

OFFICE OF HAWAIIAN AFFAIRS



Ka Wai Ola O OHA



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CELEBRATE THE HAWAIIAN • 1987



A Commemorative Portrait by Denise-Marie Luko



Kamehameha First Grader on Commemorative Poster

Ho'olako 1987 Features Puamakamae Anahu

Appearing on the magazine cover page of this month's *Ka Wai Ola O OHA* is the first public presentation of the official "Celebrate the Hawaiian, Ho'olako 1987" commemorative poster. As of press time, distribution of the poster was to begin the first week of January.

The poster was created by Denise Marie Luko, the same photographer who did the popular Kanyaku Imin Centennial poster featuring the wide-eyed Japanese girl with headband and kimono.

In the Ho'olako poster, Luko says she gave primary consideration "to what the Hawaiian people are trying to communicate in the Celebrate the Hawaiian observance". She worked closely with Hawaiian expert Nona Beamer and other members of the Ho'olako Publications Committee.

Her proposal was accepted in mid-October, 1986, giving her only two weeks to do the photography and art work in order to meet an Oct. 31 deadline to send everything to the printers.

The day after project approval, Luko went to the Kamehameha Schools to look at faces. She chose Kamehameha at Beamer's suggestion because 1987 also marks the 100th anniversary of the founding of the school.

At the close of school that day, Luko stood watching as children from kindergarten through third grade waited for buses to take them down the hill. Finally, her attention was drawn to one little girl . . . and that was it. Luko says: "When I saw Puamakamae I looked at her face and I knew she was the one".

Puamakamae is Puamakamae Anahu, a six-year-old first grader, the daughter of Linda and Ben Anahu.

After receiving parental approval for the project, Luko's next step was to find a suitable location for the photo. She was looking for a place "where the sky meets the earth" . . . to represent the union of Papa, the earth mother and Wakea, the sky father. After a considerable amount of driving around she finally found the perfect spot on Mount Tantalus.

Luko now had two days in which to do the shooting. On Saturday, Oct. 25, everyone trooped over to Kawaiahao Church where Kahu William Kaina blessed the project including costume, ferns, leis, wristlets, camera and film. Luko says: "We all held hands and Kahu said a blessing and beautiful prayer that we would be able to communicate through the photographic image something of meaning to the Hawaiian people".

The weather that day was bad so the shooting had to be done on Sunday, the following day, or not at all. Luko says she could only shoot between sunrise and 1:30 p.m. in order to achieve the effect she wanted. At about 10 a.m. everything looked right. Luko picked up Puamakamae and her mother, father and grandmother; drove up to Tantalus; dressed the little girl and started clicking away. She took a total of 108 shots, and the picture finally selected was one of the very last exposures.

Luko says "Makamae was wonderful to work with. She is very bright and humorous, a real trooper. However, by the third roll of film she was getting worked out and I had to use little tricks like reminding her about the promised hamburger and french fry lunch."

What does Puamakamae think about the prospect of being a poster girl? "She's very cool about the whole thing. The beautiful thing about her is that Puamakamae is a special child . . . she is handicapped, having been born with only one leg. Handicapped isn't even the right word because she has so much else going for her".

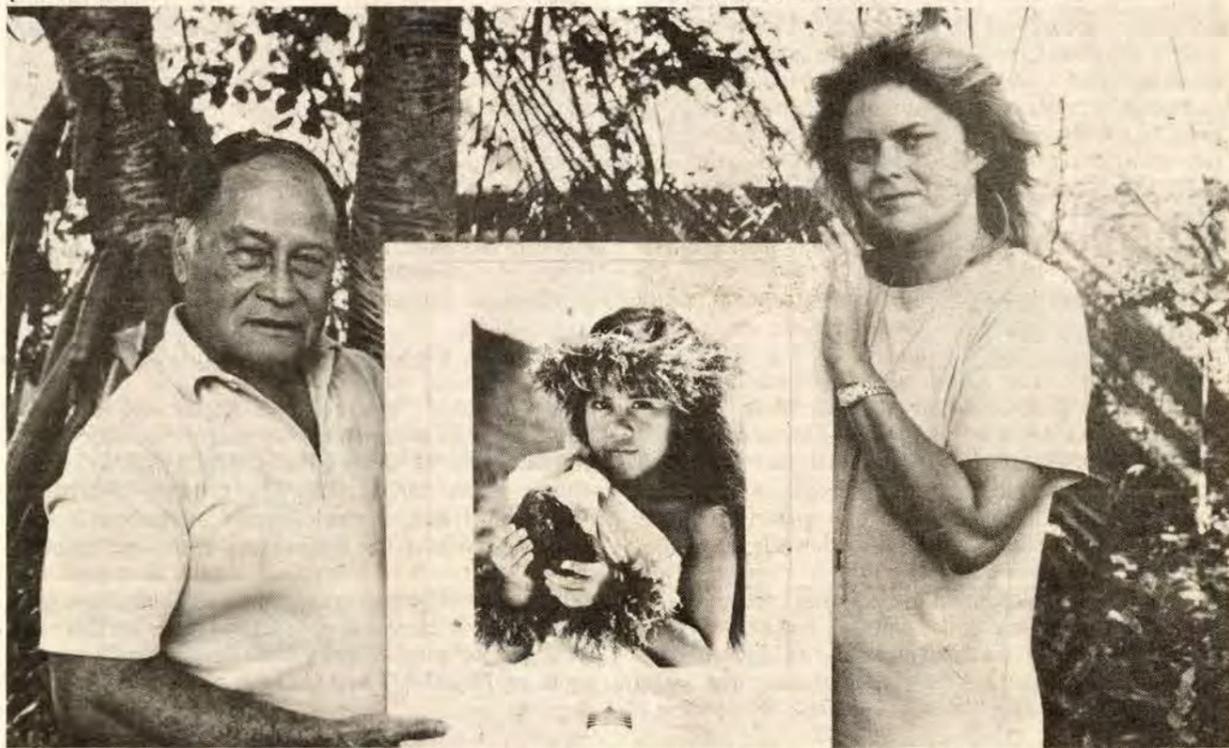
The costume worn by Puamakamae is made from unbleached muslin which was washed and crinkled to look like white tapa. Kumu Hula Nona Beamer showed Luko the proper method to tie the kikepa. In the poster, the little girl holds a rock, symbolizing the land—the aina.

Ho'olako President Thomas K. Kaulukukui Sr. says: "To me, Puamakamae seems to be saying . . . hold onto the aina. The aina is the seat of spirituality for many of us. It is the provider of food, clothing and shelter. The refreshing spring from which our culture is revived.

Land is the torch of hope for our children. In her eyes is the look of hope for a better future for her and all the other kamali'i (children) to follow".

Photographer Luko says the Ho'olako poster is the second in a planned series of five posters featuring children of Hawaii. Next will be a Filipino child followed by a Caucasian and then a Chinese youngster to complete the set.

Distribution plans for the Ho'olako poster initially are for it to be dispensed as part of a pre-sale promotion by a local corporation or institution. It also will be sold in retail stores at a planned price of \$12.50. Ho'olako will receive the bulk of the profits from poster sales to help underwrite the cost of "Year of the Hawaiian" events and to create art and education scholarships at the Kamehameha Schools.



Office of Hawaiian Affairs Trustee Thomas K. (Uncle Tommy) Kaulukukui Sr. and Photographer Denise Marie Luko hold commemorative poster of "Ho'olako 1987" with Kamehameha Schools first grader Puamakamae Anahu as poster girl. Kaulukukui is also president of "Ho'olako" which is the Year of the Hawaiian being celebrated in 1987.

Denise Marie Luko

Internationally-published photo journalist Denise Marie Luko is no malihini. Although born in Florida, she and her family moved to Honolulu when she was 11. She attended Aliamanu Intermediate and Radford High Schools and the University of Hawaii for two years.

Moving to Los Angeles, Luko honed her photography skills while working in the wholesale jewelry and real estate fields.

On the mainland, she did a considerable amount of portrait photography.

Returning to Hawaii in 1982, Luko was an associate with the David Cornwell Studio, then went out on her own.

In addition to free lance work, Luko currently is a contributing photographer for RSVP Magazine. Other credits include stints as photographer for Governor Jerry Brown's Senate campaign and work for numerous other local and mainland publications such as Aloha and Billboard magazines and the daily newspapers.

Her celebrity photo portfolio includes Tom Selleck, John Hillerman, Jack Lord, Don Ho, Mikhail Baryshnikov, Allen Carr, Ellison Onizuka, Press Secretary Larry Speakes, Russ Francis, former Governor and Mrs. George R. Ariyoshi and Mayor and Mrs. Frank Fasi.

She did the photography for a Men of Hawaii Calendar and for a series of post cards.

Currently Luko is working with Nona Beamer on an educational children's book. She hopes to build a reputation as an internationally commissioned portrait artist and photo journalist for national magazines such as Life, National Geographic, Interview and Rolling Stone.

SFCA Apprenticeship Deadline is Mar. 30

Deadline for applying for Apprenticeship Awards in the folk and traditional arts is Mar. 30, according to an announcement from the State Foundation on Culture and the Arts through its Folk Arts Program.

The Apprenticeship Program was designed to assist in the perpetuation of the rich folk art traditions in Hawaii. The awards, which range from \$1,500 to \$2,000, allow experienced, qualified apprentices to spend an in-depth period of study with an accomplished master folk artist. The money covers the Master Artist's fees for teaching and other eligible expenses for materials and transportation.

Apprenticeship Awards are possible in all cultural traditions. Folk and traditional arts can include wood carving, canoe building, fiber weaving and basketry, featherwork, stonework, instrument making and/or playing, dance, song, the making of traditional clothing or toys, lacemaking or stitchery, quilting.

Last year's awards, listing art form, master artist and apprentice, went as follows:

Luahala Hat Weaving—Sybil Ha'ae Grace, Na'alehu; Dennis Kana'e Keawe, Hilo.

Ku'ikepa La'—au (wood carving)—Rocky Ka'iouliokahihikolo 'Ehu Jensen, Aiea; Rupert Kaimoku Patrick Pine, Waianae.

Kiho—alu (slack-key guitar playing)—Raymond K. Kane, Wai'anae; Denny R. Santiago, Wahiawa.

Hawaiian Songs and Storytelling—Clyde (Kindy) Sproat, Pololu; Zelig K. Duvauchelle, Kane'ohe.

Full particulars on the Apprenticeship Program may be obtained by contacting Lynn Martin, Folk Arts Coordinator, Folk Arts Program, State Foundation on Culture and the Arts, 335 Merchant St./., Room 202, Honolulu, Hawaii 96813, telephone 548-4657.

Trustees' Views

(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.)

Openness and Unity

By Moanikeala Akaka
Trustee, Hawaii

This holiday season we have much to be thankful for in the Hawaiian community. We have five new trustees. Two At-Large Trustees, A. Frenchy DeSoto and Rod Burgess, have served in the past. We also have "new blood" in Trustees Manu Kahaialii from Maui; Kevin "Chubby" Mahoe, At-large; and Clarence F. T. Ching, Oahu. Congratulations to all five, as well as to new Chairperson Moses Keale of Kaua'i and Vice-Chairperson Louis Hao of Moloka'i.



There is great hope for this new board. For the first time in six years, there appears to be signs of genuine openness and unity amongst the trustees. Pray to aumakua it continues. At our first business meeting Dec. 12, the Board of Trustees renewed the contract for our administrator, Kamaki Kanahale, for two more years which was positive as he has been doing a good job.

The Office of Hawaiian Affairs' first management audit has just been completed. It deals with the mechanics and functioning of the office though not its financing. The financial aspects of OHA are dealt with in our annual financial audit.

There are some good recommendations about internal office affairs. However, we must remember that this audit was done by a mainland firm and not one Hawaiian was a part of the audit team; so there was a certain lack of sensitivity from a Hawaiian standpoint. There was also misinformation that ended up in the audit about Trustees' selection of our administrator. These audit errors ended up on the front page of the Honolulu Star-Bulletin and the editorial column of the Honolulu Advertiser. True, we may have a bit of an image problem, but we don't need that exaggeration by auditors' mistakes and lack of gathering the right information. *Initially, in our selection committee's*

search for an administrator, years of experience were considered comparable to bachelor's, masters, or Ph.D. degrees.

This management audit did not seem to know the difference between Alu Like, a federally funded non-profit organization; the Department of Hawaiian Home Lands, government appointed; and OHA Trustees, who are elected and accountable to you, the Hawaiian people. This document also attempts to philosophically direct and inhibit trustees' actions, which is an attempt to emasculate the board, making trustees powerless. Powerless, we can do you no good, though there are those who would prefer that for our people. However, OHA's mandate is to help better Hawaiian conditions and that must be the priority. Justice shall prevail!

It is up to us, the *elected* trustees, to take and use from the audit that which is positive and throw out the opala. This audit is not to be considered edict but should be a tool, not master, to OHA.

All of these variables and factors coming into play will add to OHA's much needed evolutionary growth and effectiveness. Our people's problems are many and OHA can and must make a difference. What the audit doesn't understand is that we Hawaiians are trying to rebound after being relegated to a subordinate role in modern Hawaiian history. Now that we have a new Hawaiian governor, hopefully there will be more compassion for justice and fairness from this state government.

So we end the old year and imua into the new — in a more optimistic direction for the future. The Native Hawaiian Land Task Force is sponsoring a Native Hawaiian Nation constitutional convention Jan. 15-18 at Malia Puka 'O Kalani Church. Much mahalo for the kokua given by parishioners of this church in Keaukaha. There is historical significance about Jan. 17 because it marks the anniversary when our beloved queen was removed from directing the destiny of our nation. This Hawaiian constitution will help us to gain justice for our Hawaiian people. For more on this con-con, refer to another story elsewhere in this issue.

Hauoli Makahiki Hou! Ua mau ke ea o ka aina i ka pono.

Native Hawaiian Nation Sets Jan. 15-18 Con-Con

A constitutional convention to continue the Native Hawaiian Nation will be held in Hilo from Jan. 15-18, 1987, under the auspices of the Native Hawaiian Land Trust Task Force.

The con-con will be at the Malia Puka 'O Kalani Parish Hall at 326 Desha Avenue, Keaukaha, Hawaiian Home Trust Lands.

The Native Hawaiian Government will be retroactive to Jan. 17, 1893, the date of abrogation of the Kingdom of Hawaii.

The con-con is the Native Hawaiian Land Trust Task Force's response to:

- 1) President Cleveland's concern in 1893 for the solution "consistent with American honor, integrity and morality" to the complicity of the United States in abrogating the monarchy of the Kingdom of Hawaii.
- 2) Amity established by the Royalists of the Hawaiian Monarchy with the United States at the First Territorial Legislature in February, 1901.
- 3) Pronouncement by the task force in its first report to the President and the Congress of the United States in 1983 that a successor to the Native Hawaiian Land Trust Task Force will be forthcoming.
- 4) The expression of self-determination by petitioners of 1845 from Lahaina, Wailuku, and Kailua-Kona to the government of the Kingdom of Hawaii.
- 5) The failure of the governments in Hawaii to uphold the rights of native Hawaiians from 1845 to the present.
- 6) The prophetic visions of the sacred Queen Keopulani of the Kingdom of Hawaii, set forth in her final words, "Take care of these lands. . . Exercise a tender care over the people" in 1823.

For further information write to:
Native Hawaiian Land Trust Task Force
1021 University Avenue, Room 2
Honolulu, Hawaii 96826



This photo shows taro growing in Kanewai Stream and an abandoned concrete dam and water pipe formerly used as a source of water for farming in Waianae.

Rare Native Plants at Hawaiian Ecosystems'

"Hawaiian Ecosystems: A Living Heritage" focuses on unique and very rare native Hawaiian plants not usually seen by humans.

It is a new exhibition at Bishop Museum by Botanist Robert Gustafson of the Natural History Museum of Los Angeles County who has made the study of this unique living heritage of Hawaii his special interest since the early 1970s.

The exhibit features striking and unique historical specimens from Bishop Museum's scientific collections, including actual plants collected on the voyages of Captain James Cook to Hawaii in 1779. It is augmented by more than 100 of Gustafson's vivid color photographs pursued by four-wheel drive vehicles, long, hard hikes or by helicopter. Gustafson shot the very special natural history of Hawaii with camera and a botanist's zeal.

Among the most unusual plants featured in the exhibit is the showy, hibiscus-like "Kokia cookei," described by Gustafson as "perhaps one of the rarest plants in Hawaii in the natural environment." This small tree with red hibiscus-like flowers no longer exists in its original habitat on the island of Molokai. It survives with difficulty in cultivation.

The extremely showy blossoms of the "Lobelia kauaensis" are featured in a poster of the exhibit. Few humans have seen this plant which may grow up to four feet high; it is a bog plant and most bogs are inaccessible to people.

Gustafson, a native Californian, received his bachelor's degree in biology from Loyola University in Los Angeles and a master's degree in botany from UCLA. In 1962 he began working for the Natural History Museum of Los Angeles County botany department and is currently its collections manager.

Bishop Museum is open Monday through Saturday and the first Sunday of the month from 9 a.m. to 5 p.m. Admission is \$4.75 for adults, \$2.50 for children 6-17. Those under six are admitted free when accompanied by an adult.

Admission is free on Family Day which is usually the first Sunday of the month.

Kanewai in Waianae Listed as Historic

By Earl (Buddy) Neller
Cultural Specialist

Secluded deep in Waianae Valley is a closed watershed area with a tributary known as Kanewai Stream.

One may require what is significant about a stream. It so happens that at its Nov. 26 meeting, the Hawaii Historic Places Review Board placed the site on the Hawaii Register of Historic Places. It was also recommended for nomination on the National Register of Historic Places.

The site is on state land and was originally placed on the Hawaii Register on 1971 but removed in 1980 because of an Attorney General's opinion. The site is a relatively well preserved system of abandoned lo'i covering approximately 14 acres. Lo'i were irrigated pondfields where wet taro was grown. They were once a common feature of the Hawaiian cultural landscape.

Taro was the staff of life in old Hawaii and Hawaiian farmers developed and recognized over 100 different varieties of taro, more than anywhere else in Polynesian. This system of stone walls and terrances has never been mapped or studied.

Access to Kanewai Stream is difficult and the site is not open to the public. Waianae contains many other recorded and unrecorded Hawaiian sites which should be placed on the Hawaii Register, too.



Ka Wai
Ola
O OHA

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Keale Given Unanimous Board Chairman Vote

Moses K. Keale Sr., Trustee representing beneficiaries on Kauai and Niihau, is the new chairman of the Office of Hawaiian Affairs Board of Trustees.

Keale, who has served on the board since the first elections in 1980, was elected by fellow board members in a unanimous action at the group's first organizational meeting Dec. 2. Also elected with him was Louis Hao, Trustee from Molokai, as vice chairman.

The new board chairman, who had served as chairman of the Budget and Finance Committee, succeeds former At-Large Trustee Rockne C. Freitas who was chairman for 10 months. Freitas did not run for reelection.

Both Keale and Hao are among the four holdovers elected in 1984. The others are Thomas K. (Uncle Tommy) Kaulukukui Sr., Trustee-at-Large, and Moanikeala Akaka, Trustee representing Hawaii.

The four holdovers along with the five newly-elected Trustees took their oaths of office Dec. 5 in the chambers of Hawaii Chief Justice Herman Lum who did the honors.

It was at the request of OHA Administrator Kamaki A. Kanahele III that all nine be allowed to take the oath of office "so that the new Board could begin its work solidly together."

"Not to have done so," Kanahele explained, "would have divided our house without our realizing it."

The five recently elected trustees are Rodney K. Burgess III, A. Frenchy DeSoto and Kevin (Chubby) Mahoe, At-Large; Clarence F. T. Ching, Oahu; and Manu Kahaialii, Maui.

Trustees on the evening of Dec. 5 participated in a rehearsal for their first ever formal investiture the next day at historic Kawaiahao Church. A separate story on the ceremony is found elsewhere in this issue.

It was a very busy first two weeks in December for the Board which met with the OHA staff Dec. 8 and followed this up with its first business meeting Dec. 12 when Kanahele was given a new two-year contract. At

the same meeting, Federal Liaison Officer Larry Kamakawiwo'ole's contract was extended another year.

Kamakawiwo'ole, incidentally, received his law

degree from Georgetown University Dec. 18 and is currently back home studying for the Hawaii bar examinations.



Chief Justice Herman Lum of the Hawaii State Supreme Court administers oath of office to all nine Trustees of the Office of Hawaiian Affairs, from left to right, Kevin (Chubby) Mahoe, A. Frenchy DeSoto, Moses K. Keale Sr., Rodney Kealiimahiai Burgess III, Clarence F. T. Ching, Manu Kahaialii, Louis Hao, Moanikeala Akaka and Thomas K. Kaulukukui Sr.

Silva's Composition Tops Entries

"Ho'olako Hawaii" Selected Theme Song Winner

Wendell Patrick Kalanikapuaenui Silva, who learned his Hawaiianess and Hawaiian songs by being around kupuna, entertainers and musicians, is the winner of the Ho'olako 1987 theme song contest as The Year of the Hawaiian is being celebrated in all of 1987.

Silva's composition, "Ho'olako Hawaii (Enrich Hawaii)," won him a first place cash award of \$500. Other winners were Kupuna Katherine Maunakea of Nanakuli, \$400 ("Ho'olako Me Ka Hanohano"), second; Cooke Ryan and George Terry Young, both of Honolulu, \$300 ("He Mele Ho'olaule'a), third; and Clifton K. Kakalia of Kapaa, Kauai, \$200 ("Na Hana O Ka Po'e Pono"), fourth.

For Silva, it was the first time he has ever entered a song in a contest. He has written several chants, poetry and other songs but never for competition. Silva, who resides in Kahaluu with his wife and two young sons, said he was inspired to enter this contest.

His mele was composed utilizing the traditional Hawaiian concept that if one loves Hawaii, he will appreciate, cherish and enhance or enrich its resources. "This is the legacy of our kupuna. It is the legacy of Aloha which cannot be found anywhere else on earth," Silva explains.

Silva, who has been executive director of the non-profit Kalihi-Palama Culture and Arts Inc. for the past 14 years, has been around Hawaiian music, musicians and hula dancers since he was a youngster.

"I listened and I watched," Silva explained. He holds in high regard such personalities as Auntie Malia Craver, Auntie Vicky Ii, Auntie Pauline Kekahuna, Auntie Lucy Lee, Auntie Louise Kaleikini and Kihei Brown.

"I learned from these people and they left me a very lasting impression, not to mention the rich heritage I have acquired," Silva observed.

Academically and professionally, Silva is a graduate of St. Louis High School and received his Bachelor of Arts degree in sociology from the University of Hawaii at Manoa in 1966 with a minor in psychology.

He established and pioneered what was then known as Meals on Wheels while employed at Lanakila Crafts. The program is today known as Meals for the Elderly which provides nourishing wholesome food for senior citizens at various locations throughout Oahu.

Silva, who is of Hawaiian, Portuguese and Chinese background, keeps active in the entertainment field. He



Wendell P. K. Silva

has performed in airline promotional work and at the Royal Hawaiian Hotel and Waialae Country Club. Silva's versatility also extends to staging the annual Keiki Hula competition and the high school festival in addition to being an outstanding master of ceremonies.

His wife, the former Sharon Kapualani Harding, is of Hawaiian, Tahitian and English background. Their sons are Jason Kalanikapuaenui, 7, a second grader at St. Ann's School in Kaneohe, and Mark Kanaialii, age 3.

"I love my heritage and being around my people and I guess this is what inspired me in writing this song," Silva concluded.

Winners were announced by Euphemia Nagashima, chairperson of the Ho'olako 1987 Theme Song Contest.

This group comes under the umbrella of the Ho'olako 1987 Publications Committee chaired by Puanani Kini.

A total of 24 songs were submitted for the contest and entries came from both Hawaii residents and the mainland. The \$1,400 total prize money was donated by Mrs. Kini, family and friends.

Judges were Nona Beamer, scholar, author and retired Kamehameha Schools Hawaiiana teacher; Rosemary Keoho Fujimoto, composer, musician and president of the Hawaiian Professional Songwriters Society; Brandon Bray, composer, musician and producer; and David M. Kupele, prolific song composer, entertainer and lecturer.

The winners and their songs will be presented Sunday, Jan. 11, at 2 p.m. during the Royal Hawaiian Band's concert at Queen Kapiolani Park.

Hawaiian Telephone to Sponsor Museum's 1987 Family Sundays

Hawaiian Telephone Company, another oldtime kamaaina firm, will be sponsoring the 1987 Family Sundays at the Bishop Museum the first Sunday of each month. This means that with proper identification, Hawaii residents and active duty military personnel and their families may enter at no charge.

This was the identical situation in 1986 when Sears, Roebuck and Company was the Family Sunday corporate sponsor. Hawaiian Tel's first sponsorship was Jan. 4 when the Girl Scouts on Oahu kicked off their part of the national organization's 75th anniversary, the first of many Diamond Jubilee events planned around the state throughout the year. The anniversary theme is: "Girl Scouts: Tradition with a Future."

Other Hawaiian Tel Family Sunday dates this year are Feb. 1, Mar. 1, Apr. 5, May 3, June 7, July 5, Aug. 2, Sept. 6, Oct. 4, Nov. 1 and Dec. 6.

A non-profit community organization each month arranges entertainment, food, games, Hawaiian crafts and much, much more. Family Sunday is when all Museum galleries and the Planetarium are open with no admission charge, thanks to Hawaiian Tel.

Full particulars are available by calling 847-3511.

As Seen Through the Work of John and Lita Cook

Detailing Trials, Tribulations of Pa'u Riding

By Maxine Mrantz
Contributing Writer

What began with sailors introducing horses to islanders in 1803 has now become theatre, complete with beautiful women on horseback smiling at parade audiences. Pa'u riding, though no more a major recreation of commoner and ali'i, continues to captivate the spectator, brightening the eyes of kupuna and keiki alike with its colorful horsemanship.

The name stems from the early days of horses in Hawaii when women as well as men rode astride. To protect party clothes from the dust and mud of the road, the women covered their clothes with a long garment or pa'u. From protective covering, the garment evolved into elegant attire.

Pa'us became the fashions of the day. They were brilliantly colored, made of silks, satins, velvets and some of cotton. The longest pa'u was said to be at least 20 yards and made of cretonne.

Nowadays, it takes more and more money to keep the tradition going. Pa'u riders Lita and John Cook can testify only too well to the endless fundraising necessary to keep the performances going. Together, they formed **Hawaii Pa'u Riders** and Ohana, a non-profit club dedicated to fine horsemanship and to the ancient arts of Hawaii. Not only do many of the 25 skilled equestrians ride, they dance and compose hula, play guitar, are expert lei makers and pa'u drapers, and in general, excell in the traditional expressions of island culture.

As a part of the necessary fundraising, **Hawaii Pa'u Riders** and Ohana have put on an exhibition of Hawaiian arts and crafts which includes teaching and performing the hula, making haku leis and ti-leaf leis, weaving coconut and lauhala products, pa'u draping, parade lio (horse) leis, quilt making for local and mainland parades. Mainlanders get to see an exhibition of a genuine Hawaiian show with the club members performing the music and dances.

Veterans of the pa'u circuit, John and Lita Cook of Waimanalo have carried Hawaii's aloha across the seas, delighting spectators in the Portland Oregon, annual Rose Festival Grand Floral Parade, the New York National Horse Show and the Veterans Day Parade. Locally, they have ridden in Aloha Week parades, the July 4 parades in Honolulu and Kailua, and 1984 Hawaii Sisterhood Silver Jubilee Parade.

In 1981, traveling with other talented Hawaiians and Governor and Mrs. George R. Ariyoshi, John and Lita and 13 Hawaii Pa'u Riders journeyed to New York City for the Hawaii '82 promotion. It was the first mainland appearance for Hawaii Pa'u Riders and they charmed audiences in a show of Hawaiian horsemanship at the National Horse Show in Madison Square Garden and the Veterans Day Parade on Fifth Avenue. They also rode through New York's Central Park to Fifth Avenue to and from the Clairmont Stable for the Veterans Day Parade, getting a good look at the city streets while performing.

Lita Cook has ridden as island princess in seven parades. She has been an attendant in two Kamehameha Day and Aloha Week Parades. She has performed as private mounted unit pa'u queen in nine mainland and local parades. Through it all, she feels the job of princess is the most challenging, since it is the princess who guides, trains and assesses the performances of individuals and the unit until all operated with the precision and beauty of a fine hula troop.

But that's only the tip of the iceberg. The princess is also responsible for maintaining communication between the unit and parade committee. Her decisions include selection of flowers, style of leis, manner of wearing them; she must consult with the other members in her unit being careful not to slight anyone. Her key words are fellowship, goodwill and harmony.

While others in the unit must keep to the straight and narrow while riding, the princess alone is not only permitted but expected to ride side to side, sitting her mount in a regal manner, acknowledging the applause with a million dollar smile.

Today's parade pa'u rider unit includes a princess (representing one of the eight major islands) three attendants, two escorts and a page. The Cooks work as a team when it comes to putting together a pa'u unit for a parade. Lita has ridden in 29 and John in 35 local and mainland parades, both with pa'u units and with private mounted units.

Another challenge to any unit is the dressing of the pa'u rider. The pa'u or skirt is a voluminous wrap-around and takes much skill to drape since the fabric must be secured to the wearer using no pins, fasteners or zippers but only kukui nuts. Today's modern pa'u, 12 yards long and held together with five or six kukui nuts,



Lita Lowea Carrillo Cook
and John M. Cook

looks for all the world like a flowing and elegant couturier creation. The kepolā or blouse, the equivalent of a Spanish poncho, is slipped over the head and fastened with ribbons to secure a woven flower lei.

Small wonder, then, I ask Lita the question that's been on my mind since the talk of dress began.

"Do pa'u riders go to the bathroom and if so, how do they manage the clothes?"

"They don't go to the bathroom," Lita answers. "They don't eat or drink after a certain hour."

Lita and members of the club were taught the art of pa'u draping by Mona Teves and Skip Tomiyama. The expert for Hawaii Pa'u Riders, both head draper and head seamstress is Drena Kauhane, a member of the Ohana.

If pa'u riders need to sacrifice comfort on the occasion of a parade, so do the horses. "But not to the point of abuse," Lita hastens to add. We horse people love our animals and want them to enjoy their parade ride. That's why we urge a wahine who tends to be somewhat generous in both height and weight to please ride a horse that fits you. The height of the horse is measured by hands from the bottom of the ground up. Therefore, we tell our larger ladies to choose a horse from 16 to 17 hands high off the ground. Needless to say, it should also be strong to present a good appearance during the parade.

Any professional pa'u unit must have had at least eight to 10 practice sessions for the group to work well as a unit. Since a practice session is at least two hours and the cost of renting horses ranges from \$12 to \$15 per hour, simple arithmetic will confirm that pa'u riding comes high for those who don't own horses. The rental of a parade horse alone is over \$250.

According to Lita, at least a week is needed to complete the leis for both riders and horses, although the design concept begins several months earlier.

"A lei pattern needs to be thought up but sometimes we want to change things, so we start our design with making small bouquets. Leis should be made with the flowers of the island you represent. However, they don't only have to be made of flowers. Natural seeds, koa curls, uki grass, shells and things like sea grape are perfectly acceptable."

They do have to show up in the parade and this can cause problems, especially if the clothes of the unit are too close in color to the flowers. In one parade, John Cook had a problem with green ferns against the green kepolas of the women. Traditionally, the ferns frame the outside of the lei. John solved the problem by shifting the ferns to the center and the flowers to the outside. In that way, the bright colors of the flowers showed well against the green of the kepolas.

A detail but most important to the overall presentation of the pa'u parade unit. There are other details—more and more of them as parade day draws nearer.

On parade morning, the park is a mad house. Grooming, saddling, and decking the horses start before sun-up. The night before parade day John sleeps in the park with those escorts and friends who will help get the horses ready, and who, that afternoon, have helped John haul three horses, two trailers and various and sundry equipment, horse feed and grooming tools, saddles, etc.

There is no sun when they start at 5 a.m. and they groom by a park light. At 6 a.m., the park will start filling

up with horses, trailers and people. By 7 a.m., all of the escorts must be ready to mount and all of the pooper-scooper brigade ready to clean up after the units.

I asked John how the horses handle the excitement and he shakes his head. "Horses can be fine at home but too much distraction or too sudden noise and a rider can be in trouble. It comes down to experience and common sense. Any horseperson knows that you don't put horse units behind a band or flags, or girls twirling batons or a motorcycle.

"I remember one parade in which the princes rode an albino horse. Now, an albino can be a temperamental animal, and that particular albino was. It reared up and the princess got hurt. And there was the time a motorcycle cop rode in back of my horse. He wasn't thinking—and would you believe it—gunned the bike so of course the horse reared. I almost lost control but managed to grab the horse's mane and I hung on until the horse calmed down."

"You see!" Lita laughs. "Little things like that keep us on our toes."

Lita and John met not in the saddle but on roller skates at what used to be Rainbow Roller Land on Keeaumoku Street. After several dates of dancing chacha with John on skates, Lita decided to let John teach her to ride a horse. She began learning in April of '77 and riding in earnest in 1978.

When she rides as island princess, John rides as her escort. He chooses her horse, insisting it be spirited so that her superb riding ability can be shown to advantage. "A good rider can't look good without a spirited animal." He hastens to add that the rider must be experienced or she could get hurt. "I won't let anyone who is not a good rider on a spirited horse. Otherwise, I'd feel responsible for any accident she could have."

He isn't worried about Lita holding her own. "Oh, my wife's good," he says. "That's why I pick spirited horses for her. So people can see how good she is."

So is he. So good, in fact, that it shows—even before he rides. When Freckles Teves was holding trials for riders to ride in the 1952 Kamehameha Day parade near Town & Country Stables in Kapiolani Park, John applied. No sooner were his feet in the stirrups than Teves said, "Get down. I know a rider when I see one."

John shows me a picture of Lita as pa'u princess riding for Kauai in the 1978 Aloha Week parade. Jack Lord is in the picture, standing beside her, holding on to the lei of **Sandy**, the palomino Arabian horse she rode. It was her first parade.

"Well, she looked so beautiful. . . no wonder he wanted a picture with her," says John.

"He fell in love with the horse," says Lita. John says: "The movie van was parked in Ala Moana Park and Jack Lord got off the van and he looked. You know all the islands were lined up but he picked the island of Kauai. Went straight for my wife."

Lita interjects: "He came up to me and said, 'Is this your horse? Can I take a picture with you?'"

"I was busy watching the unit so I didn't hear the conversation," John is telling me. "I was making sure the other riders were okay. Then I saw Jack Lord speaking to Lita. She really looked beautiful."

"It was the horse," says Lita. "He fell in love with the horse."

Lita is modest about her talent. Like most skills, pa'u riding isn't perfected overnight. Her first parade horse, **Lucky**, made her look good but she complained that he had a "hard mouth." When I asked her to explain what she meant by a hard mouth, she said that a hard mouth was hard to pull, hard to hold and hard on your hands.

"After a while, your hands begin to hurt. You have to hold, hold, hold. Then, pull, pull, pull. That's a hard mouth."

Lita put an application in for pa'u unit in the 1978 Kamehameha Day Parade. Ipolani Vaughn was chosen Niihau princess and Lita was classified as an alternate. At first she was disappointed but looking back, she considers it a blessing in disguise.

"I learned a lot about lei making from Ipolani Vaughn. Leis are a major part of the pa'u riding tradition. The most challenging is a horse lei. It can be anywhere from 58 to 60 inches long and from 12 to 20 inches wide. And each 60 inch horse lei may take 125 individually tied bouquets of flowers. That's one method of doing it; there are others. But I remember I made **three** of those leis, measuring 100 inches long and five inches wide. We joined dendrobium orchids and bozo or what we called bachelors buttons. We added sea grape and white baby breath; it was quite a job."

Lita's love affair with riding began with her first horse, Lucky, and has continued ever since. She's probably the youngest looking grandmother in Star of the Sea's

Hawaiian is Clark County Sheriff

high school graduating class of 1956. Her business career has been in insurance but as well, she's had a background as kumu hula, kumu lio, pa'u draper, haku lei instructor and administrator for two pa'u organizations. Her daughters, Leiala and Lima are following in her footsteps as horsewomen and musicians.

Both Lita and John have served as officers of Hawaii Pa'u Riders; John as president, Lita as vice-president. As of Oct. 5, the organization elected new officers (Angel Phillip, president and Wil Kaimikaua, vice-president) but John and Lita continue to serve on the parade and publicity committees.

It is the Cooks' ambition to keep pa'u riding the fine professional tradition that it has been. Lita is a member in the Ahaui Kaahumanu Chapter 1, and is a former president of "Aloha Pa'u Riders" or "ladies of love," a non-profit organization which has since dissolved but whose original purpose was the teaching of horsemanship and parade pa'u riding to the members of the Ahaui Kaahumanu Chapter 1.

Lita's taught her pupils skills such as body control, bridling, saddling, tacking, mounting, dismounting, grooming horse-hooves, haltering, making and using the bowline knot around the horse's neck, formation, flower making and of course that most important skill: the ability to project the charm and color of pa'u to the parade watcher.

Both Lita and John are multi-talented performers but prefer to think of themselves as "horsepeople." The term describes a way of life demanding rigid integrity where horsemanship is concerned. Unfortunately, many pa'u riders cannot be described as "horsepeople," according to the Cooks.

John comments with sadness on the decline of professional standards, especially among some of the younger folk who are not willing to put in the hours of practice needed to perfect the skill.

"We've had some people who want very much to be pa'u riders and will go through everything, including the expense which is high. They'll do everything except learn to ride well. Beauty and acting ability are nothing if the horsemanship isn't there. And it's not horsemanship when a pa'u rider can't mount her horse without using a stepladder, table, back of a truck, etc."

Lita tells me that few riders are accepted either for stable work or for pa'u riding without some kind of official trial. In parade pa'u riding, the Kamehameha Day pa'u chairperson insists on trials; the Aloha Week parade administrator does not, allowing aspiring entrants to submit applications alone. The pa'u chairperson makes the choice of princess and attendants.

"You don't start off being a princess," says Lita. "First, you have to be an attendant."

John frowns. "Well, it used to be that way. Nowadays, pa'u riding is so expensive that the only ones able to ride are those that own their horses. On that basis, you might get to be princess even without experience as an attendant."

Lita continues. "It's so much work that people are reluctant to go to the expense. I mean, one year you can be a princess. Then, the following year, you get put back to being an attendant. It's a rotation system and that part's fair, I guess, but look at the expense you went to the year before as princess!"

Lita and John admit that pa'u riding has undergone some changes. Daughter Leiala went to the 1984 and 1986 Portland Rose Festival Grand Floral Parades as banner girl, a recent innovation. Acutally, before the Cooks requested a change of rules in the 1980 Aloha Week Parade, the banner girl was always a banner boy in the pa'u parade unit.

"Women's liberation?" I asked John.

"Common sense. There are more girls than boys. And, of course, pa'u riding belongs to the girls. They're the stars of the show. No matter how good we escorts look, we don't forget that the most important parts of the show are the princess and her attendants. Pa'u units do have parade marshalls who are supposed to keep things under control. But they can't be everywhere so the escorts are constantly making sure that the girls' saddles aren't slipping or that their flowers aren't falling of that their formations are correct.

The Cooks call themselves "horsepeople" which means they don't only teach riders to be pa'u persons but to learn anything and everything connected with horsemanship.

They encourage any of you out there who might wish to learn pa'u riding and to help them in their fundraising for the 1987 parades to call them at 259-9250. They'll be happy to teach you horsemanship and the ancient arts and crafts of Hawaii, especially the art of making ti-leaves into leis, a successful fundraising project.

The sheriff of Clark County in Vancouver, Wash., a distinguished looking gentleman with a resonant voice and easy smile, is a full blooded Hawaiian named Frank Kanekoa.

Originally from Maui, Kanekoa, as far as can be determined, is the only Hawaiian sheriff in the United States. Last month he and Mrs. Kanekoa were back in the islands visiting friends and relatives. They also found the time to pay a courtesy call on Office of Hawaiian Affairs Administrator Kamaki A. Kanahele III along with his brother Ernest, sister Josephine Bird, her husband, Dr. Adren Bird and their daughter, Anela Smith.

Sheriff Kanekoa, a former member of the Honolulu Police Department, left the islands in 1955. He went to Los Angeles where he worked for the telephone company, moved to Portland, Ore., in 1958 where he met his wife Leilani at a church dance. Despite her first name, Mrs. Kanekoa is not Hawaiian. She told Ka Wai Ola O OHA, "My family is a singing family and my father used to sing 'Sweet Leilani' all the time. So my mother decided if she ever had a daughter she would name her Leilani."

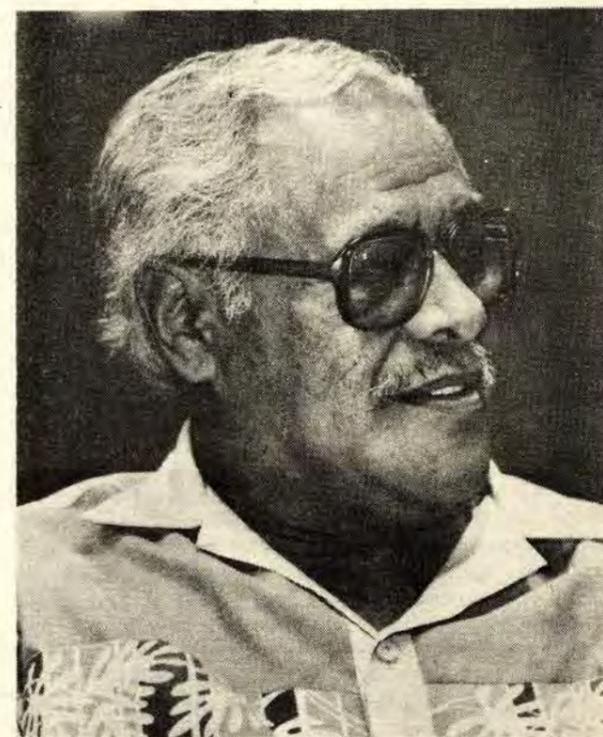
The Kanekoa's eventually moved to Vancouver, Wash., where he first joined the city police department and then became a Deputy Sheriff. In 1978 he ran for sheriff beating his former boss, the incumbent sheriff. "The key to that race", he says, "is that the department personnel endorsed me over the sheriff".

The population of Clark County is 205,000. As sheriff he is responsible not only for law enforcement, but for civil matters, the courts and the jail for the entire county as well.

During the last General Election on Nov. 4, Kanekoa was elected to his third consecutive term as sheriff. When he completes that term he will have served a total of 12 years as the top law enforcement officer in Clark

County and he says he'll be ready to come back home. As a matter of fact Kanekoa says, "My wife and children would move back tomorrow if I said OK".

He already has applied for a Hawaiian Home Lands lease on Maui and hopes that in four years he will be able to have a place where he can raise flowers or some other crop on the island of his birth.



Clark County Sheriff Frank Kanekoa

Inservice Training Includes OHA

A three-day inservice training workshop for district and state personnel from the Department of Education's Hawaiian Studies Program was held on Oahu Nov. 19-21, including a visit to the Office of Hawaiian Affairs to meet with Administrator Kamaki A. Kanahele III, Assistant Administrator Annelle Amaral and Government Affairs Officer and Community Resource Coordinator Jalna Keala.

Information and pledges of continued mutual support were shared and Hawaiian Studies Specialist Robert Lokomaika'iokalani Snakenberg expressed the DOE's mahalo for OHA's support to the program through the continued services of Community Kupuna Coordinator Betty Kawohiokalani Jenkins.

Participants, who were hosted to a continental breakfast, then embarked on an activity-filled day of visiting and learning about areas important in 19th century Honolulu pertaining to the fifth and seventh grade curricula on the historical development of the Hawaiian nation.

These included the Mission House Childrens' Museum, 'Iolani Palace, Falls of Clyde and the Hawaii Maritime Museum and the Chinatown restoration

projects. Debbie Pope, Keola Cabacungan, Joan Aanavi and Spencer Leineweber impressed participants with their knowledge and desire to share.

The group on Nov. 19 met at Waimea Falls Park to spend the day learning about the Waimea ahupua'a from park archeologist Rudy Mitchell and education coordinator Bunny Vasconcellos. They then visited and learned about the two massive heiau on either side of the mouth of the valley, Pu'u o Mahuka and Kupopolo.

They learned about Kahuna Nui Hewahewa's involvement in the valley before and after the overthrow of the kapu system and visited his gravesite. The group also visited the ethnobotanical gardens, hula and games sites and the waterfall.

Ho'omaluhia Park in Kaneohe was the next visited location on Day 2. The Windward District Hawaiian Studies staff of Elsie Kawao Durante, Alison Ledward and Alicia Rogen planned a full day's workshop on integrating Hawaiian studies with environmental education, science, art, movement and language arts. Some members of the Native Hawaiian Library Project staff were on hand to share their important work with the participants.

KU KANAKA READERS

If you are a **Ku Kanaka** reader, fill in the attached coupon. The WAIAHA Foundation is compiling a list of readers to invite to a **Ku Kanaka** conference. The conference will be held in the spring to discuss and to affirm the book's findings.

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Please Check:

- 1) Have you read entire book? Yes No
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- 3) Are you interested in attending conference? Yes No
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Ho'olale i ka 'ai a ka u'i.

Show what you can do.—Mary Kawena Pukui.

Special Hibiscus Honors Princess

A new hybrid hibiscus especially developed by 1929 Kamehameha graduate August Miller in honor of Princess Bernice Pauahi Bishop on the occasion of the Schools' 100th anniversary was planted Dec. 18 in front of Dorm D on the grounds of Bishop Museum.

Six other members of the Class of '29 returned to Dorm D to watch their classmate in a brief ceremony which was also attended by wives and husbands, Miller's family and Museum and school officials. There are 19 survivors out of 21 girls and nine of 25 among the boys.

Five of the women attended the ceremony along with Miller and Joseph (Seaweed) Kealoha. They included Alice Nicholas White, Cecilia Arnold Kane, Eva Ralston Silva, Linda Bartels Lum and Frances Dunn Silva.

Miller, who was a football star at Kamehameha and a good enough amateur boxer to reach the finals of the National Amateur Boxing Tournament in Boston, turned out to be one of Hawaii's leading hibiscus breeders. He's been fascinated by the official state flower since the 1940s.

"I can't explain how I got interested in breeding hibiscus. All I know is that I think they are the most beautiful things in the world," Miller told Ka Wai Ola O OHA.

The new Princess Bernice Pauahi Bishop hibiscus is large, deep red with white speckles and has curly petals. Miller also has bred many famous other hibiscus now growing around the world, including one named the John F. Kennedy.

Breeding hibiscus started out as a hobby for Miller "many moons ago." It soon became a business when nurserymen came around to his Kaimuki yard and asked him to grow hibiscus for sale. It was during this time he became known as one of the best of the early



Bishop Estate Trustee and President of the Board Richard Lyman watches as August Miller plants the Princess Bernice Pauahi Bishop hybrid hibiscus.



Six classmates from August Miller's Class of 1929 at Kamehameha watch hibiscus planting ceremony in front of Dorm D where the former football star and amateur boxer lived as a student. Starting from left to right are Joseph (Seaweed) Kealoha, his wife Jennie who was a McKinley High School graduate, Alice Nicholas White, Cecilia Arnold Kane, Eva Ralston Silva, Linda Bartels Lum and Frances Dunn Silva. Seated behind them from left to right are now retired Kamehameha President Jack Darvill, Office of Hawaiian Affairs Chairman Moses K. Keale Sr. and OHA Administrator Kamaki A. Kanahale III.

breeders. There are an estimated half a dozen people who breed hibiscus in Hawaii.

Miller, who recently turned 80, worked for the federal civil service as chief quartermaster at Lualualei. He quit at age 46 and went into the housing rental business. He and his wife Adele, who was also on hand for the proud moment, observed their 55th wedding anniversary on Dec. 24.

Richard Lyman, chairman of the Bishop Estate Board of Trustees, described what a great football player Miller was despite his small size. "And I'm proud to say he was the first Hawaii youth to reach the amateur boxing finals in Boston. Who would ever think he would become one of our leading breeders of the hibiscus," Lyman remarked.

Dale Phillips, who graduated from Kamehameha in 1981 and a Miller grandson, also delivered a few brief remarks. He noted it was a happy moment for him and his family because "of the birth of this plant, my upcoming wedding and my grandparents' wedding anniversary."

He said that for as long as he could remember his grandfather has always worked with hibiscus.

The five ladies of Miller's 1929 class who attended the ceremony recalled that while the boys occupied Dorm D, a two-story wooden building located at the right front

entrance to the Museum, the girls were housed across King St. where Kamehameha Housing now stands.

Among those attending the ceremony was Office of Hawaiian Affairs Chairman Moses K. Keale Sr. in his first official capacity as chairman of the Federal Native Hawaiian Institute of Culture and Art. He was accompanied by Administrator Kamaki A. Kanahale III.

W. Donald Duckworth, Bishop Museum director, was master of ceremonies. Refreshments and a light snack were served by some members of the Museum staff.

ARC Names Murray New Hawaii Manager

Steven P. Murray, former executive director of the Cleveland County Chapter Blood Services of the American Red Cross in Norman, Okla., is the new ARC chapter manager in Hawaii with headquarters on Diamond Head Road.

Murray, who began his Hawaii duties Jan. 5, has been involved in Red Cross activities since 1971 first as a volunteer in Water Safety and later as a staff member.

'Rainbow Coalition' Membership Urged

By Wendy Roylo Hee
Policy, Planning Research Officer

A charismatic Reverend Jesse Jackson strongly advocated for human rights linkages to economic development; condemned countries that experience an "economic surplus and a moral deficit;" and urged Japan to become more sensitive in its economic dealings with other countries and also to look at discrimination against other Orientals, especially Koreans, within its own society.

The dynamic black minister spoke at a Pagoda Hotel breakfast Dec. 15 organized by the Council of Churches during a two-day stopover in Honolulu. He had just returned to the U.S. from Japan and Korea and met with interested Hawaii residents, including many union representatives, before returning to the East Coast.

He also encouraged Hawaii residents to join his "Rainbow Coalition," especially since he considers Hawaii to be the "Rainbow State." He believes his group's ideals are attainable:

- Ending the nuclear arms race.
- Housing the homeless.
- Feeding the hungry.
- Suffering for higher principles.

He will be working to form a chapter of his "Rainbow Coalition" in Hawaii. If anyone is interested in joining or finding out more about the coalition, write to Rainbow Coalition, 2100 M. Street, NW, Suite 626, Washington, D.C. 20037, telephone (202) 955-5795.

Chairman Announces Tentative OHA Board, Community Meetings

A tentative schedule of 1987 meetings by the Office of Hawaiian Affairs Board of Trustees, including community meetings, has been announced by Chairman Moses K. Keale Sr.

Keale announced also that a calendar of events for other Hawaiian organizations and agencies, dates commemorating the birth of Hawaiian royalty and other such happenings important to the Hawaiian community is being put together.

In this regard, he is calling on all organizations, clubs and agencies to phone OHA at 548-8960 and list functions, meeting dates, times and places. You may also send in your listings to Keale at the OHA office, 1600 Kapiolani Blvd., Suite 1500, Honolulu, Hawaii 96814.

Following is the tentative schedule of OHA meetings for the year. Clip it and save. Call your nearest OHA office to confirm dates, times and places. All Honolulu meetings are scheduled for the OHA conference room.

- Jan. 27—1:30 p.m., Board of Trustees, Honolulu.
- Feb. 20—1:30 p.m., Board of Trustees, Honolulu.
- Mar. 20—1:30 p.m., Board of Trustees, Honolulu.
- Apr. 16—1:30 p.m., Board of Trustees, Honolulu.
- May 22—7 p.m., Community meeting, Hilo, Hawaii.
- May 23—9:30 a.m., Board of Trustees, Hilo, Hawaii.
- June 19—7 p.m., Community meeting, Kahului, Maui.
- June 20—9:30 a.m., Board of Trustees, Kahului, Maui.
- July 24—7 p.m., Community meeting, Lihue, Kauai.
- July 25—9:30 a.m., Board of Trustees, Lihue, Kauai.
- Aug. 20—1:30 p.m., Board of Trustees, Honolulu.
- Sept. 18—7 p.m., Community meeting, Kaunakakai, Molokai.
- Sept. 19—9:30 a.m., Board of Trustees, Kaunakakai, Molokai.
- Oct. 23—1:30 p.m., Board of Trustees, Honolulu.
- Nov. 20—9:30 a.m., Board of Trustees and Community meeting, Lanai City, Lanai.
- Dec. 16—1:30 p.m., Board of Trustees, Honolulu.

Dates of committee meetings will be announced when they are firmed up.

Campus Program, Mauna 'Ala Services, Tree Replanting, Coin Minting Mark Founder's Day

The Bishop Estate/Kamehameha Schools ohana observed centennial year Founder's Day Dec. 19 with an early morning program by the students at Kekuhaupū on the sprawling Kapalama Heights campus, another at Mauna 'Ala, a tree replanting before noon at the new Kamehameha Chapel and Heritage Center back on campus and the minting later in the afternoon of the first in a series of three commemorative coins.

The ceremony at Kekuhaupū was performed entirely by the student body. It consisted of scriptural readings, recitations, hymns, hula and songs honoring the Schools' founder.

Some of the students, alumni, Schools' officials, Trustees of the Bishop Estate and members of various Hawaiian organizations gathered at Mauna 'Ala on a beautiful clear morning to honor Princess Bernice Pauahi Bishop at the 100th Founder's Day.

Although the first Founder's Day was established by the Trustees in June 1888, and celebrated Dec. 19, 1888-99 years ago—this date marks the 100th anniversary of the Princess' birth since the opening of the school in November 1887.

Office of Hawaiian Affairs Chairman Moses K. Keale Sr., Trustee for Kauai and Niihau, is well-known for his regular attendance throughout the years at Mauna 'Ala services honoring other members of the royal family. On this occasion, however, he was more prominently conspicuous and given a seat of honor up front because for the first time in public he was wearing his Na Ahu'ula O OHA, the same gold and green cape he was given at the Dec. 6 investiture for OHA Trustees.

The Mauna 'Ala program featured selections by the Royal Hawaiian Band under Bandmaster Aaron Mahi and featuring soloist Nalani Olds Napoleon; Bishop Memorial Church and Centennial Choirs; and brief addresses by Kamehameha Chaplain David Kaupu; Schools' President Jack Darvill who retired Dec. 31; Senior Trevor Maunakea, a 13-year student at Kamehameha; and Bishop Estate Trustee and Board Chairman Richard Lyman.

The Princess' grave was then decorated by the Kamehameha ohana, including Keale.

It was back to campus for the replanting of a young, healthy tamarind tree said to be a favorite of the Princess. The tree was originally planted on Founder's Day, 1981, in observance of the sesquicentennial of the Princess' birth. It was replanted in its permanent location in front of the heritage hale.

Virtually the same Mauna 'Ala participants took part in the replanting with one different aspect. Graduates or ohana members of graduates during the years ending with the number "7" were especially called out to do the honors in replanting the tree. After Kaupu blessed the already prepared puka, all participants lifted a big net holding the tree and put it into place. Everyone then took their turn shoveling or throwing dirt into the puka.

At the Royal Hawaiian Mint on Koula St. that afternoon, the first gold coin was struck by Lyman, assisted

by Governor John David Waihee III who then pressed the two large buttons to activate the machinery which produced the first silver coin in the series. The honor of minting the first bronze coin went to Lt. Gov. Ben Cayetano.

The first coin in the series bears a likeness of Kamehameha the Great with the reverse side showing the Hawaiian island chain with the inscription said to be the last words uttered by the King: "E 'one wale no 'oukou i ku'u pono" . . . "endless is the good I have given you to enjoy."

An image of Pauahi herself is featured on the second coin with the final coin in the series featuring her husband, Charles Reed Bishop. The Pauahi coin will be available in June and the Bishop coin will be minted in January 1988.

The coins may be ordered through the Kamehameha Schools campus book store at a cost of \$900 for the gold, \$39 for the silver and \$15 for the bronze. For an additional \$25, a special koa presentation box is available.

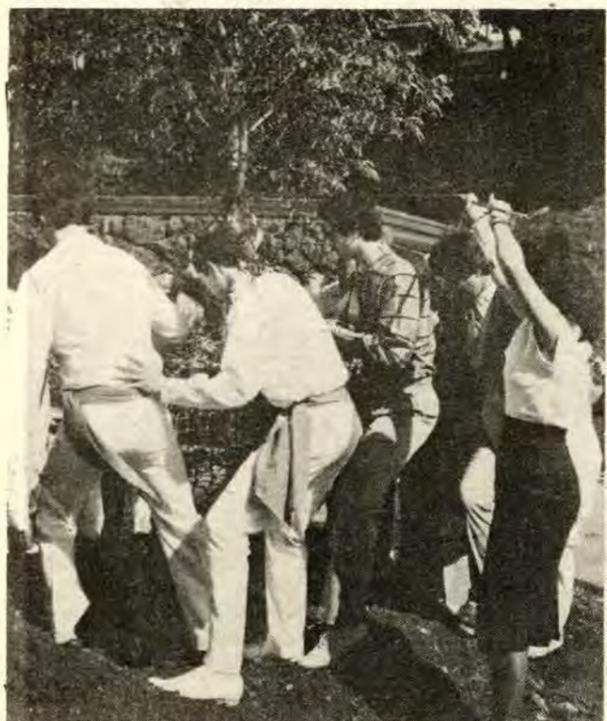
The book store, which contains a wide assortment of centennial memorabilia, T-shirts, sweaters, jackets, bags, school supplies, key chains, car window and bumper stickers and many more items, is located in new and more spacious quarters under the all encompassing massive Akahi Dining Hall on the upper campus.



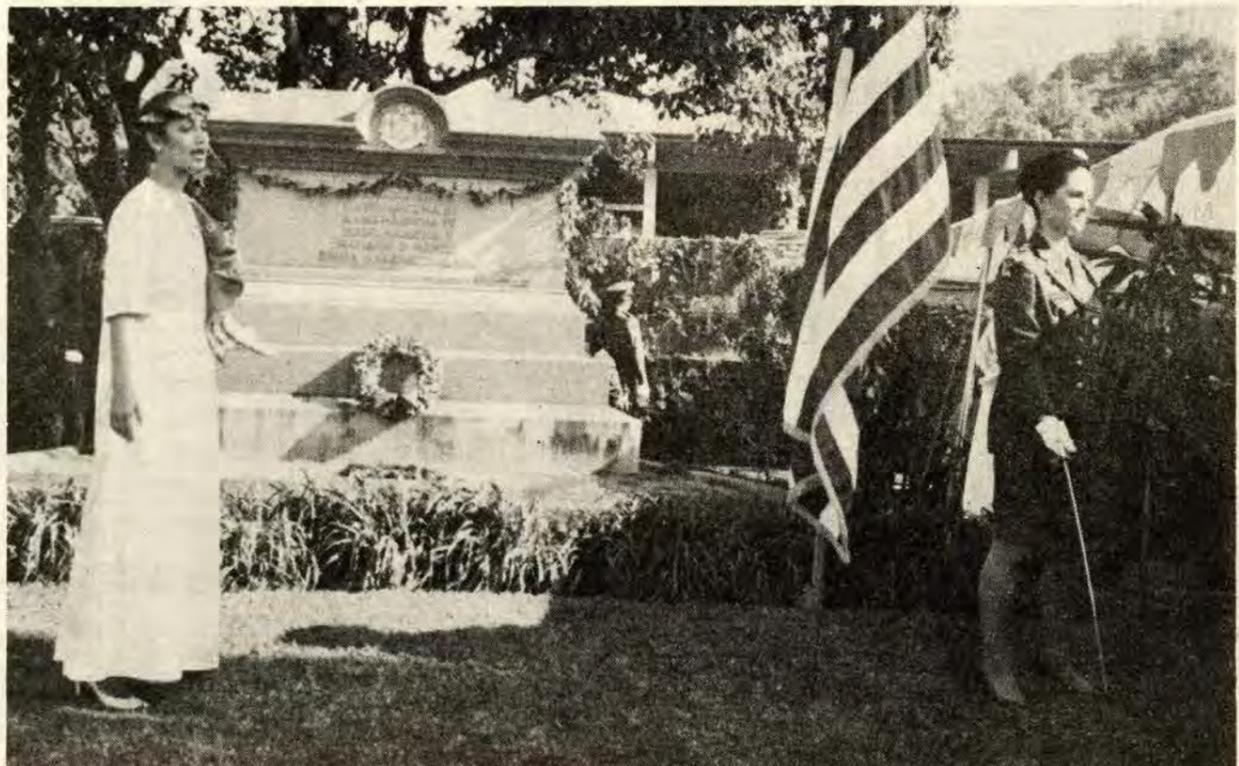
Office of Hawaiian Affairs Chairman Moses K. Keale Sr., wearing Ahu'ula, awaits his turn with others to place ho'okupu at the Princess' tomb.



The Rev. David Kaupu, chaplain at the Kamehameha Schools, talks about the life of Princess Bernice Pauahi Bishop at Mauna 'Ala. Office of Hawaiian Affairs Chairman Moses K. Keale Sr. can be seen with his Ahu'ula to right of photo.



Up, up and inside the puka she goes is this young tamarind tree being replanted and carried by some of those who graduated in the years which ended with the number "7."



Suzanne Kaupu, one of the chaplain's daughters and a 1978 Kamehameha graduate, offers a chant at the tomb of the Princess while a member of the Schools' ROTC unit stands at attention. Suzanne, incidentally, became Mrs. Frederick Soon on Dec. 27 at Kawaiahao Church.

Kawaiahao Church Holds Unprecedented Protocol Event in Investiture of OHA Trustees

By Kenny Haina, Editor
Ka Wai Ola O OHA

The nine Trustees of the Office of Hawaiian Affairs participated in their first ever formal investiture Saturday, Dec. 6, at historic Kawaiahao Church.

This equally historic occasion was unprecedented in the Hawaiians' most revered house of worship. It marked the breaking down of four taboos so to speak and restoring culture in the church.

The event, however, was not held without proper planning by OHA Administrator Kamaki A. Kanahale III and an Investiture Ceremony Committee he organized to plan the ceremony. It was Kanahale who placed heavy importance on a formal OHA investiture ceremony so as to have the proper protocol while presenting a positive image of Hawaiians.

Following deep discussions with Kawaiahao Kahu William Kaina, lay Kahu Meali'i Kalama and leaders of several Hawaiian organizations, the green light was given to move ahead with the ceremony.

As far as anyone can remember, these are the first time happenings that took place Dec. 6 in Kawaiahao Church:

- Presence of the pulo'ulo'u stick.
- The presence, playing and sounds of a giant temple drum named Hawea.
- Carrying of spears, traditional emblems of the Daughters and Sons of Hawaiian Warriors.
- Wailing and chanting by Kanahale, and Auntie Sally Wood Naluai.

Despite the many reservations expressed by those who felt the kapu should not have been lifted, virtually everyone in attendance agreed it was a beautiful and proper ceremony—a happening which marked a high water point for Hawaiians.

"Magnificent, thrilling, chicken skin, colorful, proud moment, joyful and outstanding" were only a few of the superlatives used by many of those queried by Ka Wai Ola O OHA. It was all of that and more.

Kanahale turned in an outstanding effort and received proper commendation and congratulations from all sources, especially from the nine Trustees themselves. If anything, it was a coming together of nine minds for one day. Everyone was in a cordial and jovial mood, resplendent in their respective dress for the occasion.

This historic OHA first was a breathtaking event. It was highlighted by a formal procession led by various Hawaiian organizations followed by the Trustees who were heralded by the traditional blowing of the conch shells to the ocean, earth and sky.

The most solemn and dramatic moment of the investiture was the presentation of Ahu'ula, the cloak of chiefly rank, to members of the Board of Trustees. The cloak symbolizes the authority and responsibility bestowed on the Trustees by the Hawaiian people who, by virtue of the electoral process, entrusted these seven men and two women with the future of the native Hawaiians.

The presence of the pulo'ulo'u stick, the warrior spears, chanting and the sounding of the Hawea drum by Melvin Kauila Clark contributed tremendously to the solemnity and success of the ceremony. As each Trustee was given his or her Ahu'ula, Kahu Kaina said a

prayer while Kanahale did the fastening.

A beautiful rendition in Hawaiian of "The Lord's Prayer" by the Kawaiahao church choir under Director Esther Rhineland added to the spiritual atmosphere of the occasion.

At the request of the Kahu the entire ceremony was video-taped for all other ceremonies to follow. Kahu Kaina earlier said he always felt Hawaiians had a rich protocol but did not realize how much we had lost until he went to New Zealand and observed the Maoris who retain and practice their protocol.

Stanley Ki'ope Raymond II, OHA's Community Resource Specialist on Maui, did the commentary in Hawaiian. Raymond also has a weekly Hawaiian radio show on Maui which is done entirely in the Hawaiian language. The same is true of OHA Chairman Moses K. Keale Sr. on Kauai.

Each of the decorations in the church had a traditional symbolic meaning. The many greens signified growth. The fruit of the banana plant grows not alone, but in concert with its fellows. The coconut demonstrated the quality of having a strong trunk along with the capacity to bend when necessary.

Likeke Hall adjacent to the church was also symbolically dressed in greens for the reception that followed the investiture ceremony. The greens were gathered and put together by the entire OHA staff over a two-day period under the guidance and direction of OHA Community Kupuna Coordinator Betty Kawohiokalani Jenkins.

Following the ceremony, Trustees were removed of their Ahu'ula once outside the church where they were greeted with congratulatory kisses and presented with leis.



Pulo'ulo'u stick presents an imposing symbol as Trustees face audience in Kawaiahao Church after being given their Ahu'ula. Reading from left to right at the barely visible far end of the lineup are Trustees Kevin (Chubby) Mahoe, Thomas K. Kaulukukui Sr., Manu Kahaialii, A. Frenchy DeSoto, Clarence F. T. Ching, OHA Administrator Kamaki A. Kanahale III, Rodney Kealiimahiai Burgess III, Moanikeala Akaka, Louis Hao, Moses K. Keale Sr. and Papa Kala (Gregory Nalielua Kalahikiola).



Making their way down steps of Kawaiahao Church after having their Ahu'ula removed are Papa Kala, Kahu for the OHA Board and Trustees Moses K. Keale Sr., Louis Hao, Moanikeala Akaka and Rodney Kealiimahiai Burgess III. Members of the Daughters and Sons of Hawaiian Warriors can be seen at very top of stairs with spears.





It was a poignant scene once outside Kawaiahao Church as Kahu William Kaina and At-Large Trustee Rodney Kealiimahiai Burgess III, who currently operates a business on Maui, embrace. Also accepting congratulations at extreme left is Oahu Trustee Clarence F.T. Ching with OHA Administrative Assistant Annelle Ameral pictured to his left on steps.



Trustees Moses K. Keale Sr. of Kauai and Niihau, chairman of the Board, and Louis Hao of Molokai, vice chairman, greet a visitor.



Hawaii Trustee Moanikeala Akaka receives congratulations from Kahu William Kaina following investiture. To the Kahu's immediate right is At-Large Trustee Kevin (Chubby) Mahoe of Oahu. Women of 'Ahahui Kaahumanu are seen making their way out of the church.



Trustee Thomas K. Kaulukukui Sr. gets a warm embrace from this constituent.



Oahu Trustee Clarence F. T. Ching is busy in conversation with this well-wisher.



Trustees of the Office of Hawaiian Affairs raise their voices in song during reception in Kawaiahao Church's Likeke Hall following investiture Dec. 6. From left to right are Moses K. Keale Sr., Moanikela Akaka, Manu Kahaialii, Clarence F. T. Ching, A. Frenchy DeSoto, Louis Hao, Thomas K. Kaulukukui Sr., Kevin (Chubby) Mahoe and Rodney Kealiimahiai Burgess III.



OHA Chairman Moses K. Keale Sr. is visited by Hawaiian headliner Melveen Leed.

Hawaiians at Lanakila Face Eviction Jan. 18

The plight of Hawaiians living in low rental housing has once more surfaced with the recent announcement that more than 40 families, a majority of them Hawaiian adults and children, must vacate their present quarters at the old three-complex two-story Lanakila Hotel on N. School almost directly across from Lanakila Field.

Eviction notices to the tenants were sent out Nov. 17 which directed them to vacate no later than Sunday, Jan. 18. The letter said there will be no exceptions. It further notes that anyone caught on the property beyond that day will be guilty of trespassing. "Circumstances beyond our control force us to shut down the property," the letter explained.

The Hawaiian tenants went to the Oahu District Council, Association of Hawaiian Civic Clubs, for assistance. The matter was then referred to the Office of Hawaiian Affairs and Human Services Specialist Sam Holt who met with the tenants.

Norma Kaolelopono Sanay, a 100 percent native Hawaiian serving as spokesperson for the group, asked Holt and Ka Wai Ola O OHA the one burning question that's been on their minds: "Where can we go where the rent is low."

Sanay said that despite their cubby hole accommodations at the Lanakila, the rent has been affordable. It ranges from \$125 to \$135. Everyone in the three complexes uses one community kitchen, bathroom and shower. The dining areas are usually the lanais or in individual rooms.

"We don't want to end up on the beach," Sanay exclaimed. Virtually all the tenants are receiving some form of assistance from the Department of Social Services and Housing.



Norma Kaolelopono Sanay and Francis Kamai are among two Lanakila Hotel Hawaiians facing uncertain housing and accommodations.

Sanay said they have been somewhat encouraged in talks with state and county officials and state and county politicians who pledged their support and assurance they will be doing everything in trying to resolve the situation.

"This is fine but we still don't have any where to go come Jan. 18. We don't even have any idea if we'll have low rent housing," Sanay laments.

According to Sanay, the owner of Lanakila Hotel couldn't get liability insurance "or something like that." She said they had asked the state in October to inspect the buildings so they could get certificates of displacement. The report they got back was that the buildings were in repairable condition but the owner insisted on having it torn down.

Sanay herself lives there with four of her six children, ages 17, 7, 6 and 4 and grandchildren ages 2, 1 and two months. Two other children live with family members.

Francis Kamai, another native Hawaiian who was born on Niihau to Cecilia Papihuli and Nicholas Koleau Kamai, fell from a roofing job in 1984 and is now totally disabled. He fractured his collarbone, shoulder bone, ribs, back, wrist and knee. It is the knee which limits his mobility.

While he tries to maintain a spirited outlook, Kamai also knows he faces an uncertain housing future. "I don't know," he said, "we can only hope, wait and see."

Sanay, who works together in this battle with Lynn Lopes, shares the same view as Kamai. "Hopefully," she concluded, "we can get relocated at the kind of rent we can afford."

She holds on to a tenacious hope that something good will evolve from their plight.

Holt, meanwhile, contacted several agencies and officials in seeking kokua for his fellow Hawaiians. Like them, he has received assurances of help. However, it remains a waiting game and what kind of help will be forthcoming, if any.



Two At-Large Trustees from Oahu, A. Frenchy DeSoto at left and Kevin (Chubby) Mahoe accepting congratulations from those attending the reception.



These are the five Trustees who were elected Nov. 4 to serve a four-year term ending in 1990. From left to right are Kevin (Chubby) Mahoe, Rodney Kealiimahiai Burgess III, A. Frenchy DeSoto, all At-Large; Manu Kahaialii, Maui; and Clarence F. T. Ching, Oahu.

Inmate Touched by Reading Ku Kanaka

"I just got through reading George Kanahale's recently released *Ku Kanaka: Stand Tall, A Search for Hawaiian Values* and found it stimulating, rewarding and very inspirational.

Its an important work that needs to be read by all Hawaiians and Hawaiians at heart, if not to revitalize an altogether lost pride in our culture and our past, then to enhance the one we already individually possess."

So writes Hawaiian inmate Kaleihau Kamau'u of Halawa High Security in a letter to Ka Wai Ola O OHA.

"*Ku Kanaka* has touched me in more ways than one and has offered me a whole new outlook, not only of my *kupuna* but also of myself. It is pretty common knowledge that the Hawaiians of old were pretty in tune with nature but very seldom do we hear or read how very technologically, scientifically and economically inclined they actually were. Mr. Kanahale, in his magnum opus, does this beautifully.

He erases the prevailing misconception of our past with world wide information and documentation, leaving in its place how the people of old really were. Then he goes on to convey that these same qualities that they exhibited can be equally applied successfully today to gain the things or make the changes that we desire.

Kamau'u, who is studying Hawaiian language through correspondence with Department of Education Hawaiian Studies Specialist Robert Lokomaika'io-kalani Snakenberg, goes on to say that "of course, this is just a small portion of its whole. I don't think it is possible to fully express my true *mana'o* in words here. The chapter on leadership and destiny was excellent. The agenda included demands, to say the least, consideration. Mr. Kanahale has truly done a beautiful job. Congratulations are in order."

Na Ahu'ula O OHA Protocol Explained

Here is the protocol of Na Ahu'ula O OHA. It is to be worn only at:

- Mauna 'Ala services.
- All formal occasions.
- Funeral services of an ali'i or distinguished Hawaiian.

- Church services honoring an ali'i or distinguished Hawaiian.
- Parades or ceremonial event.

The following prohibitions are in effect while the Ahu'ula is being worn:

- No drinks of any kind are allowed, with the exception of water.
- Eating is not allowed.
- Leis or other objects cannot be worn over the Ahu'ula.

- The Ahu'ula must be carried to an event and then draped. If the chairman is present, take the lead from the chairman to drape. It is to be removed immediately following the event.

- If not wearing a suit, a white dress shirt is permitted.

- The Ahu'ula must always be carried when not wearing. It is never to be placed on a chair or other objects. A member of a family or of a delegation may also carry it.

Freshman Status No Handicap

City Council Neophyte Exudes Confidence

By Kenny Haina, Editor
Ka Wai Ola O OHA

"The key to my tenure in city government is community involvement and this is what I hope to generate. I'm a good listener and I consider myself very fair."

These are remarks made by first time City and County of Honolulu Councilman John DeSoto Jr. as the newest Hawaiian and vice chairman at Honolulu Hale. Arnold Morgado, another part Hawaiian, heads the Council as its new chairman which was announced Dec. 22. Both are Democrats. Republican David Kahanu completes the Council's Hawaiian triumvirate.

As the Council's freshman lawmaker, Ka Wai Ola O OHA talked with DeSoto to get his views about his new role. He is one of four sons of John (Cobra) DeSoto and A. Frenchy DeSoto, who was also elected last Nov. 4 as one of three At-Large Trustees for the Office of Hawaiian Affairs.

DeSoto's brothers are Bruce, MTL driver; Ronald, commercial fisherman; and Manny, corrections officer at Oahu Community Correctional Center. There are also two DeSoto sisters, Chiquita DeBoer of Washington state and Laura DeSoto of Waimea, Hawaii.

The freshman councilman is widely known at home, on the mainland and throughout Europe as "The Flying Hawaiian" national motocross champion, a sport he took up following in the footsteps of his father and mother. His parents are also well-known stock car drivers when they competed at the old Honolulu Stadium at the same time as two other brothers who went on to national fame—Al and Jerry Unser.

It was in June, 1986, that DeSoto made up his mind to throw his papale into the political arena. "I came in cold with no experience in politics. But I wasn't that cold to the extent I didn't know what I wanted to do for my district," the newly-named Council vice chairman remarked.

Since his return home in June 1975, after living in Southern California for nearly 10 years, DeSoto has been deeply involved with youth work in his home district along the Waianae coast. Technically, he represents District IX which includes the Waianae coast, Kunia, portions of Waipahu, Ewa, Ewa Beach, Makakilo and Honokai Hale.

DeSoto felt his earlier priorities were with the kids and he involved himself with them and personnel from the City Department of Parks and Recreation. Ironically, he now heads the Council's Parks and Recreation Committee.



Councilman John DeSoto

He admitted that in the last three months he found out there were much more broader areas of concern. "Instead of working with 30 kids, I find myself working with 75,000 people," DeSoto observed.

Confident, articulate and frank, DeSoto said that "being a freshman on the Council is no handicap. I can be a guide and tool looking out for the concerns and interests of my communities."

He predicted that with good staffing, new ideas and new faces, the Council will be moving differently. DeSoto said dedication, discipline and patience are traits he learned while participating in football, track and wrestling at Waianae High School from where he graduated in 1965. He also attended Snow College in Utah on a football scholarship. "Hopefully," he pointed out, "I am able to follow these traits in my work with the Council."

Much has been written and said about DeSoto's prowess as a motocross champion but little is known about the person himself, hence Ka Wai Ola O OHA sought this interview. DeSoto comes across as a man with a definite mission—doing the best he can for his

constituents and all others in his district, listening attentively to their concerns and working hard.

DeSoto is the first to admit this is no small feat but he is committed to doing it. "Of course I can't do it alone and I don't have all the answers and ideas. This is why I'll be seeking the community's participation and support," he declared.

A little known fact perhaps about the new Councilman is that he is the founder and instructor of an anti substance abuse program in his community where he programs his participants through athletics, canoe racing, aerobics, hiking and weightlifting.

"I was heavily involved with athletics in school and came home so tired I didn't feel like doing anything else. I try to do the same thing for other kids through this program," DeSoto explained. He said other teachers and professionals give him assistance.

DeSoto, who acquired a business acumen while owning and operating two motorcycle shops in San Diego and Huntington Beach where he and his wife and two children lived, has been on a bike 34 of his 39 years. In that time, he has suffered a dislocated shoulder, broken back, broken legs, torn Achilles tendon, 14 head concussions and two knee surgeries.

The freshman Councilman, who doesn't smoke or drink, is a member of the Screen Actors Guild (SAG), having appeared in six motorcycle movies. His racing appearances in Europe included 13 in Iron Curtain countries and one year on the Grand Prix circuit.

DeSoto is married to the former Pati Crandall, a Punahou graduate currently teaching at Makaha Elementary School. They are the parents of daughter, Maile, 15, and son, John III, 14, who also is into the sport.

DeSoto is still active on the local racing scene having appeared in the last two super cross competitions. However, his new Councilman duties are sure to alter his priorities somewhat.

He emphasized in conclusion that community involvement is the key to his work. "While I can be a good listener and very fair, I feel we should all work together. Let's all work for it."

Paul Cathcart is KS/BE Area Manager



Paul Cathcart

Paul Cathcart has been promoted to the position of Area Development Manager (ADM) for Suburban O'ahu lands of the Kamehameha Schools/Bishop Estate. Cathcart replaces Edwin "Mike Michael" who retired Dec. 31 after 17 years with KS/BE.

A 1969 graduate of the Kamehameha Schools, Cathcart holds a B.S. degree in Psychology from Oregon State University, an M. Ed. from Boston University and an M.B.A. from Pepperdine University.

Cathcart started at KS/BE's Land Division in 1978 as a Land Manager. Over the years he has also served as Special Projects Coordinator and most recently, as Assistant Area Development Manager and Chief Negotiator of residential fee sales.

As ADM for Suburban O'ahu, Cathcart will manage a staff of six land managers who are responsible for all KS/BE lands on O'ahu except for Central Honolulu. Land management entails: negotiation leases; approving building plans or requests to improve the land, inspecting sites to ensure that the land is being maintained and used properly; and developing and analyzing proposals on how to best use unleased land.

In his new position, Cathcart will continue to coordinate all residential lease to fee conversions on O'ahu.

Promising Future Seen for Paddlers

Carol Torgerson will continue to head the Na 'Ohana O Na Hui Wa'a Association as its president during the second year of a two-year term.

Officers, association members and guests held their annual meeting Nov. 8 at the Pacific Beach Hotel where they heard three speakers give a promising future with growth seen in the number of paddlers and needed facilities.

Other association officers are Rona Kaaekuahiwi, vice president; June Leialoha, secretary; Leinani Peltier, treasurer; John Kapua, race chairman. Kapua and Kaaekuahiwi will also represent the hui in the Hawaiian Canoe Racing Association (HCRA).

Wilbert M. K. Ching, who is with the City and County of Honolulu's Department of Parks and Recreation, said a canoe advisory council made up of representatives from Hui Wa'a, Na Opio and the Oahu Hawaii Canoe Racing Association, along with ocean recreation experts and members of the City Council, are working towards improving the facilities for canoe paddlers on Oahu.

Ching, one of the three guest speakers, cited two long-range projects—the Keehi recreation plan and the Ala Wai Canal. According to tentative plans, Keehi will have shower, restroom and parking facilities while the ground area abutting the lagoon will be improved with the building of an official's stand and grandstand for spectators. The Ala Wai plans include additional docks, parking areas and showers.

Mark Markridge, another speaker, said that canoeing is a link between Hawaii's past, present and future. It is estimated, he noted, that over \$2 million is spent each year on canoe racing on Oahu alone and that an estimated 5,000 people come to the beaches each weekend during the season to watch or participate, its popularity approximating that of the sport of golf.

Markridge, a grant participant studying under the auspices of a University of Hawaii Sea Grant, added

that canoeing has become a focal point in Hawaii's relationships with other Pacific islanders and is recognized throughout the world by sporting groups. He explained that this is done with little or no assistance from the city or state government or the visitor industry.

Markridge noted that the city gives greater financial support to the tiny sport of cricket than to canoe racing which attracts upwards of an estimated 10,000 spectators to large regattas.

A number of suggestions were made by which the Hawaii team sport of canoeing could be expanded, attract more visitors and obtain needed financial assistance. Among the proposals are to hold a joint city-state conference on canoe paddling to determine appropriate rules and jurisdictions; request the Hawaii Visitors Bureau to take a great interest in the sport and promoting it; hold a series of two canoe sprints on the Ala Wai during Aloha Week so visitors can see first hand the excitement of the sport; make the hui's needs known to city and state officials.

State Rep. Peter K. Apo, former president of Hui Wa'a, gave a highly informative report about the newly passed city ordinance which allows halau to be constructed at certain locations on Oahu. Fine-tuning needs to be done by Oahu canoe associations and the City Council's committee.

The most exciting of Apo's report was the fact the American Canoe Association is trying to get canoe paddling recognized as an international sport with an eye toward becoming part of the Olympics.

Apo reported also that the Department of Land and Natural Resources is working on several aquatic recreational suggestions. UH and a group of community people are working on development of an aquatic recreation center at Sand Island. Hui Wa'a during the 1986 regatta season, consisted of 13 clubs. The number will increase by three in January, bringing the approximate total of paddlers to 1,500.

Kenneth F. Brown's Message at Investiture Trustees: Forge Selves into Alliance of One Ohana

Hawaiian businessman and former State Senator Kenneth F. Brown couldn't have put it more appropriately when as keynote speaker at the very first formal investiture of Trustees of the Office of Hawaiian Affairs Dec. 6 at historic Kawaiahao Church he opened his remarks with the following:

"It has been quite a week, hasn't it? We've inaugurated a new governor with the name of Waihe'e. And we've inaugurated the new Trustees of OHA. And the new governor helped create OHA.

"A great way to start the special year of 1987—Ho'olako."

He noted the changing times and the changing world and how these changes are making OHA more and more important, positioning the agency at the front of this wave of change.

As evidence of this change, he made a couple of observations. They are being printed here as the complete text of his address.

"First the Western, Caucasian world is becoming much more sensitive to conditions and concerns of other cultures and races. One evidence of this is the fact that the turmoil in South Africa is upsetting people all over the world, including the students at our university.

But its much more than that. Its a sea-change in attitude. Its probably the result of the instant video system that blankets much of our world. Maybe every race now sees itself as a minority, from the global perspective.

Second, and I find this fascinating. . . as the public becomes more and more dependent on television and less and less dependent on reading, the communications methods of primal peoples become more and more effective. Think about it!

Our Hawaiian ancestors, without a written language, had to be extremely skillful in all the other ways of communication. **Hula, mele**, the perfection of the skills of memory, recitation and the inspiration of oratory. . . all were the essential stock in trade of our ancestors.

Look at the most effective communicators of today and you will find that they use these very same primal ways, magnified a million times by audio visual technology. So we have ready-made, and waiting for us the means for OHA and the Hawaiian to:

- Tell their story.
- Persuade.
- Convert.
- Effectuate.

And most important of all to impart to the rest of the citizenry an appreciation of the essential primal Hawaiian values which are proving to be **so effective** in coping with the new computer jungle which we humans have created and which we have to live in.

An example of this value transmission is occurring right now in the visitor industry where employees of the Kaanapali Beach Hotel are eagerly studying Hawaiian values and history and applying their knowledge, with great success, to their jobs and lives.

They are discovering that the old values of our ancestors are very helpful, pertinent and valid in today's world. And they are acting them out in their daily lives. At the same time, this value orientation is enhancing the total hotel operation. All this with an increase in the dignity and sense of self-worth of the employees. . . and in the richness of the visitors, experience. (Editor's Note: A profile story on the hotel's Project Po'okela Program and its general manager, Mike White, appeared in the November issue of this newspaper).

To get back to our discussion of the changing world. It has always seemed to me that an essential strategy in today's environment is to form alliances. As the poet has said, "No man is an island." The communications explosion has infinitely validated this finding. **Going it alone doesn't work any more.**

What is demanded is larger and larger entities with single missions and shared knowledge and strategies. OHA should recognize this and start forming alliances. One alliance comes immediately to mind which our Maori cousins have done.

Working closely with the many other institutions and agencies which bear responsibility for Hawaiian concerns, OHA could propose to the government that of the hundreds of millions of dollars which it spends every year on remedial programs for disadvantaged Hawaiians, 10 percent, say, could be assigned to preventive measures.

Just as is now becoming the accepted strategy in medicine, the emphasis would be placed on changing



Hawaii businessman and former State Senator Kenneth F. Brown, keynote speaker at the Dec. 6 investiture for Office of Hawaiian Affairs Trustees, and OHA Board Chairman Moses K. Keale Sr. enjoy a humorous moment.

the conditions which cause the pathology, thus preventing it from occurring and avoiding the attendant suffering and cost of remedial treatment. So should it be with social and economic, as well as health pathologies amongst our people; looking for the root causes and removing them. A small amount of money spent now would create huge savings in the future.

OHA should also form alliances with the business community which stands ready and waiting to offer kokua. An alliance between Amfac Inc. and the Waiaha Foundation helped create George Kanahale's book, "Ku Kanaka." And the Kaanapali Beach Hotel's program is based on the findings of Dr. Kanahale's book. And the Kaanapali Beach is an Amfac Hotel. How's that for an alliance?

We already have an excellent example of an alliance in your own Hawaii-Maori trade initiative. This enterprise has met with enthusiasm and acceptance from both parties and has, moreover, generated interest from other Pacific nations. I think you should look at another, even bolder alliance. It would involve all of the peoples of Polynesia. There are a lot of endemic problems which occur throughout Polynesia.

These include increasing urbanization, economic dislocation, lack of jobs, health and social pathologies. . . and the breakdown of traditional social patterns. How productive and constructive it would be if all of us Polynesians got together to work on solutions to these generic problems. I can see now. . . "The Alliance of Polynesian Peoples."

There are many, many agencies and institutions in place already which concern themselves with these problems. But there is no single governance policy nor reference point. I can see OHA taking the lead in, first, indentifying these agencies throughout Polynesia and then providing an agenda and a protocol through which all the wisdom, knowledge, experience, and creativity available throughout Polynesia is brought to bear on the problems.

Having such an enterprise in place would directly benefit the constituency of OHA because it would bring to bear on our problems a very large and powerful collective intelligence, something that could not be mobilized in any other way. In addition it would give to the Hawaiian people the rewarding feeling that their travails have not been in vain because the wisdom they have gained was being passed on to their Polynesian cousins throughout the Pacific.

The spirit of unity that walks Polynesia today has been dramatically highlighted and symbolized by the Hokule'a. What better way could there be to build upon and enhance that spirit than to initiate this massive, coordinated attack upon our shared problems.

Trustees, I say to you, alliances should be the watch word of your tenure. And the very first one you must work on is internal. You Trustees **must** forge yourselves into an alliance of **one ohana** so that the world can get a single, unified message from you through a single, clear channel.

You have not done this yet! When you do, you then become an example and an inspiration to the Hawaiian people and to the members of all the other Hawaiians which you need to build."

Native Hawaiian Legal Corporation

NHLC Report

The Water Code

By Mahealani Ing,
Executive Director

Hawaiian tradition has always engendered wise and judicious care of natural resources, and water management is a good example.

In the evolution of Hawaiian water law, our state embraced ancient customs and adopted them not just as a means of preserving native Hawaiian rights, but as the core of applicable common law.

The konohiki in charge of an ahupua'a controlled water so that all needs for cultivation were met, and then allocated any surplus.

Court decisions recognized continuing water rights appurtenant to lands in quantities needed to cultivate taro following the Great Mahele.

Prescriptive rights (rights established by long, unchallenged tenure) as against other private parties were also recognized until the *McBryde* decision. Rights not appurtenant or prescriptive were held as riparian (rights of a landowner abutting water to the reasonable, beneficial use of that water).

Although riparian law still applies, the state supreme court has ruled that the State of Hawaii, as successor to the kings and chiefs who formerly held all the lands, had much greater authority to allocate riparian rights than existed in other states. This is because the state, as the successor in interest to the kings and chiefs, was obligated to assure a fair distribution of water among all people who put it to productive use.

During the Great Mahele, lands passed to private parties subject to a reservation of rights in the king (now the state) to allocate water among all who needed it. The waters were held in a public trust for common use.

If you live up mauka next to a stream, do you have the right to divert and use the water in that stream or river in such quantities as to deprive downstream kuleana owners and taro growers? Hawaii law says no.

The Hawaii Supreme Court said in *Reppun v. Board of Water Supply* that riparian rights in Hawaii were analogous to the federally reserved water rights accruing to Indians described in the *Winters v. United States* case.

The Court in *Winters* concluded that when the Government created Indian reservations, it intended to deal fairly with them by reserving for them water without which their lands would be useless.

Similarly, when the sovereign of Hawaii reserved appurtenant rights to ahupua'a tenants (kuleana owners), he intended (and his successor, the state of Hawaii intended), to deal fairly with them by reserving for them water without which their lands would be useless.

The court in *Reppun* went on to emphasize that the statute which codifies this principle, H.R.S. section 7-1, provided for the people's own use, and did not include nor contemplate rights to sell water for profit.

A 1978 constitutional amendment recognized the state's long-standing trust obligation to manage water resources for the public benefit. Since that time, implementing legislation has failed to pass despite numerous attempts to enact a Water Code embodying public trust principles. Those opposing such a code have succeeded in blocking such legislation in Representative Calvin Say's Committee on Water, Land Use, Development and Hawaiian Affairs.

OHA's ad hoc Water Committee chaired by Trustee Moses Keale which included attorney Mililani Trask as well as NHLC attorneys have actively supported passage of a version of a bill sponsored by community groups and the Department of Land and Natural Resources. However, county and sugar lobbyists have effectively blocked passage of such legislation.

Should large commercial users have carte blanche, long-term leases which do not provide for meaningful, periodic review? What happens when permittees who obtain water for agricultural purposes decide to switch that use to resort or urban development? Shouldn't the state or county planners have a say as to whether there should be such a change in use?

Some versions of the Water Code supported by sugar lobbyists have proposed mechanisms whereby water allocations to large users would be locked up perpetually without further governmental intervention or regulation. Other procedures have been proposed which do not afford due process protections to kuleana farmers, and which may operate to effectively extinguish their appurtenant or riparian rights.

Also Cites Some Pet Peeves

Lyman: Hawaiians Should Write Own History

"This is the Year of the Hawaiian. I feel the mana in the air around me. I see and feel omens that I cannot explain.

Forty-four years ago I knew a Captain Hipa who was a skipper on a small interisland boat that travelled between Molokai and Oahu. I tried to find out from him how he became a skipper and what did he have to learn to be a captain. His answer to me: 'I use four's. I had no idea what he meant at that time.

As I dream I ask myself was he saying something? 1758, comet; 1834, comet; 1910, comet; 1986, comet (fourth time since Kokoiki). What do you think?"

This was the way that Richard Lyman, chairman of the Bishop Estate Board of Trustees, opened his brief address as keynote speaker at the 27th annual convention of the Association of Hawaiian Civic Clubs in November on Kauai.

Departing from a prepared address, Lyman then extemporaneously went into "some things I do not like." These rank among his pet peeves:

- Those who use Kam for Kamehameha. "We have The Kamehameha Schools, not Kam Schools; and we have King Kamehameha not King Kam. Its Kamehameha Highway not Kam Highway."
- People who say manapua instead of meanonopuaa.
- People who insist on calling the island of Hawaii the Big Island. "I come from Hawaii, not the Big Island." (Indeed Lyman originally hails from the Puna district of Hawaii).
- Greeters who say Alooha instead of Aloha.
- Those who mispronounce the names of the other islands and some commonly used Hawaiian words and terms.

Referring back to his prepared address, Lyman explained that unless you are a Hawaiian or a person who has lived and worked with Hawaiians and has inherited the empathy of the Hawaiian people, "you will never understand what it means to be Hawaiian."

"I believe that in this year—the Year of the Hawai-

ian—we should take a good look at Hawaiian history through the eyes of the Hawaiian and not the eyes and ears of the kolea who most naturally will aggrandize his own ancestral connections." Lyman observed.

"If we as representatives of Hawaiian culture do not do it now, it perhaps may never be done," he warned.

"Let us make the Year of the Hawaiian as the year we will remember not as a renaissance but the rebirth of Hawaiian as a 'hana ho'u' Hawaii; start talking and doing something that will make all Hawaiians proud to be Hawaiian and not a statistic on a chart; and practice by example the good things of Hawaii that can be summarized in one word—Aloha—here, there and around the world. Let's do something about it!" Lyman continued.

The Bishop Estate Trustee continued:

"I am not a historian but I do not believe that the aboriginal people of Hawaii have been credited for things that they have done and history proves that we have never really searched for facts and that is one of the reasons that the Hawaiian people have never been given credit for what they have done or for what they knew.

The history of Hawaii has never been written by Hawaiians. It has always ended up as an accomplishment of the visitor who has generally ignored certain 'statements and legends' of the early aboriginal who recalled their history orally and not in writing and when writings were made they were too often ignored.

The first chronological table was perhaps written by Abraham Fornander just about 100 years ago in 1887. In his table he uses genealogical records that date back 1,000 years. Interspersed are other records of events that happened during those periods.

Now is the time to start talking about the progress made by Hawaiians in their 208 years of existence in the eyes of the western world and that is by writing the history of the Hawaiian people by the Hawaiians themselves."

Giugni Gets Top Washington Post

Henry K. Giugni, longtime political aide and chief administrative officer to Sen. Daniel K. Inouye, was named sergeant-at-arms of the U. S. Senate Nov. 20 at a meeting of the Senate majority caucus.

In a subsequent announcement, Dr. Patrick DeLeon, former executive assistant to Inouye, was named to succeed Giugni.

Giugni, who is one-half Hawaiian and one-half Italian, will be responsible for all Senate support staff and services, encompassing an annual budget of around \$100 million and a staff of about 2,200. His kuleana includes the Senate computer center, telecommunications network, personnel office and television broadcast facilities on the Senate floor.

He will also be responsible for overall security in the Capitol and Congress and will serve as chairman of the Capitol Police Board. Giugni reportedly will earn an annual salary of \$75,800 which is comparable to what U. S. Senators get.

Giugni, 61, has been associated with Inouye since 1957 as an aide in the then Territorial Legislature. In his former role, Giugni was a nearly constant companion on the road with Inouye and operated as the Senator's political eyes and ears both in Washington and in Hawaii.

Giugni and his wife Gina, who lives with him in Washington, are the parents of four daughters—Muriel Rose-lani Austin and Kealoha and Heather Giugni, all of Honolulu, and Debbie McMillan of Los Angeles.



Henry K. Giugni

CIRIES Established to Conduct Research

CIRIES, an acronym for Construction Industry Research Information Education Services, has been established in Hawaii by the Honolulu Chapter of the Construction Specifications Institute.

The new interim committee of the local CSI chapter was established to conduct research and to publish information in several areas pertaining to Hawaii's construction industry.

CIRIES' research will include such topics as:

- Local and regional building construction failures and remedies.
- Construction litigation problems and solutions.
- Architectural building codes and standards.

- Properties and behavior of building materials.
- Andrew Yanoviak, AIA, CSI, is the founding director of CIRIES which will be based at the Matsuda Technology Training and Education Center at Honolulu Community College. Yanoviak can be reached at 545-7592 or 533-4158 for more information about CIRIES and its activities.

*He hoa 'ohumuhumu.
A companion to whom one can voice one's
woes.—Mary Kawena Pukui.*

La Kukahekahe Slated Apr. 11

'Ahahui 'Olelo Hawaii will be holding another in a long succession of La Kukahekahe on Oahu April 11 when high school and college students mix with kupuna and night school adults in a full day of Hawaiian language only conversation and games.

La Kukahekahe is one of the many yearly activities of the 'Ahahui 'Olelo Hawaii whose "day of flowing conversation" has long been a favorite activity. It has recently become a showplace for bilingual preschool children from Punana Leo. There are similar Hawaiian language activities on Kauai in February and in Hilo in March of each year.

The 'Ahahui evolved from a committee established at the Kamehameha Schools in the early 1970s. It was known as the Preservation of Hawaiian Language committee (POHL). Naomi Noe Losch, who teaches Hawaiian at Leeward Community College, is the current president.

She recently presided at a gathering of about 25 Hawaiian language teachers, kupuna and interested community members at the Kamehameha Schools' Keopuolani Conference Center. Participants were in two groups—professional Hawaiian language teachers in one and kupuna and other interested community members in the other. Following lively sessions, both groups reported back some of the following recommendations:

- The need for Hawaiian language camps for families and people of all ages who wish to get together in an informal, live-in setting to learn or practice their Hawaiian.
- Setting up small group trips to various places throughout the islands over long weekends during which Hawaiian would be the main language of communications.
- Creation of a list of expressions in Hawaiian that could be used by leaders in Hawaiian organizations to run meetings using *ka 'olelo makuahine*.
- Updating of the 'Ahahui's visibility in the community through providing a speakers' bureau, writing articles in English and/or Hawaiian for various media such as *Ka Wai Ola O OHA*, and the development of informal language experiences involving Hawaiian language speaking community members such as kupuna.

The organization also amended its bylaws to create two classes of members—regular and associate. The former are those who consider themselves active, professional instructors of the Hawaiian language and pay the \$6 annual dues. Associates or *lala kako'o* are all others having an interest in the preparation of the native language of these islands. Their dues are \$4 per year. All members receive the Hawaiian language newsletter *Ka 'Aha'i 'Olelo*.

In addition to its La Kukahekahe in April, the 'Ahahui is planning for teachers' meetings in January, March and May. Among topics to be discussed are the creation of new vocabulary to facilitate the use of Hawaiian in modern day situations, creation of new and exciting instructional materials and teacher training in various areas of staff development.

Two exciting recent developments are the printing and total sellout of a Hawaiian language calendar for 1987 and the finalization of plans for a Hawaiian language camp for high school students at Camp Erdman in Mokule'ia at the end of January.

Inquiries about the organization and its activities may be made by writing to 'Ahahui 'Olelo Hawaii, P.O. Box 22902, Honolulu, Hawaii 96822.

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Federal Legislation: Past and Present Issues

By Larry Kamakawiwo'ole
Federal Liaison Officer



your deliberation.

Public Law 99-557: Hawaiian Homes Commission Act Amendments. Although H.J. Res. 17 was enacted into law, President Reagan and certain members of the House of Representatives have raised important issues. First, the President expressed concern that the Hawaiian Homes Commission Act (hereinafter "Act") contains an express racial classification in providing that certain public lands may be leased only to persons having "not less than one-half of the blood of the races inhabiting the Hawaiian Islands previous to 1778." Therefore, the continued application of the Act raises serious equal protection questions. The President further commented that the amendment that reduces the native-blood requirement to one-quarter for successorship casts additional doubt on the original justification for the racial classification. Finally, President Reagan urged the Congress to give further consideration to the justification for the racial classification.

The Hawaiian community should continually be aware of racial classification as applied to public lands, such as Hawaiian Homes lands. The constitutional issue of racial classification has been raised before the Supreme Court of the United States. The Court, however, has traditionally struck down racial classification arguments when it has found that the group in question has suffered a history of discrimination. A study of current socio-economic data reveal that Hawaiians as a group has a history of discrimination in Hawaii.

Additionally, although the reduction of the native-blood requirement to one-quarter applies only to successorship and not to Hawaiian Homes applicants, members of the House Committee on Interior and Insular Affairs raised questions concerning blood quantum at the public hearing on H.J. Res. 17 held on Nov. 21, 1985. For example, will the Hawaiian Homes Commission return to Capitol Hill in the future to seek approval of an amendment to the Act to further reduce the native-blood requirement for successorship?

Similarly, questions have been raised in Washington as to whether the Hawaiians are an identifiable group. Historically, intermarriage has been an integral part of the Hawaiian community. Moreover, blood quantum has been only one factor in determining who is a Hawaiian. Other factors include religious and cultural values, beliefs and practices and language. Although the Hawaiian community is quite capable of responding to questions of blood quantum and ethnic identification, it should be aware of what questions concerning Hawaiians are being raised in Washington.

Second, Representatives McCain, Lagomarsino, Strang, Barton, Vucanovich and Craig expressed a dissenting opinion concerning H.R. Res. 17. They raised three important issues: (1) it is unclear whether the 9,000 possible qualified native Hawaiians would have supported the amendment concerning the reduction of the native-blood requirement for successorship. Unfortunately, only 16 percent responded out of approximately 1,000 questionnaires sent out, and only 57 percent of those responding supported the amendment; (2) the House Committee on Interior and Insular Affairs had not adequately reviewed the 53 other State-enacted changes to the Act; and (3) as a result of the reduction of the native-blood requirement for successorship, a

series of lawsuits may result by other nonqualified native Hawaiians based on an equity argument: how can the law treat one class of one fourth Hawaiians as qualified, and another class of one fourth Hawaiians (applicants) as unqualified?

Public Law 99-457: Education of the Handicapped Act Amendments of 1986. The Senate passed S. 2294 on June 6, 1986, with four Hawaiian provisions in the bill: (1) a grant to address the needs of native Hawaiian children with handicaps; (2) an amendment to include Hawaiian children with handicaps in research, innovation, training and dissemination activities; (3) a grant to address the needs of parental training; (4) a grant to develop program models and demonstrations for native Hawaiian children with handicaps. However, Congress passed H.R. 5520 and the President signed it into law on Oct. 8, 1986 with the Hawaiian provisions deleted. The reason for the deletion is that the House Republicans did not want to single out any particular group (e.g., Hawaiians), but instead have everyone compete for program funds. As a result, a bipartisan bill was forwarded to the President. In exchange for the deletion of the Hawaiian provisions in the bill, House Republicans agreed to use strong language concerning Hawaiian children with handicaps in the House Report, H. Rept. 99-860. For example, the House Committee on Education and Labor "directs the Secretary (of Education) to make... a separate grant... to the State of Hawaii for the purpose of addressing the needs of native Hawaiian children with handicaps." H. Rept. 99-860, p. 26. Furthermore, "(the) Secretary is also directed to make a separate grant to a nonprofit agency in the State of Hawaii for the purpose of training native Hawaiian parents. *Id.* at 30. Finally, (t)he Committee directs the Secretary to make a grant to... an educational agency in the state of Hawaii... for... developing program models and demonstrations for native Hawaiian children and youth." *id.* at 32.

Although the language used in the House Report is strong, the Secretary of Education need not do anything about it. Because the preceding statements are in the House Report, there is no violation of law should the Secretary of Education ignore them.

H.R. 3247: Native American Programs Amendments of 1986. President Reagan vetoed H.R. 3247. The purpose of that bill is to amend the Native American Programs Act of 1974 (hereinafter "Native American Act") to authorize appropriations through 1990. The purpose of the Native American Act is to promote the goal of economic and social self-sufficiency for American Indians, Hawaiian natives and Alaskan natives through financial assistance to support locally developed projects, training and technical assistance and financial assistance to support research, demonstration and evaluation activities. The administration of the Native American Act is vested in the Secretary of Health and Human Services who is directed to delegate those responsibilities to the Commissioner of the Administration for Native Americans (ANA).

The President vetoed H.R. 3247 because it would substantially increase administrative requirements (e.g., require the Secretary of Health and Human Services to justify each grant decision to the Congress) and costs (e.g., require that every general statement of agency policy or procedure be made through formal notice and comment rulemaking). However, the President stated that he supports the objectives of the Native American Act. In that light, he urged the Congress to provide funding for programs under the Native American Act in the fiscal year 1987 and also urged that the new Congress promptly consider new legislation to authorize appropriations for those programs.

In conclusion, because any law can be divisive, the Hawaiian community needs to conduct a thorough examination of all issues affecting Hawaiians on Capitol Hill and at the White House well before they are enacted into law.

particulars are available by calling Kanani at the Alu Like office, 836-8940.

Velma Kekipi, a member of Puanani Kini's Ho'olako publications committee, is workshop chairperson. The workshop is a Ho'olako project.

A Year of Challenges

By Carol R.H. Ford
Federal Grants Officer



As we enter the New Year, it is well that we do so with an optimistic frame of mind. The year holds promise for continued successes and exciting new endeavors by the Office of Hawaiian Affairs. Projects for which groundwork has been laid over the past year should begin to bear fruit in the months to come.

As Federal Grants Officer, I share the optimism, though in a somewhat cautious way. Certain funding trends as well as some attitudes expressed by the current administration point to a need to refine old strategies and develop new ones to deal with changing circumstances.

Revised deficit numbers reflect a slowing trend in government spending. The spending bill for FY 1987, according to the *Federal Assistance Monitor*, contains the smallest increase in federal spending in 20 years, and represents a continued decrease in the government spending share of the gross national product. Further, under current economic conditions, meeting next year's Gramm-Rudman deficit target of \$108 billion could result in further cuts in many domestic assistance programs.

Perhaps even more perplexing, than the prospect of further reductions in available funding dollars, is the attitude that exists toward native Hawaiian issues. On Oct. 27, 1986, President Reagan signed H.J. Resolution 17, "a joint resolution that gives the United States consent to a number of amendments to the Hawaiian Homes Commission Act that were adopted by the State of Hawaii between August 21, 1959, and June 30, 1985." In remarks made on this occasion the President stated that he felt "that the matters with which the Hawaiian Homes Commission Act is concerned should be left entirely to the State of Hawaii. The administration of the public lands in question can be competently handled by the State government" This would abrogate the federal government from any responsibility for the protection of these lands. Further comments from the President regarding the notion of protected Hawaiian Homelands give cause to be troubled; "I also wish to express another concern. Because the act employs an express racial classification in providing that certain public lands may be leased only to persons having 'not less than one-half of the blood of the races inhabiting the Hawaiian Islands previous to 1778,' the continued application of the Hawaiian Homes Commission Act, 1920, Haw. Rev. Stat. 201 et seq. (1976), raises serious equal protection questions. These difficulties are exacerbated by the amendment that reduces the native-blood requirement to one-quarter, thereby casting additional doubt on the original justification for the classification.

While I am signing this resolution because it substantially defers to the State's judgement, I urge that the Congress amend section 4 of the Act to provide for the admission of Hawaii into the Union so that in the future the State of Hawaii may amend the Hawaiian Homes Commission Act without the consent of the United States and give further consideration to the justification for the troubling racial classification."

Though the President's remarks do not represent policy or legislative initiative, they do serve to remind us that a watchful eye must be kept on relevant issues by those who are concerned with the perpetuation and protection of native Hawaiians.

The overall budgetary picture also does not point to cuts in specific programs, but rather serves to alert us to reductions in the funding process. By being aware of this, we can begin to plan our strategy for successful competition for those federal monies which will still be available.

These signs of change need not be interpreted as a forecast of gloom. Rather, they should serve to help us begin on an exciting new path; one which will see increased cooperation among various groups which seek to serve the Hawaiian people. Already the Office of Hawaiian Affairs has embarked upon collaborative efforts with other organizations offering them assistance and leadership.

Writing Workshop at Makaha Feb. 14-15

A two-day workshop on the art of writing is scheduled for Saturday and Sunday, Feb. 14-15, at the Sheraton Makaha Inn and Country Club.

Nine workshops on various subject matters are scheduled both days, beginning at 8:30 a.m. following registration at 8. There is a registration fee of \$20. Full

Inauguration Marks Proud Day for Hawaiians



Newly inaugurated Governor John David Waihee III and wife, Lynne, make their way among the crowd from the historic bandstand where he had just taken the oath of office.



These four women, Hawaiians all, proudly display their American and Hawaiian flags while waiting for the ceremonies to begin. They were among the hundreds of Waihee-Cayetano campaign workers.



Lieutenant Governor Ben Cayetano and wife, Lorraine, await their turn to the bandstand.



Members of the Royal Order of Kamehameha and other Hawaiian organizations, including the Hawaiian Civic Clubs, are clustered in this area near the bandstand.

He Mau Ninau Ola

Some Health Questions
by Kekuni Blaisdell, M.D.

Ninau: E kauka, when you E Ola Mau folks met with us in September, 1985, you said you would report back to us on health programs for us Wai'anae Hawaiians. What happened? Nothing paha?



Pane: Minamina you have not been kept fully informed. E Kala mai la'u. Here is an updated ho'ike pokole (summary) of health matters e pili ana i ka po'e Hawai'i ma Wai'anae as known to me.

In December, 1985, the E Ola Mau Native Hawaiian Health Needs Study Report was submitted to the U.S. Department of Health and Human Services Region IX San Francisco office. In March, 1986, E Ola Mau was formally organized as native Hawaiian health professionals no ka Lahui Hawai'i to promote implementation of the report's recommendations.

In May, 1986, Alu Like's Winona Rubin, OHA's Kamaki Kanahale and E Ola Mau's Kauka Emmett Aluli, Kauka Naupaka Andrade and Claire Ku'uileilani Hughes testified in Wakinekona for grants to native Hawaiian organizations for health promotion and disease prevention; establishment of eight native Hawaiian community health centers; health scholarships for native Hawaiians; and contracts to native Hawaiian organizations to enhance accessibility to health care services for native Hawaiians. The bill passed the Senate on Oct. 16, but died in the House Subcommittee on Health and Environment before it could be considered when the 99th Congress adjourned Oct. 18.

Congressman Daniel Akaka's office reports that current plans are for the bill to be reintroduced in both houses when the 100th Congress convenes in January, 1987. It is hoped that hearings will be conducted in Hawai'i. No laila, you may have the manawa kupono (opportunity) to voice your ninau a me mana'o on those

occasions.

'Oiai, some local Hawaiian communities have already initiated their own health programs. Na Pu'uowai on Moloka'i has completed its survey of cardiovascular risk factors on 250 homesteaders on that 'ailana, as reported in this column in July, 1986. Ho'ola Lahui Hawai'i on West Kaua'i has started a community health education program with bilingual ('olelo Hawai'i a me 'olelo haole) health aide May Keale Adams from Ni'ihau, assisted by Kauka Lambert Lee Loy, Kauka Hiram Young, Kumu Ilei Beniamina a Col. Kamakaopua Yim.

In your Wai'anae, as you know paha, a cancer research pilot project was completed for the Cancer Center of Hawai'i on 50 native Hawaiian adults, according to Doris Segal Matsunaga of the Wai'anae Coast Comprehensive Health Center. Specially-trained native Hawaiian interviewers and nutrition aides were engaged to elicit diet data, and to help with collection of mimi (urine) specimens for mutagens and koko (blood) specimens for oncogenes.

According to Hale Ola Ho'opakolea, a native Hawaiian healing resource center in Nanakuli on your Wai'anae Coast, plans are progressing for a pilot native Hawaiian maternal infant health project by the Wai'anae Family Life and Adolescent Program and the Bishop Estate/Kamehameha Schools.

Wai'anae, Waimanalo and Kalihi-Palama are targeted in a community health promotion proposal submitted by a Hawai'i Consortium to the Kaiser Family Foundation. The goal is to reduce heart disease, cancer and diabetes through health education on nutrition, anti-smoking and physical fitness by paraprofessional health workers, neighborhood volunteers and TV.

Wai'anae Rap Center's director Kauila Clark reports that Congressional Omnibus Drug Act funds should be forthcoming to the Center. Under the act, according to Rep. Akaka's office, the U.S. Secretary of Education will enter into contracts with organizations principally serving and representing native Hawaiians recognized by the Governor of Hawai'i, to plan, conduct and administer programs for drug and substance abuse



Tears of happiness are wiped away by R. Keahi Allen as she watches inauguration ceremonies.

treatment and prevention needs of native Hawaiians." Will native Hawaiians be involved in the planning, conduct and administration of these programs in culturally appropriate and therefore, effective, ways, or will we be merely recipient "subjects" of yet another non-Hawaiian imposed government program?

These are ninau that we need not only to be asking, but answering in advance to assure our involvement in initiating, planning and implementing health programs for our po'e Hawai'i. This means working early with congressional and other leaders in drafting legislation and other proposals, overseeing their processing, and developing organizational and management capabilities to conduct and evaluate such programs. This, of course, requires discipline and training in the dominant haole world, which is pa'akiki for many of us 'oiwi Hawai'i.

Aka, such is the meaning of 'onipa'a for survival of Ka Lahui Hawai'i in modern times.

from the Chairman's Desk

Ushering in a New Era

By Moses K. Keale Sr., OHA Chairman
Trustee, Kauai and Niihau



"Ho'olako—We Are Enriched" is a celebration of the Year of the Hawaiian in 1987. We as Hawaiians are indeed very enriched by our culture, tradition and a resurgence in learning the Hawaiian language, the other official language of this state.

As we enter this Year of the Hawaiian, your Office of Hawaiian Affairs Board of Trustees also is emerging into a new era—a new beginning if you will. Your new Board, following the Nov. 4 election of five Trustees, moved swiftly following its organizational meeting Dec. 2 and its first formal business meeting Dec. 12.

One of the first actions of the new board at the latter meeting was approving a new two-year contract for Administrator Kamaki A. Kanahale III and also renewed for another year the contract of Larry Kamakawiwo'ole, OHA's Federal Liaison Officer in Washington, D. C.

The contract extension of Mr. Kanahale reaffirms our confidence in him personally and in his ability to move the agency in the direction desired by the Board. I am satisfied with the high level of professionalism he has brought to this office. The Board's unanimous vote bears this out.

In tune with a new beginning, OHA's Honolulu headquarters are now located in more spacious surroundings on the 15th floor of the Pan American Building, 1600 Kapiolani Blvd. Some new staffing go along with the new location so as to better serve you. The Board is now served by an executive secretary (Laura Kamalani-Paikai), a first in the brief existence of

the agency. A more spacious conference room, separate offices for the chairman, board members and executive secretary are among many improvements at the new location.

With the beautiful but solemn first ever investiture ceremony of Dec. 6 at Kawaiahao Church and the two meetings we've had, we feel the tone has been set for a very productive and meaningful 1987. The inauguration of the first Governor of Hawaiian ancestry since statehood and the first Lieutenant Governor of Filipino extraction are indeed positive signs of a new beginning.

I appreciate very much the vote of confidence given me by my fellow Trustees. I see here a Board which, diverse as it is, will be able to work together and move this office toward becoming the "puuhonua," the center or leading force to unite our Hawaiian people and help them achieve their goals and dreams.

Please know I will work very hard to reach a fair and just solution to the ceded land issue with our new Governor. I also hope to see the Office of Hawaiian Affairs become very active in various aspects of economic self-sufficiency for the benefit of our Hawaiian people.

It is with this feeling of ohana we are encouraged in facing a new beginning. While there are many uncertainties down the road, I am sure all nine Trustees will be gearing their efforts towards the mutual benefit of our Hawaiian people. I find it proper at this time to echo the words of Gov. John David Waihee III in his inaugural address:

"Let the word go forth to everyone . . . whoever you are and whatever your path may be. This is your government. Come to it. Tomorrow is your future. Plan for it. This is your home. Cherish it."

Ho'omanawanui, onipa'a and ku lokahi kakou. Mahalo!

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