

Ka Wai Ola O OHA



Volume 3, No. 9

"The Living Water of OHA" Kepakemapa (September) 1986

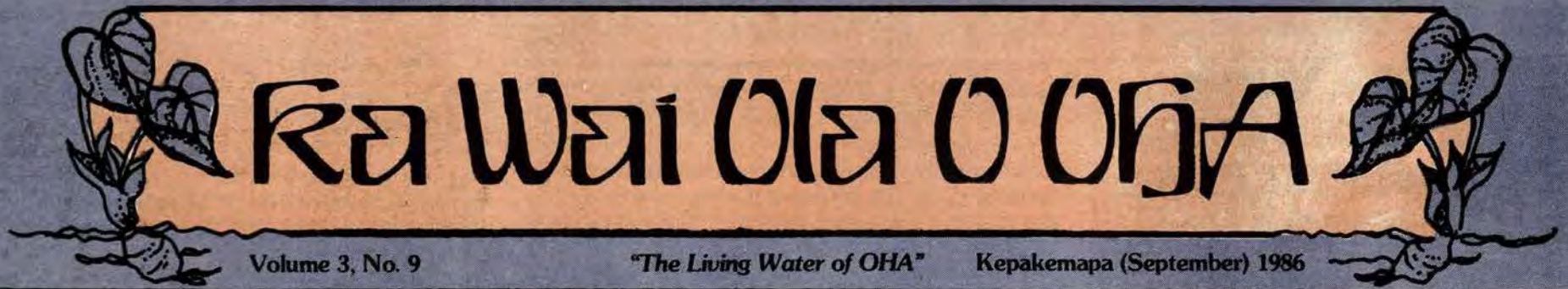
A unique Hawaiian ohana experience with Na'ike, page 15



"Huki, Huki, Huki," yell these Makahiki supporters, page 17



This Hawaiian is a chief, page 12



Replies to 34 Questions Listed

Eight Candidates Respond to OHA Questionnaire

By Jalna Keala

Government and Community Affairs Officer

The Office of Hawaiian Affairs at the end of July mailed to 31 candidates for major elective office a questionnaire asking their positions on issues which have been identified by the Hawaiian community.

Because of Ka Wai Ola O OHA's printing deadline, these candidates were given two weeks to return the answered questionnaires. Only eight were returned. Of those responding, incumbent U.S. Senate candidate Daniel K. Inouye wrote and asked for an extension of time. Requests for extensions via phone calls were received from U.S. House candidate Mufi Hanneman and from John Henry Felix, candidate for Lt. Gov. Vicky Bunye, another Lt. Gov. candidate, asked for a personal interview while one questionnaire was returned, due to an insufficient address.

Those who did respond were:

For Governor—Cecil Heftel (D), William K. (Billy) Kuaiwa (D), and John David Waihee III (D).

For Lieutenant Governor—Eileen Anderson (D), Ben Cayetano (D), Ike Sutton (R), Cynthia Thielen (R).

For Congress, District II—Maria Hustace (R).

Following is a summary of the questionnaire re-

sponses organized by category with the candidate's name.

CULTURE

Q 1: What is your position on the expansion of the functions of the Hawaii Historic Review Board to include review of interpretive plans and programs developed for state parks?

Hustace: I am in favor of the strengthening and expanding of the functions of the review board, particularly in regards to parks land.

Heftel: Support.

OHA Candidate Profile Deadline is Sept. 15

With the Sept. 5 filing deadline for candidates running in the Office of Hawaiian Affairs Board of Trustees election at hand, Ka Wai Ola O OHA is alerting these candidates that a brief biographical sketch of each one will be run in the October issue.

Candidates are asked to submit to this newspaper at 567 S. King St., Suite 100, Honolulu, Hawaii 96813, brief narratives and a black and white photo of any size. The narratives should address the following categories:

- Education.
- Current and previous employment.
- Political or governmental offices held.
- Why do you feel you should be an OHA trustee?

Deadline for submitting this information and photos is Sept. 15.

Responds with Letter

Louis (Buzzy) Agard, candidate for the U. S. House of Representatives, responded to the questionnaire with the following letter.

Gentlemen:

I welcome your correspondence of July 31, 1986. Your concern for the native Hawaiian community as relates to elected officials and their intentions to better conditions is commendable.

I believe I am the only candidate for the office I seek who has a history of supporting native Hawaiians and their needs. Your inquiry appears lengthy and any response I might make in a letter could better be answered in detail by the printing, HEARINGS before the COMMITTEE ON ENERGY AND NATURAL RESOURCES, UNITED STATES SENATE Ninety-Eighth Congress Second Session on the report of the NATIVE HAWAIIANS STUDY COMMISSION, Appendix Part 2, from pages 1 through 259. I am solely responsible for the content of that response. In addition I had prepared at my own expense a review for each member of the Senate and House of Representatives entitled POLITICS, HAWAII SANDALWOOD TREES AND HOPE. This review as produced in 1982 and circulated to each member of the congress to familiarize the congressional members with native Hawaiians, their history and needs.

Following these activities I have forwarded to Sen. Spark Matsunaga on November 29, 1985, further recommendations relative to attempting to resolve the claims issue.

I fully support the native Hawaiian community in its efforts to obtain some beneficial settlement of past oversights and abuses. That attitude is also a reason I have chosen to serve as a Hawaiian Homes Commissioner (DHHL) which entails devoting many hours of preparation and study to decide issues while being a non-paying position.

Aloha and mahalo for your interest.

Sincerely,
Louis Agard

Kuaiwa: The inclusion to review the interpretive plans and programs developed for state parks would be scintillating and ebullient. We can explain how God the Father created our islands and blessed our state with volcanoes and ocean resources to enhance our economy.

Waihee: I would make sure that the state parks program under my administration is sensitive to concerns about historic preservation and cultural heritage. It may not be necessary for the function of the Hawaii Historic Review Board to be expanded to include review of interpretive plans and programs developed for state parks, although it merits consideration.

Anderson: Favor expansion.

Cayetano: I would support expansion.

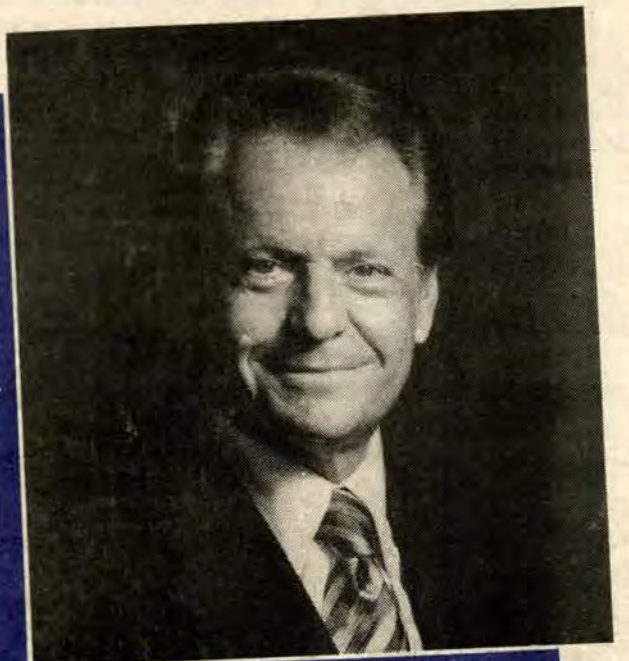
Sutton: I favor expansion.

Thielen: A general statement on culture follows. My commitment to the preservation of Hawaii's unique cultural and natural heritage has been demonstrated by my efforts as an attorney working for OHA and other organizations to add Kaho'olawe to the Federal Register of Historic Places and to preserve archaeological

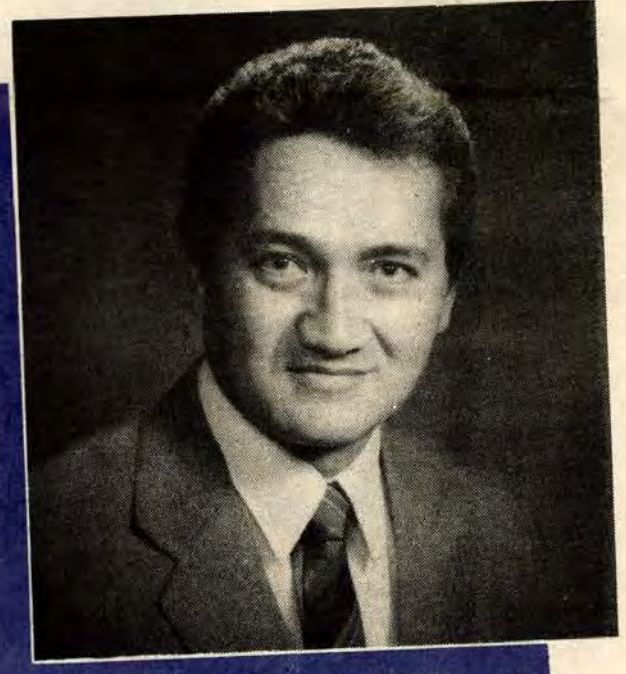
(See "Questionnaire" inside)



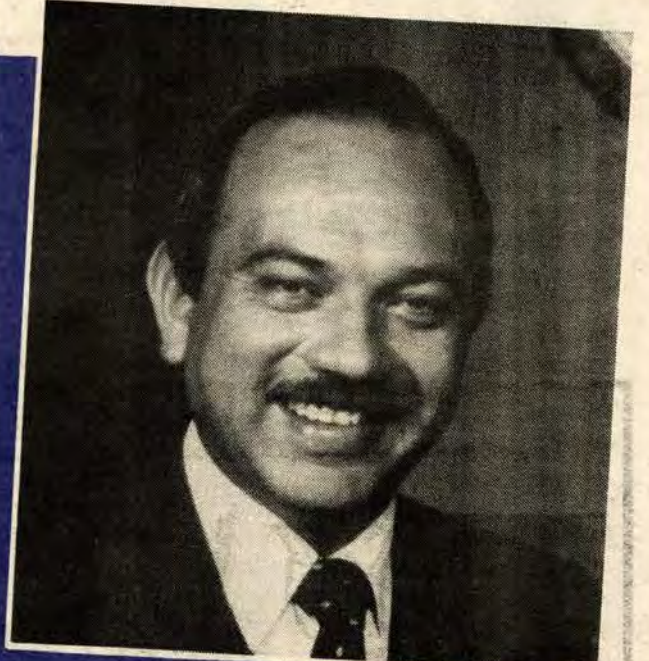
MARIA HUSTACE (R)
Congress, 2nd District



CEC HEFTEL (D)
Governor



WILLIAM K. (BILLY) KUIAWA (D)
Governor



JOHN WAIHEE (D)
Governor

Trustees' Views

Learn from Past Errors

By Moanikeala Akaka
Trustee, Hawai'i

Last month, I and three other trustees attended, at Kotzebue, Alaska, the Inuit (Eskimo) Circumpolar Conference (ICC), made up of Eskimos from Alaska, Canada, and Greenland. They are the same people, and speak the same language, but have been taken over by outside forces, as has happened to us Hawaiians.



In Alaska there is much concern about the Alaskan Native Settlement Claims Act (ANSCA). In 1971, Alaskan native leaders agreed to ANSCA, but I guarantee you that as an elected leader of the Hawaiian people statewide through OHA, I will never allow our people to be cheated and bilked of money and native 'aina, as is happening right now to the native peoples of Alaska. It is a human tragedy!

ANSCA included almost \$1 billion and 44,000,000 acres of land. It is also a billion dollars and 'aina that America is offering to us Hawaiians through our Congressional delegation for overtaking our Hawaiian nation. That proposed legislative package is what the Ad Hoc Reparations Committee I was appointed to chair addresses.

We native Hawaiians must make sure that we learn from the horrendous mistakes and failures of ANSCA; the Canadians have also stated they observed and tried to avoid some of the tragic flaws of the Alaskan Settlement Act. We cannot allow the same failures to occur to us native Hawaiians.

As an example, at the first elders meeting for ICC in Kotzebue, it was pointed out initially by one elder from Alaska, "my grandchildren born after 1971 is not counted as a native, but as a white man. What can I do about that?" Since their Claims Act abolishes native rights, possibly nothing can be done about this situation; however, we Hawaiians must make sure to avoid this pitfall. The congressional delegations legislative package that our Reparations Committee is charged to examine will be brought statewide to you, our con-

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

stituents, in 14 workshops to be held for your information and input. This proposed package by the congressional delegation will be published in Ka Wai Ola O OHA for your information soon. Remember to keep this special reparation legislative issue so you may discuss it, share it with your friends and ohana and be ready when OHA goes statewide with this Washington, D.C. offer. However, you must remember that this is not OHA's mana'o, but that of your congressional delegation. We of the Hawaiian community are in the process of analyzing and responding to the proposal.

In perpetuity our children should be able to benefit as natives. Yet our congressional delegation (Spark Matsunaga, Dan Inouye, Cec Heftel and Daniel Akaka) in this legislative proposal calls for an **extinguishment** of Hawaiian native rights and claims years after we agree to this settlement that will be our Hawaiian Native Claims Act. No way can we allow our native rights to be extinguished, nor allow our children to be denied their rights and prerogatives as native Hawaiians. The grass roots people of Alaska certainly did not realize the ramifications of the Alaskan settlement, but some leadership somehow allowed ANSCA to slip through. We as Hawaiians must be careful of such a legislative catastrophe. We must make'ala!

The Alaskan Native Claims signed in 1971 states that in 20 years native lands can go into non-native hands. As the 1991 deadline approaches there is grave concern in the native village community, as the 13 regional state-chartered corporations are almost all bankrupt through mismanagement, graft and corruption. The state-chartered corporations are exploiting the 'aina and native people, though the people are shareholders.

Canadian ex-Supreme Court Judge Thomas Berger in his book, **Village Journey**, relates how ANSCA has affected Alaskan native people. Berger went to over 60 villages throughout Alaska, some by mush dogs to find out first-hand from the people the effects of ANSCA on their lives.

The ANSCA money, nearly a billion dollars, compensation for the extinguishment of aboriginal title, was not paid directly to Alaskan natives nor was it expended directly for their benefit. The economic benefits of ANSCA have been greater for the non-native than for natives . . . [p. 43]

Justice Berger also stated that **self-government** and **self-determination for natives** (Reagan and Nixon, presidential policy) "are as American as mom's apple

pie." OHA's Reparation Committee on Aug. 12 passed a motion to bring Justice Berger and "Etok" Charles Edwardson Jr., from Barrow, Alaska, to talk to us about Alaskan claim settlement effects on the people and 'aina. There is much for us to learn from both these men.

With the failure and bankruptcies of almost all their regional corporations, the native lands have now become corporation assets instead of the peoples' 'aina, as has been the case for thousands of years. ANSCA states that native land (corporate assets) can be sold off after 1991 as well as hunting and fishing rights to pay off back debts. In the meantime, the natives who are the shareholders have worthless stock and don't benefit at all.

I was in Bethel along the Kuskokwim River for several days and saw the chief's daughter who had been with us at the ICC Conference further north. She has only received \$20 since 1971 as a shareholder, yet last year her Chalista Corporation lost \$6 million. Her husband from another region has received less than \$100 the past two years; his corporation also lost \$6 million last year. This family of three is forced to live in a freezer container, with no running water, for which a slum-lord school teacher charges \$170 a month and wants to raise the rent. Outside the door is a streamlet of brown rusty, corroded-looking, polluted water, where last year there were fish. The husband was a school teacher for seven years, but has not been able to get any kind of a job because of the **racism** against natives in Alaska. The only persons benefitting from native claims are lawyers and corporate employees, mostly non-natives. With the bankruptcies and worthless stock, the people will lose their 'aina and subsistence lifestyles and will be left with nothing. This can happen in 1991; hopefully this tragedy can be avoided. What is worse is that ANSCA was engineered by Congress to unfold this way. We **must not** allow this to happen to us!

We must insure that our trust lands, ceded and Department of Hawaiian Homes must be kept **inalienable**. No corporation, not even the holding company that we of OHA are setting up to "make business," can be allowed to "tie-up" our 'aina as has happened in Alaska. The land belongs to the people in perpetuity, and that's where the ownership **must stay**. To make trust 'aina inalienable means it will always belong to the people; make the land alienable and it will disappear fast. Queen Emma and Lunalilo Estate lands have become alienated from Hawaiians; now there is no Hawaiian land base there.

The Alaska natives are much like us, and they aloha our people. There are many Hawaiians living up there and many Alaskan natives have our blood. We sympathize with the Alaska generations will have to live with whatever settlement we make. We must show wisdom, for the ramifications are forever.

Ua mau ke'ea o ka 'aina i ka pono.

Reelection Bid Out

By Poka Laenui
(Hayden Burgess Trustee, Oahu)



Thank you for permitting me to act as your trustee these past years. I shall miss the ability to share a monthly thought with you through these columns, the opportunities to meet with my constituents and the people of the Office of Hawaiian Affairs. I will not seek the position I vacate in this up-

coming election.

During my past campaign, I promoted simply one theme: Hawaiian independence. Today, however slow our progress may have appeared at times, I submit we have taken a giant step toward that goal. We are breaking down much of the psychological barriers so that people are no longer afraid to use words such as "independence," "sovereignty" or "self-determination." Nationhood is spoken of openly in many different corners of Hawaii. People are beginning to understand that self-determination does not have to mean kings and queens ruling us; or that we must all go back to the taro patches, grass houses and hukilaus; or any other returning to the past. People are understanding that nationhood does not portend a racial war, not a struggle within a single race according to blood quantum. Instead, we are finally realizing that nationhood speaks of the kama'aina whose allegiance is to Hawaii, governing ourselves; controlling our resources, our economic development, our lifestyles, our cultural and moral foundations; choosing our partners in the world and exercising all other aspects of self-determination as we see fit. The simplicity and sensibility of nationhood is being understood.

Hand in hand with this drive toward nationhood, is

the further understanding that the po'e Hawaii deserves a special role in the nation. It is from the po'e Hawaii that the cultural foundation of the nation has developed. It has been through us, the originators and keepers of Aloha, that the fabric of the Hawaiian society has been woven. And it is a special right that must be respected; a right of our native race to exist and have our place in our homelands to be ourselves.

There is division over nationhood only when there is misunderstanding. Now that people are more willing to consider the Hawaiian nation, the methods of interacting among one another will be better and more widely understood.

No one, no single organization or "movement", can claim singular credit for this progress. Rather, many of us, who have had the opportunity to stand upon the shoulders of our ancestors and kupuna all whom have guided as in this endeavor, have been responsible for this progress.

For myself, I anticipate the near future will bring continuing opportunities to move closer to independence. At times opportunities come in strange disguises. One may be in the disguise of a criminal charge for my refusal to pay taxes to the invader.

Even more opportunities will arise as I continue in my international work through the World Council of Indigenous Peoples. Already, we have made inroads with the United Nations and other international bodies. Therefore, do not mistake my departure from OHA as a giving up or retirement from our Hawaiian struggle.

To my friends and supporters concerned over the fact that I will no longer be able to make the same input within OHA that I have over the past years, I suggest that my leaving OHA itself should signal another opportunity for you to assert yourselves more forcefully within OHA rather than to lose interest or confidence in the activities of this organization.

Aloha 'Aina.



Ka Wai
Ola
O OHA

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Questionnaire



EILEEN ANDERSON (D)
Lieutenant Governor



BEN CAYETANO (D)
Lieutenant Governor

sites at Luluku, Oahu, as well as in my services as a member of the State Environmental Council.

In my opinion, the Ariyoshi administration has been grossly negligent in its refusal to support legislation and to provide funding necessary to give Hawaii an effective historic preservation program; among the many deficiencies of the current program are its failure to provide interpretive plans in State parks and the administration's extreme reluctance to propose sites for addition to the Hawaii (and Federal) Register of Historic Places.

I believe the State should take strong measures, both through management of State-owned land then through regulatory actions of the Board of Land and Natural Resources, to ensure that native forest ecosystems are preserved and protected for the benefit of future generations of native Hawaiians and other residents of our islands; commercial use of such lands should be severely restricted, and no activities inconsistent with the long-term welfare of our irreplaceable native ecosystem should be permitted.

Q 2: What is your position on the reinstatement of approximately 579 sites removed from the Hawaii Register of Historic Places?

Hustace: Sites should be restored to the list immediately.

Heftel: Support.

Kuaiwa: I would review the sites and make recommendations for or against reinstatement.

Waihee: The 579 sites were removed from the State Register in 1980 because of a procedural error in notifying the affected property owners. I believe that it is extremely important that Hawaiian archaeological and cultural sites be preserved. I strongly support the reinstatement of these sites on the State Register, and will work to this end if elected Governor.

Anderson: I favor reinstatement.

Cayetano: Support. While I am not familiar with all 579 sites, I generally favor protection of historical sites.

Sutton: I favor expansion.

Thielen: (See cultural statement above.)

Q 3: What is your position relative to the preservation and use of native forest ecosystem?

Hustace: Too many introduced species have decimated native ecosystems. We need to preserve and expand existing areas, and cull undesirable species (introduced ones) from the forests as much as possible. Would like to see prisoners and community groups involved in this effort. Groups which are legitimately involved in strengthening and preservation of native cultural forms should be given preference with regards to use of certain of these areas, and should be consulted as to the rest of it.

Heftel: I support preservation of these ecosystems particularly as they provide watershed areas and perpetuate unique ecosystems.

Kuaiwa: Forestry planting for the next several years must be dealt with seriously in order to meet commercial demands for koa and other special woods which will generate high revenues for diversified agriculture. If our mountains and valleys are rich and forested then much of the water will be absorbed into the land preventing the loss of rich soil flowing into the ocean. Department of Land and Resources must be the state's protective manager to enforce laws and regulations for our forest and natural area reserves.

Waihee: Our rapidly diminishing native resources need to be preserved and protected to insure that they remain for the enjoyment and use of future generations. The careless and uncontrolled use of our forest resources can seriously damage these precious resources. We need to more closely monitor and regulate the manner in which forests are used in order to insure that this does not occur.

Anderson: Favor preservation and use only for significant public purpose if no irreversible damage is done.

Cayetano: I support preservation of native forest ecosystems and the restriction of any use inconsistent with specific conservation policies of the state.

Sutton: We need to define ecosystem for both flora and fauna. Once defined comprehensively I favor appropriate preservation.

Thielen: (See cultural statement above.)

HEALTH AND HUMAN RESOURCES

Q 4: What is your position on special studies to identify underlying causes of alcohol abuse in the Hawaiian community, and support of prompt implementation of demonstration projects aimed at allowing the Hawaiian community to help solve the problem of alcohol abuse on its own terms?

Hustace: I favor special studies and also the culturally sensitive approach. Most abuse treatment focuses on rehabilitating the individual; obviously with Hawaiians it needs to address the group dynamics/motivation.

Heftel: Support. Identification of causes of alcohol abuse must be determined first before a solution can be implemented.

Kuaiwa: My administration will practice austerity. Hawaiians are not different from any other ethnic groups who indulge in liquor, drugs and gambling. These are vices that I am against and don't believe that devilish statement, "A little won't hurt you". It will damage you and bring poverty to any race. It is an embarrassment to tag Hawaiians as an underserved population. People who indulge in liquor, in most instances learn from their parents. If the parents are pocourante and allow these practices then all the monies, studies, commissions, boards, etc. will be a waste of the taxpayers money. Drink water.

Waihee: The problem of alcohol abuse among Hawaiians is a serious concern, and one which deserves all of our attention. The state and federal governments, health and human service agencies, and Hawaiian organizations need to work together and to share resources and expertise if we hope to develop an effective and permanent solution to this growing problem.

Fundamentally, we need to understand that alcoholism and substance abuse are symptoms of alienation, failure and expression. While it is necessary to maintain programs which treat and control the symptoms of those afflicted, we need to build the kind of society in which all people are able to enjoy a sense of stability, accomplishment and self-dignity.

Anderson: I favor.

Cayetano: I support. There should be joint funding of such programs among state, federal and private agencies.

Sutton: I favor special studies.

Thielen: A general statement on Health and Human Resources follows: Hawaiians suffer disproportionately from a number of health problems, and I believe the state should move to institute or expand programs aimed at solving health programs which are culturally or ethnically related. Such problems as alcohol abuse and family violence may be linked with economic and social factors, and any effective program to solve them must



IKE SUTTON (R)
Lieutenant Governor



CYNTHIA THIELEN (R)
Lieutenant Governor

be sensitive to the culture of the prospective beneficiaries. Although agencies may find it desirable to record ethnic data when developing such plans, questions of personal privacy and of the self-esteem of members of the particular ethnic groups in question must be carefully considered before such data are made public.

Q 5: What is your position toward funding additional programs to relieve family violence in the Hawaiian community?

Hustace: I am in favor of additional help for Hawaiians and all groups which have demonstrated needs in the area of familial violence. I would first review the effectiveness of current programs and proposals for add'l. funding.

Kuaiwa: The major causes for most family violence stem from pakalolo, liquor, drugs, gambling, and sexual behavior such as incest, fornication adultery, rape, etc. Funding additional programs to relieve family violence is out of the question. My administration will encourage and support human service programs based on the poor and needy of our state to include our Hawaiian people.

Waihee: Additional programs would certainly make sense from the standpoint that current levels of service do not meet the needs of all who should be served. But like alcoholism, family violence is a symptom of other problems. We need to weigh statewide priorities so that limited resources can address a full range of community problems and concerns.

Anderson: I support.

Cayetano: I support.

Sutton: I favor the funding.

Thielen: (See health and human resources statement.)

Q 6: What is your position toward state agencies keeping ethnic records which would help identify Hawaiian problems and evaluate the respective program effect on Hawaiians?

Hustace: The state should keep certain documents, but we should all be careful, in this day of sophisticated medicine and technology, not to put all information solely in the hands of governmental bodies.

Questionnaire

Sutton: I favor such programs.

Thielen: (See general statement on education.)

Q 12: What is your position on the establishment of quality Hawaiian language preschools as one of the means to preserve the Hawaiian language and to help improve the self-image of Hawaiian children?

Hustace: Hawaiian language preschools are a fantastic idea.

Heftel: Strongly support.

Kuaiwa: My position would be to encourage OHA, the Hawaiian organizations and religious groups to create a special fund to establish a private Hawaiian Language Institute to educate interested and potential students for the preservation of the Hawaiian language. The enrollment into these classes can be from preschool through high school.

Waihee: There are a number of Hawaiian families interested in this type of educational opportunity and programs such as Punana Leo have proven beneficial to the students and ohana who have been able to participate in them. I think that the establishment of Hawaiian language preschools provides an excellent way of bringing our Hawaiian language back to life, and will contribute greatly to the revival and perpetuation of the Hawaiian culture. I also believe that in order to be successful, these programs should be community based, functioning outside the realm of traditional educational programs. I support the establishment of these programs, and will do whatever I can to encourage and assist in their continuation and expansion.

Anderson: I favor.

Cayetano: I support.

Sutton: Excellent idea. I am a Latin scholar; why not Hawaiian language scholars.

Thielen: (See general statement on education.)

Q 13: What is your position on State funding and program evaluation of the Hawaiian Studies program in public schools, kindergarten through the 12th grade, and the objective stated by the BOE to: "Expand the Hawaiian Studies program, kindergarten through the 12th grade. Include in that effort such essential support services as training to teachers, acquiring the services of Hawaiian-speaking aides and resources (persons and developing Hawaiian language materials." (Goals and Objectives of the Hawaii State Board of Education for the eighties, DOE, State of Hawaii, April 1982.)

Hustace: I don't think that the state has done enough. Like most in the Democratic party, they give lip service to the goals of promoting and preserving Hawaiian studies, but they never really put their money where their mouth is. Actually, it's OUR money, not theirs, and I believe that more must be spent, and more must be done, in this area.

Heftel: Strongly support. All school children should receive Hawaiian studies education.

Kuaiwa: (This general statement answers questions 13, 14, and 15.) We as native Hawaiians must look past the transparent perspicuous and be perspicacious and cogent so that our children will be able to meet the challenges of the decades to come. The Hawaiian Studies program, certified personnel to teach Hawaiian culture and the increase funding for a cultural base alternative education, serves one purpose, ethnic identity. The Hawaiian people have tried every avenue to succeed economically and educationally through spiritual and physical guidance and we have made gains substantially but we still lag behind in education, employment and many of our people are shamefully dependent upon human services. Our people have ignored one important avenue, the throne of Jesus Christ. The reason why I'm running in this year's gubernatorial race is because of my love for Almighty God Jehovah, my Master Jesus Christ and the concerns for the citizens and native Hawaiians of our state. Our economy is heavily dependent upon the tourist industry and the military establishments in our state and this should be a concern of all of our citizens. The state and business communities have yet to establish a strong diversification program, such as agriculture, ocean farming, alternative energy and manufacturing which could be tantamountous or even surpass our tremendous dependence on liquid petroleum, tourism and the military. Many of our people choose to be pocourante and this is foolishness. As your next Governor, my primary job is to care for the **poor, the needy, the fatherless and the widows**. These people must be fed and clothed. There is a clear distinction between the **poor** and **needy** versus the responsibility of my administration to provide the services for the **wants** of our citizens. I will be urbane but poignant as your custodian of our tax dollars. With these thoughts in mind, OHA, our Hawaiian organizations, churches, special interest groups and our private and public educational system must give our children the best education possible, encourag-

ing greater parent and community involvement in school affairs, science, mathematics, ocean construction, business, market economics, vocabulary and English are important steps to accomplish in teaching, training, developing and conditioning our young children for the 21st century. Our state will be a model in scientific and technological development which we as native Hawaiians can be proud of. I need your support and **prayers** to turn this state around and head in the right direction.

Waihee: We need to make more progress on the expansion of the Hawaiian Studies program to all grade levels in all public schools. The state has been slow in providing the funding necessary to implement the 1978 Constitutional amendment calling for the teaching of Hawaiian language, history and culture in the public schools.

Anderson: Favor.

Cayetano: I support the expansion of Hawaiian studies and teacher training so that the general population becomes better informed of the culture and problems of Hawaiians in our modern society.

Sutton: Favor.

Thielen: See education statements.

Q 14: What is your position on greater funding for effective teacher and counselor in-service training to help sensitize them to Hawaiian culture and Hawaiian children?

Hustace: Again, we've heard lots about increased support, but seen very little action. As a Moloka'i person, I can tell you one of our greatest problems in this state is government workers who can not relate to local people. Teachers are much better at this than the average state worker, but they need to be constantly reminded and retrained to think that other cultural and learning patterns may be just as, or more so, effective with different groups.

Heftel: As identified by the Native Hawaiian Education Assessment Project (NHEAP), teacher insensitivity exacerbates negative self-images on the part of Hawaiian children. Teacher training must be provided. Kamehameha Schools is working with the University of Hawaii to develop such teacher training, and insofar as they need additional funding, it should be provided.

Kuaiwa: (see question 13.)

Waihee: I support the recently announced tri-lateral agreement between the DOE, UH College of Education and Kamehameha Schools to offer special training and credentials to teachers who receive specialized training in the techniques and methods Kamehameha has developed to educate Hawaiian youth.

Anderson: Favor.

Cayetano: Support. I think such a program is particularly important.

Sutton: Excellent. I favor.

Thielen: See education statement.

Q 15: What is your position relative to increased funding for culture-based alternative education?

Hustace: I know that Kamehameha has some excellent Extension Education programs that deal with alternative education. I think that they do a better job of designing and implementing these types of programs than the State would, and for that reason, and because it allows them to help non-Kapalama campus students, the ball should be left in their court. I just can't see the state government we have now doing an effective job at this.

Heftel: I strongly believe in educational alternatives for youth who do not want to pursue a traditional academic education. Whether this requires additional funding or a reallocation of current funding must first be determined.

Kuaiwa: (See answer to question 13.)

Waihee: Cultural-based alternative education programs can be an effective means of serving problem Hawaiian students.

Anderson: I would want to assure that the proposed "alternative" is sufficient to prepare students for the community life of Hawaii. It cannot result in second-best graduates who can not then compete effectively. I would support increased funding if I had those assurances.

Cayetano: My priority would be for early education intervention.

Sutton: Favor.

Thielen: See education statement.

Q 16: What is your position on a building for a Hawaiian Studies Institute on the University of Hawaii-Manoa campus?

Hustace: If the state pays for it, fine. You have better things to do with your money.

Heftel: It deserves additional priority in terms of capital improvement project spending on the Manoa campus.

Kuaiwa: Many buildings on the Manoa campus came through grants and funds from special resources. The same can be accomplished if OHA will solicit our business community, Hawaiian organizations, national and international contributors who will be sensitive for the construction of a Hawaiian Studies Institute.

Waihee: I support this idea in concept because the establishment of a Hawaiian History Institute at the University of Hawaii-Manoa could foster greater interest in the study of Hawaiian culture. Development and implementation of a Hawaiian Studies Institute should involve the Hawaiian community and UH administration. It would be critical that this facility and program become a locus of intellectual and cultural sharing among all ethnic groups represented at the University, as it is important for all of us in Hawaii to understand and appreciate our Hawaiian heritage.

Anderson: Support.

Cayetano: Support. However, I believe that UH policies must be determined by the Board of Regents.

Sutton: Favor

Thielen: See education statement

LAND AND NATURAL RESOURCES

Q 17: What is your position on alternate energy development and the broader concerns of the total environment, cultural resources, engineering competence and the economic impact on the community and the native Hawaiian?

Hustace: I place a high priority on environmental protection and limited, appropriate development. Obviously this means different things for the Hawaiian community than it does for others. I think that, within a state-wide format, community-based economic development offers the best hope for Hawaiians to get the kind of training and help that they most want.

Heftel: I support the development of alternate energy resources in Hawaii. Development of these resources, however, must not occur irrespective of other needs, including environmental protection, impact on the community and native Hawaiian rights. All needs must be accommodated to the extent possible but with the primary goal of mitigating conflict so that development can occur.

Kuaiwa: Alternative energy development is part of my diversification program which will reverse our dependence on imported oil and make our state 90 percent energy self-sufficient. These energy alternatives, such as, ocean thermal, ocean currents, wave action, wind power and geothermal must be scientifically feasible and economically sound.

Waihee: I believe that it is vital to the economic future of this state that we continue to explore the development of alternative sources of energy. At the present time, Hawaii is almost totally dependent on the use of oil to support its energy needs. The development of new energy sources such as ocean thermal energy conversion (OTEC), wind, and geothermal should be pursued to determine whether or not any of these sources can be produced economically without adversely affecting the environment. The possible impact of any such development of Hawaiian cultural resources should also be evaluated, with input provided by appropriate experts in these matters, such as representatives of OHA.

Anderson: I support alternative energy development which is sensitive to our Hawaiian environment and lifestyle.

Cayetano: I support alternate energy development unless it impacts adversely on the environment.

Sutton: Alternate energy must not pollute.

Thielen: Although few would dispute the desirability of reducing Hawaii's dependence on imported fuels, all too often State-sponsored programs to reduce this dependence through development of alternative energy sources have been proposed by engineers or planners who are insensitive to the threat such projects may pose to the unique cultural and natural resources of our islands. Wood-chipping of native ohia forests on the Big Island, geothermal development adjacent to Hawaii Volcanoes National Park, and hydroelectric projects on Conservation District land in East Maui are examples of projects that are inappropriate means to a desirable end. I would work to see that planning bodies include Hawaiians and others sensitive to the cultural and natural values of our islands, in addition to the engineers and businessmen who now dominate such groups, so that these values are considered early in the development of plans for alternative energy schemes, before siting decisions become irrevocable.

Hawaiian rights to ocean and water resources must be protected in any laws relating to development of these resources; issues now under discussion where this is a major concern include ocean leasing and the proposed State Water Code.

Questionnaire

In the establishment of any trust relationship (including DHHL and other land trusts), the welfare of the beneficiaries of the trust must be protected. The most effective way to ensure the protection of those rights is to make the trustees legally answerable to the beneficiaries for the proper administration of the trust. For this reason, I strongly support the right of Hawaiians and Native Hawaiians to sue in matters concerning native land trusts, and I deeply regret Governor Ariyoshi's decision to veto a bill that would have permitted such suits. DHHL, in particular, has participated in far too many "sweetheart" deals with other agencies and with private interests; allowing beneficiaries to sue to protect their interests would ensure that, for example, rents on income-generating leases are set at market levels, not at below-market levels intended to subsidize business or other enterprises deemed beneficial by State policymakers.

I believe that the blood quantum question is one which must be decided by the Hawaiian community; I don't think outsiders have any business imposing a solution of their own, and I would work to see that the consensus view of Hawaiians and Native Hawaiians is incorporated into law.

It is my understanding that the three-way land swap at Kahaulea was originally proposed to protect high-quality native forest adjacent to Hawaii Volcanoes National Park from geothermal development. I would support it to the extent that it accomplishes that aim. I am not familiar with the details of the transaction, however, and I would hope that the "ceded lands" aspect of the matter could be resolved before the transaction is finalized. Indeed, the whole ceded lands problem is unresolved, and the State is refusing to fulfill its obligation to provide 20 percent of the income from all such lands to OHA. The principal argument concerns land used for airport and harbor facilities, with the State contending that it is obligated to use all revenues from such lands to repay bonds issued to finance the facilities. I believe, however, that the State must ensure that funds are available (from whatever source) to fulfill its obligations to OHA as well as to the bondholders. The State has also been remiss in fulfilling its obligation to fund DHHL at a level that would permit rapid development of homestead projects; transfer of DHHL's activities to OHA would be one method to get that program up to speed.

Q 18: What is your position on the recommendations of the Federal-State Task Force on Hawaiian Homes?

Hustace: I need to study this issue further before replying.

Heftel: Strongly support.

Kuaiwa: As your next Governor, my first mission is to address these questions with my appointed director of the DHHL, then we will be able to evaluate and give a fair response to most of these important issues.

Waihee: The Federal-State Task Force on the Hawaiian Homes Commission Act is to be commended for its efforts to address the complex, long-standing, and often controversial problems and issues relating to the management and operations of the program over the past 60 years. I am in general agreement with the findings and recommendations of the Task-Force, and intend to diligently work for their implementation.

Anderson: Because I believe the conclusions of the task force were wrong, I cannot support the recommendations in most cases.

Cayetano: There should be prompt implementation of the recommendations to the extent fiscal limitations allow.

Sutton: Favor after Congress approved.

Thielen: See statement.

Q 19: What is your position on ocean resources, especially as they affect legal and environmental concerns and native Hawaiian culture and history?

Hustace: I place a high priority on the studying of the ocean and its resources. As in forest resources, I think that Hawaiian groups deserve to have more impact, more say, and greater access.

Heftel: I strongly support the development of ocean resources, including research, fisheries, recreational activities, ocean engineering and deep sea bed mining. I encourage OHA to remain an active participant in commenting on specific areas of development to assure that all interests are appropriately taken into account.

Kuaiwa: My diversification program will include the farming of our ocean. These farms will be in legal limits, environmentally safe, scientifically and technologically feasible and economically prosperous.

Waihee: There are a number of legal questions which remain unresolved between the state and federal governments over the boundaries of the Hawaiian archipelago and the ownership of ocean resources contained therein. I believe that these questions need to

be settled before meaningful discussions on this subject can occur. I would oppose any mining of ocean resources which will result in an adverse environmental impact.

Anderson: Favor.

Cayetano: Support. The amendments merely seek to clarify existing law.

Sutton: Favor.

Thielen: See statement.

Q 20: What is your position on the inclusion of a Native Hawaiian Rights section in the State-wide Water Code to ensure that all Native Rights to water resources are preserved and protected?

Hustace: I believe rights of all the states' citizens should be protected.

Heftel: I would urge the State Legislature to adopt a Native Hawaiian Rights Section if a state-wide water code is adopted.

Kuaiwa: Please refer to answer 18.

Waihee: I am in full support of the need to include a Native Hawaiian Rights Section in the proposed State-wide Water Code. Such a section will help to clarify and preserve native claims provided for under Section 221 of the HHCA as amended, Article XII of the Hawaii State Constitution and Chapter 10, HRS relating to revenues from ceded lands, and would also serve to protect the interests of kuleana land owners.

Anderson: Favor.

Cayetano: Support. The amendments merely seek to clarify existing law.

Sutton: Favor.

Thielen: See statement.

Q 21: Despite the fact that it is included on the list of recommendations from the Federal-State Task Force on Hawaiian Home Lands, please provide a separate explanation of your position on the native Hawaiian and Hawaiian right to sue in matters concerning all native land trusts.

Hustace: I think that the right to sue the government should never be limited or restricted. This is one of the bases of governmental accountability.

Heftel: I support the right of all citizens to sue the government and its agencies.

Kuaiwa: Please refer to answer 18.

Waihee: I support the native Hawaiian right to sue, and I would not have vetoed the bill for that purpose which passed the last session of the Legislature.

Anderson: I support the right of Hawaiians to sue the government in matters relating to native land trusts.

Cayetano: I support the right to sue.

Sutton: This is no more than procedural due process. I approve.

Thielen: See statement.

Q 22: What is your position on the land exchange between the James Campbell Estate, the State of Hawaii and the Hawaii Volcanoes National Park?

Hustace: No position.

Heftel: I supported this effort in Congress and have not been adequately apprised of the opposition to the proposal.

Kuaiwa: Land is a valuable asset for the welfare of our state. I would agree provided these exchanges be for the economic prosperity of our islands and not for residential or hotels.

Waihee: I support the exchange, inasmuch as it is an attractive arrangement on its own merits, will not adversely affect ceded lands and may ultimately produce additional revenue-generating property for the state.

Anderson: I do not know enough about this issue to reach a conclusion.

Cayetano: I do not oppose the exchange.

Sutton: This should require appraisal by a third party.

Thielen: See statement.

Q 23: What is your position relating to a single definition of native Hawaiian without reference to a blood quantum?

Hustace: Catch-22 situation.

Heftel: I support this definition relative to inclusion of Hawaiian in federal programs.

Kuaiwa: The present criteria is adequate and any adjustments to lower the requirements will weaken the ethnic identity of the Hawaiian population.

Waihee: The issue of blood quantum has always been a very sensitive and divisive concern within the Hawaiian community. This is to be expected in a situation where there are benefits involved. My feeling is that the Hawaiian people should decide if the blood quantum should be lowered or abolished altogether. I do not believe that it is a matter to be legislated or mandated by the federal government, or even the state government for that matter.

Anderson: I support whatever definition would be beneficial to Hawaiians; I am not sure what that is.

Cayetano: I am not sure that such a change is prudent at this time because of the limited resources available to assist native Hawaiians under the present definition.

Sutton: The Con Con of 1978 defined native Hawaiian as going back to Captain Cook.

Thielen: See statement.

Q 24: What is your position on providing OHA with ceded lands to allow effective implementation of OHA's constitutional and legislative mandates?

Hustace: In favor of use of ceded lands by native Hawaiian organizations. Land transfers need to be looked at on a case by case basis.

Heftel: Section 5 (f) of the Admission Act requires the state to hold the ceded lands and their proceeds and income as a public trust. The Department of Land and Natural Resources, which is charged with this responsibility, has not adequately carried it out. There are good reasons to move responsibility for carrying out this Act to OHA, particularly in assuring that OHA would have more of an interest in implementing it, but I would first prefer to study the issue in more depth before taking a stance one way or another.

Kuaiwa: (Please refer to answer #18.)

Waihee: I think that this is a very realistic way in which the state can assist OHA in fulfilling its statutory responsibilities. As Governor, I intend to work very closely with OHA to identify available state ceded lands which might be suitable for OHA's use.

Anderson: This is a very complex issue, and I have not studied its significance sufficiently to reach a conclusion.

Cayetano: If a fair exchange could be arranged, I would favor an exchange which would provide Hawaiians with productive agricultural and coastal lands which would help them retain their cultural and agricultural heritage. I am not prepared to say how much would be appropriate.

Sutton: That was the intention of the Admission Act and the Organic Act.

Thielen: See statement.

Q 25: What is your position on appropriating public land trust funds to the DHHL?

Hustace: Needs further study.

Heftel: Insofar as DHHL is responsible for the "betterment of the conditions of native Hawaiians, as defined in the Hawaiian Homes Commission Act", and in view of the recommendations in the Federal State Task Force on Hawaiian Home Lands, I would support this proposal.

Kuaiwa: I will support a measure to provide General Fund monies to cover administration and operating cost. The department must continue to seek special fund monies from public and private resources to cover programs such as the acceleration and distribution of lands to native Hawaiians.

Waihee: I have no problem with the appropriation of public land trust funds to the DHHL, provided there is no interference with the ceded lands revenues for OHA.

Anderson: I favor stronger public funding support for DHHL, using public land trust funds is one way; general funds is another; bond funds is a third; it depends on what purpose the funds are to be put.

Cayetano: An effective homestead program requires money to run it. I am not opposed to eventually consolidating DHHL and OHA to streamline program implementation. If this occurs I envision DHHL become part of OHA's administration so it can have full opportunity to develop programs for Hawaiians on its own terms.

Sutton: No.

Thielen: See statement.

Q 26: What is your position on the consolidation of the DHHL and OHA?

Hustace: I favor making DHHL effective under the state government. This means giving it some semblance of budgetary and managerial autonomy, but I am not in favor of merging it with OHA. Eh, you guys get enough problems without taking on that, too! Everybody goin' blame you for everything!

Heftel: DHHL and OHA should decide.

Kuaiwa: I would prefer to maintain the DHHL under my administration and support the goals of the department.

Waihee: At the present time both OHA and DHHL are performing their functions satisfactorily. In the future, programs serving native Hawaiians should be unified.

Anderson: I do not support it at this time; however, there may come a time in the future when combining the services each provides to the Hawaiians might be wise.

Cayetano: (See answer to question #25.)

Questionnaire

Sutton: Okay.

Thielen: See statement.

Q 27: What is your position regarding legislation that would transfer proceeds and income from any and all ceded land use to OHA at the current pro rata share of 20 percent?

Hustace: I am not in favor of blanket fund transfers at this time.

Heftel: Support.

Kuaiwa: (Please refer to answer #18.)

Waihee: I believe that the issue should be settled through negotiation, not legislation or litigation.

Anderson: Our problem is what we mean by "ceded lands". I think this must be clarified in the next Constitution Convention.

Cayetano: Support.

Sutton: Favor. Possibly more than 20 percent, say 30 percent would be in order.

Thielen: See statement.

FEDERAL LEGISLATION

Q 1: What is your position on the illegal and immoral actions of the U.S. in the overthrow of the Kingdom of Hawaii in 1893, and how would you indicate commitment to grant restitution for the losses and damages suffered by the native Hawaiians as a result of those wrongful actions?

Hustace: I am almost old enough to have helped fight off the annexationists, and am strongly against the actions taken then by the Americans and the U.S. government. However, I am also against the sacking of Rome by the Gauls and Visigoths. I think that today's problems need to be resolved without trying to assign blame or collect damages for past wrongs. Hawaiians deserve special help, attention, money, etc. to deal with their problems, but I think that trying to make a case against the Benjamin Harrison administration of 1893 is simply not worth the time or effort. Let's face the future and deal with today's problems.

Heftel: There is no question that without the direct assistance of the U.S. Government in the overthrow of the Hawaiian monarchy, it would have not occurred. I have strongly supported legislation in Congress to acknowledge the wrongdoing of the United States and to redress these wrongs through a reparations package.

Kuaiwa: The issue on the illegal and immoral action of our island in the overthrow of the Kingdom of Hawaii is an on going issue. The political parties of our state and our Hawaiian organization must continue to lobby for reparation in this area of concern.

Waihee: I am in full support of the findings and conclusions of Volume II of the Native Hawaiian Study Commission Report regarding the pivotal role which the U.S. Military and diplomatic representatives played in the illegal overthrow of the Hawaiian government in 1893. As Governor, I would lobby, provide testimony and assist OHA and Hawaii's congressional delegation in any way possible in obtaining favorable congressional action on this matter.

Anderson: Support some restitution to the Hawaiians and am willing to so state publicly.

Cayetano: Support.

Sutton: Reparations plus damages to Liliuokalani's family.

Thielen: A general statement on federal legislation follows. I strongly support efforts to include Hawaiians in the Federal definition of "Native Americans" and would work to see that funding for programs benefitting Native Americans would be increased proportionately, so that existing (non-Hawaiian) beneficiaries are not penalized by this inclusion. I believe OHA would be the appropriate agency to receive Federal funds available under such programs, as well as any reparation payments received from the U.S. government.

It is my understanding that the State hasn't accurately identified ceded lands, a necessary step before OHA's share of the income from such lands can be determined. I would support the formation of a joint Federal/State commission to research the matter and to review the status of all Federal lands in Hawaii, including examination of the legal basis for Federal use of Kaho'olawe.

Q 2: What is your position on the inclusion of Hawaiians in the definition of native American and the extension of eligibility in all programs affected by such definition to Hawaiians?

Hustace: I am strongly in favor of the designation of Hawaiians as native Americans, and believe in the special benefits/status that it entails. We had better be sure that they are treated by the federal government better than the Indians and Eskimos have been. Hawaiians deserve the status, but they should not settle for the second-class citizen treatment that Indians get. Demand recognition, attention and special treatment. I

have learned that is the only way to get anything out of government.

Heftel: While I strongly support this inclusion, I do not support putting Hawaiians under the Bureau of Indian Affairs, which would be necessary to participate in programs administered by the BIA. I therefore support a more selective inclusion, and would remain autonomous from the BIA.

Kuaiwa: Any proposals such as, inclusion of definitions as established for native Americans and the extension of eligibility programs would be a positive step in the right direction for the correction of past injustices.

Waihee: I believe that action to include Hawaiians in the definition of native American and to include them in all federal programs is appropriate and long overdue, and I will support all efforts to achieve this end. It is my understanding that through the inclusion of Hawaiians in federal legislation affecting native Americans, some \$3 million in federal funds has been authorized and appropriated in the past two years along for the support of special programs in areas where Hawaiians have unique or significant needs.

Anderson: Support.

Cayetano: Support.

Sutton: Yes.

Thielen: See statement.

Q 3: What is your position on the Office of Hawaiian Affairs directly receiving federal program funds to administer for Hawaiians?

Hustace: In favor of direct federal funding. Anything that can keep the greedy, inefficient bureaucrats in this state government away from as much money as possible has to be a good idea.

Heftel: OHA and other qualified agencies and organizations that serve Hawaiians should all be eligible to receive federal funds for Hawaiian programs.

Kuaiwa: As Governor, my administration will be going through a period of change and adjustment. All federally funded programs will maintain a status quo until the evaluation of each program is completed.

Waihee: The receipt of federal funds by OHA is among its statutory duties, and I believe both appropriate and necessary if OHA is to carry out its constitutional and statutory responsibilities.

Anderson: Support.

Cayetano: Support.

Sutton: Yes, if Congress can do it.

Thielen: See statement.

Q 4: What is your position on the establishment of a joint federal/state ceded Lands commission to review the status of federally controlled lands in Hawaii?

Hustace: In favor of a ceded lands commission. The feds have too much land they shouldn't have, and we in this state deserve to have control of it.

Heftel: I strongly support a review of ceded lands and introduced legislation to this effect in the 98th Congress. I have consistently urged the federal government to return ceded lands that are no longer needed for the purpose for which they were acquired.

Kuaiwa: I would encourage OHA and the federal government to review the status of federally controlled lands in Hawaii. Funds for this commission could come from private sources.

Waihee: I would support the establishment of such a commission to review how the federal government is utilizing federal lands here in Hawaii, and to determine which lands might be appropriate for return to the control of the state.

Anderson: Support.

Cayetano: Support.

Sutton: Excellent. Past due, let's get going!

Thielen: See statement.

Q 5: What is your position on rescinding Presidential Executive Order 10436 which permitted the taking of Kaho'olawe for naval operations?

Hustace: Kaho'olawe is not now being used appropriately. I would like to see further study on its future usage.

Heftel: I support rescinding this Order, and in fact wrote the Canadian Prime Minister and several members of his Cabinet asking that Canada not participate in bombing Kaho'olawe this year.

Kuaiwa: The rescinding of Presidential Executive Order 10436 will permit the State of Hawaii and the County of Maui to use the island of Kaho'olawe and surrounding waters, for the purpose of strengthening my proposed economic diversification program.

Waihee: I support the return of Kaho'olawe.

Anderson: Support.

Cayetano: Support.

Sutton: Rescind.

Q 6: What action will you take in support of reparations for Hawaiians at the federal level?

Hustace: As much as is deemed necessary by the

situation.

Heftel: As a participant in the drafting of the first proposal, I will maintain a strong interest in reparations and will strongly support passage of reparations.

Kuaiwa: The whole question of reparation must be dealt with perspicaciously. OHA, the State of Hawaii and our Democratic Party must continue to urge the Congressional Committee on native Hawaiian Reparations to reconsider its fundings and adopt the minority report.

Waihee: See response to Question 1.

Anderson: Anything I can do as Lieutenant Governor.

Cayetano: I would help lobby.

Sutton: Will support.

Thielen: See statement.

Q 7: What is your position on OHA being the single receptacle in the State for reparations?

Hustace: OHA is the only appropriate recipient for reparations in the state.

Heftel: OHA was designated in the State Constitution to be the recipient of federal reparations. Insofar, as OHA is intact when reparations are made, which will most likely not be for several years, OHA should receive the funds for distribution.

Kuaiwa: This decision must be made after reparations are granted. I agree with the idea of having a single receptacle body in the state for reparations.

Waihee: I believe that this provision is consistent with the intent of the 1978 Constitutional Convention and is among OHA's statutory purposes.

Anderson: Until we determine what shall be done with the reparations, it is not possible to identify to whom the reparations should be given.

Cayetano: Support.

Sutton: There may be a problem for Congress doing it this way. See Arizona Territory vs. Geronimo and the Apache Trail West of the Pecos Court. It was subsequently approved by U.S. Supreme Court in denying actions.

Thielen: See statement.

Certificates Awarded to Six OHA Volunteers

Certificates of appreciation from the Office of Hawaiian Affairs were presented recently to six specialists who volunteered their evening hours to provide technical assistance to a total of 167 people attending the OHA Community Grant meetings on Kauai, Hilo, Kona, Molokai, Lanai and Maui.

They talked on why a business plan is necessary and what is required in a good business plan.

Certificates were awarded to:

Sydney J. Armstrong, Small Business Center Entrepreneurship Training Program, Chamber of Commerce, Honolulu.

Jess Boyers, branch manager, Bank of Hawaii, Kaula, Molokai.

A. R. (Ron) Cettie, formerly from Alu Like Hilo, and now with Alu Like central office, Honolulu.

Jeffrey K. Coakley, Alu Like Annex, Honolulu.

Linda M. Colburn and Harold C. Doster, Hawaiian Business Development Program, Na 'Owi' O O'ahu, Honolulu.

Hawaiian Civic Clubs Convention on Kauai

The 27th annual convention of the Association of Hawaiian Civic Clubs is scheduled Nov. 13-15 at the Kauai Hilton.

Golf, kamaui and cribbage tournaments will take up the daytime activities on Thursday, Nov. 13, while a hoolaulea or funfest is scheduled that evening at Lydgate Park.

Convention business is slated for Friday and Saturday, Nov. 14-15, with resolutions expected to take up much of the agenda. The annual 'Aha Mele song competition among clubs is on tap Friday evening.

The 'Aha Aina or convention luau will conclude the convention Saturday, Nov. 15, at either Lydgate Park in Wailua or the Kauai War Memorial Convention Center in Lihue.

The convention will again recognize the Outstanding Hawaiian, non-Hawaiian and Hawaiian Civic Club member. Also on the agenda this year is the election of officers. Benson Lee is the association president.

The Kauai District Council is convention host.

NHLC Assists Kona Hawaiian in \$45,000 Land Settlement

"I hope my story will let other Hawaiians know what can happen so they will protect their land."

This is a statement made by native Hawaiian Abraham Moses of Kona following successful settlement of a land deal worked out by the Native Hawaiian Legal Corporation which is funded by the Office of Hawaiian Affairs.

Moses, 77, was raised at Honaunau. It seems that one day in 1979, he and another man talked about a piece of property near the ocean in Napoopoo which Moses owned. He knew his grandfather owned the property because he had lived there as a child. Later he and his family continued to care for the property over the years.

Moses was offered \$30,000 for the property and he thought the price was fair. He did not bother to get another opinion on the offer because he considered the other man as almost like a son. Moses felt it would be a good time to sell because no one lived on the land anymore. Besides, he wanted to pay for his grandchildren's education.

However, there was no final agreement on many issues, including who would pay the costs of having the legal title cleared. Moses later found himself the subject of a lawsuit by the other man, attempting to have him turn over the land under terms of their incomplete agreement.

Moses brought the matter to the attention of OHA and NHLC with the latter working on the case from 1982 to 1986. Following lots of research, attorney conferences and exchanges of many letters and telephone calls, both sides were prepared to go to trial. The question remained: Could Moses be forced to give up his land under the incomplete agreement?

Finally, both sides agreed that the Kona native would be paid \$45,000 instead of the original offer of \$30,000. It



Abraham Moses is pictured with, left to right, wife Lily, Office of Hawaiian Affairs Community Resource Specialist Ruby McDonald, West Hawaii, Attorney Winona Tanaka and grandchild.

was also agreed Moses would pay only a small portion of the cost to have the legal title cleared.

Moses paid NHLC for its legal work and these fees went back to OHA so that other native Hawaiians could be similarly helped.

Moses urges other Hawaiians to protect their land and try to get to know what they have. "But," he laments, "you know how Hawaiians are; they are so afraid to speak up."

Hapawalu li'ili'i, hamani wale no.

A small eighth of a dollar, very smooth to handle.—Mary Kawena Pukui.

Samoa Official Wants New Treaty Provisions

The Lieutenant Governor of American Samoa is calling for a new treaty with the United States. The Honorable Faleomavaega Eni F. Hunkin Jr. told a Honolulu audience that the territory "finds itself becoming less Samoan and more American", its people relegated to "Americans of Samoan ancestry" status.

In an Aug. 14 address to the University of Hawaii Pacific Islands Studies Program Center, Hunkin noted that "American Samoa was never annexed by the United States as a result of war or conquest. In the years 1900 and 1904, the traditional chiefs of the islands of Tutuila, Aunu'u and Manu'a, by means of executing two separate treaties of cession, freely ceded their islands to the U.S. with the understanding that native lands and Samoan customs and traditions be honored and protected."

Congress, after ratifying these treaties in 1929, then delegated authority to administer the territory to the

says, the 1900 and 1904 treaties have the same force and effect as the provisions of the Constitution of the U.S. The 1967 territorial constitution is based on those treaties. He asks whether territorial constitutions should be subject to either Congressional or presidential authority.

The Lieutenant Governor urges the negotiation of a new treaty to clarify the political relationship, not only between Samoa and the U.S., but also among the island groups of Tutuila and Manu'a. The proposed new treaty, he says, should define whether Samoa adopted "Covenant" status like the Commonwealth of the Northern Mariana Islands, "free association" status like the Federated States of Micronesia, Belau and the Marshall Islands, or "commonwealth" status like Puerto Rico.

Once a treaty is signed defining Samoa's relationship with the U.S., Hunkin urges the leadership of Samoa to



Lt. Gov. Faleomavaega Eni F. Hunkin Jr. of American Samoa pays a courtesy call to Office of Hawaiian Affairs Administrator Kamaki A. Kanahale III.

president of the U.S.

However, two years ago, a bill was adopted by Congress requiring congressional approval of any amendment to the territory's constitution.

Hunkin says that the present constitution, adopted in 1967, did not require congressional approval and that certain of its provisions dealing with local customs and traditions appear to conflict with the U.S. Constitution.

Under the American system of government, Hunkin

call a constitutional convention and organize a government based on the terms and principles outlined in the 1900 and 1904 treaties . . . not the U.S. Constitution.

He points out that certain U.S. federal standards are "clearly incompatible with (Samoan) local traditions" and he questions "whether the Due Process and Equal Protection Clauses of the U.S. Constitution apply against those traditions and a local communal land tenure system."

Halau Hula Olana Sweeps Competition

Halau Hula Olana, under Kumu Hula Howard and Olana A'i, swept three of the four categories in the 11th Annual Queen Lili'uokalani Keiki Hula Competition Aug. 15-16 at The Kamehameha Schools' Kekuhaupio Fieldhouse.

Sellout crowds of 3,000 each night were entertained by youngsters from 27 halau, including one from Hayward, Calif., and five from the neighbor islands. Kahiko competition was held the first night with auwana on tap the next day. It was sponsored by the Kalihi-Palama Culture and Arts Inc. with Executive Director Wendell Silva as coordinator and master of ceremonies.

In addition to their three first place finishes, Halau Hula Olana retired two of the perpetual trophies by virtue of winning in those categories for three consecutive years. The halau placed first in the hula auwana category for boys and girls and retired the hula kahiko trophy for boys. The other retired trophy came in the hula auwana for girls.

Na Mamoalii O Kauiki from Hana, Maui, under Kumu Hula Namahana Kalama, prevented an Olana clean-sweep by taking the title in the hula kahiko for girls.

The Mary Kawena Pukui perpetual trophy in the language category was won by Leilani Keiki Hula Halau of Kapaa, Kauai. Leilani Bond is the kumu hula. Halau Mohala Ilima of Kailua, Oahu, under Mapuana deSilva, was second and Pukalani Hula Hale of Maui (Kumu Hula Nina Maxwell) and Na Mamoalii O Kauiki were tied for third.

Nine-year-old Paka Kekoa, another Olana dancer, won the Master Keiki Hula title while the Miss Keiki Hula crown went to Lupe Funaki, 12, of Laie's Napuanani Onapali Onakoolau with Sunday Mariterangi as kumu hula.

Complete results:

HULA KAHIKO (Boys)

1. Halau Hula Olana, Aiea (Howard and Olana A'i, kumu hula). 2. Napuanani Onapali Onakoolau, Laie (Sunday Mariterangi, kumu hula). 3. Kaua Kilihune, Kaneohe (Al Bacarse, kumu hula). 4. Iola Balubar Polynesian Dance Studio, Kahului, Maui (Iola Balubar, kumu hula).

(Girls)

1. Na Mamoalii O Kauiki, Hana, Maui (Namahana Kalama, kumu hula). 2. Pukai Kapua O Kalani Hula Studio, Kailua, Oahu (Ellen Castillo, kumu hula). 3. Hu'i Park's Hula Studio, Punchbowl-Papakolea (Hu'i Park, kumu hula). 4. Aloha Pumehana O Hawaii Nei, Wai-pahu (Denise Ramento, kumu hula). 5. Kealii Kaapuni-honua Ke'ana Ao Hula, Kaimuki (Leimomi Ho, kumu hula).

HULA AUWANA (Boys)

1. Halau Hula Olana. 2. Napuanani Onapali Onakoolau. 3. Kaua Kilihune. 4. Iola Balubar Polynesian Dance Studio.

(Girls)

1. Halau Hula Olana. 2. Hu'i Park's Hula Studio. 3. Kawailiula, Kailua (Chinky Mahoe, kumu hula). 4. Pukalani Hula Hale. 5. Pukai Kapua O Kalani Hula Studio.

MASTER KEIKI HULA

Winner—Paka Kekoa, 9, Halau Hula Olana. 1st runnerup—Duane Kawaihikini Otani, 6, Pukalani. 2nd runnerup—Floyd Sonson Espinosa, 8, Leilani's Keiki Hula Halau, Kapaa, Kauai. 3rd runnerup—Sani Kahiona, 12, Kawailiula. 4th runnerup—Christopher Iokia Ramento, 9, Aloha Pumehana O Hawaii Nei.

MISS KEIKI HULA

Winner—Lupe Funaki, 12, Napuanani Onapali Onakoolau. 1st runnerup—Krymsym Clark, 12, Halau Hula Olana. 2nd runnerup—Moani Louise Minn, 10, Na Mamoalii O Kauiki. 3rd runnerup—Keala Gonzales, Kawailiula. 4th runnerup—Debbie Uilani Kiyomi Antone, 10, Pukai Kapua O Kalani Hula Studio.

Hawaiians High in Lung Cancer

Hawaiians and part Hawaiians have very high rates of lung cancer and women in this group get breast cancer more often than average.

This is the word from the Hawaii Cancer Information Service which also points out that Japanese have high rates of colon and rectum cancer while Caucasians have more skin cancer.

Free booklets, fact sheets and answers to your cancer prevention questions are available to anyone who calls on Oahu, 524-1234, with neighbor islanders calling collect.

Hewahewa Ohana Reunion Committee Sets 1987 Plans

The Hewahewa Ohana will be holding its reunion in June, 1987, on Oahu and would like to reach as many members as possible to attend the following reunion committee meetings in preparation for the big event.

Saturday, Sept. 13, Honaunau, Kona. Contact Julia Bailado 328-2557 (Kona) or Na'mi Kama 696-8135 (O'ahu).

Saturday, Oct. 3, 89-363 Pua Ave., Nanakuli, O'ahu. Contact: Na'mi Kama 696-8135.

Saturday, Nov. 8, 41-902 Oluolu St., Waimanalo. Contact Na'mi Kama 696-8135 or Blanche McMillan 259-8686.

Saturday, Dec. 6, Ulu Mau Village (also known as He'eia Point), Oahu, Hewahewa Childrens Christmas Party. Contact: Na'mi Kama 696-8135.

Confirmation of attendance at any of the meetings is urgently requested. There are also neighbor island representatives who may be contacted: Maui, Henry K. Kupahu Sr., 667-6618; Kaua'i, Gladys Kaiu, 742-1477; Kona, Julia Bailado, 328-2557.

Na'mi Kama is the reunion committee chairperson. Other committee members are Nahua Green, vice chairperson; Sheila David, secretary; James Bolster Jr., treasurer; Nani Keopuhiwa and Joe Taitano, genealogy; Hoakalei Kamaau, health and welfare; Ululani Sang, program; Kalani Kama, public relations; Moana Burch, grievance.

Hewahewa ohana members are descendants of Hewahewa who was kahuna nui to King Kamehameha the Great.

Inuit Conference Backs Restitution

A resolution supporting Hawaiian claims against the United States government was adopted by delegates attending the Fourth General Assembly of the Inuit Circumpolar Conference July 28-Aug. 3 at Kotzebue, Alaska.

Resolution 86-10 "Supporting Native Hawaiian Restitution from the U. S. Congress" reads:

WHEREAS, the Native people of Hawaii are seeking restitution from the U.S. Congress for past actions by the government of the United States on the Islands of Hawaii; and

WHEREAS, Native Hawaiians are seeking a resolution of their claims in the U.S. Congress;

NOW THEREFORE BE IT RESOLVED THAT ICC supports the Native Hawaiian settlement of claims and restitution before the U.S. Congress.

The Office of Hawaiian Affairs was represented at the conference by Trustees Moanikeala Akaka, Hayden Burgess, Moses K. Keale Sr. and Thomas K. Kaulukukui Sr. Burgess addressed the group in his role as a vice president of the World Council of Indigenous Peoples.

In addition to passage of the resolution, OHA's interest was also advanced by associating with indigenous people from other areas of the world who are willing to act in solidarity with Hawaii's indigenous people.

According to the OHA delegation, the conference also provided an opportunity to contact Hawaiians who have been in Alaska for a number of years and who have been out of contact with the activities occurring in Hawaii.

Burgess Selected as Chief Delegate

Hayden F. Burgess has been selected chief delegate from the World Council of Indigenous Peoples (WCIP) to the International Labor Organization's (ILO) review of their convention concerning "the protection and integration of indigenous and other tribal and semi-tribal populations in independent countries." (Quote taken from Convention 107)

The ILO is an international organization created in 1919 to bring together governments, employers and trade unions into united action for social justice and better living conditions. In 1969, the ILO was awarded the Nobel Peace Prize. It numbers 151 countries as members, including the United States, U.S.S.R., China, Australia and Canada. Its main office is in Geneva, Switzerland. Burgess will be attending an ILO meeting

Sept. 1-10 in Geneva.

During his work with the ILO, Burgess will also be meeting with members of the United Nation's Working Group on Indigenous Populations to discuss the further work of that group. Due to the U.S. refusal to pay its full U.N. assessment, much of the U.N. human rights work, including the working group, has been cancelled for 1986.

Burgess hopes the working group will eventually adopt standards setting forth the rights of indigenous peoples throughout the world.

Recently, the Office of Hawaiian Affairs adopted the standard which the WCIP had submitted to the U.N. working group for adoption.



KAMEHAMEHA SCHOOLS/BISHOP ESTATE EXTENSION EDUCATION DIVISION Continuing Education Program for "Life Long Learning"

REGISTRATION FOR ADULT EVENING CLASSES NOW BEING ACCEPTED: OPEN TO THE PUBLIC
Fall 1986 Session: Monday, September 22 - Monday, November 17; 8 weeks.

Registration Fee: \$9.00 adults, \$5.00 children in 'OHANA ED classes PLUS lab fee each person where applicable.

HAWAIIAN STUDIES	Day	Time	Lab Fee
Feather Lei Making	T	6:30 - 8:30 pm	
Floral Lei Making	T	6:30 - 8:30 pm	
Hawaiian Language, 1st Sem.	MW	6:30 - 8:30 pm	

Lauhala Beginning	W	6:30 - 9:00 pm	
Lauhala Intermediate	W	6:30 - 9:00 pm	

Ukulele Hawaiian Style	W	6:30 - 8:30 pm	
Hawaiian Chant and Poetry	T	6:00 - 7:30 pm	
Ancient Hawaiian Religion II	TTh	6:30 - 8:30 pm	

'OHANA EDUCATION: For adults and children!

Genealogy	M	6:30 - 8:30 pm	
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Hawaiian Crafts	M	6:30 - 8:30 pm	
Hawaiian Names and Places	T	6:30 - 8:30 pm	

Composing Hawaiian Songs	M	6:30 - 8:30 pm	
Hula Auana Beginning	W	6:30 - 7:30 pm	
Hula Auana Intermediate	W	7:30 - 8:30 pm	
Kiho'alu Beginning	T	6:30 - 8:30 pm	

Word Proc./Explore Software	T	5:30 - 7:00 pm	\$25
How to Help Your Children Learn	S 10/18	8:30 - 12:30 pm	
How to Develop Self-Esteem	S 10/25	8:30 - 12:30 pm	
How to Discover Your Hidden Potential	S 11/1	8:30 - 12:30 pm	

CAREER/VOC ED

Auto Maintenance Beginning	T	5:30 - 8:30 pm	\$12
Auto Maintenance Intermediate	Th	5:30 - 8:30 pm	\$12
Refrigeration Fundamentals/Repairs	MW	5:30 - 8:30 pm	\$15
Electronics I, Basic	W	5:30 - 8:30 pm	\$15
Welding Beginning	T	5:30 - 8:30 pm	\$20

Woodworking	M	6:00 - 9:00 pm	\$15
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Screen Printing	M	6:00 - 9:00 pm	\$18
Tennis Beginning	MWF	6:00 - 7:00 pm	\$ 5
Tennis Intermediate	TTh	6:00 - 7:00 pm	\$ 5
	and Sat	10:00 - 11:00 am	

BASIC SKILLS: Computer literacy for adults

Appleworks: WP, ESS & DBM	M	6:00 - 8:00 pm	\$25
Word Proc./Explore Software	T	7:00 - 8:30 pm	\$25
Intro to Computers/BASIC Prog.	W	6:00 - 8:00 pm	\$25
Intro to Wordstar	Th	5:30 - 7:00 pm	\$25
	and	7:00 - 8:30 pm	

BASIC SKILLS: GED PREPARATION

Courses in grammar, writing, reading comprehension and math at Kapalama, Kaha'u'u, Punalu'u, Paukukalo, Maui, Kualapu'u, Moloka'i & Puhi and Waima, Kauai. Call for further information: 842-8575, 842-8481.

REGISTRATION - Call 842-8279, 842-8297

OHA Meetings

OCTOBER

Oct. 3, 1:30 p.m.—Resource Development.	ment.	Oct. 15, 1:30 p.m.—Budget and Finance.
Oct. 9, 1:30 p.m.—Culture/Education.		Oct. 23 (time and site to be announced)—Community meeting.
Oct. 10, 1:30 p.m.—Human Services.		Oct. 24, 9:30 a.m.—Board meeting, Maui (site to be announced).
Oct. 14, 9:30 a.m.—Planning and Develop-		

Deadlines to Remember

Here are some election deadlines well worth remembering:

Primary Election—Saturday, Sept. 20.

General Election—Tuesday, Nov. 4. This is also the same election date for the Office of Hawaiian Affairs and the Board of Education. Registration deadline for this election is 4:30 p.m. Monday, Oct. 6.

Ka Huaka'i I Kuki'o (The Trip to Kuki'o)

By Ruby McDonald
Community Resource Specialist
West Hawaii
(Part I of two installments)



About 36 members and friends of the Daughters of Hawai'i embarked on a comprehensive historical tour July 14 of "ka 'aina kaulana 'o Kekaha", conducted by Hannah Kihalani Springer. KEKAHA-barren, desolate; often spoken of as KEKAHA-WAI'OLE, the desolate land without water. (KONA LEGENDS, Eliza D. Maguire). Indeed, in the rain shadow of all three major mountains and with a few developed surface drainage systems, water was and still is a resource of premium value to the kama'aina.

"Aia 'o Kekaha ma waena o Kealakehe a me 'Anaeho 'omalu".

This land is dearly loved by na kama'aina and the malihini who come to know the region. The deep waters were and are renowned for 'ahi. Closer to shore the once abundant 'opelu, the kole-maka-'ona'ona holes and papa he'e bring a gleam of delight to the eyes of knowing coastal fisherfolk. The mid elevations supported gardens and plantation agriculture to the south of Hu'e'u'e and to the north of Hu'e'u'e the dry land forest yielded a variety of valued hardwoods including kauila (Colubrina oppositifolia), uhiuhi (Mezoneuron kawaiense), and 'iliahi (Santalum). As the functional value of these woods has declined, their scientific and aesthetic value has been on the incline. The pleasing climate and sunset views are attractive to kama'aina and malihini alike, as evidenced by the burgeoning subdivisions in the region.

The group gathered in the land division of Kaulana. These lands have been for generations the upland "gateway" to the lowlands and beach areas of northern Kekaha with the old government road from Kekaha 'uka to Kiholo, thence to Puako and points further on meandering below the gathering point.

During the Mahele and later as a result of the 1895 Homestead Act, numerous Hawaiian homesteads were established in Kaulana, Pu'ukala, Hamanamana, Kalaoa, 'O'oma, Kohanaiki, and so on. These homesteads represent an approximation of traditional population distribution in the uplands.

During the ranching era the large landowners consolidated many of the smaller kuleana/homesteads under their ownership. This was facilitated by native unfamiliarity with the Euro-american land tenure system and by the out-migration of natives to various port towns and urban centers. Acts of trespassing and poaching resulted in the locking of gates across traditional accessways, further compounding the alienation of some kama'aina from traditional resources.

The group stopped at an area which Hannah related, was pointed out to her as a child, as the site of an "old Hawaiian village", conforming to the approximate location of the village of Manuahi described by Eliza Davis Low Maguire's collection and translation of regional tales, **Kona Legends**. Manuahi is associated with a large 'ulu (breadfruit, Artocarpus incisa) grove known from some sources (S.M. Kamakau, Ruling Chiefs) as, or of, Kameaha'ikana. Kameaha'ikana was maintained into the Kamehameha period until its inundation by the 1801 Puhiapele flow.

An interesting anecdote related by Hannah gave us "chicken skin". Walking the trails of Kekaha by day can prove to be very "ko'eha'eha" (uncomfortably hot), so one day, she and a friend decided to walk from makai, Kuki'o to mauka Hu'e'u'e by using "available light", as suggested by kama'aina of the area. Leaving the beach of Kuki'o just before sunset, they traversed the old trail heading mau'ka. As her friend tended to take longer strides and was normally a faster walker than she, Hannah usually ended up in back. While passing through the general area of Manuahi, at about 11 p.m. or so, Hannah felt, more than saw, movement on both sides of the trail. Attesting such to cattle movements, she continued on, only to find that she was walking ahead of her companion. More rustling sounds caused her to peer into the starlit wooded area investigating the source of all the commotion.

An eerie feeling, accompanied by 'okakala (creepy sensation, goose bumps) overcame her and all thoughts of tiredness departed, post haste. Some time later, Hannah had a chance to "talk story" with a kama'aina of the

area and was told that the area she had passed through was known by them as Kaukaweli (full of fear), and they had experienced similar episodes there.

On to Puhiapele . . . A cinder and spatter cone, source for the last confirmed eruption of 1801. This cone rises about 300 feet above the surrounding landscape; the flow issued from it entered the sea along a flow front about four miles wide. It was this flow which covered the pond of Pa'aiea (Pa-enclosure, 'aiea, Nothocestrum tree), the source of the accounts of the "inland water-way" which eased journeys by canoe along the coast between Mahai'ula and Kalaoa.

According to **Kona Legends**, Eliza D. Maguire, "This fishpond of Paaiea was three miles long, and a mile and a half wide." "It belonged to a certain chief and was well guarded".

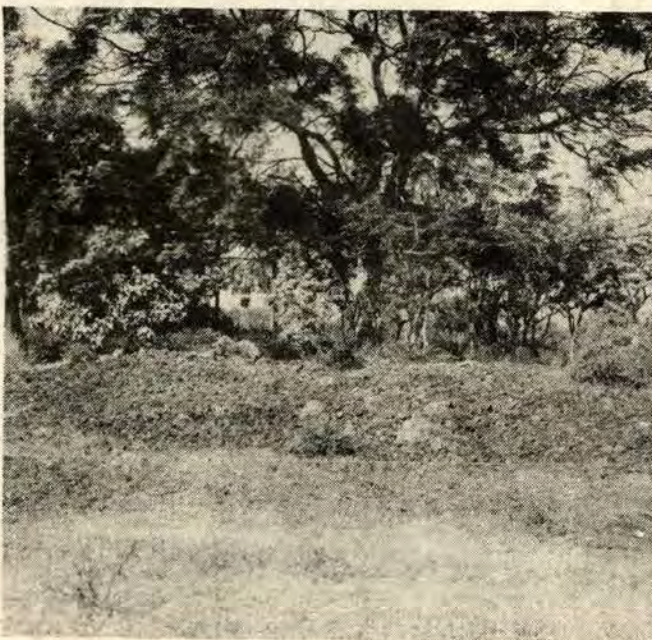
Another interesting anecdote shared by Hannah who

related the story of "The Lady with the Ko'oko'olau Lei". One day an old woman appeared at the beach wearing a ko'oko'olau lei. She asked for some fish or palu, as the canoes had just come in with a bountiful catch of aku. She was told to ask the konohiki, as they were not permitted to give anything away. The konohiki, Kapaalani, told her that no fish or palu was available. She then asked for some 'opae (shrimp), and was told that all of it belonged to the Chief. The old woman left to go mau'ka. On her way she came upon Kapulau's house and was invited to share their meal. When she had finished, she gave instructions to her host to put up a lepa (tapa cloth on the end of a stick; flag) back of their house and on the fence, and cautioned them of great doings to come; maybe that night.

(To be concluded next issue.)



Hannah Kihalani Springer with back to camera and gesturing with hand relates legend of the lady with the ko'oko'olau lei during one phase of the tour.



This is all that remains of the old Hawaiian village of Manuahi.



Puhiapele, a cinder and spatter cone whose last confirmed eruption was in 1801.

Heritage Nomination Deadline is Oct. 1

Nomination deadline for National Heritage Fellowships recognizing the achievements and contributions of the nation's outstanding master folk artists and artisans is Oct. 1.

Hawaii has had two heritage winners—Kau'i Zuttermeister was recognized in 1984 for her contributions in the ancient artistic tradition of hula; and Meali'i Kalama in 1985 for her contributions in the cherished tradition of Hawaiian quilting.

Nominations may be made by sending a letter to the National Endowment for the Arts, Folk Arts Program, 1100 Pennsylvania Ave., NW, Washington, D.C. 20506, detailing why the artist nominated should receive a National Heritage Fellowship and also the following:

- A resume detailing the career of the nominated artist.
- Samples of the work of the artist in the form of tape recordings, phonograph records, photographs, slides or other documentation.

- Reference to articles written about the nominee or copies of articles themselves.
- A list of major public appearances by the nominee, titles of published works, etc.
- Additional letters of support.

The more complete the documentation, the better. If you are not able to provide all or most of the above information by the deadline date, please get in touch with the Folk Arts staff in Washington (202) 682-5449.

Nominations may be made by any individual, organization, group or institution. This one-time-only award is given to between 10 and 15 individuals a year from across the nation who best exemplify their artistic tradition. It includes a cash award, certificate and participation in a ceremony held at historic Ford Theater.

Authenticity, excellence and significance within the particular artistic tradition are the criteria. Persons nominated should be worthy of national recognition and have a record of ongoing artistic accomplishment.

Veteran's Goal is a Survivor's Memorial

Vietnam veteran Jimmy Enocencio is a man with a mission.

The part-Hawaiian Pearl City resident has just completed a four and one-half month cross-country "Lone Soldier Freedom March." Dressed in full combat gear he walked and hitch-hiked more than 15,000 miles, living off the land and the generosity of those he came in contact with. In the process he lost 55 pounds, his weight dropping from 267 to 212.

During his odyssey, Enocencio interviewed and photographed veterans in big cities and small towns from Los Angeles to Washington, D.C. for his book "Paying the Price, Soldier's Stories." The best of the interviews and photos will form the basis for a proposed memorial to survivors of all of America's wars which he calls "The Hawaii State Veterans' Living Memorial . . . Paying the Price: A Tribute to Those Who Have Survived."

Enocencio joined the Army when he was 17 and went to Vietnam at 18. He was a point man in a Recon/Sniper team with the America1 Division, earning the Bronze Star, Purple Heart and other commendations.



Vietnam veteran Jimmy Enocencio displays model of proposed memorial to survivors of all of America's wars. He also plans to write a book "Paying the Price, Soldier's Stories" from interviews taken during a recent odyssey across the United States.

The 316 interviews span the entire social spectrum of society, from the rich and prosperous to the skid row wino. Enocencio says everyone will be able to relate to some of the people portrayed. He asks the same six questions of each person he interviews.

1. What is the most memorable thing you can recall growing up?
2. What is the most vivid memory of your war?
3. What was it like coming home after your war experience and what have you done with your life?
4. What is your greatest accomplishment?
5. What are your goals in life . . . where do you go from here?

Finally, Enocencio says, because these people have experienced life's ups and downs, he asks each one:

- 6) "What kind of advice would you like to leave the young people?"

Enocencio plans to choose the 200 best interviews and photographs for inclusion in his memorial which is based on the Vietnam Veteran's Memorial, the "Black Wall" in Washington, D.C. However, because of the somber color of the wall and because you walk down to view the more than 58,000 names, he feels the Washington structure instills depression and reflects animosity, fear and guilt. Enocencio says the Hawaii State Veterans Living Memorial is about war veterans who made it back. "It points upward . . . we're talking about life now, not about death and dying."

Initially he plans a traveling version of the memorial which will be displayed in all 40 cities and towns in which he did interviews. Eventually, Enocencio hopes to erect a permanent version of the display on the grounds of Fort DeRussy.

The 33-year-old former Army Sergeant expects to establish a fund raising committee to make his ambitious dreams come true.

His immediate plans are to complete his interviewing during a hike around the Big Island with one of his sons. He and his wife Caroline have two boys and three girls.

When he gets back, Enocencio hopes to launch a media campaign and display a model of the memorial at various shopping centers in Honolulu.

Na Mele O Maui Festival Focuses on Hawaiian Cultural Education

County of Maui high school students with an interest in continuing their Hawaiian cultural education are the beneficiaries of proceeds from the annual Na Mele O Maui Hawaiian dance and song festival held throughout the Kaanapali Beach Resort.

The 14th annual festival this year is scheduled for Nov. 7-9, a three-day celebration featuring a children's song contest for all Maui elementary schools, Hawaiian arts and crafts displays, a hula festival and a final night star-studded luau.

Na Mele O Maui, incorporated in 1973, is a non-profit group whose sole purpose is to preserve and perpetuate the Hawaiian arts through the ages. The standing committee of 14 is comprised of Maui entertainers, community leaders and representatives of the Kaanapali Resort who donate their time, talents and facilities to perpetuate the arts and cultural heritage of the islands.

This year's board includes Lori Sablas, Kaanapali Beach Operators Association which sponsors the event; Valerie Kong, Maui Marriott Resort; Emma Farden Sharpe, Manu Kahaiali, Kenneth Chan, Jane Caban, Ali'i Noa, Eleanor Sommerville, Bruce Curtis and Betsy Hinanu.

Dick Bacon, perennial chairman of the festival, said: "We are so pleased with the success of Na Mele O Maui. Children come from all schools on the Island of

Maui from, as far away as the Kipahulu district of Hana. It is one of the biggest events of the year for the children and one of the most delightful of the festival."

The song contest and Hawaiiiana crafts displays are free to the public with a nominal fee charged for the hula festival and luau. The 1986 program highlights as released by Bacon follow.

Friday, Nov. 7, 9 a.m. — 12 noon—Children's Song Contest at Royal Lahaina Tennis Stadium. Over 800 children perform selected Hawaiian songs for cash prizes from kindergarten through eighth grade.

Saturday, Nov. 8, 10 a.m. — 2 p.m. — Hawaiian arts and crafts displays at all Kaanapali hotels.

Saturday, Nov. 8, 7:30 p.m. — Emma Farden Sharpe Hula Festival at Maui Hyatt Regency Hotel. Over 50 of Hawaii's top hula dancers pay tribute to Hawaii's living legend.

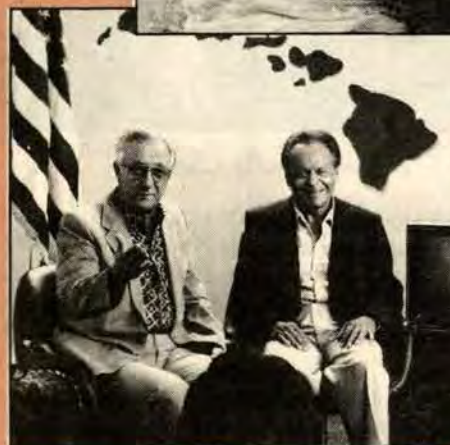
Sunday, Nov. 9, 1 p.m. — Hawaiian luau show at Maui Marriott Resort, featuring some of Hawaii's most entertaining performers. This year's lineup includes Karen Keawehawai'i, Frank Hewitt and Kuhai Halau O Kawaikapuokalani, Jaime Lawrence, Maile Kaaikamanu, Al Lagunero, Ali'i Noa and Olana A'i and Halau Hula Olana.

Full details on the festival may be obtained by calling Maui telephone numbers 667-5191 (Georja Skinner) or 661-3271 (Lori Sablas).

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Ends 30-Year Air Force Career in 1987

Hawaiian Chief Master Sgt. is One of Only 28 Women

"I'll be ready for a second career one year from now. I don't know now what that will be but I have some ideas."

This is U. S. Air Force Chief Master Sergeant Yvonne Piilani Kaawaloa talking. She is the only native Hawaiian woman on active duty today to hold this highest enlisted rank, one of only 28 women in the entire Air Force with that grade, an accomplishment certainly unique.

Kaawaloa, second youngest of four boys and three girls of Austin and Florence Kaawaloa of Mikilua Valley, is executive to Lt. Col. James G. Sampson, director of personnel for the 15th Air Base Wing at Hickam Air Force Base.

It is her first assignment to Hickam after five tries. "I'll have 30 years with the Air Force in October, 1987, and I'll be retiring right here at home," Kaawaloa said in a recent interview with Ka Wai Ola O OHA.

She explained that one of her first ideas is to get a master's degree in management and human resources from Oklahoma State University in much the same fashion she earned her bachelor of science degree in occupational education through extension study with Southern Illinois University. OSU has contract with the Air Force similar to that of Southern Illinois.

Kaawaloa said she would put her master's on hold if a good position opened up. But it would have to be real good, she emphasized. "I'm versatile and flexible. Nothing is cut and dry with me," the chief declared.

Kaawaloa, who won't even be age 50 when she gets out, was one of 18 girls and 60 boys from Hawaii who entered the Air Force together in October, 1957. They took an "Aloha Flight" to Travis AFB and then to the San Antonio and Lackland bases in Texas for basic training.

She chose the personnel field over medical because "I can't stand blood." Little did she realize then that she had set her career. She has no regrets.

Kaawaloa reports that of the 18 girls who left that October day in 1957, she was the only one who stayed



Chief Master Sgt. Yvonne Piilani Kaawaloa shows the stripes of her rank which are inscribed on a plaque with her name and the saying, "It Ain't Easy."

on to make the Air Force her career. "I've heard reports most of them got married and now they have their own families," the chief said.

Romance blossomed in her own life during her 20s but she came to the point where she had to make a decision of getting out of the service and being a housewife

Hamahamau ka leo o ka Waikoloa.

Hush the voice of the Waikoloa wind.—Mary Kawena Pukui.

or staying in to make it a career. She chose the latter and again she doesn't regret the move.

That she is a stickler for education is evidenced by her college degree and the pursuit of a master's. She'd like to see her fellow Hawaiians or any minority ethnic group for that matter get an education.

Kaawaloa would also be a solid role model for an Air Force recruitment program. "The Air Force teaches independence, discipline, self-respect and enables you to travel to all parts of the world," she said. Medical, dental, insurance and housing are among other amenities.

She said she was hardly alone or lonely. "I've met and befriended many interesting people. I've always had a Hawaiian family no matter where I went," she reported. Her Air Force hitch has taken her to a number of mainland bases, Okinawa, the Philippines and Korea.

Kaawaloa's local education included attendance at Kalihi-Waena Elementary School in Kalihi and Nanaikapono Elementary in Nanakuli. She graduated from The Kamehameha Schools where three of her brothers were also educated.

When she made the rank of Chief Master Sergeant in 1982, she was one of only seven women at the time. Twenty-one other women, none of them Hawaiians, have swelled this total to 28 today.

Kaawaloa is also a graduate of both the Air Force Noncommissioned Officers Academy where she was recipient of the commandant's award, and the Senior Noncommissioned Officers Academy. Additionally, she completed 21 Air Force subcourses via correspondence.

She admits to being slightly homesick during her early years "but the love of my family and their support pulled me through."

The chief is home to stay now and will get involved with Hawaiian matters and is willing to help her fellow Hawaiians only should the need arise—**Kenny Haina**

Kauila Clark Directs Rap Center

Melvin Kauila Clark, born in Waialua but raised and educated in Wahiawa where he graduated in 1963 from Leilehua High School, began duties July 18 as director of the Waianae Rap Center.

The new appointee is a native Hawaiian still fluent in the language despite living many years on the mainland where he got his higher education—a Bachelor of Arts degree in education, 1968, from Graceland College, Lamoni, Iowa, and a Master of Fine Arts degree, 1972, from the University of Puget Sound, Tacoma, Wash.

He taught and coached at Mount Ayr High School in Mount Ayr, Iowa, and later put in 12 years as an art instructor at Graceland College where he worked on his Ph. D. in child development. He coached football and track at Mount Ayr.

Clark also taught two years at the University of Kansas and three years at Park College, Parkville, Missouri. He had a very successful career in the teaching profession and established a national reputation in the arts, lecturing all over the U.S. While working in Congressman Daniel Akaka's Washington office, he served as chairman of the Native American Cultural Appreciation Team, coordinating 75 team members in orchestrating native American cultural camps in the U.S., Canada and Mexico.

"I remembered a while back when I said I would not return to Hawaii until I knew I was fully prepared and ready to go out and help my fellow Hawaiians. That time has come and I feel I am now ready to meet this definite and positive challenge," he stated.

Clark is fully aware that working with people who have had encounters with drugs and alcohol poses a definite and positive challenge. It is his own deep interest in working with Hawaiians that prompted him to come home and meet this challenge.

In addition to his art background, Clark was involved in collegiate athletics and has martial arts expertise. Although living on the mainland, Clark never lost his Hawaiian-ness. He has experience in Hawaiiana, including taro, fishing techniques, hula, feather lei-making, quilting and the Hawaiian language.

He and his wife, the former Marcee Malie Girdner of Iowa, live in Makaha Valley "because we wanted to make a commitment to the Hawaiians on the Leeward coast."

Malie, who is heavy into Hawaiian music and culture, is a mental health worker at Kahi Mohalu. She adopted her Hawaiian name because of her love for Hawaii and its people.



Melvin Kauila Clark

The Clarks only recently got married in a beautiful sunset wedding July 29 at Pokai Bay's Kuilioloa Heiau. Bandmaster Aaron Mahi of the Royal Hawaiian Band conducted the ceremonies and Office of Hawaiian Affairs Administrator Kamaki A. Kanahale III offered the blessing.

Clark also wants to make it known that the Hawaiian Civic Club's scholarship program had a great influence on his life. "A scholarship award from the Wahiawa Hawaiian Civic Club encouraged me to go to college. I am very thankful for the opportunity," he said.

The Waianae Rap Center, located at 84-117 Farrington Highway in Room 5, comes under the John Howard Association of Hawaii. The center's telephone number is 695-8842.

Free Cancer Information

How diet and nutrition may play a part in reducing chances of getting cancer is contained in a free booklet which will be sent to everyone calling 524-1234 between 8:30 a.m. and 4:30 p.m. weekdays. Neighbor islanders may call collect.

Honaunau Festival Observes 25th Year

Pu'uhonua O Honaunau recently marked its 25th year as a national historic site with a three-day cultural festival attended by more than 8,000 people who watched demonstrations of the various Hawaiian arts and crafts and also received some hands-on experience in learning to make these products.



Office of Hawaiian Affairs Trustee Louis K. Hao, grandson Alaka'i, and National Historic Park Superintendent Jerry Shimoda at Pu'uhonua o Honaunau event.

This 12th annual event was co-sponsored by the National Park Service and the Hawaii Natural History Association. They were greatly assisted by volunteers from the community who numbered over 200.

Funding for the festival came from Office of Hawaiian Affairs Trustee Louis Hao of Molokai and the co-sponsoring Hawaii History Association. Hao is originally from the Big Island, a product of the Keaukaha Hawaiian homestead district.

He 'elele ka oe na ke kanaka.

A dream is a bearer of messages to man.—Mary Kawena Pukui.



Mai Wākinekona



By Larry Kamakawiwo'ole
Federal Liaison Officer

Carol Ford and I take this opportunity to express our gratitude for the privilege of serving the Office of Hawaiian Affairs Board of Trustees, administration and staff as its representatives in Washington, D.C.

OHA set a historical precedent on May 1, 1986 by appointing two persons as its representatives in Washington. In Hawai'i's history, the earliest parallel to that occurred in 1795 when Kamehameha I appointed governors to represent him on several of the neighbor islands.

The focus of my presentation in this month's report is four-fold: (1) a brief description of Capitol Hill and Washington; (2) a description of what I do in Washington; (3) the relationship among the federal government, the native Hawaiian people and OHA; and (4) why it is important and necessary for OHA to have representatives in Washington.

Washington is an important and powerful city because of what and who reside there: it is the seat of the executive, legislative and judicial branches of the federal government. In addition, it is a transient city for many people employed by the federal government because one's tenure in Washington may depend upon election results. It is a city in which one is or becomes



Historical Precedent Set

status conscious, i.e., one is ranked according to what one does. For example, upon introduction the first thing that one wants to know is your status: what position do you hold and what can one get from you.

My work in Washington includes (1) monitoring legislation which affects native Hawaiians; (2) working with congressional staff members who are responsible for native Hawaiian legislation or provisions; (3) meeting with staff members of committees and subcommittees to see whether native Hawaiian legislation or provisions have been kept intact, amended, or deleted; and (4) providing information from OHA to persons in the legislative process and receiving information from them which may affect native Hawaiian legislation or provisions.

Although the full extent of the trust obligation owed by the United States to native Hawaiians and the manner of its fulfillment have not yet been defined by Congress, the federal government since 1920 has acted in recognition of a trust obligation to native Hawaiians by legislating specifically for the benefits of native Hawaiians through the Hawaiian Homes Commission Act. In addition to legislating specifically for the benefits of native Hawaiians, Congress has on occasion listed native Hawaiians with other native Americans to assure that certain services are available. For example, the Community Services Act of 1974 authorized the federal Department of Health, Education and Welfare to assist native Hawaiians through its Office of Native American Programs (Administration for Native Americans in the Department of Health and Human Services since 1980). Thus, there is no reason to doubt that Congress has

power to legislate specifically for the benefit of native Hawaiians. Furthermore, Congress can also fulfill its trust obligations to native Hawaiians by delegating duties to the state of Hawai'i, which it did in 1959 by specifically delegating the administration of the Hawaiian Homes program to the state government.

The relationship between the federal government and OHA is expressed in chapter 10 of the Hawaii Revised Statutes. Under §10-6, the general duties of the board of trustees include the following:

1. To maintain an inventory of federal . . . programs and services for Hawaiians and native Hawaiians and act as a clearinghouse and referral agency;
2. To advise and inform federal . . . officials about native Hawaiian and Hawaiian programs, and coordinate federal . . . activities relating to native Hawaiians and Hawaiians;
3. To act as a clearinghouse for applications for federal . . . assistance to carry out native Hawaiian or Hawaiian programs or projects; and
4. To apply for, accept and administer any federal funds made available or allotted under any federal act for native Hawaiians or Hawaiians.

Likewise, the relationship between the federal government and OHA is expressed in the bylaws or the OHA board of trustees.

Due to the foregoing reasons it is important and necessary for OHA to have representatives in Washington. Moreover, for people in Washington who support native Hawaiians and yet know very little about them, Carol Ford and I provide them with the personal contact and information which they need to assist our native Hawaiian people.

Maui Enrichment Programs End with Ho'ike

By Stanley Ki'ope Raymond II
Community Resource Specialist, Maui



Two Hawaiian culture-based enrichment programs marked the end of their respective summer seasons July 30 with ho'ike at Lahaina's Armory Beach Park makai of Malu'uluolele Park and on the Waihe'e school campus.

Both enrichment programs are for students in Grades 1-8 and sponsored by The Kamehameha Schools/Bishop Estate, the Department of Education, Alu Like Inc. and the Office of Hawaiian Affairs. Purpose of the six-week programs are to:

- Assist students in increasing their educational achievement in basic skills.
- Reinforce and enrich students' current academic achievement.
- Increase student awareness in Hawaiian history and culture.

The Waihe'e program, coordinated by Debra Nakama, incorporated the services of Sue Loudon's Alliance for Drama Education. Her program, "Getting Dramatics," was a positive force in building and improving self-esteem. Some quotes from Waihe'e students bear this out.

"I feel happy when I enter Kumu Loudon's halau. She gives me a feeling I can do things without being shy and bashful."

Another statement: "We learned about trust in drama class. I trust the people in our halau. I trust my family because they trust me. You've got to trust someone in order to express your feelings. If I didn't know how to do my work, I would turn to a friend or my kumu for help. Trust is a good word to know."

If the methodology has a familiar ring, it is because it was part of the halau approach initiated by OHA Community Kupuna Coordinator Betty Kawohiokalani Jenkins in 1985. In the halau, the main focus is the student as an individual.

Through the Hawaiian concepts of lokahi, ohana and aloha, the staff concentrates on building positive self-images in students. Parents comment that the program is an extension of the home and are very supportive and cooperative.

The drama halau fit in perfectly. Integral to the program, too, was Kupuna Lum Ho. The children quickly came to love and respect her. Increased awareness of Hawaiian history and culture is well served by

supplementing formal education with the life experience that kupuna can share.

The Lahaina program, coordinated by Joy Gaston, was also interesting because it concentrated on the Hawaiian relationship to the sea. Students went on field trips to the ocean and received experiential education. Mr. and Mrs. Lindsey of Lahaina were the gracious kupuna and along with other members of the Lindsey

clan showed how an ohana can all kokua with different aspects of a project and then pull together to complete it.

As an exciting culmination to the Lahaina program, the students were able to paddled the double-hulled canoe Mo'olele and get a feel for the legacy of their ancestors.



These are the Lahaina participants who gathered for their ho'ike following the 1986 summer program.



Waihe'e parents take refuge in the cooling shade of this large tree to watch program.

96 Requests Exceeded \$1.3 million

47 Applicants Share \$225,000 OHA Grant Money

By Judith Williamson
OHA Grantperson

Forty-seven individuals or organizations have been awarded grants ranging from \$500 to \$11,100 by three advisory committees of the Office of Hawaiian Affairs.

The OHA Board of Trustees at its June and July meetings on Oahu and Kauai, respectively, approved the final grant recommendations submitted by the advisory committees covering these five program areas:

- Land.
- Economic Development.
- Culture.
- Education.
- Human Resources.

The final decision-making process was difficult because of the quality of the 96 applications whose requests had a total value exceeding \$1.3 million. However, only \$225,000 was available and the grants went to 49 percent of the applicants. Awards averaged \$4,800.

The three committees are chaired by Trustees Louis Hao (Natural Resources); Gard Kealoha (Culture/Education); and Thomas K. Kaulukukui Sr. (Human Services).

Successful applicants, a brief description of the project and the amount of the award follow:

HUMAN SERVICES

A. R. S. H. Inc., dba Hina Mauka, Oahu, provide bed space for Hawaiians at alcohol rehabilitation center, \$5,000.

Child and Family Service, Oahu, develop program for anger control combining existing concepts with relevant Hawaiian beliefs and practices, \$5,000.

Hawaii Lawyers Care, Oahu, for free legal services to those who can't afford it, \$5,000.

Lokahi Pacific, Maui, for safe affordable housing for Hawaiian mentally ill, Hale O Mana'o Lana Hou, \$5,000.

The Family Crisis Shelter Inc., Hilo, Hawaii, to work with men who use violence and work with victim families, \$5,000.

University of Hawaii, Manoa, Oahu, for research study on the effect of precontact native Hawaiian diet on coronary heart disease risk factors: hyperlipidemia and high blood pressure, \$5,000.

Waianae Coast Comprehensive Health Center, Oahu, to expand the Malama Ola project and incorporate a stop-smoking component along with computerized data to aid researchers, \$5,000.

West Hawaii Family Support Council, Kona, Hawaii, to identify and work with families of children who may be at risk for child abuse and neglect, \$5,000.

YWCA Women's Resource Center, Kauai, to provide skills to adults in the area of identification and intervention of victims of child sexual abuse, \$5,000.

CULTURE/EDUCATION

Friends of Kailua High School, Oahu, after school tutoring project to help Kailua students maintain a 2.0 grade point average (GPA), \$2,600.

Hawaii Historic Society, Oahu, identify, record and photograph all Hawaiian names in cemeteries on Oahu, \$5,000.

Hawaii's Thousand Friends, Oahu, develop an archeological stabilization plan for Kaniakapupu, King Kamehameha III summer palace, \$500.

Hawaii's Thousand Friends, Oahu, develop a computerized Hawaiian cultural data base plus maps and photos, \$3,500.

Historic Hawaii Foundation, Oahu, encourage the maintenance and preservation of historic properties, \$9,000.

Ho'onani Mauna 'Ala Mai Na, Oahu, restoration of pews and furnishings of the Royal Mausoleum, \$10,000.

Juniroa Productions, Oahu, produce additional segments of Enduring Pride: E Mau Ana Ka Ha'aheo, \$8,500.

Kai Oni Canoe Club and Halau, Oahu, purchase of a koa log to train Hawaiian youth traditional canoe carving, \$4,500.

Kalapana Community Organization, Hawaii, correct place names in lower Puna and restore original Hawaiian names, \$500.

Kalaupapa Historical Society, Molokai, develop a slide presentation about Kalaupapa and take to other islands, \$3,500.

Kamehameha Schools/Bishop Estate, summer enrichment program for students and teachers, \$6,500.

Malama Ka Aina Hana Ka Aina, Hawaii, to construct a traditional Hawaiian halau for use as a community meeting place, \$900.

Maui Lui Malama Inc., Maui, develop program using volunteers to provide tutorial services for Hawaiians who are illiterate on Maui, \$11,000.

Moanalua Gardens Foundation Inc., Oahu, partial support of Prince Lot Hula Festival IX, \$3,500.

Institute for Family Enrichment, Oahu, take a portable early childhood educational environment to Waianae homestead, \$11,100.

University of Hawaii, Manoa, Oahu, textbook on ethnobotany of the Hawaiians, \$4,000.

University of Hawaii at Hilo, Hawaii, Hawaiian leadership development program, \$5,400.

RESOURCE DEVELOPMENT (Economic and Land combined)

Alu Like Inc., Kauai Island Center, Kauai, provide training sessions on Kauai on business development and expansion, \$5,000.

Earl K. Pawn Jr., dba Island Photo, Molokai, to set up one hour photo processing company on Molokai, \$5,000.

Fred M. Aki, dba Freddy's, Kauai, expand family restaurant on Kauai, \$4,000.

Native Hawaiian Legal Corporation, Oahu, to fund litigation regarding taro farmers water rights, \$4,000.

Hawaii Island Koa, Hawaii, partial support of a project to begin reforestation of koa on Hawaii, \$9,752.

Henry and Ululani (Tammy) Evangelista, Hilo, Hawaii, establish a

flower and foliage business, \$5,000.

Jerry Schweitzer dba Lainaka II, Hawaii, expand lobster trap fishing business, \$3,000.

K & K Brokerage Inc., Oahu, to expand Hawaiian Alii Protective Agency, a business venture, \$5,000.

Ka Ohana O Kalae, Hawaii, for litigation and research regarding Punaluu, Ninole and Hawaiian water rights, \$5,000.

Kahae Farm, Molokai, expand goat milk business, \$3,000.

Maui Economic Opportunity Inc., Maui, establish a senior herb gardening program, \$5,000.

Wilfred Kaupiko, Milolii Store, Hawaii, rebuild store, fishmarket and ice house, \$5,000.

Mokauea Fisherman's Association, Oahu, provide liability insurance for the traditional fishing village of Mokauea, \$2,600.

Molokai Scuba Rentals, Molokai, set up a business filling scuba

tanks for fishermen and tourists, \$5,000.

Na 'Ohi O Oahu Inc., Oahu, partial support for Hawaiian entrepreneurship conference, \$2,098.

'Ohe'o Riding Stables, Oahu, 'Ohe'o Stables Development Project, a new business, \$5,000.

Princess Pupuli Banana-Papaya and Fish, Maui, to start up Kealii's Fishing, a business, \$1,100.

Timmy Leong, dba Mango Lane Wood, Molokai, feasibility study for photovoltaic electricity for Kalamaula Homestead, \$3,450.

Waimea Aquatic, Kauai, study of the habits of 'o'opu-Nakea, for future commercial development, \$2,000.

Woolsey Farms and Enterprises, Molokai, Molokai farm land preparation to expand existing business, \$5,000.

World Resources Corp., Oahu, to set up abandoned and discarded vehicle flattening and storage business, \$5,000.

Helemano's Retarded Citizens Dish Out Aloha, Smiles, Hula

There is a relatively new complex of farm lands, gardens and open air shopping and dining facilities just outside Wahiawa which merits a visit by kamaainas and malihinis alike.

Helemano Plantation is operated and serviced by retarded individuals, a number of them Hawaiians, who are offered a chance at a new beginning in the short one and one-half years of its existence. The facility is a division of Opportunities for the Retarded Inc., a non-profit organization.

According to Executive Director Susanna Cheung, there is a current population of 60 mentally retard citizens who come to the complex daily to participate in educational and vocational training. They learn dozens of professional service, labor and product development skills so as to become part of the work force and contributing citizens to the community.

Helemano Plantation is governed by a 13-member board of directors chaired by Honolulu pharmacist William K. Ikehara.

Cheung said she has a staff of 30, a number of them volunteers, who look after the affairs of these special people. The surrounding grounds of this complex are planted with many varieties of flowers, fruits, vegetables and trees. Many of the fruits and vegetables grown on the property are sold right at the facility.

In addition to the farm and garden, the complex also houses a bakery, restaurant, gift shop, fruit stand and thrift shop. The bakery sells manapua made from Cheung's own recipe and many other delicious pastries baked fresh daily on the premises.

The restaurant has a buffet spread or patrons may order ala carte. Service is provided by handicapped people who also put on a hula show in appreciation for dropping in. There are also banquet facilities for up to 350 people for weddings, birthdays and other special occasions.

Cheung, who has been with the program five years when it was known by another name, is hoping for increased attendance figures. Visitors haven't yet beaten down the doors but Cheung is optimistic attendance will increase.

She takes special pride in the many authentic Hawaiian items handmade on the property by the retarded citizens. They serve as good take home gifts and the price is right, Cheung points out.



Susanna Cheung

Although there is strong community support, there is virtually no money for advertising and promotion. Cheung said 40 percent of the funding comes from the Department of Health, about two percent from the Aloha United Way, a little from private funding and the sale of produce and fruits.

Helemano Plantation is located on Kamehameha Highway directly adjacent to the Dole pineapple on the way to or from the North Shore. It is open from 9 a.m. to closing seven days a week.

There are free lei making classes and hula lessons offered twice daily when attendance permits. The restaurant, bakery and shops are operated and serviced by retarded individuals who also maintain the floriculture and agriculture gardens.

A country gift fair is planned for Nov. 1-3 from 9 a.m. to 5 p.m. at the complex. Specially selected holiday gifts, musical dolls, farm produce, handcrafted ornaments, Christmas decorations, huli huli chicken and many more items will be for sale.

One can't help but gain a warm and unforgettable experience observing these professionally trained and skilled citizens who are capable of leading normal self-sufficient lives and contributing to society.



Three of Helemano Plantation's retarded citizens teach Na'ike ohana members the hula.

*Na'ike Tours Does it Differently***Ohana Concept Embraces Unique Family Outing**

By Kenny Haina, Editor
Ka Wai Ola O OHA

"This is a real back road tour with heavy emphasis on Hawaiian culture and Hawaiians. I find it very educational and enjoyable, so unlike your usual run of tours."

This is the statement of a California housewife who was one of 12 persons on an Aug. 12 outing with a not yet year-old local travel organization called Na'ike Tours. Braintrusts behind this unusual company are Hawaiians Joshua Ha'alilio Heyer and Pa'e Galdeira.

What makes Na'ike different from other tour companies? It is the Hawaiianess that is instilled among its family members. The ohana concept is employed to its fullest and sharing is a big thing with cousins Joshua and Pa'e.

Everyone is an uncle, aunty or cousin on the tour. This chemistry is felt strongly throughout the day and becomes more pronounced and established when members are dropped off at their hotels shortly after 6 p.m. There is so much aloha and love exchanged among the new "cousins" that one could easily feel they became one big ohana because of the tour.

Cousins Josh or Ha'a and Pa'e don't like the word "tour." They refer to their operation as "a family outing." "The whole idea is to reach out to the community and our visiting ohana," the two entrepreneurs said.

There is so much interaction between these two young Hawaiians and their newly adopted ohana that there's hardly a dull moment. The chatter in describing various locations and Hawaiian stories is almost constant and lively spiced with an even amount of humor.

Na'ike's 17-passenger vans are especially hooked up so everyone interacts. In addition to the chatter, there is also much singing and guitar and ukulele playing. There is also special lessons on Hawaiian words and place names and input from each member of the ohana as to what they like or dislike about the family outing.

Let's take one typical day on a Na'ike family outing:

Pickup at two Waikiki hotels and along Diamond Head Road through Kahala for another pickup at the Kahala Hilton and off to Makapuu.

The two men stopped at a distance high above the famed surfing beach and explained its history. Then they walked their ohana to a promontory overlooking Rabbit Island and the beach and Ha'a begins a chant. The two then get together and sing a few Hawaiian songs before getting back on the bus and continuing the journey.

A stop is made at St. Matthew's Episcopal Church where Halau Likolaulani, a Hawaiian learning center for tiny tots, is housed. The children put on a performance of singing, dancing and speaking the Hawaiian language. The halau, which once got funding from the Office of Hawaiian Affairs, closed its doors Aug. 14 with a ho'ike at the church.

Lack of community and financial support were the reasons given for the closing. Former leaders of the halau became embroiled in an internal situation which allegedly contributed to the demise of the school.

Following the performance, the ohana made their way outside where Cousins Pa'e and Ha'a served juice and cookies. Most of them were drinking passion fruit-orange and guava for the first time. Na'ike then took them to some of the back roads in Waimanalo where they saw the University of Hawaii experimental station, Rocky Road Poultry Farm, lilikoi, woodrose, kukui nut trees, coffee plants, all varieties of ginger, hibiscus, crown flowers, ilima, orchids and many other kinds of Hawaiian foliage, plants and flowers.

They also stopped at the Waimanalo homestead land where Pa'e grew up. The ohana met Papa Galdeira who is now retired after 38 years in the tour business. A few other Galdeira cousins, dogs, cats and chickens added to the greeting.

The outing moved along to the Pali Highway and up the Pali Lookout for another briefing and then to the Queen Emma Summer Palace. It was then across town on the H-1 Freeway through Wahiawa and a lunch stop at Helemano Plantation where the ohana was greeted warmly by retarded citizens who service the cafeteria.

Following an all-you-can eat buffet lunch, the ohana was entertained by these citizens with songs and hula and they later took the group outside to sew their own leis. Each one reboarded the bus with his or her own hand-sewn lei.

It was hele on to Bunzie Ringer's Kukui Nuts of Hawaii in Waiialua, passing acres and acres of pineapple and sugar cane fields. Then through Haleiwa town and the North Shore before taking a rest stop at Swanzy Beach Park in Kaaawa. All the while there is much chatter on Hawaiiana, singing and more interaction.

The ohana made its last stop at Haiku Gardens in Kaneohe where each member was greeted with a big kiss and hug from diminutive Lahoma Tuck, Ha'a's mother who guided the group to the gardens and danced to an original chant by her son. She also performed several hula along with Ruby Ahakuelo who was along as a trainee.

Describing the gardens and the lush vegetation along with more on Hawaiian culture, Lahoma made everyone feel at home in her own warm and friendly style. She made it a point to remember everyone's name and if she forgot, she would ask.

On the way to being dropped off at their hotels, ohana members were once more asked for their input on the day's outing:

Wisconsin school teacher: "This tour didn't take us to places where I would have bought a lot of junk to take

home and just throw away. It accomplished all of the best that is Hawaii. It was simply delightful."

Retiree, 73, from California: "This is my first time in Hawaii and I went where I originally wanted to go."

An Oregon homemaker: "I enjoyed being a part of Hawaii. I wasn't taken to any tourist trap. You're (Pa'e and Ha'a) absolutely beautiful."

California housewife: "You can't place a price tag on this kind of valuable experience. Its priceless. Unforgettable!" (Cost of this outing is \$55).

Pa'e and Ha'a feel that locals, too, would benefit from their package. "It is time for Hawaiians to share in a way that it works. There are no negatives on our outings; only positives. You can't get more Hawaiian than this," they declared.

They currently operate in conjunction with E Noa Tours, telephone 941-6608.



Mary Rebhan, school teacher from Nekoosa, Wis., focuses in on Halau Likolaulani keikis during a performance at their Waimanalo location.



Ohana members on Na'ike family outing learn to sew their own leis at Helemano Plantation.



Pa'e Galdeira, Lahoma Tuck and Joshua Ha'alilio Heyer entertain ohana at Haiku Gardens.

Gabriel I Makes Some Observations

Education, Language Important for Hawaiians

One of the most heartening scenes these days for a 77-year-old native Hawaiian who spent 40 years as an educator with the State Department of Education is the fact that "quite a few Hawaiians from Kauai are attending Kauai Community College to learn the language and to get an education."

"It pleases me no end in seeing these Hawaiians going for something and also picking up the language," said Gabriel I recently over a morning repast at McDonald's in Lihue.

In talking with Ka Wai Ola O OHA, I had this advice for his fellow Hawaiians:

"Get an education, learn your Hawaiian language, be resourceful and participate in things that will affect your way of life."

I, who describes himself as being three-fourths Hawaiian and one quarter English, retired in 1972 as principal of Kaumakani Elementary School. Before that, however, he spent most of his 40-year career as a classroom teacher, vice principal and counselor.

"I enjoyed my work very much, especially in counseling; I liked working with the children. I ended up teaching some of their children," he reflected.

I said he is also encouraged to see some Niihau students finish their education at Kauai high schools and enroll at KCC. "This is absolutely wonderful," he remarked.

Retirement has brought no rest and relaxation for I. He estimates he is busier now than he was during his teaching days. He only recently completed two terms as president of the Hawaii State Retired Teachers Association and is active with the Kauai Senior Citizens. Another recent honor was being named the outstanding senior volunteer by the National Association of American Retired Persons (NAARP).



Gabriel I

Among other activities, he serves on the board of trustees of the Grove Farm Homestead and is a life member of the Kauai Historical Society. He is one of the first members of the Alu Like Inc. council and was one of those recognized recently for his 10-year service with the agency.

He is the DOE advisor for the kupuna program and has nothing but high praise for young Kalani Flores, district resource teacher for Kauai. "He is a very smart young man and the kupuna just absolutely like him very much. He has a good command of the language and gets along well with people," I observed.

I noted, too, that it becomes a little disturbing when "our Hawaiian people go overboard" on an issue because "I feel we should be studying the matter a little more cautiously."

The retired educator, who also taught Hawaiian language and Hawaiian at KCC, also keeps busy directing tours during part of the summers in Honolulu and the South Pacific.

He said one summer he conducted a Hawaiian walking tour of Honolulu following a request from a state of Washington travel agency. He had 15 teachers and spouses in the first group. Then followed 80 in the second session and 120 for the third.

"It just built up from word of mouth," I said.

I volunteered the names of three Hawaiians whom he points with pride as having been successful in the community. One of them, Ezra Kanoho, was a former student. After working awhile in Honolulu with Hawaiian Telephone Co., Kanoho returned to Kauai a number of years ago to manage the Garden Island office.

He points to Winona Rubin, executive director of Alu Like Inc., as a former Kauai girl making good. Hartwell Blake, another name he ticked off, is a former Kauai County mayor, active in politics and the Hawaiian Civic Club movement on his island.

I also had some kinds words for the Office of Hawaiian Affairs, especially in the areas of land titles, grants and the new administrator.

Education, however, has been and will always be I's love affair. He espouses it highly for his fellow Hawaiians and for all young citizens of Hawaii.

"Good morning, Mr. I," hailed two generations of former students as the venerable educator and Ka Wai Ola O OHA stepped outside to take a picture.

Pahoa Ho'ike Ends Enrichment Program

By Bill Kalei

Community Resource Specialist East Hawaii

More than 800 people attended a ho'ike marking the end of the 1986 Pahoa-Kamehameha Summer Enrichment Program July 29 at the Pahoa High and Elementary School Cafeteria.

People and their ohana from the surrounding communities of Puna and the Volcano area came to watch with delight the performances of 185 children from Grades 1 through 6 perform what Hawaiiana they had learned throughout the summer.

Following a sumptuous potluck dinner, there were welcome remarks by Program Director Muriel M. Hughes, introduction of guests, a slide presentation and a student program written and directed by Paula De-Morales and Kau'i Billups, East Hawaii district resource



teacher from the Department of Education. The program was based on a phase of the legend of Pele and performed by members of Grades 1 and 2.

Grades 5 and 6 students were involved with plants and birds; Grade 4 dealt with Kamehameha; and Grades 3 and 1, Pauahi. Chants and songs spiced each presentation.

This enrichment program is made possible through the cooperative efforts of the DOE, Office of Hawaiian Affairs, Alu Like Inc. and other agencies. Mrs. Hughes thanked OHA for providing the services of Kupuna Maile Vargo whom she described as "a most excellent resource person."

"She did much to impart not only knowledge about things Hawaiian but she also did much to foster the spirit of aloha," Mrs. Hughes noted.

Kupuna Vargo, however, was unable to attend the program because of confinement at Hilo Hospital. A recorded message from her hospital bed was played at the ho'ike which expressed her joy and aloha for all in the program.

The evening was a most enjoyable one for all those in attendance.

Hui 'Ana Celebration Oct. 18-19 at Museum

The Kamehameha Schools and Bishop Museum are combining their one major annual event into one spectacular Hui 'Ana (Joining Together) Hawaiian celebration Oct. 18-19 on the very museum grounds where the Schools were established 100 years ago.

Hui 'Ana combines Bishop Museum's annual festival and the School's ho'olaule'a. It will be held from 9 a.m. to 4 p.m. both days. Advance purchase of tickets at the Museum and the Schools are \$3 for adults and \$1 for children 5-17. It will be \$1 more when purchased at the gate.

There will be drawings for a Hawaiian quilt and a Martin & McArthur heritage koa rocker. Tickets for both drawings will be available for suggested donations of \$1 each or \$10 for a book of 11 tickets.

Among items listed under activities are:

- Food—popular ethnic favorites, neighbor island specialties and traditional fare.
- Entertainment—singers, dancers and more.
- Crafts—Demonstrations of traditional folk crafts of Hawaii.
- Exhibits—all of the museum, including the newest exhibits.
- Planetarium—continues showing of "Polynesian Skies."
- Tours—behind-the-scenes wonders of the museum not usually seen.
- Keiki—Games, workshop, crafts and more.

Peggy Hopper Hui 'Ana posters, Hui 'Ana T-shirts, plants of many varieties and many more items will be available for purchase.

Proceeds from the celebration will go to the Schools' Association of Parents and Teachers and the Bernice Pauahi Bishop Museum.

Hawaiian Language Week Observance Sept. 21-26

The first ever statewide observance of Pule O Ka 'Olelo Hawai'i (Hawaiian Language Week) has been set for Sept. 21-26.

All Hawaiians and the people of Hawai'i at large are urged to learn more about the Hawaiian language and try to improve its use during this special observance which will include displays and literature at various locations throughout the state.

Among the locations are the University of Hawaii campuses at Manoa and Hilo, Maui Community College and several other areas not yet determined as this issue went to press.



Pictured are some of the students performing in the Pahoa-Kamehameha Summer Program.

Waimanalo Grabs Team Honors in Hawaiian Games

Waimanalo Playground amassed a total of 119 points to take first place team honors in the fourth annual Makahiki Na Pa'ani Hawaii Hawaiian games competition Aug. 1 at Queen Kapiolani Park.

Kailua, which won overall honors last year, finished second this time around, compiling 98 points to 84 by Waialua which shared third place. A total of 12 playgrounds or recreation centers run by the City and County of Honolulu Department of Parks and Recreation were involved in this year's games.

In addition to Waimanalo, Kailua and Waialua, other playgrounds were Hauula, Nanakuli, Benjamin Parker, Papakolea, Waimea Falls, Crane, Job Corps, Laie and Paki.

Youngest individual winners in the boys and girls seven and under division were Nehemiah Nahina of Nanakuli and Sheyenne Adviento, Waimanalo. They were each presented with replicas of stone poi pounders as their trophies.

It was the first Makahiki since its revival four years ago by Office of Hawaiian Affairs Trustee Thomas K. (Uncle Tommy) Kaulukukui that the entire program was exclusively handled by the city's P and R department with assistance from senior citizen volunteers. Rudy Mitchell, a member of the Makahiki Commission, assisted with coordinating this year's festival with Euphemia Nagashima and Tyrone Reinhardt.

The festival opened with a brief ceremony honoring the god Lono staged by Kumu Hula John Kaimikaua's Halau Hula 'O Kukuna'okala. Competition went off at a fast pace thereafter, winding up rather early near the 2 p.m. mark.

The Makahiki this year honored one of Hawaii's hard-working volunteer couples, Wendell and Joan Wade, who were on hand to distribute medals to the winners. Wendell Wade has been in charge of putting the medals together since the games were revived. They were recognized and presented with leis during the brief opening program.

Also missing this year were the beautiful Hawaiian crafts display from Waianae Culture and Arts, produce sale from Hawaiian farmers and the residents of Lunailo Home who have been hosted in past games by the Queen Emma Hawaiian Civic Club.

Results:

HO'OIKAIIKA (Rock Throwing)

Boys

- 7 and under—1. Nehemiah Nahina (N). 2. Oscar Kanoa (H). 3. Chauncey Kamakea (Wnalo).
8 and 9—1. Iotamo Kamakea (Wnalo). 2. Waldo Meyers (N). 3. Michael Aki (Wlua).
10 and 11—1. Gary Borges (Wlua). 2. Jason Machado (K). 3. Willy Clark (Wnalo).
12 and 13—1. Clifford Clark (Wnalo). 2. Patrick Mahelona (N). 3. John Lilio (BP).
14-16—1. John Abraham (N). 2. Mike Kealoha (Wnalo). 3. Keoni Kaanana (H).
17-20—1. Lyle Spencer (N). 2. John Evans (K). 3. Benedict Dela Cruz (JC).

Girls

- 7 and under—1. Sheyenne Adviento (Wnalo). 2. Naomi Piei (H). 3. Tani Yuen (K).
8 and 9—1. Jermaine Teixeira (K). 2. Benjaline Maiava (H). 3. Kimberly Naone (N).
10 and 11—1. Rochelle Tamaselli (H). 2. Tracy Naki (Wnalo). 3. Christy Naki (N).
12 and 13—1. Rani Ann Hanohano (N). 2. Robyn Heffernan (H). 3. Lisa Uyesugi (Wlua).

MOA PAHE'E (Dart Lawn Sliding)

(Boys)

- 7 and under—1. Boy Nihipali (H). 2. Chad Lau (C). 3. Kekoa McGuire (WF).
8 and 9—1. Fred Kuhaulua (N). 2. David Cavaco (K). 3. Vamina Kaliki (H).
10 and 11—1. Brian Akina (H). 2. Fred Yuen (Wlua). 3. Jonah Perry (Wnalo).
12 and 13—1. Robert Morreira (K). 2. Don Smith (BP). 3. Mike Perry (Wnalo).
14-16—1. David Abraham (N). 2. Lesa Maiava (H). 3. Alan Kekahuna (JC).
17-20—1. Sean Coles (JC). 2. Reginald Kauli (N). 3. Reinaldo Corpuz (Wlua).

Girls

- 7 and under—1. Christina Dedrick (BP). 2. Sheyenne Adviento (Wnalo). 3. Peni Dela Pena (Wlua).
8 and 9—1. Laminda Facorina (C). 2. Robyn Hanohano (N). 3. Charmaine Aguiar (B).
10 and 11—1. Cheryl Galiza (Wlua). 2. Luana Thompson (H). 3. Esther Pahukoa (Wnalo).
12 and 13—1. Shawna Fernandez (Wnalo). 2. Missy Nihipali (H). 3. Kimi Riley (K).
14-16—1. Mel Puahi (Wnalo). 2. Valerie Kalulu (Wlua). 3. Maria Montez (N).
17-20—1. Darlene Nelson (Wlua). 2. Ronnie Pahukoa (Wnalo).

O'O IHE (Spear Throwing)

Boys

- 7 and under—1. Solomon Lee (BP). 2. Calvin Montgomery (Wlua). 3. Nehemiah Nahina (N).
8 and 9—1. Ben Wolfe (WF). 2. Norrin Silva (Wlua). 3. Burt Naleiha

- (Wnalo).
10 and 11—1. Sterling Fernandez (WF). 2. Darrell Kaaikala (Wnalo).
12 and 13—1. Jason Atamin (Wlua). 2. Hinano Kanui (Wnalo). 3. Blaine Santamonica (K).
14-16—1. Manuel Fernandez (Wnalo). 2. Kyle Swofford (H). 3. Jason Carillo (Wlua).
17-20—1. Tex Kebekol (JC). 2. Mark Lagasa (JC). 3. Paul Palalay (Wlua).

Girls

- 7 and under—1. Codie Toyota (BP). 2. Marie Peiler (Wlua). 3. Danny Girl Maholu (Wnalo).
8 and 9—1. Hinano Muller (P). 2. Megan Buell (WF). 3. Theresa Kamakea (Wnalo).
10 and 11—1. Mahea Mak (P). 2. Tracy Naki (Wnalo). 3. Heidi Apao (Wlua).
12 and 13—1. Shawna Fernandez (Wnalo). 2. Masina Filipino (H). 3. Lynette Tome (C).
14-16—1. Momi Suwa (C).

ULU MAIKA (Disc Lawn Bowling)

Boys

- 7 and under—1. Nathan Adams (WF). 2. Isaac Madrid (Wlua). 3. Shane Ferrer (H).
8 and 9—1. Max Mahoney (Wlua). 2. Ikaika Wong (BP). 3. Keola Wilkins (H).
10 and 11—1. Kenneth Warner (L). 2. Jonah Perry (Wnalo). 3. Doiron Caceres (WF).
12 and 13—1. Robert Morreira (K). 2. Robyn Freitas (Wlua). 3. Charlson Souza (Wnalo).
14-16—1. Ted Sakamoto (BP). 2. Scott Shepherd (H). 3. Aaron Pitt (K).
17-20—1. Reginald Kalili (N). 2. Reinaldo Corpuz (Wlua).

Girls

- 7 and under—1. Tobie Apana (N). 2. Tasha Adviento (Wnalo). 3. Shandry Freitas (WF).
8 and 9—1. Robyn Nihipali (H). 2. Kristerlyn Kalei (P). 3. Kailalee Mook (Wnalo).
10 and 11—1. Hela Kahau (P). 2. Michelle Yamamoto (Wlua). 3. Jennifer Lau (K).
12 and 13—1. Cheryl Shepherd (H). 2. Kimi Riley (K). 3. Christy Wabinga (Wlua).
14-16—1. Shantay Spencer (Wnalo). 2. Remy Pascual (H). 3. Lisa Lee (BP).
17-20—1. Darlene Nelson (Wlua).

PA UMA (Standing Arm Wrestling)

Boys

- 7 and under—1. Ivan Jennings (K). 2. Alan Culpepper (C). 3. Pedro Rosa II (BP).
8 and 9—1. Kauai Keaunui (Wnalo). 2. Ten Tom (K). 3. Kimo Oliveira (BP).
10 and 11—1. George Kamakea (Wnalo). 2. Kalani Kalawaia (BP). 3. Aina Watson (N).
12 and 13—1. Aaron Adams (N). 2. Joe Lilio (BP). 3. Matthew Sana-hina (Wlua).
14-16—1. David Aragon (K). 2. John Abraham (N). 3. Manuel Fernandez (Wnalo).

Girls

- 7 and under—1. Tabatha Okamura (BP). 2. Kristi Horton (K). 3. Danyel Akuna (N).
8 and 9—1. Kailalee Mook (Wnalo). 2. Kehau Delfienc (BP). 3. Kimberly Naone (N).
10 and 11—1. Kamaile Tripp (K). 2. Rochelle Tomaselli (H). 3. Christy Naki (N).
12 and 13—1. Aloha Kaikaina (P). 2. Amy Huthal (K). 3. Suzanne Filipino (H).

UMA (Arm Wrestling)

Boys

- 7 and under—1. Keoni Landerth (BP). 2. Johnny Young (H). 3. Shane Fujinaga (Wlua).
8 and 9—1. Wayne Borges (Wlua). 2. Bola Kalawaia (BP). 3. Robert Ah Quinn (Wnalo).
10 and 11—1. Darrell Kaaikala (Wnalo). 2. Hailaina Kaikaine (P). 3. Keleo Smith (BP).
12 and 13—1. Patrick Mehelona (N). 2. Leuma Puaali (K). 3. Gordon Martin (Wnalo).
14-16—1. Elia Kamaua (Wnalo). 2. Louis Tilton (BP). 3. John Asing (K).
17-20—1. John Evan (K).

Girls

- 7 and under—1. Wilma Hanawahine (Wnalo). 2. Lila Uyeshiro (BP). 3. Tami Yuen (K).
8 and 9—1. Benjaline Maiava (H). 2. Fancette Paaluh (N). 3. Lessie De Ramus (BP).
10 and 11—1. Fern Brighter (Wnalo). 2. Kahea Maiava (H). 3. Mew Lan Davis (BP).
12 and 13—1. Jodene Kapule (Wnalo). 2. Athena Kort (K). 3. Missy Nihipali (H).



These two girls are hard at it in uma or hand wrestling.



This tyke is all business in pohaku ho'oikaika or shot putting.



This coed competition in pa uma is waged in all seriousness.



Sheyenne Adviento accepts replica of stone poi pounder trophy from Makahiki Commissioner Rudy Mitchell after being named youngest individual winner in girls seven and under division.

He Mau Ninau Ola

Ninau: E kauka, I have just read E Ola Mau, the Hawaiian Health Needs Study Report of December, 1985. I am dismayed to see that you and others exhort us Hawaiians to return to old-time Hawaiian religion, with belief in 'aumakua and mana, and use of Hawaiian language, as "essential to restoring and maintaining our culture, and thus, our health." Shame on you. As Americans and Christians, we Hawaiians need to look forward into the 21st century and not backward to the 18th century, if we are to survive as a people.

Pane: Your views are widely held and may even prevail in our current, haole-dominated society. Similar views motivated the missionaries beginning in 1820, the Kamehameha Schools founded in 1887, and American annexationists aided by the U.S. Navy who, in 1893, ended native Hawaiian rule and took our lands.

The result has been further deHawaiianization of Hawai'i and us po'e Hawai'i, and our having the worst health profile of all ethnic groups in our homeland. We also fare poorly in the schools, in economic indices and in crime statistics. Thus, ill-health is only one of several wounds that we bear as a conquered indigenous people. Some, perhaps you also, would say that most of us po'e Hawai'i have "failed" to adapt to the American economic, social, political and educational system, unlike many Asian immigrants.

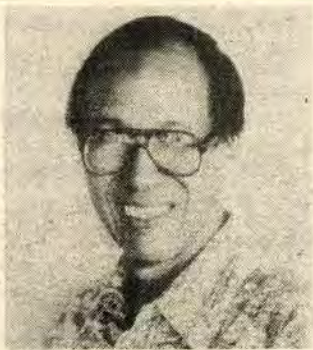
Yet, too many of us po'e Hawai'i have heartily embraced some harmful western ways, such as "junk food" with too much fat, sodium and sugar, inadequate dietary fibre; tobacco, alcohol and other chemical addictions; lack of physical fitness; and malcoping with ko'i-ko'i (stress).

Further, the modern western health care system imposed on us has ignored our plight.

What can and should be do about this pilikianiui?

E Ola Mau, a new organization of concerned native Hawaiian health professionals with the same name as the Hawaiian health report, has suggested that three main options lie before us:

1. We continue to neglect our needs as ka lahui Hawai'i (Hawaiian nation), by accepting assimilation into, and subjugation by, the mainstream of non-Hawaiian American society. This means that our identity as a race, our culture and our lan-



Some Health Questions by Kekuni Blaisdell, M.D.

guage will completely disappear, with perhaps only remnants of phoney Hawaiianism for the commercial amusement of gullible tourists.

2. We resist extinction as a people by revitalizing our mea pono Hawai'i (culture) a me 'olelo makuahine (mother tongue). Through our restored self-esteem, coping skills and support systems, we can then reassert our native Hawaiian rights for self-determination, economic self-sufficiency, regaining our land base and other natural resources for pursuit of meaningful lives, and thus, improved health.
3. We engage the kako'o (support) of non-po'e Hawai'i as well as our own, such as you, in the historical, moral and legal rightness of our cause. For we recognize that we are a feeble minority in our native land, unsophisticated in modern management techniques, and without kala (money) in a kala-controlled society.

Yet, in the face of the grim status of our lahui, we retain some strengths. We have not only survived in spite of predictions that we are a dying race, we now have the highest birth rate and we are the fastest growing racial group in Hawai'i nei. We have kept our spirituality with reverence for all of nature and especially our aloha 'aina, rather than exploiting our natural resources for material goods and waste. We prefer group affiliation and sharing over competitive profit-making and domination of others. We desire a lifestyle close to the land and sea, as opposed to fast-car freeways and highrise condominiums. And some of our 'opio (young people) are discovering the joy of learning from the few remaining kupuna the wisdom of mele (chants), hula, holowa'a (canoeing), lawai'a (fishing), 'oihana mahi'ai (planting), and lapa'au (Hawaiian medicine).

Even some non-po'e Hawai'i admire us for these values, holding that "spiritualism is the highest form of political consciousness." As the 21st century nears, such values "may hold the key to the reversal of western civilization with its promises of unimaginable suffering and destruction."

Perhaps each person who considers himself "Hawaiian" should think about what this term means to him. Does it, or should it, necessarily mean being American and Christian. Does it, or should it, necessarily mean abandoning our 'aumakua and belief in mana and ho'omana? Should we be ashamed of respecting our ancestral roots?

In future columns, we will ho'omau i keia kukakuka e pili ana i he mau ninau ola.

Oahu's Aloha Week Court Selected

Andrew Kapuakela Kipapa Jr., limousine and bus driver for Grayline Hawaii, and Irene Mokihana Akiona, listed as a home executive, are the 1986 Oahu Aloha Week king and queen who will reign over festivities Sept. 20-28 throughout Honolulu and Waikiki.

Also named are the Aloha Week prince and princess—Walter Kana'auo Makaula and Kelcie Kamala Kauwe. Makaula, 17, is the son of Mr. and Mrs. Walter Makaula Sr. and he has two brothers and two sisters. He is a teen model with Susan Page Fashion and a 1986 graduate of Kamehameha who will be attending the University of Hawaii.

Kauwe, 16, is a junior at Kamehameha. She is the daughter of Mr. and Mrs. Keith Kauwe and there are two brothers and another sister in the family. She works part time at McDonald's of Waimanalo, is a member of the Confraternity of Christian Doctrine program at St. George's Church and dances with Halau Mohala Ilima. She plans to attend college in Hilo or on the mainland, pursuing a career in pharmacology.

Kipapa's racial background is Hawaiian and English. He is the father of four grown children and he is also currently working towards becoming a pastor in the Assembly of God Church. He stands an even six feet.

Queen Irene is 5'11" and is of Hawaiian and Portuguese extraction. She is the mother of two grown sons and a daughter and lists volleyball, spiritual reading, jewelry designing and flower arranging as her hobbies. She is also an active member of St. Ann's Church in Kaneohe.

Investiture ceremonies for the king and queen and their royal court are scheduled for 6 p.m. Saturday, Sept. 6, at the Waikiki Shell where they will receive their symbols of reign with music, chants and hula from the kahiko era to the present. It will be performed by mem-

bers of the House of I.

There will be two Ho'olaule'a—the first one on Friday, Sept. 19 in downtown Honolulu and the second on Friday, Sept. 26 on Kalakaua Ave. in Waikiki. The big Aloha Week parade is on tap Saturday, Sept. 27, at 9:30 a.m.

The finish of the Molokai to Oahu women's canoe race is scheduled for 1 p.m. at the Hilton Hawaiian Village pier on Sunday, Sept. 28. Also on the same day starting at 7 a.m. is the four-mile miracle fun run/walk sponsored by the Honolulu Fire Department to benefit Kapiolani Children's Hospital and the Young People's Support Center.

Another event at 5 that evening is the 150th birthday party for the Royal Hawaiian Band which is a benefit for the preservation of Kaniakapupu, summer place of King Kamehameha III. There is an admission fee but Aloha Week ribbon wearers get a \$1.50 discount.

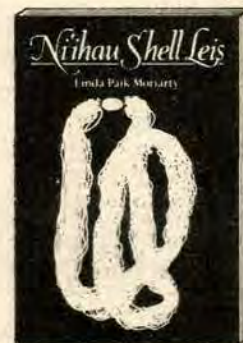
The Jaycee Oldtimers of Hawaii 40 years ago in 1946 decided to find a way to preserve some of Hawaii's richest traditions. They organized a public celebration of Hawaii's music, dance and culture and thus Aloha Week was born.

The festival is funded through the sale of Aloha Week ribbons, appropriated funds from the state legislature and corporate and private donations. These ribbons may be purchased from many individuals and at a number of locations throughout the state. The ribbon is your passport to many of the festival events. Discounts are also available at events where there is an admission charge.

The two Ho'olaule'a are the anchor events of the festival which also includes a myriad of other activities, concerts, athletic competitions and cultural entertainment. The neighbor islands, too, participate with contests, cultural activities and parades.

Book Review

Ni'ihau Shell Leis
By Linda Paik Moriarty
University of Hawaii Press



There exists a range of "how-to-do" books concerning Hawaiian arts and crafts, from the classical works of Te Rangi Hiroa (Sir Peter Buck) to small, tourist-oriented pamphlets on hula. Marie MacDonald's book on Hawaiian lei(s), with its glossy, colored photographs, personal commentary, and detailed line drawings and instructions, brought a new style and dimension to books on Hawaiian arts and crafts. Linda Moriarty's *Ni'ihau Shell Leis* continues this excellence in publication, not only for the format, but also for the superb photographs and accompanying text.

Ni'ihau shell lei(s) were collected by early European explorers and are still highly prized as fine jewelry. Moriarty has chapters concerning every aspect involved in the making of these shell lei(s) from collecting to even a brief chapter on how to select one. Much of her historical information is modern as it appears that there are not too many primary sources concerned with Ni'ihau shells.

However, Moriarty appears to have exhausted the known available sources to give a "definitive" account of history of Ni'ihau shell lei(s). Much of the work placed into creating this book can be seen in the choice, arrangement and photography of the various styles and types of lei(s). The photographs of Leland Cook, a former photographer of the Tiffany jewelry company of New York and his son, Christopher, are well designed and executed.

Although this could be viewed as a "coffee table" book, it is well worth the price as an "heritage" edition to place in anyone's collection or library of Hawaiian studies publication—MNC

By Malcolm Naea Chun
Cultural Affairs Officer
"Ho'oponopono"

E. Victoria Shook

An East-West Center Book

Institute of Culture and Communication

Price \$10

The exact title of this new East-West Center book is "Ho'oponopono: Contemporary Uses of a Hawaiian Problem-Solving Process." This is a study in how a "traditional" cultural practice can be adapted to help modern society, especially in the area of conflict resolution. In the trend of the modern world it is usually native peoples who have had to adopt to modern society and not vice versa.

Shook became interested in the process of ho'oponopono through the book, *Nana I Ke Kumu* while at graduate school at the University of Hawaii. Living in Guam where the native Chamorro culture faces off with modern life, Shook saw the study of ho'oponopono as a model which could demonstrate the reversal of the cultural exchange in the world.

Shook is cautious to point out several points to the reader about this study. She acknowledges that the ho'oponopono referred to in the study is but one variation and even at that it is "difficult to know if you have even been able to survey the boundaries (of this process)."

The basic core of the book examines seven cases where "ho'oponopono" was adapted and used in situations ranging from social work to a wilderness program.

The difficulty of this book is in its analytical explanations of the process of ho'oponopono. At times Shook's work becomes too bogged down in defining the stages and methodology of ho'oponopono. This may be good for those not familiar at all with the process, however, for local people it may not be the best way of explanation.

Even Shook notices the possibility of such a dilemma when something gets lost in the translation of one culture to another. She writes: "There is a great irony in the conclusion that the distinctively Hawaiian features of ho'oponopono are those that are most vulnerable to change since these same features are the ones that many individuals say attract them to the practice."

This book would be of value if the reader is interested in transcultural exchanges as well as the understanding of therapeutic universals.

State Conference for Women Slated Oct. 18

A state women's conference by the Hawaii State Commission on the Status of Women is scheduled for 8:30 a.m. Saturday, Oct. 18, in the Neal S. Blaisdell Concert Hall.

The conference, which carries the theme "Choices," is free and open to both men and women, including the deaf and blind if they pre-register. There will be guest speakers and workshops throughout the day.

Among some of the workshop subject matters are those dealing with peace, child abuse and education. Former Lt. Gov. Jean King is listed as a guest speaker.

There will be free child care from ages 0 to 10. Pre-registration for child care is mandatory. Full details and other particulars may be obtained by calling conference coordinator Sara Smith at 548-3907.

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ENTERTAINMENT

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Ceremonies Mark Restoration Day

An awa root ceremony, speeches and the raising of the Hawaiian flag upside down highlighted Restoration Day ceremonies July 31 at Thomas Square.

Nearly 100 people gathered to mark the restoration of the Hawaiian monarchy in 1843. It was sponsored by Na OIwi O Hawaii or Nation of Hawaii. Dr. Richard Kekuni Blaisdell, who headed the awa ceremony, is chairman.



Hawaiiana leader Homer Hayes, president of a security guard service bearing his name, is pictured at far right as one of the speakers during Restoration Day program July 31 at Thomas Square.

Ten people were seated with Blaisdell on a mat around a koa bowl filled with the juice from the awa root. Imaikalani Kalahale, a Hawaiian artist, dispensed the juice to Blaisdell in a coconut bowl. Pleading for freedom in a Hawaiian chant, Blaisdell passed the bowl to each of those seated on the mat for them to drink its content.

Afterwards he called other prominent Hawaiians from the audience, including Office of Hawaiian Affairs Administrator Kamaki A. Kanahele III who first blessed the crowd with his awa juice before drinking it. The ceremony ended with everyone in the circle clapping hands and chanting "ho'oku'oko'a" (establish independence).

Kalahale later explained that all Polynesia had awa present at all high ceremonies. "It is basically a cleansing ceremony so that we all have the same tastes in our mouths. This way when everyone comes together we are all clean," he said.

Homer Hayes, a Hawaiian leader since the 1950s, then explained the significance of Restoration Day. This special day for Hawaiians was first celebrated on July 31, 1843, when British Admiral Richard Thomas returned sovereignty of the Hawaiian nation to Kamehameha III after it had been usurped five months earlier in February by Lord George Paulet.

In a special ceremony that day 143 years ago, King Kamehameha III appeared with his Royal Guard and

was declared to be the independent sovereign. The crowd cheered, cannons were fired and the British marines passed in review. Then the king led a parade to Kawaiaha'o Church where he is said to have uttered the words: "Ua mau ke ea o ka 'aina i ka pono."

A parade of speakers followed Hayes and their topics ranged from land issues to restoring the Hawaiian nation to chastising some politicians of Hawaiian

ancestry. The significance of the upside down flag was to symbolize distress (plight of the Hawaiians in the topic matters covered).



Office of Hawaiian Affairs Administrator Kamaki A. Kanahele III participates in awa root ceremony during July 31 Restoration Day ceremonies.

Punana Leo Given Puhi Camp Permit

The Kauai County Planning Commission on July 23 gave its approval to 'Aha Punana Leo to operate its pre-school for 2 to 5-year-olds in which only Hawaiian is spoken in facilities at the old Puhi Camp site west of Kauai Community College.

Approval came only after lengthy presentations by parents, teachers, organizations, including the Office of Hawaiian Affairs, and members of the community expressly concerned with the preservation of Hawaiian language and culture.

In testimony submitted to the commission, Office of Hawaiian Affairs Trustee Moses K. Keale Sr. noted:

"The richness of Hawaiian life is discovered in the richness of the language. As we speak Hawaiian, we think Hawaiian and Punana Leo, whose primary purpose is to teach the Hawaiian language to children in their early learning years, is ensuring the perpetuation of a living language and culture."

Keale added: "OHA does seek to fulfill its purpose as an assisting organization by playing an active role where Hawaiian culture is affected and by conducting advocacy efforts on behalf of other organizations with respect to cultural affairs."

He urged the commission to grant the permit "thereby permitting Punana Leo to reopen in Puhi Camp so they may continue to promote and preserve the Hawaiian language in a broader section of the community."

Byron Hokulani Cleeland, who with Keale is among

the founders of La Ho'oulu Hawaii language day held annually on Kauai, told commissioners it was important for 'Aha Punana Leo to move from its Kekaha site because Puhi would be more accessible to a larger population. At Kekaha, he noted, the enrollment never reached its minimum of 15.

By only word of mouth that the school contemplated moving to Puhi, enrollment applications have already topped 18, Cleeland said. He explained that the school hopes to open at the new location this month.

Also speaking in favor of granting the permit application was Grove Farm executive David Pratt who said his organization would maintain the road to the school site and hinted other help would be afforded to meet all requirements.

According to Cleeland, who also is Hawaiian language instructor at both KCC and Kauai High School, tuition for 'Aha Punana Leo is \$130 a month in cash plus \$40 a month in participation efforts (about eight hours of time helping with chores at the school). Parents of pupils put in a total of \$170 in cash and work per month for the school, according to an estimate made by Cleeland.

Now that approval has been given there is much work to do to get the cinder block building ready for classes, Cleeland said. Some structures on the site must also be removed, he added.

NEXT ISSUE
October 1
News and Advertising
Deadline: September 15

WAIHEE FOR GOVERNOR



EDUCATION

He regards education as the top priority of state government and pledges vigorous support for improvements to our school system.

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He will aggressively market Hawaii on the Mainland and in Asia to attract new enterprises founded in the talents of locally-trained people.

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He will accelerate plans to bring relief to our congested highways and seek new ways to ease the daily travel to and from work.

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He will support efforts by all law enforcement agencies, so they can carry out their mandate to apprehend and prosecute wrongdoers.

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