



KA WAI OIA O OHA

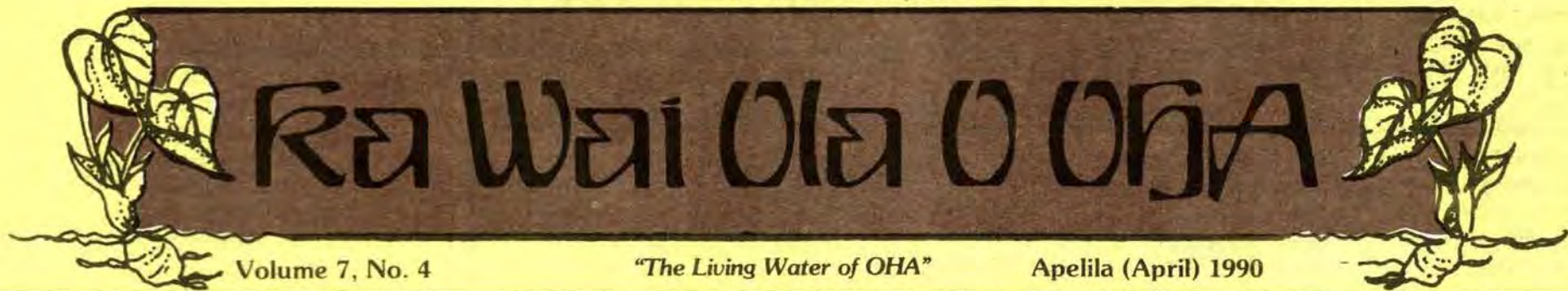


Volume 7, No. 4 "The Living Water of OHA" Apelila (April) 1990



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Use declarations must be completed

Water commission says survey needed

Those persons who registered declarations of water use under the state Water Code (May 1989) with the Commission on Water Resource Management have until September to provide necessary additional information to complete and clarify the declaration.

On Feb. 28, the water commission held a special meeting on the status of the declarations already filed. The commission proposed categorizing declarants based on the descriptions they gave of existing water uses. The commission announced it intends to deny unused appurtenant water rights and non-consumptive instream uses.

"Appurtenant water rights" means the right to the use of water for parcels of land that were in traditional cultivation at the time of the original conversion to private ownership of land in 1848 (the Great Mahele.)

Instream uses means using water in the stream which include maintaining fish and wildlife habitats, outdoor recreation, the aesthetic consideration of all waterfalls and scenic waterways, and the protection of traditional and customary Hawaiian rights (gathering of o'opu, hihiwai, opae, and limu).

Testimony was presented by individuals and groups including the Native Hawaiian Advisory

Council that cleared up some of the controversy over whether appurtenant water rights (though not in use along with instream water uses) can be certified.

Williamson Chang, a professor of law at the University of Hawai'i Law School and a director of the Native Hawaiian Advisory Council, for the past 10 years, has been involved in water issues, has written many articles and lectured extensively on the topic.

According to Chang, appurtenant water rights, although presently unused, plus non-consumptive instream uses, qualify for possible certification.

Based on the concerns raised the water commission concluded that no decision could be made until the commission staff researches the issue and conducts a statewide survey of the extent of such rights.

As to instream uses, the commission will continue to review the possibility of certification. The water commission said it is still accepting declaration forms even though the deadline was May, 1989. However, declarations are stamped with the date they are received.

The commission has notified people who need to provide more information on their declarations. The commission will notify declarants of its recommendations. The exact deadline for providing additional information will be announced.

The staff of the water commission may be reached in Honolulu, for assistance or additional information, at 548-2316 or 548-3948. People on the outer islands may call 1-800-468-4644, toll free, and ask for the Honolulu numbers.

The Native Hawaiian Advisory Council will be contacting declarants who filed through its organization and may be reached at 523-1445. The staff will assist declarants who need help.

There were 7,300 declarations of water use filed by approximately 2,600 declarants. Nearly one-half of those declarants who filed declarations were directly serviced through the Native Hawaiian Advisory Council, a Hawaiian non-profit grassroots organization formed by attorney Elizabeth Pa Martin. Chang, one of the council's directors, implemented the Water Rights Awareness Project. Under his guidance the council was able to alert Hawaiians of the critical need to protect their Native Hawaiian water rights and uses.

Ceded land public meetings set



Photo by Deborah L. Ward

A forum on the ceded land entitlement to native Hawaiians was sponsored Feb. 28 at the University of Hawai'i William A. Richardson School of Law by the 'Ahahui Hawai'i, a group of Hawaiian law students. Panelists included OHA land officer Linda Delaney (standing),

Pat Brandt of the Office of the Governor, Haunani-Kay Trask, UH Manoa Hawaiian studies director, Mililani Trask of the sovereign initiative Ka Lahui Hawai'i, and Mahealani Kamauu, director of the Native Hawaiian Legal Corporation.

The OHA trustees will hold statewide informational meetings in April on the recent agreement between OHA and the governor's office involving native Hawaiian entitlements.

The meetings will include a special showing of "A Promise in Trust" a documentary film about the agreement on native Hawaiian entitlements. Meetings provide an opportunity for an open discussion between OHA trustees, representatives of the governor's office and the audience regarding details of this agreement.

Thomas K. Kaulukukui Sr., chairman of the OHA trustees, said the meetings will focus on the

next step, understanding the opportunities of such an agreement and OHA's efforts to obtain for Hawaiians what is rightfully theirs from the state.

The next step is to inform the Hawaiian people about the agreement and to encourage their participation and involvement to assure the agreement is fulfilled.

The schedule of the statewide April informational meetings is as follows:

| | | |
|------------------|-----------------|---------------------|
| April 2 7-9 p.m. | Kane'ohe, O'ahu | Likeke Hall |
| April 4 7-9 p.m. | Lana'i | Kawaiaha'o Church |
| April 5 7-9 p.m. | Moloka'i | Castle High Cafe. |
| | | Lana'i Library |
| | | Pau'ole Center Hall |

Audit is positive and helpful

The management and financial audit released in February by the state legislative auditor is a helpful and positive document, according to an announcement by the Office of Hawaiian Affairs.

Administrator Richard K. Paglinawan pointed out that OHA itself sought funds from the 1989 legislature to conduct just such a study but legislators turned the job over to the office of the legislative auditor.

Paglinawan said this is the second management audit initiated by OHA.

The first audit, completed in 1986 by Arthur Young & Company, was commissioned and paid

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Free Health Fair

A free Hawaiian Health Fair is planned in Hilo, at the Keaukaha Elementary School on Saturday, May 5 from 9 a.m. to 3 p.m.

The goals are to increase health knowledge among Hawaiians, to perform diagnostic screening and to encourage Hawaiians to focus on health and fitness.

Seminars will cover Hawaiian diet, heart disease, diabetes, ho'oponopono, traditional Hawaiian medicine and stress management. There will be demonstrations of lomi-lomi, stretching and fitness.

The fair is co-sponsored by the Native Hawaiian Health Caring Task Force, comprised of Hilo area physicians, Native Hawaiian healers and nurses, and the community organization Hui Ho'omau O Keaukaha-Panaewa.

OHA Board Business

By Ed Michelman
Public Information Officer

The board of trustees of the Office of Hawaiian Affairs held its monthly business meeting Friday, Feb. 23, in Honolulu. Present were Chairman Kaulukukui and Trustees Akaka, Burgess, Ching, DeSoto, Hao, Kahaialii. Trustee Keale was excused.

Chairman's Report

Chairman Thomas K. Kaulukukui Sr. proposed an amended schedule of OHA meetings for the remainder of 1990. The new schedule provides for community meetings on O'ahu similar to those now scheduled for the neighbor islands. (An earlier schedule was published in the Feb. 1990 issue of Ka Wai Ola O OHA.) Generally, the schedule calls for trustee-teams to hold simultaneous meetings in different areas of each island the night before the regular board meeting. Community meetings are held on a Friday evening with the board meeting the following morning.

The new schedule lists O'ahu community meetings on the following dates: April 27, Oct. 26, Nov. 30 and Dec. 28. The O'ahu areas and exact locations will be announced when they are confirmed. Neighbor island community meetings, as previously announced will take place as follows: May 25 — Lana'i; June 29 — Hilo/Waimea/Kona; July 27 — Kahului/Lahaina; Aug. 31 — I ihu'e/Kekaha and Sept. 28 — Moloka'i.

All community meetings begin at 7 p.m.

The vote to adopt the new schedule was 7-1. Trustee Akaka voted "no."

The board voted to nominate Clara Ku of Moloka'i as recipient of the "Ka Ha Mai Kalahikiola Nali'i'elua" living treasure award. The award is named in honor of the late Gregory Kalahikiola Nali'i'elua, the former spiritual advisor to the Office of Hawaiian Affairs.

Administrator's Report

Administrator Richard Paglinawan briefed the board on the following items:

a. The management and financial audit of the Office of Hawaiian Affairs: The audit has been completed and a response prepared for presentation to the Senate Housing and Hawaiian Programs Committee.

b. Pending legislation: The administrator distributed a summary of legislation on which OHA testified and which is now under consideration by the state house and senate.

c. Operation Ka Po'e, the single definition plebiscite: A "Report on the Statewide Plebiscite to Determine Preference for a Definition of 'Native Hawaiian'" is complete and will be transmitted to the legislature.

d. Operation Ho'okuleana, the resolution of entitlements due native Hawaiians under the state Constitution and the Hawai'i Revised Statutes: A half hour television special entitled "A Promise in Trust" discusses the background and details of the agreement between OHA and the governor's office regarding native Hawaiian entitlements. It was scheduled for showing on KHET on March 8. The agreement was featured in a special four-page

center section of the March issue of Ka Wai Ola O OHA.

Historic Preservation Task Force Report

The board was briefed on OHA's preliminary negotiations with the City and County of Honolulu Department of Parks and Recreation regarding an intragovernmental agreement transferring administration and management of cultural and archaeological resources at Kualoa Park on O'ahu to OHA.

Unfinished Business

Mahealani Kamau'u of the Native Hawaiian Legal Corporation (NHLC) briefed the trustees on an application by NHLC for a grant from the Administration for Native Americans to conduct an education project on sovereignty, self-determination and governance.

Committee Reports

Committee on Operations & Development

The committee reviewed the following proposed legislation:

1. HB 3431, relating to pension and retirement systems. The board voted to support this measure if it is amended to include OHA trustees in the proposed benefits.

2. SB 3485/HB 3113, relating to transfer of jurisdiction of certain historic properties to OHA. The board voted to table a recommendation approving these measures. Although the trustees expressed support for the intent of the bills, there was concern over the cost and continued maintenance of the properties.

3. SB 3524/HB 3343 (Native Hawaiian Task Force to make self-governance recommendations). A motion for support of this measure was defeated on a 3-2 vote. Trustees Akaka, Hao and DeSoto voted "aye." Trustees Ching and Burgess voted "nay." Five votes are required for approval. Ching, the committee chair said the bill as written may conflict with OHA's draft Blueprint for Native Hawaiian Entitlements.

Executive Session

Following a discussion of personnel matters in executive session, the board approved Administrator Paglinawan's recommendation to hire Gary J. Bartolome as business loan officer for the Native Hawaiian Revolving Loan Fund program.

Board Calendar

The Board of Trustees was scheduled to meet Friday March 30.

The next board meeting will be Friday, April 27, at 10 a.m. at the OHA Honolulu office.

Current information on all OHA meetings is available on the OHA Hotline, at 946-5703.

On the cover:

The 1990 Lei Queen, Mae Ulalia Loebenstein with her granddaughter, Maelia Kahanuola Loebenstein, who was the 1989 Lei Queen. Story on page 6.

Photo by Shuzo Uemoto, courtesy Kalihi-Palama Culture & Arts and Mae Loebenstein.

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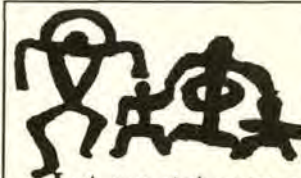
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Pacific Islanders convene on census

As a first step towards fostering a spirit of cooperation and communication between their communities in America, Pacific Island community leaders in the U.S. held a two-day conference in Los Angeles Feb. 23-24. The conference theme was "1990: A Year to be Counted, Together We Make A Difference."

The Pacific Island American Leadership Conference was co-sponsored by The Pacific Island American Leadership Forum and the U.S. Bureau of the Census. In a pre-conference statement, coordinators said "It is time to change (our) image as a silent, invisible and isolated minority to a vocal, progressive and active participant in the democratic process. The quest to gain recognition, influence and access is extremely important if Pacific Islander Americans are going to assume (our) rightful place in a democratic society."

Leaders from Guamanian, Samoan, Tongan, Native Hawaiian, Fijian, Marshall Island, Palauan and Micronesian communities around the country participated in conference workshops and caucuses. In general session following the ethnic caucuses, 39 resolutions were adopted on topics of concern to Pacific islanders.

Some resolution subjects: support for a ban on driftnet fishing in the South Pacific; formal organization of Pacific Islanders living in the U.S.; improving economic and educational opportunities for Pacific Islanders; improving political recognition and parity for Pacific Islanders; establishment of a Pacific Islander community center; establishment of a South Pacific nuclear free zone; aid to American and Western Samoans affected by Hurricane Ofa; support for the OHA Blueprint for Native Hawaiian Entitlements; support for clarifying ceded land trust issues for revenue due to OHA; financial assistance to Pacific Islander busi-

ness; establishment of media standards for authentic portrayal of Pacific Islanders in films, theater productions and television broadcasts.

The importance of the 1990 census to minorities in general and Pacific Islanders in particular was the focus of the conference. Senior Census Bureau officials spoke on the importance of census data in allocation of federal funds, redistricting, apportionment and the adverse effect of undercounting.

Among the concerns of Pacific Islander communities is how to retain cultural identity in the United States, since the older generation is concerned with preserving their culture and the younger generation leans toward Americanization.

Conference committee chair Pat H. Luce of the Office of Samoan Affairs in Los Angeles, said there is a large concentration of Pacific Islander groups in California, particularly southern California. She said the first aim of this year's conference was to encourage Pacific Islanders to participate in the census and not shy away from the counting. A second goal was to bring together Pacific Islander communities to learn to work with one another and establish common goals, especially where there are federal policies which affect them. A third aim was to inform community leaders what services federal agencies have to offer their people.

The Office of Hawaiian Affairs was represented by: Trustee Moses Keale, government affairs officer Jalna Keala, economic division officer Linda Colburn, and secretary Merlyn Akuna. Trustee Keale was keynote speaker at the second day luncheon. Keala and Colburn assisted the coordinating committee by developing workshop materials and by facilitating a workshop on ANA grant writ-

ing and caucus meeting. They also presented information on the Office of Hawaiian Affairs and its work on behalf of its native Hawaiian and Hawaiian beneficiaries. OHA government affairs officer Jalna Keala noted the Pacific Islanders do look to the Hawaiians, and more specifically now to OHA, for leadership examples as they seek to realize their own goals through the processes of government.

The Office of Samoan Affairs employs a staff of seven in the San Francisco Bay area, 10 in Los Angeles, and three in San Diego. The Los Angeles program, said Luce, receives federal and local funds and sets up pilot programs to provide technical assistance to help community groups learn to work within the U.S. system. The office's goal is to provide resources for Samoan community leaders and help them learn how to use available information, how to get funds and how to manage them.

Other speakers at the conference included political leaders from the Congress who are native to the Pacific Islands. There were federal representatives from the Department of Education, the Food and Drug Administration, the Equal Employment Opportunity Commission, the National Institute of Health and the Small Business Administration.

Topics included discrimination, employment opportunities, small business and contracting, grants and proposal writing, effective grassroots organization, lobbying and fundraising.

Conference coordinators hope there will be future events where Pacific Island community leaders will join together to promote their common goals and aspirations. Conference chair is Pat H. Luce, co-chairs are Cel Aguigui and Fred Trotter. The conference coordinating committee consisted of representatives from Samoa, Tonga, Federated States of Micronesia, Guam, Commonwealth of Northern Mariana Islands, the Republic of Palau and Hawai'i.

'Ohana must focus on education for 'opio

He waiwai nui ka lokahi (Unity is a Precious Possession)

*('Olelo No'eau)

By Lisa Ann Halani Berard

This two day conference was a momentous event. We Pacific Islanders came with individual struggles and concerns. Through the course of those two days, we found that the plight is universal. A common thread ties Pacific Islanders together. We are small and silent communities that must organize, unify, actively strive to perpetuate our cultures, and improve our economic and social conditions. Each participant in the conference was committed to the betterment of our native people, focusing on strengthening our voice — a strong, influential voice that cries out for justice and equal opportunity.

My motive for writing this article is to suggest two specific areas in which we can have a direct impact. The first is to be counted in the 1990 Census. I cannot impress upon you how much help you can bring our people by taking 14 minutes out of the day to fill out the forms. Pay special attention to item four regarding race. We have our own box for Hawaiians. Even though each one of us can probably mark many nationalities, you must choose only one. Federal funding will be greater depending upon the sheer numbers of Pacific Islanders that are counted. The saying "strength in numbers," is relevant for us today. The data you provide is strictly confidential and will help in assessing our peoples' needs. The statistics

provided by the 1980 Census were alarming. Only an accurate account can bring about change and improvement.

The 1980 Census showed that 66 percent of Hawaiians have a high school diploma but only about nine percent have a college degree. Consequently, only 16 percent are in managerial and professional positions in the work force. When we ask ourselves why the answer is very clear.

The first answer is money. We simply cannot afford to send our children to college. This irrefutable fact does not render us helpless. Not only is there financial aid available — that can be increased through the Census, — our civic clubs and other organizations provide resources within our community. I encourage you to become active with scholarship fund-raisers and to help provide educational assistance.

The second possible answer is a painful one that is difficult to say, let alone to accept. Within the Western educational setting, it is so tragically easy for our children to feel below average and inferior. I know that our youth is plagued with stereotypes that enter their minds; "Hawaiians are lazy, they lack ambition, and are stupid, but they sure can dance!" Despite this stereotyping our children must know better. Fill them with the confidence, self-worth, determination, and spirit of excellence that has developed and shaped our people for hundreds of years. Our children's source of pride and endurance comes from our ancestors. All of us must tap into that source. Only then will we give our children a proud foundation

upon which they can firmly stand and move forward.

It is up to every household to educate its children. Read with them; encourage them; learn with them; believe in them. Your individual mana, passed on to your children, is the key. We as educators, can only guide and nurture what you have given them. Instill this motivation and inspiration, and we will join you every step of the way.

The goal and challenge for all Hawaiians is simple: we must focus on educating our children. Let this be our unifying goal and the most crucial objective that we commit ourselves to as 'ohana. The place we must start this work is in the home. The next step is to demand excellence in our schools. Children will rise to the level of expectations. It is up to all of us to see that every door of opportunity is open for them.

King David Kalakaua once told us: "Take care of the children. The children are the hope and future of our race. Give them God, give them love, and you give them life."

We as Hawaiians must respond to our monarch's plea. Not only must we give them God and love, we must give them knowledge and limitless possibilities through education.

Lisa Berard, daughter of Andrew and Brucella Berard of Cerritos, California, is pursuing her master's degree in education and hopes to become a teacher in Hawai'i.

Our Readers Write.

On Senator Inouye

To the Editor:

It's time to set the record straight. Here are the hard and positive facts about Sen. Daniel Inouye's assistance to Hawaiians.

More than \$21 million dollars in federal money was appropriated last year alone, thanks in great part to the leadership of Sen. Inouye. Money to develop Hawaiian community health centers, to take traveling pre-schools to Hawaiian young families, to provide good nutrition to elderly Hawaiians, to assist Hawaiian entrepreneurs, to build infrastructure on Hawaiian Home Lands, to help young Hawaiians to go to college, to bring books into Hawaiian homes, to give Hawaiians technical and vocational training and much more.

Sen. Inouye began caring about Hawaiians when he was a youngster — aloha taught to him by his mother. He has never stopped caring. He has had to make some tough decisions as a representative of all of Hawaii's people. But the record shows he has accomplished more for Hawaiians than any of his harshest critics.

In recent weeks Sen. Inouye has been working with Hawaiians to improve the Hawaiian Home Lands Act and the Hawaiian Home Lands program. He is attempting to get both the state and Congress to recognize their trust relationship to the Hawaiian people, assume their fiduciary responsibility to our people, and work towards developing an increased land base for Hawaiians. All of these are positive steps towards solving a longstanding complex problem. But instead of supporting the senator and working with him in a positive way, there are those in our community who want only to criticize this friend of the Hawaiians to advance their political agendas. These critics offer no constructive and realistic alternatives of their own.

It's time for Hawaiians to stop complaining for no good reason, and instead practice the aloha and lokahi we profess so loudly. We need to support this senator who cares and produces.

Myron B. Thompson, trustee
Kamehameha Schools/Bishop Estate

A lost 'treasure'

To the Editor:

In the past few years it has become very fashionable to call certain people "living treasures" in Hawaii. Most of these people have been in the academic community. The average Hawaiian person would not be considered for such an honor. The elders who know our past, who know the stories of old, where battles were fought, how things were done and how life was lived by our families of ancient times just do not exist to the people of the University or other intelligentsia.

"Teddy" Mahi'ai would not be considered for a moment, yet we have lost one of the greatest resource people our Hawaiian nation had in his death in February. "Teddy" as he was lovingly called by those who knew him, was raised at Kamalo, Moloka'i, in the home of elders who had maintained the ancient ways. He was a follower or tag-along child when he was little and as he followed, he listened. As he listened, he learned.

Many today do not believe there is a tube that goes from Kamalo through the island to the other side. "Teddy" knew where it was. People now say "There is no place called 'Hina's Cave,' that's just talk." Teddy knew where it was and had been there many times. Teddy walked the mountain passes, he visited and knew all the historic spots on the island of Moloka'i from farthest East to

farthest West. Now he is gone. Who now will share the knowledge? Who now will show the children? Our loss cannot be counted by any yardstick. We have lost our past. We have lost a part of ourselves.

Teddy was young as years go. He was just 57. His father, "Buffalo" Mahi'ai lived to his 90s, his grandmother and great-grandmother lived to ages as old and older. His great-grandmother had been taught all the genealogy chants and history chants of the island, and had lived through the entire monarchy period.

Teddy listened and learned. When he was in the U.S. Navy he would confound the men he served when he would tell them that the sweet potato came from Hawaii, that Hawaii had a printing press before any other place west of the Mississippi; that postal service took only 30 days to come to Hawaii from New York under the Hawaiian flag, yet took as long as six months under the United States flag. That we had electrical lights and telephones before 1900 while mid-land America did not. He knew his history. He knew his Hawaiian home. He loved his Hawaii. He loved Moloka'i.

On a television documentary two years ago, Teddy stated "This Moloka'i, this is Kamalo, this is me." That sums it up. Kamalo, Moloka'i, and Hawaii weep for our loss.

Lele ki'eki'e, lele noa "Teddy." Fly high, fly free.

Kauokokoula Willis

A mainlander's plea

To the Editor:

I was just reading in my December OHA newspaper about the hearings on the mainland. It made me cry. I just want to say that I am one of those mainland Hawaiians who feels exactly as described — although I have lived on the mainland since I left for college in 1958, Hawaii is home both physically and spiritually. The older I have become, the more bound and rooted I feel to my homeland and culture. I come home as often as I can.

I attended Kamehameha in an era when the schools tried to make us haole. Twenty years later I felt compelled to search deliberately for my roots. With all that I learned, I wrote a thesis for a master's degree in journalism at the University of Oregon (1984). It was called "On the Winds of Kanaloa: Rebirth of the Hawaiian Culture."

Since then I have been doing considerable freelance magazine writing, and I now try to include some Hawaiian topics each year.

In 1989 I wrote about Punana Leo preschools for Aloha magazine and the Christian Science Monitor national newspaper. This year I am doing a profile of Uncle Bill Sproat for Honolulu magazine.

I hope in this way I can help the rest of the world know about why our culture, and other native cultures that have been battered by colonialism, is important not only to us, but to the world.

Much of my family still lives in Hawaii. My brother was Pierre Bowman, the late Star-Bulletin writer. My uncles include Wright, the canoe builder and woodworker, and Pierre, whose first fame came playing football for Oregon State and who later was with Kohala Sugar. My dad was Moffett.

Being Hawaiian is most important to me. And I believe that having some of us away from the homeland, living in accordance with Hawaiian values, is a benefit to the world. Please don't forget us in Hawaii Nei.

With deepest aloha,
Sally-Jo Bowman
Springfield, Oregon

Cancer story response

To the Editor:

The article you ran in the February issue of Ka Wai Ola about free mammograms (breast x-ray to detect cancer) being offered to Hawaiian women by the American Cancer Society, caused our phones to ring for days following the publication. No other media came close to generating that number of calls.

We'd just like to thank you so much for choosing to run the article.

Sincerely,
Eleanor Waterhouse
Public Information Director
American Cancer Society,
Hawaii Pacific Division, Inc.

Concerning announcements

To the Editor:

I am writing regarding the editorial policies of your nupepa Ka Wai Ola O OHA. Today, there are many issues, activities and events happening among various Hawaiian organizations. Your nupepa can and does play a very important part in keeping the Hawaiian community and its readers informed.

Unfortunately it is very noticeable that many groups and activist individuals are not given this forum to include their views; (as different as it may seem from OHA trustees) to announce their meetings and events, so the community can make a more informed choice regarding important issues.

I suspect that there is a growing trend toward what seems to be censorship and discrimination. The tendency to reflect middle-of-the-road-groups, views (mana'o), is also apparent.


If this is true, then it is a sad commentary; for I am sure the Hawaiians want an open dialogue and to remain informed on important issues.

I would like to encourage OHA to support diverse opinions and ideas for the welfare of the community.

Ke Aloha No,
Tom Kanani Mauloa Maunupau

Editor's note: Ka Wai Ola O OHA will print notices of meetings and events, however it can not print what is not received or received too late. Deadlines are carried on page 2 of every edition.

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Update on I Luna A'e initiatives

Aloha to our beneficiaries and to all who are interested in the progress being made toward achieving self-determination and self-sufficiency for Hawaiians. The Office of Hawaiian Affairs has launched a series of major initiatives under the overall title of "I Luna A'e" . . . moving onward and upward. The plan describes OHA's vision for the future of the Hawaiian people. Its components are dependent on and draw sustenance from each other. Here is an I Luna A'e update as of mid-March 1990.

Operation Ea

OHA's approach to federal entitlements through the "Blueprint for Native Hawaiian Entitlements."

This is a plan which calls for the return of ceded lands still held by the federal government, reparations for the seizure of these lands and other claims; including water rights, beach and trail access, fishing, hunting and gathering rights, religious practices and access to historic and cultural sites; plus self-determination and self-governance.

The draft blueprint was made public on Sept. 2, 1989 after 18 months of research, study and deliberation. OHA immediately launched a series of informational meetings and trustee hearings to solicit comment and input from its beneficiaries. Meetings were held on all major islands and on the mainland in Sacramento, San Francisco, Los Angeles, Salt Lake City, Seattle and Washington, D.C. At this point, transcription of the hundreds of individual testimonies has been completed.

Appropriate changes resulting from the public testimony will be incorporated into the Blueprint.

The final draft will serve as a basis for federal legislation.

Operation Ho'okuleana

The resolution of entitlements due native Hawaiians and Hawaiians under the State Constitution and Chapter 10 of the Hawai'i Revised Statutes.

On Feb. 8 OHA and Gov. John Waihee, after more than two years of negotiations, jointly announced an agreement clarifying the formula for calculating income due OHA for Native Hawaiians under provisions of Chapter 10 of the Hawai'i Revised Statutes.

Both OHA Chairman Kaulukukui and Gov. Waihee, in their historic joint announcement, stressed that the agreement is in no way a settlement of OHA's claims against the federal government resulting from the overthrow of the Hawaiian kingdom in 1893 and the subsequent taking of some 1.8 million acres of crown, government and public land.

The proposed agreement, now under consideration by the legislature, clarifies past-due entitlements back to 1980 and establishes a process for future payments for native Hawaiians, those with 50 percent or more Hawaiian blood. Published estimates of past-due entitlements exceed \$100 million.

The Office of Hawaiian Affairs and the state government will continue negotiations to provide for those beneficiaries of the trust who are "Hawaiian" (less than 50 percent Hawaiian blood).

It is anticipated that agreement on such a proposal will be reached before next year's session of the legislature.

The bill now being considered by the legislature (H.B. 2896, H.D. 3) was reported out favorably and without amendment by the House Committee on Economic Development and Hawaiian Affairs. The House Finance Committee also issued a favorable report and amended the measure to provide that OHA file an expenditure report to the legislature and the governor.

OHA has produced and begun to air a half-hour videotape entitled "A Promise in Trust," which explains the entitlements agreement and its legal, moral and financial implications. Copies of the videotape are available for viewing through all OHA offices.

Operation 'Ohana

A project to enroll all persons of Hawaiian an-

cestry, wherever they may be, in a common alliance.

On July 27, 1989, the Office of Hawaiian Affairs launched Operation 'Ohana a worldwide enrollment program for all persons of Hawaiian ancestry. Gov. Waihee became one of the first Hawaiians to enroll.

The program will provide badly needed demographic data on Hawaiians, establishing a database of information needed to determine possible future benefits including state and federal programs.

Official Hawaiian membership status will be documented through a card to qualify the carrier for special benefits such as group insurance and group discounts on selected retail purchases and services.

On March 1, preliminary data on over 5,000 individuals of Hawaiian ancestry had been compiled. Additional funds are being sought for Operation 'Ohana from several sources. OHA has submitted a supplemental budget request to the 1990 state legislature for Operation 'Ohana. It asks approximately \$188,000 to fund three support positions: assistant project coordinator, volunteer service director and data entry clerk.

In addition, OHA has submitted an application to the Administration for Native Americans (ANA) in Washington requesting funding over the next three years. The nearly \$1 million request would provide funding for Phase 2 (genealogy and survey) and Phase 3 (development of a benefits package).

Operation Ka Po'e

A single definition plebiscite defining "Native Hawaiian," mandated by the state legislature.

As directed by the 1989 legislature, OHA conducted a second plebiscite among Hawaiians to determine their preference on the issue of blood quantum as it relates to the OHA definition of Hawaiian and native Hawaiian.

OHA Chairman Thomas Kaulukukui, in the plebiscite report to the state legislature, said: "The present blood quantum definition, dividing those of us who have 50 percent or more Hawaiian blood from those who do not, was imposed on us by non-Hawaiians in 1920. The concept is foreign to us. We are one people, and we have suffered under this artificial distinction. The plebiscite asks whether we should eliminate the two-tier definition for OHA trusts and entitlements."

Of the 60,629 ballots delivered to registered OHA voters, a total of 24,408 were mailed back, a return of 42.25 percent. Of those voting, 79.33 percent favored a single definition. Opposed were 20.66 percent.

These results were forwarded to the legislature. However, the Senate Committee on Judiciary raised questions relating to the legal implications and possible consequences of the proposed amendments to the ceded land settlement in future negotiations.

As a result, OHA Chairman Kaulukukui requested that the bill be held in committee. Kaulukukui said, "Until an Hawaiian entitlement (relating to those with less than 50 percent Hawaiian blood) is identified and assured, OHA has decided that the best course at this time is to continue to research issues and questions which have been raised by legislators and others. Once completed, final language implementing the will of our people to be one nation will be submitted to the legislature."

The Office of Hawaiian Affairs anticipates re-

introducing a bill in the next session of the legislature.

Operation Malama Mau

OHA's Native Hawaiian Historic Preservation Task Force, working to preserve sites of cultural, religious or historic value to Native Hawaiians at state, county and federal levels.

On the state level, the task force has filed an interim report complying with the 1989 legislature's request for a study of ways for the state to better respond to the discovery of important historical sites within the state. The interim report clearly identifies areas where state laws should be changed in the interests of giving Hawaiian sites greater and stronger protection.

The legislature currently is considering legislation addressing the culturally sensitive issue of the treatment of native burials and recognizing OHA's role in representing Hawaiian interests in this area.

On the county level, OHA has been involved in the adoption by the City and County of Honolulu of an historic preservation ordinance. The Office of Hawaiian Affairs also recently entered into preliminary negotiations with the City and County Parks Department on an intragovernmental agreement transferring administration and management of cultural and archaeological resources at Kualoa Park.

On the federal level, the task force has been in touch with the Smithsonian Institution negotiating for the return of hundreds of ancient Hawaiian remains held by the Smithsonian, some for more than 100 years.

Operation Hui 'Imi

A task force to coordinate the planning of services to Hawaiians.

Senate Concurrent Resolution 106, S.D. 1, adopted during the 1989 legislative session, provides for the creation of a Task Force for Hawaiian Services to make recommendations for the better coordination of services for Native Hawaiians. The task force is comprised of representatives of a diverse cross-section of the community including state, federal and private organizations and groups. As specified in the resolution, an interim report has been filed with the 1990 legislature. This report contains findings and recommendations related to eight specific issues:

1. Social services for the elderly;
2. Educational services for Hawaiian and native Hawaiian youths;
3. Special needs of the "at risk" categories;
4. Medical needs of Hawaiians and native Hawaiians;
5. Legal assistance and dissemination of legal services available to Hawaiians and native Hawaiians;
6. Special needs of Hawaiians and native Hawaiians who live in rural or outlying areas;
7. Employment problems and requirements of Hawaiians and native Hawaiians;
8. Services related to cultural heritage and traditional customs, language and religion.

The task force will submit a final report before the convening of the 1991 legislative session which will provide a more comprehensive perspective and analysis.

This will include:

1. An inventory of current services and programs being provided including, if applicable, the authorization establishing them, e.g. federal or state law or private charter;
2. An assessment of how much Hawaiians and native Hawaiians use current services and programs, and how easy they are to get to;
3. An analysis of how well existing services and programs are coordinated;
4. An identification of what services and programs are needed in future to meet critical needs and requirements;
5. Recommendations to improve accessibility, coordination and to provide services and programs in future for needs not being met now.

'Our Elders, Ourselves' exhibitions set

"Our Elders, Ourselves: Hawaii 1890-1990" is a travelling photo exhibit and a series of public forums being sponsored through June that examines attitudes towards aging in Hawaii over the last century. One forum topic will be "Na Kupuna: Polynesian, Asian and Western Attitudes toward the Elderly."

Kupuna invited

An open invitation to kupuna statewide and on the mainland is extended by OHA's kupuna alakai Betty Kawohiokalani Jenkins and kupuna kako'o Maile Vargo and Ulu Garmon to "Mai Ka Lani Mai Ka Wai O Ke Ola," (From the heaven comes the water of life) to the third annual Kupuna conference.

Princess Kaiulani Hotel is the site selected for the weekend of April 27-29 where kupuna will embrace the theme of water.

Saturday night "Legacy of an 'Ohana in the Celebration of a Kupuna" will focus on the living treasures of the Lunalilo Home. The program will honor the legacy of Ka Moi Lunalilo and his beneficiary kupuna.

Three kupuna awards will be presented. The Ka Ha Mai Kalahikiola Nalielua awardee will be selected by the Office of Hawaiian Affairs trustees. The Ka Ha Mai Nalani Ellis award, presented by the OHA Kupuna Team will be given at the awards dinner on Friday, April 27.

A third kupuna award will be awarded through a ballot process at the conference.

Conference offerings include 14 workshops plus a mele wai and mele hula. Among the 14 workshops are opportunities for kupuna to explore, share, and experience water themes. A new workshop this year will afford kupuna an opportunity to have fun in the hotel's pool.

The planning committee of Mai Ka Lani Mai Ka Wai O Ke Ola include Harriet O'Sullivan, Pikake Wahilani, Kupuna Elizabeth Ellis, Yuki Kaneshiro, Nadine Malilay, Peter Ching, Hinano Paleka, Lydia Namahana Maioho and OHA's 'ohana.

Celebrate kupuna

The Office of Hawaiian Affairs is sponsoring a recognition dinner honoring na kupuna who have given to and supported The Lunalilo Home. It will be held Saturday evening, April 28, in the Ainahau Room of the Princess Kaiulani Hotel at 5 p.m.

Tickets are \$50 per person or \$500 per table. Proceeds will be given to the Lunalilo Home.

For tickets or more information call Mrs. Lydia N. Maioho at 537-1716.

Entertainment will include Halau Hula Olana the Diamond Head Trio, and Ka Pa Hula Hawai'i.

Crafts wanted

The Department of Business and Economic Development announces that a local couple will soon open a combination gallery and retail store in Portland, Maine. They want a wide range of Hawaiian products with prices between \$10 and \$300 retail. Contract terms and shipping costs are negotiable, the announcement said.

For further information those interested may contact Renee Saidin, at 4131-A Napali Place, Honolulu, Hawai'i, 96816. The phone number is 737-6462.

The American Country Food Store, a start-up company with wholesale, retail and mail order operations, is looking for high quality products from all 50 states. Suppliers of food items, hand crafted items like wooden toys, or pottery, etc., may make inquiries by contacting the American Country Food Store, Attn: Darrel Coker, Route 5, Box 92, Shawnee Okla., 74801. The phone number for Coker is (405) 273-7633 or people may also contact Kent Allen at (303) 237-0048.

ethnic point of view. It looks at where our attitudes come from, how they have changed, where they have stayed the same. It looks at lifestyles among the elderly, past and present, and speculates about our future. It is based on numerous interviews with senior citizens, baby boom era adults, and contemporary youth.

The photo exhibit by Tom Haar will be at Kahala Mall April 23-29, at Pearl Ridge shopping center phase one April 30-May 6, at Wahiawa General Hospital May 7-16, at Ala Moana Shopping Center May 17-23, at Makua Alii senior center, 1541 Kalakaua Ave. from May 24 to June 30, and at Windward Mall from June 1-8.

Complementing the exhibit are a series of public forums to be held on Thursday evenings. The first forum "The Aging of Hawai'i: Are we getting older?" will meet April 26 at Kapiolani Community

College (Diamond Head Campus) Ohia bldg. Rm. 118 at 7:30 p.m. It will be preceded by a public reception at 6:30 p.m.

The next forums are: May 3, "The Changing Island Family: Past, Present and Future" in the Aiea Public Library (99-143 Moanalua Rd.) at 7 p.m.; May 10 "Who wants to get old? Youth, paradise and the fear of age," at Wahiawa General Hospital conference room, at 7 p.m.

Speakers include representatives of the state Executive Office on Aging; local hospitals and college faculty.

Funds for the project have been provided by the Hawaii Committee for the Humanities.

Project director is Kathe Geist and principal humanities scholar is Robin Fujikawa.

More information is available from Kathe Geist at 734-9211.

Lei Day events announced

The 1990 Lei Queen and her court will be presented to the public at the opening of Lei Day Celebration, the morning of May 1, at the Queen Kapi'olani Park bandstand.

Queen Mae Ulalia Loebenstein and her court will reign over the day's festivities. Liffie Leolani Pratt, first runner up, with Lokalia Halemanu, Puluolo Naipo Park and Annie Iliahi Kanahale Faulconer round out this elegant Hawaii lei court. Queen Mae's granddaughter was Lei Queen last year.

The celebration will open with a prelude by the Royal Hawaiian Band at 10:30 a.m. The presentation of awards to the youth lei contest winners will end the celebration at 5:30 p.m. The day's activities includes an exhibition of lei, the longest running lei-making contest, a Ho'olaulea of Hawaiian arts and crafts, continuous stage entertainment from 12:30 to 6 p.m.

Lei contest entries this year will be judged in six color categories, and for the most typically Hawaiian, best hat lei and the coveted Mayor's grand prize. The winners of the lei contest will be invited to participate in the winners' circle, an opportunity to meet the public. The youth lei contest will begin at 3 p.m. and conclude with the awards presentation at the bandstand. Youth, ages 17 and under, are encouraged to compete for the ribbon and money prizes.

The public is invited to this 62-year-old event that was started by author and poet, Don Blanding.



Photo by Deborah L. Ward

Mae Ulalia Loebenstein, 1990 Lei Queen



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'Aha 'Opio spots still open

The Office of Hawaiian Affairs through its Education-Culture Division will host the third annual youth leadership conference, "'Aha 'Opio O OHA" June 18-23, in Honolulu.

Seventy-five Hawaiian high school juniors statewide will be selected to participate in a week of program activities. The activities will reflect Hawaiian concerns such as ecology, Hawaiian history, native rights and alternatives lifestyles. Activities will include the election process, government organizations, introduction of bills and lobbying for issues. Students will have the opportunity to explore leadership roles, values and to meet officials involved in government processes.

The 'Aha 'Opio (OHA's Youth Legislature) seeks to provide Hawaiian high school students with hands-on experience in developing leadership skills in public speaking, parliamentary procedure and group political interaction.

The 'Aha 'Opio recognizes Hawaii's own cultural heritage. What makes this program especially Hawaiian is that the students will select issues of current concern and debate what impact they

have on the Native Hawaiian community.

Special cultural sessions will cover alternative lifestyles, Hawaiian language, ho'oponopono (conflict resolution) and Hawaiian values. Students will visit important historical sites and various state agencies. Meetings are scheduled with state legislators.

Applications to participate may be obtained through junior class counselors at the high schools or by calling the OHA Education-Culture Division at 946-2642. All applications should be returned to OHA no later than April 16.

Selection interviews will be held in late April. There will be an island-wide orientation meeting in May for students who will participate in 'Aha 'Opio O OHA.

Members of the conference planning committee are: Hinano Paleka (Kamehameha Schools), Kauila Clark (West O'ahu Employment Corporation), Walter Kahiwa, Jr. (Honaunau School), Sabra McCracken (County of Kaua'i), Paula DeMorales, Don Romero (Wai'akea High School), and Kathy Romero (Ka'u High School).



Graphic designer Momi Cazimero will be given the prestigious O'o award by the Hawaiian Business/Professional Association in a special ceremony at the Willows restaurant on April 18.

Spaces open for some Moanalua Garden events

The Moanalua Gardens Foundation is presenting Ke Kukui O Moanalua, a series of lectures and field trips about Hawaii's environment. All are open to the public. Costs per event range from \$6 to \$120, with discounts for Foundation members. More information and registration is available through Moanalua Gardens Foundation at 839-5334.

The following events have space available at press time:

April 21, Saturday, 9 to 11 a.m., "Getting To Know Manana Island" Part I, is a lecture and slide show detailing the Rabbit Island bird sanctuary. Registration fees are \$30 for members and \$35 for non-members. The fee covers the Part I lecture and Part II field trip. The lecture will be held at Moanalua Intermediate School, room B-3.

April 28, Saturday, 7:45 a.m. to 3 p.m. or May 5, from 7:45 a.m. to 3 p.m.: "Getting To Know Manana Island," Part II will explore Manana Island by kayak. Those interested must know how to swim well. No kayak experience is required. The fee includes a \$25 kayak rental paid at enrollment for Part I which is an advised prerequisite. A carpool will meet at the Moanalua Gardens office at 7:45 a.m. Others may meet at Makai Research Pier, Makapu'u at 8:30 a.m.

June 23, Saturday, 6:30 a.m. to 6 p.m.: Maui Adventures walk along a two-and-a-half mile level irrigation flume on the Waikamoi Ditch Trail while observing native plants and flowers then an exploration of 'Iao Valley will be the highlights of this trip. Registration fees are \$115 for members and \$120 for non-members who leave from Honolulu and

\$35 for members and \$40 for non-members meeting on Maui. A carpool will meet at the Moanalua Gardens office at 6:30 a.m. or participants may join the group at Aloha Airlines at Honolulu airport at 7 a.m. On Maui the meeting place is at Aloha Airlines. All fees cover field trip and ground transportation. The Honolulu fee also covers air transportation. People are cautioned that this is not a trip for people who have a fear of high places.

All registrations are processed on a "first-come, first-served" basis. Registrations are now being processed subject to availability.

Check for payment in full must accompany registration forms and made payable to: Moanalua Gardens Foundation. The address is 1352 Pineapple Place, Honolulu, Hawaii, 96819. Registration forms may be obtained by calling 839-5334.

Dates are set for some important events

NHLC meetings

The Native Hawaiian Legal Corporation, a non-profit, public interest law firm, protects, defends, and asserts native Hawaiian rights to land, water, natural resources and related entitlements. Its board of directors will be meeting on Thursdays at 1270 Queen Emma Street, Suite 1004, Honolulu, Hawaii, 96813, on April 26, May 24, June 28, July 26, Aug. 23, Sept. 27, Oct. 25, and Nov. 29.

All meetings are from noon to 1 p.m. and are open to the public.

Waipahu Park

To help educate the public — both the younger generations and visitors alike — about Hawaii's rich plantation heritage, Waipahu Cultural Garden Park is producing an exhibit entitled "Where Did We Come From?" The exhibit will be opened on Saturday, May 12, from 9 a.m. to 3 p.m. Admission is free.

An Immigration Day Celebration, full of immigrants' color and fanfare, will complement the opening of the exhibit. Several groups and non-profit ethnic organizations are participating in putting on cultural displays, demonstrations and entertainment plus food and crafts sales.

The participating organizations are: The Camoes Players, Catholic Immigration Center, Cosmopolitan Senior Citizens Club, Hawaii

Chinese Cultural Service Center, Hui O Lailima, Korean Artists Association, The Kupuna, Pamana Dancers, Pamana Singers, Puerto Rican Heritage Society of Hawaii, Tony Ramos Kajukembo, UH Banduria Players and Waipahu High School Band.

The public is also invited to attend the following event at the park:

Wednesday, June 27, from 7 to 9 p.m. - Lecture and open forum on "Picture Brides" by Barbara Kawakami.

Admission is free. For more information call the park at 676-6727.

Earth Day

Hawaii Earth Day 1990, to be held Sunday, April 22 with a parade and fair, celebrates the 20th anniversary of the first Earth Day, on April 22, 1970. This event launched measures such as the Clean Air and Water Acts and creation of the Environmental Protection Agency.

The parade theme is "You Can Make a World of Difference." It will start at 9 a.m. at Fort DeRussy and follow Kalakaua Avenue to Kapiolani Park. The parade will focus on alternative energy transportation. Individuals and organizations are encouraged to participate with floats, hands, human-powered vehicles and alternative energy vehicles. For information on participating in the parade, call 548-4020. For information on the fair call 946-0007.

The Earth Day fair will be at Queen Kapiolani Park from 10 a.m. to 5 p.m. It features educational

"hands-on" exhibits environmentally sensitive products, food and entertainment.

Hawaii Earth Day is being funded through a grant-in-aid by the state legislature to the Conservation Council for Hawaii. Major sponsors are: Chevron USA, Hawaii Nature Center, Hawaii Visitors Bureau, Hawaiian Electric Company, Honolulu Board of Water Supply, The University of Hawaii, U.H. Sea Grant Extension Service, the State Department of Business and Economic Development, Department of Health and the Department of Land and Natural Resources.

UH Public Administration

The certificate in Public Administration program at the University of Hawaii, Manoa, is seeking applicants for the 1990-91 class which will begin in late August. The one-year program is for people in public service careers who have the potential for, or are presently working in, management or administrative positions. Classes and meetings are arranged around work schedules, and are usually held Tuesday evening and Saturday morning. A six to eight week practicum takes place in the latter part of the program. Credits earned in the program may be counted toward the master's degree recently approved by the university.

Tuition is \$1,000 with fellowship support available. The application deadline is May 14. Call the program office at 948-8260 for applications or more information.

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This capital secretary loves a challenge

By Deborah Lee Ward

Common sense, integrity, efficiency and responsibility. These are the prime characteristics of a top professional secretary, according to Coreene Zablan, named Secretary of the Year for 1990 by the Oahu chapter of Professional Secretaries International. Since 1980 Zablan, the former Coreene Choy, a 1974 graduate of Kamehameha Schools, has worked for state Rep. and Bishop Estate trustee Henry Peters.

A former cruise attendant aboard the Aikane Catamarans, working for Rudy Choy (no relation), Zablan made her career change when she wanted to do something different, and spend more time with her husband and daughter. However, she found her responsibilities and demand on her time grew as she moved from receptionist, to a position as personal secretary. "It's not a 9 to 5 job," she says, adding "I love my job."

Zablan finds her most challenging responsibility is learning how to deal with many kinds of people that call or visit her boss, a public figure with a large constituency. Though not originally trained as a secretary, Zablan learned on the job and has continued to take classes at Cannon's Business College. She views education as a continuing aid in professional development.

Her studies are helping her to attain her goal to be a certified professional secretary, a rating which can be obtained by passing a two-day, 12 hour series of six exams in business law, office technology, office administration, accounting, psychology, human relations, economics and management. Her long-term goal is to obtain her

degree in secretarial science to enhance her position by being better prepared for a changing work environment.

According to PSI Hawai'i division president-elect Gladys Rodenhurst, Professional Secretaries International is an organization dedicated to professional development of secretaries through education and public service. It reflects the growing recognition of the professional secretary. PSI has approximately 400 members in Hawaii, 38,000 nationally, and 40,000 internationally.

Nam Snow, government and regulatory affairs manager for Bishop Estate, praised Zablan for her strong memory recall, especially for figures, and her "super organization" which helps her stay on top of work tasks and priorities.

Zablan will represent the Oahu chapter at a meeting next month on Maui of all PSI chapters in Hawai'i, and compete with other chapter secretary nominees for the Hawai'i division title. Division finalists in each regional district will be rated by education and experience, and district winners will go to the international convention in July. Last year Colette Takemoto of the No Ka Oi chapter on Maui won in the southwest district competition and made it to the international convention.

Zablan is treasurer of the Oahu chapter of PSI. She joined PSI in 1987. Officers of the chapter for 1989-1990 are: Aulani Ahmad, president; Barbara Van Dine, president-elect; Gwen Joseph, vice-president; Dot Uchima, secretary; Darryl Jean Shimizu, immediate past president.

Zablan is the daughter of the late Cornelius and Eleanor Choy of the Big Island. She is married to



Coreene Zablan

Robert Zablan. Daughter Shannon, 12, attends Kamehameha Schools. During the legislative session Zablan's work keeps her very busy. At other times she enjoys traveling.

Her recommendation to anyone considering a career as a professional secretary is: "It's a really great job. Good secretaries are hard to find. A top secretary must be up on her training, especially with the rapid changes in technology today. The biggest asset is to have good common sense. Training is also important — focus on it in a positive way."

Kris Haina wins civic club scholarship



Kris Haina

The Princess Ka'iulani Hawaiian Civic Club recently installed new officers and announced its first scholarship recipient for the 1990-91 academic year, Kris Marie Kuulei Haina, daughter of Mr. and Mrs. Kenneth S. Haina of Honolulu.

A 1989 graduate of the Kamehameha Schools and a participating member of the first 'Aha Opio O OHA in 1988, the 18-year-old native Hawaiian is currently a freshman at the University of Redlands in California. The award is for \$500.

In a solemn candlelight ceremony on Feb. 11 the following officers were installed by Melvin Kauila Clark, first vice-president of the O'ahu District Council, Association of Hawaiian Civic Clubs:

Gladys E. Rodenhurst, president; Tane Wailehua, vice president; Walter V. Rodenhurst III, secretary; Merlyn Akuna, treasurer; Mary Kuulei Haina, historian; Tiona Wailehua, chaplain; and Sonny Perreira, sergeant-at-arms.

Directors are Dorothy Gillett, Mahina Perreira, Clarence Sardinha and Carol M. Anzai. The immediate past president is Rona Rodenhurst, who was founding president of the club when it was chartered in 1978.

The club's scholarship fund began modestly and was built for three years, this is the first award made.

The award is a first for Miss Haina from an Hawaiian Civic Club or any Hawaiian organization. Her parents became members of Princess Ka'iulani a few months after it was chartered.

Miss Haina is the youngest of the family's four children to graduate from Kamehameha. Preceding her were sisters Kim (1974) and Kye (1978) and brother Kent (1976). Kim is a physical therapist in Newport Beach, Calif.; Kye is a school teacher in Orange County, Calif. and Kent, a former Air Force fighter pilot, is now a DC-10 pilot with American Airlines.

'May Experience' opens up options in life

Hawaiians can be successful in both traditional Hawaiian and Western lifestyles. This is one of the lessons being shared with Wai'anae coast junior and senior high school students through the annual "May Experience" speakers' program.

Now in its seventh year in Wai'anae and Nana-kuli intermediate and high schools, the "May Experience" will bring Hawaiian speakers to the students April 30 through May 11.

"May Experience," a community-developed and supported project, honors both traditional Hawaiian and bi-cultural role models for success. It is a networking project produced by the Hawai'i State Teachers' Association, the American Friends Service Committee, the Wai'anae Women's Support Group, and the state Department of Education Leeward District Hawaiian Studies Program.

"May Experience" is also made possible with the help of the Office of Hawaiian Affairs (which

has supported the project since 1983 with funding and in-kind aid) and the Kamehameha Schools Hawaiian Studies Institute.

Speakers this year include: the OHA kupuna team (Betty Jenkins, Ulu Garmon and Maile Vargo) on "Hawaiian Values"; OHA cultural specialist archaeologist Earl "Buddy" Neller who will talk about Wai'anae archaeology and do "hands-on" activities; and OHA trustee Manu Kahaialii who will talk about "Hawaiians In The 21st Century," and share songs.

Also speaking will be: Eric Enos, a taro farmer/artist and director of the Opelu Project; Keliiokekai Walter Paulo, fisherman and former fisheries consultant to the United Nations and World Bank; Hayden Burgess, former Wai'anae High School graduate, attorney and former OHA trustee; Beatrice Krauss, ethnobotanist; Kauila Clark, master potter specializing in children's art; Paula Akana, KITV news anchor; Earl Arruda,

president of the Hawai'i State Teachers' Association; Keone Nunes, Hawaiian culture and arts specialist; Agnes Cope director of the Wai'anae Coast Culture and Arts program; and judge Walter Heen.

Auwe

A typographical error was made last month in the Trustee's View column by OHA Trustee Moses Keale on the historic ceded land trust agreement between OHA and the Governor in February. The sentence in his introductory paragraph should have read "We engaged the state of Hawai'i in an historic encounter to negotiate the rights and privileges of our Native Hawaiian people."



(presented by Ka Wai Ola O OHA and Alu Like as a public service)

Alu Like trainees help open homework center

Wanda Aki is a classroom training participant of Alu Like's Employment and Training Program. She is pursuing social work studies at Kaua'i Community College.

Desiring to make a mid-life career change, Aki sought Alu Like's assistance. For most of her working life, Aki was an entertainer in the visitor industry. Now that her children had moved on and started families of their own, she wanted to enter the social service field. Through the Alu Like Employment and Training Program, Aki was placed as a work experience participant with the Department of Human Services, Social Service and Child Protective Service Units. During her training period as a case aide, Aki reached a level of proficiency where she was able to provide direct-services to clients. After concluding this training period, she continues her studies. Recently, Aki applied for and was selected from among the many applicants, to be the Anahola Homework Center clerk. A resident of the Anahola Community, Aki is eager to use the skills she learned at school and at the Department of Human Services in providing direct services to the students and members of her community.

In the process of opening this Homework Center, Ululani Thomas, outreach librarian for the books-by-mail and the homework center projects of the Native Hawaiian Library Project; and Wanda Aki, homework center clerk, worked on preparing the building and library materials to be used in the center. Obtaining all of the necessary equipment was somewhat challenging. In a brainstorming session with Kaua'i Employment and



Wanda Aki and Vance Juarez

Training Coordinator Annette Creamer, the idea of having some of the equipment custom-made was explored, in particular, a storage cabinet to house the center's materials.

Enter Vance Juarez. Like Aki, Juarez is a current participant of the Employment and Training Program. A student pursuing a career in carpentry, Juarez is also a local Anahola resident. A young man who earlier pursued a dream of playing all-star football on a scholarship at Eastern Arizona College, Juarez found that not everyone

could be an all-star player. After marrying and returning to Kaua'i to make his home, Juarez pursued a career in carpentry. A student at Kaua'i Community College since January 1989, with plans to graduate this May, Juarez has made the best of his time in school. He currently holds a place on the college's Dean's List, and the national Who's Who Honor Roll listing.

When the need for carpentry skills arose, Juarez's help was sought. He eagerly accepted and began immediately to plan, order materials, and start to build. Without any hesitation, even with studies, family and part-time work, Juarez was ready to assist, wholeheartedly! His reasons? The satisfaction of being able to "give back" to Alu Like, and those who assisted him; the gratification in being able to share his skills and talents with a community in which he lives; and the pride of being a part of someone else's education. Additionally, after visiting the center, Juarez saw there were other needs and donated a beautiful, wooden, desk he made.

For Aki, her storage needs have been met and she is ready to provide the center's services to the children and members of her community.

The Anahola Homework Center held a blessing on Monday, March 5. Appropriately, in the sense of working together, the blessing was conducted by Herman Paleka, High-Priest Leader of the LDS Church, Kapa'a. Paleka is also a member of the Anahola Homestead Community and currently serves as secretary of Alu Like's Kaua'i Island Center Advisory Council.

continued on page 19

Moloka'i Makahiki area is rededicated

By Edward Halealoha Ayau

On Saturday, Jan. 13, Na'iwa, the traditional site of the land games of the Moloka'i makahiki was reopened and blessed for makahiki purposes after 72 years of non-use.

A relay was run through the entire Na'iwa district. It began and ended at pohaku pa'ani ho'oikaika (athlete's stone) considered to be the piko (center) of Na'iwa.

Three kukini (swift runners) traversed a difficult course. The race was possible because of the permission and support of Ian Hurst of Moloka'i Ranch.

The first kukini was Robert Momona Alcain, son of Enid Laniwahine (Sarmiento) Makaiwi and Segundo Alcain of Kaunakakai. The second kukini was Shane Kuamu Bush, son of Evangeline Ochie (Makaiwi) Bush and the late Francis Koa Bush of Ho'olehua. The third kukini was Adolph M. Helm, son of George J. Helm Sr. and Mae (Koko) Helm of Kalamaula.

Before the race the three each gave traditional ho'okupu (offerings) that were placed on the athlete's stone. All three were blessed by kupuna Clara Ku and to the sound of the pu (conch shell) the historic run was begun by Bobby Alcain.

A 10-year perpetual trophy was donated by Reynolds Leialoha Ayau of Ho'olehua, entitled, "Na Kukini Po'okela o Na'iwi," (The Champion Runners of Na'iwa) includes an authentic ulumaika (rolling stone) mounted on top.

The names of Robert Momona Alcain, Shane Kuamu Bush and Adolph M. Helm are now inscribed on the trophy which will stay with kupuna Harriet Ne until the 10-year period is over.

Beginning next year, teams of three kukini will be invited to each race for the right to have their names inscribed on the perpetual trophy. At the end of the 10-year period, the team which has won

the most relay races keeps the trophy.

The Rev. John Apuna blessed the symbolic re-opening of Na'iwa. Standing next to the athlete's stone with Pu'u Anoano as a backdrop, the women of Hula Halau o Molokai, under the direction of kumu hula Rachael Kamakana, danced under a noonday sun. A brief cultural history of Na'iwa was shared with the families and friends that attended.

Much work has gone into restoring historic sites located in Na'iwa. Matthew Adolpho, Kaimi Lindo, Aaron Fontes, Aunty Luana Hamakua, Sheldon Hamakua, Dan and Kathy Bennett, Howard Selnick, and I have all contributed to the

restoration of historic sites. Much more work needs to be done including restoration at the kahua (playing field) that surrounds the athlete's stone, the hula platform and boxing ring and the holua side. The Pu'u Maika, also known as Pu'u Ka Mo'o, and once the site of ulumaika contests, needs to be cleared of thick shrubbery. Through concerted efforts, a legacy of Hawaiian culture can be preserved for future enjoyment and use as a learning experience for our people.

Interested volunteers may contact members of Hui Ho'opakele 'Aina for more details.

Edward Ayau is an attorney with the Native Hawaiian Legal Corporation.

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ACCESS opens government to the people

The goal of Access: *Legislative Information Service* is to encourage citizens to participate in the legislative process through electronic means.

Citizens may communicate with Access in two ways: by using a terminal located in a public library, or by using a personal computer, modem, and communications software.

To communicate through a personal computer with remote communications, the following items are needed on personal computers: a communications port, a dial-up modem (either internal or external), VT 100 Emulation software.

Users should refer to the computer software manual for specific instructions on how to set up the computer and use individual software.

Modems

The State of Hawaii Area Wide Information Access Network Hawaiian is equipped with a bank of autobaud modems capable of receiving calls at 300, 1200 or 2400 baud. Modems used to connect to Access should be compatible with the following industry standards at the respective communication speeds: Bell 103 (300 baud), Bell 212A (1200 baud), CCITT v. 22 bis (2400 baud).

Communications Software

In addition, the modem/emulation software should be set with the following specifications: 8 data bits, no parity, 1 stop bit, full duplex and no echo.

Examples of VT100

Emulation Software Packages:

IBM PC or compatibles: are Crosstalk XVI, Procomm (Shareware), Procomm Plus and Smartcom III. Apple II Series: Mousetalk, ASCII Express, Point to Point. Macintosh: Red Ryder, MicroPhone, MacTerminal.

Program Function Keys (PF Keys)

Program function keys (PF Keys) are used extensively in Access. Most personal computer keyboards do not have PF keys, however, VT100 emulation software assigns certain keys to perform the PF key functions. Refer to the communications software manual.

Printers:

The system software for Access supports the following six (6) printers: Dot matrix printers, LN103, LA100, Xerox, HP Laserjet, LQP2.

If a printer is not listed, users should consult their printer manual to determine which of the above printer types will allow users to print.

Phoning Access

Legislative documents such as bills, resolutions, committee reports, and hearing notices are now accessible by telephone through Access: *Legislative Information Service*. These documents may be printed or saved to disk. To get the status of a bill or resolution people may call Audio Access: Bill Status System. The key to accessing legislative information is now the phone number of the service wanted.

Here are the keys:

Access on O'ahu is 296-4636 (296 INFO), and on neighbor islands it is 1-800-628-4229, toll free. Audio Access: Bill Status Service may be reached with direct calls with a touch tone phone on O'ahu at 548-7777 and on the neighbor islands at 1-800-468-4644 and ask for Audio Access, 548-7777. The hours are 7:45 am to 4:30 pm on weekdays.

Capitol Bulletin Board System

The CBBS is part of a statewide electronic network operated by private individuals donating their time and the use of their computers and phone lines. The CBBS is available to users at no charge on the different islands by dialing the local numbers.

On O'ahu: 536-2888 (State Capitol) or 942-2508 or 732-6909 or 499-1101.

On Kaua'i: 337-9280 or 338-9999.

On Hawai'i: 935-1748.

Legislative information

The Legislative Information Office is 548-4262.

The Legislative clerk's office for the House of

Representatives is 548-7843 and for the Senate, it is 548-4675.

Access Help Desk

If people encounter a problem while working on Access, help is available on O'ahu by calling 548-1738 and on the neighbor islands by calling 1-800-468-4644, and asking for Access Help Desk, 548-1738.

"On Line" Access

Access: *Legislative Information Service* is a menu driven database of legislative information.

Connecting to Access

1. Turn on the personal computer and modem.

2. Run the communication software package and dial into Access: at 296-4636 on Oahu, or on the neighbor islands 1-800-628-4229.

3. When the modem "connects," press the Return Key two times quickly to allow the network to acknowledge the connection. Keep pressing the return key until a welcome message is seen.

4. Access will ask for a "Username:" Type in ACCESS in all capital letters, no spaces, and press the Return Key.

5. The next screen you'll see will say: Welcome to Access Legislative Information Service Hawaii State Legislature 1990 Press RETURN to Continue ().

The user is logged onto Access when the message appears. Refer to the next section which explains how to navigate within Access.

Entering Access: Legislative Information Service

The Main Menu is where the journey begins. Users will note that there are five menu items to choose from and a sixth item called "Exit System"

that logs the user out of Access. The first item allows you to access legislative documents: bills, resolutions, committee reports, and hearing notices. The next four items provide useful information about the legislative process: "Legislative Timetable," "Legislative Information and Directories," "How a Bill Becomes Law," and "How to Participate in the Legislative Process." Users can read the section entitled "Access Main Menu Items" for a short description of each menu item.

Moving in Access

Access provides instructions at the bottom of the screen on which choices the user has and what the user can do. For example, execute or cancel a function, move to the previous or next page, or return to the main menu.

Access Keywords

Keywords are pre-selected words or phrases that describe topics which are useful in categorizing bills and resolutions. All bills and resolutions are assigned one or more keywords. By using a keyword, users may see a list of bills and/or resolutions related to that keyword.

Users may also search for keywords that start with specified letter(s). For example, "E*" will display a list of keywords starting with the letter E. Typing "EDUC*" will display a list of keywords starting with EDUC*.

Complete copies of the Access manual (including maps that show the sequence in which menus and text appear on the screen) may be obtained by contacting: Access Help Desk Office of Sergeant-at-Arms, House of Representatives, State Capitol Room 036, Honolulu, Hawai'i, 96813 or FAX to 548-7784.

Access Main Menu Items

- 1 **Legislative Documents and Keyword Search:** Review, print, and save to disk legislative bills, resolutions, committee reports and hearing notices and find bills and resolutions related to topic keywords.
- 2 **Legislative Timetable:** Describes the deadlines and milestones that determine the process by which the Legislature conducts its business, including: bill and resolution introduction cutoffs, date bill must move from first-referral to second referral committees, deadlines for bill crossover to other house, and deadline to disagree with other house's amendments.
- 3 **Legislative Information and Directories:** Profiles each of the 76 legislators by providing information in categories such as: Capitol office and phone numbers, district and party affiliation, leadership positions and committee assignments, and educational, career, political, and community information; a list of House and Senate Committees and the members of each committee, logistical information about the Capitol, such as, where to find public parking in the Capitol area, where to find the public telephones at the Capitol, copy machines available to the public, testimony drop-off box, Capitol tours and the snack shop.
- 4 **How a Bill Becomes Law:** Describes the step-by-step legislative process.
- 5 **How to Participate in the Legislative Process:** Provides information and ideas about getting involved, being informed, tracking legislative measures, communicating your position, organizing your support, and publicizing your issue.
- 99 **Exit System:** Logs you out of Access.

\$57.6M is potential in macadamia

How profitable could macadamia nut production be, on medium-sized farms of 25 to 500 acres, under typical growing and marketing conditions?

"Economics of Macadamia Nut Production in Hawaii," is a report designed to find out.

The researcher-authors are Dr. Frank S. Scott, Jr., John Sisson, Maurice Kanda and Teck Yeap of the Department of Agricultural and Resource Economics, College of Tropical Agriculture and Human Resources (CTAHR), UH Manoa.

Based on their study of printouts on retail sales, surveys of consumer demand, and controlled test marketing and published secondary data from several sources, the research team projects a world market potential for approximately 64 million pounds of kernels for the year 2000. This projection assumes the market would be fully developed and producers could get 90 cents a pound in-shell.

This represents real economic potential for Hawai'i. Macadamia nuts are the leading crop in the state and have risen from 21 million pounds

(valued at \$11.3 million) in 1978 to 45 million pounds (valued at \$35 million) only 10 years later. At that time, there were 650 farms with 21,500 acres in macadamias, 15,600 acres being in full or partial production.

Because supply and demand for macadamia nuts is dynamic rather than static, and increasing competition exists from other sources, it is crucial for farmers to be able to determine how profitable their farms' macadamia nut production is or could be. To meet that need, the report (CTAHR Research Series 059) provides a guide to potential producers in reaching their investment decisions.

Their research has enabled these agricultural economists to project estimates based on various macadamia nut yields, prices, and land costs. A budget analysis data bank has been produced. It is designed to be readily updated as input-output prices change. The analyses in the report's appendices are set up so that individual farmers can plug in their own data and get an indication of how their macadamia nut business is doing.

New book on Kilauea is extraordinary

By Ann L. Moore

"Kilauea, The Newest Land On Earth" is a rarity; a book that is visually exciting, profound but never pompous.

"Kilauea" contains a series of extraordinary full color photographs of recent volcanic eruptions and the creation of new lands on the Big Island. The photographer, Dorien Weisel, used his camera and film the way Michelangelo used a palette and brush to capture the original Creation.

These are not photographs that could be duplicated by just any photographer because Weisel has a special-use permit from the authorities at the Volcanoes National Park which allowed him access to the eruption sites. That permit, Weisel's unfailing eye for the lava's creative magnificence, and what must verge on foolhardy courage give readers an unforgettable vision of Pele's domain that can be held in the hands and revisited again and again.

In the text, co-author Christina Heliker pulls the reader into a time warp and takes them from the earth's beginnings, through early written accounts and into the present with crisp, informative prose. There are sharp, to-the-point references accompanying each picture.

The archives were searched by the author and old paintings of the volcano found. Additionally, 1920s to 1960s photographs depict pioneer visitors to Kilauea and the Volcano House. Those photos were combined with several full color graphics showing just how a volcano works; from its "hot spot" deep below the earth's mantle to the point of eruption.

The large-format book captures everything from the initial, spectacular lava fountains that

burst from the Pu'u 'O'o vent to the massive outpourings from the Kupaianaha lava pond, to the destruction done by the flows and finally to the new land that is being created.

Weisel came to the island of Hawai'i 10 years ago, drawn by the eruptions at Pu'u 'O'o. He and his family moved to a home near the summit of Kilauea in 1984. He is a noted free lance photographer who has shown his work in Honolulu and at the Volcano Arts Center. Many of his photographs were selected for the Smithsonian Institute exhibit "Inside Active Volcanoes." The exhibition is now at the Bishop Museum. From Hawai'i it will tour several of the world's major museums.

The straightforward, easy-reading narrative by Heliker provides fascinating information. She manages to cram a lot of information into each phrase without ever becoming "bookish" or boring.

Heliker is a geologist with the Hawaiian Volcano Observatory. She became a volcanologist when she left a job studying glaciers and joined the U.S. Geological Survey scientists at Mount St. Helens following its eruption in 1980. She moved to Hawai'i in 1984 and has been monitoring the Pu'u 'O'o eruption ever since.

The book is available at the Bishop Museum's Shop Pacifica and at other book outlets for \$12.95, a price this reviewer finds extremely reasonable considering what you get.

The Bishop Museum members' discount applies for purchases made at Shop Pacifica which can be visited without paying the museum entrance fee. The shop is at the main entrance of Bishop Museum, 1525 Bernice St. The mailing address is P.O. Box 19000, Honolulu, Hawai'i,



Photo by Ann L. Moore

A vision of the goddess Pele seems to appear in this two-story photo mural at the entrance to Bishop Museum's new exhibit on volcanoes.

96817-0916.

"Kilauea The Newest Land On Earth" is a 1990 Bishop Museum Special Publication, Number 92, by Bishop Museum Press.

Hana hou for 'All Hawaiian Cook Book'

By Deborah L. Ward

With her second cookbook "E Ho'olako Mau," just published in January, author Tamar Luke Pane'e continues to enrich our knowledge of cooking in old Hawai'i, then and now.

In publishing her long-awaited volume one this year (she published volume two first, in Dec. 1987) Pane'e has completed the two volumes she planned and executed with the kokua of friends and family. Volume two featured an equally fascinating collection of typical Hawaiian recipes and stories, in chapters titled poi bowl, calabash, ocean treasures, poke, and from the ranch.

The focus of this excellent new book, with its colorful cover featuring the royal coat of arms of the Hawaiian kingdom, is cooking for a "pa'ina" or "aha'aina" (feast), the correct terms to use instead of the commonly used word lu'au, which actually means young taro tops (leaves).

More than just a cookbook, "E Ho'olako Mau," shares knowledge of a Hawaiian lifestyle, simple but unique. As Pane'e writes, "The intent of this book is to share traditions, customs, knowledge and recipes from a by-gone era." It is her way of sharing her memories, and those of her friends, of a cherished childhood lifestyle long gone.

The book goes into some detail on how to prepare for the various aspects of an 'aha'aina, from the planning a year in advance to the step-by-step preparation of the imu (earth oven), fish, he'e (octopus), 'opae (shrimp) and other dishes. Illustrations are by David Paul Parker and Brook Kapukuniahia Parker and the cover design is by David Paul Parker.

Recipes have been handed down and some altered to suit modern-day lifestyles. As in the earlier volume two, the author leaves room in the pages for the reader to record their own recipes and family tradition for preparing a dish. A glossary defines the Hawaiian and technical cooking terms for various foods.

Chapter 1 of the newest "E Hoolako Mau" des-

cribes various cooking methods: baking (kalua); broiling (ko'ala, kunu, pulehu, palaha, 'olala, lawalu), and steaming (hakui and puholo).

Chapter 2 cover the imu: selecting a site, its dimensions, setting up and lighting the imu, about types of wahie (firewood), pohaku (stones), covering, uncovering and cleaning the imu. It includes imu traditions in using banana stalks, ti, 'eke huluhulu (burlap bags), kapolena (canvas, which replaced the moena, or lauhala mat).

Chapter 3 is about preparing the pua'a (pig) from how to select and slaughter it to preparing it for cooking and serving. This chapter also offers easy family-size recipes for oven and microwave kalua pua'a.

Chapter 4 covers preparation of traditional and modern laulau. Recipes are included too for beef tongue and turkey tail laulau, and for using butterfish (black cod).

Book on sovereignty is timely

"A Call for Hawaiian Sovereignty" is a timely new book written by attorney Keoni Kealoha Agard and professor of Hawaiian religion Michael Kioni Dudley, PhD. Their re-examination of historical events, of the U.S. involvement in the kingdom overthrow and subsequent actions, is intended to help people understand why sovereignty has resurfaced in Hawai'i as a political issue. It also makes the case why Hawaiians need their own lands and recognized sovereignty to perpetuate the race.

The book was originally a paper written in 1977 by Agard while attending the University of Hawaii school of law. He says his goal via the book is to educate readers and to create a forum for discussion and analysis of Hawaiian history and politics, past and present.

"A Call for Hawaiian Sovereignty" (150 pp), is the second volume in the series "A Hawaiian Nation." Volume 1, "Man, Gods, and Nature," writ-

ten by Dudley, discusses the ancient system of Hawaiian philosophical thought.

"A Call for Hawaiian Sovereignty" and "Man, Gods and Nature" are published by Na Kane O Ka Malo Press, Honolulu. They are available at major bookstores in Hawai'i. Price per volume is \$11.95 (plus tax) in paperback, \$16.95 (plus tax) in hardback. Mail orders may be sent to Na Kane O Ka Malo Press, P.O. Box 970, Waipahu, Hawai'i, 96797. Make checks payable to Na Kane O Ka Malo Press.

The authors have discussed their book on local radio broadcasts and will be autographing their book at Ward Warehouse Waldenbooks on Saturday, April 7, from 1 to 3 p.m.

Keoni Agard is an attorney in private practice in Honolulu and is currently on the staff of the House Majority Leader. Keoni Dudley has taught Hawaiian religion at Chaminade University and at the University of Hawai'i.

Census information is a key to the past

By Lynn Oamilda

"People don't realize that census information tells the history of your family," Rhoda Kaluai said.

As a community awareness specialist for the U.S. Department of Commerce, Bureau of the Census at the Waipahu district office, Kaluai has a solid background in finding information and doing research, a strong interest in genealogy (the study of family history.)

As the 1990 Census approaches, Kaluai said that, "Hawaiians need to know who they are and where they came from. People don't realize what census information can tell them about the history of their family," Kaluai said.

As an example, Kaluai noted that from a photocopy of the original 1890 census taken in the Puna district on the island of Hawai'i, one can find such facts as a person's name, age, sex, race, whether they were married or not, place of origin, occupation, number of children, if they were registered to vote, whether they could read or write, the name of their teacher and information on property ownership.

All of that information was documented by the census-taker and could be a source of learning more about one's ancestors she said.

Kaluai said that there are several places one can find information for use in tracing a genealogy such as the state archives, state and local libraries

Hawaiian conversation class

The Friends of 'Iolani Palace continue during May the Hawaiian language program, "Brown Bagging to Conversational Hawaiian: A Language Awareness and Conversational Class for the Busy Person."

Students of the course can expect a heightened awareness of the Hawaiian language and to be instructed in pronunciation as well as basic conversational skills.

The course is targeted to the working adult. Everyone is welcome. There is no homework or tests.

Classes meet at 11 a.m. and at noon in 'Iolani Barracks, on the 'Ewa palace grounds, on Mondays for continuing students and Wednesdays for beginning students. There are no classes on holidays. Fees are \$5 each session. Students register for a month at a time and fees are payable upon registration with adjustments made for holidays. No textbook is required, just pencil and paper. For more information call the Palace program coordinator, Keola Cabacungan, at 522-0827.

Ahahui Kapiolani award

Elizabeth Madrona is the first winner of a \$500 college scholarship award from the Ahahui Kapiolani, a non-profit organization dedicated to perpetuating the benevolent works of Queen Kapiolani. She is a 1987 graduate of Kamehameha Schools and is a second-year college student at Chaminade University with a double major in early childhood education and elementary education. She is the daughter of Mr. and Mrs. Alfred Madrona of Honolulu.

Madrona is interested in hula and has studied for six years with Halau Mohala Ilima under kumu hulu Mapuana DeSilva. She said she first heard about the scholarship award applications from an article in Ka Wai Ola O OHA last November.

The award was presented in a ceremony at Mauna 'Ala, the Royal Mausoleum in Nu'uano. Present were the officers and director of Ahahui Kapiolani, Mr. and Mrs. Madrona, Elizabeth Madrona and three members of the newly-chartered Queen Kapiolani Hawaiian Civic Club, Luana Beck, Candace Hurley and Maude Sato.

After an opening chant, written by Kalani Akana for the day, Ahahui president Kaha'i Topolinski read a few poems written by Kapiolani and gave a brief history of the queen's life. Ho'okupu were presented and Kalani Akana gave the closing chant.

and the Family History Center at 1723 Beckley St. (842-4118). The Family History Center, a clearing house for Hawaiian genealogies, operated by the Mormon Church, has the most extensive collection Kaluai said. Each of the eight islands has a center.

The center can help locate all types of information and will put information on microfilm for people interested in getting copies of documents. Kaluai said that those who are interested must go down to the center. No orders are placed over the phone.

It also helps if the person doing the research brings any information or documents with them to the center that will lead to other sources of information. For instance, a pedigree chart showing a person's direct lineage, death and marriage certificates, and so on she said.

"It's a lot of reading and research," Kaluai said, "but once you get involved you want to know more."

Rare Hawaiian artifacts are on display at Academy of Arts

For the first time, approximately 50 rare Polynesian works of art from the Hemmeter Collection will be on public view in "Expressions of Power: The Art of Polynesia — Selections from the Hemmeter Collection."

The exhibit opens in the Honolulu Academy of Arts' Focus Gallery April 15 and continues through May 13. On Sunday, April 29 from 1 to 5 p.m., a Polynesian festival will take place in the courtyards of the Honolulu Academy of Arts featuring Polynesian music, dance, artisans' demonstrations, and a special guided walk through the exhibition. Admission is free.

Exhibition pieces date from the 18th to the 19th century and offer a comprehensive view of the arts of all the Polynesian island groups including Samoa, Tonga, Fiji, the Australs, Tubuai, Hawai'i, the Marquesas, the Cook Islands and New Zealand.

According to collector Christopher R. Hemmeter, his main interest is in Hawaiian art, well-reflected in the collection which contains an extremely important shark's tooth club, plus bowls, a gourd and a lei niho palaoa.

Hemmeter began collecting over the last four years initially for the Hemmeter hotel and office complexes. His travels took him on collecting missions all over the world and his love of tribal art led to his concentration in Oceanic art.

Hemmeter said, "Polynesian art is aesthetically magnificent. It has a sense of power and confidence that especially appeals to me when compared with other arts of the world. It was natural, too, for our corporation to collect Polynesian art. After all, part of our success is owed to the great natural beauty and rich cultural heritage of Hawai'i and the rest of Polynesia."

Hemmeter described some of the most significant pieces in his collection: "Since we have begun collecting, we have brought several important works of art back to Hawai'i. The large shark's tooth weapon we acquired last year is a good example. It was collected by Captain Cook on his third voyage. It languished in various collections in England for almost 200 years before we brought it back to Hawai'i. Another example is the rare and beautiful wood dagger from Kauai. Only three other examples are known to exist. And we also brought back from England a wonderful decorated gourd water bottle which may be the largest example to have survived the past 150 to 200 years."

A book on the collection, "The Art of Polynesia: Selections from the Hemmeter Collection of Polynesian Art," will be available for purchase in the Academy shop for \$45 in hard cover and \$24.95 (soft cover).

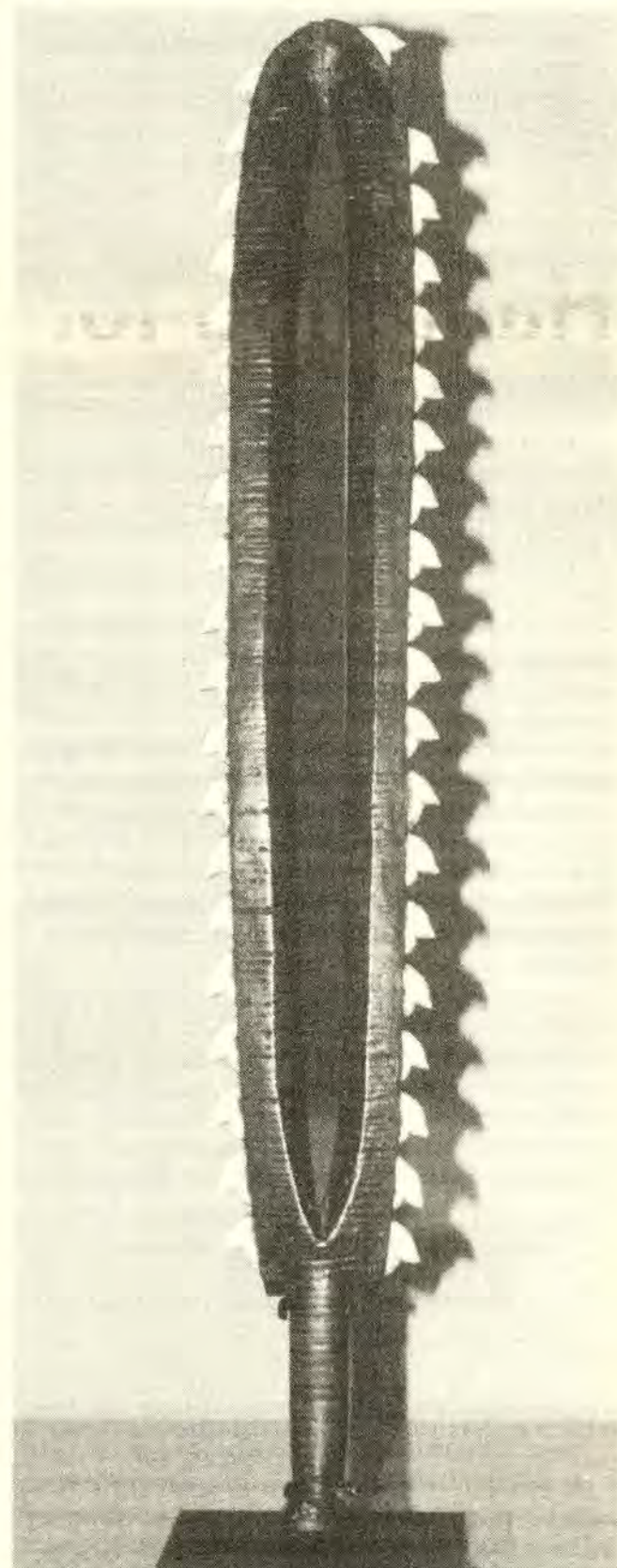
The first census in Hawai'i was taken in 1890 for each of the eight islands she said. Since that time a census has been taken every 10 years in the state. Every 72 years the information from the census becomes public knowledge. In 1992 the information from the 1920 census will be available for public use.

Kaluai said that she conducts genealogy workshops for those who are interested in doing family histories but who don't know where to begin their research. The workshops are intended to help get people started and pointed in the right direction.

For details about genealogy workshops, anyone who is interested may call Rhoda Kaluai 623-9492 or Fran McFarland 422-1186.

Booklets of census information, compiled from each of the islands, have been recently completed and will be out for sale soon. The price of the book will reflect the cost of printing.

"It's time for Hawaiians to do their research," Kaluai said.



This rare shark tooth club was collected by Captain Cook on his third voyage. It was brought back from England and may be seen at the Honolulu Academy of Arts, April 15-May 13 as part of the Hemmeter Collection.

Protector of Hawaiian rights dead at 42

**Ka'olelo Lambert John Ulaleo
1948-1990**

Ka'olelo Lambert John Ulaleo was a Native Hawaiian who was raised in Kalapana, Hawai'i. Ulaleo actively engaged in traditional Hawaiian cultural and spiritual practices which were taught to him by his grandmother. He fought to protect sacred sites in the volcano areas and access to them. He challenged the state's exchange of ceded trust lands at Wao Kele 'O Puna for Campbell Estate lands at Kahauale'a in a lawsuit in which he was represented by the Native Hawaiian Legal Corporation and the Native American Rights Fund. Ulaleo believed that the exchange, and the resulting geothermal development in Wao Kele 'O Puna, would destroy the native forest and traditional gathering areas, and that the exchange was a clear breach of the state's trust responsibility to Native Hawaiians.

On behalf of Ulaleo, the Native Hawaiian Legal Corporation worked with the Hawai'i Volcanoes National Park administration to develop a policy statement regarding Native Hawaiian use of the park for cultural, religious and spiritual purposes. The policy statement recognizes the right of Hawaiians, their family members and guests, to enter this park for traditional cultural, religious or spiritual purposes without the payment of entrance fees. The statement implements the American Indian Religious Freedom Act along with National Park Service management policies on use of national parks by Native Americans.

The Native Hawaiian Legal Corporation is publishing the full policy statement in honor of Ka'olelo Lambert John Ulaleo. It is one of the gifts given to the Hawaiian community by this courageous and caring man.

**United State Department of the Interior
National Park Service
HAWAII VOLCANOES NATIONAL PARK
Policy Statement On Native Hawaiian Use
Of Hawaii Volcanoes National Park**

This policy statement provides guidelines within which Hawaii Volcanoes National Park implements the Native American Relationship Management Policy as it relates to the American Indian Religious Freedom Act (P.L. 95-341).

National Park Service Management Policies Regarding Native American Use of Parks.

One of the overall policies of the National Park Service is to manage, develop and execute its programs in a manner that respects the culture, and religious traditions of Native American tribes or groups. The term "Native American" encompasses American Indians, Eskimos, Aleuts, native Hawaiians, and other native American peoples of the Pacific Islands. Specifically, the National Park Service has pledged to ensure the following:

1. That regulations on access to and use of natural and culture resources in the parks will not unreasonably interfere with native American use of traditional areas or sacred resources.
2. That the park superintendents will establish and maintain effective consultant relationships with potentially affected native American tribes, groups or individuals.
3. That all management decisions will reflect a knowledge and understanding of potentially affected native American cultures.

The above policies are subject to change or modification when necessary to ensure the safety of participant, visitors and employees in the Park or to protect the resources of the Park as mandated by the Congress of the United States.

In addition, the American Indian Religious Freedom Act (42 USC 1996) states that it is a policy of the United States to protect and preserve native American rights to believe, express, and exercise their traditional religion. Consequently, it is a policy of the National Park Service to be as



Kaolelo L. J. Ulaleo

Photo by Deborah L. Ward

unrestrictive as possible in permitting native Americans access to and use of religious or spiritual sites and sacred resources for traditional ceremonies.

Thus, the policy of the National Park Service is to permit members of native American tribes or groups to enter parks and camp overnight in approved areas for traditional cultural and religious purposes without paying entrance fees. The National Park Service is also committed to protecting sacred resources to the extent practicable and will not disclose the location and nature of such sacred sites and resources of the general public.

Native Hawaiian use of Hawaii Volcanoes National Park.

Pursuant to the above National Park Service policies, and the direction and constraints of Congress, it is the policy of the Hawaii Volcanoes National Park administration to maintain the park and develop their programs in a manner that respects, allows and encourages the perpetuation of the cultural, and religious traditions of native Hawaiians. This is implemented by the following specific policies.

1. Hawaiians may enter the park and/or camp overnight in approved sites for traditional cultural, and religious or spiritual purposes without paying an entrance fee. Any Hawaiian entering the park for these purposes will have entrance fees waived upon stating to the park entrance station employees that he or she is Hawaiian and has come for traditional Hawaiian cultural purposes. As an alternative, Hawaiians who do not want to identify themselves at the entrance station at each visit to the park, may instead obtain an annual pass without charge at the park headquarters. In filling out the application for the annual pass, one must indicate he or she is Hawaiian and is applying for an annual pass to use the park for traditional Hawaiian cultural or religious practices, and an annual pass will be issued without charge. It is understood upon receiving this pass that it will not be used to gain entrance for recreational or non-traditional purposes.

2. Hawaiians who are residents of the Kalapana area in the Puna District on the Island of Hawaii and who qualify under 36 CFR 7.25 (a)(3) to fish and gather sea life in the Kalapana Extension of the park, may also enter without payment of an entrance fee upon stating their intentions.

3. Hawaiians who wish to collect protected native plants for religious or medical purposes may do so by first obtaining a permit from park headquarters. The types and amounts of protected native plants that have been designated as available for collection under special permits have been developed through close consultation with those in the Hawaiian community knowledgeable in this field. This consultation between the park and the Hawaiian community will ensure access to the plant material for traditional non-commercial uses while preserving the plants for all time to come.

4. Hawaiians who wish to have special access to closed eruption areas may do so by identifying themselves as Hawaiians who wish access for traditional cultural or religious purposes. The Park Service will make every effort to ensure that Hawaiians entering understand the inherent hazards of such entry and that their activity must not result in creating a hazardous situation for themselves, park visitors or park employees.

5. The park administration also wishes to develop an ongoing consultation relationship with the Hawaiian community so that there can be systematic input into the development of park policies. Specifically, such consultants could aid in developing accurate historical and cultural information for interpretive programs, accurate use of Hawaiian language in exhibits and signs, guidelines in carrying out new projects to insure that they have minimal effects on Hawaiian traditional uses and values and review of the protected native plant listings. If anyone of Hawaiian ancestry wishes to become a consultant, please contact the Chief Ranger or Park Superintendent at (808) 967-7311 or at park headquarters.

The above policies regarding native Hawaiian use of Hawaii Volcanoes National Park also apply to non-Hawaiian family members and friends who accompany Hawaiians to the park for traditional cultural and religious purposes. Thus the following specific policy will be implemented:

1. Non-Hawaiian family members and friends who accompany Hawaiians for the purposes of engaging in traditional Hawaiian religious and cultural practices may enter the park and/or camp overnight in approved areas without paying an entrance fee. Any non-Hawaiian entering the park under these conditions will have the entrance fees waived upon: the Hawaiian person stating that he or she is Hawaiian and is here for traditional cultural reasons and that the non-Hawaiian is entering with them to share this purpose.

'Ohana Reunions

Hewahewa

Fundraising is underway for the Hewahewa 'ohana reunion from Aug. 17-19 at Camp Olomana in Waimanalo.

Anyone interested in participating in the reunion or helping with the fundraising, is asked to contact Elena Kekoa Owens on O'ahu at 845-0047.

The 'ohana also has relatives of the name Napahi and Lepeska. Anyone from those 'ohana

are invited to contact the Hewahewa 'ohana and participate in the reunion.

King

Heirs of Capt. James Anderson King are holding a family reunion at noon on July 9 at 44-004 Aina Moi Pl, on Kaneohe Bay Drive, O'ahu. 'Ohana members may contact Pauahi Ackerman at 254-2361 or Donald King at 254-1604. Music, food and games are planned.

Chairman's View

(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.)

OHA is fulfilling its responsibility to Hawaiians



Aloha kakou!

The column this month is to answer some of our critics who accuse OHA and the trustees of misusing trust funds for official travel. Other critics accuse OHA of not doing anything to help Native Hawaiians and Hawaiians.

The trustees reject these charges and vigorously protest these improper allegations. The persons making these charges have been critics of OHA for some time but this new round of very personal, unfair and slanderous attack is totally unacceptable.

The OHA trustees serve without receiving any salaries whatsoever. Many of our trustees work five days a week. Some take unpaid leave from their jobs to attend meetings. For the past two years the trustees have worked late into the night in order to negotiate with the state administration for substantially more benefits to better the conditions of the Hawaiian community. The trustees were able to bring this hard work to completion by announcing an agreement with the state government to increase dramatically the funds that will be provided for Native Hawaiians from trust lands.

These critics may understandably feel threatened by this action because it illustrates once again that OHA is fulfilling its responsibilities to the Hawaiian community.

The OHA Board of Trustees has authorized individual trustees to accept invitations to represent OHA at events celebrating Polynesian or Pacific island culture and at meetings of indigenous people around the world. OHA believes that attendance at these events and meetings is important for many different reasons.

Some of the reasons for this international travel were (1) to strengthen the cultural ties between Hawaiians and other Pacific Islanders and thus to reinforce the cultural roots of Native Hawaiians, (2) to learn about and contribute to the legal principles being developed at a global level to protect indigenous peoples, including Hawaiians and their culture, and (3) to promote the goals of self-determination for our people.

Some of our critics would like you to believe that in the 10 years of OHA's existence, nothing was achieved on behalf of Native Hawaiians and Hawaiians. As one critic puts it: "A big zero!"

The Native Hawaiian Legal Corporation, financed in part by OHA, has recovered over 500 acres of land worth over \$6 million to some 350 Hawaiian clients.

Have our critics been able to do the same? No!

OHA has testified, along with the state Department of Human Services, at a hearing in Washington D.C., in support of Alu Like's proposal for federal funding for the aged in Hawai'i and especially our kupunas in the Lunalilo Home. \$1.2 million was granted for the Lunalilo Program.

Did our critics have the same accomplishment? No!

On Sept. 1, 1987, OHA contracted with O'ahu Self Help Housing Corporation and provided \$105,834 to begin work on seven to 15 homes in Wai'anae. In 1989, the project was completed and, after a brief ceremony, the new owners moved into their homes.

Did our critics help our native Hawaiians build their new homes? No!

On Jan. 26, 1990, at a regular board meeting, the trustees unanimously passed a proposal to grant the amount of \$63,348 to the Hawai'i County Economic Opportunity Council for the drafting of house plans and to pay administrative costs for a Self-Help Housing Project on Hawaiian Home

Lands in Panaewa and Keaukaha. To our beneficiaries on the other islands, hoomanawanui we will get to your island as soon as possible.

Were our critics able to do the same? No!

As of this month, the Native Hawaiian Revolving Loan Fund — with a grant from the federal government administered by the Office of Hawaiian Affairs and monitored by OHA's Economic Development Division — granted a total of \$967,300 to 26 Hawaiian-owned businesses on the Islands of O'ahu, Hawai'i, Maui and Kaua'i.

Were our critics able to do the same? No!

OHA has been granted funding for an educational program on substance abuse (alcohol and drugs). OHA named the program "Malama Pono" and has been working with Castle Medical Center and the Honolulu Police Department. OHA's proposal to the Department of Education in Washington, D.C. ranked number one in the nation and was granted \$112,000 for the first year's program. Sixteen schools, 1,500 students, 200 faculty members and 500 parents were involved in the program.

I have broken bread with our Indian friends from Canada and Alaska and I foresee, in the very near future, a possible business relationship between our people and theirs in the salmon industry.

The Office of Hawaiian Affairs has been recognized not only by the state and federal governments as the representative of the Hawaiian people, but also by business and private agencies as well. In the 1988 OHA elections, more than 76 percent of registered OHA voters voted over-

whelmingly for the re-election of Trustees Keale, Hao, Akaka and Kaulukukui.

Can our critics make the same claim? No!

The OHA trustees are proud of their contributions and accomplishments and intend to continue their work for all members of the Hawaiian community. The recent agreement with the Governor's negotiating team for tens of millions of dollars in back rents and the prospect of receiving more than \$8 million in revenues just for the next fiscal year for native Hawaiians is, as one legislator commented: "You made history!"

Did our critics accomplish the same? No!

This, however, is only the beginning. The trustees intend to continue their work for all members of the Hawaiian community. They look forward to gaining additional funds from the state for the Hawaiian people and will vigorously seek restitution from the federal government for the wrongs resulting from the illegal overthrow of the Kingdom of Hawai'i in 1893. They look forward to continued work on many important projects and believe their accomplishments will warrant the support of the Hawaiian community.

As Chairman of the Board of Trustees, I regret the necessity of having to answer false charges and criticisms by critics. Like many of you I also seek guidance from the Lord, and it is my humble prayer that in the not too distant future all Hawaiian organizations and individuals who claim to have a sincere desire to help our people can come together in one harmonious, unifying effort to "Kuikahi" — Stand together as one.

Na ke akua e malama ia oukou apau

Audit from page 1

for by OHA. The audit studies, Paglinawan said, are an integral part of OHA's continuing self-evaluation. "They identify areas where corrective action is necessary and serve as a valuable tool to help us meet our prime mandate of bettering the conditions of the Hawaiian people," he said.

Regarding the latest legislative auditor's report Paglinawan said: "We appreciate the auditor's acknowledgment that OHA is still in its developing stages and remains open to new initiatives and

experimentation."

Paglinawan added that specific areas of concern noted in the audit are worthy of serious attention and consideration and some have already been resolved.

OHA will continue to address the remaining concerns, within budgetary and other constraints, with the understanding that OHA must give priority attention to its foremost goal of meeting the needs of the beneficiaries, Paglinawan said.

Kamehameha Royal Order plans 125th year events

Waikiki's Pink Lady, the Royal Hawaiian Hotel will house the 125th Commemorate Celebration of the Royal Order of Kamehameha I.

Ali'i Nui Clifford Anderson has appointed a Commemorate Celebration Committee.

Hosting the annual Papa Ali'i 1990 will be Hawai'i Chapter No. 1 under the leadership of Ali'i Aimoku Edward Kaopuiki and Kakaolelo Ali'i John S. Low.

Plans for the historical happening of Hawai'i's oldest Hawaiian fraternal organization (founded and later resurfaced by Prince Jonah Kuhio Kalaniana'ole) include a ceremonial visit to Maunaala, a royal ball, a royal banquet, a proclamation by Gov. John Waihee, a visit

by the Ladies of the Royal Order to Iolani Palace and the state capitol building, the printing of a book tracing the history of the Royal Order and genealogy of the Kamehameha dynasty, an Ali'i Sunday service celebration and Pina at Kawaiaha'o Church and a T-shirt.

The Committee is chaired by Ali'i Franklin Pao and co-chaired by Mamo Peter Ching. Committee members include Women's State President Kawohiokalani Betty Jenkins and State Secretary Janice Akana. Committee chairpersons are as follows: Mamo David Parker, booklet and T-shirt, Ali'i John S. Low, publicity, Ali'i Joshua Akana, royal banquet and Ali'i Henry Kaapana, registration chairman.

Royal Order of Kamehameha honors Prince Kuhio

Hawai'i Chapter No. 1, Royal Order of Kamehameha I held its annual Hauoli La Hanau Prince Kuhio Pina in honor of their Ali'i who served as the Order's first Ali'i Aimoku of the reorganized 1903 Royal Order of Kamehameha I.

Chairmen Mamo John A. Low Jr. and Mamo William Chandler assisted by ladies Anne Kaapana, Verna Low and Carolyn Chandler provided members and guests with ono food, a makeke bazaar, entertainment, door prizes, and

table floral arrangements. A special feature was the sale of lomi lomi sticks fashioned by Maile and James Caban of Oahu's north shore.

Special guests attended from the 'Aha Hui Ka'ahumanu, Hale O Na Ali'i and Native Daughters and Sons of Hawaiian Warriors.

Edward Kaopuiki is Ali'i Aimoku of Hawai'i Chapter No. 1, Betty Kawohiokalani Jenkins, Pelekikena of the Ladies Auxiliary-Hawai'i Chapter.



Mai Wakinekona

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



Congress studies changes to Hawaiian Homes Commission Act

Amendments to the Hawaiian Homestead Commission Act of 1921 were the subject of a March 8 hearing before the U.S. Senate Committee on Energy and Natural Resources in Washington, D.C.

If it became law, the bill (Senate Joint Resolution 154) would provide the consent of the United States to six Acts of the State of Hawai'i to amend the Hawaiian Homes Commission Act.

It is rare that the United States has the right to approve or disapprove the legislative actions of one of the 50 sovereign states. The United States has the right because of its obligations to Native Hawaiians under the trust it created in 1921: the Hawaiian Homes Commission (HHC).

Under the Hawai'i Admission (Statehood) Act of 1959 the administration of the HHC trust was transferred to the State of Hawai'i. Under Section 4 of the Admission Act, the consent of the United States is required, with certain exceptions, to any amendments to the Hawaiian Homes Commission Act. Senate Joint Resolution 154 represents only the second time that Congress has reviewed amendments to the Hawaiian Homes Commission Act.

The six amendments to the laws of Hawai'i are: Act 84, 1986 session, which allows the HHC to develop lands for homesteading and income generation purposes by contract and agreement with private developers;

Act 85, 1986 session, which allows the HHC to use its credit as collateral for borrowing from financial institutions and to allow trust funds to serve as a guarantee or reserve for FHA mortgage programs for homesteaders;

Act 249, 1986 session, which allows consolidation of 15 separate accounts into seven accounts of the HHC;

Act 36, 1987 session, repeals Act 112 (1981) which was inconsistent with HHCA amendments previously approved by Congress on the value of improvements on a lease, in an heirship situation, where no eligible heir could inherit the leasehold;

Act 75, 1986 session, which provides for a new alternative leasing program where the leasehold, as a property interest, could be a basis for financing leasehold improvements.

The March hearing focused on three issues: whether all state-enacted amendments should continue to be submitted for federal approval; whether the United States had a trust responsibility with respect to the HHC; and whether Act 75 would permit (even in theory) the leasehold interests to be indefinitely alienated.

Sen. Wendell Ford (D. Ky.) chaired the hearing and spoke about the committee's concerns with Act 75.

The first witness was Sen. Daniel K. Inouye (D. Hawai'i) who testified then joined the hearing panel. Inouye said that the United States has a trust responsibility to Native Hawaiians which is reflected in the HHCA. He also expressed some reservations concerning Act 75.

The Department of the Interior representative said all the amendments should be approved and that the department should defer to the judgments of the Hawai'i legislature. The Interior's witness also took exception to the view that the United States has a trust responsibility for the HHCA. Sen. Inouye, through a series of example-questions, forced the Department's witness to concede that the United States has the legal obligation to protect the trust.

Chairperson Hoaliku L. Drake of the Hawaiian Homes Commission, accompanied by George Kaeo, Hawai'i's deputy attorney general, testified

about all the amendments. She explained each amendment and provided an historic perspective on the HHC and the significant problems it faces in financing the infra-structure and improvements needed to meet the goals of the Homestead program. Act 75 was designed to address financing problems. George Kaeo explained that existing HHC leasing procedures would prevent the problem of leasehold alienation, but acknowledged that the HHC procedures were not specified in Act 75.

OHA testified and strongly supported enhancing, not reducing the federal responsibility for the HHC; and also supported continued Congressional oversight over amendments to the HHCA. OHA testified that the United States has a trust responsibility to Native Hawaiians and the August 1989 hearings in Hawai'i demonstrate a need for federal assistance in addressing problems faced by Native Hawaiians. Testimony also noted concerns with Act 75.

It is likely that the Senate Energy and Natural Resources Committee will approve the amendments, but may require either conditional approval of Act 75 whereby the HHC is mandated to maintain protective leasing procedures, or may require that specific amendments to Act 75 be passed by the Hawai'i legislature.

These hearings are the first stage in the process that will require positive votes in the Senate and the House of Representatives and the approval of the president for Resolution 154 to become law.

Photo exhibition at Midkiff Center



Photo by Deborah L. Ward

Photo by Jan Becket



Over 50 high school freshmen and sophomore students and parents from 15 O'ahu high schools attended the E Imi Na'auao college motivational fair held March 10 at the University of Hawai'i Manoa campus. The fair, sponsored by the Operation Kua'ana

Hawaiian student network, was aimed to encourage Hawaiian students to attend college. Kua'ana speakers, themselves college students, talked about the importance of higher education to Hawaiians and about Hawaiian issues.

Photographs of O'ahu heiau and religious sites are on display through April 13 at Kamehameha Schools Midkiff Learning Center, Monday-Friday from 7 a.m. to 4 p.m. Photos were taken by Jan Becket, a Kamehameha instructor of English and Journalism. Pictured is an akua stone at Pu'u O Mahuka heiau.

'Ai Pono, E Ola

By Terry Shintani, M.D., M.P.H.

Lu'au leaf as a source of calcium and mana

"The natives are in general rather above the middle stature..." Ellis, 1823.



In other words, they were tall and had strong bones. Would you like a simple, delicious way to help build strong bones, to avoid certain cancers and osteoporosis, and to lift your spirit at the same time? Try lu'au leaf. Like limu, it is another delicious source of calcium, other healthy nutrients, and mana.

Let's talk first about the mana in the lu'au leaf. Lu'au leaf, as the top of the kalo (taro) plant has very strong mana, according to the mythological origin of the kalo plant. In ancient times, when the universe was being created, Papa (mother earth) and Wakea (father heaven) mated. Their first-born child was stillborn and was buried. Out of the body of this child, named Haloa, came the kalo plant. The next child of Papa and Wakea became the progenitor of all of humanity. Because kalo was considered to be the brother of all people it was believed to possess great life-giving mana for human beings. The lu'au leaf has strong mana because it is part of this plant and it was the Hawaiian way to use all parts of the plant.

How does this mana translate to modern-day nutritional value of the kalo plant? We have talked about the body or the corm of the kalo plant in previous articles. But the leaf has much nutrition as well. First of all, it is a great source of calcium. It has 178 mg of calcium per one-cup serving. Calcium helps strengthen bones and may protect against osteoporosis, which is the thinning of the bones in old age.

Lu'au leaf is also known to have a lot of vitamin A in vegetable form (beta carotene) which is believed to help prevent cancers of the lung, breast, stomach, and bladder. Studies done in Norway

showed that people who ate more than average amounts of beta carotene had only half the rate of lung cancer as compared to those who ate less beta carotene.

Vitamin C is also found in lu'au leaf which is believed to help prevent certain kinds of cancer. Vitamin C helps to break down nitrosamines, which are the cancer-causing chemicals formed when we eat nitrates and nitrites (found in preserved meats like baloney and hot dogs). In some studies, eating food high in vitamin C is related to overall low rates of cancer, specifically lower rates of stomach, and esophageal cancer.

Fiber is another healthy substance found in lu'au leaf that helps prevent cancer and helps people lose weight. People who eat a lot of fiber seem to have less cancer of the colon (na'au). Fiber is the part of the food that is not digested and provides the "roughage" or the "bulk" in the stool. This helps to make for good bowel movements by preventing constipation, and less chance for chemicals in the food to affect the colon.

So if you want strong bones like our ancestors and at the same time to lose weight and avoid some cancers, try lu'au leaf.

Here's a simple recipe for lu'au leaf that you can try. Lu'au leaf is delicious by itself or with other dishes such as in lawalu fish. Remember that you must cook the lu'au leaf or it will itch in your throat because of the tiny oxalate crystals in the leaf. For those of you who have little time to cook, consider using pre-cooked frozen lu'au leaf from the supermarket.

Cooked Lu'au Leaf

Wash 1 lb. lu'au leaf and remove the haha (stem). Strip the skin. Put into a large pot with one quart of water (you may add the haha if you wish) and 3 pinches Hawaiian salt. Bring to boil and simmer for 30-45 minutes.

Dr. Shintani, physician and nutritionist, is director of preventive medicine at the Wai'anae Coast Comprehensive Health Center. A majority of the center's 18,000 clients are native Hawaiian.

Naturally Hawaiian

By Patrick Ching
artist/environmentalist



Little creatures



When I was a kid growing up, one of the first things my father taught me about fishing was how to catch 'opae (shrimp) for bait. In time I became so good at catching 'opae while he fished that soon I was catching 'opae almost as big as some of his fish.

in brackish water and estuaries, and the 'opae 'oe ha'a (crooked walking shrimp), a native prawn with one large claw more common in middle and lower streams, and the 'opae kala 'ole (spinless shrimp) and the 'opae kuahiwi (mountain shrimp) or 'opae kolo (crawling shrimp); these are most abundant in the upper mountain streams.

As with all native Hawaiian stream animals, the eggs of the dwelling 'opae are hatched and swept out to sea where they spend their larval stage as part of the oceanic zooplankton community. Once they reach the post-larval stage they are able to crawl upstream where they will eventually spawn and repeat the cycle.

In old Hawai'i it was usually the job of the women to catch 'opae using nets constructed largely of stripped and woven 'ie'ie bark.

The 'opae were prepared in a variety of ways; they were boiled, broiled, dried or eaten raw. Sometimes even live!

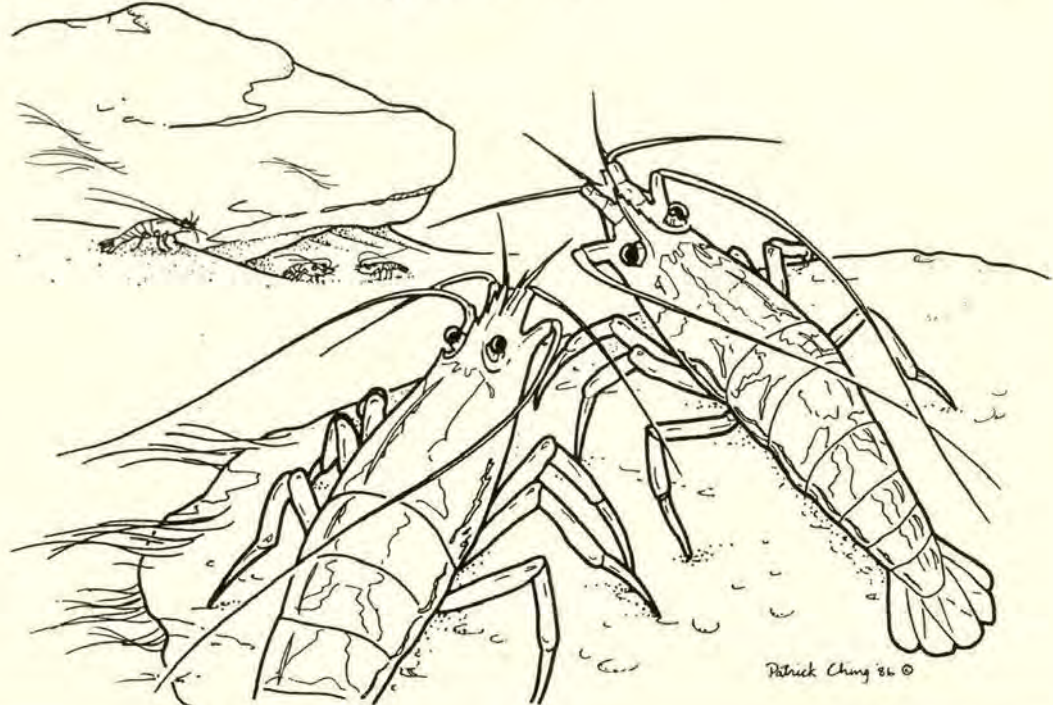
Unlikely as it may seem, the 'opae was the 'aumakua or family guardian of some Hawaiians. Obviously these people did not judge the tiny creatures by their size alone.

The next time you're near a Hawaiian stream or pond, take a close look inside. Perhaps you'll discover how significant the little things in life really are.

In those days all my friends knew about 'opae and how to catch them. Nowadays it seems that things like video games and "Mutant Ninja Turtles" have preoccupied the minds of our youth and the little things that captured my interest as a child, like tiny 'opae, have been pushed aside like the streams that they lived in.

Most of the streams in Hawai'i that flow to the ocean have been altered to accommodate irrigation, development, or other forms of land use. For many native stream animals, including the 'opae, streams that have been altered or cemented are no longer suitable to live in.

In Hawaiian, 'opae is a general name for shrimp. Among the 'opae found inland are the 'opae 'ula (red shrimp), the 'opae lolo (crazy shrimp), found



**Mother's Day
cookout planned**

All families are invited to come together in a spirit of unity and 'ohana on Mother's Day for "E Ho'olauna Kekahi me Kekahi" (Coming Together in Fellowship), a Great Hawaiian Cookout, on Sunday, May 13, at Kapi'olani Park. This "backyard" 'ohana-style cookout will begin at 8:30 a.m. with a brief ceremony and pule, and continue throughout the day.

"E Ho'olauna" is being organized by the Native Hawaiian Legal Corporation to celebrate and honor families and their mothers. There will be no food concessions, so families are asked to bring their own potluck, hibachi and refreshments. Please make plans to take away your used coals to keep the park enjoyable and safe for all. Volunteer cookout organizer Pedro Agrisol has planned a day of enjoyable Hawaiian entertainment at the Kapi'olani Park Bandstand, plus games on the field for all. Families are invited to share special messages, songs and dances in honor of their mothers.

The Royal Hawaiian Band will perform from 2-3 p.m. at the bandstand.

Hawaiian organizations are invited to set up information booths along the rows of ironwood trees near the bandstand. No craft concessions or sale booths, allowed. For further information, contact Pedro Agrisol at 521-2302.

Makaku

By Rocky Ka'ouliokahihikolo 'Ehu Jensen ©



"Born the Night of the Gods"

Contributing columnist
Al Lagunero

Our Hawaiian tradition teaches us well about Life. It is born from the night and from death as a retreat from whence we came. The subtle nuances of knowing provided by any act of creation, pro-creation, and re-creating are filled with life-giving, therefore, life-manifesting energies. Nothing goes to waste. The unuseful transmutes.

Our lamenting songs seem unending for our dead and our dying. It seems attached to the way we must sometimes justify being alive. "Why, Hawaiians are living! We thought they were dead. They have no religion. They have no land. They have no culture. They almost don't have a language."

For a culture to live, must it confine itself to old pictures of an old world? For it to declare its presence and living does it have to live in a certain house, in a certain place? Why honor a traditional culture when today much of culture and life is at risk? Why the need to proclaim the similarities when the differences are markedly profound? Is expectation for Justice to carry out its plans only a one way road?

The exhibit, "Born the Night Of the Gods", by Rocky Jensen that is now on display at Bishop Museum, reflects upon the ancient teachings, harps the same lamenting songs, and asks many questions about the categories of art and anthropology. These questions will be answered as the Hawaiian culture lives out its life and death and is reborn.

That which we artists of Hale Naua produce today as art/spiritualism/science is what is vaguely termed "Hawaiian art." Like the museum's exhibit "Hawai'i the Royal Isles" most experts did not know how to categorize the exhibit — is it art or anthropology?

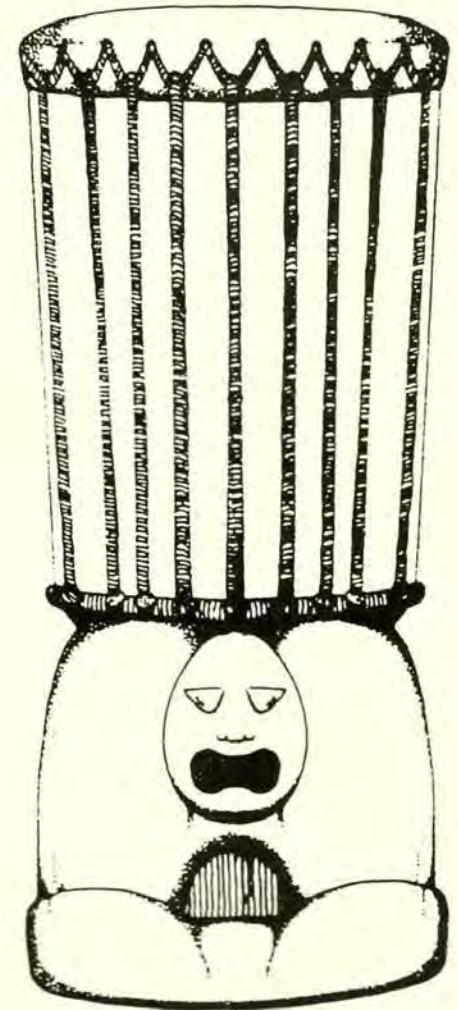
Perhaps this little column will help us to make some sort of a breakthrough. If we could place some of our works into the category most know as "sacred art," then what we must also do is reclaim that which is "sacred." To declare this as a people is up to every individual thinking as one. We accomplished survival, the many (descendants) of our ancestors, when we thought as one. This message resounds on other levels of life as well for the welfare of life.

I invite a quiet observance of the exhibit. Let us pass on the yeas and nays typical to reviews. Let us, instead, be moved to see this as a continuing conversation of old Hawai'i through living Hawaiians whose spirit and art still live.

Let us be moved to see this as a continuation of a cultural conversation through living Hawaiians who have not completely let go of the kahiko ways. I am not talking about idolatry either. Anyone who has seen the exhibit knows that this is not what I am talking about. We are not talking about Kane as having to be the phallic stone, nor anything of the spirit level having to be locked into traditional understandings of wood, feather, or stone. Neither am I talking of being locked idolatrously to the letter of traditional considerations to let the "knowing" live.

The spirit of this particular artistic conversation is its presentation. Perhaps the impact of the exhibit would be better made if only one individual at a time was allowed to enter. The silence would be honored.

The exhibit is a gift wearing things of today's world. It is a declaration of the survival of this knowing presented in the most honorable way a Hawaiian of today is allowed to for the general public. And even there it is endangered — the proliferation of the ancient kapus stands unguarded, alone, unrestricted to blasphemies committed by



Pahu

Frank Jensen/Shadow Graphs

the uneducated, the unknowing, and to those who stand the most to lose from the truths of our ancient knowings.

Al C. Lagunero is an artist/poet who lives on Maui.

Penwomen meet

An invitation to all artists and writers to attend the National League of American Penwomen is extended by the Honolulu Branch for the 1990 biennial conference. The theme will be Successful Communication. It will be held April 28-29 in the Robert Louis Stevenson room of the Sheraton Princess Kaiulani Hotel.

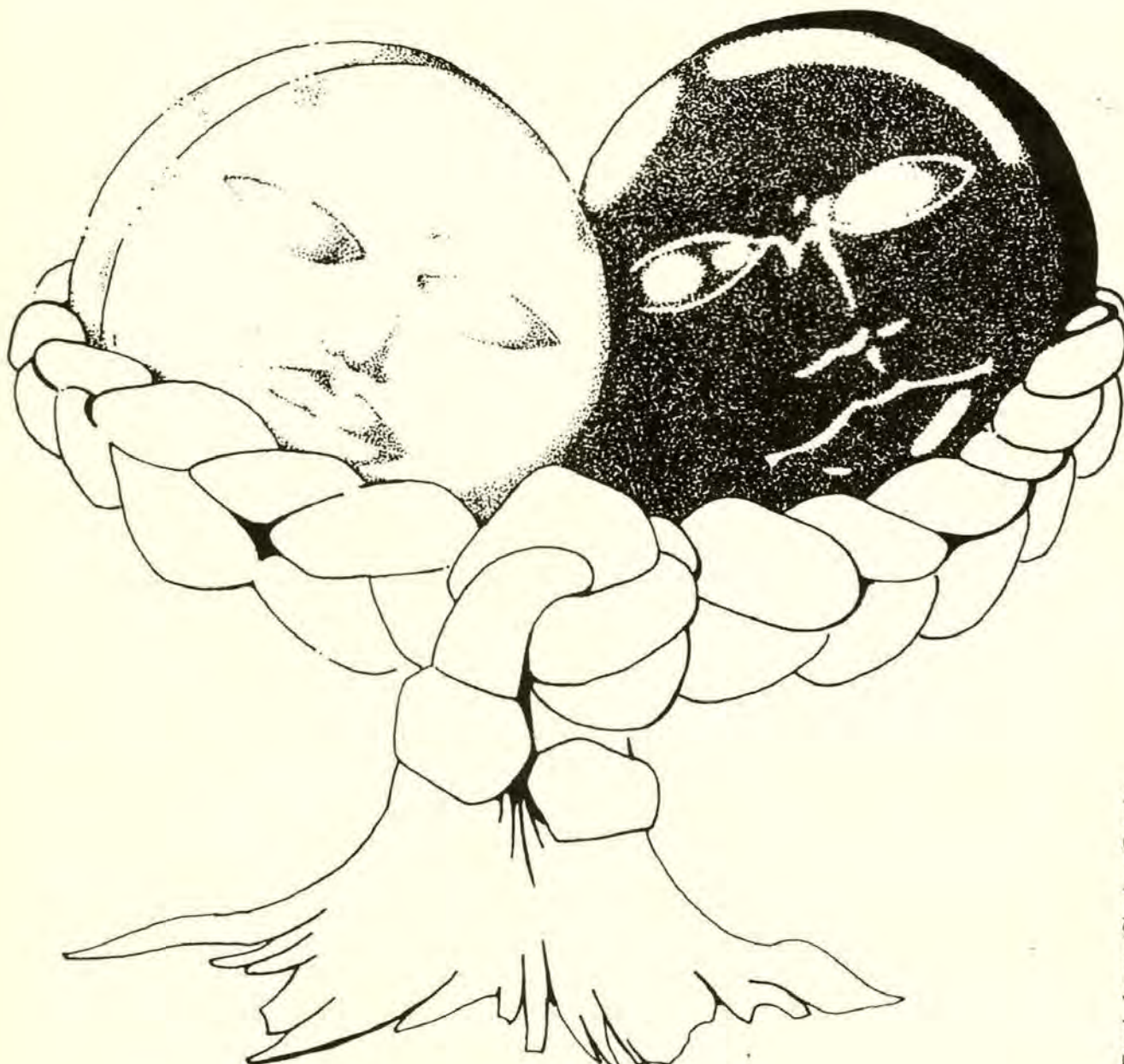
Speakers on marketing and others with successful art and writing careers will present seminars on both days.

The \$98 fee for the two days includes speakers' seminars, luncheon, conference materials and admission for the awards banquet at the Mo'na Grand Salon.

Registration deadline is April 6. For information and registration write NLAPW P.O. Box 10033, Honolulu, Hawai'i, 96816.

**Census Day
is April 1
Remember to
complete and mail
your census form.
Need help
filling it out?
Call 541-3505**

Frank Jensen/Shadow Graphs



Na Ulu A Pa'ao

He Mau Ninau Ola

by Kekuni Blaisdell, M.D.

Ka ho'ona'auao le'a i ka wā kahiko: Mokuna 'Elua (Sex education in old Hawai'i: Part II)



Ninau. My 15-year-old mo'opuna must leave school because she is hāpai (pregnant). Young people these days know so little about sex and taking care of themselves. Yet, I remember my tutu told me that

Ka'ahumanu was only 13 when she was given to Kamehameha as a wife and at that time most girls began having babies at that age. How did 'opio learn about sex in those days?

Pane. I kēlā mahina aku nei, we learned how nā 'opio i ka wā kahiko passively absorbed ho'ona'auao le'a by merely observing what was a highly sexual cosmos. They heard from mele and the chatting of elders that their cosmos began and continued forever with the ho'oipoipo (mating) of Wākea, our sky father, with Papa, our earth mother, from which everything in the cosmos arose as living, conscious, communicating and reproducing beings. Everything included what Westerners call inanimate such as the wind, clouds, sun, ocean, rain, streams, rocks, birds and trees.

Tutu Kawena Pukui wrote that childish curiosity about sex was satisfied with neither guilt nor shame instilled.

Boys entered the hale mua, restricted to males, at about age six. There they donned malo about their ma'i (genitalia) and learned male roles including sex expectations, from older boys and men. They also learned special pule (prayers) and mōhai (offerings) to their 'aumākua and tasks, such as kanu kalo (taro cultivation), lawai'a (fishing) and ho'omo'a (preparing meals) for all of the 'ohana.

When did the kama (boy) first have ai (coitus)?

According to the 'olelo no'eau (saying): "Nui e mo'a 'ai ka pulehu" when old enough to broil food.

Similarly, the kamahine (girl) learned of sex expectations just as she learned other daily tasks from kua'ana (older girls), mākuahine (mother and aunts) and kūpuna wahine (grandmothers).

Kokopuna (spring blood, menarche, the onset of menses) was the signal that she was ready to mate and be a mother. This is when she first retreated to the hale pe'a, the special hale for menstruating women, a house of isolation lest they defile or contaminate others with their flowing koko (blood).

Thus, at the young, but usual age of 13, did Ka'ahumanu become the mate of Kamehameha who was about age 27 at that time.

The great warrior was said to have had his first practical instruction in ai at the age of 14. His teacher and mate in this experience was the high chief Kanekapolei, companion of Kamehameha's uncle, Kalaniōpu'u, ruling chief of moku Hawai'i. From this union of the young chief Kamehameha and the older Kanekapolei, then about age 35, was born Pauli Ka'ōleio kū, whom Kamehameha later identified as the "son of my beardless youth." And it is from this statement that Pauahi, founder of the Kamehameha Schools, claimed herself to be the great grand-daughter of the conqueror.

The term le'a expresses the pleasure of sexuality which is free of guilt. A related word is huahua'i which refers to the climax of orgasm. Tutu Kawena explains the literal meaning of huahua'i as "to gush forth," but also connoting hua as the woman's ovum and the man's sperm.

Huahua'i recalls the once popular, but mis-translated "Hawaiian War Chant" of the bygone Hollywood movie era of the 1930s. This non-war romantic ballad was composed by Leleiōhōkū, talented younger brother of King Kalākaua and Queen Lili'uokalani:

Kaua i ka huahua'i
E 'uhene la'i pili ko'olua
Pukuku'i aku i ke ko'eko'e
Anu lipo o ka palai.

You and I gush forth
Laughing close two and two
Hugging in the cool
Dark cold of the palai fern.

For the ali'i mating carried the obligation of breeding to produce offspring of high rank, and therefore great mana. Thus brother-sister mating, i.e., incest, was promoted. A notable example was that of Kamehameha's children, Liholiho (Kamehameha II) and his half-sister-wife Kamāmalu, both of whom died of measles in London in 1824.

Tutu Kawena also cites mythical sky father Wākea who mated with his daughter Ho'ohōkūlani, who gave birth first to Hāloa I, the taro plant, and then to Hāloa II, the first kanaka maoli, ancestor of all Hawaiians.

Also notable was the supreme state akua Kū, who mated with his sister Hina. This is the same Kū whom Samuel Kamakau described as taking the kinolau (many-bodied) form of kumu lā'au niu (the coconut tree): "His head was buried in the ground and his ule (penis) and hua (testes) above." This powerful metaphor survives today in the delightful mele by Bina Mossman titled "Niu Haohao" (Young Coconuts):

Nā wai, nā wai nō 'oe a'e
pakele aku
I ka wai, i ka wai o ka niu
o ka niu haohao
He ma'ū, ma'ū, ma'ū
i ka pu'u ke moni
Kaomi, kaomi malie a'e
i ke kīleo
E pakika, e pahe'e



Fig. 1. Ho'oipoipo (love-making) by honi (nose-pressing). Honi is a pre-Western Polynesian way of greeting and exchanging ha (life-breath). It persists as a formal ritual in Aotearoa (New Zealand), but has been lost in Hawai'i where it should be revived (Drawing by Herb Kawainui Kane).

E pakika i kahi wai
o ka 'āina nui.

Who, who will save you?
The water, the water of the coconut,
of the young coconut.
Wet, wet, wet the throat
and swallow
Press, press, gently
past the uvula
Slither, slide
Slide liquor
from the big land.

The song tells of the enjoyable swallowing of the slippery haohao of Ku's testes. Akā, heaha ka 'āina nui (but what is the "big land"?)



(presented by Ka Wai Ola O OHA and Alu Like as a public service)

from page 10

Youth program explores careers

Junior high school students on O'ahu may be interested in exploring careers in business management this summer through a special Department of Education program funded by Alu Like. The deadline for nominations is May 4.

The Alu Like Senior Career Intern Program will select 12 Native Hawaiian high school students and place them in paid jobs with some of Hawaii's top businesses.

Students will also be given career exploration and career planning assistance through weekly professional seminars and field trips. The program will be conducted in Honolulu from June 14 through Aug. 7. Students may be nominated by a teacher, counselor or other school staff member. Students are encouraged to nominate themselves.

Minimum qualifications include a 2.0 grade point average; Native Hawaiian ancestry (no quantum restriction); age 16 no later than June 15, 1990.

Other desirable qualities for participation in the program are: potential to become successful when interested in a subject (even though grades may not reflect academic ability); demonstrated willingness to participate in school activities/volunteer work/community activities; and ability to read, write, speak and think clearly.

Businesses participating last summer were

Hawaiian Tel, Hawaiian Electric, Hilton Hawaiian Village, Pacific Resources, Inc., Sheraton Waikiki Hotel and First Hawaiian Bank.

For further information, check with high school counselors or call Joanne Swearingen at 548-6080.

Homework center opens in Anahola

A quiet place to study, books for all ages, dictionaries and encyclopedias is a feast of knowledge that awaits students at the new Anahola Homework Center. The center opened last month at the Anahola Clubhouse on Kaua'i and will be open Monday through Thursday from 2:30 to 5:30 p.m. to provide a safe, supervised after-school place where school children can study and do homework assignments. Each center houses reference materials and some recreational books.

The Anahola Homework Center is a project of Alu Like, Inc. and the Native Hawaiian Library Project. For more information call Victor Stathakis at the Alu Like Kauai Island Center, 245-8545 or Ululani Thomas at the Alu Like Native Hawaiian Library Project, 839-7784 (O'ahu).

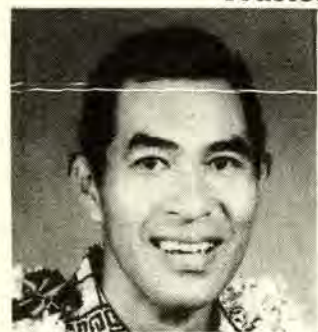
Alu Like also sponsors homework centers in these other Hawaiian communities: Kekaha (Kaua'i), Paukukalo (Maui), Waimanalo (O'ahu), and Keaukaha (Hawai'i). A center is planned soon for Kona.

Trustee's Views

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OHA and Hawaiian sovereignty

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



In the week following the Feb. 8 announcement of the negotiated settlement between OHA and the governor for past money due OHA by the state and the introduction of a bill to clarify the status of ceded lands and their functions by formula, it was a shock to hear a high-level federal official declare that OHA could now be looked at as the organization that legitimately represents the interests of the Hawaiian people.

That same federal official shocked me even further when he said that he could now see OHA (probably with structural changes) as the future Hawaiian sovereign entity.

He further pointed out that OHA had begun to grow up, it had developed from the infancy stage to that of a teenager, and had risen above the ordinary "state agency" level — a level that many of OHA's critics have tried to lock OHA into.

There can be no denial that OHA had attained the elevated status of sitting "eyeball to eyeball" across the table from the top executive officer of the State of Hawaii — Gov. John Waihee. OHA had reached some kind of "equal" status with the state as the negotiations went back and forth to its final conclusion.

At the press conference in the governor's office on Feb. 8, it was obvious that Uncle Tommy Kaulukukui, chair of OHA's board of trustees, shared equal billing. Those two individuals, one representing the State of Hawai'i and the other representing all Hawaiians sat side by side as equals, each saying those things important to his own constituency.

Despite the quantum leaps of its evolutionary development, OHA's critics continue to sing the outmoded "OHA is a state agency" song, that because it is a state agency OHA cannot ever become the Hawaiian sovereign entity. The song continued to be the proverbial broken record that has been sung by OHA's regular critics at almost every legislative hearing held this year.

The critics also continue to harp on the idea that whatever the state has put together, it can take apart. Although OHA was given its initial life in the state Constitution, the most permanent of all state documents, the fact is that whatever the voters of Hawai'i have put together, they can take apart. We must remember, however, that Hawaiians are also voters. Some of the seeds of OHA's "feared" destruction rest in our own voting behavior.

It is very interesting that those who sing the "state agency" song the loudest seem to be among the most vociferous complainers when giving legislative testimony negative to OHA. These are the very people who continue to suggest that the legislature attach would-be strings to OHA, then, to foster their own purposes, reverse themselves and point out OHA's possible susceptibility to the legislature's strings.

Requesting the legislature to usurp OHA's authority to "expend" money from the trust lands would open Pandora's box and set the issue of Hawaiian sovereignty back numbers of decades. Unfortunately, this may be the objective of the petitioners.

However, at the hearing of the House Finance Committee that heard the negotiated settlement bill Hoaliku Drake, chair of the Hawaiian Homes Commission and one of those with whom OHA will be coordinating to map out future plans, testified that OHA should make its own decision on

how the money should be spent.

As to how the moneys will be spent most efficiently and necessarily, OHA will be looking at the needs singled out by the Operation Hui 'Imi report that is expected later this year. Hui 'Imi is the task force that is coordinating the planning of services to Hawaiians.

For purposes of further comparison, however, are the different counties concerned about their destruction because they were created by the same process (constitutional amendment) that created OHA? The counties were imbued, of course, at the time of their creation with a high degree of autonomy, quite similar, but arguably more so, than the degree of autonomy that OHA presently appears to have.

Let's face it, OHA is different from all other state agencies. OHA represents the indigenous people that we Hawaiians are and has that level of autonomy that enables it to exercise its granted and non-granted sovereign powers.

OHA is a unique entity that combines features of both a public trust and governmental agency. It is independent from any branch of state government and its independence is assured by the elective process by which the board of trustees is chosen, by its ability to enter into contracts and leases, and by its control over its internal affairs.

To be sovereign, one must act like a sovereign.

OHA's trustees continue to exercise the broad-based mandate and authority given OHA to work for the betterment for all Hawaiians. The trustees remain accountable only to those Hawaiian beneficiaries who elect them and to the fiduciary obligations of the OHA trust.

To advance the cause of Hawaiian sovereignty, the OHA Blueprint released on Sept. 2, 1989, declared that Native Hawaiians have the right to self-determination and right to govern their affairs in a self-governing status pursuant to their culture, traditions, and current goals.

The Blueprint goes further to state that OHA will assist in the development of an organic document (such as a Constitution) to govern Native Hawaiian affairs relating to self-determination and self-governance. The document is to be drafted by Native Hawaiians elected to a kind of Constitutional Convention, followed by a ratification election by Native Hawaiians themselves.

The Blueprint further suggests that OHA could be the sovereign entity that may be chosen by the people.

If the people decide that OHA is to be the entity for self-determination and self-governance, then OHA must be transformed into a structural entity that will enable it to act as such. In the process, OHA will vacate its present position as a hybrid state agency and be recognized by the federal (and state) government as the Hawaiian sovereign entity.

That the possibility that OHA could become the sovereign entity is rather galling to OHA's critics. They claim that they have been wrestling with the sovereignty issue for many years and that OHA cannot possibly be considered as the sovereign entity or even to take a position on sovereignty because it is the new kid on the block. They fail to note that OHA already has the basic structure of a governmental/sovereign entity and that it is governed by elected trustees who represent all of the Hawaiian people.

Hawaiian language study on rise

Hawaiian language programs throughout the state are experiencing dynamic growth, with the development of new programs and increased enrollment at all levels and campuses. At the University of Hawai'i at Manoa enrollment has doubled in the last five years. This increase, which is expected to continue, can be attributed to several factors. Most direct is the new two year language requirement for all students graduating from the university. Formerly, certain colleges within the university had no language requirement, but all students who entered UH on or after fall 1989 must now complete two years of language study in order to graduate.

Another factor for the boom is the developing program in Hawaiian immersion education. Not only is the sight of young keiki carrying on in Hawaiian inspirational to all who see and hear them, but their needs in the classroom have generated employment opportunities in an area which once seemed a dead end. The urgent need for teachers, translators, and curriculum developers has proven an impetus for students to continue the study of what may have originally been just a passing interest. The number of students completing four years of Hawaiian has doubled each year for the past three years going from 3 to 6 to 13. Both Pua Hopkins and Puakea Nogelmeier, the third and fourth year instructors, have commented that the current group of continuing students are more advanced than those in previous classes.

Without a doubt, another factor for the high number of continuing students is the diversity and vitality of Hawaiian Studies and Hawaiian language staff, which includes Rubellite K. Johnson, named one of Hawaii's living treasures. To supplement the learning and comradery of the classes, there are breakfast and beach conversation groups, work assignments at the immersion centers, and Hui Aloha 'Aina - Tuahine cultural and

social functions. There are presently 14 staff members, including 2 native speakers, 5 full-time and 7 part-time faculty, in a program which services 328 students (an increase of 170 over 1985). In her recruiting, 'Ekela Kani'aupi'o, Operation Kua'ana director, a graduate of the Hawaiian language program and frequent lecturer, continues to stress the importance and joy of learning Hawaiian no matter what one's major may be.

Diversity and flexibility in choosing a course of study is one of UH-Manoa's strengths. In addition to the 10 Hawaiian language and 36 Hawaiian Studies majors, students in advanced Hawaiian classes are also found to have tropical agriculture, anthropology, business, and education majors.

A bachelor's degree is not usually chosen as the exit level by students who major in Hawaiian language or Hawaiian studies. Graduate degrees such as history, Pacific Island studies, geography, law and linguistics are frequently chosen. Those who wish to teach in the Department of Education immersion classes, or any other DOE program, can become certified by earning a professional diploma in the College of Education.

Because of the conviction of No'eau Warner, a Hawaiian language instructor and Ph. D. candidate in Education, that the success of the immersion program and ultimately, the perpetuation of the language, rests on teachers with solid primary education training, several of his graduating students plan to join the half-dozen that are already in the College of Education.

Teaching and studying Hawaiian language at the University of Hawai'i-Manoa is very exciting these days. There is hope that the language will once again flourish and that knowledge of Hawaiian will be both personally and pragmatically satisfying. Anyone having questions about summer or fall courses may call Dr. Emily 'Ioli'i Hawkins, coordinator, or any of the faculty at 948-8672.

Trustee's Views

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By Moanikeala Akaka
Trustee, Island of Hawai'i

Our purpose today in this column is to suggest that we think about our personal roles, goals and beliefs as we act and react to the many cross-currents of events, programs and offers coming from the state and federal government that stole from us our home land.



I suggest we remember that as a people, like it or not, we (at the moment) are on the bottom of the social status pile here in these islands. We have more of our people incarnated or on public assistance than in influential positions. Why are we marginal members of Hawai'i today despite having an elected Hawaiian governor for the first time?

'Ohana vs. Individuality. Our Hawaiian 'ohana value system is based upon sharing, and helping one another. Today's dominant culture that has taken over is based upon individualism, personal gains and materialism which makes for a clash and conflict of values. There may not be a single solution but one such solution is based on one's relationship to the 'aina: Aloha 'aina.

Ours is a natural affinity, inter-connection and dependancy to the 'aina and is a foundation and source of strength that our ancestors never forgot. A relationship western modern man is just now beginning to discover. The pollution of the world will be our planet's demise if we don't watch out! Maka ala. This includes warming greenhouse effect and depletion of ozone-layer and ravaging of natural forests; in brief, the disruption of nature's eco-balance.

Our native way, "ua mau ke ea o ka aina i ka pono" shows a respect for the land and is the basis for Hawai'i. Or is it success in the current mainstream sense — are finances (\$) god — that dictates personal and community values today? Is a successful taro farmer (Hawaiian or not) more Hawaiian than a blood-Hawaiian who cuts ancient, sacred, native forests for a profit in a wood-chipping industry as happened in Campbell Estates Kahauale'a?

We are in a dilemma. Decimated by disease, attempts to conquer us socio-politically, and finally inundate culturally — values diluted and polluted — as in Ali'i Rubbish Service or Royal Hawaiian Shoe Shine — and overwhelmed numerically we become victims of the democratic process. Although there has been a loss of language; there has been a renaissance with Hawaiian studies at University of Hawai'i and Punana Leo Pre-School and Hawaiian Language Immersion program in some public school lower grades. Language is the foundation of cultural integrity. Our native tongue was stripped from us, a systematic attempt at cultural genocide.

Today in Hawai'i we are at a crossroad. The temptation to sell out our cultural integrity in respect to the land is immense. At Wao o Kele O Puna State Forest Reserve, ceded lands were traded with Campbell Estate for Kahauale'a, a raped 'ohi'a forest and thousands of acres overrun by Pele since Campbell received permission for geothermal development. As a result, over 5,000 acres of land was also given to Volcano National Park. There was no public hearing for this land exchange nor is there any legal process for removing 'aina out of its state forest reserve zoning. The developers of this geothermal project — Campbell and Wyoming True Mid-Pacific — say they will only be destroying a "few" hundred acres of this last immense low level tropical rainforest of its kind

Our values as Hawaiians

world wide (though there are other fragments of forests). It must be understood that any roads and entrances into that forest allow exotic (foreign) plants to threaten, overrun and destroy its unique eco-system and native forest integrity. Forest reserve must remain just that. It must not serve the industrialization planned for Wao Kele O Puna with geothermal. Ocean mining is also a great threat and danger to our sea life and ourselves as island people. The tourist industry which should be enraged and aghast at the schemes to industrialize and mine the ocean, for some unfathomable reason remains dreadfully-deadfully silent. In fact, I don't recall the tourist industry opposing any developmental projects — are you out there? Strip mining the ocean floor for strategic metals to aid the war machine at a time of Perestroika and lessened world tension is idiotic and self-deluding. It is interesting how non-Hawaiians and foreigners manipulate and dictate alternatives for Hawaiians to consider. The test is this: can we the Hawaiian race move into the 21st century, yet retain our own cultural integrity based on our Hawaiian cultural standards and value system of Aloha 'aina which is fundamentally our spiritual connection to the land which is much like other native peoples similarly overwhelmed.

The "fighting" amongst us Hawaiians today is an attempt to identify ourselves as we regain our ethnic-political place in the sun. As an example,

what are we to think when we hear of Bishop Estate Trustee Henry Peters referring to the sale of unique Heeia wetlands as "money talks" intimating he didn't care what happened to the 'aina after they sold it to the Japanese investors. The destruction of unique areas such as Sandy Beach coastline or Heeia wetland is a sacrilege.

It is to these realities that we must become fully aware and address ourselves. The future belongs to the Aloha 'Aina(ists) and environmentalists because otherwise there will be no future. Ideological differences have been shed, and with good reason, for they pale in the shadows of the monstrous global ecological challenges we must today address.

We Hawaiians are part of the indigenous peoples of the world who retain the spiritual vitality of a people infused with Earth (Great Mother Spirit) religion. All peoples today are being made aware of our sane and harmonious relationship to nature. It has taken a glimpse of global extermination to do it — but the world now needs what Hawaiians and other Earth-Spirit people (indigenous) bring to the human drama — our sense of respect, pride, love and appreciation of the 'aina. In brief: Aloha 'aina. We Hawaiians may disagree on nuances and particulars, but on this we should agree, lest we be less than Hawaiian enough for the times.

Malama pono.

Ua mau ke ea o ka aina i ka pono

'Miracle weed' grows in Hawai'i

By Arthur Manoharan M.D.

Presently there is no known drug or chemical agent that can be used to treat Hepatitis B. However, material presented at a recent Hepatitis B Conference in Honolulu may offer hope.

The plant *Phyllanthus Amarus* and its therapeutic value in the treatment of Hepatitis B carriers was discussed by a research worker from New Zealand.

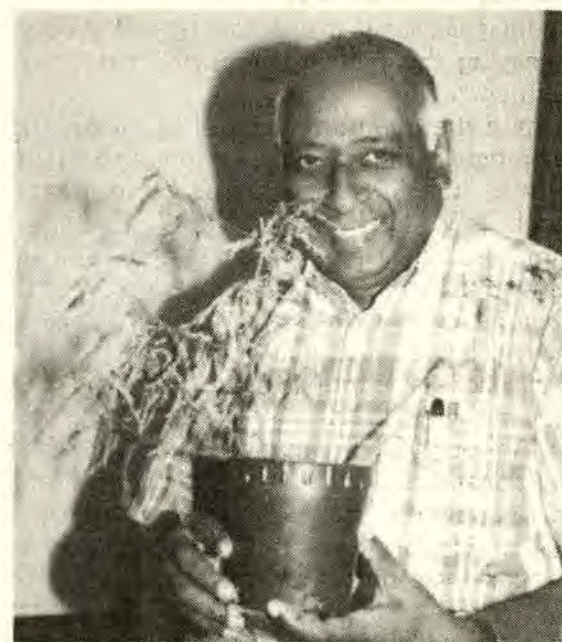
Trial treatments in India have shown this plant has a tremendous potential in the treatment of Hepatitis B carriers. No toxic effects were found when people were treated with the plant.

The information has been forwarded to the attention of Dr. John Lewin, the state's director of health, and other people interested in cancer research in the University of Hawai'i.

The initial research work done by Dr. Theagarajan in Madras, India, in collaboration with Dr. Blumberg of the Fox Chase Cancer Center in Philadelphia, was published in the British medical journal, "Lancet" of Oct. 1, 1988.

Plants belonging to the *Phyllanthus* family were used widely by traditional medical practitioners for the treatment of jaundice and other diseases more than 2,000 years ago according to Indian Ayurvedic literature. The *Phyllanthus* species are also used in China, the Philippines, Cuba, Nigeria, Guam, East and West Africa, the Caribbean, and Central and South American.

When I attended the Hepatitis B conference and learned about the wide use of *Phyllanthus*, I began to wonder if this plant could be found in Hawaii. A professor in the Botany Department at the University of



Dr. Manoharan with 'miracle weed'

Hawaii told me this plant does grow in Hawaii and a specimen may be seen at the Bishop Museum. During my visit to the museum the botanist showed me several species of *Phyllanthus*. The *Phyllanthus Amarus* was called *Phyllanthus debilis*, or *Phyllanthus niruri*. Several specimens had been collected from the Manoa Valley in the Lyon Arboretum area.

When OHA Trustee Clarence Ching and I visited the Lyon Arboretum one of the Arboretum botanists showed us several specimens growing near the parking lot, close to the taro cultivating area.

The people at Lyon Arboretum are willing to cooperate in any research effort. If this plant proves to be an effective agent in the treatment of people who are Hepatitis B carriers, *Phyllanthus Amarus* may indeed be called a miracle weed.

Photo by Deborah L. Ward

Trustee's Views

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OHA is your organization

**By Moses K. Keale Sr.
Trustee Kaua'i/Niihau**



Anoai kakou.

Over the years I have often heard the statement that "OHA is a government agency" or "OHA is a state agency." I have pondered that description and have wondered about the wisdom or appropriateness of those statements.

Although appearances would suggest that this may be true, it is time to correct this misconception.

The Office of Hawaiian Affairs is a corporation consisting of three related but separate entities. This, of course, is just my perception, a perception that is a product of nearly 10 years of service to this corpus. Allow me to explain OHA as I see it.

OHA, the Trust

OHA is a trustee of a trust fund consisting of entitlements guaranteed to it by the state Constitution, the Admissions Act, and Chapter 10 of the Hawaii Revised Statutes. The assets of this trust are the monies received from the State of Hawaii which by law shall consist of 20 percent of the revenue generated by the state from the use of certain state lands known as the Public Land Trust. As a result of the most recent negotiations with the governor these monies represent approximately \$8,000,000 each and every year beginning in 1991. In addition, further monies will be forthcoming for deficiencies in payments received by this office during the period 1980 to 1990. The total sum of these monies could exceed \$100,000,000, not a bad Trust Fund. The nine trustees of the Office of Hawaiian Affairs are responsible for administering

this trust on behalf of the Native Hawaiian beneficiary (those individuals who meet the 50 percent Hawaiian blood quantum criteria). As a trust bound by the laws of the State of Hawaii and guided by a mandate to provide benefits to its beneficiaries, we should be and are in fact answerable to those Hawaiians who qualify by blood quantum criteria. As is the common practice with such trusts, we should carry out our duties by providing for an annual Master's report to our beneficiaries. It is my contention that we are responsible to report the activities of this trust to the beneficiary and not to the governor or legislature.

OHA, the Government Entity

It was the intention of the Constitutional Convention (when they proposed the creation of the Office of Hawaiian Affairs) to create an entity which could address the needs and concerns of the Hawaiian people. By an amendment to the state Constitution and the passage of appropriate sections of the Hawaii Revised Statutes, this entity was empowered to act on behalf of the Hawaiian people and was given the legal ability to receive county, state, and federal monies or assets. It was further embodied with the right to constitute its own policies and procedures and to execute the same through officers and trustees. A separate class of registered voters was created to elect the governing officers (trustees) and these elected officials were made subject to the laws governing elected officials. Therefore, like the Judicial and Administrative branches of the state government, OHA is subject to the legislature only where it concerns the expenditure of general, public funds appropriated by the legislative branch. In all other instances, OHA is answerable to the Hawaiian people it is mandated to serve. In as much as OHA has the ability to create its own policies and procedures within the prudent limits of common law,

OHA is certainly not an agent of the state government but rather an agent of its people.

OHA, the Business Entity

Under existing law, OHA has the right to create a corporate identity either "for profit" or "not for profit." In fact our successful investment portfolio is a prime example of OHA's business excellence. Since 1982 we have continued to direct our money managers to prudently invest our assets in stable, highly rewarding money programs. The future of our expanded benefits programs to our Hawaiian people requires that OHA continue to look for lucrative avenues of business investments which will increase operational revenues. OHA's corporate business entity must reflect policies and practices which will increase our capital assets so that we can approach independence from the need for taxpayer dollars to support our programs.

So you see, OHA is really three entities in one. Our task is immense! Our job mindboggling! Don't be fooled by the simple rhetoric that OHA is simply an agent to the state government. It is not! We have never been such! We will never be an agent of the state government! OHA is YOUR organization — A corpus organized to serve you! How do you make this organization accountable to YOU? You register to vote in the OHA ELECTION! You vote! And, you attend the Board Meetings, committee meetings and community meetings and assist us in making wise decisions for you! The public is always welcomed. Our Hawaiian people are especially invited. If you need to know the times and places of these meetings, please do not hesitate to call on me. I very much need your mana'o. Please let me hear from you.

A i mana'o kekahi e lilo i pookela i waena o oukou, e pono no e lilo ia i kauwa na oukou. Na ke Akua e malama a e alakai ia kakou apau.

Hepatitis B—a serious risk for residents of Hawaii

By Arthur Manoharan, M.D.

Hepatitis B is a viral disease and the onset is usually insidious with vague abdominal discomfort, nausea and vomiting. This may progress to jaundice with a mild fever. The diagnosis is made by detecting antibodies to the Hepatitis B virus. Some patients develop chronic liver disease. It is estimated up to 80 percent of liver cancer world wide is due to Hepatitis B infection making it second only to lung cancer in prevalence.

Some Hepatitis B patients become carriers and infants born to mothers who are carriers are likely to become infected and develop chronic Hepatitis B and liver cancer when they grow up.

Recently an international conference was held in Honolulu to discuss the global problems associated with Hepatitis B infection and what action should be taken locally. Forty countries participated along with representatives from the World Health Organization headquarters in Geneva and regional offices in Manila and Washington, D.C.

Hawaii has the highest incidence of Hepatitis B infection compared to the other states in the United States of America. Hepatitis B occurs all over the world with the highest numbers in Asia, Africa and Latin America. Within Hawaii those who come from Asia and certain Pacific island communities show a higher incidence of infection. Native Hawaiians have not been hit hard, as yet, by the infection but with interracial marriages and the many carriers among some ethnic groups the risk of Hepatitis B is a serious risk to all residents of Hawaii.

In a recent study done by Kapiolani Medical Center for Hepatitis B among various ethnic groups, the percentages of carriers were: Chinese 9.5 percent, Filipinos 4.1 percent, Samoans 4.5

percent, and Hawaiians only .5 percent carriers.

Most cases of Hepatitis B occur due to childhood infection. The virus is also transmitted through body fluids as may occur in needle-stick accidents, or among drug addicts who use or share needles. It is also transmitted during sexual contact. Anyone who has contact with blood products is at increased risk. Nurses, dentists, physicians, and those who work with dialysis patients all run a higher risk of contracting Hepatitis B infection.

An effective vaccine is now available and usually three injections provide a good level of immunity against Hepatitis B infection. However, the cost of the vaccine has been prohibitive and this has prevented large-scale immunization. During the Honolulu conference, the strategy of controlling Hepatitis B infection was discussed and representatives from countries where the incidence is high felt that universal immunization of all children should begin plus vaccination of all adults in high-risk situations. The previous policy of vaccinating only those in high-risk situations is now considered inadequate.

One suggestion offered at the conference was the inclusion of Hepatitis B vaccine with diphtheria, whooping cough, and tetanus immunization so it could be part of a combined immunization procedure with no separate visit necessary for Hepatitis B immunization. That could also reduce the cost of immunization.

Cost of the vaccine has been coming down and is expected to decrease further if large-scale orders are placed with manufacturers. The vaccine is considered highly effective and safe, and does not interfere with other antibodies.

Since Hawaii is between Asia and the United

States, among Pacific Island communities which show a rather high frequency of infection, it is recommended that universal immunization of newborns and immunization of high-risk adults should be the policy here.

Marketing newsletter begins publication

A new monthly newsletter with marketing and product development services will begin publication on April 10. The newsletter with marketing information and opportunities will be published by the newly-formed Associates i Jean Williams.

More information is available by contacting Williams at 1155 Fort Street Mall, Suite 163, Honolulu, Hawaii, 96813. The phone number is 946-7008.

Williams is the former marketing coordinator for the DBED arts, crafts and fashion business development and marketing division.

KS '70 reunion set

Kamehameha Schools Class of 1970 will hold its 20-year reunion celebration June 22-24. Activities will include a "Pau Hana" night at Rumours in the Ala Moana Hotel; food, drink and dancing at the Honolulu Club on Ward Avenue and a memorial chapel service and brunch at the Halekulani Hotel.

Reservation forms and payments must be sent in by Monday, April 30. For more information, call Kamehameha's Alumni Relations office at 842-8680 or 842-8681 for the names and numbers of reunion committee members.

'Auwe ka minamina'—Napua Stevens remembered

by R-M. Keahi Allen

Legend has it that when an ali'i passes away the heavens weep, covering the land with rain. On the morning of Jan. 7, 1990, as the dawn broke on the horizon our mother Napua Stevens Poire slipped away at age 71. It looked as though she had chosen a beautiful morning to depart this earth but soon the dark clouds rolled in and a light drizzle was felt.

On the days leading to her services a steady rain fell until on the morning of Jan. 19, the day of her burial, the heavens opened and torrents of rain drenched the large crowd of mourners at the Diamond Head Mortuary. The rains seemed to echo the sentiment, "Auwe ka minamina, Oh what sorrow."

More than a thousand people came to pay their respects and bid her farewell. Many spoke of how she had touched their lives. Some had been long-time admirers, while others had never met her but felt compelled to say goodbye. Leis, strand after strand of ilima, hala, maile, puakenikeni and so many other varieties were brought. Beautiful floral bouquets and wreaths lined the walls.

But it was not a sad time, instead, it was a celebration of her life. A beautiful portrait of her was the first thing you saw and it reminded you of when she was on television hosting "Napua's Kitchen" or maybe when she was the director of guest activities at the Ilikai, the Ala Moana and the Prince Kuhio hotels.

Another large photo of her when she was 18 and newly signed as the lead vocalist for the Gigi Royce Orchestra at the Roof Garden of the Alexander Young Hotel in downtown Honolulu, was displayed. Still other photos chronicled the private life of the public person, Napua Stevens.

She was a many-faceted person drawing on her strong Hawaiian upbringing, yet utilizing those western skills acquired along the way, to hold her in good stead. She was immensely proud of the fact that she hailed from the island of Hawai'i, was born in Kohala, raised in Hilo, and that she was a product of Hilo High School.

She was a very proud Hawaiian woman, not prideful but immensely proud of her heritage. She stood her ground if any aspect of her Hawaiian heritage was challenged or threatened. When we were children, she would regale us with the experiences of her childhood. Of the summers spend at Kokoiki, at the home of my mother's grand-aunt "Kualua," where everyone was forbidden to speak English, of her encounter with the night marchers, of the long automobile ride from Hilo to Kohala in a car laden down with all the kids, the family dog, and food for an army.

One of the stories she would relate, while her tears fell, was how she acquired the name Kaionapuaopiilani. On one of those summer jaunts to Kohala, when she was about 8-years-old, Kualua said she has another name for this mo'opuna. That while Kawaaiala was okay, this other name would be better. She told her that one day the new name would bring her fame and she would recall this special day with great aloha.

Ten years later, after winning the audition for the Roof Garden, the incident was recalled with vivid clarity. She needed a professional name to be used on the marquee outside the hotel, in the newspapers, for the posters, and on the radio. Harriet, her first name, just would not do. Neither would the name Kawaaiala and surely not that other long Hawaiian name.

Mom said her only other alternative was to use a portion of her long Hawaiian name and at that precise moment she remembered her special day in Kohala and the admonishment of Kualua. True to Kualua's prediction, Napua Stevens, Mom's professional name, did in fact bring her fame.

To list her many and varied accomplishments would fill many pages because they each involved so many diverse fields. From politics to broadcast, from Hawaiian language to hula, from entertainment to fund raisers, from lectures to substitute teaching, from tennis player to Charleston champ.



Napua Stevens

We children lived through almost every phase. During her Aloha Week involvement my birthday parties were always held where the event she was staging was in progress. Ala Moana Park when the royal court arrived by canoe in Kapi'olani Park where pageants were held. My brother Gordon was growing up during the recording period and we were both taken to the Bell Records and 49th Star recording studios and waited while the records were cut. We also were a part of her journalism and television careers, appearing every so of-

ten on TV to "help" with a recipe or two. My younger brother, Scott, was a part of her visitor industry phase, and he got to hang around the Ilikai, Ala Moana, and Prince Kuhio hotels.

Her most dedicated involvement was as a trustee for the William Charles Lunalilo Estate, a position she held for more than 35 years. All three of us kids spent part of our childhood accompanying her to Lunalilo Home where we sat with the kupuna and played cards, or put jigsaw puzzles together, or enjoyed some special entertainment. But most of all, it was the Christmas mornings we spent at Lunalilo Home that I remember. After opening our own presents early in the morning, we'd dress and head for the Home to help Santa pass out the presents. These were very special times. Excitement filled the halls, Christmas carols were being sung by church choirs, families stopped in to take their kupuna home for the day, and gifts were deeply appreciated by each resident.

All in all, we were really lucky to have had her as our mothers. To have loved her and to know her love, to have learned so much from her through our many unique experiences. To know and feel her unrelenting pride in being Hawaiian and being from this very special place on earth and to know that she has instilled this feeling in each of us, her children. Aloha au i'a oe, e Mama. Mahalo piha.

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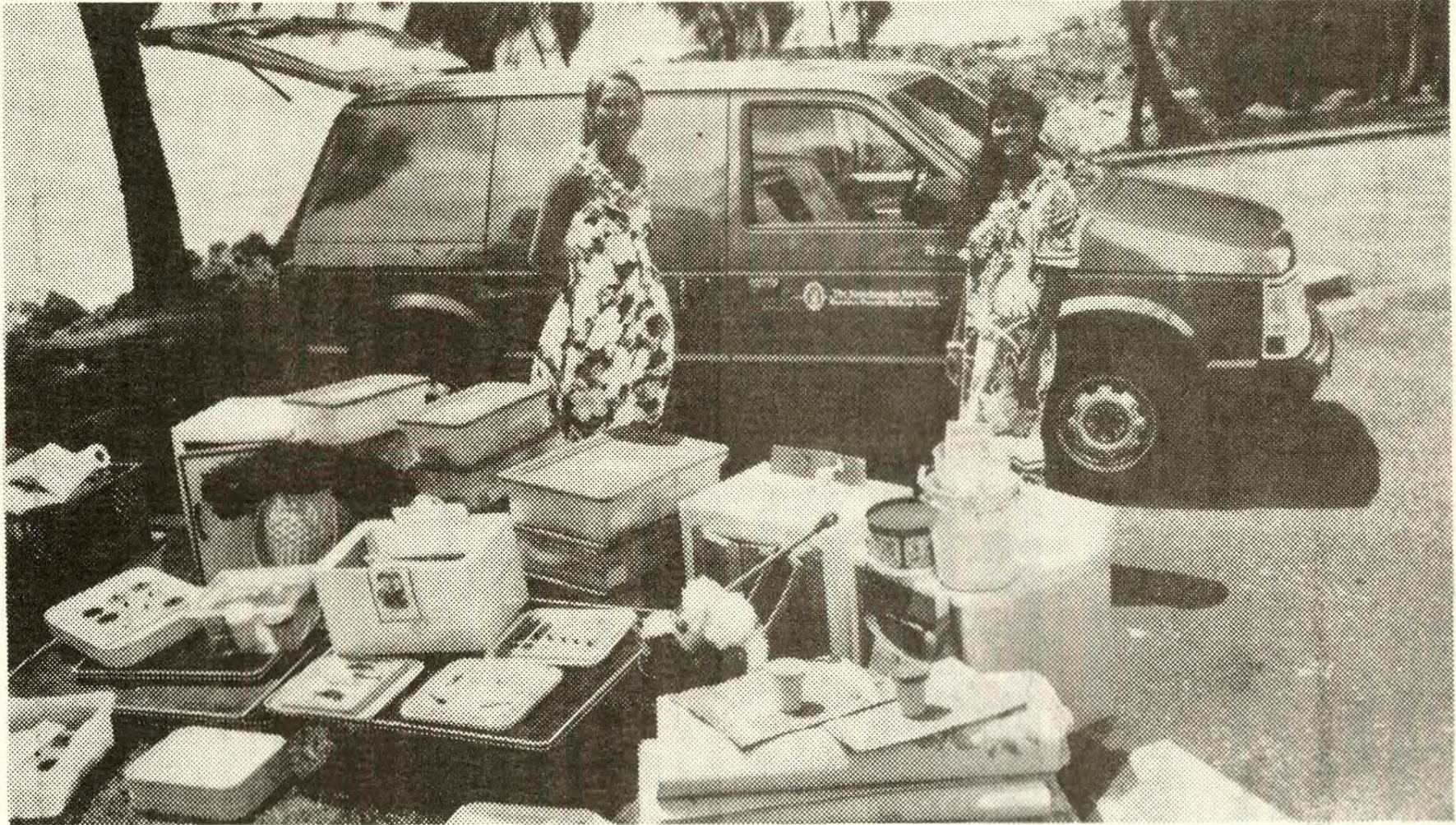
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