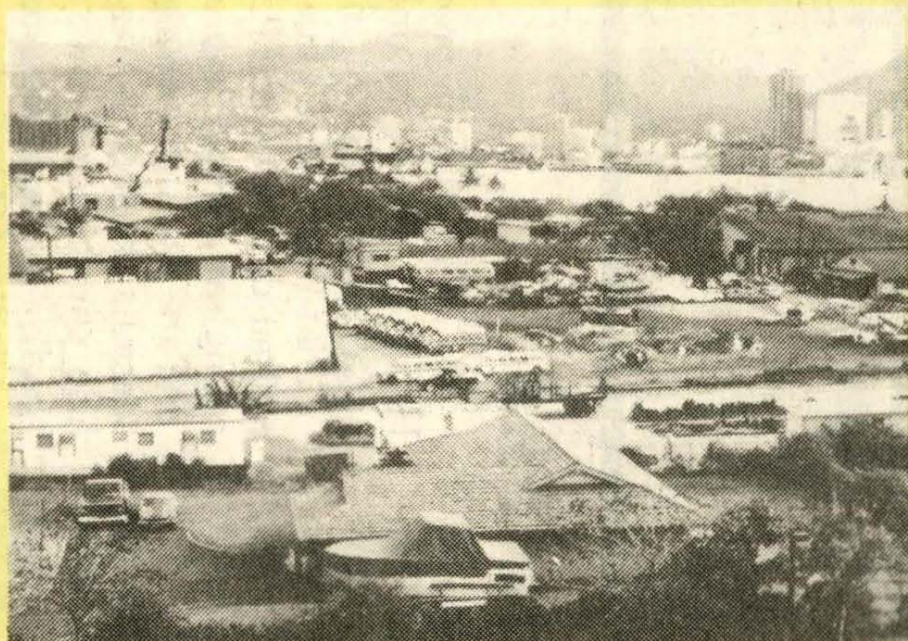


Ra Wai Ola O OHA

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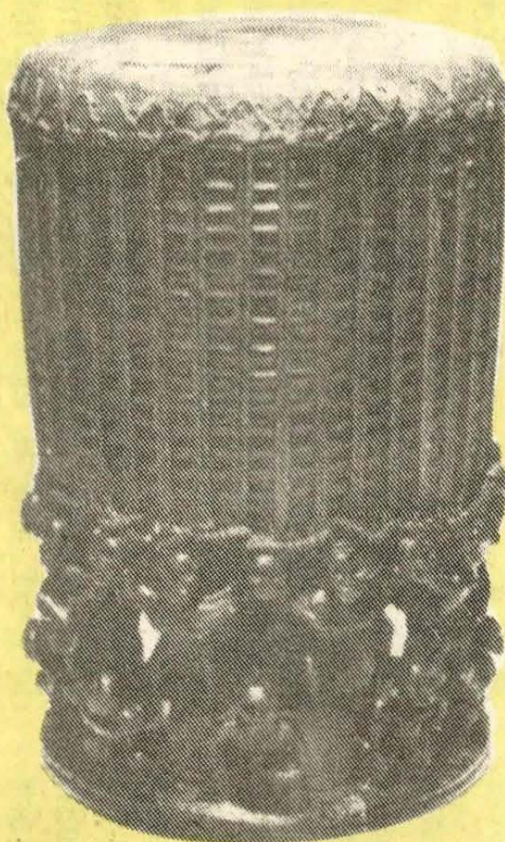
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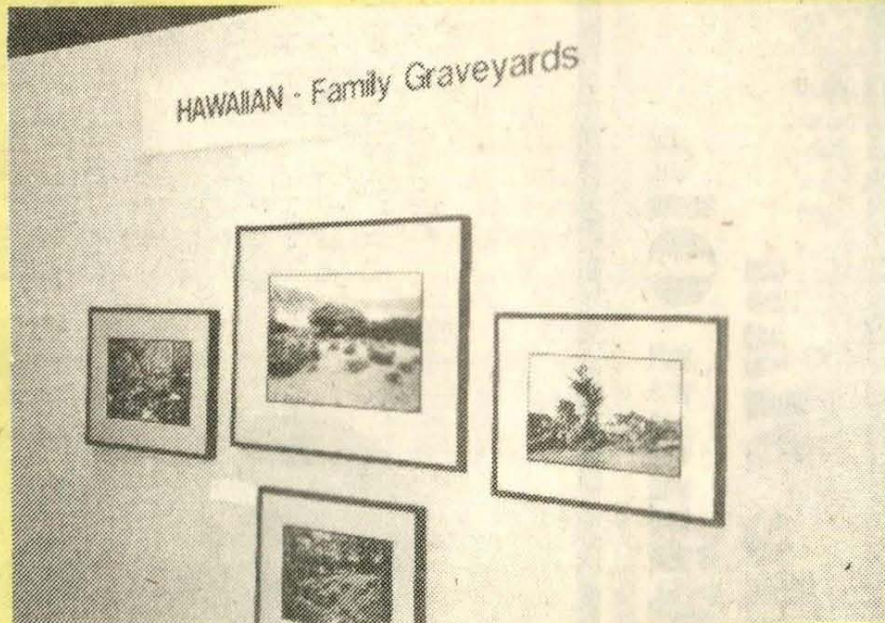
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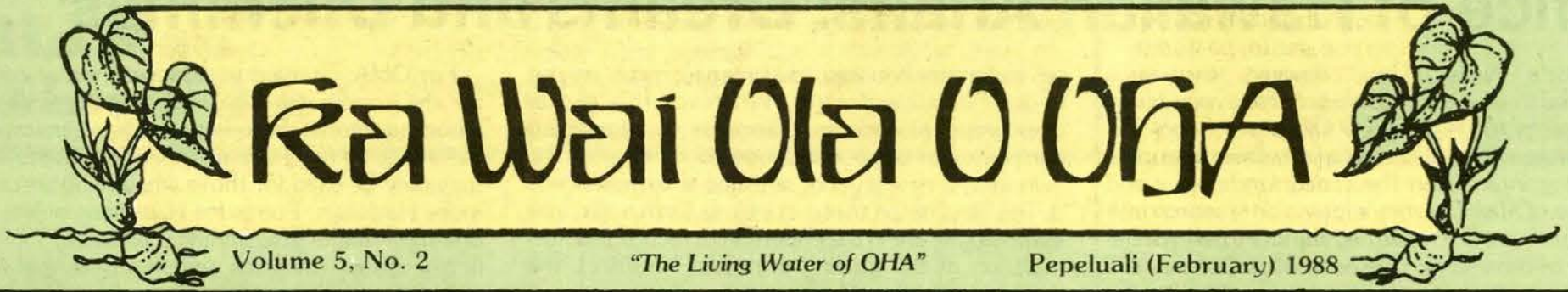
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Hawaiians Mark 94th Anniversary of Queen's Overthrow

Keale: Lili'uokalani Called Out to Her People to Ho'olokahi—to be One in Support of Her

By Deborah Lee Ward, Assistant Editor
Ka Wai Ola O OHA

A gentle rain that soon gave way to hot sunshine didn't deter a loyal crowd of about 150 persons who turned out Saturday, Jan. 16, at the 'Iolani Palace grounds for a commemorative ho'okupu (gift) ceremony in honor of Queen Lili'uokalani.

The event, titled "'Onipa'a: Reflections of Queen Lili'uokalani," was presented by the Council of Hawaiian Organizations to mark the 94th anniversary of the Jan. 16, 1893, overthrow of the Queen, last reigning monarch of Hawaii.

Mixed in with remarks from representatives of Hawaiian organizations and other dignitaries was a musical tribute including compositions of the Queen and other royal composers, as performed by the Royal Hawaiian Band, program mistress of ceremonies Nalani Olds Reinhardt, the Kamehameha Schools Concert Glee Club, Kaimana and Olomana.

The sound of the pu (conch shell) blown by Richard Bell began the afternoon's program. A name chant for Lili'uokalani was offered by Charles Manu Boyd, then a portrait of the Queen by artist Marilyn Kahalewai was placed at stage-front before the audience and draped with the lei maille.

After a nostalgic singing of Hawai'i Pono'i, the pule was given by Rev. William Kaina of Kawaiaha'o Church. Event chairman Mel Kalahiki welcomed the assembled throng of kupuna and keiki alike.

Next, Rev. Edward Kealanahale of Kealiioakamalu Church in Haleiwa invited the audience to come forth and pay tribute to the Queen with their ho'okupu and mana'o. A ti bundle was presented by Fred Cachola Jr., director of continuing education, on behalf of Kamehameha Schools/Bishop Estate. Members of the Kaawa family, led by Leroy Kaawa, presented a lei 'opihi and a light gray pohaku. Kaawa made a statement to the audience about the ohana's efforts to seek restitution of sovereignty to Hawaii.

Representing the Honorable Governor John David Waihee III was Winona E. Rubin, Director of the State Department of Human Services. In prepared remarks, she said "... Today let us call again for Hawaiians and Hawaiians-at-heart to cleanse ourselves of any bitterness over past injustices; to focus our collective expertise on bringing healing and closure to this painful part of our history; to recommit ourselves—our ho'okupu—toward realistic, intelligent, courageous and caring solutions for the needs of the people of Hawai'i; and to redirect our energies and regenerate our mana toward preparing future generations for leadership roles in a dynamic Pacific community."

The Royal Hawaiian Band, led by assistant director Ronald Baltazar, then played favorite songs and instrumentals written by the Queen and other royal composers, including the Queen's Prayer (sung by Nalani Olds Reinhardt), a medley of marches by King Kalakaua, Kohala March, O Makalapua, Paoakalani, Alekoki. The program concluded with modern favorites "I'll Remember You" and the Alu Like March.

Office of Hawaiian Affairs Board of Trustees Chairman Moses K. Keale Sr., told the gathering, "... Queen Lili'uokalani called out to her people



Office of Hawaiian Affairs Board of Trustees Chairman Moses K. Keale Sr., addresses the crowd at the Queen Lili'uokalani commemorative ho'okupu ceremony at 'Iolani Palace.

to ho'olokahi—to be one in support of her, to be responsible citizens, to respect the due process of the law—even if it frustrated her own ambitions. Perhaps it will be this generation, this moment, when we can finally conclude the path the Queen had so chosen ... Remember her words of hope and strength, perhaps even saying them out loud in the coming days and months:

"O kou aloha no aia i ka lani, a 'o kou 'oia'i'o, he hemolele ho'i. Ko'u noho mihi 'ana pa'ahoa 'ia. 'O 'oe ku'u lama, kou nanai ko'u ko'o. Mai nana 'ino'ino na hewa o kanaka, aka, e huikiala, a ma'e-ma'e no. Nola'ila, e ka haku, malalo kou 'eheu ko makou maluhia a mau loa aku no. 'Amene.

"Your love is in heaven and your truth so perfect. I live in sorrow imprisoned. You are my light, your glory my support. Behold not with malevolence the wrongs of men, but forgive and cleanse. And so, oh Lord, beneath your wings be our peace forever more.

"Queen Lili'uokalani wrote this prayer while imprisoned in that room after the unsuccessful attempt to restore her to the throne. Certainly she had every right to be embittered and defiant at that time, but her words do not indicate so. Neither do her actions. From the moment that she tried to reinstate her authority as Queen, her decision was to hold firm, "'Onipa'a," to the truth—a bastion of integrity in the face of opportunism. Her decision was to uphold the law, however reluctant in the face of her own desires and ambition. Her decision is our legacy too! We live in her decision as we uphold the due process of law, uphold the truth, and we become responsible for our actions.

"We are ambitious, also for our people. We want to better their conditions, and in doing so we have petitioned the government of the United States. We have faced setbacks and frustration, but we hold fast to the principle that justice and truth will prevail.

"We must invest time, patience and labor to ensure that integrity exists among us, that together we are responsible for our future, and that with proper thought and purpose we, like our Queen, can do good for our people."



The Rev. Edward Kealanahale in black suit accepts ho'okupu from Leroy Kaawa as Fred Cachola Jr. directly behind the kahu and others look on.

Senator Daniel K. Inouye was represented by staff member Col. David Peters who read a letter from Hawaii's Congressional leader which provided a brief status report on a subject of importance to the Hawaiian community—reparations to native Hawaiians for losses incurred by the overthrow of Queen Lili'uokalani.

Inouye said, "As I am certain you are aware, the findings of the Native Hawaiian Study Commission, which was appointed by President Reagan and which issued its majority and minority reports in 1983, did not support reparations for the Hawaiian people. It is my belief that unless another Commission is appointed and different findings are made, it will be impossible for a reparations measure to be approved by Congress and signed into law by the President.

"Under these circumstances, I believe that the best course of action is to wait for a new Administration that will appoint a Commission to

•See Keale, page 3

Ho'olokahi Wrapup; New, Larger Type

A complete wrapup of Ho'olokahi Hawaiian Unity Day activities at Aloha Stadium Jan. 23 will be reported in the March issue of Ka Wai Ola O OHA, including photos.

Also, we hope you noticed the new and larger type face in this edition which some of you may have seen in the special issue distributed at the Stadium Jan. 23. It is 11 point souvenir type on 12 point pica. The captions are also 12 point but megaron bold. The former size was 10 point.

Look for other editorial changes in the months ahead, including new and helpful features; possible new column sizes; an improved format and other changes to make the newspaper brighter and more enjoyable.

We hope you like it.—Kenny Haina, Editor.

Office of Hawaiian Affairs: Dreams and Dilemmas

Editor's Note: The following story was published in a special Ho'olokahi Hawaiian Unity Day issue of *Ka Wai Ola O OHA* which was distributed Jan. 23 at Aloha Stadium. Because of the prevailing interest on the ceded lands issue and because of Miss Delaney's intensive research into the matter, we are repeating the story here for the benefit of those who missed it. Miss Delaney will continue to focus on land matters affecting the Hawaiian community and the Office of Hawaiian Affairs in upcoming issues.

By Linda Kawai'ono Delaney
Land Officer

"Ke aloha o ko kakou 'aina 'oia ka mana ku pa'a."

The love of our land is the power for us to stand fast.

The year 1988 marks the 10th anniversary of the creation of the Office of Hawaiian Affairs (OHA).

Forged at the State Constitutional Convention of 1978, the dream of OHA was to set the example of how historical wrongs and resulting social disadvantages experienced by the Hawaiian people could be recognized and addressed—not by gestures of pity, but by acts of justice.

Several principles were essential to this dream.

FIRST, STATE RECOGNITION OF NATIVE HAWAIIAN STATUS

The creation of OHA clearly established State recognition of the unique legal status of Hawaiians. As developed over two centuries of American Constitutional thought and precedent, the "first peoples" of the United States—American Indians, Alaskan Eskimos and Aleuts, and Native Hawaiians—enjoy special privileges and entitlements based, not on race, but on a recognition of the fundamental losses of land and sovereignty which were suffered when "first people" became Americans through conquest rather than choice.

SECOND, FINANCIAL INDEPENDENCE AND CONTROL

This recognition of status was re-enforced by federal provisions in the 1959 Admissions Act for Hawai'i which allowed the State to use certain public lands and revenues "for the betterment of Native Hawaiians." This section, popularly known as the 5(f) trust clause, outlined the Congressionally-approved "rules" which the State was to follow in the proper management of the lands—and the income generated by those lands—which were being returned in fee simple title to the new state from the national government.

The affected lands, described in Section 5(b) of the Admissions Act, were the bulk of the property "ceded" or surrendered to the United States at the time of annexation in 1898. Nearly 1.8 million acres of land were transferred at the turn of the century. With admission, about 1.4 million acres were returned to the new State of Hawai'i.

As described in the State Constitution, OHA was to receive a pro rata share of the income from these 5(b) lands. In 1981, the State Legislature set this share at 20 percent of the revenue collected from the use of these lands.

Thus, OHA was provided by law with a constant source of funding based solely on Native Hawaiian status. In this way, OHA became a virtual "fourth branch of government."

THIRD, SELF-DETERMINATION

As provided in the State Constitution, policies and programs at OHA were to be determined by a nine-member Board of Trustees elected solely from and by adult Hawaiians. Through them, the Hawaiian people would decide our own goals, set priorities and determine the use of communal resources.

The Office of Hawaiian Affairs embodied the best expression of Hawaiian self-governance and unity since the armed destruction of the Kingdom of Hawai'i in 1893.

The frustration of the last eight years for OHA and the Hawaiian people, however, is that the dream of justice can become a waking nightmare.

Although OHA reflected the aspirations and rights of the Hawaiian people—critical areas of

self-determination and trust management are not under Hawaiian control. Wherever this gap in empowerment occurs, there is a significant diminishment of potential justice.

In fact, a new level of injustice is experienced.

The source of these crippling limitations, not surprisingly, are in the imperfect or incomplete formulation of the guiding principles. In effect, the dream is also the dilemma.

THE DILEMMA OF WHO IS A NATIVE HAWAIIAN?

All federal legislation enacted since 1974, has defined "Native Hawaiian" to mean "any individual whose ancestors were natives of the area which consisted of the Hawaiian Islands prior to 1778." This definition requires Hawaiian ancestry—but does not distinguish between the rights and entitlements of a pure-Hawaiian tutu and her one-quarter Hawaiian mo'opuna.

For example, this definition is used by Alu Like Inc. to determine qualification for federal jobs training programs administered by that private agency. Kamehameha Schools abides by this definition in its school admissions program. And the anticipated federal Native Hawaiian Health and Education bills also incorporate this definition.

OHA, however, is currently restrained—according to a State Attorney General's opinion—by the language of the Admissions Act which notes that the trust may be used only "for the betterment of native Hawaiians, as defined in the Hawaiian Homes Act of 1920, as amended."

The Hawaiian Homes Act definition—imposed almost 70 years ago by Congress and contrary to testimony presented by Hawaiians of the time—states that "native Hawaiian means any descendant of not less than one-half part of the blood of the races inhabiting the Hawaiian Islands prior to 1778."

Running counter to all traditional Native Hawaiian cultural values—blood now acts to divide rather than to join the Hawaiian people. And counter to the principles of status recognition and self-determination—the decision to either retain or to abandon this blood division is not explicitly given to the Hawaiian people to decide.

For OHA, charged to represent, serve and better the conditions of all Hawaiians regardless of blood quantum, there is a profound limitation in the ability to fulfill this mission. The trust monies may only be used for those who are 50 percent or more Hawaiian. Funds for Hawaiians of less than one-half—the overwhelming majority of the beneficiary group—must be solicited from and at the will of the State Legislature.

The greater harm, however, is the profound separation of the Hawaiian people as one family, of the damage to the sense of 'ohana, described by Mary Kawena Puku'i, as the source:

"... of unity, shared involvement, and shared responsibility. It is mutual interdependence and mutual help. It is emotional support, given and received. It is solidarity and cohesiveness. It is love—often; it is loyalty—always. It is all this, encompassed by the joined links of blood..."

WHO DEFINES AND ENFORCES THE OHA TRUST?

Constitutional description and State statutory implementation of the OHA trust seems simple. The Office is to receive 20 percent of the revenues from the 5(b) lands—with the express sole exception of Hawaiian Home Lands—held and managed by the State of Hawai'i.

For example, if \$10 million is generated from leases, rents or permits for the use of these lands, then OHA is to automatically receive \$2 million as its pro rata share.

Nowhere in the Constitution or in Chapter 10 of the Hawai'i Revised Statutes (the enabling legislation which describes OHA in detail) is any property or income—except Hawaiian Homes—exempt from this trust obligation.

Beginning in 1981, however, only the Department of Land and Natural Resources complied with the trust. Charged with the jurisdictional administration of nearly 1.4 million acres of State 5(b) lands, DLNR routinely transfers an average of \$1.5 million annually to OHA.

Refusing to observe the trust was the State Department of Transportation (SDOT). With jurisdiction over less than 300,000 acres, the depart-

•See Dreams, page 3



Airport and Sand Island facilities are among ceded lands in question.



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ment is the major generator of trust income by virtue of its airport and harbors divisions.

In response, OHA sued SDOT. The stakes were high.

According to a recent SDOT report, the Airport Revenue Fund alone is projected to general \$166 million in this fiscal year. Funds derived directly from land use—landing fees, airport use charges and concession fees—total \$121 million.

The potential income to OHA just from airports, figured as 20 percent of the gross receipts and narrowed only to land-related revenue—would be in excess of \$24 million annually.

What was the basis for SDOT's refusal?

In another section of State law describing the operation of the State Department of Transportation, it is legislatively mandated that the SDOT must be self-supporting. Thus transportation fees and concession contracts have been set to meet the operating costs of the department, and to raise the money needed to pay outstanding bonded indebtedness related to construction costs.

SDOT maintained that this earlier legal requirement pre-empted the OHA entitlement.

Typically, when laws seem to be in conflict—courts will rule that the newer statute must be enforced. By that standard, the OHA share—demanded by the higher law of the State Constitution as well—should have held sway.

Unfortunately, late last year both the State and U.S. Supreme Courts decided not to decide the OHA suit against DOT.

Which is where we are now. Rejected by the courts. And told to seek not justice through the courts, but a political solution through negotiation with the Governor's office and the State Legislature.

WHAT DO HAWAIIANS WANT?

The final dilemma is the heart of the dream.

For years Hawaiians demanded the right and the power to decide their own affairs. To manage their own assets. To take responsibility and be held accountable for their collective lives.

This urge for self-determination often takes the form of protest: landings on Kaho'olawe, the occupation of Lyman Field in Hilo, physically asserting claims to land at Makapu'u.

But through OHA, Hawaiians have been provided with the opportunity to develop our own principles of governance. Not to stand on the outside shouting; but to come in, sit down and work out a solution, a program, an accomplishment.

This challenge is not presented only to OHA. It is a challenge to all Hawaiians. Politics is a process of numbers. Of organization and commitment.

It is a challenge for maturity, and creativity.

The first steps to resolving the dilemmas and living the dream are being taken today.

Ho'olokahi. Come together. Unify in common cause and with one heart.

Onipa'a. Stand together. United and with one mind.

Ho'olahui. One heart. One mind. One people.

Ward Named OHA Assistant Editor

Deborah Lee Ward, a 1969 graduate of Kamehameha Schools who received her Bachelor of Arts degree in journalism from the University of Hawaii at Manoa in 1973, has joined the Office of Hawaiian Affairs as its first ever assistant editor for the monthly **Ka Wai Ola O OHA** newspaper.

Technically, her job title is Publications Editor III. Her primary duties will be as an assistant to Editor Kenneth S. Haina who served as a one-man production and editorial staff for the past four years.

The new OHA staffer, who is married to Laurence Ward, N. D., worked as a freelance reporter for the Portland Oregonian; was also co-publisher and advertising manager for Common Ground Hawaii; reporter and copy editor of Economic World, a business magazine; and information specialist with the University of Hawaii.



Deborah Lee Ward

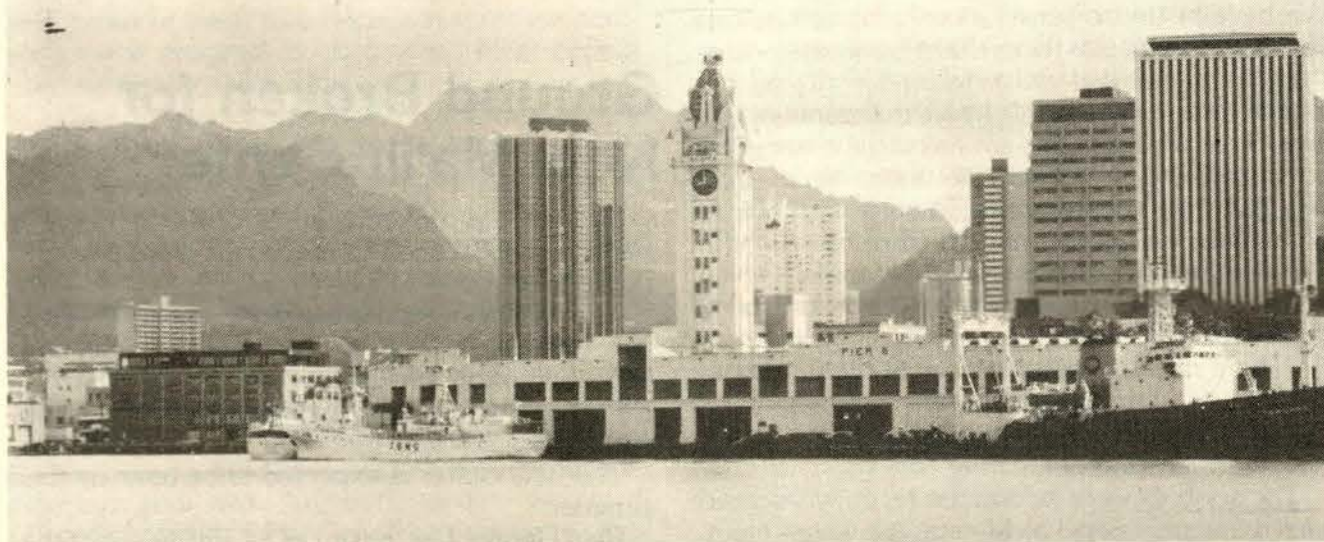
For almost two years she also was public information assistant at Bishop Museum during which time she attended a public relations workshop at the Smithsonian Institution through a Minority Museum Professional award from the Office of Museum Programs.

Her husband is a naturopath whose practice involves dealing with the use of natural medicinal substances. Dr. Ward also includes Hawaiian medicinal herbs in his practice.

Debbie Ward studied journalism for one year at Universite de Strasbourg under a Rotary Foundation Graduate Fellowship. She also took photography and darkroom technique courses and advertising design and layout.

A brother, Bruce Lee, is also a Kamehameha graduate with the Class of 1973, and got his college degree from UH Manoa. He is a graphic designer working for a New York City advertising firm.

Debbie and Bruce are the children of Edward E. and Dorothy Lei Kamakaiwi Lee of Makiki.



Across from Sand Island is Aloha Tower which is another ceded lands occupant.

•Keale, from page 1

conduct the high-quality, scholarly study that this episode in our history deserves, rather than rely on findings which may have been influenced by political philosophy. In the meantime, I have encouraged the Office of Hawaiian Affairs to continue its efforts to determine the contents of a feasible and appropriate reparations package so that it can be ready to move forward with its recommendations when new findings are issued. It is not my intent to convey discouraging news; rather I am attempting to provide a candidate assessment of the current outlook for reparations legislation.

"On other pending legislation affecting native Hawaiians there is good news. For example, the 1988 fiscal year Appropriations Act includes \$1 million to begin the establishment of Maternal and Child Health Care Centers to assist mothers and infants of native Hawaiian ancestry. This is the beginning of what is planned as a network of Centers throughout Hawaii to provide maternal and infant services.

"In addition, there is an appropriation of \$500,000 for hearing tests and treatment of Hawaiian children. Recent tests of four-year-olds at Kamehameha Schools revealed that more than half suffer hearing loss serious enough to interfere with learning.

"Furthermore, the Congress is actively considering other major legislation, such as the Native Hawaiian Health Improvement Act and the Native Hawaiian Education Bill. I look forward to continuing to work with leaders of the Hawaiian community in forwarding legislation to help serve the needs of the native Hawaiian people."

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Queen Emma Had Unwavering Faith

"Part of Queen Emma's legacy is her good works, but the other part we hardly hear about is her faith."

This was the observation made by the Rev. Darrow Aiona of the Waikiki Episcopal Chapel as guest speaker at the 152nd birthday memorial services Jan. 2 of Emma Kaleleokalani Rooke who was born Jan. 2, 1836, to Nae'a, a chief of high rank, and Fanny Young Kekelaokalani, niece of Kamehameha I.

Aiona, who also is a member of the State Board of Education, noted that disaster and disappointment haunted Emma but did not defeat her. "No matter the grief or burden, her words of God were cheerful and full of hope," he said.



Rev. Darrow Aiona

"I believe in ministering spirits and guardian angels, why should not one naturally think that their loved ones are given a charge or work in the world? They live over those behind in this place of trial, and you do not know what comfort I take in the knowledge that Alex and Baby are being used by our Heavenly Jesus as his workers like as the Bishop and priests . . . Although I cannot see them, because being mortal, still they see me for all that—rejoice and grieve with that Jesus and God, according as I do every day. I am told this in many places—one is the Apostle's Creed, morning prayer, where we say, 'I believe in the communion of saints' and again in the Communion service, 'Therefore with angels and archangels and with all

the company of heaven we laud and magnify thy glorious name,'" she wrote.

It is not just the "little church sought for, transplanted, laboured over, tended and watered" that Queen Emma has left us her descendants, but the restoration of that faith and understanding between ourselves and God; that faith that makes us Hawaiians."

"And in this modern day and age, it sometimes is very difficult to remember this relationship and we forget who we are and where the mana, the power comes from," Aiona declared.

Queen Emma wrote to her cousin: "Never allow a day to pass without talking to our friend Jesus—even only an 'Our Father who art in heaven' at your quiet sea bath where there is no intrusion. Say it aloud if you like."

Aiona went on to observe that the "full legacy of Queen Emma is one of faith and the triumph of that faith. It should give us the strength we need to not only be a proud people, but creative, productive and alive.

"Her legacy is not the past, but it is in us her descendants and we gather here not just to remember her but to celebrate the fact that we do live her legacy.

"We have known, too, the sorrow, the pain of being alienated from our roots, from our aina. Yet today amidst the continuing winds of rapid change, we look with fervor in recapturing the spirit of our rich past.

"We march, we carry placards, we read, but more importantly we have learned to speak out. We have begun to sense, as only Hawaiians can sense, this particular thing, that a greatness, something intangible yet powerful and enduring belonged to our people. We know that some of this lives on in all of us. We are links to the ancients, connected by inheritance to their mana, their wisdom, their superb appreciation of what it is to be human. This is the foundation of our Aloha."

Aiona further noted that in 1874, one of Queen Emma's loyal supporters wrote a chant containing these words:

*There are two great women in the world.
Victoria of London
and Queen Emma of Hawaii,
Worthy of wearing crowns.*

The services were held in the recently restored and reopened chapel at Mauna 'Ala where greet-

ings were extended by Lori Piikea Tomczyk, newly elected president of the sponsoring Queen Emma Hawaiian Civic Club. The congregation, which included members of other Hawaiian organizations and civic clubs, was led in songs by Esther Nakoa.

The invocation was given by Leinaala Fisher of Na Opio O Emmalani while the benediction in Hawaiian was offered by Malcolm Naea Chun, Cultural Officer, Office of Hawaiian Affairs.

The traditional ho'okupu followed the services.



Paul Kekuewa of Queen Emma Hawaiian Civic Club prepares to place someone's ho'okupu at tomb of the Kamehamehas.

Ground Broken for New Ma'ili Center

Ground was broken Nov. 28 for the St. Phillip's Family and Education Center on the grounds of St. Phillip's Episcopal Church in Ma'ili.

The building, which is being donated by St. Phillip's, will serve as a base of operation for family and education programs sponsored by the church, Kamehameha Schools/Bishop Estate and Child and Family Services Inc.

The new center is expected to be open by this summer.

Rev. George Lee, pastor of St. Phillip's, said the church will use about one-third of the 11,000 square-foot building for "programs that support or enhance family life in Wai'anae. The way it is set up now, Kamehameha Schools will focus on educational services and Child and Family Services Inc. will take care of family needs. The church will institute other programs according to community needs."

Kamehameha Schools/Bishop Estate will lease a portion of the building to use as a child development center. From here Kamehameha will operate a home visiting program for Hawaiian families with children in the 0-2 age group; a traveling preschool for 2 and 3-year-olds; and a center-based preschool for 4-year-olds. When fully staffed, KS/BE will serve 80 preschoolers at the center, 90 families through home visits and another 120 through the traveling preschool.

Child and Family Services Inc., which operates Hale Lokahi in Wai'anae, will relocate its offices to the new center. Established in 1967, this private agency currently serves more than 600 Wai'anae Coast families.

Various state and city government officials, community leaders and principal executives of all organizations involved participated in the ceremonies.

Geologist Lectures on Kilauea Eruptions

Christina Heliker, geologist at the Hawaii Volcanoes Observatory who worked in the same capacity at Mount St. Helens in Washington state, lectured on "Kilauea, five years of continuous eruptions," Feb. 3 at the Pu'uuhonua o Honaunau National Historical Park's amphitheater.

Scholarship Recipient Returns as President of Queen Emma HCC

The Queen Emma Hawaiian Civic Club at its November general membership meeting elected Lori Piikea Tomczyk as president, succeeding Betty Ogata.

Other officers serving with Tomczyk in 1988 are:

Shirley K. Kamakele, vice president, newsletter editor and public relations; Charlotte Cathcart, treasurer; Rawleen Fisher, recording secretary; Gerry Alama, Peggy Arciero, Nona Frank, Ellen Kalahale, Audrey Moon, Flora Oandasan and Edith Rahe, directors.

Also, Dorothy Belz, sergeant-at-arms; Betty Ogata, ex-officio; Elaine Mullaney, president emeritus; and Annie Kini, chaplain.

The club's board of directors at its December meeting announced the following committee appointments:

Betty Ogata, parliamentarian; Kamakele, public relations; Peggy Arciero, scholarship; Gerry Alama, ho'okupu '89; Elaine Mullaney, budget and finance; Flora Oandasan and Shirley Kamakele, constitution and by laws and non-profit; Edith Rahe and Mary Lou Kekuewa, Na Mea; Alama, Aloha Week and Lei Day; Ellen Kalahale, program; Alii commemoration, Kalahale; Charlotte Cathcart, convention; Rawleen Fisher and Mullaney, Na Opio; Esther Nakoa, Lunalilo Home; Flora Oandasan, sports; Kay Nakoa, volleyball; bowling, to be announced; Nona Frank, Ho'ike'ike; Raw-

leen Fisher, Christmas and installation; Peggy Arciero, hospitality; Audrey Moon, Festival of Trees; Na Opio, anniversary dinner; Tomczyk, awards; Charles Ogata, historic sites and heiau; Flora Oandasan, assisted by Kekuewas, historian.

According to the December 1987, issue of "The Queen's Letter," the club newsletter, Queen Emma HCC was unusually busy during the year of Ho'olako. Among the myriad of projects and involvements, the club undertook an Adopt-a-Kupuna project and chose Lunalilo Home for the Hawaiian elderly. They visit the home at 6:30 p. m. every last Friday of the month to put on a program.

For Christmas, the club entertained at the home's luncheon, featuring a hula performance by its Na Opio, Christmas carols by the choir, a yuletide story by Sarah Nakoa and little goodies for the patients. Rawleen Fisher donated a Christmas tree and Edith Rahe gave a Christmas wreath made by Phyllis Chan.

Tomczyk was a recipient of the club's scholarship fund. She also served as corresponding secretary. The newly-elected president graduated in 1986 from Seattle University with a degree in psychology.

Her acceptance of the club presidency "is my thanks to you," she wrote. "I hope I can lead well and enthruse more participation. Your support and patience will guide us through the coming year, one which I hope will be successful as were those of the presidents before me," she concluded.

Unique Doctoral Program Offers Hawaiian Professionals Tailor-Made Independence

By Deborah Lee Ward, Assistant Editor
Ka Wai Ola O OHA

A little-known graduate degree program is available that can benefit Hawaiian professionals who want to obtain a doctoral degree but who may find traditional doctoral programs too restricting. At least two Hawaiian women have already benefited from this program and **Ka Wai Ola O OHA** spoke recently with them about their experience.

Ellen Colburn-Rohn, Ph.D., management consultant with Pacific-Asian Resources, and Genevieve Kinney, Ph.D., Director of Nursing, University of Hawaii at Hilo, earned their doctoral degrees from the Union Graduate School, an innovative accredited program based in Cincinnati, Ohio, that was formed by a consortium of universities throughout the U.S. They have found the program professionally rewarding, and that unanticipated new doors and opportunities have opened to them as a result.

The appeal of UGS, says Colburn-Rohn, is that "It offers an individualized, creative doctoral program alternative for persons in mid-career, who are put off by the rigid requirements of traditional graduate programs. The average learner is 30-60 years old and has been working and growing in life experience."

Here's how the program is unique:

- It is designed for working people, and allows them to fit its requirements around their working and personal lives. The minimum term for completing the program is two years. Most people average three years.

- The program encourages an interdisciplinary approach to combining several fields (for example, law and social work) for a specialized degree in your areas of interest.

- The program is conducted at home, and the only travel required is to attend the few mandatory UGS seminars and an opening colloquium.

- The "learner," as doctoral candidates are called, heads his or her own doctoral committee.

This committee is selected by the learner and includes two UGS faculty advisors, themselves on the faculty of leading universities throughout the country, and two "adjunct" faculty who are selected from the learner's home community. The learner thus has access to faculty who are often on the "cutting edge" of their respective fields. The committee is completed by two "peers," who are either concurrently enrolled in the UGS program, or who are alumni of the program. Peers support and provide opportunities for learning together.

There are three components to the doctoral program: an academic course of study, via coursework or independent study; a related internship or mentorship; and completion of a project which can be a dissertation, book, film, or social action project.

Colburn-Rohn says, "This program is less structured, and allows individual creativity as well as more group and peer learning, instead of the traditional solitary approach to a doctorate. However,



Ellen Colburn-Rohn

it also requires very high motivation, commitment to quality work and innovation, self-discipline and willingness to work in an inter-disciplinary framework. Personal motivation is extremely important."

Colburn-Rohn combined education and bioethics (ethics in modern medicine/biology), from her concern over the use of the drug Ritalin for hyperactive children. She studied ethics and children's law, did research in psychopharmacology and child psychology. Through her program, published papers, and addresses, she was able to raise public and professional awareness of the abuse potential of this therapy. She holds the added distinction of being the only UGS graduate to be on its faculty.

Since completing the program, Colburn-Rohn has done:

- consulting work in Micronesia for the Department of Education in Palau;
- visiting lectures in Australia;
- an agency operations manual with the Queen Lili'uokalani Children's Center, because of her work on rights of children;
- directing graduate and undergraduate programs of Antioch University Hawaii;
- management consulting for U.S. Human Resources Corporation;
- professional editing of a 300-page book on the clinical treatment of bereavement with a husband-wife psychiatrist/nurse team; and
- formed her own management consulting firm, which among other projects, plans to work with Japanese companies in Hawaii on intercultural

Red Cross Fund Appeal to Aid Flood Victims

The American Red Cross, Hawaii State Chapter, is appealing for monetary donations to raise an emergency disaster fund of \$600,000 needed to help victims of the New Year 1988 flood statewide. Martin Schiller, Chapter chairman, said donations are being called for to supplement local and national Red Cross funds currently being expended to provide emergency assistance.

The Red Cross is providing free help to families and individuals in the form of food, clothing, shelter and medical care. It also is providing funds for basic essential furnishings, rent, minor home repairs, transportation, health needs, occupational supplies and other emergency needs.

The Red Cross was recognized as the official voluntary relief agency for disaster victims by Mayor Frank F. Fasi on January 4, 1988. Emergency Services Coordinator Rock Ahulau of the Hawaii State Chapter said that more than 800 persons received emergency care in the first few days after the flood.

Donations should be sent in care of the American Red Cross, P.O. Box 3948, Honolulu, HI 96812, for "flood damage."

corporate-community relations.

Kinney also completed her doctoral degree through UGS. She is married to Everett (Sonny) Kinney, who heads Alu Like Inc., in Hilo.

Kinney chose nursing and anthropology to pursue her field of transcultural nursing, a discipline founded by Dr. Madeleine Leininger. Kinney says only the UGS program would have allowed her the opportunity to have Leininger, a world-renowned authority, as a consultant to her doctoral program.

Despite some early doubts about whether she could do it, Kinney decided to enroll. She was 50 when she entered the UGS program, an assistant professor of nursing for UH with four children at home. "When you're ready to go, you do what you have to," she says.

She received financial assistance through the American Nurses' Association minority program, as the first Native Hawaiian applicant. After receiving her Ph.D., Kinney was asked by ANA to testify in Washington, D.C., in support of the Native Hawaiian health care bill.

As a result of her completing the UGS program, Kinney now has personal connections with professional peers around the world, and with graduate and undergraduate nursing faculty which she can use to benefit her nursing faculty and students. She also gets mail from major universities, and invitations to teach, speak or present papers, and to participate in further research activities.

For example, in November, 1987, Kinney was invited to present a paper on family health research at the University of Akron, Ohio, which is known for its family health programs. There she met 125 peers from all over the world who share the same interests.

Her goal is to develop professional nursing in Hawaii through nursing education, practice and research. She just received authorization to plan for a B.S. in Nursing degree at Hilo, and is encouraging more Hawaiians to consider a profession in nursing.

Of the UGS program she now says, "When you get in the program you meet peers who have progressed, and you realize you can too." She encourages other Hawaiians to consider the benefits of UGS' unique program, "Hawaiians are so industrious, and work so much with heart. You have to make a pathway for yourself, and in doing so you can help others too."

For information about the Union Graduate School, call 523-5928.

Auwe!

Gregory Kalahikiola Nalielua Sr., late spiritual advisor for the Office of Hawaiian Affairs affectionately known as Papa Kala, was born Feb. 1, 1910, and not 1920 as erroneously listed in the sub-head of the January issue of **Ka Wai Ola O OHA**. The correct year was used in the body of the story.

Also, the last name of the Class III president of the Hawaii Computer Training Center (HI-CTC) was incorrectly listed in the story as Kelle Johnson. However, her correct last name appeared in the caption as being Johansen.

We regret these typos and any others which we may not have detected.

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Bill for Hawaiian Language Commission Proposed

By Malcolm Naea Chun
Cultural Affairs Officer

A bill will be introduced in the 1988 Legislature by the Office of Hawaiian Affairs to establish a commission charged with the promotion of the indigenous Hawaiian language and the assurance of proper language usage.

Why is such a commission needed? Consider the following: Hawai'i is the only State in the union that is officially bilingual, recognizing Hawaiian as one of the official languages.

Yet, it is difficult to use Hawaiian in daily life. Have you written a check in Hawaiian? How many books or newspapers have been printed in Hawaiian during the last year? How often is Hawaiian spoken on the television or radio? When the children who are now going to the few existing Hawaiian language pre-schools grow up and enter intermediate or high school, will they be able to continue speaking Hawaiian? What will their world be like if there are no resources, no "market place," and certainly no kupuna to speak and read in the native language of Hawai'i.

There are existing efforts to promote the Hawaiian language today, but these are not enough. If Hawaiian is the official language of this State, how official is it? Why do businesses get away with misspelling Hawaiian, like the word "poki" for "poke"?

Or broadcasters with mispronunciations that are adopted by the general population? Surely people can complain to the business, but what if they just do not care or cite cost for correcting it? Will the Hawaiian language one day be remembered only by songs, street and place names?

In November, 1987, at a language consultation convened by OHA's Culture Division, it was clear that that day is approaching. The participants, who represented professionals in Hawaiian language, education, government, business and the news media, state emphatically that the Hawaiian language faces "imminent extinction" and that the maintenance of the language "is a community and State responsibility."

If you want to support the establishment of a Hawaiian Language Commission, write or call your State Senator or Representative now. Let them know how important the Hawaiian language is to the people of this State. Even in this day and age, Hawaiian is not to be used as a mere "official" symbol, but is to be used as a living language, especially by those whose ancestors spoke it, and who still speak it.

Models for the proposed legislation were taken from the Maori Language Commission, the Commission on Official Languages in Canada and from the advice of several overseas consultants

in Alaska and New Zealand. As one of the consultants, a Pueblo Indian from New Mexico, said, "Without our language we are not a people."

The establishment of a permanent Hawaiian language commission is intended as a means for the promotion of the Hawaiian language as a **living** and **official** language of the State, beyond the educational mandate of the State Constitution.

The commission, as proposed would consist of seven members appointed by the Governor, who would serve for a limited term, with compensation. The office is to be headed by a director appointed by the commission.

The commission would be concerned with the status of the Hawaiian language in compliance with the spirit and intent of the State Constitution. It would be empowered to hold inquiries, hearings and meetings to carry out its duties, and to deliberate upon reports and recommendations concerning any complaints received. The commission and the office have no penal authorization, except to recommend corrective actions to the concerned parties or to the State Legislature. An administrative office would be established to provide staff support to the commission.

'Hawaiian Rainbow' Returns Feb. 26-27

"Hawaiian Rainbow," a 1987 film directed by Robert Mugge and starring a host of Hawaiian entertainers, returns to the Honolulu Academy of Arts Theatre by popular demand next month.

It features Auntie Genoa Keawe, slack key artist Raymond Kane, the Makaha Sons of Niihau, the Ho'opi'i

Brothers, the Sam Bernard Trio, Vicky Holt Takaminie and her hula halau and a host of others.

This loving tribute to Hawaiian music shows at 7:30 p.m. Friday and Saturday, Feb. 26 and 27, and at 4 p.m. Sunday, Feb. 28. Tickets are \$3.

NOTICE

**IF YOU HAVEN'T YET APPLIED
DO IT NOW!**

**CITY'S SECTION 8 HOUSING
ASSISTANCE PAYMENTS PROGRAM**

Applications are now being accepted for the Section 8 Housing Assistance Program. Qualified very low income families, elderly, disabled and handicapped individuals will be offered certificates of eligibility for rental assistance as they become available. One-bedroom applicants who qualify as an elderly, disabled or handicapped individual (or family) will have their applications processed for certificates immediately until the available allotment is filled.

Qualified applicants are to find their own place to rent (present unit may qualify) for a minimum lease of one year. If the unit is approved, the Section 8 program will pay a portion of the rent. Families who have applied for or are participating in other Federal Assistance Programs may also apply.

APPLICATIONS ARE BEING ACCEPTED MONDAY - FRIDAY
(EXCEPT HOLIDAYS) FROM 8:30 A.M. - 3:30 P.M. AT:

RENTAL ASSISTANCE BRANCH
842 BETHEL STREET, FIRST FLOOR
HONOLULU, HAWAII 96813
TELEPHONE: 523-4266

MIKE MOON, DIRECTOR
Department of Housing and Community Development

FRANK F. FASI
MAYOR

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International Festival of Pacific Arts

Hawaiian Craftspeople, Artists Being Sought

Men and women skilled in traditional Hawaiian crafts and art forms, as well as artists who take these arts into contemporary forms to express Hawaiian cultural themes, are encouraged to apply to represent Hawai'i at the Fifth Pacific Festival of Arts in Townsville, Australia, August 14-27.

Purpose of the Festival is to preserve, perpetuate and enhance Pacific cultural heritage and awareness in an effort to uphold tradition and develop an appreciation for similarities and differences among cultures and lifestyles. The Festival brings together representatives from Polynesia, Melanesia and Micronesia to share their native arts in this two-week pageant.

At the request of Governor John David Waihee III and the State Foundation on Culture and Arts, the Kamehameha Schools has been designated the primary agency for coordinating Hawai'i's participation in the Festival. There are two major components to the Festival—Performing Arts and Visual Arts. Momi Naughton will coordinate the Visual Arts portion of the Hawai'i delegation and she is seeking talented craftspeople and artists who are interested in representing Hawai'i at the Festival.

Her committee is specifically looking for people skilled as carvers, quilters, lauhala, 'ie'ie and floral lei weavers, tapa and hula implement makers and

feather workers, as well as contemporary artists. All interested persons are encouraged to apply by filling out the attached coupon and mailing it to Naughton, or by calling her at 988-4665 (evenings and weekends) or Linda Legeyt at 538-3693 (days).

Because the Schools' administration believes that there are important educational benefits to be derived from participating in the Festival, each craftsman selected will be assigned one Kamehameha student to serve as a **haumana** and assist them in presenting their displays. It is hoped that

by working with master craftspeople, the students will receive a rare learning opportunity.

Hawai'i's delegation to the Festival will be chaired by Kamehameha Schools Trustee Myron Thompson and coordinated by Kamehameha Financial Aid Director Bob Worthington. The Performing Arts portion of the delegation will be coordinated by Kamehameha Schools Music and Drama Department head Randie Fong, and comprised entirely of Kamehameha students.

Visual Arts Application 5th International Festival of Pacific Arts 1988 Hawai'i Delegation

I am an artist/craftsperson interested in representing Hawai'i at the Festival of Pacific Arts in Townsville, Australia.

Name: _____

Address: _____

Phone: _____ (days) _____ (evenings)

Area of Expertise: _____

To receive an application form, mail your coupon to Momi Naughton c/o Julee Abe, Kamehameha Schools, Special Events Department, Midkiff Learning Center, Kapalama Heights, Honolulu, Hawai'i 96817.

Or telephone Momi Naughton at 988-4665 (evenings) for more information.

Landmark Designation Recommended

By Earl (Buddy) Neller
Cultural Specialist

The Southeast Moloka'i archaeological district, including the Hokukano-Ualapu'e complex, is a significant national historic site which should be designated a National Historic Landmark.

It has exceptional value in illustrating and representing our ancient Hawaiian heritage (Hawaiian aboriginal culture), a theme already identified as significant in the history of the United States.

The district is significant because of the exceptional state of preservation of archaeological remains. It has exceptional value because of the comprehensiveness and representativeness of its cultural resources which can be applied to the study and interpretation of all aspects of Hawaiian culture from pioneer settlement to stratified state society.

There are eight distinct sites listed in the nomination papers and the ruins in this landmark include six heiaus and two fishponds which are large, noteworthy structures. It also includes Ililipae Heiau, largest on the island of Molokai and Keawanui fishpond, largest of its kind on the island. They were nominated in 1962 when big was synonymous with best. Today we recognize these sites as an integral part of a more extensive pattern of well-preserved Hawaiian sites along the southeastern coastline of Molokai.

Not all ruins are in excellent condition. As a group, however, these ruins compare favorably with other National Historic Landmarks in terms of their value as cultural, historical and archaeological resources. They are a distinctive variant of the traditional Hawaiian settlement pattern, not represented by existing National Historic Landmarks such as Mo'okini Heiau.

The appropriate boundary for a National Historic Landmark designation would include the entire southeastern district of the island, from the mountains to the ocean, including the off shore fishing areas.

Such a boundary recognizes the extent and distribution of the current inventory of recorded sites on the island, which includes mostly coastal fishponds and heiaus. However, as the Kawela survey indicated, the district's archaeological resources are certain to also include numerous members of a wide range of classes of site types from heiaus to burial caves in a good state of preservation.

Archaeologically, it is difficult to isolate the sites listed in the Hokukano-Ualapu'e complex from the wealth of archaeological resources along the

southeast coastline of the island. Any National Historic Landmark designation that separates the sites in the complex from the other sites in the district is an arbitrary distinction. Arbitrary because the sites in the complex constitute only a portion of the exceptional archaeological resources to be found in the district, and because the remains of prehistoric Hawaiian culture are

regularly dispersed along the island's coastal areas and there are no empty areas without sites.

Hawaiians who believe that the Southeast Molokai archaeological district should be designated a National Historic Landmark should write to the National Park Service, Interagency Archeological Services, Box 36063, San Francisco, Calif. 94102.



Annie Griffin, archaeologist with the Department of Land and Natural Resources, stands at Kahokukano Heiau or Site 178 in the Southeast Moloka'i Archaeological District.

Venable Exhibit at Jabulka Pavilion

A new exhibition, *Art and Natural History: Scientific Illustrations* by George Venable, opened in Bishop Museum's Jabulka Pavilion on January 22.

Venable is the Senior Scientific Illustrator for the Museum of Natural History at the Smithsonian Institution and a preeminent natural science illustrator whose work has been published in numerous medical and scientific journals, texts and monographs. He has written articles for art and science magazines, and has traveled extensively both for the Smithsonian and on his own to lecture, conduct workshops and seminars on scientific illustration, and to serve in a consultant capacity.

Many of his works are in private collections here and abroad, as well as the Smithsonian Institution, and have been exhibited across the U.S.

The Bishop Museum exhibition will include 24 of the best examples, in various media, of Venable's scientific, wildlife illustrations, the best of the many

illustrations that have made him preeminent in his field.

The exhibition continues through March 6. During the run of the show, Venable will be at the museum for an open house to meet the public, and to conduct several lectures on his highly disciplined art.

Dates for the open house and lectures will be announced later.

Three OHA Kupuna Workshops Cancelled

The January, February and March kupuna workshops sponsored by the Office of Hawaiian Affairs have been cancelled.

The next scheduled program is an OHA kupuna spectacular listed on the original schedule as Apr. 15 and 16. Location and time have yet to be announced. Call 946-2642 or 548-8960 for particulars.

Dedicated to Youths and Canoe Paddling

Brown Finds Rewarding Experience with Na Opio

By Deborah Lee Ward, Assistant Editor
Ka Wai Ola O OHA

It's the end of a full day of work for Gardner Kaaihue Brown, pier coordinator for Servco Pacific, supervising incoming shipments of new cars. He jumps into his car and heads, not for home, but for the seashore. He'll go to one of several different locations on Oahu, where high school students of the Na Opio Canoe Club Association are launching their canoes for their daily paddling practice.

For over 15 years now, Brown has been a leader in actively promoting the ancient sport of Hawaiian outrigger canoe paddling and in generating student involvement at the high school level. Though he modestly steers away from recognition for himself, he has been a dedicated adult coordinator for two youth canoe paddling groups—Na Opio Canoe Club Association, and the ILH (Inter-scholastic League of Honolulu).



Gardner Brown, foreground in white, and two others watch canoe teams race on a rainy day at Ala Wai Canal.

In 1974 he helped form the state's first recognized high school canoe club at Kamehameha Schools, and by 1979 there were 13 schools with canoe clubs, who later formed the Na Opio association. Na Opio, as it is usually called, now has 10 canoe clubs with 400 paddlers representing both public and private high schools. Teams meet at Kailua Beach, the Ala Wai Canal, at Magic Island, Haleiwa and Poka'i Bay.

Another 150 youngsters from a dozen private schools participate in the ILH canoe paddling program. While the majority of students in the canoe clubs are Hawaiians, Brown says all ethnic groups are represented in the clubs.

Gardner Brown grew up in Hilo, the son of baseball player and Little League coach "Tuna" Brown. His early canoeing began in boyhood when he would help his grandfather set fish traps. He graduated from Hilo High School in 1941 and served 24 years in the U.S. Army. He was stationed in Hawaii, Europe, Korea and Japan, retiring in 1969 as a master sergeant.

Brown first got involved with Hawaiian canoe

paddling when the three youngest of his six children—Nahaku, Adele and Paul—joined school teams. The older children grew up while the family lived overseas. Canoeing has since become a way of life that he shares with many adults and youngsters who support this ancient sport. A former paddling coach, he now keeps busy scheduling races, handling administrative paperwork, and working with the other adults who also volunteer their time to support this youth program.

Canoes used in the program are generously "loaned" by major adult canoe clubs, whose season begins in April. Often young paddlers go on to join these clubs, bringing with them knowledge of scheduling, financing, fundraising, budgeting, advance planning, organization, cooperation and initiative.

Brown is quick to point out that the youths run the Na Opio program, electing their own officers, forming committees and making their own decisions. Each club is basically self-sufficient and handles its own finances, though it may get some donations from local corporations for awards.

He has strong feelings about these youngsters, saying, "These are kids that may be pushed aside in school. But here we give them an opportunity to

express themselves. People are surprised how well kids can run a canoe program."

"What we have done is to give them a sense of dedication, competitiveness, coordination, timing, and discipline, with the optimum goal being 'ohana.' This is canoeing—it's not 'do your own thing.' It takes six people to move a canoe and they have to work together. We try to help them feel unafraid to try. We provide guidance. But they make the decisions."

At the close of each practice session, the clubs bless their canoes. When they finish, everyone pitches in to bring the canoes out of the water to rest on old tires on the shore. Then, without prompting, they run their final laps before heading to the showers to wash off. Waiting parents assemble, and everyone's gone by 6 p. m., as dusk descends upon the empty park site.

Gardner Brown's white hair gleams in the twilight as he surveys the resting canoes. "Through our Hawaiian culture we have a different approach for youngsters to learn to deal with responsibility. They have to work as a team, discipline themselves. We have one of the most natural sports for youth . . . the kids love it out there."

And so does Gardner Brown.



Canoeing builds teamwork. Here a club launches its canoe into the Ala Wai Canal.



With every last ounce of effort, crews paddle hard to the race finish on the Ala Wai Canal.

MGF Guide Training

Training for valley guides as volunteers who will lead interpretive tours of historical Kamananui Valley begins Mar. 3 at Moanalua Gardens.

MGF is looking for people who:

—enjoy learning about Hawaii's natural and cultural history.

—believe in the conservation and preservation of Hawaii's environment and heritage.

—desire an opportunity to share knowledge with others.

—like to walk or hike with people who share their interest.

—can volunteer a few hours a month, weekday or weekend.

Classes are held Thursday evenings and will continue through April. Call Pauline Sato, volunteer programs coordinator, at 839-5334 for more details.



Members of the Puiwa Haloa Canoe Club, led by coach Kevin Mokuahi, join in a pule together before a competition.



Team members cheer on their crews at Ala Wai Boat House pier.

ILH Canoe Paddling Season Ends Feb. 24

The 1987-88 Interscholastic League of Honolulu canoe paddling schedule has been released by Gardner Brown, race chairman.

The season began Jan. 19 and ends Feb. 24 off Magic Island at Ala Moana Beach Park. The first races get under way at 4:25 p. m. and cover distances of three to three and one-half miles. Girls compete on Tuesdays and boys on Wednesdays.

Participating schools are:

BOYS

Junior Varsity—Damien, Maryknoll, Iolani, Kamehameha, Punahou, St. Louis, Mid-Pacific Institute.

Varsity I—Damien/Maryknoll, Iolani, Kamehameha, Punahou, St. Louis, Mid-Pacific Institute, Lutheran/Hawaii Baptist Academy/Academy of the Pacific.

Varsity II—Damien/Maryknoll, Iolani, Kamehameha, Punahou, St. Louis, Mid-Pacific Institute.

GIRLS

Junior Varsity—Iolani, Kamehameha, Punahou, Sacred Hearts Academy, Mid-Pacific Institute, St. Andrews Priory.

Varsity I—Iolani, Kamehameha, Mid-Pacific Institute, Punahou, Sacred Hearts Academy, Maryknoll High School, Lutheran/University High.

Varsity II—Iolani, Kamehameha, Mid-Pacific Institute, Punahou.

The dates of Mar. 1 and 2 have been set aside for a raceoff if necessary.

Personal Profile of a Dedicated Hawaiian

The last three of Gardner Brown's six children were paddlers with two of the girls also excelling in volleyball and the youngest, Paul, starred as a pitcher for the University of Hawaii Rainbows baseball team before being drafted by the Boston Red Sox of the American League.

Nahaku Brown, 1978 graduate of Kamehameha, was a UH Rainbow Wahine volleyball standout who was named an NCAA All-American. Adele was also an outstanding volleyball player at Roosevelt where she graduated in 1979. Nahaku is now women's volleyball coach and assistant to the athletic director at Hawaii Pacific College.

Paul Brown is a 1982 Kaiser High School graduate, the same school which produced New York Mets pitcher Sid Fernandez. Brown is currently in the Red Sox farm system.

Gardner Brown's three eldest children are Gardner Alihikauaokalani, Tanna Mahealanikeola and Louise Kekaikahealani.

Mauna 'Ala Dates, Ali'i Sundays Set

The birth dates and schedule of 1988 Sunday services at Kawaiahao Church for what has been popularly designated as "Ali'i Sunday" have been announced by Mary Lou Kekuewa, coordinator.

The first happened Jan. 31 which was the birthday of King William Lunalilo. Services were held the same day.

The remaining schedule, with birth dates in parentheses and Ali'i Sunday observances following, looks this way:

Queen Elisabeth Kaahumanu (Mar. 17)—Mar. 13.
Prince Jonah Kuhio Kalaniana'ole (Mar. 26)—Mar. 20.

King Kamehameha the Great (June 11)—June 5.
Queen Lydia Lili'uokalani (Sept. 2)—Aug. 28.
Princess Victoria Kaiulani Cleghorn (Oct. 16)—Oct. 16.

King David Kalakaua (Nov. 16)—Nov. 13.
Princess Bernice Pauahi Bishop (Dec. 19)—Dec. 18.

Organizations participating in the services are requested to line up outside Kawaiahao Church punctually at 10 a. m. and enter the church at 10:15 a. m. so that services can start promptly at 10:30 a. m.

Na Opio Season Underway; Ends Mar. 23 with Hilo Title Races

The Na Opio Canoe Club Association's nine-race competitive season began Jan. 23 and concludes Mar. 23 with the state championship races in Hilo.

Six teams meet daily, Monday through Friday, from 3:30 p. m. to 6 p. m., at city parks along the length of the Ala Wai Canal and near Magic Island at Ala Moana Beach Park. Rain or shine each afternoon the young paddlers can be seen dipping powerfully into the calm waters as their canoes dart swiftly forward.

The competitive schedule includes identical events for boys' and girls' teams.

Training varies according to age group, experience level and conditions of a race. For example, paddlers need to know how to read the current, know how the wind is blowing and how to race with endurance under different sea conditions. Practice generally begins with a warmup run on land, then canoes are put in the water and teams take ¼ mile

and ½ mile sprints.

Kealii Loo, a junior at Sacred Hearts Academy, has paddled since she was 8-years-old. She comes from a paddling family—her sister, mother and father (Na Opio's Gary Loo, who assists Gardner Brown) have been involved in paddling. Kealii paddles with the Kanalui Canoe Club and is vice president in Na Opio, and a member of the finance committee, which decides how to raise funds for the Association.

Mana Crozier, a senior at St. Louis School, was invited by a friend to join, and has been paddling for three years. He is a race chairman for Na Opio, and his job is to see that race courses are properly set. He is also on the committee that handles protests by clubs during a race.

What does he like about canoeing? "I like that there is a lot of unity in the events, everybody just comes together. I like the parties, too."

Kailua HCC Lauds OHA Newspaper

Ka Wai Ola O OHA extends its deepest mahalo to the Kailua Hawaiian Civic Club for the very kind words about this newspaper in the January issue of its newsletter which is edited by Dave Bird, chairman of the publicity and promotions committee.

The newsletter, which is the first Hawaiian Civic Club publication to so recognize Ka Wai Ola O OHA, although there have been hundreds of letters of individual commendation, notes the following:

"The December issue of the Office of Hawaiian Affairs' monthly newspaper, Ka Wai Ola O OHA, had many informative articles on the 1987 civic club convention held in Las Vegas. If you haven't read your copy, do so.

"Under the leadership of Editor Kenneth S. Haina, the newspaper has steadily improved over the past couple of years. The articles in the publication, many authored by Haina, are interesting and informative. If you do not receive Ka Wai Ola O OHA, call 946-2642. The newspaper should be on everyone's reading list."

The newsletter itself has taken on a new and attractive format under Bird's editorship. The articles are newsy, brief and to the point.

The revitalized Windward club, which once boasted one of the largest memberships in the Association of Hawaiian Civic Clubs, has come back strong with steadily increasing membership, reestablishment of its choral group and participation in OHA's Ho'olokahi Unity Day program.

The recent New Year's Day flood also prompted

Opunui-Koani Ohana Plans Oahu Reunion

A second reunion of the Opunui-Koani family is being planned as a summer event on O'ahu July 22-24 at various locations on the island.

The first was held last July at Anahola, Kauai, home island of the ohana. About 300 attended this meeting and organizers are hoping for a larger response this year. Members of the organizing committee would like to hear from descendants of the two lines.

Those who need information about the reunion or want to know if they are from either bloodline are asked to contact Rose Fontes-Gonsalves at 262-7409; Pua Ponimoi, 536-7503; Nuenue Leder, 261-7716, all of Oahu, and Lahapa Texeira on Kauai at 246-0291.

Tentative reunion plans for July include a luau at Waimanalo, pool party in Kahaluu and fun day in Makaha.

The family evolved from the marriage of William Opunui to Fanny Coggeshal. One of their offspring, Anna Rice Opunui, later married John Koani. Genealogy will be one of the highlights of the reunion as descendants attempt to fill in blank spaces on the branches of the family tree.

President Chris Faria to formulate plans for a kokua network which can be used to help members inundated by the flood. Members would help each other by moving furniture, providing food and shelter, etc., during natural and other disasters.

The choral group under Lucia Davis is enjoying itself, having performed community service during the holidays by singing Christmas carols at Castle Hospital. New members, especially men, are still welcome. Tenors and basses are sorely needed.

The club is asking members to save their household "junks" and empty jars for pickled onions for its spring bazaar and garage sale as one of its major fund raising projects of the year.

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Serving authentic Thai cuisine
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Special menu offer — call for information
OPEN 7 DAYS: LUNCH 11 - 2 • DINNER 5:30 - 9:30

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Hawaiian Civic Club Ho'ike'ike Mar. 6

"Among Our Souvenirs," emphasizing the 1930s and 1940s, is the theme for the 1988 Ho'ike'ike on the Great Lawn family Sunday program Mar. 6 at the Bishop Museum.

Admission to the grounds and exhibits is free with proper identification. The program is being sponsored by the Association of Hawaiian Civic Clubs through the generosity of the Museum. Hours are 9 a. m. to 5 p. m.

Logistically, the entertainment stage this year will be located in the area fronting the main Museum building. Also, HCC arts and crafts displays and demonstrations will be relocated to an

area on the Great Lawn. Food concessions will be in their same locations and commercial vendors will have interesting gift items.

Family Sunday Chairman Sherry Evans encourages everyone to attend in dress of the period. There will be a celebrity box lunch auction, hula contest for boys and girls ages 12 to 17, lots of entertainment featuring all trios and games for children. Those who enter the hula contest must dance to an Alex Anderson composition.

The event serves as a scholarship fund raiser for many of the participating clubs.

Keiki Tahiti Fete at St. Louis Mar. 19

The Kalihi-Palama Culture and Arts Society Inc. (KPCA) is hosting its Third Annual Hawaii Keiki Tahiti Fete on Saturday, Mar. 19, at the Brother Stephen McCabe gymnasium on the St. Louis School campus.

Festivities begin at 10 a. m. with artisan displays and demonstrations of Tahitian and other polynesian handicrafts. Highlighting the festival at 11 a. m. will be a young people's Tahitian dance competition featuring talented tane (male) and vahine (female) youngsters 5 to 12 years of age in colorful costumes performing in an exciting program of

Ote'a group and Ori Tahiti solo stylings of traditional dance.

KPCA hopes that through the sponsorship of this event, Hawaii's youngsters will become more aware of their Polynesian heritage and Hawaii's affiliation with its cousins from the islands of Tahiti.

Any halau, studio, club or other organization interested in entering this dance competition may obtain information and an application by calling the Society at 521-6905. Entry deadline is Feb. 16. Tickets at \$4 each are also available through the KPCA office.

Bishop Honored with Services, Coin Minting

Kamehameha Schools/Bishop Estate paid tribute in January to the memory of Charles Reed Bishop, husband of Bernice Pauahi Bishop and benefactor of numerous Hawai'i charities, with three student services and the minting of a commemorative coin in his honor.

Seven hundred Kamehameha Elementary School (KES) students participated in a Founder's Day ceremony Jan. 22 at Kekuhaupi'o Gym on the high school campus. Bishop founded Kamehameha's Preparatory Department in 1888.

Grades 7 and 8, which were a part of the original Prep School, celebrated Founder's Day on the 166th anniversary of Bishop's birth, Jan. 25, with a memorial service at Mauna 'Ala. Forty students lead the ceremony, which is traditionally attended by KS/BE trustees and dignitaries from community organizations, business and government.

Formal observance of Founder's Day for all 520 Kamehameha seventh and eighth graders was held that afternoon in Keawe Gym on the intermediate campus.

In conjunction with this tribute to Bishop, Kamehameha Schools/Bishop Estate hosted a ceremony celebrating the minting of KS/BE's third Centennial Coin on Monday, Jan. 25, at the Royal Hawaiian Mint, 812 Mapunapuna St.

The Charles Reed Bishop coin joins the Pauahi and Kamehameha I coins as the third in a three-coin set commemorating Kamehameha Schools' centennial. As with the two previous coins, the C.R. Bishop coin will be minted in gold, silver and bronze, and all who purchased a "blank" on the date of the minting were invited to press their own mementos.



The first minted coins in the series are held and displayed from left to right, by Governor John David Waihee III, Bishop Estate Trustee and Chairman of the Board Richard Lyman and Lieutenant Governor Ben Cayetano.

New Publication Now Available at UH Press

Na Mea 'Imi Ika Wa Kahiko: An annotated Bibliography of Hawaiian Archaeology compiled by Matthew J.T. Spriggs and Patricia Lehua Tanaka is a new publication now available from the University of Hawaii Press, Order Department, 2840 Kolowalu St., Honolulu, Hawaii 96822.

The new publication is No. 11 in the Asian and Pacific Archaeology Series of the Social Science Research Institute, UH Manoa. The cost is \$17 plus \$1 for postage (50 cents for each additional copy).

Hawaiian Association USA Amateur Boxing Federation Championships

February 26 & 27 — 7 p.m.

Waianae Recreation Center Gym

Admission: \$3.00 Children under 12: Free

Naturally Hawaiian



Undisturbed Refuge

By Patrick Ching
Artist/Environmentalist

Far away from the traffic and skyscrapers of downtown Honolulu is a part of Hawaii that is rarely seen by humans.

These are the Northwest Hawaiian Islands, often referred to as the "Leeward Islands." They are all that remain of large volcanic islands which once towered high above the ocean's surface. This string of atolls and islets extend from the 900-foot high island of Nihoa to the remote atoll of Kure which lies nearly 1,200 miles northwest of Kauai.

Though the northwestern—most atolls of Midway and Kure are inhabited by Coast Guard employees and other federal contract workers, the rest of the Leewards from Pearl and Hermes reef to Nihoa are part of the Hawaiian and Pacific Islands National Wildlife Refuge. These islands were set aside in 1909 by President Theodore Roosevelt to preserve the rare and endangered wildlife that live here.

Aside from the handful of biologists who visit these islands to study its wildlife, life on the refuge goes on undisturbed by humans. The rare and endangered Hawaiian monk seals make their home here. They are found nowhere else in the world.



A number of different sea turtles frequent Hawaiian waters. The most common by far is the Pacific green sea turtle. French Frigate Shoals, a crescent-shaped atoll, hosts the largest breeding colony in the Pacific for these turtles. They come here each summer to feed, mate and lay their eggs. The eggs hatch in the warm sand after a couple of months and about 100 tiny turtles make their treacherous way to the water to begin their lives. Unfortunately, many do not make it because they fall prey to birds, crabs and other predators.

Below the ocean's surface, life takes on a different dimension as creatures of the sea cover the reefs in great abundance. Schools of fish swim about, unthinned by human predation. A fisherman's dream? Perhaps so, but a sure paradise for fish.

In the air and on the land, sea birds by the thousands make up the bulk of the Leeward Islands' animal populations. Albatross and 'iwa birds, shearwaters and other birds congregate here, making this one of the most important sea bird rookeries in the world.

Aside from the sea birds, the Leeward Islands also host a few species of endemic land birds, of which the Laysan duck and Nihoa finch are two examples.

Indeed there is much to be known about this very special part of Hawaii. Although one may not see it first hand, there is great satisfaction in knowing there are still places in our state beyond the reach of civilization where nature is in charge and things can go on living just for the sake of being wild.

Interpret Hawaii Program Enriches Knowledge, Skills of Na Mea Hawaii

Interpret Hawaii, a visitor industry training program at Kapiolani Community College, announces a variety of new courses designed to enrich the knowledge and skills of hotel employees, tour guides and escorts, travel agents, museum educators and docents, tour designers and anyone interested in Hawaiian cultural or natural history.

These short-term, non-credit courses provide historical, cultural and natural history background while strengthening skills of presentation, hospitality and creative storytelling. Newcomers to Hawaii are encouraged to register for the courses as a way to be introduced to the heritage of Hawaii. The schedule of workshops is:

HAWAII NO KA OI—The basic 40 hour training course on how to share the cultural and natural history of Hawaii with visitors and residents. A must for tour guides, hotel personnel, travel escorts, museum guides and docents, and anyone interested in learning more about their island home. This 40-hour class is a lively, informal and fun way to learn about Hawaii's heritage while developing skills of self-presentation, storytelling and hospitality. Everyone who completes this workshop receives the special Hawaii Visitor Bureau's Interpret Hawaii Warrior Pin.

Date: Monday and Wednesdays, Feb. 1, Apr. 11

Time: 7 p.m. - 9 p.m.

Place: Mamane 102

Cost: \$90

HAWAII NO KA OI, PART II—Refresh your skills and knowledge of interpreting Hawaii with this new class designed for "graduates" of Hawaii No Ka Oi. Part II is a 20-hour class that takes a closer look at how to interpret modern Hawaii history since the Revolution of 1893.

Date: Tuesday and Thursdays, Mar. 29-Apr. 28

Time: 7 p.m. - 9 p.m.

Place: Mamane 102

Cost: \$50

LEGENDS OF OAHU—Do you know where Kamapuaa made his home on Oahu? What are the legends told at Oloana, Mokolii, Pali and Makapuu? The ancient and modern legends of Oahu are examined in this 10-hour class that includes skills of storytelling.

Date: Thursday, Feb. 18-March 10.

Time: 6:30 p.m.-9 p.m.

Place: Mamane 103

Cost: \$25

STORYTELLING—Everyone and every place has a story. This six-hour workshop invites you into the world of

storytelling as you learn how to make history, information and personal experiences come to life with drama, humor and excitement. In this six-hour class, you will learn how to develop stories from your own experiences and how to share tales in a creative Hawaiian way. The instructor is storyteller **Woody Fern**.

Date: Feb. 2, 9, 16 Section #1

Date: Apr. 12, 19, 26 Section #2

Time: 6:30-8:30 p.m.

Place: Mokihana 105

Cost: \$25

PLACE NAMES OF OAHU—The Hawaiian people had place names for canoe landings, taro patches, fishing stations, and sites where memorable events occurred. These original names are unfortunately vanishing. With the help of one of the leading authorities on Oahu place names, you will discover what Hawaiians called their different sites, the origin of the name and the legends associated with it. **Esther Mookini**, co-author of *Place of Names of Oahu* will be the instructor.

Date: Wednesday, Mar. 2, 9, 16

Time: 6:30-8:30 p.m.

Place: Mamane 103

Cost: \$25

INTERPRETING HAWAII FOR THE JAPANESE VISITOR—Every year more Japanese visitors come to Hawaii — how can we help them experience an authentic, lively and interesting Island experience? This 10-hour workshop is designed for those who work with the visitor from Japan. You will be given insights to the cultural history between Hawaii and Japan, identifying interesting sites and traditions associated with Japanese in Hawaii. Simple communication tips will also be provided!

Date: Thursday, Mar. 17-Apr. 7

Time: 6:30 p.m.-9 p.m.

Place: Mamane 103

Cost: \$30

INTERPRETING HAWAII'S MAJOR VISITOR ATTRACTIONS—Most "frontline" visitor industry personnel often refer to Hawaii's most popular visitor attractions, but never have the time to visit them! This 8-hour workshop will acquaint you with a better understanding of three such attractions — the Arizona Memorial, Sea Life Park and Bishop Museum. Personnel from each of these sites will provide orientation, explain facilities with a "behind the scenes" tour, discuss exhibits and offer suggestions on how to learn more about the subject matter they interpret.

Date: Saturday, Apr. 9, 16, 23 and 30

Time: 9 a.m.-11 a.m.

Place: Mamane 102

Cost: \$30

For more information or to register for these workshops, please call 734-9211.

Pahukini Rededication Scheduled for Feb. 27

The public is invited to a rededication ceremony for Pahukini Heiau in Kailua on Saturday, Feb. 27 from 10 a.m. to 12 noon.

The ceremony is organized by the Pahukini Heiau Restoration Project and co-sponsored by Ameron HC&D, owners of the Kapaa Quarry, and the Kailua Women's Business and Professional Club.

The program will feature original oli and mele dedicated to Pahukini and a pahu drum-making demonstration. Pahukini Heiau, located at the Kapaa landfill (Kailua dump), was the subject of a community cleanup effort in 1987 and is being restored by a group of community volunteers working with archaeologists.

Pahukini is reputed to be one of five heiau built by the high chief Olopana at the beginning of the 12th century, and its name refers to a multitude of temple drums associated with the site.

26 Hawaiians Have Public Health Degrees

The University of Hawaii's School of Public Health has a special commitment to assist Hawaiians in achieving their goals in graduate education.

The school offers Master and Doctoral degree programs in a wide variety of public health specialization.

Since 1979 when the Health Careers Educational Opportunities Program was established, 26 Hawaiians have graduated with master's degrees in the public health field. There are seven in the current class at UH Manoa.

The program is geared to assist minority groups in the public health field and over 50 percent of the enrolled students are minorities.

Volunteers in Action

By Solomon Loo, Director

Volunteer and Internship Program

January, 1988, should be declared the "Month of the Volunteer."

It would be interesting to put a dollar value on the thousands of hours donated by so many of you for Ho'olokahi. But that is only one measure of your time. You helped bring an idea to life that will now help Hawaiians and Hawaiians-at-heart to go forward together.

Every volunteered hour contributed to this major event—whether it was covering the imu, registering voters, standing by to repair elevators if needed, distributing copies of **Ka Wai Ola O OHA's** special issue or any of the dozens of other things you did for Hawaiian Unity Day—was very much appreciated.

Please accept our commendation for a job well done. You deserve it!

Benson W. K. Lee Sr.

It is with deep sympathy to his family that the Hawaiian Civic Club movement and the Hawaiian community mourned the sudden passing on Jan. 19 of Benson Waldron Keala-okamalamalama Lee Sr., president of the Association of Hawaiian Civic Clubs.

Lee, 47, who resided with his family at Pacific Palisades, was born at Hoolehua, Molokai, a product of Hawaiian Homes Land. He was a machinist foreman at the Pearl Harbor Naval Shipyard Shop 31.

Lee and his wife, Antoinette L. Lee, are among the founders and charter members of the Pearl Harbor Hawaiian Civic Club, one of the most active in the Association. Lee served on many committees in the Hawaiian Civic Club movement, including the Oahu District Council as president before ascending to the top AOHCC post where he was serving his third term.

In addition to his wife, he is also survived by sons, Benson W. K. Lee Jr., Brendon K. Lee and daughter, Brook A. M. Lee. Also brothers, William K. Lee, Wendell K. Lee, Walter O. Lee, Wilford L. Lee and sisters, Mrs. B. J. Fuller, Mrs. Mike N. (Leah M.) Ellis.



Lee, who was to lead the procession of his Hawaiian Civic Club members into Aloha Stadium as part of the Jan. 23 Ho'olokahi opening ceremonies, was viewed Jan. 21 at the Mililani Downtown Mortuary by hundreds of his fellow members, ohana, workers and friends at Pearl Harbor and a few legislators.

Moses K. Keale Sr., chairman of the Office of Hawaiian Affairs Board of Trustees, was among the many who stood in a long line that spilled into the mortuary parking lot and never let up until the 9:30 p.m. closing. Among state lawmakers paying their respects were Governor John David Waihee III, Reps. Mitsuo Shito, Joseph Leong and Whitney Anderson and Congressman Daniel K. Akaka.

Admission-Free Oahu Quilt Show May 14-15

An all-Oahu Hawaiian Quilt Show will be held May 14-15 at Kawaiahao Church's Likeke Hall, according to an announcement from the Oahu Quilt Festival Committee.

This unique exhibit will offer a preview of future Hawaiian quilt treasures through the showcase of some of the finest examples of exquisite contemporary quilts fashioned in the traditional Hawaiian style by artisans from the island of Oahu.

This two-day event, which is being coordinated by the committee with Wendell Silva as chairman, is free of charge. The committee includes Rev. Mealii Kalama, Kawaiahao Church; Lee Wild, Mission House Museum; Doris Farrell, Hawaii Quilt Guild; Elaine Zinn, Arts Council of Hawaii; and Gussie Bento, master quilt instructor.

Quilt organizations or groups interested in participating in the show may get additional information by calling Silva at 521-6905, Kalihi-Palama Culture and Arts Society.





Mai Wakinekona

By Larry Kamakawiwo'ole Federal Liaison Officer



Second Session Convenes

The second session of the 100th Congress convened on Jan. 25 to commence a busy schedule coupled with a presidential election year. As the deficit reduction, arms control, the Iran-Contra affair, and an appointment to the U.S. Supreme Court played important roles during the first session of Congress, so will trade and the American economy be among the more important issues of the second session.



On the trade issue, a record U.S. trade deficit has grown rapidly from \$36 billion in 1980 to over \$148 billion in 1985 and approximately \$170 billion in 1986. A major concern of Congress is to change U.S. trade policies or take action to help U.S. producers compete against foreign firms. A primary issue is to what extent should the Government intervene in protecting domestic industries, promoting export and assisting domestic producers to international competition.

Consequently, H.R. 3, the Trade and International Economic Policy Reform Act of 1987, will probably be top priority during the first quarter of the new session. That bill is presently in conference, and Senators Daniel K. Inouye and Spark M. Matsunaga are conferees.

Regarding federal legislation affecting Hawaiians in Hawai'i, the two key areas are education and health. The bills to follow are:

H.R. 5 (S. 373), the School Improvement Act of 1987. As you may recall, H.R. 5 contains three major Hawaiian provisions: a gifted and talented youth program, a drug abuse education and prevention program, and various demonstration programs including curriculum implementation, family based education centers, special education, higher education demonstration project and a talented and gifted demonstration program.

H.R. 5 passed the House on May 21 and the Senate amended it on Dec. 1. It is currently in conference. Senators Inouye and Matsunaga are conferees.

S. 1441 (H.R. 1326), the Public Health Service Infant Mortality Amendments Act of 1987. S. 1441 contains one major Hawaiian provision: a fellowship program for nurse practitioners with priority to applicants who are employed by native Hawaiian health centers. The grants shall be given to public and private nonprofit schools of nursing to operate the fellowship program.

S. 1441 passed the Senate on Aug. 6, and in the House it was referred to the Committee on Energy and Commerce.

The House, on the other hand, introduced its own version of S. 1441—**H.R. 1326**, which was given the same title as the Senate bill. However, the House bill does **not** contain any Hawaiian provision. H.R. 1326 passed the House Nov. 9, and in the Senate it was ordered placed on the calendar Nov. 13. A possible strategy is for the Senate to pass the House bill with an amendment that the Hawaiian provision be included in the House bill.

Finally, **H.R. 2290**, the Indian Health Care Amendments of 1987. H.R. 2290 contains two major Hawaiian provisions: a health scholarship program and a health promotion and disease prevention program with a focus on the problem of diabetes. The bill has been reported out of the Interior and Insular Affairs and Energy and Commerce Committees and placed on the Union Calendar of the House.

There are other bills and resolutions of concern and interest to Hawai'i. They include:

H. Con. Res. 158, concerning the Establishment of a South Pacific Nuclear Free Zone, passed the House Oct. 20, and in the Senate it has been referred to the Committee on Foreign Relations.

H. Con. Res. 199, concerning the Soviet missile firings near Hawai'i, passed the House Oct. 20 and is presently in the Senate Committee on Foreign Relations.

For your information, **concurrent resolutions** generally are used to make or amend rules applicable to both houses or to express facts, principles, opinions, or sentiments of the two houses. A concurrent resolution must be passed by both houses but does not require the signature of the president and does not have the force of law.

H.R. 278, the Alaska Native Claims Settlement Act Amendments of 1987, passed the House and subsequently the Senate passed it amended. On Dec. 21 the House agreed to the Senate amendment with an amendment, and on the following day the Senate agreed to the House amendment. I will have more details to report on this important bill

during the coming weeks.

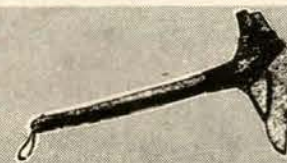
H.R. 442, the Japanese-Americans reparations bill, passed the House Sept. 17, and in the Senate it had been ordered placed on the calendar on Sept. 22.

S. 828 (H.R. 2472), the National Telecommunications and Information Administration Authorization bill, is presently in the Senate Committee on Commerce, Science, and Transportation. This bill includes the restoration of PEACESAT, the telecommunications satellite station in Hawai'i.

In conclusion, I will keep you informed of the foregoing legislation and others as they progress in the legislative process. And since this is a presidential election year it would be wise to study and examine the presidential candidates carefully in order to see who would be supportive of Hawaiian issues in the next four years.

Makaku

By Rocky Ka'iouliokahihikolo 'Ehu Jensen



Excuse Me?

In January, Will Hoover of the Honolulu Advertiser wrote about a Hungarian-born sculptor named Peter Toth. The story goes that "Wolf" Toth carved "whispering giants" from whole trees in commemoration of the greatness of this "land of the free". A noble enterprise to say the least. He has chosen as his subject the "natives" of this land . . . natives from Alaska to Florida and now Hawai'i.

Hoover noted that Toth has expressed a desire to carve a Polynesian statue. Toth, however, met with an obstacle in the guise of Sam Ka'ai and myself. The story goes on to say that Toth was **STUNNED** "to encounter a bureaucratic and cultural log-jam more monstrous than his own creation." Ka'ai explained to Toth that he admired his talent but that it would be a breach of artistic protocol if he came into a native land and took it upon himself to re-create an ancestral, albeit ambiguous, ancestral image of **ITS** people . . . and then, because of the media blitz received from his highly visible endeavours it being placed in a prominent location . . . a further boost to his fame. Ka'ai further explained the unfortunate plight of native artists who are unable to create such monuments for placement in prominent places.

Toth did not understand. Instead, he was **STUNNED** that this land of aloha could not accommodate him. He said that if a Polynesian representation would be **TOO CONTROVERSIAL**, he would carve an American Native, and place **THAT** in one of our prominent places. This time, the Department of Parks and Recreation, the Chamber of Commerce and City and County of Honolulu, turned him down by saying that "we do not participate in such projects" and "the proposed statue would not be appropriate for any of our state parks." Toth's last word was "One way or the other, I **WILL** be there."

Sad? For whom? This is a perfect example of a person not having the sensitivity of understanding the plight of another people. I have been trying for three years to create a monument for our people and donate it free of charge to Bishop Estate. So far red tape has prevented me from going any further on my project. I also have a long standing contract with the Army (eight years) in creating a monument for our fallen heroes for the entrance to their Army museum. The red tape in question boggles the mind. I am sure that others have had the same experience.

And there is also the knowledge that **OUR** "whispering giants" would probably not receive national and international publicity. We certainly wouldn't be on national television or in the New York Times. We would be creating something from the heart, commemorating the greatness of our own people. It is most unfortunate that we have these types come to Hawai'i and think they are doing **US** a favor by commemorating **OUR** people without really knowing us. When an explanation is given, they just don't understand what the problem could be.

Until we have equality . . . artistic equality in our own land . . . we will continue to be disgruntled and argue the point. No one has the right to carve a native anything without the express permission of that native group. It is in bad taste to go into a place and "make house" and then resent when you are delicately introduced to the problems that the occupants of that house are having.

Toth should have understood and joined with artists of this land to make a stronger statement. Instead, he chose the path of the ha'ole and thought of himself, his project, his goal, his perception of unity, his ego. When I spoke to Hoover, I made him understand the reasons why the native artist feels the way he does. Of course, he did not know, having only interviewed Toth (by phone) and not Ka'ai or myself. Hoover closed his article by saying, "The last state in America is going to have a 'whispering giant' as far as Toth is concerned."

Where the statue will stand and in which native likeness, however, may be a matter the Gods must decide. It's in safe hands then . . . our Akua will not permit such a travesty. Remember that it isn't his intention but his insensitivity that is at question here. Mai ka po mai 'oia 'i'o.

Admissions Increased

Admission charges to Bishop Museum were increased effective Jan. 1. New charges are:

Museum exhibition areas: adults, \$4.95; children ages 6 to 17, \$2.50.

Planetarium: adults, \$2.50; children ages 6 to 17, \$1.25.

Increasing Public Awareness

Cemetery Directory Lists 9,000 Inscriptions

By Deborah Lee Ward, Assistant Editor
Ka Wai Ola O OHA

"Every tombstone has a tale to tell," says Nanette Napoleon Purnell, director of the Cemetery Research Project. Presently Hawaii's leading researcher of graveyard history, Mrs. Purnell is discovering a gold mine of fascinating information about people and the lives they led, through her study of historic cemeteries on Oahu.

Last month Purnell exhibited 200 color photographs of island cemeteries at an exhibit titled "Graven Images" in the Amfac Plaza. All photographs were taken during her research. Though silent, these sentinels speak eloquently about the persons who once lived in these islands.

The photograph exhibition was sponsored by the Hawai'i Cultural Research Foundation, the University of Hawaii Committee for the Preservation and Study of Hawaiian Language, Art and Culture, the Hawaiian Historical Society, the Kamehameha Schools/Bishop Estate, Valley of the Temples Memorial Park, Diamond Head & Nuuanu Memorial Parks, and Hosoi Garden Mortuary. It was first shown in May 1987, at the Ala Moana Center exhibition area.

GRAVEN IMAGES



Cemetery Research Project Director Nanette Napoleon Purnell at last month's exhibition of "Graven Images."

she has found in some sites, such as wave erosion of seashore cemeteries. Purnell, a member of the Association of Gravestone Studies, has published articles in its journal and quarterly newsletter, and attended a recent national conference.

In the last three years, Purnell has worked to identify and document old cemetery tombstones on O'ahu, with funding received from community organizations including the Office of Hawaiian Affairs, the Department of Hawaiian Home Lands, the Hawaii Allied Memorial Council, the State Historic Preservation Office, and the Committee for the Preservation of Hawaiian Language, Art and Culture.

The interest in history that led Purnell to form the project became a monumental task and a labor of love for this one-woman research team, who presently works out of a home office in Kailua. Through her painstaking efforts, Purnell has just completed a 1,500-page "Cemetery Directory" that includes nearly 9,000 individual tombstone inscriptions from undocumented cemeteries on O'ahu, indexed by name and location.

She notes that of the 71 cemeteries on the island, 46 lacked documented records until she made her site inspection to record names, birthdate and date of death, and any other information provided on the tombstones, such as place of origin, profession, family status, hobbies, or religion.

The Cemetery Directory is presently available for research at the Hawaiian Historical Society and the University of Hawaii Hamilton Library. More copies are now being made by the University of Hawaii Committee for the Preservation and Study of the Hawaiian Language, Art and Culture.

Yet all this valuable research needs financial support to continue. To fund future activities, Purnell is now looking for grants to:

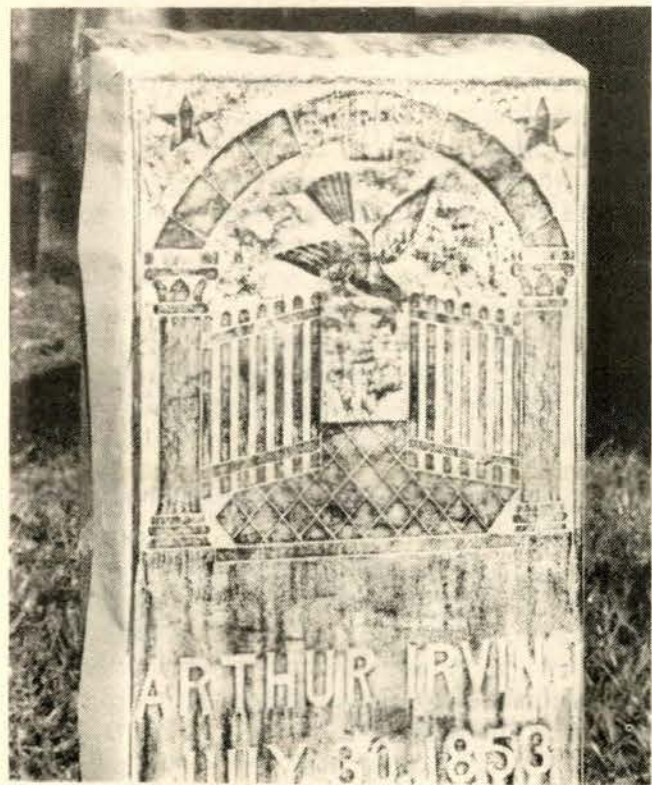
—expand the tombstone inscription recording project to the neighbor islands;

—take the photograph exhibit to the neighbor islands.

—write a book on Hawaii's historic cemeteries, including anecdotes, ethnic memorial traditions and tombstone styles and symbols.

In order to make the valuable information from the Cemetery Research Project available to more persons, Purnell is looking for an underwriter to publish a copy of the directories for all state libraries and archives. She estimates 80 copies. Each set of directories costs \$250 to reproduce.

Purnell is also available to give public slide-show lectures to talk about genealogy research, and the cultural, artistic and historical significance of cemeteries in Hawaii. For information about the Cemetery Research Project, call 262-2723.



This is an example of "rubbing" through the use of tissue paper done by high school students who often have fun interpreting familiar religious symbols. This happens to be an image of "Gates of heaven" at O'ahu Cemetery. Arthur Irvine was Mrs. Purnell's great grandfather.

Through the Cemetery Research Project, Purnell is increasing public awareness of cemetery sites as important cultural, historical and genealogical resources. She emphasizes the need for proper maintenance, citing problems of neglect



Japanese cemeteries bustle with activity each summer during the O Bon season which is also known as the "Festival of the Tombs." Family members clean and decorate the graves with colorful lanterns to "light" the way of the "spirits."

Flora Workshop Held with Noted Scientists

With the hope of helping to produce a Flora of the Philippines encyclopedia before it is too late, Bishop Museum last month sponsored an international workshop in Honolulu.

Purpose of the workshop, sponsored under auspices of the National Science Foundation, is to produce a plan for a Flora of the Philippines project that could be completed in 10 years.

Noted scientists from around the world participated in this workshop. Among two major participants were Dr. Peter Ashton, a professor of botany at Harvard University and a foremost authority on plants of the Malay archipelago, and Dr. Domingo Madulid, senior researcher in charge of the botany division of the National Museum of the Philippines in Manila. Dr. Madulid is currently in residence at Bishop Museum.

Six other participants from the Smithsonian, Michigan State University, the Netherlands, the Philippines and Bishop Museum were involved in the workshops held Jan. 13-15.

The great rain forests of the Philippines once constituted one of the earth's richest, most varied botanical wonderlands, yet no one has ever published an encyclopedia of the Flora of the Philippines.

These rain forests today are under the same destructive pressures that face natural areas throughout the world, and this great botanical resource is rapidly disappearing. Many unique species have already become extinct.

Dr. Ashton on Jan. 14 gave a public lecture in Atherton Hall on "Thirty Years of Wandering in the Forests of Borneo," an exciting, armchair account of his botanical explorations in the mysterious forest of Borneo, illustrating his experiences with a slide presentation.



Symbolic foods, candles and incense decorate this family gravesite at the Lin Yee Chung Cemetery in Manoa Valley. Decorating the graves is part of the Ching Ming Festival which takes place in April of each year.

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.)

Decade of the Hawaiian

By Moanikeala Akaka
Trustee, Hawai'i

As we imua into the new year, let this not be the end of the Year of the Hawaiian but let 1987 be the beginning of the Decade of the Hawaiian. Although Ho'olako has achieved its main goal of making us aware of our Hawaiian-ness this past year, there are still countless problems within the Hawaiian community that must be rectified if we are to survive as a people. We need at least a decade of concentrated effort—human resources, financing through Native entitlements, creative thinking and to Ho'olokahi throughout the Hawaiian community in order to regain our cultural integrity. It is a matter of survival—we Hawaiians are an endangered species, and our 'aina is threatened with extinction. We as keiki o ka 'aina feel it when the land hurts and the 'aina is aching.

Aloha 'Aina was not just the name of a political party of loyalists for homerule (during the period of the overthrow); it was also the land use philosophy practiced by our kupuna. The ahupua'a system was not only a land division from mauka to makai, but it appears the old maps show our kupuna used this concept also as land-zoning. Taking an area of 'aina and physical environmental factors, rainfall, etc., into consideration, our ancestors determined the size of an ahupua'a. Living in balance with the 'aina, as the population grew the ancients also devised fish pond systems with amazingly high yields in order to feed the expanding populace. There are some estimates that the native population numbered half a million or more before Captain Cook's arrival. With this Western onslaught came foreign diseases, missionary influence, racism, theft of our 'aina, greed and the cultural-physical genocide which has brought us to this point in history. Aloha 'Aina means to live in tune with our 'aina and ocean, yet modern non-Hawaiian values and foreign financial control have teamed up to destroy fishing grounds and invaluable historical sites along the Nanakuli-Waianae coastline as a result of Campbell Estate's West Beach resort development.

In this Decade of the Hawaiian we as Trustees, through the entitlements owed to our people related to our ceded land resources and reparations, must be able to help better conditions for you, our people.

I do not want to be labeled an alarmist at this time of "good feeling" about being Hawaiian. Yet, we know deep down inside that there are deep seated social and health problems with our people and 'aina.

With our ceded land entitlements, reparations, and just and fair treatment by the state and federal governments, we can begin to address the critical problems of housing, land, education, health and human services, economic development, and culture so that we may Ho'oulu Lahui—raise the Hawaiian nation—our people to the deserved, dignified position in this our homeland. My Fourth of July birthday instinct tells me this does not conflict with all that America is supposed to stand for.

Contact your legislators and the Governor's office and emphasize the need for a proper and fitting resolution for our ceded land entitlements. Malama pono.

Ua mau ke ea o ka aina i ka pono.



By Clarence F. T. Ching
Trustee, O'ahu



Now that Ho'olako 1987, New Year's Day 1988 and the January 23, beginning of Ho'olokahi at Aloha Stadium have come and gone, our thoughts must begin to focus on what the State Legislature has cooking for us. With such items as the Hawaiian Right to Sue Bill (which has somehow failed to be enacted in past years) and questions of the scope and percentages of the Office of Hawaiian Affairs' entitlements scheduled for debate, there is yet another issue that should be important to Hawaiians that could possibly be overlooked—Initiative.

But let's take a look at a couple of fundamental principles before discussing the issue. Have you ever wondered what the First Amendment to the U.S. Constitution means when it says: "Congress shall make no law . . . abridging . . . the right . . . to petition the Government for a redress of grievances?" or the Tenth Amendment when it states: "The powers not delegated . . . are reserved . . . to the people?"

Although there are those who think that government is all-powerful, there are those of us who remember that government only has those powers that we have given to it. We also know that if the people do not insist on exercising those reserved powers, government, whenever it can, will usurp them.

On the other hand, how do we petition government when we have grievances? Does this mean that we have to file lawsuits? What about those grievances relating to the surface testing of nuclear devices that the Courts say are not the responsibility of the federal government who did the testing? Or the infamous opinion by the Hawaii Supreme Court stating that OHA's entitlement is nonjustifiable, that it is a problem for the legislature? Would something akin to Initiative be the remedy?

As we all know by now, Initiative is the power of the citizenry to propose and enact laws by petition.

In recent years, the State Senate passed out Initiative bills only to have them held up by House inaction. One of the problems in the House is that Judiciary Committee chairmen, whether they personally are adverse to Initiative or whether being adverse to Initiative is a condition to be appointed the chair, have either failed to schedule hearings on proposed bills or have failed to report out workable bills. Coincidentally or not, it has been many years since a Judiciary Committee chair has been re-elected.

Rep. Wayne Metcalf (D, 3rd District-Hilo-Kaunapali) became the Judiciary Committee chair in 1987. Following the old line in his first year, Rep. Metcalf claimed that the public was not sufficiently interested in Initiative and no hearings were held. Metcalf's position was clearly adverse to the findings of a survey conducted in recent years by Dr. Ted Becker of the University of Hawaii (Manoa) Political Science Department which concluded that the citizens of Hawaii indeed favored Initiative. Towards the end of the 1987 session, however, seemingly to placate supporters of Initiative who were up in arms, Metcalf left the door open when he said that he may consider holding a hearing on Initiative in 1988. It was a good thing that no one started celebrating. Before the year was over, Metcalf had changed his tune.

In an October 9, 1987, letter to Common Cause, Metcalf wrote " . . . I have no plans to consider this matter during this forthcoming session."

Initiative Revisited

In attempting to justify his position, Metcalf wrote in the October 9 letter:

As national studies have shown, Hawaii has a very open and flexible legislative decision making process far more open and less complex than is the case in most other states. **Public hearings abound** and form the cornerstone of the decision making process in Hawaii. At such hearings interested persons who are familiar with the issues have the opportunity to present their views. Legislators may question witnesses first hand to gather further information or resolve concerns. The consideration of issues takes place in an atmosphere conducive to objective decision making. All decision making is public and any legislation acted upon after meeting in committee must be accompanied by a committee report setting forth the justification for the action taken . . . (emphasis added)

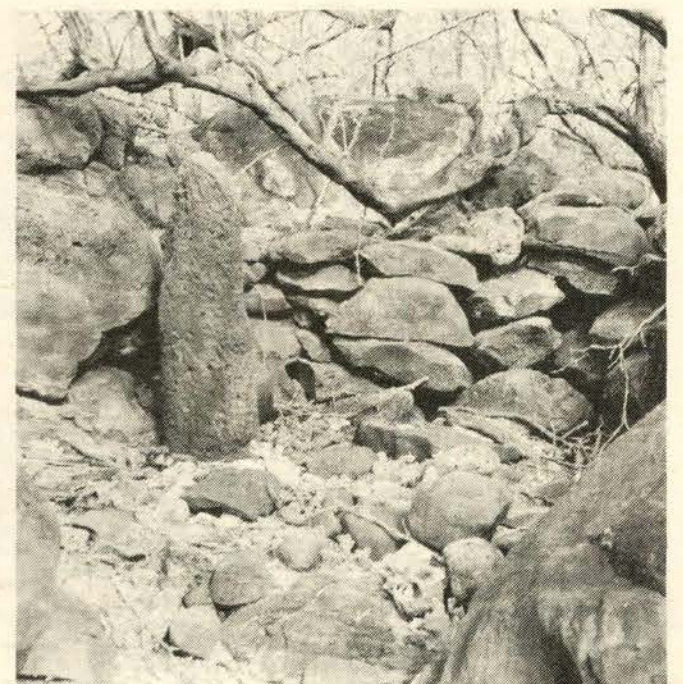
Auwe! In attempting to justify his opposition to Initiative, Metcalf violated the very hearings process he chose to rely on. The rhetoric may sound good, but on analysis, it constitutes meaningless, political double talk. The representative's record contains other inconsistencies.

In a series of Common Cause surveys, Metcalf as a 1980 candidate responded "Yes" to the question: "Will you vote for a constitutional amendment which provides for an indirect Initiative . . . ?" Metcalf commented: "Hawaii County has a similar provision in its Charter. It has worked well." He further commented: "Would introduce an amendment."

Rep. Metcalf was consistent in 1984 when he marked an "X" under the proposed response "Yes, I support Initiative."

However, in the 1986 survey, for some reason known only to himself, Metcalf responded "No" to the question: "If elected, would you support a constitutional amendment to provide for the right of Initiative, which would allow voters to propose laws to the legislature and approve laws by popular vote."

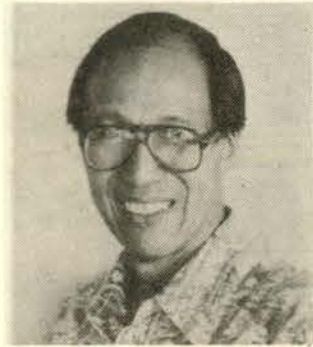
The facts presented here provide us with clues to become informed and responsive citizens. To sift the relevant facts out of the glut of available information will enable us as individuals to keep abreast of developments as they happen and to participate in the different activities of government. As we attain new levels of sophistication, we will be better able to cope with all challenges. Initiative is one of the tools we can use.



A fishing shrine or ko'a found at the Kaho'olawe island archaeological district.

He Mau Ninau Ola

Some Health Questions
by Kekuni Blaisdell, M.D.



Ninau: If 'anā'anā is not "praying to death by a witch doctor," what is it? How did it come to be? And why does it persist?

Pane: I nā mokuna ma mua (in previous parts), Te Rangi Hiroa's (Sir Peter Buck's) 1936 comparative analysis of "sorcery" throughout

Polynesia was cited. Buck perpetuated a misleading view of 'anā'anā as being limited to the Eastern Polynesian practice of "afflicting a victim with malicious spirits from a material object in contact with the proposed victim subjected to a magical process." I also objected to the usual Western definitions of 'anā'anā as "sorcery," "black magic," "witchcraft," and to the kahuna 'anā'anā as a "witch doctor."

A plea was made to understand 'anā'anā within the context of traditional pre-Western Native Hawaiian culture of the time, ma ka 'ōlelo Hawai'i (in Hawaiian language) terms, free of the reflex denunciations of foreign observers and the obvious adverse biases of the earliest Native Hawaiian writers (who had been Westernized and Christianized), and without the embarrassment of modern de-Hawaiianized ka po'e Hawai'i.

Pēlā (thus), I listed more than 10 examples of hana maika'i (favorable), rather than hana 'ino (harmful), 'anā'anā practices by various classes of kahuna 'anā'anā, found in the 1870 newspaper articles of Samuel Kamakau.

Also, contrary to Western anthropological definitions of sorcery, there is ample evidence in Native Hawaiian accounts that ka po'e kahiko did **not** consider 'anā'anā to be "harming through improbable, illogical, unrealistic means . . . based on supernatural power."

Rather, early kānaka māoli (Hawaiians) considered **all** phenomena to be natural, **not either** natural **or** supernatural, as in Western thought. To the kānaka of old, everything had a reason for being, and every event had a reason for occurring.

It was not always obvious to the ordinary maka'āinana (commoner) what these reasons were. That is why their society had kāhuna who, by nature and training, were not only able to perceive these reasons, but because of their knowledge and skills, were also able to influence the course or outcome of events.

Pēlā, a more meaningful definition of 'anā'ana was suggested, 'o ia ho'i: distinctly Hawaiian methods of influencing the course of events of man and nature through psycho-spiritual means, sometimes, but not necessarily, with unfavorable outcome.

Penei ke 'ano? From **He Kumulipo**, we learn that kanaka kahiko considered himself to be derived, like all else in his cosmos, from natural (not supernatural) forces, such as the the mating of Papa (Earth Mother) with Wākea (Sky Father). Thus, he was by origin lōkahi (united) with all. But he was also aware of ka palua (dualism) of things, such as day and night, male and female, health and illness, life and death, and even good and evil.

Maka'āinana had less mana (spiritual energy) by birth than nā kahuna and nā ali'i, who in turn had less mana than the supreme Gods. Nevertheless, it was possible for even the maka'āinana to influence the course of events. Indeed, it was **necessary** for him to do this by continuous spiritual communication with his ever-present 'aumakua and other Gods, in order to maintain proper mana, and thus pono (harmony) and ola (health).

Since he was lōkahi with all, by caring for others and nature, he was cared for by others and nature. Conversely, to harm others or anything in nature, was to harm himself.

No laila (therefore), pō'ino (misfortune) and ma'i (illness) meant loss of mana and lack of pono, initiated perhaps by his neglect of, or offense to, his 'aumakua, or possibly by an extrinsic noxious factor, such as hana 'ino by another kanaka.

On the other hand, kānaka of old also realized that at times, it seemed justifiable to hurt or harm another, such as an opponent in battle. Such an example also illustrated the paradoxical truism that what was harmful to one might be of benefit to another.

duration from five to 11 days. The trips were made during periods when live ordnance training was not taking place.

Following the survey, locations of the 544 sites were printed on a special photo-mosaic aerial map of the island, entitled "Kaho'olawe Training Area." A final report summarizing the operational aspects of the survey has also been prepared. It is entitled "Kaho'olawe—Final Report of the Archaeological Survey," by Robert J. Hommon. Other aspects of the survey have also been prepared.

The island has exceptional value in illustrating and representing our ancient Hawaiian heritage and should be designated a National Historic Landmark. It is currently on the National Register of Historic Places, having been placed there March 1981.

Lifestyle Changes May Reduce Cancer

Experts at the Cancer Research Center of Hawaii (CRCH) announced that most Hawaii residents can reduce their risk of getting cancer by making certain lifestyle changes that will add up to a longer life.

The Cancer Information Service (CIS) has updated information on how to cut cancer risk and live a healthier life. Call the CIS weekdays at 524-1234 to get more information.

No laila, 'anā'anā provided a means by the old Hawaiian society to understand, if not sanction, hana'ino to a fellow kanaka.

That there were abuses cannot be denied. Kamakau describes the kahuna 'aihamu (voracious eating) as being "very evil." This type of kahuna 'anā'anā worked secretly to rob others of their possessions, husbands, wives and children. He was also sometimes known as kahuna po'oko'i (adz head), "perhaps because he was frequently beheaded and dragged along the road" by nā 'ohana of his victims.

The broad range of 'anā'anā activities has now become apparent. Not all unfavorable. And when unfavorable for one, perhaps favorable for another. In any case, they represented the kanaka's ability to influence the natural course of events.

I kēia mahina a'e (next month), we will consider the origins of 'anā'anā, why it persists today and some Western explanations of its cultural significance.

'Oiai, e ho'omau e ho'ouna mai nei i kou mau nīnau ola, ke 'olu'olu.

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Kaho'olawe's Importance Cited

By Earl (Buddy) Neller
Cultural Specialist

Kaho'olawe is important in the history of Hawaiian archaeology because of the sheer magnitude of a four and one-half year U. S. Navy survey project and because of the immense contributions the findings have made to our knowledge of Hawaiian history and culture.

Most of the sites found in the survey consisted of two or more features which included habitation structures, shrines, lithic quarries, petroglyphs, walls, mounds and midden areas. National Register forms were completed for 544 sites which are on file in the office of the Historic Sites Section, Department of Land and Natural Resources, 1151 Punchbowl St., Honolulu.

The entire 45-square mile land surface was surveyed. As each site was found, its location was plotted on aerial photographs, descriptive data was noted, photographs were taken and a scale map was drawn. A total of 1,120 samples of basaltic glass, collected from 655 distinct archaeological features, were dated by the hyration rind analysis technique.

Five charcoal samples were dated using radio-carbon dating techniques. Eight test pits were excavated to determine the depth and contents of cultural layers and to get an indication of the history and function of selected features.

There were 37 trips to the island, ranging in

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March 1

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Topics and Speakers	Kaumakapili Church 766 North King Street Honolulu, HI 96817 7 - 8:30 p.m.	Waianae Rec Center 85-471 Farrington Hwy. Waianae, HI 96792 7 - 8:30 p.m.	Benj. Parker Elem. School Caf. 45-259 Waiakalua Road Kaneohe, HI 96744 7:30 - 9 p.m.
"150 Years of Kaumakapili Church" by Kaleinani Poepoe Brown	February 11 Thursday	February 18 Thursday	February 25 Thursday
"Queen Kaahumanu: Molder of Change" by Victoria Kneubuhl	March 10 Thursday	March 17 Thursday	March 31 Thursday
"Piilani Koolau, A Profile of Courage" by Frances Nelson Frazier	April 14 Thursday	April 21 Thursday	April 28 Thursday
"An Ocean in Mind" by Will Kyselka	May 12 Thursday	May 19 Thursday	May 26 Thursday