

Hawaii's last queen remembered in tributes page 12

inside



Trustees hold hearings on OHA Blueprint

The Office of Hawaiian Affairs (OHA) will seek federal restitution due to Hawaiians because of the overthrow of the Hawaiian Kingdom in 1893 and the illegal annexation of Hawai'i in 1898.

The draft plan calls for return of federal lands, state ceded lands and Hawaiian Homelands; restitution for the seizure of these lands; self-determination and self-governance for Native Hawaiians.

Entitled "A Blueprint for Native Hawaiian Entitlements," the draft plan was developed by a committee of the OHA Board of Trustees and made public at a news conference Sept. 2.

The trustees also announced a series of informational meetings and formal hearings to obtain feedback from Native Hawaiians regarding the Blueprint's contents.

OHA Chairman Thomas Kaulukukui Sr., said the Blueprint is one of the most important documents ever published regarding the future of the Hawaiian people.

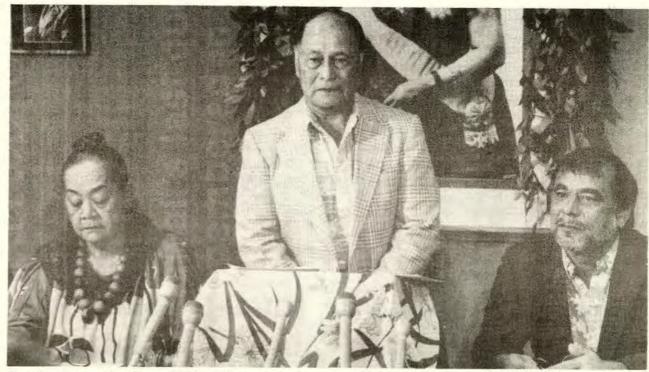
This draft document is the starting point for a course of action to redress breaches of trust committed against Native Hawaiians by the federal government many years ago, Kaulukukui said.

The document . . . "starts the long journey to Washington, D.C., and congressional action to restore to the Hawaiian people self-determination, lands and resources which were taken from us in 1893, and which are still denied us."

Kaulukukui said the informational meetings and hearings are intended to inform Native Hawaiians about the plan, and to hear their concerns and recommendations. The final Blueprint, expected early next year, will serve as the basis for federal legislation providing for redress and restitution.

"I want to state very clearly that we are asking only that the lands and assets which have always been held in trust for the Hawaiian people be placed directly under their jurisdiction," Kaulukukui said.





Publication of the OHA Blueprint was announced by Chairman of the Board of Trustees Thomas Kaulukukui Sr. at a press conference held at the Office of Hawaiian

"Our Blueprint will not affect privately held land, nor will it impact adversely on the rights of non-Hawaiians. We are seeking only self-determination for our people." Affairs with all members of the board present. Also pictured are Trustee A. Frenchy DeSoto (left) and Trustee Rodney Kealiimahiai Burgess III. (Photo by Ed Michelman)

He said, "We are deeply grateful for the aloha and goodwill for countless non-Hawaiians who have pledged their support for our cause. And I **Blueprint**," continue page 16

Honokahua agreement signed

By Ed Michelman Public Information Officer

A bitter year-long dispute which errupted after the remains of close to a thousand ancient Hawaiians were discovered at the site of a proposed luxury hotel on Maui, ended with handshakes, smiles and a formal signing ceremony Sept. 7.

Work on the 450-room Ritz Carlton Hotel at Honokahua Bay was halted last year after massive public protest over building the hotel on a major Hawaiian burial ground. Details of the formal agreement are given in a separate story in this newspaper, but the developers have agreed to move the hotel and work with OHA and community groups to insure the dignified reburial of the remains which were unearthed.

The agreement was signed by OHA Chairman Thomas Kaulukukui Sr.; Richard Cameron for Kapalua Land Company, the hotel developer; Libert Landgraf for the State of Hawai'i, and Dana

Dispute, continue page 16

NHRLF awards \$484,100 in loans

By Ann L. Moore The Native Hawaiian Revolving Loan Fund re-

mercial fishing, 32 for construction and related activities, three for distribution/wholesaling, 19 forrestaurant or food outlets, 27 for professional services, 20 for tourist related services, 24 for trucking, 51 for miscellaneous services and eight for other businesses not covered by the list.

The choir of Kawaiahao Church joined in the 151st birthday anniversary celebration for Queen Lili'uokalani held at Iolani Palace. (Story on page 12) (Photo by Ann L. Moore) ceived over 1,700 loan inquiries representing a total of \$14,762,951 in requests as of Aug. 31.

Fourteen loans have been approved for a total of \$484,100. Funds will be given out as soon as internal documentation procedures are completed. Completion is expected by Oct. 1.

The average loan request was for \$52,725. Requests for loans from the islands, through August, are:

• O'ahu, 155 requests with 10 approved, for a total of \$380,600;

 Hawai'i, 64 requests with three approved, for a total of \$95,000;

• Moloka'i, 13 requests with one approved for \$8,500.

• Maui requests totalled 29 and Kaua'i 19, none were approved. No requests came in from Lana'i. Retail loans led the list of loan requests with 63 received. Other requests for funds broke down as follows: 14 for agricultural/farming, 19 for comOf the types of loans requested, \$7,551,886 (or 51 percent) were for fixed asset acquisition and \$7,211,065 were for working capital. The requests represent loan applications for 119 new businesses as opposed to 161 applications to expand existing businesses.

The figures quoted were given to the Office of Hawaiian Affairs Board of Trustees programs committee at their Sept. 7 meeting by Economic Division Officer Linda Colburn.

Just over a half million dollars in revolving loan funds remains available, Colburn told the trustees. And, she added, the NHRLF has been granted funds to continue its work for an additional year.

OHA Board Business

By Ed Michelman Public Information Officer

The OHA Board of Trustees held two special board meetings during the month of September, 1989. Both were convened to consider separate issues which required immediate board action.

A previously scheduled community and board meeting Aug. 25 and 26 on Lana'i had to be post-poned.

The first special meeting took place at OHA's Honolulu office on Saturday, Sept. 2. The trustees present were Chairman Kaulukukui and Trustees Akaka, Burgess, Ching, DeSoto, Hao, Kahaialii and Mahoe. Trustee Keale was excused.

The board unanimously accepted a recommendation from the committee on external affairs to concur with the revised Honokahua burial site agreement and to authorize the chairman to act as signatory for the Office of Hawaiian Affairs. Details of the agreement and the signing ceremony are set forth in separate stories in this edition of Ka Wai Ola O OHA.

The second special meeting was held Friday, Sept. 8, also in the Honolulu office. Present were Chairman Kaulukukui and Trustees Akaka, Burgess, Ching, Hao, Kahaialii and Mahoe. Trustees Keale and DeSoto were excused.

The board unanimously adopted two items recommended by the Committee on Native Hawaiian Status and Entitlements.

1. The first action authorizes OHA to file an "amicus curiae," or friend of the court, brief supporting plaintiffs Kaolelo Lambert John Ulaleo and the Pele Defense Fund in their federal suit challenging a Big Island land exchange for the purposes of geothermal development. The suit, Ulaleo v. Paty, Civ. No. 88-00320, claims that the exchange of 27,785 acres of state ceded lands at Wao Kele 'O Puna and the Puna Forest Reserve for 26,000 acres of privately owned Campbell Estate lands at Kahauale'a is a breach of the ceded lands trust.

Auwe

In the August issue of Ka Wai Ola O OHA a story was carried about the Herbert K. Pililaau Post 12, American Legion. The story said Pililaau has the distinction of being the only Hawaiian with an American Legion Post named after him. It should have said he is the only Hawaiian veteran of the Korean Conflict with the distinction of having an American Legion Post named after him.

The John R. Rowe American Legion Post 17 is still active. It was named in honor of Rowe, a Hawaiian veteran of World War I.

NEXT ISSUE November 1 NEWS DEADLINE: October 10

The board's action requests that the legal services required for the preparation of the amicus brief be provided through the appointment of a special deputy attorney general. State Attorney General Warren Price was requested to appoint attorney Sherry Broder to handle the case.

2. On a separate matter, the board authorized the following actions in response to the announced federal auction of Makahu'ena Point Light at Po'ipu, Kaua'i:

a. That the Office of Hawaiian Affairs publicly urge a moratorium on the sale of Makahu'ena Point Light and all other federal properties ceded and non-ceded — as a national act of good faith and intent to address the still-unresolved land claims of the Native Hawaiian people;

b. That letters to the Hawai'i Congressional delegation and other federal leaders be transmitted stating the OHA position on a moratorium and requesting legislation expressly exempting Hawai'i from the requirement of forced actions on federal lands. The regular September meeting of the Board of Trustees was scheduled for Sept. 30, on the island of Moloka'i. An account of that meeting will be published in next month's Ka Wai Ola O OHA.

This month the OHA Board of Trustees will conduct public hearings on the Blueprint for Native Hawaiian Entitlements. All hearings will be held from 6 to 10 p.m.

On Monday, Oct. 16 hearings will be held at: Kaua'i — County Council chambers, Lihue

Moloka'i — Kaunakakai School cafeteria, Kaunakakai

Hawai'i — Hawai'i County Council room, Hilo; and Kealakehe Elementary School cafeteria, Kailua-Kona.

On Tuesday, Oct. 17, hearings will be held at: Lana'i — Lana'i School library, Lana'i City O'ahu — State Capitol auditorium, Honolulu Maui — County Council chambers, Wailuku

Mainland hearings are also scheduled. On Friday, Oct. 20 hearings will be held in Sacramento, San Francisco and Los Angeles. On Monday, Oct. 23, hearings will be held in Salt Lake City, the Washington, D.C. area and in Seattle. Locations are being confirmed and will be announced through local area Hawaiian organizations and local media.

'Ohana Reunions

Kauaua reunion set

The 'Ohana Kauaua announces a family Halloween weekend campout for Oct. 27, 28, 29, at the Kualoa Park, Windward O'ahu.

Arrivals may begin anytime on Friday. The campout will end Sunday evening. Participants are asked to bring tents, camping and cooking equipment, food and beverages sufficient for the weekend.

There will be two costume contests, a chili contest, lucky number prizes every hour, and games for all ages. Families are encouraged to participate.

Further information is available from Geri Freeman at 841-0539 after 6 p.m. or from Luana Kama at 696-8135 after 5 p.m.

Nu'uhiwa, Maweke, Paumakua 'ohana

For the families of the Nuuhiwa, Maweke and Paumakua 'ohana, a reunion is being planned.

The reunion will take place at the Coconut Grove Beach Park, Kalamaula, Moloka'i on the weekend of July 27, 28, 29, 1990.

Members of the families are asked to get in touch with the coordinator nearest them. Coordinators are: in southern California, Naomi at 714-636-5416; in Honolulu, Tessie at 808-293-5622;

Hewahewa family meets

The organizing committee for the Hewahewa 'Ohana announces its 1990 reunion for the descendants of Hewahewa. It will take place Aug. 17-19, 1990 on O'ahu. All interested persons are asked to attend a meeting next month on Sunday, Nov. 5, at Poka'i Bay Park in Wai'anae at 1 p.m.

Members of the organizing committees are: Na'mi Kama, chairperson; Ululani Sang, secretary; James Bolster, treasurer; Nani Keopuhiwa, genealogy; Joseph Taitano, genealogy; Moana Burch, program; Hoakalei Kamauu, entertainment; Henry Kupahu, Jr., entertainment; Manuel Joe-Gang Kupahu, kupuna consultant; Henry Kupahu, Sr., kupuna consultant.

The committee is looking for representatives from each family. For further information all are asked to contact Na'mi Kama, 1990 reunion chairperson at 696-8135.

O ka makua ke ko'o o ka hale e pa'a ai. The parent is the support that holds the household together.

From: " 'Olelo No'eau: Hawaiian Proverbs & Poetical Sayings," Bishop Museum Press.

Cover photo of the Queen Lili'uokalani statue

Please submit articles well in advance of news deadline to: Ka Wai Ola O OHA 1600 Kapiolani Blvd. Suite 1500 Honolulu, HI 96814 ADVERTISING DEADLINE: October 10 Call Dave Chun at Innovation, 943-8599 for classified and advertising particulars Advertise in Ka Wai Ola O OHA

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on Moloka'i, Iwalani at 808-553-3559.

on Capitol Mail, Honolulu, by Ann L. Moore.

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Papa Ola Lokahi plans meetings on health

Anyone concerned about the direction Native Hawaiian health care will take, as the Native Hawaiian Health Care Act of 1988 comes into force, is invited to share their mana'o with the board of directors of Papa Ola Lokahi. The directors are planning public informational hearings at which information will be sought from the general public.

The purpose of the community meetings is to provide information on the Native Hawaiian Health Care Act and activities that have been undertaken so far and to begin planning the development of Native Hawaiian health care networks and systems.

Papa Ola Lokahi was set up in the act as the organization to assist in the planning of Native Hawaiian health care systems; to develop the resources that will be needed; to monitor and evaluate the progress in the health of Native Hawaiians as a result of the services.

Federal funds for Papa Ola Lokahi will be available in October, the start of the federal fiscal year. State funds have been provided for the start-up through the Office of Hawaiian Affairs and the Department of Health.

Initial activities of Papa Ola Lokahi will be concerned with development of an overall plan for health care and integrating the services of the nine potential Native Hawaiian health care systems. These subjects will be the focus of public informational meetings to be held by the board of directors.

Health grant money workshops set up

Nearly \$2 million to 13 community health care projects run by and for American Indians and Alaska natives has been awarded in grants from the Robert Wood Johnson Foundation of Princeton, N.J.

The grants are believed to mark the first commitment by a major foundation to work directly with tribal governments, said Leighton E. Cluff, MD, foundation president.

Among those awarded grants are projects designed to prevent alcohol and drug abuse, control diabetes, reduce domestic violence and improve maternal and infant health among tribal populations in eight states.

The Robert Wood Johnson Foundation was established as a national philanthropy in 1972. Since then, it has awarded more than \$996 million in grants to improve health care in the United States.

Free information on colorectal cancer

Colorectal cancer is one of the most common

The board of directors of Papa Ola Lokahi includes Myron B. Thompson as president, representing Alu Like Inc., Nanette Kapulani Judd as vice-president representing E Ola Mau, Fern Iwalani Clark as secretary-treasurer representing the Office of Hawaiian Health of the state's department of health, Gladys Ainoa Brandt as a director representing the University of Hawaii and Thomas Kaulukukui as a director representing the Office of Hawaiian Affairs.

The executive director of Papa Ola Lokahi is Lawrence Miike, M.D., from the John A. Burns School of Medicine of the University of Hawaii at Manoa. Dr. Miike recently returned to Hawai'i after serving with the Office of Technology Assessment, a research agency of the United States Congress.

For more information, or to confirm meeting dates and times, the public may contact the offices of Papa Ola Lokahi at Kawaiahao Plaza, Suite 102 at 567 South King St., Honolulu, Hawaii, 96813. The telephone number is 536-9453.

According to published material, the organization will act as an advocate for the Native Hawaiian community in health-related matters. Papa Ola Lokahi will not provide direct health care or redundant services.

The mission of Papa Ola Lokahi is to raise the health status of Native Hawaiians, using the current health care systems to improve, expand, and enhance the system's availability, efficiency and effectiveness. The program, especially via reintroduction of tested elements of the traditional Native Hawaiian health care system, is expected to benefit all Hawaiians, according to Papa Ola Lokahi. The goal is to strengthen the existing system and not to create a new or separate, health structure for Native Hawaiians.

The public is invited to attend the Papa Ola Lokahi public informational meetings to learn more about the organization or to share their concerns with board members.



Members of Papa Ola Lokahi at opening of new office in Kawaiahao Plaza. L-R: Myron

Thompson, Nanette Judd, Gladys Brandt, Thomas Kaulukukui, Fern Clark, Larry Miike.

Papa Ola Lokahi information meetings

Island/City	Date/Time	Place
Lana'i	Monday, Sept. 25 5:30-8:30 p.m.	Lana'i Library
Oʻahu	Wednesday, Sept. 27 6-9 p.m.	State Capitol, Rm. 328
Kaua'i Waimea	Tuesday, Oct. 3	Waimea Neighborhood Center

cancers in Hawai'i and the U.S. It is also one of the most curable when detected early. The sooner the disease is found and treated, the better the chances are of its being cured.

To find out more about colorectal cancer people may call the University of Hawaii Cancer Research Center's Cancer Information Service (CIS). A trained cancer counselor will talk to callers. A free brochure developed by the National Cancer Institute is available on request. This pamphlet describes the symptoms, diagnosis, and treatment of colorectal cancer in concise yet easyto-understand terms.

The cancer counselor can answer questions, discuss treatment options, and refer callers to physicians and community services for cancer patients.

Callers can reach the CIS by calling 524-1234 weekdays between 8:30 a.m. and 4:30 p.m. Neighbor Island residents may call collect. Lihue (Puhi)

Moloka'i

Maui Hana Wailuku

Hawai'i Kona

Hilo

6-9 p.m. Wednesday, Oct. 4 2-5:30 p.m.

Monday, Oct. 9 6:30-9 p.m.

Monday, Oct. 16 6-9 p.m. Tuesday, Oct. 17 2-5:30 p.m.

Monday, Oct. 23 5:30-8:30 p.m. Tuesday, Oct. 24 5:30-8:30 p.m. in the courtroom Kaua'i Community College in the dining room

Mitchell Pauole Center (with the Dept. of Health)

Helene Hall

Cameron Center

Keauhou Beach Hotel

University of Hawai'i Campus Center Rm. 306-307

Self-help project homes finished

By Christine Valles Grants Specialist

On Saturday morning, Sept. 2, seven families celebrated the completion of seven new homes in the Wai'anae Kai Homestead. This was not an ordinary celebration. After all, the Governor was there, OHA Trustee Frenchy DeSoto was there, and three television stations were there. But then, these are not ordinary houses and these are definitely not ordinary families.

Lily and Victoria Campbell, Mary and Junior Gomez, Violet and Henry Hee, Gavin and Frances Kaimana, William and Maile Kalama, Anthony and Alina Kea, and Alvin and Mytilene Mokulehua with the help of family members, friends and lots of sweat built these houses themselves. In the first ever self-help housing project on Hawaiian Homestead Land these families spent almost every weekend for 10 months hammering, sawing, measuring, pounding, lifting, painting and sweating. Always sweating. As one new homeowner put it, these houses are worth about \$35,000 in materials and about \$100,000 in sweat.

The self-help housing technique is simple. Everyone works together, as a team, helping each other to build each house. The families named themselves the Laulima Pono Self-Help Team to reflect the spirit of cooperation. When explaining how the families worked on each other's house, not just on their own, Frances Kaimana said, "I don't think of this as just my house, I think of it as our house."

Obtaining the funding and technical expertise for this project was also an example of cooperation. With a grant from the Administration for Native Americans and additional funding of its



Homesteaders Gavin and Frances Kaimana stand before the home they built themselves

own, the Office of Hawaiian Affairs contracted with the Self-Help Housing Corporation of Hawai'i (formerly the O'ahu Self-Helping Housing Corp.) to administer the project.

All the administrative costs for the project were paid through OHA so the families did not have to

Oct. 14, 21 draws

through the self-help housing project. (Photo by Christine Valles)

bear any of these costs. The Department of Hawaiian Home Lands, the Bank of Hawai'i, the Farmers Home Administration, the Housing Finance and Development Corp. and Honsador also contributed to the accomplishment of these families.

by Kalama Akamine Operation Kua'ana

Imi Na'auao fair

On Oct. 14 and 21, Operation Kau'ana, in coordination with the Department of Education, will sponsor 'Imi Na'auao (to seek knowledge or education) '89. These Saturday college fairs are designed to bring high school students to the Manoa campus for a day filled by group presentations, walking tours, lunch, afternoon sports and Hawaiian craft activities.

Assisting with the fairs will be Hawaiian students and faculty from the university, including a

number of representatives from the athletic department. Special presentations will be made by Hawaiian role-models from the community. The ultimate goal of these college fairs is to increase the enrollment of Hawaiians at the university.

There is no cost for students to attend 'Imi Na'auao. Bus transportation will be provided by the Native Hawaiian Vocational Education Project. Lunch will be provided by Operation Kua'ana.

Parents or students interested in attending 'Imi Na'auao who have not already talked with their

Learn Hawaiian during lunchtime

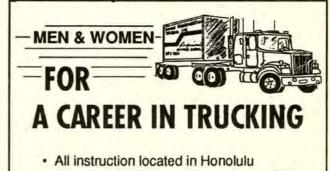
The Friends of 'Iolani Palace is continuing its Hawaiian Language program, "Brown Bagging to Conversational Hawaiian: A Language Awareness and Conversational Class for the Busy Person."

The course is targeted to the working adult who might not have the time demanded by other language programs offered in the community. Everyone is welcome. Classes meet in 'Iolani Barracks,on the 'Ewa palace grounds, Mondays for continuing students and Wednesdays for beginning students with the exception for holidays. There will be two class sessions each day, one at 11 a.m. and the other at noon. Fees are \$5 each session and students will register for a month at a time.

For more information call the Palace Program Coordinator Keola Cabacungan at 522-0827. high school counselor about attending, may call the Operation Kua'ana office directly at 948-6444 to make appointments for bus transportation.

students to UH

It is time for all Hawaiians to get involved in supporting higher education for our youth. Any business or civic club interested in sponsoring a needy Hawaiian student or a group of students may contact Operation Kua'ana at 948-6444 and contribute to the future of Hawai'i. E kako'o kakou i ka 'imi na'auao. Let's all support the quest for wisdom.



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State Homestead Council outlines position

By Ann L. Moore

The official policies of the State Council of Hawaiian Homestead Associations include maintaining the blood quantum requirement for homestead lots at 50 percent for the present, with a possibility, in future, of lowering it over a period of time; and support for the movement for self-governance, or self-government, so Hawaiians can manage their own affairs. The policies were announced by SCHHA President Kamaki Kanahele during the Senate Select Committee on Indian Affairs hearings in August.

In a statement at the Maui session on Aug. 10, Kanahele said the objective of the SCHHA is to unite the combined efforts of all homestead associations for the betterment of native Hawaiian homesteaders. The council consists of 23 homestead associations representing approximately 27,000 native Hawaiians, he said.

The council met in Hilo July 21-23 for its second yearly conference and formulated the official position on many issues.

Kanahele said the SCHHA supports maintaining the present Homestead Act because amendments at this time would simply be a Band-Aid approach.

The SCHHA asked the senate oversight committee for help in researching many areas including a review of an exemption of taxes on Homestead lands for lessees as holders of trust lands.



SCHHA president Kamaki A. Kanahele

An examination of the status of the Federal State Task Force Report was requested, including the judicial review. Concerning ceded lands, the SCHHA said it feels the state has made too many attempts to break both the Home Lands and Ceded Lands trusts and has not asked for participation by beneficiaries in consultation or deliberations. A federal audit of the lands in both trusts was requested.

SCHHA asked the committee to review policies on native Hawaiian water rights on homestead lands with a view towards recommending financial support for management of water resources by homesteaders. Further SCHHA asked for access to farm loans and financial support for rural economic development.

Kanahele said the association wants a review of the Hawaiian's right to sue in federal courts and asked that experts at the federal level assist the homesteaders.

The SCHHA spoke of the housing situation on Home Lands and the need for utilities infrastructure and asked that legal obstacles be removed so native Hawaiians could obtain low interest home construction loans. Further the group wants major financial federal support for the Department of Hawaiian Home Lands for planning and management, for infrastructure and housing, and for housing and health care for the elderly Hawaiians.

The state council requested a review of the native Hawaiian rights to practice their traditional culture and worship through access to traditional religious and sacred places and through participation in all endeavors of the traditional Hawaiian way of life such as fishing, hunting, and gathering on Homestead lands and in surrounding areas.

Sweeping changes for leases recommended

By Ann L. Moore

Sweeping changes in the ways leasing policies are handled by the Department of Hawaiian Homelands were recommended to the Senate Select Committee on Indian Affairs. Mahealani Ing, executive director for the Native Hawaiian Legal Corporation, spoke to the senate committee members at the Aug. 10 session on Maui.

Ing asked the senate committee to support the following NHLC recommendations:

 Creation and recognition of a sovereign entity to control Hawaiian Homes trust lands and certain ceded and federal lands which should be returned to the Hawaiian people;

• Development of a plan by DHHL to withdraw general leases to non-beneficiaries where there are native Hawaiians on the waiting list, and, if necessary, to withdraw those leases before they expire.

• The NHLC, Ing said, recommends an effort be made by DHHL with the state legislature and with state officials to continue to increase DHHL's financing commitment with general obligation bonds and that DHHL limit its own issuance of bonds, if they issue any.

(A general obligation bond is a bond that has had the formal approval of either the voters or their legislature. In a case where the state issues general obligation bonds, the government's promise to repay the principal and to pay the interest is constitutionally guaranteed on the strength of the state's ability to tax the population.) Ing said the Native Hawaiian Legal Corporation also recommends: Re-evaluation by DHHL of its policy requiring infrastructure (water, roads and sewer facilities) and compliance with county building and subdivision codes that are not required by law, with an eye towards allowing the lessee to decide whether he or she wants to occupy unimproved land. Reinstatement by DHHL of the minimum acreage for farm and ranch lot awards to support economic self-sufficiency. Ing said this move would make it unnecessary for homesteaders to compete at public auctions for additional land.

another individual on the waiting list. The present DHHL policy of allowing subleasing, Ing said, is perpetuating a "black market" in trust lands.

• Concerning general leases, Ing said the NHLC recommends renegotiation of general lease compensation in every instance where it is warranted and legally permissible; that recognition clauses be inserted in all new leases; that expiring leases, if renewed, be negotiated at fair market value.

 Whenever practical, the NHLC recommends that general leases be withdrawn and awarded to native Hawaiian beneficiaries.

During the hearings many homestead beneficiaries spoke about the lack of water on home lands and how that lack made it nearly impossible for beneficiaries to live on the land.

 Addressing the issue of water on the home lands, NHLC recommended that Section 221 of the Hawaiian Homes Commission Act be amended to reserve sufficient water for homestead use.

• Creation of an office of the Ombudsman to work closely with the Department of Hawaiian Homelands and advocate for native Hawaiian beneficiaries and those on the waiting list was recommended.

• Finally, the NHLC, in the interests of entrepreneurship, asked that the senate committee look into introducing enabling legislation so that the federal government could contract directly with Native Hawaiian organizations to provide essential services to their homestead communities.

New mailing list now being used

Ka Wai Ola O OHA's mailing list is based on the eligible OHA voters who voted in the last OHA election. One copy is sent to each eligible household addressed to the oldest voter.

OHA subscription list, call 946-2642 or any OHA office, or mail the form below to: Ka Wai Ola, Circulation Dept., 1600 Kapi'olani Blvd., Suite 1500, Honolulu, Hawai'i, 96814.

Please specify a full street address and

• The NHLC, she said, recommends that DHHL either rescind its policy of allowing transfers of homestead leases, or, offer those leases to Copies of the paper are available at most state libraries, at OHA offices on O'ahu and the neighbor islands, and at other public locations.

To change, delete, or add a name to the

include a telephone number for verification. Two separate lists are used for mailings, one for OHA voters and one for the newspaper, so please note whether or not you are an OHA voter.

	Ka Wai Ola O	OHA		
□ Delete □ Add (Ha	□ Change of address ve not received Ka Wai Ola before)	OHA voter	🗆 Yes	□ No
Name				
Address				
City, State		ZIP		
	255			

Keaukaha homesteader calls for Hawaiian land base

When Pualani Kanahele testified before the Senate Select Committee On Indian Affairs, Senator Daniel K. Inouye, chairman, termed her testimony "eloquent."

Inouye said Kanahele's statement was so moving he wanted to use it as the preface to the committee's report. Kanahele is kumu hula and an instructor at Maui Community College.

Here is the testimony given by her to the committee members, on Maui, Thursday, Aug. 10, 1989:

Senator Inouye, to the members of this committee, to ka Lahui Hawai'i, and all others present today, aloha ia kakou a pau!

My name is Pualani Kanaka'ole Kanahele. I am a full-blooded Hawaiian born and raised in Hilo. I am a product of the Keaukaha Hawaiian Homesteads. I now live on the Hawaiian Homes farmlots of Waiakea/Pana'ewa.

As we were growing up in Keaukaha, the natural environment was an important factor in developing our character, likes and dislikes. The ocean was close at hand and we gathered limu, pipipi, 'opihi and caught reef fish for our meals. The ocean was a major recreational element for us.

Because of the lack of soil, gardening was not practical, instead raising pigs, chickens and ducks for food products or exchange products was more suitable.

The streams were easy to drive to, therefore gathering ho'io, 'opae and 'o'opu added to our activities and diet.

Hala was plentiful and we collected the leaves of the hala for making mats, hats, fans and slippers. The forest, which was cut away when the new airport runway was put in, provided lehua, maile and medicinal herbs. Hawaiian language was still spoken in the home, in churches and certainly among friends.



Pualani Kanahele

These activities were not unique for any one family but were common practice among most of the families of Keaukaha. These activities were a lifestyle, or way of life, for us.

Another factor which insured and maintained this lifestyle was being comforted in the knowledge that we had a piece of land to live on, have your children, raise a family and be recognized as an "one hanau" (birth place) by many generations.

Family identification gives one a feeling of pride and acceptance, however, place identification, such as ahupua'a, 'apana or mokupuni, elevates one's self-esteem, he or she is then regarded as an "onipa'a" (steadfast, dependable), "maka'ainana" (friend of the land), kua'aina (backbone of the land), or "keiki o ka 'aina" (product of the land). Land identity is self identity.

To connect one's self to the "Ancestral Land" is to acquire extreme pride and self esteem, this is another level of land identification. When land becomes the home for the living and the bones of our kupuna (ancestors) as well, it is indeed "ancestral land." The archipelago is our (Hawaiian) "ancestral land." We have lived here for many generations, raised our children here, prayed to our gods, lived in harmony with our environment and we buried our loved ones here. Their essence still remains in this ground we can no longer call our "ancestral land."

Hawai'i has now the political system of the United States. The concept of "ancestral land" no longer exists for us. Large chunks of these islands are owned by foreigners who do not share our sentiments, who cannot relate to our ancestral concepts and who do not understand the benefit of place identify. The levels of pride developed over hundreds of years have now been obliviated.

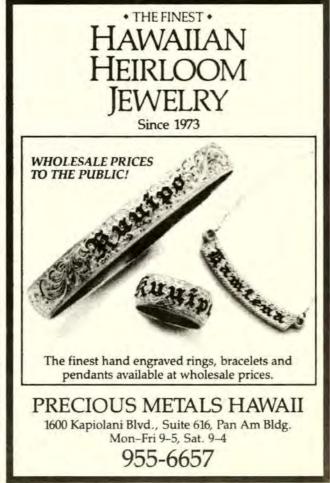
Our government has offered a lesser form of land identity and tenure in the Department of Hawaiian Home Land. It is sad and demeaning to consider DHHL as a substitute for "ancestral lands." But this is all that is offered.

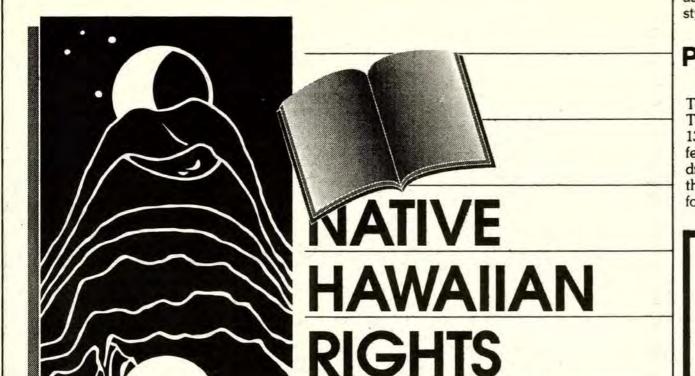
Hawaiian Home Lands has some similarities to chiefdomship land tenure. In both, the land is not owned by the tenants but is used by them. The families live out many generations, they have a land base, they can develop place identity and can become one with their environment.

The Hawaiian must have a land base, we must be able to use the natural environment to survive and identify with our Hawaiianness. My childhood activities, which seemed so normal, are now considered unique and are consciously referred to today as 'The Hawaiian Culture.' It is no longer a lifestyle but a conscious effort of attainment.

Pahu lecture moved

A lecture on "The Pahu: Sounds of Power in Time," by Bishop Museum ethnologist Dr. Betty Tatar has been rescheduled from Oct. 11 to Dec. 13 at the Museum's Atherton Halau. The talk will feature historical audio recordings of Polynesian drumming and chanting traditions. Fee is \$3 for the public, \$2 for museum members. Call 848-4149 for reservations.







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Gladys Brandt scholarship dinner raises \$75,000

Leading Hawai'i corporations and prominent individuals have joined in to launch a new scholarship fund for college-bound Hawaiian students. The Gladys A. Brandt scholarship fund is named in honor of the well-known Hawaiian educator who is now chair the University of Hawai'i Board of Regents.

More than 420 guests attended a \$100 a head gala dinner Aug. 20 at the Royal Hawaiian Hotel. Monarch Room that raised \$75,000 for the fund. It will finance grants to students of Hawaiian ancestry who are seeking a college degree in the University of Hawai'i system. Graduate and undergraduate awards will be made once a year, with preference to education majors.

Co-chairs of the dinner were Michael Chun, president of Kamehameha Schools and Ruth Ono, vice-president of Queen's Medical Center and a fellow UH regent. Dr. Chun presented Brandt the gift, an oversized check, for \$75,000 to the scholarship fund.

Major Hawai'i corporations or individuals paid \$5,000 and \$1,000 a table as patrons and benefactors. Patrons included Alexander and Baldwin, Bank of Hawaii, Grace B. Guslander, Hemmeter Corp., Kamehameha Schools, PRI Inc., Royal Hawaiian Shopping Ctr., Abigail Kawananakoa, and Edward Kawananakoa. Benefactors included Mr. and Mrs. Kenneth F. Brown, the family of Mrs. Brandt, Edsung Food, First Hawaiian Bank, Foodland, Hawaiian Electric Co., the Danny Kaleikini Foundation, International Savings & Loan, Poomaikelani Kawananakoa, Kina'u Boyd Kamali'i, Alicia King, Queen's Medical Center, and Mr. and Mrs. Myron B. Thompson.

Guests included the prominent and influential in Hawai'i; Gov. and Mrs. John Waihee, Sen. and Mrs. Daniel Inouye, state legislators, educators, Bishop Estate trustees William Richardson and Matsuo Takabuki, members of the University of Hawai'i Foundation and UH board of regents.

The evening's program included a toast to Brandt offered by Dr. Albert J. Simone, UH president. There were also tributes to her from Senator Inouye, Governor Waihee, and by Bishop Estate trustee William S. Richardson, on behalf of the Kamehameha Schools/Bishop Estate. Brandt is a former principal of the Kamehameha School for Girls.

H. Howard Stephenson, president and chief executive officer of Bank of Hawaii also honored Brandt's achievements on behalf of the University of Hawai'i. Stephenson is in-coming vice chairman of the UH board of regents.

The evening's festivity also celebrated Mrs. Brandt's 83rd birthday anniversary. A showpiece three-tier haupia birthday cake decorated with real ilima and maile was lit with candles and wheeled onto stage, as the audience joined in singing "Happy Birthday" to the guest of honor.

Contributions to the Gladys A. Brandt Scholarship may be sent to the Kamehameha Schools Post High Scholarship and Counseling Program, Honolulu, Hawaii 96817.

The scholarship fund will be administered by the Kamehameha Schools Post High Scholarship and Counseling Program, headed by Dexter Soares. He said details of how the scholarship will be administered are still being worked on, so applications are not yet being accepted.



Gladys A. Brandt

Olelo TV series teaches Hawaiian language to kids

By Deborah Ward Editor, Ka Wai Ola O OHA

Hawaii's answer to "Sesame Street," the popular children's TV program is " 'Olelo," a clever, whimsical series of six 20-minute programs that are being aired on KHET-TV from September through March 1990. Don't look for it in a competing time slot with Big Bird, though. The programs are shown weekday mornings to fit elementary school schedules.

"'Olelo" was developed and is presented by the State Department of Education's Hawaiian Studies Program. Aimed at kindergarten through third grade students, " 'Olelo" seeks to raise students' awareness of, and interest in, the Hawaiian language by combining imaginative original stories with dramatic acting, puppets and animation.

The episodes are filmed locally, and make the best use of Hawaii's colorful scenery and people. Children from the Hawaiian language immersion classes at Waiau Elementary School say the words that flash on the screen and then also appear in segments.

The first program features Nona Beamer telling a fanciful story about "Na Waiho'olu'u" (colors). In it, Keola and Malie meet a mo'o (lizard), 'o'o bird and other characters as they bring color back to the rainbow. The second and third programs teach about "Na Helu" (numbers) and "Ke Kino" (parts of the body).

story of a spoiled city boy who rediscovers his Hawaiian culture when he visits his grandparents in the country. "Na Waiwai O Ka 'Ohana" teaches family values. In "Ka Waiwai Ho'ona'auao" (the value of education) Kalani doesn't want to learn and prefers to go boogie boarding. On the beach he makes new friends who help him see that po'okela (striving for excellence), pa'ahana (sticking to your work), 'imi na'auao (love for know-

ledge), and kako'o (supporting each other) make learning fun.

" 'Olelo" episodes will be shown in sequence on KHET-TV on Mondays at 8:50 a.m., on Sept. 18 and 25, Oct. 2, 9, 16 and 23; on Fridays at 9:45 a.m. on Dec. 15, Jan. 5, 12, 26, and Feb. 2 and 9; and on Mondays at 8:50 a.m. on Jan. 29, Feb. 5, 12 and 26, and March 5 and 12.



The final three programs teach Hawaiian values. "I Ke Kua'aina" (Out in the Country) is the



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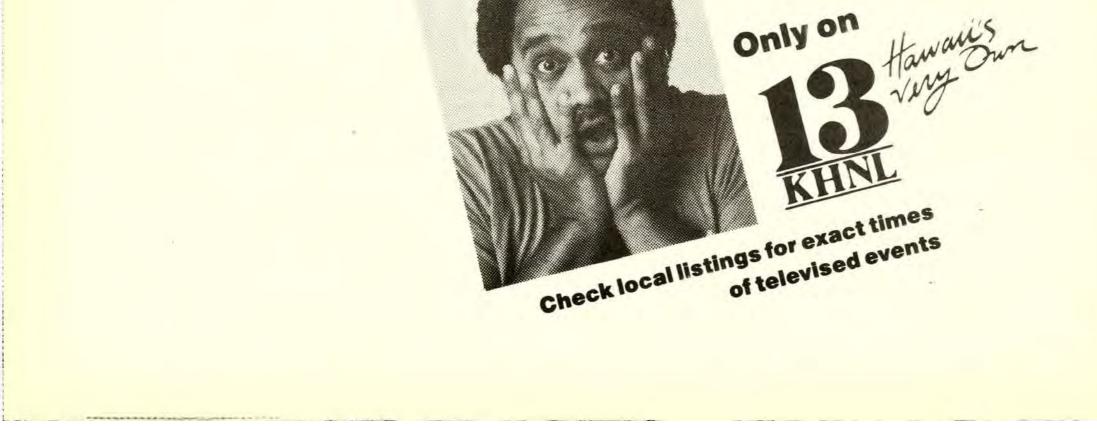
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Documentary probes homelands' issues

In August 1989 U.S. Senator Daniel K. Inouve and members of the U.S. Senate Select Committee on Indian Affairs undertook the first comprehensive federal review of the Hawaiian Homes Commission Act since its passage in 1921. The Act was supposed to "rehabilitate" native Hawaiians by putting them back on the "'aina" or land and having them become self-sufficient. Over the last seven decades there have been reported instances of illegal land deals, allegations of mismanagement and abuse of trust assets, and untold suffering among the people the Act was supposed to help.

On Wednesday, Oct. 11, at 8:05 p.m., KHNL/13 brings this public affairs issue to the forefront in an in-depth television documentary on the subject of Hawaiian Home Lands.

'Back to the 'Aina" interviews feature Hawaiians who, after more than 30 years, are still waiting for their parcel of land. Henry Ahfong

"Back To The 'Aina" with reporter/moderator Lynne Waters Wednesday, October 11 8:05 p.m. - 9:05 p.m. Friday, December 22 7 p.m. - 8 p.m.

Ahsam, 91, a longtime Parker Ranch paniolo tells his story. Now retired, Ahsam has been on the waiting list since 1952. He says he's afraid he's going to die before he goes back to the 'aina. Also filmed are homesteaders who have successfully reclaimed the rough, raw ground and turned it into usable agricultural land - people like Big Island resident, Randy Ahuna, whose agricultural enterprises have become a family affair.

An integral part of the Hawaiian Home Lands issue are the lawmakers and other government officials. Featured is Hawaii's senior U.S.

Senator, Daniel K. Inouye, who promises that the eloquent testimony given during the August hearings will not go unheard in the halls of Congress. The Honorable John Waihee, Governor of Hawai'i, tells of his father who was still waiting for his piece of land when he died.

Immediately following the half-hour documentary, a panel of experts, including Ilima Pi'ianaia, chairman of the Hawaiian Homes Commission, and Mahealani Ing, director of the Native Hawaiian Legal Corp., will discuss the issues raised in the special. They will also explore possible solutions to resolving problems encountered in carrying out the original intent of the Act.

"Back to the 'Aina" details both the failures and successes of the Hawaiian Homes Commission Act. It is the intent of the show's producers "to raise the level of awareness among the people of Hawai'i and thereby establish solid ground on which to build a better place for all to live."

Talking Island Festival set for October 14

Storytellers, artists, crafts instructors, singers, dancers and musicians will gather Saturday, Oct. 14, at McCoy Pavilion, Ala Moana Park, for the first "Talking Island Festival."

The public is invited to attend the afternoon and evening event sponsored by the Parks and Recreation Department of the City and County of Honolulu.

Thirty-seven speakers will be clustered in three ethnic areas on five stages within the McCoy Pavilion. The European, USA and Americas will be at the Diamond Head fountain area. Hawai'i and the Pacific Islands will be in the main courtvard under the trees. The Asian group will be in the Ewa lanai.

Festival director Jeff Gere said "Talking Island Festival" is expected to be the largest storytelling festival in Hawai'i. A crowd of three to four thousand is expected and planned for, he said.

The events will start at noon and continue through the day with the last presentation scheduled for 7 p.m. Each presentation, Gere said, will be about 45 minutes long.

The Hawaiian schedule is:

Noon - "Tales From The Back Porch" by Brenda Freitas-Obregon and Nyla Fujii, featuring folklore and modern literature from Hawai'i and the Pacific Rim;

1 - "Hawaiian Legends And Personal Tales" by Makia Malo;

2 - "Waimanalo Oral History Project" by a panel including George Roset, Jim Keanini and Yoko Oji



will talk story about early times;

2 - "Voyaging Under Sail" will center on Portuguese-Hawaiian history including the recent 23-day sail from Hawai'i to California, with narrator Michael Martin, president of the Hawaiian Council on Portuguese Heritage;

2:45 - Samoan music and dance;

3 - "The History Of Samoan Tatoo" will be discussed by Paluli Opetaia Aii, including the ritual of tatoo as a rite of masculinity;

3 - "Kabuki In Hawai'i" will be David Furumoto's topic;

3:45 - Raymond Kane plays slack key guitar; 4 - "Hawaiian Slack Key Guitar" features Raymond Kane telling the history of slack key,

personal stories and where the art is today; 5 - "Hawai'i 100 Years Ago" features the people and times of Kig Kalakaua by Paul Wilcox;

5 - "History Of Manoa Valley" is told by Beatrice Krauss, a resident of the area for 80 years, a teacher of botany at UH, and author of a book about the area;

6 - "The Ebb and Flow of Hawaiian Fishponds" is about ancient and present day uses and future possibilities by Carol Araki Wyban;

6 - "Stories From Old Generations Past" includes the legend of the Lady With The Typhoon Fart and other stories of the Marshall Islands by Keola Downing and Patrick Lang;

7 - "Hawaiian Reef Fishing" is a visit with Bill Panui who was taught by his grandfather on remote Keei Beach.



A full schedule of European, American and Asian demonstrations and stories, songs and dances will be held simultaneously with the Hawaiian and Pacific Island presentations.

More information is available through the local parks and recreation offices, or from Jeff Gere's office at 536-4029.

Wai'anae woman gives health talk

By Kamuela Apuna, PhD **UH School of Public Health**

Lani Ehia

A Native Hawaiian Wai'anae resident has been invited to present her paper on "Child Abuse and Neglect in Hawai'i" at the 117th Annual Conference of the American Public Health Association (APHA), in Chicago, Oct. 22.

The author, Madeline Lani Ehia, a student at the School of Public Health, University of Hawai'i at Manoa, had her paper selected by the American Indian and Alaska Native Caucus of APHA. Her paper includes a demographic profile of major ethnic groups in Hawai'i and how they place in regards to populations at highest risk in child abuse and neglect.

As the first Native Hawaiian student to appear before APHA, Ehia will be directing people's attention to the substandard health condition of the Hawaiians as well as reporting the pathetic child abuse statistics of Hawai'i. Ehia's national exposure will strengthen the requests of Hawaiians for assistance in addressing the inferior status of their health condition.

Ehia, a single parent with three of her own and two hanai children, is planning to receive her Master's degree in Public Health this December. Although she was a high school drop-out, her determination to improve her education, to be a good example for her children, and her vision of helping Hawaiians on the Wai'anae Coast brought her back to the University campus. She obtained a BA in Business Administration before entering the School of Public Health. She is committed to working in her community, after graduation, and to involving herself in concerns of Native Hawaiian health issues.

Ehia is an example of a Native Hawaiian entering the Public Health field, to emerge as a community resource to benefit the Hawaiians.

People interested in entering the School of Public Health graduate program may call Manny Cantorna, of the Educational Opportunities Program, 948-6234 or Dr. Apuna at 948-8604.

Trustees seek talks with mayor on Kualoa's fate

By Ann L. Moore

Talks with Honolulu Mayor Frank Fasi about the future of Kualoa Park are being sought by the Board of Trustees of the Office of Hawaiian Affairs. The decision to ask for a meeting with the mayor was taken at the board of trustees meeting Friday, Sept. 7.

The trustees are acting in accordance with the recommendation of the OHA Task Force on Historic Preservation, which was brought to the board by Land and Natural Resources Division Officer Linda Delaney.

Extensive archaeological work has been done at the windward O'ahu park since the park was first developed. The excavations unearthed many early Hawaiian artifacts. City and County Archaeologist Jo Lynn Gunnes is currently cataloguing the artifacts. Her work, which was about to end as funds had run out, was recently extended by the City Department of Parks and Recreation with funds from its operating budget, Delaney said.

Delaney said the City Council recently approved a line item appropriation of \$40,000 to continue the Kualoa project. OHA supported, and testified in favor of the appropriation, she said. She advised the trustees that her division is continuing its efforts to secure the release of the appropriated funds. The money would be used to establish the use of the park as a cultural resource.

Any use of Kualoa, Delaney said, should be consistent with its cultural and historic significance as envisioned by the original design for the park. She added that the OHA task force questions why there should be any change, now, in the original



Many hand-carved, bone fish hooks were discovered during excavations at Kualoa Park by archeaologist Jo Lynn Gunnes. This

purposes of the park. Trustee Clarence Ching noted Walter Ozawa, director of parks and recreation, has been quoted as saying the building now

The HERITA Series Bank of Hawaii is proud to sponsor the Heritage Series, an exploration of the rich cultural heritage of Hawaii and its people. You won't want to miss these upcoming programs including such topics as the Kumulipo (ancient Hawaiian creation chant), the venerable Gabby Pahinui, Hawaii's popular slack key guitarists and Hawaiian flora and fauna. You can hear the Heritage Series at 12:30 p.m. on the last Sunday of every month. Just tune in KCCN Radio, 1420 on your AM dial. If you miss Sunday's program, listen the following week on Wednesday evening at 7:30 p.m. when it will be rebroadcast. We

particularly fine example is protected with a glassine case marked with its catalogue number. (Photo by Ann L. Moore)

used for archaeological work on the artifacts should be dismantled. OHA Chairman Thomas Kaulukukui Sr. said the board will pursue efforts to discuss Kualoa's future with Mayor Fasi. Should the talks fail the board will consider what steps should be taken next.

Kualoa was placed on the National Register of Historic Site in 1974 because of its mythologic and historical importance to the Hawaiian people.

In Hawaiian myth the area is the home of the God Lono, the residence of chiefs, the place where chiefs' children were trained, and the end-place of the Makahiki processions.

Excavations made in 1977, 1983 and 1988 unearthed many artifacts. Many more have washed out to sea because of erosion. Over 1,600 items recovered at Kualoa are now being catalogued by archeologist Gunnes.

The OHA Task Force on Historic Preservation will be present at a City Council meeting on Oct. 3 at which Walter Ozawa, director of the Department of Parks and Recreation, will present the original plan for the park at Kualoa. Ozawa will make the presentation at the request of Council Member Neil Abercrombie. The council meeting is open to the public.

Leaders seminar set

Mauli Ola, the "Breath of Life" is the theme of this year's Hawaiian Leadership Conference Oct. 26-27. It represents "a balance of heart, mind and spirit vital to the development of effective Hawaiian leadership," according to conference organizers.



The conference at the University of Hawai'i at Hilo is open to high school and college students, teachers, counselors, coaches, administrators, community leaders and key personnel who are interested in developing Hawaiian leadership skills.

Early registration is recommended since attendance is limited to 150 participants. The pre-registration fee up to Oct. 13 is \$25 for students and senior citizens and a \$50 fee for all others, payable by cash or check (no purchase orders). The late registration fee is \$30 and \$60. A conference packet with schedules of events, workshops and speakers will be sent following receipt of registration form.

Interested persons may call Manu Meyer in Hilo at 933-3413 or 933-3569 for more information and details.

A iki kau e lono — na hoku i ka makahiki Stars herald the arrival of the new year

By Rudy Leikaimana Mitchell Historian/Archaeologist

Deep in the past of Hawaiian history, we find a legacy of heroic achievements concerning navigation and the ability to sail the vast Pacific Ocean by celestial navigation. This legacy had been clouded by some people of the Western culture who said it could not happen, that the Hawaiian seafarer drifted from point A to point B and that landfall was made by luck. Today we don't see that cloud anymore as the saga of the canoe Hokule'a proved them wrong.

This voyage of rediscovery unfolded the knowledge and ability of one man, a professional — the navigator.

In the past, this man was called a kahuna kilo kilo, an astronomer par excellence. His knowledge did not confine him to navigation alone, the profession we are well aware of today.

What is not too well known was his ability to divide the Hawaiian year into two parts, the wet season, ho'oilo, and the dry season, kau, which were six months apart. He used the sun and the stars for this reckoning. He also kept accurate time for the commencement of religious rituals, which were annual events, by using the positions and movements of the sun, moon, and stars.

He was also an astrologer, who predicted the influence of the stars upon human affairs, and foretold terrestrial events by the stars' positions and aspects.

I have spent years trying to piece together this puzzle about the kahuna kilo kilo, which was handed down through oral transmission from our makua kahiko. I turned for help to published works of some notable scholars of today, such as Rubellite Kawena Johnson and John Kaipo Mahelona. The astronomers at Bishop Museum Planetarium, Ken Miller and John Cleek, helped me. Will Kyselka tutored me in the great star dome of the planetarium, taking me back in time and space to the year A.D. 1000 so I could observe "na hoku i ka makahiki," the stars of the new year. What a thrill to see for myself these stars as they traverse the heavens in precession as they did so long ago.

Yes, 1000 years ago, na hoku i ka makahiki rose into the Hawaiian heavens from the eastern horizon in October, about the 25th of the month.

The Kahuna Kilo Kilo

There were many titles given to this kahuna. Each title depended on the action of the kahuna at the time, as given by oral transmission. Thus, as listed below, he was called:

Entering 'Ikuwa

From "Hawai'i, A Calendar of Natural Events" published by Kamehameha Schools Press and Bishop Museum Press.

" 'Ikuwa means 'noisy' and indicates a transition from peaceful summer weather to the storms of ho'oilo, the rainy season which begins next month. Another proverb speaks of strong winds: 'The (flap of the) loincloth (flutters and) snaps in the month of 'Ikuwa."



Rudy Mitchell

1. Kahuna Kilo Kilo: A priest or expert who observes the skies for omens.

2. Kahuna Kilo: Stargazer, reader of omens, seer, astrologer.

3. Kahuna Kiko Hoku: Astrologer, astronomer; to observe and study the stars.

4. Kahuna Kilo Lani: Soothsayer who predicts the future by observing the sky.

5. Kahuna A'o Hoku: Astronomer, astrologer. Thus, with all of these definitions at hand, I find that we are talking about one kahuna, who without a doubt, possesses all of these definitions. A single title, kahuna kilo kilo, may suffice this kahuna. We also see that this kahuna was an astronomer as well as an astrologer. With this knowledge we can understand why his services were in great demand by the ruling chiefs of old Hawai'i, as well as by all of the ruling chiefs of Polynesia.

Now that we understand the kahuna kilo kilo and his profession, I wish to venture into the great annual Hawaiian event of the makahiki, the arrival of the new year which he observed many years ago.

Wa Kau Ka La (Seasons By The Sun)

In the Hawaiian year there were but two seasons, kau (dry), and ho'oilo (wet). They were six months apart. It is believed ancient Hawaiians built their heiau (temples), in part, for astronomical observations of the seasons. Most major temples are rectangular in shape; their four walls are in alignment with the true cardinal points of the compass.

Directly in the middle of the structure at the far eastern end is where an anu'u (oracle) tower would be. Two ki'i (pole images) stood, one at the northeastern corner of the walls and the other at the southeastern corner.

and lightning, when the ocean began to act up with rough seas and large waves.

During this month the kahuna kilo kilo began to observe the sky from the temple. He marked the beginning of ho'oilo when the sun rose in alignment with the southeastern corner of the temple, or a ki'i there. This is the time when the God Lono was to arrive, to bless the new seedlings that were just planted with rains from the heavens. Then the kahuna waited till the moon was new, or "hilo," on the first night of 'Ikuwa . His attention then shifted to the stars he first observed just before the sun set, the condition of the sky known as "uliuli," when the sky still had a little of its blueness but was growing darker.

About one hour later, he looked to the eastern horizon where he faintly saw a glow rising (a nimbula). He declared the rising of the little cluster of stars "Makali'i," (little eyes). There are seven stars in this cluster but he could only see six. We call this cluster the "Pleiades."

About one hour later, he looked to the western horizon and saw that the sun had just set. He observed the sky and saw that it was becoming "melemele," as the sky changed from blue to a darkening orange hue. He looked to the eastern horizon and saw the bright star "Nana Hoa," we call Aldebaran, appear. Na hoku makali'i (the Pleiades) and hoku Nana Hoa (Aldebaran) are in the constellation Taurus, the bull. The kahuna called this constellation by the condition of the sky at their rising as "uliuli."

Two hours later, he viewed a bright new star "Polapola" (Bellatrix) and a few minutes later, the bright star "Koko" sometimes called "Koko Iki,' "Kaelo," or "Aua" (Betelgeuse). Na Hoku Polapola (Bellatrix) and Koko (Betelgeuse) are in the constellation of Orion. The kahuna called this constellation "Nakao."

About two hours later the bright stars, "Nana Mua" (Castor) and a few minutes later, "Nana Hope" (Pollux) began to appear. Nana Mua and Nana Hope are in the constellation of the twins, Gemini. The kahuna called this constellation "Kamahana," the twins.

Now the kahuna began to get excited, when about one hour later the brightest and most important star in the heavens began to appear. It is called A'a (Sirius). With the appearance of A'a, the priest proclaimed the makahiki. The star A'a and its group is called "A Iki Kau E Lono," the arrival of the God Lono. This group is in the constellation of Canis Major.

Thus, with the appearance of A'a, we acclaim "A Iki Kau E Lono," and we see "Na Hoku I Ka Makahiki," the arrival of the new year.

Participants sought for Kaua'i tourney

Five Native American Indian basketball teams will arrive Dec. 4 on Kaua'i to compete in the First Hawaiian — Native American Indian Goodwill Basketball Tournament.

"Clouds, thunder, rain, and wind are associated with Lono, one of the four principal Hawaiian gods. It is Lono whose mana (power) brings forth plants for sustenance and healing, and the four-month Makahiki season, which begins about the middle of October, is dedicated to him. In old Hawai'i, the ali'i collected taxes at this time, usually in the form of food. Afterward, the harvest was celebrated with an extended festival. Warfare and work were kapu. Hula was danced for entertainment and in friendly competition with neighbors. Wrestling, boxing and other games were the order of the day."

When the sun rose from the northeastern corner it was the kau, or dry season we call the summer solstice. When the sun rose directly in alignment with the anu'u towers, it was the time of Kane we call sunrise at the vernal equinox. It was the time when the sun traveled slowly across the sky and was at its lowest angle, radiating its energy of life on the land.

When the sun rose from the southeastern corner it brought the ho'oilo (wet) season we call the winter solstice. It takes a little more than 360 days for the sun to visit the two solstitial positions of kau, summer solstice and ho'oilo, winter solstice and to return to its starting place.

Na hoku i ka makahiki, the stars of the new year

The first month of the ho'oilo season was called 'Ikuwa. It was observed when torrential rains began to fall, associated with thunder, dark clouds,

They will be challenged by three Native Hawaiian basketball teams composed of some of the finest Native Hawaiian basketball players in the State. Players are now being sought to compete on the Hawaiian teams.

The event will be sponsored by the Internative Committee and the Mayor's Office of the County of Kaua'i

The tournament will be held Dec. 7 through Dec. 9 at Kapa'a High School gymnasium. On the evening of Dec. 9, closing ceremonies at Kapa'a High School will be followed by a Native American Indian and Native Hawaiian dance concert at the Kaua'i War Memorial Convention Hall. Kumu Hula Roselle Bailey is the program coordinator for the Native Dance.

Anyone interested in participating as a player, sponsor or as a volunteer can contact Norma Jean Trask at 245-4982 or Aaron Uyeda, Bernard Carvalho at Parks and Recreation 245-8821.

Musical tribute sends aloha to Queen

By Ann L. Moore

As evening shadows lengthened a quiet crowd made its way to the 'Iolani Palace Sept. 2, to attend an anniversary concert commemorating the 151st birthday of Queen Lili'uokalani.

The Royal Hawaiian Band played Hawaiian melodies as people gathered on the mauka (mountain-side) courtyard for the observances. The statue of the Queen, which stands between the palace and the state capitol, was surrounded by bouquets of flowers. Around the neck of the Queen and in her outstretched hand, lei blossoms were wreathed. They perfumed the air and the decorative ribbons swirled in the gentle breeze.

It was "Queen's weather" for the concert. The sun's last rays slanted across the mauka courtyard and trade winds kept the audience, musicians and honored guests comfortable. Recognition was given to 70 docents who had just completed their training and who are ready, now, to take up their task of guiding visitors through the palace.

Present at the concert was Lord Telford of Northfield, a member of the House of Lords of the British Parliament. Lord Northfield recently presented a lithograph, by Samuel Cousins, of young Queen Victoria to Governor John Waihee, along with copies of correspondence between Great Britain and the Kingdom of Hawai'i. The etching will hang in 'Iolani Palace in the King Kalakaua library. The presentation was made on behalf of Queen Elizabeth II of Great Britain. Queen Elizabeth's gifts, and Lord Northfield's presence at the concert, were warmly applauded by the audience.

The concert began with a chanted prayer in Hawaiian then the band played "The King's March" as the colors were carried to the top of the steps by the Color Guard. The two men remained at the top of the steps, proudly supporting the Hawaiian flags, throughout the concert. The chants given that evening were by Anthony Lenchenko and Kimo Alama.

"Hawaii Pono'i" the state anthem was played and then the sound of the conch shell called the Honolulu Boy Choir, with dancers, to the steps. Their clear young voices and beautifully executed traditional hula were applauded by the appreciative crowd of several hundreds. The singers wore blue shirts and white trousers. The dancers wore black and white striped shirts, black trousers and raffia hula skirts, head lei and wrist lei. All were barefoot.

Nalani Olds, dressed in a lavender gown with lavender lei sang "Hamohamo," a song Queen Lili'uokalani wrote while imprisoned in 'Iolani Palace after her forced abdication. Among Olds' songs was one the Queen wrote about the beautiful flowers of the islands and another written by the Queen's sister.

Kaimana, made up of Haunani Apoliona,

Haunani Bernardino, and Aaron Mahi, began their tribute with a song that had been a birthday chant for the Queen which Her Majesty set to music. Other songs by the Queen, or written for her, followed but the crowd's clear favorite was "Tutu."

As the porch lights and street lamps came on at the palace, the Kawaiahao Church Choir offered hymns including "The Queen's Prayer." The evening closed with a chanted prayer. Finally, the audience joined the band to sing "Aloha Oe" with full voices and hearts to end a perfect evening.

QLCC holds memorial at Mauna 'Ala

A tribute to Queen Lili'uokalani on the 151st anniversary of her birthday was held Saturday, Sept. 2 at Mauna 'Ala, the Royal Mausoleum. Trustees and staff of the Queen Lili'uokalani Children's Center/Lili'uokalani Trust and invited guests including members of Hawaiian organizations and benevolent societies gathered beneath a tent as protection from occasional Nu'uanu showers.

Monsigner Charles A. Kekumano, chairperson of the Board of Trustees of the Lili'uokalani Trust, greeted the guests and read messages of tribute from Hawaii's congressional delegation. April Peoples Chock, a beneficiary of the Trust, presented an oli inoa, "O Makalapua" in praise of the queen and presented lei of crown flowers, the queen's favorite flower. The Kamehameha Schools alumni glee club, directed by Dorothy Kahananui Gillett, sang the Queen's Prayer and Nani Haili Po I Ka Lehua.

Presentation of lei ho'okupu in the queen's memory at the Kalakaua crypt was led by trustees of the Lili'uokalani Trust, QLCC program participants from the windward, leeward and central O'ahu units also presented lei ho'okupu.

Campbell Estate trustee and businessman Oswald K. Stender, a former beneficiary of Lili'uokalani Trust, spoke of the impact the trust's assistance had on his life and expressed his gratitude and appreciation for its continued aid to other Hawaiian children today.

Joining in the ho'okupu procession were Charles Nakoa, executive director of QLCC, and



Monsignor Charles Kekumano addresses guests and dignitaries at Mauna 'Ala memorial service.

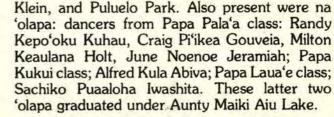
the Kawananakoa family escorted by the Daughters and Sons of Hawaiian Warriors. Also represented was the Royal Order of Kamehameha. Present for the Office of Hawaiian Affairs were trustees Thomas Kaulukukui, Clarence Ching, Manu Kahaiali'i, Louis Hao, administrator. 'Richard Paglinawan and land officer Linda Kawai'ono Delaney.

As the rain prevented the Royal Hawaiian Band from playing to conclude the service, the audience joined together to sing a cappella Aloha 'Oe and Hawai'i Ponoi, as male members of the Royal Order of Kamehameha gave their salute of respect to the Mo'i Wahine, Lili'uokalani.

Halau holds 'uniki ceremony for graduates

Kumu Hula John Keolamaka'ainanakalahuiokalani Lake held a 'uniki (graduation) for eight of his students in Na Hanona O Ka Halau Hula Pa Ola Kapu on Sunday, Aug. 6 in Punalu'u, O'ahu.

The Kumu Hula who witnessed this 'uniki were Aunty Sally Moanike'alaonapuamakahikina Wood Nalua'i; Mililani Allen, Karen Aiu Costa, Ka'aiikawaha Kekau'ilani Kalama, Kamamalu



Ka 'uniki o ka papa pukiawe: Na 'olapa: Theo Kaleohau Aurio, Jamie Kaleinani Billena, John Kaponoaikaulikeikeao Fatongia, Robin Puakalehua Naope, Lynn Kihei Ohta, and Wendy Kalaikahonua Ono.



At the recent graduation are, left to right, Brother Franklin Pao, Pearl Lana'i, Wendy Ono, Robin Naope, Lynn Ohta, Jamie Billena; kneeling: John Fatongia, Theo Aurio of Na Hanona O Ka Halau. Na Kumu Hula: Pearl Momi Lana'i, and Brother Franklin Palani Pao, S.M.

The last 'uniki sponsored by Kumu Hula Keola Lake was 10 years ago. Kumu Hula Momi Lana'i and Palani Pao are the first to receive the honored title of Kumu Hula in Lake's halau. Brother Palani Pao is the first Catholic religious and the first Marianist Brother from Saint Louis School to be granted the privilege of being called Kumu Hula. Kumu Hula Momi Lana'i is a licensed practical nurse.

All of the ceremonies of the 'uniki took place on a mound that was cleaned, prepared, and shaped into a hula mound. It was then decorated and dedicated prior to the 'uniki ceremony.

A lu'au (feast) was held for family and friends who attended the 'uniki.

Memorial statue honors Hawaiian settlers in Utah

By Nanette Napoleon Purnell Director, The Cemetery Research Project

The first time I heard about Iosepa was from a man I met in the Laie Community Cemetery in 1986. He said I might be interested in going to Utah someday to see the cemetery at Iosepa, which, except for two old wooden houses is the only thing remaining of a once beautiful Hawaiian 'town situated at the edge of the Great Salt Lake Desert.

The following is an account of my journey to losepa last month to attend a special memorial service at the cemetery in honor of the 100 year anniversary of the founding of the town.

On August 28, 1889, 54 pioneers of Hawaiian, Samoan, Portuguese and English ancestry entered Skull Valley, Utah, for the first time after a 75 mile, two-day wagon-and-mule trek from Salt Lake City, to found the town of Iosepa.

On the morning of August 28, 1989, nearly 200 ancestors of the original settlers arrived at the cemetery in Iosepa to pay homage to those pioneers and their descendants, who lived, and died, in the valley for 28 years.

But instead of arriving by wagon-and-mule, these descendants arrived by air-conditioned cars, vans and trailer houses. Some came from California and Virginia. Many came from various cities and towns in Utah where their families have settled in recent years. But most journeyed nearly 4,000 miles from Hawai'i to attend this historic memorial event.

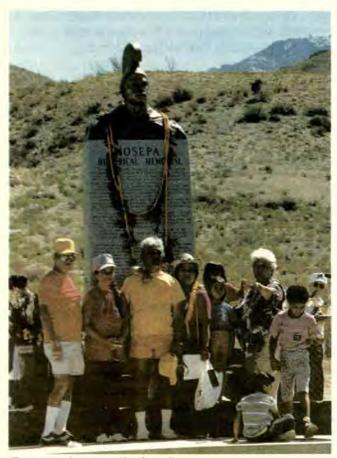
Iosepa (what's left of it anyway) is quite literally in the middle of "nowhere." It's an hour by car from "anywhere" except the Morton Salt Mill (25 miles away) and the Skull Valley Indian Reservation (10 miles).

The town is not listed on most maps because it has been abandoned since 1917, and if you don't know which dirt road to turn off of to get to the cemetery, you would have a heck of a time finding the place.

But many of the people who attended the August 28 event know the road to Iosepa well, because they have made the trek there every year since 1980 to camp at the site with other descendants and to clean the graves.

Because 1989 marked the 100-year anniversary of the founding of the town, a week-long schedule of activities was organized by the losepa Historical Society, headed by Ed Kamouoha of Laiea.

The celebration culminated at the cemetery on August 28 with the unveiling of a 16-foot tall memorial tablet crowned with a bust of a Hawaiian "ali'i"





Memorial statue at losepa represents Hawaiian ali'i.

figure. The bronze statue was designed by Jan Fisher, art instructor at BYU-Laie, and cost nearly \$30,000. The long text on the front of the monument describes the founding of the town and lists the pioneer members of the settlement. It also includes an inlaid plaque designating Iosepa as an official Utah State Historic Site, as well as being placed on the National Register of Historic Places. On the back of the monument is a list of all the people (51) who are known to be buried in the cemetery. Various fund raisers were held to pay for the statue, both in Hawai'i and in Utah.

The main speakers at the ceremony were Edith Alapa, 74, Andrew Kamauoha, 78, Lionel Broad, 75, Bernice Thomas, 86, and Irma McDonald, 85, who were all born in Iosepa. Each told brief stories of their childhood life in Iosepa and how they treasured those memories to this day.

Also speaking was noted Hawaiian genealogist and historian, Albert Like, who has helped the Historical Society put together various data about Iosepa and the families who lived there.

Throughout the three-hour ceremony many songs were sung. Some were Hawaiian, some were Samoan, some were church hymns. The feature song, however, was "Iosepa Ku'u Home Aloha" (Iosepa My Beloved Home), which was written and sung by descendants of the Halemanu family.

In 1988 \$7,500 was raised to help pay for the installation of cement "curbing" around each of the 51 "known", but unmarked grave sites in the cemetery. These graves were marked by wooden crosses until 1985 when a brush fire swept through the valley destroying all of the markers and all of the abandoned dwellings in the town except for two home sites. To conclude the program fresh anthuriums from Hawai'i were placed on each of the restored grave sites, their bright redness standing out in stark contrast to the desert surroundings. After the cemetery many families gathered at their cars and vans to eat island-style plate lunches of musubi, Korean ribs, shoyu chicken and beef stew. Other drove 40 miles to the nearest LDS church, in Grantsville, to have a lu'au lunch there. Later this year a time capsule will be placed in the new monument with historical and genealogical information about the settlement, as well as pictures of living descendants and their families. Pioneer Settlers of Iosepa, Utah: Alapa, Harvey; Alapa, Oliva; Barell, Elihue; Cluff, H. H.; Coles, William; Haiki; Halemanu, Eleen (wife); Halemanu, James (son); Halemanu, W. K.; Kalawai; Kalina, Moke; Kamakaniu, George;



Halemanu family descendants point to ancestors' names on engraved stone.

Kamakaniu, Kealohaniu (wife); Kapaini (wife) Kapela; Kaulainamoku, J. W. (wife); Kealakaihouna, Kahiana (wife); Kealakaihouna, Pelekana (son); Kealakaihouna, Peter; Kealakaihouna, Peteropio (son); Kekuku, Hattie (daughter); Kekuku, Ivy (daughter); Kekuku, Joseph; Kekuku, Joseph; Kekuku, Miliama (wife); Kekuku, Viola (son); Lyman, F.M. Jr.; Mahoe, Hanah (wife); Mahoe, J.K. N.; Mahoe, Lucy (daughter); Mahunalii, Elizabeth (daughter); Mahunalii, John; Mahunalii, Victoria (wife); Makakao, John; Makakao, Lucy E. (wife); Makaopiopio (widow); Makaula, John; Makaula, Maria (wife); Marchant, Frank W.; Mitchell, F.A.; Mohala (wife); Mokuilima, David; Mokuilima, Hookala (wife); Mokuilima, Mary (daughter); Naau, Charles; Naau, Emily S.; Naau, Jane (wife); Napela; Napela, Hattie (daughter); Niau, George W.; Pomaikai, N.; and Solamona, Piipiilani.

Editor's note: At the Sept. 29 board meeting, the OHA Board of Trustees was expected to act on a resolution honoring the Iosepa pioneers, and thanking the organizations that initiated and coordinated the commemoration.

Lunalilo Home begins Adopt a Kupuna program

To bring a little aloha to the lives of Lunalilo Home residents, general manager Gregg Meyer has begun an "adopt-a-kupuna" program. Families, individuals or youth groups are invited to share their aloha with an individual kupuna through visits or correspondence or even in day outings.

Descendants of the losepa pioneers pose before monument to their forebears.

While civic clubs, school groups and other organizations are regular visitors to Lunalilo Home, and most residents are often visited by their 'ohana, others have no family or are never visited, says Meyer.

Meyer stresses that the program is strictly voluntary and that there is no required time commitment. He says, "Please take an interest in them as though they were your grandparent or greatgrandparent. You can brighten someone's life." He hopes the Hawaiian community will respond and become special friends to the kupuna at Lunalilo Home. The family of OHA Trustee Manu Kahaiali'i has already adopted two kupuna who rarely had visits before, he said. For more information on the adopt-a-kupuna program, contact Meyer at Lunalilo Home, 395-1000.

'Ao'ao Umikumaha (Page 14)

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Stanley Lum new deputy administrator

Stanley Lum is the new deputy administrator for the Office of Hawaiian Affairs.

Lum came aboard Aug. 1 from the Queen Lili'uokalani Children's Center/Lili'uokalani Trust, where he supervised all administrative support functions for the center.

Born in Honolulu, he is a graduate of Kamehameha School, Class of 1948. He received his degree of Bachelor of Business Administration from the University of Hawai'i at Manoa, in 1952.

Following a stint in the U.S. Army, from 1953-1955, he went to work for the Territorial Government in the Civil Service Department as a personnel technician. In 1963 he moved to the Federal Aviation Administration where he stayed until 1981, climbing the ladder from classification and wage specialist to executive officer for the Pacific-Aisa region.

In 1981 Lum went to the City and County of Honolulu as deputy director of the department of auditoriums where he served during the Eileen Anderson administration. He then moved on to the Queen Lili'uokalani Children's Center/Lili'uokalani Trust in 1985.

Lum served for 14 years with the Hawai'i Air National Guard retiring with the rank of major in 1975. He was an original member of the Royal Guards, a unit of Hawai'i Air National Guard es-



Stanley Lum

tablished in 1963. Lum has also been a trustee for the Hemophilia Foundation of Hawai'i, a member of the board of directors of the Honolulu Youth Symphony, a member of the Board of Education for the Catholic Diocese of Honolulu and a member of the University of Hawai'i Classification Appeals Board for Administrative, Professional and Technical Employees.

Concerning his new job, Lum said "I hope I will be able to make a substantial contribution to the success of I Luna A'e and specifically with the claims of the Hawaiian people to ceded lands. This, to me is the one thing that carries the promise and hope for the future for Hawaiians."

Lum is married to Betty Fernandez Lum. The couple have five children: Oriette, the oldest, works at the federal District Court and is married to Rudolph Vegas; Stanley Jr. is a police officer with HPD and is married to Ella Kunichika; Elizabeth-Arlis works at Hawaiian Telephone and is married to Blaise Liu; Lila Lillinoe is a medical technologist at Kapi'olani Children and Women's Hospital; and Kimberly, the youngest, is a graduate student at UH working for a Master's degree in speech pathology.

The Lum's favorite activities include spending time with granddaughters Shaunda Ann Liu and Tiffany Vegas. When their children were young, the Lums often took them for camping trips to the beach and travel ranked high as a family vacation. Today the Lums try to do the same so that the mo'opuna may learn and benefit.

Applications available for Rockefeller grants

The Center for Pacific Island Studies is inviting applications for Rockefeller Residency Fellowship in the Humanities. Sponsored by the Rockefeller Foundation, the fellowships provide support for scholarly writing and research in Pacific Islands studies.

The application deadline is Dec. 31. Applicants must submit an application form, a description of the proposed research, one non-returnable copy of published work if available, a full current curriculum vita, and letters of support from three people familiar with the applicants work. Material should be sent to the center.

More information is available from the director

of the School of Pacific Studies, University of Hawaii, 1890 East-West Road, Moore Hall 215, Honolulu, Hawai'i, 96822.

Three research topics have been selected which the center feels are areas that are in need of new scholarship. The topics are: contemporary Pacific social movements, Pacific literature, and the interplay of Pacific art and politics. All fall within the general theme of "Identity and Change in Contemporary Pacific Cultures."

The fellowship residency is nine months with research and writing to occupy about 90 percent of the Fellows' time. Fellows must be full time residents at the University of Hawai'i. Fellowships are open to academic scholars at junior or senior rank, to independent scholars without academic affiliation and to other qualified writers of Pacific Island studies. Applications are welcome from any country. Two fellows will be selected for each academic year, 1990-91 and 1991-92. Selections will be announced March 1 of each year.

Each fellow will receive a stipend of \$30,000 and \$2,500 in relocation expense reimbursement and fringe benefits. Fellows may not simultaneously hold another major fellowship or grant but sabbatical salaries and small research stipends are allowed.

Mission Houses Museum sets holiday events

Calendar of Events Continuing Programs

Guided Tours of the Mission Houses and Printing Office, daily, 9 a.m. to 4 p.m.

Explore the family homes and headquarters of the first Christian missionaries to Hawai'i, today the oldest remaining houses in the islands. Small and informal guided tours visit two restored and furnished Mission homes and the working printing office, where freshly printed pages in the Hawaiian language still roll from the press as they did 150 years ago.

Historic Honolulu Walking Tours, Monday

the Mission Houses meet people who portray, through dress, speech, manner and attitudes, actual residents of the village of Honolulu in the 1830s. Meet and talk with American evangelical missionaries and native Hawaiians, as they go about their daily work.

SPECIAL EVENTS

Oct. 28: Children's Day: A Journey to Childhood's Past

Discover life in the 19th century in this day of activities, games, storytelling and historic roleplaying for children and families. At 10 a.m. there is a puppet show in the Meeting House. At 11 a.m. and 1 p.m. step back in time to meet John and Sophia, two 19th-century children. Follow them through their busy day, and take an intimate look at how children dressed, worked and played over one hundred years ago. Get ready for a real Halloween at noon and 2:30 p.m. when the museum storytellers share ghostly tales from Hawaii and New England. Attend a 19th-century school lesson with Miss Ward. School bell rings at 2 p.m. Nov. 25 and 26: A Christmas Fair, 9 a.m. to 4 p.m.

Two days of crafts, music, entertainment and food to ring in the holiday season. Some of the islands' most skilled craftpersons will display their wares at this Hawaiian-style open market. Exotic plants, Hawaiian quilts, Koa woodwork and island Christmas ornaments are a few of the gifts to be found. Admission is free to the grounds.

Dec. 16: A Christmas Candlelight Stroll, 5 p.m. to 9 p.m.

By popular demand, the Museum has brought back Honolulu's special and well-loved Christmas program. Illuminated by candlelight and decorated with Victorian swags and boughs of greenery, the Mission Houses evoke scenes of Christmas in the mid-1800s. Costumed roleplayers, storytellers and music complete the festivities in the houses and on the grounds. Admission is \$5 for adults; \$2.50 for children 6-15 years of age. Reservations will be taken after Nov. 27.

Through Friday, 9:30 a.m., reservations required.

Stroll through 160 years of history in the footsteps of Hawaiian kings and queens, missionaries, merchants and revolutionaries. This full-morning tour explores the oldest remaining part of downtown Honolulu and traces its growth from a dusty village of grass houses to the capitol of the Hawaiian Kingdom. Escorted by trained museum guides, visitors tour the historic Mission Houses, continuing on to other nearby historic sites and points of interest including Kawaiahao Church, King Lunalilo's Tomb, King Kamehameha Statue, the grounds of Iolani Palace, Washington Place and St. Andrew's Cathedral.

Honolulu 1831, A Living History Program, Saturdays only, on the hour, 10 a.m. to 4 p.m.

Hawaii's only living history program recreates the important people, issues, and events of early 19th-century Hawai'i. On Saturdays, visitors to

Nov. 18: Thanksgiving: We Gather Together

Join the Sandwich Island Mission native Hawaiians and foreign residents of the village of Honolulu as they prepare for a joyous Thanksgiving. Witness the bustling activity at the Mission Houses while exploring Hawaii's oldest frame house. Food preparation, fireplace cooking, decorating, hymn singing and printing bring to life a Thanksgiving of a bygone era. Celebrate New England's most cherished holidays in this memorable event.

Coming in the spring: "Music We Listened To"

Through six evening concerts, this performing arts series will explore the favorite composers and popular themes of 19th-century music. Under the artistic direction of Warren Cohen, professional musicians and vocalists perform musical favorites from the "high brow" salons of New York and Boston to the parlors of everyday urban and rural families. Call 531-0481 to be included in performance and subscription information.

One special story



Success marks summer youth program

"I think this program has helped me improve. I have learned a lot and it has given me a lot of opportunities."

Maui student Melanie Lum Ho, on the Alu Like Summer Youth Program.

The success of the Alu Like Summer Youth Program is apparent in comments from youth participants ages 14-21 statewide. The program has been offered each summer for more than 10 years by Alu Like, through funding from the U.S. Department of Labor Division of Indian and Native Hawaiian programs under Title 2 of the Job Training Partnership Act.

The summer-long youth program aims to: enhance the basic educational skills of youth (in work or school programs); encourage school completion or enrollment in supplemental or alternative school programs; and to provide eligible (disadvantaged) youth with experience in the world of work.

The Summer Youth Program is directed by Winona Whitman, Alu Like employment and training program administrator. Whitman also directs adult employment and training programs.

Some success stories on the island of Hawai'i:

Within a two-week period of first starting at Keaau Police Station, Teresa Puu, with little supervision, was able to handle the filing system, operate the Wang computer, Xerox Memorywriter, do simple math computation for reporting purposes, and abide by dress codes and rules of the Keaau Police Station.

Working at the University of Hawai'i at Hilo, Debbie Kunihiro was praised as "one of our outstanding participants," by supervisor Maureen Saturnio. "She learns extremely fast, does excellent, accurate work and is very dependable. In addition, she has a fun personality and a ready smile. One of the counselors said, 'She is a better worker than some of our college students.' Actual-

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ly, she does better work than most."

Elizabeth Camacho worked for the Hawai'i County Parks and Recreation elderly activities divisions. Her supervisor noted, "She is a very enthusiastic employee. She accepts responsibilities well, is willing to learn new tasks, friendly, attentive, a quick learner, has a good attendance record, and a positive work attitude."

Nazareth Burcena, who worked at Waiakea Intermediate School, was praised as a "very conscientious and diligent worker," who learned fast and showed initiative in her work dealing with computers and with the public.

Favorable comments were also received from supervisors of other youth program participants, who included: Athena Kauhoni, who worked for the USG/DA agricultural research service: Lacey Ah Nee, who worked for St. Joseph Elementary School; Angienani Camacho, who worked for Community Strivers, Inc.; and Sabrina Moniz, who worked for Hale Aloha Christian School.

On the island of Maui youth program participants worked for: Alu Like's E Ho'olako I Na Keiki project; the Maui Police Department traffic section; Lokahi Pacific; Alu Like in Keanae, Nahiku and Hana; Kamehameha Schools/Bishop Estate and the Legal Aid Society of Maui. The students included: Erinell Keala, Molley Lee Koga, Melissa Leialoha "Pasha" Lani, Melani Lum Ho, Kim Morishita, Shannon J. Weaver, Radlyn M.K. Morondos, Alvin Vegas, Lois I. Pacheco, Jo-Ann Ridao, David C. Phillips, Ali Vogele, Mary Kaui Kala, Marissa Frame, Grace Fernandez, Sheila Ann Bal, Tiffany Kahihikolo and Charles Baisa.

Their comments showed they felt the Summer Youth Program was a good one and that they had benefitted from the experience of learning new things in a real work situation. For many, this was their first job.

The employers, on their part, praised the students for their positive attitudes, their aptitude for work, ability to take direction and work independently, good personalities and willingness to take on new tasks.



James Aruda

by Kalaokona Mahoney, CC

James Aruda entered our Alu Like on-the-job training program in November 1988. He was placed with The Light Gallery as a salesperson, where he was able to learn about lighting and electrical work. James has a pleasant personality. He is a friendly and easy going person as well as a good worker. He proved to be a fast learner and good employee. So good that James has been able to take what he has learned while at The Light Gallery with him to a new job. He recently was hired by Electricians Maui and is going through their apprenticeship program.

Homework Centers open

The Native Hawaiian Library Project has opened four Homework Centers statewide: Keaukaha Homework Center, at Keaukaha Elementary School, Hilo, Hawai'i; Kekaha Homework Center at Kekaha Community Center, Kekaha, Kaua'i; Waimanalo Homework Center, at Blanche Pope Elementary School, Waimanalo, O'ahu; and the Paukukalo Homework Center at Waihee, Maui, year-round elementary school.

The purpose of the homework center is to provide a safe, comfortable place for students of all ages to do homework assignments and to borrow recreational reading materials. Resources to support assignments are made available. Each center is staffed by a clerk either residing on the homestead or living nearby. Centers are open Mondays through Thursdays, from 2-5 p.m. For information call your island Alu Like center.





Signing the Honokaua memorandum of agreement were (left to right): Richard Cameron, Libert Landgraf, Mayor Hannibal Tavares, Thomas Kaulukukui, and Dana Naone Hall. (Story on page 16)

Honokahua memorandum spells out terms

By Ann L. Moore

Following months of negotiations over the fate of the Honokahua site on Maui, a new memorandum of agreement was signed Sept. 6.

Signatories to the agreement are the Kapalua Land Company (KLC), the State of Hawai'i through the Board of Land and Natural Resources, the Office of Hawaiian Affairs, and Hui Alanui O Makena (Hui).

The agreement sets forth recommendations, terms and conditions that shall apply to the Native Hawaiian burials at Kapalua, Honokahua, Maui.

The general conditions include agreement there will be no further disinterment of burials on the 13.6 acre Honokahua sand dune; remains already disinterred will be reburied on the site; a transfer of title will be made to the State of Hawai'i by means of an easement to the reburial grounds; and OHA and the Hui will be consulted about reinterment.

Concerning treatment of the Honokahua burials, the agreement specifies:

 Archaeological analysis, study and reports derived from already completed field or osteological data may continue;

• No further osteological analysis of human remains, for the purpose of data collection, shall be conducted;

Blueprint from page 1

urge all Hawaiians and non-Hawaiians to study the Blueprint and understand the true nature of our entitlements."

Trustee Rodney Burgess, co-chairman of the committee that drafted the Blueprint, said the necessity for federal restitution to Native Hawaiians (anyone who is descended from the indigenous people of Hawai'i) stems from the key role the U.S. played in the overthrow of the Kingdom of Hawai'i in 1893.

He said the U.S. government illegally received title to 1.75 million acres of former public, crown and government lands when it unilaterally annexed Hawai'i in 1898. As a result, OHA is demanding the following:

 The U.S. must return the "ceded" lands it still holds, and must pay for the "free" use of these lands since 1898.

• The U.S. must recognize Native Hawaiian claims to those former public lands it transferred, or ceded, to the state government at statehood in 1959, and should support the return of part or all of these lands as well.

• Lands and other restitution would be turned over to a Native Hawaiian selfgoverning entity to be formed by the Hawaiian people. • The "Final Report" will be completed and copies made available to each signatory to the agreement;

• Once the "Final Report" is completed, copies of all field notes and photographic negatives associated with the Honokahua burials will be placed in the OHA Library and with the DLNR, with the understanding that access to these materials is restricted. Permission to view, duplicate, or use the material will be granted only after review and consent from a majority of the signers of the agreement, or their successors.

Concerning the reburials, it was agreed OHA will expend every effort possible to obtain the materials needed for reinterment so reburials can begin as quickly as possible.

With the help of project archaeologists in identifying the burial goods with the appropriate individuals and locations, reburial will reflect as closely as is possible the original burials including the restoration of stones to the site.

The responsibility for all ceremonies and monitoring and ritual aspects of the reburials will be jointly assumed by OHA and the Hui.

Known segments of the Honokahua trail will be preserved and restored; the trail will be maintained as an exclusive traditional Native Hawaiian

OHA has sent copies of the Blueprint to OHAvoter households and other individuals and organizations.

Additional copies may be obtained from any OHA office.

OHA Trustee A. Frenchy DeSoto, co-chair of the drafting committee, said OHA has scheduled a total of 19 informational meetings. Other meetings are being organized with Native Hawaiian groups on the U.S. mainland.

DeSoto said formal hearings on the Blueprint are set for Oct. 16 and 17 in Hawai'i, and Oct. 20 and 23 on the mainland. The schedule is as follows:

Monday, Oct. 16 — Kaua'i: County Council Chambers, Lihue. Moloka'i: Kaunakakai School Cafeteria, Kaunakakai. Hawai'i: Hawai'i County Council Room, Hilo; Kealakehe Elem. School Cafeteria, Kailua-Kona.

Tuesday, Oct. 17 — Lana'i: Lana'i School Library, Lana'i City. O'ahu: State Capitol Auditorium, Honolulu. Maui: County Council Chambers, Wailuku.

Friday, Oct. 20 — Sacramento, San Francisco, Los Angeles — locations to be announced.

Monday, Oct. 23 — Salt Lake City, Washington, D.C. area, Seattle — locations to be announced.

All meetings will be held from 6 to 10 p.m.



cultural and religious access to the site; interpretive signs will mark the trail "kapu" or forbidden to the general public and also explain the area's historic and present use.

The agreement sets up a management committee to protect and maintain the site. Further, the committee will be responsible for determining the use of the site for special events or any other activities. Day to day maintenance and oversight of the area will be delegated to KLC under guidelines set up by the committee. The committee will retain overall control.

If KLC should sell or otherwise transfer the land, in whole or in part, the new party must be advised of the agreement and its conditions and KLC will notify all the parties to the agreement of the change of ownership.

The memorandum also provides for an appropriate marker, a low-lying wall or curb to delineate the areas and control access, plantings, and a beach access corridor for guests of Kapalua Resort which will not intrude on the reburial area.

A maximum of \$500,000 was agreed upon to accomplish the reinterments and do the landscaping. Should the amount be insufficient the signers will either revise the plan to meet the budget or provide a practical plan to raise funds to meet the amount needed in excess of \$500,000.

Dispute from page 1

Hall representing the community group Hui Alanui O Makena.

The signing ceremony took place in the Office of Maui Mayor Hannibal Tavares who helped facilitate the agreement.

Mayor Tavares praised the parties involved for their willingness to "negotiate with a cool head" and hailed the agreement as a precedent which has "resulted in a document reflecting the sensitivity of the Hawaiian people and their feelings concerning the remains of their ancestors."

Chairman Kaulukukui expressed pleasure that "this long awaited project has come to a satisfactory completion." OHA Land Officer Linda Delaney called the agreement "a major step toward trying to heal a very deep hurt."

Dana Hall of Hui Alanui O Makena said the document required "an immense amount of patience, perseverance and love for our kupuna."

Landgraf, deputy director of the state Department of Land and Natural Resources called the agreement the "beginning of a new system and a way for doing new and different things when it comes to the Hawaiian people and the 'aina."

Cameron said Kapalua Land Co. is "very pleased with the agreement," and called it "good for Kapalua, good for the Hawaiian community and good for Maui."

Leslie Kuloloio, a community spokesman, told the gathering "now comes the cultural and spiritual part." He asked everyone to "pray for us." He said, there are restrictions on the reburials not set forth in the written agreement which will involve the cooperative efforts of kupuna throughout the state with regard to the manner in which the reinterments will take place.

Members of the first group of Operation Ohana deputy registrars with Chairman of the Board of Trustees of the Office of Hawaiian Affairs Thomas Kaulukukui Sr. (first row, far

right) at the OHA offices in Honolulu. The volunteer deputy registrars are working in Operation 'Ohana now being held in Hawai'i and on the mainland.

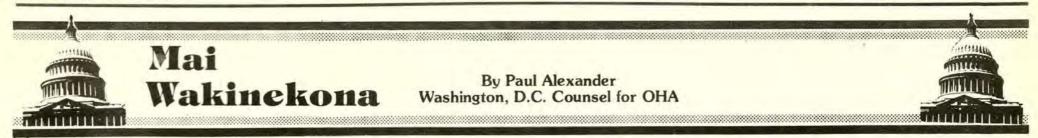
'Ohana volunteers needed

OHA's new director of volunteers as of Sept. 1 is Elaine Tamashiro.

Tamashiro will be coordinating volunteer involvement in OHA's Operation 'Ohana.

All volunteers must undergo training where step-by-step instructions will be given to help enroll Native Hawaiians. Upon completion of the training session volunteers will be certified as OHA deputy enrollment registrars.

Volunteers are needed on all islands. Contact the Office of Hawaiian Affairs if you are interested in volunteering or if you know of someone who is interested in helping. On O'ahu call 946-2642, Kaua'i 245-4390, Moloka'i 553-3611, Maui 244-4219, Hilo 961-7349, Kailua-Kona 329-7368.



Understanding the legislative process in Congress

This summer's historic Congressional hearings on the Hawaiian Homes Act produced many thousands of pages of transcripts and exhibits. Many people spent long hours considering what to say and how to say it. It was an enormous effort by everyone involved.

Testimony ranged from issues of fundamental importance, such as the proper and future status of Native Hawaiians as a self-governing people, to important but more limited practical issues such as how to repair improperly constructed Homestead housing. The August hearings were what is known as "oversight" hearings." It is through oversight hearings that Congress studies how the laws it has passed are working and/or if new laws, or changes in existing laws, are needed. At oversight hearings, specific drafts of new legislation are not usually considered.

These congressional hearings have, no doubt, raised hopes and expectations for change and progress in the Native Hawaiian community. In order to achieve change it will be necessary to embark on a long-term and complicated legislative process in the halls of Congress. This legislative process of moving from problem identification to consensus on legislative solutions requires a working knowledge of the institutions and ways of Congress. This column will, over the next few months, review some of the key concepts and terms affecting the "legislative process."

The word "Congress" refers both to the combination of the House of Representatives and the Senate of the United States, and the legislative period made of two one-year sessions. The current Congress is the 101st. In every Congress, only a few hundred of the many thousands of bills introduced actually become law. Frequently those bills that become law have been worked on for several sessions. Because of the Congress' unique responsibilities for Native issues, a disproportionate number of bills relate to Native issues. This does not mean that Native issues are high priorities for all members of Congress. Although from time to time a Native issue can become the focus of major congressional debate and nationwide attention, such instances are rare. Usually Native issues are the primary concern of the local congressional delegation and the congressional committees with jurisdiction over the specific Native issue.

The committee structure of Congress is the major battleground for Native issues. For our purposes, Congress has three distinct but overlapping functions and the committee structure reflects those functions.

Authorizing legislation refers to those bills that create, modify, or terminate rights and obligations. These bills may authorize money to be spent to achieve the bills' purposes, but they do not themselves spend any money.

Technically, appropriations are annual spending bills for a particular (fiscal) year for the programs that have been created by authorizing legislation. Appropriations bills also can create or modify programs. The process is called legislating by appropriations.

When Congress is unable to pass specific appropriations bills, it often combines all the appropriations bills together into legislation known as the Continuing Resolution, referred to as the CR. Without annual appropriations the government cannot operate.

Oversight, as noted earlier, is the review of existing programs and issues to determine if legislative changes are needed.

The primary authorizing committees for Native issues are the Senate Select Committee on Indian Affairs and the House Committee on Interior and Insular Affairs. In the House of Representatives, the Education Labor Committee has jurisdiction over Native education programs. The Energy and Commerce Committee shares jurisdiction over health issues with the Interior and Insular Affairs Committee. All authorizing committees also have oversight jurisdiction.

There are also committees that only have oversight responsibility, but no authorizing authority; an example of such a committee is the Select Committee on Aging.

There are separate Appropriations Committees, one in the Senate and one in the House of Representatives. Each of these committees has subcommittees which is where much of the decisionmaking occurs. In the Senate Appropriations Committee, the Subcommittee on Interior and Related Agencies funds most of the Indian pro-



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'Tis the season enter your original Songs may be in Hawaiian and/or English.

All entries must be postmarked no later than grams. Most of the Native Hawaiian programs, however, are funded through the Subcommittee on Labor, Health and Human Services, Education and Related Agencies. Senator Daniel K. Inouye is a member of the Senate Appropriations Committee and is on this subcommittee as well as other subcommittees. There is a similar subcommittee structure in the House of Representatives and Congressman Daniel K. Akaka is a member of the House of Appropriations Committee.

Paul Alexander is legislative counsel to OHA in Washington, D.C. He is a partner in Alexander & Karshmer of California and the District of Colombia, a law firm specializing in native American rights. He is former staff director of the U.S. Senate Select Committee on Indian Affairs. He is the author of "The Nature of the Federal-Native Hawaiian Relationship" which was used by congress for the Native Hawaiian Education Amendment and the Native Hawaiian Health Care Act.

Graduate devotes career to Hawaiian health



Lovette Ewalani (Manuia) Crowley at her graduation from the University of Washington, Seattle.

Lovette Ewalani (Manuia) Crowley, daughter of John and Mildred Manuia of Hilo, received the outstanding undergraduate award during graduation ceremonies, in Seattle, at the University of Washington. Crowley, a 1973 graduate of Castle High School, Kaneohe, received her distinguished award on the basis of her outstanding scholarship. dedicated professionalism in community service. practice, or research, and a demonstrated commitment to the field of social work. In further recognition of her talent, she received membership in the Golden Key National Honor Society and was awarded a scholarship into the Graduate School of Social Work (Master's program) at the University of Washington for the 1989-1990 school year.

Christmas song! The winning song will be recorded and included on our 1989 Hawaiian Christmas album!

Over \$1,000 worth of prizes!

All Neighbor Island finalists will be flown to Honolulu to attend the 7th Annual Song Contest on November 26th, 1989!

A portion of the proceeds will be donated to the Waikiki Community Center. 5:00 p.m., October 20, 1989.

Pick up entry blanks at KCCN and major music stores on all islands.

For more information, call or write the Royal Hawaiian Shopping Center Management Office, 2201 Kalakaua Avenue, A500, Honolulu, HI 96815; Phone: 922-0588.



Crowley will be studying Human Services and Research for her master's program, with special emphasis on health care and aging.

Upon graduation she and her husband and two daughters will return to Hawaii where she hopes to work with her fellow Hawaiians.



(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.)

Now is the time to raise your voice

By A. Frenchy DeSoto Trustee At-Large



Aloha. The congressional hearings conducted by Senator Inouye are pau, and I would like to express my aloha to

the Senator and his committee and staff, for their indulgence, patience and kindness shown to our people.

Some would ask, what did these hearings accomplish? Well, I believe quite a lot. First off, these hearings were historic, never held before.

But most importantly, these hearings afforded the Hawaiian community an opportunity to have entered into the congressional record our frustra-

tions, our conditions, our culture, our perceptions and our recommended solutions.

Although this process was, to many of us, extremely painful, we, most of us, contributed with dignity and decorum. We were well informed and astute, speaking with great conviction, concerned that the committee would understand clearly what we had to say.

For the record there is the testimony that talks about our refusal to totally assimilate. How the 'aina is part of us, how the ocean and the elements are part of us, how our lives have been impacted upon with cruelty and greed.

We articulated our need and insistence to maintain our culture and language; to insist on our having the ability to fulfill our spiritual as well as economic needs.

Clear in our collective thoughts is our insistence to re-establish our own governments, therein creating the opportunity for self-determination.

Many designs were offered. In the final analysis only we will determine how to achieve the strongest Kapa that will weather the storms so that our seeds do not experience the 'eha we kupuna and makua have experienced.

We, as a people, stand on the very threshold of change, with all of our differences of opinion and methodology, and I believe that we can still work together. I am committed to this eventuality now.

Differences are not bad. Compromise must be made so that we can achieve our common goal of self-determination, freedom and peace, and dignity.

Let us work together, ke kino, ka mana'o, a me ka 'uhane.

Separately we don't have a chance in hell. Together, we will be a force to be reckoned with.

The time is here.

Naturally Hawaiian

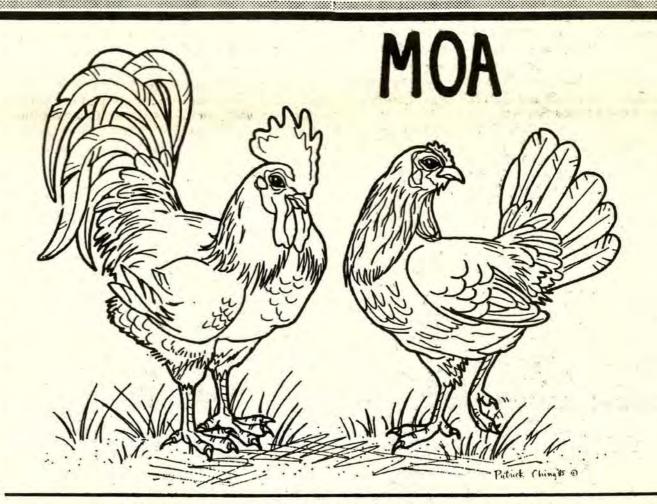
By Patrick Ching Artist/Environmentalist

When the early Polynesian voyagers set out to find and inhabit new lands they took with them the supplies they needed not only for their long ocean voyage, but for their continued survival in their new land as well. Among these items were seed and cuttings of plants which would provide shelter, clothing, tools and food. A handful of animals were brought along as well — the dog, pig, rat, gecko and jungle fowl.

The Polynesian jungle fowl, known as chickens, were known to Hawaiians as moa. They closely resemble the common farm chicken but were said to be slightly smaller in size. According to Dr. Stanley C. Ball, who studied the moa, the ancestors of the Polynesian jungle fowl originally came from the Malaysian region.

Undoubtably the moa that came to Hawa'i with the Polynesian voyagers were already domesticated animals. Once here, a percentage of them fled to the forests and became wild. There are those who say that populations of the Polynesian jungle fowl still exist in certain areas of Hawai'i while most sources will testify that with the infusion of many breeds of introduced chickens the true Polynesian jungle fowl no longer exist in Hawai'i.

The uses of the moa in ancient Hawai'i were varied. They were kept around the house as pets and used as a source of food. The flesh and eggs were eaten though it was not as important a food source as pork or fish. Feathers of jungle fowl were used for various feathered articles; shorter feathers were used for things such as capes while the long tailfeathers of the cock were used for kahilis. In more recent times a popular sport of the ali'i was cockfighting. Here, birds were matched up and bet upon in much of the same way as is done (illegally) today. Perhaps the most important use of the moa in ancient times was for sacrifice. Often a chicken of a certain color was needed as sacrifice for a given healing rite or to fend off evil. Obviously the moa was an important entity in Hawaiian culture. Games were named after the moa as were plants or parts of plants. They crowed in the the morning to wake the ancient Hawaiians just as they do today. Whether they're in the yard, in the ring, or in the chicken long rice these birds are still an integral part of life in Hawai'i, as they will be for a long time to come.



'Ahahui 'Olelo Hawai'i announces its schedule

'Ahahui 'Olelo Hawai'i announces its Hawaiian language immersion program schedule for the 1989-1990 school year.

There will be a conversation group with Puakea Nogelmeier every Tuesday from 3 to 7 p.m. at Ala Moana Beach Park, makai of Burger King, under the trees oceanside of the bathhouse.

On Oct. 19, there will be a Hawaiian language lecture by Nogelmeier on Joseph Nawahi at the University of Hawai'i, 7 p.m. People should call 948-8948, before the lecture date, for the location.

Nov. 18 a speech contest will be held at University of Hawai'i at 8:30 a.m. Call 948-8948 for the exact location.

Jan. 19-21 there will be a Hawaiian language study weekend at either Erdman or Timberline

camp. For information, those interested may call 261-1100.

Hawaiian Language Week will be Feb. 25 through March 3, 1990. There will be a Hawaiian church service at Mauna 'Ala (Royal Mausoleum) at 9 a.m. Sunday, Feb. 25.

March 3 an Hawaiian Language Immersion Day will be held at Kamehameha School starting at 8 a.m.

April 30 is the deadline for the Children's Song Composing Contest. More information on the contest will be published early in 1990.

In June, 1990, a second weekend of Hawaiian Language Camp will be held at either Erdman or Timberline Camp. Those interested may call 261-1100 for further information.

'Ao'ao Umikumaiwa (Page 19)



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

By Moanikeala Akaka



In mid-July I was invited to Greenland to attend the Inuit (Eskimo) Circumpolar Conference General Assembly which is held every three years.

The Office of Hawaiian Affairs has participated in the past and it is part of OHA's Master Plan to meet

with native people nationally and internationally. We have many of the same value systems such as that of Aloha 'Aina. As native peoples, conservation practices are an integral part of our culture. We here in Hawai'i must stand up and be counted to protect our 'aina for the sake of the present and future generations.

The Inuit Circumpolar Conference was made up of Eskimos from Greenland, Canada, Alaska and, for the first time, those Eskimos from Siberia, USSR, as well. For over 10 years, the ICC has been trying to complete their 'Ohana of Inuit by having their relatives in Russia join them. Because of the Cold War, families have been separated for over 40 years. Now in view of perestroika and a welcome thawing of relations between America and Russia; there was much happiness as these natives, who have the same dance, cultural customs, food and who are the same peoples, were brought together.

A guest speaker at the ICC was Dr. Erica Daes who is chairperson on the United Nations Working Committee on Indigenous Populations which is a part of the Human Rights Commission. She told us about a Draft "Universal Declaration of Rights of Indigenous Peoples" that will in the near future be taken before the General Assembly of the United Nations. I spoke to her for a few moments after her speech and she suggested I attend her working committee's annual session that was held July 31 - Aug. 4 in Geneva, Switzerland. Iwas encouraged to rearrange my schedule for as native leaders it is important to take advantage of opportunities to educate others, especially the United Nations, about our people's plight.

It is to be understood that I was speaking for those Hawaiians who have elected me Trustee and others who may feel the same way. The following is a statement I was asked to make in Geneva:

"Thank you Dr. Daes for the opportunity to speak and also for your bringing to my attention that such an important indigenous gathering was taking place in Geneva when you spoke at ICC in

"I am Moanikeala Akaka, trustee for the Office of Hawaiian Affairs, one of nine representing the indigenous peoples of Hawai'i. I was elected by over 20,000 registered Hawaiian adults, and as trustees it is our mandate 'to better the condition of the Hawaiian people.'

We, as natives, are not alone

"Though our office is supposed to be receiving 20 percent of the revenue from our Ceded Land Trust from the State of Hawai'i, in actuality we only receive a paltry one percent. There are also federal U.S. claims for land and money to be rectified as well.

"Like other natives we remain 'strangers in our own homeland' while many who have come to our island shores as immigrants have done very well for themselves — at our expense. By right as native peoples we have many resources, only we have not had access to them in what has come to be known as America, so-called land of 'justice and freedom.' There is no justice and freedom for us as native peoples and our lands, for it is we who have been, and continue to be, exploited. Our native value system is based upon sharing and helping one another out, whereas this dominant Western system that has been imposed upon us is based upon competition and greed, creating a conflict of values. There was no such thing as private land ownership before Western influence, for our lands were owned communally.

"Hawaiians today struggle for survival as now our homeland is priced far out of our reach. Food, land, housing and electricity costs are the highest in America while our wages are very low. Yet this last state legislature gave the Governor a 25 percent increase in salary, but failed to raise the minimum wage. Previously our Hawaiian nation was self-sufficient; today 95 percent of food in the State of Hawai'i has to be imported. For islands this is suicide for if the ships were to stop coming in to Hawai'i for a few weeks, people would be fighting each other for food.

"Service industry jobs such as those at McDonald's, 7-Eleven or working as hotel maids are the only jobs available to most of our people. The tourist industry is creating more and more of a caste system of haves and have-nots, while they want us to be the servant-class. Our best beaches are taken over by resort developments, and for \$300 to \$400 a day the rich can stay in luxurious hotel rooms while we are expected to wait on them. On my island of Hawai'i, very little ocean frontage is accessible to our people as the tourists get preference and priority. Large corporations and more and more Japanese and other foreign investors are buying out our islands. Golf courses are being built and many, many, many thousands of dollars are being charged as membership fees

not afford the high fees. Japanese investors are also buying out many existing hotels in our islands.

"On a more positive note, because of much Hawaiian and community concern, we were recently able to stop the development of a hotel at Honokahua, Maui. Over a thousand of our ancestors' remains were being dug up for yet another hotel; this sacrilegious act was halted and our ancestors are being returned to their resting place.

"Aloha 'Aina is our traditional value system. It means 'if you live in tune with and take care of the land, the land will take care of you.' These are common values we indigenous peoples share for our ancestors since time immemorial used conservation practices. They took only what they needed, for tomorrow was another day. We natives did not pollute or exploit our land and its resources. At a time when the world as we know it is being threatened by ozone-depletion and the Greenhouse effect, the industrialized nation states should pay heed to our native value of Aloha 'Aina. There is really no choice for the sake of global survival, yet the recent Summit of so-called world leaders refused to deal seriously with this global Greenhouse and ozone-depletion threat.

"The Office of Hawaiian Affairs believes it necessary that the Hawaiian people determine their own destiny and management of our resources for the state and federal governments have been negligent in fulfilling their responsibilities to our people. It is imperative we become more self-sufficient. Upon receipt of our long overdue resources, we will be able to fund direly needed viable housing, educational, job training, culture, land, health and economic development programs that will help uplift our people from their dismal plight, so that they may live in dignity in their own homeland. It is time for justice, fairness and moral right to come into play.

"Sea-mining to be done by multi-national corporations off the coast of the island of Hawai'i which I represent threatens to turn our ocean into 'the Pittsburgh of the Pacific.' The mining and toxic-waste dumping from this polluting venture is dangerous and exploitative and will do irreparable damage to our people and sea life. Because we are island people in the middle of the ocean, out of sight and out of mind, these corporations think they can get away with this plunder.

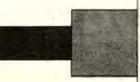
"The Native way should be an example of how the peoples of the world should live. Instead the powers that be have been exploiting us for generations and try to assimilate, decimate and destroy our way of life. Enough is enough! Ua mau ke ea o ka 'aina i ka pono, which means 'the life of the land is perpetuated in righteousness.'

"Mahalo. Thank you for this opportunity to share with you our situation as indigenous peoples

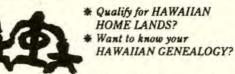
Greenland last week.

to join these clubs, while local Hawai'i golfers can-

of Hawai'i."

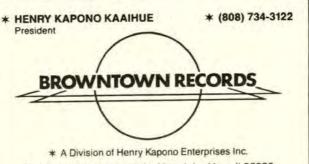


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A postscript on the Senator's hearings

By Clarence F. T. Ching



Were it not for a little Japanese girl who was orphaned quite a few years ago, I wonder whether the hearings conducted by Senator Inouye's Senate Select Committee on Indian Affairs and the House Committee on Interior and Insular Affairs

during the week of Aug. 7, and the manner in which they were conducted, really would have taken place.

As the senator stated, Congressional hearings usually last three to four hours for one or two days. As those of you who sat through them or saw the video coverage of the hearings know, they were long, 10 to 11 hour hearings, with little or no breaks, over the entire week. The hearings even continued through meal hours and were only briefly interrupted when nature called.

Anyway, the Japanese orphan girl on Maui had nowhere to go when she lost her parents. As fate or the gods would have it (or was it only because Hawaiians are the way they are) she was taken home by a Hawaiian couple who, for a time, cared for her.

As can be imagined, the little girl was very grateful for the aloha and hospitality she received from that Hawaiian couple and she must have loved and respected them. In later years, after she married and had children of her own, she passed stories about her Hawaiian experiences on to them. That Hawaiian couple, whoever they were, may have helped to determine to some degree the future course of history for Hawaiians of the present and, for sure, of the future.

You've guessed it. The little girl was the mother of our Senator Daniel Inouye. She probably helped him to become sensitized to the Hawaiian world and our problems at an early age. The situation probably took on its true perspective upon the senator's involvement with other indigenous people as chairman of the Senate Select Committee on Indian Affaris.

Spotty press coverage of the event, although representative, has made further comment appropriate in a few significant areas.

One of the major issues raised by OHA and others in the hearings involves the Lualualei Hawaiian Home Lands (HHL).

Although roughly 2,000 acres of lands were set aside as part of the HHL trust by executive orders in 1930 and 1933, territorial Governor Lawrence Judd, a Washington appointee, granted all but about 475 acres of those lands to the U.S. Navy for an ammunition depot and transmitting station. It should be noted that the feds practically "ruled" Hawai'i in those days and things could not have been too much different if martial law had been declared. You historians will remember that the infamous Massie case came out of that same period. notice that the Navy was claiming fee-simple ownership. How was DHHL to know that a feesimple title had been claimed? The Navy had gotten legal possession by executive order. But the court disregarded the notice requirement and said that the statute had already run.

The court also committed a grave error when it found that the statute had run before the time that it became possible for DHHL to sue the Navy (feds). The principle involved here is that the federal government (and the state government) cannot be sued unless they allow you to, and that came later.

The senator's ability to intervene and his willingness to seek solutions to such legal and moral dilemmas makes his membership on powerful Washington committees impacting in these areas very important to Hawaiians.

Another facet about Lualualei that makes it even more disgusting is that the federal government, on one hand, had held those lands in trust, but on the other, claimed ownership. If the court's decision remains in force, the result is that the trustee for those lands would have successfully stolen those lands from the trust.

In discussing the Lualualei issue, Senator Inouye was sympathetic and asked whether the issue would move a step closer to resolution if the statute of limitations were lifted. After receiving reassurance that it would, the senator suggested that drafting of a proposed bill to lift the statute should begin.

Because the fraud and deceit of the federal government in the Lualualei issue is clear, the senator's intervention is a good beginning in bringing justice to the HHL program.

On another note, although most of the testimonies presented at the hearings were genuine and heart-rendering, elements of insincerity and bad faith were also observed.

I was particulary outraged by a testifier who, near the end of his testimony, exclaimed "I want my lease! I want my home!"

In response to the testifiers' demands, the senator questioned Chairman Ilima Piianaia of the Hawaiian Homes Commission about the specific complaint. Ms. Piianaia said that lease notices for those parcels had gone out the week before.

When Rep. Daniel Akaka asked the testifier about the lease notices, the testifier stated that he had indeed received his notice, but that his prior demand for a lease was not a misstatement because he had not signed the lease yet.

If we expect and demand justice, then we must first do justice.

Another important issue that was again brought up by OHA and others was the exchange of Hawaiian Homes trust lands at the Hilo, Waimea (Hawai'i) and Moloka'i airports for income property at Shafter Flats on O'ahu. The current value of the lost OHA annual income is approximately \$250,000 at this time, and, I hope the issue will be settled in the negotiations between OHA and the governor (for the state) for past rents owed to OHA by the State.

If, as Senator Inouye claims, he does not hold hearings only for the sake of holding hearings, but that real solutions are likely to come out of it, then the large amounts of time and effort in researching and preparing testimony for the hearings, and additional costs for attendance, will not be wasted.

I and many other Hawaiians await the results with optimism.

A quiz — What is Kaiulani Drive of the early 1900s now called? Call Laura at 946-2642. The first caller with the correct answer receives one of my ohai (Sesbania tomentosa) a native coastal plant keiki.

Na Mele O Maui runs Nov. 9-11

The 17th Na Mele O Maui, a three-day celebration of Hawaii's musical heritage, will be held Nov. 9-11 on the island of Maui.

Na Mele O Maui features a keiki song competition, the Emma Farden Sharpe Hula Festival, an arts and crafts fair and a traditional luau. Na Mele O Maui is dedicated to the preservation and perpetuation of Hawaii's culture through the musical arts. Each year, scholarship funds raised during the festival are awarded to Maui County qualified high school students.



The orders noted that when and if the lands were no longer required by the Navy for national defense they would be restored to their previous status (as lands for homesteading under DHHL).

In 1983, however, when DHHL demanded return of the lands, the Navy responded by claiming that it had fee-simple ownership. DHHL sued but the case was thrown out of Judge Harold Fong's Federal District Court because the court said the 12-year statute of limitations had already run. The Ninth Circuit Court affirmed the District Court's ruling.

Unfortunately, the statute of limitations should not have started to run until DHHL had had actual Because the lands at Shafter Flats were ceded lands, the State of Hawai'i, the trustee who had breached one trust (HHL Trust), succeeded in repairing that breach by violating another trust (the Ceded Lands Trust). Since when is it right for a trustee to take from one trust, and when caught, take from another trust to pay back the first? That's what happened folks.

The result of the exchange transaction was that OHA lost its 20 percent share of Shafter Flats (Ceded Lands Trust) annual income worth \$58,000 at that time and DHHL now receives all of the Shafter Flats income. The irony is that the state now has its airport lands and didn't have to pay anything for them.

OHA also pointed out in its testimony that by exchanging those airport lands a great potential for commercial ventures by Hawaiian entrepreneurs was lost. The keiki song competition features more than 700 of Maui's school children performing songs in the native Hawaiian language. The competition awards cash prizes and a perpetual trophy, judged by entertainment industry professionals and Hawaiian language specialists. Prizes are based on the performance of a prize song and a choice song.

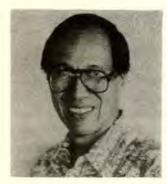
This year's theme is "Old Lahaina." The prize songs selected by the Na Mele O Maui Keiki Song Competition committee for each division are: K-2nd grade: "Mo'olele" by Edwin Lindsey, 3rd-5th grade: "Lahainaluna School Alma Mater," and 6th-8th grade: "Palona" by J. Elia.

For more information contact Ka'anapali Beach Operators Association at (808) 661-3271, or write to 2530 Kekaa Drive, Lahaina, Maui, Hawai'i, 96761.

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.)

Nā iwi o ke kino (the bones): Mokuna 'Eha (Part IV): Mālama vs. Ho'ohana



Ninau: Why are you Hawaiians so upset over the unearthing and scientific study of bones buried so long ago that they cannot be individually identified? After all, did not your ancestors use the bones of people they knew as fish hooks, ornaments and as

good luck charms?

Pane: Your two ninau have several mokuna which I shall pane separately.

Modern kānaka maoli who demonstrated against the Honokahua, Maui excavations of pre-Western graves gave multiple reasons for their strong opposition:

 The unearthing of bodies laid to rest "in eternal peace" is a desecration, regardless of the particular culture, whether Western, Polynesian or Asian. No laila, many non-Hawaiians also supported the outcry in the Hawaiian community. Subsequently, others spoke publicly to protect all gravesites from commercial development, such as the threatened King Street cemetery in Honolulu.

 Some kānaka maoli protestors did know that their ancestors were buried at Honokahua somewhere, although they could not identify the specific skeletal remains. Pēlā, they felt a deep personal attachment to the burials and were offended by their disinternment.

 The Honokahua graves were Hawaiian burials in Hawai'i being exhumed by non-Hawaiians. No laila, the action was perceived as yet another example of insensitivity and lack of respect by those with power toward us powerless indigenous people and our culture in our homeland.

• Because these graves predated the 1778 arrival of the first Westerners, they represented traditional kanaka maoli practices and values which required reverence and malama (protection) for these remains, as shall be detailed below. Moreover, the magnitude of over 1,000 such burials was awesome and not negligible.

 The removal was undertaken by non-Hawaiian tourist resort developers seeking economic gain from island land. Since pre-Western Hawaiians were buried there, this was considered to be "Hawaiian land," no matter who happened to possess the current (Western) "deed of ownership." "Hawaiian land" was being ho'ohana 'ia (used) not for landless and homeless Hawaiians, but for outsiders who would bring kala (money) not to benefit kanaka maoli, but for the everexpanding multi-national tourist industry in alliance with the state and U.S. governments. An alliance that continues to exploit and degrade kānaka maoli; to distort our history, culture, language, music and religions for kālā; to outnumber and displace us from, and then pollute or destroy, our lands, fishing grounds and other natural resources; and to import more foreign ills, such as crowding, crime, harmful chemicals, fast-lane automobiling, insanitation, misnutrition, stress and waste. The latter underlying reasons for opposition to the grave removals are powerful and real, yet they have been largely ignored or minimized by the dominant Western press because they underscore the persistent assault on, and injustices to, Native Hawaiians by the non-native power establishment.

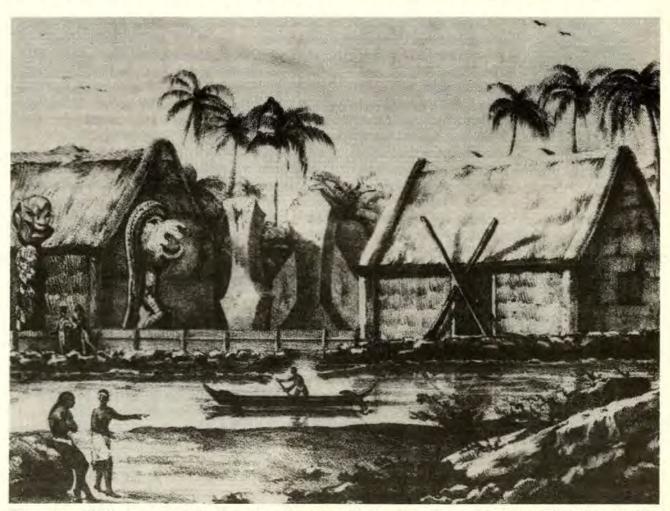


Fig. 1. "Ahu'ena and the tomb of Tamehameha," as depicted by French artist Jacques Arago in August 1819, three months after the death of the ruler at Kamakahonua,

because bones endured after physical ola (life) had departed and the flesh had decayed. Koko (blood) and i'o (flesh) of the kino were haumia (defiling) while nā iwi were kapu.

In the living, nā iwi were the link with one's kūpuna i hala and the determinant of health status. Thus, "ikaika nā iwi" meant, and means today, robust.

Similarly, "the bones of the dead were guarded, respected, treasured, venerated, loved or even deified by relatives; coveted and despoiled by enemies," wrote Kawena Puku'i, the late Bishop Museum authority from Ka'ū.

The veneration for nā iwi by kānaka maoli kahiko was especially evident in ritual practices attending the disposal of the remains of Kailua Bay, Kona. The hale with entry guarded by the crossed pulo'ulo'u ("taboo sticks") was said to "contain(s) the mortal remains of the king." Bishop Museum Photograph Collection

Kamehameha I upon his death on May 8, 1819.

Most ka po'e Hawai'i today have been told that nā iwi of the great warrior were hidden in a secret cave so that "the morning star alone knows...."

While this may be so, there is also evidence of at least one other version that deserves consideration.

One of the pieces of evidence is an account with a drawing by the French artist Jacques Arago, in August 1819, of "the tomb of Kamehameha" at 'Ahu'ena, Kamakahonua, Kailua Bay, Kona (Fig. 1).

I keia mahina a'e (next month), we will explore this and other mo'olelo (stories) of the mystery of Kamehameha's remains, and of na ho'ohana (uses) of bones by the people of old.



Your second ninau requires explanation of pre-Western concepts of our ancestors which even many modern Hawaiians find difficult to grasp.

Pre-haole kānaka maoli considered nā iwi kino to contain the immortal essence of the person The Royal Court for the September '89 Aloha Week Festivals was invested recently in ceremonies at Bishop Museum, O'ahu. The king is Ken Kehulumakaokalani Keen, a catering sales manager at Hilton Hawaiian Village. The queen is Carnation Waialoha Damon, a market planning secretary at Bank of Hawaii. The prince, far left, is Brendan Haleakala Cauton, a 10th grade student at Kamehameha Schools. The princess, far right, is Moana Marie Hanawahine, a 12th grade student at Kamehameha Schools. The Royal Court will travel to various islands to participate in Aloha Week.

Taxes and You

By Lowell L. Kalapa, Director Tax Foundation of Hawaii



observations about how much Hawai'i residents pay in state and local taxes. In most cases the reports put Hawai'i in the "high tax" category more often than not. In a survey con-

There are a lot of

ducted by the Associated Press last

month, Hawai'i came in second in the highest tax burden per person category following on the heels of Alaska where the per capita tax burden is \$2,439. Hawaii's residents, by comparison, carry a tax burden of \$1,866 per person which captured that second spot.

The AP survey noted, however, that Hawai'i, Montana and Oklahoma were the only states to have realized an increase in state tax collections of more than 20 percent during fiscal year 1989.

Another AP survey noted that Hawai'i led the country in giving tax relief to its residents by cutting taxes by more than 5 percent of total revenues. Of course, that tax cut figure included the one-time \$125 tax rebate credit approved by lawmakers during this past session.

So, is Hawai'i a high tax state? And, if it is, can taxes be reduced without jeopardizing the health and welfare of our island community?

If an analysis is to be made of whether or not taxes are too high, or for that matter whether we have enough money to cover the cost of state programs, care should be exercised. For example, one can make a cursory observation that most people believe that taxes are too high or that few states tax food or medical services. Thus, the tax burden must indeed be high in Hawai'i.

It should be remembered that since much of our island's economy is based on the visitor industry, some of the taxes collected are paid by our visitors. Conversely, what is paid in taxes by our visitors means that there is that much less for our visitors to spend on discretionary expenditures such as another pair of slippers or another mu'umu'u.

So what is the proper means of measuring how much in taxes we as residents pay to state and local governments?

Taking the total amount of taxes collected and dividing that number by the number of residents is the generally accepted means of measuring tax burden.

In recent years, Hawai'i has continued to rank in the top 10 states with the heaviest tax burden. That is, on a per capita basis, Hawai'i has one of the highest burdens of state and local taxes among the 50 states. imposition of a ceiling on the amount of state expenditures.

When are there enough taxes?

Although not all details of how the ceiling was to operate were outlined, convention delegates reasoned and specified that state expenditures should grow no faster than the growth in the economy which generates the tax revenues for state programs.

The legislature later provided that this economic growth was to be defined as the average of three years growth in the state's total personal income. To a large degree, this state spending ceiling has been fair to both the taxpayer and the state lawmaker who ends up spending the taxpayer's dollar. With the exception of this year, lawmakers have adhered to the spending ceiling, albeit appropriating right up to the edge of the ceiling.

Using the ceiling to determine how much can be spent over the next few years, by using forecasts of total personal income, we can get a good hold on how much in tax dollars will be needed to keep state government running.

A recent staff report of the state Tax Review Commission undertook this very exercise in order to determine whether or not the commission would have the flexibility of recommending a reduction of taxes.

The findings of the report, using the spending ceiling as the guide for expenditures and the official revenue estimates of the state made by the state Council on Revenues, produce an interesting result.

The study indicated that indeed, Hawaii's tax system produces revenues in excess of what would be allowed to be spent under the state general fund expenditure ceiling. It estimates that by the fiscal year 1995, the state would have more than \$800 million in surplus cash. Of course, this is based on the assumption that the tax laws will remain unchanged and the forecasts of revenue continue to hold.

So what does this all mean for you, our reader? Yes, what we have believed for years as taxpayers, that taxes are high in Hawai'i is indeed true. The tax system produces more than what is required to keep state government running.

This leads us to the conclusion that taxes can be reduced without jeopardizing state operations and all of this talk that we need to be prudent with our state taxes needs reexamination.

Finally, as taxpayers, the question we should ask our state officials is why is there a need for government to take our money and hold it when we are just as capable of using those funds for ourselves.

As we come upon the 1990 session of the legislature, there should be no excuse from lawmakers that tax reduction is not possible.

'Ai Pono, E Ola By Terry Shintani, M.D.



E 'Ai Maika'i, E Ola Maika'i

In order to punctuate the end of the activities of last month's Kalo (taro) awareness month, a second Food and Health Fair has been scheduled in Nanakuli.

This year's fair is named "E'Ai Maika'i, E Ola Maika'i"—Eat Well,

Live Well ... a food and health fair. The event will take place from 10 a.m. to 2 p.m. at Nanakuli Park/Recreation Center 89-269 Farrington Hwy., Saturday, Oct. 14. The event is free.

In past articles, I have stated that food is not just nutrition — it is culture and tradition, and provides

The Wai'anae Diet "plate lunch" will be featured as well as recipes and an opportunity to talk-story with the Wai'anae Diet Program participants. Demonstrations of Hawaiian medicines, massage and crafts will take place. Also, there will be information and samples to taste of kalo (taro) limu (seaweed), fish, inamona, poi and plants.

Samoan soups and crafts will be shared. Friends from the community will display their hobbies. Farm projects will have vegetables and herbs available. There will be keiki fun with games, healthy snacks and a hands-on nature exhibit.

There will be information and displays about AIDS, breast cancer, smoking, diabetes, sports medicine, lupus, recreational activities for youth, drug-free programs and more. In addition, music, dance, exercise demonstrations, keiki poster contest winners and free blood pressure, cholesterol and diabetes screenings will be provided. As you can tell, there will be something for each family member to enjoy. Come share the experience with us. Because we are all connected in the spirit of "Ola Lokahi," every bit of awareness, positive feeling, and enjoyment of a healthy diet and way of life influence everyone else. Because we are all connected what you do may seem insignificant, but it is very important to all of us that you do it. If everyone did just a little to promote positive change, soon entire communities would be influenced positively and eventually all the Hawaiian people. E 'Ai Maika'i, E Ola Maika'i provides a way to do this in a fun and festive spirit. I hope to see you there.

If we believe that taxes are too high, can something be done about bringing that tax burden down to more reasonable levels?

Before one can answer that question, since it will result in a loss of revenues, the question of whether or not we can afford a reduction in revenues based on the amount we spend on public programs needs to be addressed.

Although it would be easy to project what state spending programs will require over the next few years by merely increasing current costs by a given percentage, such a forecast would be subject to debate as it assumes that the current level of spending is acceptable.

While that debate may preclude a forecast of expenditures, Hawai'i has a unique element which provides a means by which to predict state spending over the next few years. As readers may or may not recall, the same Constitutional Convention which established OHA also approved the a way to bring people together. The Wai'anae Diet Program which will be ending early this month provides an example of promoting culture and tradition to help induce personal change in eating and living patterns into one that is healthier and that will influence others to do the same.

E 'Ai Maika'i, E Ola Maika'i provides an example of how we can start to bring these changes into the community by bringing people together to share. And it will be in the spirit of fun and festivity.

"Let's make this a tradition." "A beautiful experience." These are a few of the many positive comments from last year's E 'Ai Maika'i — "Eat Well" food fair sponsored by the Wai'anae Coast Comprehensive Health Center.

The purpose of E 'Ai Maika'i, E Ola Maika'i is to involve people in a positive community oriented experience through healthy food and healthy living examples. Dr. Shintani, physician and nutritionist, is the Director of Preventive Health Services at the Wai'anae Coast Comprehensive Health Center. A majority of the Center's 17,000 clients are native Hawaiian.

'Ao'ao lwakaluakumakolu (Page 23)

Makaku

By Rocky Ka'iouliokahihikolo 'Ehu Jensen ®





At first glance, one would think that our Native crafts are alive and doing well in Hawai'i Nei. Wrong. My wife, Lucia, and I have had the privilege of being affiliated with such entities as Magnum P.I., Jake and the Fat Man, Joe vs. the

Volcanoes for Steven Spielberg and most recently, Island Son starring Richard Chamberlain. As technical advisors in "things" Hawaiian, one of our responsibilities is to procure objets d'art.

I soon discovered that it was difficult to obtain one thing or another in which case I created the piece myself, adding to my already large collection. We were to find out that this was only the tip of the iceberg! We are now in collaboration with the very talented duo, Elaine Zinn and Richard Tibbetts, who wrote and produced the award-winning documentary on Hawaiian quilts of two years ago. Representing the Hawai'i Craftsmen organization, they are in the process of developing what is to be the quintessential expression of Hawaiian Arts and Crafts... a film that will feature some of the finest Hawaiian craftspeople displaying arts and crafts of a pre-Cook design.

We are also involved in the same capacity with Moana Productions, under Grace Niska and Paul Atkins, who have previously produced sensitive documentaries concerning the environment and its occupants. The problem that slowly revealed itself to us was that the native artisans are few and what they produce is usually one-of-a-kind and not

Manoa Cemetery data is needed

Roberta Lorenzo, president of the Opunui 'Ohana, is seeking contact with any person with knowledge of the people buried at the Manoa Cemetery. The cemetery is at 2833 East Manoa Road, O'ahu, site of the present Manoa Valley Theater.

Lorenzo said many kupuna are buried in the area but maps or other documentation are not available. She requests anyone with knowledge of any burial at Manoa, or old maps, charts, newspaper clippings or other documentation, to contact her at 637-9039 or Kahala Motoyama at 548-7090.

Foster families needed

Stable families are needed for children and teenagers with emotional and behavioral

An artist in search of a craft

available to the public. My attempt at obtaining a simple small puniu, for instance, serves to explain the dilemma quite well. An afternoon of calling exposed the fact that the puniu, which today is essentially a hula instrument, cannot be found in any of our commercial hula supply shops. I was told, in a rather annoyed voice . . . "dey maik de own," (they make their own), meaning that the kumu hula and their alaka'i traditionally create their own drums as part of their initiation in a halau.

Further, getting in touch with several other halau, I was confronted with awkward excuses. They were obviously reluctant to part with the precious object. I decided that it would be more profitable for me, due to the time spent in tracking down this elusive drum, to "make my own." Although Zinn and Tibbetts have contracted the cream of the crop to demonstrate the Hawaiian genius the problem unearthed was that, outside of feather lei and modern form of lauhala plaiting, those precious artifacts of the wa po design are few and usually the sole property of the artist. The reason being: time in the making of said object and no visible market. Usually outside of esoteric concerns, no one has come forth and shown an interest in the perpetuation of the Hawaiian Native Craft island wide . . . for all talented Kanaka Maoli. The list of rarities is endless . . . feather capes, kapa, adzes, ornately carved drums, lei niho palaoa, hand carved bowls with images, fine lauhala mats with delicately colored pawehe design, woven baskets made from 'ie'ie, helmets, Hawaiian paddles, Hawaiian koa canoes (double and single,) and correctly carved Ancestral Imagery with symbolisms intact. The demand for authentic arts and crafts obviously outweighs the objects in stock. And, we have realized that the old are dying and the young are not interested in pursuing an occupation that required diligence, stamina and perseverance. Not to mention that the young have long been witness to their kin creating for generations without proper remuneration.

Ah ha! Could we have stumbled onto the real problem behind our flagging Native industry!

Yes, the artisans are few, the objects rare, mainly because our culture has never been catered to. Our arts are rarely respected and cared for. The

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individual Hawaiian artisan has to virtually maintain his traditional family vocation on his own . . . often out of pure aloha.

- Where are our art centers?
- Where are our cultural headquarters?

Where is our Arts Council . . . one that would address the needs of the Native artist . . . the host culture?

Where are our heiau, those functioning, gathering places where the paramount arts and crafts were created and entwined for the glory of our Ancestors?

- Where are our supplies?
- Where are our forests?

Where is our Makaloa sedge ... how about our feathers? Where are our kahuna ... our teachers? Where are our kauhale? Where are our leaders?

Where are our speakers to speak the truth that has existed before time? There are other issues other than 'aina issues at stake here. Most importantly, now that we are no longer in control of our native way of life where are the consciously aware agencies in whose hands the artisan has been entrusted?

Until we regain some of these, until the guest culture realizes that the essence of Hawai'i, expressed through its arts, must be cultivated tenderly, constantly, through the island chain, not as pseudo-generosity of tokenism . . . but demonstrated as a sincere desire to aid because of understanding and admiration, then and only then will our few artisans and the precious burden that they have chosen to make their life's calling, escape the bonds of extinction. Again, it bears repeating: Mai ka po mai 'o'ia'i'o.

Although knowing the truth is a balm to the soul the thought of our art passing from the planes of this earth is painful.

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