



Punchbowl-Pauoa Valley circa 1899



Remember when? This remarkable photo from the Ray Jerome Baker-Robert E. Van Dyke collection shows Punchbowl in the center and an almost "naked" Pauoa Valley in the foreground. A portion of Honolulu Harbor can be seen in the distance. This photo was made available by Oahu Trustee Clarence F. T. Ching. It was taken around 1899.



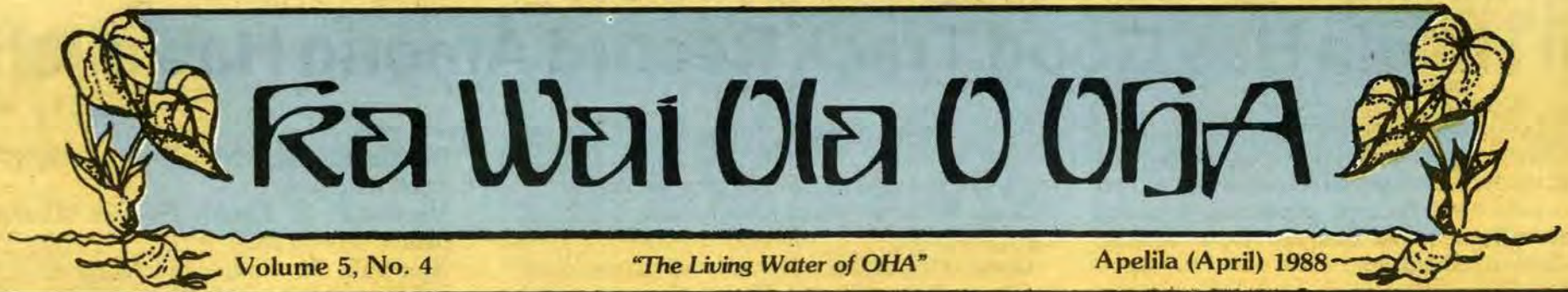
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... page 4*



*From Waiahole
... page 11*



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... page 12*



18th Annual Hawaii State Student Conference Students Concerned Over Loss of Ethnic Identity

By Kenny Haina, Editor
Ka Wai Ola O OHA

Nearly 58 percent of today's students believe that the young generation are losing their ethnic identities.

Their concern about this loss is so great throughout the state that it was chosen as one of eight major topics discussed by nearly 200 public and private school students who attended the 18th Annual Hawaii State Student Conference Mar. 9-11 at Camp Harold R. Erdman in Mokualeia.

A total of 561 students responded to a survey of loss of ethnic identity to prepare for the three-day annual meeting which is mandated by the Hawaii State legislature.

Virtually every public and private high school, some secondary and a few special education schools were represented at the conference. These were student delegates and alternates elected by their respective schools.

In discussing the problem of loss of ethnic identity, conference planners drafted a reason for this, noting that "The children of Hawaii need to understand their roots to develop a more positive self image. They should also have an understanding of the traditional practices of the different ethnic cultures that are found in Hawaii."

Delegate after delegate took the floor microphones to give their version of the problem. Preceding the testimonials, however, a skit was presented by the students and featuring Aiea Intermediate student Sharly Manley as a person seeking her identity going from one ethnic group to the next until she found her rightful place.

During the testimonials, a Hawaii delegate responded that all ethnic groups in Hawaii have their respective special day. "It's plain and simple.

Everyone knows this," he said.

On the other hand, another student delegate noted that, "There are other cultures which are not dominant here, like the Europeans, Asians, etc. Look at me! I'm full Polish. Where am I in ethnic identity?" she questioned.

Another delegate came up with still another version saying, "Ethnic identity is not the school's job but something for the home. It is more of a family or community problem."

An Oahu high school student said, "Most of us really are mixed up; we don't know which culture to go with." Another said she was a mixture of cultures and yet considers herself Hawaiian even though her background is that of another ethnic group.



Three members of the planning panel, from left to right, Amber Arakaki, Castle High School; Leila Ching, Pearl City High School; and Riri Anguay, Campbell High School.



Sharly Manley in striped top doesn't find her ethnic identity from this group. The Aiea Intermediate School student was the central player in an identity skit.

The testimonials were brief but interesting and students made the one hour session lively with their intelligent and enthusiastic participation. Amber Arakaki of Castle High School, who chaired the conference, did a tremendous job in keeping the discussions moving at a rapid but smooth pace.

The Office of Hawaiian Affairs was represented on opening day by Kupuna Community Coordinator Betty Kawohiokalani Ellis Jenkins and Education Officer Rona Rodenhurst who shared their views as resource people along with Dennis Ogawa, author and professor of American Studies at the University of Hawaii, and Liberato Viduya, district superintendent for the Central District.

OHA Plans First 'Aha 'Opio Youth Legislature in June at UH Manoa

About 100 Hawaiian high school juniors statewide will tackle the intricacies of the legislative process this summer in a one-week leadership development conference sponsored by the Office of Hawaiian Affairs.

Each public, private and parochial high school in the state will nominate three students, and the conference planning committee will make final selections.

Student representatives will gather June 17-25 at the University of Hawai'i Manoa campus in the first "Aha 'Opio O OHA Hawaiian Youth Legislature." The program gives them a chance to experience first-hand a simulated legislative process, and to develop their skills in public speaking, parliamentary procedure and group interaction. Hawaiian history and culture sessions are also part of the activities.

Conference coordinator Rona Rodenhurst, OHA Education Division Officer, says "Aha 'Opio is meant to give Hawaiian youths personal experience with government process and leadership roles." Though it borrows the general concept of the national YMCA Model Youth Legislature program, the 'Aha 'Opio Youth Legislature recognizes Hawaii's own cultural heritage and is aimed at developing leadership abilities in Hawaiian youth. Rodenhurst said OHA hopes to make it

an annual event.

One long-range goal of the conference is to encourage the students as seniors to increase their leadership involvement in school government, clubs and other school activities.

Rodenhurst explained that OHA is seeking additional funds from business, corporations and Hawaiian civic clubs, to cover roundtrip transportation, room and board for student delegates.

While the final program is being completed, Rodenhurst said it will include selected "Hawaiian" issues for discussion. Students will be divided into 'ahupua'a, elect their own officials, and come up with legislation and bills. Students will also visit various state agencies to learn how government works.

Conference organizers are seeking to use State Legislature chambers for floor sessions, and to arrange meetings between Hawaiian legislators and students. Cultural sessions will cover alternative lifestyles, Hawaiian language, ho'oponopono and Hawaiian values.

Members of the conference planning committee are: Hinano Paleka, Annette Amaral (YMCA), Kauwila Clark (West Beach Job Development Program), North Shore educators Jill Coryell and husband Roy Alameida, Momiala Kamahale and Jonah Akaka, student and part-time disc jockey on Hawaiian Radio KCCN, 1420 on the AM dial.



James Clarke of the Windward District provides some input in addressing the panel. Other students line up behind him to also discuss the matter.

Ka Wai Ola O OHA attended the second day of the conference when delegates actually tackled the question of ethnic identity.

The other seven conference issues discussed by students covered world tensions, child and spouse abuse, employment on the mainland, pollution, quality of education, substance abuse and suicide among Hawaii's youth.

Flora Takekawa, retired Department of Education official working on contract as Education Specialist for Student Affairs, was the adult coordinator of the conference which was her 10th.

"Dare to Make a Difference" was the theme of this year's conference.

1988 Recruitment for Medical Students Underway

Imi Ho'ola Has Good Track Record Among Hawaiians

Imi Ho'ola, a federally funded program designed to increase the number of disadvantaged students in medicine, has a very proud record of 53 men and women who have become physicians following graduation from the University of Hawaii John A. Burns School of Medicine.

Of the 53 physicians, the program has produced 16 native Hawaiians as doctors. Nine of the 16 are graduates of The Kamehameha Schools. While there are other Hawaiians who have graduated from the same school, the 16 are those who went through the Imi Ho'ola program.

"Those who seek to heal," is the meaning of Imi Ho'ola which provides opportunities for men and women who come from ethnically underrepresented groups in medicine, particularly Hawaiians, Samoans, Filipinos and Micronesians, and want to pursue a career in medicine.

Students participate in an intensive one year pre-medical training program which concentrates on the basic sciences, mathematics and English. Support services include tutorials, study skills assistance, counseling and assistance in locating financial aid.

The program is currently recruiting students for its next class which is scheduled to begin July 25. Call Nanette or Marilyn at 948-7423 for full particulars.

Of the 33 currently enrolled students, 19 are Hawaiians and Kamehameha graduates again lead the field with seven. Names of some of the 16 who have graduated and are now in practice appeared in a *Ka Wai Ola O OHA* story last spring. Their high schools, where they did their residencies and their current status or practice are listed.

Naleen N. Andrade—Konawaena High School, psychiatric residency at UH, currently associate professor in psychiatry.

Lance M. Blaisdell—Punahou School, surgical residency at UH, first year surgery resident.

Keith K. Carmack—Kamehameha, family practice residency, Medical College of Virginia Hospital, Blackstone, Va. Currently practicing in North Carolina.

Clayton D.K. Chong—Kamehameha, internal medicine residency, UH. Currently practicing in Texas.

Penny J. Chong—Farrington, internal medicine residency, Veterans Administration Medical Center, Martinez, Calif. She is currently awaiting word on her application for a rheumatology fellowship.

Kathleen L. Duarte—Kamehameha, pediatric residency, UH. Currently practicing in Kailua, Oahu.

Chiyome L. Fukino—Kamehameha, internal medicine residency, UH. Currently practicing in Honolulu.

R. Wayne Fujino—Kamehameha, internal medicine residency, UH. Currently practicing on Kauai.

William H.K. Kama—Waianae High School, family practice residency, Edward W. Sparrow Hospital, Lansing, Mich. He is currently a first year family practice resident.

Rhona N. Kamoku—Kamehameha, internal medicine residency, Los Angeles County-USC Medical Center, Los Angeles, Calif. She is in her third year as a medicine resident.

Laverne A. Kia—Sacred Hearts Academy, residency in primary care internal medicine, UH. Currently in third year medicine resident.

Lambert K. Lee Loy—Kamehameha, surgical residency, UH. Currently practicing on Kauai.

Richard D. Markham—Kailua High School, psychiatric residency, UH. Currently practicing emergency medicine in Florida.

Linda B. Nahulu—Kamehameha, psychiatric residency, UH. Currently in first year of psychiatry residency.

Phillip B. Reyes—Kamehameha, internal medicine residency, UH. Currently in second year as resident in medicine.

Curtis C. Takemoto-Gentile—St. Louis

School, family practice residency, SUNY at Buffalo Affiliated Hospitals, Buffalo, N.Y. Currently in third year as a family practice resident.

Gary W. Ahn—Kamehameha, fourth year in medical school.

Gerard K. Akaka—Kamehameha, third year.

Glenn P.K. Akiona—Kamehameha, second year.

Richard K. Apau—Kamehameha, second year.

Nolan P. Arruda—Maui High School, fourth year.

Enoch K. Brown—Waipahu High School, first year.

Dee-Ann L. Carpenter—St. Joseph's High School, second year.

Blane K. Chong—Kamehameha, second year.

Douglas A. Duvachelle—Kamehameha,

Auntie Maiki's Celebrations May 30

The Fourth Annual Founder's Day honoring the late Auntie Maiki Aiu Lake is scheduled for 11 a. m. to 4 p. m. on Monday, Memorial Day, May 30, at Kahikolu, the memorial garden dedicated to her on the grounds of her alma mater, St. Francis High School.

This joyous tribute to the memory of the acknowledged "mother of the Hawaiian renaissance" will feature entertainment by these outstanding talents:

■ The Brothers Cazimero (Roland and Robert).

■ Halona (Manu Palama, Kimo Alama and Manny Kaehuaea).

■ Leinaala Kalama Heine.

■ Kilauea (Joe DeFreis, Kenneth Fisher, Leighton Kawai, Keala Montevon, Michael Okuda).

■ The Gentlemen of Na Kamalei, Robert Cazimero, kumu hula.

■ Na Hanona O Ka Halau Hula Pa Ola Kapu, John Keola Lake, kumu hula.

■ Na Pualei O Likolehua, Leinaala Kalama Heine, kumu hula.

■ Na Wahine No Me Ka Ha'aha'a Mai Maiki, Karen Aiu Costa, kumu hula.

■ St. Theresa's Hula Halau, Momi Aaron Kepilino, kumu hula.

■ Hula Halau O Kuulei Punua, Kuulei Punui, kumu hula of Kauai.

■ Halau Hula O Maiki, Coline Aiu Ferranti, kumu hula.

Many of the kumu hula listed are graduates of Halau Hula O Maiki which is staging this annual event to raise money for a school building where all people can come to learn Hawaii's culture and history through song and dance. The school was Auntie Maiki's dream.

There is a \$10 donation and an additional \$5 to those who plan to participate in the Hula Malie Fun Run/Walk from Puck's Alley on University Ave. to Kahikolu, a distance of 1.6 miles. A commemorative T-shirt is included.

A spectacular climax to the day's celebration will be the release of hundreds of colored balloons with messages to the beloved Auntie Maiki. Addi-

tionally, those who attend the celebration can make individual "Rainbow connections" with their respective loved ones with the purchase of a balloon.

Bridgit K. Lee-Stevens—St. Joseph's High School, third year.

Veronica J. Lindo—General Equivalency Diploma, second year.

Kenneth N. Luke—Kamehameha, fourth year.

Emmett L. McGuire—Pearl City High School, first year.

Pamela T. Prescott-Kim—Ventura High School, Calif., fourth year.

Jana K. Silva—Punahou, second year.

Carol L. Titcomb—Punahou, second year.

Donald A. Wallace, Jr.—Baldwin High School, first year.

Lori L. Wilhelm—Maryknoll, first year.

Clayton T. Wong—Baldwin High School, second year.

Tickets, Hula Malie run entry forms and full particulars are available at Halau Hula O Maiki, telephone 955-0050.

Hawaiian lunch, baked goods, leis and T-shirts will be available for purchase. Beach mats or blankets to sit on are highly encouraged but no coolers or alcoholic beverages are allowed.

Top Entertainers in 'Tribute to Damien'

"A Tribute to Father Damien," featuring Olana 'Ai and her Hula Halau, Tony Conjugacion, Frank DeLima, Jay Larrin, Olomana and the Ecumenical Choir, will be held at 6:30 p.m., Sunday, Apr. 17 at the Richard Mamiya Theatre on the St. Louis School campus.

This fundraising program is the feature attraction of a week-long observance of Damien Week coordinated by the Damien Week Committee headed by Nona Kamai. Tickets are \$8 and may be purchased by calling Irene Letoto at the Damien Museum, 932-2690, or Mrs. Kamai at 732-2304 after 6 p.m. or 533-1781 during the work day. They will also be available at the Mamiya boxoffice on the day of the performance.

The Peking Lion Dance will open the evening's festivities and there will be entertainment in the theater lobby by Henry Nalaieua, a resident of Kalaupapa.

All profits from the program will be used as seed money for the upcoming 100th anniversary of the death of Father Damien. Serving with Kamai on the steering committee are Norman Nakamoto, Mae Loebenstein, Maelia Loebenstein, Haunani Bernardino and Letoto, curator of the Damien Museum and chairperson of the Damien Week Committee.

The schedule for other Damien Week programs may be obtained by calling Mrs. Letoto.



**Ka Wai
Ola
O OHA**

"The Living Water of OHA"

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Ho'olauna Pu Kakou Draws Large Crowd in Annual Makalei Benefit

The ninth annual Ho'olauna pu kakou (let's gather together in friendship) was just that—more than an estimated 700 people coming together on a laid-back Sunday afternoon Feb. 28 at Pua Melia Plantation in Waimanalo.

It featured the keikis, ladies and teenagers of Halau Mohala Ilima as a benefit fund raiser to send its dancers to the Merrie Monarch Festival in Hilo this month. The program was staged by the Makalei Foundation which is the umbrella organization of Halau Mohala Ilima.

A special opening ceremony featuring a chant by Kumu Hula Mapuana de Silva was held at the entrance to Pua Melia before the overflow crowd filed into the grounds. They staked their locations, set up their coolers and hali'i of every kind and just relaxed and enjoyed the hula performances of the

humor and patter.

There were halau items on sale such as T-shirts, beverage coolers, caps, sweatshirts and other paraphernalia. Bento lunches, shave ice, soda, beer and candy were also on sale. Proceeds benefit the halau.

Mapuana, a product of Auntie Maiki Aiu Lake, thrilled the crowd with several dances. She was joined each time by her girls in a number of impromptu and well-received performances. The crowd loved it and expressed their appreciation accordingly.

The kumu hula's husband, Kihei, was recognized later as one of the pillars of the Foundation who has composed several songs and chants used by the halau. He is a mathematics instructor at The Kamehameha Schools.



These are the teen dancers of Halau Mohala Ilima in one of their numbers on the beautiful grounds of Pua Melia Plantation in Waimanalo.

halau and guest entertainers.

The list of performing artists included the Kawai Cockett Trio with Rachel Mahuiki; Ho'okena and Manu Boyd; steel guitar virtuoso Barney Isaacs and his Islanders; David and Kalani, musicians with Moe Keale; Tony Conjugacion; and Olomana with Jerry Santos, Haunani Apoliona and Wally Suenaga.

The program ran in smooth, fluid drive fashion with no breaks taken, much to the appreciation of the audience. Keaumiki of Hawaiian Radio KCCN at 1420 on the AM dial and Harry B. Soria Jr. kept the program moving with just the right amount of

Two HMCS Library Workshops Announced

The Hawaiian Mission Children's Society Library has announced a free workshop for teachers, librarians and the interested public who want to learn how to use the Library for genealogy, historical and Hawaiian research.

Two identical Saturday workshops are scheduled for Apr. 30 and May 7, from 9 a. m. to 12 noon. Workshops are funded in part by a grant from the Native Hawaiian Library Project administered by Alu Like Inc.

The HMCS Library is one of the country's major Hawaiian history collections. Its unique holdings include letters, journals and reports written by American Protestant missionaries in Hawaii; letters written by Hawaiian ministers; church record books; and other unpublished papers. In addition, the Library houses fine collections of Hawaiian-language books; accounts of early voyages to Hawaii; photographs; and other valuable historical sources.

To register, call 531-0481 and ask for the Library, at least a week in advance. Participation is limited to 20 persons per workshop.

The HMCS Library is located on the grounds of the Mission Houses Museum, S. King and Kawaiahao streets behind Kawaiahao Church. Enter from Kawaiahao St. and Mission Lane.

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12th Century Monument Given New Life

Community Concern Saves Pahukini from Dump

By Kenny Haina, Editor
Ka Wai Ola O OHA

"We now have the obligation of keeping a site like Pahukini alive for our future generation."

This was the closing statement made by Nanette Napoleon Purnell, one of the many driving forces behind the Pahukini heiau project which held a restoration program Saturday, Feb. 27, at its Kapaa landfill site.

Purnell, in her closing remarks, lamented the fact that Pahukini has been referred to as a "pile of rocks." "What do you call the famous Pyramids in Egypt?" she asked. "A pile of rocks," she responded.

She noted that other cultural ruins, notably in South America, have been called the same name but that preservationists and volunteers have rallied behind their causes to repair and preserve them as part of their culture and history. It is for the same reason Pahukini is being restored.

It took several months of hard work by preservationists and Kailua area residents to clear overgrown weeds and alien plants. Decades of neglect left the site choked with such vegetation as haole koa and java plum, hiding the site from public view.

Purnell, director of The Cemetery Research Project who served as mistress of ceremonies for the Pahukini program, thanked the many hundreds of people who helped restore the heiau in a voice that sometimes was filled with emotion. "It took a lot of effort to bring the heiau back to us," she noted.



Dancers from Na Puakea o Ko'olaupoko do "O Kailua" and "Pu'u Onion." Note portion of heiau wall in background.

She gave special recognition to Dr. Jocelyn Linnekin, Denby Fawcett and Ramona Mullahey as co-founders of the restoration project. Linnekin, who is with the Oahu Heritage Council, noted that the project was "a good example of grassroots in cultural preservation."

"When it (the heiau) was falling apart, it was symbolic of the neglect of our archaeological sites," she explained.

It took nearly 100 volunteers organized by the Oahu Heritage Council and the Historic Hawaii Foundation to clear away the brush. This happened on two Sundays in 1987 when Pahukini's decline officially ended. City and county crews helped take away the debris and inmates from the Oahu Community Correctional Center and workers from Ameron (HC&D) helped with additional cleaning and landscaping.

According to a brochure handed out by the restoration committee, Pahukini was chosen because its location in the middle of a dump seemed to symbolize society's tragic neglect of Hawaii's historic past.

Following clearing of the site, volunteer archaeologists drew the first detailed map of Pahukini. This work was never done for many decades. The Lani-Kailua Business and Professional Women's Club and Ameron HC&D are the co-curators of the heiau through an agreement with the City and County of Honolulu.



The many drums of Pahukini Heiau sounded once more on Feb. 27 as the restoration project committee held a restoration ceremony at the Kapaa quarry site.



Those who spoke at the ceremony included, from left to right, Earl (Buddy) Neller, Dr. Rubellite Kawena Johnson, Keoni Nunes, Dr. Jocelyn Linnekin and Nanette Napoleon Purnell who handled mistress of ceremonies duties and welcoming remarks.

The two groups will be responsible for the long-term maintenance and restoration of the site, including preparing a landscape design, developing and erecting interpretive signs and, depending upon the funds raised, restoring damaged portions of the structure.

Pahukini, which means "many drums," is described as a luakini heiau, the highest class of temples in the ancient Hawaiian religion where ruling chiefs offered sacrifices for success in conquest. The heiau is a tribute to early Hawaiian engineering prowess and religious dedication. It is reputed to have been built by the high chief Olopana at the beginning of the 12th century.

Pahukini is similar to a Tahitian marae in design, a rectangular stone enclosure type heiau measuring about 120 by 180 feet. There is a second enclosure measuring 32 by 38 feet which was probably of later construction. It abuts the north side.

Inside are several terraces where once stood grass sanctuary houses, the oracle tower and wooden carvings of the gods. Regularly placed stone mounds can be seen in the interior, indicating that Hawaiians may have used the heiau as a cemetery. Pahukini was not used for major religious ceremonies following the kapu abolition of 1819.

While the site eventually became abandoned, early photographs show that the structure remained intact. Major damage as is known today occurred first in the 1950s when quarrying carved away portions of Pahukini's hill, leaving the heiau perched atop a precipitous, 200-foot cliff. As a result of this work, one side of the heiau nearly

toppled.

When the heiau was placed on the National Register of Historic Places in 1972, the City and County opened the area surrounding Pahukini as a main garbage dump for the island of Oahu. As a result, the contours of the surrounding landfill constantly changed due to dumping and earth moving.

Also addressing the estimated 200 people who attended the program were Keoni Nunes, education specialist at Bishop Museum who spoke on the pahu; Dr. Rubellite Kawena Johnson, who spoke on the significance of Hawaiian heiau; and Earl (Buddy) Neller, cultural specialist with the Office of Hawaiian Affairs who gave a history of Pahukini.

Hula and chant performances were given by Halau o Kekau'ilani; Na Puakea o Ko'olaupoko; Auntie Elaine Kaopuiki's Na Hula O La'i Ke Aloha from Lanai and Manu Kai'ama. The Rev. Abraham Akaka gave the closing pule after which there was a ho'okupu placed at a large boulder containing a designation plaque.

There was a pahu making demonstration and display by Cioci Dalire, a professional knife dancer who also specializes in the pahu. He is director of the annual Polynesian Festival held as a fund raiser for Kumu Hula Aloha Dalire's Keolaulani Halau Olapa 'O Laka of Kaneohe. Some members of the halau were on hand to assist her husband with the display and demonstration.

A luau sponsored and prepared by Ameron HC&D at the company's lunch room was held following the program. Entertainment was provided by Auntie Irmgard Aluli and Puamana.

Heiau Gets Two Hanai 'Parents'

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

It's not every day that an almost forgotten Hawaiian heiau gets "adopted" by not just one, but two "parents" — a businessmen's club and a gravel quarrying company.

Pahukini Heiau is being cared for by two co-curators, Ameron HC&D and the Lani-Kailua Business and Professional Women's Club, under an agreement with the City and County of Honolulu. It is an example of a growing awareness of Hawaii's remaining archaeological sites by civic-minded groups and businesses who are willing to get involved as caretakers.

What motivated Ameron HC&D, a quarrying firm whose business is manufacturing crushed

wife, the former Nowena Correa, Kamehameha class of 1963, has her own halau which meets at St. Andrew's Priory. They have three children, Lisa, a UH student; Christian, a student at Academy of the Pacific; and Nicklaus, age 6.



The Rev. Abraham Akaka unties maile lei held by George West in ho'okupu ceremonies at a large boulder to the heiau's entrance. A commemorative plaque is on boulder.



Lehua Pate dances and Rita Moon at right chants. They are members of Auntie Elaine Kaopuiki's Na Hula O La'i Ke Aloha from Lanai.



George Nuuanu West

gravel and stone products, to take on long-term responsibility for an ancient Hawaiian site?

According to Kapaa quarry plant manager George Nuuanu West, "Ameron, under our president Tom Bastis, noticed the community day cleanups of Pahukini and heard about the need for a Pahukini Heiau curator. We were interested and thought it was very appropriate for us because we've been operating in this valley at Kapaa since 1952. We're here every day, physically close and in a position to support the maintenance very easily with the equipment and the manpower."

Adds West, "I'm glad the company is participating in this in a wholehearted fashion. It's a good project for the company and a fun way to become involved with the culture." West notes that the predominantly Hawaiian employees are also interested in the project, after overcoming some initial concern about going in and out of the heiau.

Since the cleanup, Ameron has been cutting the grass and keeping down the weeds, and cleaning the fence around the heiau of windblown trash from the adjacent dump. The company also put in a lot of work to prepare for the restoration ceremony: creating in front of the heiau a level terrace covered with crushed gravel for a seating platform; mounting and placing a commemorative plaque on a large boulder at the entrance to the heiau. Last, but not least, Ameron employees hosted a festive pa'ina after the restoration ceremony at their quarry lunchroom. They cooked and prepared the food, including the kalua pua'a in the backyard imu.

Ameron HC&D formerly operated out of the lower Manoa site sometimes known as the University of Hawaii "quarry." In 1952 the company moved to Kapaa, next to Pahukini Heiau. Its quarry site there was taken over by the City for the Kapaa landfill and operations moved further up the valley in 1965.

West has been with Ameron HC&D since 1969 and in the quarry for 10 years. He was promoted to plant production manager at Kapaa in 1980. He grew up in Kapahulu, son of deceased Honolulu Star-Bulletin reporter George West. He is a 1962 graduate of the Kamehameha Schools and attended Oregon State University in Corvallis. His

Ainahau O Kaleponi Reports Busy March

Ainahau O Kaleponi Hawaiian Civic Club of Orange County, Calif., had a very busy and activity-filled month of March.

It started out Mar. 5 when more than 40 members traveled to Chuck and Aana Mitchell's home in Vista for an ipu workshop. They had purchased ipus from the Fallbrook Hills farm of Sue and Doug Wilburn.

A Hawaiian quilting class was held Mar. 12 at the Bowers Museum in Santa Ana. Some exciting patterns were created and copyrighted for Ainahau with the help of Nani Yee's daughter, Alberta.

Club members attended and enjoyed Ed Sakamoto's play, "Stew and Rice," Mar. 19 at the East West Players Theatre in Los Angeles. The play was a sellout. Following the performance, which was a club fund raiser, Ainahau held its first "stew cookoff" with judging by actor Mako and the cast.

There was a laulau sale Mar. 26. Preparations and steaming were held Mar. 24 and 25 at the Westminster home of Vic Jarrett. Luau leaves were sent from Honolulu by Earl Apo and Dr. Kalei Iaia of Kona carried over 2,000 ti leaves when he attended a recent medical conference.

The club's Aha'aina program for August is in the planning stages. A meeting is scheduled for 7:30 p. m., Wednesday, Apr. 13, at 21331 Seaforth Lane, Huntington Beach. This meeting is for persons interested in learning the auana hula for all age groups, keikis to adults. Call 536-0206 or 963-6878. Both are in area code 714.

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The Next Best Thing to Being There



... is Being Here

By Patrick Ching
Artist/Environmentalist

The bad news is that most of us may never be able to experience firsthand the splendor of the remote northwest Hawaiian Islands; the good news is that there's a place right here in the main islands where most of the animals that exist on the northwest islands can be found.

Kilauea Point, on the island of Kaua'i, is a place where people and wildlife come together for the benefit of both. Seabirds and humans literally flock here by the thousands and their numbers are increasing.

With the recent acquisition of nearly 140 acres of land, (91 acres of which were donated by the Schmidt family), the Kilauea Point National Wildlife Refuge is home to the largest population of seabirds in the main Hawaiian islands.

The employees and volunteers of the refuge, headed by Dan Moriarty, spend countless hours eradicating foreign plants, planting natives and doing interpretative programs with the public. For a small fee people can observe a coastal/marine environment that is maintained with native flora and fauna.

Among the animals that can be seen here are a variety of seabirds including shearwaters, boobies, frigate birds, tropic birds and albatross.

The scenic cliffs of Kilauea offer a panoramic view of Kauai's north shore and a great vantage point for observing the native wildlife. Aside from the seabirds, visitors can observe green sea turtles, humpback whales, porpoises, snarks and even an occasional monk seal.

If you get the chance to make it over to the Garden Island, do what hundreds do each day; visit the Kilauea Point National Wildlife Refuge and discover how wild Hawaii can be.

The 75th anniversary of the historic Kilauea lighthouse will be marked Sunday, May 1, with festivities starting at 3 p.m. The celebration will end at 8 p.m. with a relighting of the lighthouse.

Annual Pearl Harbor Installation Apr. 2

Re-elected President John Kamalani and other officers of the Pearl Harbor Hawaiian Civic Club will be installed by guest speaker Rev. William Kaina of Kawaiahao Church on Saturday, Apr. 2, at the Flamingo Chuckwagon.

No-host cocktails for the club's annual installation banquet begins at 6 p. m. with dinner following an hour later. Immediate past president Peter Ching is also the banquet chairman.

Taxes and You

By Lowell L. Kalapa, Director
Tax Foundation of Hawaii



Understanding Hawaii's Tax System

As the current legislative session winds down, let's take a moment to reflect on the various proposals to change our Hawaii tax system and perhaps gain a better understanding of our tax system and how it works.

The bulk of the taxes collected by the state come from the general excise tax which is the 4 percent we see tacked on at the cash register and the net income tax which we as individuals pay each year along with our federal income tax.

Together, the general excise tax and the income tax contribute nearly two-thirds of all the taxes we pay to state and county governments in Hawaii. The third largest contributor to the tax calabash is the real property tax which is paid to the county where the property is located.

Since we took a look at the net income tax last month and hopefully you all have filed your returns for this year, let us learn about this "general excise tax" which we sometimes mistake for a sales tax.

Indeed, there is a difference between the 4 percent tax we pay here in Hawaii on all our purchases and the tax we pay on our souvenirs at Disneyland. The tax that we find on the mainland is a retail sales tax and is actually due from the customer. The business merely acts as a representative for the local department of revenue in collecting the tax. In some states, the business is paid to collect the retail sales tax for state or county governments.

Here in Hawaii, the tables are turned. The general excise tax is due from the business. In fact, the general excise tax is called a "privilege tax" imposed for the privilege of doing business in the state. In fact if you are thinking about starting up a business be it silk-screening T-shirts or a lunch wagon, you need to get a general excise tax license.

The tax is measured against all the income the business takes into its cash registers. This gross amount of income is then multiplied by the tax rate of either 4 percent or 0.5 percent, and we'll talk more about those rates later.

If the tax is really the responsibility of the business, why do they "pass" the tax on to us as customers in the store?

Many years ago, the business community decided that the public should know that a part of the price paid by consumers was due to the general excise tax. Since the tax was based on gross income, businesses merely included the amount of the tax in the shelf price of the items sold in their stores.

So, they requested that they be allowed to show the tax separately and add it on after all the purchases were rung up on the cash register. That is

why we see the 4 percent tax added on at the end of our grocery bill or at Sears when we shop for clothes.

All the tax department is interested in is making sure that they get their 4 percent of the total amount placed in the cash register. This means that in addition to the shelf price, the amount collected from you and me as the passed-on tax is subject to the 4 percent tax rate. Thus, there is a 4 percent on top of the 4 percent you and I pay.

Let's go back to those two different rates. There is the 4 percent rate that we all see every day in the store, and then there is the 0.5 percent which we don't often see. However, there is some logic to these two different rates.

Generally, the full 4 percent rate is imposed on retail sales, that is, a sale where the purchase is for final use by the purchaser and for resale or to be used to make another product which will eventually be resold.

On the other hand, the 0.5 percent rate is paid by the seller when the purchaser intends to resell the product to someone else, either for final use or for again a resale. In order to get this lower rate, the purchaser has to show the seller a "resale" certificate which he can obtain from the Department of Taxation.

These 0.5 percent sales are usually called "wholesale" sales, but the rate also applies to agricultural producers or farmers as well as to manufacturers when they sell to someone who intends to resell their products to final consumers.

Why do these people have this lower rate? Because the general excise tax is imposed on all businesses, each and every sale is subject to tax.

If these sales of goods were all taxed at the full 4 percent rate, the final cost to the consumer would be huge as every time a product is turned over from manufacturer to jobber, to wholesaler, to retailer and ultimately to you and me as each transaction would carry the full 4 percent rate. This phenomenon is known as "pyramiding."

By reducing the rate to 0.5 percent, the impact of the tax is lessened and the cost to final purchaser is that much less. However, a peculiar situation occurs with services.

Since services are always viewed as being done for the final consumer, nearly all services are taxed at the full 4 percent rate. As a result, those services or items we purchase which involve a chain of services reflect the added cost of the full 4 percent tax.

Next time we will look at some problems with the general excise tax as highlighted by legislative proposals during the 1988 session.

OHA Candidate Profile Forms Ready

Candidate profiles and photos of those Hawaiians who plan to run for one of the four seats in this year's Office of Hawaiian Affairs election on General Election day Nov. 8 are now being accepted by Ka Wai Ola O OHA at the Office of Hawaiian Affairs, 1600 Kapiolani Blvd., Suite 1500, Honolulu, Hawaii 96814.

A brief candidate profile form is also available by writing the OHA office at the above address or by calling 946-2642. The form lists educational and employment backgrounds, political or governmental offices held and a 100-word descriptive to the question: Why do you feel you should be an OHA Trustee?

All descriptives containing more than the requested 100 words will be edited to size.

In addition to the OHA election on Nov. 8, there will also be an election for the Board of Education. The General Election will be preceded by a Primary Election on Saturday, Sept. 17.

Nomination papers for the OHA election must be filed by Sept. 9. These papers must contain the signatures of no less than 25 people who are registered OHA voters. Nomination forms may be picked up at the Lieutenant Governor's office in Honolulu or at any of the County Clerks' offices on the neighbor islands.

This will be the fifth election for the OHA Board of Trustees.

Senator Hee Among Those Praising New Judge

Kaulukukui Sworn in; Will Give 'Very Best I Have'

By Kenny Haina, Editor
Ka Wai Ola O OHA

"I am honored, truly honored to join this profession of high esteem. I have a willingness to work hard. I will give this position the very best I have."

With these remarks, Thomas Kaauwai Kaulukukui Jr. took his place in the State of Hawaii Judiciary System as a judge of the First Circuit Council in Honolulu following his swearing-in Mar. 10 in the courtroom of the Supreme Court of Hawaii.

The courtroom was filled to overflowing as ohana, aikane and members and workers of the law profession witnessed the 35-minute ceremony which saw Chief Justice Herman Lum administer the oath of office.

Following signing of the oath and traditional robing of the new judge by Chief Clerk Samuel Makekau, there were brief remarks from Governor John David Waihee III, Chief Justice Lum and several other dignitaries. Kaulukukui is Waihee's first nomination to the bench since becoming Hawaii's first Hawaiian governor since statehood.

Among those in the audience was Senate Judiciary Committee Chairman Clayton Hee who was introduced by the chief justice. Lum explained he had asked the senator to say a few words.

Hee shook Kaulukukui's hand, took the podium and told the audience he was offering congratulations and best wishes of the senators and his committee. "I don't think the public deserves anything less," he said.

Waihee in his remarks noted that Kaulukukui is the first graduate of the University of Hawaii William S. Richardson School of Law to become a Circuit Court judge. Waihee, himself a graduate of the same law school, added that "It's something I personally feel warm about."

Others delivering brief congratulatory remarks were the chief justice; House Speaker Daniel J. Kihano; Momi Cazimero, vice chairwoman of the



Newly sworn-in Circuit Court Judge Thomas K. Kaulukukui Jr. of Honolulu is robed by Chief Clerk Samuel Makekau.



Senator Clayton Hee, chairman of the Senate Judiciary Committee, addresses audience.

state Judicial Selection Commission; Circuit Judge Patrick K. S. L. Yim, president of the Hawaii State Trial Judges' Association; William McCorriston, president of the Hawaii State Bar Association who noted with pride that this was a "popular nomination of a local boy."

It was a proud afternoon for Hawaiians in the audience as one of them remarked: "I feel a special pride in me because this is a Hawaiian who just became a new judge. Look at all the other judges sitting in this room. A few of them are Hawaiians, too."

He pointed out Judges Yim, Wendell Huddy and Walter Heen. "I know there are others but I can't remember their names," the Hawaiian observer explained.

During his brief remarks, the new judge introduced his father, Thomas K. (Uncle Tommy) Kaulukukui Sr. and his mother, Felice; his wife of 21 years, Joyce Weber Kaulukukui; son, Toby; and daughter, Jody. Others of the Kaulukukui clan in the audience were uncles Solomon and Richard.

Young Kaulukukui, 42, a 1963 graduate of The Kamehameha Schools, is also a decorated Vietnam War veteran. He holds a Bachelor of Science degree in education from Michigan State University with the Class of 1967. He served in Vietnam the next two years and returned to MSU for another year of study before coming home in 1971. He was a school teacher at Kailua High and also at Samuel Wilder King Intermediate in Kaneohe before deciding on a law career.

He entered the Richardson School of Law in 1974, graduating in 1977. After one year as a law clerk, he entered into the private practice of law in 1978.

His wife, incidentally, is on the Kamehameha faculty and two of his three children are also students at the Kapalama Heights campus. A third attends school in Kailua.

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FOR MORE INFORMATION CALL OSHHC AT 545-4133.

Partnership Seeks More Teachers for At-Risk Minority Students.

A program aimed at teaching teachers how to work more effectively with Hawaii's educationally at-risk minority students is recruiting prospective teachers for an alternative two-year course of study in the University of Hawaii's College of Education.

PETOM—Pre-service Education for Teachers of Minorities—is a program for aspiring elementary teachers interested in teaching educationally at-risk students from minority cultures—particularly Hawaiian and other Pacific Island groups—whose school achievement does not match their native ability. It is a certified program which satisfies College of Education requirements toward a Bachelor's degree in education or a professional diploma.

"We are looking for 16 prospective teachers to enroll in next year's program," said Stephanie Dalton, PETOM administrator. "Especially those who sincerely want to work with at-risk students who have a great need for skilled assistance."

The program includes three semesters of classroom instruction with some field experience followed by a fourth semester during which PETOM students spend their entire term in DOE or Kamehameha Early Education (KEEP) classrooms. PETOM students receive standard educational methods and theory instruction, but they also study other disciplines. Psychology, language development, culture and anthropology are among their other areas of study.

PETOM students also have a Field Experience unit in each of their first three semesters to supplement their classroom learning. Micro-

teaching—a teacher-education technique in which the students analyze video tapes of themselves or their peers as they are teaching—is a major part of these units.

"Microteaching gives the students a chance to practice applying the theories and methods they get from their coursework," explained Dalton. "It also provides them with a very valuable means of assessing their growth as teachers."

Dalton also said the program is designed to encourage the development of good teachers, and applicants should be willing to commit themselves to two years of challenging, stimulating study.

"By the end of the program we expect PETOM teachers to have the skills to adapt their teaching to meet the needs of all kinds of students, particularly those of educationally at-risk minority students," she said. "They will bring into their classrooms a heightened awareness of the needs of the at-risk student, as well as an assortment of problem solving skills to help their students achieve in school. In short, I guess we just expect them to be great teachers."

PETOM was started in 1984 and is a member of the Teacher Education Task Force of the Goodlad School-University Partnership—a national network formed to address specific issues in education—between the University of Hawaii, the State Department of Education and Kamehameha Schools/Bishop Estate. It is based at the UH College of Education and shares resources from all three institutions.

Interested candidates may call Dalton at 832-3000 or Kekoa Paulsen at 842-8638.

Toni Lee is New AOHCC First Vice President

Antoinette (Toni) L. Lee, widow of Benson W. K. Lee Sr., was elected first vice president of the Association of Hawaiian Civic Clubs at the Feb. 20 Board of Directors meeting in the Kamehameha Schools' Akahi Dining Room complex.

Mrs. Lee fills a vacancy created by the elevation of Jalna Keala as AOHCC president. Office of Hawaiian Affairs Board of Trustees Chairman Moses K. Keale Sr., who also serves as AOHCC chaplain, installed the two women officers.

Lee, who had been in his third year as AOHCC president, died suddenly on Jan. 19. Mrs. Lee is also the Association's convention administrator.

In other action, the Board authorized the creation of a seven-member Association Constitutional Convention Planning Committee chaired by Linda Kawai'ono Delaney. A \$500 appropriation was also approved.

Recommended dates, location and preliminary rules for the AOHCC Con-Con are to be submitted by the committee at the next Board meeting scheduled for Saturday, May 14, at the Punalu'u home of Dr. George and Barbara Mills.

The Board also received a written report from Fred Cachola, president of the Hawaiian Civic Political Action Committee (HACPAC). The report contained followup action regarding convention-endorsed resolutions. Based on the 1988 legislative session, the Board authorized HACPAC and Association support for:

- Enhancing the Hawaiian Studies Program at the University of Hawaii Manoa campus, with a commitment to the building of a Hawaiian Studies Center and retention of the Kanewai lo'i.
- Encouraging passage of SB 2625 which would maintain Pue'a and Pu'ukamali'i (also known as Kalaepohaku) cemeteries in place rather than disinterring more than a thousand graves for consolidated reburial at Makiki.

Dexter Soares, chairman of both the AOHCC and Oahu District Council Education Committees, distributed a written report and announced that the next "Ha'aheo O Hawaii Conference" on native Hawaiian educational issues will be held Apr. 16 at Leeward Community College. A full report on this conference was carried in the March issue of this newspaper.

April Series Focuses on 'Piilani Koolau'

The third in a series of free Hawaiian culture lecture programs spotlights "Piilani Koolau, a Profile of Courage," by Frances Nelson Frazier at three Oahu locations during April.

These programs are presented as a public service by The Kamehameha Schools/Bishop Estate from 7 to 8:30 p. m. at the following locations:

- Apr. 14—Kauaimakipili Church.
- Apr. 21—Waianae Recreation Center.
- Apr. 28—Benjamin Parker School cafeteria.

Ka Wai Ola O OHA Firm on Deadline

Because of contractual obligations on the part of both the Office of Hawaiian Affairs and the printing company in the next bid specifications, it is imperative that all copy for publication in *Ka Wai Ola O OHA* be on the desk of the editor or his assistant on the 15th of every month.

This means copy intended for the May issue must be received no later than April 15. All copy received after the 15th will be used in the June issue and so on down the line.

Ka Wai Ola O OHA is standing firm on the 15th deadline because of the penalty clauses in the contract. If the 15th falls on a weekend or holiday, then the deadline is the day nearest the 15th.

A Big Five-O for OHA Chairman



Office of Hawaiian Affairs Board of Trustees Chairman Moses K. Keale Sr., who also represents Kauai and Niihau, was as surprised as can be on the morning of Mar. 3 when he ran smack dab into all the paraphernalia clinging to his Honolulu office door. Those responsible were OHA Community Kupuna Coordinator Betty Kawohiokalani Ellis Jenkins, Education Officer Rona Rodenhurst, Secretary Nadine Malilay and a few "menehunes" of the Kauai variety. The occasion was Keale's first half century on planet Earth. What appears to be gift certificates or coupons are in fact bogus certificates which each staff member filled out, promising Keale a wild variety of gifts, ranging from "a lot of hugs" to being mayor of Anahola. Other certificates promised 50 "I'm for OHA stickers" for your favorite bumper; 50 "paid" Ho'olokahi bento tickets; various pledges of lunch, meonopua and a gourmet dinner. The chairman took the situation with great aplomb and later in the day shared a cake with his punsters.

UH Public Administration Program Seeks Applicants for 1988-89 Class

Application deadline for the Certificate in Public Administration program at the University of Hawaii at Manoa is May 20. Call Program Director Dick Pratt at 948-8260 for applications and more information.

The program is seeking applicants for its 1988-89 class which begins in August. The one-year program is for people in public service careers who have the potential for, or are presently working in, management positions. Classes and meetings are arranged around work schedules, and are usually held Tuesday evening and Saturday morning. A six to eight-week practicum takes place in the latter part of the program.

Tuition is \$1,000 which may be paid in installments. Many agencies have supported candidates with tuition expense and time allowance for the practicum. The Herman S. Doi Memorial Fellowship is awarded to persons committed to serving the community through innovative and socially responsible work.

Each year's class is a group of approximately 20 people of diverse backgrounds, professional experiences and perspectives. It is hoped that the shared experience will foster relationships and associations that will remain after the program year ends.

The program begins in late August and ends in July of next year. A one-year certificate may be credited toward a Master's in Public Administration (MPA) degree, a two-year program proposed for the Manoa campus.

Members in the 1987-88 class include:

Bart Aronoff, State Department of Health, Mental Health Division, Refugee Assistance Manager.

Suzanne Baribault, State Department of Human Services, Community Long Term Care Branch, Program Operations Administrator.

Frances Burgess, State Department of Health, Health Promotion and Education Office, Project Coordinator.

Lisa Carter, Senate Minority Research Office, Legislative Re-

searcher.

Winona Chun, State Department of Human Services, Public Welfare Division, Income Maintenance Worker.

David Hallstein, State Department of Personnel Services, Personnel Management Specialist.

Warren Higashi, State Department of Taxation, Administrative Services Officer.

Erwin Kawata, City and County of Honolulu, Board of Water Supply, Chemist.

Dorothy Kusumoto, Kāwāiahao Church, Administrative Assistant.

Sue Lee, Attention-Plus Private Duty Nursing, Nursing-Patient Care Coordinator.

Salod Luke, State Department of Health, Diamond Head Children's Team, Social Worker.

Tessie Magaoy, U. S. Government, Department of Defense, Kaneohe Marine Corps Air Station, Civilian Personnel Office, Personnel Management Specialist.

Mahealani Merryman, Alu Like Inc., Native Hawaiian Library Project, Program Coordinator.

Dean Nakagawa, State Department of Transportation, Airports Division, Division Planner.

Betty Nakaji, State Department of Health, Hospital and Medical Facilities Branch, Nurse Consultant.

Norita Nelson, State Department of Human Services, Community Long Term Care Branch, Section Administrator.

Jeanne Reinhart, Governor's Office of Children and Youth, Children and Youth Specialist.

Bert Shiira, State Department of Budget and Finance, Finance Division, Accountant.

Kathleen Stanley, Office of the Governor, Administrative Assistant.

Evelyn Young, City and County of Honolulu, Department of Land Utilization, Administrative Services Officer.

LeRoy Yuen, State Department of Budget and Finance, Public Utilities Commission, Utilities Specialist.

A 1984-85 graduate is Mahealani Ing, Executive Director of the Native Hawaiian Legal Corporation, who has this to say:

"The opportunity to share a year with talented professionals, enhanced by an excellent curriculum, helped me gain insights about my personal responsibility and the public's benefit . . . I don't believe I would have had the confidence to take on the challenges of my new job without the program, which validated and reaffirmed principles that have been signposts for me . . ."

Interpret Hawaii Tours Popular

Kapiolani Community College's Interpret Hawaii program, in association with the Hawaii Maritime Center and the Mission Houses Museum, announces its next series of on-going monthly walking tours of Honolulu.

These tours are designed to introduce residents and visitors to some of the off-beat, unusual and exciting stories that are a part of our community heritage. The tour encompasses 11 different themes, including maritime history, supernatural legends, tales of the ali'i, the history of Waikiki and Kaimuki, the 1893 revolution and famous crime cases of the 1920s and 1930s.

All tours are \$5 for adults and \$2 for children and students. There is a \$1 discount for Hawaii residents age 60 and over. Each tour has a maximum total of 20 people so reservations are encouraged at KCC's Office of Community Services, 734-9211.

The tour schedule for the next six months:

Tour #1: Salty Sea Tales of Maritime Honolulu—A journey into the history of Honolulu Port, complete with native voyagers, whalers, seamen, merchants and the nostalgic Boat Days of yesteryear. Tour conducted by the **Hawaii Maritime Center**, 9:30 a. m.—11:30 a. m.; Saturdays, April 16; May 21; June 18; July 16. Meeting place: Falls of Clyde, Pier 7.

Tour #2: Honoruru, 1831: A Voyage into Time—Visit another world—the village of Honoruru in the year 1831. You will meet some of the native Hawaiians, foreigners and missionaries who lived worked and struggled with one another for the destiny of a Kingdom. Conducted by the role-players of the **Mission Houses Museum**, this special tour immerses you in living history and storytelling, 10 a. m.—12 a. m.; Saturdays, April 9; May 14; June 11; July 9. Meeting place: Mission Houses Museum.

Tour #3: Ghosts of Old Honolulu—Step into the fascinating world of Hawaii's supernatural lore with storyteller **Glen Grant** as you experience the ghosts, night marchers, fireballs and other mystical events that are a part of our Island heritage, 6 p. m.—9 p. m.; Tuesdays, April 19; May 17; June 21; July 19. Meeting place: Hawaii State Library.

Tour #4: Revolution!—No event has had such a traumatic effect on Hawaiian history than the 1893 Revolution. **Watters Martin Jr.** and **Anne Peterson** will be your guides through the personalities, struggles and tragedy that mark the fall of the Hawaiian Kingdom. The tour does not go inside 'Iolani Palace, 9 a. m.—11 a. m.; Saturdays, April 2; June 4; July 9 or Mondays, April 11; May 9; June 13, July 11. Meeting place: 'Iolani Palace Royal Barracks.

Tour #5: Honolulu in Legend and Song—A perfect outing for visitors and newcomers to our islands, **Chelsea Chong** will introduce you to Honolulu's most beloved legends and the *hapahaole* songs that are world famous. 9 a. m.—11:30 a. m.; Saturdays, April 23; May 21; June 18; July 16.

Tour #6: The Magic of Waikiki—No beach in the world is as famous, romantic, nostalgic or changing than Waikiki. From the bathing place of the ali'i to the luxurious homes of the *kamaaina haole* and the mecca of tourists, guide **Christopher Crabb** will help you relive the history and charm of this well-known landmark, 9 a. m.—11 a. m.; Saturdays, April 23; May 28; June 25; July 23. Meeting place: The Natatorium.

Tour #7: Nali'i: The Kings & Queens of Hawaii—Unforgettable stories of Hawaii's ruling chiefs will be told in the cool, late afternoon in downtown Honolulu by renowned storyteller **Woody Fern**. Queen Emma, King Kalakaua, Queen Liliuokalani and Princess Pauahi will come to life through the skillful art of story, 5:30 p. m.—7:30 p. m.; Thursdays, April 14; May 12; June 9; July 7. Meeting place: Queen Liliuokalani Statue, State Capitol.

Tour #8: A Stroll through Kaimuki in the 1930s—Experience the life of urban Honolulu in the 1930s as your guides **Shigeyuki Yoshitake** and **Robert Takane** recall the small shops, bakeries, schools and lifestyles that were old Kaimuki. An easy stroll through an earlier way of life in this important ethnic community, 9 a. m.—11 a. m.; Dates: April 13; May 14; June 8; July 9. Meeting place: Pavilion, Kaimuki Recreation Center.

Tour #9: Honolulu: The Crime Beat—Honolulu of the 1920s and 1930s was a city with a darker history—the tales of passionate crimes, undaunted detectives, corruption, vice and the quest for justice are endless. Join in a pursuit for truth led by the **Gumshoe in the Brown Fedora with the Red Carnation in His Lapel**, 6 p. m.—9 p. m.; Tuesdays, April 5; May 3; June 7; July 5. Meeting place: The Old Blaisdell Hotel on Fort St.

Tour #10: The Children's World of Old Honolulu—What was it like to be a *keiki* in Honolulu in the 19th century? What games would you have played? Where would you have gone to school and what would you have learned? Meet the children of Old Honolulu in this unique tour designed for young people. Cosponsored by **Hawaii Maritime Center** and the **Mission Houses Museum**, 9:30 a. m.—11:30 a. m.; Sunday, May 1. Meeting place: The Falls of Clyde, Pier 7.

Tour #11: Talk to the Animals—Meet funny monkeys, lazy reptiles, ferocious lions and hungry tigers at the **Honolulu Zoo** with storyteller **Brenda Obregon-Freitas**, 9 a. m.—10:30 a. m.; Saturdays, April 30; May 21; June 18.

Mahalo for 'Just Helping Out'



Waimea rancher Larry Mehau, owner and president of one of the largest private security firms in the state, and his family were personally thanked by Office of Hawaiian Affairs Administrator Kamaki A. Kanahele III recently "for the tremendous work they did in Ho'olokahi." Kanahele was so appreciative of their help that he presented a koa-framed mini-quilt to the Mehau family for them to cherish. It was made by master quilter Debbie Kakalia of the Bishop Museum and finished on Ho'olokahi Unity Day, Jan. 23. It is made in the crown flower pattern and pictures Lili'uokalani's crown in the center. The Mehau family were taken by complete surprise at the presentation and thanked Kanahele. Proudly displaying their gift are Larry Mehau, his wife, Beverly, and their daughter, Dana Mehau Vericella. The other Mehau children—Mike, Tim, Thomas, Anela—were also very involved with Ho'olokahi, working along with their spouses on Jan. 23 in addition to donating money. Mo'opunas Marina and Anna Mehau, the darlings of their grandparents, were also among the contributors. Mehau's company—Hawaii Protective Association—observes its 25th anniversary this year.

Students' Pleas to Speak Hawaiian Went Unheeded

La Ho'oulu Speaker Sticks to English Language

Nearly 200 people ranging in age from pre-schoolers to kupuna attended the eighth annual La Ho'oulu 'Olelo Hawaii or Hawaiian Language Day Feb. 13 to hear, speak and practice Hawaiian for a day at the Kauai Community College in Puhā.

The attendance of Kauai's Punana Leo Hawaiian speaking three-year-olds and seven high schools from Oahu, Hawaii and Kauai were among highlights of the day-long program.

Henry Nalaelua, park ranger and resident of Kalaupapa, Molokai, was the day's main speaker. He presented a slide show on the history of the community. According to reports, Nalaelua was a disappointment especially to the students who repeatedly called on him to make his delivery in Hawaiian but instead stuck to English, indicating he was more comfortable with the latter.

Traditionally, no English is spoken at these Hawaiian language days which are also held on Hawaii and Oahu. It was announced that Hawaiian Language Week on Oahu will be Apr. 24-30. No date was given for Hawaii.

Schools represented at the workshop were St. Louis, Waipahu and Kalani from Oahu; Pahoa of Hawaii; and Kauai, Waimea and Kapaa of the host island.

Students played word games where teams of three would have to guess the Hawaiian word for what their teammates were drawing on the board. It is a very educational and challenging game.

There was also a speech contest and winners of Hawaiian books were Kapualani Fuagutu, 'Ilima Bright, Kekoa Riveira, Kaulani Youn and Kau'i Oana. There were also door prizes and entertainment by the Hawaiian language teachers and Kahelelani Serenaders.

La Ho'oulu 'Olelo Hawaii was founded by Office of Hawaiian Affairs Board of Trustees Chairman Moses K. Keale Sr. and Byron Hokulani Cleeland. Keale once more was the master of ceremonies.

Hawaiian lunch was prepared and served by parents of the Punana Leo keikis.

1988 Board, Community Schedules Announced

Board of Trustees and community meetings of the Office of Hawaiian Affairs for the remainder of the 1988 calendar year have been announced by Chairman Moses K. Keale Sr. as follows:

Friday, Apr. 22—10 a. m., Board/community meeting, Honolulu.

Friday, May 20—7 p. m., community meeting, Hilo (site TBA)

Saturday, May 21—9 a. m., Board of Trustees meeting, Hilo (site TBA)

Friday, June 24—7 p. m., community meeting, Maui (site TBA)

Saturday, June 25—9 a. m., Board of Trustees meeting, Maui (site TBA)

Friday, July 22—7 p. m., community meeting, Kauai (site TBA).

Saturday, July 23—9 a.m., Board of Trustees meeting, Kauai (site TBA).

Friday, Aug. 26—7 p. m., community meeting, Molokai (site TBA)

Saturday, Aug. 27—9 a. m., Board of Trustees meeting, Molokai (site TBA)

Friday, Sept. 23—7 p. m., community meeting, Kona (site TBA)

Saturday, Sept. 24—9 p. m., Board of Trustees meeting, Kona (site TBA)

Saturday, Oct. 22—9 a. m., Board of Trustees and community meeting, Lanai.

Wednesday, Nov. 30—10 a. m., Board of Trustees/community meeting, OHA Honolulu conference room.

Wednesday, Dec. 21—10 a. m., Board of Trustees/community meeting, OHA Honolulu conference room.

Almost one in four adult Americans has high blood pressure, according to the American Heart Association.



Kalaupapa resident and park ranger Henry Nalaelua addresses packed audience at Kauai Community College activities center. Nalaelua felt more comfortable speaking in English despite students' calls to speak in Hawaiian.



With remarkable confidence, these three-year-old students from Kauai's Punana Leo Hawaiian language preschool speak individually in Hawaiian. Reassuring them is their teacher, Elama Kanahele.



Sharing a joke in Hawaiian with OHA Chairman Moses K. Keale Sr. are these Waimea students, Jolina Keamoai, Pegge Kaohelaulii, Colleen Woodruff and Joni Keamoai.



Students from Pahoa High and Intermediate School on Hawaii pose with Office of Hawaiian Affairs Board Chairman Moses K. Keale Sr. during break at La Ho'oulu 'Olelo Hawaii.



Hawaiian language teachers from left to right Eric Kalani Flores, Koki Williams, Keoni Inciong and Ilei Beniamina lead the audience in singing Hawaiian songs.

Hawaii Island's Only Hawaiian Woman Judge

Two Thoughts Helped Shape Pua Brown's Career

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

Recognizing opportunities while balancing career and family goals is part of the flow of life for Karen Napua Brown, Hilo attorney and first woman named to a judgeship on the Big Island. Brown, who hails from Kahalu'u, O'ahu, is a 1978 graduate of the University of Hawaii William S. Richardson law school, and presently the only neighbor island woman judge. She is mid-way through a two-year appointment as part time per diem judge for the District Court of the Third Circuit, island of Hawaii.

As one of four per diem judges on the Big Island, she is called on a rotating basis to fill in for the regular judges when they are sick, on vacation, or attending training sessions. Brown has heard everything from traffic and criminal cases, to divorce and spouse abuse hearings, custody, child support cases, as well as civil and consumer cases such as small claims, landlord-tenant disputes and personal injury claims.

In her role as judge, Brown says, "I am making decisions, hopefully with compassion and understanding, and with a look to the future to change behavior perhaps, to make a mark on life." She also feels responsible for reflecting positively on Hawaiians in the legal profession and judiciary, since a larger proportion of native Hawaiians are on the other side of the legal system.

Brown was in the third graduating class of the University of Hawaii's William S. Richardson School of Law. With the encouragement of friends and relatives in her home community of Kahalu'u and Waiahole on Oahu, she entered the law school's first minority preadmission program in 1974, a one year program designed to prepare students for law school. She graduated in 1978, and began her practice as a CETA-funded Alu Like Inc. attorney in the Kauai office of Legal Aid, focusing on family law, native Hawaiian rights and other poverty-related issues for low income clients. In 1979, she became the managing attorney for the Kauai office.

Brown transferred to the Hilo office of Legal Aid in 1980, becoming managing attorney. In 1984 she left Legal Aid and in 1985 became deputy corporation counsel for Hawaii County, a position she held for two years, where her main focus was personal injury defense litigation for the County. This position involved much travel and trial work. In 1987 she was appointed to her current two-year part-time per diem judge position. She feels fortunate to have come this far in her career, saying, "Most of us in Kahalu'u had no role models to become lawyers. People helped me, and the opportunities were there."

Brown is married to Joseph Kalani Kamelamela, an attorney in the office of the Corporation Counsel litigation unit for Hawaii County, and a 1979 graduate of the UH Law School. They have a six-year-old son, Kamalani Hulu-mamo-o-na-iwi Brown Kamelamela, and a four-year-old daughter, Noelani Ku'u-mu'o-o-na-iwi Namiko Brown Kamelamela. Kamelamela's parents, Jonah and Josephine (Kaphua) Kamelamela, are originally from Pahoa and Kalapana, and now live in Nana-kuli.

Brown and Kamelamela are not unusual these days as a married couple who share law as a profession. Yet they encourage other Hawaiians to also think about entering the legal field. Brown would like to see more women judges in Hawaii. She says, "There are opportunities out there. With your talent, experience and your education you can be whatever you want to be. I believe this. Be what you want to be. Most people don't know what they want to be, that's the problem."

Being an on-call judge allows Brown ample family time to be very involved in the raising of the couple's two children. She says, "To me the relationship between a parent and a child is an important one. You have to have the time with the child



Hawaii District Court per diem judge Karen Napua Brown with her husband Joseph Kalani Kamelamela, and their two children, Noelani and Kamalani.

to help them develop." Brown volunteers regularly in her son's class, participates in excursions of her daughter's preschool, and keeps busy with extracurricular activities for the children.

This strong emphasis on family values has stayed with Brown, second youngest of six children born to William Joseph Brown and Rose Anzai Brown. She says, "My father taught us that the family was the most important thing. When we were small we always had to eat at the dinner table together, and we all had a chance to talk about what happened that day. My father would talk to us and he would listen. This practice has continued between me and my sisters. That's what made us close."

Karen Napua Brown, or "Pua," was born in Honolulu in 1947 and lived with her family in Kapahulu. When she was four, her father moved his family to Kahalu'u and thus Pua was raised in that rural community. Her mother still lives there today along with other family. Brown's father passed away in 1980, and her two brothers, William Joseph Brown, Jr. (1979) and Allen Brown predeceased their father. For this reason, at her marriage in 1980, Brown elected to retain her maiden name, as her sisters had taken their husbands' surnames.

Brown attended Waiahole School from kindergarten through 9th grade, and graduated from Castle High School in 1965. At Castle, Brown was in the National Honor Society, a class officer, and active in sports. She credits physical education teacher and football coach Alfred Miyamoto, a much respected Hawaiian educator, with encouraging her to go to college. He put her in touch with social worker Joyce Mah at Liliu'okalani Trust (Queen Lili'uokalani Children's Center), which funded her education to age 20.

Then Mrs. Mah helped her make scholarship applications to continue her education. This enabled Brown to put herself through the University of Hawaii on community scholarships from Hawaiian Civic Clubs, federal grants and work/study programs. She expressed her gratitude that her law school education was funded through the Hawaiian Civic Club of Honolulu of which the Bank of Hawaii was corporate sponsor.

She also credits UH Manoa financial aid counselor Kay Wery with helping her find funding. While Brown is the only one of her family who attended a four-year college and graduate school, she is proud that her three sisters, Shirley Ka'ala Brown Young, Maxine Kehaulani Brown Gohier and Rowena Keoni Brown Jay, all attended business or community college and have good jobs.

During this time Pua Brown faced and overcame a serious setback to her education. In 1965, on her

first day of classes as an entering college freshman, Brown was injured in an automobile accident.

She received her bachelor's degree in education with honors in 1970, and was the vice president of the Hui Po'okela chapter of the Mortarboard Society, a national scholastic society, and a member of other academic organizations. Then in 1971, she received her master's degree in education with a 4.0 grade point average for graduate work. However, after graduation, she found there were not many jobs in education, so she worked for about a year with Lanakila Crafts (Rehabilitation Center) as a rehabilitation counselor.

In 1972 she was hired as co-director of the Kualoa-Heeia Ecumenical Youth (KEY) project in Kahalu'u, to raise funds and develop programs for the youth and community. "I decided to return to Kahalu'u to do something for my community," Brown recalls. She also taught hula classes and developed other Hawaiiana programs to help build Hawaiian cultural pride and self-confidence, organized meals and classes, and scheduled regular field trips to expose the children to places outside Kahalu'u.

During her work there, former KEY Project director (now Honolulu attorney) Reinhard Mohr encouraged her to go to law school. Brown recalls, "I thought, here's an opportunity for me to do something to further help the community." She left KEY in 1974 as executive director, and enrolled in the first UH Law School (minority) preadmission program.

While at the KEY project, and during her pre-admission year at law school, Brown continued her hula studies, with kumu hula Auntie Ma'iki Aiu Lake. She completed her kumu hula training and had her 'uniki aha'aina (graduation ceremony) in the fall of 1975, in time to begin as first-year law student.

She views her hula and family background as a source of learning and inspiration that taught her to persevere. "There are so many lessons for us in the old chants... Hawaiian people knew how to truly live by accepting life's hardships and joys," she explains. From this she also gained the insight that even a difficult situation can eventually be for one's betterment.

When the first, second and third (her own) law school graduating classes had their graduation ceremony, Brown was asked to chant them in and out of the ceremony.

Why was it important to have a Hawaiian ceremony for a law class? "We needed to know our roots, our culture, where we came from," she says. "We all came there (law school) with ideals and dreams... I wanted to remind them—you must hold firm to your beliefs."

Rather than take a calculated approach to career goals, Brown instead keeps alert to opportunity when it arises. She says, "Certain things I planned, but I have complete faith that things will open up for me so that I'll be able to use my talent, which is God-given, my life experiences and my formal education to serve my family and community."

"At this point in my life my focus is to develop my children, my family and myself. Professionally I can learn about being a judge, and also practice law, working out of my house as an attorney. I've always been interested in expanding my knowledge of Hawaiian culture so I'm taking adult education courses on Hawaiiana." She and her husband also share a love of music; he sings and plays 12-string guitar, and she is involved in Hawaiian musical programs for the Maliapukaokalani Catholic Church in Keaukaha.

Brown ended the interview by sharing two thoughts that have shaped her life: the first, from her father, is "Ho'omanawanui," or "Be patient, for all things will come at the proper time." The second is from her kumu, Auntie Ma'iki, "Ike malie," or "Seek knowledge and wisdom in calmness and peace."

'Among My Souvenirs' Failed to Materialize

Spirit of 80s Prevailed over Ho'ike'ike Theme

By Kenny Haina, Editor
Ka Wai Ola O OHA

Bishop Museum Family Sunday goes on Mar. 6 reminisced about the charm and color of the 1930s and 1940s as the Association of Hawaiian Civic Clubs held its 17th Annual Ho'ike'ike and the third in as many years on the Great Lawn at Kaiwi'ula.

"Among Our Souvenirs" was the theme of the 1988 Ho'ike'ike which featured the song stylings of Hawaiian composer R. Alex Anderson. Silky aloha shirts, holomuus and paper leis were to have been the order of the day but the dress for the occasion instead was more from the 1980s with shorts, go-aheads, tank tops, pullovers and other kinds of summer wear in a hang loose fashion.

While the dress intent of the day did not pan out, there was a lot of nostalgia in the songs of a steady stream of entertainers who brought back plenty of memories with many Anderson compositions. Many in the crowd of about 5,000 got into the mood and gave out with several hulas much to the delight of an appreciative audience.

The entertainment program this year was simply outstanding. Aside from Olomana, the other groups were lesser known trios outside the Wai-kiki entertainment mainstream who nonetheless had quality chemistry in their presentations. They were assembled by Hawaiian fashion designer Nake'u Awai.

The highlights of the entertainment, perhaps, was the surprise appearance of Kumu Hula Mapu-ana de Silva's Halau Mohala Ilima who thrilled the crowd with their beautiful dancing. This was the Merrie Monarch component of the halau which will have Olomana—Jerry Santos, Haunani Apoliona, Wally Suenaga—as its musicians in the Hilo festival. The halau did four numbers and existed each time to resounding applause.

Mrs. de Silva herself, under the watchful eye of her composer/teacher husband, Kihei, gave the crowd added thrills by dancing two solo numbers.

Awai's lineup of entertainers included trios Kemamo, Manapua (with apologies to Bishop Estate Trustee Chairman Richard Lyman who prefers the correct spelling and pronunciation of Meonopua), Kimo Alama's Diamond Head Breeze, U-Ka-Good, Kawaiola, Na Keolani (the ladies of Kawaihae'o), Lamalani, Kawai Cockett, Elaine Ako Spencer and Kaleilehua.

The unusual phase of the program was that it

ran on time with the groups arriving on schedule for their appointed appearance. This is a rare occasion when it comes to Hawaiian entertainment involving several groups.

Rowena Akana of Hawaiian Radio KCCN 1420 on the AM dial and Manu Boyd, Bishop Museum special events assistant, kept the program going at a steady pace as they shared the microphones in introducing each group. Boyd, an extremely talented musician, composer and dancer, also pleased the crowd with a hula.

The traditional celebrity box lunch auction was

held at noon with Annelie Amaral, president of the Ali'i Pauahi Hawaiian Civic Club, turning in a tremendous performance as mistress of ceremonies in soliciting a total of \$525 in bids for scholarships.

One of the top bids of \$100 went to Royal Feather's Ethelreda Kahalewai for Governor John David Waihee III's contribution of two meonopua baskets slung over a bamboo pole and carried by Noa Chong, husband of Tomi Downey Chong of the Waialua Hawaiian Civic Club. The two baskets contained a mixture of Hawaiian and mainland fruits, pipikaula, smoked papio, laulau, butterfish,



The grace and beauty of the hula are exhibited by these Halau Mohala Ilima dancers.



Lining up for stew and rice, Dave's ice cream, shoyu chicken, Hawaiian plate, etc.

Tribute Paid to Samuel Solomon

Nestled close to the Waianae range on the grounds of Schofield Barracks Army post in Wahiawa is the Samuel K. Solomon Elementary School named for a Hawaiian soldier from Kohala, Hawaii.

Solomon was born near the birth place of King Kamehameha I, a quiet corner of the world far from the fatal hell of Dau Tring, Vietnam, where he lost his life Nov. 3, 1966.

In her "Tribute to a Fallen Hawaiian," Kupuna Resource Teacher Malia Doo of Solomon Elementary wrote in the Oahu Central District's "Ka Leo O Na Kupuna" newsletter that "the irony of his death in the remote jungle of Vietnam was he didn't have to go; he volunteered to stay with his men."

First Sergeant Samuel K. Solomon Jr. is today a living legend. Before going to Vietnam, Sgt. Solomon was with the 8th Infantry Division where his helmet still hands in the orderly room, a silent homage to his memory.

Solomon Elementary School on Veterans' Day, 1969, was dedicated to the Kohala Hawaiian's honor, a rare tribute to an equally and excellent rare human being. A stone monument with a plaque was erected on the school grounds four years later on Nov. 2, 1973.

A 1946 graduate of Kohala High School, Sgt. Solomon is the only Hawaiian so honored with a school named after him in the Central District, according to Kupuna Doo.

She writes in the newsletter:

"Salute and honor Sgt. Samuel Solomon, a hero. And through him, salute and honor all of Hawaii's Vietnam War dead, all brave, all heroes, all a part of you and me forever.

"Rugged, full of raw courage, he was a soldier's man. He was a hell of a man. **He was a Hawaiian.**"

Sgt. Solomon earned the Silver Star, Bronze Star and the Purple Heart.

Kupuna Doo further noted that Sgt. Solomon "was an excellent athlete, devoted church worker, a lover of children" who helped raise funds for a children's orphanage which the 27th Infantry Division Wolfhounds adopted.

"No one could be more proud to be a Hawaiian and a Hawaiian at heart and loved all over the world than Samuel K. Solomon. Salute and honor a hero and through him salute and honor all of Hawaii's Vietnam War dead—all brave, all heroes, all a part of you and me forever," Kupuna Doo further wrote.

Kupuna Doo has been in her current position for four years after working at the school as a security aide. What made her go into the kupuna program? "I love to sing and dance and work with children," she briefly explained.

She sings for Kumu Hula Leialoha Lee and Her Na Lei Ali'i Halau of Wahiawa. Kupuna Doo's husband, Henry, is a crane operator for Hawaiian Western Steel. They are the parents of four children and five grandchildren.

poi and other items.

There were other picnic baskets donated by individual club members, clubs and business organizations. A perennial favorite item is a home-cooked gourmet dinner of any choice for four by Peter Ching of the Pearl Harbor Hawaiian Civic Club.

While the outdoor program took place on a stage before the entrance to Hawaiian Hall, there was choral music offered in the hall by the Hawaii Opera Chorus and the choral groups from Queen Emma HCC, Pearl Harbor HCC and University High School.

A "Tee Shirt Jamboree" held sway in Atherton Halau where Danceworks also performed. Outside the halau were island craft vendors and keiki activities in the amphitheatre.

On the Great Lawn were booths of ono food and on "Civic Club Row" were tents housing traditional crafts offered by various clubs.

All exhibits were open free to the public with proper identification. Ticket lines for the planetarium were virtually endless throughout the day. It was a beautiful day for Ho'ike'ike with just the right mixture of sunshine and clouds.

Upcoming exhibits which bear visitations are Waipi'o which opened Mar. 15 and which was in the news Mar. 7 and Dinosaurs which opens Apr. 17.

Sherry Evans and Lae Kamaunu of the Koolauloa HCC were again in charge of the Ho'ike'ike. Evans was general chairperson while Kamaunu handled the food booths and Mrs. Chong the crafts.

Born with Her World in Her Hands

Kaahumanu Created a Different Kind of Society

By Kenny Haina, Editor
Ka Wai Ola O OHA

"Kaahumanu was born with her world in her hands. She was the first and adored child of her mother, Namahana, and her father, Keeaumoku. She was entwined in blood relationships with the high chiefs of Hawaii and Maui."

These are the words describing the story of her life in a new book by kamaaina author and historian Jane Silverman of Honolulu in "Kaahumanu: Molder of Change."

Silverman, who is descended from the third wave of missionaries to Hawaii, was keynote speaker at the 220th birthday of Queen Elisabeth Kaahumanu who was born on Mar. 17, 1768, at Kauiki Hill in Hana, Maui.

The Mar. 17 Mauna 'Ala services were held outdoors under a large tent facing the tombstone of the Kamehamehas. The weather was bright and clear and members of several Hawaiian organizations were among those present with members of the sponsoring Ahahui Kaahumanu.

From the opening statements in her book, Silverman said "Already we see the background that opened the possibilities for leadership. Most important she was an alii. She came from a powerful family. Since it was also a loving family, it gave her security to move with authority in the world."

"The other prominent circumstance in shaping her life of leadership was that word 'she,' the fact that she was woman," Silverman pointed out. "If Kaahumanu had not been born an alii, we would never have heard of her."

Kaahumanu, favorite of Kamehameha's reported 22 wives, including her two sisters, Kaheimalie and Opiia, came into her own as the leader of government upon her husband's death. "The characteristics," Silverman explained, "became visible that were to make her a powerful political and religious leader. She took control of government by thinking ahead to what might happen. She planned for those events before anyone else had made their move."

Silverman observed that Kaahumanu's high

position grew naturally out of being an alii and a member of a powerful family. But her personal abilities, intelligence, beauty, talent, political instinct, decisiveness and in her later years, compassion, made her a leader.

"Her combination of position and abilities enabled her to accomplish change. She used her independence of mind to choose carefully the change she would make. Her friendships with the other chiefs helped her carry them along. Kaahumanu's leadership role was shaped in traditional Hawaiian culture. Yet, it was only after Kamehameha's death that the genius of her leadership came to full power.

"Acting as the extraordinary leader she was, a molder of change, she created a different kind of society," Silverman concluded.

The services also featured the very first musical salute of a special composition by Kahauanu Lake. Titled, "Kaahumanu Alii," it was done in beautiful harmony by Kuli'a I Ka Nu'u, a trio made up of Walter Kawaiaea, Henry Barrett and Jeff

Teves who have been together eight years with Lake as their mentor. They are at the Hawaiian Regent Hotel every Monday.

The Royal Hawaiian Band, under Bandmaster Aaron Mahi and featuring soloist Nalani Olds Reinhardt, entertained along with group singing by the Society members and the assembled audience.

Greetings and introductions were handled by Anne Kaapana. The Rev. David Kaupu, chaplain of Kamehameha Schools, and Lahela Mahuiki, gave the invocation and benediction, respectively.

City and County of Honolulu Mayor Frank F. Fasi's wife, Joyce, read a message in his behalf, noting "Kaahumanu's wisdom and strength of purpose in molding Hawaii."

Congratulatory messages from U.S. Senator Daniel K. Inouye and Spark M. Matsunaga and Congressman Daniel K. Akaka were read. The traditional ho'okupu followed with Mrs. Mary Waihee, representing her son, Governor John David Waihee III, leading the way.



"Kaahumanu Alii," composed by Kahauanu Lake, is given its premiere performance by Kuli'a I Ka Nu'u, from left to right Walter Kawaiaea, Henry Barrett, Jeff Teves.

Students Speak on Queen, School

The life and accomplishments of Queen Elisabeth Kaahumanu and the history and current status of the public elementary school which bears her name were given by two special speakers at the Mar. 17 memorial services at Mauna 'Ala.

They were Queen Kaahumanu Elementary School fourth grade students Kahipuananipuiki Brooks-Weight and Kahealani Midori Brown who warmed the hearts of the crowd with their eloquent deliveries.

Brooks-Weight noted that Kaahumanu's father was the great warrior Keeaumoku who was also a counselor to King Kamehameha the Great and a chief of the island of Hawaii. Namahana, her mother, was a widow of the king of Maui.

"Kaahumanu," she explained, "was named after a relative, Kahekili-nui-ahumanu, which meant the feather cloak."

She was responsible for lifting the kapu system, establishing the first code of laws and also embraced Christianity. Her people refused to accept Christianity but she defended religion and the missionaries.

By 1827 her health had been failing and she was seriously ill for three weeks before her death in 1832. "Before her death, Kaahumanu was rushed a copy of the New Testament in Hawaiian so she might have one. Her copy was bound in red leather with her name in gold. She died at her country home in Manoa Valley," Brooke-Weight stated.

"By birth, marriage, circumstances and personality," said Barbara Bennett Peterson in her book *Notable Women of Hawaii*, "Kaahumanu was one of the most powerful persons in Hawaii. She exerted a steady influence in leading her islands from isolation to world contacts, from a primitive

culture to Western civilization," the youngster concluded.

Young Brown, first runnerup in the 1987 Miss Keiki Hula competition, talked about the school and how it has grown from one teacher and 18 students to 41 teachers and 831 students. In addition to the regular school program, Kaahumanu also has extracurricular classes like writing, Junior Police Officers, charity drives, holiday contests, talent showcase, a newsletter and a kupuna who teaches Grade K-4 Hawaiian games, songs and vocabulary, she reported.

Additionally, there are special classes for foreign students who don't speak English and who can't read very well. There are also special education classes which teach math, reading and writing. Monetary support also comes from the PTA for certain school projects and programs.

"The staff and parents of Kaahumanu School hope to educate the students well so when they become adults they will become like Queen Kaahumanu and bring religious, legal and social changes for the good of Hawaii and its citizens," Brown concluded.

They were accompanied to the ceremonies by Principal Frank Sasaoka.



Jane Silverman



Kahealani Midori Brown, left, and Kahipuananipuiki Brooks-Weight.

Have Your Say
The American Way
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Guidelines for the Consideration of Traditional Native

Editor's Note: The following guidelines were approved by the Office of Hawaiian Affairs Board of Trustees at its Jan. 28 meeting in Honolulu. They were prepared by Linda Kawai'ono Delaney, Land Officer in the OHA Land and Natural Resources Division. It is being presented in its entirety as a service to readers of Ka Wai Ola O OHA.

Background to the Guidelines

The Office of Hawaiian Affairs (OHA) Board of Trustees, on 25 July 1987, adopted a formal Policy on Native Hawaiian Sites and established an OHA Inventory of Sites. The adoption of these guidelines continues OHA's commitment to encourage more effective historic preservation efforts by all levels of government and to urge greater sensitivity to Hawaiian cultural values in the protection, planning, and a management of native cultural resources.

These guidelines also provide an explicit basis for the Office to formulate consistent responses to proposed adverse impacts on historic sites; and to forge future memoranda of agreement (MOA) for the mitigation of unavoidable harm to historic properties.

It is important to note that these guidelines do not require historic preservation, only that OHA and Hawaiian interests and cultural values be considered and respected in planning and when making such decisions. A balance of interests can be found—and when truly successful, is mutually beneficial.

Thus, it is the express recommendation and hope of the Office of Hawaiian Affairs that these guidelines and the example of the MOAs which have already been concluded will:

1. Lead to a clarification and strengthening of federal, state, and county laws and procedures to formally recognize and include OHA and Native Hawaiian cultural values in the full range of historic preservation reviews and decisions;
2. Draw attention to the mediating authority offered by the Office of Hawaiian Affairs and the adoption of these guidelines in the resolution of conflicts related to culturally-sensitive historic preservation issues; and
3. Encourage wider and more effective participation by Hawaiian communities and individuals—especially by those with a special knowledge and traditional attachments to affected properties—in decisions regarding historic preservation and cultural conservation.

Policy Statement. It is the policy of the Office of Hawaiian Affairs to seek full consideration of traditional cultural values in the review of all projects affecting Native Hawaiian historic properties.

Procedure. To implement this policy, the OHA Board of Trustees hereby adopts the following "Guidelines for the Consideration of Traditional Native Hawaiian Cultural Values in Historic Preservation Review."

Guidelines

• Purpose of Historic Preservation

Hawai'i is the homeland of the Native Hawaiian people. All that gives meaning to being Hawaiian—the music, dance, literature, and arts—find their source and continuing life here in the Islands. Also vital to this cultural identity and integrity of the Hawaiian people are the tangible links to the past represented in historic places and properties.

Further, as the host culture of the Islands, Native Hawaiian historical experiences and values—with their continuing reflection in and influence on modern social, economic, and cultural patterns—is a shared past which enhances the entire community's sense of history and identity.

As described in the proposed **National Guidelines for the Consideration of Traditional Cultural Values in Historic Preservation Review:**

"... The National Historic Preservation Act does not encourage the preservation of historic properties simply because 'they are there,' but in order that they can remain and

become 'living part(s) of our community life and development in order to give a sense of orientation to the American people,' and in order for them to 'fulfill the social, economic, and other requirements of present and future generations.' As a result, the process set forth in the Council's regulations is designed to identify what is valued about the historic qualities of each historic property subject to effect, and to seek ways to preserve or even enhance such qualities in the context of development. Where preservation and enhancement are not feasible, the process seeks to establish agreement among concerned parties on ways to minimize the damage done by development to those qualities that people value in the historic properties affected.

Actions undertaken, assisted, or even permitted by federal agencies can have profound impacts on places of traditional cultural value. Even where no direct demolition or other disturbance of such a location occurs, indirect effects of a project on traditional uses of the location, and on the fabric of traditional life in whose context the location has meaning, can be widespread. Where review of a project fails to consider these effects, it may miss the most serious impacts of the project on the values most meaningful to the most affected segments of the public...

The practical wisdom of including those most affected by historic preservation decisions is not confined to Native Hawaiian participation and the consideration of our cultural values.

For example, if a planned development project threatened a 19th century Chinese cemetery or an early Japanese Buddhist temple, both protection and mitigation decisions would be better served and made more culturally-sensitive by including those with the greatest knowledge about such properties, and with the greatest insight into appropriate mitigation.

Like federal statutes, State historic preservation laws are also not predicated on the unquestioning protection of historic properties. Instead—in line with required environmental impact statements—an identification, assessment, and proposed mitigation of harm to archaeological sites is mandated.

Unlike national law, however, the State and counties make no explicit provision for the inclusion of groups or cultural values most affected, nor have guidelines which promote both the inclusion of and sensitivity to the cultural values of affected populations.

Often the resistance to such inclusion is founded on the mistaken assumption that this participation would create an unacceptable burden of time and money or more "red tape" within existing governmental review processes. As with national historic preservation purposes, though, the explicit consideration of traditional cultural values is to more accurately assess and mitigate harm to historic sites by actively including those most affected—not to give any one segment of the community a "veto power" over all proposed development.

• Definitions

The definition of terms and description of values used in the guidelines are drawn from existing guidelines utilized by the National Parks Service, a proposal circulated by the National Advisory Council On Historic Preservation in response to parallel efforts by the National Congress of American Indians to assure cultural sensitivity and native participation, and standards adopted by the Society for Hawaiian Archaeology.

Other definitions will be provided where appropriate. However, the following terms are basic components and are used throughout these guidelines:

1. Cultural Resources: those tangible and intangible aspects of cultural systems, both past and present, that are valued by or representative of a given culture, or that contain information about a culture;

2. Cultural value: means the contribution made by an historic property to an on-going society or cultural system. In a sense, any historic property has cultural value; by inspiring or informing us about the past, by illustrating a form of architecture, or by serving a modern purpose through adaptive reuse, it contributes to our ongoing cultural life. The focus of attention in these guidelines, however, is on those properties whose primary value springs from the role they play in maintaining the cultural identity and integrity of the Native Hawaiian people;

3. Historic property: means any prehistoric or historic district, site, building, structure, or object included or eligible for inclusion on the National, State, or OHA Register of Historic Sites. This term includes artifacts, records, and remains that are related to and located within such properties;

4. Memorandum of agreement: formal document of conditions and terms reflecting agreed-upon mitigation of impact on historic sites;

5. Mitigation: the process by which impacts to the cultural resources are avoided and/or minimized. Research activities are central to this process, and may include data from ethnohistory, natural history, and archaeology. Ethnographic data include archival material, oral histories, and traditionally based contemporary practices. Natural history may include information on geology, soils, flora and fauna, and marine resources. Archaeological information is derived from such activities as surface surveys, artifact collections, and data recovery excavations.

6. Preservation: the activity to sustain the existing form, integrity, and material of the cultural resources. This may include actions which facilitate and implement the establishment of (a) an adequate protective zone, (b) stabilization; (c) restoration; (d) interpretation of the cultural resources; and (e) traditional use.

7. Protection: the activity by which present and future adverse impacts to cultural resources are avoided. In its broadest sense, protection includes long term efforts to guard against deterioration and loss as well as to deter vandalism, theft, and desecration of the cultural resources.

• Kinds of Historic Value

It has been more than 20 years since the passage of the National Historic Preservation Act, and its mandate for the creation of State Historic Preservation Offices to coordinate governmental decisions affecting historic properties. Over that time, there has been the acceptance of broad categories of public value which may be present in historic properties. Among these values are:

- * **Architectural value:** the importance of a property as an example of an architectural type or period, the work of a particular architect or group, or the application of particular concepts, methods, or technology.
- * **Associative value:** the importance of a property as a reminder of an event, a person, a process or trend affecting the history of the world, the nation, or a region, community or group.
- * **Use value:** the potential of an historic property for continued productive use as a part of modern society;
- * **Informational value:** the potential of an historic property to provide information, through recordation or archaeological research, that is useful to the study of important aspects of the past;
- * **Cultural value:** the contribution made by an historic property to an ongoing society or cultural system. It is this sort of value that is the focus of these guidelines.

In a general sense, all historic properties have cultural value, since history is itself a cultural phenomenon. As used here, however, cultural value applies to the role played by a property in an on-going, contemporary cultural system. A cultural system, in turn is a group of people linked together by shared values, beliefs, and historical associations, together with such a group's social institutions and the physical objects necessary to the operation of the institutions.

There is no question that Native Hawaiians his-

Hawaiian Cultural Values in Historic Preservation Review

torically shared a cultural system. What many governmental reviews either implicitly deny or ignore is that Hawaiians continue to constitute a group united by particular spiritual views and beliefs about social organization, relationships with natural forces and resource use, and continuing traditional practices and perspectives linked to particular properties.

Thus, a traditional hula form would not be the subject of historic preservation review—unless it was linked to a particular property. For example, decisions affecting Ha'ena State Park, particularly Kaulu o Laka Heiau, would have significant implications for the religious practices, integrity and performance of hula associated with Laka, and the Pele-Hi'iaka-Lohiau cycle of chants and dance.

Pre-contact in origin, this heiau continues to be a culturally special place with sacred resonance. Not to recognize the cultural significance and sensitivity of this heiau could diminish the cultural integrity of the Hawaiian people. In addition, if only professional archaeologists were consulted regarding treatment and interpretation of this site, the general community would also be deprived of a deeper understanding of Hawai'i's past and present.

• Religious Considerations

One of the most difficult and least understood aspects of Hawaiian cultural values are traditional religious beliefs and practices.

Although most Hawaiians are Christians—there is an undeniable depth of "respect" for the old religions which would be declared as belief except for the implicit pressures of possible ridicule or reprisal from churches and the larger community.

Further, traditional Hawaiian sacred beliefs are so interwoven into daily life and practice that little conscious notice is given to the "religious" aspects of such activities. Wearing a ti leaf, offering gin to Pele, placing a lei at a hula heiau are overt expressions—clearly a form of religious practice.

Frequently, though, Hawaiian cultural/religious values cannot be segregated. Unlike Western religions, there is no separation of the "religious" from other aspects of society. Such values are so integrated into life that virtually every cultural institution—the language, the dance, the 'oli—are "religious" to some degree.

Less acknowledged are the religious aspects often connected with activities considered non-religious by the non-Hawaiian community. Virtually every activity continues to have a sacred resonance to the Hawaiian mind, whether while fishing—returning a part of the catch; the gathering of medicinal plants—reciting prayers associated with healing power; or building a house—blessings, and making sure that no two exterior doors are in alignment with each other.

Consistent with such an integrated religion, traditional Hawaiian religious practice—as known today—is not always associated with a physical structure like a heiau. Rather, places of worship and veneration are in effect cultural landscapes: valleys, streams, rocks, and other natural features.

The difficulty for the non-Hawaiian in recognizing, much less assessing, harmful impact on such landscapes is obvious. As summarized in a Congressional report:

"... Religious sites such as churches, mosques, the Vatican, and the Wailing Wall hold religious significance for Jews, Christians, and Moslems. Because non-Indians are more familiar with these structures, it is easier for them to understand the effect of a law that would forbid access to them or that would allow tourists to come in at any time during high mass, for example, and take photographs of the ceremony. However, it is more difficult for non-Indians to understand the burden on Native American religions of such laws governing access to Federal lands, for example, even though some lands, rivers, or mountains may hold as much religious significance for an American Indian as the church does for the Christian..." (CCR 1983:30)

Not widely known in Hawai'i—and less appreciated—is that the federal government acknowledges more than the Bill of Rights "freedom of religion" doctrine as applied to Native Americans.

The American Indian Religious Freedom Act (42 U.S.C. 1996) establishes that:

"It shall be the policy of the United States to protect and preserve for American Indians their inherent right of freedom to believe, express, and exercise the traditional religions of the American Indian, Eskimo, Aleut, and **Native Hawaiians**, including but not limited to access to sites, use and possession of sacred objects and the freedom of worship through ceremonials and traditional rites."

The impact of this legislation is felt in Hawai'i. The National Parks Service at Volcano National Park has recognized "traditional gathering and religious freedom" access to Native Hawaiians assured by the waiver of fees. Pu'ukohola Heiau at Kawaihae allows only Native Hawaiians to enter that sacred structure.

The State and counties of Hawai'i, however, have made no such provisions for the recognition and protection of traditional Hawaiian religious rights and values. More sensitivity is required. Consultation with traditional Hawaiian leaders and others with religious concerns about historic properties should be a fundamental part of all historic preservation review.

• Non-Religious Cultural Values

Although it may be difficult to identify Hawaiian cultural values which are not in some way religious, religious values are not the only cultural concerns that should be recognized during historic preservation review. As outlined in national "Section 106" guidelines, such review should also be sensitive to non-religious cultural values. Among the traditional values included are:

- * A Hawaiian community that has long resided in an historic district may ascribe traditional cultural value to the area as its traditional home and the embodiment of its traditional organization. The Mokauea Fishing Village is an example of this cultural value.
- * A community may ascribe cultural value to the landscape in which it exists as a physical manifestation of its values and social organization. Kalaupapa Peninsula, and its Hansen's Disease settlement is an example.
- * A community or other group may ascribe traditional cultural value to a property that plays and has traditionally played an important role in the group's social cohesion and interaction. Kawaiaha'o Church is an example of this value.
- * A group may ascribe traditional cultural value to a property that is symbolic of the group's identity or history. Nu'uuanu Pali holds such value.

• The Role of OHA in Historic Preservation Review

Chapter 10, Hawai'i Revised Statutes, charges the Office of Hawaiian Affairs with the responsibility for "assessing the policies and practices of other agencies impacting on native Hawaiians and Hawaiians, and conducting advocacy efforts for native Hawaiians and Hawaiians."

This statutory responsibility is further clarified by OHA "Master Plan" goals, Board of Trustees policies and procedures. Two of the three major areas identified in the "Master Plan" directly influence the development of OHA's role in historic preservation review:

- * Revive, enhance, preserve, and perpetuate Hawaiian culture.
- * Promote full participation of the beneficiary community in the democratic process.

As part of this mandate, further, OHA has adopted the following policies and procedures regarding historic preservation of Native Hawaiian cultural resources which include:

- * A commitment to preserve and protect Native Hawaiian historic sites;
- * Establishment of an "Office of Hawaiian Af-

fairs Inventory of Native Hawaiian Sites" which currently lists more than 500 known sites which are located on private property; and

- * Adoption of a Board procedure for the implementation of formal mitigation through Memoranda of Agreement.

These policies and procedures describe the interest of the Hawaiian people in historic preservation decisions and define the role of OHA to act on behalf of the Hawaiian people.

In addition, the Office seeks the recognition of its role as consistent with national "Native American" status provisions.

For example, when OHA sought participation as a "concurring party" in the federally-mandated Memorandum of Agreement required for the H-3 project, the Office cited the parallel interest and status of Native Hawaiians to that ascribed to Indian tribes in the regulations of the Advisory Council on Historic Preservation (36 CFR Part 800: "Protection of Historic Properties"):

"... (iii) **Indian tribes.** The Agency Official, the State Historic Preservation Officer, and the Council should be sensitive to the special concerns of Indian tribes in historic preservation issues... When an undertaking will affect Indian lands, the Agency Official shall invite the governing body of the responsible tribe to be a consulting party and to concur in any agreement..."

OHA's inclusion in the memoranda concluded for the O'ahu H-3 and the realignment of Ali'i Drive in Kailua-Kona, was sought because of the parallel with the role assigned Indian tribes. However, actual participation was only possible with the concurrence of the federal agency, state and county departments, and the National Advisory Council on Historic Preservation.

Although such participation represents a tacit acknowledgment of Native Hawaiian concerns and OHA's "governing body" role as substantially similar to those of Indians and their tribal councils, explicit federal recognition is still needed. Without changes in federal "Section 106" procedures, OHA participation and concurrence is not required.

The Office is empowered by statute and established in a manner conducive to participating in review processes. Funding and staffing levels allow a concentration of resources and time not usually available in a community organization. Further, the Office feels comfortable and competent in assessing and asserting Native Hawaiian concerns related to significance criteria and professional standards affecting archaeological and cultural resource planning and management.

However, the existing parallel role of OHA to Indian tribal councils as representative of a people affected by preservation decisions also infers certain other kinds of mutual responsibility from both government and OHA in the consideration of traditional cultural values when mitigating adverse impacts on historic properties and cultural resources.

Simply, no level of government or OHA can assert "knowing everything" about every historic property and its cultural significance in the State of Hawai'i.

Rather, the role of OHA is to protect and serve as advocate for those rights and cultural values which are shared by Hawaiians, and to seek the greatest participation by those Hawaiian communities and individuals most knowledgeable and most affected by particular historic preservation decisions.

Thus, it is necessary for OHA, as well as governmental bodies, to formally recognize and actively seek the traditional knowledge and participation of the Hawaiian community. This effort must also be culturally-sensitive and attuned to the nuance of cultural values.

Clearly, OHA offers the best opportunity for both seeking and assuring the incorporation of these viewpoints and values. However, for OHA to succeed in this effort, and to offer a model to other agencies—it is necessary to identify and explicitly express how this process could be implemented.

Guidelines for the Consideration of Traditional Native Hawaiian Cultural Values in Historic Preservation Review

• Considering Cultural Values I. ORGANIZATION

The Office of Hawaiian Affairs endorses and urges the formal consideration and inclusion of Native Hawaiian cultural values in all historic preservation review. This effort shall include seeking amendments to federal, state, and county laws and ordinances for the recognition of the role OHA has in historic preservation determinations. Further, OHA shall also encourage and foster the participation of Hawaiian cultural authorities and affected communities in decisions related to historic preservation review.

II. IDENTIFICATION OF TRADITIONAL CULTURAL VALUES

OHA shall encourage all levels of government and will itself seek to identify properties that have traditional cultural value. As part of this effort, communities, groups, and knowledgeable individuals who may ascribe, or be expert in the ascription of traditional cultural values shall be consulted.

OHA recognizes that the kupuna are invaluable in such an effort. However, cultural knowledge and authority is not confined to a single generation or to a single school of learning. Therefore, OHA also recognizes and encourages the special insights which may be provided by formally-educated Hawaiians.

III. EVALUATION OF HISTORIC PROPERTIES

These guidelines provide a criteria reflecting possible traditional cultural values ascribed to properties included or eligible for inclusion on the OHA Inventory of Native Hawaiian Historic Sites. Future additions to the OHA Inventory will, as appropriate, make every effort to clearly describe the kind of cultural value being recognized.

In addition, OHA will seek similar recognition and assist in the coordination of resources in the determination of eligibility review associated with National and State Registers.

While such historic properties may already be eligible for or included on National and State Registers and Inventories under other criteria of review, additional efforts must be made to demonstrate a sensitivity to and recognition of traditional cultural values.

IV. CONSIDERING EFFECTS

In considering the effects of any governmental action on Native Hawaiian historic properties, the responsible agency and State Historic Preservation Office should consult with OHA. OHA will then assist in the identification of any effects on traditional cultural values because of proposed actions affecting these properties. To achieve this coordination, OHA and the responsible agency will:

1. Consult with the communities and other groups ascribing traditional cultural value to historic properties;
2. Encourage that such consultation be conducted in a manner consistent with the cultural practices and modes of expression of the group being consulted. Such adjustments could include meeting without the usual constraints of written testimony, time limits on presentation, the use of the Hawaiian language, or other appropriate measures; and
3. Mediate where necessary to clarify issues and seek consensus on effects and alternatives.

V. MITIGATION OF IDENTIFIED IMPACT

Existing state law and county ordinances require archaeological impact assessments as a component of overall Environment Impact Statement (EIS) documents. Typically, the archaeological assessment will identify and evaluate properties, indicate anticipated impacts, and outline proposed mitigation. Although public comment is solicited before the acceptance of the EIS, nowhere is there explicit provision for the inclusion of OHA and community participation in the assess-

ment of sites or of the mitigation plan.

Instead, only adversarial options are available—either suing in court or intervening in the permit process. Such alternatives are both expensive and time consuming—for all the parties involved.

A mediation process—similar to the federal "Section 106 Process"—should be statutorily available. Then, those most affected by the impacts of a proposed project could be directly involved, under the constraints of a reasonable time limit and with the understanding that the current procedure and options would continue if agreement could not be reached.

Such mitigation efforts will be difficult where there is deep community emotion connected with traditional cultural values. For the affected community, and Hawaiians generally, it may seem virtually impossible to consider any alternate than to eliminate the potentially damaging action altogether.

In weighing impacts against perceived benefits, Native Hawaiians often accurately recognize that the benefits of a project flow away from the affected native community, while the adverse impacts are most absorbed by the same affected group. This perception is only re-enforced when non-adversarial participation is limited and the mitigation alternates do not directly address the harm being experienced.

For example, if a Hawaiian community values a property because of the medicinal plants that grow there, data recovery (total excavation) of a site for informational value "misses the point." Replanting or even design adjustments to avoid the area would be more sensitive and sensible.

As demonstrated by the MOAs executed by OHA, particularly those also signed by community groups, agreement is not only possible—mitigation is enhanced by such cooperation. And the entire community, including the developer, benefits.

VI. SPECIAL CONCERNS

Three especially sensitive areas of concern to OHA and the Hawaiian community involved with historic preservation review decisions are:

- the treatment of Hawaiian human remains;
- ethical conduct towards native cultural authorities; and
- a recognition and incorporation of traditional and customary Native Hawaiian rights.

These issues are addressed in separate attachments to these Guidelines.

**Have Your Say
The American Way
VOTE!**

Ho'olako Souvenirs at Closeout Prices

A closeout sale of official Ho'olako Year of the Hawaiian souvenir items is now being held at the Ho'olako office, 567 S. King St., Suite 178, Kawaiahao Plaza.

There is an extra special sale on Ho'olako adult T-shirts for just \$5 but in sizes small and medium only. Other items, all bearing the Ho'olako logo, are:

Sweat shirts	\$12.00
Tank tops	5.00
Baseball caps	4.00
Coffee mugs	3.50
Posters	6.00

Orders may be phoned in at 533-3729 or they may pick up at the address noted above from 12 noon to 4:30 p. m. Monday through Friday, except holidays.

Book Review

**Hawaii Aloha
By Keith S. Abe**

Topgallant Publishing Co. Ltd.
Price: \$12.95

There are several publications about the overthrow of the Hawaiian monarchy, most of these are historical studies. Each is an attempt to make some sort of sense of what actually happened and several try to answer the legal question of the involvement of the United States.

Hawaii Aloha is about the period directly before and during the overthrow. It is, however, greatly different from any other book about this period. It is a novel based upon history, but more importantly of the feeling of what had happened. Abe uses the eyes and person of a Miss Margo Kronig, a journalist from Boston to tell what might have happened.

Through this young woman's encounter in Hawai'i, we are transposed into the atmosphere of the last days of the Kingdom, its intrigue, politics and emotion.

Hawaii Aloha is refreshing and light reading about a serious and tragic period of Hawaii's history. It is a quaint and creative way to look upon these events for those who have studied them well, and it is a gentle means to encourage those who have not yet ventured to read the history of the Kingdom of Hawai'i.

Even the design of the book is pleasing to read with its wide margins and large, bold print. It is even more intriguing to wonder if the typographical errors of the Hawaiian words in Kronig's writing are intentional or not, for they add to the delight of reading how this young Bostonian woman began to understand and love the Hawaiian people.

—Malcolm Naea Chun

1988 Aloha Week King, Queen Search Underway

The search is underway for a king, queen, prince and princess to reign over the 41st anniversary festivities of Aloha Week 1988 on Oahu which will be celebrated Friday, Sept. 16, through Sunday, Sept. 25.

"Pulama—We All Cherish," is the theme of this year's festival which perpetuates the culture, history and traditions of Hawaii's past as often as it is possible.

Aloha Week Hawaii Inc. has sent application forms to the Hawaiian Civic Clubs and other organizations in its search for this year's Mo'i Kane and Mo'i Wahine and their court. Application forms may also be obtained by calling the Aloha Week office at 944-8857. All applications must be returned by May 31.

Candidates go through two processes. They are first interviewed and then return to appear before the election committee in the kahiko costumes. The selected couples are then prepared to portray their roles by attending a Royal Court workshop. Following completion of the workshop, they are invested in a special pageant called "Ho'ola'a O Na Ali'i" (investiture).

Qualifications for the four roles are:

King—At least one-fourth Hawaiian. Must be 5'11" tall and 30 years-old. Hair must be cut short and must be clean shaven—no beards.

Queen—At least one-fourth Hawaiian. Must not be less than 5'5" tall and at least age 30.

Prince—At least one-fourth Hawaiian. Must be 5'7" tall, short hair cut and clean shaven.

Princess—At least one-fourth Hawaiian. Must be 5'2" tall.

Additionally, the Prince and Princess must both be 16 years of age and not older than 18. They must also be single and remain in that status throughout their reign.

\$27,000 Needed for Project**Largest Gathering of Koa Canoes is HCRA Goal**

One of the largest gatherings of koa canoes in Hawaii is the goal of the Hawaiian Canoe Racing Association when it hosts the Third World Sprint Aug. 7-14 at Keehi Lagoon.

Nearly 8,000 paddlers, including 3,000 foreigners, are scheduled to compete in the canoe sprints and marathons. The week-long event, first to be held in Hawaii, is sponsored by the International Polynesian Canoe Federation. The three forming members of the federation are California, Tahiti and Hawaii.

The first World Sprint was held in Long Beach, Calif., in 1984 and the second in 1986 in Tahiti. Among countries slated to compete here are Tahiti, New Caledonia, Fiji, Australia, Cook Islands, New Zealand, Tonga and Samoa. California will also be sending crews.

Michael Tongg, HCRA president, and Leimomi Perreira, the Association's historian who is charged with the koa canoes, told Ka Wai Ola O OHA in a recent visit that they know of 19 koa canoes now in existence on the neighbor islands and 27 on Oahu.

"We believe there are more and we would like to find them. We would like to know the whereabouts of any of them still in existence," Tongg explained. "Where are they now?" Perreira asked.



Leimomi Perreira and Michael Tongg

Tongg said it is hoped that these canoes will be the focal points for the Pacific Canoe Folk Arts Conference being hosted by the Hawaii Maritime Center in August. It will coincide with the opening of the new maritime museum currently under construction at Pier 7.

One of the biggest obstacles facing the two

HCRA officials is funding. Money is needed, they pointed out, to transport the canoes, house them, pay for security and document each one in a proposed publication of a book. For this, they estimated a need of \$27,000. They are already conducting a fund raising campaign.

Those interested in sending donations may do so in care of Michael Tongg, HCRA president, 169 S. Kukui St., Honolulu, Hawaii 96813. Make checks payable to Hawaiian Canoe Racing Association.

Cultural and food booths will be built at the racing site. They will feature arts and crafts, demonstrations and sale of a wide variety of Polynesian and Hawaiian products. There will also be ethnic foods sold.

Those interested in renting booth space are asked to contact Moku Froiseth at 732-2719 or Claire Pruitt at 842-8216. An educational booth on the making and history of canoes is also contemplated.

The search for koa canoes is an ambitious one and Tongg and Perreira are hoping for success in both fund raising and a great gathering of koa canoes. Tongg may be reached at 526-1969.

Holt Ohana Reorganization Planned

Descendants of Robert William Holt are invited to a reorganizational meeting at 9 a. m. on Saturday, May 14, at the Queen Liliu'okalani Children's Center, 1300 Halona St. in Kapalama.

A steering committee of a dozen family members called the clan together for the Ho'olohakahi Unity Day in January, and the reunion was such a success that it was agreed the Holt Association of Hawaii should reorganize after a dormancy of seven years.

A very special treat on the agenda will be the presence of family member John Dominis Holt, noted writer, publisher and historian, who will be speaking on the history of the Holt family in Hawaii

and England. He will share his extensive research and rich knowledge with family members as an incentive to unify the clan.

In addition, cousins can sign up for membership, pay dues of \$5 and take part in a discussion of plans for future activities. If there are any questions, please contact the following cousins:

Wattie Holt Wright, 672-9013; Gussie Rankin Bento, 842-8232 during business hours; Harvalee Holt Nary, 923-1811(B) or 988-4869(H); and on Kauai call Christopher Owen Kauahi at 332-8852.

The younger generation of Holt cousins is especially urged to attend and learn the family history.



James Robinson Holt on the left and Owen Jones Holt are the sons of Robert William Holt and Tuwati Robinson Holt. These photos are from the Bishop Museum files.

Polynesian Dance Competition May 7

The finest groups from Hawaii, Samoa, Tahiti, Fiji, Tonga, Cook Islands, New Zealand and the Marquesas and Marshall Islands will be on stage in the Ninth Annual Polynesian Dance Competition U. S. A. Saturday, May 7, from 8 a. m. to 5 p. m. at the new Polynesian Island Village in Laguna Hills, Calif.

This competition is presented by Pete and Portia Seanoa of Tiare Productions in conjunction with American Eagle Production. The first competition was held in 1980 in San Bernardino. Polynesian Island Village is an authentic Polynesian cultural and entertainment facility with a setting of

streams, native huts, Polynesian foliage and rolling hills to bring the perfect exotic setting to this family event. The acreage was once known as Lion Country Safari.

Purpose of the competition is to aid in the promotion and preservation of the Polynesian culture. There are 16 categories of dance with trophies and cash prizes to winners.

Advance sale of tickets is \$6 for all ages. Tickets purchased at the gate will be \$8. Information may be obtained by calling (714) 937-9012 or (714) 847-3910.

Good Interpretation Held Very Important

A two-day workshop on "Interpreting the Big Island" was held recently in Kona with Martha Yent, archaeologist for the Department of Land and Natural Resources, Division of State Parks.

The general principles of interpretation were discussed and several suggestions were made. It was agreed that the guide or interpreter should strive to be a knowledgeable person and that personal appearance was very important.

Among some principles of good interpretation are:



Winona Spillner, center with lei, Office of Hawaiian Affairs Community Resource Coordinator, pays special attention to Martha Yent, right, as she explains archaeological sites shown on a map of Ka'awaloa which is part of the State Park at Kealahou Bay. Yent is archaeologist for the Division of State Parks.

- Holistic—considers the total universe of sites and information.

- Thematic—pursues selected topics such as legends and folklore, lives of prominent leaders and religious sites.

- Relevant—of interest to the visitor.

- Hospitable—Concerned about visitor satisfaction.

- Ho'omalimali—flatters rather than argues with the visitor.

- Shows an interest in the visitor's reaction—What do you think? What are your beliefs?

- Doesn't show everything or explain evidence. Show places are kapu and non-interpretive experiences are important, too. Some historic sites should be left alone and not interpreted.

'Hawaii Aloha' Details Dramatic Events of Hawaii's Turbulent Era

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

"Hawaii Aloha," a first novel by Hilo-born Keith S. Abe, is a fictional work which catches the spirit of Hawaii in the 1890s and describes with ingenuity and realistic detail the dramatic events leading to the turbulent days in January, 1893, which culminated in the overthrow of the Kingdom of Hawaii, under Queen Lili'uokalani.

While much has been written about this time, author Abe's approach brings alive the times through its characters and authentic details of daily life. Abe's love of Hawaiian history and his prodigious reading and research created a story which looks at the social, economic, and political times as well as the ideological and political conflicts that led to the the destruction of the Hawaiian monarchy.



Office of Hawaiian Affairs Board of Trustees Chairman Moses K. Keale Sr., who also is Trustee for Kauai and Niihau, congratulates Keith Abe on his new book.

Abe says, "As a Hawaiian at heart, I wrote this for the Hawaiian people, with hopes the book would open the eyes of Hawaiian people and Americans with a realistic picture of Hawaiian then and now."

Keith Shogo Abe was born in Hilo, Hawaii on May 8, 1913, son of Tomekichi and Saku Abe. Following the untimely death of his parents while he was very young, he became the ward of Harriet Hitchcock of the kamaaina Hitchcock family of Hilo.

Following his education at Mid-Pacific Institute and the University of Hawaii, Abe was a speech teacher in the public schools of Hilo and Honolulu. He first put his flair for creative-writing to work composing original plays with a local flavor for his students. He also wrote feature articles as a reporter for the Tribune Herald in Hilo, for a year and a half, hence his inspiration for the character of Margo Kronig in "Hawaii Aloha."

Today, Abe is a consultant for the Wickert Tile Co. Ltd. in Hawaii, having retired from a long career as an agent and national manager of Franklin Life Insurance Co. Abe is a former chairman of the Big Island Hawaii Visitors Bureau (HVB), and was on its Board of Directors. He is married to the former Margit (Peggy) Gorson of Malmo, Sweden. The couple has lived in Honolulu since their marriage in 1953. In his free time he immerses himself in his historical research and writing projects.

His next novel being prepared for publication is about the famous Hawaiian iconoclast, Henry Opukaha'ia, (sometimes spelled Obookiah) who was instrumental in inspiring Protestant missionaries to come to Hawaii in 1820. Abe chose to write about Opukaha'ia, "Because he was the greatest Hawaiian. We would not be here today if it was not for him... It was because of him that American missionaries came to Hawaii and completely changed the course of history of Hawaii... We might have become a German or Russian colony instead."



Life insurance executive and author Keith Abe signs book for Genevieve R. Alexander during autograph session.

As it did for "Hawaii Aloha," Abe's research for this novel took him to original documents including eyewitness accounts, memoirs and diaries, as well as microfilmed early newspapers and histories of Hawaii. The manuscript was actually finished before "Hawaii Aloha" but underwent revision to fill in historical detail and the realistic "sights and sounds" that characterize Abe's writing style.

Opukaha'ia was born in Ninole, Hawaii about 1792, raised in Napo'opo'o, and left for America in 1809. A fervent Bible student, Opukaha'ia inspired American missionaries to come to Hawaii to preach and convert his fellow Hawaiians to Christianity. He died at age 26 in Cornwall, Connecticut on February 17, 1818, and was buried there, leaving behind his memoirs and a part in affecting the destiny of Hawaii.

Museum Features Gurrey Collection

Turn of the century portraits of Hawaiian youth, taken by an early woman photographer in Hawaii, are featured through June 30 in a new exhibit at Bishop Museum's Photograph Collection.

"Hawaiian Portraits by C. H. Gurrey," features some of the best-known prints of Caroline Haskins Gurrey, a Honolulu portrait photographer. The exhibition is in the Photograph Collection of Paki Hall on the third floor. It is open free to the public, Tuesday through Thursday from 1 to 4 p. m. and Saturday, 9 a. m. to noon, except for holiday weekends. For more information call 848-4182.

Working from her Manoa home studio in the early 1900s, Mrs. Gurrey soon became famous for her soft, artistic portraits of Hawaiian youth, some of whom were students from Kamehameha Schools and Mid-Pacific Institute. A show of her "Hawaiian types" received a gold award in 1909 at the Alaska-Yukon-Pacific Exposition in Seattle, Wash.

Caroline Haskins arrived in Hawaii in December, 1898, leaving behind a Berkeley, California, photo gallery which she partially owned. She soon began work at popular photo studios in Honolulu, first at the studio of J. J. Williams and later at the King Brothers store. In 1903 she married Alfred R. Gurrey, an art supply shop owner, whose photographs of Hawaiians in settings also were published.

The exhibition features photos recently donated to the Museum by Alexander Cooke Waterhouse and his daughter, Sue Anna Wells. Other prints were donated by the Gurreys' daughter, Gwendolyn Williams, who lives on the Big Island with her husband.

*He hana maka 'ena'ena.
A work that causes red, hot eyes.—Mary Kawena Pukui.*

Facts and Figures

By Gordon Frazier

Housing for Hawaiians

Housing is expensive in Hawaii. According to the U.S. Statistical Abstract, in 1980, the median value of homes owned in Hawaii was \$118,000—more than twice the national level of \$47,200 (the median value is quite close to the average value).

Not surprisingly, the proportion of people owning their own homes in Hawaii is lower than nationally—51.7 percent for Hawaii compared to the national 64.4 percent.

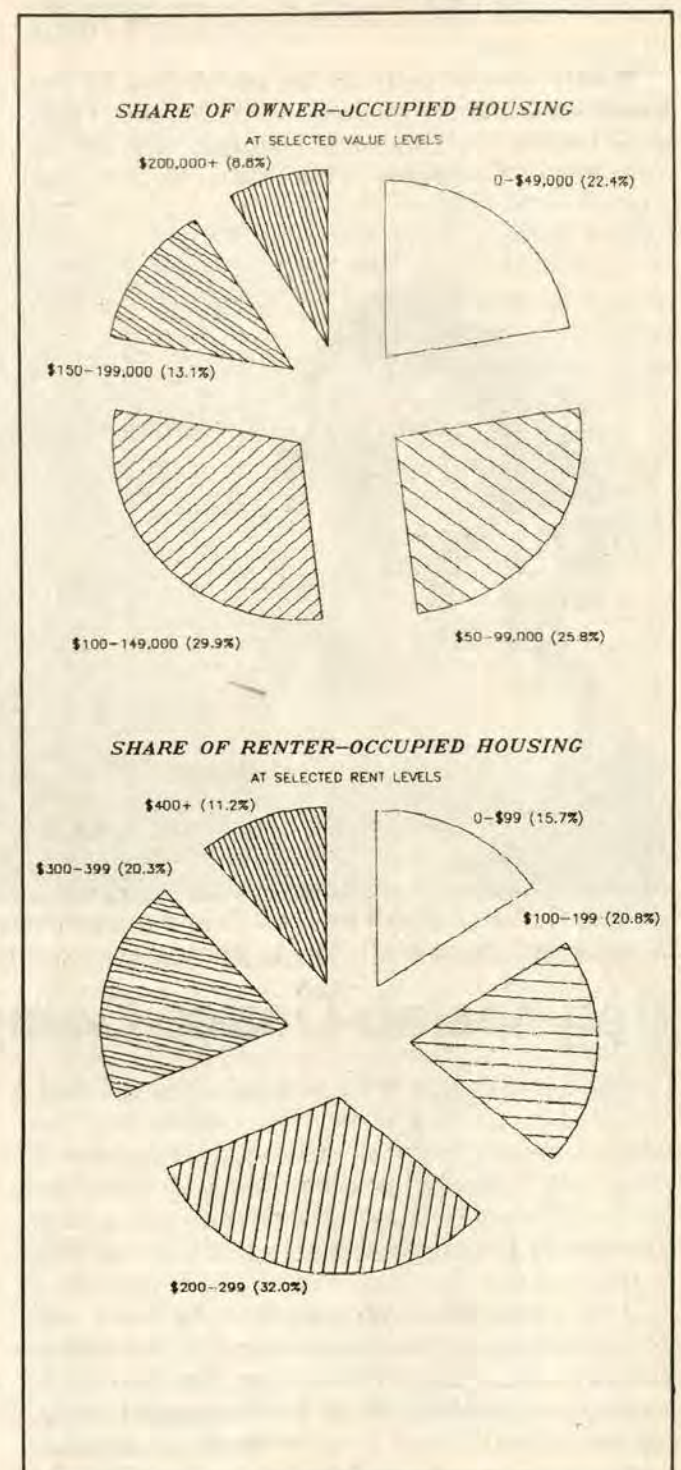
As indicated by the graphs, about a fourth of homes owned by Hawaiians were at or below the national median level of \$47,000. However, a few more than half had homes above the median State value of \$118,100.

Rents are also higher in Hawaii. The median rent in Hawaii is \$311, compared to \$243 nationally.

The median rental paid by Hawaiians was \$254, slightly above the national median of \$243. While some Hawaiians paid less than the median, half paid more and a third paid considerably more as illustrated by the second graph.

The cost of housing has led to more crowding in Hawaii. For the nation, 4.5 percent of all houses had more than 1.01 people per room. Among Hawaiians, who own their homes, 11.3 percent had more than one person per room and 32.3 percent of renters had more than one person per room.

Since 1980, housing costs have increased by about 43.5 percent. This indicates that the 1987 median value for housing owned by Hawaiians was \$133,200 and that median current rents are \$364.



Proper Understanding, Pronunciation Important

Na Wahi Pana are Cultural Artifacts, Treasures

By Malcolm Naea Chun
Cultural Services Officer

A very real and living reminder of the presence of the native culture of these islands in our modern day lives is seen in Hawaiian place names. These names, our legacy of an ancient past, live on in communities, valleys, streams, beaches, schools, buildings, roads, everywhere in our unique state. If our commitment is to ensure and promote that culture, then we must be vigilant to the proper understanding and pronunciation of Hawaiian place names, *na wahi pana*, as cultural artifacts and treasures.

No matter what society or culture, place names are an important artifact to that particular people and to those attempting to understand them. In many societies, place names are chosen and given to honor members of that group; to commemorate a significant event in the life of that community; to describe the environment or geography of that area, perhaps as a descriptive reference or landmark, and so on.

Place names, like the people who created them, do change as the community changes through evolutionary or radical development. For instance, on the Baltic Coast in Imperial Russia lay a community which was being transformed into a Western European city under the direction of Peter the Great. This city became known as St. Petersburg which was later renamed Leningrad following the Communist revolution in this century. There are other historic misnomers, such as the controversial name of the native people of the Americas—Indians.

Place names in Hawaii were derived from that of ancestors, in honor of a famous person or chief, or "according to the nature of that thing." It is recorded that O'ahu was a new name given in memory of an ancestor of the people of O'ahu. The older names of the island were Lalolomehane, Lalowaia and Laloohoani. O'ahu was the child of Papa and Lua, and because he had been a good chief, the people therefore called the land after the chief, O'ahu-a-Lua.

S.M. Kamakau wrote that "Wailuanui-a-Ho'ano was born in Ewa, O'ahu, and his descendants went to Kaua'i and to Maui, and wherever they settled they called the land after the name of their ancestry. Wailua was a son of La'akona, ancestor of the Ewa family by Ka-ho'ano-o-kalani. His name, Wailuanui-a-Ho'ano, came from adding the name of his mother."

However, Kamakau notes, that "In the very ancient days the lands were not divided. An island was left entirely without being cut up into subdivisions such as moku'aina, kalana, 'okana, ahupua'a, or 'ili'ana. But when an island became crowded with people it was divided and the land portioned out equitably and a name given to each part in order to identify it... In the old days the lands were divided up according to what was proper for the chiefs, the lesser chiefs, the prominent people, and the people in general to have. Each family clearly understood what was "their" land—'aina pa'a—and "their" birthplace—"one hanau"—and the chiefs knew what lands they had given to this and that person, and the obligations that went with each portion of the land. In the old days each division of land, large or small, had its own individual name, and it was a matter of "schoolwork" (a'o kula) for the chiefs to learn and memorize the names of the ahupua'a and the 'ili'aina on each island. Because of this memorizing, the ancient names of the lands have come down to this day. This is not so, however, in the case of localities named for some famous event."

Although the idea or theory is not a new one and has been somewhat modified in the course of time, the radical transformation of ancient Hawaiian society was put forward by Judge Abraham Fornander in a secondary migration of Tahitians. A more recent revision of this radical transformation (idea), is being proposed under the theory of a

population explosion which influenced changes in agriculture and land tenure, causing both to be intensified. Perhaps the most common land unit developed from this system and mentioned by Kamakau is the ahupua'a, which in itself is an interesting place name.

In the rites of celebrating the makahiki or annual tributary period, there were rituals conducted at an altar of stone (ahu) at the boundary of every ahupua'a. A carved block of kukui wood made to resemble the head of a pig (pua'a) was placed on the altar, together with some pa'i'ai (food). When this was done the paths were cleared of people, and a priest, smeared with alae (red clay) mixed with water, accompanied by an attendant who "impersonated a god," and whose hair was bundled in a topknot, appeared. Approaching the altar, the priest invoked a prayer and smeared the carving with some alae. Then they ate food and declared the land purified, and a kapu removed.

A recent archaeological excavation at Kualoa Regional Park discovered the complete skeleton of a pig buried at what is believed to be the boundary line mark between the ahupua'a of Hakipu'u and Kualoa. It is from that site, being the furthest makai, that one can look directly mauka and align it with the peak of Kanehoalani. A similar site can be found on the peninsula of Kalaupapa, in which a low stone wall descending from the mauka cliffs to makai, ends with a large stone pile or ahu and according to longtime residents, does indeed divide two ahupua'a.

The ahupua'a of Moanalua poses an interesting example of the importance of place names, the possible difficulties posed by being a cultural artifact and the cultural material it does reflect. Literally, Moanalua means "two encampments." This name is derived from two taro patches near the road which travelers from Ewa to Honolulu used. However, the term Moana could also mean "ocean," therefore changing the literal meaning to, perhaps, "two oceans." Today, this type of linguistic dilemma does pose a problem and points to the need for careful and serious consideration of Hawaiian place names, especially since they are a historical and cultural component.

There are many Hawaiian place names that elude explanation or origin; their pronunciation in doubt and translation impossible, and others, when haphazardly translated further the confusion of meaning and proper pronunciation. This example is given in the revised edition of *Place Names of Hawaii*:

Tourists are told that O'ahu means "gathering place," and this seems a sensible name for the most populous of the islands. In ancient times, however, O'ahu was not populous and was distinctly subordinate to Hawai'i and Kaua'i... The meaning "gathering place" may have been sug-

gested first by Thrum, as late as 1922. Thrum, who paid no attention to glottal stops, may have assumed that the initial O was the subject marker ('o), and that 'ahu meant "to gather, collect." 'Ahu (with a glottal stop) means "garment," and ahu (without a glottal stop) means "heap, pile, collection," (of objects, rarely of people). If "gathering of objects" were the correct pronunciation of the word, the name would be 'Oahu (pronounced 'owahu)..."

Present day pronunciation of Hawaiian place names can lead to unintentional loss of meaning, loss of cultural context, and result in an unintelligible word. A case in point is the present day pineapple fields of Hali'imaile on the island of Maui. Local residents, Hawaiian and non-Hawaiian, pronounce the name as Hailemaile, which has no meaning. However Hali'imaile literally means "maile vines strewn" and possibly refers to the once lush and dense native forest that existed there in ancient times. Other slight pronunciation shifts can be heard in such places as Waipahu, which may have been Waipahu, literally "bursting water" which refers to a spring, Kapukanawao-Kahuku. This was a noted site in which it was said that a tapa mallet lost in Kahuku (re)appeared.

As the community changes, so can the place names, and at times without regard for continuity of the cultural elements. A case in point is Lani-kai which was developed around 1924 in an area formerly known as Ka'ohao. The change was meant to mean 'heavenly sea' but without regard to Hawaiian word order, actually may mean 'sea heaven' or 'marine heaven.' Ka'ohao literally means 'the tying' and refers to a legend in which two women were tied together in the area with a loincloth after being beaten in a konane game.

The continuance of the proper Hawaiian place name takes on renewed importance when one considers its role as a cultural artifact. The culture, Elbert, Pukui and Mo'okini write, is reflected in various ways, by "the large number of names of plants and animals, as well as of geographical entities, [which] reflect the animism of the religion—the association of the supernatural with nature." They suggest that "kua", "back" is common, perhaps because the backs of the very high chiefs were taboo; and "iwi", "bone", because the bones of chiefs had mana and were hidden after death. The divinity of chiefs is shown by the equating of "lani," "sky" with "royal chief." "Ula," "red," by far the most common of colors, was the traditional Polynesian sacred color.

Therefore, *na wahi pana*, Hawaiian place names, are not merely common and daily intrusions into our modern day lives, but rather cultural artifacts and treasures, part of the enduring cultural heritage of Hawaii.

Volcano Art Center Gets \$20,000 Grant

The Folk Arts programs at The Volcano Art Center was recently awarded a National Endowment for the Arts grant in the amount of \$20,000, according to Robert Bush, the center's executive director.

"We are very pleased to receive this grant which will enable us to continue and expand upon our hula kahiko (ancient hula) performances and our Hawaiian music programs," he said.

The grant will enable the group to start a series of hula kahiko performances on the hula platform that fronts the center's historic galleries in Hawaii Volcanoes National Park. These performances start this month and continue through the fall, Bush said.

It will also fund major Hawaiian music performances details of which will be worked out by Maile Williams, the center's new program director who most recently was with the *Interpret Hawaii* program at Kapiolani Community College, Bush said.

For more information on these programs, write The Volcano Art Center at Post Office Box 104,

Hawaii Volcanoes National Park 96718-0104.



An ancient hula dancer wears woven ti leaves and moves to the chant in a hula performance for The Volcano Art Center in Hawaii Volcanoes National Park. Boone Morrison photo

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.)

By Moanikeala Akaka
Trustee, Hawai'i

There is concern amongst Hawaiians and others on the Island of Hawaii, especially in Ka'u, about the way the proposed space port is being rammed down the throats of the people by our congressional delegation and state and county administrations. Thus far, over 300,000



tax dollars have been sent on the Arthur D. Little study on the feasibility of a space port on Hawaii. A bill is also traveling through this legislative session calling for an expenditure of over \$1.2 million for an Environmental Impact Study (EIS) — again paid for by the taxpayers of these islands. Why should government pay for an EIS that will **benefit private industry** at the expense of all of us? If the state is in collusion (partnership) with private enterprise to build a space port, where is the unbiased analysis relating to genuine environmental and safety concerns?

The Arthur D. Little report **does not (highly) recommend** there be a space launch facility in Ka'u. In fact, it de-emphasizes it. The report **does, however, encourage** space-related industries such as a space theme park and data-gathering facilities as a positive direction for the future development of the Ka'u district. It also happens to be true that these entities (data-gathering and theme park) are labor intensive and **will create many jobs**, whereas the launch facility will **provide fewer jobs** in comparison. Yet it will create environmental and health dangers to the Ka'u community and its ocean waters. Remember that in 1983 Ellison Onizuka in the Hawaii Tribune Herald stated that "although it may provide a few jobs, for environmental reasons and otherwise there should be no space launch facility on Hawaii Island." Palima Point is near Volcanoes National Park, surrounded by a fault zone, and is not a healthy environment for the dangerous and toxic solid fuel component of the launching facility. The proposed space port will destroy the cultural integrity of that area. It is insulting to our seafaring ancestors that certain federal, state and county officials **use** the fact that Ka'u-Kalae (South Point) was the point from where our kupuna left to go further down into the Pacific to our roots in Aotearoa (New Zealand), Tahiti, Raiatea and the Marquesas. It is a sacrilege to use the great feats of

Space Port in Ka'u

these ancestors traveling by canoe to and from Kalae as a key "selling point" to **allow** this hazardous launch industry into Ka'u. Shame on anyone for using our ancestors in that way! When current Hawaiians are familiar with space as our ancestors were with the sea, we will prepare to launch our first canoe to the moon.

Aluminum oxide poisoning is a by-product of the solid rocket fuel during a launch. A May, 1987, Hawaii Tribune Herald article states that there is much evidence that Alzheimer's disease, a debilitating illness, is tied in with aluminum ingestion. Clouds of polluting smoke from the rocket launch inhaled by the people of Ka'u (and where the winds may carry to Kona) endangers everyone, residents and tourists alike. At public meetings held in Ka'u during these past five years of "space port sell", the community came out by the hundreds (consistently) sharing their disapproval of this dangerous space launching project. **Only** a few in number have **ever** come out in support of space launch, although a majority of the community are in **favor** of the job intensive theme park and data gathering facility. Also, the jobs at the launch facility would be highly skilled and probably be filled by mainlanders who have worked at other space facilities. Our local people, unskilled in these areas, could only for now fit into the project as menial laborers.

At a Feb. 27 hearing of the Senate Committee on Business Development and Pacific Relations chaired by Senator Anthony Chang and held in Pahala, Ka'u, many Hawaiians and locals pointed out their concerns and feelings against space port. Only Mayor Dante Carpenter and a few of his friends came out in favor of the launch facility. To my surprise, the mayor was booed during his "space launch sell". Carpenter the next day, in speaking to a reporter for the Tribune Herald (that was not at the hearing), fantasized that one-third — of the people attending were for space launching. Mufi Hanneman is C. Brewer's vice president and their man to push space port and Punaluu resort development. Yet, he has been in Ka'u a short time, is away most of the while, and has been reassigned to bring the battleship Missouri into Pearl Harbor. He and Carpenter seem to think by telling the media that only a few are in opposition and most of the community are open to space port that their support will just materialize. The evidence as shown by the many who have attended and spoken out at meetings all these years show the majority of the community is and has been against the launch facility. Carpenter and Hanneman are guilty of trying to manipulate the

press and creating distortions to mislead the media.

Hawaiian and other fishermen are very concerned about not being able to go to prime fishing grounds at a time when Palima Point would be closed off because of launches. Most Ka'u people love and cherish the rural lifestyle of that 'aina and do not want it destroyed. They need open access to that ocean in order to feed their families. The toxic fuel can destroy these fishing grounds which are some of the best throughout these islands.

The infrastructure for this space port could cost billions of tax dollars which private industry should instead pay. There is also the question of liability in case of accident. The taxpayers must refuse to be responsible for such an industry that is so high risk. Several months ago, Cable News Network (CNN) pointed out that each launch requires between 20 and 40 million dollars of insurance. Since these will be commercial launches, the government should not have to pay liability. Yet these private companies do not have a track record or the means to insure themselves. If these companies cannot afford their own insurance, why should the taxpayers be burdened with this responsibility? At the moment, there is no firm that is actually interested in moving to Hawaii utilizing the proposed launch facility. Although there are those companies that have said if there were facilities in Hawaii they may consider using them, existing mainland facilities and their proposed expansion will fill the current needs for launchings.

Ka Ohana O Kalae and the Citizens Action Group of Ka'u have been working hard to inform the community about the perils of space port. We are also very fortunate to have the kokua of Keawe Vredenburg, a part Hawaiian who has worked in the space industry and on satellites for a number of years. Born in Hilo and with roots in Ka'u, Kohala, Waimea and Kona, Keawe had testimony delivered to Sen. Chang's committee at Pahala rationally pointing out the reasons why a launch facility is premature. If interested, we can send you a copy of Keawe's mana'o on space port.

There is also concern that space port not be used for military weaponry purposes. Ka'u does not want to be a nuclear target.

The amount of proposed financial expenditure for the space port could instead be used to finance education, irrigation, the fishing industry, aquaculture, food processing, agriculture and related areas — all of which are labor intensive and necessary for the survival of Ka'u, the island, state, nation and world.

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

Our Readers Write.

Editor's Note: Following is a letter received from Dr. Robert T. Conley, Ph.D., president of

The Union for Experimenting Colleges and Universities in Cincinnati, Ohio.

Dear Ms. Ward:

Thank you for the fine article in your February issue on Dr. Ellen Colburn-Rohn, Dr. Genevieve Kinney, the Union Graduate School and UECU. We agree with you that both of these people are truly inspirational.

Hawaiians long have been interested in the Union Graduate School programs so well described in your article. We are proud to number a total of 13 men and women from the Islands among our graduates. At present, there are six Hawaiian learners in the Union Graduate School program pursuing their doctoral degrees.

Thanks to carefully written articles, such as

yours, we believe the opportunity offered by the Union Graduate School will, as Dr. Kinney said, appeal to other Hawaiians who "are so industrious, and work so much with heart." We welcome learners with this depth of dedication and who are interested in "making a pathway for themselves, and in doing so "helping others, too" in the Hawaiian community.

Again, our sincere thanks for the care taken in developing and presenting your article about UECU. As Dr. Colburn-Rohn mentioned additional information about the Union Graduate School's doctoral programs can be obtained by calling 523-5928.

Genealogy Resource Workshop Apr. 23

The public is invited to a free "Genealogy Ohana Day" workshop on Saturday, Apr. 23, at the Waianae Chapel of The Church of Jesus Christ of Latter-Day Saints, 85-274 Plantation Road, Waianae.

There will be speakers from various genealogy resource organizations, such as the State Department of Health, the Cemetery Research Project, the Hawaii State Archives, Bishop Museum photograph collection.

Workshop coordinator Daniel Poepoe Sr. says the goal of the workshop is to motivate more people to do their family genealogy, by bringing the resources to the area.

The workshop goes from 8:30 a. m. to 2 p. m. Registration may be done at the door. For information call Poepoe, high priest group leader for the Waianae Ward/Waipahu stake, at 696-3272 between 6 a. m. and 1 p. m. weekdays except Wednesday.

Mo'olelo

Association of Hawaiian Civic Clubs
By H.K. Bruss Keppeler

Malaki was certainly Hawaiian Civic Clubs month... It kicked off with O'ahu Council's Ho'ike'ike, held in March each year at the Bishop Museum (see related story)... the "Celebrity Auction" of delicious lunches and dinners, starting with one donated by Governor John Waihee (Kalihi-Palama HCC), was a success with proceeds going to the Museum's education fund... Not to be outdone by Peter Ching (Pearl Harbor HCC) who offered a gourmet dinner at his home... with limousine service to and fro, auctioneer Annette Amaral (Ali'i Pauahi HCC) countered with limotruck service to her donated meal: "You know da kine... two lawn chairs in back da ole pick-up"... we are colorful!

Speaking of colorful, the Civic Clubs from O'ahu, out in force, all spruced up and looking gorgeous in their regalia, marching in solemn procession at Kawaiaha'o Church on Mar. 20... Ali'i Sunday for our founder Prince Jonah Kūhio Kalaniana'ole... Could this really be the same gang we saw in their work (and play) clothes at the museum? Thoughtful comment by Jalna Keala (Ali'i Pauahi HCC), president of the Association, and musical tributes by Haunani Apoliona (Honolulu HCC), were the frosting on the cake. Kahu William H. Kaina (Pearl Harbor HCC) officiated, of course.

The Kawaiaha'o services were followed by two traditional ceremonies held Mar. 25 and 26... At the first, held at the federal building, music by Prince Kūhio HCC Chorus and The Royal Hawaiian Band was followed by speeches, a tree planting, arts and crafts, and mea'ai... Then, on the Prince's birthday, at Mauna 'Ala the Hawaiian Civic Club of Honolulu hosted commemoration and ho'okupu ceremonies. The commemoration was held inside the newly-restored chapel... Joining with the Civic Clubs were the royal societies and other organizations... Speakers were Jalna Keala, 'Ilima Pi'ianaia and Abigail Kekaulike Kawanānākoa... That Honolulu club really had a busy day: also on Mar. 26, at O'ahu Country Club, it presented its traditional Holoku Ball, styled "My Sweet, Sweeting". Mahalo to Lehua Conrad, honorary chair, and Pili'aloa Lee Loy, general chair, for a most nostalgic evening... such class! We are a handsome people! March 26 has to go down as a real day: Once pau at Mauna 'Ala, we all drove to Turtle Bay for the fashion show and luncheon sponsored by the Ko'olauloa HCC only to double back for "My Sweet, Sweeting" that evening. The Ko'olauloa group outdid themselves at the show and luncheon... always a treat!

Meanwhile, two of our own were recognized as leaders of choral participants in this year's Hawaii Opera Theatre Season: Dorothy Gillette (Princess Ka'iulani HCC) led the Kamehameha Alumni Glee Club in its opera debut and Nola Nahulu (Pearl Harbor HCC) is the director of the Children's Opera Chorus... more classy stuff.

HACPAC, active as ever lobbying at the legislature, hosted a reception for elected officials on Mar. 24... Fred Cachola (Wai'anae HCC), HACPAC chair, welcomed our guests... Terrific opportunity to "talk story" with our 'elele... Neighbor islands? Check this out: Walter Victor Jr. (Laupahoehoe HCC) and crew served 'ono lunch at the Hawai'i Council meeting Feb. 27... Ann Nathaniel (Prince David Kawanānākoa HCC) presided... Rose Fujimori (Kona HCC) huddling with Bishop Museum Association to co-sponsor a special Museum event in Kona early May... Sonny Fernandez (Central Maui HCC) and Uncle Bill Char (Ho'olehua HCC) meeting with Moloka'i members... Kaua'i Council members active in Prince Kūhio commemoration at his birthplace in Koloa.

We're everywhere! Kalakaua HCC, Lili'uokalani HCC, 'Ainahau o Kaleponi HCC and Utah HCC met in Las Vegas Mar. 19-20... Lawa... Hiki no? Keep those "items" coming! A hui hou!

Makaku

By Rocky Ka'iouliokahihikolo 'Ehu Jensen



Changes!

My last few columns dealt with the problems which plague my profession and our native art as a whole. The problems are many and the resolutions have been few. As I have said many times before, it has been a 15-year cultural battle. We are still where we began in 1973—no native arts council, no contemporary native museum of fine arts, no teachers of Hawaiian art and history and so on. Instead we have the tables and booths "sold" to us at fairs where we display our crafts in a swap-meet atmosphere. Very few approach our art form in modern and progressive forms.

I was privileged on March 16 to be video-taped for a film commemorating "Legacy of Excellence" currently at the Bishop Museum. One of the questions asked was, "How do you explain the fact you are using steel tools and the ancients used stone?" Unfortunately, this misunderstanding is not unique to the given situation. The naivete expressed by such a question is the silent prejudice our art has had to suffer since its discovery.

We are a viable society of kanaka maoli. Our culture was never stagnant, never immobile, never monotonous. It changed with the seasons with new chiefs and with a constant flow of creative introductions. Hair style, tattoo, kapu, pa'u fashions, capes and helmets, printings of kapa, ritualistic traditions and even sculpting style were dictated by new and innovative ideas.

You only have to study the lifetime of High Chief Kamehameha to discover how many things he caused to change during his tumultuous reign. He was the cause of introducing Kihawahine and Kamohali'i into the pageantry of the Makahiki. Why, he even changed the parade route. Going further back into time, we find that Uliuika was the seeress who developed the art of magic to its most sophisticated heights. Ku'ulakai was responsible for new methods of fishing. La'amaikahiki brought

a more refined form of theatre to these shores, plus the introduction of the large temple drum and the reverence of Lono'aoali'i. Pa'ao brought a new form of temple design, the acknowledgement of Ku a supreme Akua Kumupa'a and possibly the reintroduction of an "occasional" human offering.

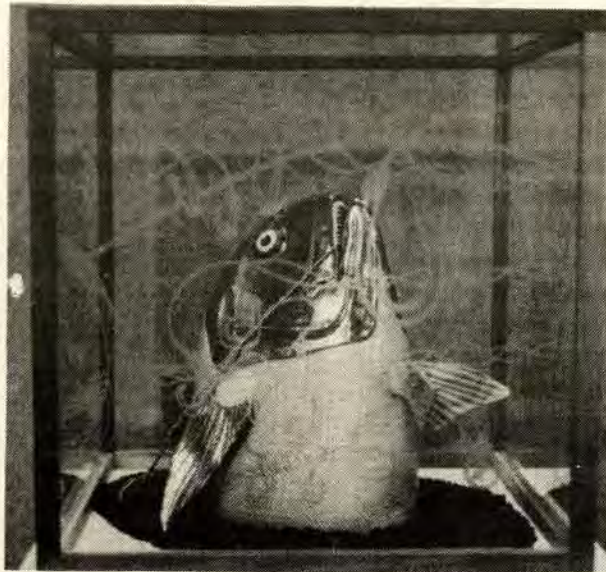
Lu'ukia designed the five-ply pa'u and is credited with delicate and extraordinary kapa designs on same. Keanu, chief of O'ahu, made the Pearl Harbor waterways navigable and Kiha-a-Pi'ilani was the architect of Maui's answer to Rome's Appian Way. Changes! We have always been people of change and graceful adaptation. Look at our statues. Different eras display different emphasis on ancient philosophical themes, depending on the mood of the age. The older ones show a more pensive style, calm, power held in check, unobtrusive and in complete control. The later style is representative of the more arrogant and tempestuous strength of the island's overlords—the divine mana displayed in exotic faces and expanded pectoral musculature. They are all evidence of our ability to change, progress, evolve, grow and appreciate the function of doing so.

It wasn't our meeting with ka po'e akea that helped us to change; we have been doing this since the very beginning. I am appalled there are those who still believe we plait, carve and beat kapa under swaying palms forever and ever. Today we paint with brushes. We sculpt with metal chisels and adzes. We weave with a multitude of fibres. We create realism, expressionism, cubism, etc., based on perfected ancient abstract forms that truly depicted and continues to depict the extreme professionalism of our creative process.

My hope someday is to aid in the introduction of a native fine arts museum which will display that progressive art as it should. Until then, Mai Kai Po Mai Ka 'Oia 'Io.



Hale Naua III exhibit as it should look.



Pimoe by Eric Kalani Flores of Kauai.

Canada's Kaho'olawe Involvement Protested

Bradford W. Morse, a professor of law at the University of Ottawa in the Province of Ontario, Canada, has protested the involvement of the Canadian Armed Forces in the use of Kaho'olawe for target practice for naval bombing.

In a letter to Canadian Prime Minister Brian Mulroney on behalf of the Lawyers for Social Responsibility, Morse wrote that the government's action has "outraged American environmentalists, those concerned in protecting a national treasure... and finally and particularly, the native Hawaiians who assert their rightful ownership of the island."

"You have on several occasions expressed your personal commitment as well as the commitment of your government to respect the aboriginal and treaty rights of the Indian, Inuit and Metis peoples of Canada. It is appropriate that you should also respect the assertion of similar rights by the indigenous peoples of Hawaii. It is worth noting that Canada supports the World Council of Indigenous

Peoples whose specific Regional Council has expressed particular concern over the way in which Kaho'olawe is being misused.

"It is also worth recalling that there was a former Conservative Prime Minister, Sir John A. Macdonald, who was concerned deeply about the illegal actions of the U. S. government in supporting the overthrow of the legitimate sovereign government of Hawaii approximately a century ago. This overthrow occurred as a result of the misuse of personnel of the U. S. armed forces and was, ironically enough, condemned by the U. S. Congress. Nevertheless, a century later American domination of Hawaii exists and continued misuse of its resources by the American military is the order of the day," Morse said in his letter.

He requested that the Canadian policy on naval maneuvers and practice activities involving Kaho'olawe be altered.

Trustee's 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.)

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

Oahu Cemetery is a place to visit for anyone interested in history—Hawaiian history. It is the final resting place for many who played major roles, good or bad, in the development of Hawaii. To a history buff, getting acquainted with the names and stories on those weathered markers is a greater thrill than thumbing through a history book.



There is a marker in the older part of the cemetery upon which two names are etched—"Mana" is the name most identifiable; the other is "Nakanealoha." As every marker in every cemetery can tell a story, this one does too. Who were they?

During the 1890s, Lizzie Nakanealoha Victor was married to John Mana, and they, with Lizzie's three children, lived on the bank of Pauoa Stream. Lizzie and John had no children together. They had a large house, and sometime during this period, they were foster parents for three girls. Kealoha Kui, who was from Pauoa, was one of the girls. Mana was a very good friend of the Queen and was a member of the royal guard.

Earlier, in the 1880s, Lizzie had had a relationship with one William Austin Whiting, an attorney from Boston, and they had two daughters and a son, Austin Whiting. Lizzie and Whiting were destined to play interesting roles in future Queen Lili'uokalani's life.

Upon the death of Kalakaua, the King's sister, Lydia Namakaeha, became Lili'uokalani, the Queen of the Kingdom of Hawaii. On February 26, 1891, Whiting was appointed to the Queen's short-lived first cabinet as Attorney-General. However, as time passed the relationship between the Queen and Whiting deteriorated. Two years later on January 17, 1893, the monarchy was overthrown.

Hawaiians could not vote or hold government jobs unless they swore allegiance to the new government. They had to promise never to attempt to plan, promote or participate in restoring the monarchy in any way. Because of the perceived threat of counter-revolution, they were not allowed to assemble.

On October 11, 1894, in an attempt to circumvent the government's new orders and to rally her loyal followers, the Queen organized the Uluhaimalama Nursery on lands she owned in Pauoa. The garden was "to raise a large variety of flowers to be used in cases of feasts, weddings and, as is never to be hoped, funerals."

The symbolic event that took place at Uluhaimalama, like symbolic events frequently do, seemed to have a significant effect on the later lives of many of those who participated. They were the visible representatives, the tip of the iceberg, of those who were loyal to the Queen and they went on to live exemplary lives. They were instrumental in holding the fabric of Hawaiian society intact for our modern renaissance to take place.

The planting ceremony began at 9 on a Thursday morning and was attended by elegantly dressed, prominent Hawaiian women and a few Hawaiian men. The Queen's nephews, Prince Jonah Kuhio Kalaniana'ole and Prince David Kawanakoa who was born in Pauoa, were two of the men present.

The Royal Hawaiian Band was there to provide the music. Members of the band who refused to sign the new government's oath of allegiance played the Queen's favorite songs, ending the con-

Uluhaimalama and the Queen

cert with "Hawai'i Pono'i."

The symbolic planting at Uluhaimalama served as the Queen's dignified call to her people to remember the values, the traditions and the customs of the Hawaiian way. It also provided a signal of hope to all Hawaiians that the Queen's support remained intact and that a counter-revolution was still possible.

Prince David, representing the Ali'i 'aimoku, planted a yellow ohia lehua sapling, a tree symbolic of the Queen because its flowers were "beloved of the gods." As he planted, an old Hawaiian chanted, "This is the Heavenly One. May the gods protect her as she protects her people."

After the ohia tree had been blessed, other indigenous trees and flowers were planted in a circle around it, symbolizing the encircling love of the people for their queen. As each plant was placed in the earth, the chanter recited its purpose:

Kou—"A house of kou wood for you, O heavenly one; kou bowls and dishes. Here it grows in Uluhaimalama, living for the people."

Hala Polapola—"Here is your favorite lei, O heavenly one. Wear the fruit of Hala-o-mapuana, sweet to inhale, a cool fragrance to breathe."

Kukui—"God's word is a kukui, a light for your government O heavenly one; Your light burning at noonday, the light of Iwi kau kau, ancestor of Lili'uokalani, the sacred one, the Queen of the Hawaiian Islands."

'Awa—"May righteousness grow and leaf for your people, your government and your throne, O heavenly one—the righteousness of the living God."

Papa'a sugar cane—"May the hands who disturbed the justice of your rule be burned black (papa'a), O heavenly one. May the feet used in walking be burned and may the eyes used in seeing be also burned."

Kea sugar cane—"May your kingdom grow as the kea sugar cane, O heavenly one. Plant your feet firmly, for here is your clump of kea sugar cane."

Uhaloa—"They may seek all of the benefits you produced, O heavenly one, and find them inexhaustible. Here is Hawaii who seeks the distant places. Here is an uhaloa plant to signify that all of the benefits of your reign have been surveyed and the kingdom is yours and your heirs."

Popolo—"The popolo of Kane, planted above, fruited above and ripened above. Here it grows in Uluhaimalama."

'Ape—"Here is the 'ape to irritate the moving lips that utter unkindness, those of the men and women who rebelled against your righteousness, O heavenly one. Look and see."

Talented Apprentices at Academy Apr. 23

Leading Hawaiian folk musicians and their talented apprentices are featured in a concert presented by the State Foundation on Culture and the Arts on Saturday, Apr. 23 from 4 to 6 p.m. at the Honolulu Academy of Arts theater.

The free event showcases master artists and their apprentices who are completing a period of study together through the SFCA Folk Arts Apprenticeship Awards program.

The afternoon program will include Hawaiian chant by Pualani Kanahele and apprentice Michael Pang; slack key guitar by Raymond Kane and apprentice Denny Santiago, and also Peter Medeiros and apprentice Osbert Kotani; steel guitarist Ernest Palmeira and apprentice Carlos Andrade; and old-time Hawaiian songs by the Big Island's Clyde Sproat and apprentice Zelig Duvachelle.

The purpose of the SFCA Folk Arts Apprenticeship Program is "to encourage and assist in the perpetuation of the rich and complex folk arts traditions of all cultural and ethnic groups in Hawai'i."

Pilimai sugar cane—"May the love of your people cling fast (pili pa'a) to you, O heavenly one. Yours today, yours tomorrow, yours always. May the benefits remain fast to your land, people and throne; yours for all time. Amen."

A red ohia lehua was planted by Prince Jonah on behalf of the Queen.

Kathleen Mellen, in **An Island Kingdom Passes**, adds: "When the encircling trees and followers had all been planted there came next an emotional ceremony rooted in remote antiquity. A small mound of earth had been prepared on top of which a simple stone, symbolic of the creation of Mother Earth, was placed (by Solomon Hiram, a member of the band) while the chanter intoned: "The land is the only living thing. Men are mortal. The land is the Mother that never dies." And as the rich earth was patted by loving hands around the base of the stone the people sang, softly, **Mele Aloha Aina**, (Song of the Land We Love) composed by Kekoa-kalani Prendergast in reply to a government threat that Hawaiians failing to take the oath of allegiance would be "forced to eat stones."

We the loyal sons and daughters of Hawaii
Will exist by eating stones
The mystic wondrous food of our beloved land
This we will do rather than swear allegiance
To the traitors who have ravished our land
Ae we are the stone eaters
Loyal forever to our Land
We stand together
People of Maui of Kauai of Hawaii of Molokai
We will not sell our birthright
Steadfast we stand in support of our Queen
All honor to those loyal to Our Beloved Hawaii."

Interestingly, the garden at Uluhaimalama was makai of the Chinese cemetery, near Pauoa Stream, across from, but not directly opposite, the home of J. Mana. John and Lizzie had an interesting neighbor—the Queen.

Among those who were seen at the planting were: Mrs. Kahalewai Cummins, Mrs. Aima Nawahi, Mrs. Linahu Nowlein, Mrs. Mary Dickson, Mrs. Lilia Aholo, Mrs. Minerva Fernandez, Mrs. Kaniu Lumaheihai, Mrs. T. B. Waka, Mrs. Nore, Rev. S. Kaili, Eva Parker, Helen Parker ("Akaka Falls"; "Olu O Puulani" and others), Lizzie Doiron ("Ahi Wela"; "Mai Poina Oe Ia'u") and Hanaia Kanahele.

Note: The information herein is believed to be from reliable sources, meshed with actual source documents. Anyone with additional information is invited to contact the writer in care of the Office of Hawaiian Affairs.

In this program, funding is made available for experienced, qualified apprentices to spend a period of in-depth study with an accomplished master folk artist. Awards are possible in all cultural traditions and areas of focus."

Used Aluminum Cans Bring Higher Prices

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He Mau Ninau Ola

Some Health Questions
by Kekuni Blaisdell, M.D.

Ho'okē 'Ai: the Moloka'i Diet



Nīnau: E Kauka, please send me a copy of the Moloka'i Diet which I read about in the daily newspapers. Is this diet guaranteed to prevent a heart attack?

Pane: Table 1 lists the composition and main food items of the pre-western Hawaiian maka'āinana (com-

moner) diet used in Ho'okē 'Ai, the 1987 Moloka'i Diet Study. This information is made available through the coordinator of the study, Helen Kanawaliwili O'Connor of Ho'olehua. In the table, the diet features are compared with those of harmful, currently popular American-island diet on the far right, and in the middle column, a prudent, wholesome adaptation of the traditional Hawaiian diet recommended for use today.

As stated in *He Mau Ninau Ola* of February, 1986, ka mea'ai (diet) of nā maka'āinana i ka wā kahiko (in pre-western times) was, in most respects, superior to the typical mea'ai of our modern, urban, haole-dominated society in Hawai'i nei. It was superior because it was relatively low in saturated fat, cholesterol, kōpa'a (sugar); high in complex carbohydrates (starch) and fiber; yet ample in vitamins and minerals.

The maka'āinana diet of old was mainly i'a (fish) and other sea foods, such as 'opihi, pāpa'i (crab), ula (lobster) and wana (sea urchin); kalo (taro), 'uala (sweet potato), uhi (yam), 'ulu (breadfruit), leafy vegetables, like lū'au (taro leaf) and hō'i'o (fern), limu (algae relish); some fruit, like mai'a (banana), 'ohi'a'ai (mountain apple) and niu (coconut); and occasional moa (chicken). Pua'a (pig) and 'ilio (dog) were consumed only on special feast occasions by nā maka'āinana. There was no pipi (beef), hipa (mutton or lamb), kāmano (salmon),

halakahiki (pineapple), mīkana (papaya), guava, mango, pastry, ice cream, butter, cheese, mayonnaise, ketchup, shoyu, candy, french fries, soft drinks, beer or other alcoholic beverages.

Pa'akai (salt) was used mainly for preserved i'a for adults, while kamali'i (children) were given only fresh i'a without pa'akai, according to Claire Hughes, a Hawaiian nutritionist in the Department of Health.

By contrast, the usual American-island fare of today has at least four times as much total fat, saturated fat and cholesterol, greater than five times the amount of kōpa'a, and excessive sodium. These nutrients are the major culprits in obesity, atherosclerosis (such as in heart attack and stroke), adult mimikō (diabetes), and kokopi'i (hypertension) so prevalent in modern Westernized societies such as ours.

No ka mea (because) the pre-Western Hawaiian diet has limited variety and some of its food items may be pipi'i (expensive) or difficult to procure from the supermarket, the prudent diet in the middle column incorporates inexpensive and readily available grocery products that also suit modern sophisticated tastes. Please note that the proportions of the main nutrient groups are identical in these two diets, with 80 percent carbohydrate, 12 percent protein and 10 percent fat.

Total absolute calories are *not* shown in Table 1 because the appropriate number of calories per day varies for each person depending on: (1) individual needs to lose or gain flesh to move toward his or her "ideal weight;" (2) the degree of physical activity; (3) whether the person is a kamaiki (infant), keiki (child), 'ōpio (youth), makua (adult) or makule (elder); or (4) if there are special needs or restrictions, such as when hāpai (pregnant) or ma'i (ill). Nolaia, the *amounts* of the listed foods eaten will determine the caloric intake. A professional nutritionist should be engaged to provide this individualized counsel.

Table 1. Comparison of PreWestern Hawaiian, Prudent Adapted, and Typical American-Island Diets

	Maka'āinana	Prudent Adapted	American-Island
Calories	100%	100%	100%
Carbohydrate	78%	78%	45%
Starch	Kalo, 'uala, uhi, 'ulu Lū'au, hō'i'o, mai'a	Taro, rice, potato Vegetable, grain Fruit, bean	Rice, potato, noodle Grain, bean, fruit Vegetable
Fiber	50 grams	50 grams	10 grams
Sugar	(2%) Kō, 'uala, 'ōhelo	(4%) Sugarcane, 'uala Mango, grape, guava	(15%) Sugar, candy, pastry Softdrink, icecream
Protein	12%	12%	15%
	I'a, i'a viscera Pūpū, pāpa'i, ula, moa	Fish Chicken	Beef, pork, lamb, fish Chicken, bean, egg
Fat	10%	10%	40%
	I'a, human milk Moa, niu	Fish Chicken Coconut	Beef, pork, lamb, sausage Butter, cow's milk, nut Cheese, egg, icecream Shortening, pastry 1,000 mg
Cholesterol	200 mg	200 mg	
Minerals			
Calcium	Iwi i'a, pūpū, pāpa'i	Skimmed cow's milk, fish	Cow's milk, leaf, cereal
Iron	Kalo corm, lū'au	Kalo, fish, leaf	Meat, fish, leaf
Sodium	Pa'akai	Salt	Salt, processed food
Vitamins			
A	I'a viscera, pūpū, lau	Fish oil, carrot, yam	Carrot, cabbage, leaf
B-complex	Kalo, 'uala, 'ulu	Cereal, legume	Pork, cereal, legume, egg
C	Lau, kalo, 'uala, mai'a 'Ōhi'a'ai, 'ōhelo	Orange, papaya, tomato Melon, leaf	Orange, papaya, tomato Melon, leaf
D	I'a viscera, i'a	Fish oil	Fish, egg, liver, butter
K	Mālamalama o ka lā Lau	Sunlight Leaf	Sunlight Leaf

Table 2. Relationship of Food Class Amount to Calories

Class of Food	Weight	Calories
Carbohydrate	1 gram	4
Protein	1 gram	4
Fat	1 gram	9
Minerals	any weight	0
Vitamins	any weight	0

Points to remember about the relationship of the amount of the major classes of food to calories are shown in Table 2. Pēlā, a given amount of fat provides more than twice the number of calories than the same amount of carbohydrate or protein. Further, if the number of calories in a given amount of mea'ai consumed is *not* expended by the person in physical activity, the calories from the mea'ai eaten will be stored in the body as fat. These are the reasons why fat is so fattening.

I kēia mahina a'e (next month), we will consider the experimental background for Ho'okē 'Ai, the results of the study, followup by the participants, and the implications for us ka po'e Hawai'i who are at high risk for heart attack, stroke, mimikō, kokopi'i and ma'i'a'ai (cancer).

'Oiai, e ho'omau e ha'awi mai nei ihe mau nīnau ola, ke 'olu'olu.

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Where To Get An Application

Application forms may be obtained by calling the Kamehameha Schools Post-High School Scholarship and Counseling office at 842-8216, or by contacting the Kamehameha Schools/Bishop Estate Regional Resource Centers on the neighbor islands.

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