahu Inc. Funding has been awarded by the Administration for Native Americans in Washington, D.C.

Linda Colburn is program coordinator; Hal Doster serves as business development specialist; and Jarena Correia is the

secretary/bookkeeper.

Entrepreneurship training is available in the form of workshops and seminars that will complement private, individual consultation sessions with project staff. The project is designed to help:

- Increase the number of Hawaiian-owned businesses on Oahu.

- Increase the number of government contracts assigned to Hawaiian-owned businesses.

- Expand procurement opportunities for this target group.

The group also calls for the preparation of a directory of Hawaiian-owned businesses operating in Hawaii.

Prince Kuhio Era Spotlighted Mar. 2

Ho'ike'ike Takes on Nostalgic Theme

The Oahu District Council of the Association of Hawaiian Civic Clubs will be attempting to bring back some nostalgia from the Prince Kuhio era with the staging of its annual Ho'ike'ike on Sunday, Mar. 2, from 9 a.m. to 5 p.m. at the Bishop Museum grounds and buildings.

Admission to the grounds, planetarium shows and exhibits is free as this is the monthly Family Sunday sponsored by Sears, Roebuck and Co. Various organizations have been featured on this one Sunday in the month and the Oahu Council will be taking center stage Mar. 2.

There will be plenty to do and see because the committee planning the day has come up with a multitude of attractions and events to keep children and adults busy throughout the day. Period attire of the Kuhio era, ranging perhaps from 1900 to 1922, is being encouraged.

The purpose of this Family Sunday embracing the Kuhio period is to create an atmosphere of a typical Sunday after church during the era, according to Toni Lee and Ethel Kahalewai who are in charge of special events and activities.

Except for an essay contest and a hula competition among participating Hawaiian Civic Clubs, all other events are open to the public. The hula contest features kupuna age 50 and over.

Among other scheduled events are a Prince Kuhio look-alike contest; art contest or exhibit; lei-making on location; story-telling of the Kuhio era; Easter basket decorating contest; Easter bonnet parade and contest; horse shoe throwing competition; pa'u draping; organ playing in Atherton Halau; croquette; artists and artisans; Hawaiian games; badminton; May pole dance; marbles competition; a picnic lunch box auction in which the winning bidder breaks bread with the donor of the repast; and kite making and flying.

Various civic clubs, Hawaiian organizations and private vendors will be dispensing a wide array of goodies such as hot dogs, hamburgers, cotton candy, pop corn, candy apples, lollipop and balloons.

Among the unusual activities will be an Easter treasure hunt featuring na mea Hawaii instead of the usual eggs. Clubs

are being asked to donate such Hawaiian items as lauhala balls, rings, bracelets, book markers and the like. Two hunts are scheduled, one in the morning and another in the afternoon. A third hunt may be held if enough items are donated.

On top of all this, there will be entertainment, craft demonstrators and various other types of food booths, many featuring plate lunches.

Another unique event is Polaroid picture-taking of individuals or groups against such backdrops as a day at the Museum; farming at Kahuku; picking limu at Ewa Beach; swimming in front of the Moana Hotel; or other sceneries related to the Kuhio period.

Vendors and clubs erecting booths are being encouraged to decorate their stands reflecting the Kuhio era. Workers are also asked to dress or costume themselves accordingly.

Baby sitting services will also be available by the Queen Emma Hawaiian Civic Club and its Na Opio O Emmalani.

In addition to Lee and Kahalewai, others on the organizing committee include Sherry Evans as general chairman and finance director; Elaine Mullaney, games and childrens' activities; Lae Kamaunu, food sales; Beatrice Rosa, demonstrations, displays and crafts sales; Roy Benham, entertainment and sound; and Jalna Keala, publicity.

This is a completely different approach to the Ho'ike'ike which in past years were held at Aloha Tower and McCoy Pavilion and featured food booths, entertainment and arts and crafts.

The shift to Bishop Museum and the Kuhio theme was an idea fostered by H.K. Bruss Keppeler, Oahu District Council president, who has also written Gov. George R. Ariyoshi requesting that the state's chief executive proclaim the month of March as Prince Kuhio Month.

This year is the 115th anniversary of Prince Kuhio's birth. In addition to Family Sunday Mar. 2, there will be Ali'i Sunday services at Kawaiahao Church Mar. 23 and commemoration events Mar. 26 at Mauna Ala in Nuuanu and at the Prince Jonah Kuhio Kalaniana'ole Federal Building.

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