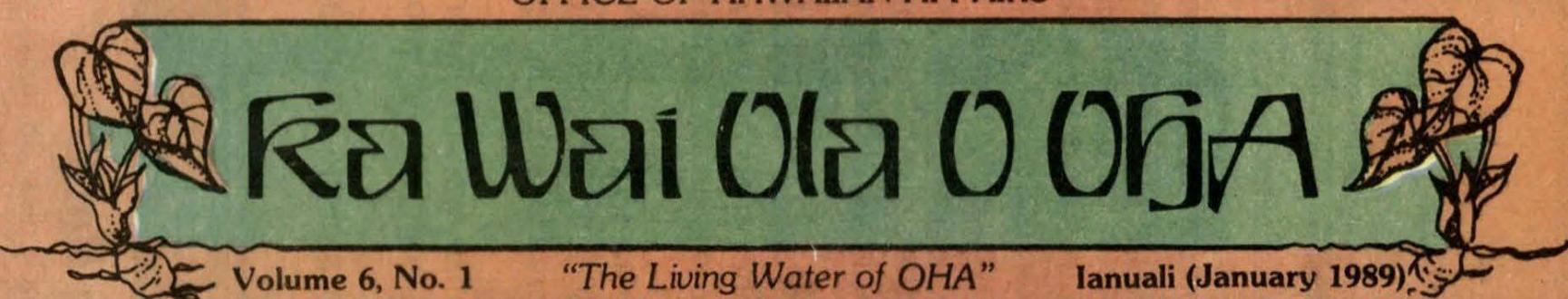


OFFICE OF HAWAIIAN AFFAIRS



Volume 6, No. 1

"The Living Water of OHA"

Januali (January 1989)



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Ra Wai Ola O OHA

Volume 6, No. 1

"The Living Water of OHA"

January (January 1989)

OHA Board Asks: Reconsider Honokahua Hotel Permit

Editor's Note: As this article went to press, Governor Waihe'e had met with Native Hawaiians protesting the excavation of burials at Honokahua, and he had called for disinterment to stop. Administration officials were reportedly working with Kapalua Land Co. to resolve the situation.

The Office of Hawaiian Affairs and the Maui community group Hui Alanui O Makena are asking the Maui Planning Commission to reconsider the shoreline management area (SMA) permit allowing construction of a luxury hotel at Honokahua, Maui. Archaeological excavations have revealed that the proposed hotel is being built over a major Hawaiian burial ground.

At its December 15, 1988 board meeting, the OHA Trustees expressed deep concern at the previously unknown extent of the burial site, and the disinterment of the remains of close to 1,000 individuals in the sand dunes at the site of Kapalua Land Company's proposed Ritz-Carlton Hotel.

OHA Vice Chair Rod Burgess said, "With this information, and at least several months of excavation anticipated—it is imperative to review past permit approvals. We simply do not know how many more graves would be disturbed, and it is very appropriate to review whether disinterment at this scale should continue. Thus, we are formally requesting the Maui Planning Commission to reconsider its previous SMA approval."

In August 1987, OHA, along with Hui Alanui O Makena and the State Historic Preservation Office, signed a Memorandum of Agreement (MOA) which states that "prior private and governmental decisions and approvals regarding Honokahua made the disturbance of Native Hawaiian graves inevitable, and participation by the Office of Hawaiian Affairs was only to assure res-

Kaulukukui and Burgess Named to Head OHA Board

Two veteran Trustees have been selected to fill the top leadership positions on the OHA Board of Trustees for the next two years.

On November 29, 1988, the first Board meeting following certification of the November 8 election, the Trustees named Thomas K. Kaulukukui, Sr. as Chairman of the Board and Rodney K. Burgess, III as Vice-Chairman. Both are Trustees-at-Large and both men have served on the Board since the first OHA election in 1980.

In 1986, Kaulukukui held the positions of both Vice-Chairman and interim Chairman of the agency.



Thomas Kaulukukui, Sr.



The sand dunes in foreground look out over Honokahua Bay, site of the proposed Ritz-Carlton Hotel on Maui. Nearly 1000 ancient Hawaiian burials have been uncovered here.

pectful and dignified treatment of our ancestral bones." The MOA also calls for the preservation of an ancient trail on the property.

At the time the MOA was signed, the full extent of the burial site was not apparent. Now it is known that the Honokahua sand dunes are a major Hawaiian burial ground.

At its December 15th meeting, the OHA Trustees also reviewed OHA's participation in the MOA and expressed their continued support for its enforcement while reconsideration takes place.

The Board stressed that it never approved the development.

To make sure that major ancient Hawaiian burial sites are not disturbed in the future, the Board has adopted the outline of a legislative package to be introduced at the 1989 state legislature. It calls for amendments to state law to tighten the procedure for the granting of disinterment permits. The following provisions are included in

continued on page 2

Burgess Named to Head OHA Board

A retired U.S. marshal, Chairman Kaulukukui is widely known for his ability as an athlete and coach. According to a February 18, 1986 story in the *Honolulu Advertiser*, "Tommy Kaulukukui is considered the greatest athlete ever to graduate from the University of Hawaii at Manoa. In his four years (1933-37), Kaulukukui earned 15 letters—four each in football, basketball and baseball, and three in track. That still stands as a record. He became the first Rainbow football player to gain All-America honors from the All-America Board of Football in 1935.

"Uncle Tommy" is a former U.H. head football coach, founded the Pop Warner Football League in Hawai'i, was a Babe Ruth Baseball League Commissioner, Little League advisor, Area Athletic Director of the Church of Jesus Christ of Latter Day Saints and Second Vice-President of the Hawai'i Sports Hall of Fame.

As an OHA Trustee, Chairman Kaulukukui conceived the idea of "Ho'olako, 1987," the Year of the Hawaiian and served as president of that organization.

OHA's new Vice Chairman Rod Burgess was educated at the Kamehameha Schools, U.S. Naval Academy and University of Hawai'i. A businessman and realtor, Burgess is President of Rod Burgess Realty, Inc. and Burgess Development Company. A Maui resident, he also is consultant to Native Hawaiian Ocean Activities, Inc. in Lahaina. He is a charter member of the Hawaiian Businessmen's Association.

Trustee Burgess was a member of the Federal-State Task Force on the Hawaiian Homes Com-

mission Act and the Lieutenant Governor's Task Force on Housing, and is a member of the Elks Lodge.

This is the second time Burgess is serving as OHA Vice-Chair. He was last vice-chair from 1982 to 1983. He is chair of OHA's Ad Hoc Committee on Ceded Lands which currently is negotiating with a similar committee from the Governor's office in an attempt to resolve the controversy surrounding OHA's entitlements. Burgess, as Ad Hoc Committee Chair, spearheaded the recent referendum on whether to establish a single beneficiary class for the Office of Hawaiian Affairs.



Rod Burgess

Office Of Hawaiian Affairs

Administrator

Salary: \$4,000/month or as negotiated.

The Administrator is responsible for carrying out all policies, plans and programs of the Board of Trustees and is responsible for management of the Office of Hawaiian Affairs; establishment and maintenance of working relationships with other entities and the promotion of OHA's missions, goals and objectives.

Bachelor's degree and five years of professional management experience is required. Eight years of general management experience may be substituted for the bachelor's degree requirement.

Applicant must have a strong commitment and dedication to the empowerment of Native Hawaiians and the restoration of Hawaiian culture.

Applicants are required to submit a detailed resume, statement of objectives and two letters of recommendation to:

Chair, Board of Trustees
Office of Hawaiian Affairs
1600 Kapiolani Boulevard, Suite 1500
Honolulu, Hawaii 96814

DEADLINE: January 16, 1989

OHA Board Business

By Ed Michelman
Public Information Officer

The November business meeting of the Board of Trustees of the Office of Hawaiian Affairs was held in the board room of OHA's Honolulu office November 29, 1988. All nine members of the Board were present.

The session was abbreviated to permit the Board members to attend the final counting of OHA referendum ballots and announcement of the poll results. (See story in December, 1988 **Ka Wai Ola O OHA**.)

Administrator's Contract

During the morning session, the Board voted not to renew the present Administrator's contract when it expires February 28, 1989 and to inform the Administrator in writing of that action. The final vote on this motion was 6 to 3 in favor. Trustees Hao, Kahaialii and Keale voted "no" with Trustee Desoto voting "kanalua twice." A "kanalua" (undecided) vote, when repeated twice, counts as a yes vote according to the OHA bylaws.



This excavation at the Honokahua sand dunes, site of the proposed Ritz-Carlton Hotel, was photographed in August, 1987 at the time OHA signed the memoranda of agreement.

Election of Chair and Vice Chair

Following an afternoon executive session, it was announced that Trustee-at-Large Thomas K. Kaulukukui, Sr., had been elected Chairman of the Board of Trustees and Trustee-at-Large Rodney K. Burgess, III was named Vice Chairman.

Because of the lateness of the hour, the meeting was postponed until December 15, 1988 in order to allow time to deliberate on the remaining agenda items.

Lapsing of Funds

The meeting resumed on December 15, with Trustees Kaulukukui, Keale and Mahoe excused. The Board considered a motion to accept the recommendation of the Committee on External Affairs to lapse funds amounting to \$23,200. The committee had determined that it was unnecessary to expend those funds for a planned public information campaign. The motion to lapse the \$23,200 was carried unanimously.

Maui Burials

After considerable discussion, the Board agreed to ask the Maui Planning Commission to reconsider the Shoreline Management Area (SMA) permit allowing construction of a luxury hotel at Honokahua, Maui. The Trustees expressed deep concern at the previously unknown extent of the burial site and the disinterment of the remains of close to 1,000 individuals in the sand dunes at the site of Kapalua Land Company's proposed Ritz-Carlton Hotel. (The Maui community group Hui Alanui O Makena later joined OHA in requesting a reconsideration of the permit.)

To prevent a repetition of the disturbance of Hawaiian burials in the future, the Board proposed a package of legislation to be introduced at the forthcoming legislative session. (See story on page 1.)



**Ka Wai
Ola
O OHA**

"The Living Water of OHA"
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Culture Program Seeks Director Applicants

The Native Hawaiian Culture and Arts Program (NHCAP) is seeking a director. NHCAP is a new federally funded program, with great potential for growth and development in assisting our Native Hawaiian people to preserve and perpetuate our culture.

The director will be responsible for carrying out the mission, goals, objectives and policies established by the NHCAP board of trustees. This position will administer a budget of at least \$600,000 per year, and will oversee all areas of program planning, implementation and evaluation. The director will coordinate NHCAP's activities with Native Hawaiian and other organizations and agencies throughout the state, including Bishop Museum, which is the host organization for the Program.

Desired education and experience for this position includes a bachelor's degree or equivalent, three to five years of responsible administrative or managerial experience and proven ability to work successfully with others. Demonstrated knowledge of and commitment to the native Hawaiian community is essential. Knowledge of Hawaiian history and culture is desired, and an ability to converse in Hawaiian is preferred.

For further information and applications, please contact the Bishop Museum's personnel office, phone #848-4146 (at 1525 Bernice St., Honolulu). Salary is commensurate with qualifications.

Honokahua permit, from page 1.

the proposal:

- The Department of Health (DOH) (shall) be responsible solely for modern burials. Responsibility for pre-contact burials would be transferred to the State Historic Preservation Office (SHPO).
- A public hearing (shall be required) before the issuance of a disinterment permit, whether by DOH or SHPO. Publication notices (shall be required) in two newspapers of statewide circulation, "Ka Wai O OHA," and a newspaper published in the county affected.
- Permits (shall be issued) containing a mandatory review mechanism in the event a major burial area is encountered. No other permits would be finalized until all reviews associated with disinterment are completed. If SHPO disinterment re-review indicates a major pre-contact burial area is involved, no permit would be issued and the area would be designated for preservation.

At their December 15 meeting, OHA Trustees called on the Governor, the Legislature of the State of Hawai'i and people of Hawai'i to support this proposed legislation.

A few days after the Board's action, OHA Chairman Thomas Kaulukukui met with Governor John Waihee concerning the disturbance of burials at Honokahua.

Following that meeting, the Governor named a task force to reevaluate the disinterment and relocation of human remains at the Maui site.

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Art Design

Staff Selected For Native Hawaiian Loan Fund

OHA's Native Hawaiian Revolving Loan Fund demonstration project (NHRLF) will be headed by Big Island real estate development and management consultant, Chester M. Cabral. He will be assisted by two business loan officers, Ken Sato and Dennis Chong.

NHRLF is a \$3 million, four-year, low interest loan program for Hawaiians who wish to start, expand or improve their own businesses but are unable to qualify for loans at conventional financial institutions.

The loan project is funded by the Administration for Native Americans. Administrative costs (such as salaries) are borne separately by the Office of Hawaiian Affairs. Technical guidance is being provided by the Bank of Hawai'i.

Successful applicants will be granted loans at an extremely favorable interest rate which will be set at 2 percent below the treasury bill rate at the time the loan is approved. The maximum loan amount available to individual borrowers has not yet been determined. That limit, along with other policies will be established by the NHRLF Board of Directors.

Cabral, who will manage the program, is a graduate of Hilo High School. He received bachelor's and master's degrees in business administration from the University of Hawai'i in Manoa. He has held positions with the Hawai'i State Department of Labor and Industrial Relations, Hawai'i Economic Development Corporation and Hawai'i Pacific College. Most recently, Cabral served as principal consultant and managing general partner of C.M. Cabral & Associates, a management and commercial real estate development/consulting firm.

Cabral said NHRLF is the first such program available to Hawaiian businessmen and women. "It's not going to be a typical loan program where



New staff of the Native Hawaiian Revolving Loan Fund are (left to right): Dennis Chong, business loan officer, Chester Cabral, manager, and Ken Sato, business loan officer.

sometimes you come in and borrow money and never see your banker until there is a problem with your loan. We expect to include in every loan package a management/technical assistance plan, and we'll tailor that plan to the needs of the individual and his or her business." Cabral said, "By providing these loans, we are encouraging economic development and self sufficiency for Hawaiians... one of OHA's major goals... as well as providing additional employment opportunities for members of the Hawaiian community."

Cabral listed some of the major requirements for eligibility in the NHRLF program:

- The business must be 100 percent Hawaiian owned. If it is a partnership, all partners must be

Hawaiian. If it is a corporation, all stockholders must be Hawaiian.

• However, there are no blood quantum restrictions as long as the applicant is of Hawaiian ancestry. It doesn't matter whether the applicant has more or less than 50 percent Hawaiian blood.

Cabral said the NHRLF program does not compete with regular lending institutions. In fact, applicants must furnish proof that a bank or other financial institution has denied them a loan.

The NHRLF staff will move into its office early in January, 1989, and if all goes well, loan applications will be available in April. The office will be located in the Pan Am Building, 1600 Kapiolani Boulevard, Suite 1314. For further information, call NHRLF at 944-6571.

Ken Sato and Dennis Chong, the two NHRLF loan officers, are both former bank executives and successful businessmen.

Sato graduated from McKinley High School in Honolulu and earned a bachelor of business administration degree from the University of Hawai'i. He has worked for a number of financial institutions including Bank of Hawai'i, THC Financial Corp. and Lincoln Financial Corp. where he served as president. Sato also founded and managed Cash Register Pacific, Inc., a firm which markets and services electronic cash registers.

Dennis Chong graduated from Maryknoll High School in Honolulu, received a bachelor's degree in business administration from the University of San Francisco and attended the Pacific Coast Banking School. He worked for Liberty Bank in Honolulu for 15 years, rising from management trainee to assistant vice president/branch manager. Chong also was co-owner and manager of the Patio Deli restaurant in Kahala Mall.

Need business advice but can't afford it?

**Call the Honolulu Minority Business
Development Center
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Whether you're starting a new business or need help with your existing company, the Honolulu Minority Business Development Center can help. Operating from the offices of established accounting and consulting firm Grant Thornton, the center provides Oahu's ethnic minority-owned businesses with help in:

- Finance
- Accounting
- Planning
- Marketing
- Procurement
- General Management

To find out if you qualify, or for information contact:

Honolulu Minority Business Development Center
Pacific Tower, Suite 2900
1001 Bishop Street
Honolulu, Hawaii 96813
Phone: 531-MBDC (531-6232)

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 office 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 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. For **census job information only**, call Rhoda Kaluai, community awareness specialist, at 528-0028.

New Mainland District Created**Civic Club Convention Takes Historic Steps**

by Deborah Lee Ward
Editor, Ka Wai Ola O OHA

"E paepae iluna loa i ka malamalama—Hold high the light of knowledge" was a fitting theme for the 29th annual convention of the Association of Hawaiian Civic Clubs (AHCC) in Keauhou, Kona November 16-19, 1988. Almost 700 persons attended the convention—club delegates, members and guests.

Dedicated to the memory of late AHCC president, Benson W.K. Lee, the convention represented a historic step forward for the civic club movement. The first civic club was founded by Prince Kuhio in 1918 to develop Hawaiian leadership and improve the Hawaiian condition. Present paid membership in the Association is approximately 2,350 in 43 clubs in Hawai'i and five clubs on the mainland.

Several momentous decisions were made by the 251 voting club delegates and alternates during the convention, which included an unprecedented two-day constitutional convention to review and refine the existing AHCC constitution and bylaws. An amended constitution and bylaws were presented and adopted on the general convention floor.

Chief among the decisions made were "critical clarifications regarding the tax-exempt status of the Association" and the nature of its activities. The AHCC board of directors will soon be applying for a 501(c) (4) tax-exempt status. This Internal Revenue Service designation will identify the Association as a "civic league and social welfare" organization. Workshops are contemplated for individual clubs who want to apply for their own non-profit, tax-exempt status.

Another major step was the mutually-agreed upon removal of the Hawaiian Civic Political Action Committee (HACPAC) from the Association umbrella. This step was viewed necessary to protect the non-profit status of a number of the clubs from IRS restrictions. It also will give HACPAC members (at present, all are active civic club members) the freedom to develop it into a strong force for Hawaiian organizations needing political support but lacking the expertise to pursue it.

Another sign of growth was approval for the creation of a mainland district council which will give the five mainland clubs representation on the Association Board. (A Colorado club has been newly chartered, sponsored by the Nanaikapono Hawaiian Civic Club). The mainland clubs were not part of any district council and had no representation on the board although they come under its jurisdiction. Formation of the mainland council represents a major step forward by the civic club movement in the west coast states of California, Utah and Colorado. Interest in forming clubs in additional mainland states has been expressed.



As Gladys Ainoa Brandt jubilantly acknowledged the new graduate scholarship fund named in her honor, she recalled the mo'olelo, encouraging Hawaiians to seek improvement for themselves and all Hawaiians: "Imua e na pok'i inu i ka wai awaawa," (literally, "Come my brothers and sisters and drink of the bitter water.")



Fine Hawaiian crafts, from feather leis to musical instruments were on display and for sale at the convention.

The newly-formed mainland district council will now have to amend its draft constitution to be compatible with the Association's newly amended constitution. The clubs have a year to organize their council and elect officers.

One club, the Ahahui Kalakaua Hawaiian Civic Club of San Francisco, California, unsuccessfully sought to continue its historical status under the association board.

Club president Mayday Card stated her belief in a minority report that, under its charter, Ahahui Kalakaua was bound to its original status until a mainland district council is established and active. Until this happens, and a relationship under a new council is agreed on by both the Association and the clubs in the new council, the club felt it must remain under the old terms, or possibly withdraw from the Association. However, the other mainland clubs have indicated they will try to accommodate the Ahahui Kalakaua concerns in forming the new district council.

In addition to adopting numerous resolutions on a wide range of issues of concern, the final hours of the convention saw the presentation of several service awards. The Prince Kuhio award for the outstanding Hawaiian civic club went to the Pearl Harbor Hawaiian Civic Club for most clearly fulfilling the objectives of the association. The award for outstanding Hawaiian civic club member went to Katherine Farm, a member and director of the Hawaiian Civic Club of Honolulu. The award for outstanding Hawaiian went to Malia Craver of the Ko'olauloa Hawaiian Civic Club (see stories this issue).

The award for outstanding non-Hawaiian was presented to U.S. Senator Daniel K. Inouye with high praise for his aloha, commitment to and exemplary leadership efforts on behalf of Native Hawaiian concerns.

A report by education committee chairman Dexter Soares followed, on the progress of the Na Poki'i graduate scholarship program started by the AHCC in 1975. Now administered by the Kamehameha Schools/Bishop Estate, the graduate studies fund was increased to \$50,000 for 1988-89, in commemoration of the Schools' centennial. The Na Ho'okama A Pauahi undergraduate scholarship fund was increased to \$850,000 the same year, for a total of \$1 million in scholarship aid to Hawaiian students.

Soares noted there are now 60 scholarship recipients pursuing their education in medicine, law, education, aerospace science, optometry and oceanography. He noted that the Na Poki'i scholarships, brainchild of KS/BE trustee Richard Lyman, Jr. and Gladys A. Brandt, continue to grow.

New Association officers for 1989 on the executive committee are: Jalna Keala (Alii Pauahi HCC), president, (Keala is the first woman to be elected as AHCC president. She was first vice president to AHCC president Benson Lee and completed the rest of his term); H.K. Bruss Keppeler (HCC of



Mae Akamu and Sonja Mentges of the Ka'u Hawaiian Civic Club demonstrate cordage-making for replica weapons, in the "Na Mea Hawaii'i" crafts and exhibit room at the AHCC convention.

Honolulu), first vice president; Walter Victor, Jr. (Laupahoehoe HCC), second vice president; Betty Lou Stroup (Prince Kuhio HCC), was unanimously re-elected as treasurer.

Also on the executive committee of the Association board are: immediate past president Whitney T. Anderson (Kailua HCC); Dr. George H. Mills (Ko'olauloa HCC), president emeritus.

Directors of the Association Board are: Dexter Soares (Kalihi-Palama HCC), Oahu District Council president; Peter Ching (Pearl Harbor HCC); Betty Kawohiokalani Jenkins (Alii Pauahi HCC); Linda Kawai'ono Delaney (Prince Kuhio HCC); Ann Nathaniel* (Prince David Kawanakanako HCC), Hawaii District Council president; A.D. "Sonny" Fernandez (Central Maui HCC), Maui-Moloka'i-Lana'i District Council president; Lono Cathcart (Moloka'i HCC); Fred Conant* (Hanalei HCC), Kaua'i District Council president; and Lionel Kaohi (Kaumuali'i HCC). Nona Kamai (Waikiki HCC) and Shirley Kamakele (Queen Emma HCC) were appointed to the corresponding and recording secretary positions, respectively. *re-elected

Outgoing executive board members are: Toni Lee (Pearl Harbor HCC), first vice president; Kina'u Kamali'i (Prince Kuhio HCC), second vice president; Lila Medeiros (Pearl Harbor HCC), O'ahu District Council president; Dawn Farm-Ramsey (HCC of Honolulu); and Candice Hurley (Princess Ka'ulani HCC), recording secretary and Lily Pa (Hilo HCC), corresponding secretary.

While the convention delegates praised the Kona Surf facility and management hospitality, it was decided that the 1989 AHCC convention will be held in Honolulu. This is in line with association practice to rotate convention sites. The 1987 convention was held in Las Vegas, Nevada.



AHCC president Jalna Keala (right) presents first-place Governor's trophy to Nora Knowles, who directed the Waimea Hawaiian Civic Club in the 'Aha Mele songfest.'

ConCon Lays New Base For AHCC Future

The first constitutional convention in the 70-year history of the Association of Hawaiian Civic Clubs (AHCC) concluded November 17 after two days of intense work that successfully resolved several long-standing club issues.

Linda Kawai'ono Delaney, a member of the Prince Kuhio Hawaiian Civic Club, chaired the AHCC Constitutional Convention (ConCon), which overlapped with the 29th annual AHCC convention held Nov. 16-19 in Keauhou, Kona. As outlined in the ConCon report to the Association convention, the major outcomes of the historic Con-Con included:

- "critical clarifications regarding the tax-exempt status of the Association and the nature of (association) activities;"
- "the separation of Association's political action committee;"
- "the creation of a mainland district council . . . to formally establish a level of self-government and representation (for mainland civic clubs) on the Association board of directors."

Resolutions Reflect Growth Of Civic Club Movement

The breadth and depth of the 25 resolutions adopted at the 29th annual convention of the Association of Hawaiian Civic Clubs in 1988 is a clear sign of the growth of the civic club movement in the 70 years since its founding. It also is a sign, as Association president Jalna Keala put it, that "...when exciting events are taking shape in health and social issues, education, land and politics. . if things are happening to Hawaiians, civic clubs will be involved." The resolutions commend individuals or groups for their actions on behalf of Hawaiian issues, and some have in the past served as the basis for proposed legislation.

Among the resolutions adopted were the following:

- urging the State Legislature to repeal certain exemptions governing the use of agricultural lands (such as for golf courses) in Hawai'i and to require environmental and social impact assessments and archaeological surveys for significant changes in agricultural land use or ground disturbance;
- requiring public notice and hearings by the State Department of Health before disinterment permits may be approved;
- supporting "Project Kua'ana," a pilot program to encourage the recruitment and retention of Native Hawaiian students at the University of Hawai'i at Manoa;

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• "An expansion of the purposes of the Association to clearly state our common heritage, its richness, and our responsibility to nurture its values and traditions as essential to our individual lives and of the mission of the Hawaiian Civic Clubs;"

• "A redirecting of the scope and interests reflected in the composition of our standing committees—ranging from the explicit inclusion of the conventions committee to the creation of a new planning committee; and

• Increased mutual responsibilities between the district councils and AHCC board of directors to encourage greater club participation and accountability, whether in the issuance of charters or in the ability of each district to describe its own need for the number of meetings to be called annually or in the composition of its board."

Delaney said the Con-Con was also historic because "(it) demonstrated the commitment, diligence, and extraordinary skill of the delegates who attended and worked together to produce these amended documents." She praised the 128 Con-

Con delegates for their "genuine cooperation, willingness to listen and to hear" during the long days and nights of work to hammer out amendments and compromises.

Association president Jalna Keala said a major action of the ConCon was to formalize a number of accepted past practices that were previously not part of the constitution. She said she was impressed with the "democratic way things were done. . . There were full discussions, strong statements. . . but consensus was reached over and over again."

The ConCon proposals were then referred to the Association standing committee on the constitution and bylaws for review. Further refinements were made and then reported to the full convention where all amendments were adopted.

Walter Rodenhurst of the King Kamehameha Hawaiian Civic Club then took the mike to thank Delaney and the convention responded with a standing ovation for all ConCon delegates for a job well done.

Resolutions Reflect Growth Of Civic Club Movement

• George E. Richardson, president of the Ewa Hawaiian Civic Club, a beloved and outspoken longtime civic club member;

• Na Hoku Hanohano award winner Haunani Apoliona for her musical contributions to Hawai'i and the Hawaiian people. Apoliona is president of the Hawaiian Civic Club of Honolulu.

• Gard Kealoha, for outstanding community work as community relations officer for Alu Like, past OHA trustee, outstanding communicator by the Year of the Hawaiian Ho'olako Committee; and member and officer of numerous civic and private organizations;

• Father Joseph Damien Deveuster for his sacrifice in service to the exiles of Kalawao known to be afflicted with the dreaded "ma'i pake" also known as leprosy, later as Hansen's disease. The centennial of his death will be observed April 15, 1989.

Heard Museum Keeps Native Artists Files

Native Hawaiian artists may be interested in being part of the Native American Artists Resource Collection of the Heard Museum in Phoenix, Arizona. According to a recent article in Hawaii Artreach, a publication of the State Foundation on Culture and the Arts, this active and growing collection includes files on over 4,000 traditional to contemporary artists working in all and any media. The information is available for use by researchers and scholars, art collectors, students, museum professionals and other artists.

The Native American Artists Resource Collection is part of the Heard Museum library. The purpose of the collection is to document an individual artist's achievements. Materials collected include business cards, labeled slides, journal articles, resumes, exhibition catalogs, newspaper clippings, documented interviews and gallery announcements. Each file includes a fact sheet listing the artist's exhibitions or performances and an index of additional publication resources.

Hawaiian artists and Native American artists living in Hawai'i are invited to include the Heard Museum on their mailing list. Artists are asked to send resumes and copies of any printed material they have about themselves and their work to: Native American Artists Resource Collection, The Heard Museum, 22 East Monte Vista Road, Phoenix, AZ 85004.

For additional information contact Mario Klimiades, Librarian/Archivist, Margaret Archuleta, Associate Curator of the Fine Arts Collection, or Gloria Lomahafewa, Administrative Assistant to the Director of Research/Chief Curator at (602) 252-8840.

Outstanding Hawaiian**Malia Craver Wins Civic Award**

A loving Hawaiian upbringing is part of the moving story of Aunty Malia Craver, who received the "Outstanding Hawaiian" award at the Association of Hawaiian Civic clubs convention in Keauhou in November. The award is presented annually to an individual of Native Hawaiian ancestry nominated by a civic club member. The selected candidate has demonstrated significant contributions by example and commitment, to the State and people of Hawai'i, to the Hawaiian community and people, and pride in and involvement with the Hawaiian community.

Malia Craver was born in 1927, and was reared in peaceful Ho'okena, Kona, as the hanai child of her paternal grandparents, Manu and Malia Kama. Her paternal aunt Annie, and her husband, John Kauwe, also resided in this stable and loving home, readily sharing the responsibility to care for her with much genuine aloha spirit.

Mrs. Craver recalls fondly. "They were Hawaiian folks with great strength and comfortably existed in their normal lifestyle." As they raised her, they taught her the Hawaiian language and traditional ways. She notes, "While some Hawaiian people were seeking after the haole cultural ways my folks hung on to theirs with great pride." This early upbringing she believes gave her a positive Hawaiian education.

Mary Kawena Pukui was another positive cultural influence in Craver's life; from 1968 through 1978 she was Craver's mentor in her study of Ha-

Katherine Farm Is Honored By AHCC

A demonstrated belief in and commitment to the Hawaiian civic club movement are qualities that led to Katherine Farm, a life member of the Hawaiian Civic Club of Honolulu (HCCH), being named "Outstanding Hawaiian Civic Club Member" at the 29th annual AHCC convention.

Mrs. Farm picked up the tradition of club membership from her mother Mary Avant who was a member in the 1920's, by becoming a member of the founding Honolulu civic club in the 1960s. She served on the club board of directors in various capacities for at least eight years and for the past four years has been chair of the club's aloha committee, responsible for contact with membership in support of club projects.

Through her enthusiasm and example, other family members have also joined and remain with the club, including her uncle Alex Beck, Sr., his wife and children, and her daughter Dawn Farm-Ramsey, a member since the early 1970s, who has served as club director, president, AHCC director, and lobbying chair for HACPAC.

In addition to the considerable time Mrs. Farm devotes to HCCH matters, she finds time to record audio cassettes of reading material, including Hawaiian history, literature and mo'olelo for the blind. She provides support to her church parish, St. Stephen's in Nu'uau, and is also a member of the Daughters of Hawai'i. Farm is also a volunteer at the Kamehameha Schools and serves as a literacy tutor in the community.



Katherine Farm (left), is congratulated by fellow civic club members as she is named "Outstanding Civic Club Member."

waiian poetry. From Mrs. Pukui, Craver learned the traditional art of writing Hawaiian poetry. "She insisted that I retain (cultural values and language) to the fullest. I am extremely appreciative and grateful to her and the George Bacon 'ohana for granting me this great opportunity."

Craver's early compositions have been recorded by Peter Ahia, Kaimana, Violet Pahu, Hui 'Ohana, Haunani Apoliona, and others. The chants that she shared with 'kumu hula Darrell Lupenui and his students were used at two hula kahiko competitions prior to his death. In both events they won first place. Other songs and chants composed by Aunty Malia are being used today by several halau in their performances or competitions.

Craver has taught Hawaiian conversational language at Kamehameha Schools continuing education classes, at the Queen Lili'uokalani Children's Center, in the Ko'olauloa area, and to various groups of interested Hawaiians on O'ahu.

In 1980 she was honored by Alu Like for her Hawaiian cultural contributions, when selected as one of the women commended during National Women's History Week.

In early 1988 Craver was installed into the 'Ahahui Mamakakaua or Daughters and Sons of Hawaiian Warriors. She was appointed to serve on its advisory committee by premier Healani Doane.

For 23 years Aunty Malia has been with the Queen Lili'uokalani Children's Center based at Punahoa, O'ahu, working primarily with full or part-Hawaiian orphans and youngsters and their parent/guardian towards self-sufficiency for each child. Co-worker Gwendolyn Kim said "She has helped innumerable Hawaiian youngsters and their families. Because of her cultural understanding and background (Craver is a full-blooded Native Hawaiian), she is compassionate about the difficulties experienced by those she works with."

"She combines qualities that are becoming more and more rare each day. She has been well educated in the western world of English but she thinks in the poetic world of the Hawaiian language as she is a native speaker." "From 1978 through 1985 she provided critical leadership in organizing the annual Kualoa Amateur Hula Kahiko competition among high school students, sponsored by QLCC."



Malia Craver

Wendell Silva, executive director of the Kalihii-Palama Culture & Arts Society, Inc. also praised Aunty Malia, "Under the tutelage of Mary Kawena Pukui, (she) has achieved recognition as one of Hawaii's most renowned composers of poetry in the traditional Hawaiian fashion."

Malia Craver has contributed her personal collection of chants composed in honor of Queen Lili'uokalani to the Queen Lili'uokalani Keiki Hula competition held annually under the auspices of the Kalihii-Palama Culture & Arts Society, for the benefit of Hawaii's children.

Today, Aunty Malia Craver continues to share her aloha for her heritage, culture, language and people, as her kupuna once shared their precious traditions with her. "(These) continue to be foremost in my mind and heart each beautiful day," she says.

"Today, I can still hear the soft and sweet voices of my beloved folks calling to me, 'Mai, mai,' in their melodious native language. I can still feel their warm, gentle and soothing touches comforting me each new day. Yes, I do have a loving memory of a beautiful life yesterday that I will cherish and behold forever and ever."

Letter Contest Winner Shares Secret Recipe

With the holiday season still fresh in our minds, here's a family story with humor and love to season it. Brook Antoinette Mahealani Lee, a senior at Kamehameha Schools, was the statewide winner in the fall 1988 U.S. Postal Service Aloha Letter writing contest. Ms. Lee is the daughter of Antoinette L. Lee and the late Benson W.K. Lee, Sr., both very active in the Association of Hawaiian Civic Clubs. Brook's award was made in November in the U.S. Senate for her letter to the Island Eggnog Co.

She wrote that when she was eight years old, she would watch the company's TV advertisements that showed how they made eggnog with eggs, fresh milk and a "secret ingredient."

On her own in the kitchen, young Brook decided to follow their example to the letter, complete with "secret ingredient," which she figured naturally, was the same thing her family kept in a brown bottle on their stove. Her "secret ingredient?" Oyster sauce.

However, before she could sample her concoction, in came her mom, Toni Lee, who gently but firmly shooed her out of the kitchen. A while later, she came to get Brook from the bedroom where she had retreated in tears. With the lure of the "Rudolph the Red-nosed Reindeer" TV program and some eggnogg, Brook was out in a flash.

Brook concludes, "I ran into the kitchen. Out in the parlor I could see all the lights were off except for the ones twinkling on the Christmas tree. On the table in the kitchen, Mom had put the eggnog

in a pretty crystal bowl. The lights from the tree caught and danced at the edges of the bowl and swirled in the eggnog. I tried to pour the eggnog daintily into my glass, but as usual, I spilled it."

"Picking up a paper towel, I wiped up my mess. As I picked up the lid of the trash can, my eyes rested on the single carton at the bottom of the can—the carton of the Island Eggnog Co., with that sweet little old lady's face smiling up at me."

"I didn't say anything to Mom; she still probably doesn't know. But I am glad I saw the carton. Otherwise, to this day, I'd still be making eggnog with island fresh eggs, fresh, fresh milk and that secret ingredient—oyster sauce."



Toni Lee (left) and daughter Brook Lee.

'Aha Mele Celebrates Choral Tradition

The fine tradition of Hawaiian choral music was celebrated at the 'Aha Mele 1988 song competition of the Association of Hawaiian Civic Clubs convention November 18 in Kailua-Kona. Mistress of ceremonies Haunani Apoliona (president, Hawaiian Civic Club of Honolulu), announced the five clubs participating in the evening's songfest, highlight of the annual convention. Three entered in competition, and two in adjudication (judged for merit but not to compete).

Each choir presented a song of choice and the competition song, "Moloka'i 'Aina Kaulana," chosen in honor of former AHCC president, the late Benson W.K. Lee, who was from Moloka'i.

Taking the first place Governor's trophy in the competition was the Waimea Hawaiian Civic Club, directed by Nora Knowles. The club was chartered in December 1949. The choir of seven men and 22 women, dressed in club colors of white and pink, dedicated their performance to Thelma K. Lindsey, whose arrangement of "Kona Kai 'Opua" by Waia'u/Kanuha was performed with strength and beauty.

Receiving the second place Lieutenant Governor's award was the 'Ainahau O Kaleponi Hawaiian Civic Club of California, for their rendition of "Na Lei O Maunakea" by Helen M. Cassidy, arranged and directed by H. Jay Mannion. The eight men and 15 women, clad in turquoise and white, were impressive with their full sound.



In a unified finish to the song competition, all five groups singing in the 'Aha Mele joined together to sing the competition song, "Moloka'i 'Aina Kaulana."

Taking third place in the competition with their warm, lush voices was the Central Maui Hawaiian Civic Club, directed by Stephanie C. Stucky. The choir of six men and 18 women performed "E Maliu Mai" by Irmgard Farden Aluli, arranged by



The Waimea Hawaiian Civic Club, led by Nora Knowles, won the first place Governor's trophy in the 'Aha Mele song competition.

Leila Hohu Kiahā.

The adjudicated clubs were: Queen Emma Hawaiian Civic Club, directed by Debbie Kelsey, with "Nani 'Oe" by Robert Cazimero and Manu Boyd, arranged by Leila Hohu Kiahā; and the Pearl Harbor Hawaiian Civic Club, which dedicated its performance to the memory of its former member, Benson Lee. Led by Nola Nahulu, the 12 men and 22 women clad in their trademark white outfits with red quilt design, shared a medley of songs of Moloka'i arranged by Leila Hohu Kiahā—"Moloka'i Ku'u One Hanau," "Moloka'i Nui A Hina," "Olu O Pu'ulani," and "Ka Mana'o No La."

Judges for the competition were: Dorothy K. Gillett, Aaron Mahi and Beatrice Ravenscroft, Kauanoe Kamana Wilson and Kalena Silva. Each participating choir was presented with a framed copy of the competition song.

Hawai'i Nature Center offers these interesting Saturday classes in February: Learn how to make haku (wili style) leis using flowers and greens that dry for a long-lasting hatband. Bring your favorite greens to use. Honey Justman teaches this class on February 4. On February 18, Steve Kastner will lead a nature photography class. Learn how a professional photographer captures nature on film. Bring camera, tripod, film, etc.

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Five generations of a Hawaiian family gathered last month to celebrate the 85th birthday of Edward Kaha'i at the Pearl City home of granddaughter Keola Horita. Kaha'i was born in Lahaina, Maui on Dec. 18, 1903. He is retired twice, from careers as a quartermaster/electrician at Pearl Harbor Naval Base, and from the State of Hawaii Honolulu International Airport where he was an electrician. In 1973 he was named state employee of the year.

Surrounding Kaha'i in center are, clockwise from left: his great-great grandson Shane Keith Kawika Searle, age 2½ months; Shane's mom, great-granddaughter Kanani Jennifer Madera; daughter Apolei Bargamento; grand-daughter Keola Horita, and his wife, Bertha Kaha'i.

In Memoriam**KS/BE Trustee Richard Lyman Dies at Age 85**

With songs and heartfelt emotion, the family, friends and associates of the late Richard Jewell Ka'ilihiwa Lyman, Jr. gathered to celebrate his life at a memorial service held December 28, 1988. The Bernice Pauahi Bishop Memorial Chapel at the Kamehameha Schools Campus was filled by the many whose lives he had touched and inspired, from prominent statesmen to students. Together with an assembled choir of students, alumni and staff, they sang the familiar songs of Hilo, Puna and Kohala of his beloved home island of Hawai'i, and the stirring songs of the Kamehameha Schools.

It was a fitting tribute to "Papa" Lyman, who for many years took great pleasure in presenting the awards in the annual Kamehameha Song Contest. And as the lyrics of the hymn, "Only Remembered (By What We Have Done)" proclaimed, Lyman will indeed be remembered by his life of service to the education of Hawaiian children and to preserving the culture and ideals of Princess Bernice Pauahi Bishop.

Richard J. Lyman, Jr., President of the Kamehameha Schools/Bernice Pauahi Bishop Estate's board of trustees, died December 23 at Straub Hospital. He was 85 years old and had suffered from the effects of congestive heart disease.

"Mr. Lyman's passing leaves a great void in the operation of both the education and business functions of the Schools/Estate," stated William Richardson, speaking on behalf of Lyman's fellow trustees. "He was our link to the past, an authority on matters that were truly Hawaiian, a custodian of the history, morals and values of our culture."

"He constantly admonished trustees and staff to 'think Hawaiian', to consider the mana'o of our ancestors expressed in placenames or other subtleties of the language, to question the assumptions and writings about our cultural heritage."

Lyman was named a trustee May 29, 1959. He was the last trustee to be appointed to a life-term. The terms of subsequent trustees were limited by mandatory retirement ages.

From the moment of his appointment he thought of himself as a lifetime retainer to the princess.

"Richard never got over the wonderment of Pauahi's legacy," observed longtime friend Gladys Brandt, chair of the Board of Regents, University of Hawai'i and former principal of the Kamehameha School for Girls.

"He dedicated his life to carrying out Pauahi's vision for the education of Hawaiian children and to preserving the culture and ideals she embodied."

"Mr. Lyman was our Hawaiian conscience," said trustee Richardson. "We will miss him, but we also feel more committed than ever to carry on the work of this institution, the work he began almost 30 years ago."

Lyman was born in Hilo in 1903, son of Richard and Phoebe Williams Lyman. He graduated from Hilo High School and earned a degree in agriculture from the University of Hawai'i.

His distinguished career spanned many fields, including education, agricultural development, corrections and government. For 15 years, he was a school teacher.

At the outbreak of World War II he was recruited to work with the Army Engineers building defense projects on O'ahu. In 1943, he was appointed supervisor of food production for the Marianas, Marshall and Caroline Islands.

Following the war, Lyman was Superintendent of Kulani Prison for two years. He served as a delegate to the 1950 State Constitutional Convention and was elected to the Hawai'i County Board of Supervisors. In 1958, he was elected senator in the last Territorial Legislature and re-elected in the first State Legislative election in 1959.

Lyman is survived by his wife Jane, son Carl, daughter Betty Ann Keala and eleven grandchildren. A memorial service was held December 28 at the Bishop Memorial Chapel on the Kamehameha Schools campus. A funeral service followed the



Richard J. Lyman, Jr.

next day at Haili Church in Hilo, with commitment at Homelani Cemetery.

In lieu of floral offerings or gifts, the family suggests that donations be made to the Richard Lyman, Jr. Memorial Scholarship Fund.

Lyman's extensive community activities includ-

ed membership in the Japan-Hawai'i Economic Council, Japan-America Institute of Management Science (JAIMS), Hui Hanai, Hawaiian Civic Club of Honolulu, Urasenke Foundation of Hawai'i, Hawaiian Scholars Program (Na Poki'i), Crown Prince Akihito Scholarship Committee, Committee for the Restoration of Kamehameha's Birth Site, Kaulana Na Pua Institute, Native Hawaiian Study Commission.

Honors and awards he received since 1975 included: **1975**—Second order of the Sacred Treasure (Japan), David Malo award, Rotary Club of West Honolulu, University of Hawai'i outstanding alumni award; **1977**—University of Hawai'i Foundation trustee award for distinguished leadership; **1980**—University of Hawai'i Alumni Association 50 years of service to humanity award; **1981**—Humanitarian Award, National Jewish Hospital, Honorary Trustee, Bishop Museum, President's Club, University of Hawai'i; **1982**—University of Hawai'i honorary Doctor of Laws degree for outstanding contributions to Hawai'i award, Hongwanji Mission Living Treasure of Hawai'i award, University of Hawai'i Rainbow Award; **1985**—Puna Research Center (No'i O Puna) dedicated to Richard Lyman; **1986**—O'o Award, Hawaiian Business Person of the Year, Pa'u Marshall, Kamehameha Day Parade; **1987**—Na Po'okela Humanitarian Award; **1988**—Lei Hulu Mamo Award, Outstanding Hawaiian Politician, Hawaiian Civic Political Action Committee.

He Pua No Ka Wekiu: "Blossom on the Topmost Branch"

Calling him, "He pua no ka wekiu, a blossom on the topmost branch," Mrs. Gladys Aino Brandt shared the "ka mana'o 'ohana" (eulogy) at the memorial service for her longtime friend and associate, Richard Lyman, Jr., on December 28.

Brandt noted that Lyman's lifespan of 85 years "took him across most of this century," from 1903, ten years after the overthrow of the Hawaiian monarchy, through many changes in Hawai'i to 1988. Yet she added, "In so many ways, Richard helped bring these changes about. His life made a difference in forging the fate of Hawai'i."

From his origins in the farmlands of Puna, Hawai'i, she said, "The land Hawaiians referred to as 'Āina i ka houpo o Kane, 'land on the bosom of Kāne,' he drew his country-boy image and his determination to succeed. Brandt said he compared himself to the hala fruit of Puna, "He iki hala au no Kea'au, 'a'ohē pōhaku 'alā e nahā ai. I am a small hala fruit of Kea'au but there is no rock hard enough to smash me."

Lyman viewed the 'aina of Hawai'i, she said "as productive in one way or another. For him the land had potential for food or energy or development, and for beauty. He possessed a traditionally Hawaiian sensitivity to nature, treating the land and the sea with great respect and reverence." She told how his vision led to transforming barren lava land of Puna into fertile farms for papayas, trees, flowers and even a golf course and resort.

In later years, she said, he came to envision a future for Hawai'i in geothermal energy development and related industries "such as warm water health spas and glass and micro-chip manufacturing industries which could utilize the silica byproduct . . . in the basalt rock."

Yet "Papa" Lyman's life was dedicated to carrying out not only his own, but also the vision of Bernice Pauahi Bishop for education of Hawaiian children. "Being a trustee during Kamehameha's Centennial Celebration in 1987 was also most meaningful to Richard. It gave him the opportunity to bring Pauahi's greatness to the attention of the world. . ." Brandt avowed.

Lyman was himself a cultural treasure of Hawai'i, she continued. "His sensitive appreciation

of Hawaiian customs and the Hawaiian language made him a unique resource throughout his long life. He was constantly ruminating over the nuances and poetry of Hawaiian words and phrases."

"He challenged young people to think on their own and to question the assumptions, opinions and conclusions of those who wrote the books," Brandt noted. "All the while there would be seriousness in his face, but a twinkle in his eyes."

"Richard never claimed to be an authority in Hawaiian," she pointed out, "but he was." She added, "He showed us Hawaiians had deep and profound insights that were revealed through the language. Kapālama was the enclosure around the light knowledge. Keauhou meant a new era. With a simple change in emphasis, slow and dull Kaka'akō could be transformed to fast and furious Kaka'akō. And when he heard Kamehameha girls singing 'Aloha Pauahi' he became convinced that it did not mean the 'fire was extinguished,' rather that the 'image is being polished.' "

"Richard Lyman, Jr. was a man of substance and depth. His occasionally stern visage and his tendency to speak in plain and simple language camouflaged a deeply sensitive and philosophical mind. The typically Hawaiian shyness and reserve belied his inner strength. His good-humored teasing and nukunuku or grouchy demeanor sheltered a heart filled with love."

"Now he and Kalakaua can talk with Thomas Edison of the unbridled potential of geothermal energy. Perhaps he has unlocked the mystery of Nomilu, that place on Kaua'i where the fishing is disturbed by volcanic activity on Hawai'i. And surely he will find someone in heaven to confirm his beliefs. . .that Pauahi's house was named Hale 'Akala for its pink color, not after Maui's majestic Haleakala. . .that Punchbowl is 'middle hill,' Pu'u Waena, not 'hill of sacrifice,' Pu'owaina. . .that it is Kealaakeakua, 'the pathway of the gods,' not Kealakekua."

"But we here, his family and his many friends, we will miss our Richard. He was to us, 'he pua no ka wekiu, a blossom on the topmost branch.' Aloha Richard."

VA Probes Hawaiian Vets' Needs

The needs and concerns of Native Hawaiian and Pacific Island veterans were discussed last month at a meeting of the National Advisory Committee to the Veterans Administration on Native American Veterans. Participants included representatives of American Indian nations and tribes, Alaskan natives, Eskimos and Native Hawaiians.

The 19-member advisory committee, which was begun in 1986, held its 6th meeting in Honolulu, December 7-9. The Committee was established in accordance with Section 19032, Public Law 99-272, to examine and evaluate Veterans Administration (VA) programs and activities with respect to the needs of veterans who are Native Americans. This includes American Indians, Alaska Natives and Native Hawaiians. At its inception the committee only included American Indians and Alaskan Natives.

OHA Volunteers In Action

By Solomon Loo, Director of Volunteers

OHA volunteers had an important role in processing the over 20,000 ballots that were returned to OHA in the mail-in referendum on the single definition of being a Hawaiian.

Two letter-opening machines were used to open envelopes at the rate of 100 every 20 seconds apiece, but, until these machines arrived, volunteers used regular letter-openers, scissors, fingernails and anything else that worked. At that time, everyone looked forward to a very long day since each envelope took 5 seconds to open.

However, two machines arrived from Hawaii Mailing Equipment and then things began to move. The small mountain of mailbags began to shrink at a noticeable rate and after several hours the end was in sight and the ballots were ready to be machine-counted the next day.

The ballot-counting machine, operated by Glenn Sailer of Sequoia Pacific Systems, did its job in less than 30 minutes, compared to the 80 man-hours it took to prepare the ballots the day before.

Many thanks to the following volunteers who contributed to this important activity: Clara Batambucal, Peter Ching, Helen Gandal, Anita Gouveia, Ann Heffner, Dennis Kam, Julia Lagunero, John Larson, Nikki Paisner and Steve Tataii.

We welcome these new volunteers to OHA: Anita Gouveia (Kaneohe), Richard Hashiba (Pearl City), Dennis Kam (Ahuimanu), and Gerald Ting (Nuuanu).

If you have any questions about the Volunteer Program please call Solomon Loo at 261-3285.

Then in May this year, U.S. Senator Spark Matsunaga recommended Dr. Samuel K. Apuna, OHA Health and Human Services Officer as the first Native Hawaiian representative to the Committee. Apuna, a former lieutenant colonel in the U.S. Army and a veteran of the Vietnam War, was appointed in May by VA Administrator General Thomas K. Turnage.

The Committee has met in different parts of the United States and last met in September in Alaska. Under the urging of Dr. Apuna, the Committee consented to meet in Hawai'i and address the concerns and needs of Hawaiian and Pacific Island veterans. While attendance was small, at times up to 40 persons, public input was strong against perceived insensitivity of the Veterans' Administration to local veterans' concerns, needs and customs of the local veterans.

It was uncovered that the VA Office of Honolulu did not have any statistics on the number and the health condition of Hawaiian veterans. It was also noted that most of its recently employed staff were from the mainland even though suitably educated or trained people were available locally.

Top priority items the committee has identified for follow-up include: construction of a veterans' hospital in Hawai'i; local recruitment of VA staff; sensitivity training for VA employees to the local cultures and lifestyle of Hawaiian veterans.

The Committee's report to General Turnage, will include a recommendation for improvement of VA outreach efforts, especially on the neighbor islands.

Veterans interested in more information about the committee's activities may contact Dr. Samuel Apuna, at the Honolulu office of OHA, 946-2642.

Entrepreneur Classes Fill Up Fast, Funding Sought For Future Sessions

New sessions of OHA's highly successful Entrepreneurship Training Program begin this month 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 will start January 24 on O'ahu. As the number of interested participants is growing, the January classes are already filled. OHA will be negotiating for more funding from the legislature and hopes to be able to provide at least two classes per year for O'ahu and possibly one class per year on the neighbor islands.

The course is being offered to assist Hawaiian individuals. Part of the selection process involves validating this on the individual's birth certificate. Interested persons should call their local OHA of-

fice to get on a waiting list for future sessions.

The original program began last year at locations on O'ahu, Kaua'i, Maui, Moloka'i, 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.

Student Group Aims To Help College-Bound Hawaiians

Over 100 students from 46 colleges in Hawai'i and on the mainland have expressed their support for Ho'okaiaka, a new national, student-run organization dedicated to helping more Native Hawaiians attend colleges and universities across the mainland and in Hawai'i. Many are now starting chapters of the group at their own schools. In November last year they began publishing a newsletter.

In summer 1988 Ka Wai Ola O OHA published an article by Maile Loo, a Hawai'i student who recently graduated from Stanford University in California. Loo wrote that in February 1988, a handful of Stanford undergraduates, both Hawaiian and from Hawai'i, "began reflecting on a pride they shared in their heritage and a desire to help improve the condition of Hawaiian people at home." They noticed how few Hawaiians were at Stanford and acknowledged the rare opportunity they had, as Native Hawaiians, to attend college at all. They decided to make sure other capable young Hawaiians also got that chance.

Through their efforts, the Stanford Admissions Office took the first step toward active recruiting and admittance for Native Hawaiians—application forms starting with the 1988-1989 school year now include a separate "Ethnic Hawaiian" category. A special admissions committee this month will hear the students' proposal, "Hawaiians: The Forgotten Native Americans." The Ho'okaiaka members hope to gain official minority recognition for Native Hawaiians, and with it opportunities for increased recruiting effort by Stanford, and financial aid.

Since its beginnings last year, several members have graduated, and Ho'okaiaka at Stanford now includes Andrew Aoki, Kalei Ching, Lani Kanehe, Julie Kaomea, Maile Loo, and Wren Wescoatt,

graduates of Kamehameha, Punahoa and 'Iolani high schools. They note, "Some of us are half-Hawaiian, some are part, some are none at all; but we are all committed to helping the Hawaiian people to earn better educations."

Hawaiian Writers Sought For Spring "Aloha Aina" Issue

Native Hawaiian writers are invited to submit poetry, songs, chants, fiction, plays or essays to the Hawai'i Review, a literary journal published by the University of Hawai'i. "Aloha 'Aina" is the title of the issue, which will be published in late spring 1989. The editorial board encourages writers of Hawaiian ancestry to submit their work for consideration.

If you or someone you know is interested, please send a copy of your work (keep a copy for yourself) and a self-addressed stamped return envelope to: Hawai'i Review, c/o Department of English, 1733 Donagho Road, University of Hawai'i, Honolulu, HI 96822. **Deadline for submissions is January 31, 1989.**

The editorial board of Hawai'i Review consists of: Dellzell Chenoweth, editor-in-chief; Puanani Fernandez-Akamine, managing editor; Terri Goto, poetry editor; David Stroup, fiction editor; and Russell Medeiros, non-fiction editor.

A special review board has been appointed for this issue, which includes: Haunani-Kay Trask, Lili-kala Kamelehiwa, PhD, and Larry Kauanoe Kimura.

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Queen Emma Gallery Show**"Manamana"—Inner Reflections On Heritage**

by Deborah Lee Ward
Editor, Ka Wai Ola O OHA

"Manamana—The Branching," is the title of an exhibition of 16 paintings by Hawaiian artist Kawena Young at the Queen Emma Gallery of Queen's Medical Center this month. The exhibition through January 28 is in honor of Queen Emma's birthday, January 2. It is also a tribute to Manamana, the place name of the Queen's Hospital site.

The theme of "branching" is reflected at Manamana on several levels. Hospital building names bear the genealogy of Emma and her family. The many trees on the grounds which make up a diverse botanical collection also represent a branching out. And artist Young views this, her first show, as an expanding from her favorite subject matter, horses.

While horses in the traditional Chinese brush style are featured in the show, it is Young's other paintings in a very different style that reveal a highly personal approach to her Hawaiian heritage.

Momi Kawena Young was born in Hilo and grew up in Kona, Kohala and Hilo. Her genealogy is traceable to Queen Emma through Kalimakahili, who Young says ran away from Maui and had two children, Keliaaea and Kaholo. Her family descends from Keliaaea. Though she is still known by some as Momi Williams (from her late husband), she recently took her aunt's name Keahiwena, or Kawena, as more connected to her family.

Young says her family are "Pele people," and her typical dress is red, black or white—red for life blood, black for spirituality and white for strength.



Momi Kawena Young

She discovered she could draw in second grade when she handed in a picture copied out of a textbook and was punished by her teacher who insisted she had traced it. Despite the humiliation, she vowed to continue drawing and to get better. A watercolor displayed in a store in downtown Hilo gained attention for Kawena in eighth grade, and a later watercolor portrait was selected to represent Hilo Intermediate at an island-wide exhibition. The painting was selected by the Honolulu Academy of Arts to be shown in Europe, as was a later painting done while Young was a junior at Hilo High School.

Young began to study medicine at Lake Forest College in Illinois but decided to switch to psychology at the University of Minnesota. Along the way she left off painting, married, began a family and started to work. Not until 1980 was she to paint again.

That year she met Hong Kong artist Kun Kim Ching, who had studied painting with monks in China. During a two month stay in Hawai'i he began to teach Young, and wound up staying six months—a time of concentration in which he felt



"Na Maka'ainana"

they had accomplished two years' work.

This experience taught Young a profound philosophical lesson which affected her outlook on life. She promised her teacher she would concentrate on two subjects—the lotus and the horse—but that she would only paint after understanding their life cycle. However, by that time Ching had left, and he has never seen a completed painting by Young.

"I like to paint horses," she says. "They are my first love, for they move powerfully . . . They flow well from my brush, which is an extension of my arm, which expresses from my spirit. I feel my horses from inside."

"I see it as the beginning of spiritual enlightenment," she muses. "I have painted since in that manner. There are no sketches made beforehand, no guidelines or a single mark on my paper. I look into my paper and meditate. I 'see' what I must paint, and then begin."

"If you are looking for technicality, you will find that lacking in my paintings. They are spontaneous creations of what I am feeling. They are also thoughts, ideas that must be expressed."

"Some say that I paint with great strength and

Cover photo: "Papa," by Kawena Young, part of the exhibition, "Manamana, The Branching" at Queen Emma Gallery, Queen's Medical Center, through January 28.

power—'like a man'—I say I paint with spirit."

In January 1987 Young spent a month in the Cook Islands of Rarotonga and Aitutaki, at the suggestion of painter friend Rick Wellen, a Cook Islands resident. She befriended the local divers and came back to Hawai'i feeling she had rediscovered her childhood roots and feeling for indigenous people. Wellen encouraged her to paint these feelings.

In February 1988 Young's paintings began to express a visual diary of her feelings. They integrated her cultural experiences as a Hawaiian not totally at home in Western society, and her spiritual feeling of oneness with an extended reality of the elements and universe.

Young explained that in summer 1988 she read an interview in Honolulu magazine with Dr. Noa Emmett Aluli, and thought, "Oh my gosh, he's saying in words what I have been saying in pictures." "I am expressing my feelings as an indigenous person."

Her hope is that other Hawaiians will come see her show and they will say they understand what she feels about being one with nature.

Young was spiritually inclined even as a youth, attending church in Olao and Haili Church in Hilo. Today she is a Bahai, a faith which she feels brought together both her cultural and spiritual feelings and helped her to re-identify with her Hawaiian culture.

She says this spiritual integration allowed her to feel free and to release a flowing spirit inside her that comes out in her paintings as a feeling of mana. Young is now most interested in exploring her link to nature, mankind and God, with painting as a part of that growth.

Young balances her artistic life with work as a respiratory technician at Straub Clinic. She is a member of the E Ola Mau organization of Hawaiian health professionals. Young was widowed several years ago, and is the mother of a son, Keahi, a student at Willamette University in Portland, Oregon.



"Wai Maka Helele'i" by Kawena Young, part of the exhibition, "Manamana, The Branching" at Queen Emma Gallery, Queen's Medical Center.

It's Easier Than You Think

Visiting Heirlooms At Bishop Museum

When you were still a child, your Great Auntie Florence donated three of your family's prized calabashes to Bishop Museum. You're grown up now, with children of your own, and you'd like to bring your 13 year-old daughter to the museum to show her the bowls and talk about what they meant to your family. Can you see them?

Yes. All the items in Bishop Museum's varied collections, from family heirlooms in the ethnology collection to rare snails in the malacology collection, are accessible to donor's families, to researchers and to members of the public. To see an item that interests you, all you have to do is contact the registrar's office, which will put you in touch with the appropriate collection manager.

The registrar's office is a clearinghouse for information on artifacts and specimens that have been loaned to or given to the museum. Every object owned, borrowed by or otherwise in the custody of Bishop Museum has been documented in the registrar's officer, which serves as a control point for movement of objects on or off the museum grounds.

To arrange for you to see the calabashes, registrar Janet Ness will need to know the name under which your Auntie donated the bowls, and, if you know it, the date when she brought them in to the museum. With that information, she will search through her index to Donor's Names for the record of your family's calabashes.

Once she finds the record, Ness will contact anthropology collections manager Toni Han, give Han the information she needs to identify the bowls, and tell her that you wish to see them. Han will then contact you or await your call, and an appointment will be made for you and your daughter to see the bowls. The best days for visit to the anthropology collections are Tuesdays through Thursdays between 9 a.m. and 3 p.m.

On the day of your visit, you would meet Han or an assistant at an agreed-upon location and be escorted to the anthropology collections area. Han will have you sign her guest book and fill out a collections use form that asks for your name, affiliation, title, address and phone, as well as the



Anthropology collections manager Toni Han shows calabashes to Luttrell Gabriel, right, and her mother and daughter.

reason for your visit and your intended use of the object (whether for personal reasons, for publication, for student research or for other uses.)

Completing the use form will not only add to the history of our artifacts by recording who visited and why they came, it will also enable collections managers to contact you in the future if new information becomes available on your artifact.

After you've signed in, the last of your preparations is complete and you and your daughter will be taken into the collections storage area, where your family's calabashes have been set aside for you to examine. Your time in the storage area will be supervised, but picture-taking is allowed so that you can create a personal record of the calabashes and share your visit with other family members.

Most visits last about an hour, and Han suggests

that you make an appointment well in advance of your visit. This allows staff members time to prepare and assures that you will have plenty of time with the artifacts you wish to see.

One possibility you should be aware of is that the objects you seek may not be at Bishop Museum. People have contacted the museum in the past, only to find that the objects they sought were in fact donated to another museum, or that the objects were only loaned to Bishop Museum, then returned.

In that case, the Museum registrar and the appropriate collection manager can help you decide where else to look for that priceless family heirloom—so you can continue your effort to lead your daughter on a journey through your family's past.

Halau Mohala Ilima To Perform In Mamiya Series

The award-winning Halau Mohala Ilima, directed by kumu hula Mapuana de Silva, is featured in performances January 22 and 23 as part of the Island Dance Festival presented by Dances We Dance. The 90-minute performance features the rich mythology and history of Hawai'i, and pays tribute to our voyager ancestors who discovered these islands, the goddess Pele and Hawaii's monarchs, as well as de Silva's own kumu hula, Aunty Ma'iki Aiu Lake.

Performances will take place at the St. Louis Center for the Arts/Mamiya Theater on the grounds of St. Louis High School/Chaminade University at 8 p.m. Saturday, January 21 and 3 p.m. on Sunday, January 22. Tickets are available at the House of Music, Ala Moana Shopping Center and at the door. Admission is \$8 for adults, \$7 for students and senior citizens, \$3 for children age 12 or younger.

The performances begin a spring series of 17 dance concerts at Mamiya of the Island Dance Festival, featuring: Halau Hula Olana (February 18-19), an International Folk Dance Concert featuring Javanese, Korean and Polish dances (February 25), Halau Hula O Hoakalei (March 11), the Pamana Dancers (April 7-8), Dances We Dance Company (April 28-29), New York dancer Sally Hess in "Dancetales" (June 3), Pearl of the Orient performing artists (June 9-10), and Halau Hula O Mililani (June 24).

Discounts are available for advance ticket order (minimum order four tickets) or group rates. For ticket information call 537-2152 or write Dances We Dance, 939 McCully St., #4, Honolulu, HI 96826.



Performing at the Mamiya Theater, Halau Mohala Ilima will feature mythology and history of Hawai'i.

A Guiding Document

Revised OHA Master Plan Published

The Office of Hawaiian Affairs has recently published its revised master plan. Completed in 1988, it contains amended goals, objectives and policies to guide the agency in its overall mission of bettering the conditions of the Hawaiian people.

The plan is built on a framework constructed in 1982 when the first OHA master plan was formulated. Like the original, it is a working document, intended to be continually revised and updated as objectives are met and new opportunities for advance become apparent.

OHA's 1988 master plan is a reflection of the goals and aspirations of the Hawaiian people themselves. It is based on concerns and issues raised by Hawaiians in formal studies, at community meetings and as individuals. The plan also utilizes information obtained from a variety of other public and private organizations.

This master plan was developed over a period of about a year-and-a-half. It is the product of OHA's planning staff, volunteer advisory groups, recommendations contained in the 1986 Arthur Young management audit of OHA, and finally, detailed and exhaustive review by the Trustees of the Office of Hawaiian Affairs. **Ka Wai Ola O OHA** will be publishing major portions of the plan, in several installments.

"The OHA Master Plan," Part I of a Series

Preamble

Hawaiians once enjoyed vigorous health, strong cultural identity, and a self-sufficient economy. Influences of historical events and other cultures have resulted in today's poor physical, social, and economic status of Hawaiians.

After years of struggle by many courageous and persistent Hawaiians, the consciousness of the general public was raised and the plight of Hawaiians was brought to public attention. The years of effort to improve the condition of Hawaiians culminated in the creation of the Office of Hawaiian Affairs (OHA). It is OHA's primary duty to better the condition of Hawaiians, and this document is the blueprint for OHA to follow in the future.

OHA's work to improve life for Hawaiians also will improve the lives of all Hawai'i residents, for as Hawaiians prosper and thrive in their homeland, so will all the people of Hawai'i.

Mission Statement

Hawai'i is the homeland of ka po'e Hawai'i. These islands have shaped and sustained a unique culture that struggles to survive the loss of sovereignty, alienation from the land, dominance of other cultures, and the concomitant decline of the general welfare of Hawaiians.

The Office of Hawaiian Affairs was established in recognition of Hawaiians' indigenous status and in response to the severe social, economic, cultural, and spiritual problems of Hawaiians. It is therefore the mission of OHA to:

strengthen and maintain the Hawaiian people and their culture as powerful and vital components in society.

Goals

To accomplish OHA's mission, the master plan focuses on four goals toward which OHA will be working:

- To achieve revival, enhancement, and maintenance of the Hawaiian culture.
- To provide opportunities for Hawaiians to enhance their social and economic well-being.
- To achieve full participation of Hawaiians in political processes.
- To achieve a strong, viable Office of Hawaiian Affairs, characterized by responsive leadership and financial independence that enables the fulfillment of the needs and expectations of current and future generations of Hawaiians.

While the goals reflect ultimate ideal end-states and describe desired conditions to be sought for the Hawaiian people, objectives are more specific and provide a basis from which OHA can begin to formulate program plans and identify resources. Policies are statements of increased specificity. Since a master plan is a general guide for future activities, it does not contain implementing actions which are very detailed and belong in individual program and operating plans.

In its long-range planning, OHA will want to concentrate on the removal or modification of the causes of problems rather than the amelioration of symptoms which, at best, will simply buy a little time.

The four goals are as follows:

Goal 1: To achieve revival, enhancement, and maintenance of the Hawaiian culture.

The traditions and culture of the Hawaiian people are very much alive today. Although other cultures and modern life have greatly influenced changes in many cultural practices of Hawaiians, still many of our values, beliefs, and practices have been retained from our ancestors. These practices, in particular our language, the performing and visual arts, genealogies, healing arts, and our values and beliefs, are unique. Through cultural exchanges with our Pacific Island relatives we are able to understand the ancestral heritage we share in common; however, we also become cognizant that our identity, our way of life, and our language are truly unique in the Pacific. And in this State, it is our traditions and culture that have become a cultural and economic asset to all who reside or visit here. However, many vital and integral elements of our traditions and culture face imminent extinction as daily practices, and their loss would be irreplaceable as a treasure to its people and to the State of Hawai'i. Certainly it is the duty of our Hawaiian community to be vigilant and to continue to maintain our own traditions and culture; however, the State has a responsibility to "promote the study of Hawaiian culture, history and language" and to "provide for a Hawaiian education program consisting of language, culture and history in the public schools." (Hawaii Constitution, art. X, sec. 4.) Moreover, the State has a responsibility to ensure that our language is respected as one of the official languages of this State. No other tradition and culture in the State of Hawai'i holds such recognition, and no other tradition and culture is more threatened to become mere political and economic symbolism in its own homeland.

Therefore, OHA shall pursue, protect, and promote the integrity and resources of the Hawaiian culture.

Goal 2: To provide opportunities for Hawaiians to enhance their social and economic well-being.

The critical element in this goal is for Hawaiians to be able to take advantage of services available in the State that may help to improve their social and economic well-being. This involves removing barriers that prevent Hawaiians from having the freedom to choose among the range of options that should be available to them and to all people of Hawai'i. Some of these barriers are institutional or structural. They may have their origin in prejudices which may be related to historical circumstances. It is particularly important that barriers be eliminated for Hawaiians who have greater physical, social, educational, and economic needs than those of the average resident of Hawai'i. For example, Hawaiians have the lowest life expectancy; highest infant mortality; highest incidence of cancer; higher rates of personality disorders and mental retardation; higher suicide rates and incidence of alcoholism; higher rates of poverty and incarceration; higher participation rates in social welfare programs; lower academic achievement; higher rates of truancy and drop-

outs; and significantly higher unemployment than other residents of the State (see Appendix A, Technical Reference Document).

Goal 3: To achieve full participation of Hawaiians in political processes.

Governmental processes and decisions at all levels of government have daily impact on the lives of Hawaiians. Politics touch virtually every aspect of contemporary life. Because of such wide-reaching implications, Hawaiians need to become politically aware and participate in government.

Although 55.7% of all eligible voters in the State are registered to vote, only 54.3% of eligible Hawaiians are registered. In terms of turnout, again Hawaiians are slightly behind the overall state performance in that 82% of all registered voters in the State turn out, but only 79.1% of registered Hawaiians exercise their right to vote.

Goal 4: To achieve a strong, viable Office of Hawaiian Affairs, characterized by responsive leadership and financial independence that enables the fulfillment of the needs and expectations of current and future generations of Hawaiians.

The Office of Hawaiian Affairs was established for the betterment of conditions of Hawaiians. OHA is the primary advocate for Hawaiians; a major coordinator of programs and activities affecting Hawaiians; a facilitator when it comes to activities and efforts that will better the conditions of Hawaiians; a monitor that will assess the policies and practices of other agencies; a policy-maker to serve the needs of the Hawaiian community; a researcher to collect data on Hawaiians; a trustee of assets for Hawaiians; and a provider of services where gaps exist and where existing methods of services are inappropriate. In order for OHA to accomplish these tasks, it must work together with other agencies in collective and collaborative efforts, and it must build its financial capability in order to provide maximum flexibility for its decision-makers and maximum benefits for the Hawaiian people.

To be continued.

Library Studies Grant

Native Hawaiian applicants are being sought for a \$10,000 scholarship grant to study library science at the University of Hawai'i at Manoa. Funding from federal sources for the grant is provided through the Alu Like, Inc., Native Hawaiian Library Project.

The grant will be awarded to one individual to pursue a professional master's degree in library science (MLIS). Degree completion will take 12-15 months on a fulltime basis.

Applicants must be of Hawaiian ancestry, and should already have a bachelor's degree with a 3.0 grade point average. The selected candidate will have to take the Graduate Record Examinations (GRE).

To apply, write to: School of Library & Information Sciences, 2550 The Mall, Hamilton Library, Rm. 23, Honolulu, HI 96822. Two letters of recommendation will be required with the completed application. For information, call Stephanie Strickland, student services officer, at 948-7321. **Deadline for application in March 1, 1989.**

The grant is being awarded in the final year of a five-year project to train Hawaiians to be professional librarians. Ten awards were made in the project's first four years.

OHA Newsline

946-5703

24 Hours a Day

poems from the heart

Wai'anae Poet Shares Personal Vision of Hawai'i

Les Awana of Wai'anae says he is "an ordinary guy." He and his wife have four children, ages 8 to 13, and he works for the Lualualei Naval base in Wai'anae, where they live. Yet he is a special person too, who has adopted the ancient art form of poetry as his own to express his thoughts and feelings as "a native Hawaiian, an ordinary guy."

His poems are original and come from his heart and the way he looks at life—its ups and downs, joys and the sorrows, fears and hopes, memories and aspirations.

Awana modestly jokes about his art, "The reason I started writing poems, I guess was because of the wandering and faraway look people gave me everytime I opened my mouth."

"On the other hand, it could have been because of the many times that I have gone through painful depressions figuring out ways not to starve, and how to meet the needs of my family."

Awana works on the naval base for Vitro Services Corp. as an inventory stock selector clerk. Work and family are recurrent themes in Awana's poetry, reflecting the constant struggle to provide a living for his family. He has worked at many occupations, but notes wryly, "My only excuse for not excelling in one particular career would be that I must live my name Awana, always on the go (from 'auana, 'to wander')."

Wai'anae's little-known poet, Leslie A.C. Awana, was born 37 years ago in Aiea, near the present Sears department store at Pearlridge shopping mall. He was raised by his mother's parents and took her maiden name.

He adds, "Maybe I will not have much recognition, but I hope that by writing what I feel, others will recognize the same spirit in themselves too... I am not ho'okano about sharing my mana'o through these writings."

More than just penning his daily thoughts, Awana in his poetry reflects a growing awareness among Hawaiians of the need for change in Hawaiian affairs today. He says, "I have in the past accepted the fact that Hawaiians as a whole must accept what has happened to them. I guess most of the young generation my age has lived this way, 'going with the flow.'"

"Since attending Ho'olokahi, I feel a need to belong and... to look for an answer in getting our people in tune to their positive, bright future—not only for today but for tomorrow as well."

Since Awana writes from his own experience, he is forthright and down-to-earth about his personal goals. "My goals are to elevate the standard of living for my family and myself, and also after

reaching that level to be able to help uplift my fellow native Hawaiians and minority poor to a higher economic horizon." Yet his poems also confront his fears and frustrations and reveal his search for a spiritual vision to upbuild the Hawaiian people.

As Awana continues to write and hone his style, he has copyrighted his poems and it is his dream to some day publish his collected writings. Many have simple themes with strong images, lyrical rhythms and tonalities. They reflect on the gift of life and how our life stories are what we create.

In his poems, death is viewed as a "knife" that cuts short what little joy earthly life may bring. It is also seen as an occasion for patience and hope, a time for remembering the love and warmth of a beloved parent, and a time of spiritual rebirth and peace at last.

In other poems he takes on an upbeat, humorous, joyful, and exuberant tone. In poems devoted to Makaha, he praises its majestic scenery, compares it to lovers, yet frets over the changes in lifestyle, "Think of your children and your old ones! Turn from unpleasant ways."

Awana's strongest feelings seem to emerge in

UH Seeks Hawaiian Enrollment

Public Health—A Career For You?

The School of Public Health was established at the University of Hawai'i in 1962, and has been deeply involved in local communities and health issues since that time. The particular and significant health problems facing Hawaiian communities will be best addressed by leadership from within these communities, and the School is committed to assisting Hawaiians and part-Hawaiians to develop the necessary professional skills to assume such critical roles.

Ho'olako '87, the Year of the Hawaiian, offered an opportunity to highlight the availability of the School's resources to the Hawaiian community.

Because of its unique geographical position, the University of Hawai'i's School of Public Health has developed special interests and expertise in the cross-cultural and transnational aspects of Public Health. These emphases are especially appropriate for community-based programs.

Over 50 percent of the School's student body is non-Caucasian, coming from many different cultures and nations. This cultural diversity helps students learn and apply special skills for working with others.

The School makes a special effort to attract Hawaiians into its programs. To help ensure academic success for those individuals recruited, the School offers staff support in several potential areas of need—tutoring, seeking financial aid, and initiating community activities related to the graduate degree program. A personal academic advisor assists students to successfully accomplish their academic objectives.

The Master's Degree Programs

The School offers courses of studies leading to either the M.P.H. (Master of Public Health) or the M.S. (Master of Science) Degree. Master's degree programs generally require 16 months of full-time study for completion. Course work is especially designed with the student's academic and career needs and goals in mind.

Emphases in the master's degree programs include Health Services Administration and Planning, Maternal and Child Health, Health Education, Biostatistics, Epidemiology, Environmental Health, Public Health Nutrition, and International Health.

The Doctoral Degree Programs

Two doctoral degree programs are available to individuals who have already earned master's degrees in public health or closely related fields. Studies may lead to the Ph.D. Degree in Biomedical Sciences with concentrations in Biostatistics or Epidemiology, or to the Dr.P.H. (Doctor of Public Health) Degree.

poems which deal with his sense of Hawaiian identity. In "Spirit of Belonging," © 1987, he wrestles with disappointment in life, how youthful hope has faded with the realities of adult life: "...Some people say, 'This is the Year of the Hawaiian.' Well, I'm Hawaiian. Tell me, why don't I feel this is my year?...Some say, 'Look to the past,' and some say 'Look to the future.' I say, 'What about now?'

In "The Call From The Past," he evokes the spirit of the kupuna in a call to the 'opio today to unite in change, to apply knowledge of western ways to help the people to regain the land, a home. He calls for wise leaders to come forth and speak out against injustice. He delivers a reminder to those who benefit from the spirit of aloha to correct past mistakes, and to remember their responsibility to care for the heritage of Hawai'i, and the Hawaiian 'ohana.

The kupuna leaves with a final message to the 'opio, "Remember, unless you stand up and be counted for this land, and be faithful and true we will not accomplish our task at hand. So be true 'till the end and you will see the final victory."

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Our Readers Write.

Dear Editor:

I read with interest the article by Gordon Frazier entitled "Hawaiian Births" in the October 1988 edition of your paper. I commend you for the focus given to this most important issue; that of perinatal health in Native Hawaiians. The following comments are offered in the interest of assuring that your reading audience receives a clear message regarding the various facets of this issue.

The conclusion that Hawaiian mothers "are good about prenatal visits to the doctor" is contrary to what in fact is a major problem which has been identified at the Maternal & Child Health Branch at the Department of Health regarding this group. In 1986 for example, 34 percent of the Hawaiian and part Hawaiian women who were pregnant, either got no prenatal care or did not access it until their second trimester, which is considered late by the American College of Obstetrics and Gynecology (ACOG) standards.

Inasmuch as the 1990's objective for the State of Hawaii is that no more than 10 percent of women who are pregnant will receive late prenatal care, it would seem more reasonable to send out a very clear and coordinated message from all arenas to childbearing Hawaiian women that they as a group fall short of maximizing a healthy pregnancy outcome, by the simple preventive health measure of getting to their first prenatal visit in their first trimester.

As for Hawaiian babies, in 1986 7.2 percent had a low birth weight, which places these babies at risk for impaired growth and development. Again, if we hope to meet the 1990 objective that no more than five percent of all babies born will be of low birth weight, we have some educating to do with Hawaiian childbearing women.

The Native Hawaiian Health Care Act, which recently became law, originated as the result of "E Ola Mau; The Native Hawaiian Health Needs Study" of 1985 which documented that Hawaiians suffer disproportionately from other ethnic groups in the State for most physical, mental and social problems. Furthermore, they tend not to seek help that may be available to resolve these problems.

It would seem imperative therefore, as an initial step in the remediation of these problems that Hawaiians be apprised forthrightly of these sad statistics, and of their applications.

Your paper is a most appropriate avenue to communicate such messages of importance considering the target audience that you reach.

As a member of the Maternal Health Branch of the Department of Health, vitally interested in health issues in Native Hawaiians, I would be most willing to assist your staff in any way that I can relative to these issues.

Yours truly,
Fern Clark
MCH Consultant/Liaison

Na 'Opio Races Set

The Na 'Opio Canoe Clubs Association has announced its race schedule for 1989. Na 'Opio is an association of high school canoe clubs which promotes the sport of Hawaiian canoe paddling. The public is invited to attend these free events, which begin at 9 a.m. Race dates, locations, and sponsoring clubs:

Jan. 28—Keehi Lagoon, Kamalii O Ke Kai
Feb. 4—Kailua Bay, Kaiheo (Kailua, Kalaheo)
Feb. 11—Kahana Bay, Manu O Ke Kai
Feb 18—Waimanalo Beach Park, Maunawili
Feb. 25—Waikiki Beach (in front of the Moana Hotel), Hui Hoe Waa
Mar. 4—Pokai Bay, Na Holokai
Mar. 11—Oahu Championships, Keehi Lagoon
Mar. 18—Nawiliwili Harbor, Na 'Opio O Kaua'i

For further information, call 531-5685, evenings.

Kamehameha Schools
Child Development & Early
Education Program

Editor:

I would like to thank you for your June 1988 article regarding Kawanakoa's Space Camp Program. The trip, June 10-June 19, was one of the greatest trips that our students have ever been part of. They found the camp, as well as the South, exciting and rewarding. I don't believe that they will ever forget Space Camp and Nashville.

(However,) I have a problem again this year. I have almost 60 students going this year and some of them are scratching around to make the \$1500 necessary to go with us. As part of our ongoing process of attempting to give all students of all ethnic backgrounds the opportunity to experience such a program, we told them to look around for scholarship programs in the community. Information that came back to us surprised myself, as well as Judy Inouye (my partner throughout this effort). There are no known foundations or clubs (in Hawai'i) that have scholarship programs that include guidelines to give more monies to students attending programs such as the one at Space Camp.

Maybe they feel that these programs are frivolous. More likely, these programs were never considered because they are a new breed of activities emerging for motivated young people. Somehow, I feel that my students (as well as myself since I too cannot afford another trip) should be considered when these organizations evaluate candidates for their scholarship programs.

Ka Wai Ola O OHA has been a powerful ally in our fight to get our program recognition in the community. Many people have told me of the article and how proud they were of our students who were going to Space Camp. They have even asked how their children could be part of our trip.

This year we are increasing our number to 60 students and 20 teachers. All of these people deserve the opportunity to cut their costs whenever possible. If you can help us by using this letter to convince some organization to reconsider (aiding financially) some of our students (and myself), then Hawai'i would prosper, and our Hawaiians would prosper. Think of how many of these students could be future scientists and astronauts after being motivated by this program.

Mahalo,

David Donn Maika'i Hana'ike
Science Teacher, Kawanakoa Intermediate
School

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'o-lani Blvd., Suite 1500, Honolulu, Hawai'i 96814.

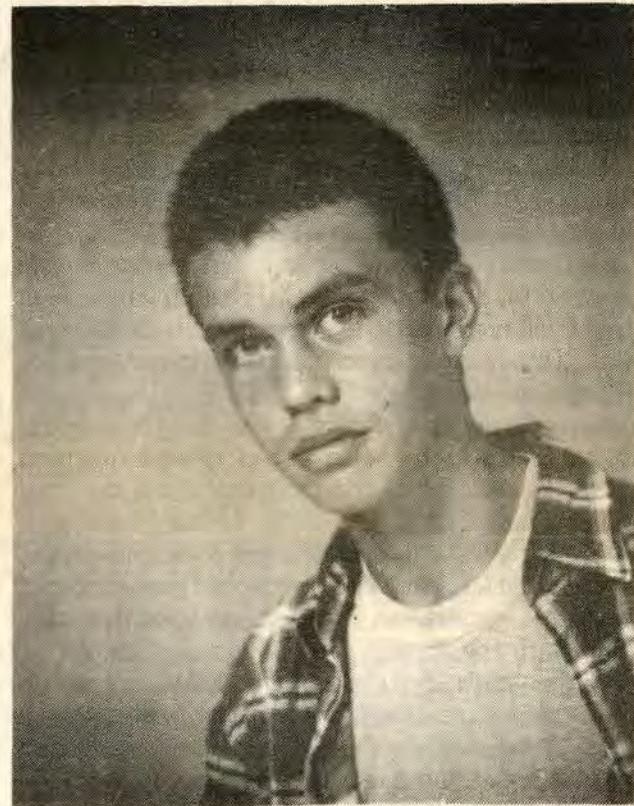
Lahainaluna Pair Boost Records

High school track and field athletes Mark and Kele Perkins last fall led the Lahainaluna High School cross-country team to an all time high placing in the school's history.

The brothers placed second and third in the Maui Interscholastic League championships in fall 1988, and then led the way to a tenth place finish for Lahainaluna among all the state's public and private schools at the Hawai'i state cross-country championship meet on Kaua'i in November.

In the boys' division of the state meet, the Perkinses had Lahainaluna at 20 points in the team scoring, after a seventh place finish by Mark and a 13th place finish by Kele. Punahoa eventually won the meet with an amazingly low 41 points.

This placement resulted in Mark's representing Hawai'i in the Western regional invitational meet in Fresno, California on December 3. There he placed 49th out of approximately 150 other seniors, representing other western states. For the regional competition, Mark Perkins was sponsored by Mr. and Mrs. Lance Nanod of Wailuku, Maui, and by Kamalu'uluolele Publishers of Honolulu. Nanod is coach of the Lahainaluna team.



Mark 'Umi Perkins

The brothers, originally from Makaha, and a senior and junior respectively, began their running careers at Tonga High School in Nuku'alofa, Tonga. Mark hopes to continue his running career at either the University of Oregon, in Eugene, or at Cornell University, in Ithaca, N.Y. He was recently invited by Columbia University in New York City to apply for admission there. He plans to study architecture.

Mark is editor-in-chief of the Lahainaluna School newspaper, Ka Leo Luna, captain of Lahainaluna's track team, and a member of Maui's all-star cross-country team. He was selected as the representative of Junior Leaders for the Youth Legislature Program for the Lahainaluna seniors. He is listed in Who's Who Among American High School Students, 1988-89, and is also the school reporter for Lahaina's newspaper, the Lahaina News.

The boys' parents are Roland F. Perkins and Dr. Leialoha Apo Perkins. Dr. Perkins is a lecturer in Hawaiian and Pacific literature at Leeward Community College. They are grandsons of Margaret K. Apo, state board of education member and Peter A.S. Apo, chairman of the Waianae neighborhood board.

Approximately 40 percent of the calories in the average American diet are from fat, the American Heart Association says. In order to decrease the risk of atherosclerosis, heart attack and stroke, the AHA recommends less than 30 percent of calories come from fat.

Makaku

By Rocky Ka'iouliokahihikolo 'Ehu Jensen ©



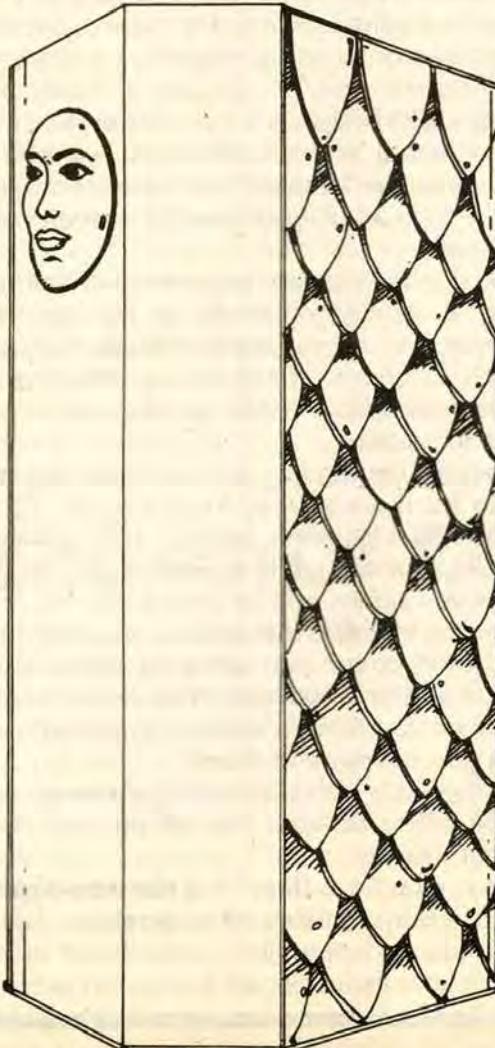
Born the Night of the Gods... When Man Came From Afar

By Lucia Tarallo-Jensen

A new, one-man exhibit by Rocky Jensen will kick off the Contemporary Art Center's 1989 season. It will be open January 12 to mid-March, Monday-Friday, from 9 a.m. to 5 p.m. at the Honolulu News Building, 605 Kapi'olani Blvd.

This one-man exhibit is a major coup for Rocky Ka'iouliokahihikolo 'Ehu Jensen. . .for it took over 10 years to convince the Contemporary Arts Center that Hawaiian art had merit and that Rocky Jensen was deserving of equal time. I believe that he is also the first native Hawaiian to hold the prestigious honor of displaying his art in the News Building. I encourage all native teachers interested in the esoteric culture of Hawai'i to use the show as a point of interest by organizing field trips.

Rocky's recent creation deals with the period in time called the "Wa Po" . . . the time and place belonging to those spirits who were the foundation of the race kanaka maoli (Native Hawaiians). It took him over a year to conceive the idea, design and create the artifacts. I use the singular "creation," because the integrity of the exhibit **must** be considered as **one** before it can be dissected and each piece examined and absorbed individually. The major importance of the artist's creative visualization of his spiritual and historical past is without precedence... an essential element for the understanding of a people. So much of Polynesian history has been diluted, adulterated and misinterpreted, that re-introducing their story from "the beginning" is necessary. . .especially in view of the pseudo-renaissance material that has passed for esoteric fact in the last 15 years. I say "pseudo" because many of the great native minds who really



"Kihawahine," by Rocky K. Jensen. Drawing by Frank Jensen.

'Ohana Pulama Program Cares For Troubled Youths' Needs

Jane* was 15 years old when she first came to live with the Aiona family. She had already been shifted between 30 different foster homes, in a two-year period. Unfortunate, those homes were not prepared to deal with her special problems. She came from a background of sexual and emotional abuse and neglect. In her previous foster homes, she would lie, steal, drink heavily and intimidate the younger children in the home. She ran away continually. Finally, after several run-ins with the law, the courts decided to place Jane into the Hawai'i Youth Correctional Facility (HYCF). Thoughts of killing herself possessed her until one day she attempted to commit suicide.

The Aionas knew that helping Jane get her life back together would not be easy. They had little experience working with troubled children, except that they had raised four relatively "normal" children of their own. But Jane had special problems that required special skills. What made their home different from the many others that Jane had run away from?

The Aionas are part of a program called Na 'Ohana Pulama, "families of light and nourishment," operated by Catholic Services to Families. Na 'Ohana Pulama provided them with intensive training in the types of skills they would need, such as communication, substance abuse intervention, skill teaching, community resources awareness and adolescent development. The staff consulted with the Aionas extensively about Jane's history and behavior problems. They discussed all of the possibilities. Together, they developed a treatment plan in conjunction with other mental health professionals involved in Jane's case.

In addition, Mrs. Aiona meets regularly with a staff social worker, as well as with other parents in the program. A staff person is always on-call if a crisis should arise. And, Mrs. Aiona receives a

monthly salary for her work, in addition to the standard room and board payment.

"We call them 'professional parents' because they are expected to treat the children," explains Warren Aoki, parent recruiter/trainer. "We are a **treatment** program, and our parents are the ones who are really implementing the treatment plans. They teach the youth personal care, social, and academic skills. They teach them how to anticipate the consequences of their behavior and to make informed decisions. They help them to solve their problems. Our main job is to give the parents the tools that will empower them to use their own natural strengths to help these kids."

Jane, now 17, has made tremendous strides. She now attends a cooperative education program and also works part-time. She attends Alcoholics Anonymous meetings regularly and has remained drug and alcohol free. She is no longer suicidal. She now looks eagerly to what the future has in store for her. After a few weeks living with the Aionas, she wrote the following poem:

Here is a rose that is full of love.

But when you don't give it water or sun
it starts to die.

So, take it from me, always give it water and sun.
See, a rose is like a human being...

It likes to bloom like we do.

There are many more children and teenagers in need of families like the Aionas. Na 'Ohana Pulama needs qualified people to become professional parents. If you, or someone you know, would be interested in helping a child like Jane, call Warren Aoki at 587-6321. Na 'Ohana Pulama is an equal employment opportunity program of Catholic Charities.

*(Characters are composite personalities based on actual case histories).

know and **understand** the culture have not been heard. Instead we have variations, versions, and mish-mash **passing** for what is real. . .and the phrases, "what is true in your house" and "it's your opinion" reign supreme.

This exhibit isn't any one person's opinion. . .it is the story of kanaka maoli, with the Kumulipo and other sacred Hawaiian and Polynesian chants as points of reference. You'd be surprised at what one finds hidden in those wonderful writings when one researches through the **spirit**. Revealed in the exhibit will be the story of the "fixed ancestors" . . . the **akua kumupa'a** . . . those "beings of light and divine mana" who were the spiritual parents of the ancient race of kanaka. Also revealed will be the kaona underlying the identification of natural elements and transmigrated souls and the **kuleana** to which they belong. It is awesomely interesting to ponder thoughts from the kanaka's perspective. . .a never-ending circle. . .the truism of "what goes around, comes around" applying perfectly. First there was **akua**, or better yet, first there was **divine mana**. . .who chanted the universe and all therein into creation. . .including **man**. Then **man** created the phenomena known as '**aumakua** and **akua**'. . .returning that **energy** back to its **source**. In a microcosm, this is the exhibit "Born the Night of the Gods. . ."

Mai ka po mai 'oia'i'o - Truth existed in the Po before Time.

Lucia Tarallo-Jensen is a researcher/historian, writer, and coordinator of exhibits for Hale Naua III. She is married to artist Rocky Jensen.

Papers Sought For Symposium On Arts Of the Pacific

Academic papers are being sought for "Artistic Heritage in a Changing Pacific," the fourth International Symposium on the Arts of the Pacific held by the Pacific Arts Association in Honolulu, August 6-12, 1989.

Sponsors of the event include the Office of Hawaiian Affairs, Honolulu Academy of Arts, Bishop Museum, East-West Center, Hawai'i Museums Association, Native Hawaiian Culture and Arts Program, Center for Pacific Island Studies, University of Hawai'i and Hawai'i Loa College. Sessions tentatively will be held at the Honolulu Academy of Arts, Bishop Museum, and at the University of Hawai'i.

Papers will be accepted in the following sections: "Role of the Museum in a Changing Pacific," "Development, Use and Conservation of Collections," "Technology and Information Sharing," "Visual Arts," "Current Archaeology in the Pacific," "Ethnographic Arts," "Performing Arts," and "The Future of Pacific Arts." Persons interested in presenting papers should immediately contact the Pacific Arts Association conference coordinator for addresses of section chairpersons. Contact the coordinator at the Honolulu Academy of Arts, 900 South Beretania St., Honolulu, HI 96814.

A beautiful queen-size Hawaiian quilt made by renowned quilter Meali'i Kalama was the prize in the Bishop Museum Family Sunday drawing January 1.

Margaret Wagner of Honolulu was the lucky winner of "Pua Kakahiaka," "Flower of the Morning," (Morning Glory), an original design in Wedgewood blue on white. Wagner is a Bishop Museum Association member, and a volunteer in the anthropology department.

'Ai Pono, E Ola

By Terry Shintani, M.D.



(How to keep your New Year's resolution for weight loss):
This is not a joke or a gimmick. Scientific research shows that we can "eat more and weigh less". And if you're one of the millions of people around the country and thousands among the Hawaiian community who has made a resolution to lose weight this year, this article is for you.

Why is it important to weigh less and to be at our ideal weight? Of course, the first thing that comes to people's minds is their appearance. Most people want to be slim and trim because they want to be attractive to others. But there are many health benefits to weight loss. Obesity is related to many diseases such as heart disease, cancer, diabetes, and low back pain. In fact, national statistics show that, in general, those who are not obese live longer. In other words, the more a person weighs over his or her ideal weight, the greater his or her chances of dying prematurely. In earlier issues of *Ka Wai Ola O OHA*, I pointed out that six of the 10 leading causes of death in America were nutrition-related. By weighing less you may reduce your risk of dying from five of those six causes.

How do we lose weight on a long term basis? To answer this, ask yourself why is it that today many

Eat More And Weigh Less

Americans are overweight. It is not necessarily due to a lack of willpower. It is due more to the change in the types of foods we now eat, the lack of exercise, and the body's response to these lifestyle changes. The body has a mechanism for maintaining weight that has been developed over millions of years called the "setpoint". It regulates our hunger and the amount of fat that we burn, even while we are asleep.

You don't really need to count calories if you are eating a variety of foods in the appropriate amounts. For most people, though, calories are difficult to count. However, by following a few simple principles, weight control can be much easier to handle.

One step we can take is to eat fewer fats and oils and to eat more starchy foods instead. By doing this, we eat a lot fewer calories while eating more food. As I pointed out in a previous article, "starch makes you skinny and fat makes you fat". Part of the reason for this is that fats have roughly 10 times the calorie count per ounce of whole starches such as taro or brown rice. Also, fats and oils tend to change your body's setpoint so you gain weight when you eat more of them.

Eating foods high in fiber can help decrease your calorie intake because they fill up your stomach without calories.

What, exactly, is fiber? It is the non-digestible part of grains, fruits and vegetables. There are two kinds of dietary fiber, soluble and insoluble. Soluble fiber includes gum and pectin which is the

same substance that makes your jelly jell. Insoluble fiber is the substance that makes the structural parts of plants including cellulose, hemicellulose and lignin. Fiber is not found in animal products.

Thus, eating fruit instead of candy, or beans instead of meats, at least sometimes, will help to satisfy your hunger for longer periods because of the calorie-free fiber in these foods which fills your stomach. In one study individuals who ate whole wheat bread consumed fewer calories than individuals who ate white bread as much as they wanted. The study concluded that dietary fiber in whole wheat bread satisfied hunger with fewer calories. Taro, incidentally, is an excellent source of fiber as it contains nearly twice as much crude fiber per cup as oats. There are many other simple ways to help you "Eat More and Weigh Less" which I will discuss in future articles.

Finally, don't forget the pointers I have mentioned in previous articles—have a positive attitude, increase exercise, eat right and share these ideas with others. Sharing these ideas is important because it helps you maintain your healthy lifestyle. Share these ideas with your friends and look for more tips next month.

Dr. Shintani, Director of Prevention Health Services at the Waianae Coast Comprehensive Health Center, is a physician and nutritionist. He is also coordinator of their Malama Ola preventive health program. A majority of the Center's clients are native Hawaiians.

Taxes and You



By Lowell L. Kalapa, Director
Tax Foundation of Hawaii

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Taxes Add To Our Cost of Living

Taxes are a pain, at least from the taxpayer's point of view and what usually comes to mind are income taxes due sometime during April. Let's face it, income tax is not the only tax we pay, but it is one of the more obvious. The next tax we take most notice of is the general excise tax, commonly referred to as Hawaii's "sales" tax.

Yet there are many other taxes which we pay, although we don't see them because they are passed along to us in the cost of the goods or services we buy.

In an earlier column, we discussed the state's special taxes on tobacco and alcoholic products as well as the fuel tax we pay on the gasoline we purchase to run our cars. There are still other taxes which are passed on to us as consumers though we don't usually know about them.

A commonly misunderstood notion about taxes (no matter what elected officials say) is that only people pay taxes. A recent example was a statement made by one of the mayors that he will propose to freeze real property tax assessments for homeowners in his county; however, he will allow assessments to grow for all other types of property.

The implication of this action would eventually shift the property tax burden from residential properties to businesses. In fact, the mayor noted that "businesses can pass the cost on to their customers" — you and I.

The counties pleaded with the legislature for a

number of years to have the right to impose a "tourist" tax so that they could raise money from our state's visitors. When the legislature refused, the counties discovered they already had this power and hiked the property tax rate on hotel and resort property. Thus, in a roundabout way, our visitors are paying an increased share of the counties' operating costs.

Another less obvious tax passed on to consumers is the public service company tax. This is a tax that is imposed on regulated utilities in lieu of the general excise tax. These utilities include the electric, gas and telephone companies as well as the commercial transportation industry — tour buses, freight trucks, and certain cruise operations.

Although we see the 4 percent general excise tax on purchasers we make at the grocery store, we don't see the public service company tax in our electric or telephone bills. What is even more ironic is that the rate on electric, gas, and telephone utilities is even higher than four percent.

The tax on energy and communications companies ranges from 5.8 percent to 8.2 percent depending on the income received by these utilities. Also imbedded in the cost of electric and gas bills is a franchise tax of 2.5 percent of gross income. Since the public utilities commission allows the utilities to recover these tax costs, the rates include the amount of the tax. So consumers are paying more than 8 percent at the very least on their electric and gas bills.

Similarly, while we don't see any taxes on the charges that the banks assess on our checking accounts or on the loans we make, there is still a tax imbedded in those charges. The banks, savings and loans, and other financial institutions pay a franchise tax of 11.7 percent of their defined

income in place of the general excise and net income tax. This rate is higher than the combined maximum rates of the two taxes.

Finally, we as consumers of products and services often do not realize, in addition to the 4 percent general excise tax we pay at the checkout, every time goods are turned over for resale, a tax at the rate of 0.5 percent is levied.

Thus, when the box of cereal is brought into the state, the value of the cereal as it is delivered on the dock is subject to a 0.5 percent rate. After sitting in a warehouse, the cereal is sold to a store at which time another 0.5 percent tax is imposed. When it is finally sold to you, the consumer, the tax is imposed at the 4 percent rate.

The more times the goods are sold and resold, the more taxes that will have to be included in the cost of the final price of the product.

What we should all realize is that one of the major reasons the cost of living is so high in Hawaii is the cost of state and local taxes. Because we do not see many of these taxes at the time we pay for a product or service, we tend to be lulled into the false belief that the tax situation isn't so bad in Hawaii.

If we begin to count all the taxes that we don't see but end up paying in the cost of everything we buy, it would be surprising to find that the cost of all the taxes imposed on a product or service would be as much as, if not more than, the original cost of the product or service.

So the next time you hear an elected official tell you that he is going to take care of the consumer/taxpayer by shifting the cost to businesses or other "things," remember that if it sounds too good to be true, it probably is, especially in the case of taxes.



Mai Wakinekona

By Larry Kamakawiwo'ole
Federal Liaison Officer



Federal Laws Affecting Native Hawaiians

In my last **Mai Wakinekona** article (December 1988 **Ka Wai Ola O OHA**), I presented you with incomplete information regarding S. 136, the Native Hawaiian Health Care Act of 1988. In that issue, I stated that S. 136 had been incorporated into H.R. 5210, the Omnibus Anti-Substance Abuse Act of 1988 (see P.L. 100-690). That information remains true. However, I failed to state that S. 136 also became P.L. 100-579. President Reagan approved it October 31, 1988.

In this and the next several issues, I will list the public laws affecting Native Hawaiians in the 100th Congress. They are certainly not exhaustive of all public laws impacting on Native Hawaiians, since what follow are only public laws containing specific Native Hawaiian provisions. There are other public laws without Native Hawaiian provisions which still affect Hawaii's indigenous people, such as H.R. 1720, the Family Welfare Reform Act of 1987, which became P.L. 100-485.

Law No: 100-175
Bill No: H.R. 1451

Approved: Nov. 29, 1987

Title: Older Americans Act Amendments of 1987.

Native Hawaiian Provisions:

Sec. 107. Older Native Americans. An Office for American Indian, Alaskan Native, and Native Hawaiian Programs is established in the Administration on Aging and headed by an Associate Commissioner appointed by the Commissioner on Aging. The Associate Commissioner's duties shall include: (1) evaluation of outreach services for older Native Americans and particular problems faced by older Indians and Native Hawaiians; (2) serving as the effective and visible advocate in behalf of older Native Americans within the Department of Health and Human Services and with other departments and agencies of the Federal Government regarding all Federal policies affecting older Native Americans; and (3) administration and evaluation of the grants provided under this Act to Indian tribes, public agencies and nonprofit private organizations serving Native Hawaiians.

Sec. 121. Purpose. Sec. 301(a) of the Older Americans Act of 1965 (42 U.S.C. 3021(a)) is amended by inserting, "with Indian tribes, tribal organizations, and Native Hawaiian organizations," after "agencies" the second place it appears.

Sec. 171. Native American Programs. Part B—Native Hawaiian Program. The Commissioner on Aging may make grants to public and nonprofit private organizations to pay all of the costs for the delivery of supportive services and nutrition services to older Native Hawaiians.

Authorization of Appropriations (in millions of dollars): Fiscal year 1988, \$1.3; FY1989 \$1.365; FY1990 \$1.433; FY1991 \$1.505. Total: \$5.603 million.

Sec. 502. Review of Applications for Assistance. Native American Programs Act Amendments of 1987. The Secretary of Health and Human Services ("Secretary") shall establish a formal panel review process to evaluate applications for financial assistance and to determine the relative merits of the projects for which that assistance is requested. In making appointments to the panels, the Secretary shall give preference to American Indians, Native Hawaiians, and Alaskan Natives.

Sec. 506. Revolving Loan Fund for Native Hawaiians. The Secretary shall award grants to one agency of the State of Hawaii, or to one community-based Native Hawaiian organization whose purpose is the economic and social self-sufficiency of Native Hawaiians, which shall use the grants to establish and carry out, in the State of Hawaii, a 5-year demonstration project involving the establishment of a revolving loan fund, from which that agency or Native Hawaiian organization shall make loans to Native Hawaiian organizations and to individual Native Hawaiians for the purpose of promoting economic development in the State of Hawaii. Loans made shall be for a term that does not exceed 5 years, and at a rate of interest that is 2 percentage points below the average market yield on the most recent public offering of U.S. Treasury bills occurring before the date on which the loan is made.

Authorization of Appropriations (in millions of dollars): FY1988 \$1, FY1989 \$1, FY1990 \$1. Appropriated in FY1988: \$957,000. Total: \$3 million.

Law No: 100-202

Bill No: H.J. Res. 395

Approved: Dec. 22, 1987

Title: Making further continuing appropriations for the fiscal year 1988, and for other purposes.
Native Hawaiian Provisions:

U.S. Department of Labor: Training and Employment Services. These programs are designed to improve the economic well-being of disadvantaged Native Americans (Indians, Eskimos, Aleuts, and Native Hawaiians) through vocational training, work experience, etc. aimed at getting participants into permanent, unsubsidized jobs.

Authorization of Appropriation (in millions of dollars): Fiscal year 1988: \$59,713.

Native Hawaiian Provision:

U.S. Department of Health and Human Services: Human Development Services. Establishment of a revolving loan fund to provide

Naturally Hawaiian

By Patrick Ching
Artist/Environmentalist



If you've spent any time in or near the ocean, you most likely are familiar with the sea turtles that frequent Hawaiian waters. If you've been lucky enough to observe them underwater then you have experienced their gracefulness as they glide through the water with seemingly effortless strokes of their winglike flippers.

Several types of sea turtles inhabit Hawaiian waters: the Hawksbill, Olive Ridley, Loggerhead, and Giant Leatherback Turtles are occasionally sighted while the most common turtle by far is the Pacific Green Sea Turtle.

The favorite nesting grounds for the green sea turtle, known to Hawaiians as Honu, are on the tiny, sand-covered islands in the northwest Hawaiian chain.

Each summer the turtles come here to feed, mate and bask in the sun. These uninhabited islands are an ideal refuge for the Honu, which are easily disturbed by humans or dogs, especially while on land.

From May to August, the pregnant female turtles come out of the water to lay their eggs in the sand during the night. An adult female may weigh over 300 pounds and lay over 100 eggs about the

loans to small businesses operated by Native Hawaiians, as a means of encouraging economic development among Native Hawaiians.

Authorization of Appropriation: Fiscal year 1988, \$1 million.

Appropriations for the Native American Programs to promote social and economic self-sufficiency for American Indians, Alaska Natives, and Native Hawaiians.

U.S. Department of Education: National Institute of Disability and Rehabilitation Research. Research and training activities to assess hearing loss experienced by Native Hawaiian children.

Authorization of Appropriation: Fiscal year 1988, \$500,000.

Hansen's Disease Program, including funds for the Kalaupapa Settlement on Molokai.

Authorization of Appropriations: Fiscal year 1988, \$3.3 million. Appropriated in FY1988: \$3.159 million.

U.S. Department of Education: Vocational and Adult Education. Perkins Act—Native Hawaiian Program.

Law No: 100-242

Bill No: S. 825

Approved: Feb. 5, 1988

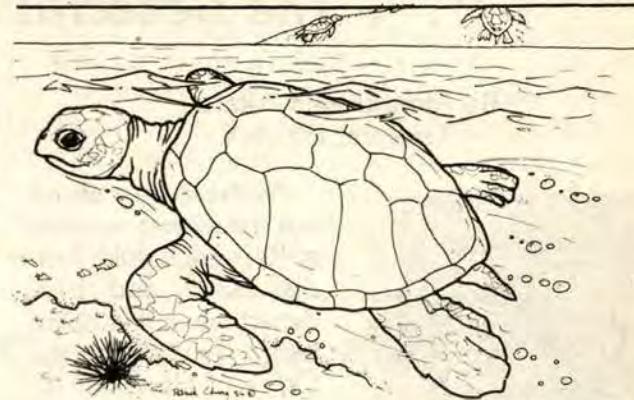
Title: Housing and Community Development Act of 1987.

Native Hawaiian Provision:

Sec. 413. Mortgage Insurance on Hawaiian Homes Lands and Indian Reservations. Sec. 247(c)(1) of the National Housing Act is amended to include successors in interest to a Hawaiian home lands lease (residential) as receiving a lower percentage as may be established for succession under sec. 209 of the Hawaiian Homes Commission Act, 1920, or under the corresponding provision of the Constitution of the State of Hawaii.

Mortgage Insurance on Hawaiian Home Lands as Obligations of General Insurance Fund. The insurance of a mortgage shall be the obligation of the General Insurance Fund.

To be continued.



size of golfballs. After a couple of months the eggs will hatch and the young turtles will emerge from their nest during the night and head for the water.

In many areas of the world seabirds take large numbers of young turtles before they reach the water. In Hawaii however, seabirds are not known to eat newly hatched turtles. Once in the water, though, young turtles are vulnerable prey to fish, sharks, and other marine animals. Sharks may even attack and kill full-grown turtles.

Predation by man is by far the biggest threat to the world's sea turtles which are hunted and killed for their meat, shells, and eggs. The Honu was a favored food of the Hawaiian people who also made use of their shells and eggs. As domestic and commercial demand for turtle meat and products increased, the sea turtle population in Hawaii decreased. As a result the Honu was put on the Federal threatened species list, and now it is illegal to harass or kill them.

Trustees' Views

(This column is open to all OHA Trustees as a vehicle for them to express their mana'o. Opinions expressed are those of the individual Trustees and do not necessarily represent the official position of the OHA Board of Trustees.)

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



The use of a referendum to gauge the feelings of OHA's beneficiaries on the single beneficiary class definition was a success. I was elated because I had initially proposed the referendum process.

Despite encountering legal problems because Hawai'i state statutes don't allow the process, OHA's skirting of the problem was solved only after a lot of deliberation. That OHA was exercising its power of self-determination by initiating the first use of referendum at the state level and, in turn, allowing Hawaiian individuals the ability to exercise their right of self-determination in deciding who we are, was of utmost importance.

The implementation of the process was not perfect. Although most Hawaiians agree that getting the ball rolling to change the blood quantum may have been theoretically fine, many beneficiaries were unhappy that OHA asked the question now. To compound the problem, many beneficiaries were unhappy when their ballots were lost or delivered late by the post office.

OHA's taking the lead was its response to those calling for Hawaiian leadership. With trustees who are willing to stick their necks out, Hawaiians need to realize that this is not the time to be timid. That the trustees as a group were willing to take the risk is reason to applaud.

The major argument against the single definition was that 50 percent Hawaiians had not gotten their share yet. Then, and only then, after they get theirs, should other beneficiaries be added.

The irony of it all is that those few who were against the referendum were willing to deny these benefits to their own flesh and blood, their own diluted mo'opuna. The trustees countered the

More On The Referendum

argument by proposing an enlarged trust that would take care of everyone.

But the critics must be asked: Why haven't the 50 percenters gotten their share yet?

Look at the Hawaiian Homes program. (Remember, however, that the program was exempt from OHA's definitional concerns but confused by the media and others.) Whether it was by initial design or not, benefits have been slow in coming. Only 30,000 acres, more or less, of the total 190,000 acres in the program have been awarded to beneficiaries. There are more non-Hawaiians on the land than Hawaiians.

The major problem seems to have been a case of gross underfunding. The federal government, while it was responsible (before statehood in 1959), opted for a self-supporting program. When the program was forced upon the state at statehood, the state followed suit. It was not until this year, 1988, that the state made its initial grant for infrastructure. In the meantime, more non-Hawaiians became beneficiaries of the land than 50 percent Hawaiians who were supposed to benefit in the first place.

Hawaiians fell into the trap of the sugar planter lobbyists who pushed for a 100 percent blood quantum back in 1920. The planters knew that the Hawaiian Homes program would fail since 100 percent Hawaiians were on the road to extinction. That Congress went along with a 50 percent blood quantum was bad enough. In the process, they succeeded in dividing Hawaiians from each other.

However, to get back to the referendum, OHA trustees were told by the experts that in using the mails, a response of only 6 percent to 10 percent could be expected. It would have been great if we were lucky enough to get a 20 percent return. That we were blessed by at least a 35 percent return was exciting.

The trustees' educated guess of the people's feelings and their belief that the Hawaiian qualities of aloha and 'ohana would prevail became very apparent. The 84 percent "yes" vote was overwhelming. The Hawaiian "silent majority" has spoken.

The media were wrong when they reported that OHA would wait two to three years before any action involving the single beneficiary class definition would take place. It is my expectation that OHA, at the state level, will either pursue separate legislation to codify the single definition or that it will be part of the proposed ceded lands negotiated settlement. In either case, the result of the referendum is to be implemented. In the least, OHA will be armed with a "mandate" of the people to seek such legislation.

One of the little known impacts of the referendum is that other Hawaiians, wherever they may be, are brought into the OHA fold. Where our in-state numbers have been estimated to be 220,000, the addition of an estimated 100,000 or so Hawaiians worldwide would swell our numbers to a nice round number of 320,000. Even without these additional numbers, Hawaiians make up the largest single group of indigenous people in the United States. With about a third of a million individuals, the Hawaiian confederation becomes a reality. If we could get other Polynesians to join us, a Polynesian confederacy could fill a big political puka in the central Pacific. Interestingly, we are more numerous than the Navajos, the largest U.S. Native American Indian tribe.

The single beneficiary class definition is a tool we can use in future deliberations. Remember, we are seeking reparations from the federal government for the 1893 loss of Hawaiian lands. No money has ever been paid for the Hawaiian lands they claim to "own." No money was paid for those ceded lands given to the State of Hawai'i at the time of statehood either. One would be guilty of illegal possession of stolen goods in any court of law. But since all of the courts of this land belong to the "fox," other methods to seek justice must be used. Whatever method, the unity of over 300,000 Hawaiians would have to be recognized.

Let us not, however, forget that in the national scheme of things, 300,000 of anything is but a drop in the bucket. To obtain the kind of justice we seek, we need to spread the word. We need to cultivate all the friends we can get and when the time is right, we need to motivate them to rally their congressmen, maybe even to demonstrate with us. We need to build good relationships with all other indigenous peoples of the U.S. and to bring the other minorities into our camp. We cannot overlook anyone.

When we are successful in obtaining an acknowledgement of wrongs committed against Hawaiians by the U.S. and an honest reinstatement of our sovereignty and lands, the U.S. can then begin to honestly boast to the rest of the world that it is a just nation. Only after the U.S. has taken care of its own backyard can it honestly preach to others to clean up theirs.

Noon Language Class

The Friends of 'Iolani Palace will continue its popular lunchtime Hawaiian language program, "Brown Bagging to Conversational Hawaiian," on Monday, February 6.

The course, "a language awareness and conversational class for the busy person," is targeted to the working adult with little time for other types of language programs currently offered in our community. Students will learn pronunciation and basic conversational skills in an enjoyable atmosphere.

Classes will meet at the Kana'ina building (Old Archives) every Monday with the exception of holidays, at 11 a.m. for continuing students and 12 noon for beginning students. The fee is \$20 a month (or \$5 each class). For more information contact 'Iolani Palace education coordinator Matt Mattice at 522-0829.

The Desecration at Kapalua

By Moanikeala Akaka,
Trustee, Hawai'i



As the events about our Hawaiian remains at Kapalua unfold, I am distressed and burdened as a Hawaiian and a Trustee for the Office of Hawaiian Affairs to allow the desecration of this resting place of our kupuna by archaeologist Rosen Dahl and Maui Land

and Pineapple Co. From the beginning of OHA's involvement and our initial visit in the summer of 1987 to this sacred site, I voiced my concern to archaeologists, fellow Trustees, OHA staff, and developers that our ancestors' remains be left where they were (except for those already exposed) and that the hotel lobby be moved elsewhere!

OHA staff related that developer Cameron already had permits, hence there was no way the development could be stopped, with or without the Memorandum of Agreement (MOA) that OHA Trustees signed along with Hui Alanui O Makena. As Trustee, I had felt that I could only go as far as the community was willing to push. Numerous times I asked Hui leadership if they were satisfied

with the MOA, for I personally was not.

Aumakua has moved Hawaiians islandwide who have shown their righteous indignation at this sacrilege—which is exactly what it is. Now is the time for Hawaiians to defend the sanctity of our kupuna and for OHA to reevaluate our decision on the Kapalua MOA. I have already informed staff that I immediately want my name removed from that MOA and encourage my fellow Trustees to unanimously do the same.

From the beginning, I have voiced displeasure about these MOA's. I felt OHA was being used by staff, developers, and archaeologists to rubber-stamp proposed developments, including H-3. It is time we Trustees reevaluate our position on MOA's and decide whether we should discontinue this practice.

To date at Kapalua, a thousand and more of our kupuna remains have been removed; it is gross insensitivity to continue to disturb our ancestors' resting place. They should be put back as they were found. The MOA calls for other of the developers' aina and dollars to rebury our bones. No sums of developers' cash nor kapa and lauhala baskets should allow us to lose sight of what is right and proper concerning our responsibilities in dealing with our ancestors' remains. We must not allow the continued desecration of our heritage for yet another resort complex.

"Uwe," our kupuna wail. E kala mai ia'u, kupuna. Ua mau ke ea o ka 'aina i ka pono.

He Mau Ninau Ola



Some Health Questions
by Kekuni Blaisdell, M.D.

Taro As La'au

Ninau: I heard that the ancient Hawaiians cured allergy with taro. Does this mean that taro was medicine as well as food?

Pane: To pane your ninau first, ae (yes), there is evidence that taro was used in old Hawai'i as la'au (medicine) as well as mea 'ai (food),

but probably without the sharp distinction between the two uses as in modern times.

Consider the term la'au which literally means plant, but also means medicine. Pēlā, it is likely that most if not all plants in Hawai'i kahiko were used as medicine at one time or another. Through trial and error, some were found to be more "effective" than others for particular ailments. The only reliable test of effectiveness was a practical one—whether the patient improved, worsened or remained unchanged. Since the body tends to heal itself, almost any plant could have been considered "effective" at one time or another by the practical test described above. While it is conceivable that some careful kūpuna lapa'au or kāhuna lapa'au patiently and systematically observed that some la'au regularly and consistently were associated with a particular outcome, one should also keep in mind that ka po'e kahiko (the people of old) believed that many factors influenced the course of events, including the thoughts of the patient, the practitioner healer, 'aumakua and 'ohana, and varieties of other spiritual forces. Further, the reader should be aware that pre-haole Hawaiians did **not** have modern concepts of interacting chemical molecules, cells, infecting microorganisms, hormones and immune substances that are the basis of Western biomedicine today.

Plants were considered effective as medicine then, in times of old, because they contained some mana, inherent through some godliness, such as taro as a kinolau (form) of the supreme god Kāne, or they acquired healing mana through the cere-

monial ritual with prayers that always accompanied the administration (lapa'au) of medicine (la'au).

The above inference regarding the wide use of plants as la'au is strengthened by the evidence that there were **no** truly poisonous plants in Hawai'i kahiko. That is, there were none that were lethal or that contained fatal substances.

True, one could get a bellyache from eating too many mai'a (banana), or from ingesting "irritating" roots, stems, leaves or flowers; or one's skin could become mane'o (itchy) from contact with parts of certain plants; or one's bowel could become sufficiently stimulated by coarse, fibrous plants to provoke some diarrhea, but rapid death from ingestion or exposure to a plant was probably unknown.

As for taro as la'au, the following medicinal uses of kalo are described in an assortment of writings, but which if any of these apply to pre-Western Hawai'i remains speculative.

- Thickened poi was applied to "infected sores." Was this considered feeding the nourishing poi to the injured tissue in order to nurture it back to wellness?

- Raw taro corm, from a variety of taro called **lauloa** with relatively few calcium oxalate raphides (needle-like crystals), was scraped into a container mixed with wai ko (cane sugar juice) and/or wai niu (coconut water), and then swallowed as a mild cathartic, to relieve piwa (fever) or for "pulmonary complaints, such as consumption."

To the modern mind, the raw taro was the active cathartic, while the wai ko and the wai niu were pleasant flavoring. The kanaka maoli of old, however, was well aware that not only was taro kinolau for Kāne, but kō as well as niu were kinolau for another supreme god, Ku. What better reason to get well than incorporating the mana of these two great deities!

Consumption, cited above, is an old name for tuberculosis. The best evidence refutes the existence of tuberculous infection in pre-Cook Hawai'i, so such a use for this medicinal preparation was probably **post**-European contact, and not "ancient."

Uncooked taro corm mixed with burnt niu malo'o (dried coconut "flesh") was also applied to the mouth of an infant with "thrush." Thrush has the appearance of a sore on the inside of the mouth with a whitish-grey pus-like exudate on the surface. The modern name for thrush is moniliasis or Candidiasis, which means it is a fungous infection. Did such an infection occur in pre-Western Hawai'i? Perhaps, but we do not know with certainty.

Raw taro corm from taro varieties with plentiful calcium oxalate raphides induces troublesome mane'o (itching), so if **uncooked** taro had to be used for this medicinal preparation, it is unlikely that the common kinds of food taro were used. Cooking destroys the needle-like crystals and thus removes the itching-inducing properties of the taro.

- The **hoene** variety of taro, apparently never eaten as food, has a small, elongated narrow-shaped corm. When the corm was trimmed with a sharp bamboo edge or shell and was moistened, it formed a suitable anorectal suppository. Irritation of the lower bowel passage by the suppository provoked defecation.

- A cut ha (stalk) was rubbed into insect bites. What insects? The only pestiferous insects in pre-haole Hawai'i were those that kanaka maoli had brought with them from the South Pacific, 'oia ho'i, body ona (lice), domestic nalo (fly) and probably 'uku (fleas) with their ilio (dog). Nalo do not "bite," and "bites" from ona and 'uku are not serious, so any la'au for such "bites" were probably readily "effective." With the arrival of white men, came also makika (mosquitoes), 'uku hipa (ticks), meli

(bees), mo'o niho'awa (scorpions), kanapi (centipedes), naonaolele (termites), naonao (ants), mū (bugs) and other harmful insects. With the haole, came also their medicines many of which were also derived from plants. Since kanaka maoli during those early times did not have ready means to procure these relatively rare Western medicines, they devised their own from their own plants and from the many foreign la'au (plants) which thereafter were introduced.

Pēlā, much of what today is called "traditional" Hawaiian plant la'au (medicine) may not necessarily be pre-1778; indeed, most is probably **post**-Western contact.

Akā (however), taro appears to have had an honored place in the pharmacopoeia of pre-haole Hawai'i, and probably even pre-Hawai'i Polynesia whence came taro to Hawai'i.

I kēia mahina a'e (next month), we will return to this month's mea ninau and his concern for taro in the treatment of "allergy."

'Oiai, e ho'omau e ha'awi mai nei i kou mau ninau ola, ke 'olu'olu.

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NEXT ISSUE

February 1

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Lunalilo Home Needs More Nurse Aides

A statewide shortage of nurses is affecting clinics and hospitals needing to staff their institutions. Also being affected is Lunalilo Home in Hawaii Kai, which urgently needs additional nurse's aides to care for its elderly residents. Mrs. Marianna Klimenko, R.N. Administrator, said Lunalilo Home needs nurse's aides who are interested in working with kupuna. She invites more mature persons who may be interested in returning to the work force to consider nurse's aide positions.

A nurse's aide certificate is desirable, but not necessary, Klimenko said. Previous work in contact with senior citizens is preferred. Training will be provided. Hires should be ready to start as soon as possible. Responsibilities include feeding, dressing, grooming and other regular nurse's aide tasks. Hospital shift hours are 7 a.m. - 3 p.m., 3 p.m. - 11 p.m., and 11 p.m. - 7 a.m. Persons wishing to apply should contact Klimenko at 395-1000.



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HAWAIIAN STUDIES							
Feather Lei Making	T	6:30-8:30pm	\$5	COMPUTER EDUCATION			
Floral Lei Making	T	6:00-8:30pm	\$5	Creative Reading & Writing using APPLE (K-3)	M	6:00-7:30pm	\$25
Guitar — Hawaiian Style	T	7:00-8:30pm	\$5	Exploring reading and writing using APPLE (Pre-K)	W	5:30-6:30pm	\$25
Hawaiian Choral Singing	W	6:30-8:30pm	\$5	APPLEWORKS	T (6 wks)	6:00-8:00pm	\$25
Hawn. Language, 1st Semester	MW	5:30-7:00pm	\$5	(Jan. 24 - Mar. 7)			
Hawn. Language, 2nd Semester	+ MW	7:00-8:30pm	\$5	Intro to Word Perfect	W (4 wks)	5:30-8:30pm	\$25
Hawn. Lang. Through the Bible	+ T	6:30-8:30pm	\$5	(Jan. 25 - Feb. 15)			
Hawaiian Quilt Making	T	6:30-8:30pm	\$5	Intro to LOTUS, Beginning	T (2 wks)	5:30-8:30pm	\$20**
Hula 'Auana, Beginning	W	6:30-7:30pm	\$5	(Jan. 24 - Jan. 31)			
Hula 'Auana, Intermediate	W	7:30-8:30pm	\$5	Intro to LOTUS, Advanced	+ W (4 wks)	5:30-8:30pm	\$25
Hula Kahiko, Beginning	W	5:30-7:00pm	\$5	(Feb. 22 - Mar. 15)			
Hula Kahiko, Intermediate	W	7:00-8:30pm	\$5	Intro to LOTUS, Graphics	T (2 wks)	5:30-8:30pm	\$20**
Kiho'alu, Beginning	M	6:30-8:30pm	\$5	(Feb. 21 - Feb. 28)			
Kiho'alu, Intermediate	T	5:30-7:00pm	\$5	Intro to LOTUS, Data Mgmt.	T (2 wks)	5:30-8:30pm	\$20**
Lauhala, Beg.-Adv.	W	6:30-8:30pm	\$5	(Feb. 7 - Feb. 14)			
Launiu	W	6:00-8:30pm	\$5	Intro to LOTUS, Macros	T (2 wks)	5:30-8:30pm	\$20**
Hawaiian Language Curriculum Seminar for Teachers	+ MW	6:30-8:00pm	FREE	(Mar. 7 - Mar. 14)			
'Ukulele, Beginning	M	6:30-8:30pm	\$5	Intro to IBM PC/DOS, Sec. 1	M (4 wks)	5:30-7:00pm	\$25
'Ukulele, Intermediate	T	6:30-8:30pm	\$5	(Jan. 23 - Feb. 13)			
Docent Training: Kamehameha Schools' Heritage Ctr.	S	9:00-11:00am	FREE	Intro to IBM PC/DOS, Sec. 2	M (4 wks)	7:00-8:30pm	\$25
CAREER / PRE-VOCATIONAL EDUCATION							
Auto Maintenance, Beginning	M	5:30-8:30pm	\$20	Inter. IBM PC/DOS, Sec. 1	+ M (4 wks)	5:30-7:00pm	\$25
Auto Maintenance, Intermediate	T	5:30-8:30pm	\$20	(Feb. 27 - Mar. 20)			
Basic Furniture Construction	T	5:30-8:30pm	\$20	Inter. IBM PC/DOS, Sec. 2	+ M (4 wks)	7:00-8:30pm	\$25
College Financial Aid Planning (Jan. 23 - Feb. 13)	M (4 wks)	6:30-8:30pm	FREE	(Feb. 27 - Mar. 20)			
Electronics for Families, Beg.	M	6:30-8:00pm	\$15	HEALTH AND WELLNESS EDUCATION			
Electronics for Families, Inter.	+ W	6:00-8:00pm	\$15	AIDS Awareness Education	M (2 wks)	7:00-8:30pm	FREE
Literacy Volunteers/Hawaii	M	6:00-8:30pm	FREE	(Feb. 27 - Mar. 6)			
Silk Screen Printing (Jan. 23 - Mar. 6)	M (6 wks)	6:00-8:00pm	\$20	Campus Walk for Health & Awareness	W	5:00-6:00pm	\$5
Welding	T	5:30-8:30pm	\$20	Cancer Prevention Education	T (2 wks)	7:00-8:00pm	FREE
Woodworking	M	5:30-8:30pm	\$20	(Mar. 7 - Mar. 14)			
Planning for Long-Term Health Care (Feb. 15 only)	W	6:30-8:30pm	FREE	Dancercise Aerobics	T	7:00-8:00pm	\$5
Pre-Retirement Seminar (Feb. 1 only)	W	5:30-8:30pm	FREE	La'au Lapa'au	T	5:30-7:00pm	\$5
Estate Planning (Feb. 8 only)	W	6:30-8:30pm	FREE	Lomilomi: Hawaiian Massage	T	7:00-8:30pm	\$5
ADULT BASIC SKILLS HIGH SCHOOL DIPLOMA PREPARATION							
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