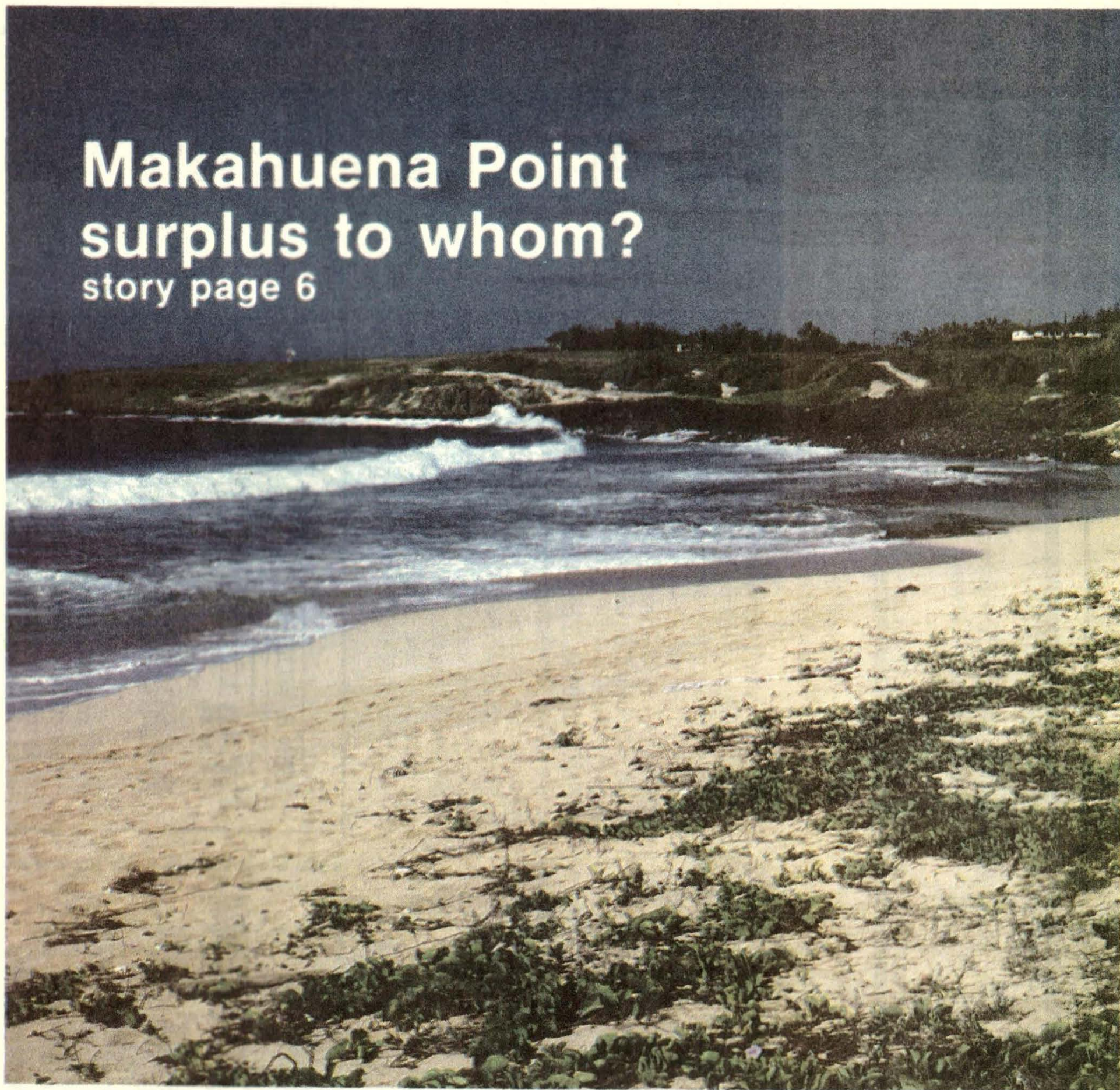




## Makahuena Point surplus to whom? story page 6



View from Keoneloa Beach, Kaua'i of Makahuena Point.

Photo by Earl Neller

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## Blueprint meetings extended

# 'We have heard the voices of the people'

By Ann L. Moore

As a direct result of concerns voiced by the Native Hawaiian community, the board of trustees of the Office of Hawaiian Affairs has extended the informational hearing schedule for the Blueprint.

Chairman of the OHA trustees, Thomas K. Kaulukukui Sr., said "We have heard the voices of the people and we are responding to their wishes. We are extending the informational meetings, in addition to community meetings, over the coming year."

At the meetings, information will be provided, questions answered and spoken or written testimony will be welcome. These meetings will be held well into 1990, trustees said.

The chairman said trustees want to provide the native Hawaiian community with an opportunity to understand, discuss and comment on the OHA draft Blueprint for Native Hawaiian Entitlements.

In addition, trustees decided to seek opportunities to meet with small groups of 10 or more, in informal settings, to get their feed-back on the Blueprint.

"We are willing to go to coffee hours; to meet with any group that wants to hear from us," Kaulukukui said. "The trustees want to be sure the Blueprint reflects the wishes of all the Hawaiian community."

Any club, group or organizations interested in such a presentation and informational meeting is asked to contact the Blueprint coordinator at the OHA office on O'ahu (946-2642) or any liaison office on the neighbor islands. Trustees decided to

look into arranging for Hawaiian-to-English translators to be available for people who would feel more comfortable sharing their mana'o in Hawaiian.

Trustees learned of reactions by Native Hawaiians to the recently distributed draft Blueprint in a debriefing of OHA volunteer facilitators who conducted the informational meetings throughout the islands and on the mainland. The chairman attended the debriefing at the Honolulu office.

Facilitators said several things were common to every informational meeting:

- An insistence by the people that this is a time for unity in the Hawaiian community and that various groups should set aside their differences, seek common ground and work together for the good of the people.

- A feeling that the schedule for the adoption of a final Blueprint is too short. People told staffers they want more time for study of the draft, more informational meetings and earlier notice of the

meetings, before trustees take any action on a final Blueprint.

In addition, some expressed the feeling the document should be translated into Hawaiian for those who are uncomfortable with complex documents in English.

Richard Paglinawan, OHA administrator, and Jalna Keala, head of the OHA Government Affairs Division, reported on their visit to the mainland. They said mainland Hawaiians do not want to be left out of decisions and although they had to leave the islands for economic or professional reasons, they maintain their Hawaiian lifestyle and culture and are worried they may not be listened to when decisions are made.

Mainland Hawaiians, Keala and Paglinawan said, are hungry for information. Both mentioned that many Operation 'Ohana volunteer registrars were signed up and many 'Ohana registrations were made. Some Hawaiians drove three or four

*continued on page 19*

## OHA and DLNR begin review of historic preservation laws

In a gesture of cooperation, the state's Department of Land and Natural Resources and OHA's Native Hawaiian Historic Preservation Task Force met in Kona (Sept. 22-24) to discuss how to strengthen historic preservation laws in Hawai'i.

Among the topics discussed were:

- Implementation of the new DLNR historic sites division (formerly under the parks division);
- Creation of new positions for island-based assistant division archeologists for Kaua'i, Maui and the island of Hawai'i;

- Coordination between the OHA Historic Preservation Task Force and the DLNR regarding submittal of an interim report on better conservation and maintenance of historic and cultural properties in the state, to the state legislature in December as mandated by House Concurrent Resolution 136;

- Discussion of proposed rules governing historic preservation review and the inclusion of the Office of Hawaiian Affairs in the review process.

At the conclusion of the meeting, DLNR Deputy Director Libert Landgraf assured all the participants the cooperative review would begin immediately.

Further, Landgraf said formal comments from the OHA Historic Preservation Task Force on the

**OHA, DLNR meet** *continued on page 15*



Hawai'i was represented in Belgium by this float in the commemorative parade for Father Damien held in September. Prince Albert of Belgium stood to applaud the float when it passed.

Participants reported perfect weather and great aloha from the Belgian people for the Hawai'i visitors.

## Kalo farming opportunities grow

By Deborah Lee Ward  
Editor, Ka Wai Ola O OHA

Can Hawai'i's kalo (taro) industry, recently beset by shortages, meet the growing demand of local residents, emerging overseas markets and the food industry? What efforts are being made to expand the industry? How is kalo's economic value being recognized? Why are an estimated 600,000 pounds of kalo imported each year? Why is poi so expensive?

These questions were addressed at the recent Kalo Ho'olaule'a in Wai'anae by Dr. Chauncey Ching, director of the Hawaii Institute of Tropical Agriculture and Human Resources, and by Jim Hollyer, researcher in agriculture and resource e-

conomics in the College of Tropical Agriculture and Human Resources (CTAHR) at UH Manoa. Their talk in the Wai'anae library was part of the Kalo Ho'olaule'a lecture program. Ching, an economist by training, knows first-hand the difficulties taro farmers face. His father was a taro farmer in Waihee Valley on Maui.

Once a dominant crop in Hawai'i, kalo farming has declined. Ching said that in 1800, when the population of the islands was about 300,000 persons, a pound of poi a day per person would have kept 20,000 acres in production. A daily average of 15 pounds per person would have kept 311,000 acres in taro production. By comparison, the sugar in-

*continued on page 15*



## OHA Board Business

By Ed Michelman  
Public Information Officer

The Sept. 30 business meeting of the OHA Board of Trustees was held at Hoolehua Congregational Church, Moloka'i. Trustees present were Chairman Kaulukukui and trustees Akaka, Burgess, Ching, DeSoto and Hao. Trustees Kahaiali, Keala and Mahoe were excused.

### Blueprint

Administrator Richard Paglinawan summarized the major concerns expressed during statewide informational meetings on OHA's draft Blueprint for Native Hawaiian Entitlements. The meetings were held Sept. 13 and 14 on Kaua'i, O'ahu, Moloka'i, Maui, and Lana'i and Hawai'i. The main concern identified was that the previously announced deadline for comment and testimony on the draft Blueprint did not provide sufficient time for study and response. The recommendation therefore was to restructure the Oct. 16 and 17 formal trustee hearings and extend the deadline for input by the Hawaiian community with an additional series of informational meetings and hearings on the Blueprint. It was the consensus of the board that these meetings and hearings should extend well into 1990 and perhaps beyond.

Paglinawan gave a report on his multi-purpose mainland trip Sept. 9-21. Paglinawan and OHA's Government Affairs Officer Jalna Keala visited mainland Hawaiian groups and organizations to introduce the Blueprint and other I Luna A'e projects, sign up registrars, enroll Hawaiians in Operation 'Ohana, and provide a general status report on recent OHA activities.

The locations covered included the Los Angeles area; Utah; Washington, D.C.; Washington state and Northern California. The administrator reported that response to the presentations was uniformly positive and enthusiastic. He said many mainland Hawaiians traveled long distances to attend the meetings. The mainlanders, he said, are highly motivated and eager to respond to the Blueprint with comments and suggestions. They greatly cherish their culture and want very much to be a part of decisions affecting Native Hawaiians.

Trustees held hearings on Oct. 20 in Los Angeles, San Francisco and Sacramento; and on Oct. 23 in Salt Lake City, Seattle and Arlington, Virginia.

### "Back To The 'Aina"

The board conditionally approved co-sponsorship of "Back to the 'Aina," a TV special on the subject of Hawaiian Home Lands. The KHNL production, moderated by Lynne Waters, was initially scheduled to run on Oct. 11 with a rebroadcast on Dec. 22. Approval was conditioned on review of the program tape and the possibility of OHA participation.

### Legal Policy Waiver

Unanimous approval was given to a waiver of board policy which prevents the Native Hawaiian

Legal Corporation from representing Native Hawaiian clients when both plaintiff and defendant are Hawaiians.

The matter concerns the estate of Elizabeth K. Bangay and a "quiet title" action involving a parcel of land on Hawaii. The waiver in this case does not represent a "taking" of any Hawaiian interest but allows for naming of two family members as defendants with the stipulation that their rights will be reserved and that they will be dismissed from the suit. The board's waiver was conditional on written approval by those defendants.

### Iosepa Resolution

The board unanimously approved a resolution honoring the Hawaiian pioneers who founded the Mormon settlement of Iosepa, Utah, in 1899. This year, the Iosepa Historical Society of Hawaii celebrated the 100th anniversary of the settlement

continued on page 6



Ka Wai  
Ola  
O OHA

"The Living Water of OHA"

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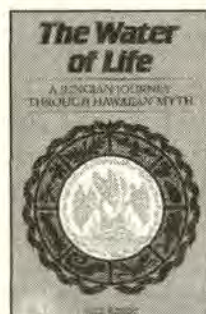
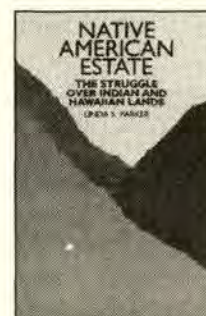
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Rita Knipe

Illustrations by Dietrich Varez

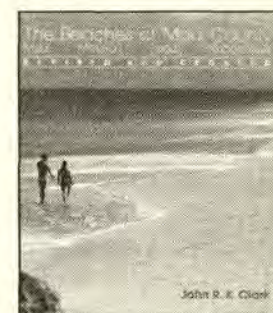
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# First loans go out to Hawaiian businesses

**Ed Michelman**  
Public Information Officer

More Native Hawaiians are joining the ranks of independent business men and women thanks to a demonstration project funded by the Administration for Native Americans. The \$3 million, four-year Native Hawaiian Revolving Loan Fund (NHRLF) is being administered by the Office of Hawaiian Affairs.

NHRLF targets Hawaiians who want to start, expand, or improve their own business, but are unable to qualify for loans at conventional institutions. Loans are made for a maximum of five years at an interest rate which is 2 percent below the Treasury Bill rate at the time of the loan. Since opening for business early this year, NHRLF has received over 1,700 inquiries and 280 formal applications for loans. All applications are screened by project staff and a three-member loan review committee. The NHRLF board of directors approves and monitors each loan. Each recipient receives individualized technical business assistance geared to their needs.

The very first loan recipient was Ernest K. Kanekoa, president of Continental Services, Inc., a 7-year-old firm providing guard services to government and private sector clients. Kanekoa received a \$50,000 working capital loan which will be repaid in five years. His company employs 40 full-time and 10 part-time workers, more than half of whom are Native Hawaiians.

Kanekoa, 50, retired from the Honolulu Police Department with the rank of lieutenant after 25

years of service. While a member of the Honolulu Police Department, he attended Chaminade University in Honolulu and earned a Bachelor of Science degree in Justice Management.

Kanekoa says he is honored to be the first NHRLF recipient and hopes to pay off the loan before it becomes due. He says the money will enable him to better compete with larger guard service firms. For instance, it will make it easier for him to bid on government contracts with bonding requirements.

Kanekoa praised both the Office of Hawaiian Affairs and Administration for Native Americans for providing the means to help Native Hawaiians achieve self-sufficiency.

In addition to the Kanekoa loan, NHRLF has now disbursed five other loan checks, totalling \$203,600. Seven other loans totalling \$230,500 have been approved and were to be closed in October.

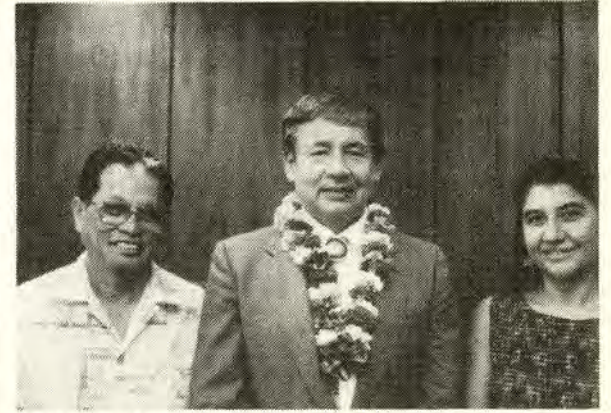
Other recipients in the first group of loans are:

- A school of gymnastics; \$26,000 for gym equipment and working capital.
- A commercial fisherman; \$30,000 to purchase his own fishing vessel and for working capital.
- A painting contractor; \$17,600 for bonding in order to become a licensed contractor and for equipment.
- A bookkeeping/word processing company; \$30,000 for equipment and working capital.
- A tropical fruit farmer; \$50,000 for equipment and working capital.



Ernest Kanekoa discusses procedure with employee at his Continental Services, Inc. security firm (above).

## Yim visits ANA



ANA's Wapato on recent visit to OHA

In early September, Walter P. Yim, chairman of the NHRLF board, visited the Administration for Native Americans in Washington, D.C. He met with the newly appointed ANA Commissioner, Timothy Wapato and his deputy, Dominic Mastrapasqua, to report on the progress of the Native Hawaiian Revolving Loan Fund. Yim said they were very pleased to learn of the success of the program and pledged their support to its continuance before the five-year demonstration period ends.

Yim also met with Lurline McGregor from the Office of Indian Affairs. He said McGregor played a major role in drafting the legislation that made this program possible. McGregor said continuance of the program will depend largely on how successful NHRLF is in receiving pay-backs on the loans disbursed. Yim said "It is imperative that NHRLF has an effective collection policy."

He also met with and gave a report on NHRLF to Patrick DeLeon, administrative aide to Sen. Daniel Inouye.



Lei Bright receives her check from NHRLF chairman Walter Yim.

# SeniorNet computers for kupuna open new horizons

Maui seniors recently joined thousands of seniors across the United States who are electronically linked through an online computer network known as SeniorNet.

With a grant of over \$10,000 from the Hawaiian Eye Foundation, SeniorNet participants have access to free computer training and computer use at Maui Community College's Visitor Industry Training and Education Center, the new home of the first Neighbor Island SeniorNet Site.

"SeniorNet is a non-profit organization established to create and support an international community of computer-using seniors," explained

SeniorNet Founder and Director Dr. Mary Furlong. John Corboy, M.D., president of the Hawaiian Eye Foundation, is committed to funding SeniorNet sites throughout Hawai'i, she said.

The first Hawai'i SeniorNet site opened in July 1988 at Honolulu Community College. "Over 400 seniors signed up for computer instruction. I view SeniorNet sites as bridges for our senior communities in Hawai'i," Corboy said.

SeniorNet operates an online telecommunications network known as "electronic city" which

links all 28 sites and individual members. In the electronic city, seniors can participate in forum discussions on health and fitness, retirement planning, or political issues, send electronic messages to online pen pals, check stock quotations, or voice their opinions during monthly, live "town hall meetings."

Corboy said the geography of Hawai'i makes electronic communication a natural for seniors.

For more information about SeniorNet on Maui, call 242-1217 or for SeniorNet on O'ahu call 845-9296.





# THE ROMANCE OF RAINBOW SPORTS

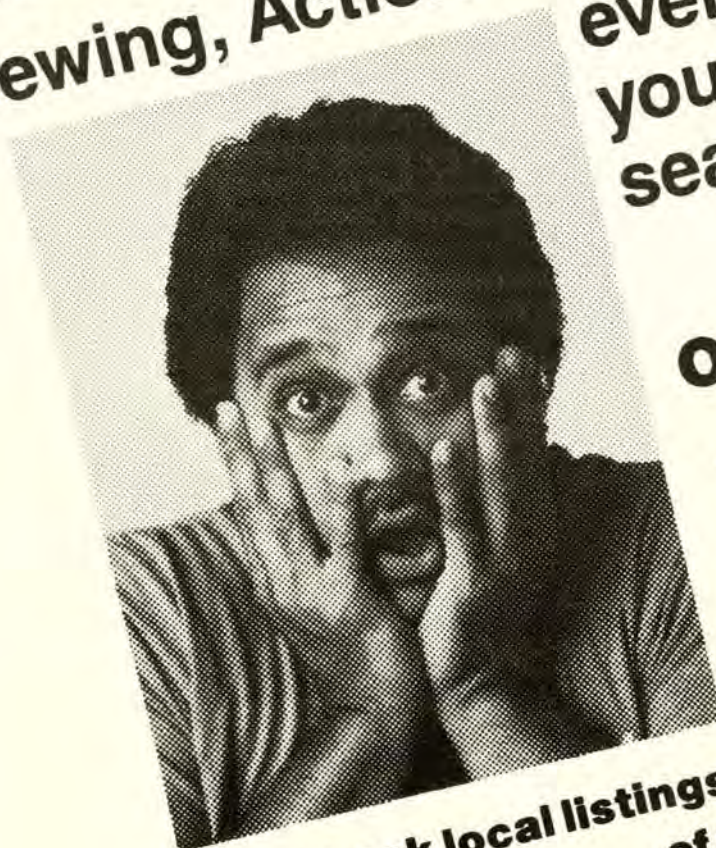
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# Questions answered from OHA Blueprint meetings

Ka Wai Ola O OHA begins this month a series of articles prepared by the staff of the Native Hawaiian Legal Corporation, that present answers to questions raised by the community in September during the first round of public information meetings conducted on the OHA Blueprint for Native Hawaiian Entitlements. A second series of meetings, originally scheduled as hearings, were conducted during October. Due to the early publication schedule of this newspaper, the October meetings will not be featured until the December issue.

This month's article features some of the more pressing concerns raised at the statewide meetings, compiled in over 200 pages of recorded comments. Future articles will also respond to concerns raised on different topics.

**Q: Has OHA made a deal with Senator Inouye/Gov. Waihee? Why are OHA and the governor meeting in secret without giving the Hawaiian people an opportunity to be involved.**

A: No, OHA has not made a deal with the senator or governor. Prior to coming out with the Draft Blueprint, OHA had not discussed its contents with either Sen. Inouye or Gov. Waihee, but OHA hopes they will participate in and support this effort.

OHA has been meeting with members of the governor's staff to discuss the ceded lands revenues and back rents. This is a result of the lawsuits OHA filed against the state because OHA was not (and still is not) receiving the full 20 percent of revenues from the ceded lands. However, while there have been preliminary discussions, to date there have been no concrete proposals put forth.

**Q: Why did OHA start the Blueprint with getting lands and money first; shouldn't we get sovereignty first and then let the sovereign entity negotiate for lands and money?**

A: The Draft Blueprint does not say that lands and money should come first, before self-governance. It proposes returns of lands, money, etc. and self-governance. OHA believes we should push forward on all of our claims, however if there is strong feeling that the self-governing entity must be established first before any efforts are made on our other claims, the Blueprint can be amended to reflect that view.

**Q: We do not want compensation: lands and/or money — we want to be recognized as a sovereign entity.**

A: The Draft Blueprint proposes a process for determining a self-governing entity. The Native Hawaiian self-governing entity will need a land base and financial resources. Native Hawaiians are entitled to their lands and to be compensated for past use of their lands. Self-governance as well as the return of lands, money, and other resources are at the heart of the Draft Blueprint.

**Q: Why doesn't the Draft Blueprint address claims against the state; why does it only deal with claims against the federal government?**

A: The Draft Blueprint does make claim for ceded lands now held by the state and Hawaiian Home Lands. However, the Draft Blueprint was originally aimed at claims against the United States and thus those claims are stated most strongly. We welcome suggestions to change the Draft Blueprint to clearly and forcefully make our claims against the state of Hawai'i.

**Q: How are you going to distribute trust funds or ceded lands to the people if you succeed in getting lands and monies from the federal and state governments?**

A: The Draft Blueprint suggests that all lands and monies be held by the Native Hawaiian self-governing entity. That entity will have to determine whether individual money awards should be given and will also have to determine how individual parcels of land should be distributed.

**Q: Are lands held by private owners in Hawai'i affected?**

A: No. Private lands are not affected by the Blueprint.

**Q: If a Native Hawaiian self-governing entity is created, will Native Hawaiians still be U.S. citizens?**

A: Yes. Native Hawaiians will still be citizens of the U.S. and citizens of the state of Hawai'i. In addition, they will be citizens of the Native Hawaiian self-governing entity. Other native people on the mainland are members of their tribes and citizens of the state and U.S.

**Q: How long will this process take; when will we receive our lands, monies, and resources?**

A: This will be a long and slow process. We are only at the beginning stages. The first step is for Native Hawaiians to understand the issues and reach agreement on basic goals. The Draft Blueprint sets out what OHA thinks those goals are,



Since the OHA Blueprint for Native Hawaiian Entitlements was announced Sept. 2, many questions have been raised on its contents at public meetings held statewide and on the

mainland. Information meetings will continue well into 1990 to inform Hawaiians and to provide opportunities for input and discussion.

but ultimately the Native Hawaiian community must decide. The Draft Blueprint can and will be changed; it is a working draft. Even after the Native Hawaiian community has reached a consensus, it will still take many years to pursue our cause in Congress. Cooperation and support from non-Hawaiians will also be required. We cannot put a timetable on the process, but we must keep moving forward.

**Q: Will OHA be the self-governing entity? Isn't this Draft Blueprint just a ploy to get support for OHA to be the self-governing entity?**

A: The process set up in the Draft Blueprint is designed to insure that the will of the Native Hawaiian people is carried out. OHA will assist in the process, but ultimately it will be the Native Hawaiian people who will design a governmental structure. The process allows another organization to be chosen as the self-governing entity, or OHA could evolve into a self-governing entity, or an entirely new entity could be created. It should be stressed, however, that it is up to the Native Hawaiian people to decide who should be the self-governing entity.

**Q: Can OHA be the self-governing entity? OHA is a state agency and cannot be a sovereign. What will happen if OHA is wiped out at the next Constitutional Convention?**

A: OHA was created by the Hawaiian people. In 1978, grass roots Hawaiians seized the opportunity to use the Constitutional Convention as a mechanism to develop a native governmental structure. Many Hawaiians then went into the community to convince other Hawaiians, as well as the general populace, to support OHA and the OHA amendments to the Constitution. They were

successful. At its heart, OHA is the result of a native initiative for self-governance. OHA's mandate is affirmed by the 63,432 Hawaiian registered OHA voters and the more than 50,000 votes actually received each election for the trustees.

OHA is a unique entity. It is established in the state constitution and yet it is independent from the other branches of state government. It is not part of the state administrative, legislative, or judicial branches. It has a high degree of control over internal affairs, can enter into leases and contracts, and acquire and manage property. Most importantly, its independence is assured by the elective process by which the trustees are chosen. To the extent possible under the existing constitutional scheme, OHA was designed to give maximum control of resources to the native community.

If OHA is chosen as the self-governing entity, it will be an OHA which is entirely separate from the state. Legislation would have to be drafted to

separate OHA from the state and give it federal recognition. In that way, it would be protected from the vagaries of state politics and would be able to deal with the state and federal governments at arms length.

**Q: Why doesn't the Draft Blueprint recognize Ka Lahui? Why didn't OHA accept Ka Lahui's draft for sovereignty instead of putting out their own?**

A: The Draft Blueprint doesn't recognize any specific group advocating sovereignty. It suggests a process by which Native Hawaiians can determine for themselves what form the self-governing entity will take. OHA would like to be considered in that process, but ultimately the Native Hawaiian people will decide. OHA believes this process should be open to any native initiative for self-governance and not merely to one group.

**Q: Why should OHA determine the districts for selecting representatives to the gathering to draft the governing document? Won't this give OHA an inside track?**

A: At the present time, the OHA trustees are the elected representatives of the Native Hawaiian community. OHA has the ability and resources and is the logical organization to aid in the self-governance effort. OHA will draw the districts with the goal of insuring equal representation while trying to adhere to traditional geographical divisions. OHA will not conduct either the election for representatives or the gathering to draft the governing document. If the community believes that OHA is not the appropriate body to determine the districts, then that can be changed in the Draft Blueprint.

To be continued.



# OHA protests Makahuena Point sale

Makahu'ena Point, site of the former U.S. Coast Guard station, on Kauai's south shore was auctioned by the federal government as surplus property on Sept. 20. The Cook Inlet Region Inc., a native Alaskan land development company based

in Anchorage, bid \$5.4 million for the 13.5 acre parcel.

Trustees of the Office of Hawaiian Affairs had written the Hawaiian congressional delegation Sept. 15, asking them to press for a moratorium on

the sale of Makahu'ena Point and all other federally controlled public lands (whether ceded or non-ceded). They also asked for federal legislation to specifically exempt Hawai'i from the requirement which forces auction of federal lands. Although the 13 acre Makahu'ena Point site is not ceded land it is public land.

Explaining OHA's position, Trustee Rodney Burgess, chair of OHA's Committee on Status and Entitlements, said ceded land has been sold in the past and now Native Hawaiians are calling for an end to the sale of all federally owned public land in Hawai'i until Native Hawaiians land claims are settled. Chairman of the OHA trustees, Thomas Kaulukukui Sr., said such a moratorium would show good faith on the part of the federal government.

According to Linda Delaney, OHA division officer for land and natural resources, Makahu'ena Point falls under a law enacted by congress in 1983 which requires the sale of federal surplus property (public lands) to help off-set the national debt, unless the land is needed for the homeless or for prisons.

This 1983 law, in effect, repealed Public Law 88-233 which had recognized the special public trust constraints affecting public lands in Hawai'i. The constraints required that public lands be returned to the state when no longer required for public purposes.

Following announcement of the successful Alaskan bid, Chairman Kaulukukui wrote to Kirk McGee, vice-president of the Cook Inlet Region group asking him to withdraw their bid. Kaulukukui said it was a tragic irony the highest bidder was another native people who, like the Hawaiians, had waited too long for a recognition of land claims.

## Board Business

from page 2.

with a week of functions including the unveiling and dedication of a memorial monument in Iosepa on Aug. 28. The resolution says, in part: "... the Board of Trustees of the Office of Hawaiian Affairs ... wishes to express much aloha for those courageous pioneers who left Hawaii to follow their faith, and sends mahalo to the organizations that initiated and coordinated the commemorative events honoring the kupuna of Iosepa."

The next regular meeting of the Board of Trustees is set for 10 a.m. Saturday, Nov. 4, at OHA's Honolulu office, 1600 Kapiolani Boulevard, Suite 1500.



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

  
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## OHA Division Reports

The following are reports made by OHA division officers to the board of trustees concerning their divisions' activities during the month of September, 1989.

### Economic Development Division

Division officer - Linda Colburn

The Native Hawaiian Revolving Loan Fund staff set up accounting procedures for monitoring and collecting payments from loan fund recipients. A review of the NHRLF documents was completed by the Deputy Attorney General to assure NHRLF compliance with state regulations and policies. Loan disbursements began Sept. 22. An article on the NHRLF appeared in the October edition of Ka Wai Ola O OHA.

The economic development division met with Hawaiian clients to assist them in developing market strategies and preliminary proposals for innovative projects.

The division is participating in the formation of an alternative and community-based economic development group which seeks to foster cooperative use of resources to more effectively support grass roots community development efforts.

The division is working with the state's business economic development office to provide marketing assistance for arts-and-crafts persons in the state. The state's DBED project coordinator Jean Williams will assist OHA in disseminating information to Hawaiians who want to become more informed about merchandising opportunities in local retail outlets. The division is also exploring ways of drafting legislation to more strictly define the "Made In Hawai'i" labeling; reviewing the feasibility of establishing retail outlets throughout the state dedicated to the promotion of products actually made in Hawai'i and products made by Hawaiians.

Issues relating to subsistence lifestyles are being studied by the state's Department of Business and Economic Development. A meeting with several OHA division officers was held Sept. 28 at OHA to support this research effort.

The division oversaw distribution of nearly 100,000 copies of the Blueprint for Native Hawaiian Entitlements. The 6,000 remaining copies on hand are being held in reserve for the state department of education. A memorandum from Superintendent Charles Toguchi has been issued to all district superintendents, high school principals, and teachers of modern history of Hawai'i classes, clearing the way for review of the Blueprint in high school classrooms, statewide. Discussion questions have also been prepared to facilitate discussion of the Blueprint by teachers who wish to use it as an enhancement of existing curriculum.

### Education Division

Division officer - Rona Rodenhurst

The education division reports that the kupuna team and education staff completed Phase III of the Ka Ha Mai Na Kupuna, a project which delineates Hawaiian values through the kupuna. A comprehensive report on the project is in progress for the OHA and Native Hawaiian Culture and Arts Program (NHCAP) boards.

The division worked with the Veterans Administration to develop Hawaiian-ethnic-sensitivity workshops for staff on neighbor islands in conjunction with OHA's health and human services specialist.

The education division responded to a request from the U.S. Information Agency for information to give foreign diplomats concerning Hawaiian history, activities, and related matters. The division met with youth leaders concerning the 1989-90 'Aha 'Opio and Operation 'Ohana.

The education division continues planning for a program on youth volunteer credits for higher education scholarships and possible federal legislation to develop such a program with a consortium of public and private agencies. The division assisted the OHA Task Force on Historic Preser-

vation at its recent Kona meeting with the state Department of Land and Natural Resources and responded to requests for information on environmental impact statements. A packet for volunteer registrars of Operation 'Ohana was developed, the final declaratory form was completed and presentations were given to various groups.

The division developed volunteer packets, researched insurance for volunteers and attended the state volunteer directors conference.

For the Blueprint informational meetings, the division prepared materials, staffed the meetings and completed a summary budget.

### Government Affairs

Division officer - Jalna Keala

The Government Affairs Division planned the reception to launch the OHA Blueprint and coordinated invitations sent to members of the state legislature, members of the Hawaiian Affairs Committee of the Constitutional Convention, chairs of Hawaiian committees in both the Hawaii House of Representatives and Senate, and other representatives of Hawaiian organizations.

The division planned the coordinated mainland informational meetings to introduce and discuss the Blueprint with Native Hawaiians in 10 cities on the east and west coasts, travelled to the meetings, made presentations, distributed literature, answered questions and signed up Operation 'Ohana volunteer registrars.

The government affairs division is planning and coordinating mainland hearings on the Blueprint for the board of trustees with Native Hawaiians in Los Angeles, San Francisco, and Sacramento, Cal., on Oct. 20 and for Salt Lake City, Utah, Seattle, Wash., and Arlington, Va., on Oct. 23.

The division continues to work through the liaison staff on the neighbor islands for Operation 'Ohana registrations; giving assistance with applications and information on the Native Hawaiian Revolving Loan Fund, and the countless other OHA tasks required of them.

### Health and Human Services

Division officer - Dr. Arthur Manoharan

Since OHA is one of the five organizations making up the Papa Ola Lokahi, this division participated in the public meetings scheduled to inform the public and solicit their perception of health needs. The objective is to facilitate the planning process which is the first step in implementing the Native Hawaiian Health Act of 1988.

The division was involved in obtaining the cooperation of the University of Hawai'i School of Medicine to assist in developing training programs for the health centers being planned to serve the Hawaiian community.

OHA has obtained a grant in partnership with the coalition for a drug-free Hawai'i to develop educational activities. The division participated in the workshops on drug abuse prevention held at Kamehameha School on Sept. 16.

The Moloka'i Diet Program was initiated at the Wai'anae Coast Comprehensive Health Center on Sept. 9 and the division officer participated in the opening ceremonies.

The division represents OHA at the state health insurance committee which is developing a scheme to provide health insurance to about 35,000 people who do not have any form of coverage.

An effort to develop occupational health training for workers has been started by meetings with officials of the United Public Workers Union.

### Land and Natural Resources

Division officer - Linda Kawai'ono Delaney

The division of land and natural resources edited the prepared supplemental written testimony on the Department of Hawaiian Home Lands and the ceded land trust which was submitted to the U.S. Senate Select Committee on Indian Affairs.

Concerning the Honokahua burial area on

Maui, the division presented the revised agreement for review and approval by the OHA board of trustees and the historic preservation task force. The division also participated in the signing ceremony of the burial agreement, held on Maui, and has attended two meetings of the management committee on Maui.

Reflecting the board of trustees direction on geothermal development, the land and natural resources division developed a position paper for the trustees recommending OHA join in the Ulaleo vs. Paty case appeal citing concerns for the native forest, gathering rights and traditional religious practice. The division coordinated preparation of suit entry with the attorney, researched and drafted geothermal policy revisions and prepared testimony which was presented to the Big Island planning commission.

The division planned and participated in historic preservation task force meetings. The division planned, coordinated, and attended a three-day workshop in Kona with the deputy director and historic sites staff of the State of Hawai'i Department of Land and Natural Resources. The division planned, prepared for, and attended a three-day task force workshop on Moloka'i.

The division officer testified before the Honolulu City Council concerning future plans for, and archeological work at, Kualoa Park. Additionally, the division continued conferences with the Lt. Governor's staff concerning the referendum on a single definition, drafted a referendum question and presented it to the OHA trustees, worked on preparation of ballots and attended related meetings.

The division researched the Makahu'ena Point land title, prepared a board position paper for trustees, prepared a letter to Sen. Inouye regarding a moratorium on sales of federal lands in Hawai'i and prepared a letter to the Cook Inlet Corp. regarding its bid on the Makahu'ena Point property.

The division staff participated in several meetings concerning the Blueprint and attended community information meetings on the Blueprint.

### Planning and Research Division

Division officer - Joyce Kahane

The planning and research division is working on Operation Hui 'Imi preparing for formation of the Task Force for Hawaiian Services which was recommended by a concurrent resolution of the House and Senate in the 1989 legislative session. The division is awaiting the appointment of members to the task force by the governor.

Under terms of the concurrent resolution the task force will make findings and recommendations concerning the coordination of all public and private services available to Hawaiians. The resolution recommends the governor appoint 15 members including the chairpersons of the OHA Board of Trustees and the Hawaiian Homes Commission, and representatives of private Hawaiian agencies, institutions or organizations as well as members of the general community. The finding recommends that the OHA chairman of trustees be chairman of the task force. In addition the governor is asked to give special consideration for membership on the task force to representatives of Alu Like, King William C. Lunalilo Trust, Queen Lili'uokalani Trust, Kamehameha Schools/Bishop Estate, E Ola Mau, the Office of Hawaiian Health of the Department of Health, the U.S. Select Committee on Indian Affairs, both houses of the legislature and the office of state planning.

The division is preparing criteria for a quality control and evaluation program for the Office of Hawaiian Affairs. The program specialist will monitor standards and practices at OHA. Job criteria for the coordinator is being developed and the position will be advertised. The division continues to respond to requests for statistical data on Native Hawaiians.

### Public Information Division

Division officer - Edward Michelman

The public information division prepared and

continued on page 9



# Ho'olaulea opens Nov. 11

Kamehameha Schools' annual Ho'olaule'a on Nov. 11, is shaping up to be one of the community's best entertainment values this season.

Kapena, Olomana, Kawaiola, and Butch Helemano and the Players of Instruments will headline the entertainment line-up for the day-long event. Other highlights include performances by the KS band, Concert Glee, and Na Wahine Hele La O Kaiona led by Kumu Hula Mapuana de Silva, and a student talent show. Emcees for the day are alumni Brickwood Galuteria, Kimo Kahoano and Doug Mossman.

Ho'olaule'a will be held Saturday, Nov. 11 at Kamehameha's Elementary School campus from 9 a.m. to 4 p.m. Admission is \$3 for adults and \$1 for students.

Keiki under four and kupuna over 65 will be admitted free.

Parking will be available on campus and in the Kapalama area.

Free shuttle buses will run between campus and the Kamehameha bus terminal on School street throughout the day.

# Forum on 'Ice' is for parents on November 16

A forum for parents on crystal methamphetamine ("Ice") will be held Thursday, Nov. 16, at Ben Parker School in Kaneohe, at 7 p.m.

Parents are encouraged to attend the forum on this drug which has reached Hawai'i. The school is on the corner of Kamehameha Highway and Wai-kalua Road, across from the police station.

More information is available by calling 235-8155.

## Mai ka Po, Mai ka 'O'ia I'o

# ALOHA TOWER

## by THE HAWAIIAN TEAM

The Aloha Tower Redevelopment Project is a public resource being used to create private wealth. The Hawaiian Team has adopted the philosophy that because a public resource is involved, the development of the waterfront should be presented openly for discussion and broad community input.

Our proposal includes the following:

- 1) Maritime Cruise Ship Terminal
- 2) Hawaiian Cultural Center
- 3) Hotel: 600 Suites
- 4) Condominiums: 5 Towers with 779 Units
- 5) Office Space: 1,150,000 square feet
- 6) Retail Space: Waterfront Promenade (450,000 sq. ft.)
- 7) Parking Spaces: 5,250 Units
- 8) 7,500 New Permanent Residents
- 9) Affordable Units: 2,000

The Hawaiian People have a property interest in the land involved. We recognize their rights and have the beneficiaries as major equity partners.

We plan Aloha Tower to be a place where ancestral dreams come true and where children find their roots and wings - in their culture and their vision of the future. The Hawaiian Host Culture will not be merely an ornament or decoration, but the core and essence of the entire project. From this epicenter and crucible of Hawaiian arts, traditions and spirituality, will emanate the mana of Hawaii and its Aloha directly from Ka Poe Hawaii - the Hawaiian People themselves.

Our design is powerful. It is a Union of modern "State-of-the-Art" high technology architecture with the living spirit of the rich Hawaiian Host Culture at its center. It will put Honolulu forward as a world-class landmark. True and lasting value is that which reflects authenticity from genuine origins. This is the philosophical foundation underlying The Hawaiian Team design.

The dramatic structure of the lower buildings represents the contours of terraced taro fields. The shape of the structure allows for lush landscaping for all the base floors. Some floors are designated for the cultivation of taro and other agricultural mainstays of the ancient Hawaiians.

The Hawaiian Team has adopted the principle that once selected as the Master Developer for the Aloha Tower Project, all the other developers will be invited to participate in a joint venture capacity. In fact, we invite them now.

We ask for your help and suggestions in planning the project, and for consideration and support of The Hawaiian Team to make these plans and dreams a reality.

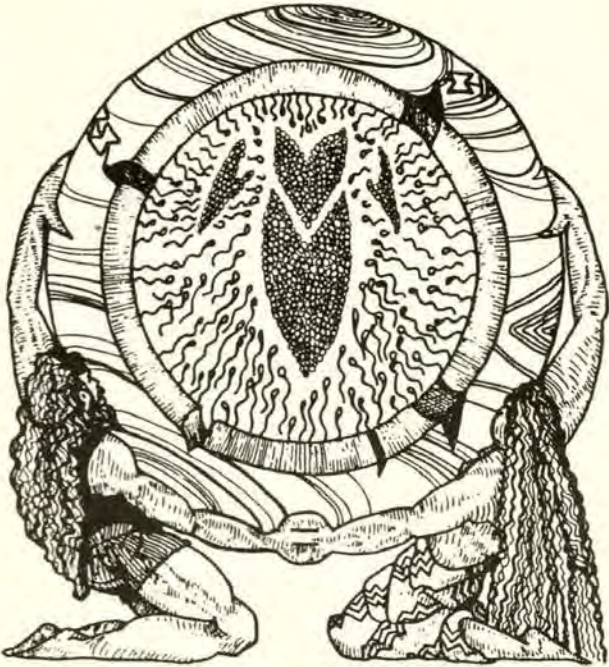
We will make copies of the complete proposal available to all elected officials, to many community leaders and to schools and libraries on request to ensure public access.

For information write:

**The Hawaiian Team**  
1750 Kalakaua Avenue  
Suite 4000  
Honolulu, HI 96826  
Ph: 521-2000



## Hoomanoa anthology features works by Hawaiian writers



Cover art by 'Imaikalani Kalahale. Reproduced by permission of publisher

"Ho'omanoa: An Anthology of Contemporary Hawaiian Literature" has been published by Ku Pa'a Inc. of Honolulu. Edited by Joseph P. Balaz, the anthology features literature written predominantly in English by writers of Hawaiian ancestry. It is the first of its kind, according to Balaz, comprised entirely of Hawaiian writers incorporating modern literary genres with traditional influences. The anthology was three years in the making, with initial work beginning in late 1986. Ku Pa'a Inc. is headed by Hawaiian publisher and writer John Dominis Holt.

Hawaiian writers featured in the anthology include Wayne Westlake, Haunani-Kay Trask, Leialoha Apo Perkins, Tamara Wong-Morrison, Michael McPherson, Cecilia Kapua Lindo, Lino Kaona, 'Imaikalani Kalahale, John Dominis Holt, Dana Naone Hall, Puanani Burgess, and Joseph P. Balaz.

A public group reading featuring most of the writers in the anthology will be held at Atherton Halau, Bishop Museum on Nov. 17, with a reception beginning at 7 p.m. Copies of the anthology will also be available at the reading.

## Ahahui Kapiolani sets hula workshop

Ahahui Kapi'olani, a non-profit organization dedicated to perpetuating the benevolent works of Queen Kapi'olani, will hold its second annual traditional hula workshop at Leeward Community College Nov. 24 and 25, 8 a.m. to 5 p.m. Teachers include Vicki Holt Takamine, John Kaimikaua, Coline Aiu-Ferranti, Hu'i Park, Pi'ilani Plemer, Haunani Kauahi, and Hokulani Padilla and others not yet confirmed. Cost is \$25 per person, \$20 for Leeward Community College students or groups of 10 or more who register in advance. The workshop is sponsored by Ahahui Kapiolani and the college. For information and registration call: Jeane at 734-1229, 6:30 to 9 p.m.

Ahahui Kapi'olani is accepting applications for its first annual scholarship award for students of Hawaiian ancestry. Part-Hawaiian college-enrolled students interested in the performing arts or education are invited to apply for the \$500 award. Call Kalani Akana at 456-9222, 8 a.m. to 3 p.m. Deadline for application is Dec. 1, and the scholarship will be awarded Dec. 31, on Queen Kapi'olani's birthday.

### Division Reports from page 7

published 57,000 copies of Ka Wai Ola O OHA. Distribution on neighbor islands began Aug. 29, copies for mailing to 50,000 OHA voter households and other interested parties were delivered to the post office on Aug. 30.

The division arranged to obtain copies of the cable television tapes of all five of the senate oversight hearings held in August.

The division handled the media advisory on the Sept. 2 news conference on the Blueprint, worked on the Blueprint tabloid, arranged for appearance

of Trustees DeSoto and Burgess on Channel 2's "Sunday Extra"

In regard to Operation 'Ohana, the division arranged for OHA education officer Rona Rodenhurst to participate in the Hawaiian Civic Club radio program with Haunani Apoliona on KHVH and also wrote and arranged for broadcast of public service announcements telling people they may contact any OHA office for information on Operation 'Ohana registration and volunteers.

## HELP WANTED

**DRIVER/DELIVERY PERSON** needed to deliver Ka Wai Ola O OHA each month to various locations on Oahu. Part-time several days at end of each month. Must have own transportation. Paid mileage. Call OHA 946-2642 and ask for Ka Wai Ola O OHA.

O ka pi'i no ia a Koki-o-Wailau.  
Ascend to the topmost part of Wailau.

An expression of admiration for one who reaches the top in spite of difficulties.

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

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For more information,  
please call Carrie at (808) 521-2302.



# Enhance the Kalikimaka spirit with aloha

By Ann L. Moore

"Why can't we have the Christmas spirit all year 'round?" is a question heard every year as people get into the spirit of the holiday season.

Those of us fortunate enough to live in these special islands are doubly blessed, as the spirit of Christmas and the spirit of Aloha make an unique blend.

Christmas is an opportunity for all Hawaiians, whether keiki o ka 'aina, kama'aina, malihini (new-comer) or visitor, to share this double blessing; to unite in sharing the riches of the Hawaiian culture through gifts that represent Hawai'i, old and new, in some special way.

Let's start by mentioning the 'Iolani Palace gift shop, the Bishop Museum's Shop Pacifica and the Honolulu Academy of Arts gift shop. Gifts that are made by Hawaiian artisans and artists are available at each and they are a great place to start shopping. A paid gift-membership to one (\$25 a year and up) gives the recipient the advantage of free museum admission and shop discounts all year.

The following suggestions are gleaned from members of the OHA staff who have experience with the products mentioned or who have dealt with the firms. Included are many of our advertisers who offer Hawaiian products.

Friends on the mainland are not hard to buy for. Anything from Hawai'i is welcomed. But the mailing costs must be considered by the gift-giver. The more weight the more expensive.

There are always Hawaii's famous macadamia nuts. People love them in any form. Anthurium, protea and fresh island flowers are available from most florists and some specialize in mainland deliveries. Consult your local Yellow Pages directory.

A round trip ticket is light to mail. If you want to bring the family home for the holidays, contact Island Experience in Honolulu or in Kona, or Paradise Sun Tours, Honolulu, for information. If you can't bring them home, send them "The Hawaiian Luau Book," by Lee and Mae Keao. It is easy to read and packed with information about throwing a luau anytime of the year.

"The Hawaiian Calabash" by Irving Jenkins, is packed with information and marvellous pictures (color and black-and-white) on this uniquely Hawaiian container. It is a limited edition so do not delay in picking up a copy. Also recommended are "Na Pule Kahiko" by Jane Gutmanis (also in limited edition), "Place Names of Hawai'i" by Mary Kawena Pukui, Samuel Elbert and Ester Mo'okini, "Atlas of Hawai'i" published by the University of Hawai'i Press, the Hawaiian Dictionary by Mary Kawena Pukui and Samuel Elbert and, last but not least, the Bible in the Hawaiian language "Ka Baibala Hemolele." Contact the University Press or Bess Press for more Hawaiian book titles. They are sure to have book to fit everyone's interest. Don't forget the "Hawaiian Rights Handbook" for \$25. It can be ordered by calling the Native Hawaiian Legal Corporation at 521-2302, or by using the coupon in Ka Wai Ola.

A gift certificate for a meal is a natural for those hard-to-buy-for friends. Do you know anyone who doesn't enjoy a meal out? We suggest our faithful advertisers who also happen to serve great food. Try the Siam Orchid on Keeaumoku Street, Maiko at the Ilikai for Japanese food, Bobby McGee at 2888 Kalakaua Ave., the Hibachi House at 1314 Kalakaua Ave. or The Boss restaurant and Lounge at 747 Amana St. For a catered meal contact Plantation Luau House at 239-9981. If you are worn out about now, stop at any Diner's to regain your strength.

Hawaiian heirloom jewelry is a treasured gift. Precious Metals of Hawaii can help you make the right choice. They are in the Pan Am Building, 1600 Kapiolani Blvd., Honolulu, or call 955-6657 for information.

Hawaiian calendars, from \$2.50 to \$15 are inexpensive to mail. They can provide a year's worth of reminders of you, and Hawai'i.

Hand made, exclusive design Christmas wreaths and lei are available from lei-maker Bill Char. Some of his haku creations can be mailed to the mainland. Prices range from \$25 to \$100. He is taking orders now for the holidays. Contact him at 845-7940.

Bowls ('umeke) made of Hawaiian woods such as koa, milo, kou, 'iliahi, and hau, are available in varying sizes priced from \$45 to several thousands. Check with Dan DeLuz at Hawaiian Handicrafts in Hilo on the Big Island or with Michael Dunne of the Pauahi-Nu'uanu Gallery on O'ahu.

T-shirts (pale'ili) are popular everywhere and worn all year. Check local Christmas fairs and watch for Wainwright Piena's offerings with their Hawaiian themes. Master Graphics, available at many stores, also features Hawaiian themes. Let the force be with you this holiday with a T from The Hawaiian Force in Aina Haina. And The Force does mail orders.

Clothes can't be mentioned without a word about Local Motion, founded and operated in Hawai'i by a local boy, Rob Burns. The clothes come in the usual sizes and go up to 46-inch waist. Tops go to size 4X. Other good Hawaiian products are Sig Zane Designs in Hilo, Mamo Howell Inc., available at fine stores, Nake'u Awai of Honolulu and Designs by Puamana of Honolulu.

Anyone who has visited the islands knows and loves Lion Coffee. It is a great favorite nearly impossible to obtain on the mainland. Lion Coffee's Queen Street plant in Honolulu has a tasting room where you can sample the blends.

Hula Supply Center, on the corner of South King and Isenberg streets, Honolulu, can make a hula costume to your specifications. The store also stocks hula instruments, silk lei, pareaus, and T-shirts with pictures of 1900s Hawai'i. While you're there, pop next door to Quilts Hawai'i and check out their beautiful gift items. Quilts is a new advertiser as is The Hawaiian Force.

If you are clever with your hands, consider making a friend a lei hulu. The Royal Feather Company has all the supplies you will need. They are at 98-027 Hekaha St., Aiea, and are open Monday through Saturday 10 a.m. to 6 p.m. The phone number is 486-6079. Or you could give a friend a gift of classes in feather-lei making at Royal Feather.

If Hawaiian foods are on your mind, remember Hawai'i I'a Smoked Fish Snack, HPF Foods' Hawaiian Lauau and Kalua Pork (836-1533), Manna Brand Mandoo from Pioneer Trading in Honolulu (845-4232) and poi from the Honolulu Poi Co. Ltd. at 288 Libby St., (848-2431). For Korean-cuisine lovers pick up Joe Kim's Kim Chee at any supermarket and for vegetarians get some Fresh Kaku Tofu made without preservatives, \$1.30 for 24 ounces. They deliver. Call 545-3125 for more information.

Music composed and/or recorded by Hawaiian artists is available on cassettes and on the new compact discs. Good selections are available at Browntown Records, 2919 Kapiolani Blvd, Honolulu, Tower Records, and House of Music stores. If you are buying for a music "pro" contact Honolulu Tape Company at 841-0669 for advice and guidance in the latest hi-tech equipment and recording services.

If you get to the day before Christmas and remember you forgot to send your uncle on the mainland a greeting, pop into Kapahulu Copies on Kapahulu next to Burger King and FAX a family greeting. Call 737-0997 for the holiday hours.


If money is no object consider a piece of fine furniture from McAllister Furniture, 2333 Aohao Place, Honolulu. They accept major credit cards and phone orders. Do grandmothers still buy "Hope Chests" for their granddaughters? Call 841-4251 for details.

If holiday pound-gain is a concern, call Dr.

continued on page 15

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# Conference examines tourism impact on Hawaiians

By Deborah Lee Ward

"If tourism is a primary industry of Hawai'i, now and in the future, then it must also bear the responsibility for the environment, our social well-being, (and) the economy." With this challenge in mind, delegates to a week-long conference began to scrutinize "Tourism in Hawai'i: its impact on Native Hawaiians and its challenge to the churches."

More than 75 Native Hawaiian, non-Hawaiian, and international delegates gathered Aug. 21-27 in Kailua. One third represented Native Hawaiian churches and Hawaiian activist groups. Another third were ministers and lay church leaders of different denominations in Hawai'i. The rest came from the U.S. mainland, Europe, Asia and the Pacific as representatives of indigenous peoples and ecumenical organizations concerned about tourism in the third world.

The event was sponsored by the newly-formed Hawai'i Ecumenical Coalition on Tourism, a locally-based, multi-ethnic movement whose goal is to develop education and action around tourism and related economic and political issues confronting Native Hawaiians.

During the week, visiting participants were taken to see the scope of the tourism's presence in Hawai'i; they visited rural development projects and heard presentations on the economic, social and cultural history of the island group that is geographically the most isolated in the world.

Initiating sponsors include the Ecumenical Coalition on Third World Tourism, the World Council of Churches Pacific Conference, the National Council of Churches, the Hawai'i Council of Churches, the Center for Responsible Tourism, and the American Friends Service Committee.

The organizing committee was headed by chairperson Rev. Kaleo Patterson, kahu of Kapa'a First Hawaiian Church, vice-chairperson Dr. Haunani-Kay Trask, University of Hawai'i director of Hawaiian studies; treasurer Patricia Mumford, of the Hawai'i Conference of Churches; and coordinator Rose Schilt, of the American Friends Service Committee.

In opening the formal weekend sessions, con-



**Conference coordinator Rev. Kaleo Patterson was one of several church leaders who discussed how churches in Hawai'i and the U.S. can re-examine their role and responsibility to native Hawaiians.**

ference chairpersons Rev. Kaleo Patterson noted that Native Hawaiians have been "participants in, and victims of, the tourism industry."

He said, "It is time for us here today, for all Hawai'i, to rethink our basic attitudes about tourism, to ask the question 'Who are we, the people of Hawai'i? Where are we as people, children of this land? How has tourism benefitted the whole of our Hawaiian community?'"

"'More jobs' is the answer that we receive. But more jobs are not the solution to the identity question. More jobs are not a solution to the cultural question, to the dignity question, or the legal question regarding reparations, and just and compassionate sovereignty for our Hawaiian people. More jobs has had little to do with the housing crisis in Hawai'i on every island. More jobs has had

little to say about shortage of facilities for our education system, the destruction of our coastal environment and the high cost of living.

"If tourism is a primary industry of Hawai'i now and into the future then it must also bear the responsibility for the environment, our social well-being, (and) the economy."

"'Aloha' is the most used and abused word of our tourism industry. 'Aloha' can mean fond greetings, goodbye, love. It also involves . . . the presence of peace and justice. If Hawai'i is truly the land of love and aloha, then we must work for peace and justice. Aloha is for everyone. But when a host indigenous people, the beautiful and gentle Hawaiian people, once prosperous and healthy are now the poorest and sickest and the least educated, dispossessed of land and nationhood, where is the presence of peace and justice? Where is the land of aloha?"

Co-conference organizer Haunani-Kay Trask called tourism a new form of multinational colonialism. "The hotel is the new plantation; the wages are low, the work demeaning, the crop is 6.5 million tourists a year . . . This is still not enough for the tourist industry."

She said the impacts of mass-based corporate tourism "drive into your community."

She criticized the luxury resorts which contrive an exotic "fantasy" substitute for an authentic Hawaiian setting. "Our culture is exploited. Hawaiians should be first on the agenda." That agenda includes bringing about what Trask calls alternatives to tourism, which are not the same as "alternative tourism." These consist, she said, of self-sufficiency, sanctuaries and political sovereignty. Self-sufficiency is having land, water and resources to carry out traditional economic activities, such as farming, fishing, hunting and gathering. Sanctuaries could be places of refuge, she said, a spiritual base where Hawaiians could gather and relearn their culture. These alternatives promise dignity, choice for Hawaiians, generational continuity as Hawaiians, and the opportunity to be independent and indigenous persons, she believes.

## New veterans memorial park dedicated at Kaneohe

A groundbreaking ceremony for a new Hawai'i State Veterans Cemetery was held Sept. 25. The cemetery is off Kamehameha Highway, between the H-3 Freeway and the Hawaii Memorial Park Cemetery in Kaneohe, O'ahu.

The new veterans cemetery is being established because the National Memorial Cemetery of the Pacific at Puowaina (Punchbowl), according to recent projections, will run out of room for casket burials in about two years.

When completed, the new cemetery at Kaneohe will cover 123 acres and include a visitors' and administration center, flag plaza, committal shelter, natural grass amphitheatre, columbaria and lookout area.

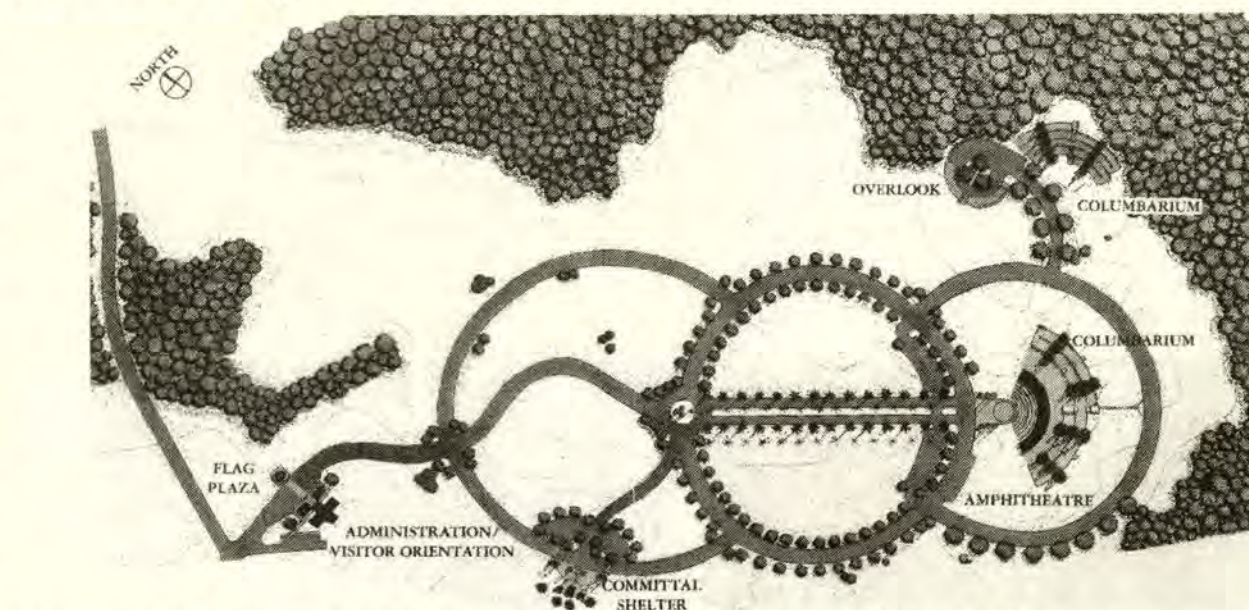
It is expected that the cemetery will be ready for the first casket burial around July 1991, about the time the National Cemetery of the Pacific at Punchbowl is expected to close for casket burials.

At completion the new cemetery will be capable of providing a final resting place for over 75,000 honored veterans.

Scheduled for completion in approximately five years, the cemetery will be constructed in four phases for a total projected cost of \$15 million with construction cost shared equally by the federal and state governments.

The architectural and engineering firm of M&E Pacific, Inc., is the master planning, design and construction management consultant for the project. Highway Construction Co. is the contractor for phase one.

At the groundbreaking, Gov. John Waihee



addressed the audience and participated in the groundbreaking with David Peters the executive assistant to Sen. Daniel K. Inouye, Andrew Matsunaga the district director for Sen. Spark M. Matsunaga, Maj. Gen. Alexis T. Lum the state's adjutant general, Alfred Los Banos the chairman of the advisory board on veterans services, Eugene M. Ban the vice president of M&E Pacific Inc, Larry Ching the president of Highway Construction Company, and Lawrence S.K. Lee, director of the Office of Veterans Services.

The program opened with a musical prelude conducted by Warrant Officer Gerald Nichols, bandmaster of the 111th Army Band of the Hawaii National Guard. The welcome address was given

by Lawrence S.K. Lee. The national and state anthems were played by the band.

The invocation was given by Rev. William Kaina, pastor of Kawaihae Church. Introduction of several speakers was made by Lee and remarks followed by Hon. Emelio S. Alcon, vice-speaker of the House of Representatives, Andrew Matsunaga, and David M. Peters. Following the governor's address the ground blessing was conducted by Rev. William Kaina. The benediction was given by Rev. Terrance Watanabe, rector of the Cathedral of Our Lady of Peace. A medley of service songs was played to end the program and light refreshments were served to those gathered for the ceremony.



Robert Kalikolehua Burns

# Riding the crest of a wave of success

By Ann L. Moore

He was your average two T-shirts and slippers kind of guy. He loved to surf and was a good, all 'round athlete. Popular with his classmates, he had a quick friendly grin and a wholesome air about him.

Tall, dark haired, with a twinkle in his eye, he was a happy combination of the genes of his Hawaiian mother and his Scots-American Dad.

He had just barely graduated from Kailua high school. He didn't spend too much time on school work. His love was surfing, and any other sport that involved the sea. He had no business schooling and, as he says, "not many Hawaiians are interested in business." But at 18 he had to get a real job. He figured he couldn't just shape surfboards



and be a surfer forever.

He had good memories of the ocean liners at the piers in the late 50s, the happy faces, the streamers of paper and the lei sellers on the docks. So, he went to Sea Flite and got a one-hour-a-day job as a baggage handler. He worked hard. "The boss figured I'd quit after a week of working 6 to 7 in the morning. But I didn't. I worked. Some guys looked askance at me. They'd run a baggage cart into a wall and think it was funny. They wanted to talk story and fool around. I kept at my work, in my own way, and asked for more to do."

His plan worked. Pretty soon he was given another shift, then put on full time as a handler. Next came taking reservations by phone, then full time work as a steward aboard ship. Meanwhile he kept up his surfing and honed his skills as a surfboard shaper. Surely and slowly he built a reputation as a dependable worker. Then, as he says, "I decided, once I'd made it with Sea Link, that I wanted to do something else."

He quit the job, packed his "two T-shirts" and went to visit his uncle, Allen Burns, in Hollywood, Calif. It was an eye-opening experience. "I'd never seen so many stores. People were either out buying clothes or at home talking about buying clothes. They bought clothes for the fun of it."

Back in Hawai'i, he began to plan. He drove around until he found a place for rent in Kailua



Robert Burns

with 500 square feet of space. He took out a pencil and a piece of paper and started to figure. "I added up the rent, materials, the help, all that, and figured out I could make a go of it if I sold \$25 worth of stuff a day. I thought I could do that."

His next step was to write and ask his uncle for a \$3,000 loan. His uncle came through. His family pitched in with chores ranging from sweeping and painting to making the clothes he and his sister designed. He opened his first surf shop, shaped boards in the back room, and sold surfing accessories and clothes in the front.

At first just about every extra penny he made went back into the business. He took about \$100 a month out of the profits for pocket money. That was in 1977.

Last year that small business, called Local Motion had sales of over \$16 million dollars. And, as Robert Kalikolehua Burns himself says, "It is still growing."

In fact, there are Local Motion shops in Windward Mall in Kaneohe, at 1714 Kapi'olani Blvd. in Honolulu, at Koko Marina in Hawai'i Kai, at Pearl Center in Aiea, at 1295 Front St. in Lahaina, and at Kukui Mall in Kihei on Maui. Plans for another shop, in Nawiliwili, Kaua'i are underway.

The rules for success that Rob Burns started with are the rules that govern Local Motion today: "One, service the customer first. Two, never

spend more than you take in."

Burns has never forgotten his beginnings. He works with Alu Like's entrepreneurship program, talking to kids in schools about business.

"I tell them, 'Business is not a four letter word. And whatever they do, they are going to be involved in business. If you grow taro you have to sell it. One of the problems is that Hawaiians don't want the business label. They're not always positive about business or they feel they couldn't learn it."

"I try to explain that business is just business and the size of a business is the same numbers with more zeros added on. It is all the same. Being an owner may not be for everyone but if people work well for the boss, they have a right to expect the boss will do right by them."

Burns says he is always on the lookout for applicants who have a positive attitude and want to serve the customers. "I would be thrilled if more Native Hawaiians would apply," he said. Burns is himself, one quarter Hawaiian. His mother was born Bobbie Holt in Kailua. She still comes to the factory and helps out in the shop.

Burns has seen a lot of change in his scant 35 years. He feels strongly that as Hawai'i becomes more and more commercial, Hawaiians will have to be in the business world to keep Hawai'i as Hawai'i. He asks how many buildings can be built before people can no longer see the mountains. "That is Hawai'i," says, "being downtown and looking up and seeing the mountains. If you look up and see nothing but buildings you might as well be in Phoenix!"

Mainland people come to Hawai'i, he says, fall in love with it then the first thing they do is try to change it. "They build shops of adobe with tile roofs. That isn't Hawai'i, that's New Mexico. If we don't keep to our Island style pretty soon we will look like everywhere else. Then who will come to visit Hawai'i?"

It isn't expensive to build a plantation-style store, Burns says. "A metal roof and wood sides is island style, and they are about the cheapest there is to build. Even if it's just the facade of a building, it's better than nothing."

Hawaiians have to become more involved in business, Burns says. "The reality is that if Hawaiians don't become involved in business we will all end up in Oregon. For 20 years that has been the local exodus because Hawaiians can't afford to live here."

"But that can change. With basic education and on the job training I was blessed with success. It can happen for others, too. But you have to know the game (of business) or you'll be moving out of state. And it is going to get worse," Burns warns.

Burns makes the point that everyone can choose their own path. "Whether you are washing cars, shaping surfboards, selling real estate, farming, or running your own store, it is all business. How far you want to go is up to you."

"Local Motion could grow a lot more but we are about where we want to be," Burns said. "As it is now everybody gets respect, works reasonable hours, has time off to enjoy life." He says he never wants Local Motion to be so big he can't take time off to surf and spend time with his wife and their two adopted daughters.

He doubts if the company will take the necessary steps to make it the \$100 million a year business it could be. Burns says Local Motion wants to remain true to its Hawaiian roots and to reflect the Hawaiian lifestyle. The present size of the business gives him time to work with the Hawai'i Surfing Industry Association, better known as the "Save the Waves" group.

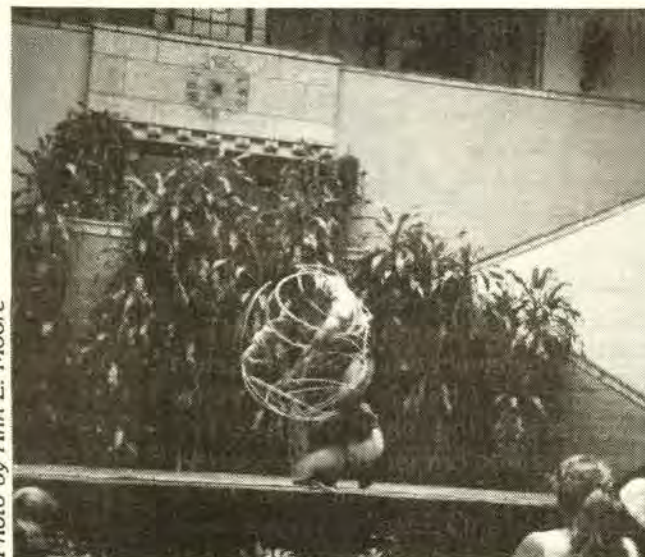
"We have to protect and enhance the ocean parks. On a weekend, if you look down at Hawai'i from the air, you'll see more people in the water than on the beach."

"Every kid in the islands can use the water. They swim, paddleboard or surf. A baseball park or a

continued on page 15



Women of the Ojibwe tribe of Ontario, Canada, greet guests with the whirl of the Butterfly Dance which dips and whirls to mimic the butterfly.



Navajo warriors perform the hoop dance to demonstrate their agility, strength and endurance. Usually five hoops are used. At the Native American-Hawaiian Culture Exchange this young warrior formed 20 hoops into a ball

Photo by Ann L. Moore



# Mainland Hawaiians attend Blueprint meetings

By Ann L. Moore

Hawaiians living on the mainland are expressing their interest in the establishment of an Office of Hawaiian Affairs branch office on the mainland. Richard Paglinawan, OHA administrator, told OHA division officers and staff at a recent debriefing following his return from the mainland.

Paglinawan and the government affairs division officer, Jalna Keala, held informational meetings on the draft Blueprint, and other aspects of ILuna A'e, in September in Utah, the District of Columbia, Washington, and the Los Angeles, San Francisco and Sacramento areas of California.

These meetings were the subject of a report made to the Office of Hawaiian Affairs by Paglinawan and Keala.

The meetings, Paglinawan said, served to introduce mainland Hawaiians to the draft Blueprint document and other ILuna A'e projects; to provide information and respond to questions; to sign up Project 'Ohana volunteer registrars; to enroll native Hawaiians in Operation 'Ohana; and to provide general information on recent OHA activities.

The jointly submitted summary of the trip stated the response, by native Hawaiians to presentations, was uniformly positive, enthusiastic, and well-focused on the issues.

Mainland Hawaiians are highly motivated, eager and ready to respond to the draft Blueprint with ideas, comments and suggestions, the report said.

Keala said the presence of OHA representatives brought together many people who did not know one another but who are ready to act with a singleness of purpose.

Many people drove long distances to attend. Meetings ran at least three hours, and some people had to drive as long as three to four hours to return home, but none left the meetings early, she noted.

At every meeting Paglinawan and Keala heard

of more Native Hawaiians living in cities and towns not on the itinerary, including the states of Idaho, Nevada, Oregon, Texas, Wisconsin, New York, Alaska and even on the European continent.

Two instances which exemplified the strong ties to the Islands felt by mainland Hawaiian families were cited by Keala and Paglinawan:

Two Operation 'Ohana volunteer registrars made a special trip on their way home to Vancouver, Wash., to enroll the American Indian-Native Hawaiian granddaughters of John Kalama. Kalama, a Native Hawaiian, was a Hudson Bay Company fur trader who married three daughters of an Indian chief. The chief gave Kalama extensive land parcels. Kalama's granddaughters, now in their 50s and 60s, live on the reservation in Kalama Valley near Vancouver.

In Utah, 50 enrollment forms were provided for the Hussey family of Idaho. The Hussey 'ohana-member who asked for the forms is the third generation of his branch of the family in Idaho but he still knows of, and identifies with, his Kohala and Maui roots. He is an attorney in Salt Lake City. He said there are many other Hawaiians in Idaho in addition to his family.

During a meeting in Washington, D.C., Paglinawan and Keala were told about John Kanui who was a prisoner of war held by the Germans in World War I. After the war, Kanui lived out his life in Paris, died and was buried there. Whether Kanui has a family in Paris is unclear. However, according to information received by the OHA representatives, there may be Native Hawaiians living in Paris.



OHA administrator Richard Paglinawan explains Operation 'Ohana to Hawaiians in San Francisco.



Listening to Blueprint discussion in Hayward, California.



Filling out Operation 'Ohana forms in Washington, D.C.



Watching the video on 'Ohana featuring Auntie Edith Kanaka'ole, in Seattle.

Photos by Jalna Keala and Richard Paglinawan.



Sharing na mea Hawai'i with children in Malibu Canyon, California.



Hawaiians in Provo, Utah study the Blueprint document.

Paglinawan and Keala said mainland Hawaiians do not take their culture for granted and are proud to be Native Hawaiian. Mainland Hawaiians retain many of the values they learned as children and many practice the Hawaiian crafts they learned from their kupuna.

The OHA representatives said they were amazed to hear the Hawaiian language spoken in every city they visited.

The video tape on 'Ohana, by Auntie Edith Kanaka'ole and her mo'opuna never failed to bring a few tears and many requests for copies of the tape, the report said. One of Auntie Edith's daughters, also named Edith Kanaka'ole was at the Utah presentation.

Over 300 people attended the mainland meetings. Sixty-one new volunteer registrars were signed up for Operation 'Ohana, Paglinawan and Keala reported.



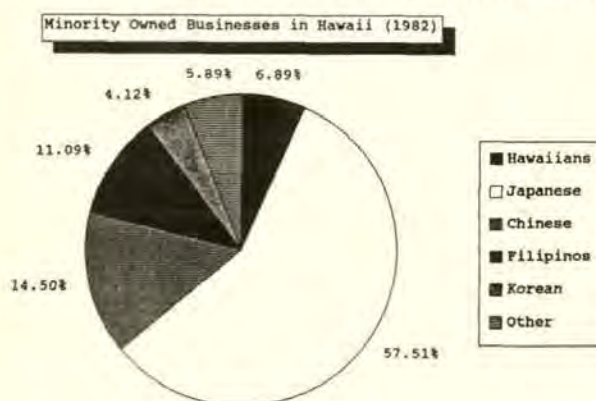


(presented in cooperation with Alu Like Inc.)

## Native Hawaiian Business Development Center expands services statewide

Studies show that there are 2,000 Hawaiian-owned businesses constituting only 6.9 percent of the total number of businesses in the state of Hawaii. Of these 2,000 Hawaiian businesses, only an estimated 170 have employees. This figure, alone, indicates severe underrepresentation of Hawaiians in the local economy.

There are recent indications, however, that more and more, Hawaiians are interested in



starting and managing small businesses of their own. The OHA Native Hawaiian Revolving Loan Fund created new hope for would-be entrepreneurs by meeting the essential financing need for many Hawaiians starting a small business.

Alu Like, over the years, has been providing business assistance to the Hawaiian community. The Alu Like state board of directors have reiterated their continued support for this effort with the establishment of the Alu Like Native Hawaiian Business Development Center. This center is now a reality, guided by a comprehensive

Needs Assessment of Hawaiian Entrepreneurs and a Business Development Five Year Strategic Plan to provide multiple business assistance services for Hawaiians.

A \$205,000 one-year grant has been approved for a Native Hawaiian Business Development Project by the Administration for Native Americans and matched by funds from the State Office of Community Services. The statewide project is aimed at providing management and technical assistance to 80 selected Hawaiian entrepreneurs to ensure the successful start-up and expansion of their businesses.

The selection of these entrepreneurs was a result of a joint effort between the state Department of Business and Economic Development, Office of Hawaiian Affairs, Alu Like and other community volunteers. Assistance is primarily geared towards individuals who have applied for, or recently received loans from, the state DBED Molokai Revolving Loan Fund and the OHA Native Hawaiian Revolving Loan Fund.

The new project also serves to complement and support the Native Hawaiian Entrepreneurship Training Project of the Alu Like Business Development Center by providing further assistance to recent graduates of the training. This Entrepreneurship Training Project is made possible through a grant from the U.S. Department of Education/Native Hawaiian Vocational Education Program. Its aim is to provide entrepreneurship training to Hawaiians interested in developing their skills at starting a small business.

## Alu Like employment program reaches out to Wai'anae coast

The Alu Like O'ahu Island Center Employment and Training Program is currently working on the development of outreach offices in the rural areas of O'ahu.

Networking with the Hawaii State Employment Services, Alu Like has secured an outreach location in their Wai'anae office and is in the process of developing additional offices in both the North Shore and Waimanalo communities.

The rapid growth occurring in the rural areas will open many employment opportunities within the next two years. This growth makes it necessary for Alu Like to assist our clients in gaining the skills needed to compete in the job market.

If you are seeking employment or training, please call our Alu Like office at 523-5422, or apply at the Gold Bond Bldg., 677 Ala Moana Blvd., Suite 716. We're open from 8 a.m. to 5 p.m., Monday-Friday and have nine career counselors to help you.

## 'Alu Like Connection' airs Sundays on Ch. 20

"The New Alu Like Connection" is a monthly show which airs every Sunday at 8:30 p.m. on Oceanic Cable community programming, Channel 20. Co-hosts of the show are Jason Beique and Christopher Farrelly, participants with the Alu Like Employment and Training Program Media Project. The show follows a magazine format, consisting of: a successful Hawaiian role model who introduces the show, a main story, the Alu Like kupuna of the month and the Alu Like success story of the month. The show also provides informative shorts called Alu Like "FYIs."

The November show will introduce a new segment called the Alu Like Job-Quest. The purpose of Job-Quest is to make viewers aware of job opportunities Alu Like has to offer individuals who qualify for our services.

In November, the show features Poakalani, the island's foremost Hawaiian quilt maker, the Hawai'i Career Information Delivery System, or Career Kokua. Career Kokua is one of the primary occupational resources utilized by the Alu Like Employment and Training Program. The Alu Like kupuna of the month is Arline Eaton, a past participant of the Alu Like program. She's presently teaching in the Leeward district as part of the Department of Education Hawaiian Studies Program. Alu Like's success story of the month is Carol Tucker, a secretary at the Hawai'i Hep-tachlor Research and Education Foundation.

## Pahua Heiau dedicated

Prayers in both Hawaiian and English; the offering of hookupu (gifts) of taro and breadfruit, and a ceremonial planting of Hawaiian plants marked the official dedication of Pahua Heiau in Hawaii Kai Oct. 13.

Trustees of the Office of Hawaiian Affairs and representatives of Bishop Estate/Kamehameha Schools attended.

The restored heiau, deeded to OHA by Bishop Estate/Kamehameha Schools, last year, was built in prehistoric times for religious activities related to farming.

OHA Chairman Thomas K. Kaulukukui said the 50,000 square foot parcel is the first real property acquired by OHA.

Kaulukukui said acquisition of the heiau demonstrates OHA's determination to preserve Hawaii's historic and religious sites. Pahua Heiau is one of the few O'ahu historic sites accessible to the general public.

The Entrepreneurship Training Project is also expanding its services statewide. A series of "Introduction To Small Business Ownership" workshops are scheduled for November and October on all the islands and are available to any Hawaiian interested in small business ownership without charge.

Starting in January and throughout 1990 a series of 12-week entrepreneurship courses emphasizing the development and completion of business plans will be held in each of the islands.

For further information on services available at the Alu Like Native Hawaiian Business Development Center, the telephone number is (808) 524-1225 or call any local Alu Like Island Center Representative.

## Two projects begin: elderly nutrition, help to ex-offenders

Alu Like has received two new grants to initiate projects in health and social services.

The first project, Ke Ola Pono Na Ke Kupuna, is being funded by a \$1.3 million grant for Supportive and Nutritional Services to Older Native Hawaiians from the U.S. Department of Health and Human Services, Administration on Aging. The project runs from Oct. 1, 1989 through Sept. 30, 1990 with possible continuation through 1992.

The purpose of this project will be to enrich and enhance the lives of kupuna by providing: a community-based center for project administration; nutrition services and meals; access services which include transportation, information, referral, and outreach services; and health enhancement including health screening and assessment, self-care training, recreation and education services.

Project sites will be established on all islands except Lana'i and will provide services to 50 Native Hawaiian elders aged 60 and over. Alu Like is exploring the possibility of utilizing Hawaiian Homestead communities on the Neighbor Islands and Lunalilo Home on O'ahu as congregate meal sites.

The services will be available to all kupuna regardless of blood quantum.

The second project is funded by the Hawai'i state Office of Health, Alcohol and Drug Abuse Branch. This \$70,000, two-year project targets 50 Native Hawaiian ex-offenders and their families on O'ahu. The need for this project arose out of the high re-arrest rate of Native Hawaiian ex-offenders. Of the approximately 69 percent who are re-arrested, 60 percent are re-arrested because of substance abuse violations.

The purpose of this project will be to provide substance abuse awareness and education to ex-offenders who are under the Department of Corrections Intensive Supervision Program. Ex-offenders from this high-risk group will receive counseling services from Native Hawaiian kupuna. Efforts of the kupuna will be directed towards increasing the ex-offender's awareness of the effects of substance abuse and assisting them with re-establishing and strengthening their relationships with family members.

The two goals of this project are to reduce the re-arrest rate due to substance abuse and to develop and demonstrate the effectiveness of a prevention model which is based on traditional Hawaiian healing practices.



## Kalo farming

from page 1

dustry in Hawai'i today covers about 180,000 acres, he said. Yet, in 1988 there were only 153 farms planting 420 acres of Chinese and poi taro in Hawai'i. According to the Hawai'i Agricultural Statistics Service, production of poi taro decreased by 20 acres that year, while production of Chinese taro increased by 40 acres.

Ching said that current kalo production is not meeting the local market potential. Farmers aren't able to meet demand. The limited supply causes higher prices and limits purchases, he said. However, he noted there is room to expand both the local and export market, if opportunities are seized to meet the growing demand, and if a co-operative approach to quality marketing is taken.

Why is the College of Tropical Agriculture and

### Some statistics on kalo:

- In 1988, there were 153 farms planting 420 acres of Chinese and poi taro in Hawai'i. Total value for these two crops was 1.9 million for the 6.8 million pounds harvested. An unknown number of farms planted 10 acres of Japanese taro in the same year, valued at \$147,000.

- Taro for poi was produced on 310 acres on 75 farms in 1988. The 5.7 million pounds were valued at approximately \$1.5 million, for an average farm gate price of 26.9 cents per pound. Sixty-one percent of the taro used for poi making was grown on Kaua'i.

- Hawai'i consistently imports more taro for the fresh market than it produces. In 1988 Hawai'i imported 615,000 pounds of fresh taro, accounting for 51 percent of the total supply. Major supplies include American and Western Samoa.

- Hawai'i farmers export an estimated 500,000 pounds to mainland U.S. (primarily to the Los Angeles and San Francisco markets) and Canadian markets.

(Source: *Taro Economic Fact Sheet*#1, June 1988 by Dept. of Agriculture and Resource Economics, College of Tropical Agriculture and Human Resources, University of Hawaii).

## Local Motion

from page 12

golf course eats up the money and it's used for a few hours at a time.

"The ocean doesn't stop at the water's edge," Burns says, its effect is everywhere. The restaurants and hotels depend on it, because it's the ocean that brings the tourists. The tour boats, the fishing fleet — all depend on the ocean. If we don't protect it, it will mean the end of Hawai'i, he warns. Burns recalled one telling incident:

"Makaha was surveyed one summer by the U.S. Army Corps of Engineers and the state. They were all told by Buffalo Keaulana, the long-time lifeguard there, that in the winter the waves change and wash all the sand away. They wouldn't listen even though he'd lived in the area all his life. So they went ahead and built the bathhouse. Sure enough, the next winter the conditions changed, the sand was washed away and the bathhouse was in ruins."

"We have to learn to listen to the people who know the land and sea. The way it acts in all the seasons. We have to preserve the Aloha Spirit."

Perhaps Rob Burns, the local boy who made good, may be best characterized by quoting the words of another Robert Burns, the great Scottish poet, who wrote:

"The social, friendly, honest man,  
Whatever he be,  
'Tis he fulfills great Nature's plan,  
And none but he."

Burns the Scot also wrote words that must surely speak to the heart of Burns the Hawaiian: "I'm truly sorry man's dominion/ has broken Nature's social union."

Human Resources trying to expand the kalo industry? Ching says that kalo is a crop of special history and value to the people of Hawai'i. It represents income and jobs. It is nutritionally valuable and can be used in many forms.

The leaves are cooked for greens and used in laulau; the corm is cooked and eaten solid or made into poi and different poi dishes, sliced and fried into kalo chips, ground into flour, canned, or made into baby food. Kalo has many food industry uses, such as in Asian food products, in ice cream in Thailand, and the peel is even used as anthurium mulch.

Kalo cultivation is also a model for other agricultural industries. The college's major mission, through its Taro Project, is to help diversify and expand Hawaiian agriculture. They see kalo as having good potential as a leading crop in diversified agriculture. Sugar is on the decline but other Hawaii crops are growing, he said.

How can the kalo industry be expanded? Ching said the first step is for the many different components to recognize "We're in this venture together. The real competition is from foreign growers, not each other." Next, he said, each component — grower, producer, broker, marketer, shipper — should get together and work for quality first. To this end, CTAHR is acting as a catalyst to identify and physically bring together producers, processors and marketers so they can utilize information gathered by the Taro Project.

Jim Hollyer, a former Peace Corps volunteer in Western Samoa, and now a market researcher with CTAHR, explained that kalo is cultivated extensively worldwide, to the tune of 5.7 billion pounds per year. Asia and Africa are top producers of kalo, as is the Dominican Republic. In the U.S., taro production is limited mostly to California, Hawai'i and Florida.

While exact figures are a secret guarded by shippers, Hollyer estimates Hawai'i ships about 500,000 to one million pounds of kalo each year to West Coast wholesalers for retail, restaurant and industry use. CTAHR has stated in its taro information newsletter, "Taro Tattler," "Given the proper marketing strategies, Hawaii could possibly supply the mainland with some of the taro products now being imported from foreign countries."

Who buys kalo? Chinese, Vietnamese, Thai, Laotian, Filipino, Indonesians, Malaysians, and Caribbean peoples in the U.S. Thais eat kalo in

desserts. In California you can buy popsicles made from kalo root. Vietnamese prefer kalo stalks. Kalo nuggets like mochi are also popular as are kalo buns in Los Angeles. Hollyer says mainland buyers like Hawaii kalo because it has good flavor and color, a good shelf life and the Hawaii name. However they also say it is expensive, supply is uncertain and bag weight is inconsistent.

CTAHR has begun to distribute a kalo information newsletter, "The Taro Tattler" for growers, shippers and processors. It contains tips on selling more kalo, by improving shipment to the mainland, by putting labels or recipes on kalo products, improving product freshness, keeping kalo disease-free, and grading for a consistent market size.

Hollyer says CTAHR has identified many more things that can be done but stresses that promotion is up to the industry. The most important thing is to take care of current markets with top quality products, and to plan for future marketing.

Mechanization may help some farmers increase their production. Florida's big farms are totally mechanized, he noted.

Dr. Ching added that as kalo production expands, it will generate more income and jobs and additional production information to benefit commercial and home growers. He added it is a form of responsible land use that will lower the cost of production and price to consumers.

## Gifts of Aloha

from page 10

Robert Reppy at the Physicians Weight Loss Center (521-4833) and arrange for a post-holiday present.

Want to tell Dad he is the world's greatest? Or Mom she is the best Mom world-wide? Trophies of Kailua will take care of you. They also have koa awards, name tags, pins and other goodies. Contact them at 261-4368.

Finally, should you want to wish Ka Wai Ola a happy holiday, patronize our advertisers and tell them you saw their advertisement in this newspaper.

Mele Kalikimaka.

## Civic clubs to hold annual convention

The Association of Hawaiian Civic Clubs will hold its 30th annual convention, Nov. 15-19, at the Pacific Beach Hotel in Waikiki. The convention theme is "E Pupukahi i Pono Ai Kakou," which translates as "Let us unite together in harmony, good thoughts and values, with the intention of resolving things for the betterment of all." The Pacific Beach Hotel is locally-owned and sits on property of the Lili'uokalani Trust.

Featured special events of the convention include: a Ho'olaulea on Thursday, Nov. 16, that includes a holoku, aloha shirt and mu'umu'u contest, lei-making contest, and presentation of competition awards for "na pa'ani" (Hawaiian games) and non-Hawaiian games.

A favorite each year is the 'Aha Mele song competition. Held on Friday, Nov. 17, this year's theme features songs written by or for Queen Lili'uokalani. Club choral groups compete to perpetuate the unique a cappella style of Hawaiian choral music.

On Saturday, Nov. 18, a formal evening 'aha-aina dinner will feature presentation of association awards to the outstanding Hawaiian civic club, civic club member, outstanding Hawaiian and outstanding non-Hawaiian individual.

Expected on the agenda for acceptance in the general session will be the creation of a new mainland district council, formed by the mainland clubs over the past year.

## OHA and DLNR meet

from page 1

draft rules for the maintenance and preservation of historic and cultural sites would be favorably received.

Commenting on the Kona meeting, Linda Kawai'ono Delaney, of OHA's land and natural resources division, said, "As always, by meeting at Keauhou, the task force and DLNR have truly experienced a new beginning. We rediscovered mutual caring and strong bonds of concern for the history and traditions of Hawai'i."

"The meeting began a working partnership which will evolve, so that traditional cultural values

and modern archeological techniques will act together to protect and understand the past.

"This partnership will, we hope, be reflected in the future laws of the state."

As appointed by the board of trustees of OHA, the members of the Historic Preservation Task Force are: Lydia Namahana Maihoo, chairperson, Rev. Leon Sterling, vice-chairperson, Clarence F. T. Ching, June Cleghorn, Ben Finney, Mahealani Ing, Pualani Kanahale, Moses K. Keale Sr., Lani Ma'a, Susan Miller, Rudy Mitchell, Eleanor Williamson, Elisa Yadao and Tom Yagi.





# Mai Wakinekona

By Paul Alexander  
Washington, D.C. Counsel for OHA



## Taking a bill through the committee process

As a follow up to the August congressional oversight hearing, last month's column began an overview of the legislative process. This month's column continues this overview, focusing on the development of a bill.

A bill is the working draft of a law that has been formally introduced in Congress. Bills are written by many different people: individual members of Congress; staffers in member offices, committee staffers; federal agencies, individual citizens, lawyers, lobbyists, trade associations, etc.

However, only a member of Congress can introduce a bill. Even the president cannot directly introduce a bill and must request a member of Congress to introduce a bill on his behalf. When a congressman or congresswoman, or senator introduces a bill by request, that bill does not always

carry with it the individual member's personal support. The member who introduces a bill is referred to as the bill's sponsor.

Regardless of how a bill begins, it is unlikely to be introduced (except by request) without extensive participation of the sponsor and his or her staff. This pre-introduction process often involves legal and factual research and consultation with the various groups affected by, or interested in, the bill. To aid them in this process, both the Senate and the House have separate legislative counsels who provide technical drafting assistance. Congress can avail itself of the services of the Congressional Research Service, the General Accounting Office, and Office of Technology Assessment, all of whom have a research or auditing function.

Two important considerations, before introducing a bill, are co-sponsors and the committees the bill will be referred to.

Although co-sponsors can sign onto a bill up to the moment of its passage, it is often important to have pertinent co-sponsors on a bill when it is introduced. If every member of Congress signs on a bill it is fairly certain that that bill will pass. That is not the usual case. Usually the prime sponsor(s) seek co-sponsors who are pertinent to the bill. If a bill is of national consequence primary co-sponsors are sought among key members of the relevant committees and sub-committees, and members who are recognized as experts in the area.

If a bill related only to a state, it is important to have as many of the states' congressional delegation for co-sponsors as possible.

Sometimes the prime sponsor will send out a "dear colleague" letter to other members explaining the proposed bill and soliciting their co-sponsorship.

Advocates for the bill may write to, and meet with, potential co-sponsors to encourage their support.

Another aspect to focus on, before a bill is introduced, is the technical way it is drafted. Small differences can decide which committee(s) receives the bill once it is introduced. The parliamentarians of the House and the Senate determine which committee(s) will have jurisdiction over any bill. This decision can have extremely serious consequences on the chances of a bill's passage.

Generally speaking, the Senate follows a single committee of jurisdiction referral system. The House of Representatives on the other hand follows a multiple-committee referral system. In order to pass, a bill usually must be acted on by all the committees to which it is referred.

Also, if any bill authorizes the spending of federal funds, an effort will have to be made to assure that the expenditures do not violate various congressional budget limitations.

A bill in the Senate may or may not have a companion bill in the House of Representatives or vice-versa. In order to become law the identical bill must pass both the Senate and the House and not be vetoed by the president.

To be continued

## OHA Volunteers

By Elaine Tamashiro  
Volunteer Services Director

To those readers who responded to our appeal for help with Operation 'Ohana in last month's issue, thanks for calling. To be a registrar the requirements are simple: "a knowledge of punctuation, grammar, spelling, and word usage." This is necessary to help others to fill out their enrollment forms. It is also desirable "to have an ability to read and interpret materials, understand and follow oral and written instructions, compare names and numbers rapidly and accurately and maintain confidentiality."

If you haven't signed up yet, please call me at 946-2642 on O'ahu. On the neighbor islands, call the OHA community liaison.

Some interesting statistics... to enroll our target group of 150,000 native Hawaiians by June 30, 1990, we need to enroll 18,750 persons a month. That's 625 people daily and if we use volunteers who can give us at least four hours a week or 16 hours monthly, we will need approximately 52 volunteers per day to do the job. So, get on the phone to your friends and relatives and call the Volunteer office. Be a part of Phase I of Operation 'Ohana.

Free training sessions will be offered to those interested in volunteering.

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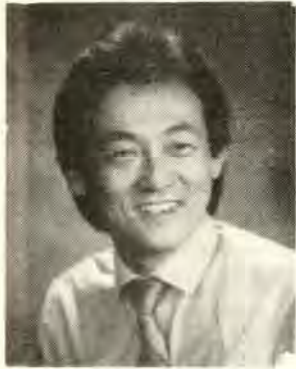
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## 'Ai Pono, E Ola

By Terry Shintani, M.D.

### Losing weight the Wai'anae diet way



Lose weight without being hungry? One of the startling conclusions of the Wai'anae Diet Program is that this can be done through eating practices that our kupuna knew hundreds of years ago. And it can be done with foods that most Hawaiians know.

The Wai'anae Diet Program sponsored by the Wai'anae Coast Comprehensive Health Center and the Wai'anae Coast community ended on Oct. 8. In this program, 20 Hawaiians were placed on the traditional "pre-Western" Hawaiian diet for 21 days. The program has yielded a wealth of information about the health value of the diet.

In this article I will discuss weight loss in the program and some of the reasons for these results.

As we predicted, there was significant weight loss in this program. Early drawings and writings about Hawaiians indicate that the average Hawaiian was slim. When the Wai'anae Diet Program returned the participants to a traditional Hawaiian diet, there was an average weight loss of over 15 lbs. over the three week period. Much of the weight loss occurred in the first week. This suggests that some of the weight loss was due to water loss which was induced by the low sodium content of the diet. However, the bulk of the weight loss was real, due to the national decrease in caloric intake by the participants despite our encouragement to take extra food if they were hungry. The low caloric intake was likely due to the fact that traditional Hawaiian food is centered around kalo (taro) and poi.

Kalo and poi are starchy foods. There was a time that people thought that starch was what made people fat. But evidence indicates that the opposite is true. Consider the following facts. Dietary fat contains nine calories per gram (the Wai'anae Diet was very low in fat). Protein and carbohydrates contain about four calories per gram. Carbohydrates are found in the form of sugars or complex carbohydrates. Complex carbohydrates are better known as starches. In the form of starches that we normally eat such as rice, pasta, and kalo (taro), carbohydrates are between 1 to 0.6 calories per gram. Put in everyday terms, if an average man ate just poi, he would have to eat nearly nine pounds of poi (about 2500 calories) every day just to keep from losing weight! Most people would lose weight eating this way because they would be tired of eating before they could get enough calories. Indeed, this is what happened in



The Wai'anae Diet Program was presented to the community at Wai'anae Coast Comprehensive Health Center in June. Present were (from left) Helen Kanawaliwali O'Connor of Moloka'i, Terry Shintani, M.D., and Clare Hughes, nutritionist.

the program. In fact, one participant complained, "I wanted to eat more but I couldn't because I was full."

Another surprising fact to consider is that calorie for calorie, starch calories are less fattening than fat or oil calories. Biochemical studies show that in order for starch to be converted to body fat, about 23 percent of the calories in the starch is burned in the conversion. This means only 77

percent of the calories can show up in your waist or hips. Fats or oils burn only 3 percent of their calories to be converted to body fat. This leaves 97 percent of the calories available to be converted to "love handles."

A final component of starchy food such as kalo, poi and sweet potato that helps people lose weight is the dietary fiber in it. Dietary fiber is the non-digestible part of foods. Kalo has plenty of it. Refined foods such as white rice and white flour have much less. Animal foods such as meat and chicken have none. Eating whole foods such as kalo, sweet potato, or substitutes such as whole grains provides enough dietary fiber to provide bulk in your diet so that you feel full and satisfied faster. In addition, dietary fiber slows the absorption of calories so that you stay satisfied longer.

What lessons can we learn from the Wai'anae Diet Program? One lesson is, to lose weight, eat more starchy foods such as kalo, poi or sweet potato, or substitutes such as whole grains, and less oily foods such as fried foods, hamburgers or Spam. Of course, it is important to eat a variety of foods for other nutrients. And if you have some doubt about what to eat, just remember the wisdom of what our kupuna ate hundreds of years ago.

In the next article, more aspects of the Wai'anae Diet Program and the traditional Hawaiian diet will be explored. If you would like more information about this program or have suggestions about funding sources or other ideas as to how this program may be continued and brought to more Hawaiians please call me at 696-7081.

## 'Ohana Reunions

### Kalua Nawaa

The gathering of the descendants of Solomon and Elizabeth Kalua Nawaa will be held Aug. 17-20, 1990.

Chairpeople are as follows: overall chairperson, Pauleen P.K. Torres; Secretary/Treasurer, Irlene Torres; genealogy, family representatives with Pauleen Torres; registration, Annette Kaiahua; transportation, June Davis; housing, Helen Chamizo; activities, Robert Kalua; food, Edward Lopes; entertainment, L. Lopes; T-shirts, William Torres and Royden Gandy; newsletter, Allen Torres.

There will be monthly meetings at different locations. Help is needed in all areas of planning for the gathering. For more information, call (845-0986) or write: Pauleen P. K. Torres, 1940 Iwaho Place, Honolulu, Hawaii 96819.

### Hanakeawe

Aloha mai, 'Ohana O Hanakeawe. The 'ohana of Solomon Hanakeawe, Sr. will hold its fourth reunion on Moloka'i, during the first week of July 1990. His five children and their children will host the reunion. Walter Puaoi, Sr. of Kaunakakai, Moloka'i is the chairperson. Relatives and friends who would like to attend should contact any one of Hanakeawe's children listed here: Margaret Johnston (mother of six children) of Kane'ohe,

O'ahu; any of the nine children of David Hanakeawe (deceased) of California; Esther Robello (mother of five children) of Wailuku, Maui; Lillian Puaoi (mother of 13 children) of Ho'olehua, Moloka'i or Solomon Hanakeawe, Jr. (father of five children) of Nu'uuanu, O'ahu. He may be reached at 521-3570.

### Kapule

The Kapule family's first annual reunion will be held on Kauai Friday, Nov. 10, through Sunday Nov. 12, in Anahola. Friday there will be a general registration and family genealogy workshop, so bring all your family's history. Saturday there will be a luau at Anahola Village Park.

Contacts are: Nathan Kapule 734-5785 (leave message) in Honolulu, and on Kaua'i, call James Torio 828-1550, or Jane Smith-Gray at 822-9041, or 245-1814.

### Naone

A reunion of the Naone 'Ohana is planned for March 1990. The family committee is seeking to contact the descendants of Peter Pahukalepa Naone, Sr., originally of Hilo, Hawai'i.

If you are a family member or have information on the whereabouts of any Naone family members, please write to: Sarah (Naone) Mahiai, P.O. Box 728, Hauula, Hawai'i, 96717.

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# Rubellite Johnson wins literature award

The State Foundation on Culture and the Arts (SFCA) has selected a native Hawaiian scholar, Rubellite Kawena Kinney Johnson, as the 16th recipient of the Hawai'i Award for Literature. Gov. John Waihee presented the award at a special ceremony in his chambers on Oct. 9.

Since 1974, the SFCA has presented this prestigious award annually to recognize the outstanding writers of Hawai'i.

Ruby Johnson was born in Lawa'i, Kaua'i in 1933, the daughter of Ernest Kaipoleimanu Kinney, a Mayflower descendant, and Esther Kauikeaulani Ka'ulili Kinney, whose family descends directly from Kamehameha II. After attending public schools in Kaua'i, she received a bachelor's degree in English from the University of Hawai'i at Manoa. From the beginning, Johnson's work focused on the islands and her people. Her expertise and commitment to Hawaiian language, literature and culture, made her a natural to receive the Literacy Arts Award.

It was at the University that Johnson's interest in written Hawaiian tradition was first encouraged by her instructor, Dr. Samuel Elbert.

As an undergraduate, she worked on and was published in the UH literary magazine, "The Lit." In 1954, the year of her graduation, the student association produced "The Legend of Naupaka" for the Pan-Pacific Festival using a script by Mrs. Johnson. With kumu hula Kaupena Johnson she chanted for the production.

A John Hay Whitney Foundation Fellowship enabled Mrs. Johnson to enroll in the School of Folklore at Indiana University for graduate study but after one year, she returned home. The opportunity to record oral histories of Hawaiians living in very remote areas of O'ahu and Kaua'i, many of them close to 100-years-old, to listen to them speak on Hawaiiana and historical events of the 19th century and describe legends and chants, proved too inviting to resist.

Intellectually and physically, Mrs. Johnson has always been an avid explorer. Work with noted ethnologist Kenneth P. Emory on Hawaiian storytelling and Polynesian music prompted her, in 1960, to embark upon a five-month sail aboard a 38-foot ketch from California to the Marquesas, Tuamotu, and French Polynesia with her 10-month-old son and then-husband, Rochne Hart Johnson of the Scripps Institute of Oceanography.

While on the island of Vahitahi in the Taumotu group, one of the most remote islands in the South Pacific, she taped some 75 songs and chants of native music for use at the Bishop Museum. This was the first time that the songs and chants of these people had ever been taped.

Mrs. Johnson is a dedicated educator. She has taught for the Department of Indo-Pacific Languages at the University of Hawai'i at Manoa since 1968, specializing in the fields of folklore and advanced Hawaiian translation.

Mrs. Johnson wrote the proposal for the bachelor's Degree in Hawaiian Language and Hawaiian Studies, that eventually became the Hawaiian Studies Program and now, under the School of Hawaiian, Asian and Pacific Studies, it is the model for Hawaiian Studies programs at Kamehameha Schools and community colleges throughout Hawai'i.

As a scholar, her research encompasses an array of themes relating to Hawai'i.

Consistently complimented for her mastery and ability to provide insight into complex material, Mrs. Johnson is perhaps best known for her study of traditional Hawaiian literature. Her expertise culminated in the 1981 publication of a major reinterpretation of an outstanding example of Hawaiian literary expression, the "Kumulipo."

A Hawaiian creation and genealogical chant, "Kumulipo" was composed around the 18th-century in honor of the birth of the high chief, Ka'liamamao, scion of the powerful and presti-



Ruby Johnson

gious 'I clan of Hilo and a grandfather of Kamehameha. Kalakaua and Lili'uokalani revived the chant during their reigns.

Johnson's commentary on the "Kumulipo" is exceptionally valuable as it relates the chant's significance to ancient Hawaiian literature and to the literature of other Polynesian cultures.

"The intention of the Hawaiian priests who composed the Kumulipo," writes Johnson in her introduction, "was simply to relate a new-born chief of high social rank to his ultimate origins in earth's very beginnings. The Kumulipo suggests not only that life evolved of itself upon the earth but also that the visible universe had been set into motion by the heating surfaces of celestial bodies. The rotation of the heavens could then be the means by which cosmic time could be measured and thereby the orderly."

The "Kumulipo" thus establishes that the Hawaiian concept of life was a product of active, natural forces, believes Johnson. "A reading of the poem," she asserts, "will confirm that the mythical appearance of deities who are mythologically personified forces of nature, follows the formation of earth and life forms already accomplished by spontaneous generation."

Johnson's discussion of historical context includes an explanation for the great interest generated abroad by German and English translation of "Kumulipo" published in the 1800s. "Those who were observers of the struggle encountered by Darwinian theory with church resistance were intrigued by Polynesian concepts that were the exception to the prevailing mystical notion of Divine Cause as the source of all life upon earth,"

she explains.

Once asked why she became so engrossed in the "Kumulipo" project, Ruby replied, "For me, it has been many journeys. I had to reach very far back into Hawaiian (spiritual) thought. There is also the intellectual journey; the comparison of Hawaiian with Indian thought, Greek thought, Arabian thought, Buddhist thought, Chinese thought."

"But, my real reason for doing this was back in school when my teacher said, 'You're Hawaiian, you can't learn algebra, you can't learn math, you're too religious, too mystical.'"

"Then I looked at the 'Kumulipo' and I said to myself here is something that will build up the pride of my children. It is like the Bible or any other sacred literature. The whole 'Kumulipo' rests in love. It is a constant regeneration of itself."

Another definitive work by Johnson aids scholars trying to piece together the history of primitive navigation. "Na Inoa Hoku, A Catalogue of Hawaiian and Pacific Star Names" documents almost 400 stars used by Polynesians for navigation and calendar purposes and covers the mythological basis of Hawaiian star terminology. "Kukini 'Aha'ilono," a collection of translated articles from Hawaiian language newspapers between 1834 and 1948, and "Ka Nupepa Ku'oko'a, A Chronicle of Entries, 1861-1862," which surveys all material published in a single Hawaiian language newspaper in the course of a year, provide fascinating reading for anyone interested in Hawaiian history.

Mrs. Johnson, a literary artist, is a poet as well. She composed the chants in memory of Gabby Pahinui, "Nanea Kou Maka" (Joyful Your Face) and "He Mele No Gabby Pahinui" (A song for Gabby Pahinui).

Mrs. Johnson is a founder of the Council of Hawaiian Elders, an organization of knowledgeable kupuna committed to perpetuating the Hawaiian language, spoken and written, and to encouraging translation of native Hawaiian texts.

Mrs. Johnson received the Na Po'okela Award in the education category during the Year of the Hawaiian in 1987. In 1982 the Honpa Hongwanji Mission of Hawaii designated her a Living Treasure of Hawai'i. This year she received the Na Makua Mahalo la Award from the Brigham Young University-Hawai'i, awarded to those whose lifetime achievements and service to Hawaiian culture have been outstanding.

With the Hawai'i Award for Literature this October, Rubellite Kawena Johnson's name will be added to another list of Hawai'i's best-loved and respected scholars and literary artists.

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## Trustees' Views

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

By Moses Keale,  
Trustee, Kaua'i



Anoai Kakou:  
He Hawai'i kakou!  
He Hawai'i au!

We have embarked on a long awaited journey that can not be measured in time but shall be judged by its accomplishments. Our ancient forefathers must have stood at this

very crossroads and pondered these same questions and harbored these same doubts the day they departed on that fateful journey to the land they would call Hawai'i. They had the faith in themselves and their gods that this journey would end in a new life that was better than the life they enjoyed then. How brave and adventuresome they were.

We, too, must have the same inner strength. We must acknowledge that we embark on a journey that will lead us somewhere and that the final destination will be good—for all of us!

These few months have been eventful ones for Hawaiians. Beginning with preparations for a historic congressional hearing, an event-filled week of hearings by the Oversight Committee on Indian Affairs, the unveiling of Operation 'Ohana—the enrollment, and continuing with the Office of Hawaiian Affairs publication of a "Blueprint for Hawaiian Entitlements" we have been faced with a

## He Hawai'i Au

dizzying array of heavy issues to address. Bombarded with so many vital issues at one time, it is no small wonder that we Hawaiians often reacted with great reluctance, anger and fear.

It was once stated by a wise kupuna that Hawaiians are a prayerful people. They begin every major task by asking for guidance from those wiser than themselves and pray that their journey will be fruitful and correct. When I find myself faced with so much turmoil, uneasiness and fear, I, too, turn to pule! If we are patient and attentive the answers come. I have meditated for many agonizing hours searching for the answers. How can I be of assistance to you and to my fellow trustees? He Hawai'i au!

What we are faced with today is the future of our race of tomorrow. Each of us, you and I and all Hawaiians everywhere, has a part to play in the shaping of the universe of the Hawaiian people. Let us put our anger away. Say what we have to say because it bothers us and then let this pass. And then, let us sit together to resolve our differences.

As we work together to shape our universe let us agree that everyone's welfare is our concern. Let us put our house in order and come to the table to discuss our dreams with open hearts in the spirit of sharing. Then let us ask for guidance from our ancestors to be able to agree to agree and to reshape our thinking where it needs rearrangement.

Let me begin this process by making the following pledge. I pledge to devote my time and

energies to making our house at OHA kupono. The division of our House should be no more. We shall become nine servants listening to your concerns, accepting your advice and acknowledging your wisdom.

We need the collective wisdom of all. There is room at the table for all. Every group large or small should have a equal seat at this table. We shall work for days, weeks, months, or years. We shall take the time, no matter how long it may dictate. We shall endure so that in the end each of us can say He-Hawai'i au!

## Blueprint

from page 1

hours to attend a meeting and then faced the late night drive home. None left the meetings early, Keala said. "They are eager for information," she noted.

Chairman Kaulukukui was advised, at the debriefing, that people are concerned that they are not getting enough information on the issues of self-government or "sovereignty," that people are not clear on the issue of blood quantum versus single definition, and about the provisions of the Hawaiian Homes Act and the ceded lands.

At the end of the debriefing, Kaulukukui said he would convey the information to the full board. The board's subsequent action (extending the time frame and the scope of meetings to include small groups) was a direct result of the community input obtained by the facilitators at the meetings.

## Trustee's Views

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

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



The racial and economic mob violence unleashed in a black community resulting in a human death and the end of a 25-year American dream was the central theme of Spike Lee's "Do the Right Thing," a recent offering among Honolulu's

varied movie fare.

At a higher level, the movie studied the dynamics within a typical black community and between it and the cultures with which it co-exists.

It didn't take much of an imagination to substitute a Hawaiian locale and Hawaiian players into such a scene.

Times may have changed since the days of the 20s and the 30s which gave birth to events such as the Massie case. That was an unfortunate time in our history — a time when aloha-giving and peace-loving Hawaiians may have been too intimidated to speak out or to rise to action.

It is clear that attitudes of earlier generations are giving way to a bolder acknowledgement and assertiveness of who we are. It does bother some people, however, when Hawaiians spokespersons claim that some of us are ready to give up our lives to advance the cause. The fuse is ready to be lit. But let's get back to the subject.

Lee's movie isn't being shown in this year's Hawai'i International Film Festival (HIFF), but offi-

## A film festival with a conscience

cials of the festival are considering the possibility that "The Making of 'Do the Right Thing'" might.

The idea that a film festival should examine the power of a film's content and not how it might do at the box office was conceived in the mind of then-East-West Center staffer, Jeannette Paulson, whose charge was to develop a community event that would bring to Hawai'i's people a greater understanding between the people of Asia, the Pacific and the United States. "When Strangers Meet" became the theme.

Another part of the plan was to honor a special group of filmmakers, the ones who are able to suggest to us through their medium, our dreams, visions and hopes.

Over the years, an excellent team of dedicated people has taken the original idea and transformed it into the internationally-respected institution it is. Paulson, the "Mother of the Hawai'i International Film Festival", has provided the energy and direction that has brought the festival this far.

The festival is in the midst of a major transition. Many of those who played important roles in its development have left for different reasons or have been transferred to other responsibilities. Paulson herself has quit as an East-West Center employee and is now on contract as the festival's coordinator. Unfortunately, in-house politics seems to be playing a major role in where the festival is ultimately headed.

In the past year, it seems evident the East-West Center has made major changes in its financial commitment to the festival. It is fortunate indeed that the state of Hawai'i has taken up the slack

with an infusion of a quarter million dollars for this year's festival.

These state funds will allow the festival to continue its activities of the past. It will help to keep neighbor island participation alive and will pay for needed publicity. In working with the Department of Education, dramatic results are expected by the increase of cultural and visual literacy among our school-age children.

The East-West Center should be proud of its major support of the festival over the years. If it is indeed de-emphasizing the festival, it is probably because it has fulfilled some of its objectives in sponsoring the activity originally.

For me, the festival has been an extremely enlightening and enjoyable activity. For seven years I have been an ardent viewer and, on numerous occasions, a volunteer. It has brought many, many wonderful experiences into my life.

The festival has also showcased films about Hawai'i and the Pacific, and it has faithfully supported local filmmakers by including seminars and workshops on filmmaking. Films by local filmmakers are regular features and the festival has created an award for the film or video that best promotes an understanding of the cultures of Hawai'i.

Archival films from Hawai'i and New Zealand have also been spotlighted. "Ka Po'e Hula Hawai'i Kahiko" (1935) by Vivienne Huapala Mader was shown in 1984 and "Films by James McDonald of the Tangata Whenua" were shown in 1987. These valuable films have been restored and will continue

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## Trustee's Views

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By Moanikeala Akaka  
Trustee, Hawai'i



I must admit that in the past I have not been a supporter of any organized church, for I have had difficulty with Christianity. After all, look at what some of the missionaries and their descendants have done in devastating and denigrating our people and 'aina. However, I

applaud the Hawai'i Council of Churches and the World Council for its conference held several months ago on tourism and its impact on Hawaiians. It is encouraging to see the churches deal with, and take part in, honest analyses of the problems as well as causes and effects, impacts and many social and physical consequences created by tourism in these Hawaiian islands.

Finally, churches are becoming active in shedding light on problems that must be addressed. The consequences, otherwise, could turn these islands into a hot-bed of social unrest. This we must all work to avoid.

A caste system of haves and have-nots is being perpetuated in these islands with the proliferation of service industry minimum-wage dead-end jobs, many of which are in tourism and can in no way compete with the high cost of living in these islands. And what about housing for these service-industry employees — non-existent! The so-called affordable housing the state and county have been promising us is a hoax. Affordable to whom? Workers from Hilo leave home before dawn to drive or bus three hours to their job at Hyatt, Waikoloa. They return home after dark exhausted from their long day and have barely any time for their 'ohana. It's eat, sleep and prepare to get up and leave for work before dawn the next day. Even if they're making \$7 an hour they are not compensated for their travel time or bus fare. These workers should have truly affordable housing near their employment.

Only a few workers at the Mauna Lani, South Kohala Resort, utilize their so-called employee's affordable housing because "no can afford!" Tourism and its resort developments have helped to destroy our 'aina and coastal fishing grounds (which are now ciguatera-contaminated at West Hawai'i and other places) and environmental balance. As a recent example: those horrendous rains on O'ahu the first week of October caused flooding near Honokai Hale and the West Beach development now under construction (according to TV news). The flooding was so bad it caused the highway to be closed for hours and people were stranded, unable to get home to Wai'anae and Nanakuli. I was told the Ko Olina-West Beach development that has been progressing these past few years (with its extensive grading and destruction of historic sites) is responsible for the bad flooding conditions during that particular storm. The question is will this happen again, next big rain in that area? Our ancestors knew how to live in balance and in tune with the 'aina; when you exploit the 'aina nature will show you who's boss. It is unfortunate that those thousands of Wai'anae-Nanakuli residents had to be stranded on that flooded highway, waiting to get home pauhana, that rainy early October evening. Aloha 'aina is the only way.

There is another subject I wanted to bring to your attention this month. Now that OHA's Blueprint for Native Claims and Entitlement has been released it should be understood that this draft document is only intended as the beginning of a process for us trustees (along with the input from you our constituents) to come up with a equitable,

## Tourism conference and self determination

viable, reasonable, decent, fair desirable federal claims package that would begin to deal with the illegal seizure of our Hawaiian nation by the United States. Although nothing can adequately compensate us for that injustice to our 'aina and people, we have an opportunity to resurrect our national and ethnic self-determination as Hawaiians. Part of OHA's Blueprint relates to the choice for our people of sovereign self-determining entity whether it be OHA or any other. We are also extending this input process through next September. We will continue to meet with the community for workshops and to refine the Blueprint.

I mentioned in previous articles that I am not only a founding member and past legislator for Ka Lahui Hawai'i but also of the Native Hawaiian Land Task Force which preceded Ka Lahui. But bottom line — I am for you our people and 'aina. That means more to me than any organization or institution whether it be called OHA, Ka Lahui or whatever! We must unify; I abhor egos getting in the way of bettering our peoples' condition. It disturbs me when leadership refuses to sit down and discuss their differences. There is much at stake, and unless leadership and our people begin to unify, our peoples' cause for justice will be set back 15 or 20 more years. We cannot afford it as a people and nation.

We know that the state and feds have been mis-managing and cheating us out of our resources all these years; resources that are desperately needed to uplift our 'ohana. We are only receiving one to two percent of the 20 percent the State actually admits they owe us. It is important that we begin to evolve into managing our own resources, we as a people have never had that opportunity.

All over the world native people are in the process of reclaiming their rights to self-determine their destiny and manage their own resources which are being devastated by insensitivity and foreign exploitation. As example, in Brazil the Yanomani Indians' rainforest home is being destroyed by deforestation and polluted waters from toxic chemicals used in gold mining by foreigners. These rain forests provide oxygen globally and house a great source of plant diversity and jungle-pharmacology that may hold the answers to many medical ailments. It is positive that Nicaragua has solved the problems of its Mesquito natives by creating the Atlantic-Autonomous Region which elects its own representatives to the national congress. These natives now have exclusive control of their region's natural resources. That is as it should be. Hundreds of years ago, before there was any U.S. of America, before there was a U.S. Constitution, and before there was a U.S. Supreme Court, our ancestors worshipped Pele. Some of us still do today. Yet the state Supreme Court refuses to recognize our religion and theology.

This is a foreign — colonizers' interpretation of our Hawaiian identity. How dare they not acknowledge the validity of our belief in the sanctity of Pele? It makes me wonder if we as Hawaiians are considered not fully human in their eyes, as if our religion which was here hundreds of years before theirs, is not as good as theirs.

No matter what, this trustee will always be with, and for, our 'aina and people. The Hawaiian community is going through a lot of changes right now. Malama pono. Ua mau ke ea o ka aina i ka pono.

## Information needed



This photograph was printed from a Bishop Museum negative in the On Char collection. The museum staff has been unable to identify any of the people in the photograph or where it was taken. The time is established as the 1930s. Anyone who recognizes the musicians,

the place, or knows anything about the musical group is asked to contact the Visual Arts Collection, Bishop Museum, Bernice Street, Honolulu, (848-4182) or Ka Wai Ola at 946-2642 or any OHA liaison office on neighbor islands.



## Naturally Hawaiian

By Patrick Ching  
Artist/Environmentalist



### A devastating introduction



Anyone who's lived in Hawai'i is probably very familiar with the small Indian mongoose. These animals that have the general appearance of a weasel and are more closely related to cats than dogs, are indigenous to the old world where they range from Africa and the Mediterranean to Southeast Asia. They are well known for their ability to fight and kill snakes although they are not always victorious in such battles.



In Hawai'i it is not uncommon to see one or more mongooses rummaging through trash cans or scurrying across roadsides, especially in suburban and rural areas on the islands of Hawai'i, O'ahu, Maui and Moloka'i. Though they are most plentiful in dry lowland areas, mongooses are known to live at elevations up to 10,000 feet.

The first mongooses were brought to Hawai'i in 1883. They were introduced to the Big Island via Jamaica for the purpose of controlling rodents in the sugar cane fields. The mongoose did in fact eat rodents as part of their diet; however, being that rats are most active at night and mongoose hunt during the day, the idea of having mongoose control the rodent population was not altogether successful.

Years after the mongoose arrived in Hawai'i the unforeseen ill effects of this introduced predator became more apparent. In addition to eating rats and mice, the mongoose preyed readily on domestic poultry, game birds, and native birds as well. The nene goose, the pueo (native short-eared owl), and all native wetland and groundnesting birds were especially vulnerable prey for the mongoose, who not only ate the birds and their chicks but their eggs as well.

The island of Kaua'i has the largest population of native wetland birds of all the Hawaiian islands. It also has a thriving population of native Hawaiian owls. The success rate of these birds on Kaua'i could be directly related to the fact that the mongoose never became permanently established on that island.

Upon request of the Kaua'i sugar planters, crates of mongooses were sent to that island, however, upon arriving on the dock, the crates of mongooses were thrown into the ocean. One source claims that a dock worker who tried to pet the animals was bitten on the hand, and in a rage

threw the crates off the dock. Another story goes that a concerned Kaua'i resident threw the crates off the dock because he didn't want the vicious animals on the island. Whatever the reason, Kaua'i has been spared the destruction of native wildlife caused by mongooses on other islands.

Recently, sightings of the small Indian mongoose have been reported on Kaua'i. Wildlife officials and residents alike are doing their best to see that these animals do not become established there. To report a sighting on Kaua'i, contact the State DLNR Division of Forestry and Wildlife at 245-4433.

## Taxes and You

By Lowell L. Kalapa, Director  
Tax Foundation of Hawaii



### When are there enough taxes?



Every so often the question pops up about how Hawai'i compares with other states on the amount of taxes we pay to our state and local governments.

The instant response is usually based on the total of state and local taxes collected,

divided by the resident population; or the taxes paid by every man, woman, and child in Hawai'i. For the fiscal year 1987, this burden was \$1,990, to put Hawai'i eighth in the nation's tax-burden race.

Although the figure is generally accepted, there are some who believe that not all that amount should be allocated to resident population. They argue that a good deal of the taxes paid in Hawai'i are "exported" or paid by visitors to Hawai'i so residents don't pay that much in direct taxes.

Critics of the export theory argue that to be truly fair equal allowance must be made for all states. The point is each state exports a part of its burden by way of the goods and services sold to people or companies outside the state.

For example: copper pipes used in the plumbing of a Honolulu house were, at one time, subject to Wyoming tax when the copper was taken from the

ground. So when severance taxes were collected in Wyoming a part of the tax is paid by Hawaiians who buy the copper pipes.

To determine how much state tax is paid by non-residents, would be a monumental task.

There is a way to measure how much tax is imposed on Hawai'i residents and taken out of the economic base. One recent study of the 4 percent general excise tax revealed an interesting fact.

For years, Hawaii's general excise tax has been acknowledged as one of the most comprehensive transactions tax, (a tax which is imposed on the sale of an item.) In fact, it is unusual in its application when compared to other state sales taxes.

One reason is that the base for the general excise tax is comprehensive as the tax applies every time a transaction takes place. It applies to not only goods (a retail sales tax) but to services. Few, if any states, have anything like the general excise tax.

Unlike the retail sales tax the consumer pays, the general excise tax must be paid by the seller of the product or service. This leads to compliance on the part of the taxpayer. The businessman who owes the tax will pay the tax as the future of the business is at risk. On the other hand, if the consumer doesn't pay the retail sales tax, it is very difficult to collect.

Returning to how high taxes are in Hawai'i: a recent study found that if collections of the general

*continued on page 23*

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# He Mau Ninau Ola

by Kekuni Blaisdell, M.D.

## Nā iwi o ke kino (the bones): Mokuna 'Elima (Part V) Mālama (protect) vs. ho'ohana (utilize)



**Nināu:** 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 fishhooks, ornaments and as good-

luck charms?

**Pane:** In response to your first nināu, i kēlā mahina aku nei (last month), 'elima (five) main explanations were given for the Hawaiian community's strong opposition to disintering nā iwi kānaka kahiko (ancient burials).

Your second nināu concerning kahiko (pre-Western) ho'ohana 'ana (uses) of nā iwi kānaka will be considered against a background of special veneration for nā iwi of the dead. This reverence is especially pronounced for ruling chiefs, such as in the case of Kamehameha I.

Although it is popularly thought that the great warrior's iwi were promptly sequestered in a secret cave, another account is also told by Dorothy Barrere in her Bishop Museum publication of 1975.

Don Francisco de Paula Marin (Manini), colorful Spaniard who attended the king during his terminal illness at Kamakahonu, Kailua-Kona, on the island of Hawai'i, recorded in his journal on May 8, 1819: "This day, the King Tameamea died at 3 in the morning."

Here follows a chronological summary, from Barrere's work, of what is known of the disposition of the king's remains:

On the same (May 8, 1819) morning, the corpse was taken to the hale lua, a shallow pit. The body was covered with a thin layer of soil. On this, a fire was kept burning for later ease in removing the 'i'o (soft flesh) from nā iwi. On the same day, the king's heir Liholiho went to Kohala for about one week, to escape the defilement in Kona caused by the death of his father.

The funerary rites of the late king were thus performed in the absence of the young new ruler. The ceremonies included destruction of Kamehameha's hale mua (men's eating and worship house) by fire.

A hale poki was then constructed, at or near the site of the funeral pyre, to house the late chief's iwi. This hale was adjacent to Kamehameha's 'Ahu'ena heiau which remained intact.

In August 1819, three months later, the hale poki was termed "the tomb of Tameamea" by Capt. Louis de Freycinet and his men on the visiting French warship *Uranie*. Artist Jacques Arago's drawing at that time of this large building at 'Ahu'ena, with padlocked door guarded by crossed pūlo'ulo'u ("taboo sticks"), was printed in this column i kēlā mahina aku nei. The hale, said to "contain the mortal remains of the king," was patrolled constantly by sentries for it was considered kapu.

In the first week of November 1819, the new sovereign Liholiho ended ka 'ai kapu (eating taboo) by dining with the chiefesses. Heiau were ordered burned and the images destroyed.

Five months later, in April 1820, the first New England missionaries arrived and visited 'Ahu'ena. Although the heiau was in ruins, missionary physician's wife Lucia Holman wrote: "In a large ohale nearby, lies buried the bones of the Great Tamahamāh. . . Upon this sacred ground was no common person allowed to step."

However, in two years, by April 1822, visiting English missionaries made no allusion to the tomb



**Figure 1. Ka'ai a woven fibre basket to house the bones of a high chief. Kamehameha's iwi were alleged to be contained in a similar ka'ai and buried in a secret cave at Kaloko, North Kona, but this is disputed.**

or even to a respected location at 'Ahu'ena of the ruler's remains, but rather referred to Kamehameha's bones as having been "distributed among his principal chiefs."

By 1858, a revised early native account, edited by Rev. John Pogue of Lāhaināluna Seminary, for the first time referred to concealment of Kamehameha's iwi in a secret burial cave at Kaloko, north of Kamakahonu, by Hoapili, the first king's trusted friend. This version was given further elaboration by Samuel Kamakau in 1867, who first referred to the old chief's bones as being contained in a basketwork ka'ai, as was the custom i ka wā kahiko (see Fig. 1).

In July 1885, shortly after Kalākaua as king had acquired the 'ahupua'a of Kaloko, he visited the alleged Kaloko burial cave, called Kahikuokamoku. His guide, Kapalu, showed him two bundles of iwi without ka'ai. One bundle was said to be nā iwi of Kamehameha. In February 1888, Kalākaua brought nā iwi to Honolulu, and deposited them with a signet ring at Mauna'ala, the Royal Mausoleum in Nu'uānu.

Not long after Kalākaua's death in 1891, his widow Kapi'olani had nā iwi removed to her home in Waikiki because she doubted their authenticity.

On May 14, 1901, after Kapi'olani's death, these iwi, wrapped in tapa, were in the possession of Queen Lili'uokalani, who returned them to Mauna'ala as those of Kamehameha.

In 1918, after Lili'uokalani died, Prince Kūhiō proposed that the bones be examined by Dr. William Brigham, director of the Bishop Museum, who recorded later in 1920: "It was the skeleton of a person (probably female) below the average development. . . the skull was not a pronounced male."

In 1927, Dr. Louis Sullivan of the American Museum of Natural History, also examined the alleged Kamehameha iwi procured by Kalākaua and housed at the Bishop Museum. He found that "the skull was that of a man not over 30 years of age."

Thus, it was concluded that these were not the iwi of the conqueror, but no one seems to have commented that the two Western experts disagreed on the gender of the skeletal remains.

While Kamakau is considered to be responsible for the burial cave version, he got this clue from writings edited by his Lāhaināluna teacher Rev. Pogue.

As controversy continues, perhaps all will at least agree with Kamakau's oft-quoted poetic comment: "The morning star alone knows where Kamehameha's bones are guarded."

Since the evidence appears to be against the Kalākaua-recovered iwi as being those of Kamehameha, and whereas earlier evidence favors the view that the king's bones were "distributed among his principal chiefs," we will pursue the nināu of ho'ohana'ana (uses) of the iwi kānaka i kēia mahina a'e (next month).

## Cancer info meetings scheduled in Nov.

The National Cancer Institute's division of cancer prevention and control is holding statewide informational meetings in collaboration with Papa Ola Lokahi.

The meetings will provide information on cancer prevention and control research for Hawaiians as a special population; provide information on Hawai'i-based efforts in cancer prevention and research for Hawaiians, and identify individuals interested in supporting a cancer prevention and control network for Hawaiians.

The meeting schedule starts on Lana'i on Nov. 6 at Lana'i Library conference room from 7 to 9 p.m., then moves to Moloka'i on Nov. 7 at the Mitchell Pau'ole Center from 2:30 to 6 p.m. Meetings continue on Kaua'i Nov. 8 at Kaua'i Community College dining room, 2:30 to 5:30 p.m. and on Nov. 9 at Waimea Neighborhood Center court room from 2:30 to 6 p.m.

Meetings then move to the island of Hawai'i on Nov. 13 in Waimea at Kuhio Hale from 2:30 to 6 p.m., Nov. 14 at Kailua-Kona at the First Hawaiian Bank conference room from 3 to 6 p.m. and Nov. 15 at the University of Hawai'i, Hilo, campus center, Room 306, from 2:30 to 6 p.m.

On O'ahu meetings are scheduled Nov. 16 at the state capitol building in room 226 from 3 to 6 p.m., Nov. 17 at Windward Community College in Eckerdt room 102 from 3:30 to 6 p.m. and Nov. 18 at Wai'anae satellite city hall from 9:30 a.m. to 12:30 p.m.

The series concludes with meetings on Maui: Nov. 20 in Hana at Helene Hall from 3:30 to 6 p.m. and on Nov. 21 in Wailuku at Central Maui Youth Center from 2:30 to 6 p.m.

More information is available by calling 836-8940.

Bishop Museum Photograph Collection.



# Taxes and You

By Lowell L. Kalapa, Director  
Tax Foundation of Hawaii



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excise tax were re-calculated to determine the base, that is the value against which the tax is imposed and computed, the tax base would be 129 percent of the total personal income of the state.

This means the tax base (or cost of goods and services) subject to the general excise tax, is 29 percent greater than the total income base of the state. This means some goods and services are being taxed more than once.

How does this compare with other states which have sales taxes? The state of New Mexico has the closest clone of our general excise tax. New Mexico's tax base is equal to 87 percent of that state's total personal income. It is the next highest percentage after Hawaii's. Even though New Mexico's tax is similar, it is not as comprehensive in its application.

California's sales tax base is only 50 percent of

that state's personal income. Washington's tax base is only 75 percent of its total state personal income.

Another study compared Hawaii's use of various tax sources taking into account each state's population and the amount collected for each \$1,000 of income. This study found Hawaii relies heavily on the income and general excise taxes while relatively little use is made of the real property tax.

Using "100" as the average or norm as used by other states, one study showed the use of the general excise tax was 90 percent greater than the national average use (based on population) and the income tax was used 31 percent more than the national average use. When measured by income, the general excise use was 8 percent higher and the income tax use 2 percent higher than the

national average.

While the use of the real property tax was 36 percent less than the national average use, it appears that the taxpayer's capacity or ability to pay state and county taxes may be overworked by the state imposed general excise and income taxes.

## Trustee Ching

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nue to be available for future study, appreciation and enjoyment.

The 9th HIFF is about to be staged and will take place on O'ahu between Nov. 26 and Dec. 2. The festival will extend itself to Kaua'i, Maui, Moloka'i and to both Hilo and Kona on Hawai'i from Dec. 3 to Dec. 9.

The complete schedule will appear in both Honolulu daily newspapers on Nov. 14. Free tickets for the Varsity Theatre showings will be distributed on Nov. 18. Attendance at other locations are on a first come-first served basis.

According to Paul Clark, chair of the film selection committee, there are three films about Hawaiian subjects by Hawaiian filmmakers: "Reflections of Lanai" by JuniRoa Productions (Heather Giugni and Esther Figueroa) a history of Lanai including interviews and archival photos and films; "Celebrating Hawaii's Cultures" by JuniRoa Productions (1989 Smithsonian Festival on the Mall in Washington D.C.); and "Who Will Save the Bones?" by Puhipau and Joan Lander concerning efforts of Hawaiians to stop the disinterment of bones at Honokahua.

Paulson says this year's festival contains "some really good films that one could get pretty excited about."

Reports from the Toronto Film Festival indicate that its best films from the Pacific Rim are also on this year's HIFF film list. "Sweetie" (Aust.); "Fight for Us" by Lino Brocks (former student at BYU-Hawaii and former Mormon missionary on Moloka'i) about human rights in the Philippines; and "A City of Sadness" by Hou Hsiao-hsien (Taiwan) on the Taiwanese transition from Japanese colonialists to Chinese Nationalists, are on the list, if arrangements to get them here are successful.

India's internationally renowned film commentator Chidananda Das Gupta, in The Indian Express, wrapped it up for us. He stated that the Hawaii International Film Festival had "a clear perception of purpose" marking it as "one of the smallest and best film festivals today . . . determinedly reminding the visitor that he is at a festival with a conscience."

Trivia: What was the location of the Cyclomere — the Honolulu bicycle track where races took place in the late 1800s? Hawaiian, Chinese, haole and other teams challenged each other and visiting teams from the mainland. Please call Laura at 946-2642. The winner gets a rare native plant, the next nine with correct answers get rare native plant seeds.

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