

Ka Wai Ola O OHA



Vol. 4, No. 9

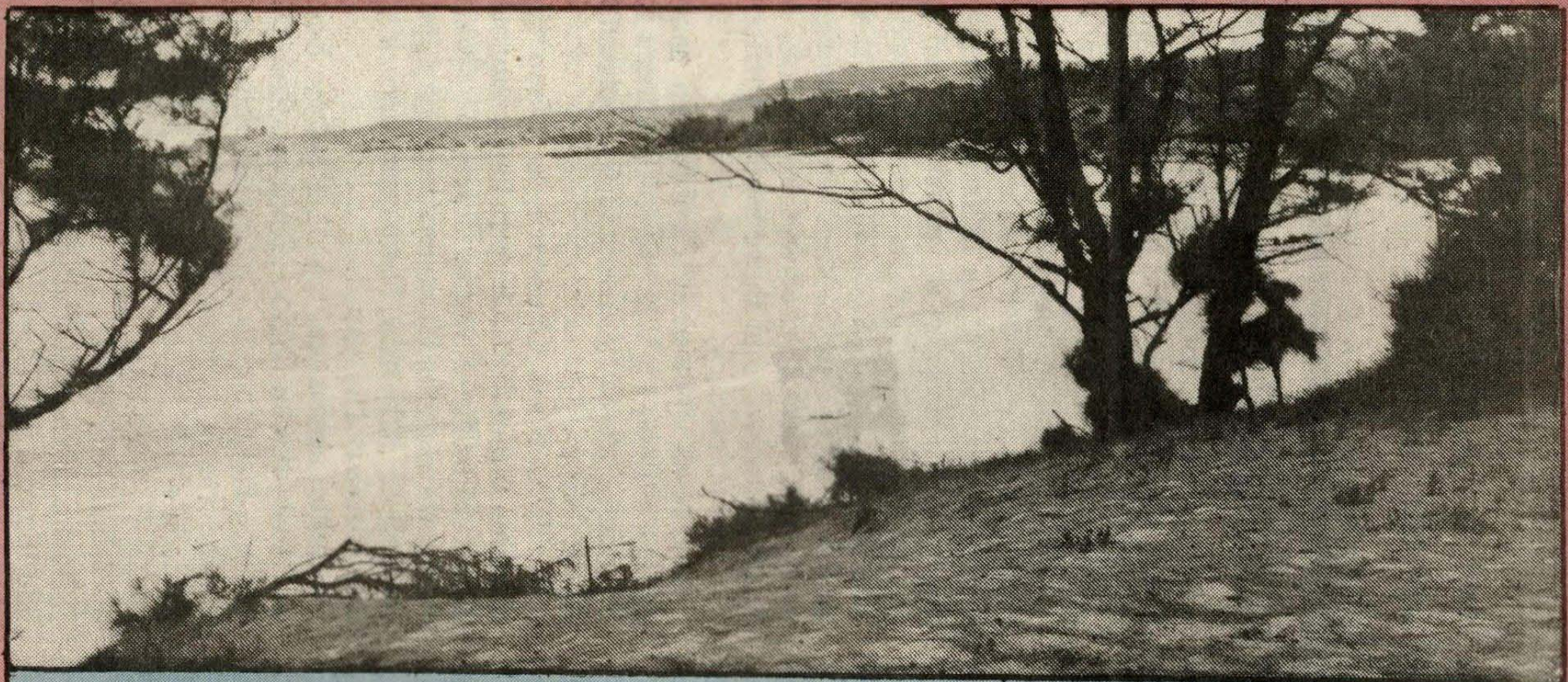
"The Living Water of OHA" Kepakemapa (September) 1987



Sharing a Poem
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Ho'olako 1987
Tributepage 8



This is Honokahua sand dune burial site with beautiful Fleming's Beach in the background. It is the location of a proposed new Kapalua, Maui, hotel.

OHA, Kapalua Sign Burial Site Agreement

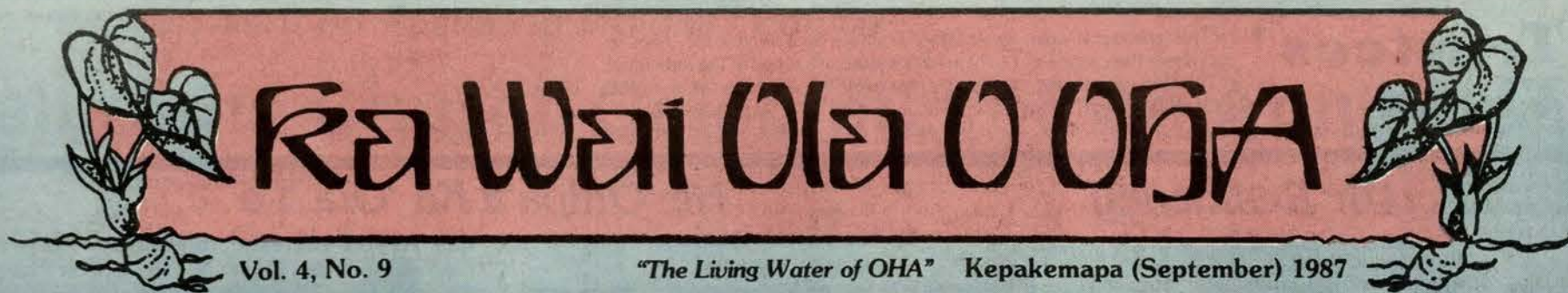
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Working to Restore
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Services at Kalua'aha
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OHA, Kapalua Land Agree on Stipulations Signing Insures Care of Native Hawaiian Burials

By Linda Kawai'ono Delaney
Land Officer

The Office of Hawaiian Affairs has formally signed a "Memorandum of Agreement" (MOA) regarding ancient Hawaiian burials and sections of what could be the legendary Pi'ilani Highway at Kapalua on Maui.

Horses, careless campers and sand-mining equipment had each taken their turn at disturbing the Honokahua dunes near Fleming's Beach at Kapalua. Unknown or forgotten, the ancient Hawaiian graves beneath the sands were unintentionally desecrated.

Exposed and broken, human bone fragments traced trails of disgrace over the dunes.

When Kapalua Land Company (the owner of the dunes) applied to the Maui Planning Commission for approval of a proposed resort hotel at Honokahua, OHA Trustee Manu Kahaiali'i and members of the Hui Alanui o Makena voiced concern for the burials and trail.

Finally brought to public attention, the Maui Planning Commission required Kapalua Land Company to consult with the Office of Hawaiian Affairs, the State Historic Preservation Office, and the Maui community to develop plans for the dignified treatment of the bones and the preservation of the trail.

Speaking at the signing ceremony and press conference at Kapalua, Board of Trustees Chairman Moses K. Keale Sr. described the significance of the MOA:

"This agreement asserts and accepts the deep and difficult responsibility all Native Hawaiians share in the care of our past. The bones of our ancestors, na 'oiwi, join us in a bond of family that can be traced back 1,500 years."

By the terms of this He Palapala 'Aelike:

- The graves will be uncovered to the highest standards of personal and professional conduct, and only in the presence of a Hawaiian community representative.

- For the first time in modern history, the scientific study of Hawaiian remains will be limited by a recognition of traditional Native Hawaiian beliefs and culture.

- The bones will be reburied in a traditional manner in the same ahupua'a, keeping the link between those who have died and the land that sustained their lives.

- Once reburial is complete, title to the site will be signed over to the Office of Hawaiian Affairs—assuring that they will never again be disturbed.

In addition:

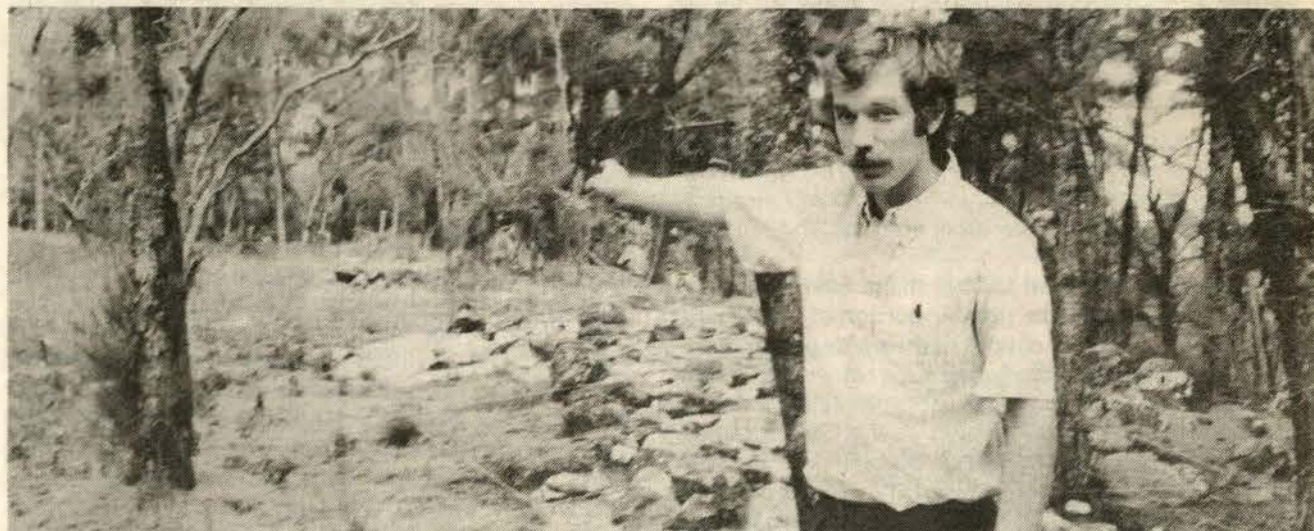
- The segments of trail which cross the Kapalua property will be preserved and reconstructed on the makai portion of the property. Best estimates are that this trail will then stretch for more than 100 feet.

- All costs associated with this Agreement, including the continued maintenance of the reburial plot, will be borne by the Kapalua Land Company.

The Kapalua Agreement is the first OHA has negotiated with a private developer. As Chairman Keale noted, "like the 'MOA' for Luluku, by this agreement OHA is demonstrating that 'What's good for Hawaiians is good for Hawai'i. And what's good for Hawai'i is good for Hawaiians.'"



Participants in the Kapalua, Maui, news conference on Memorandum of Agreement are, from left to right: Office of Hawaiian Affairs Maui Trustee Manu Kahaiali'i; Dana Naone Hall, Hui Alanui o Makena; OHA Board of Trustees Chairman Moses K. Keale Sr.; Richard Cameron, vice president, Kapalua Land Company; Trustee Rodney K. Burgess III; Edward Chang and Leslie Kuloloio, Hui Alanui o Makena; Charles Maxwell, vice chairman, advisory committee to Federal Civil Rights Commission.



Vice President Richard Cameron of Kapalua Land Company points to paved trail which will be preserved under terms of a Memorandum of Agreement signed with OHA.

Also publicly announced at the signing was a new Board policy and initiative advocating the preservation and protection of Native Hawaiian historic sites. First suggested by Trustee Rodney K. Burgess III, the full Board approved the new policy at its July meeting on Kaua'i.

With this policy, OHA has created a "Native Hawaiian Historic Places Inventory" and served notice that the cultural significance of these areas must be considered in planning choices by all government agencies.

"This responsibility for the protection and management of our Hawaiian cultural treasures," Keale added, "cannot be assured by OHA alone. But too often, the decisions affecting our past have excluded or

ignored Hawaiians and our values regarding the treatment of our ancestors and their works."

The Inventory begins, Keale announced, "with the listing of the 507 known treasures of our past which were, on a technicality, removed from the State Register of Historic Places." During the coming months and years, this Inventory will be expanded to list all known native sites in the Islands.

As chairman Keale noted: "OHA—on behalf of all Native Hawaiians and working with community-based Hawaiian groups—can and will bring a special commitment and knowledge to government decision-making at every level that works to the benefit of all the citizens of Hawai'i."

Waianae Health Center to Mark 15th Anniversary

"Ke Ola Ka Hana A Ke Aloha (Health is Aloha in Action)" is the theme for a celebration marking 15 years of steady growth by the Waianae Coast Comprehensive Health Center scheduled for 10 a.m., Saturday, Oct. 3.

"We feel this theme is particularly significant because it reflects the Aloha spirit which has come from so many people. And in the Year of the Hawaiian, Ho'olako 1987, it also reflects the fact that WCCHC has become the largest single provider of medical care to the Hawaiian and part Hawaiian community," explains Merrie Aipoalani, president of the WCCHC board of directors, erstwhile Leeward community leader, legislative aide to Councilman John DeSoto and coordinator of the celebration program.

Other officers are Charles Wothke, vice president; Kathryn Kahaleoumi, secretary; DeWitt Barnett, treasurer; and Kermit Brown, ex-officio. Michael D. Tweedell, M.P.H., is the administrator.

Aipoalani said there will be speeches, entertainment, tours of the center and booths displaying the various services offered by the center. During the program, founders and staff members will be recognized and honored and awards will be presented.

Recognition also will be given to those people who contributed to the community-owned and operated facility over the years. "These people have contributed so much to our progress and like the theme of Ho'olako 1987, we have indeed become enriched by their efforts," Aipoalani said.

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.)

Occupancy or Residency

By Clarence F.T. Ching
Trustee, Oahu

As Hawaiians continue to be dragged off and arrested for occupying such lands as Makapuu, Waimanalo, Sand Island, Makua and other places, one wonders whether such land-claiming activities are actually attempts by Hawaiians to rip off the system or whether their claims and actions are grounded upon genuine legal arguments.



Where deeds exist, as the Kaawa clan claims in the recent Makapuu dispute, resolution of the matter should not be too difficult. It is necessary that the claimed chain of title be continuous from the present back to Kamehameha III, the originator of all land ownership in Hawaii. However, because the Hawaiian tendency is to forego probating the estates of the deceased, establishing chains of title may be a difficult and time-consuming task.

For claims not based on deeds, the situation is even more complex and vague. The question is: Are there historical, cultural and/or legal basis for making such claims and will the courts uphold them?

In 1848, Kamehameha III created the Great Mahele or land division. The lands were intended to be divided among three classes: (1) the King, (2) government and (3) chiefs and people.

By the Act of June 7, 1848, the House of Nobles and Representatives of the Hawaiian Islands, in Legislative Council assembled, accepted the lands conveyed by the King and declared that the lands retained by the King (Crown Lands):

(T)o be the private lands of His Majesty Kamehameha III, to have and to hold to himself, his heirs, and successors, forever; and said lands shall be regulated and disposed of according to his royal will and pleasure *subject only to the rights of tenants.*

As to other lands (Government Lands), the King had caused:

(T)o surrender and forever make over unto his chiefs and People, the greater portion of his Royal Domain . . . *subject always to the rights of tenants.*

As a result of the Mahele, the King retained for "himself, his heirs and successors" approximately 1 million acres that later became known as the Crown Lands. Approximately 3 million acres became Government Lands for the chiefs and people, the Chiefs obtained approximately 1.6 million acres, and the people, as kuleana lands, got title to 28,600 acres. The residual Government Lands, containing approximately 1.5 million acres, and the Crown Lands eventually became known as the "ceded lands" after the 1898 annexation to the U.S. Part of those ceded lands were returned to the State of Hawaii as the 5(f) land trust of the 1959 Admissions Act (statehood), 20 percent of the income from which filters down to the Office of Hawaiian Affairs.

The important point here is the phrase: "Subject to the rights of tenants." While the State Constitution and statutes acknowledge some meanings of the phrase, and case law has attempted to delineate them further, there are other rights that have been ignored and/or allowed to go unmentioned.

Prior to the Mahele, all Hawaiians lived on the land. With less than seven-tenths of 1 percent (28,600 acres of a total of 4.1 million acres) of the land actually getting into maka'ainana ownership, what happened to the rest of the people who heretofore tilled the land? Simply put, they must have continued to live on the land after the Mahele as they had before. They did not disappear as some would have us believe.

Since there are no accounts written by Hawaiians until after 1820, to adequately define the "rights" in question, we must look to times prior to the Mahele, times even before missionary influence began to affect the culture. Rubellite Kawena Johnson, a foremost Hawaiian scholar, suggests that we look at written descriptions by early foreign residents such as Archibald Campbell.

Campbell wrote in 1809 that he was granted 60 acres of land situated at Waimomi, in the present area of Pearl Harbor, with 15 people and their families who cultivated the ground as his servants. These tenants, in addition to possibly rendering service to the landlord, also leased

E kala mai ia'u for not having an article in the August Ka Wai Ola O Oha. I do feel it is very important to keep in touch with you, our constituents and inform you about what is going on with our 'aina and people.

Those of you who know me are aware of my credentials. Being Trustee is a challenging, tiring and often thankless unpaid job. I have better things to do than fabricate tales about my fellow Hawaiians. I have accepted the challenge as OHA Trustee and will defend the truth on all matters concerning the fate of our people and 'aina. In these troubled times, any elected official should do no less.

We must be informed if we are to make intelligent decisions about our present and future. The Lord knows we Hawaiians have been victims of subterfuge and deceit from inside as well as outside of the Hawaiian community since western contact. In the spirit of aloha 'aina, I have been forced to bring before you truth that from occasion have stung certain individ-

the land, paying the rent in kind, generally in pigs, other foodstuff or mats, four times in the year. It is important to note here that not only did the tenants have rights of access to the mountains and ocean, rights to gather supplies on the uncultivated lands of the landlord and to fish within the ocean reef adjoining the landlord's lands, they had the right of occupancy or residency.

Because such traditional rights were not commonly recorded in such places as the Bureau of Conveyances and, in fact, may not even have been written but would have been created orally, a potential user would have to first establish that an ancestor or predecessor in interest had such a residential right, that the intended user had inherited all of such right and the land upon which the right is to be exercised is ascertainable. Because of the two-sided requirement of residency on one hand and rent on the other the user would also have to work out a mechanism to pay the on-going lease rent.

As to the lands on which a claim for tenancy would be most effective, one may have to speculate. However, if I were involved, I would wish that the land presently "belonged" to the federal, state or county government or one of the large (the landlord) estates. The ceded lands, including Hawaiian Home Lands, would be prime targets because they are largely undeveloped, they were lived upon by tenants and because they were initially and specifically conveyed "subject always to the right of tenants."

Finally, as to the initial question of whether or not Hawaiians have the right to occupy ancestral lands, it would seem that present Hawaiian claims may indeed have sound historical and legal basis. However, those rights will almost certainly have to be fought for, tooth and nail, in the court of the colonizers, a place where Hawaiians have not always been treated fairly. It is my hope that when a proper case appears, that the Hawaiian legal community will marshal its best resources to once again claim our traditional rights. Establishing homesites for Hawaiians on this 'aina hanau, the land of our forefathers, will be an extremely important battle to wage.

He 'Onipa'a Ka 'Oia 'I'o

By Moanikeala Akaka
Trustee, Hawaii



uals. As your elected representative, I feel you have the right to know. I don't like to mention that sometimes it is other Hawaiians that support the status quo and exploitation that keep Hawaiians down and that also have negative effects on our precious 'aina. This is not new for there were some Hawaiians that worked in collusion with the foreigners when our Hawaiian nation was illegally overthrown and Lili'uokalani deposed. To this day, some of our own kind are stepping on Hawaiian backs and selling out our 'aina because of their own greed and ambition. Having Hawaiian blood does not automatically make one a champion for things Hawaiian past, present or future.

I was one of the handful that started the movement for justice for our 'aina and people in Kalama Valley in 1970. We few Hawaiians and locals looked around at the plight of our land and people and organized to help George Santos, pig farmer, and other Hawaiian and local families who were kicked off Bishop Estate leased land to extend Hawaii Kai. That was a beginning of modern Hawaiian history. During the time of this struggle, we helped Pae Galdeira and "The Hawaiians" to organize so more Department of Hawaiian Home Lands would be opened to our people. To this day, there are over 15,000 families waiting for DHHL lands. Some wait 10-20-30 and 40 years for the 'aina; others give up and die waiting.

Molokai'i Hawaiians in 1975 formed Hui Alalao to open up shoreline access as most Molokai'i residents were denied access by Molokai'i Ranch. Members of that group, including Dr. Emmett Aluli, Judy Napoleon and Walter Ritte, helped initiate the Protect Kaho'olawe 'Ohana. We of the Big Island became some of the original ohana members of PKO statewide and helped to spread the word about the bombing of that sacred 'aina. Auntie Edith Kanakaole named us ohana (PKO) as extended family. George Helm and Kimo Mitchell, two Hawaiian heroes disappeared on Kaho'olawe in 1977. In 1981, Kaho'olawe was designated a National Historic Site. How many of these are being used as a bombing target?? Just a few weeks ago, the media carried reports about the Navy mistakenly bombing the one third of Kaho'olawe they had agreed to "not bomb" when the Navy and Ohana signed a Consent Decree in 1981.

Labor Day 1978, over 55 women, men and children were arrested on DHHL land. We were landlords "come to collect the rent." George Ariyoshi called out the National Guard at the Hilo Airport runway (some with rifles raised). The Honolulu Advertiser said there was a Hawaiian "goon squad" waiting for us at the terminal. Ironical that these very Hawaiians would probably be some of the first to benefit when we begin to get the Hawaiian entitlements we have been struggling for years to gain for you—our people.

In 1981, as a result of a suit that had been filed by the Keaukaha-Panaewa Farmers Association and the Labor Day 1978 airport incident, Judge Shunichi Kimura ruled that revenues should be paid for those airport lands. These Hawaiian activists at risk of life and limb put over one half million dollars a year into DHHL's operating funds between 1981 and 1984. In 1984, if you will recall, DHHL tried to exchange the three airports a total of 214 acres of land for 13 acres of Shafter Flats industrial lands. It was felt by the community at that time and endorsed by Oha's Board of

*See He 'Onipa'a, p 13



Ka Wai
Ola
O OHA

"The Living Water of OHA"

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Congregation Bent on Restoring Moloka'i Edifice

Kalua'aha Church Celebrates 154th Anniversary

By Kenny Haina, Editor
Ka Wai Ola O OHA

A great, great grandson of the first kahu to serve the religious needs of Moloka'i pledged his full support and labor to the restoration of a gigantic church which has fallen on bad times.

John T. Goss, a Honolulu business consultant and direct descendant of the Rev. Harvey Rexford Hitchcock who was among the fifth company of missionaries to leave Boston, Mass., for Hawaii, said during his family's ho'ike portion of the 154th anniversary of Kalua'aha Congregational Church Aug. 9 in Puko'o that he will support the current congregation's efforts to restore the church.

"It won't be easy but my family and I pledge our full support with labor and fund-raising efforts or in other ways," Goss declared.

Henrietta Kaupu Mokiao and Lorraine Kalima Luuloo, whose roots are just as deep as the church's history, have been spearheading the restoration efforts. There is already some seed money which the little congregation raised about 12 years ago, according to Mokiao, a sister of the Rev. David Kaupu, chaplain at the Kamehameha Schools.

"We're going to need more than what we have. We know we have a big project on our hands and its going to take the kokua of everyone, not only on Moloka'i but throughout the state to get us through this," Mokiao explained.

"We've been without a church for a longtime and we're determined to restore Kalua'aha. We know it can't be done by tomorrow but we'll wait until we have enough funds," she added.

Mokiao said the congregation's first target in the restoration program is to get the rundown social hall back into shape "so that we can have a place for our services." There have been no services at the church for over 20 years and the services conducted Aug. 9 by the Rev. Kaupu and Rev. James Merseberg were the first on the church grounds in over a decade.

Restoration estimates by non-professionals attending the Aug. 9 services ran from a low of \$250,000 to as high as \$2 million.

The church was officially established on June 19, 1833, at a meeting of the Hawaiian Association in Lahaina and was dedicated Dec. 6, 1835. It was repaired during early 1919 and rededicated Aug. 12, 1919, accompanied by heavy showers and attended by 400 to 600 people, according to an account of the church's history.

Another account gave this description of the building: "It is a building made of stone laid up in mud mixed with grass. The walls are three feet thick. It is 90 feet long, 42 feet wide and 12 feet high, plastered and white-washed inside and out. The thatching is of the leaf of the spiral pandanus, surmounted at the end and ridgepoled by a thick border of ki leaf. The framework is concealed by large light-colored mats and the floor consists of the same material. It accommodates probably 1,200 and 1,300 hearers. It has cost the mission but little more than \$100."

In contrast to the 1919 rededication, the 1987 anniversary program and services were held under a searing sun and high humidity, making it uncomfortable despite plastic covering overhead.

The congregation braved the heat and humidity to participate in the services conducted by two kahu whose very roots are deeply imbedded in the history of the church and whose ancestors rest in a little cemetery on the left or mauka side of the building. It is interesting to note that the name Merseberg on two of the tombstones is spelled: "Merzberg."

Kaupu and Merseberg also baptized and received new members to the church, reconsecrated its membership, commissioned members of the restoration project and offered Holy Communion.

As for the church building itself, a steeple and bell tower have long been removed and a good portion of the flooring was also taken out to see if drainage pipes could be placed under it. The building was overgrown with weeds, trees and other shrub, many of them growing through the building walls and on the partially exposed roof.

The first roof of the church was thatched. This was replaced by shingles and then iron roofing around 1917 just two years before the rededication. Some of the shingles can still be seen on the Manae side of the building.

Just five weeks before the Aug. 9 anniversary, members spent weekends and some evenings cleaning up the place. With the aid of a donated bulldozer, they were able to clean up the entire area.



This is the way Kalua'aha Congregational Church looked around the early 1920s, perhaps shortly following the 1919 rededication. Note steeple and bell tower.



Kalua'aha Church as it looked on a hot steamy day Aug. 9, 1987. Makeshift shelter is where 154th anniversary services were held. Note missing bell tower and steeple.



Office of Hawaiian Affairs Trustee Louis Hao of Moloka'i, third from left in dark glasses, was one of those participating in the Kalua'aha Church services.

Goss visits Moloka'i as often as he can, going especially to Kalua'aha to do as much as he can in trying to maintain the yard. He was accompanied on this last trip by his wife, Marilyn, son Jeb and his wife, Anna, and daughter Mele Majors of Dallas, Tex., along with her little son and daughter.

Kahu Kaupu, whose father Edward Sr., was a lay pastor for more than 30 years at Kalua'aha, estimates that the church is older and bigger than Kawaiaha'o although perhaps not as high. It has always been considered the church of the commoners and is the mother church on Moloka'i.

In addition to the Kaupu and Merzberg tombstone names, there are others which definitely "tell a story" as explained by Cemetery Research Project Director Nanette Napoleon Purnell during a recent exhibition at the Ala Moana Shopping Center.

There are names like Crane, Hipa, Kailua, laea, Ilae, Kaapuna, Kekoa, Kaonohi, Solomon, Aea, Kalima, Simeona, Kaauwai, Kaili, Pupuhi, Kalilikane, Mahoe, Mokiao, Luuloo, Kanae, Pauole, Kalaluhi, Dudoit, Naki, Ewaliko, Kekoa and others.

Involvement in the restoration project has come also from various sectors of the Hawaiian and Moloka'i community. The Office of Hawaiian Affairs, through Trustee Louis Hao, has also provided some assistance. OHA's involvement is viewed by the little congregation as being very positive and welcome.

Mokiao and Luuloo concurred that the biggest ongoing project for the congregation is raising money. They said that church members and other volunteers, meanwhile, will tend to the yard and "do whatever we can so we can soon have services again on our own grounds."

Ka Pa Hula Hawaii Grabs Two Kahiko First Places

'No Huhu' Performance Nets First Major Victory

A hula halau from Honolulu which never before won first place in a major competition came up with its version of an old standby, "No Huhu," and broke through its non-winning record by walking off with the top award in the combined group category of the auana division in the recent two-night 14th Annual King Kamehameha Hula Competition at the Neal S. Blaisdell Center arena.

Hui O Kamalei, formerly housed right across the street from the Blaisdell Center in the Kapiolani Bowl building, caught the fancy of the large crowd and the judges to win this first ever auana competition. The studio is now located on Kona St., just off Piikoi St. in the Ala Moana district.

The victory was a tribute to the intense research done by Kumu Hula Kamalei Sataraka on "No Huhu" and the hard work turned in by her dancers and ohana in perfecting their performance.

Hula auana, established for the first time in this year's competition, required each entrant to select from songs popular and written during the 1940s. Costuming and dance style also had to reflect this period of time.

The 14th annual competition opened the first night with 15 competing chanters and 33 traditional or kahiko style dance performances. Those who attended were high in their praise of two evenings of superb entertainment. It was announced by the sponsoring State Council on Hawaiian Heritage that the 1988 competition will again be held at the Blaisdell Center Friday and Saturday, June 24 and 25. Starting times are again 6 p.m.

Interested halau may make inquiries and request application forms by contacting the State Council on Hawaiian Heritage, 355 N. King St., Honolulu, Hawaii 96817. The telephone number is 536-6540. Entry forms will be available starting next month (October).

Because the entire results of the two-night 1987 competition were not carried elsewhere in any media report, *Ka Wai Ola O OHA* is pleased to announce it.

Chanters—1. Anthony Lenchanko, Ka Pa Hula Hawaii. 2. Kaipō Farias, Halau O Kekuhi, Hilo. 3. Charles Manu Boyd, Halau Na Kamalei.

HULA KAHIKO

Female Groups—1. Ka Pa Hula Hawaii, Kumu Hula John Kaha'i Topolinski. 2. Halau O Na Maoli Pua, Kumu Hula Alicia Smith. 3. Halau O Kekuhi, Na Kumu Hula Nalani Kanaka'ole and Pualani Kanahale.

Male Groups—1. Ka Pa Hula Hawaii, Kumu Hula Topolinski. 2. Ka Ua Kilihune, Kumu Hula Al Makahinu Barcarse. 3. Hui Ho'oulu Aloha, Kumu Hula Cy Bridges.

Combined Groups—1. Hui Ho'oulu Aloha, Kumu Hula Bridges. 2. Ka Pa Hula O Leianuenue, California, Kumu Hula Mahealani Uchiyama. 3. Hula Halau O Nalua, California, Kumu Hula Ruth Nalua Manaois.

Judges: Pat Namaka Bacon, Edith McKinzie, Kalena Silva, Ka'upena Wong.

HULA AUANA

Female Groups—1. Halau O Na Maoli Pua, Kumu



Nani'ipo Miller, foreground, and other dancers of Hui O Kamalei, display winning form.



Kumu Hula Mahealani Uchiyama, who also speaks fluent Hawaiian, is pictured at far right flashing shaka sign with members of her Hui Pa Hula O Leianuenue of San Leandro, Calif.

Hula Smith, and Pua Ali'i Ilima, Kumu Hula Victoria Holt Takamine (tie). 2. Hula Hui O Kapunahala, Instructor Carolee Nishii. 3. Halau Mohala Ilima, Kumu Hula Mapuana deSilva.

Male Groups—1. Halau Na Kamalei, Kumu Hula Robert Uluwehi Cazimero. 2. Keali'ika'apunihonua Ke'ena A'o Hula, Kumu Hula Leimomi Ho. 3. Hui Ho'oulu Aloha, Kumu Hula Bridges.

Combined Groups—1. Hui O Kamalei, Kumu Hula Kamalei Sataraka. 2. Na Hula O Puamana, Kumu Hula



Hui O Kamalei dancers in "No Huhu" performance as Chinese dragon looks in.



Another California halau, this one from Fremont under Kumu Hula Ruth Nalua Leuck Manaois, dance to third place finish in combined Kahiko Division.

Puluelo Naipo Park. 3. The Gentlemen of Maluikao and the Ladies of Kahanakealoha, Kumu Hula Palani Kahala.

Judges: Leilani Alama, Sally Wood Nalua, Tootsie Notley Steer, Kent Ghirard.

Musicians: Makaha Sons of Ni'ihau; Brothers Cazimero; Nina Kealiwahamana, Bill Cazimero and many more. These musicians backed up the hula dancers and their performances alone were worth the modest price of admission.—KSH

Mahalo to Volunteers



The Trustees and staff of the Office of Hawaiian Affairs expressed their appreciation to volunteers who worked at OHA during the 1986-87 fiscal year at a Hawaiian luncheon recently at the Queen Kapiolani Hotel. Five of the 13 volunteers attended. They included Eva Robinson, Maxine Mrantz, Sylvia Krewson-Reck, Bob Heath and Tiona Wailehua. Those unable to attend were Art Mori, Lee Jay Paikai, Wallethe Nagaishi, Marc Parrott, Terry Lawhead, Helen Therrien, Jerald Plett and Laura Hanamaikai. Highlight of the luncheon came when Trustee Kevin (Chubby) Mahoe, an entertainer in his own right, took the ukulele from hotel entertainer Aunty Lei so she could do a hula. Photo shows OHA Administrator Kamaki A. Kanahale III presenting Palapala Ho'omaika'i to the five who attended. Those in photo left to right are volunteer Robinson, Kanahale, volunteer Heath, Trustee Moanikeala Akaka and volunteer Krewson-Reck.

Hawaiian Goddesses Theme of Oct. 11 Show

A fashion show and concert, with Linda Ching's book on Hawaiian Goddesses as its theme, has been scheduled by the Lehua Dance Company for 11 a.m. Oct. 11 at the Sheraton Waikiki Ballroom.

The event will be a part of Ho'olako 1987: Celebrate the Year of the Hawaiian. A portion of the proceeds will be donated to the Ho'olako Committee headed by Office of Hawaiian Affairs Trustee Thomas K. (Uncle Tommy) Kaulukukui Sr.

There will be a five-course Chinese luncheon and entertainment by the sponsoring Lehua Dance Company under Kaulana Kasparovitch; Frank Palani Kahala's Gentlemen of Maluikao and Ladies of Kahanakealoha and Leina'ala Heine and her Ladies of Na Pua Lei O Likolehua. Among other guest artists are Dance Works, Same Bernard Trio and many more.

Designers featured in the fashion show are Allen Akina, Nake'u Awai, Puamana Crabbe and Dondi Ho Costa. Tickets are \$25 per person. Full details are available by calling 737-0989.

The Lehua Dance Company has performed at the Merrie Monarch Festival in Hilo and other hula competition events, workshops and concerts. The group prides itself in perpetuating the art of hula and its meaning to the Hawaiian culture.

While the combined affair is a fund raiser for the sponsoring group, most importantly it is a means of bringing people in the community together and sharing with them the legends of Hawaii and the Hawaiian culture.

Las Vegas is Site of 28th Annual Meeting

2,000 Expected at Hawaiian Civic Club Convention

By Kenny Haina, Editor
Ka Wai Ola O OHA

An estimated 2,000 delegates, guests and observers are expected to converge on downtown Las Vegas, Nev., Nov. 11-14, when the Association of Hawaiian Civic Clubs holds its 28th annual convention at the Union Plaza Hotel.

This was the observation made by Toni Lee, AOHCC convention administrator, who reported at the Aug. 8 meeting of the Association Board that 400 rooms at the Union Plaza have been booked solid and sold out. The 400 rooms are divided 200 each between the California and Hawaii clubs.

Mrs. Lee explained that many other Hawaiian Civic Clubs in Hawaii have booked elsewhere on their own at other downtown hotels. "We have no idea what that number is but we do know we need more rooms at the Union Plaza," she declared.

Host club for this year's convention, originally scheduled to be held in Honolulu but changed by delegates at the 1986 convention on Kauai, is 'Ahahui O Lili'uokalani of Los Angeles County. There are two other California clubs and one in Utah. The 1988 convention is set for the Kona Surf Hotel in Kailua-Kona, Hawaii.

A couple of changes on the 1987 meeting agenda have been made. There will be no President's luncheon and no Fun Night, two traditional activities. Also, presentation of awards, usually made at the President's luncheon, will instead take place on the convention floor Saturday morning, Nov. 14.

A Royal Centennial Ball sponsored by the host Lili'uokalani club will take the place of the usual convention-ending luau on Saturday evening, Nov. 14, at the Union Plaza.

The 'Aha Mele or song contest will precede the Royal Ball at 8 p.m., Friday, Nov. 13. The selected song is "Pehea Ho'i Au" by Charles E. King with arrangements by Randie Fong, a 1978 graduate of the Kamehameha Schools who is on the music faculty at Kapalama Heights. Pearl Harbor HCC choral director Nola Nahulu again chairs the 'Aha Mele.

In recreational activities, golf will be at the Sahara Country Club; bowling at the Show Boat lanes; and cribbage, konane, kamau and Hawaiian games will take place at convention headquarters, all on Thursday, Nov. 12.

There are also a historic sites tour, lei contest and the Ho'omau i Ka Hana Lima No'eau A Na Hawaii display. Additionally, several clubs have been given approval by the Association to display and sell some of their crafts. They include:

Queen Emma—Feather goods and lauhala hats.

Prince Kuhio—Ho'olako 1987 commemorative coins and gold jewelry.

Pearl Harbor—Hawaiian handicrafts (ti leaf leis, coconut bracelets, kukui nut rings).

Waianae—Inamona, limu kohu, pa'akai alae, Kupuna Katherine Maunakea's booklet on lauhala

weaving and lauhala products.

Puuloa—Feather leis (contingent upon approval of the Queen Emma club).

The AOHCC board reemphasized at its Aug. 8 meeting an action taken during its May 16 meeting that they will stick with two keynote speakers with Sen. Daniel K. Inouye at the Friday, Nov. 13, opening session, and Gov. John David Waihee III for Saturday, Nov. 14.

The Board also stipulated it will not accept substitutes. "If either party is not able to fulfill the request, the Board will deliberate on other selections," it said.

The 1987 convention theme is: "E alu like ana ike ka ana o'ko kakou ho'oilina i ala mau (Joining together to share our heritage so that it lives on)." It was composed by Keoni DuPont and Kaipo Hale of the Kamehameha

Schools Hawaiian Studies staff.

In other Aug. 8 action, the board voted to pull the charter of the Kuakini club of Kona and hold in abeyance the charter of the Ho'opuloa club until such time they can get going again. The Kuakini charter was pulled because of inactivity and unresponsiveness.

The board heard from Linda Kawai'ono Delaney, chairperson of the Prince Kuhio constitution and bylaws committee, on a proposed resolution calling for an AOHCC constitution and bylaws convention. Board members also approved the appointment of Dennis Sai of the same Kuhio club as convention sergeant-at-arms.

AOHCC second vice president Kinau Kamali'i hosted the meeting and provided refreshments and lunch.

Young Hawaiian Shares Ho'olako Poem

Strapping 12-year-old Victor Kanoa Jr. of Waimanalo Hawaiian Homestead Land is a proud young Hawaiian who expressed his feelings in a poem he penned in observance of Ho'olako 1987: the Year of the Hawaiian.

Titled, "Being Hawaiian," the youngster's work was published in the Blanche Pope Elementary School newsletter to parents, much to the surprise of his parents, Victor Sr. and Charlene.

"We didn't know he had written it until we saw his name at the end of the poem," exclaimed Mrs. Kanoa, a school bus driver for Don's Bus Co. "We're very proud of him," she added.

Young Kanoa wrote the poem when one of his instructors at Blanche Pope suggested it to the class in observance of the Year of the Hawaiian. They were instructed to write a poem or essay. It is the first literary piece ever written by the young Hawaiian.



Victor Kanoa Jr.

Being Hawaiian

I'm proud to be Hawaiian
Because they are brave and strong
Some people think we're stupid
But we prove them to be wrong.
My grandpa was a full-blooded Hawaiian
And he was a good man and kind.
He was a loving and caring person
Whose favorite tool was his mind.
Most of my family are Hawaiian
All of us full of love
Our spirits are like a bird
Soaring like a dove.
All of us Hawaiians have feelings.
Our appearance is a sight.
Our hearts are caring
Because our love is so bright.
You have just heard my poem
About the Hawaiian heritage.
We belong in the open,
Realized
Not behind doors, like animals, in cages.

DPED Changes Name

The Department of Planning and Economic Development is now known as the Department of Business and Economic Development, effective July 1.

The name change was made following transfer of the state planning function to the Governor's office. Roger A. Ulveling is director of DPED. His deputies are Murray E. Towill and Barbara Kim Stanton.

The elder Kanoa is a truck driver for Hawaii Meat Co. Young Victor also has two sisters, Noelani, 15, a junior, and Nohea, 14, a sophomore, both at Kailua High School.

Victor himself is a brand new seventh grader at the Kamehameha Schools. He wants to share his composition with all Hawaiians.

Learn CPR Through Red Cross Training

Knowing how to administer cardiopulmonary resuscitation (CPR) to children and the local numbers of emergency medical services can help parents prevent youngsters under five from drowning in home pools and spas, said Steven Murray, manager of the Hawaii State Chapter, American Red Cross.

The best prevention is supervision. Murray added that watching children closely is the best way to prevent a child from drowning. Nationwide, he notes, drowning is the third leading cause of accidental death among children under five.

CPR is the combination of rescue breathing and artificial circulation for victims of cardiac arrest. CPR training is available through the ARC. Call 734-2101 for full details.

More than 63 million Americans have one or more forms of heart or blood vessel disease according to the American Heart Association.



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Means Views Hawaiian, Indian Problems as One and the Same

"Our problems are one and the same. We are one with the native Hawaiians. We share the same spiritual foundation."

These were some of the views expressed to Ka Wai Ola O OHA Aug. 3 by Russell Means, 47, the symbol of American Indian activism in the 1970s.

He was at the Ala Moana Americana Hotel where two days before on Aug. 1 he addressed the fourth annual conference of the Asian Pacific American Chamber of Commerce and the third Transnational Fair.

Means, a Sioux, is running for president of the United States as a member of the Libertarian Party. Honolulu was his 68th city in the 36th state of a tour that started in February when he announced his candidacy.

The 6-1, 200-pound Means, who wears black leather laces binding the braids of his hair, was one of the prime movers of the American Indian Movement. Many remember him as the leader of the 1973 violent occupation of Wounded Knee, S.D. This action was to call attention to the plight of the American Indians. Nearly a century before that occupation, 200 Indians had been massacred at Wounded Knee.

Means admits it is a horse race between himself and former Republican congressman Ron Paul for the Libertarian Party's presidential nomination which is expected to be decided Sept. 5 during the organization's Sept. 2-6 convention in Seattle, Wash. He notes he has the only strategy on what he wants to do as president.



Russell Means

Of Hawaiians, he said their plight is no different than that of the Indians. "It is a constant struggle—land, water, survival, deeds, quality education, adequate health care. The U.S. government has continually refused to live up to its obligations to these people," Means said.

"Every individual has rights as long as he is responsible. But what we have here is the Hawaiian people aren't allowed to sue the government for their rights," he pointed out, adding, "This is why I say the Libertarian Party is for every American."

Also with Means that Aug. 3 morning at the Ala Moana were Benjamin G. Maynigo, national president of APACC who is based in Washington, D.C., and Fred Lane, a Lummi Indian who serves as International Trade Coordinator for the American Indian Trade and Development Council, U.S. Department of the Interior.

Lane, who operates out of the Puget Sound Agency of the Bureau of Indian Affairs in Everett, Wash., said that one of the biggest accomplishments of the APACC conference was the signing of a cooperative agreement to work together in developing programs, establishing potential markets for their products and enter into a potential joint venture.

Maynigo explained that APACC was organized to serve and represent the professional and business interests of Asian Pacific Americans around the nation, seeking economic, social and political parity.

The organization, which is funded by the Minority Business Development Agency of the U.S. Department of Commerce, has been in existence five years. Maynigo is serving his second term as national president.

Officers and members of the Hawaii chapter of APACC are Dr. Mario Hidalgo, president; Roberta Melton, vice president for administration; Paul Salibad, vice president for membership; Johnson Choi,

treasurer; Ellas Carabbacan, secretary; and Albert Chan, Gerald Sumida and Ronie Cabanada, members of the board. James P. Ellis is the advisor.

APACC has scheduled its 1988 convention for Anaheim, Calif. One hundred and fifty registered for the 1987 conference with more than 200 in attendance each of the three days, Maynigo reported.



Fred Lane



Benjamin Maynigo

Smithsonian Grants Given to Hawaiians

Hokulani Holt-Padilla of the Maui Historical Society received an award from the Smithsonian Institution to attend a Museum archives workshop in the summer of 1988. Travel funds may also accompany the awards as she has been placed on a waiting list.

According to a letter from Margaret Gaynor, special assistant to the secretary of the Smithsonian, they are "encouraged by the increased interest from Hawaiian museums in the Minority Awards Program. Of the 82 applications received this year, eight were from Hawaii and two of the 23 award recipients are Hawaiians."

Keith Arakaki of the Bishop Museum's entomology department and Pauline Sato of Moanalua Gardens Foundation have been offered support to attend a two-week study program in museum practices."

The Office of Hawaiian Affairs' Culture Division passed on information of these awards and that of the Native American Museums Programs. OHA recommended that local museums take advantage of the opportunity. The Maui Historical Society informed OHA it was going to apply for such an award for one of their Hawaiian staff members. Generous and encouraging support also came from Sen. Spark M. Matsunaga and his Washington, D.C. staff which helped with the application.

OHA encourages more local museums to take advantage of these minority and Native American programs. They are further encouraged to hire and train more Hawaiians within the local institutions.

Innovation is New Ka Wai Ola O OHA Advertising Agency

David Kaulike Chun, a 1970 graduate of the Kamehameha Schools who went on to receive a Bachelor of Arts degree in Political Science and Urban Studies from California State College, Sonoma, Calif., is now handling all display and classified advertising for Ka Wai Ola O OHA.



Innovation is the name of Chun's firm which also is involved in marketing and promotion. The mailing address for Innovation is P.O. Box 62155, Honolulu, Hawaii 96839. Chun can be reached at telephone 943-8599.

Ka Wai Ola O OHA readers interested in placing advertising in this newspaper are requested to contact Chun.

In addition to Cal State, Chun was also schooled at Santa Rosa Junior College and Hebrew University in Jerusalem. His foreign language education includes French at Ecole Technique Supérieure de l'Etat, Brussels, Belgium; Spanish at Universidad de Malaga, Spain; and Italian at Università di Perugia, Italy.

Chun returned to Hawaii in 1984 after six years as a self-employed arts and crafts businessman in Brussels. Since his return, he has worked as a sales representative and telemarketing manager; account executive; and director of advertising and sales.

KS/BE Adds Pang to Finance Division

LeeAnn Pang has joined the Kamehameha Schools/Bishop Estate as assistant to Director of Finance Fred Williamson.

Pang, who graduated from Pearl City High School and received her Bachelor of Science degree in accounting from the University of San Francisco, became the Finance Division's newest staff member July 27.

She is a certified public accountant and worked four years as a tax consultant for the Hawaii division of Price Waterhouse, a national accounting firm.



LeeAnn Pang

OHA Funding Noted in Archaeology Project

The University of Hawaii Foundation has included the Office of Hawaiian Affairs in its Chancellor's Club for OHA's grant to assist in the publication of an "Annotated Bibliography of Hawaiian Archaeology."

The project, which was under the supervision of Dr. Matthew Spriggs, formerly of the Department of Anthropology at Manoa, put together descriptions of archaeological sites and literature into a bibliography which could be used as a basic resource for research and education. The Bibliography, which is being published through the Social Science Research Institute at Manoa, should be available this Fall.

The Bibliography should help researchers find information concerning Hawaiian archaeological sites faster than before, especially for those researching land claims and those reviewing environmental impact statements. OHA provided \$3,500 to assist this project.

Na Mamo Kau Lio Aloha in Dazzling Performance at Hall of Fame Parade

If you missed seeing Hawaii in all its glory in the 1987 National Football League Hall of Fame Grand Parade Aug. 8 on KITV Channel 4, you missed out on a truly fine performance put on by 19 members of Oahu's own equestrian unit, Na Mamo Kau Lio Aloha.

According to reports, the unit which travelled the farthest literally stole the hearts of America with style. There were Auntie Lily Pua Victor and Office of Hawaiian Affairs Trustee Kevin (Chubby) Mahoe leading off the unit in a 1988 Ford convertible with member Larry Tang bearing signs reading: "Ho'olako: The Year of the Hawaiian," "We Are Enriched," and "Aloha from Hawaii."

Jerry Santos of Olomana proudly carried the Hawaiian flag astride a handsome white stallion, followed by Patrick DePonte with the unit banner. Larry Akau and Randy Bourg carried the kahilis.

Then came the ladies of Na Mamo Kau Lio Aloha in their elegant pa'u outfits, dazzling the masses who lined

the Hawaii unit, knowing how far they traveled and the many fund raisers they had to make the trip possible. There was a mutual feeling of aloha between the pa'u unit and the crowd.

There were shouts of "Aloha" and the flashing of many "shaka" signs in the crowd. Aside from the parade, Na Mamo Kau Lio Aloha members did much in promoting Hawaii and spreading the Aloha spirit in the few days preceding Aug. 8.

They performed everywhere, singing songs from "Pua O Kamakahala" to "Tiny Bubbles," and doing the hula from the Kawika chant to "Along the Beach at Waikiki." There were Santos doing the Kane'ohe hula and then teaming up with Bourg and Mahoe as the Ope'alu Trio in a feet-stomping, hand-clapping hoedown session.

The group performed at a Rib Burn-off carnival-type program featuring ribs of every BBQ style; Brookside Country Club for Frito-Lay of Hawaii President



Five pa'u riders from Na Mamo Kau Lio Aloha who dazzled thousands of spectators at the National Football League Hall of Fame Grand Parade Aug. 8 in Canton, O., read from left to right: Harriet Won, Roena Vasconcellos, Ileen Wong, Danette (Sista) Leota Pascual and Moana Lono.

a three-mile parade route in Canton, O. Harriet Hooulani Won was in shocking pink; Ileen Ruth Wong in hydrangea blues; Moana Lono in white and brown golds; Roena Vasconcellos, Moloka'i greens; and Sista Leota Pascual in magnificent lehua reds.

The unit was escorted by club president James Alan (Kimo) Vasconcellos and members Charles Wong, George Hauionalani Victor, Robert Kahe'e, Randy Akau, John Pascual and Howard Kawehi Lono.

It was a grand presentation never to be forgotten. The splendor of the group's horsemanship and the rainbow colors of paradise made for a very spectacular show. All of the leis for the horses and riders were carefully fashioned and coordinated to match perfectly.

It was obvious that many in the crowd had visited Hawaii because there seemed to be a genuine feeling for

Kenneth F. Froelich's birthday, and a Mayor's breakfast at the Canton Civic Center Auditorium where Mahoe gave the invocation.

There were other activities involving the Hawaii delegation. One was a steak challenge accepted by Bourg and Mahoe. The challenge was to eat six pounds of steak, a bowl of baked beans, green salad and two dinner rolls or corn bread in a time span of one hour and 30 minutes. Mahoe won in 77 minutes and has since become a vegetarian.

Another major contributor to the group's entertainment performance was Mort Feldman of Tori Richards Ltd. Froelich, former president of the Honolulu Chamber of Commerce, was a Canton native before relocating to Hawaii.

Those inducted into the Hall of Fame this year were Larry Csonka, Len Dawson, Joe Greene, John Henry Johnson, Jim Langer, Don Maynard and Gene Upshaw. Hawaii was in the company of movie and television stars and nationally acclaimed bands and marching units.

It was an exciting and proud week in Canton for Hawaii and especially the 19 members of Na Mamo Kau Lio Aloha who indeed feel enriched in "Ho'olako 1987: the Year of the Hawaiian."



Auntie Lily Pua Victor and Office of Hawaiian Affairs Trustee Kevin (Chubby) Mahoe acknowledge parade crowd.

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NOTICE OF GRAVE REMOVAL

Notice is hereby given to whomever it may concern that the DEPARTMENT OF TRANSPORTATION, STATE OF HAWAII, is proposing to construct Interstate Route H-3, Halawa to Halekou Interchange, and the Kaneohe Loop Interchange, Districts of Ewa and Koolaupoko, Island of Oahu, covering the lands identified by Tax Map Key Nos. 9-9-10-6, 9-9-10-8, 9-9-10-9, 9-9-10-10, 9-9-10-26, 9-9-10-34, 9-9-10-46, 9-9-11-2, 9-9-73-23, 9-9-73-24, 9-9-73-27, 4-6-15-1, 4-6-15-9, 4-5-23-2, 4-5-23-3, 4-5-23-11, 4-5-25-1, 4-5-25-6, 4-5-25-8, 4-5-25-20, 4-5-25-23, 4-5-25-25, 4-5-41-1, 4-5-41-4, 4-5-41-7, 4-5-42-1 and 4-5-42-6, First Tax Division, City & County of Honolulu, and in connection therewith, the State of Hawaii will disinter, relocate and reinter certain unknown remains if found under rock or concrete marked grave sites and any unknown, unmarked remains located in the vicinity of the road construction in accordance with the provisions of Chapter 338, Hawaii Revised Statutes, and with the requirements of the State Department of Health, or the Burial Treatment Plan prepared by the Office of Hawaiian Affairs in implementation of the Section 106, Memorandum of Agreement.

All persons having an interest in such remains are requested to notify the Department of Transportation, Right-of-Way Branch at 548-6562 or the Office of Hawaiian Affairs, Lands Division at 946-2642 within thirty (30) days from the date of this notice. A map showing the proposed highway alignment is available for inspection at the Right-of-Way Branch (Room 120), 869 Punchbowl Street, Honolulu, Hawaii 96813, and at the Office of Hawaiian Affairs, 1660 Kapiolani Boulevard, Suite 1500, Honolulu, Hawaii 96814.

Edward Y. Hirata
Director of Transportation

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Queen Emma Gallery Reaches Milestone

Inmates' Talents, Art Accomplishments Accented

By Kenny Haina, Editor
Ka Wai Ola O OHA

"From adversity comes triumph. Congratulations!" writes a doctor from the Queen's Medical Center.

"An emotional experience," is the comment of a visitor from Hoboken, N.J.

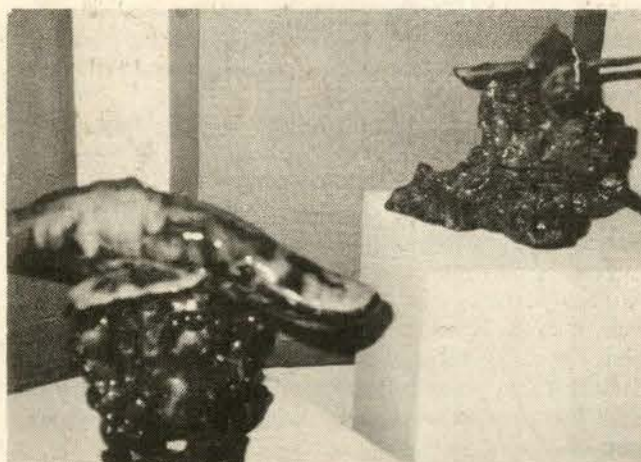
"Wonderful," is the simple statement of a Spring Valley, N.Y., viewer.

"Awesome, good and interesting use of materials. A lot of talent," notes a Kahaluu resident.

These are but a few of the many comments found in the Queen Emma Gallery guest book during the just concluded exhibit of "Na Hana No'eau O Na Pa'ahao" which recognized the individual talents and artistic accomplishments of inmates in Hawaii's correctional facilities.

The gallery, which is located to the right of the main reception desk off the front lobby of the Queen's Medical Center, features major and emerging island artists whose work could be seen and purchased, thus providing an alternative space as well as serving humanitarian needs.

It is observing its 10th anniversary, thanks to a tireless volunteer named Masa Morioka Taira who has been its director during that entire span. She notes that "it is propitious that the 10th anniversary of the gallery occurs in the same year as Ho'olako 1987: the Year of the Hawaiian. Ho'olako means to enrich or supply. The aim of the Queen Emma Gallery has been to enrich the hospital experience and supply the healing benefits of the arts."

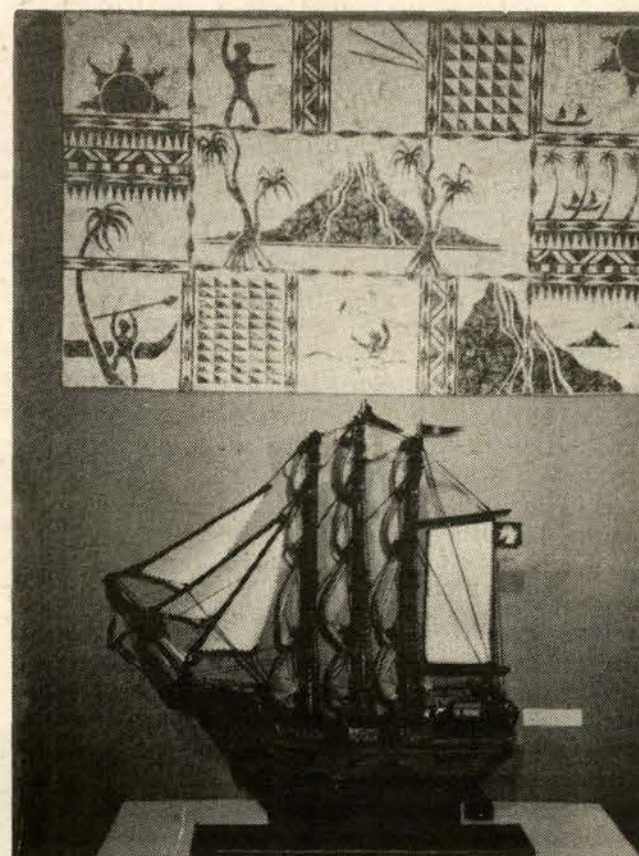


Whale sculpture by Derrick Lopez.

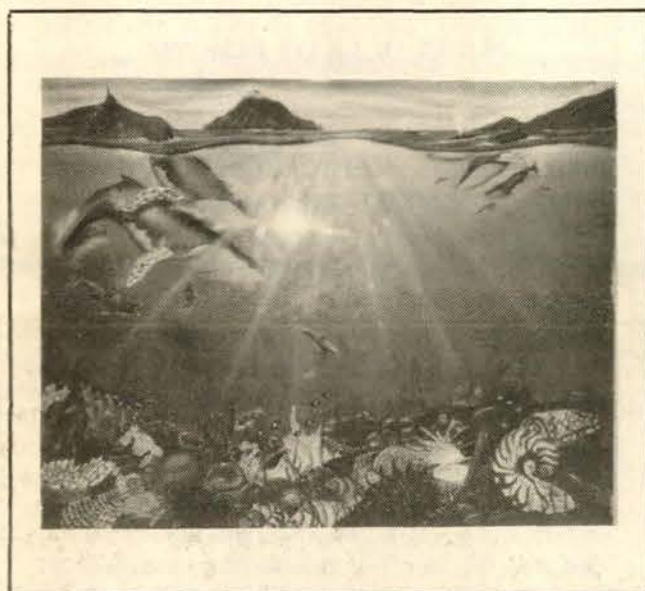
Civic Clubs, Ho'olako 1987: Celebrate the Hawaiian, Commission on the Status of Women, Contemporary Arts Center, Department of Corrections, Department of Human Services, Kalihi-Palama Culture and Arts Society, the Kamehameha Schools, Native Hawaiian Legal Corporation, QMC Auxiliary and State Foundation on Culture and the Arts.

The Chinese have a saying: "The fifth anniversary is a minor event; the 10th anniversary is a milestone."

If this is so, then small but significant Queen Emma Gallery has reached a landmark in bringing art as a therapeutic factor in a hospital setting and enabling another confined group—Hawaii's inmates—to display their talents and artistic accomplishments.



Polynesia, paper collage by Anthony Nesbit, top, and Clipper, below, by Hiram Kane.



Frolicking Whales done by Conrad Paleka.

The recent exhibit, which ran from July 19 to Aug. 16, featured paintings, collages and sculptures done by inmates, including the works of Conrad Paleka, Hiram Kane, Jeffrey Terry, Anthony Nesbit and Derrick Lopez among others.

Paleka will be remembered for his 1986 drawing of Hue Cao, the Waipahu Elementary School student from Vietnam who appeared on national television for her winning essay on Miss Liberty. Paleka has kept in touch with Office of Hawaiian Affairs Trustee and Ho'olako 1987 President Thomas K. (Uncle Tommy) Kaulukui Sr. who has been an inspiration to the former Moloka'i resident.

"Conrad has found something many are looking for. His work is excellent," a volunteer noted in the guest book.

A Kaneohe resident wrote: "Wonderfully done, especially to you Conrad Paleka. I enjoyed your work."

"All great! Loved the craftwork, too," proclaimed a La-i Road resident.

The recent exhibit illustrated to the general public that through artistic endeavors, people can go beyond the confines of the institutions they have been placed in and can, through creative expression and innovative use of materials, contribute positively to the communities they come from and to the society as a whole.

"Wonderful! It's refreshing to see such spirit and imagination," a Kailuan writes.

Other descriptives written in the guest book were such one liners as "Awesome," "Unreal," "Terrific," "Stunning," "Impressive," and "Great."

Many of the inmates whose works were on display learned painting and craftwork during their incarceration. They were not exposed to its before. By learning and doing, they perfected their talents.

The exhibit was supported by many local organizations, including the Office of Hawaiian Affairs, Alu Like Inc., Arts Council of Hawaii, Association of Hawaiian

Volunteers Restore Kailua Heiau

By Nanette Napoleon Purnell
Director, Cemetery Research Project

A centuries-old monument to early Hawaiian engineering prowess and religious dedication, which was threatened by a mountain of garbage at the City's Kapa'a landfill in Kailua, is currently in the process of being cleared of years of jungle growth and landfill debris, and will eventually be restored to its full glory as a major Hawaiian archaeological site.

The O'ahu Heritage Council, which is a coalition of organizations and individuals interested in preserving historic sites, organized two community work days in July to clear the Pahukini heiau site of weeds, small tress and large shrubs which had completely overgrown the heiau so that its walls were barely visible.

Over 150 enthusiastic volunteers participated in this phase of the project. Most of the work was done with machetes and small hand tools.

After the preliminary clearing of the site was completed a work crew from the prison came in with chain saws to cut down the large java plum and banyan trees which had filled the interior. They also cut and cleared a large area of grass and weeds surrounding the outside of the walls.

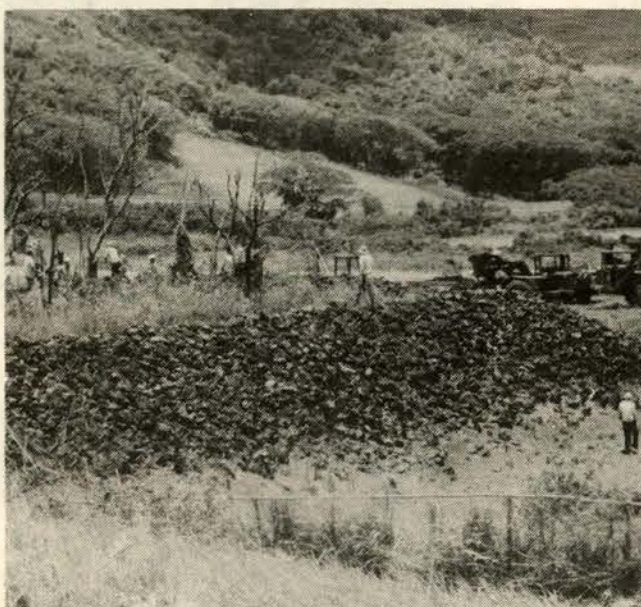
Now that the site has been cleared, an archaeological mapping will be completed and stabilization plans will be drawn up.

The Kailua Business and Professional Women's Club has agreed to "adopt" the heiau and will coordinate future restoration phases of the project. The Kailua Longboarders Association has also volunteered to keep the site clean on a regular long-term basis.

If you are interested in helping with the Pahukini project, or if you would like to find out how to start a similar "adopt-a-site" project in your area, please call Ramona Mullahey at 537-9564 or write to P.O. Box 1658, Honolulu, Hawaii, 96806.



Ed Kaohelaullii of Kalihi attacks trees with his cutter.



Volunteers clearing away trees and shrubs in the back of the heiau after finishing the front portion in foreground near fence.



More clearing work is done by this group.

30 Hawaiian Students Share \$10,000 in Assistance

Prince Kuhio HCC Honors Scholarship Recipients

By Linda Kawai'ono Delaney
Land Officer

The Hawaiian Civic Clubs movement was started by Prince Jonah Kuhio in 1917. Beginning with a single club in Honolulu, there are today more than 40 chartered on each of the islands, with three in California and another in Utah.

Founded with the dual commitment to preserve Hawaiian culture and to encourage the education of Hawaiian children, the civic clubs combine a "good time for a good cause." At a recent dinner meeting, Prince Kuhio Hawaiian Civic Club experienced the deep mutual happiness and satisfaction that comes from that commitment.

As one of the largest clubs, Prince Kuhio also supports one of the biggest scholarship programs in the Association of Hawaiian Civic Clubs. This year, 30 continuing scholarships worth more than \$10,000 in assistance were awarded.

In anticipation of the school year beginning in September, Prince Kuhio invited its scholarship recipients and their families to share dinner and the news of how their studies were progressing. Without exception, each of the recipients expressed excitement about returning to school and their appreciation for the scholarship help.

More important, each student mentioned using their academic skills and knowledge as a means to "give back" to the Hawaiian community.

A special ho'okupu was presented by scholarship recipient Frank Trudell. A graduate of Kamehameha Schools now working on his Master's Degree in volcanology, Frank narrated a slide show describing his work and experiences monitoring the latest eruptions on the Big Island.

In one slide, Frank was shown at the very edge of the flow taking a sample of the lava. Someone in the audience asked about the special equipment needed for such a dangerous job. "Oh, it's a long-handled shovel," was Frank's answer.

Also among those who will be returning to the University of Hawai'i at Manoa are Elyse Ayau, a senior in pre-med; Tesha Malama, a senior majoring in psychology who also works with the College Opportunities Program on campus; Sally Muraoka, business management major in her last year; and Pamela Moriwaki, a graduate of Nanakuli High School, third year student in Travel Industry Management.

Other Manoa recipients are Elizadia Naipo, a senior at the School of Nursing; Creighton Oliveira and Randall Rosenberg, both second-year law students; Jana Silva a junior in pre-med; Vanessa Kupa majoring in Business Management; Malcolm Helm and Tanya Lee, both juniors in liberal arts; and Druscilla Lee, a first-year medical student.

Other awardees pursuing a higher education in the Islands are Elizabeth Machado, a nursing major at Hawai'i Loa College; and James Lloyd, studying carpentry at Honolulu Community College.

Students at Mainland colleges include Wheeler Brown, communications major at Brigham Young University, Provo, Utah; Colin Correa, a sophomore studying international relations at George Washington University, Washington, D.C.; Peter Kamakawiwo'ole, a sophomore at the Gordon Cornwell Theological Seminary; and Merri Keli'ikuli, sophomore business administration major at Loyola Mary Mount University.

Edward Ayau, pre-law sophomore, and Russell Kaupu a business economics senior, are both enrolled at Willamette University in Oregon; Eugenie Guy, a pre-law sophomore at Vanderbilt University; Allyson Ka'ai, a graduate student in engineering at Seattle University; and Ernest Kalilimoku, a first year architecture student at Colorado State. Jamie Silva, a senior in performing arts, and Melanie Trinidad, in her last year of training in special education, are both studying at Whittier College.

We can all be proud of these students. And of ourselves for helping them.

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If you want more information about what clubs are

active in your area, and how to join—please contact Peter Ching at 988-5691. He is the Oahu District Council AOHCC membership committee chairman.

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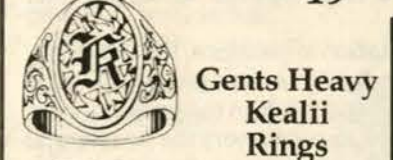


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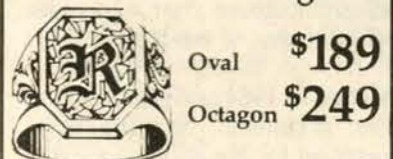


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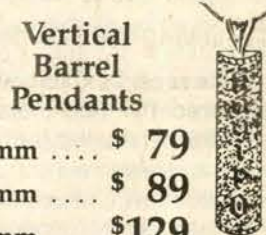
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Language Immersion Key to Preservation

Similarities Seen in Punana Leo, Mohawk Programs

By Kenny Haina, Editor
Ka Wai Ola O OHA

A full-blooded native Mohawk Indian nun recently spent three weeks in Hawaii studying the Hawaiian language immersion program established by Punana Leo and taught at three of their schools in Honolulu, Kauai and Maui.

In just those three weeks, Sister Dorothy Lazore of the Sisters of St. Ann in Quebec, Canada, learned enough Hawaiian to more than adequately get by. Her visit was sponsored by Punana Leo because she is in the same kind of Mohawk language immersion program at her school where she will become a vice principal when the fall term gets under way.

Her visit here was the result of a meeting last May in Quebec when five members of Punana Leo, headed by Kauanoe Kamana, president, went to study her program. Kamana is also a member of the University of Hawaii Hilo campus Hawaiian Studies faculty with Peter Wilson and Kalena Silva. They liked what they saw and invited her to Hawaii to look over the Punana Leo program and exchange vital data. Kamana was recently promoted to assistant professor.

Sister Dorothy not only came to Hawaii but she appeared before the State Board of Education, presenting testimony on her program and how much in common it had with the Punana Leo concept. According to an account of the meeting, her testimony in which she outlined her program highly impressed board members.

The Board subsequently adopted a proposal to implement the Hawaiian language program in kindergarten and first grade at four and possibly five selected schools in the state, beginning with one each on Oahu, Kauai, Hilo and Maui. This means students at these schools will be taught in Hawaiian. District super-



Sister Dorothy Lazore

intendents will implement the program.

Kamana had especially high praise for Dr. Herman Aizawa, assistant superintendent in the Office of Instructional Services, whom she termed as very supportive of the Punana Leo language immersion program and who also personally presented the group's proposal to the board.

Sister Dorothy, who returned to Quebec Aug. 11 following a visit earlier in the day to the Office of Hawaiian Affairs, teaches at a school called Karonhianonhnha, which means "watcher of the skies." The Indian word for school, she wrote, is Tsi ionterchwaienstahlewa.

Although she is a Catholic nun, she explained that her school is multi-confessional. Students come from

various religious backgrounds. The teaching is not geared to any one particular religious group.

Sister Dorothy reported there will be 14 classes this year from nursery to fifth grade. In the Punana Leo program, it covers ages 2 to 6. As a result of the BOE's action as cited earlier, the program will include grades kindergarten to one.

"Our children only speak English when they come in at ages 4 and 5. They don't speak Mohawk at all. We are there with our immersion program to teach them in the Mohawk language," Sister Dorothy declared.

"Ours is a total immersion program where we teach geography, science, language, arithmetic, health, reading, social studies and other subjects in the Mohawk language," she pointed out.

It is to retain, preserve and perpetuate the culture that these immersion programs have been established. "Our problems are the same as yours. We find more of our people not being able to speak the language, especially among the younger generation," Sister Dorothy stated.

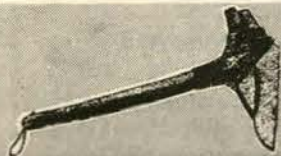
Sister Dorothy, who spent the first seven years of her life at St. Catherine's, moved back with her family to the Indian reserve at St. Regis near Cornwall, Ontario. She graduated from high school in Ontario and received her Bachelor of Arts in education from McGill University where she is currently studying for her Master's in early elementary education. She also holds a certificate in languages from the University of Quebec.

Her 62-year-old mother, three sisters and two brothers still live on the reserve. One sister is also involved in the immersion program at St. Regis. Her father is deceased. Sister Dorothy, 39, has been a teacher for 17 years.

She proudly notes that Karonhianonhnha is the only school on the North American continent with such a total immersion program.

Makaku

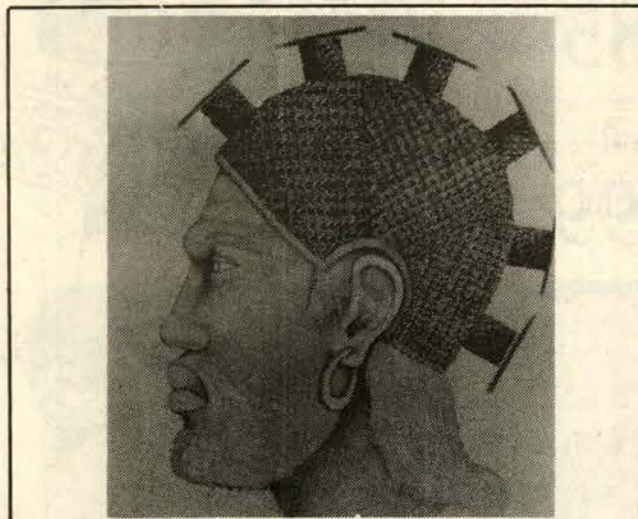
By Rocky Ka'iouliokahihikolo 'Ehu Jensen



During the month of August, Hale Naua III sponsored a one man show at Ramsay's Chinatown Gallery, featuring the works of A.C. Kahekiliula Lagunero. The small collection of mixed media works are Al's commemorative to the "Year of the Hawaiian." His watercolors are a testimony to the cosmogenic spirituality experienced and expressed through his Hawaiianess. In the last six months Al has traveled to Chile and Arizona and has had the opportunity to share and compare our esoteric philosophy with that of the Hopi, Tibetans and Aborigines. The art works are an example of the oneness shared by all third world cultures and a peek into Kahekiliula's intimate relationship with the 'aina, moana and akua. Congratulations are in order for Al is the recipient of two major awards—the coveted Pele Award for his magnificent creation of the Maui Marriott menus and also two purchase awards from the State Foundation on Culture and the Arts.

Another exhibit produced by the Hale Naua for the "Year of the Hawaiian" will be my own touring one man show, "Legacy Unbroken." In cooperation with Leeward Community College, I will participate in the opening of their artistic season Sept. 8-23 with a display of ancestral images in feather, wood and stone. Hale Naua has also introduced the prospects of renaming the Leeward Foyer Gallery to one that better depicts the essence upon which the Ewa educational structure rests. In remembrance of the late Sammy Amalu (Samuel Crowningburg Amalu) we suggested naming the small room Kakuhihewa, after the 16th century

chief of O'ahu. O'ahu-a-Kakuhihewa is the soubriquet that is dedicated to the memory of a man who was instrumental in developing O'ahu, socially, economically and artistically. During this period O'ahu was in her "golden era," superior to all the other islands of the chain. Historically, Kakuhihewa's court encouraged all facets of the high arts and it was also the gathering place for the most proficient to display their prodigious mental and physical skills in oration, riddling dance and athletics. Kakuhihewa Gallery! I realize that some will have more difficulty than others in pronouncing the name. However, with patience, the Hawaiian sounds will roll off the tongue in a fluid fashion. KA-KU-HI-HE-WA! Perhaps with these small mohai aloha we can perpetuate the memory of the people who contributed most to our existence on this planet.



"Kou" by Rocky K. Jensen.

Today we have gone beyond the stone and wood of yesteryear—onward to western mediums: oils, acrylics, drawings, ceramics, photography—etc. Our modern day people have survived because of their adaptability and adoptability. We have adopted the non-native techniques to continue to communicate our story. Our ancient truths still apply to those works of art as well. Ancestors are recalled! With every work, we kaulana their names. With every history depicted in paint or pencil, the philosophy of our ancient race is explained. This is the reason for our talent—this is the reason for our artistic endeavors—this is the reason that we continue.

MAI KA PO MAI KA 'OIA'I'O! Truth is before time!

Na Mo'olelo Sessions Set for UH Oct. 2-3

Two admission-free sessions of "Na Mo'olelo O Pakipika: Legends of the Pacific," featuring storytellers from Samoa, New Zealand and Hawaii, are scheduled for Oct. 2 and 3 at the East-West Center's Imin Center-Jefferson Hall on the University of Hawaii Manoa campus.

Sponsored by the State Council on Hawaiian Heritage in cooperation with the East-West Center Performing Arts Series, the sessions are a coming together of these people to share the folklore of their islands through the legends of their people.

Caroline Sinavaiana of Samoa, Rangimoana Taylor of New Zealand and Hawaii's Pearl Kanaka'ole Garmon of Kamuela will recount stories of the gods and goddesses of ancient times and the role Maui played in their storytelling.

The first session on Friday, Oct. 2 is at 8 p.m. and the next day's gathering on Saturday, Oct. 3, is at 10 a.m. The latter is being especially set up for children. Each of the storytellers has worked with school children from their respective areas and are excited about sharing these legends with the children of Hawaii.

The public is invited to listen and to participate in an informal question and answer period which will follow the sessions.

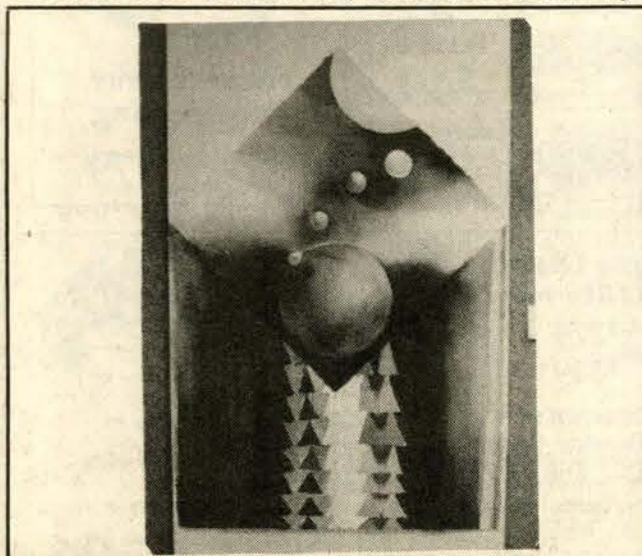
Pauling Home Gets Architectural Award

The Pauling residence on Round Top Drive has been recognized as an outstanding example of architecture which reflects Hawaii's unique natural and cultural environments and thus has been selected as winner of the 1986 Hawaiian Architectural Arts Award sponsored by the State Foundation on Culture and the Arts.

In a ceremony held Aug. 11, Gov. John David Waihee III presented the award to Dr. Linus Pauling Jr. and the architect commissioned to design his home, Vladimir Ossipoff, FAIA.

In making the presentation in his office, the Governor said: "This award is not just a recognition of good design, although without good design the project it celebrates would not succeed, but it honors the people who commission and create architecture that expresses Hawaii, the beauty and diversity of its land and its people."

The award was established in 1984 and past winners include Aotani and Oka, architects, and the State Department of Transportation for Ke-ahole Airport in Kona (1984) and Architects Hawaii Ltd. and First Hawaiian Bank for its Kapiolani branch (1985).



Al Kahekiliula Lagunero's "Kanaloo."

Oahu's Handicapped Have "Fun in the Sun"

Special People 'Hooked' at Annual Tournament

By Kenny Haina, Editor
Ka Wai Ola O OHA

It was billed as "A Day of Fun in the Sun" and that's what it turned out to be as more than 500 of Oahu's "special people" participated and enjoyed the proceedings of the 10th Annual Handicapped Fishing Tournament Aug. 7 at crescent-shaped Pokai Bay Beach.

Many were hooked on the primary reason for being there, casting their lines with the assistance of volunteers into the surf to catch the big one. There were others who diverted their attention to the fun walk and run, a petting zoo, body painting and a search for talent program among four of the handicapped centers—Ruger, Goodwill, Special Education Center of Oahu (SECO) and Waimano School.

A touch tank of sea animals and military displays got the attention of still others. Many crowded the large tents to listen to entertainment by the U.S. Army 25th Infantry Division Tropic Lightning Band, Maxine Kidder's Halau O Kupa and the country western capers of No Ka Oe Dancers.

An added thrill was a beautiful exhibition of parachute jumping from a helicopter at 10,500 feet. Five jumpers from the Tropic Lightning Parachute Jumping Club thrilled an estimated crowd of more than 3,000 with their precision performances.

While it was heart-warming to see these "special people" have themselves a ball, it probably was just as inspiring to see virtually the entire Waianae-Nanakuli community come together once more in working with the military to see that Oahu's handicapped cherish memories that will long linger in their hearts.

It didn't matter that an eel qualified as the top catch of the fishing tournament. It was the enjoyment and delight in bringing in that catch and the subsequent awarding of a trophy that mattered for the winning contestant.

There were just as many volunteers as there were participants. They worked hard in their respective assignments and handling of the participants, turning in an outstanding job. Participation by the Waianae-Nanakuli merchants, business and community organizations and individuals was also very much in evidence.

Among those participating in simple opening ceremonies conducted by Donald Akiyama, Waianae complex superintendent of the City and County of Honolulu Department of Parks and Recreation, were state, county and military officials.

Personally on hand to be recognized and to help cast out the lines were Councilman John DeSoto and Rep. Peter Apo. Other officials sent representatives.

In his message for the 10th Anniversary Tournament, Chairman Bill Bathe wrote:

"In 1978, Mana Maunakea envisioned 'A Day of Fun in the Sun' for the handicapped community. Little did he realize then the eventual outcome of such an act of his unselfishness. Ten years later, that act still touches the hearts and souls of so many caring and giving citizens from all over the island."

Maunakea, a son of noted Kupuna and lauhala artisan Katherine Maunakea of Nanakuli, was on hand for this year's program. He is currently a resident of Colorado and has come home for the tournament when his schedule permits.

One of this year's most amusing incidents occurred during the fishing phase of the program when a frisky young participant opted to go for a swim rather than trying to fish. He jumped from his chair several times to go swimming and each time was retrieved by his handler who also got soaking wet. The youngster finally settled down and participated in the fun walk and run.

In addition to Bathe, other volunteer officers and

board members are Bella Oclina, vice chair; Kaye Stange, corresponding secretary; Richard Bartlett, recording secretary; Vera Wissenger, treasurer; Sergeant Major Albert Dalao, military representative; Sergeant First Class Douglas Cox, fishing supplies; Toni Batino, fundraiser; Theola Silva, entertainment; Gabe Kila, security; Yvonne Angut, special events; Merrie Aipoalani and Akiyama, public relations; and Maureen Cox, T-shirt sales.

Monies raised from the sales of T-shirts, caps, promotional buttons, prize drawings and other functions are used toward the purchase of therapeutic and recreational equipment for the handicap community.



Getting their lines ready is this group on the Makaha side of the breakwater.



Large field gets ready for the fun run, walk and wheelchair competition.

Museum Issues Call for Eight Volunteers

Eight dedicated volunteers are needed by the Bishop Museum to assist in a 15-month project in its department of anthropology. The project involves surveying some 200,000 artifacts to determine the condition of each piece and how best to move them into a new building which is expected to be completed in about two years.

Volunteers will receive 75 hours of training in collections management, including techniques for handling the artifacts, ways to recognize and minimize environmental effects and a working knowledge of the collection file system.

Interested people are asked to call Sheila Cyboron, volunteer coordinator, at 848-4180.

Burgess Again Named WCIP Vice President

Hayden F. Burgess (Poka Laenui), former Trustee of the Office of Hawaiian Affairs, has once more been selected international advocate for the World Council of Indigenous Peoples following a meeting of the Fifth General Assembly in Lima, Peru, in July.

In essence, Burgess was reelected as WCIP vice president of the Pacific and Asia, North America and Scandinavia regions. He operates from the WCIP Hawaii office at 1111 Bishop St., Suite 500.

Other WCIP officers are Donald Rojas Maroto of Costa Rica, president; and Jorge Valiente, vice president of the Spanish-speaking areas.

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Native Hawaiian Legal Corporation

N H L C Report

By Eddie Halealoha Ayau
NHLC Summer Law Clerk

Hurting Tutu Pele

In this *Ho'olako*, we have again seen the failure of this State's highest court to adequately protect the traditional beliefs and practices of its native people. The Hawaii Supreme Court last July 14 issued a decision that scars the lives of those raised and taught in the Pele tradition by upholding the decision of the Board of Land and Natural Resources to allow Campbell Estate to develop geothermal power on Hawaii'i.

Appellants Ralph Palikapu O Kamohoali'i Dedman and Dr. Noa Emmet 'Auwae 'Aluli asserted that geothermal development desecrates Pele by digging into her body and will destroy *tutu* by robbing her *ha*, her life breath, since geothermal development involves the extraction of steam by drilling. Dedman and 'Aluli thus sought to invoke first amendment constitutional protections to freely exercise their religion, but to no avail.

The Court held that Dedman and 'Aluli had not shown that geothermal development would significantly interfere with the freedom to exercise their native religion. Yet at the very least, the uniqueness of the case merited the use of a unique analysis.

For here, tradition dictates not *just*, practice, but more importantly the values and standards that apply to such practice. The issue is who can best determine how much it takes to hurt Tutu Pele—those who through tradition are *kama'aina* to her ways or those trying to interpret them without a basis in tradition?

The Pele Tradition

As passed down in oral traditions, Kamohoali'i was Pele's favorite brother who at times took the form of a *mano* and whose back she rode from Kahiki when her *'ohana* came to Hawaii'i. Kamohoali'i was given the duty of protecting his beloved sister Pele. Palikapu O Kamohoali'i refers to the sacred cliff of Kamohoali'i at Hale Ma'uma'u, across whose face it is said the steam of Pele never blows. Long ago after migrating to Hawaii'i, families established themselves and their genealogy with Pele because she was visible and readily available.

Through dreams these people were told what names their children should be given. Female children who were given Pele names would pass on other Pele names to their children as well. Kupuna Kalanikauleleiwiku'aimoku named her daughter Pele and she named her son Palikapu O Kamohoali'i. A carrier of Pele's name must honor the name and has a responsibility to protect the namesake. The name can carry *mana*, spiritual force, the energy that the god imparts to the person. Hence, the person has to protect that energy, the spiritualness that the deity has given them. They are honor bound to enhance the strength of the deity through ritual, prayer and ultimately protection.

Many Hawaiians have Pele names, are imparted with her spiritual force, and share the same responsibility to honor and protect her. Palikapu O Kamohoali'i sought to do just that, protect Pele as his namesake did.

The Court's Analysis

The Court applied an erroneous standard of review in its analysis of this case. The analysis centered around a test adopted from *Wisconsin v. Yoder*, which separates belief from practice and only finds an unconstitutional infringement if the State's action burdens practice. Yet the Court's very use of the *Yoder* test undermined the essential merits of this particular case. A more relevant test, one immersed in genealogy and oral tradition, should have been applied here to determine whether Pele would be hurt by geothermal development, whether her people will suffer when their sacred values and beliefs go unprotected.

The State has accommodated the development of geothermal energy by exchanging the Puna Forest Reserve and Wao Kele O Puna Natural Area Reserve for Kahauale'a which had been overrun with lava. This time the drilling area is much farther from Kilauea.

Pele's Body and Home

Expert witness Pualani Kanaka'ole Kanahele in testifying before the BLNR on behalf of Pele practitioners presented a *mele ma'i* for Pele. She said:

"[M]ele ma'i tells about the different parts of her body. It especially describes hale ma'u ma'u and in that song, E komo mai o loko o ka hale ma'u ma'u, come into hale ma'u ma'u, come into hale ma'u ma'u, you're welcome. Come to see my display, to see the movements that I do. To view my inner parts and how I dance and how I move. But you are not welcome to take what is mine. Whatever is hot here is mine. Whatever is hot here is sacred. Her back is hot and so her back is sacred. But it's not only her back, it's that whole part of the land that is hot, that is sacred."

Pele's body then is the general area of volcanic activ-

ity on the island of Hawaii'i, extending from Mauna Loa through the Ka'u and Puna districts to the ocean. Pele's presence is seen in *kino lau*, or alternate body forms which include ferns, shrubs, and rain forests, and volcanic land forms like *pu'u*. All *kino lau* are sacred. Pele is the magma, the heat, the vapor, the steam and the cosmic creation which occur in volcanic eruptions. She is seen in the lava, images of her standing erect, dancing, and extending her arms with her hair flowing into the steam and clouds. Therefore, the taking of what is sacred to one group significantly infringes on that group's ability to adequately practice their beliefs. Such action threatens the values, standards, and spiritual beliefs of those who *malama* Tutu Pele.

The Kilauea volcanic area is the source of spiritual power for Pele people. This power is essential for all Pele ceremonial activities. There are no *heiau* to Pele, no man-made structures to her. She was the area and her people went to where she lived. Pele influences their daily spiritual and physical activities making it essential that she exist in pure form and environment. Pele is *akua*, and *'aumakua* of Hawaiians today. Her blood relationships continue as shared traditions, genealogy and *aloha* for particular *'aina* and places in Hawaii'i. Pele is *kupuna* and *tutu* to many.

Impact on Pele

Accordingly, certain activities are considered impermissible by Pele people within the area of her home, her body. Geothermal development is a desecration of Pele because it involves drilling into and removing her very energy. The steam is Pele and what is Pele is sacred. Pele people believe that desecrations of her sacred body will cause Pele to retaliate violently in the form of volcanic eruptions and earthquakes and consequently, they fear for the loss of their lives and the lives of their children. They believe that rather than allow geothermal development, Pele will destroy surrounding areas. In 1983, the first year of actual development, Pele exploded and destroyed the first test wells at Kahauale'a. Forty-seven eruptions have followed.

Geothermal development is an actual, physical degradation and violation of Pele's body. It threatens and prevents the continuation of essential ritual practices with respect to Pele. If geothermal activity continues, Pele, a native Hawaiian religion will die and more traditional Hawaiian culture and values will again be lost.

As eloquently stated by Edward Kanahele:

"If it's something like you're going to have an analogy, it's like the Holy Ghost, and Christ already gone. And all you've got left is God, the Father. And so if you take away Pele, that's it, pau. You know, we don't have very much left. We don't have anything left as far as that very essential beliefs and practices and traditions and the spiritual side of it that comes through our Hawaiian traditions. So Pele is the last grasp."

Geothermal exploration and development will diminish and finally destroy Pele's creative force. This destruction will cause spiritual, cultural and psychological injury to those who worship and respect Tutu.

Appellants were represented by Steve Moore of the Native American Rights Fund; Alan Murakami and Melody Mackenzie of the Native Hawaiian Legal Corporation and Yuklin Aluli, an attorney in private practice. They were supported through funds donated to the Pele Defense Fund, P.O. Box 404, Volcano, HI 96785.

Dedman and Aluli intend to seek review by the U.S. Supreme Court.

Ka'iulani Birthday Ceremonies Oct. 16

The Princess Ka'iulani Hawaiian Civic Club will hold commemoration ceremonies marking the birthday of its namesake, Princess Victoria Ka'iulani, at 5 p.m. Friday, Oct. 16, at Mauna 'Ala.

The traditional *ho'okupu* will follow a brief program. All other Hawaiian Civic Clubs, Hawaiian organizations and government officials have been invited to the ceremonies which were formerly held biennially. Club Treasurer Gladys Rodenhurst is chairing the program.

Two church services are also scheduled for Sunday, Oct. 11, in honor of the Princess. The first is at 8 a.m. at St. Andrews Cathedral and the second is at 10 a.m. at Kawaiahao Church which traditionally holds Ali'i Sunday services.

Book Review

'Ka Moolelo Hawaii'

By Malcolm Naea Chun, Cultural Officer

The Hawaiian text to David Malo's, "Ka Moolelo Hawaii," has finally been published after nearly 140 years since it was probably written.

The Office of Hawaiian Affairs provided an important role in coordination with the Hawaiian Studies Program and the Committee for the Preservation of Hawaiian Language, Arts and Culture at the University of Hawaii, Manoa campus and Kapiolani Community College's Folk Press. The Office provided transcription and word processing services to hasten the publication process, while grant monies were provided by the University Committee and printing services were done by Folk Press.

According to Folk Press, there were only a limited press run of 1,000 copies which was also done in honor of Ho'olako 1987: the Year of the Hawaiian. Copies are \$12.95 and can be purchased by contacting KCC's Folk Press at the Diamond Head campus, 735-3511. Any profits from the publication will be used by the Hawaiian Studies Program to create a publication fund for Hawaiian language books.

Malo's text had been translated in the early part of this century into English, but in the 1950s scholars compared the Hawaiian with the translation and found several omissions and incorrect translations. Since Malo's writings are considered to be quite early "eye-witness" accounts of Hawaiian life before and after Western contact, they have provided us with insight into what our "traditional" life was like.

Unlike other early histories, Malo's accounts appear to be written from a Hawaiian perspective. Compared with the Rev. Sheldon Dibble's earlier history book, also entitled "Ka Moolelo Hawaii," Malo's account concentrates more upon the culture and customs of Hawaiians than historical events, such as Captain Cook's arrival.

Another important aspect in having the Hawaiian text to "Ka Moolelo Hawaii" is in reading the Hawaiian language as written in the 1840's. It is interesting to note the choice of words he used, the grammatical construction of sentences, as well as the spelling of Hawaiian. The publication of "Ka Moolelo Hawaii" in Hawaiian should provide those who are familiar and those who are learning the language with another interesting book in the language to read. This is even furthered by the fact that "Ka Moolelo Hawaii" is probably the largest (by pages) Hawaiian language book printed since the early part of this century.

Lastly, there is also an updated biography of David Malo's life provided in the front of the book in English which is full of interesting bits of information about him, much of it taken from Hawaiian language materials.

Pahukini Reveals Interesting Past

Pahukini, also known as Mo'okini, is believed to be a "luakini" heiau. At these temples chiefs offered human sacrifices for success in war. The name Pahukini means "40,000 drums," referring to the beating of sharkskin drums that signalled the god's presence on the heiau.

Pahukini is reputed to be one of five heiau built by the high chief Olopana at the beginning of the 12th century. Olopana is said to have come from "Kahiki," a far-off land sometimes identified with Tahiti. Originally three temples bordered the expanse of fishponds and taro "lo'i" that is now the Kawainui Marsh. The best known is Ulu Po, on the Pali Highway. The third heiau, Honomakani, was destroyed by quarrying before 1930.

Similar to Tahitian "marae" in design, Pahukini is a rectangular stone enclosure measuring about 120 by 180 feet. A second enclosure measuring 32 by 38 and probably of later construction abuts the north side. Inside the heiau are several terraces where once stood grass sanctuary houses, the oracle tower and wooden carvings of the gods.

Hawaiians may have used the heiau as a cemetery in Christian times, for there are regularly placed stone mounds in the interior. Structurally, Pahukini resembles Pu'u o Mahuka heiau overlooking Waimea Bay. Both are built on natural promontories with panoramic views of the ocean.

In 1972, Pahukini was placed on the National Register of Historic Places, but until now it has never gotten much attention.—NNP

Alemanaka o Hanana

KEPAKEMAPA

Sept. 2—9 a.m., Queen Lili'uokalani's 149th anniversary services, Mauna 'Ala, Queen Lili'uokalani Trust and Children's Center.

Sept. 3—1:30 p.m., Office of Hawaiian Affairs Operations and Development Committee, OHA conference room.

Sept. 3—7 p.m., Royal Order of Kamehameha, Beretania Neighborhood Community Center; Women's Auxiliary, Maemae Church.

Sept. 5—9 a.m., Hike Wa'ahila Ridge Trail with Frank Conkey. Experienced hikers only. Meet at Hawai'i Nature Center, Makiki, telephone 942-0990.

Sept. 6—9 a.m., Bishop Museum Family Sunday, free admission, courtesy Hawaiian Telephone Company.

Sept. 8—6:30 p.m., Koolauloa Hawaiian Civic Club Na Mea Hawaii Series, CYO Camp Hau'ula.

Sept. 10—1:30 p.m., Office of Hawaiian Affairs External Affairs Committee, OHA conference room.

Sept. 13—11 a.m., Third Annual Polynesian Dance Festival Competition, Kekuhaupio Fieldhouse, Kamehameha School; 10 a.m., Hawaiian and Polynesian crafts fair outside building.

Sept. 15—7 p.m., King Kamehameha Hawaiian Civic Club board of directors, St. Peter's Church Hall.

Sept. 15—7 p.m., Koolauloa Hawaiian Civic Club general membership meeting, CYO Camp Hau'ula.

Sept. 17—7 p.m., Royal Order of Kamehameha and Women's Auxiliary, Beretania Neighborhood Community Center.

Sept. 17—7:30 p.m., Pearl Harbor Hawaiian Civic Club, Aiea Library.

Sept. 18—27—Aloha Week Festivals, all islands.

Sept. 18—7 p.m., Office of Hawaiian Affairs community meeting, Moloka'i.

Sept. 19—9 a.m., Office of Hawaiian Affairs Board of Trustees, Moloka'i.

Sept. 19—9 a.m., Hike Pu'u Ohia Trail with Maura O'Connor, telephone 942-0990. Meet at Hawai'i Nature Center.

Sept. 20—10 a.m., Na Ohana Nu Hui Wa'a Maunaloa—Diamond Head canoe regatta.

Sept. 22—6:30 p.m., Koolauloa Hawaiian Civic Club Na Mea Hawaii Series, CYO Camp Hau'ula.

Sept. 26—9 a.m. Aloha Week Floral Parade, Oahu.

Sept. 26—9 a.m. Learn how to make seed leis with Auntie Elaine Mullaney, Hawai'i Nature Center, Makiki, telephone 942-0990.

Sept. 27—Moloka'i-Oahu women's canoe race, Na Ohana Nu Hui

*He 'Onipa'a, from p 2

Trustees that this was an unfair exchange land-wise and the loss of one quarter of a million dollars annually, plus \$53,000 a year OHA was receiving for Shafter Flats (as it was ceded lands). This huge loss of land and one quarter of a million dollars at a time of much suffering socially, health and otherwise amongst the Hawaiian people was appalling. Since 1984, the airport land exchanges has been on hold at the Department of Interior... until recently.

You should know OHA recently learned that Ilima Pi'ianai'a and DHHL had settled the airport land exchange. For over a month, OHA's staff has been trying to get details of this settlement but to no avail. No one consulted with OHA about any settlement, yet we lost \$53,000 yearly in that exchange. Can you imagine how many Hawaiian homes could be built yearly with that \$250,000 loss of revenue? Many of the Shafter Flat leases are to be re-negotiated this year. It will be interesting to see if the increase in lease rentals will be "fair market value" to native Hawaiians through DHHL. Many Shafter Flats leases have been low for decades, we Hawaiians cannot afford to be cheated any longer whether in low DHHL lease fees or non-payment to OHA of our 20 percent share of ceded land revenues. For there, too, we are being denied our financial right.

Fair is fair, and when this Trustee calls "foul", I sometimes receive static and get charged for being "negative" or having an un-aloha attitude. Pure Shibai!!! It is because of my aloha for our people and 'aina that I will not remain silent when I see an unjust act perpetuated against our long suffering nation. I am positive about justice, pro-Hawaiian, positive about native rights and positive about aloha 'aina. I am also pro- in favor of non-Hawaiian individuals who have come to love and defend the integrity and honor of this 'aina. Here I stand. *I am not being negative*, I am just pointing out the negative acts that are being committed against our 'aina and people!! Aloha is contingent on one's respect for Hawaiian values. For me to ignore the truth is a negative. Sitting back and allowing the continued subjugation of the Hawaiian people while the few benefit is "anti-aloha." Our culture, the aloha spirit and our 'aina are being sold as a commodity to the tourist and foreign investors as the Hawaiian people and 'aina become endangered species.

Kamehameha III said in 1843, "Ua mau ke ea o ka 'aina i ka pono," and recently Prince Phillip while visiting us "warned about destroying our precious 'aina and killing the goose that gives the golden egg... cause the tourist won't come if you destroy the unique beauty of these isles". The future depends on our decisions today. He 'onipa'a ka 'oia 'i'o (truth is not changeable). Malama pono!

Editor's Note: Ka Wai Ola O OHA welcomes Hawaiian organizations and others to submit a schedule of their meetings and activities to this calendar of events. Copy deadline is the 15th of each month for the upcoming issue. Send to: Editor, Ka Wai Ola O OHA, 1600 Kapiolani Blvd., Suite 1500, Honolulu, Hawaii 96814. Telephones 548-8960 and 946-2642.

Wa'a.

OKAKOPA

Oct. 1—1:30 p.m., Office of Hawaiian Affairs, Operations and Development Committee, OHA Honolulu conference room.

Oct. 1—7 p.m., Royal Order of Kamehameha, Beretania Neighborhood Community Center; Women's Auxiliary, Maemae Church.

Oct. 3—10 a.m., Waianae Coast Comprehensive Health Center 15th anniversary celebration.

Oct. 5—10 a.m., 'Ahahui Ka'ahumanu, Kawaiaha'o Church.

Oct. 5—7 p.m., Oahu District Council, Association of Hawaiian Civic Clubs board meeting, Ala Moana Americana Hotel.

Oct. 8—1:30 p.m., Office of Hawaiian Affairs, External Affairs Committee, OHA Honolulu conference room.

Oct. 10—9 a.m., Oahu District Council, Association of Hawaiian Civic Clubs, Moanalua Gardens.

Oct. 10—9 a.m., Moloka'i Aloha Week Parade, Kaunakakai.

Oct. 11—8 a.m., special services honoring Princess Ka'iulani, St. Andrews Cathedral.

Oct. 11—10 a.m., Ali'i Sunday services honoring Princess Ka'iulani, Kawaiaha'o Church.

Oct. 11—11 a.m., Lehua Dance Company fashion show and concert, Sheraton Waikiki Ballroom.

Oct. 13—6:30 p.m., Koolauloa Hawaiian Civic Club Na Mea Hawaii Series, CYO Camp Hau'ula.

Oct. 15—7:30 p.m., Pearl Harbor Hawaiian Civic Club, Aiea Library.

Oct. 16—5 p.m., Princess Ka'iulani birthday anniversary, Mauna 'Ala.

Oct. 20—7 p.m., Koolauloa Hawaiian Civic Club general membership meeting, CYO Camp Hau'ula.

Oct. 20—7 p.m., King Kamehameha Hawaiian Civic Club board meeting, St. Peter's Church Hall.

Oct. 22—7 p.m., Royal Order of Kamehameha and Women's Auxiliary, Beretania Neighborhood Community Center.

Oct. 26—7 p.m., King Kamehameha Hawaiian Civic Club general membership meeting, St. Peter's Church Hall.

Oct. 27—6:30 p.m., Koolauloa Hawaiian Civic Club Na Mea Hawaii Series, CYO Camp Hau'ula.

Oct. 30—7 p.m., Office of Hawaiian Affairs community meeting, Hotel King Kamehameha, Kailua-Kona.

Oct. 31—9:30 a.m., Office of Hawaiian Affairs Board of Trustees meeting, Hotel King Kamehameha, Kailua-Kona.

Nanakuli Tot Places Fourth in Contest

A two-year-old Nanakuli Hawaiian tot placed fourth out of a field of 50 finalists in the Meadow Gold Healthy Baby contest Aug. 9 in the Pikake Room of the Neal S. Blaisdell Center.

Kelli Kiilani Nunes surprised her parents, Richard and Kanani Nunes, when she was named fourth and final place winner in the finals. The Nunes family was naturally overjoyed because they believe she was the only Hawaiian to win, especially in this Year of the Hawaiian, Ho'olako 1987.



Kelli Kiilani Nunes poses with her trophy and fourth place banner as her beaming father, Richard Nunes, looks on.

Kelli won a trophy and banner, a \$50 U.S. Savings Bond, toys and Meadow Gold coupons for ice cream and milk.

Her father is with the Honolulu Fire Department Rescue 2 Unit at Kalihi Kai while mom is a part time teacher at Nanaikapono Elementary School. Kelli has three other sisters—Kristi, 16, Nanakuli High School; Kammi, 14, Nanakuli Intermediate School; Kammi, 14, Nanakuli Intermediate School; and Kasi, 10, fifth grader, Nanaikapono.

OHA Sets October Meeting for Kona

The October meeting of the Office of Hawaiian Affairs Board of Trustees, originally scheduled to be held in Honolulu, has been moved to Kailua-Kona, Hawaii, it was announced by OHA Chairman Moses K. Keale Sr.

A community meeting is scheduled for 7 p.m. Friday, Oct. 30, following site visits that day by Board members. The business meeting will be held at 9:30 a.m. Saturday, Oct. 31. Location of both meetings is the Hotel King Kamehameha, site of the OHA-hosted Indigenous Peoples International conference Dec. 7-12.

Other site visits are scheduled for Sunday, Nov. 1, before Trustees return to their respective islands.

The September schedule remains unchanged for 7 p.m. Friday, Sept. 18, with the community meeting, and 9:30 a.m. Saturday, Sept. 19, for the Board meeting, both at Kaunakakai, Moloka'i.

OHA Seeks Exhibitors for Ala Moana Show

The Office of Hawaiian Affairs, in participation with Ho'olako 1987 and a major national retail company, is looking for exhibitors and demonstrators to take part in a gala Aloha Week program.

"Made in Hawaii with Aloha," and "Ho'olako We are Enriched," is the theme of the week-long presentation which runs from Monday, Sept. 14 through Saturday, Sept. 26.

Prime locations will be made available in a major Ala Moana Center department store to those invited to participate.

Needed are individuals and organizations such as musicians, fashion show coordinators, local manufacturers, kumu hula, artisans, floral exhibitors, performing artists and Hawaiian historical and civic organizations.

This is only a partial list. For more information, contact the Ho'olako office at 533-3729.

Kupuna May Adopt Pets Through New Program

Hawaiian senior citizens age 60 and over who have been yearning to adopt a pet from the Hawaiian Humane Society but couldn't afford certain expenses may be happy to know that the Ralston Purina Company has come to your assistance.

The Office of Hawaiian Affairs will assist the company in seeking out elderly Hawaiians on Oahu only. Those who have been unable to go to and from the Society's headquarters to select and adopt a pet need only telephone OHA at 946-2642 and an application form will be mailed to you. When the application is returned, an appointment will be made to assist you in adopting your new friend.

In Ralston Purina's Hanaiahuhu O Na Kupuna program, they will cover the cost for an animal's shots and neutering; provide water and food dishes with a starter five-pound bag of food; and provide a collar and leash for dogs.

Since this is a new program, it is only available on Oahu.

Studies have shown that the health of senior citizens, both mental and physical, often improves when they adopt a pet. It has also been shown that stroking a pet helps reduce stress and lower high blood pressure.

Assisting in this program is OHA's Human Services Division headed by Samuel (Kamuela) Apuna.

Hui'O Kamalei Hula Studio Dances of Polynesia

★ HULA ★ TAHITIAN ★ SAMOAN ★ MAORI ★

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- Men & Women classes
- From 3 years up
- New Saturday morning keiki classes
- Reasonable rates
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CALL KAMALEI: 537-3248 OR 734-3109
1248 Kona St. • New branch 3566 Aloha (across Ruger Mkt.)

Tahitian, Samoan Knife Dancing Featured at Sept. 13 Festival

Five Oahu halau and two from Kapaa, Kauai, will be appearing in the third annual Polynesian Festival Dance Competition Sunday, Sept. 13, at the Kamehameha Schools Kekuhaupi'o Fieldhouse.

The Festival is sponsored by Aloha Dalire's Keolalau-lani Halau Olapa O Laka of Kaneohe as its major fundraiser to help defray expenses incurred during various mainland and neighbor island competition trips throughout the year.

Tickets are modestly priced at \$5 for adults and \$3 for youths 12 and under. They may be purchased by calling the halau at 247-6188. They will also be available at the door on the day of the event.

The competition will feature Tahitian and Samoan knife dancing for those age 13 and over. There will be group and solo competition for men and women and also for combined groups.

Competition begins at 11 a.m. with doors opening at 10:30 a.m. A Hawaiian and Polynesian craft fair opens at 10 a.m. It will feature products from various organizations and merchants. A food and refreshment booth is also available.

The performing Kauai groups are Atooi Marama under Kapu Alquiza-Kinimaka and Himeni Ete Ori of Polynesia under Theresa and Ken Casil. The Oahu groups are Kahealani's Tiare Apetahi, Honolulu, Kahealani Akana Morton and Aulani Young; Aloha Pumehana O Polynesia, Waipahu, Dennis Kia and Denise Ramento; Te Vai Ura Nui, Manoa, Cathy and Charles Temehana; Kalena's Polynesian Ohana, Waialua, Evelyn Oloa; and Ho'omaika'i Hula Studio, Kahaluu, Shona Lam Ho.

A drumming contest is also on the program.

Among the judges are Tiare Clifford of San Francisco and Newton Hitchcock of Vancouver, Wash. Two sisters—Elian Ortas and Roiti Tahauri—and their brother, Nephi Tahauri, all former Tahiti natives, are also among the judges. Completing the panel of judges are Lucy Lee, Kanani Brighter and Iwalani Tseu, all of Honolulu.

It was the desire of Siosi Dalire, Aloha's husband and noted fire dancer at the Paradise Cove luaus, to perpetuate this type of dancing that the Festival was established.

Smoking in Workplace Bill Now Law

Senate Bill 350, Relating to Smoking in the Workplace, has been signed into law by Governor John David Waihee III.

A memorandum issued by Director of Health Dr. John C. Lewin mandates all state and county agencies to adopt, implement and maintain a written policy regarding smoking in their department or agency by Sept. 22. It also designates the Department of Health as the enforcer of the new law.

According to the final Conference Committee Report, the purpose of the bill is to protect the rights of non-smokers and is not intended to create any right to smoke or to impair or alter the government's prerogative to prohibit smoking in government work places.

A summary of the new law issued by Lewin notes the following provisions:

- Signs must be posted conspicuously in affected areas.
- If a non-smoker objects, employer will try to resolve the conflict without expenditures or structural changes.
- If this fails, the majority of personnel in the affected office or area will vote. If non-smokers lose, they can appeal to the Director of Health if the majority of them

wish.

• "Employee" is defined as one working more than 20 hours a week. Those working less cannot vote.

• Covered areas include those "enclosed" (areas with a roof and four walls). Lobbies are not considered "enclosed" although an agency is free to include them if it chooses. Open work areas are considered "enclosed" by the walls of the building.

• Elevators, conference and meeting rooms are already included under state law.

• Restaurants, if open to the public and seating over 50 people, are also covered by the new law. No-smoking sections must be provided.

Exempt areas are:

• Properties "owned or leased" by the Federal Government.

• Private offices occupied exclusively by smokers, unless smoking is already prohibited by other laws such as fire regulations, etc.

There are penalties and enforcement procedures stipulated in the law. Direct all questions to Dr. Kleona Rigney, chief of the Chronic Disease Branch.

McGruff 8K Fun Run to Benefit Children

The first annual McGruff 8K Fun Run, staged as a benefit for the year-old McGruff Elementary School Crime Prevention Puppet Program is scheduled for 7 a.m., Sunday, Oct. 11.

The event is sponsored by the Hawaii Criminal Justice Commission. The McGruff program teaches children about such topics as drug and alcohol abuse, child abduction and molestation, traffic and fire safety, vandalism and shoplifting.

Children as well as adults are encouraged to participate in the fun run that will start at Kapiolani Park and circle through Fort Ruger's "Triangle Park" and back to the Kapiolani Park finish line.

Neighbor island trips via Aloha Airlines, accommodations at one of the Hawaiian Pacific Resorts and use of a Budget Rent-A-Car will be awarded the top adult race finishers and the person who collects the most pledge money. The first children to finish will receive record albums or mini-McGruff puppets.

There will be drawings for prizes such as telephones from Hawaiian Telephone, telephone long distance gift certificates from AT&T, small appliances from Hawaiian Electric, food/restaurant certificates from Dave's Ice Cream, Harpo's, Jack-in-the-Box and other valuable prizes.

Island entertainers will also be on stage at the Kapiolani Park Bandstand from 8 a.m. to 12 noon and families can make it a day and enjoy picnic lunches in the park.

Deadline for entries is Sept. 25. Applications are available at running shops, sporting good stores, military bases, athletic clubs and by calling the Hawaii Criminal Justice Commission at 548-6714.

The commission brought the McGruff program to Hawaii last year and implemented it in 10 schools in the state. It hopes to put the program in another 50 to 70 schools this year. The program was endorsed by the State Board of Education in August, 1986.

Singles Kahiko Hula at Waimea Oct. 3-4

The seventh annual Singles Kahiko Hula Competition will be held Oct. 3 and 4 in conjunction with the celebration of the Waimea Falls Park 10th Annual Makahiki Festival.

Because of time restrictions, only the first 25 applicants will be accepted. Deadline for registration is Sept. 15. Entry forms may be filled out at Waimea Falls Park between 10 a.m. and 5:30 p.m., or it can be mailed by contacting Piilani Plemer at 638-8511.

Contestants must be between the ages of 16 and 36. They are given a total of five minutes to complete their dance, including entrance and exit. All movements will be judged. Each contestant will be allowed only one dance and a maximum of two chanters.

Judges are Chinky Mahoe, Keith Kalanikau Awai, Kealoha Kalama and Mapuana deSilva. Traditional instruments used in kahiko hula will be the prizes.

Free Vision Tests Given to Children

Free vision screenings for children ages 4 to 13 will be given by members of the Hawaii Optometric Association during the week of Aug. 31 through Sept. 4.

"We want to identify children with vision problems, to educate the public about vision care, and to motivate parents and children to take proper care of their eyes," said Dr. Jan Hirakawa, HOA president.

Nearly 20 percent of all children 12 years of age and under have vision problems, many of which can go undetected by a school eye examination.

For more information on the vision screening, parents may call the following contacts: Honolulu (Hawaii Kai to Kaimuki), 734-4343; Honolulu (Moiliili to Ala Moana), 524-0111; Honolulu (Downtown to Kalihi), 533-7478; Leeward Oahu, 487-5500; Central Oahu, 637-5048; Windward Oahu, 262-2330; Hawaii, 329-5253; Kauai, 245-2772; Maui, 244-4810.

Facts and Figures

By Gordan Frazier

Working Hawaiians

What kinds of work do Hawaiians do?

According to the 1980 U.S. Census figures, 44,720 (58 percent) of the 76,892 Hawaiians who were 16 years and older were working. Another 3,326 Hawaiians were looking for work. These 48,046 Hawaiians are what the Census Bureau calls the Hawaiian Civilian Labor Force. For various reasons there are many Hawaiians 16 years and older who are not in the labor force. Some are still in school, some are retired, some are taking care of their home and family, others are unable to work because of illness or disability.

The graph titled "Occupational Groups" shows the number of Hawaiians working in various types of occupations. In this graph, similar types of occupations are grouped together. For example, the managerial group includes executives, administrators, managers and management specialists. The professional and technical group includes such occupations as engineers, architects, doctors, teachers and social workers.

As shown in the Occupational Groups graph, a large proportion of Hawaiians are service workers, equipment operators and office workers. Nearly a fourth of working Hawaiians are in service occupations such as cooks, waiters, policemen, firemen, nurse's aides and bus drivers. Almost 20 percent of working Hawaiians are employed as operators, doing jobs such as machine operator, assembler or inspector, and 17 percent are clerical and office workers.

The graph titled "Occupations" shows the number of Hawaiians in selected occupations. This graph shows just a sampling of jobs held by Hawaiians; not all occupations are included in this graph.

Over the years, there has been a change in the importance and numbers of people in various occupational groups; this is true, not just for Hawaiians but for the country in general. Before World War II, many workers were farmers or laborers; today, relatively few people are in these categories. In Hawaii, a large number of people work in technical, office and service occupations. As we can see from the graphs, the employment of Hawaiians tends to be more in the areas of service, equipment operators and office jobs.

OCCUPATIONAL GROUPS

| GROUP | NUMBER | PERCENT |
|---------------------------|--------|---------|
| MANAGERIAL | 3,821 | 8.5% |
| PROFESSIONAL TECHNICAL | 3,930 | 8.8% |
| SALES | 3,377 | 7.6% |
| CLERICAL AND OFFICE | 7,548 | 16.9% |
| SERVICE | 10,336 | 23.1% |
| FARM | 1,948 | 4.4% |
| CRAFT AND REPAIR | 5,124 | 11.5% |
| OPERATORS | 8,636 | 19.3% |
| TOTAL | 44,720 | 100.0% |

OCCUPATIONS

| OCCUPATIONS | NUMBERS | PERCENT |
|--------------------|---------|---------|
| ADMINISTRATORS | 2,927 | 6.5% |
| TEACHERS | 1,437 | 3.2% |
| CLERKS AND TYPISTS | 5,585 | 12.4% |
| POLICE, FIREMEN | 1,998 | 4.5% |
| FOOD SERVICE | 3,580 | 8.0% |
| MECHANICS | 1,707 | 3.8% |
| CONSTRUCTION | 3,141 | 7.0% |
| VEHICLE OPERATOR | 4,147 | 9.3% |
| TOTAL | 24,525 | 58.8% |

He Mau Ninau Ola

Some Health Questions
by Kekuni Blaisdell, M.D.

Ninau: E ke Kauka, I heard you wrote a new book on ancient Hawaiian medicine. Will you please write about it in your column so that us poor Hawaiians, who cannot afford the book, can learn about the ways of our kupuna kahiko?

Pane: The book you are referring to is probably

He Buke La'au Lapa'au (Hawaiian Medicine Book) which I did **not** author, although I did write a foreword to it. The material was prepared by Malcolm Naea Chun, Cultural Officer, Office of Hawaiian Affairs, who translated the original text from 'olelo makuahine (Hawaiian language) into 'olelo Pelekane (English), and added extensive notes. The book was published by Bess Press in 1986 and sells for \$11.95.

This major publication deserves wide reading and 'olelo kuka. Since it has **not** been given notices in the haole or Hawaiian press, I am delighted to respond to your ninau.

He Buke appears to be the **earliest** native Hawaiian account of medical concepts and practices; the first



He Buke La'au Lapa'au

such medical account published; and the first now readily available source in **both** 'olelo Hawai'i and 'olelo haole, after earlier publication in 'olelo and Hawai'i wale no.

Why did such an important early writing have to wait until 1986 to be published as a book?

The story begins in the 1830s with Kauka Gerrit Parmalee Judd, missionary physician and great great grandfather of the late Dr. Charles Sheldon Judd Jr. The elder Kauka Judd wrote in a letter that he had engaged his two native assistants in collecting information on native medical practices in a book, because ke Kauka surmised that these methods must have some therapeutic efficacy.

The book apparently disappeared from the Judd papers although it was diligently sought by inquiring scholars, such as Professor O.A. Bushnell, as recently as the 1960s.

In 1975, Naea Chun was a young Hawaiian researcher under the tutelage of University of Hawaii Professor Rubellite Kawena Johnson. One day, while leafing through the Hawaiian language nupepa **Ka Hae Hawaii** for 1858-1859, Naea came upon a series of articles entitled:

He Buke Lapaau

I kakaia mai ka Olelo

Waha o Kekaha

e Kahoo'hano, a i kope ia

ma keia e S.P. Kalama

Na G. P. Judd i ka

makahiki 1837 paha.

A Medicine Book

Written from the Words

of Kekaha

By Kaho'ohano, and copied

in this by S.P. Kalama

For G. P. Judd, in the

year 1837 perhaps.

Aware of the missing Judd book, Naea realized he had found a published copy of it hidden in the unread old Hawaiian language nupepa. He labored 10 years to translate and make the seven chapters available for

modern public reading with notes and over 30 references.

Chapter 1 tells of the birth of the first kahuna 'ana'ana Kamakaokukoa'e, and the diseases which he brings. His younger brother Kamakanui'aha'ilono becomes the first kahuna lapa'au who teaches the use of medicinal plants, such as popo, to Lonopuha. In Chapter 2, Kamakanui'aha'ilono revives the dead or near-dead by ka mohai pua'a, and then by bathing, warming and feeding the victim. Chapter 3 provides rituals with chants to determine life or death with use of medicinals. There follows a chant with male vs. female diseases, the waiki enema and then pairing of illnesses with their appropriate therapies. Chapter 4 continues matching of diseases with treatment, followed by a genealogical chant of ali'i and kahuna kapa'au. Chapter 5 describes disease symptoms, herbs and incision and how the first enema was devised by Palapuheke. Chapter 6 deals with medicinal procedures, four types of waiki and a charlatan kahuna lapa'au. Chapter 7 covers more diseases, symptoms and therapy; medicinal foods; boil incision; and 'awa drinking.

The modern reader is likely to have difficulty understanding many of the disease entities referred to and the rationale for the varieties of therapy. Naea's notes are helpful, but are limited because of inherent uncertainties. For example, how does the reader deal with the dictionaries' numerous non-specific definitions for many Hawaiian terms for presumed disorders, diseases, symptoms and signs? It seems unlikely that even the most informed native healers and Western-trained medical experts of today would regularly agree on single, precise definitions for these terms.

Nevertheless, Naea's resurrection of this long "lost" book is a notable achievement no Ka Lahui Hawai'i.

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Local Entertainers Sought for Aloha Week, Hong Kong

Local performers are invited to submit applications to represent Honolulu in Hong Kong during the second United Airlines Royal Pacific Cultural Exchange (RPCE) in October.

RPCE is sponsored by UAL in cooperation with Sister Cities International (SCI) and the City and County of Honolulu. The program celebrates United's Royal Pacific Service and the 30th anniversary of SCI.

Singers, dancers, instrumentalists and other artists were to have submitted applications for the program to the City and County of Honolulu's Parks and Recreation Department by August 15, 1987.

Performances should reflect Hawaii's cultural heritage in song, dance, theater, or in a combination of these arts. The Hawaii performers are expected to be of high artistic caliber, be knowledgeable about the Islands, and act as goodwill ambassadors for the City.

A group must not total more than 20 persons and must provide its own sets, costumes and instruments. Presentations must be flexible, capable of being broken down to 15-minute and 25-minute segments. Individuals and ensembles (not more than five) will be considered equally with groups.

Applicants must be able to perform at the Waikiki Shell Aloha Week program Sept. 22 and in Hong Kong Oct. 18-25. The Honolulu delegation of up to 30 persons, including technical and artistic support personnel, will receive free round-trip air travel from Honolulu, hotel accommodations, ground transportation, and meals in Hong Kong. Delegates will be responsible for insurance and personal expenses.

The first Honolulu exchange program was held in April, when Hawaii entertainers performed in Seoul, Korea. The Men of Waimapuna, Halau Pua Ali'i Ilima, Nina Kealiwahamana, Tane and City Council member Donna Mercado Kim, who danced a solo hula number, were in Hawaii's delegation. In exchange, the Seoul Junior Philharmonic Orchestra performed in Honolulu in May.

United Airlines and SCI are arranging similar cultural exchanges between 12 other pairs of cities in the United States and the Pacific Basin.

For more information, contact Karl Ichida at the City Parks and Recreation Department, 527-6024.

OHA Gets National Memberships

The Office of Hawaiian Affairs, through its Culture Division headed by Malcolm Naea Chun, is now a member of two national organizations—the Native American Rights Fund (NARF) and the National Trust for Historic Preservation (NTHP).

NARF is an instrumental legal organization which has advocated and defended native American rights for many years. It has made several visits to Hawaii to hold workshops and conferences. NARF has also been very visible in Alaska where it has helped to defend native self-government, land and subsistence hunting and fishing rights. The organization has taken a strong stance and leadership role in protecting tribal sovereignty and water rights in the United States.

OHA's membership will mean a continued sharing of information, support and understanding of issues between native Americans. This is especially important as Hawaiians assert their presence in federal legislation and programs which are created for the benefit of all native Americans.

Membership in NTHP will enable OHA to receive information concerning preservation on a national level. It will also provide the agency with the opportunity to advocate for the preservation of native American sites on a national level.

Many of the properties under the National Trust are "historical" sites such as the Illinois home and studio of famous American architect Frank Lloyd Wright and the Woodlawn Plantation on the Mount Vernon estate of George Washington.

There is a need to inform and make aware such national organizations as NTHP because of the importance for the preservation of native American sites such as heiau, fishing villages and burials.

NEXT ISSUE
October 1
News and Advertising
Deadline: September 15
Call 943-8599
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advertising particulars!
Advertise in
Ka Wai Ola O OHA



KAMEHAMEHA SCHOOLS/BISHOP ESTATE

EXTENSION EDUCATION DIVISION

Continuing Education Program for "Life Long Learning"

Registration for adult evening classes now being accepted. Open to the public.

Fall 1987: Monday, September 21 — Monday, November 16, 1987.
 Registration: \$10.00 adults, \$5.00 children, where acceptable, per class.
 Lab fee, where applicable, extra.

| | Day | Time | Lab Fee | | Day | Time | Lab Fee |
|---|-----|--------------|---------|---|------|---------------|---------|
| HAWAIIAN STUDIES OHANA EDUCATION | | | | CAREER/VOCATIONAL EDUCATION cont'd | | | |
| Hawaiian Lang 1st semester | MW | 6:30-8:30 pm | — | Furniture Construction | W | 5:30-8:30 pm | \$15 |
| Hawaiian Lang 2nd semester | MW | 6:30-8:30 pm | — | Making a Koa Rocker | T | 5:30-8:30 pm | \$20 |
| Literacy Volunteers/Hawaii | | | | Wood Carving | Sat | 1:30-4:30 pm | \$20 |
| (registration fee waived) | TTh | 6:30-8:30 pm | — | Tennis Beginning | MWF | 6:00-7:00 pm | \$5 |
| Hawaiian Names/Places: East Hawaii | M | 6:30-8:30 pm | — | Tennis Intermediate | TTh& | 6:00-7:00 pm | \$5 |
| Hawaiian Names/Places: West Hawaii | T | 6:30-8:30 pm | — | | Sat | 8:00-9:00 am | — |
| Kihoaalu Beginning | M | 6:30-8:30 pm | \$3 | Tennis Advanced | TTh& | 7:00-8:00 pm | \$5 |
| Kihoaalu Intermediate | M | 6:30-8:30 pm | \$3 | | Sat | 9:00-10:00 am | — |
| Classical Guitar | T | 6:30-8:30 pm | \$5 | Screen Printing | M | 6:00-8:00 pm | \$18 |
| Ukulele Beginning | Th | 7:00-9:00 pm | \$3 | Fashion Design & Entrepreneurship | T | 6:30-8:30 pm | — |
| Ukulele Intermediate | Th | 7:00-9:00 pm | \$3 | BASIC SKILLS COMPUTER EDUCATION | | | |
| Hula Auana Beginning | W | 6:30-7:30 pm | \$3 | APPLEWORKS | M | 6:00-8:00 pm | \$25 |
| Hula Auana Intermediate | W | 7:30-8:30 pm | \$3 | Intro to Computers | T | 6:00-8:00 pm | \$25 |
| Lauhala Weaving Beginning to Advanced | W | 6:30-9:00 pm | — | Writing with the Computer | W | 6:00-8:00 pm | \$25 |
| Launiu Weaving Beginning to Advanced | Th | 6:30-9:00 pm | \$8 | Intro to WORD PROCESSING & | | | |
| Kupe'e (leggings for dancing), | | | | Software Expl: Ohana | Th | 6:00-8:00 pm | \$25 |
| makau (fish hooks), 'Ohe kapala | | | | Intro to the IBM PC and DOS | | | |
| (bamboo stamps) | W | 6:30-8:30 pm | — | (2 four week sessions) | M | 5:30-7:00 pm | \$30 |
| Feather lei making | T | 6:30-8:30 pm | — | Intermediate DOS and Hard Disk Management | | | |
| Floral lei making | T | 6:30-8:30 pm | \$3 | (2 four week sessions) | M | 7:00-8:30 pm | \$15 |
| Genealogy | M | 6:30-8:30 pm | \$3 | Intro to DATA BASE | | | |
| Law-wise | T | 6:30-8:30 pm | — | (2 four week sessions) | W | 5:30-7:00 pm | \$25 |
| How to Make It and Keep It | T | 6:30-8:30 pm | — | Intro to LOTUS Spreadsheet | W | 7:00-8:30 pm | \$25 |
| CAREER/VOCATIONAL EDUCATION | | | | Intro to WORDSTAR & Software | | | |
| Auto Maintenance Beginning | M | 5:30-8:30 pm | \$12 | Expl: IBM | T | 5:30-7:00 pm | \$25 |
| Auto Maintenance Intermediate | T | 5:30-8:30 pm | \$12 | Intro to WORDSTAR & Software | | | |
| Welding Beginning | T | 5:30-8:30 pm | \$20 | Expl: IBM | T | 7:00-8:30 pm | \$25 |
| Electronics I Basic | Th | 5:30-8:30 pm | \$5 | Basic Electronics of the IBM PC | | | |
| Woodworking | M | 6:00-9:00 pm | \$15 | to Troubleshooting | Th | 6:30-8:30 pm | \$25 |

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Call 842-8279 or 842-8297

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