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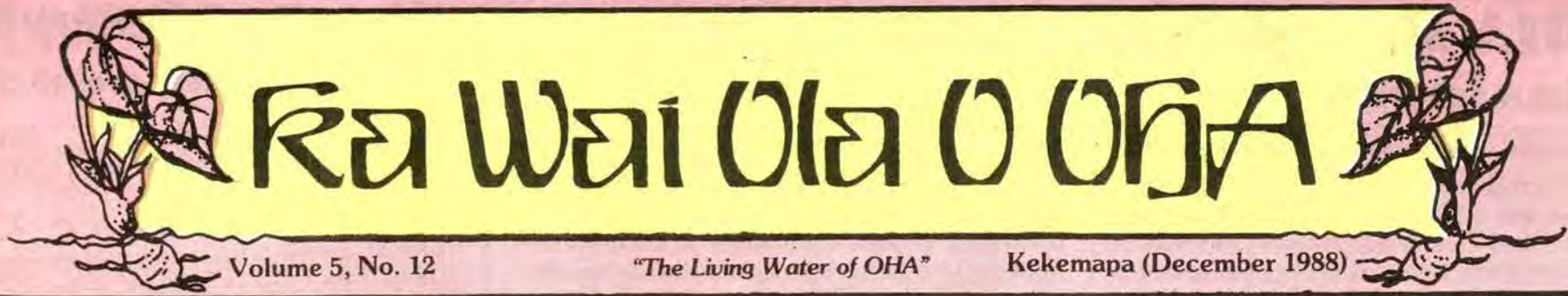
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Overwhelming Vote For Single Definition

By Linda Kawai'ono Delaney,
Land Officer

In an historic, first-ever referendum, OHA registered voters overwhelmingly voted in favor of a single beneficiary class definition for the Office of Hawaiian Affairs. With nearly 20,000 votes cast, the final tally of ballots showed 16,482 or 84 percent voting "Yes" for a single definition to include all Hawaiians and only 2,981 or 15 percent voting "No."

As noted by interim Chairman Louis Hao, "This impressive return is proof of both the importance of the question asked, and—even more—of the commitment of the Hawaiian people to 'take charge' of our own future, and to find our own answers to issues which have troubled and divided us for nearly a century."

"When we initiated this process," Chairman Hao continued, "the ballot contractor Sequoia Pacific told us that their experience was a 10 to 20 percent return—depending on the intensity of the issue or election involved. We have received and tabulated more than 19,000 ballots—a return of nearly 35 percent of the 63,450 ballots mailed."

The referendum was marred by postal delivery problems. However, as the Moloka'i trustee added, "there were difficulties with this referendum. We had to twice extend the deadline for voting—and we are still receiving calls from OHA voters who never received their ballots."

"A mailout referendum of this scale and significance is a 'first' for the State of Hawai'i, Trustee Hao said. "More than 60,000 ballots were mailed."

"What must be stressed, however, are not the hardships encountered in this referendum—but the powerful opportunity and exercise of self-determination which was provided," Hao concluded.

The tabulation of ballots culminated the dramatic move by the OHA Board of Trustees to empower the Hawaiian people and to exercise the right of self-determination through a mailout ballot.

The mail referendum of OHA registered voters asked two questions:

- 1) "Should every Native Hawaiian have the right to enjoy the benefits of the assets of the Office Hawaiian Affairs, as provided by poli-



OHA Trustees announced the referendum results on November 29 at the State Capitol Auditorium.

cies adopted by the OHA Board of Trustees?

The term "Native Hawaiian" means all descendants of the indigenous people inhabiting the Hawaiian Islands prior to 1778."

- 2) "Are you 50 percent or more Hawaiian blood?"

To this second question, 54 percent answered "yes," or 10,642 votes. Only 45 percent or 8,803, answered "no."

Its implications for the future, however, are enormous.

Trustee Rod Burgess, chair of the ad hoc committee on ceded lands, noted that through intermarriage the number of Hawaiians with 50 percent or more Hawaiian blood is rapidly decreasing. He said, "It is obvious that Hawaiians want to be identified as Hawaiian, both now and into the future, regardless of the quantum of Hawaiian blood they possess."

Trustee A. Frenchy De Soto noted that the referendum vote by itself does not change anything. Presently certain trust income may only be used to benefit those Hawaiians with 50 percent or

more Hawaiian blood. Now, she said, "We need to change several laws. We need to address the State Constitution. (This referendum) gives us a measurement of how (we) feel as a people."

Foremost, the referendum marks the first time that Hawaiians have ever been asked what we believe the definition of Native Hawaiian should be. Although the United States Supreme Court has consistently upheld the basic right of each Native American group to define its own membership—Hawaiians have consistently been denied this opportunity.

In the past, whether through an act of Congress (as with the Hawaiian Homes trust definition which was set in 1921) or through state legislative action (as with the OHA trust definition), the decisions regarding the Hawaiian definition have never been drawn from or submitted to the Hawaiian people.

As Chairman Hao summarized, "From the results which we will soon know, the OHA Board of Trustees can proceed—confident that our actions are guided by the will of the Hawaiian people."

Four OHA Trustees Win Re-Election

In a season of some surprising political upsets in local Hawai'i elections, the four incumbent members of the Office of Hawaiian Affairs Board of Trustees, handily won re-election in the OHA Election November 8.

Returning for a new four-year term starting November 29 will be Trustees Moanikeala Akaka (Hawai'i), present chairman Louis Hao (Moloka'i), Thomas K. Kaulukukui, Sr. (At-Large), and Moses K. Keale, Sr. (Kaua'i and Ni'ihau). Each expressed their mahalo to the many voters who expressed confidence in them by voting.

The number of registered OHA voters this year was 63,452, an increase of 16,443 voters from the 59,895 registered in the last election in 1986. The actual votes cast this year amounted to 48,238, a 76 percent turnout. In 1986 the actual ballots cast amounted to 47,420, or 79.2 percent turnout.

Part of the reason for the increased numbers of registered OHA voters was due to a strong Hawai'i voter registration campaign this spring conducted

by the Office of Lieutenant Governor Benjamin J. Cayetano. The \$250,000 campaign was launched to reverse a ten-year decline in statewide voter registration. It brought the eligible number of voters for the November 8 general election up to 443,742.

OHA also implemented its own plan to augment the statewide registration of OHA voters. Its aim was to add an additional 20,000 voters and increase actual turnout to 80 percent. Volunteer deputy voter registrars were recruited and trained, and from April up to the registration deadline of October 11, the 12 volunteers and coordinator Solomon Loo put in 232 hours "where the people were," and signed up 861 OHA voters at sports events, stores, community meetings, festivals, and through the 'ohana networks.



OHA Trustees take the oath of office administered by Chief Justice Herman Lum.

OHA Board Business

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

The October meeting of the OHA Board of Trustees was held October 29, 1988. In addition, an emergency Board meeting was convened on November 3 and a special meeting took place on November 11.

Regular Board Meeting

The Board's regularly scheduled business meeting took place October 29 at Ho'olehua Congregational Church on Moloka'i. All nine trustees were present.

Executive Session

The Board adopted five decisions made during the morning executive session:

1. To allow the Office of the Attorney General to proceed with the handling of a legal action involving former OHA employee, Regina Ako.
2. In the case of Doctor Nui Loa Price, et al. v. Moanikeala Akaka, et al. (Civil No. 88-00773), the Board decided to "defend this suit vigorously" and that as part of that defense the Board should prepare to file a countersuit based on a frivolous action; and if the Attorney General advises that we should have special counsel that we hire Sherry Broder as that special counsel." (The suit alleges improper management and disposition of trust fund income.)
3. In another legal action, (Arthur Kepoo, John Simeona, William Oili, Raymond Kamaka v. OHA Trustees, Civil No. 88-2987-09), the Board voted, at the appropriate time to "secure the services of (attorney) Sherry Broder to file a countersuit against Arthur Kepoo and John Simeona based on a frivolous action." (This case alleges unauthorized use of public land trust assets.)
4. The Board approved the Administrator's recommendation to appoint Deborah Lee Ward to the position of Publications Editor.

The Board voted unanimously to inform the Maui County Planning Commission of its opposition to "phased construction" at the site of the Kapalua Village Hotel at Honokahua, Maui. An agreement with OHA provides for dignified treatment and reburial of human remains unearthed by the project. The Board feels that all reinterments should be completed before construction begins.

Emergency Meeting

An emergency meeting of the Board was held November 3, 1988 at Wai'anae Gymnasium following a scheduled community informational meeting. Present for the Board meeting were Chairman Hao, Trustees Akaka, Burgess, Ching, DeSoto and Kaulukukui.

The Trustees voted unanimously to inform each registered OHA voter by post card that the referendum deadline was extended by 10 days. . .from midnight November 8, 1988 to midnight November 18, 1988.

The Board authorized an expenditure of not more than \$15,000 for this purpose. (Editor's Note: Due to late mail delivery of ballots, the deadline was further extended to November 25.)

Special Meeting

A special Board meeting was convened November 11, 1988 at the OHA Boardroom in Honolulu. All nine OHA Trustees were present.

Personnel matters and an update by OHA's legal counsel on pending litigation were the subjects of an executive session.

Dr. Joe Prince, OHA's Special Counsel for Development, then briefed the Board on OHA's Native Hawaiian Revolving Loan Fund project, a \$3 million, four-year loan program for Hawaiian businessmen and businesswomen who otherwise should be unable to qualify for business loans.



Trustees ponder the agenda in Ho'olehua Congregational Church Hall on Moloka'i. Clockwise around table: Thomas Kaulukukui (back to camera), Manu Kahaiali'i, Louis Hao, Moanikeala Akaka, Moses Keale, visitor, OHA administrator Kamaki Kanahale, Chubby Mahoe, Clarence Ching and Rod Burgess.

5. The Trustees accepted the recommendation of the Committee on External Affairs to extend a legal contract with attorneys Jon Van Dyke and Melody MacKenzie for an additional six months, through April 1989 with no increase in cost to OHA.

Operations and Development Committee Recommendations

1. The Board approved a proposal to reimburse necessary expenses incurred by individuals invited to attend OHA Board or committee meetings, workshops and community functions.
2. The Trustees agreed to change the pickup and counting date for referendum ballots to allow for the November 11 Veterans day holiday.

New Business

OHA Election Results

At-Large (1 seat available)

Kaulukukui, Thomas K.	13,088
Aiona, Abraham	10,401
Akana, Rowena	7,536
Freitas, Bob	3,173
Hoohuli, Josiah	3,108
Kupau, Ellamae	1,643
Kekipi, Velma P. Aloha	1,613
Prejean, Kawaiipuna	1,219
Kalima, Eldowayne	1,185
Sing, Albert	1,031

Hawai'i Residency (1 seat)

Akaka, Moanikeala	19,584
Lindsey, Robert	18,030
Kekoa, Tommy	6,339

Kaua'i Residency (1 seat)

Keale, Moses	33,985
Zablan, Liiwela	8,997

Moloka'i/Lanai Residency (1 seat)

Hao, Louis	33,985
Alcain, Robert	11,288

Kawaiahao XMAS Concert Annual Candlelight Fest

"Exceeding Great Joy" is the theme of the annual candlelight Christmas concert at Kawaiahao Church on Saturday, December 17, 1988.

Mark and Diane Yasuhara, internationally renowned recording artists known as the "Hawaiians," will be featured.

The Kawaiahao Church choir, under the direction of David Conrad, will offer anthems in English and Hawaiian, culminating with Otis Skilling's "Exceeding Great Joy," a choral portrayal of the Christmas story.

Torches will light the walkway to the church and children of the Kawaiahao Child Care Center will greet attendees on the front steps with Christmas carols at 7:00 p.m.

The lighting of the candles in the sanctuary by the children at 7:30 p.m. will begin the concert. Ho'oulu Richards, staff member of Hawaiian Studies at Kamehameha School, will offer the Hawaiian welcome chant.

A Hawaiian Nativity will be directed by Nake'u Awai.

A buffet reception of delightful Christmas treats will follow in Likeke Hall which will be transformed into a Christmas Wonderland by Edward Wakinakona. Keyboard artist Dora Ah Chan and Clay and Al Naluai of the Surfers will provide music during the reception.

The concert is free and open to the public. A love offering will be taken. For more information, call the church office at 522-1333 or 522-1337.



Ka Wai
Ola
O OHA

"The Living Water of OHA"

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Ed Michelman, Public Information Officer	Ruby McDonald, Kona
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Linda Kawai'ono Delaney, Jalna Keala, Earl (Buddy) Neller, Editorial Contributors	Carmen (Boots) Panui, Kaua'i & Ni'ihau
	Myrtle Florea, Moloka'i Liaisons
	Cindy Aona, Art Design

OHA Cleared of Funds Misuse Charge

By Ed Michelman,
Public Information Officer

OHA Chairman Louis Hao, in a November 3 press conference, said that a formal opinion by the state Attorney General has laid to rest "any allegations about mismanagement of money by this (OHA) Board."

Former Chairman Moses K. Keale, Sr. had questioned the use of public land trust funds to promote a referendum on the question of establishing a single beneficiary class for OHA.

Hao said, "We are very pleased that the Attorney General has found that no violations of trust responsibility have occurred. In fact, the Attorney General feels 'that any legal action against the trustees of OHA for misapplication of funds is not warranted.'"

"We always shared this judgment of our actions. However, to have a public document written by the state Attorney General which confirms our confidence of having acted properly and in the best interests of the native Hawaiian people is both reassuring and welcome."

"Too often, people read about such charges against OHA and assume that we are getting some personal gain from our office as Trustees. As stated by the Attorney General:

'The ad hoc committee appears to have expended the funds in seeking a proposed resolution of OHA's ceded land revenue entitlement in meetings with the governor's representatives, which is an appropriate pursuit by the Trustees in meeting their responsi-

lities and is in the best interests of OHA's native Hawaiian beneficiaries...'

"All that we do, we do for the best interest of the Hawaiian people. There is no personal gain."

"As we said at the beginning of this investigation, our house is clean. And the Attorney General,

after careful and extensive investigation, has agreed."

"Now, we need to proceed. Our house is in order. Our responsibilities are clear. And our commitment to the empowerment and betterment of the native Hawaiian people is strengthened."

Learn How To Start A Business At January OHA Classes

Additional sessions of OHA's highly successful Entrepreneurship Training Program have been scheduled on both Kaua'i and O'ahu.

A new class will begin at Kaua'i Community College on January 21, 1989 in order to accommodate individuals who were unable to attend the first sessions.

A class also is planned for the island of O'ahu in late January. Interested persons should call Winona Spillner at OHA's Honolulu Office (946-2642) or Carmen "Boots" Panui on Kaua'i (245-4390).

The original program began earlier this year at locations on O'ahu, Kaua'i, Maui, Molokai, Hilo and Kona.

The program is designed to enable increasing numbers of Hawaiians to start, expand and succeed in their own businesses.

The training conducted by Overton and Associates is custom designed for each participant

and includes developing an overall business plan and business description, marketing, management, organization and financial planning.

Guest speakers, films, case studies and other resources are used to reinforce the program's content and effectiveness.

The original program was held over a ten-week period with more than 100 participants. Over 70 completed the course.

"Memoirs of Ka'iulani" Program on Dec. 16-17

'Ahahui Ka'iulani this month presents "Memoirs of Ka'iulani: Dear Hawai'i," a fashion, mele and hula program December 16 and 17. This annual event is a benefit for children with speech and hearing impediments, especially those requiring cleft palate and cleft lip surgery, and post-surgery speech therapy.

Tax-deductible tickets are \$10. For more information call 955-0050. The program takes place at the Richard Mamiya Theater at 7 p.m. on the St. Louis High School Campus.

'Ahahui Ka'iulani was officially established in 1975 to honor Princess Ka'iulani. It was founded by Auntie Bina Mossman and Auntie Maiki Aiu as a non-profit, eleemosynary (charitable) organization. Its purpose is to: help the youth of Hawai'i with learning disabilities, perpetuate Hawaiian heritage, provide continual research into every aspect of Hawaiian culture, and to unite the members in the bonds of friendship, good fellowship and mutual understanding regardless of ethnic background.

The HERITAGE Series

Bank of Hawaii is proud to sponsor the Heritage Series, an exploration of the rich cultural heritage of Hawaii and its people.

You won't want to miss these upcoming programs including such topics as the Kumulipo (ancient Hawaiian creation chant), the venerable Gabby Pahinui, Hawaii's popular slack key guitarists and Hawaiian flora and fauna.

You can hear the Heritage Series at 12:30 p.m. on the last Sunday of every month. Just tune in KCCN Radio, 1420 on your AM dial. If you miss Sunday's program, listen the following week on Wednesday evening at 7:30 p.m. when it will be rebroadcast. We hope you enjoy these programs.

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Lessons To Learn From Our Traditions

Native Hawaiian Health Conference Lays Base For Revitalized Hawaiian Wellness

By Deborah Lee Ward
Editor

Despite having the worst health statistics of any ethnic group in Hawai'i, the health outlook for Native Hawaiians can and will change in coming years through the concerted efforts of all Hawaiians. This was the strong, positive message of "E Ola Kino," the first-ever Native Hawaiian Health Conference, sponsored November 21-22 by the State Department of Health, Native Hawaiian Health Task Force.

The conference at the Sheraton-Waikiki Hotel was attended by over 600 Hawaiian employees of the state health department, representing schools, hospitals, clinics and staff from Kaua'i to Hawai'i. Its purpose was "to empower and motivate Department of Health (DOH) Native Hawaiian employees towards understanding and integrating **Lokahi** into their daily lives. "Lokahi" translates as the harmony of mind, body and spirit.

The two-day conference, which combined informative sessions on western medical and traditional Hawaiian approaches to healing, was intended as a means of educating the department's Hawaiian employees about how to improve their personal and family health, and to seek their mana'o on how DOH services can be made more culturally responsive to Hawaiian health needs.

Governor John David Waihee in his welcoming address said that improving Hawaiian health is an important issue to his administration. He urged everyone "to take responsibility for bettering our health and that of our families." He told the state workers they will lay the foundation for future programs as advocates in the community with a message of what can be done. He also pointed to creation soon of an Office of Hawaiian Health within the Department of Health to keep the momentum of the conference going.

In the morning of the first day, two presentations explored the causes of poor physical and psychological health among many Hawaiians, and pointed to reasons for hope if Hawaiians will assume the responsibility for creating "e ola hou," the new life.

University of Hawai'i at Manoa Hawaiian studies professor Dr. Lilikala Kame'eleihiwa gave a short, yet powerful synopsis of Hawaiian society in traditional times, showing how they maintained "pono," a universe in harmony for thousands of years.

Yet within the first 50 years following Western contact, she said, the Hawaiian population was physically decimated by foreign disease. In decades to come, it was further weakened spiritually by loss of the traditional religious system, loss of cultural structure and values, and most important, loss of the land and the political power of self-determination it represented.

The fact that Hawaiians have survived and now number 200,000 in Hawai'i, about 150,000 in California alone, and thousands more scattered throughout the globe, gives us hope for the future of the race and culture, she affirms. "So what if we are not all pure Hawaiian," she said. "Our ancestors would be happy we are still here."

She said the challenge for all Hawaiians is not to dwell on the sad past, but to "learn from those mistakes, to throw out the seed of self-doubt, and to know ourselves and take control of our lives."

"We need to know who we are. . . how we can be proud. . . and stop abusing our health." She asked, "Why are so many of our kids into drugs, sniffing glue and rotting their brains? It's because we dislike ourselves. . . If we know our (true) selves, we can take control. . . do good things for our body and give aloha to ourselves."

Fern Clark, a public health nurse and presently consultant to the Child Development and Early Education Program (CDEE) at Kamehameha Schools, added at the conclusion of her presenta-



Department of health employees from Kaua'i sang and danced at lunch, then led the audience in an enjoyable Hawaiian "exercise" song, naming parts of the body.

tion on health statistics for Hawaiian youth, "The whole salvation of a culture is at stake. The motivation to change starts with (each of) us."

With enthusiasm and many questions, conference participants packed workshops on traditional Hawaiian and western approaches to health. A wealth of information was shared by Hawaiian experts on: lomilomi, la'au lapa'au (use of Hawaiian herbs), Native Hawaiian religion, ho'oponopono (a Hawaiian process of mediation to settle problems and release stress), living healthy with diabetes, heart disease and hypertension, and cancer. Other subjects were: substance abuse in Hawaiian families, nurturing self-esteem in children, "Health, Hawaiian style," and programs which are culturally sensitive to Hawaiian values. Exhibits and health screening checks were also part of the conference.



Aunt Sabina Mahelona discusses Hawaiian herbs with interested Hawaiians.

The concluding session emphasized the role of the 'ohana—past, present and future—in creating and maintaining health for Hawaiians.

It also reminded everyone of the conference theme, "E nana i ka wa mamua no ke ola o ka wa mahope," "Look to that which has worked before, in order that we may plan for the future."

Conference chair Kina'u Boyd Kamali'i, administrator of the State Health Planning and Development Agency of DOH added that the goal of the conference was to blend the strengths of the past with those of today. "We have the best of two cul-

tures at our disposal. . . When we know the wisdom of our ancestors, we can then plan a healthy future for our children."

The O'ahu Native Hawaiian Health Task Force was formally established in April 1987, through the leadership of Isabel Hacskeylo, a non-Hawaiian employee of the State Department of Health (DOH). Its purpose was to guide the Department's efforts in addressing the known poor health status of Native Hawaiians.

Since the inception of the task force, there have been several accomplishments—including the formation of sister task forces on the islands of Kaua'i, Maui, and Hawai'i.

Dr. John Lewin, DOH director, has given his full support and approval to the efforts of the Task Force, especially toward the planning and reality of the "E Ola Kino: Native Hawaiian Health Conference."

The Native Hawaiian Health Task Force is currently comprised of DOH employees, of both Hawaiian and non-Hawaiian ancestry, from 10 divisions and staff offices.

O'ahu La'au Lapa'au Workshop Set

Learn traditional Hawaiian healing practices on Friday, December 9, 6 p.m. - 9:30 p.m., and on Saturday, December 10, 8:30 a.m. - 4 p.m. at the Kamehameha Schools Campus, Kalama Dining Hall, located at the Preparatory School.

La'au Lapa'au masters in healing will be coming to O'ahu from the neighbor islands and will be doing in-depth presentations, explanations, and demonstrations at the workshop. These healing masters will include Papa Henry Auwae and Aunt Sabina Mahelona of Hilo (la'au lapa'au); Aunt Emily Baclayon of Kaua'i (la'au lapa'au and lomilomi); Aunt Margaret Machado of Kona (lomilomi); and others.

Friday evening refreshments will be provided. Saturday lunch will be a brown bag affair. A \$15 donation for the two days of the workshop, is requested. This donation will be used to help bring the Hawaiian healing masters from the neighbor islands. Due to limited space, it is suggested that you secure a ticket prior to the workshop days.

Contact Velma Foster at E Ola Mau, 510 Beretania, Room 104, Honolulu 96813, 533-1628 or call 948-0749 and leave a message and someone will return your call.

MANA Program Offers Quality Child Care

By Deborah Lee Ward
Editor

As increasing numbers of families today need both parents to work to meet high costs of living, quality child care at affordable prices is in high demand. Providing this child care is an important profession and a potential business that Hawaiians should consider, say the directors of the Makua Aloha Nurturing Association (MANA).

Now four months old, MANA is non-profit organization that is a local sponsor of the Hawai'i Child Care Food program. Through a federal grant from the U.S. Department of Agriculture Child Care Food Program, MANA provides money to licensed child care providers who feed children according to nutritional guidelines. The program is an outgrowth of the National School Lunch Act which was extended to children receiving preschool child care in private homes.

To date, MANA has already signed up 50 providers in Hawai'i to receive the federal food reimbursements, says director Cris Rossetti Cranmer. MANA is now working with a group in Waialana to help them get licensed by the state.

MANA, located in a new Aiea office near the Hawai'i Sugar Planters Association, aims to educate people that child care is an important pro-

fession, "It is not just babysitting with no skills," says Cranmer. "It is child development, and food is an important part. Food in Hawaiian culture is warm, nurturing, friendship, family. We need not feel this is an unskilled profession, but rather it is a viable means of support."

Another goal of MANA is to educate parents about what to look for in a child care situation, what questions to ask to know their child will be well cared for.

While the services of MANA are not just for Hawaiians, director Cranmer says it is something Hawaiians should know about. She explains, "Sometimes homemakers may feel they have no marketable skills, but you can have a business in your home, be paid by the parents and be reimbursed by MANA." Other states also participate in the USDA Child Food Care Program, and in Hawai'i there are two sponsors, MANA and PATCH (People Attentive To Children).

MANA is trying to reach more native Hawaiians, especially women at home with their own young children, who might be interested in starting a child-care business at home. MANA gives money as a reimbursement to the care provider for each meal served, per child. This keeps care costs down for both provider and parent. Providers may not charge parents for food provided.

Cranmer says nationwide statistics on children show an alarming early trend to higher rates of cancer, heart and other disease, reflecting the national trend to a fast food society. She cited Ralph Nader, who in a recent visit to Hawai'i, said the United States gears commercials to pit child against parent and to sell highly processed, non-nutritive junk food, such as breakfast cereals.

One objective of the Hawai'i Child Care Food Program is to encourage home cooking, fresh foods, balanced diets and quality food preparation for children. MANA gives nutrition workshops, cooking classes and provides training in how to make recipe plans.

Providers must follow USDA guidelines for balanced meals, and be registered by the state. MANA will instruct interested providers in steps they need to follow to qualify. She notes there are 700 licensed child care providers in Hawai'i, many of whom could possibly qualify for the child food care program.

Cranmer is a 1968 graduate of Kamehameha Schools, and the daughter of Margaret Mahi and Carl Rossetti of Pearl City.

She worked for other nonprofits doing similar food programs in San Francisco and Seattle (working with 1000 care providers), and worked for PATCH in Hawai'i for a while before starting MANA with five other women.

She recalled, "I wanted to put something together for Hawai'i, and do something beneficial for the Hawaiian community." She said the MANA staff are dedicated women who believe in good healthy eating. One staff member is a nutritional education specialist, who teaches menu planning, organizing and preparing meals.

The rest of the staff are outreach workers who visit provider homes every four months to look at their menu plan and attendance records. Twice a year they are required by law to observe a meal in the home. The rest of the year, she says, providers are on the honor system. "This respects the privacy of the home, something more attractive than previous food care programs in Hawai'i which were not well understood."

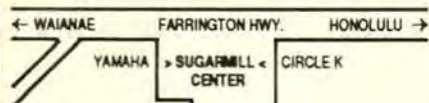
MANA's \$125,000 grant from USDA covers their administrative costs. Additional funds are provided for meals, but the amount depends on the number of meals served and number of providers signed up.

For further information, call MANA at 833-5230.

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Kalakaua Birthday Ceremonies Mark Museum Opening, Memorial Service

By Ed Michelman
Public Information Officer

A variety of ceremonies and observances in Honolulu marked the 152nd birthday of King Kalakaua on Wednesday, November 16, 1988.

The festivities began at 9:30 in the morning as the Royal Hawaiian Band greeted several hundred guests for the dedication of the Kalakaua Boat-house. It houses the \$6 million Hawaii Maritime Center, located at Pier 7 in Honolulu Harbor. Construction was funded primarily by private donations from businesses, foundations and individuals. It features marine and maritime exhibits, including an extensive canoe display.

The two-story wooden structure is designed in the style of King Kalakaua's private boathouse which was docked at Honolulu Harbor at the foot of Punchbowl Street during the late 1800s.

In addition to some 29 exhibits, today's boathouse museum also houses an open-air restaurant and a multi-purpose room.

The dedication ceremonies included remarks by Governor John Waihee and Robert Pfeiffer, president of the Hawaii Maritime Center's Executive Committee. Pfeiffer called the museum "a focal point for people, programs and activities. . . a living museum (which) will share the tradition and the pride of Hawaii's maritime past with those who have lived it and perhaps forgotten it, as well as those who never knew it."

The Royal Hawaiian Band was also prominent in colorful noontime ceremonies at 'Iolani Palace.

The makai side of the palace was draped as it was for Kalakaua's Jubilee in 1886, with exact reproductions of the original white, red and blue bunting and flags.

As the band played the Ka Mo'i March, composed by Kalakaua himself, the Royal Guard in full dress uniform marched from the Royal Barracks to 'Iolani Palace. Governor Waihee, accompanied by Adjutant General Alexis Lum and



Photo by David Franzen

The Hawai'i Maritime Center at Honolulu Harbor Pier 7 opened last month.

David Kawananakoa, representing the royal family, descended the palace steps to inspect the troops.

The formal inspection has added significance this year. It is the 25th anniversary of the reformation of the Royal Guard by Colonel Walter Judd in 1963. The guard was disbanded immediately after the overthrow of the monarchy in 1893. Today it is made up of members of the Hawaii Air National Guard who are of Hawaiian ancestry. Following

the ceremony, guardsmen were posted at each of the four gates of 'Iolani Palace. They remained at their posts until the Hawaiian flag atop the palace was lowered at sunset.

A final observance of Kalakaua's birthdate was the annual service by the Daughters and Sons of Hawaiian Warriors at Mauna 'Ala.

The ceremony included chants by Ka'upena Wong and songs of the Kalakaua era by historian and entertainer Palani Vaughn.

Cover photo: Before an 'Iolani Palace resplendent with festive draping in honor of the birthday of King David Kalakaua, Hawai'i Governor John David Waihee reviews the Royal Guard. With him are David Kawananakoa, and Adjutant General Alexis Lum.

Photo by Ed Michelman

Miss Hawaii National Teenager Named to Who's Who of Students

Waiakea High School senior Caron-Anne Lee, 17, has been honored by "Who's Who Among American High School Students." Daughter of Clifford W. and Lyron Lee of Hilo, she was nominated to receive the honorary award for her overall achievements. Her biography is published in the 22nd annual edition of "Who's Who Among American High School Students, 1987-88."

She served for four years as student council class representative for Waiakea High. She was an 'Aha Opio delegate to the OHA student conference on O'ahu in June 1988. She holds the current Miss Hawai'i National Teen-Ager title, for which she received an \$8000 2-year tuition scholarship to Oklahoma City University. She was also awarded the Miss Congeniality, Miss Hospitality and Community Service Awards at the Hawai'i state pageant in May 1988. An energetic young lady, she continues to be active in school, community and church activities.

In volunteer service, Lee served as Seventh Day Adventist student missionary to China, Mexico and Lana'i; a junior counselor for the Hilo Pathfinders, and helped in physical therapy at Hilo Hospital, Commission on the Handicapped, Hilo Jaycees, and the Jerry Lewis Muscular Dystrophy

Telethon. A graduate student of Kaniu K. Enterprises, she modeled on KHBC's "Good Morning Hawaii" fashion programs. She also received the Golden Poet Award 1988 from World of Poetry.



Caron-Anne Lee

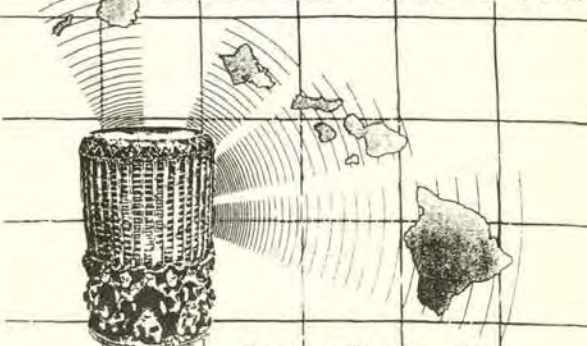
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OHA Self-Help Housing Project On In Wai'anae

By Deborah Lee Ward
Editor

Seven Wai'anae coast families this month are beginning to build their own homes in phase one of a new "self-help" housing pilot project that may provide a model for future affordable housing for Hawaiian communities. The project is sponsored by the Office of Hawaiian Affairs (OHA) in conjunction with the Administration for Native Americans (ANA). It also represents several important "firsts:"

- the first use of the team self-help housing method on Hawaiian Homestead land.
- the first time the self-help method is being financed by private lending institutions and the

Federal Housing Authority or the Farmers Home Administration (FmHA).

- the first time Bank of Hawaii will provide interim loans on homestead land.
- the first housing project that OHA has undertaken.

OHA chairman Louis Hao noted at the groundbreaking ceremony November 5 in Lualualei that a primary goal of the OHA Master Plan is to support the development of new programs and expansion of existing programs to meet the housing needs of Hawaiians.

Towards this end, OHA last year contracted with the Oahu Self-Help Housing Corporation (OSHHHC), a private non-profit agency, to administer the project. OSHHC has obtained financing and processed loans for the families, and is providing technical assistance for construction, including coming up with house site plans, obtaining approvals and permits, and counseling the future homeowners.

Last year OHA received nearly \$100,000 as a federal grant for this project from the Administration for Native Americans, which rarely gives funds to government agencies. OHA is now looking for other ways to fund future self-help projects.

Hao recalled the steps that led up to this month's home-building phase: "... the actual beginning of this project was several years ago when Oahu Self-Help Housing Corporation director Claudia Shay campaigned for changes in the federal legislation to allow FmHA financing on homestead land."

"It gained momentum when the staff of OHA applied to ANA for a grant to pay the project's administrative costs. It was through their hard work and the efforts of Senator Daniel K. Inouye, who supported the federal legislation, that this project came together, and today we see the first concrete results of those efforts."

The seven families, joining together as the Laulima Pono building team, are: Lily and Victoria Campbell, Mary and Junior Gomez, Violet and Henry Hee and Ocean Kaowili, Gavin and Frances Kaimana, William and Maile Kalama, Anthony and Alina Kea, and Alvin and Mytilene Mokulehua. Several of the families told Ka Wai Ola O OHA they had been waiting 25 to 30 years to get on their own land, and were elated and eager to get going,

with the aid of family and friends. For most of the team members, especially the wives, construction work will be a first-time experience.

Participants have undergone an eight-week course in home ownership skills. Each family will contribute 32 hours of "sweat equity" labor a week to build the houses step by step together as a team, helping each other. They will do all the construction work themselves, except for electrical and plumbing components, under the instruction and guidance of OSHHC construction supervisor.

The supervisor will teach all the necessary home building techniques and will oversee all phases of the actual construction. Clearing the ground and installing the footing will begin this month, and completion of all the homes is expected in ten months.

The final products will be high-quality, double wall, three-bedroom, one and a half bath homes of 1,104 sq. feet or four-bedroom, two bath homes of 1,200 square feet for \$31,000 and \$35,000, respectively. The market value of the homes will be at least twice as much.

There are now more than 100 families who have expressed interest in self-help housing on homestead land, as a result of public information meetings held by OHA on the different islands this summer, and publicity in Ka Wai Ola O OHA and other news media. More families may be helped in future if more Hawaiian Homeland lessees receive their lots, and if OHA can find other sources of funding to sponsor similar projects.

Present at the November 5 groundbreaking and blessing on Hokuaiaina Place, were OHA chairman Louis Hao along with fellow trustees Moses Keale, Clarence Ching and Moanikeala Akaka, and OHA administrator Kamaki A. Kanahele, III. Also on hand were directors of the Oahu Self-Help Housing Corporation, Pua'ala McElhaney, president, Danny Li, vice-president, Lenny Yajima, treasurer, Trinidad Kawai, Elizabeth Santana, and director Claudia Shay and construction supervisor John Richardson.

Joseph K. Conant, executive director of Hawai'i Finance and Development Corporation represented Governor Waihee. also invited were Alvina Park, Hawaiian Homes commissioner and Gilbert Korinaga of the FHA.

Oahu Self-Help Housing Corporation has helped 24 families build their homes in two projects completed in Maili and one in Makaha, and is hoping to do a project on Kaua'i.

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Many Sites Still Not On Hawai'i Register

Historic Preservation Laws — How Effective?

By Earl Neller
Cultural Specialist

Last month, I and historic preservation advocate, attorney Lani Maa, spoke at the State Capitol auditorium on November 14 as part of a series of island-wide public talks on preserving Hawaii's archaeological and historic heritage. The talks were sponsored by the Office of Hawaiian Affairs and the Historic Hawaii Foundation. While the talks have drawn good attendance and interest on the neighbor islands, unfortunately the turnout was slight on O'ahu.

Our discussion centered on examples of where historic preservation laws in Hawai'i are working, as well as cases where they do not seem to be working as well as they ought to. The Hawai'i Register of Historic Places is an example of a process that may not be fulfilling its intended purpose.

In the past two years, not a single new Hawaiian archaeological site has been added to the Hawai'i Register of Historic Places. The Hawai'i Register is a key planning tool, designed to encourage the identification and preservation of Hawaii's historic and cultural resources.

Patsy Mink, former Chair of the City Council, once told me that if a site was significant, the State would have placed it on the Register. . . Yet, today only one site on the entire island of Lana'i is on the Hawai'i Register, and that site is on inaccessible state land that is never going to be developed. What about the rest?

Ms. Ma'a recently authored the first comprehensive report on historic preservation laws in Hawaii, a booklet entitled **Kanawai Mau Mo'olelo: Laws of Historic Preservation in Hawai'i**. Her talk explained these laws at the federal, state, and county levels. Single copies of this booklet are available from the Office of Hawaiian Affairs, which partially funded the project. She pointed out that, "By law, the State Historic Preservation Office (SHPO) must be notified by the landowner whenever registered sites are likely to be affected by development plans. This gives the State a chance to take action before it's too late, and it allows the State to concentrate its efforts on sites in immediate danger. An environmental impact statement (EIS) may be required, as well,



The Kukaniloko royal birthstones near Wahiawa, O'ahu were placed on the Hawai'i Register of Historic Places in 1971, then removed in 1980.

when sites are on the Hawaii Register."

In the last eight years, our SHPO has returned only 116 sites to the register, and almost all of those sites are on state lands not likely to be developed. At the same time, 43 new sites have been added to the Hawai'i Register, but most of those sites were nominated by the developer of the Kawela Lands on Moloka'i. Former State Senator Wadsworth Yee set a precedent that should have been followed by other developers, but wasn't. Some 374 previously identified, highly significant Hawaiian sites on private property have still not been returned to the register, and numerous sites are destroyed every year that should have been placed on the Hawai'i Register and preserved.

However, too many people, archaeologists included, think that if a site's not on the register, it doesn't need to be preserved. In 1980 the review board stripped the register of 490 Hawaiian sites leaving only 19 prehistoric Hawaiian sites still on



This ko'a (fishing shrine) at Shipwreck Beach on the north coast of Lana'i was placed on the register in 1974, then removed in 1980.

Photos by Earl Neller

the list.

Ma'a said that "developers who demonstrated respectful sensitivity to the rich archaeology of Kohala are now enjoying the fruits of their foresight." We need to first become familiar with our various laws and how they are implemented. Then we can take full advantage of the protection these laws provide for our historic and cultural resources. A major flaw is an emphasis on preserving data instead of the historic property itself. By encouraging the removal of archaeological resources for the informational value, the ideal of preserving them at the original site is lost."

Phyllis Fox, president of the Historic Hawaii Foundation, complemented Ms. Ma'a for providing Hawai'i with a valuable reference for planners and others interested in historic preservation.

"We need to work together," said Fox. "Successful preservation comes from co-operation, not confrontation."

Folk Art Focus Of New Museum Exhibit

Bishop Museum announces the opening of a new exhibition, *"The Grand Generation: Memory, Mastery, Legacy."* It explores the preservation and transmission of traditional cultures through the artistry of older Americans. The exhibition runs December 10 through January 7 in the Jabulka Pavilion Gallery, Kahili Room and Vestibule Gallery. (There is no charge for entry into the Jabulka Pavilion Gallery, but admission must be paid to gain access to the Kahili Room and the Vestibule Gallery.)

The exhibition consists of photographs, narrative texts, and objects that range from wood-carvings and whittled miniatures to pottery and baskets to embroideries and quilts. They are all made by older people of different ethnicities from different parts of the U.S. Many of the handcrafted objects are autobiographical, and share their creators' memories and life experiences.

"This exhibition makes a powerful and educational statement about the importance of the creative expressions of older people in our country," says curator and folklorist Marjorie Hunt of the Smithsonian Institution. "The elderly play a vital role in American culture by providing us with a sense of continuity and an essential link to the past—and that role is made visible in this exhibition by displaying the knowledge, skills and artistry of our elders that are so important to our

history, our families and our communities."

Among the most memorable objects in the exhibition are:

- intricate and brightly colored embroideries by Ethel Mohamed, an 80-year-old grandmother from Belzoni, Mississippi, which are visual diaries of her life, marriages, births of children and the Great Depression;
- miniature lumberjacks and old-fashioned logging tools carved by logger Rodney Richard of Rangely, Maine,
- miniature wire sculptures of multicolored telephone wire by 72-year-old Vincenzo Ancona, of Brooklyn, New York, showing scenes of the agrarian lifestyle he knew as a child in his Sicilian homeland, and
- an elaborately carved walking stick of the late Elijah Pierce, son of an ex-slave, which depicts his family history as well as images of everyday life during his long career as a barber and preacher in Mississippi.

"Grand Generation" also presents selected works of master craftspeople such as saddlemaker Duff Severe of Pendleton, Oregon, and 86-year-old Pueblo Indian potter Margaret Tafoya of Santa Clara, New Mexico. Other items, such as photo albums and personal memorabilia that carry special meanings, will complement the handmade objects in the exhibition.

Volunteers Sought To Teach Trade Skills

The Department of Education (DOE) Hawai'i Youth Correctional Facility (HYCF) is looking for volunteers to assist with vocational training of incarcerated youth.

John De Virgilio, a teacher at the Kailua facility, invites persons skilled in such as welding, auto mechanics, carpentry, air conditioning, refrigeration to help HYCF youngsters develop useful community re-entry skills through lectures, and hands-on training through regular instruction or guest talks.

De Virgilio said, "The ideal situation would involve daily instruction from 12:20-1:50 p.m.. However, once, twice or several times a week would be acceptable. We need commitment and dedication over a period of time," he said.

Retirees, union members or others with experience in the trades are encouraged to contact Olomana School principal Catherine Payne. "This volunteer project is an effort to expand vocational education offerings and has the support of the Legislature and the Department of Corrections," according to Payne. HYCF is one of five alternative education centers served by Olomana School.

Our Readers Write.

Kamaka Family Trial

(Editor's note: In August 1981, the State of Hawai'i filed a lawsuit to condemn 124 parcels of land in Waiahole Valley, O'ahu, in order to develop an agricultural/residential park, and in order to gain clear title. More than 150 claimants came forward. Two families settled with the state and three families went through to trial. One family, the Kamaka family defended their claim in a June 1986 trial. In that trial, First Circuit Court Judge Frank Takao dismissed the jury and then found in favor of the State. In August 1987 the Hawai'i Supreme Court reversed Judge Takao's decision and ordered a new trial. The Kamaka family is represented by attorney Keoni Kealoha Agard. The OHA Board of Trustees has gone on record as supporting the family's case. Following is a letter received from the family.)

Editor:

This month, the Kamaka family will be busily preparing for our upcoming trial. On January 23, 1989, a new jury will be selected and trial will begin. We are relying on an 1862 deed that transferred ownership of this ancestral land. The State of Hawai'i is relying on a subsequent 1872 deed. . . State law says that the first deed in time prevails. . . **Our deed was already upheld in an 1886 lawsuit.** . . We feel we must stand up for our rights and that we have just cause to do so.

The Kamaka family says "Auwe". . . how many times must we go to trial to prove ownership? We have used, occupied, and lived on this land since 1862. . . Our family has continued to use and occupy our ancestral lands through cultivation of crops, grazing of cattle, and placement of precious family gravesites. . .

We, the Kamaka family, call to the entire Hawaiian community for your kokua, support and

prayers. Please send letters of support to Attorney General Warren Price. We also strongly urge all concerned Hawaiians to show up and attend the jury trial to start in the week of January 23, 1989 at First Circuit Court at Kaahumanu Hale.

This trial will be a good education for all Hawaiians, especially if you and your loved ones will also be fighting for your ancestral lands.

Our family received public endorsement by the Office of Hawaiian Affairs Board of Trustees in September 1986 (and again in 1987 and 1988). We are grateful to OHA for their continued support in this important legal battle.

Beverly Chung Adolpho, Betty L.K. Ahlo, Yvonne L. Bagor, Wanda L.L. Carroll, Ellwood Chung, George Chung, Leroy Chung, Richard Chung, David E.K. Cooper, Robert L.K. Cooper, Sr., William L.K. Cooper, Annie E. Kalauli, Heirs of Mililani Violet Kaleikini, Abraham K. Kamaka, Albert B. Kamaka, Benjamin Kamaka, Charles M. Kamaka, Heirs of Charles M. Kamaka, Daniel K. Kamaka, Heirs of John K. Kamaka, Joseph K. Kamaka, Jr., Ronald K. Kamaka, Raymond I. Kamaka, Stanley K. Kamaka, Kahiwaonalani William Kamaka, Dahlia Chung Lingo, Alfred Morita, Henrietta K. Pahia, Helene M. Toscano, Judy M.P. Tsutsui, Rachel N. Uu, Mileka Alama, Lillian Lopes, Esther Hana Shoaf also known as Elizabeth Shoaf.

ANA grant workshop

Aloha Kakou

There was a workshop held at Leeward Community College on November 12. . . designed especially for the person who has never written a grant proposal before. It was for applying for a grant from the federal Administration for Native

Americans, commonly called ANA. ANA is the major source of funds available exclusively to Native Americans for social and economic development projects. This fiscal year there is \$15 million available nationwide from ANA.

A warm, remarkable employee of our staff Grants Specialist (Christine Valles) worked very hard to make it a success. Many hours of pains taking were spent to present and share very valuable information and materials. I interviewed several people and every one was grateful. Could you please pat 'em on the back? "Thank you" in place of complaint will make their work very pleasant.

Deepest Aloha and Mahalo a nui loa,
Lorna K. Ariola, Wai'anae

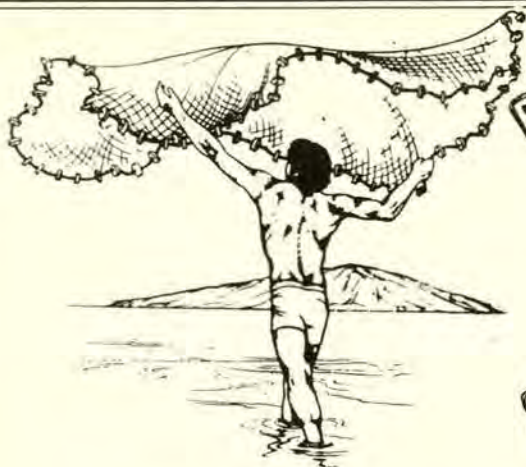
Policy on Letters

Ka Wai Ola O OHA welcomes letters on any topic of general interest and meeting standards of reasonable taste. All letters must be signed legibly with the writer's correct signature and include address and telephone number for verification. Pen names are not allowed.

Letters should be on a single subject and no longer than 200 words. We reserve the right to trim letters of any length but care will be taken to preserve the writer's point. Letters are limited to one per writer per month.

All letters should be typed—double- or triple-spaced—and addressed to:

Editor, Ka Wai Ola O OHA, 1600 Kapi'olani Blvd., Suite 1500, Honolulu, Hawai'i 96814.



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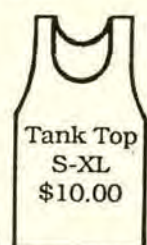
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KS/BE Plans Additional Lectures In Hawaiian

By Verlie Ann Wright and
Mahealani McClellan,
Kamehameha Schools Extension
Education Division

Since the mid-1930's, The Kamehameha Schools/Bernice Pauahi Bishop Estate has conducted a Hawaiian culture lecture series. As part of this tradition, publications have been printed such as *Aspects of Hawaiian Culture*. In 1978, the lecture series re-established the tradition through the Extension Education Division, Continuing Education Program. Since then, hundreds of lectures have been conducted annually throughout the state of Hawaii on every neighboring island.

This year is the 10th anniversary of the Continuing Education Program. The implementation of lecturing entirely in the Hawaiian language was introduced to provide the general public with the opportunity to listen to the spoken language and also to share their mana'o in their native tongue.

On two consecutive Thursday evenings in the month of October, Sarah Nakoa, Hawaiian Resource Specialist, Kamehameha Hawaiian Studies Institute, presented a lecture entirely in the Hawaiian language to an enthusiastic crowd of more than 150 people. The lecture, entitled "Looking at the Hawaiian Language Through the Bible," was sponsored by the Kamehameha Schools, Extension Education Division, Con-

tinuing Education Program. The lecture was held at Kaumakapili Church at Kapalama, O'ahu, and Waimea Hawaiian Church at Waimea, Kaua'i.

This was the first lecture delivered in Hawaiian, and all of the introductions, lecture, and question and answer period were conducted entirely in Hawaiian. The audience included many kupuna, kumu of the language, and educators from elementary, secondary, post-secondary and university school levels. Students of the language included parents of Punana Leo pre-schoolers.

Bedecked with leis, Aunt Sarah began her lecture with a brief introduction and background information about herself and how she learned Hawaiian as her first language. She then described some of the missionary translators of the Bible as well as two Hawaiians, Opukaha'ia and David Malo, who were also very instrumental in translating parts of the Bible from English to Hawaiian. Much of Aunt Sarah's lecture was devoted to stories on morals, values, parables, and wise sayings. The lecture integrated group singing from the audience including religious songs such as "Ekolu Mea Nui," and ended with Hawai'i Aloha. When the audience was asked to share their mana'o of the Hawaiian language, many kupuna, and 'opio gave their thoughts about the meaning of the Bible, and how they learned their language through the reading, and reciting of the biblical verses. The bible also represented a way of life, and showed how to be a good person.

An evaluation summary indicated that the audience would like to see more lectures conducted in Hawaiian. Because of the enthusiasm with which these two lectures were received, Mahealani McClellan, Hawaiian Culture Lecture Series Coordinator will develop a resource list of potential lecturers so that each island site can have the opportunity to benefit from a lecture in Ha-

waiian.

"How did the Hawaiians of old regard the Bible?" was the first and only question asked after the lecture was finished and answers and comments from members of the audience were directed to it.

The Hawaiians were particular in the care of the Bible and its place in the home. It was kept apart from other reading material on a special stand or table. It was afforded much respect and reverence at all times.

The folks regarded the scriptures as if they were God speaking to them directly. They (scriptures) revealed problems in the family and also inspired answers for them in time of a particular need.

Children were taught very early in life from the Bible. All members of the entire family were expected to participate in the readings, recitations and hymning of the scriptures daily before bedtime.

The kupuna agreed that today we should have our families read the Bible more often.

Members of the community are encouraged to send in their suggestions and recommendations for possible resource speakers and/or lecture topics in Hawaiian or English to Mahealani McClellan, Kamehameha Schools, Continuing Education Program, 842-8279 or 842-8297. If you would like to be placed on the mailing list, please call the office and leave your name and address. Lecture flyers will be mailed to you. Lectures are conducted statewide from October to May.

"Ke nana nei i ka 'olelo Hawai'i ma ka Baibala"

Ka Wai Ola O OHA thanks Aunt Sarah Nakoa and the Kamehameha Schools Continuing Education Program Extension Education Division for permission to print the text, ma ka 'olelo Hawai'i, of her recent lecture, "Looking at the Hawaiian Language Through the Bible." In this season of light, we present this outstanding lecture to promote the Hawaiian language as a living language.

na Sarah Nakoa

Ua hiki mai ka wa kupono e ho'omaika'i a'e ai kakou i kekahi mau po'e, 'o lakou kai au mai i ke kai loa i ka ha'alele ana, i ko lakou mau home a me ka 'ohana a ho'ea ana i keia 'aina malihini 'o kakou, i ho'omanawa nui i ka noho 'ana i keia noho ana me na po'e e, i lawa 'ole ia lakou ka 'olelo. He po'e ua ho'ona'auao ia wale no kai koho 'ia e hele mai e a'o i ka po'e Hawai'i i ka noho 'uhane 'ana. Mahalo no keia no ka noho 'uhane ana. Mahalo no i keia po'e opio i ha'awi i ko lakou ike a me ko lakou mana'o pa'a (dedication) e hana i ka hana a ke akua a me ka a'o ana i na mea no ka ola kino e la'a ke kakau 'ana, ka heluhelu, ka helu 'ana a me ka humuhumu 'ana no na po'e wahine.

Eia iho na inoa 'o kekahi o na po'e i unuhi i ka palapala hemolele i ka 'olelo Hawai'i mawaena a na makahiki 1830-1850.

- | | |
|-------------------|---------------------|
| 1) Lorin Andrews | 7) Jonathan Green |
| 2) Artemis Bishop | 8) William Richards |
| 3) Hiram Bingham | 9) Asa Thurston |
| 4) Emphraim Clark | 10) David Malo |
| 5) Sheldon Dibble | 11) Opukaha'ia |
| 6) James Ely | |

No ka loa'a 'ana 'o ka 'olelo apau i loko a ka baibala ma ka 'olelo Hawai'i mamuli o ke alakai ana o ka 'uhane hemolele i keia po'e i wae'ia o ka lakou hana ia laha a'e la ka 'olelo mai ia wa mai a hiki mai la i keia la. Kamaha'o no ho'i ka nani o ka mana o ka 'uhane o ke Akua i launa pu me keia po'e i kekahi manawa pokole loa no. Nani no ho'i a kama ha'o, 'a'ole e nalo, 'a'ole e hala ka 'olelo Hawai'i.

He nui no na mea hoihoi o ka paipala hemolele e pili ana i ka nohana o ka po'e o ia au a o ka mea kupunaha ole oia ho'i a'ole no ho'i ka ka'oko'a'ae mai ko kakou au nei. Na hihia no i loa'a ia lakou aia no me kakou i keia mau la a pela iho la ka like ana o na'olelo a'o ia kakou i keia au. Ua loa'a ka haina o na mea e pono ai ka noho 'ana o kekahi lahui kanaka mai loko mai o keia puke hemolele.

Hoihoi no na mo'olelo ma ke ano he papa 'olelo, ma ka Mokuna X 'o Luka, ku a'e la iluna kekahi kaka'olelo e hoa'o ia Iesu a ninau aku la. "E ke

kumu, he aha ka'u e hana ai i loa'a mai ia'u ke ola mau loa?"

A ninau mai la ke kumu, "He aha ka mea i kakau 'ia iloko o ke kanawai, pehea kau heluhule ana?" O keia no ho'i wahi o ke kaka'olelo, e aloha aku 'oe i ka haku i kou Akua me kou na'au apau a me kau 'uhane apau, a me kou ikaika a pau, a me kou mana'o apau, a i kou hoalauna e like me 'oe iho."

I mai la 'o Iesu, "Ua ha'i pololei mai nei 'oe; o kau ia e hana'i, a e ola no oe."

Makemake iho la ua kaka'olelo nei e ho'apono 'iaia iho ninau aku la ia 'Iesu, "a'o wai la ho'i ko'u hoalauna?"

'Olelo hou mai la 'o Iesu, i mai la "O kekahi kanaka, e iho ana mai Ierusalem a Ieriko, a ha'ule iho la mawaena o na powa, ka'ili a'e la lakou i kona kapa, pepehi iho la, a ha'alele aku la iaia, e waiho 'ana me ke aneane make.

'Iho mai la kekahi kahuna pule ma ia alanui, a 'ike aku la iaia, ma'alo wale a'e la ma kekahi 'ao'ao. Pela no ho'i kekahi pua na Levi. I kona hiki'ana ma ia wahi, hele aku la a nana, ma'alo a'e la ia ma kekahi a'o'ao kekahi. 'Aka o kekahi kanaka no Samaria, i kona hele'ana hiki aku la i kahi 'ona e waiho ana, 'ike aku la iaia, a hu a'e la kona aloha iaia. Hele iho la io na la, a wahi iho la i kona mau 'eha nini ana i ka 'aila a me ka waina iloko, a ho'okau a'e la iaia maluna o kona holoholona iho, a lawe a'e la iaia i ka hale ho'okipa a malama iho la iaia, a ia la a'e i kona hele ana aku, 'unuhi a'e la ia i na denari elua, a ha'awi aku la i ka mea nona ka hale, a i aku la iaia "E malama 'oe iaia nei; a'oi aku kau mea lilo a ho'i mai au na'u e uku aku ia 'oe."

"A o keia mau kanaka 'ekolu 'owai la ka hoalauna i kou mana'o, no ke kanaka i ha'ule 'iwaena o na powa?"

Pane aku la ka papa 'olelo, 'o ka mea i hana lokomaika'iaia." I mai la o Iesu, "E hele 'oe a e ho'ohalike me ia."

Esposo Mok. V & VI - Ka noho 'ohana 'ana.
Mok. 5:22, 25, 28



Aunt Sarah Nakoa

continued next page

E na wahine, e noho malalo o na kane pono'i a oukou.

E na kane, aloha aku i ka oukou mau wahine, e like me ko'oukou mau kino iho; o ka mea aloha i kana wahine 'oia ke aloha ia iho. A o ka wahine e ho'omaika'i aku i kana kane.

E na keiki e ho'olohe i ko oukou mau makua, e ho'omaika'i 'oe i kou makuakane a me ka makuahine. O ke kauoha mua keia e pilo ana me ka 'olelo e pomaika'i ai i pomaika'i ai 'oe, i lo'ihai ai ho'i kou noho ana ma ka honua.

O oukou ho'i e na makua, mai ho'onaukiuki aku i na keiki a 'oukou; 'aka, e alaka'i ia lakou ma ka ho'opono a me ka ho'ona'auao a ka haku.

E na kawa, e ho'olohe 'oukou i na haku o 'oukou ma ke kino. 'oukou ho'i e na haku, 'a'ole e ho'oweliweli aku.

Proverbs 27:2 - Na ka mea e, e ho'omaika'i mai ia 'oe 'a'ole na kou waha; na ka malihini ho'i 'a'ole na kou mau lehelehe iho.

Mai ho'opuka ae 'oukou i ka 'olelo 'ino mai loko mai o ko oukou waha. E ho'oka'awale ia na mea awaawa apau mai o oukou aku, ka 'inaina, ka huhu ka 'uwa, ka 'olelo ino a me ka mana'o ino apau.

E lokomai'ka'i 'oukou i kekahi, i kekahi, e aloha aku me ka na'au, e kala ho'i i kekahi i kekahi elike me ke Akua i kala mai ai i ko oukou.

O ka wehewehe ana o ka manao 'ola mea o ke aloha, ua moakaaka loa ma ka ho'ike 'ia 'ana ma **Kolineko I, Mokuna XIII 1-8** me keia nei ka heluhelu ana: "ina i 'olelo au i ka 'olelo a na kanaka a me na 'anela a iloa'a 'ole ke aloha ua like au me ka keleawe kanikani a me ke kumbala wala'au. A 'ina ia'u ka wanana, a ina i 'ike au i na mea pohihihi a pau, a me na mea apau e na'auao ai, a 'ina ia'u kamana'oio e hiki ai ke ho'one'e i na kuahiwi, a i loa'a 'ole ho'i ke aloha, he mea 'ole wau a 'ina e manawalea aku au i ko'u waiwai a pau, a ha'awiho'i i ko'u kino i ke ahi, a i loa'a 'ole ia'u ke aloha, 'a'ole o'u mea e pono ai ilaila.

He ho'omanawanui ke aloha, he lokomai'ka'i ke aloha, 'a'ole paonioni aku ke aloha; 'a'ole ha'anui 'a'ole ha'akei ke aloha; 'a'ole ho'i e hoohiehe, 'a'ole'imi i kona mea iho, 'a'ole hikiwawe ka huhu, 'a'ole no'ono'o 'ino; 'a'ole hau'oli ke aloha i ka hewa 'aka he hau'oli i ka pono. He ahonui ke aloha i na mea apau, he mana'o'i'o i na mea a pau, he ho'omanawanui i na mea a pau! He mea pau'ole ke aloha, 'ina he wanana, e pau ia, 'ina he 'olelo e a pau ia; 'ina he akamai, e ho'opau 'ia ho'i 'oia. Ke mau nei keia mau mea ekolu o ka mana'o'i'o, o ka mana'o lana a me ke aloha. 'O ke aloha na'e ka i 'oi o keia mau mea.

In Kawaiahao Cemetery

Queen Street Remains Reinterred

A gentle rain accompanied the start of a special ceremony Sunday November 20 at the Kawaiahao Church cemetery, to reinter the remains of 107 individuals discovered over the last year during excavation of Queen Street as part of the ongoing Kakaako redevelopment project.

The rain soon gave way to warm sunshine as with prayers and hymns, the gathered crowd of 100 witnessed the reburial of the remains in a new crypt dug within the church cemetery, near the corner of Queen and Punchbowl Streets. The service was led by Kahu William Kaina, assistant pastor Dean Fujii and deacon Meali'i Kalama. A memorial plaque will mark the spot.

The remains were first discovered a year ago when a portion of Queen Street just makai of the cemetery boundary was being excavated for a new sewer line. According to Dr. Joyce Bath of the State Historic Preservation Office, the Territorial Government acquired about 30 feet of Kawaiahao cemetery property on the seaward side. She said the burials, which may date back to the 1830s, may have been unmarked, and there were no existing records to identify the individuals. Later, the property was paved over to create that segment of Queen Street.

When the Hawaii Community Development Authority (HCOA), a state agency in charge of the Kakaako redevelopment project, initiated excavation of the street last year, bones began to be discovered. The project was halted, and the site immediately blessed by Assistant Pastor Dean Fujii of Kawaiahao Church. Archaeologist Hal Hammett, of Cultural Surveys Hawaii, was hired to supervise the careful removal of remains. Hammett remains as project archaeologist on call as the Kakaako project continues.

A key influence in seeing to the reburial was Mrs. Healani Doane, who was elected in April this year as a Kawaiahao Church trustee, and who is a member of the cemetery committee, along with Mercy Cathcart. She said when they realized this spring that the remains were not yet buried and were to be part of an osteology survey by the University of Hawaii, they mobilized church support to request immediate reinterment. This was authorized by Department of Land and Natural Resources Chairman William W. Paty.

Doane called the reinterment service "very dig-



After the memorial service shown here led by Kahu William Kaina, Kawaiahao congregation members placed leis upon the lauhala caskets before the crypt was sealed.

nified and solemn. . . very touching and very elegant." Her strong belief is "You have to malama your kupuna. If it weren't for them, we wouldn't be here." She said it was important to remember "They (the 107 individuals) were somebody's kupuna. . . perhaps our own."

Kawaiahao Church provided the cemetery space, the Hawaii Community Development Authority provided the concrete crypt, which measures five by eight feet and is five feet deep. Office of Hawaiian Affairs Lands Division officer Linda Kawai'ono Delaney contacted Laie weaver Mrs. Emeline Unga, who is Tongan, to make individual lauhala caskets and white kapa for a Hawaiian-style reburial. Working with her family, they wove 108 baskets in six weeks' time, and also made plain white kapa from wauke trees in her garden. She said it was an honor to be asked to provide the baskets.

As Kahu Kaina completed the benediction he noted that "our beloved friends of yesteryear" would now be "carefully laid to rest with dignity and aloha, no more to be disturbed." A pa'ina provided by HCDA followed.

HAWAII COMPUTER TRAINING CENTER A joint project by ALU LIKE and IBM

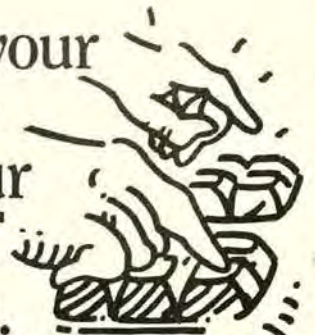
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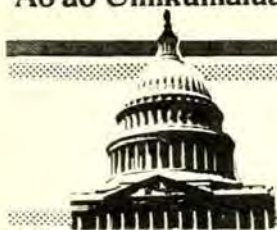
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Mai Wakinekona



The Hawai'i congressional delegation worked hard and stood united in its commitment to Native Hawaiians regarding Federal legislation and Federal funding in the 100th Congress. As a result it was probably the most successful one yet for Native Hawaiians.

Congress adjourned *sine die* on Saturday, Oct. 22.

Senator Daniel K. Inouye led the delegation in successfully obtaining federal funds for Native Hawaiians in areas including education, health, and economic development. Senator Spark M. Matsunaga also provided strong leadership in obtaining federal funds in areas including health, education, and veterans' affairs.

On the other side of Capitol Hill, Congressman Daniel K. Akaka provided strong leadership in securing Native Hawaiian provisions in federal legislation. Congresswoman Patricia F. Saiki lent invaluable leadership in garnering support for Native Hawaiian legislation among Republicans.

In my next article, I will have a final wrap-up of all Native Hawaiian legislation in the 100th Congress. The final weeks of the last Congress saw the following bills move through the legislative process:

Bill Number: H.R. 5210

Title: Omnibus Anti-Substance Abuse Act of 1988.

Status: Signed into law Nov. 18 by President Reagan. No public law number yet assigned.

Brief Description: To prevent the manufacturing, distribution, and use of illegal drugs through education, treatment, law enforcement and more severe penalties, assistance to states and foreign countries, etc.

Native Hawaiian Provisions:

1. **Substance abuse treatment assistance programs.** Contracts between the Secretary of Health and Human Services and public and private organizations for the latter to research, plan, conduct, and administer substance abuse programs for Native Hawaiians. Public and private organizations must primarily serve and represent Native Hawaiians (including the Salvation Army) and be recognized by the governor of Hawai'i.

Authorization of Appropriations: Substance abuse treatment assistance programs shall receive 0.2 percent of the amounts appropriated in each of the fiscal years 1989 through 1993 for Hawai'i. As of Oct. 31, that amount has yet to be determined.

2. **Native Hawaiian Health Care Act of 1988.** This Act was originally S. 136, the Native Hawaiian health bill. It was incorporated into H.R. 5210 and therefore adds several Native Hawaiian provisions to the latter bill. S. 136, as amended by the House Oct. 12, includes the following provisions:

A. **Comprehensive health care master plan for Native Hawaiians.** The Secretary of Health and Human Services ("Secretary") may make a grant to, or enter into a contract with, **Papa Ola Lokahi** to develop a Native Hawaiian comprehensive health care master plan designed to promote comprehensive health promotion and disease prevention services and to maintain and improve the health status of Native Hawaiians. Papa Ola Lokahi is an organization composed of E Ola Mau, Office of Hawaiian Affairs, Alu Like Inc., University of Hawai'i, and the Office of Hawaiian Health of the Hawai'i State Department of Health.

Authorization of Appropriations: Fiscal year 1990: \$700,000.

B. **Native Hawaiian health centers.** The Secretary, in consultation with Papa Ola Lokahi, may make grants to, or enter into contracts with, any qualified entity to provide comprehensive health promotion and disease prevention services in addition to primary health services to Native Hawaiians. The Secretary shall give preference to

Native Hawaiian health centers and Native Hawaiian organizations in making grants and entering into contracts with qualified entities.

During a fiscal year, the Secretary may make a grant to, or hold a contract with, not more than nine qualified entities, as follows: (1) two entities serving individuals on Kaua'i and Ni'ihau; (2) two entities serving individuals on O'ahu; (3) two entities serving individuals on Maui; (4) two entities serving individuals on Hawai'i; and (5) one entity serving individuals on Moloka'i and Lana'i.

Each qualified entity receiving funds shall provide services which include the following: (2) outreach services to inform Native Hawaiians of the availability of health services; (2) education in health promotion and disease prevention of Native Hawaiians by (wherever possible) Native Hawaiian health care practitioners, community outreach workers, counselors, and cultural educators; (3) services of physicians' assistants, or nurse practitioners; (4) immunization; (5) prevention and control of diabetes, high blood pressure, and otitis media; (6) pregnancy and infant care; and (7) improvement of nutrition. These services may be provided by traditional Native Hawaiian healers.

Definitions:

A qualified entity is (a) a Native Hawaiian health center; (b) a Native Hawaiian organization; or (c) a public or nonprofit private health provider.

A Native Hawaiian health center is an entity (a) which is organized under the laws of the State of Hawai'i; (b) which provides or arranges for health care services through practitioners licensed by the State of Hawai'i, where licensure requirements are applicable; (c) which is a public or nonprofit private entity, and (d) in which Native Hawaiian health practitioners significantly participate in the planning, management, monitoring, and evaluation of health services.

A Native Hawaiian organization is one (a) which serves the interests of Native Hawaiians; (b) which is (i) recognized by Papa Ola Lokahi to plan, conduct, or administer programs for the benefit of Native Hawaiians, (ii) certified by Papa Ola Lokahi as having the qualifications and capacity to provide the services and meet the requirements in the grant or contract the organization receives from the Secretary; (c) in which Native Hawaiian health practitioners significantly participate in the planning, management, monitoring, and evaluation of health services; and (d) which is a public or nonprofit private entity.

A traditional Native Hawaiian healer is a practitioner (a) who (i) is of Hawaiian ancestry, and (ii) has the knowledge, skills, and experience in direct personal health care of individuals, and (b) whose knowledge, skills, and experience are based on a demonstrated learning of Native Hawaiian healing practices acquired by (i) direct practical association with Native Hawaiian elders, and (ii) oral traditions transmitted from generation to generation.

Authorization of Appropriations: Fiscal year 1991: \$5 million; fiscal year 1992: \$10 million.

C. **Planning grant or contract for Native Hawaiian health centers.** The Secretary may make a grant to, or enter into a contract with, Papa Ola Lokahi to plan Native Hawaiian health centers to serve the health needs of Native Hawaiian communities on Hawai'i, Maui, Moloka'i, Lana'i, O'ahu, Kaua'i, and Ni'ihau.

Authorization of Appropriations: Fiscal year 1990: \$900,000.

D. **Administrative grant for Papa Ola Lokahi.** The Secretary may make grants to, or enter into contracts with, Papa Ola Lokahi for (a) coordination, implementation, and updating of the comprehensive health care master plan; (b) training for the Native Hawaiian health care practitioners, community outreach workers, counselors, and cultural educators for the purpose of educating Native Hawaiians in health promotion and disease

Pahukini Caretakers Get National Award

Pahukini Heiau in Kailua, O'ahu, re-dedicated in January this year after a massive community volunteer cleanup project in 1987, has been recognized in an award presented by the National Trust for Historic Preservation. Pahukini is thought to be a 12th century heiau dedicated to the O'ahu chief Olopana. It was placed on the National Register of Historic Places in 1972, although its condition continued to decline until the cleanup effort.

The award was presented October 22 in



Pahukini Heiau blessing and cleanup in 1987 with Reverend Abraham Akaka.

Cincinnati, Ohio to the five Hawai'i organizations that have shared in the restoration of the windward heiau and ongoing caretaker responsibilities. Receiving the award were: Olga Sniffen, for the Lani-Kailua Business and Professional Women's Club, George Nu'uanu West, Kapaa quarry plant manager for Ameron HC&D, Phyllis G. Fox, president of Historic Hawaii Foundation and Ramona Mullahey, representing the Oahu Heritage Council. Mayor Frank Fasi, on behalf of the City and County of Honolulu, was unable to attend due to other duties.

The award was one of 15 made to outstanding historic preservation projects in the nation. It is the second award made to a Hawai'i project since the National Trust for Historic Preservation (NTHP) initiated the honor in 1971. It is also the first award made to an archaeological site in Hawai'i.

The award presentation was made by Robert Bass, chairman of the board of the National Trust for Historic Preservation, and Kathryn A. Burns, western regional director for NTHP. Burns said that Pahukini Heiau is considered "an exemplary model of community cooperation for the preservation of a cultural resource."

Mullahey, who helped put together the award nomination, said that the Pahukini caretakers are working on fundraising activities to further restoration efforts and landscaping around the heiau.

She also is making arrangements to give a public slide show/video presentation on the restoration of Pahukini heiau to date and future plans.



Support of Federal Aid for Native Hawaiians

By Larry Kamakawiwo'ole
Federal Liaison Officer

prevention; or (c) identification of and research into the diseases that are most prevalent among Native Hawaiians, including behavioral, biomedical, epidemiological, and health services.

Authorization of Appropriations: Fiscal years 1990 through 1992: \$1 million per year. Total: \$3 million.

Bill Number: H.R. 5261

Title: Indian Health Care Amendments of 1988.
Status: As of October 31, this legislation was cleared for the White House but has not gone to the president yet.

Brief Description: To reauthorize funding for certain Indian health programs established by the Indian Health Care Improvement Act of 1976. This legislation includes the following: (1) extension of the existing Indian health manpower programs; (2) authorization of new initiatives to address the growing shortage of doctors, nurses, dentists, and other health professionals; (3) emphasis on diabetes prevention, treatment, and control; (4) increase of allocations to tribes that are most deficient in health care providers, facilities, and other resources; (5) development and implementation of a plan to reduce infant and maternal mortality and fetal alcohol syndrome among American Indians and Alaska Natives; and (6) a Native Hawaiian health scholarship program.

Native Hawaiian provisions:

1. **Native Hawaiian health scholarship program.** Subject to the availability of funds, the Secretary of Health and Human Services ("Secretary") shall provide scholarship assistance, pursuant to a contract with the Kamehameha Schools/Bishop Estate, to students who are Native Hawaiians. This scholarship program shall not be administered by or through the Indian Health Service.

Authorization of Appropriations: Fiscal years 1990 through 1992: \$1.8 million per year. Total: \$5.4 million.

2. **Health care for rural areas.** The Secretary shall make grants to any eligible applicant who shall, among other requirements, designate a rural health care agency or agencies for clinical treatment or training, including Native Hawaiian health centers. An eligible applicant is (a) a non-profit organization; (b) public or nonprofit colleges or universities; or (c) programs that specialize in certain health profession fields.

Note: This legislation originally contained a Native Hawaiian health and disease prevention demonstration project. That demonstration project was repealed by the incorporation of the Native Hawaiian Health Care Act of 1988 into H.R. 5210.

Bill Number: H.R. 4833

Title: Nursing Shortage Reduction and Education Extension Act of 1988.

Brief Description: To respond to the serious shortage of professional nurses by extending the programs of assistance under Title VIII of the Public Health Service Act and to provide incentives to increase the number of young men and women who pursue careers in nursing through some of the following ways: (1) to provide undergraduate scholarships to financially needy individuals; (2) to repay nursing loans of individuals willing to serve in designated health care facilities with critical nurse shortages; (3) to develop innovative nursing practice models; (4) to provide nursing opportunities for individuals from disadvantaged backgrounds; (5) to advance nurse

education by supporting programs preparing professional nurses to serve as nurse educators, administrators, or researchers; (6) to support programs for the education of nurse practitioners and nurse midwives to work in health care institutions, and (7) to provide professional nurses with traineeships as nurse practitioners, nurse administrators, nurse educators, and nurse researchers.

Native Hawaiian Provisions:

1. **Native Hawaiian health center.** A Native Hawaiian health center qualifies as a health care facility for fulfilling a traineeship service obligation.

2. **The Federal government's repayment of student loans.** For the purpose of providing incentives for nurses to practice in a hospital or nursing home, the Federal government will repay student loans if applicants agree to serve as a nurse in a Native Hawaiian health center for a period of not less than two years.

3. **Condition for receiving undergraduate scholarships for nursing education.** A condition for receiving an undergraduate scholarship for nursing education is that the individual shall serve as a nurse for a period of not less than two years in health facilities determined to have a critical shortage of nurses, such as a Native Hawaiian health center.

Bill Number: H.R. 4432

Title: To amend title 13, United States Code, to require certain detailed tabulations relating to Asian Americans and Pacific Islanders in the decennial censuses of population.

Status: The President also pocket vetoed (a veto once Congress has adjourned) this legislation Nov. 8, 1988.

Brief Description: To require the Census Bureau to use a checkoff format for the Asian American and Pacific Islander portion of the race item in the 1990 census and subsequent censuses, similar to the format used in 1980; to include a listing of the subgroups on the 1990 form which appeared in the 1980 census, relating to the racial category of Asian American or Pacific Islander, and the subgroups are Japanese, Chinese, Filipino, Korean, Vietnamese, Asian Indian, Hawaiian, Guamanian, Samoan, and Other; to include a write-in space for any Asian American or Pacific Islander subgroup not listed; and for the purpose of addressing the serious problem of delays in releasing data on the Asian American and Pacific Islander population after the decennial census is taken, this legislation requires the Secretary of Commerce to report and make available to the general public both the totals of the Asian American and Pacific Islander population and population by groups by December 31 of the year immediately following the year in which the decennial census is taken.

Native Hawaiian Provision:

The Secretary of Commerce shall tabulate and make available to the general public the population of Asian Americans and Pacific Islanders both by total and by groups.

Bill Number: H.R. 4030

Title: To reauthorize and amend certain wildlife laws, and for other purposes.

Status: Presented to the President Nov. 3 but he has not signed it yet.

Brief Description: To enhance the ability of the Federal government to enforce wildlife laws, including the authorization of appropriations for the expansion of Kilauea Point National Wildlife Refuge on Kaua'i.

Native Hawaiian Provision:

The Secretary of the Interior is authorized to acquire certain additional lands adjacent to the Kilauea Point National Wildlife Refuge on Kaua'i, which shall become part of the refuge. The lands to be acquired are Crater Hill, comprising approximately 101.1 acres, and Mokolea Point, comprising 37.6 acres.

Additionally, upon acquisition of Crater Hill and Mokolea Point, the Secretary of the Interior may (a) construct and maintain access foot trails, including pedestrian viewing trails; (b) construct an access road to facilitate law enforcement and ensure public safety; (c) acquire, or construct, and maintain a fence to provide for wildlife protection; (d) conduct native plant restoration and wildlife enhancement activities; and (e) establish a recreational area in the vicinity of Kahili Bay.

Authorization of Appropriations: \$2.6 million.

Bill Number: S.J. Res. 379

Title: To establish as the policy of the United States the preservation, protection, and promotion of the rights of indigenous Americans to use, practice, and develop Native American languages, and for other purposes.

Status: Passed the Senate Oct. 1, referred to the House Committee on Education and Labor Oct. 3, and died in that committee.

Brief Description: To make a policy statement of the United States that it is the right of Native Americans to practice and develop their indigenous languages. The resolution also recommends that educational institutions recognize indigenous languages in the same way that foreign languages are recognized, including the inclusion of Native American languages in academic curricula.

Native Hawaiian Provision:

It shall be the policy of the United States to preserve, protect, and promote the rights of indigenous Americans, including Indians, Alaska Natives, Native Hawaiians, and Native American Pacific Islanders, to use, practice, and develop Native American languages.

Bill Number: S. 2011

Title: Veterans' Benefits and Programs Improvement Act of 1988.

Status: Reported in the Senate Aug. 1, by the Committee on Veterans' Affairs, considered Oct. 18, and returned to the calendar on the same day. Died in the Senate. Indefinitely postponed.

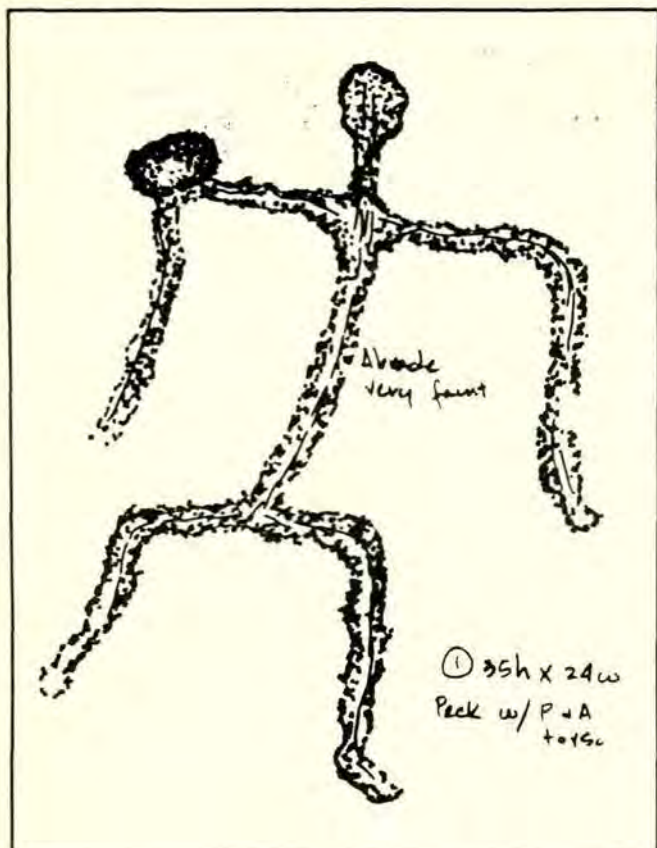
Brief Description: To increase the rates for disability compensation and dependency and indemnity compensation; to provide benefits for certain veterans exposed to Agent Orange during service in Vietnam; to authorize certain expansions in the Montgomery GI Bill; to improve the health-care benefits available to veterans suffering from service-connected, post-traumatic stress disorder, and for other purposes.

Native Hawaiian Provision:

The Administrator of Veterans' Affairs shall conduct a comprehensive study concerning the prevalence, incidence, and effects of post-traumatic stress disorder and other psychological problems experienced by Asian-American, American-Indian, Native Hawaiian, other Native American Pacific Islanders (including American Samoan Natives), and Alaska Native Vietnam veterans in readjusting to civilian life. Special attention shall be devoted to veterans who have service-connected disabilities and to women veterans.

Authorization of Appropriations: Fiscal year 1989: \$1 million.

Lana'i Petroglyphs Recorded —



By Deborah Ward
Editor, Ka Wai Ola O OHA

In the shadow of the Lana'ihale range at Luahiwa, Lana'i, and among the remains of the ancient coastal village of Kaunolu, the passage of time has not yet erased the handwork of ancient Hawaiians who once lived in these sacred places. Today their presence can still be pondered, when standing face-to-face with the enigmatic petroglyphs that are among the only remaining examples of ancient Hawaiian art still in the original setting where they were made by ka po'e kahiko.

Yet even these precious survivors of an ancient time are being affected by the tide of change. In recent years vandals have altered or rescratched some of the thousand-year old rock carvings, destroying in the process the legacy of ancient artisans, as well as valuable cultural information that could some day tell us who they were and why they made them. Also, development of tourism on Lana'i is likely to increase visitation to these already popular sites with further impacts.

With this uncertain future in mind, the major petroglyph sites of Lana'i at Luahiwa, Kaunolu village and Kukui point were documented in a six-week recording project done in August and September by teams participating in a University of California at Berkeley/Castle and Cooke, Inc. research expedition, directed by anthropologist-archaeologist Georgia Lee, PhD. In addition, the petroglyph site near Keomuku and a portion of the petroglyphs at Mamaki were documented. More than 1,150 images were mapped, scientifically recorded and photographed.

Project director Lee is a rock art specialist and is a research associate at the Institute of Archaeology, UC Berkeley, and also at an institute on Easter Island, Chile. She believes the findings add valuable in-depth information to earlier reports on the petroglyphs of Lana'i by Bishop Museum anthropologist Kenneth Emory (1924) and Halley Cox and Ed Stasack (1970). For example, Emory listed 15 boulders with petroglyphs at Luahiwa, and the team found 17 more, for a total of 32.

Squatting for hours on end in the summer heat, or perched on dirt slopes, patient teams of six members per two-week segment carefully documented the numerous petroglyphs, recording to scale the size, shape and depth of the figures as well as the method of manufacture used by the original makers. Using this method of archaeological recording brings out details that only human eyes can perceive and that a map or photograph could miss. In contrast, mapping provides a schematic layout and distribution of images and measurements.

weeks clinging to the Luahiwa hillside working on one large boulder that measures 4.3 meters long by 2.7 meters tall.

In keeping with her belief that petroglyphs are "visual symbols of spiritual belief, a statement of cultural values, a manifestation of mana," Ho follows traditional practice before beginning work at a site. She brings with her a puolo from her home in Kahalu'u, prays, blesses the worksite, and asks permission to work on the site. Only then would she begin.

After carefully setting up a temporary string grid to establish the scale and location of figures, Ho then painstakingly copied the petroglyphs on her graph sketchpad. As she observed the figures from early morning until sunset, she realized that the changing light revealed super-positioning of figures that had never been noticed by earlier researchers. On one face of the boulder she found three large dogs that had been shallowly pecked, but that now are eroded and almost obliterated by later figures carved over them. Bird and dog



Petroglyph boulders at Luahiwa, Lana'i.

Photos by Georgia Lee

One member of the recording team on Lana'i this summer was University of Hawai'i at Manoa anthropology graduate student J. Mikilani Ho, who received a Halley Cox scholarship to participate in the field study. A double major in art and anthropology, her passion is petroglyphs, a devotion evidenced as she spent most of her two

images are abundant on Lana'i, as well as a distinctive figure she calls the "mo'o."

Studying the petroglyphs from a native Hawaiian cultural perspective, Ho brings to her work a profound respect and a commitment to their study and protection. She is developing her unique theory that there is a relationship between the mo'o images and ancestral/genealogical relationships. Petroglyphs may have been made a part of a special ceremony to venerate ancestors, she believes. This theme will be the focus of her doctoral research and came out of her honors thesis research.

Ho notes that the smaller Lana'i is second only to the Big Island in estimated total number of petroglyph images.

With the keen eye of an artist, she learned to look for subtle details—shallow peck marks or deep abrasions that told of different tools and techniques of carving.

To recognize and understand petroglyph carving methods, Ho conducted a two-week experiment in 1987 at the Kalahuipua'a site of the Mauna Lani Resort hotel on the island of Hawai'i. On unmarked lava, well away from the ancient petroglyph sites existing there, she carved new petroglyphs, imitating the ancient ones, with modern steel and stone tools to study and identify their characteristics. She measured and photographed the images made by pecking, abrading and other techniques, timed herself and documented the results. Surprisingly, she found it took less time to carve the images with stone tools than with modern equipment.



Mikilani Ho, recording petroglyphs at Kukui Point, Lana'i.

Preservation Still A Big Concern



Photo by Mikilani Ho



This petroglyph at Luahiwa was recorded in 1920 as a canoe body and a dog. A sail and outrigger were added some time after 1967 by an unknown person.

What was once a human-like figure was carved into a turtle design by someone in late August, during the recording project period.

This experiment allowed her to study carving methods and she can now look at a figure and tell what tool was used to make it. Ho says her goal was also to disprove the theory that petroglyphs were a kind of ancient graffiti, made for amusement by travelers. She believes the experiment shows tools were developed and brought in on purpose.

Now she is working on a classification of lithic (stone) tools used in petroglyph-making, and a glossary of terms for carving methods, such as "direct," where the tool itself strikes the rock, or "indirect," similar to a hammer and chisel method.

In her study of rock art, a field of archaeology, Ho has sought the traditional Hawaiian names of these processes and has consulted with kupuna. While the men recall their grandfathers having tools for each craft, many terms for petroglyph-making seem to be lost, so the kupuna have helped her develop these terms for rock art forms:

1. Petroglyphs (na kahakaha ki'i pohaku, or "picture rocks"). Kaha means to carve, make an indentation in a surface. Reduplicated, kahakaha means many strokes.
2. Pictographs (na kahaki'i pohaku) are images made by applying pigment to rock surface. Many are known to exist in Australia and the Americas. Few are known in Hawai'i.
3. Geoglyphs (na pohaku mea la'a, or "sacred

stones") are a category of rock forms, natural or partly altered by humans, which have sacred symbolism to a society. Some examples are the kane and wahine stones, ku'ula stones found throughout the islands.

Ho was born and raised in Honolulu, but has lived in Kahala'u for 20 years. Her first career was in interior design, but her life changed when she volunteered in 1978 to be a Bishop Museum docent for the exhibition "Artificial Curiosities." She was fascinated by the many ancient Hawaiian artifacts re-assembled from museums around the world, and decided to take a more active role in studying her culture. In 1979, she went back to school part-time, studying Hawaiian ethnobotany, geology, natural history, language, anthropology. By 1983 she was enrolled fulltime as a double major in anthropology and art. She received a B.A. with high honors in anthropology and a B.A. in art. In her copyrighted honors thesis, she compared the petroglyph motifs of the Anaeho'omalu, Puako, and Pu'uloa fields on the island of Hawai'i. She is presently a part-time employee of the Kalama Beach Park under the City and County of Honolulu Department of Parks and Recreation.

Further pursuing her studies in art anthropology, with emphasis on pre-contact Hawaiian culture, she has applied, and hopes to be accepted to the doctoral program of the University

of Auckland, New Zealand. Her plans are to look for the origins and relationships of Hawaiian rock art to our Polynesian origins. A second aim will be to further study stone technology and tools, to gain an understanding of how they evolved in Hawai'i.

Because Hawai'i's petroglyphs were mostly made in an early period well before historic times, Ho believes that to truly understand the significance of petroglyphs in Hawaiian culture, it is necessary to study the traditions of our original homelands. She plans to study whether images similar to those in Hawai'i occur elsewhere in eastern and central Polynesia, and whether legends exist on their function. "Our ancestors brought with them their cultural template, lithic terminology, religious rituals. . . Over time they would specialize and adapt to local resources," she says.

Ho is a founding member of the Rock Art Association of Hawai'i, which plans to establish an archive or rock art research material and to seek out photographs and oral histories concerning the different types of rock art found in Hawai'i. Her long-term goal is to do anthropological research in Hawai'i and Eastern and Central Polynesia.

Interpret Hawai'i Sets Walking Tours

An enjoyable way to learn about the history and folklore of Hawai'i, both ancient and modern, is via the short, interesting and inexpensive walking tours presented by Interpret Hawai'i, a program of the Kapiolani Community College Office of Community Services.

Here is the tour schedule through March. For information on how to register, fees, and where to meet, call 732-9211. Arrangements may be made for a sign interpreter for the hearing impaired to accompany several of the tours.

"Salty Sea Tales of Maritime Honolulu"—9:30-11:30 a.m., Dec. 17, Jan. 21, Feb. 18, Mar. 18.

"Honolulu, 1831: A Voyage Into Time"—10 a.m. - 12 noon, Dec. 10, Jan. 14, Feb. 11, Mar. 11.

"Ghosts of Old Honolulu"—6-8 p.m., Dec. 20, Jan. 17, Feb. 17, Mar. 21.

"Revolution," (a "living history" tour featuring costumed role players recounting the Hawaiian Revolution of 1893)—6-8 p.m., Dec. 27, Jan. 24, Feb. 28, Mar. 28.

"Honolulu in Legend and Song"—9-11:30 a.m., Dec. 17, Jan. 21, Feb. 18, Mar. 18.

"The Magic of Waikiki"—9-11 a.m., Dec. 13, Jan. 9, Feb. 14, Mar. 26.

"Nali'i: The Kings & Queens of Hawai'i"—5:30-7:30 p.m., Dec. 8, Jan. 12, Feb. 9, Mar. 9.

"A Stroll through Kaimuki in the 1930s"—9-11 a.m., Dec. 10, Jan. 11, Feb. 11, Mar. 8.

"Honolulu: The Crime Beat" (cases of the 1920s and 1930s)—6-9 p.m., Dec. 6, Jan. 3, Feb. 7, Mar. 7.

"The War Years: Days of Darkness and Triumph"—5-7 p.m., Dec. 8, Jan. 12, Feb. 9, Mar. 9.

"Little Tokyo: Japanese in Old Honolulu"—9-11:30 a.m., Dec. 3, Jan. 7, Feb. 4, Mar. 4.

"The Social Galas of Old Honolulu"—6-8 p.m., Dec. 19, Jan. 16, Feb. 20, Mar. 20.

"Those Who Went Before: O'ahu Cemetery"—9-11:30 a.m., Dec. 18, Jan. 28, Feb. 22, Mar. 25.

Cemeteries reflect the rich heritage of a community. In the hallowed earth where the generations of the past are laid to rest, there are hundreds of biographies waiting to be told. Hawai'i's foremost authority on cemeteries and funerary art, Nanette Napoleon Purnell, invites you to join her December 18, Sunday from 9-11 a.m., in a popular walking tour of one of Honolulu's oldest and most fascinating graveyards, O'ahu Cemetery.

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Book Review

On the Na Pali Coast; A Guide for Hikers and Boaters, By Kathy Valier

University of Hawaii Press, \$10.95.

The Na Pali region of Kaua'i is now a wilderness area, but it was once a place where many Hawaiians lived. Well preserved Hawaiian stone ruins can be seen everywhere, thanks to the ruggedness of the Na Pali coastline which has inhibited the construction of modern roads and houses. Access is difficult. Famous Kalalau Valley can be reached by either hiking the 10-mile-long Kalalau Trail from Ha'ena or by boat. Some of the valleys, such as Awa'awapuhi and Nu'alolo 'Aina, are so isolated that they can be reached only by boat.

Today the area is one of our finest state parks. This book is an excellent guide to the park, and a brief, authoritative, and readable introduction to the natural and cultural history of Hawai'i. It provides useful information for anyone who is curious about what can be seen while hiking Hawaii's trails. The book is well illustrated with maps and drawings that nicely complement the text. The Department of Land and Natural Resources should prepare similar guidebooks for all state parks.

Earl Neller



Photos by Earl Neller

The scenic Na Pali coast of Kaua'i.

Keneti South Seas Adventures of Kenneth Emory By Bob Krauss University of Hawaii Press

Nearly 400 pages have been written about the life and times of this archeologist in the Pacific. Surely the subject of this publication is more in the domain of celebrities and "superstars," not academics. But the biography of Kenneth Emory, pioneer and "father" of Pacific archaeology is more compelling, delightful and absorbing than those of "modern" day heroes.

Using recorded interviews, diaries, newspaper articles, published documents and many of Emory's colleagues and students as resources, author Bob Krauss has been able to successfully shift through the vast amount of information about Emory, his personal life and his career. Krauss is able to retain the humor and ironies whether they be the way Emory had met his wife, Marguerite (Marae) or the academic debate and tussle between Emory and Frank Stimson over the supreme god cults of Kio/lo in the Pacific.

Expedition and archaeological dig are rendered with pretty much a detail to detail account as if it had occurred just a few years ago, but these events were the pioneer 1920-1930's when very little was known about the Pacific, and even less about the ancestors of the islanders.

Those of us who know the Emorys, some of us who as youngsters had been told of Dr. Emory as indeed a legend, are fully aware of his contribution to establishing a thoughtful and scientific appreciation of the Hawaiian and Pacific cultures. We have been delighted and awed by him in the inner sanctums of the Bishop Museum. But those who have not had that opportunity will certainly be able to gain some insight into why such a man, nicknamed "Peanuts" and whose professional career was not one to make a fortune, can be so well thought of, praised and be given to be a legend in his own time. **Keneti** is a precious story of commitment, dedication, a true love for the people whom he studied and lived with, and of the real rewards to a man who has followed his bliss and accomplished it. **Keneti** is also the story of how archaeology and ethnography, the study of people through their artifacts and their cultures, in the Pacific began as a scientific field, especially centered here in Hawai'i through the Bernice Pauahi Bishop Museum. The reader will be able to learn of the struggles to establish this field, the



Awa'awapuhi valley, Na Pali coast.

operation of the Museum, the individuals involved and the tremendous and valuable information which has helped to tell the story of the ancestors of the Pacific and of Hawai'i.

There is perhaps only one thing missing, what one might term the inamona or **relish** of this legend, and that is what the Pacific Islanders and Hawaiians thought of Kenneth Emory. There are many stories that can be told from that point of view but perhaps that is for another story teller to tell at another time. **Keneti** has several pages of photographs from early childhood through the Pacific expeditions and archaeology in Hawai'i. And there is even a very good chronology of Emory's life near the back of the book.

Malcolm Naea Chun

Film Contest Seeks Student Entries

The American Dream Contest, the first national student film contest created to spotlight what is best and brightest about America, is now accepting entries. Open to all students between the ages of nine and 17, the contest goes beyond existing essay or oratory competitions to address young people in the language of film.

Designed to encourage young people to think in an imaginative way, "The American Dream Contest" asks students to submit an idea for a short film that best illustrates what is special or unique about their country—in their community or from personal experience. Subject matter can be dramatic, inspirational, emotional, humorous, historical or even surprising and can feature a person, place or event in the past or present. Entries will be judged on creativity and visual power, as well as the emotional impact of the idea. Nine winners will see their personal vision of America produced as part of a national television special, hosted by Michael Landon, in addition, each will be presented in short profile pieces and will appear on the program to introduce their idea.

Unlike existing essay and oratory contests, open only to high school students with superior skills, the contest is open to any youth between the ages of 9 and 17 who is enrolled in an accredited school in the United States, or American school-children overseas. The contest may be entered individually, by two students as a duo or by a whole class as a school project.

A distinguished panel of judges, will select the winners. The hour-long television special will be produced by Arnold Shapiro Productions, Inc. Shapiro is the Oscar and Emmy Award-winning producer of the documentary, "Scared Straight!" as well as many other award-winning programs.

Official entry forms are now available to teachers, parents and individual students. Send a legal size self-addressed, stamped envelope to: **The American Dream Contest, 8306 Wilshire Blvd., Suite 14, Beverly Hills, CA 90211.**

All contest entries must be received by **midnight, February 28, 1989.** The nine winners will be announced in May 1989. The television special will be produced during the summer of 1989 for broadcast in early 1990.

Census Jobs Available

In preparation for the 1990 census, the U.S. Census Bureau will be establishing a district office in Honolulu in early 1989, and in Waipahu, in fall 1989. Several openings for temporary upper level management positions will be available in these offices. At the present time the bureau is recruiting for the Honolulu office management positions only. (Recruitment for the Waipahu will be in summer 1989). Persons interested in applying for the Honolulu positions—office manager, four assistant managers, and recruiting supervisor—must complete federal form SF-171. The form must be postmarked no later than December 9, 1989, and mailed to: U.S. Census Bureau, 101 Stewart St., Seattle, WA 98101-1098, Attn: DO.

Application forms and detailed job descriptions are available at the Federal Job Information Center, Prince Kuhio Federal Building, Room 5316, 300 Ala Moana Blvd. Hours are 9 a.m. to noon, Monday-Friday. No phone calls will be accepted.

Hawaii Wildlife Stars Of Museum Art Calendar

A fine holiday gift is "Hawaii: A Calendar of Natural Events, 1989," a colorful and popular engagement calendar published by Kamehameha Schools Press and Bishop Museum Press. Now re-issued for 1989, it features the artwork and text from its 1988 edition, with new dates. Copies are now available at Bishop Museum's Shop Pacific, and selected bookstores for \$12.50.

This fascinating and beautiful calendar with its attention to ancient Hawaiian folklore will help provide an understanding of the subtle changes of season in the Hawaiian Islands. It won a national award this year from the American Museum Association for its weekly format design and beautiful artwork featuring the native wildlife of the islands. Many 'olelo no'eau (old Hawaiian sayings) accompany the art chosen from the Museum's art collection or commissioned from contemporary artists. They help explain the cycle and relatedness of natural events as they were seen and understood in ancient times—wisdom still valid today.

Artist-Environmentalist Ching Authors New Coloring Books of Hawaiian Animals

Patrick Ching, **Ka Wai Ola O OHA** columnist and one of Hawaii's leading wildlife artists and environmentalists, has just created his first two books. Published by Bess Press, **Exotic Animals In Hawai'i** and **Native Animals of Hawai'i** are now available at book outlets throughout the state.

Each book features his expert drawings of representative "exotic" and "native" animals suitable for coloring. Beside each drawing is a full page of information on the habitat, description, and history of the animal. Both books offer all readers an introduction to well-known Hawaiian animals. They are beautiful supplements to any children's library and offer an opportunity for parents to teach their children important aspects of Hawaiian history and culture. On the back of each book is a small full color drawing of each animal as a coloring model.

Many native animals have become extinct in recent years and many more are threatened with extinction. This book will make children (as well as adults) aware of current environmental concerns. Animals included in **Native Animals Of Hawai'i** are the monk seal, honeycreeper, short-eared owl, fresh water goby, Kamehameha butterfly, land snail, green sea turtle, black-necked stilt, Hawaiian goose, parrot fish, great frigate bird, shark, Pacific golden plover, hoary bat, and octopus. Hawaiian names are also given.

Exotic Animals In Hawai'i are those animals that were brought to Hawai'i by man and, attractive as they are, many have had adverse affects on fragile Hawaiian environments. Included in this book are the pig, dog, wallaby, axis deer, horse, shama thrush, chicken, barn owl, mongoose, green anole lizard, rainbow swordtail, bullfrog, cattle, peacock, and goat.

Naturally Hawaiian

By Patrick Ching
Artist/ Environmentalist



The Moli Return

The Laysan Albatross, named after Laysan Island in the northwest Hawaiian chain is known to Hawaiians as moli. It is a large, white-bodied bird with dark wings which span 7 feet from tip to tip. It sports a large bill, hooked at the end, and its face looks as though it has been airbrushed with eye-shadow. These birds appear awkward on land, waddling about in a peculiar way (such behavior is probably the reason these birds are nicknamed "gooney birds"). In the air, however, the moli are the most graceful of flyers as they glide about effortlessly over the ocean's surface occasionally banking and swooping in "figure eight" patterns.

At this time of the year, November - December, that the moli return to the Hawaiian Islands to begin their breeding cycles. They congregate in groups of two or more and exhibit a series of elaborate courtship rituals including bobbing up and down, rapidly shaking their heads from side-to-

side, and tucking their heads beneath their wings. These gestures are accompanied by a variety of whistling, clapping and groaning sounds.



Moli (Laysan Albatross), also known as "gooney bird."

A pair of Laysan Albatross may mate for life and raise a single chick each year. When learning to fly in June through August, the young albatross often stop to rest on the ocean's surface where many of them are eaten by sharks. This occurs frequently around the Northwest Hawaiian Islands where thousands of young moli fledge (grow in the feathers necessary for flight) each year. By September nearly all of the albatross have left Hawai'i to fish the waters of the North Pacific.

In 1976 the first albatross in recent history landed on the grounds of the Kilauea Point National Wildlife Refuge on the island of Kaua'i. In 1978 the first chick successfully fledged. Since then hundreds of moli have come to breed in the main Hawaiian Islands with the largest populations occurring on Kaua'i and O'ahu respectively.

*Be on the lookout for the even larger black-footed albatross. These birds are almost totally black in color and have been occasionally sighted flying over the Kilauea Point Lighthouse on Kaua'i. Perhaps they will be the next seabird species to re-inhabit the main Hawaiian Islands.

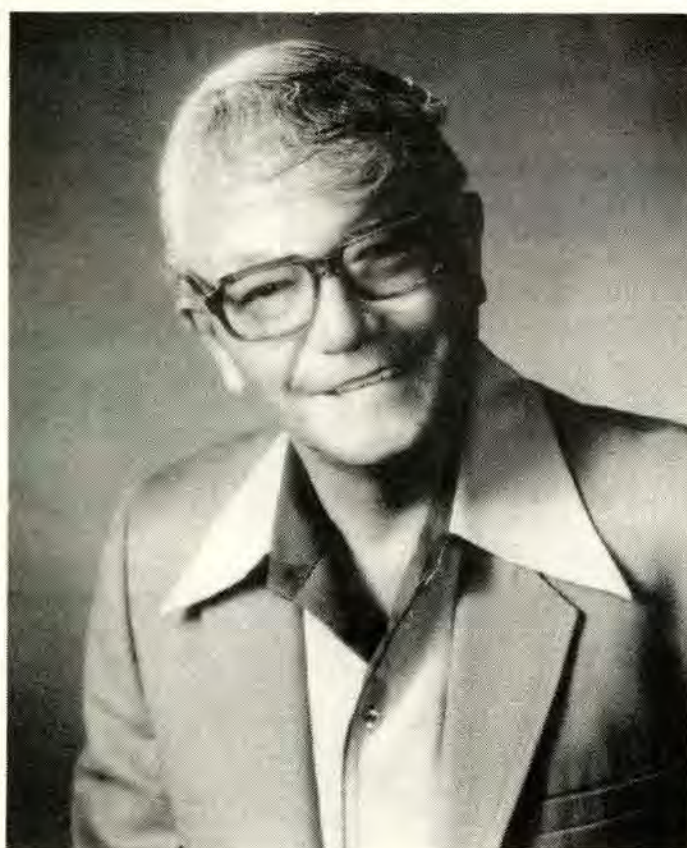
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Kupuna Kick Up Heels at Hula Festival

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

Their hair may be gray, but their spirits were certainly youthful. With beaming smiles and kolohe glances, the kupuna dancers in the 1988 King Kalakaua Kupuna Hula Festival, held a crowd of 1,000 spellbound in an enjoyable evening of solo and group numbers. Held November 17 at the Kona Lagoon hotel, the event was the first of a three-night festival that included keiki kahiko and 'auwana competitions on the following two evenings.

This was the sixth annual kupuna program, a thoroughly heartwarming event founded in 1983 by kumu hula Uncle George Naope and Fanny Collins Au Hoy, curator of Hulihe'e Palace. The event has grown in popularity since its inception, with the generous support of many community groups, and the hard work of organizers Naope and George Yoshida, director of Senior Citizen Programs for the County of Hawai'i.

This year there were 14 groups participating, with troupes from faraway Japan, Walnut Creek and Hayward, California joining the local halau. It was also the first time groups from Moloka'i, Kaimuki, and Pa'auilo joined this unique competition.

They took the stage with great poise and charm, and had a wonderful time. They also were an inspiration to all who watched, both young and old. As Yoshida noted, "As long as you have spirit, the hula goes on."

In costumes both stunning and simple, they showed the results of hours of practice, with grace and energy. Even the less spry members, many of whom were in their 80s, provided they could still shake a mean hip to the mostly traditional hula numbers.

Judges for the kupuna festival were Hoakalei Kamau'u, George Holokai, Leilani Alama, Puanani Alama, and Kimo Alama, all masters in hula themselves. Entrants were judged in two divisions: silver, for first-time festival performances, and gold, for returning participants.

Silver Division

Wahine group performances: first place went to the nine women of the Kohala Nutrition Center, of Kohala, Hawai'i, for their version of "Pa'ahana Muli Wai," under the direction of Suse Soares. Second place went to Hula Kala Lima of Tokyo, for "Mahealani Moon," directed by Maria Nino. They danced with many different kinds of leis in their hands, and threw kisses as they glided across the stage. Third place went to the Pa'auilo Nutrition Center, of Pa'auilo, Hawai'i, for their energetic "Going to California," directed by Frances Ebreo.



Kathrene Young of Ka Nani O Hilo did an expressive "(Ku'u Home) Ona Pali Houliuli."



For their vigorous "Kolopa," the men of Ka Nani O Hilo took second place in the gold division.

Gold Division

Wahine group performances: First place went to the 12 women of the Kaimuki Recreation Center, Kaimuki, O'ahu, for their charming version of "E Nihi Ka Hele," a song for Kaimuki, directed by William Ching.

Kane group awards: First place, Hilo Pomaikai of Hilo, Hawai'i, for the spirited paniolo hula, "Hawaiian Rough Riders," directed by Roxcie Waltjen. Second place went to Ka Nani O Hilo, also of Hilo, for their young at heart "Kolopa," directed by Helen Haa.

Mixed group awards: First Place went to the couples of the Hayward Recreation Center dancers, Hayward, California, for their romantic rendition of "Keoni Mana," directed by Leinaala Alesna. Second place was taken by the Hilo Pomaikai group for "Hoe Hoe Na Wa'a" done in



Emma Kauhi of Hilo Pomaikai kicks up her heels in a sprightly "Papalina Lahilahi."



The ladies of the Kaimuki Recreation Center took first place in the gold division for their charming "E Nihi Ka Hele."

white sailor suits. The group Ka Nani O Hilo also won third place for their "Papakolea," done in colorful Kalakaua-era costumes.

Soloists, Gold division

First place for the "Tutu Wahine" awards went to Kapeka Kula of the Kaimuki Recreation Center group, for her outstanding performance of "Kaulana O Waimanalo" and "Hanauma." Singing to accompany her, kumu hula Sonny Ching noted that Kula first danced 30 years ago for his grandmother, the well-known Lena Guerrero. Second place went to Keala McCallum of Na Kupuna O Paki, of Honolulu, O'ahu, for "I Ali'i," and third place was won by Fusako Iizuka of Hula Kala Lima, for her "Pua Mana," done in resplendent hot pink velvet holoku trimmed with satin, lace and feathers.

Finally, first place for the "Tutu Kane" awards went to Paul Matsumoto of Na Kupuna O Paki of Kaua'i, for "Koke'e," a close second place to Charlie Kaulupali of Ka Nani O Hilo, for his vigorous paniolo hula, "Kaupo." Third place went to Reggie Correa of the Hayward Recreation Center, for his version of "Poi Maker's Tune."



The radiant smile of Clara Kaaa shone through "Lei Nani," performed by the Hilo Pomaikai ensemble, directed by Roxcie Waltjen.



Their youthful smiles and enjoyment added to "Mahealani Moon," done by the Hula Kala Lima ladies of Tokyo, Japan, directed by Maria Nino.

VOLUNTEERS IN ACTION

By Solomon Loo, Director of Volunteers

Several volunteers have helped in getting the **Ka Wai Ola O OHA** to many government offices, schools and other places for the past couple of months. Bill Awana used his van to make deliveries all over O'ahu, while Ellen Owens, Angie Heffner and Clara Batambucal have sorted and bundled the papers for delivery. Mahalo nui!

Sorry to hear OHA's 1987-88 Volunteer of the Year, David Makuakane, is back in the hospital because of complications following open heart surgery this past June. We wish him a speedy recovery from this latest episode.

New volunteers include Lydia Leong (Waikiki) and Sharon Myers (Kailua). We appreciate their willingness to contribute their valuable time and energy.

Students' loans deferred for Volunteer Service

(The following excerpt is from the Summer 1988 issue of **Voluntary Action Leadership**, pg. 17).

"Most college graduates are unaware that their student loans can be deferred if they make at least a one year commitment to serving the community. The current requirements for loan deferral state that the person applying must:

- 1) Serve with a tax-exempt organization,
- 2) Provide service to low-income people and their communities, to assist them in eliminating poverty and poverty-related human, social and environmental conditions,
- 3) Not receive compensation in excess of what Peace Corps or VISTA volunteers receive,
- 4) Not give religious instruction and proselytize or raise funds for any religion, and
- 5) Agree to serve at least one year."

OHA has many interesting and rewarding opportunities to provide volunteer service that benefits the Hawaiian community. For information call me at 946-2642 or 261-3285.

Kawaiahao Church Wants Net-Maker

There's an old saying, "Give a man a fish, and you feed him for a day. Teach a man to fish, and you feed him for life." With this thought in mind, Kawaiahao Church is looking for an experienced individual to teach classes in fishnet making through its community outreach program, "Ho'olauna."

This program offers classes in traditional Hawaiian crafts, and now involves about 80 individuals, who are learning such arts as Hawaiian quilting, feather lei making, and lauhala weaving each Thursday in Likeke Hall. Experienced fishnet makers who are interested in teaching this traditional Hawaiian art may contact Mealii Kalama or Kahili Wann at the church, 538-9808 or 522-1334.

Ward Named Ka Wai Ola O OHA Editor



Photo by Ray Tanaka

Effective November 1 Deborah Noelani Lee Ward was appointed editor of **Ka Wai Ola O OHA**, following a two-month process which included reviewing more than 35 applications for the position.

OHA Public Information Officer Ed Michelman said he is delighted with Mrs.

Ward's appointment. "She has demonstrated a high degree of journalistic skill and is in the process of implementing a number of exciting changes in the format of our newspaper," Michelman said.

Ward joined OHA as publications assistant in January, 1988. In August, she became acting editor following the resignation of former editor Kenny Haina, who is now public information officer for the Hawaii State Library System. Her permanent appointment was approved by the OHA Board of Trustees at its October 29 meeting on Moloka'i.

Ward is a 1969 graduate of the Kamehameha Schools, and a 1973 graduate of the University of Hawai'i at Manoa, where she earned a B.A. degree in journalism.

Before coming to OHA, she was public information assistant at Bishop Museum where her duties included editing the monthly membership newsletter and a variety of other public information activities.

'Iolani Palace Seeks Volunteer Docents

Iolani Palace today stands majestically in the heart of downtown Honolulu. No other building in the state has witnessed so much of the history of Hawai'i as it has. Once a royal residence, it was converted into an office building for each government that succeeded the monarchy, until the present State Capitol was built.

Through the impressive efforts of The Friends of 'Iolani Palace, it has been restored to its grandeur of a century ago. Interpretive tours led by specially trained docents share with residents and visitors the experience of reliving an exciting and historically important period of Hawaiian history.

The Friends of 'Iolani Palace volunteer docent program is now taking applications from persons interested in becoming a palace docent. Prospective docents will participate in a 16-week training program in January-May 1989, of lectures, field trips and on-site experience in interpretation. Upon course completion and graduation into the docent corps, a commitment of two tours per week is requested for one year. For application forms and further information, call Pat Edmondson at 522-0830.

Her career as a writer and editor has included positions as information specialist for the State of Hawai'i Department of Planning and Economic Development, University of Hawai'i Sea Grant Marine Advisory Program, reporter/copy editor for a Japanese-owned, English-language business magazine, and freelance education correspondent for the *Oregonian* in Portland, Oregon.

Ward is married to Dr. Laurence Kaipooloah Ward, a naturopathic physician. She is the daughter of Edward E. Lee and Lei Kamakawi Lee of Makiki. She has one brother, Bruce Kimo Lee, a 1974 Kamehameha Schools graduate, who is a graphic designer in New York City.

Ward said she is grateful to the trustees for their confidence, and is pleased at her new assignment but recognizes the great challenge and responsibility which goes with the job. She credited editor Haina with building the newspaper in his four-year term into a strong, effective and appealing publication for, by and about Hawaiians.

She calls upon Hawaiians to share their information and mana'o to help **Ka Wai Ola O OHA** "truly develop as the voice of the Hawaiian community." "I plan to be developing more articles of relevance to Hawaiians, and to publish more information on OHA's activities and services to our Hawaiian beneficiaries."

Ward says she shares the goals of the agency to work for the betterment of conditions for fellow Hawaiians, and feels OHA provides "an opportunity for all Hawaiians to work together and achieve great things for our people. . . . These are times of great change and great challenge for Hawaiians. As we together create the vision of our future, we can be wisely guided by the knowledge of our past."

Bishop Museum Free To School Group Tours

Bishop Museum, newly designated the State Museum of Cultural and Natural History, will waive admission fees for Hawai'i public and private school groups in grades 1-12 wishing to visit the museum through its regular school visit program. Advance reservations made through the museum's education department are required.

The fee waiver also applies to Hawai'i school groups in grades 3-12 wishing to schedule a visit to the planetarium at 9 and 10 a.m.

All other school and youth groups such as scouts, summer fun, and after school are eligible for the education admission fee of \$1.00 for the museum and \$1.00 for the planetarium (\$50 minimum for the planetarium) with advance reservations.

School and youth groups without advance reservations will be charged regular museum admission.

HARRIETTE L. HOLT



...formerly Deputy Prosecuting Attorney, Deputy Attorney General, and Staff Attorney for the Native Hawaiian Legal Corporation, together with EARL I. ANZAI and ALFREDO G. EVANGELISTA, former Senior Associates with David C. Schutter, Attorney at Law, take pleasure in announcing the formation of...

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Dear Fellow Hawaiians:

Mahalo for voting, your confidence in OHA and for your sincere support.

Uncle Tommy

THOMAS "UNCLE TOMMY" KAULUKUKUI

OHA TRUSTEE-AT-LARGE

Paid for by Friends of Thomas Kaulukukui, 45-128 Alina Place, Kaneohe, Hawaii 96744

Makaku

By Rocky Ka'iouliokahihikolo 'Ehu Jensen ©



A Little Bit Of This, A Little Bit Of That

I must make a comment on the intellectual perception of the Kamehameha students that were invited as apprentices to the Pacific Rim Festival in Australia. When interviewed before departure, one young lady said that it was a wonderful opportunity for them to attend the festival because being that they had lost their culture and "stuffs," perhaps they could regain them by observing the other natives of the Pacific. Pray tell, what are they teaching in our native school up on the hill?

On their return, a young man was interviewed as to his impression. He said that when the plane landed, they were greeted by Aborigines in national dress, welcoming them with traditional dance. He continued in words to this effect, "When we finally were introduced to them. . . They weren't savage at all. . . they were just like us."

You see, the young man was fooled by the Western interpretation of what is visually "savage looking". . . so the Aborigines in national dress, with painted faces, appeared savage to the Kamehameha student. . . much like the Hawaiians must have appeared to Captain Cook and others, I suppose. . . and don't **some of us** hate that **mis-interpretation of our culture?** Do **some of us** still perceive the third world nations as "savage looking," therefore "savage are?" Do **some of us**

still perceive ourselves as having lost our "stuffs?" I think that **some of us** are looking through the eyes of the "white man" when interpreting our culture and others like ours.

In a Sunday article, written by Jan TenBruggencate, entitled "Mystery Island Leaves Silent Clues," he raises the questions as to "What were Nihoa and Necker? Who lived there? And why were they then abandoned?" Of course, being a Native Hawaiian, I have always been intrigued by the tiny islands to our north-west. . . at first because of the stone statues found there, then because of the Western assumption of a mystery existing at all. What they don't understand becomes a mystery. Easter Island is a mystery, the pyramids are **still** a mystery, and added to these, Necker and Nihoa.

Does the name Kuaihelani ring a bell to scholars of historical persuasion? This was an ancient homeland of our people. In the mid 1800's, ka po'e lawai'a and their families sailed to what they called Kuaihelani, to live and fish during the months of the year that were open for certain seafood. In this case Kuaihelani was the name given to the islands west of Kaua'i and Ni'ihau by the fishermen of Sand Island and Moanalua. The islands were certainly not a mystery to them.

Anthropologist Patrick Kirch says that the

island's remains suggests castaways. . . "In the end, as food resources ran low, they perished, leaving only the lifeless eyes of their stone gods to gaze across the horizon." TenBruggencate goes on to explain that the tradition amongst the natives of Ni'ihau is the same annual journey to Nihoa, all through the 1800's. The islands weren't a mystery to them either.

Of course, no one really asked the natives if they knew what the islands could have been. As for the "lifeless eyes of their stone gods," well, if I'm not mistaken there are only two statues intact, the others are broken. . . which clearly tells that no one perished on those islands. They left intentionally. . . tradition being, to break the stone receptacle so that the "spirit could escape." The small islands to the northwest were none other than shelters. . . albeit very sophisticated shelters, but shelters, nonetheless. We Hawaiians always believed in leaving something for the next. . . in this way there would always be food, water and shelter for everyone. The land that existed was farmed in dryland taro and sweet potatoes. . . the hale were left intact and the "stone gods" probably those of the guardian of fisherman, Kane'apua, broken when they knew that there would be no one to be kahu to the site. A mystery solved! But not really a mystery to us. Mai Ka Po Mai O'ia'i'o! Before earthly time. . . truth existed in the Po!

Taxes and You

By Lowell L. Kalapa, Director
Tax Foundation of Hawaii



Hike In Highway Taxes Possible



With the legislative session right around the corner, taxpayers are no doubt curious whether or not taxes will be a major issue for lawmakers.

Although there is a substantial surplus in the state general fund, the fiscal health of the state highway fund is another matter. It is estimated that unless some steps are taken in the next legislature, the state highway program will operate in a deficit by the end of this fiscal year to the tune of nearly \$1 million.

How can it be that the highway program is going broke while lawmakers talk about a surplus?

Remember the state highway fund is a special fund with its own sources, primarily the state taxes on fuel, vehicle registration, and vehicle weight. It also receives the revenues generated by the 4 percent excise tax imposed on the sale of gasoline for highway use. However, the state highway fund receives no funds from the general fund.

So why is the state highway fund broke? One major reason is that its revenues sources are set, and are based on the number of units sold or the number of pounds that a vehicle weighs. Since the fuel crisis of the 1970's, consumers have moved toward more fuel-efficient and lighter vehicles.

As a result, instead of fuel consumption **growing** in direct proportion to miles traveled on state highways, the number of miles has outstripped the amount of gasoline sold. More fuel-efficient cars get a high number of miles per gallon, in part because car makers used materials which reduced the weight of automobiles. Thus, the growth in the vehicle weight tax collections also

slowed. As a result, the financing of the highway program has been the subject of review every few years.

Some observers have wondered why no permanent solution has been sought to avoid these periodic reviews. For example, at one point the department considered changing the basis for the fuel tax from the cent per gallon approach to one tied to the wholesale price of gasoline.

This suggestion came at a time when the price of oil was going through the roof and the perspective was one of ever-rising fuel prices, contributing greater and greater collections of fuel taxes. Looking back now, such a change would have been disastrous as the fall in the price of oil would have devastated fuel tax collections.

Others have suggested alternative indexing schemes, all of which have been rejected because of the uncertainty associated with tying the tax to a indicator over which there was no control.

So why is the current means of financing the highway program retained? A major concern shared both by public finance officials and legislators is the closed system that the highway special fund represents.

Since the revenues generated for this fund can only be used for highway projects or programs, there is a need for periodic review to insure that the revenues match the needs of the program. Should more than sufficient revenues be raised, there may be the temptation to do more than is necessary to meet the public need for highways.

Similarly, if there isn't a need for a certain type of project or program, policymakers can adjust the financing of the highway program. Thus, the periodic review allows officials to not only look at the revenue needs but also the spending program for which those revenues must be raised.

What about those highway taxes? Are they fair and does the system tax highway users equitably?

The three major tax sources of the highway fund are the fuel tax, the weight tax, and the registration fee. Each source measures and taxes users according to their use of the highways.

The fuel tax is based on the number of gallons of fuel used during any one year. The more miles a car goes on the public highways, the greater number of gallons used, and the greater the tax.

Similarly, the weight tax reflects the wear and tear a vehicle places on the public highways. The heavier the vehicle, the greater the wear on the pavement. Thus, a heavier car will pay more than a light compact.

Finally, the registration fee can be viewed as a privilege tax or call it an entrance fee, imposed for the privilege of entering one vehicle upon the public highways.

Thus, the tripod of highway tax resources is designed to reflect the individual use of each vehicle on our highways. The occasional driver will pay the same in registration fees as the daily commuters but less in fuel taxes.

What can we expect next year? Well, lawmakers will be asked to increase highway taxes to keep up with the cost of maintaining our public highways. How much lawmakers approve in the way of spending will have a direct bearing on how much of a tax increase will be necessary.

Know the warning signs of a heart attack! 1. Uncomfortable pressure, fullness, squeezing or pain in the center of your chest lasting two minutes or longer. 2. Pain may spread to the shoulders, neck or arms. 3. Severe pain, dizziness, fainting, sweating, nausea or shortness of breath may also occur. If you show these symptoms, the American Heart Association says "Get help immediately!"

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.)

Looking To The Future For OHA

By Moanikeala Akaka,
Trustee, Hawai'i



Mahalo for your support and confidence in my past performance as your Hawai'i Island Trustee. I feel that I received a vote of confidence statewide; I have genuinely been trying to further those Hawaiian ideals and issues that are today, and will be

tomorrow, of utmost importance to these islands and our lahui.

One positive aspect about having the incumbent Trustees re-elected is that we now know each other better—strong points and limitations—which can help in pulling together as colleagues and Trustees in serving our people. Despite the cloud of distrust that has been thrust upon four Trustees' reputations a few months ago by ex-Chair Keale and the present administration, the Attorney General after a two-month investigation recently concluded that **there were no grounds to the allegations against myself, Clarence Ching, Frenchy DeSoto and Rod Burgess.** A minor item of \$19 in xeroxing done by staff may have been questionably expended. Your Trustees are concerned with appropriate expenditures!

OHA is young and adjusting with responsibilities. Necessary changes have already come about in board leadership and administration. Our goal is to have a more open, vital, democratic, responsive Office of Hawaiian Affairs. It should be remembered that staff and administration exist to carry out the directives of the Trustees, who are the elected representatives of the people, not undermine them. This is the basis of democracy.

It is very important that aloha aina be the guide for land use in these islands, which is not to say that we oppose all development. We are very much in favor of appropriate development and technology. It is worth repeating that our environment is too fragile and susceptible to irreversible damage. The election showed in the Sandy Beach victory that **people do care** and want to preserve unique and special areas on overdeveloped Oahu. Congratulations to those who worked so hard to **Defend Sandy Beach. The people do have the power!**

I believe Trustees should have the ability to negotiate, in some instances, as we are now doing with the Governor's team for a ceded land package. This will be taken to you statewide for input before going to the Legislature. I also believe in win-win situations; however, there are also those times when we must "bite the bullet" and fight for what is right.

I would like to mahalo those of you who stood fast in your commitment to our ideals in spite of the

obstacles placed to obstruct my re-election. I am proud that our grassroots unity was able to overcome the support of the opposition including union and congressional endorsements. The people do have the power! Mahalo nui loa also to my aumakua, my ancestor Kalanihelemailuna, father of Abner Paki, who was father of Bernice Pauahi Bishop and hanai father of Queen Lili'uokalani, for kokua and guidance, and especially to the Friends of Moanikeala, Katherine Kahaloa, campaign treasurer.

OHA must come forth and provide the strong leadership these times require, otherwise the Hawaiian people will be devoured by the relentless pressures of greed and shortsighted profit. This is a crucial time for the OHA Trustees, staff, and the Hawaiian people. It is my hope that the internal differences will be put behind us so that we may meet the pressing needs of all of our people. We must pull together so that you and your ohana may obtain the entitlements you need and deserve.

Sometimes I think that certain people in Hawai'i are afraid of democracy because it raises concern about justice, freedom, equality, and genuine economic opportunity. The people are a great and growing force. Makahiki is a time to give thanks for the blessings bestowed upon all of us in these islands. OHA is entering a new era of positive, effective leadership. Mele Kalikimaka, Hauoli Makahiki Hou. Malama pono. Ua mau ke ea o ka aina i ka pono.

Ni'ihau: "Get The Drift And Bag It"

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



A family story about Ni'ihau that goes a long way back in my memory continues to pique my interest in that island. Not only that, but Ni'ihau is the only one of the major Hawaiian islands that I have not had the privilege to visit and intimately know.

The "Ni'ihau Lady" had either been born on or had lived there as a young woman. Among other things, when she spoke in Hawaiian, she spoke with the "t" substituted for "k" in the musical sounding language that I recognize now as "Ni'ihau" Hawaiian.

One of the stories told by the Ni'ihau Lady was that she once had a "fish" stone. She had been walking on the beach one day and she noticed a stone was following her. So she took the stone home with her. Following suggestions that it was a fish stone, she discovered that moi would be attracted to the stone when placed in the water, the fish being easily caught. Thereafter, she and her family were always able to get moi when they wanted. The end of the story though, is like other similar stories—the stone was eventually stolen, and the thief died for some mysterious reason.

For many people like me, Ni'ihau, like Robinson Crusoe's island, continues to conjure up thoughts of mystery and intrigue. Being called the "forbidden" island by others has added more to its mystique, although such stories are scoffed at by skeptics.

Almost all of the Ni'ihau residents are pure, or almost pure Hawaiian, and Hawaiian is the principal language. They are all OHA beneficiaries. Ni'ihau is an island owned principally by the Robinson family (no relation to Crusoe), where ranching

activities continue, where charcoal is produced from the abundant kiawe trees and where the pupu that make up precious Ni'ihau shell leis are gathered.

The word "principally" is intentionally used here because there were at least two other kuleana on the island—the two lands known as Kahuku and Malawela granted in Royal Patent (R.P.) 5573 to Koa Kanu and a 50 acre tract granted in R.P. 1615 to Papapa, six apana (parcels) reserved under School Grant No. 42 totalling 14.76 acres and some church lots, all of which were excepted (left out) in the grant to the Sinclairs, the predecessors of the Robinsons. In addition to the surface interests, the mineral rights were reserved to the Hawaiian government by the deed of Kamehameha V in 1864.

The island is usually a peaceful place, and its residents are ma'a to the way of life as lived there. Ni'ihau is the last of the Hawaiian places where Hawaiians live as tenants under a kind of ancient konohiki system.

The Robinsons have attempted to keep the island private for their family and the approximately 200 Hawaiians who live on the island. They also claim that some illegal landings have driven away some of the protected Hawaiian monk seals from the island.

On October 23, under the cloak of the "Get the Drift and Bag It" litter campaign, the island was "invaded" by a self-appointed group, mostly haole, who went there to "document" the amounts and kinds of litter occurring on Ni'ihau.

The Robinson reaction to the invasion was that they owned the land down to the water and not to the high water mark as claimed by the invading group and by Mayor Tony Kunimura of Kaua'i County.

The "high water mark" definition was adopted by the state in 1974 as Section 115-5, Hawaii Revised Statutes. The Robinsons say, however, that the statute does not apply to them. My guess is that the question will eventually be decided by the courts which may interpret the land-ocean

boundaries to the detriment of the Robinsons.

In response to these highly opposed viewpoints, I had the concerns of the Ni'ihau residents on this incident placed on the November 9 agenda of OHA's External Affairs Committee chaired by Uncle Tommy Kaulukukui.

The committee decided that contact should be made with our people on the island to assess their feelings. Trustees Tommy Kaulukukui and I were assigned to attend the Kekaha Homestead Association's meeting on November 14 to which Ni'ihauans were invited.

In the meantime the Robinsons quickly became concerned about the inquiry by OHA. They were still uncomfortable with OHA's involvement in the Robinson's helicopter tours permit application last OHA's interest in Ni'ihau stems from its concern for the people's health, welfare and the protection of the culture.

At the Kekaha meeting, the message was loud and clear. "**Leave us alone!**" was the message from Gilbert (Junior) Pahulehua, the Robinson's head foreman, who was also the spokesman for the Ni'ihau group. When the other Ni'ihau residents attending (some had come over from the island especially for the meeting) were asked if they concurred, all nodded their agreement. That they have maintained the old practice of having a "konohiki" speak for the group (with no dissenters) seems unique in this day and age.

Yet, on November 15, the day after the Kekaha meeting, I was very pleased to hear that Ni'ihau people approached the commander of the Pacific Missile Range Facility about the hazardous military waste that ends up on Ni'ihau beaches with all the other ocean trash. The commander agreed to work with them to clean up the military trash.

Further agreements should probably be made with the military to clean up the unexploded ordnance that are discovered by divers in Ni'ihau waters from time to time.

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.)

Guidelines Established on Trust Fund Use

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



Anoai Kakou:

I would like to take this opportunity to express my **Mahalo** to all of you for your continued support and vote of confidence. It is so gratifying to see so many of you went to the polls to exercise your right to vote.

Again, I thank you and

urge each of you to continue to support OHA by speaking up and telling us, your elected leaders, what is on your mind.

As the Office of Hawaiian Affairs moves into its ninth year of operation, this "infant" is no longer a child. The time has come to put this house in order and keep it that way. Doing this has been the single most important issue which has guided my actions for the 20 months that I served as chairman of the Board and this will continue to be my guide. **We**, the trustees and you and I, must move cautiously within the parameters of the law to provide the best possible solutions for the greatest number of beneficiaries.

As you know, in July of this year I requested an

investigation as to whether special funds derived from the Public Land Trust could properly be expended to advocate a change in existing law to create a single definition of the term "Native Hawaiian."

As a result the Attorney General of the State of Hawai'i has recommended the following corrective actions be implemented as guidelines in dealing with this question:

1. That the single definition portion of the Myers contract (\$23,200 - for media/advertising) be paid solely by General Funds.
2. If no General Funds are available to pay the current advertising contract with Myers, OHA should seek General Funds at the next Legislature to pay this contract retroactively.
3. The Attorney General further recommends that if OHA is to pursue the single definition issue, OHA is to seek General Funds appropriation from the Legislature in the future.
4. Where the subject of single definition is involved, care should be taken to insure **trust funds are not used**.
5. Closer attention should be paid to **all** OHA activities where subject of the single definition is involved.

It is apparent from the results of this report that seeking legal advice should be made a part and parcel of policy making, including the establish-

ment of procedures and the implementation of actions. Requesting legal advice should be the standard of OHA and not the exception. Neither this body of trustees nor any individual trustee should be denied access to counsel when he or she feels legal advice is necessary to carry a trust responsibility to protect its beneficiaries.

As stated in the report I am bound to exercise care and diligence in carrying out my fiduciary duties within the confines of the law. It is the obligation of the Trustees as a group, and as individually elected officials, to do the same.

I take this opportunity to thank Attorney General Warren Price and Governor John Waihee for the prompt and in-depth report entitled "Expenditure of Native Hawaiian Public Trust Funds by the Trustees of the Office Of Hawaiian Affairs."

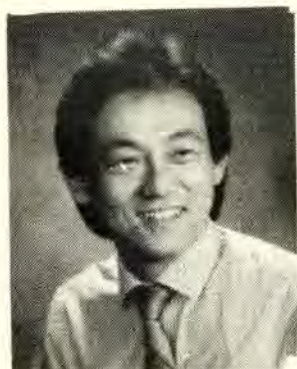
I thank the many individuals, Hawaiians and Hawaiians at heart, from Hawai'i to Ni'ihau, who prepared and signed the petitions in support of my actions.

And finally I thank each and every one of you for your patience, care and understanding in the process of resolving this matter. Now, with these guidelines clearly established we can proceed with serving you the beneficiaries.

A i manao kekahi e lilo i pookela i waena o oukou, e pono no e lilo ia i kauwa na oukou.

'Ai Pono, E Ola

By Terry Shintani, M.D.



A little over a month ago, an important principle that could hold a key to increasing the lifespan of the Hawaiian people was demonstrated. At that time, the Wai'anae coast was fortunate to be visited by the people of Moloka'i who created and participated in

the Moloka'i Diet Study which has been described by kauka Kekuni Blaisdell in recent articles in this paper. The study was done by an organization known as Na Pu'uwai. They shared the startling results of their study with the people of the Wai'anae coast community. Kauka Noa Emmett Aluli, co-investigator, Helen Kanawaliwili O'Connor, coordinator, and participants Esther Keohulua and Wilamette Neuhart gave a presentation about the study on October 14 at the Wai'anae Library. Claire Hughes, native Hawaiian nutritionist with the Department of Health and kauka Helen Petrovitch, consultants on this project were also present.

In the audience were numerous community members and leaders from both the Nanakuli homestead and the Wai'anae homestead as well as people from the general Wai'anae coast community. There was a great deal of interest and excitement stimulated by this presentation.

Kauka Aluli and Helen O'Connor explained that 10 native Hawaiians were placed on an ancient Hawaiian diet in this study. After just three weeks on this diet, all of them showed evidence of a decrease in their risk of heart disease. In addition, the participants reported increased energy and sense of well being.

Sharing The Moloka'i Diet

But besides demonstrating that the ancient Hawaiian diet is very healthy, this event provides an important lesson to all of us about a different but equally important aspect of diet. It is a lesson that holds one of the keys to reversing the high rates of death from diet-related causes among all the Hawaiian people. The lesson is that diet is more than just nutrients. Diet is culture and tradition and is meant to be **shared**.

*"...Diet is more than just nutrients.
Diet is culture and tradition and is
meant to be shared."*

In the first of this series of articles, I described the four principles of the Malama Ola preventive health program at the Wai'anae Coast Comprehensive Health Center. I believe that if any of you would practice these principles, you would help increase the lifespan of the Hawaiian population. This would occur because not only would you increase your own life span, but you would also increase the lifespan of others whom you may influence. These principles are as follows:

1. Eat right
2. Have a positive attitude
3. Exercise
4. Share

This fourth principle, "share" is what is demonstrated by the 'E Ai Maika'i food fair. It is an excellent example of Hawaiians sharing with Hawaiians and a community sharing with other communities. As a result of this sharing, a number of individuals are now interested in making dietary changes. One young man in the audience wanted to know what were the plans to spread this to all the Hawaiian people. Results such as these demonstrate how one person's sharing can have an impact on many

other people's lives. If one person has an impact on just ten others, and those ten had an impact on ten more people each and so forth, it wouldn't be long before 180,000 people or the entire native Hawaiian population was influenced in a positive way.

Finally, sharing is important because not only does it help others, it actually is healthy for the person doing the sharing. Recent studies show that a person who helps another has a measurable increase in white blood cell count which could help increase a person's resistance to certain diseases.

Sharing can be fun as was demonstrated by this gracious visit by the people of Moloka'i. Sharing can also help restore the health of the Hawaiian people by encouraging positive dietary change. The people of the Wai'anae coast send their Aloha to the people of Moloka'i for taking the time to share the lessons of the Moloka'i Diet Study, and the people of Hawai'i will thank each one of you who takes these lessons to heart and shares them with your Hawaiian brothers and sisters.

If you, the reader, would like to share something right now, you can share your mana'o with everyone else by helping to find more information about ancient Hawaiian diets. Claire Hughes would like to hear what your kupuna have to say about what their grandparents used to eat. It would be very helpful to better understand what the ancient Hawaiians used to eat.

If at all possible, we would like to request that anyone who is native Hawaiian and over 60 years old please share with us by letter what your Hawaiian grandparents used to eat. If you have any friends or relatives who fit that description please ask them to do the same. Any details will be helpful. You can send this information to my attention or to the attention of Claire Hughes care of this newspaper.

He Mau Ninau Ola

Some Health Questions
by Kekuni Blaisdell, M.D.

TARO AS KĀNE AND HIAPO OF HĀLOA



Ninau: What is this about kalo being a kinolau of Kāne and the hiapo of Hāloa, the first kanaka maoli and common ancestor of all the Hawaiian people? How come I was not taught this at the Kamehameha Schools?

Pane: The Pane to your second ninau, why you were not taught these mau mea ko'iko'i (important things) at Kula Kamehameha, will need to be given by an appropriate Kula Kamehameha official.

As to your ninau mau (first question), the term kinolau refers to the metaphors or forms of a god. Pēlā, Kāne is identified not only as kalo, but as mai'a (banana), kō (sugar cane), 'ohe (bamboo), 'awa (kava), 'ama'ama (mullet), ka lā (the sun), ao (light), kauila (lightning), fresh water, and male procreative power.

I kahiko loa (in ancient times) as well as i kēia wā (today), when we kōnaka maoli eat kalo as ke kalo (corm), or as poi, or the leaf as lū'au, we eat Kāne. In so doing, we acquire the mana of this great god. Pēlā, we become godly.

As kōnaka maoli, our close relationship to taro also may be found in what Kawena Pūku'i called "probably the most fundamental and most important item of Hawaiian literature that has yet been written."

References to this epic are found in **He Kumulipo** (the 2,102-line chant, thought to have been composed circa 1700) and the writings of

Ni'ihau, continued from page 21

I expect that OHA will formalize the Ni'ihau position as its own position, and this trustee will advocate for them, "Leave them alone!"

However, it is hoped that future meetings with the people from Ni'ihau will help bring them into full participation and communication with OHA and that OHA will be able to interact with them, as it tries to do with all our people.

Some time down the road, though, the question of the present ownership of the two kuleana originally granted to Koa Kanu and Papapa may have to be answered. If either or both of them have no surviving descendants, their kuleana will pass to OHA under the Kuleana Escheat Law that OHA introduced in the Legislature at my suggestion in 1987. This law returns unclaimed Hawaiian kuleana to OHA for the benefit of all Hawaiians.

OHA's other possible involvement is that 20 percent of the income from mineral royalties, if any, would go to OHA as part of the ceded lands' income.

And so, even if the island of Ni'ihau continues to be veiled in mystery and intrigue to many, the Hawaiians who live there are real and their concerns will be defended by OHA.

Napoleon Joins NHCAP

Newest member to join the staff of the Native Hawaiian Culture and Arts Program (NHCAP) is Nappie Noela Napoleon, who last month began work for the institute as a secretary. Ms. Napoleon, 24, is the sister of cemetery researcher Nanette Napoleon Purnell, and a 1987 graduate of the University of Hawaii. She attended Kailua High School.

Napoleon is very involved in Hawaiian activities, and looks forward to sharing her skills in Hawaiian language and graphic arts/public relations studies in her work for NHCAP.

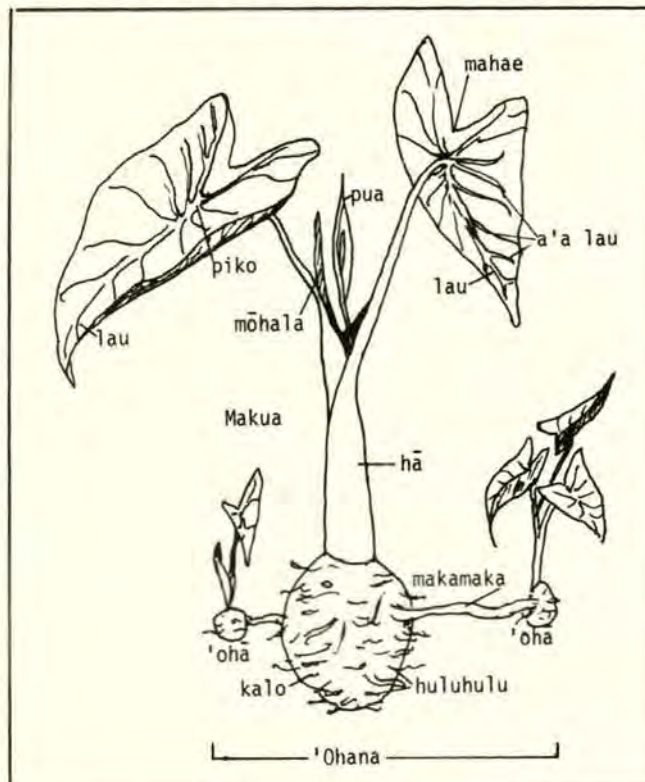


Fig. 1. He mau lā'au kalo (taro plants) showing ka makua (central parent), with its parts, and two 'ohā (lateral keiki) collectively forming 'ohana.

David Malo, Kepelino and Abraham Fornander.

Out of the mating of Wākea, our sky father, with Papa, our earth mother, arose everything in the Hawaiian cosmos. One early issue was a daughter Ho'ohōkūkālani. When she had grown to early womanhood, Wākea desired kau'i (the beautiful) Ho'ohōkūkālani, but he could not avoid the ever-watchful Papa. A kahuna advised Wākea to propose a periodic system of separation from his wahine Papa during four nights of each lunar month for special worship rituals. Papa agreed.

Pēlā, Wakea mated with his daughter Ho'ohōkūkālani. The first born was a keiki alualu (aborted deformity). It was buried in the ground. But from it sprouted the taro plant which was named Hāloa (long stalk).

The next born was the first kanaka maoli, also named Hāloa, who became a chief and the common kupuna from whom all Hawaiians are descended.

Pēlā, ke kalo is our hiapo, eldest sibling, or kai kua'ana (senior), while we kōnaka maoli are kai kaina (junior). Kalo is superior to man by birth. Kalo has greater kapu. Kalo has greater mana. Kalo is Kāne.

As kōnaka maoli, our pili (closeness) to kalo is also evident in terms given to the growing lā'au kalo (taro plant) (Fig. 1). The central older taro plant is called makua (parent), with its kalo (corm), hā (stalk), lau (leaf generically) or lū'au (specifically), piko (junction of hā with lau), mahae (leaf indentation), a'a lau (leaf veins), mōhala (young folded leaf), pua (flower), huluhulu (hairy roots), makamaka (lateral shoot from the corm), 'ohā (keiki plant developing from makamaka), and 'ohana for the collective family of central makua and multiple lateral budding 'ohā.

Pēlā, in the growing taro, we also see ourselves as proliferating 'ohana.

Kawena Pūku'i also described kalo as the prized food of nā ali'i. Since kalo was Kāne, it could be kanu 'ia (planted), huki 'ia (harvested), mo'a 'ai (cooked), and ku'i 'ai (pounded) **only** by kōnaka. Kāne (men) were la'a (clean, pure, sacred), in contrast to wāhine who were haumia (defiled) by their periodic menses. Kalo cultivation was long, complicated, difficult, required fine soil and well-watered regions, and yet prospered under a wide variety of conditions. We will pursue these aspects at a later time.

Ka mo'olelo of Hāloa provides the basis for the traditional 'aikapu, whereby sacred kōnaka ate separately from profane wāhine, pēlā creating pono or order, as shall be elaborated on in a future column, from the modern writings of Lilikalā Kame'eiehi.

The metaphor of Hāloa also explains the role of incest in preserving the divinity and the high rank of the ruling chiefs. This too will be detailed ma hope.

Pūku'i describes Ka Wai Ola a Kāne (the life-giving water of Kāne) coursing through kahawai (streams) and 'auwai (irrigation ditches) which patterned the entire subsistence economy, and through this, the whole cycle of individual and society. The kahawai and 'auwai were "the regulators, the law-givers, in communal relationship, because upon their water depended the taro, and upon taro depended man."

Kēia mahina a'e (next month), we will describe the medicinal properties of kalo. 'Oiai, e hā'awi mai nei i he mau ninau ola, ke 'olu'olu.

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