



Ka Wai Ola O OHA



Vol. 4, No. 6

"The Living Water of OHA"

June (June) 1987

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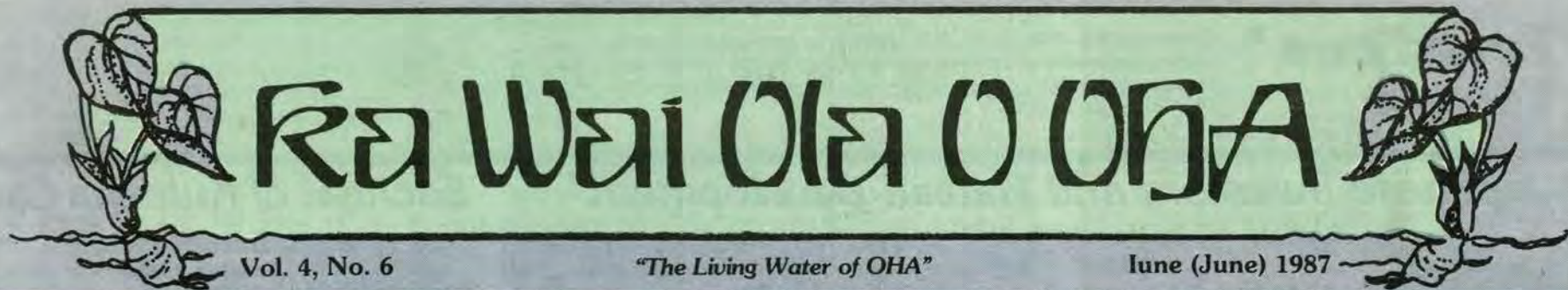
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No Firm Decisions on Certain Issues

Legislative Reluctance Leaves Confused Pattern

By Linda Delaney, Lands Officer

In his "State of the State Address," Governor John David Waihee III urged the Legislature to reach out to the native Hawaiian people:

"... there are many descendants of Hawaii's original people who have been and are doing well in our state, there are many who feel lost in the land of their ancestors. To these individuals, we must reach out and say that your government has not forgotten you..."

Hawaiians were not forgotten. But the legislative reluctance to deal openly and decisively with certain Hawaiian issues left a confused pattern of legislative action.

Even with an extension of the legislative session, the native Hawaiian and Hawaiian "right to sue" bill couldn't get out of conference committee.

Months of meeting, testifying and explaining the need for native beneficiaries to sue for the enforcement of the Hawaiian Home Lands and Office of Hawaiian Affairs trusts—ended in frustration for this year.

But justice can only be delayed, not denied. We'll be back next year.

In other action, the Legislature proved themselves more receptive to the needs of Hawaiians. Of special importance were the OHA and DHHL budgets.

In some ways, this session was truly memorable.

Among the bills sponsored or supported with

testimony from OHA were:

S.B. 548 Escheat of Kuleana Lands—Under existing law, when the owner of a kuleana dies without a will and no heirs, the land reverts or escheats to the owner of the original ahupua'a or 'ili in which the kuleana belonged. Historically, that has meant these uniquely-Hawaiian lands have escheated to surrounding sugar or pineapple plantations.

With the passage of this bill, OHA will receive escheated kuleana lands in the future. (Read more on this matter in this month's column by Trustee Clarence F.T. Ching.)

H.B. 35 State Water Code—Finally, after nearly 10 years, the State Constitutional mandate for public management of all water has been implemented. This bill is complex and will have far-reaching consequences.

Most important, there is a separate explicit "Native Hawaiian Water Rights" section in the Code which:

1. Recognizes the special water powers of the Department of Hawaiian Home Lands.
2. Assures that monies now received by DHHL and OHA from state water licenses will be honored.
3. Guarantees traditional and customary gathering of, for example, 'o'opu, hi'iwai and opihi.
4. Acknowledges the water use rights of kuleana and taro lands.

OHA and DHHL Budgets—A total of more than \$6

million in State general revenues were approved. OHA's two-year budget—without counting 5(f) trust funds—received twice the support given in the last biennium, a total of \$3.2 million.

An historic "first" was achieved with the inclusion of another \$3.2 million to cover the administrative costs of DHHL. Explicitly mandated by a 1978 Constitutional amendment, this is the first year DHHL has been funded through the Governor's budget.

Other issues affecting Hawaiians were the development of "submerged lands" at Ke'ehi Lagoon in anticipation of the America's Cup Race—development which could mean significant revenue gains to OHA; a feasibility study of the potential for a spaceport in Hawaii; geothermal development; and resolutions affecting the return of federal lands to the State when they are no longer needed for national purposes.

The implications of these measures will be the subject of heated debates in the future.

The issues are complex and sensitive to the Hawaiian community and to all of the people of Hawaii. But as Governor Waihee concluded in his speech:

"... I was there at the birth and creation of the Office of Hawaiian Affairs. I have no illusions that easing OHA's difficulties will be easy or always pleasant; but we do no one any injustice by avoiding the tough issues..."

Trask, Pukui, Lucas Get Awards

YWCA Annual Event Honors Three Hawaiian Women

Honolulu Attorney Mililani Trask, administrative counsel to the Office of Hawaiian Affairs, was one of seven of Hawaii's outstanding women honored by the Oahu Young Women's Christian Association (YWCA) at its 10th Annual Leader Luncheon May 13 in the Ilikai Hotel's Pacific Ballroom.

An overflow crowd of more than 800 people attended the event which each year recognizes outstanding achievements by women in five separate categories.

In recognition of Ho'olako 1987 as the Year of the Hawaiian, the sponsoring YWCA established a special Ho'olako award, presented posthumously to two outstanding Hawaiian women who died in 1986.

Trask received her award in the Outstanding Achievement category of professions. The other awards went to:

- Harriet Bouslog, employment advocacy.
- Winifred Buckley, business.
- Patsy Mink, government.
- Barbara Tanabe, arts and humanities.



Mrs. Myron (Laura) Thompson, daughter of Clorinda Low Lucas, accepts posthumous award for her mother (inset).

In presenting her award, YWCA President Lynda Johnson said:

"Mililani is a role model for women and especially for native Hawaiian women. As one of the leading native Hawaiian attorneys, she has distinguished herself in a traditionally male field, representing Hawaiian interest to the Legislature, from the Governor's office to the office of the President in the legal business communities and internationally at conferences on native water and land rights. Mililani served as a researcher in the 1978 Constitutional Convention and as a city prosecutor.

Her community involvement includes work as a planning member of the Northwest Indian Women's Circle, organizations involved with traditional Hawaiian religious practices and work with the Task Force on Hawaiian Home Lands. She was honored as one of the Outstanding Young Women in America in 1982 as well as an Outstanding Hawaiian Woman by Alu Like Inc.

Mililani is also a talented musician and singer, having led her all women group, Na Wahine Leo Nani, to first

place in the 1984 Na Himeni 'Ana competition at the University of Hawaii."

Harriet O'Sullivan, leader luncheon chairperson, presented the Ho'olako awards to Mrs. Myron (Laura) Thompson, daughter of Mrs. Clorinda Low Lucas and mother of Hokule'a navigator Nainoa Thompson. The other award for Mrs. Mary Kawena Pukui was accepted by Martha Poepoe Hoku, a close friend and counselor.

O'Sullivan explained the Ho'olako awards were created to give special recognition to two women who have made noteworthy contributions to both the YWCA and the community at large. She said it is fitting that the awards were given to two people who have led their lives in the spirit of Ho'olako which means "We are Enriched."

"It means to celebrate the Hawaiian in all of us... to acknowledge that we hold in common and cherish beliefs and practices derived from our host culture..."

(See "YWCA" Pg. 3)



Honolulu Attorney Mililani Trask accepts her award from Harriet O'Sullivan, chairperson of the Leader Luncheon at the Ilikai Hotel.



Martha Hoku beams happily in accepting award for close friend Mary Kawena Pukui. Lynda Johnson, Oahu YWCA president, makes presentation.

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.)

Japanese Investors and Hawaii Development

By Moanikeala Akaka
Trustee, Hawai'i



Many of our people have a growing concern about the heavy Japanese investments now occurring in our islands. According to the Sunday Advertiser-Star Bulletin of April 19, 1987, over 3.5 billion dollars have been invested in these islands by Japan since last summer. It appears as though it is not only the favorable yen situation causing this onslaught of investment; but also the higher cost of land in Japan. These foreign investors offer more than asking price for our Hawaiian 'aina, taking it out of local control forever. There is also concern because Japanese are buying already established hotels, pouring millions into them in improvements causing hotel rates to increase. Unions fear they will try to cut employee benefits to make up for the dollars spent on renovations. Statistics show hotel wages are subsistence level. This also means when you and your ohana go holo-holo to other islands and want a hotel room, the rates will sky rocket beyond our meager capacity to pay.

Several months ago, Japanese-owned Royal Hawaiian Hotel tried to cut retirement benefits for employees. The nightly news showed old local Japanese retirees who had served the Royal Hawaiian clientele for years picketing against benefit reductions. Although there are many local Japanese in these islands (over 30 percent), there is an elitest attitude amongst the foreign Japanese investors. Our local born Japanese are from farmer stock. Many Japanese investors look with disdain upon this fact. Even Wally Fujiyama has stated that "this type of snobbery has no basis". (Honolulu Advertiser April 21, 1987). Also, if you recall several months ago there was some concern in the media because President Nakasone of Japan made some comments about the inferiority of Blacks and Hispanics. Would Hawaiians be put in that same category? These racist stereotypes and elitest Japanese attitudes are not going to help perpetuate the Aloha Spirit in our islands.

Many letters to the editor allude to a Japanese threat "gobbling" up these islands. Keiki o ka aina remember the bombing of Pearl Harbor and now we see an economic and physical take over of our Hawaiian aina. It is foolish to allow so much control of our destiny to any foreign ownership. These investors care nothing about our aina or people except how much they can make off us. Our Hawaiian Governor and the bankers welcome these investors with open arms. It is as though they prostitute our aina callously to the highest bidder; this greed is all consuming and running rampant.

At our April 16 Board meeting, Trustees of the Office of Hawaiian Affairs were used for a press conference by the local and Japanese developers of West Beach in collusion with other locals involved in the project to announce a controversial settlement of the West Beach case. This document is called an "Aloha Agreement"! This agreement was signed on January 22, in the Governor's office. Of the two (2) community people that signed this agreement, Eric Enos of Waianae and Liwai Kaawa, Kaawa stated to our Board that he had not even read the document or seen it before he signed it in the Governor's office. Special committees of experts were to be set up within 30 and 60 days of signing before construction started. At our Board meeting, we were notified that these committees had not been set up. It appears that certain agreement terms have been breached and land clearing has begun. Some of our trustees and our constituents are very distressed about the controversial agreement and the misconception of the community that OHA was a party to it. Although NHLC did represent the parties who signed the agreement, no OHA funds were used in this case. Native beneficiaries should report attorney misconduct and misrepresentation to the Disciplinary Council of the Hawaii State Bar Association. OHA funds should not be used to "rubber stamp" development.

It is an unwholesome and untenable situation. The Japanese developers of West Beach are setting aside \$250,000 for a catfish aquaculture project. This is not going to compensate for the destruction of that coast-

line and its fishing grounds which have fed many ohana for generations, and how many Hawaiians and locals even desire catfish compared to our local fish? There is also \$125,000 to be allocated by the developers (not for jobs but) for a community development plan to guide the development of the Waianae Coastline. As Eric Enos leader of Waianae Land-Use Concerns Committee and President of the Waianae Alternative Community Development Plan, who is receiving the \$125,000 stated in the Honolulu Advertiser, "we agreed not to fight". His Vice President, Hayden Burgess, former Trustee of OHA, is driving a new Buick and has a new office on Bishop Street, all a gift from the primary mediator of this unusual agreement Roshie Tenshin Tanoye, Archbishop of Dai Hon Zan Chozen-ji Temple in Kalihi Valley. So you see, the Japanese developers have been very busy spreading the kala around to get their project through. However, the \$375,000 they have dished out to the Enos group is peanuts, upon inquiry, we learned that condos for West Beach are not now on the market, but \$20 million per building are. So you see, it is always important to read between the lines what you see as being news. For things are not always what they may appear. In this case, a few will benefit at the expense of many and the 'aina. It should be understood that OHA had nothing to do with this "Aloha Agreement" and was being used as are others in the community. Yet developer, Kenny Brown, stated at that board meeting and in the Honolulu Advertiser on April 17, 1987, that, "these kind of agreements should be arranged statewide". The Aloha Agreement did not provide for even a single low or moderate income housing unit to be built. We do not need this statewide.

A statement has been sent to our OHA office signed by 19 well known residents of Waianae coastline denouncing Eric Enos and his "gang" for "selling out" at West Beach.

Sunday's Honolulu Advertiser-Star Bulletin of April 26, 1987, contained an article entitled "Prince Phillip Links Environment to Tourism". Prince Phillip states, "... if there isn't a natural environment here, you won't get any tourists either ... killing the goose ...".

Is that what we are going to let these greedy local and foreign developers do to our 'aina? Our kamali'i deserve better!

Several weeks ago, President Nakasone was asked about importing California rice to Japan, and he refused saying that would undermine Japan's self-sufficiency since they grow rice also. But it is supposed to be all right for Japan's investments in Hawaii to undermine our self-sufficiency.

E ala! na moku Wake up! Our islands
o ke kai liloloa, Are ebbing away,
E moe loa nei While you sleep,
Ma ka'e o ka poWe are on the edge of darkness
Aloha Aina. Love the Land.
Ua mau ke ea o ka 'aina i ka pono!

OHA on the Air
KCCN Hawaiian Radio 1420

8 p.m.
Every Sunday



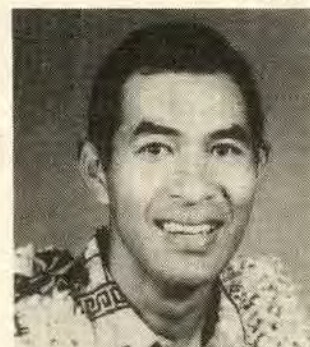
Ka Wai
Ola
O OHA

"The Living Water of OHA"

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Escheat of Kuleana Lands

By Clarence F.T. Ching
Trustee, Oahu



The 1987 State Legislature is now history. One of the bills that successfully ran the legislative gauntlet was S.B. 548—Relating to the Escheat of Kuleana Lands. It was sponsored by Hawaiians, lobbied by Hawaiians and will benefit Hawaiians.

The bill had its beginning in the Office of Hawaiian Affairs when this Trustee asked Jalna Keala, OHA's Government Affairs Officer what, if anything, should be done about Section 532-15 of the Hawaii Revised Statutes. This section deals with kuleana lands of deceased persons who die without heirs or successors and was first passed in 1866, not very long after the Great Mahele. It provides that any kuleana interest belonging to a person who dies leaving no surviving kindred would escheat or revert to the owner of the ahupua'a or ili in which the parcel had originally formed a part.

The law favoring escheat to surrounding landowners had its roots in pre-Mahele Hawaii. Lands of a deceased person would revert to the konohiki in those days. After reversion, it could then be redistributed to a new user as the cycle continued.

However, after the Mahele, land redistribution ended and the surrounding landowners kept the windfall kuleana parcels for their own use. There were no further recycling of kuleana lands. Since the lands surrounding kuleanas came under control almost exclusively by non-Hawaiians, the process became another by which Hawaiian lands were lost.

The effect of the law was a weird one since all other personal or real property, as it is almost universally treated in other states, escheated to the state.

Keala contacted Linda Delaney, OHA's Land and Natural Resources division officer who soon had a proposed bill in hand—one that was based on a bill introduced in the state house back in 1981 by then Representative Kina'u Boyd Kamalii.

Senate Bill 548 proposed that the kuleana lands in question revert to OHA instead of the ahupua'a and ili owners or some other agency of the state. The legislators were astounded when they learned of the strange modern results of a once-useful, culturally-inspired law.

Those initially testifying for the bill in Senator Clayton Hee's Judiciary Committee were Native Hawaiian Legal Corporation Executive Director Mahealani Ing, HPACH's Richard Kinney and this Trustee. The pattern of cooperation between Hawaiians, which was to continue during the entire bill campaign, was set. The bill had no trouble moving out of the Senate.

After crossover, however, the bill was dramatically amended in the Water, Land Use, Development and Hawaiian Affairs Committee chaired by Rep. Andrew Levin who opted to have kuleana escheat to the state outright and not to OHA. This bill had no trouble in the House Judiciary Committee headed by Rep. Wayne Metcalf who noted in the accompanying report that he favored OHA receiving these lands.

After tense moments in Conference Committee, an

(See "Escheat," Pg. 4)

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YWCA, from Pg. 1

We reaffirm the mutual respect we have for our differences and celebrate the contrasting threads of existence and beauty and strength to the fabric of our life," O'Sullivan concluded.

Clorinda Low Lucas, who died in February, 1986, devoted her life to the social welfare of the people of Hawaii, especially its children, and to the people of the Pacific and Southeast Asian cultures. Lucas' maternal grandmother was Chiefess Pamahoa; her maternal grandfather was a descendant of the Pomare Kings of Tahiti. Lucas was born in Kohala on the Big Island, daughter of the famed cowboy Eben Parker Kahekawai-punaokauaamaluihi "Rawhide Ben" Low of the Parker Ranch family. Her mother was Elizabeth Napoleon, hanai daughter of Sanford B. Dole, the president of the Republic of Hawaii and its first territorial governor.

Lucas was a graduate of Punahou School and Smith College in Massachusetts. Within her lifetime, both schools recognized her for her outstanding accomplishments. One of her early jobs was serving as the executive secretary of the Hawaiian Humane Society, while her interest in social work began during her years at Punahou when she worked with low-income youngsters from Kakaako. As a result, she pursued and received an advanced degree in social work from the New York

School of Social Work.

She worked for one year in New York for the National Board of the YWCA and also worked for the Strong Foundation Dental Clinic for underprivileged children.

After returning to Hawaii, Lucas' achievements included being named chief of the Territorial Department of Public Welfare, director of the school social work service in what is now the Department of Education, and being named the first woman member of the Board of Trustees of the Lili'uokalani Trust. Eventually, she was named a life trustee of this trust, and also served as chairman of the Kamehameha Schools Advisory Council and chairman of the State Commission on Children and Youth. In 1979, Lucas was named a "Living Treasure of Hawaii" by the Honpa Hongwanji Mission of Hawaii.

Mary Kawena died in May, 1986, was internationally known for her work in the fields of Hawaiian life, literature and language. She was born Mary Abigail Kawena-ula-o-ka-lani-a-Hi'iaka-i-ka-poli-o-Pele-ka-wahine-'ai'honua Na-lei-lehua-a-Pele Wiggin at Haniumalu in the Ka'u district of the island of Hawaii. Her parents were Mary Pa'ahana Kanaka'ole of Ka'u and Henry Nathaniel Wiggin of Salem, Mass.

After her birth, in which her maternal grandmother Nali'ipo'aimoku (Po'ai) assisted, Pukui was given to her grandmother as a keiki hanai. Po'ai spoke only Hawaiian. However, Pukui was in continuous contact with her parents, particularly her father, who spoke only English. Her father would read her stories from the Bible and tales of his New England birthplace.

Pukui's knowledge of the Hawaiian language was reinforced by Pa'ahana after the death of her grandmother, Po'ai. Pukui is best known today for her role in the preparation of Hawaiian dictionaries and a Hawaiian grammar book published in 1979. In addition, she was the author of many Hawaiian songs although she could not read music.

Pukui worked with the Hawaiian Mission Board and taught at the Hawaiian YWCA, the Kamehameha Schools and Punahou School early in her career. At the time of her death, she was Associate Emeritus in Hawaiian Culture at the Bishop Museum, where she had worked for 26 years. Among her numerous awards were designation as "A Living Treasure of the State of Hawaii," an honorary doctorate from the University of Hawaii, and the Award of the Order of Distinction for Cultural Leadership from the State Council on Hawaiian Heritage.

Kahiko and Auana June 26-27

Large Field in Hula, Chant Competition

An exclusive hula event—the 14th Annual King Kamehameha Hula Competition—will take place June 26 and 27 at the Neal S. Blaisdell Center Arena.

Formerly known as the King Kamehameha Traditional Hula and Chant Competition, the two-day festival will feature topnotch hula halau from throughout the state and California. They will compete in the hula kahiko or traditional style on Friday, June 26, and hula auana or modern style on Saturday, June 27. Both events begin promptly at 6 p. m.

More than 30 dance performances will be witnessed in three major categories—male, female and combined male and female. Additionally, 15 chanters will compete in the only competition of its kind in Hawaii in which individuals interested in the perpetuation of traditional Hawaiian chant styles vie for the prestigious Pele Pukui Sukanuma Award.

Sponsored by the State Council on Hawaiian Heritage, the competition is adding a new dimension this year with the introduction of a contemporary division or hula auana. This section is different in that it carries a particular theme which each dance group must follow. This year the division will feature songs and dances of the 1940s complete with the costumes of that era.

Reserved seating for both nights is \$15 with general admission going for \$10 for the two nights. Tickets may be purchased at the Blaisdell Center box office.

Participating halau and their kumu hula are:

Hui Ho'oula Aloha, Cy Bridges; Ka Ua Kilihune, Allan Makahinu Bacarse; Halau Na Kamalei, Robert Cazimero; Keali'i Ka'apunihonua ke'ena a'o Hula, Leimomi Ho; Halau Mohala Ilima, Mapuana de Silva; Na Pualei O Liko Lehua, Leina'ala Kalama Heine; Halau Hula O Kawaimaluhia, Keoni Jenny; Halau O Kekuhi (Hilo), Nalani and Pualani Kanaka'ole; Maluikao/Kahana-kealoha, Frank Palani Kahala; Na Punahale O Kalua-kaiaamoana, Edward Kalahiki; Hula Halau O Kukunao-kala, John Kaimikaua; Hula Halau O Nalua, Ruth Nalua Manaois, California.

Also, Hula Hui O Kapunahala, Carolee Nishi; Ka Lei Kau I Ka Umauma/Na Pua Kau I Ka Poli, Randol Ngum; Halau Hula Ka No'eau, Michael Pang, Waimea, Kauai; Puamana Hula Studio, Puluelo Park; Halau O Waimea, Piilani Lua Plemer; Hui O Kamalei, Kamalei Sataraka; Halau O Na Maoli Pua, Alicia Smith; Pua Ali'i Ilima, Victoria Holt Takamine; Ka Pa Hula Hawaii, John Kaha'i Topolinski; Hui Pa Hula O Leianuenue, Mahealani Uchiyama, California; Na Wahine Hele La O Kaiona, Mele Watkins.

Chanters are Charles Manu Boyd, Penny Roberts, Kaupulamaia Carreira, Christina Cook, Moki Labra, Tehani Thomas, Patrick Choy, Christine Alfred, Anthony Lenchanko, Regina Fa'o, Nahuihuimakali'i Kanahale (Hilo), Kaipo Farias (Hilo), Kim Manuel, Heanu Weller (Hilo) and Bradford Lum (California).

There will be no television coverage of the two-night competition.

Free Swim Classes

Two free swimming classes, sponsored since 1914 by the American Red Cross, are scheduled again for the summer.

Learn to Swim for children started its first session May 23 from 8:45 to 10 a.m. for six consecutive Saturdays at the Diamond Head end of Ala Moana Beach Park by life guard tower 1E. The second session begins July 11.

Swim to Live program for Adults will have three sessions of nine classes each on Monday, Wednesday and Thursday from 5:15 to 6 p.m. Session one begins June 8 with session two on July 6 and session three on Aug. 3 at the same location as the children.

Altiery Gets Museum Information Position

Mason Altiery, longtime journalist and writer, joined the staff of Bishop Museum May 4 as Public Information Coordinator, according to an announcement by Dr. Donald Duckworth, Museum director.

Altiery, who has been active in government, is a former member of the Hawaii State Senate.

Genealogy Workshop June 13 at Wai'anae

'O ka papa hana ku'ahau, 'o ka hale waihona puke 'o Wai'anae, Po'aono, Iune 'umikumakolu, ma ka hola 'umi i ke kakahiaka a hiki i ka 'auinala.

E na 'oiwi 'O Wai'anae! E hele mai a e a'o e pili ana i ke 'ano o ka hana na ke ku'ahau. E ho'olohe i kei mau mea ho'okipa—'O Kimo Saffery-Tripp a 'O Maria Kaina. E 'olu'olu 'oukou! E hele mai!

"Kiola ka na'aupo, ho'opa'a ka na'auao."

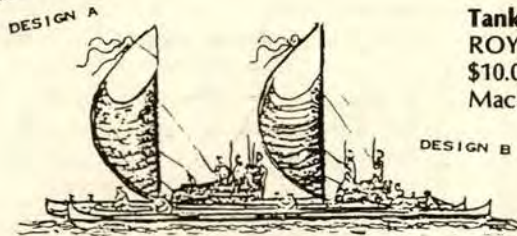
People of Wai'anae and all other interested residents are invited to learn how to do a genealogy on Saturday, June 13, from 10 a.m. to 12 noon at the Wai'anae Library.

Come and hear guest speakers Kimo Saffery-Tripp and Maria Kaina.

"Discard the ignorance, holdfast to the knowledge."

The workshop is co-sponsored by Alu Like's Native Hawaiian Library Project, Wai'anae Coast Culture and Arts Society Inc. and the Hawaii State Public Library System.

YEAR OF THE HAWAIIAN T-SHIRT



YEAR OF THE HAWAIIAN
1987 - 1987

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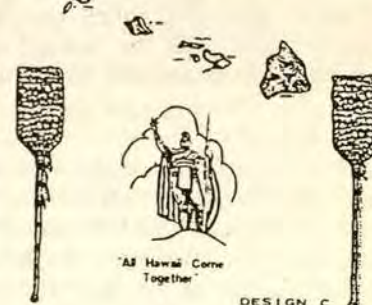
T-shirt (100% cotton, heavyweight) WHITE, TEAL, YELLOW and ECRU
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Escheat, from Pg. 2

amended bill—reflecting the original intent—was recommended for final passage. At this writing, the bill is on Governor John Waihee's desk for signing.

The main gist of the bill is: "Kuleana lands should not revert to the surrounding land owner, but should revert to OHA." Because OHA does not presently have a land management program, an interim measure was adopted. The State Department of Lands and Natural Resources will hold all such kuleana in trust until OHA develops a land management plan.

The agenda for OHA's May board meeting included an item providing for a land management plan. Before long, a plan will be adopted and OHA will begin to fulfill one of the reasons for its being—to hold Hawaiian lands. How OHA sets up the plan so that kuleana parcels will be managed economically to benefit Hawaiians may not be easy. But the challenge will be met.

One of the side benefits of this legislation is the fine example of cooperation by "Hawaiian" agencies in solving a common problem. In addition to the committees and individuals who played a part in this success, there are numerous legislators, Hawaiian and non-Hawaiian, who took time to write letters and to call in attempting to clarify issues and to speed the legislation along. Upon the governor's signing the bill into law, and it is expected that he will, all those who had anything to do with the bill's passage deserve a big Mahalo. The foundation will have been laid for a new Hawaiian land base.

Archivist Awarded \$10,000 Fellowship

A Hawaiian staff member of the Hawaii State Archives for over 10 years is the recipient of the 1987-88 Alu Like Native Hawaiian Fellowship for \$10,000 which will be used for study towards a Master of Library Studies degree at the University of Hawaii Graduate School of Library Studies.

Susan Shaner of Manoa, who grew up in Windward Oahu and graduated from St. Ann School in Kaneohe before the high school was phased out, will specialize in computer applications for archives and records management.

She is a 1971 UH Manoa graduate with a Bachelor of Arts degree in Pacific Island Studies and was also the recipient of a Phi Beta Kappa Award for outstanding scholarship at Manoa.



Susan Shaner

Shaner served as a member of the Office of Hawaiian Affairs Education/Culture Committee under former Trustee Gard Kealoha's chairmanship and is active with the publications committee of the Hawaiian Historical Society. She also serves on the UH Committee for the Preservation and Study of Hawaiian Language, Culture and Art.

She is the daughter of retired Honolulu Police Major Paul Shaner Sr. and retired St. Ann teacher Ethel Shaner. Her only brother, Paul Shaner Jr., was a former outstanding football player at St. Louis School. He is currently a Honolulu police officer.

Shaner is married to David Cox, a University High School and UH Manoa graduate. He is an archaeologist who formerly worked with the U.S. Corps of Engineers and is now with the National Park Service on Hawaii. His hobby and part-time occupation is building and rebuilding canoes.

The couple has a four-year-old daughter, Sara O'ili-wai'opua Cox, pre-schooler at Kawaihāo.

Similarities Found in Hawaiian, Indian Cultures at Kona Meeting

By Ruby McDonald

West Hawaii Community Resource Specialist

Fifteen students of the Rocky Boy Tribal High School of Montana recently spent 10 days on Hawaii in a cultural exchange with students and families of Konawaena High School and Kealakehe Intermediate School.

They were accompanied by three elders (kupuna), including Chief Sam Windyboy and his wife, Lucille, and Nadine Morsett. Also making the trip were Principal Robert Murie and his wife, Sandy; Bob Swann, District Superintendent of the Montana Education Department; and Sophia Jacobson of the American Indian Center in Honolulu.

The group is from the Rocky Boy Indian reservation



the elders did likewise with Kona kupuna. The two sides found that both cultures share very similar teachings, problems and religious aspects.

The Chippewa-Cree elders requested that they be taught a hula to take back and share with others on the reservation and that they also wanted a ti leaf hula skirt. The hula lesson was immediately given by Kupuna Amy Freitas and Malani Papa, Hawaiian Studies resource teacher. They danced to the song, "Ke Anuenue," accompanied by ukelele and singers. The hula skirts were given the next day at a multi-ethnic dance program put on by Konawaena students.

Rocky Boy students put on three shows at Kealakehe and one at Konawaena. They staged the following dances:

- Inter-Tribal Traditional—Even without regalia, anyone can get up to dance. This dance is celebrated once a year on the reservation; around the reservations; in other states and parts of Canada. It is held as a celebration of their annual Pow-Wow.



Chief Sam Windyboy is pictured at Kealakehe Intermediate School with Kupuna Leina'ala Teves.

in Rocky Boy, Mont., and they are from the Chippewa-Cree tribes. The visit resulted from a meeting in Oakland, Calif., where Alex Cadang, a teacher at Konawaena, and Mae Yamasaki, vice principal at Kealakehe, met the Indians at a drug awareness seminar.

The two, along with Konawaena Principal Ed Murai, Kealakehe Principal Brian Nakashima and former Department of Education District Superintendent Kenneth Asato hosted the group along with some Kona families.

While the students engaged in cultural exchanges,



Lucille Windyboy gets haku lei from kupuna Amy Freitas. Elder Nadine Morsett is in background.

- Fancy—this is mostly done by young people.
- Crow Hawk—A dance introduced to the Chippewa-Crees by the Crow Indians.
- Round—This was once a sacred ceremonial dance. It has since become contemporary, allowing the various tribes to know one another. Nearly 2,000 participate in the annual Pow-Wow dancing.

Dancers go in a clockwise manner. Warriors of long ago danced in a counter clockwise manner when they were on the war path. It was their way of letting people know what was happening.



Entire Rocky Boy Tribal High School group is pictured on campus of Konawaena High School learning the hula.

71st King Kamehameha Celebration June 6

Martha Hoku, Dr. Mills are Parade Grand Marshals

Martha Kaukamaokalani Aoe Poepoe Hoku and Dr. George Hiilani Mills are the grand marshals for the colorful and spectacular 71st Annual King Kamehameha Celebration Parade on Saturday, June 6.

It will start at 9:30 a. m. from downtown Honolulu's civic center on S. King St. It will go down Punchbowl St., along Ala Moana Blvd., onto Kalakaua Ave. through Waikiki and end at Queen Kapiolani Park.

Decorating of the King's statue fronting Ali'iolani Hale will be held starting at 5 p. m., Friday, June 5, the same time when many members of Hawaiian Civic Clubs and other organizations will be decorating their respective floats. There will also be entertainment at the statue activity.

Joseph De Fries, Honolulu Fire Department firefighter, has been selected by the sponsoring King Kamehameha Celebration Commission to portray Kamehameha the Great whose official birthday is generally recognized on Thursday, June 11, which is a state holiday.

This promises to be one of the biggest parades ever staged because of the added participation of parents, alumni and staff along with the students of the Kamehameha Schools/Bishop Estate in recognition of the 100th anniversary of the founding of the Schools and in conjunction with Ho'olako 1987 as the Year of the Hawaiian.

A first-time entry in any major parade anywhere by the Schools will be a full-sized koa canoe carried on the shoulders of an all-Hawaiian team. Plans call for three 11-man shifts with team members wearing traditional garments and leis.

The Schools will be entering several marching units, including their highly acclaimed marching band, two floats and decorated cars. The Kamehameha ohana should be very prominent in its centennial participation.

De Fries is no stranger to celebration parades, having portrayed the king in several Kailua-Kona Kamehameha Day parades. This will be his first Oahu appearance. He and his all male court will ride on a float being built by the Kailua Hawaiian Civic Club at the request of the Commission. Allan Mahuka is coordinator of the court.

Pa'u Marshal and Queen are William Kakalia Kupuka Sr. and his wife, Grace Mapuana Kupuka'a. Originally from Hawaii, they have resided in Kahaluu for 16 years.

Kupuka'a is a heavy equipment operator for the City and County of Honolulu and his wife operates Alaka'i Tours. Both have been involved with the King Kamehameha Celebration Parades for several years. They are the parents of two children and their unit will include family members and close friends.

Five mainland bands will join local high school units to add to the color and festive mood of the day. Visiting bands are Columbus High School and Plainfield High School, both from Indiana; Valley High School, Colorado; John Marshal High School, Minnesota; and Jeffersontown High School, Kentucky. Another treat will be the appearance of a precision drill team from Utah called the Bear River Hi-Steppers.

Also entered in the parade are several hula halau with their floats honoring various islands. The halau include Hui Nani Dancers from Waianae; Joan Lindsey Hula Studio; Halau Hula 'O Maiki; and Pukaikapuaokalani Hula Studio.

Pa'u riders will again highly accent the parade with their beautiful mounts and colorful regalia. These stately and gracious women will be wearing the traditional pa'u in the colors of the respective islands.

Princesses are Edith Pilioloha Brown, Hawaii; Puamana Crabbe, Maui; Candy Pavao, Oahu; Dedra Balfour, Kauai; Coreen Puanani Mata, Molokai; Ernestine Lindsey Jiminez, Lanai; LaVerne Phillip, Niihau; and Diane Kealohi Luttrell, Kahoolawe.

The two grand marshals have been long active in the community. Mrs. Hoku, a 1925 graduate of the Kamehameha School for Girls, has been a musical director for numerous clubs, businesses, institutions and community groups for more than 50 years, including the Honolulu Police, Hawaiian Telephone Company and Hawaiian Electric choral groups and the Kaumakipi Church choir.

She was honored as Mother of the Year in 1969 and other awards include the David Malo Award, Kamehameha Schools Alumni Award and recognition by the National Arts and Letters Society. Mrs. Hoku also served as an editor for two hymnals—Leo Ho'onani Hou and Himeni Haipule Hou.

Dr. Mills is a respected Honolulu physician who has had a long and distinguished medical career, serving as physician for the Kamehameha Schools for many years. He is also the medical director of Maunalani Hospital.

Dr. Mills has and is still very much involved in community projects. He served as president of the State and County Medical Societies, Hawaii Heart Association, American Cancer Society, Koolauloa Hawaiian Civic Club and is president emeritus of the Association of Hawaiian Civic Clubs.

Na Hana No'eau, displays and demonstrations of Hawaiian arts and crafts, will be held at Kapiolani Park starting at 10 a. m. Presentation of parade awards will be made around 2:30 p. m. at the Waikiki Bandstand.

Native Hawaiian Homesteader, 78, Honored as Mother of the Year

By Kenny Haina, Editor
Ka Wai Ola O OHA

A 78-year-old Nanakuli native Hawaiian homesteader has been honored as Mother of the Year by Kemoo Farm Restaurant during its regular Tuesday luncheon May 5 at the Queen Kapiolani Hotel.

A framed Certificate of Achievement naming Esther Kaleinani DeFries Smythe as "Kemoo Farm of Queen Kapiolani Hotel's Mother of the Year" was presented at the luncheon by Richard H. Rodby, president of the Wahiawa landmark restaurant which recently brought its Charles K.L. Davis luncheon headline entertainment to Honolulu.

"Love your neighbors, love your fellow man and try to do some good in your life every day," is the advice given by this mother of five—three sons and two daughters.

She has been a widow since Mar. 25, 1970, when her husband, Isaac Smythe, died at age 64 while working for the federal government in Thailand. She loves and reveres her husband who worked 41 years for the government.

This soft-spoken matron speaks highly of her husband of 39 years whom she noted attended Lahaina-luna and graduated from Maui High School and the University of Hawaii. "My kane was a beautiful man and he spoke Hawaiian so fluently," she recalls.



Esther Forsythe shows off plaque given by Richard Rodby at Mother of the Year ceremonies.

Aunty Esther, as she is known in family circles, remembers in 1964 that while her husband served as president of the Oahu District Council, Association of Hawaiian Civic Clubs, he was responsible in the organizing and chartering of five clubs, including Prince Kuhio, Queen Emma, Pearl Harbor, Puuloa and Waikiki.

"I don't think anything like this has been matched thus far," she declared. Aunty Esther herself is a member of the Pearl Harbor club which this year is headed by John Kekuhaupio Kamalani.

This Mother of the Year, a sister of the late Kahuna Lapa'au Aunty Emma DeFries, is a remarkable woman for one her age. In addition to the Hawaiian Civic Club movement, she is active in Hale O Na Ali'i, 'Ahahui Ka'ahumanu, Hui Aloha and the Daughters of Hawaii of Queen Emma Summer Home.

She still drives her own car and bowls regularly once a week in the Gals in Green League at Kam Bowl in the Kamehameha Shopping Center. She explains that the league is composed of Girl Scout leaders and mothers.

Aunty Esther drives herself everywhere in a handsome well-kept 1965 Buick four-door sedan which has become the envy of many a mechanic. "There have been so many people who want to buy my car but I tell them I am not going to part with it because this one is very special to me," she explained.

She is a retired federal civil service employee, having worked 26 years in accounting, auditing and personnel. Aunty Esther attended Waikiki and Ka'ahumanu Elementary Schools, Normal Training School and

Punahou from where she graduated in 1927. She also attended the old Phillips Commercial College.

Her two daughters—Patricia Moana Birch and Rebecca Kaleokoi McEwen—are also Punahou graduates. Her three sons—Orrin Hugh, James Grant and Mervin Leroy—matriculated first at Cathedral School and then Waianae High School from where they graduated.

Pat is employed at St. Francis Hospital, Becky at Hawaii Newspaper Agency, Mervin with the federal government, James with the State Department of Transportation and Orrin is self-employed in the automotive and electronics business.

Aunty Esther has 14 grandchildren and two great grandchildren. She is a daughter of John Alexander Liholiho DeFries and Rebecca Kaleokoi Kua DeFries.

Aunty Esther, her two daughters, Mervin and a grandson were among the nearly 300 ohana members who honored Dora Koleka Kepani May 10 on the occasion of her 100th birthday. Her husband was Koleka's half-brother.

She has been a Nanakuli homesteader since May 15, 1952. One of her sons also lives on Nanakuli homestead land directly behind her.

HWPAL Reception Honors Elected Women Officials

A reception honoring all women elected to state and county offices was hosted by the Hawaii Women's Political Action League May 15 at the Richards Street YWCA courtyard.

Among those in attendance were Mililani Trask, administrative counsel to the Office of Hawaiian Affairs, and Hawaii Trustee Moanikeala Akaka.

HWPAL, a state chapter of the National Women's Political Caucus, was organized in January, 1982, in response to a need for more liberal women in responsible public positions. It was felt that many women's concerns, including affirmative action, equal rights, child care, health services, honest government and world peace had not been adequately represented at any level of government.



Office of Hawaiian Affairs Trustee Moanikeala Akaka, to the right in background, talks with Malia Schwartz. In foreground nearest camera is Ann Fisher, president of the Hawaii Women's Political Action League, chatting with two other members.

This grassroots group since its inception has successfully supported many women candidates for public office. It includes people of all ages, lifestyles and economic and ethnic backgrounds.

The Hawaii chapter is headed by Ann Fisher as president. Other officers are Helen Nagalon-Miller, vice president; Pamela Bahnsen, treasurer; and Lorraine Spain, secretary.

Trask serves on the board of directors which also includes Amy Agbayani, Jackie Young, Pua Auyong-White, Sena Gates, Victoria Keith and Cynthia Thielen.

Tracing the Source and Need

Native Hawaiian, Rights to Sue Misunderstood

Editor's Note. The following article is extracted from testimony given by former Representative Kina'u Boyd Kamali'i before the Senate Committee on Housing, Hawaiian Programs and Development. Kamali'i testified as the Chairperson of the Government Affairs Committee of the O'ahu District Council, Association of Hawaiian Civic Clubs.

Many people—including some at the legislature—do not understand the historical or legal basis for a native Hawaiian and Hawaiian "right to sue." Thus, it's important to trace the source and need for this right.

First, there are two Hawaiian public trusts described in the "Admissions Act" which admitted Hawai'i as a state in 1959. These trusts are embodied in "Article XII Hawaiian Affairs" in our state constitution, and are implemented by related statutory law.

The older Hawaiian trust—established by Congress with the passage of the "Hawaiian Homes Commission Act of 1920," as amended—is affirmed in "Section 4" of the Admissions Act, and Sections 1, 2 and 3 of Article XII in the state constitution. This trust is managed by the Department and Commission of Hawaiian Home Lands and its native Hawaiian beneficiary class is defined by a federally-imposed blood quantum definition of individuals who are one-half or more than 50 percent Hawaiian.

Last year, Congress ratified a change in this beneficiary class to allow the spouse or children of a Hawaiian Homes awardee, with less than half-Hawaiian blood, to "succeed" or inherit the award. This limited inclusion of successors was reflected in bills introduced this year.

The second Hawaiian public trust is derived from the "ceded lands trust" described in Section 5(f) of the Admissions Act, and was implemented by Sections 4, 5 and 6 of the state constitution's Article XII with the creation of the Office of Hawaiian Affairs.

As you know, the beneficiaries of this trust are native Hawaiians, as defined in the Hawaiian Homes Act, and Hawaiians who are less than 50 percent blood who are descendants of the original inhabitants of the islands prior to the arrival of Captain James Cook in 1778.

Both of these trusts involve public lands which have been either set aside or as having a special purpose related to the "rehabilitation" and "betterment" of native Hawaiians.

However expressed, these purposes are an implicit acknowledgment of the injustices experienced by Hawaiians as a result of the manner in which the islands and her people became a part of the United States.

It is typical to see these trusts as a response to "need" within a certain ethnic group. But that is a fundamental misunderstanding of the status and entitlements of Hawaiians as they relate to these trusts.

And why an Office of Hawaiian Affairs empowered to receive trust revenues is constitutional, but why an office of Filipino affairs with the same powers would be unconstitutional.

Native Hawaiians—regardless of blood quantum—are descendants of the indigenous people of the islands. As such, Hawaiians are recognized as heirs to the aboriginal title of all of the lands now comprising the state of Hawai'i. As the "first people" of Hawai'i,



Kina'u Boyd Kamali'i, former State Representative, is shown here next to Hawaii Rep. Virginia Isbell presenting testimony at one of many hearings during the 1987 Legislature.

Hawaiians also once exercised absolute dominion and sovereignty over these lands.

When the kingdom or nation of Hawai'i was usurped by the United States, significant and continuing losses of land and self-determination were suffered by the Hawaiian people.

Unlike immigrants, Hawaiians did not historically choose to become Americans. And as important, Hawaiians do not have the second or third generation immigrant comfort of knowing the native nation and culture continue intact separate from the United States.

Hawai'i is the homeland of the Hawaiian. Our language, dance, values, history, ancient sites and graves—all there is that gives meaning to being "Hawaiian," exist no where else but here.

It is that distinction which Hawaiians share with American Indians, Aleuts and native Alaskans. And from which we gain our unique status and entitlements as native Americans.

Unfortunately, this status and resulting entitlements have been viewed as a relationship of dependence. Because the human price of lost lands, sovereignty and cultural integrity were, and continue to be, devastating to each native American group. However, too many for too long, have viewed such devastation as an excuse for treating natives as incompetent.

Having lost the land and sovereignty once—even if the overwhelming historical evidence is that the lands and self-government were taken by force—native peoples have then experienced the "second conquest" of being denied management of their own assets, and are barred from seeking redress in court when so-called

governmental "guardians" abuse native trusts.

This bar to judicial remedy is called "sovereign immunity." Both the Federal and State governments are protected from suits by their own citizens unless the Congress or Legislature explicitly allows suit by waiving sovereign immunity.

When the Department of Hawaiian Home Lands sought the return of and fair compensation for the trust lands illegally used for state airports—the state responded by raising the shield of sovereign immunity.

When OHA sued the State Department of Transportation for the violation of withholding trust revenues—the state again raised the defense of sovereign immunity.

In neither case has the State asserted that trust violations have occurred—only that the State enjoys the privilege of ignoring the law, if it so chooses.

That's why there is a need for the native Hawaiian and Hawaiian "right to sue." There are documented examples of gross trust violations by the State and Federal governments. And unless Hawaiians have the clear ability to guard the integrity of their assets or to restore such assets through judicial enforcement—the trusts are always at risk.

Like nearly everyone else, I am confident that Governor John Waihe'e represents a "new beginning," a more compassionate and understanding grasp and approach to the problems and issues facing Hawai'i and the Hawaiian people.

But the rights of native Hawaiians—like the rights enjoyed by all citizens—cannot rest nor be guaranteed by the goodwill of individual government leaders. Such rights must be recognized and protected by law, and by access to the courts.

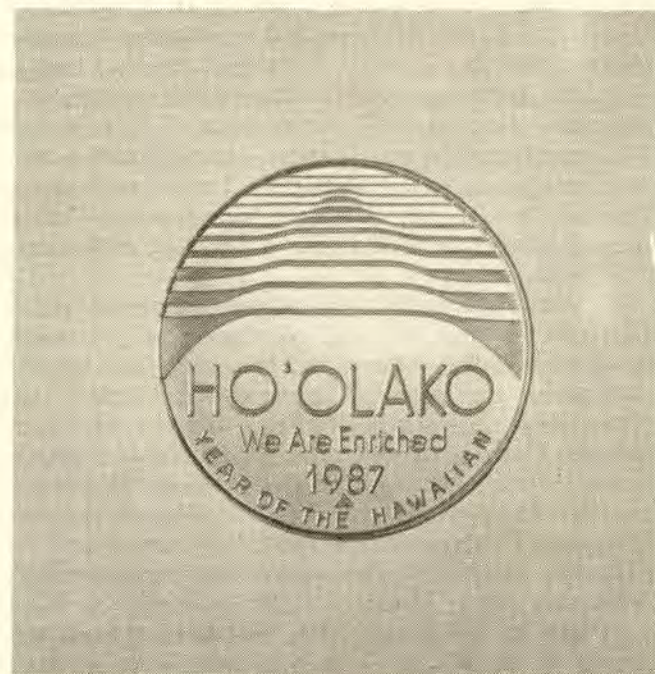
It is time to discard the out-dated philosophy that Hawaiians need guardians. And to disavow the abuse of native Hawaiian trusts by those who have only posed as such guardians.

The right to sue—once law—would achieve both.

Handsome Ho'olako Coins Available as Fundraiser

The Royal Hawaiian Mint is celebrating the Year of the Hawaiian by issuing a set of Ho'olako Commemorative coins and jewelry. And true to the spirit of mutual enrichment symbolized by Ho'olako, is making the rare offer of selling the coins wholesale to interested Hawaiian organizations for fundraising resale.

Exclusive agent for the Mint is Kina'u Boyd Kamali'i. "When they explained that the Mint wanted to 'give back' to the Hawaiian community by making the coins available as a fundraiser for Civic Club scholarships, hula halau travel, or any other group need—I was excited," Mrs. Kamali'i said.



This is one of the Ho'olako commemorative coins available for fundraising by Hawaiian organizations.

The coins are available in either the "Dala" (similar to a silver dollar) or "Umi" (slightly smaller than a quarter) size. Available in bronze, silver, or gold, the coins depict the Ho'olako logo designed by Momi Cazimero and a choice of Kamehameha the Great, King Kalakaua or Queen Lili'uokalani on the obverse.

The wholesale cost of the coins reflect current prices on the gold and silver markets. However, the Mint estimates that the wholesale price will remain at about half of the recommended retail price. If your club wants more information, call Kina'u at 941-4946.

All Neighbor Islands Represented in 10th Prince Lot Hula Festival

Thirteen hula halau, including one from each of the neighbor islands, are scheduled to perform in the 10th Annual Prince Lot Hula Festival from 9:30 a.m. to 4:30 p.m., Saturday, July 18, at the Moanalua Gardens hula mound.

The non-competitive festival of hula kahiko and hula 'auana will also feature displays and demonstrations of Hawaiian arts, crafts and games. Fresh leis and newly-designed Festival T-shirts will also be available. The event is the major annual fund-raising function for the sponsoring not-for-profit Moanalua Gardens Foundation. Some financial assistance is provided by a grant from the State Foundation on Culture and the Arts.

Among halau expected to appear and their kumu hula are:

- Halau Hula 'O Mililani, Mililani Allen, Waianae.
- Kahiko Halapa'i Hula Alapa'i, Roselle Bailey, Kaua'i.
- Halau Mohala Ilima, Mapuana deSilva, Oahu.
- Gentlemen of Maluikaeo and Ladies of Kahana-kealoha, Frank Palani Kahala, Oahu.
- Halau Hula 'O Kukuna'okala, John Ka'imikaua,

Oahu.

- Halau 'O Kalaha'ehae, Sarah Kalau'awa, Oahu.
- Hula Halau 'O Koulima Nani E, Iwalani Kalima, Kona, Hawai'i.
- Hula Halau 'O Moloka'i, Rachel Kamakana, Moloka'i.
- Halau Kekuhi, Nalani Kanaka'ole, Hilo, Hawaii.
- Na Hula 'O La'i Kealoha, Elaine Kaopuiki, Lana'i.
- Halau Hula 'O Kawaili'ula, Chinky Mahoe, Oahu.
- Emma Sharpe's Kapi'olani Hula Studio, Emma Sharpe, Maui.

"A'ohe pau ka'ike i ka halau ho'okahi," (all knowledge is not taught in the same school. One can learn from many sources.) This is the theme chosen for the 1987 Festival which is being held as part of Ho'olako 1987: The Year of the Hawaiian.

Admission is free but donations to support the Festival are encouraged. Picnicking is permitted but no liquor is allowed on the premises. Concession stands will be available. Parking is available in the surrounding areas but limited. Buses No. 12 and 13 stop near the Gardens at Ft. Shafter's Patton Gate.

Kamakas Cite State's 'Total Disregard'

Leveling of Waiahole Gravesites Angers Family

By Kenny Haina, Editor
Ka Wai Ola O OHA

Badgered and bullied by the establishment, the beleaguered Kamaka ohana of Waikane wants their land story told so that other Hawaiians caught in a similar vise will know and understand the trauma they face in trying to get what they believe is rightfully and legally theirs.

The family has had a long legal battle to retain ownership of lands in both Waikane and Waiahole Valleys. "We have tried to handle our case intelligently and legally, following the proper system but we have not gotten anywhere. It is a shame the way it has been handled in court," explained Judy Kamaka Cooper Tsutsui who has been serving as spokesperson for the group.

She noted that the family has been fighting this battle on its own since the first adverse possession law suit surfaced in 1981. They've had hard luck with two lawyers, one of whom later became a judge.

"We have financed as much of the cost as we could and we even did our own title search because we could not afford to hire a professional. So far we have appropriated out of our own pockets approximately \$10,000 in expenses to protect our land and rights," Tsutsui reported.

"We may be a big family but we have no money," she added. The family appeared before the Office of Hawaiian Affairs Board of Trustees several times, the last being Apr. 28, seeking financial assistance. The Board was sympathetic to their request but informed the family there were no such funds currently available, according to Raymond Kamaka. The family, however, did get assurance from the Board it supported their plight.

Raymond Kamaka said that a Circuit Court case in the summer of 1986 was thrown out by Judge Frank Takao. Kamaka charged that while Takao "insisted and strictly required the Kamaka/Kaanaana families to adhere to the rules of court, and rules of evidence, he bent over backwards to permit the state and its attorneys to admit evidence without proper authentication or certification, and further permitted testimony of witnesses contrary to the rules of evidence."

Kamaka said Takao threw the case out without allowing the jury to determine the merits of the land claims asserted by Kamaka/Kaanaana families on a motion for directed verdict.

"Any citizen sitting in the same courtroom during the trial would have been absolutely appalled at the manner in which our families were treated. The judge did not give a single reason when asked for the basis of such a ruling. No effort was made to disguise the biased decisions in favor of the state by Judge Takao," Kamaka charged.

The family, which had retained the services of Attorney Keoni Agard since February, 1986, has appealed Takao's action. According to the family, the Hawaii State Supreme Court is scheduled to hear the appeal sometime in August.

The State, meanwhile, has added more fuel to the Kamaka controversy by bulldozing a portion of the land in Waiahole Valley containing gravesites of family members. The construction began Apr. 21 and the following day the family wrote a letter to Governor John David Waihee III asking him to order the work stopped until their appeal can be heard.

Ka Wai Ola O OHA went to the work sites May 12 which are labeled Parcels 67A and 13B. Old trees have been bulldozed and some of the gravesites overrun. This newspaper, however, did find two gravesites opposite the cleared area which as yet have not been touched.

Tsutsui and her cousin Raymond were plenty huhu over what they termed a "total disregard to four family gravesites." They said none of the family members were consulted about the bulldozing, least of all when it would start.

"We honor our ancestors and had we been informed earlier we could have had a little service asking our descendants for permission to clear the land and beg their forgiveness," Tsutsui and Kamaka lamented. "Or we could have had the remains disinterred," they added.

"We're not stopping construction. We merely want the State to give us something in return for our land, either in compensation, land exchange or some other arrangement," Tsutsui said.

In their letter to Waihee, the family stated:

"We have not been dealt with fairly by the State. There are 124 parcels of land the State asked to condemn for future long term leases to farmers in Waiahole. We want the farmers to get their leases.

We are simply asking the construction crews to work on the other 122 parcels. . . the State and its attorneys



This section of Kamaka ohana land in Waiahole Valley containing gravesites have been bulldozed.



Four members of the Kamaka family are shown at the Waiahole site. From left to right are William Aipia, Yvonne Bagor, Judy Kamaka Cooper Tsutsui and Raymond Kamaka.

have had our notice of appeal since Dec. 8, 1986. It is unfair for the State to ignore our simple request. The State can surely take steps to begin construction without tampering with our family ancestral land until we receive a decision on our appeal. Our family considers our ancestral graves as our cultural, spiritual and historical heritage to a long family legacy."

As this issue of Ka Wai Ola O OHA went to press, Kamaka said the family had not received a response from the Governor. An OHA letter dated May 8 under Chairman Moses K. Keale's signature also asks the Governor for the same considerations.

Fed up with the lack of response from the state, Raymond Kamaka put himself at the mercy of bulldozers and heavy construction trucks Thursday, May 21, to stop further clearing of the land and dumping of opala on the gravesites. His action resulted in a meeting the next day with Hawaii Housing Authority officials and a representative from the Governor's office along



Rocks mark location of two as yet untouched gravesites of Kamaka ohana in Waiahole Valley.

with members of the Kamaka ohana and their attorney. Because of the pressure of deadline, no report of the meeting was available.

Since 1981, the family has made good faith attempts to amicably resolve this dispute. The State, however, chose to take the route of adverse possession, forcing the family to follow the avenue of appeal.

The case has been hard on some of the Kamaka family members, causing emotional stress and physical strain. "Some of the people I grew up with in this valley (Waiahole) think we're fighting them and because of this attitude we get the cold shoulder," remarked one family member who did not want to be identified.

Tsutsui, however, reemphasized that "we want these people to get their land. We are in no way fighting them or putting up a roadblock to prevent them from moving ahead. We grew up with many of these people and we know them."

"We are only asking for a fair treatment by the State and what is rightfully ours," she concluded.

Lindsey Ohana Reunion Set July 3-5 on Kauai

An estimated 500 members of the well-known Lindsey Ohana are expected to converge on Kauai July 3-5 for the fifth biennial reunion of the clan.

The Lindseys, traditionally associated with the Island of Hawaii and in particular the Waimea area, will gather to share memories, greet new clan members, exchange and compare genealogies and to "break bread."

Llewellyn Lindsey of Kapaa, who is serving as coordinator, said activities have been planned for the entire Fourth of July weekend. The program reads:

Friday, July 3—Registration, followed by fellowship, genealogy sharing and pa'ina at the Kapaa Neighborhood Center.

Saturday, July 4—Tours to Waimea Canyon, a ride up the Wailua River and Zodiac rides along the beautiful Na Pali coast. A sumptuous luau and great entertainment that evening at Lydgate Park.

Sunday, July 5—10 a.m. to 7 p.m., family picnic,

games, entertainment and swimming.

Lindsey said the cost for each person attending all activities is a mere \$10, a bargain by today's standards. T-shirts, golf shirts, jackets and caps can be ordered and purchased as souvenirs of the reunion.

Complete information may be obtained by writing Lindsey at 5590 Hoku Road, Kapaa, Hawaii 96746, telephone 822-1107.

Lindsey reported that the 1989 reunion is tentatively scheduled for Oahu.

Ka la Ikiiki o Honolulu.

The intensely warm days of Honolulu.—Mary Kawena Pukui.

Joins Judge Marie Milks, Lt. Col. Ellison Onizuka

Kaulukukui First Hawaiian in PRAISE Hall of Fame

Ho'olako 1987 President and Office of Hawaiian Affairs Trustee Thomas K. (Uncle Tommy) Kaulukukui Sr. was inducted into the PRAISE (Program for Recognizing Academic Interests and Students Excellence) Hall of Fame in a brief and simple program May 7 at the Kilauea Recreation Center complex.

It was a two-day schedule of activities showcasing the works of public school students throughout the state in every phase of the learning process during the school year.

Kaulukukui, a product of Hawaii's public school system in Hilo where he excelled in athletics at Hilo High School and later at the University of Hawaii, is the third inductee and first Hawaiian in the PRAISE Hall of Fame. He joins such illustrious company as Circuit Court Judge Marie N. Milks and U. S. Air Force Lt. Col. Ellison Onizuka who died in the ill-fated Challenger space flight last year.

PRAISE honors those public school graduates who have been successful in their chosen careers and who have contributed outstanding services to the state or nation. It is most fitting that Kaulukukui was chosen during Ho'olako 1987: the Year of the Hawaiian. Kaulukukui himself conceived the idea for a Hawaiian celebration nearly two years ago and brought it to full fruition this year with support from community, government and private channels.

Kaulukukui, who was head football coach at UH and health and physical education instructor, later operated a successful insurance business and also served as U. S. marshal. He was not on hand to receive the accolades or address the good-sized crowd but his son, Honolulu Attorney Thomas K. Kaulukukui Jr., stood in for him

and read a message addressed to Department of Education Superintendent Charles T. Toguchi who also was unable to attend.

Kaulukukui was in Sacramento, Calif., where he was being honored with a resolution by the California State Assembly in tribute to the Year of the Hawaiian for former island residents living in California.

Because of the message contained in the letter, Ka Wai Ola O OHA is printing the entire contents:

"I am pleased and honored to accept the PRAISE award as an outstanding graduate of the Hawaii public schools. This award has special importance to me because it is made by those in my chosen profession: education. For over 50 years, both in the classroom and in the community at large, I have devoted my life to educating Hawaii's youth, chiefly in the areas of athletics and character development.

What modest measure of success I have achieved I owe in great part to my education, in which I was challenged and taught by competent and interested educators, and was encouraged and supported by my peers. The rules for success in the classroom and in life can and should be taught at every level, and I humbly offer my own short list of these rules to teachers and students for their consideration.

First, **Believe in Yourself.** If you don't, why should anyone else? Strive for excellence, and fear not failure, which will help improve your judgment. Good judgment is the product of experience; experience is the product of bad judgment.

Second, **Trust in Others.** Seldom can one achieve true success without the help of his fellow men and women. Indeed, achievements are only great or small

when measured against or in the context in which they are achieved. In our society, that context is seldom solitude, so we must trust in others and seek their help and advice when needed, returning the same with generosity.

Third, **Work Hard.** If you want to be better than anyone else at anything, you must work harder than anyone else! There are no shortcuts, and the difference between "good" and "great" is only extra effort. Practice, practice, practice; study, study, study. Eventually and inevitably, perfect practice and study will make perfection.

Finally, **Persevere.** Press on, when others turn back. Nothing in the world can take the place of persistence. Talent will not. Everyone has some talent, but talent is not immortal. Nothing is more common than unsuccessful men with talent. Genius will not. Unrewarded genius is almost a proverb. Education alone will not. The world is full of uneducated derelicts. Perseverance and determination alone are invincible.

In my belief, these are the qualities which portend success, and I am indeed fortunate to have had, at an early age, teachers and coaches who taught these qualities to me. I therefore accept this PRAISE award not only with a deep sense of honor, but with gratitude to my teachers and coaches. I remain confident, as I always have been, that our public school system, with the combined efforts and interest of its educators, students and community, will continue to inspire and produce Hawaii's future leaders."

Mahalo and Aloha,
Thomas K. Kaulukukui Sr.



Honolulu Attorney Thomas K. Kaulukukui Jr. stands besides photos of his father, Thomas K. Kaulukukui Sr. and U. S. Air Force Lt. Col. Ellison Onizuka at PRAISE Hall of Fame exhibit.



A Department of Education exhibit chronicling the educational, athletic and professional life of Thomas K. Kaulukukui Sr. attracted large crowds at the two-day PRAISE program at the Kilauea Recreation Center gym.

Kamehameha Lu'au Will Have Centennial Gift

A special 'aha'aina (lu'au) targeted for 5,000 people has been scheduled by the Kamehameha Schools/Bishop Estate for 5 p.m. Wednesday, June 10, at the Neal Shaw Blaisdell Exhibition Hall in observance of the schools' 100th anniversary.

A buffet of traditional Hawaiian food will be featured and entertainment will include a lineup of the schools' alumni, including Mahiai Beamer (1946), Robert (1967) and Roland Cazimero (1968), Noland (Brother Noland) Conjugacion (1975), Anthony Conjugacion (1979), Don Ho (1949), George Paoa (1952), Palani Vaughan (1962), Marlene Sai (1959) and Jerry Santos (1969).

KCCN Hawaiian Radio's Brickwood Galuteria (1973) will be the master of ceremonies. The 'aha'aina will also feature a mini marketplace where special centennial mementos may be purchased. The public is invited to this unique event.



Everyone who attends will be given a beautiful centennial key chain of gold tone metal inlaid with blue enamel created especially for the 'aha'aina. Tickets are \$20 per person (sorry, no children's prices). Proceeds go to the Kamehameha Schools Alumni Association scholarship fund.

The menu includes kalua pig, lomi salmon, barbecue beef, poke, pipikaula, squid lu'au, chicken long rice, sweet potato, haupia, pineapple, kulolo, poi, cake and fruit punch.

For full details on the 'aha'aina and other centennial activities, telephone Marlene Sai Cockett or Kaleinani Brown at 842-8680 or 842-8681.

Former Moloka'i Homestead Product Stands Tall

Native Hawaiian to Umpire National Tournament

By Kenny Haina, Editor
Ka Wai Ola O OHA

A former resident of Hawaiian Home Lands at Hoolehua, Moloka'i where he was born, raised and educated, has become what is believed to be Hawaii's only native Hawaiian selected to umpire in two national softball tournaments on the mainland.

Herbert Iopa Paleka Jr. and two other members of the Amateur Softball Association of America (ASA), Hawaii Division, will be officiating national tournaments in California and Texas over the Labor Day weekend Sept. 2-7.

Paleka, who started his umpiring career in 1964 shortly after graduating from Moloka'i High School and moving to Honolulu, will be at Redlands, Calif., for the Men's Class A Fast Pitch Tournament.

Ron Komine, who is retired from the U.S. Air Force and is the Hawaii ASA umpire in chief, will be at Houston, Tex., for the Women's Major Fast Pitch Tournament while William Brandon, another Air Force retiree, is scheduled to work the Junior Olympic Girls' Fast Pitch Tournament at Lodi, Calif.

Paleka, who is employed as loader foreman with Gaspro Inc., is believed to be the first native Hawaiian to have worked on the national level in 1980 when he was selected for the Men's Major Industrial Slow Pitch Tournament at Lubbock, Tex.

Umpiring came natural to Paleka who emulated his father, Herbert Iopa Paleka Sr., since his boyhood days. He tagged along with his father to all baseball and softball games on Moloka'i where the elder Paleka called balls and strikes in a career that spanned more than 30 years. Paleka Sr. is now retired from the game and also from his job as Moloka'i where the elder Paleka called balls and strikes in a career that spanned more than 30 years. Paleka Sr. is now retired from the game and also from his job as Moloka'i supervisor with the Department of Transportation's Highways Division. Now 68, the elder Paleka still follows the game closely and may accompany his son to Redlands.

Paleka Sr. is married to Eliza Enos Paleka, a sister of Office of Hawaiian Affairs staff member Andrew K. Enos. In addition to Herbert Jr., the Palekas have two other sons on Moloka'i, James Kimo Paleka and Samuel Enoka Paleka, and a daughter, Erma Dean Aikala of Honolulu. She was involved with girls and women's softball on Moloka'i before moving to Honolulu. Kimo is following in the footsteps of his father and older brother, umpiring games on Moloka'i.

Young Herbert Paleka moved to Honolulu shortly after high school graduation and enrolled at the then Honolulu Technical School. He said he wanted to be a carpenter but soon gave up that goal and went to work as a driver for Security Armored Car Service.



Herbert Iopa Paleka Sr., left, and his umpire son, Herbert Jr.

He later hooked on with Gaspro as a truck driver and was promoted to his foreman position in 1985. All the while Paleka did not give up his interest in softball, baseball and umpiring. He remembers umpiring his first game in 1964 in the Little Leagues.

Paleka also remembers playing as a third baseman for the Moloka'i High School team in the Hawaii High School Athletic Association state tournaments in 1961, 1962 and 1963 at the old Honolulu Stadium.

Komine called him a keen student of the profession. "His umpiring skills are outstanding. He has become an exceptional student in the mechanics of umpiring," Komine told Ka Wai Ola O OHA.

Komine, who is employed as cemetery representative at the National Memorial Cemetery of the Pacific at Punchbowl, said without reservations that Paleka has become "one of the most proficient and professional umpires" in the association.

A veteran of 17 years of umpiring himself, Komine said that umpiring slots to national tournaments are only periodically allocated to Hawaii. Komine points out that all teams participating in national tournaments are all champions and it is a compliment to Hawaii's umpires to be invited.

Paleka, who is deputy umpire in chief for Hawaii ASA, has attended national umpire schools in California and Nebraska to keep his skills honed to a fine edge. This is revealed in Komine's observation that Paleka's judgment and timing were of high quality and that "he does a great job."

Komine went on to note that "Herb is never one who does not share his Hawaiianess. He is not obligated to

do this but Herb does and you have to hand it to him for sharing."

If you've attended high school girls' softball or University of Hawaii Wahines games, chances were that Paleka was one of the umpires on the bases or behind the plate. He has also umpired in tournaments throughout the rest of the state.

Paleka is married to Hinano Hapai Paleka, assistant evaluation planning specialist in the Department of Program Evaluation and Planning at the Kamehameha Schools. They have two sons, Herbert Iopa Paleka III, sophomore at Hawaiian Mission Academy, and Isma Moikeha Hapai Paleka, 5, student at Hawaii Children's Center.

Asked if there was any one thing which disturbed him during his 23 years as an arbiter, Paleka observed that anyone can be a coach. In order to be a good coach, however, he suggested they first should read and know the rule book.

He said that fans who hurl verbal abuse at umpires don't understand the rules. Ignorance of playing rules on the part of coaches and fans is what bothers him the most but he doesn't let it affect him in calling a game.

Paleka remembers only two incidents in which he was forced to eject coaches. He also had the unpleasant task of throwing out four ballplayers.

Umpiring, which at first was a means of making a little extra income for Paleka, has since become more of a passion and a hobby. That Paleka has handled himself in a proficient and professional manner can be attested to the fact he disciplines himself for every assignment.

Like Komine says: "He does a great job." Many will not argue with that assessment.

'Aha Puhala Conference Set for Hilo in August

'Aha Puhala Inc. will be holding its fifth annual lauhala weaving conference Aug. 19-22 at the Waiakea Villas, 400 Hualani St., Hilo.

Instructors and artisans will be master weavers from Hawaii with Minnie Kaawaloa, who recently returned from the Smithsonian Institute in Washington, D.C. as Hawaii's representative in fibre crafts, as the featured artisan.

According to 'Aha Puhala President Charles Gumapac, the conference will be held in the Keaukaha and Kupuna Rooms at the Villas. It is open to all weavers from beginners to masters.

Those interested in participating in the 1987 conference can get full details from Gumapac at 219 Punahele St., Hilo, Hawaii 96720. He may also be reached by telephone at 969-1794.

Mike White Assumes Chairmanship

Na Mele O Maui Makes Some Changes for 1987

"May the Songs of Maui Live Forever for the Children" is the theme chosen for the 15th Annual Na Mele O Maui Nov. 20-22 at Kaanapali and Lahaina.

A new general chairman, new format and a few new locations have been established for the 1987 program. Profits from the annual three-day festival are earmarked for Maui County students desiring higher education with particular interest in art, music, dance and architecture relating to Hawaii and its history.

Betsy Hinau, who serves as chairman of the scholarship fund, announced that \$5,000 is available for scholarships for the school year beginning in September. High schools on Maui, Molokai and Lanai received informational material and applications for the 1987-88 school year earlier. Applications were scheduled to be returned May 1.

Mike White, general manager of the Kaanapali Beach Hotel, is the new general chairman of Na Mele O Maui Inc. He succeeds Dick Bacon who served for five years. Bacon moved to Portland, Ore., since last year's festival and works as resident manager of a condominium.

White is very involved with Na Mea Hawaii on Maui, especially in the Lahaina-Kaanapali community. A little over two years ago he established Project Po'okela for his employees, the only general manager in the big resort complex known to have come up with such a unique program.

Project Po'okela teaches Kaanapali Beach Hotel employees and staff how to become Hawaiians and Hawaiians at heart. Language, culture and values are taught by Keala Kealoha-Milare, former social studies, English and Hawaiian language instructor from Hawaii.

The popular and very moving Keiki Song Competi-

tion, which last year featured 900 children from 18 Maui schools, will get the three-day festival under way on Friday, Nov. 20, at 9 a.m. at a new location in the more spacious Westin Maui Ballroom. It will be followed the next evening by the Emma Farden Sharpe Hula Festival in the Hyatt Regency Monarch Ballroom.

Arts and crafts demonstrations and sales will take on



Mike White, far right, is new chairman of Na Mele O Maui. He is also president of the Maui Hotel Association. White is shown here with, from left to right, Mrs. Joan Brown, Sen. Malama Solomon, and Hawaii businessman and former legislator Kenneth F. Brown, during one of his many Honolulu visits.

a new wrinkle this year on Saturday, Nov. 21, from 10 a.m. to 2 p.m. Instead of having it at all the Kaanapali hotels, it will be concentrated at the Kaanapali Beach Hotel where a mini village concept is planned. Entertainment will be included.

Another change this year is that the Sunday noonday luau has been dropped. A Ho'olaule'a has replaced this feature. It is scheduled for Sunday, Nov. 22, from 11 a.m. to 5 p.m. at the Lahaina Civic Center Amphitheatre. There will be entertainment and food booths.

According to the sponsoring Kaanapali Beach Operators Association, which took over the Na Mele O Maui program in 1978, the Ho'olaule'a will feature family entertainers from different island groups.

Among those serving through the years on the Na Mele O Maui standing committee is Office of Hawaiian Affairs Maui Trustee Manu Kahaialii who does a tremendous job as master of ceremonies for the Keiki Song Competition in addition to providing backup music and being involved in logistics.

Others are Lori Sablas, Mrs. Hinau, Kenneth Chan, Jane Caban, Ali'i Noa, Valerie Kong, Gladys Lampkin, Perry Moyer, Michael Campbell, Don Ross, Auntie Emma Farden Sharpe, Tanya Shito, Georja Skinner, Eleanor Sommerville and Glenda Travis.

Planning for the festival is a six to eight month activity involving the business community, hotels and resorts, entertainers and just plain grass roots people.

Admission is free to the Keiki Song Competition and the arts and crafts displays while a nominal charge is made for the hula festival and Ho'olaule'a. Full particulars may be obtained by contacting Miss Sablas or Sue Simon at KBOA in Lahaina, telephone 661-3271.

'Na Wai E Ho'ola I Na Iwi?'

OHA Increases Concern in Native Hawaiian Burials

By Linda Delaney, Lands Officer

One of the most important areas that the Office of Hawaiian Affairs is increasingly involved with is the respectful and proper treatment of native Hawaiian burials.

Within our traditional culture, human bones were a metaphor for a shared bond of place and family, of mortal strength and sacred power. Today we hear Hawaiians describe themselves as "Keiki O Ka 'Aina" or sing of "Ku'u 'One Hanau"—but older references refer to "Na 'O'iwi" and "Ke Kula Iwi," linking both the Hawaiian people and the land of birth to the bones, to the "iwi."

Iwi kua mo'o—the backbone—referred to close relatives and royal retainers.

And some of the highest cultural virtues used the figurative language of bones: "Mai Holehole Iwi" or "Mai Kaula'i Na Iwi I Ka La"/Don't strip the flesh from the bones or don't expose the bones to the sun—don't talk too much or criticize family in front of others.

As with all such Hawaiian metaphors—what we may now think of only as poetic, also had literal meaning.

Hawaiian culture cherished the bones of the dead. Respect and dignity required careful and proper disposal of the flesh as defiling. The religious rituals associated with this preparation easily led the haoles to believe that Hawaiians were cannibals.

In fact, Malo recorded a little publicized Hawaiian reaction to this confusion. After Cook was killed, the English kept asking, "Did you eat him?" Hawaiians were horrified at the thought, and got the impression that the English must eat their dead—otherwise why would they even think to ask.

Actually, Captain Cook and the four Marines who died with him were accorded the same treatment as chiefs.

Recognizing the power of Cook, it is now believed that he was taken to Hale 'O Keawe at Honaunau, his bones to be ritually deified and added to the resonance of sacred power held within this protected equivalent of a Royal Mausoleum.

When the kapu system was broken in 1819, Ka'ahumanu arranged for the bones of Hale 'O Keawe to be hidden in a cave. They were moved to the first royal crypt at Pohukaina in 1865, and then to Mauna 'Ala at the beginning of this century.

Not all ali'i were treated in that way.

Fearful that royal mana could be abused if bones fell into the hands of an enemy—great care and strict kapu hedged the rituals and final resting places of most ali'i.

The choice of such places was linked to the aumakua of the individual. An association with the mano often meant burial at sea. A linkage to Pele spirits could mean commitment to the flow of an active eruption or internment near Kilauea. Mo'o were identified with fresh water and stream areas.

For most of the native population, though, family burials were in nearby caves or sand dunes. Kept close to where people lived and worked, care and protection of these areas were considered a family obligation. Mindful that even Na Maka'ainana bones were prized as fishhooks by the unscrupulous, no graves were marked and all evidence of fresh burials were carefully concealed.

This concentration of burials in caves and sand dunes have proved the most vulnerable to disturbance and even destruction.

In just the last few months, we have been notified of exposed bones at the Halekulani Hotel, in the sands fronting the Waikiki police sub-station, at Ka'ena Point, and along the proposed route of H-3.

Because of the increased development pressures on the neighbor islands, we have also received reports of more exposed graves at Mo'omomi Beach on Moloka'i, at Wailea and Kapalua on Maui, and within the route and construction of Ali'i Drive improvements in Kona.

Many of these burial areas were unknown until construction or the wind exposed them.

However, certain sand dune burial areas have been known for years—but no law protects the rest of Hawaiian ancestral graves.

The potential consequences of this omission are enormous.

Perhaps the most famous example of the issues involved is Mokapu. Local residents were well-aware of the burials in the area—typical of such information, however, many assumed that the beach had been a battlefield.

When the military condemned the land and began bulldozing in the late 1930s, even they realized that this was something more than the fallen of a forgotten war.

To date, more than 1,000 individuals have been taken from the dunes at Mokapu. None of them have been re-

buried after nearly 50 years. Instead, they are retained or curated at the Bishop Museum as a study collection.

Today we still can't stop the removal of our traditional graves—but we can assure that they are treated with more respect.

The Kapalua sand dune area on Maui has the potential of being another Mokapu. Preliminary tests indicate that the area was used extensively and over a long period of time for burials. Twelve years ago, this area was placed on the State Register of Historic Sites as a Hawaiian cemetery.

In 1980, Kapalua and more than 600 other culturally-sensitive and significant sites were removed from the Register when the State Historic Places Review Board reacted to an Attorney General's opinion challenging the listings on a procedural technicality. Also still at issue is whether placement on the register represents a compensable "taking" of private property for public purposes.

Without a government willingness to pay landowners for the value of historic sites and graves, the Register simply becomes a legal shadow of good intent without substance.

Last year, the Legislature almost passed a meaningful Historic Preservation bill. But the Senate Ways and Means Committee—worried that such protections would interfere with development—refused to hold a hearing. This year, a bill of significantly-reduced scope was again killed in that committee.

Without the protection of law, all we have is the persuasiveness of good conscience.

During the Maui County Planning Commission hearings on the Kapalua project, community groups

and OHA Trustee Manu Kahaiali'i testified with a concern for the Honokahua dune burials. As a result, the commission added a condition to the shoreline management permit for the project. OHA was to be consulted in the disinterment and reinternment of graves.

The Kapalua Land Company is the developer involved—a wholly-owned subsidiary of Maui Land and Pine. Although the subject is sensitive and complex, Kapalua Land Company is demonstrating the common care and love for Hawai'i best described by kama'aina.

As a result, OHA and members of the Hui Alanui 'O Makena have been meeting directly with Colin and Richard Cameron, project archaeologist Dr. Paul Rosendahl, and the State Historic Preservation office.

Still in working draft, the final agreement will address the needs for blessings, the highest professional standards and human conduct toward the remains, limited study and reinternment at a site mauka of the dunes.

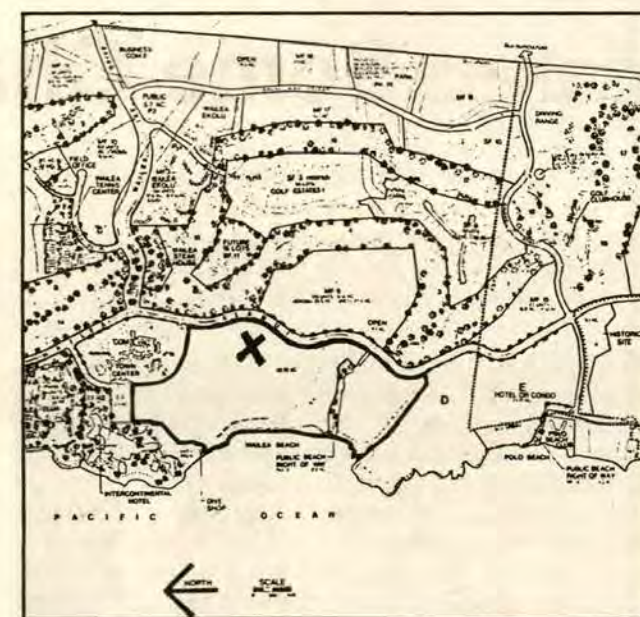
This agreement will prevent the desecration which occurred at Mokapu.

But still unanswered are the issues of the prolonged curation or keeping of Hawaiian remains in museums and the lack of uniform standards of archaeological performance and study.

The most persistent of questions is why—when the locations of many large burial areas are known—do the graves have to be moved at all?

Perhaps the saddest Hawaiian expression regarding the bones is: "Na Wai E Ho'ola I Na Iwi?"/Who will care for the bones?

The answer should be: "Na Makou."/We will.



Do you recognize these ancestral graves? Pictured are two historic period platform burials at Wailea, Maui. Their exact placement is marked with an "X" on the accompanying map of the area. Present landowners are planning construction which will require relocating the graves. They want to respect family wishes regarding reinternment. If you have any information, call the Office of Hawaiian Affairs Lands Division, 548-8960 or 946-2642.

Music, Chant, Dance Conference July 3-4

A Hawaiian music, chant and dance conference sponsored by the Kalihi-Palama Culture and Arts Society Inc. has been tentatively scheduled for July 3-4 at Leeward Community College.

The conference is slated for 6:30 to 9 p. m., Friday, July 3, and from 8 a. m. to 4 p. m. the following day. Details are being finalized.

The weekend affair will serve as a learning oppor-

tunity from outstanding authorities on Hawaiian music, chant and dance. It is being established as a model for an institute of music and dance planned for next year on Kauai.

Full particulars may be obtained by contacting Wendell P. K. Silva, KPCAS executive director, at telephone 521-6905.

Six Generations Attend Mother's Day Festivities

Retired Reverend Honored on Her 100th Birthday

By Kenny Haina, Editor
Ka Wai Ola O OHA

A long ago retired native Hawaiian reverend of Ke Alaola O Ka Malamalama Hoomana Na'auao Church in Honolulu credits her long life to love, prayer, unswerving belief in the Almighty and clean living.

Dora Koleka Kepani, born May 10, 1887, at Honokou, Maui, was honored by her four surviving children and six generations of her family on the occasion of her 100th birthday on Mother's Day, May 10, at Waikiki Lau Yee Chai.

Nearly 300 ohana members and a few guests paid tribute to the centennial matriarch with congratulatory messages from several sources, including one from Ho'olako 1987 President and Office of Hawaiian Affairs Trustee Thomas K. (Uncle Tommy) Kaululukukui Sr. which was personally extended by Ho'olako Vice President Betty Kawohiokalani Jenkins.

Kaululukukui was unable to be present because he was himself honored by the California State Assembly in

the first 25 original police officers on Maui.

As for her mother's 105th birthday, Christine said that it may be held on Maui "because by that time we

may all be back there." She said Maui appears to be the focal point for the family and the greatest concentration of the ohana is still there.



The four surviving children of Dora Koleka Kepani sing a song to their mother. From left to right are Christine Kon, Dora Paet, Esther Clements and Abraham Kaleo. Musician in background is James Kon, Christine's husband.



Dora Koleka Kepani



This ohana photo is believed to have been taken between 1897 and 1899. It shows in the upper right circle a young Dora Koleka Kepani. In the other circle at lower left is Koleka's grandfather who also is believed to have lived to 100. He was said to be age 22 when Kamehameha the Great died in 1819.

Sacramento with a resolution recognizing The Year of the Hawaiian for the many former island residents now living in the Golden State.

Guests for the 100th birthday bash came from New York and Michigan—a grand-daughter, Yvonne Christine Perkins and husband, John, of Manhattan, N.Y., and eldest daughter Esther U'u Clements, 73, of Flint, Mich.—and from throughout the state. It was a festive Mother's Day celebration with music, singing, hugging, honi honi and lots of kuka kuka taking place throughout the afternoon.

This was the first big party thrown for the birthday lady who remained wide awake in her wheelchair throughout. Still alert and in good health, the centenarian received the good wishes of her ohana who sang "Happy Birthday" while three big candles making up the figure 100 burned on a large sheet cake bearing the inscription, "Happy 100th Birthday Koleka."

Birthdays for Koleka, which is Hawaiian for Dora, have been previously held at five-year intervals since she turned 75. They have been small family affairs. Will there be another big one at 105? "Why not," exclaimed daughter Christine Kon with concurrence from another sister, Dora Paet, of Maui.

"Our mother taught us to love, pray and not leave God. She told us if we let God take care of us, we will live a long life, too," Paet explained.

Koleka has outlived eight of her 12 children and three husbands and has over 116 grandchildren, two of them great, great, great. There are 17 great, great grandchildren, 59 great grandchildren and 38 grandchildren.

Interestingly enough, Koleka's grandfather, Piohia, lived to be 98 or so. He was born around 1797 and was 22 when Kamehameha the Great died in 1819. Piohia appears in a family photo taken around 1897 or 1899 when Koleka was age 12. She is a daughter of Lokana Kepani and Mele Piohia Kepani.

Koleka lives with daughter, Christine, and son-in-law James Kon at Makua Ali'i where he heads the maintenance section. Mrs. Kon says her mother has a healthy appetite and just loves her poi and saloon pilot crackers and tea. She still reads the newspaper but doesn't care much for television.

In addition to her three daughters, there is also a son, Abraham Kaleo, 65. He joined his sisters on stage in song. Other ohana members related certain events and happenings in Koleka's life.

There were eight children born of the union of John U'u, and Koleka and four as a result of her marriage to Harry Kaleo. Coincidentally, U'u and Kaleo were two of

Cachola Heads HACPAC; Directors Named

Fred Cachola, director of the Kamehameha Schools Extension Education Division, was recently elected chairman of the Hawaiian Civic Political Action Committee, legislative lobbying arm of the Association of Hawaiian Civic Clubs.

Cachola, who succeeded John Kamalani, announced his board of directors who will also chair committees. They include Bob Lindsey, lobbying and liaison; Dawn Farm Ramsey, political action; Hinano Paleka, education and political awareness; Kamalani, membership; Kenny Haina, public relations and publications; and Tomi Downey Chong, finance and ways and means.

Island and California district chairmen who will also serve as directors are Charles Rose, Oahu; Ruby McDonald, Hawaii; Hartwell Blake, Kauai; John Wilmington, Maui; and Al Pelayo, California.

Also serving as officers are Dexter Soares, secretary; Rachel Barboza, treasurer; H.K. Bruss Keppeler, first vice chairman; who will also serve as directors are Charles Rose, Oahu; Ruby McDonald, Hawaii; Hartwell Blake, Kauai; John Wilmington, Maui; and Al Pelayo, California.

Also serving as officers are Dexter Soares, secretary; Rachel Barboza, treasurer; H.K. Bruss Keppeler, first vice chairman; and Ed Thompson, second vice chairman.

Ramsey reported at the Apr. 28 meeting of the group HACPAC's monitoring and presentation of testimonies on legislative issues impacting on the Hawaiian community during the 1987 Legislature. The political action committee followed up on resolutions adopted at the 1986 convention of the Association of Hawaiian Civic Clubs. It also monitored legislators' voting record on Hawaiian issues and visited with Governor John David Waihee III.

HACPAC plans to join in Ho'olako 1987 Year of the Hawaiian celebration with a week-long program of



Fred Cachola

Bruce Lum photo

activities Nov. 1-7. This celebration was approved by the previous board and is being carried out by the new board under Rose's chairmanship.

The observance will spotlight "Hawaiians in Politics" which tentatively includes an old style political rally, workshops, possible reception with Gov. Waihee, a luncheon honoring elected Hawaiians and a dinner highlighting Hawaiian politicians and their contributions.

Rose is coordinating the week's activities and times and places will be announced as plans, are firmed up. The Nov. 7 'aha 'aina will include an awards ceremony, brief addresses and entertainment.

Computer Center Students Work Hard Education, Children's Future Provide Motivation

By Kenny Haina, Editor
Ka Wai Ola O OHA

Education and the future of their children are what motivates most of the students attending the second and current 16-week class of the Hawaii Computer Training Center established by Alu Like Inc.

This was the assessment made recently by the student body president and vice president of the second class which ends its training June 26. Graduation ceremonies are scheduled for Sunday, June 28. A maximum enrollment of 27 students started the class Mar. 9 but two have since dropped out—one for personal reasons and the other for a health problem.

Gail Gillis Gouveia and Charlotte Ann Marie Hough-tailing Wong are the student body president and vice president, respectively, elected by their fellow students. They estimated that over 50 percent of the class are either single or married parents.

The two single parent mothers, both in their 40s, are the oldest in the class. Together they have nine children. Wong has five grown children with two high school sons at home and the other three on their own. Gouveia has a 13-year-old daughter, nine-year-old twin sons and another son who is 11.

Asked by Ka Wai Ola O OHA what made them enroll in the Alu Like school and take up computer training, Gouveia answered:

"I guess what motivates most of us are our children's future."

Wong, a Farrington High School graduate, said she has always been a strong advocate for education and pushed her children along this line. As for herself, she was always busy being a mother and housewife.

"When I heard about this computer school, I said to myself that since my kids have had their education, it's now my turn. I knew my skills would be limited if I went right out to work," Wong explained.

Gouveia, who graduated from Star of the Sea High School, noted that virtually everything is going the way of computers today and she felt this was what she wanted.

"I'm very up about this program. What's happening here is what's going on in the outside world," Gouveia observed.

While her four youngsters keep her busy with Little League, tennis and other organizational functions, Gouveia has managed to fit in a part time job as an entertainer in the Mauka Lounge of the Hale Koa Hotel five nights a week. She is one-half of a duo called Kaila (Gail) and Kuulei.

Her 13-year-old daughter is active with youth work at the YWCA while the twin boys are members of the Honolulu Boy Choir. The other son is active in tennis.

As for work skills, Gouveia confessed that "I realized too late I didn't have anything other than entertaining. The world today is very technical and this is what I want to do."

"I am fortunate in that I had some good basics coming into this program but there are others less fortunate. However, they deserve a lot of credit for working hard," she noted.

She heard about the program through her nephew, Rene Theo Clemens. Wong likewise got word of the program through the coconut wireless. All three live in the Kailua area and car pool to class and back.

Wong said that since her children are pretty much on their own, it was time for her to join the job market. However, she explained, she didn't want to do it without any skills.

"Before I came here (HICTC), I knew absolutely nothing about computers. The training here has just been outstanding. Like Gail, I feel this is the career I want," Wong asserted.

Gouveia and Wong are hoping the remaining 25 will graduate. "We don't want any more students dropping out. This is because we have become like one big ohana. We work together to help each other out," they declared.

They cited an Easter potluck affair where the ohana concept was very much in evidence. "Everyone served on a committee and the participation was fantastic. Everything fell into place and we had a wonderful potluck," the two leaders exclaimed.

Despite family responsibilities and part time jobs, students are very cognizant that homework holds a high priority in their schedule. "It's hard on many of them but they're doing it and they put in a lot of hard work," Gouveia emphasized.

One student is hapai to her second child and is scheduled to give birth shortly after graduation, they reported. However, like everyone else in the class, she's carrying her own load in more ways than one.

The school, designed to empower members of disadvantaged and minority populations in Hawaii to deve-

lop the skills necessary for gainful employment in the emerging high-tech communications age, is recruiting another class of Hawaiian students for its third session beginning the first week of July.

The program was established with the support of IBM

Corporation and other such corporate sponsors as NYNEX, Alexander & Baldwin Inc., James B. Campbell Estate, Hawaiian Electric Industries Inc., Hawaiian Telephone Company and United Airlines.

Estelle Liu serves as the school's executive director.



Gail Gillis Gouveia



Charlotte A. M. Wong

Ho'olaule'a 1987 for California Hawaiians

Ho'olaule'a 1987, sponsored by the Hui 'O Hawaii of San Fernando Valley Inc. and the Hawaiian community of Southern California, is scheduled for June 6 and 7 at Northridge Park, 10058 Reseda Blvd., Northridge, Calif.

It will feature continuous Hawaiian and Polynesian entertainment, arts, crafts, jewelry, other Hawaiian gift items and Hawaiian food booths. Admission and park-

ing are free. Festival hours are 10 a.m. to 8 p.m. Saturday, June 6, and 10 a.m. to 6 p.m. Sunday, June 7.

Hawaiian groups from Southern California, Nevada and Hawaii will be among the entertainers. According to Kenneth Borchardt, a member of the Hui 'O Hawaii board of directors, this year's Ho'olaule'a is extra special because it is being held in conjunction with the celebration of Ho'olako 1987: The Year of the Hawaiian.



Mai Wakinekona

By Larry Kamakawiwo'ole

Federal Liaison Officer



Native Hawaiians and Federal Issues

Senate Passes Native Hawaiian Bill. The Senate on Apr. 22 passed by voice vote S. 360, the Native Hawaiian Education Act of 1987. On that same day, H.R. 1081, the House companion bill, was reported favorably out of the House committee on Education and Labor.

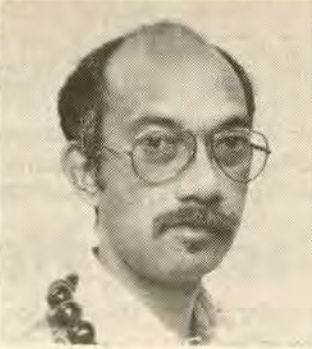
United States vs.

Hohri. On Apr. 20 I was present at the U.S. Supreme Court to hear oral arguments in this case. It is the Japanese-American reparation lawsuit which was filed in 1983 in the U.S. District Court for the District of Columbia. In Hohri, respondents (19 individuals, former internees or their representatives) seek redress from the federal government for themselves and a class of 120,000 persons alleged to be victimized by the internment program during World War II.

Respondents claim they were subjected to forcible arrest, segregation, exclusion, imprisonment, curfew and travel restrictions, deportation, loss of citizenship and other deprivations of civil rights and liberties due to their Japanese ancestry. The internees were detained under orders of President Franklin Delano Roosevelt after the surprise Dec. 7, 1941 attack by Japan on Pearl Harbor.

A major issue before the Supreme Court was whether or not the six-year statute of limitations had run out thereby barring the respondents from their claims of deprivation of liberties and confiscation of property.

While upholding a Federal district court's dismissal of the lawsuit with respect to most of the respondents' claims, the appeals court in June, 1986, overturned its ruling that the respondents' (then plaintiffs) claim for confiscation of property was barred by the six-year statute of limitations. The appeals court ruled that the government had concealed from the Supreme Court vital evidence undermining its argument of "military necessity" for the wartime measures against the Japanese-Americans. The appeals court said that this concealment, among other things, giving broad deference to the "military necessity" argument, had the effect of suspending the statute of limitations until 1980, when an



Act of Congress suggested that the detention may have been wrong and created a commission to study the matter.

It is important to note that the State of Hawai'i joined the State of California in filing an amicus curiae in support of the respondents. On Oct. 12, 1942, a total of 1,875 citizens and resident aliens in the islands were removed to relocation centers on the mainland. In that amicus brief, it states that Hawai'i has a compelling interest in seeing that justice is not denied to tens of thousands of Americans of Japanese ancestry... removed from their homes and interned by the government during World War II.

S. 1009, to accept the findings and to implement the recommendations of the Commission on War-time Relocation and Internment of Civilians. Senator Spark M. Matsunaga on Apr. 10 introduced S. 1009 with 70 co-sponsors, including Senator Daniel K. Inouye. The bill was referred to the Committee on Governmental Affairs. It calls for the following:

1. Recognition of injustice and an apology by Congress on behalf of the nation.

2. Establishment of a \$1.3 billion Civil Liberties Public Education Fund ("Fund") to be administered by the Secretary of the Treasury. The purpose of the Fund is to finance efforts to inform the public about the internment of Japanese-Americans in order to prevent any similar reoccurrence.

3. Pardon for certain individuals of Japanese ancestry whose criminal convictions for violation of military orders were based on a refusal by such persons to accept treatment that discriminated against them on the basis of race or ethnicity.

4. Twenty thousand dollars (\$20,000) from the Fund to be given to each identified living internee for restitution in return for the extinguishment of claims against the U.S.

5. Establishment of a Fund Board of Directors ("Board") composed of nine members appointed by the President, by and with the advice and consent of the Senate. At least five of the Board members appointed shall be persons of Japanese ancestry. The Board shall be responsible for making disbursements from the Fund.

S. 1009 also includes restitution for the peoples of the Aleutian and Pribilof Islands. However, that section of the bill is not covered in this report.

Secondary Schools Kahiko Competition

King Intermediate Captures Three Hula Trophies

By Kenny Haina, Editor
Ka Wai Ola O OHA

King Intermediate School from Kaneohe dominated the intermediate division with two first place finishes and a second while the combine of Damien Memorial High School/St. Andrews Priory, Punahou and Pearl City High School took first place in their respective high school categories in the 10th Hawaii Secondary Schools Hula Kahiko Competition May 16 at St. Louis Schools' Brother Stephen McCabe gymnasium.

A crowd of over 1,500 cheered and loudly supported the performances of 14 schools, three in the intermediate division. The Kamehameha Schools, 1986 winners, did not enter in this their centennial year and Ho'olako 1987: The Year of the Hawaiian.

King Intermediate, under Kumu Hula Allan Makahinu Bacarse, was the lone winner in the hui 'ia or combined division and also in the kane division. They placed second in the wahine division behind winner Moloka'i Intermediate School and ahead of third place winner Pearl City.

Bacarse, former English and Japanese language teacher at Castle who now teaches seventh and eighth grade English at King, took home two more trophies when his Castle High School kanes finished third in the high school division and second in the combined. He also doubles as the kumu hula at Castle.

Pearl City, under Michael Ka'ilinohu Canopin, Dennis I'ike Guillermo, Scott Kaumuali'i Leong and Miki Melelani Masuda, was a double winner, having been named as the school with the highest scoring performance to take the Governor John David Waihe'e III trophy, a first time award.

Moloka'i Intermediate was another double winner when it captured the Malia Craver Hawaiian Language trophy. The entire program was dedicated to the Ho'olako 1987 Year of the Hawaiian celebrations. It was sponsored by the Kalihi-Palama Culture and Arts Society Inc., an independent community-based non-profit organization in the heart of Kalihi at 357 N. King St. It was also supported in part by the State Foundation on Culture and Arts.

Craver, known affectionately as Auntie Malia, has been one of the prime movers of the high school competition which got its start during the early years at Kualoa Beach Park. It was subsequently moved to Honolulu and held at school gyms.

Auntie Malia served as one of three judges in the Hawaiian Language category. The others were Kalani Meinecke and Gladys Szekely. Judges in the hula category were George Holoka'i, Rachael Kamakana, Adeline Lee and Mae Loebenstein.

One of the first time entries this year was Olomana Youth Center, Windward District alternative learning center under advisor James K. Keanini and hula instructors Randy (Pee Wee) Kane and Ken Nakashima. They were entered in the high school division in the wahine category only.

Every school went home a winner as all instructors and kumu hula were presented with handsome lauhala mats. On hand to represent Department of Education Superintendent Charles Toguchi and the Governor was Rose Yamada of the Office of Instructional Services.

Alu Like Summer Job Training Program

Alu Like Inc. centers on all islands are in full swing with the agency's Job Training Partnership Act summer program through the hiring of new temporary personnel.

The program is funded through the Department of Labor with a Title II-B budget of \$1,848,395. The program will provide job training through various employers to 1,500 native Hawaiian youths statewide during the summer.

All offices except for Oahu are located at the Alu Like Island Centers. The Oahu program office is at 350 Ward Ave., Honolulu. Further information may be obtained by calling Honolulu 536-3567.

Assignment of the new personnel:

Hawaii—Genny Bader, Cheryl Quintanilla and Louisa Pereira, all youth counselors.

Oahu—Samuel Aiea, Dygre Enos, Les Gusman, Truda Irvine, Larry Kahalepauole, Anne Kainoa, Arviella Kelii, Betty Lou Vilmaire, Virgil Wright and Michael Young, all youth counselors.

Also, Janelle Ah Quin, Rudy Benigno, Ernest Mika and Sharlette Poe, youth services technician; Earlene Piko, coordinator; and Joseph Stevens, administrative assistant.

Molokai—Leslie Ling, youth counselor.

An example of ohana, fellowship and goodwill among kumu hula, instructors and participating students was exhibited at the end of the competition when everyone took to the gymnasium floor and danced together, the students first and their instructors following.

Wendell Silva, KPCAS executive director, once more did an outstanding job in coordinating the competition and serving as master of ceremonies. He was assisted by the likes of Kumu Hula John Lake and his St. Louis Hui 'O Na Opi'o; Jan Yoneda of the DOE kupuna program; members of Halau Hula 'O Mililani; Lovina Lependu; Kumu Hula Hu'i Park and her hula studio; Eldon Chun and friends; Biddle Moniz; Luella Oshiro; Sharon Silva; and Adrian Sabog. Many others,

including Silva's own secretary, Jan Itagaki, also assisted tremendously.

The complete results:

INTERMEDIATE DIVISION

Hui 'Ia—King Intermediate School.

Kane—King Intermediate School.

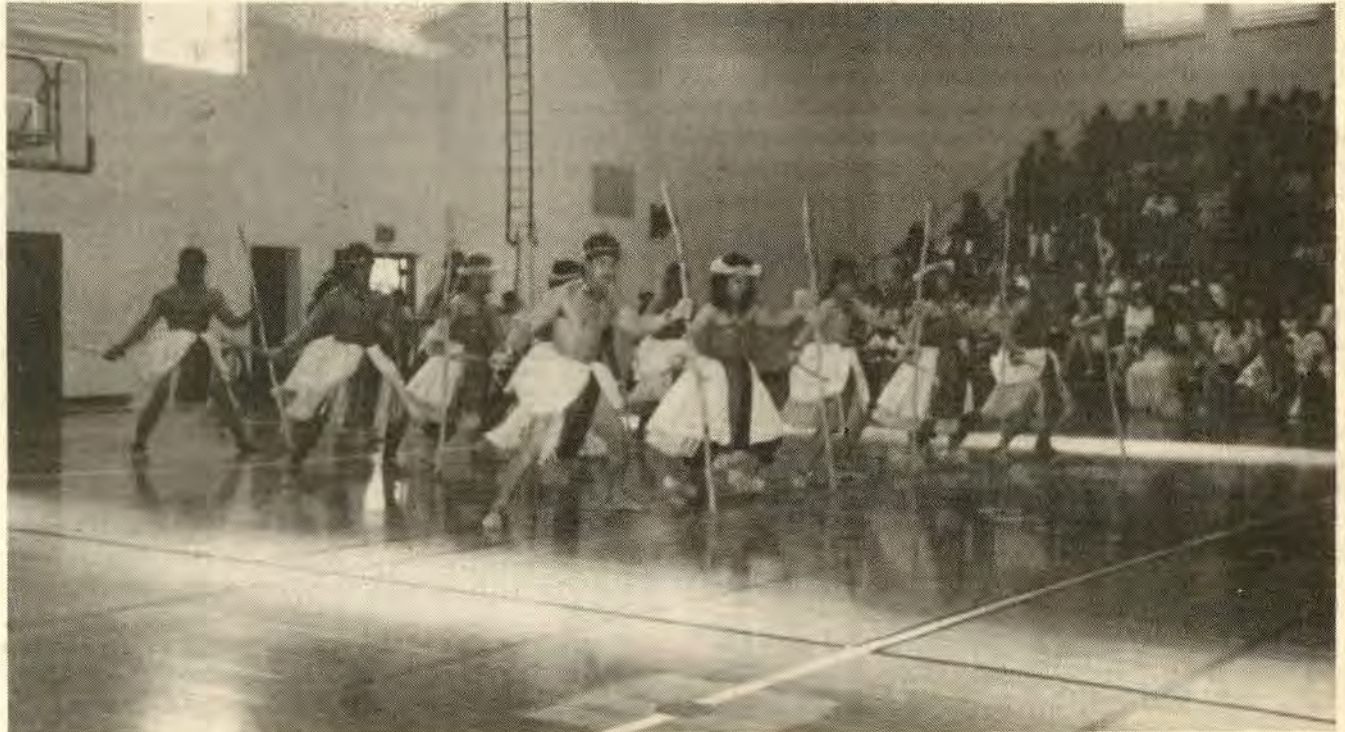
Wahine—1. Moloka'i Intermediate School. 2. King Intermediate School. 3. Moanalua Intermediate School.

HIGH SCHOOL DIVISION

Hui 'Ia—1. Damien Memorial High School/St. Andrews Priory. 2. Castle High School. 3. Iolani.

Kane—1. Punahou. 2. St. Louis. 3. Castle.

Wahine—1. Pearl City. 2. Punahou. 3. Roosevelt.



Castle High School's second place hui 'ia group dances to 'O Panaewa in this routine.



Allan Makahinu Bacarse of King Intermediate and Castle High Schools accepts one of the many trophies from Hawaiian language judge Gladys Szekely who is also president of the sponsoring Kalihi-Palama Culture and Arts Society Inc.



Pearl City High School instructors Michael Ka'ilinohu Canopin, Miki Melelani Masuda and Scott Kaumuali'i Leong pose with the Governor's Trophy and Rose Yamada, far right, of the Department of Education's Office of Instructional Services.



Suzanne Kaupu Soon and Randol K. Ngum accept their awards from hula judge George Holoka'i for the Damien Memorial High School/St. Andrews Priory dancers.



Kimo Alama of Moloka'i Intermediate School admires Hawaiian language trophy presented to him by Auntie Malia Craver, considered the "mother" of the high school competition.

Keaukaha's Motta, Waianae's Ka'eka

Academy Students Focus on Hawaiian Heritage

"I am proud of my Hawaiian heritage especially in this The Year of the Hawaiian. I also consider it an honor and a privilege to play the role of our great king."

These were remarks made by a native Hawaiian student from Hawaiian Home Lands in Keaukaha on Hawaii who is a graduating senior from Hawaiian Mission Academy. The occasion was the school's May Day program May 3 in the gym.

Keli'ihomalu Motta, who plans to study medicine at Pacific Union College in Angwin, Calif., made it a point in his brief remarks on the life of Kamehameha the Great that Ho'olako 1987: The Year of the Hawaiian has a special meaning for Hawaiians.

That set the tone for the evening's program which had a total Hawaiian theme staged by the Hawaiian Studies class at the school. It was directed by Hawaiian Studies teacher Rachel Kahulu Layman who also served as mistress of ceremonies.

Portraying Queen Lili'uokalani was Waianae's Noelani Ka'eka, another native Hawaiian senior who plans to study at the University of Hawaii Manoa. Her goal, she told Ka Wai Ola O OHA, is to be a veterinarian.

It was a program depicting Hawaii from the days of Kamehameha the Great to the days of the ahupua'a and concluding with the arrival of many of today's blending of East and West, thus resulting in the various ethnic groups which make up the state population.

The staging and costuming were beautiful. Each segment of the program was accompanied by music and singing by the Hawaii Aloha Serenaders. Oli aloha and kumulipo were given by Ho'oulu Richards. Hula Kahiko was also performed. There was also entertainment from the Ka'eka and Waihe'e families and from Francis Brown and his family from Hilo.

Ho'okupu to the king and queen were offered by the younger students who served as kahili bearers in the procession of the eight island princesses who were Leilani Kauahikaua, Hawaii; Noelani Blake, Maui; Leilani Brath, Oahu; Ku'upua Paaluhi, Kauai; Haunani Koide,



Noelani Ka'eka and Keli'ihomalu Motta

Molokai; Kaleoloha Kane, Lanai; Kehaulani Fergstrom, Niihau; and Mokihana Quilinderino, Kahoolawe.

The four kingdom chiefs were portrayed by Kawika McKeague, Kalaniopu'u; Kalani Ka'eka, Kaneoneo; Kamakanalani Nakoa, Peleiohalani; and Keawe Joseph, Kahekili.

Playing the role of ali'i seems to run in the Motta family. Keli'ihomalu's brother, Kalani, was in the same role two years ago. He is currently a sophomore at UH



Hawaii First Lady Lynne Waihee on the serving line in the Hawaiian Mission Academy kitchen.

Hilo. The Motta brothers have three sisters—Michelle Nalani Lee, Kepola Rutkowski and Mokihana Quilinderino. They are the children of Clifford and Elizabeth Motta of Keaukaha.

The program was entitled "This Land of Aloha" and was presented for both entertainment and education. A large crowd attended the nearly two and one-half hour program. It was preceded by a benefit fund-raising dinner in the school cafeteria.

Among those serving the food was Hawaii first lady Lynne Waihee, wife of Gov. John David Waihee III. Mrs. Waihee, currently on leave, is a teacher at the school. Their son and daughter are students there and the Governor himself graduated from Hawaiian Mission Academy.

Makaku

By Rocky Ka'iouliokahihiko 'Ehu Jensen



He Iwi Ho'okahi Makou, loosely translated as "We Are of One People," marks the 12th annual fine arts exhibit presented by Hale Naua III, Society of Hawaiian Arts. Makou is used instead of kakou because the emphasis is on the artistic community—a society within a society. This exhibit represents the native artist's mohai aloha for The Year of the Hawaiian. It also perpetuates more than a decade of artistic excellence in native art—a precedence yet to be equalled.

This particular endeavor is also a commemorative to King David Kalakaua who set the example of acknowledging the value of the precious works created by his ancestral artists by sending private collections abroad to be exhibited in renown expositions throughout the world. In many ways we have successfully perpetuated his ideas and dreams, skillfully creating arenas where the native artists can display their works.

Our latest endeavor is to augment the body of fine works executed by our living artists with those created by our ancestors over 100 years ago. From the fine etchings by Kepohonohi and Kepea'au, the delicate pencil sketch of Bernice Pauahi Bishop, a print of a Joseph Nawahi painting, samples of the creative inventions of Kalakaua himself—to the more contemporary works of Myer Cummings and Helene Ka'enaokalani Amoy Caillet—their expressions are a credit to the transitional talents and efforts of our artistic people.

The museum is filled with art works created by our po'e no'ea. Unfortunately, save a few, all are without the identity of those who created them. We have attempted to single out a few of those who perpetuated their innate native talent with the use of Western society's tools. Their genetic expertise allowed them to flow easily into another man's arena, yet sadly never receiving credit for the adaption. So we have decided to kaulana our own talented people. Even though these few representations do not encompass the whole, they do, however, exhibit a glow of the flame that was our nation at one time. The living testament continues before you in all of its glory. There is nothing we cannot do. And while doing the impossible, we create a resurgence in the native arts, one that must be acknowledged by all.

This 12th annual exhibit is a combination of many exciting things. Allow me to emphasize the concept of Iwi.

Too often our understanding of Iwi takes us no further than its literal translation—bone. We must, in order to rebuild our ancient philosophy, come to realize that Iwi communicates a much deeper and essential meaning—that of Tribe. Unfortunately, with the loss of many families during the Hawaiian wars and later through introduced diseases, coupled with the feverish desire of our missionary settlers to homogenize our people, our sense and knowledge of Tribe was destroyed. Primarily we were of one Tribe.

Over thousands of years, that Tribe reorganized itself into different clans, traveling these oceans and settling her islands long before Western or Oriental man attempted to set foot into our waters. Ka Iwi O Ke Kanaka Maoli! All born to the blood of Kane, Ku, Kanaloa, Lono descend from that magnificent beginning. It was another of Kalakaua's dreams to unify the Pacific and create a confederation that would again cement the solidarity of that first awesome Iwi. The intervention of foreign powers, however, prevented this from happening.

The art, of course, is important. But more important are the artists who are the total embodiment of the Tribe. I kahea their names. . . Telford Kahu Waihe'e-Cazimero, Moana Espinda, Erik Kalani Flores (Kaua'i), Leialoha Kanahele-Iversen, Erenora Hetet (Aotearoa), Rangi Hetet (Aotearoa), Maiki Honda, Kimo Hugh, Frank Keli'ialohaaka'iouli Jensen, Natalie Kamahina-okalani'Ehuokapuaoka'iouli Jensen, Robin Keli'i Jensen (Hawaii), Ethelreda and Ka'oi Kahalewai, Robyn Kahukiwa (Aotearoa), A.C. Kahekiliuila Lagunero (Maui), Toni Maiava (Samoa), John McLaughlin, Terry Keiaholoekekai Murata (Maui), Selwyn Muru (Aotearoa), Darcy Nicholas (Aotearoa), Buck Nin (Aotearoa), Kathryn Puanani Jensen Nishida, Rene Olmiccia (Tahiti), Rupert P. Kaimoku Pine, Mary Pritchard (Samoa), Etua T. Tahauri (Tahiti), Hank Taufa'asau, Malia Solomon.

The exhibit continues at the Amfac Exhibition Plaza through June 5 and will then go to Ramsay's Chinatown Gallery, 1128 Smith St., until July 3. If anyone is interested in knowing more about Hale Naua and our exhibit, send all inquiries to this newspaper.

Mai ka po mai 'oia'i'o. Truth is before time immemorial.

Kalaupapa Contacts Established by OHA

For more than a century, the patients of Kalaupapa were taken from their families. And then, if they found love between the shrouded cliffs and rough seas of Kalawa'o, their families were taken from them.

How deep and continuing that separation of son from mother can be was revealed in a recent call to the Office of Hawaiian Affairs.

One such case is that of Richard Cabane who was born at Kalaupapa in the 1930s and taken at birth from his parents, Maximo and Katie. But with changes in the understanding and treatment of Hansen's Disease, he had returned to visit the parents he loved and the land of his birth.

Katie Cabane died in 1983. Her wish, like those of so many of the residents of Kalaupapa, was to be buried on the peninsula that had become home. Richard continued to return to his mother's side but it was difficult.

The State Department of Health requires that guests to the settlement be escorted. This rule protects the privacy of the patients and assures the safety of tour visitors. It also denies Richard and other members of Kalaupapa families the opportunity to visit graves in quiet reunion.

Richard is getting too old to be comfortable riding the Moloka'i mules into Kalaupapa as part of a tour. He called DOH for permission to visit the grave on his own and was told it was impossible. OHA got the same answer. However, upon being pressed further, DOH in Honolulu provided the name of Marybeth Maul, administrator of the Kalaupapa office. She acknowledged the Department has no arrangements for cemetery visits, citing the lack of staff and time.

It was noted that arrangements for private grave visits can be made through the churches at Kalaupapa. Catholic faith members may contact the Rev. Nobincio Fernandes, 567-6238. Mormon followers may contact Ku'ulei Bell, 567-6479. All other Protestant denominations may call Kahu Deardorf, 567-6313.

For Richard, this means he will soon visit his mother again, ending another separation which threatened to keep them apart even after death. —Linda Delaney

He Mau Ninau Ola

Some Health Questions
by Kekuni Blaisdell, M.D.

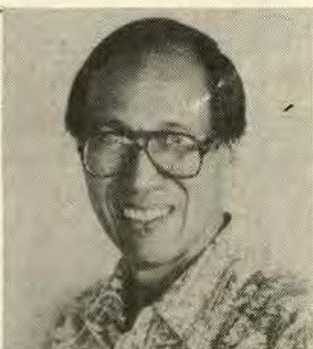
Ninau: E ke Kauka, since pure Hawaiians have more sickness than us part Hawaiians, does that mean that Hawaiians have bad genes and it is better for us to marry-non-Hawaiians?

Pane Mokuna (Part)

V: The first and only comprehensive study to date to determine possible "bad genes" from mating among ka po'e Hawai'i and non-Hawaiians was reported 20 years ago in the 1967 monograph **Genetics of Interracial Crosses in Hawaii**, by non-Hawaiian Professors Newton Morton, Chin Chung and M.P. Mi at the University of Hawai'i.

This classic research was based on the records of 179,327 keiki born in Hawai'i from 1948 to 1958, makuahine records from the Straub Clinic, and red blood cell types from 228,306 specimens at the Blood Bank of Hawai'i, and from 59 kanaka on Ni'ihau.

Na hua (results) and he mau mana'o (comments) may



be summarized penei paha:

- Since pure Polynesians have **no** red cell type B, and all pure Polynesians are Rh-positive, ka po'e piha Hawai'i ("pure Hawaiians") in the study had 8.5 percent haole admixture and 13 percent Pake mixture, while ka po'e hapa Hawai'i-hapa Pake had 14.6 percent haole admixture. Auwe!

The blood type B gene among 10 of the 59 po'e Ni'ihau examined could have been introduced as early as January 30-31, 1778, when 20 of Captain Cook's seamen were marooned on Ni'ihau for two days because of rough seas, and thus had the opportunity to mate with island wahine. No laila, from the haole scientific viewpoint, there is about a 10 percent "error" in the self-identification Hawaiianess of us ka po'e Hawai'i, and even among na kanaka "piha" Hawai'i Ni'ihau! More on Ni'ihau Hawaiianess will appear in a future column.

- The first generation kamali'i (children) of makua (parents) of the various races in Hawai'i showed measurable differences, such as in height and weight, death rates and certain disease rates, that were **intermediate** between those for the races of their makua. And there was **no** evidence that kamali'i of mixed racial matings were **less** fit than their makua.

- The relatively high death rate of infants born of makua who were **both** Hawaiian, compared to other races and other racial mixtures, was demonstrated to be **non-genetic**.

- Severe kuku'e (clubfoot), the only birth defect that was highest in ka po'e Hawai'i, was **low** in other Pacific and Asian races, compared to haole.

In a followup investigation completed this year of 225 Hawaiian 'ohana with kuku'e, UH Professors Yang, Chung and Nemechek concluded that the evidence favors a dominant autosomal gene, and perhaps multifactorial, that is, "polygenic," inheritance for clubfoot in ka po'e Hawai'i. The meaning of major gene dominant inheritance is shown in the pedigree illustrated in Fig. 1. Multifactorial inheritance would **not** show the distinctive features depicted in Fig. 1 and explained in the caption. Autosomal means the responsible gene is one of the 44 chromosomes that is **not** an X or Y sex chromosome. Dominant means the defect is transmitted from one parent only, and does **not** require both parents to be affected or to be carriers.

No laila, kuku'e appears to be the only demonstrated case to date of a possible "bad gene" in us ka po'e Hawai'i, compared to the other races in Hawai'i nei.

While other reports have occasionally suggested gene weakness in us Hawaiians, none has been conclusively shown to have a significant genetic basis. These

Recordist, Monitor Volunteers Sought

By Christine Valles
Policy, Planning, Research Specialist

The State Library for the Blind and Physically Handicapped is seeking volunteers to make recordings of Hawaiian books and stories. According to Fusako Miyashiro of the Recording Services section, the library receives many requests for books written by Hawaii authors or about Hawaii but not many of these titles are available on tape.

Mrs. Miyashiro says that while the Library receives many recordings from the National Library Service, there is no source for recordings of local materials. The recordings made by volunteers, which include both fiction and non-fiction books and reference materials such as **Place Names of Hawaii**, are unique to the library. Mrs. Miyashiro says that even though the materials are not completely in Hawaiian it is important that the volunteer, officially called a recordist, be able to correctly pronounce Hawaiian words and phrases. To ensure quality recordings that are clear and understandable, volunteers will be given a voice test.

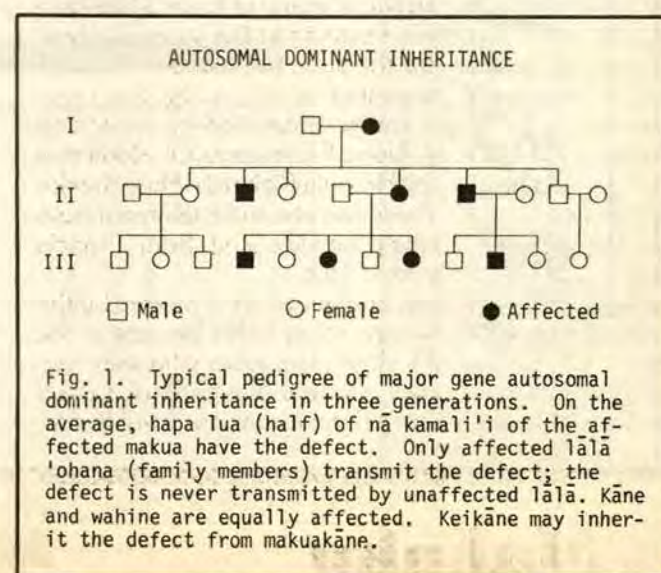
The Library is also seeking volunteer Recording Monitors. The Recording Monitor operates the recording equipment and regulates the sound levels while the Recordist reads the material. All of the recording is done at the Library for the Blind and Physically Disabled located next to the Waikiki-Kapahulu Library on the corner of Kapahulu Avenue and the Ala Wai.

The Library is open Monday through Friday from 8 a.m. to 4:30 p.m. and on Saturday from 9 a.m. to 5 p.m. Volunteers can work anytime during these hours.

If you are interested in being a volunteer Recordist or Recording Monitor you may reach Mrs. Miyashiro at 732-7767 or call Nellie Tam, director of Transcribing Services, at 737-0422.

reports include references to the prevalence of mental retardation in us ka po'e Hawai'i, and the frequency of total birth defects in certain Hawaiian communities. Because of articles on abnormal cilia (microscopic, hair-like structures) in the cells of respiratory passages of Polynesians (Maori and Samoans) with bronchiectasis (a type of chronic lung infection) in Aotearoa (New Zealand), some have concluded that such a defect is racial, and therefore it occurs in ka po'e Hawai'i, and therefore it explains the high occurrence of lung cancer and other lung ailments in Hawaiians. Somewhat similarly, others have inferred that we kanaka think and feel differently, and that these presumed inherited traits render us more susceptible to Western "diseases of civilization." Such speculations have yet to be supported by scientific data on us na 'owi o Hawai'i.

In future columns, we will 'olelo kuka e pili ana i other aspects of race, mating, genes, behavior, health, and population projections into the 21st Century for ka lahui Hawai'i, an endangered species.



Maui Arts Center Gets A & B Challenge Grant

The Maui Community Arts & Cultural Center received a major challenge grant of \$250,000 from Alexander & Baldwin Inc., a pace setting gift specifically designed to encourage non-profit community groups to participate in a fund raising campaign for the Center.

The grant will match dollar-for-dollar all gifts made to the Center, according to A & B Chairman, Robert J. Pfeiffer. The challenge of \$250,000 was accompanied by an outright gift of an additional \$250,000 towards the Center's construction.

"This important gift comes at a crucial time as we make our plans to create a campaign for the Center," said Masaru Pundy Yokouchi, President of MCACC. "A & B's commitment of a possible total of \$500,000 will help us attract other major gifts."

"This gift gives us an excellent start," Yokouchi said. "In addition, the challenge grant provides us with an incentive to gain the broad community support we will need to be successful."

A task force is being structured to carry out campaign plans to raise approximately \$5 million needed to complete the project, according to Yokouchi.

Pfeiffer called on all Maui residents to get behind the project and help raise the necessary funds.

"Alexander & Baldwin will help by matching (the \$250,000) dollar-for-dollar on all donations to the Center made between now and the end of 1988," he said.

More specifically, he said A & B will match funds raised for the Center by non-profit community groups, as well as the first \$5,000 of cash donations by individuals and businesses.

"This grant is specifically structured to encourage maximum community participation in the fund raising effort. It also leaves room for other businesses and foundations to create similar incentives with their gifts."

He compared the project to other public-private joint ventures "which have provided projects that improve the quality of life for everyone on the Valley Island. This project will do the same," he said.

The Board of Directors has acquired an architectural team of professional planners to work with the people in designing a building to suit the needs of the community.

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Ka Wai Ola O OHA

from the Chairman's Desk

By Moses K. Keale Sr., OHA Chairman
Trustee, Ni'ihau and Kaua'i



OHA and H-3

Federal Judge Samuel King's recent ruling to lift the injunction against the H-3 project holds a special meaning to the Office of Hawaiian Affairs and our beneficiaries. Like the rest of the community, Hawaiians are divided in their support or oppositions to the proposed trans-Ko'olau highway.

This controversy over whether or not the H-3 should be built led to a general misunderstanding about the role OHA played. Too many people believed OHA's part in the suit was anti-H-3.

That confusion needs to be cleared up.

Our sole purpose in going to court was to force state and federal highway officials to obey federal law and to recognize the mandates of the National Historic Preservation Act.

We succeeded. But only by suing.

Since we filed last year, all known areas within the "Luluku discontinuous archaeological district" have been declared eligible for the National Register of Historic Sites. The most important and best known of these sites is the wetland agricultural terraces of Luluku—believed to be the largest surviving lo'i on the island of O'ahu.

Prior to OHA filing suit, government officials attempted to deny the existence of Luluku. Then, when it became known that the Bishop Museum had prepared a report verifying the existence and importance of the Luluku sites, the report was declared "classified" and unavailable to the public. After direct intervention by U.S. Senator Daniel K. Inouye, the report was released. Project officials, however, still refused to activate what is known as the "Section 106 Process" of the National Historic Preservation Act.

That's when OHA went to court.

And that's why Judge King included our complaint in the injunction against H-3. It was not because OHA was opposed to the construction of the highway but because we rightly demanded that the state and federal governments comply with the law regarding historic Hawaiian sites.

Once that injunction was granted, transportation officials began to act responsibly. In the last four months, OHA has met with representatives from the National

Historic Preservation Council, the State Historic Preservation Office and state and federal highway officers. As a result, they have now:

1. Formally acknowledged that Luluku is subject to the National Historic Places Preservation Act and held the public hearings required by law.

2. Actively included OHA in this process with the recognition that the Hawaiian people have a unique interest in the Luluku sites and we anticipate that we will be a signatory to the final "Memorandum of Agreement" outlining plans for the future of this area.

3. Agreed in principle to change the design of the Kane'ohe interchange to avoid destroying Luluku, and to consult with OHA whenever burial areas are involved.

Judge King's dismissal specifically noted that these things happened only after OHA sued. The dismissal, then, is a victory for the Office of Hawaiian Affairs because the law is finally being obeyed.

Under that law, there is provision for an award of court costs if citizens are forced to sue for proper application of historic preservation laws. We will be pursuing this reimbursement as fair and just.

Additionally, Judge King's ruling explicitly provided that if the state or federal government again ignores historic preservation laws, we are free to return to court.

We hope that won't be necessary.

Mauian Asks Kokua in Tracing Roots

A Maui Hawaiian is asking the kokua of Ka Wai Ola O OHA readers who may have known Annie Umiokalani Kalaeloa of Ookala, Hawaii.

Earl Moler is trying to complete his genealogy but needs more information on Kalaeloa who was born in the 1880s and died around 1909. She was married to Benjamin Kaiama Amina also of Ookala.

Anyone knowing anything about Annie Kalaeloa is asked to call Moler on Maui at 669-6337 (Napili) or 572-7954 (Makawao).

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