

Mai kupuna mai — In recognition of kupuna story page 13



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OHA to get 20% ceded land share

By Deborah Lee Ward
and Ann L. Moore

A bill to resolve the 10-year controversy over the state's trust obligations to the Office of Hawaiian Affairs goes to Gov. John Waihee this month for his signature.

The new law is the result of over two years work between the OHA board Committee on State Ceded Land Entitlements and representatives of the governor's office.

The OHA negotiating committee was comprised of trustees Rod Burgess, A. Frenchy DeSoto, Manu Kahaiali'i, Moses Keale, Clarence

Ching, Thomas K. Kaulukukui, Louis Hao and Moanikeala Akaka, assisted by administrator Richard Paglinawan, deputy administrator Stan Lum, land officer Linda Delaney, and attorney Sherry Broder.

The OHA entitlement bill, HB 2896, clears up how to determine the revenue due to OHA. The state constitution and Chapter 10 of the Hawai'i Revised Statutes established OHA and called for OHA to get 20 percent of the ceded land revenues. However there was confusion and disagreement over which ceded land revenues OHA should get 20 percent of.

Legislators who played key roles in passage of this entitlement agreement include members of the Senate Housing and Hawaiian Programs committee chaired by Sen. Mike Crozier, the House

Economic Development and Hawaiian Affairs committee chaired by Rep. David Ige, the Senate Ways and Means committee chaired by Sen. Mamoru Yamasaki, and the House Finance committee chaired by Rep. Joseph M. Souki.

The state negotiating team members are Norma Wong, Patricia Brandt, George Kaeo, and Terence Yamamoto.

When it becomes effective HB 2896 will provide OHA an income of approximately \$8.4 million a year from ceded land, from July 1, 1990, onward. Presently OHA gets about \$1.2 million a year from the state in ceded land revenues. The agreed-upon entitlement means an increase of about \$7.2 million a year to OHA to serve native Hawaiians (defined as those with 50 percent or more

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Moki Labra proudly shows the lei which won him the Mayor's Grand Prize in the annual Lei Day contest. See story page 3.

Kalama is Hawaiian OHA trustees affirm

Kalama Island, its surrounding reefs, atolls and waters, are part of the ceded lands held in trust by the U.S. government for the benefit of Native Hawaiians, OHA trustees proclaimed in a resolution passed unanimously on April 27.

The waters within the exclusive economic zone of Kalama are not being actively used by the United States and should be returned to the State of Hawai'i in accordance with the Admissions Act, the Constitution and laws of Hawai'i, trustees declared.

In raising their voices to protest the storage and burning of toxic waste on Kalama Island the Office of Hawaiian Affairs trustees traced the history of the island and its naming, by King Kamehameha IV, in 1853 when he claimed it as part of the Hawaiian Kingdom. The island has also been known as Johnston or Johnson Island, Cornwallis Island and Agnes Island.

Trustees noted that Kalama Island was used by Polynesian people as a fishing ground and way-station long before there was any written history, even before Polynesians first migrated north to Hawai'i.

Trustees declare

Pacific not toxic waste dump

By Ann L. Moore
Assistant Editor, Publications

The burning of toxic weapons on Kalama (Johnston) Island and the use of the island by the United States without regard to Native Hawaiian rights are protested in resolutions passed unanimously by OHA trustees.

They declare that the rights of Pacific Island nations come before those of any other nations when it comes to the use of the Pacific Ocean and its islands.

On April 27, the Board of Trustees of the Office of Hawaiian Affairs unanimously passed three resolutions declaring: Kalama (Johnston) Island is a part of the ceded land trust held for the benefit of Native Hawaiians; the fate of the Pacific ocean must rest with Pacific Island people, and non-resident nations have no right to jeopardize the ocean.

The trustees declared they unanimously encourage protest of the current plans by the U.S. government to ship, store and burn chemical weapons on Kalama Island. Further, trustees deplore

and oppose any plan that allows stockpiling or dumping of lethal chemicals or other toxic wastes in the Pacific environment and they call for an environmentally safe and clean Pacific Ocean.

Foreign nations have a history of imposing their will on Pacific Islanders from the first western contact, through annexation, to the present, trustees declared in the resolution titled "Affirming The Rights Of Pacific Islanders."

Trustees noted the recent agreement between former U.S. President Ronald Reagan and West Germany's Chancellor Helmut Kohl to transfer the stockpile of obsolete U.S. chemical weapons from West Germany (the Federal Republic of Germany) to Kalama Island for burning.

Concerning this agreement trustees declared the U.S. and West German governments have no right to make a bi-lateral agreement which would protect West Germany from the weapons which will jeopardize the Pacific Ocean, the food resources it provides for island people, and the lives.

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State Health Insurance Plan enrollment is open July 1-7

A state program for basic health coverage will have an enrollment period July 1 through July 7.

Coverage with the State Health Insurance Plan (SHIP) is designed to help people unable to get insurance and who find they cannot afford health care.

Also eligible are individuals and families who are employed and make too much money to qualify for Medicaid but who do not have access to health insurance plans at their place of work.

The SHIP cost can range from zero to \$60-per-month for coverage. There is a \$5-per-visit cost for most services.

The basic income guidelines are:

People in family	Income
One	\$21,672 or less
Two	\$29,052 or less
Three	\$36,432 or less
Four	\$43,812 or less

Income levels for families larger than four people are available at the state SHIP office. The phone number is 548-7786 on O'ahu. Neighbor Islanders may call toll free to 1-800-468-4644, extension 7786. The SHIP address is 1000 Bishop St., Room 908, Honolulu, Hawai'i, 96813.

Eligibility for SHIP

To be eligible for enrollment in SHIP, a person must be a resident of Hawai'i; must have been without health insurance for three months; must not be eligible for any U.S. government-sponsored programs that provide health-care benefits including Medicaid, Medicare or Champus; must not be employed or be eligible for benefits under the Hawai'i Prepaid Health Care Act as a regular employee and must not have a gross family income that exceeds 300 percent of the federal

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OHA Board Business

By Ed Michelman
Public Information Officer

The following is a report of the board of trustees of the Office of Hawaiian Affairs monthly business meeting of April 27 at OHA's Honolulu office. All nine trustees were present.

Administrator's Report

Administrator Richard K. Paglinawan presented a summary of the status of legislation introduced by, or of special interest to, the Office of Hawaiian Affairs. Among the bills passed and awaiting the governor's signature were:

1. OHA's supplemental budget;
2. the agreement on past and future state ceded land entitlements for native Hawaiians;
3. establishing state policies relating to prehistoric and historic burial sites;
4. provisions relating to OHA's biennial budget;
5. authorizing the OHA administrator to employ and retain staff without requiring special approval of the board of trustees.
6. an appropriation for the salaries of OHA staff and employees who are excluded from collective bargaining;
7. establishing a committee to determine the best means of financing higher education for Hawaiian students;
8. proposed constitutional amendments to change the definition of the public trust and add a definition of Native Hawaiian was held in committee at OHA's request and is expected to be reintroduced at the next legislative session.

NHRLF Status Report

Economic Development Officer Linda Colburn reported that as of March 31 the NHRLF had received over 2,000 loan inquiries plus 13 pre-application questionnaires for February, bringing the total active applications to 397. New loan requests for March totalled \$881,000. To date, 35 loans totaling \$1,344,000 have been approved. Still pending are 201 loan requests for a total of \$10,596,795.

Committee Reports

Committee on Operations and Development

1. The board approved recommendation to appropriate \$43,130 of special funds to further the work necessary for federal reparations legislation. Trustee Keale voted "no."

Unanimous approval was given to a recommendation to ratify formal intervention by OHA before the Land Use Commission regarding a land designation change requested by Sokan for the Waihe'e Golf Course development on Maui. The appropriation of up to \$3,000 in legal costs for this purpose from the Native Hawaiian Rights Fund was authorized.

The board unanimously approved the payment of \$20,150.51 from operation funds to pay for legal services provided by three contractors to OHA in connection with federal entitlements.

The trustees agreed to appropriate not more than \$4,000 from the Native Hawaiian Rights Fund for a contract with Alan C. Ziegler, Ph.D., for a research project on Lisianski Island of the Hawaiian archipelago. The purpose is to establish whether ancient Hawaiians inhabited and/or used the Northwest Hawaiian Islands as fishing areas. Trustees Hao and Kahaiali'i voted "no."

A resolution of support for S.B. 3236, SD1, HD1 was adopted unanimously. The bill clarifies the purposes of the Hawaiian Homes Commission Act and reaffirms the fiduciary responsibility of the federal government to native Hawaiians.

Committee on External Affairs

Three resolutions dealing with Pacific Ocean resources and approved by the External Affairs Committee were unanimously adopted by the board.

The first proclaims that Kalama (Johnston) Island and its surrounding waters are part of the ceded land trust held for the benefit of native Hawaiians.

A second resolution protests plans to transship, store and incinerate West German chemical weapons on Kalama Island.

A separate resolution deplores and opposes the stockpiling or dumping of lethal chemicals or other toxic wastes in the Pacific environment and calls for an environmentally safe and clean Pacific Ocean.

On another subject, the board approved a statement challenging the right of the U.S. Navy to use the island of Kaho'olawe as a bombing and shelling target. The statement also warns foreign nations that title to Kaho'olawe rightfully belongs to the Hawaiian people and urges those nations not to participate in the bombing. It also questions the conditions and terms under which foreign powers are granted permission to train on parcels of ceded land other than Kaho'olawe, including Bellows Field and Mana, Kaua'i.

The Board accepted without objection the recommendation to accept certain conditions regarding the proposed Sokan development of Waihe'e Golf Course as adequately responding to OHA concerns raised during intervention before the Land Use Commission.

A resolution honoring Robert Michael Lokomaika'iokalani Snakenberg for "his generous and outstanding contributions to furthering the Hawaiian language and culture" was adopted unanimously.

The board agreed to allocate the sum of \$3,200 to the Native Hawaiian Legal Corporation for intervention in proceedings of the Land Use Commission on behalf of Miloli'i fisherpeople in order to protect their fishing rights.

Trustee Keale voted "no."

Executive Session

The board ratified actions taken in executive

session including acceptance of a report from the Ad Hoc Committee on evaluation of the administrator.

Calendar

The May meeting was scheduled for May 12 on Lana'i. For June, the board of trustees scheduled community meetings on Friday, June 29 at 7 p.m. in four locations: Keaukaha, Miloli'i, Waimea and Kona. There will be a board of trustees business meeting Saturday June 30 at 10 a.m. in Hilo. Local OHA offices and media will announce places. The Hilo OHA office phone is 961-7349. The Kona office phone is 329-7368.

Not too late for census

Census Bureau officials have issued a strong appeal for residents who were asked to mail back their 1990 Census questionnaires to do so as soon as possible.

"There's still time," said Leo Schilling, regional director for the seven-state Seattle region.

"We are pleased with the response to date," said Schilling, "but I cannot emphasize enough the importance of each household's returning its questionnaires. For every one percent of questionnaires returned nationwide," Schilling stated, "\$11 million of personal followup costs are saved."

Residents will either mail the completed form to district offices, or hold them until a census worker calls to pick them up, depending upon instructions on the questionnaire itself. Generally, urban residents and larger communities in rural areas are in mail-out, mail-back areas, while all other rural residents are in mail-out, pick-up areas (called "List/Enumerate").

Most households receive a 14-question short form, which takes about 10 minutes to complete. Other residents will be randomly selected to receive a long form, with 43 additional questions.

Individuals who have questions concerning the census questionnaire may call 1-800-999-1990.

On the cover

Clara Ku and state Rep. Joseph Leong received kupuna awards at the 'Aha Kupuna conference. Story page 13. Photo by Sabra McCracken.

He kai kapu ia na ke konohiki. (A forbidden beach reserved for the konohiki.)
A maiden who is spoken for.

From " 'Olelo No'eau" (Hawaiian Proverbs and Poetical Sayings) by Mary Kawena Pukui, 1983 Publication 71, Bishop Museum Press, Honolulu, Hawai'i.

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Hawaii's culture flowers on Lei Day

By Deborah Lee Ward
Editor, Ka Wai Ola O OHA

Anything the mind can conceive of has been used to fashion a lei, sometimes with startling results. But surely among the most beautiful are the lei that transforms the flowers and leaves of Hawai'i into scented, colorful, and charming example of the lei-maker's art.

This year's Lei Day contest at Kapi'olani Park, sponsored by the City and County of Honolulu Department of Parks and Recreation, Hawaiiana section, was once again an enthusiastic tribute to the endurance of Hawaiian culture. Each lei entered in the competition began as an inspiration, took form in its creator's hands then was judged and shared with hundreds of appreciative viewers. In memory of Hawai'i's ali'i, the leis were then presented the next day in a ceremony at the royal tombs of Mauna 'Ala.

Residents and visitors lined up in the Ho'olaulea tent to see Hawaiian crafts demonstrations by city senior citizens. Their beautiful handiwork included feather toys, kapa kuiki (Hawaiian quilts and pillows), lauhala fans, baskets, lau niu (coco-nut leaf) toys, Hawaiian herbs, and yarn crafts. But the star of the show here too was the lei — fresh lei and permanent lei of all types of natural and man-made materials.

There were the perennial favorites — hinahina, ilima, kaunaoa, hala, and the la'i (ti leaf) either twisted, sewn or folded. There were fine lei hulu, Ni'hau shell lei, and seed lei too. Perhaps some kupuna had Earth Day in mind with their creative lei made of recycled materials — plastic bottle caps, cigarette cartons, rolled paper beads, iron-wood pine cones and even shelf paper!



Lei Queen Mae Lobenstein and her court visit the Ho'olaulea tent on Lei Day.

Resplendent in her elegant red mu'umu'u with ilima applique was the 1990 Lei Queen Mae Lobenstein, who was beautifully draped with long strands of ilima and puakeniken. On her head she wore a crown of ilima, bird of paradise, heliconia and ferns. Her lei court, dressed in the representative colors of the Hawaiian islands, each made her own lei.

Lining up patiently under the sunny, breezy sky, hundreds waited their chance to slowly move past the lei contest entries, each one already a winner for its unique beauty.

Some leis were made of unusual materials: yellow raphis palm flower with pampi leaf, moss or lichen, and the shrimp plant flower. One lei was made of corn kernels, another of plum-sized round gourd fruit. Others used the green stem tip of the puakeniken strung together to resemble the mokihana berry. Torch ginger in red and pink were strung to resemble a feather lei, ka moe style. There was a crown flower lei strung in rounded, poepoe fashion, to show off the flower petals.

Traditional materials also abounded: pa'iniu, palapala'i, wawae'iole, laua'e and liko lehua and more. Introduced flowers and greens were also popular: bird of paradise, heliconia, popcorn orchid, red ginger and red ti, Spanish moss.

First prize awards were presented for:

- *Most typically Hawaiian lei — Bill Char (a'ali'i, lehua, maile, palapalai and pukiawe)
- *Hat lei — Brian Choy (cymbidium, dusty miller, lehua, rose, lilikoi, flax, pikake and more)
- *Mixed lei — Brian Choy (a'ali'i, hedotis, etc.)

Blue-violet lei — Bill Char (agapanthus, ageratum, hydrangea, palapalai)

*Green lei — Brian Choy

*White lei — Brian Choy

*Yellow/orange lei — Charlene Choy

*Red/pink lei — Velma Omura

*Mayor's Grand Prize — Moki Labra.

A dancer at Waimea Falls Park, Labra, made his first lei at age 12 for his horse when he was a banner boy for the Paniolo O Pupu'kea pa'u horse unit. His Lei Day contest lei with ohai ali'i in wili poepoe style took him 45 minutes to make. He said 'ohai is easy to work with because of its long stem. Labra also won second prize in the most typically Hawaiian lei category.

Trustees call for clean Pacific ecosystem

by Ann L. Moore

Pacific Island people must raise their voices before the world and assert their rights to a clean and environmentally safe Pacific Ocean. That is the substance of a recent resolution in which trustees of the Office of Hawaiian Affairs unanimously raised their voices in defense of the Pacific Ocean ecosystem.

Trustees said they are committed to supporting a clean and safe natural environment for OHA's beneficiaries, and particularly a clean and safe ocean.

They urged Pacific Island people to embrace the principle of "prior informed consent." That means the people being acted upon must be told in advance what is proposed and what the effects will be, then must be given a chance to study any proposal and comment on it.

Industrial nations of the world must take responsibility for their own obsolete chemical weapons and toxic wastes and those nations must develop ways to get rid of the toxic waste at the same time they are developing them, the trustees' resolution said.

Trustees pointed out there is an ever-changing and unpredictable force and range of ocean currents. The tectonic plates of the Pacific rim are constantly shifting and the Pacific rim ecosystem is in fragile balance. For these reasons the present pollution and the threat of future pollution threatens the delicate balance of the Pacific ecosystem. Such a threat cannot be tolerated and must be vigorously opposed, trustees said.

OHA, as the single, most-representative voice of the Hawaiians and native Hawaiians has a duty, its trustees felt, to take all steps necessary to pro-

tect and safeguard the people's right to live in a safe and clean environment, and to enjoy a safe and clean Pacific Ocean.

Hawaiian and other Pacific people have always had a special kinship with the elements of nature and especially the ocean which surrounds the islands and connects Hawaiians to an extended family of island people.

Trustees directed that copies of the resolution "Calling For an Environmentally Safe and Clean Pacific Ocean," be sent to the United Nations Environmental Program, the International Union of Conservation and Natural Resources, other international and U.S. conservation agencies and organizations, U.S. President Bush, the governor, state and federal congressional delegations, and the heads of state of all Pacific governmental entities including Australia.

OHA challenges Navy's use of Kaho'olawe

By Ed Michelman
Public Information Officer

The Office of Hawaiian Affairs is challenging the right of the United States Navy to use the island of Kaho'olawe as a bombing and shelling target. Foreign nations have been warned that title to the island is under dispute.

Kaho'olawe is among the approximately 400,000 acres of former Hawaiian crown and government (ceded) lands still held by the United States government.

The ceded lands were taken by the United States when Hawai'i was annexed in 1898. No compensation has ever been paid for the lands or its subsequent use.

OHA says the ceded lands under federal jurisdiction must be returned to Hawai'i for Hawaiian use. Work on federal legislation asserting Hawaiian entitlements to ceded lands continues.

A statement, adopted unanimously by the OHA trustees, April 27, says in part, that the Office of Hawaiian Affairs intends to initiate a formal inquiry with the United States Navy and with Sen. Daniel K. Inouye (D.-Hawai'i) concerning the conditions and terms under which foreign powers are granted permission to train on other parcels of ceded land besides Kaho'olawe, including Bellows Field on O'ahu and Mana on Kaua'i. Inouye is chairman of the Senate Military Appropriations Subcommittee.

Among the issues to be addressed are the responsibility that is assumed by foreign armed forces for any damage done to historic archaeological sites; the standards imposed for range, accuracy and noise levels of their ordnance (weapons, ammunition, vehicles, supplies); responsibility that participating foreign powers will assume

for removing bombs and ammunition from Kaho'olawe when it is returned to the Hawaiian people; and the fees charged to foreign navies for the privilege of using ceded lands for training exercises.

Copies of the OHA trustees' statement are being sent to the President of the United States, the Prime Ministers of Canada, South Korea, Japan and Australia, all members of the Hawai'i Congressional Delegation, chairs of the Armed Services Committees of the United States Senate and United States House of Representatives, the Secretary of the Navy, the Commander, United States Third Fleet, the Governor of the State of Hawai'i, the President of the State Senate and the Speaker of the State House of Representatives, the Mayor and the County Council of the County of Maui and the Protect Kaho'olawe 'Ohana.

'Ohana Reunions

Aiu, Bright

Na Kuauhau O Kahiwakaneikapolei (Aiu, Bright and Kepelino families) will have a reunion the weekend of Aug. 10, 11, 12, at Kailua-Kona, Hawai'i. Various activities are planned including a luau on Saturday, Aug. 11.

The contact person for information, registration and reservations is Harry Aiu at Travel Planners (923-5791); the address is 2222 Kalakaua, Suite 1416, Honolulu, Hawai'i, 96815. The deadline for registrations is July 3.

Kauhola

The Kauhola family will hold the first of what is hoped will be an annual reunion, on Maui, Friday, July 6 through Sunday, July 8.

Friday dinner will be at 6 p.m. at the Paia Community Center in Paia. On Saturday there will be overnight camping and a luau at Veterans Hall in Kihei.

Sunday there will be a pot luck dinner for all the 'ohana of the late John Bull Kauhola. For more information call Momilani Kemfort at 572-9079 or write to P.O. Box 534, Paia, Maui, 96779.

Kaumeheiwa

Descendants of Rev. Lincoln Benjamin Kaumeheiwa and Annie Peleholani Kaumeheiwa are planning the family's second reunion for July 20, 21, 22 on Maui.

Friday evening the reunion will begin with a luau and family entertainment. Saturday will feature a picnic with games and entertainment at Kalama Park in Kihei. The reunion will conclude on Sunday with a lunch at Waiola Church Hall in Lahaina.

Relatives planning to attend include members of

the following families: Kaumeheiwa, Sodeani, Masuda, Puahala, Kapaku, Ilalaole, Peleholani, Sullivan, Aki, Kamai, Lee and Kaapana.

For information contact Mona Kapaku, 177A Alohi Place, Pukalani, Maui, 96768, or Margie Sodeani Wong, 91A Healan Place, Pukalani, Maui, 96768, or Hinano Kaumeheiwa, 650 Laau St., Kahului, Maui, 96732.

Kawelo, Kapapaheenalua

A reunion is scheduled June 28 through July 2 of descendants of the brothers, sisters and children of John Manu Kawelo and Ka'ohua Kapapaheenalua of North Kohala. Relatives include Pa, Stewart, Hussey, Rodenhurst, Moku, Manu, Uai'a and Halemanu families. The reunion will be held at Kamehameha Gymnasium (Park), North Kohala, Hawai'i island, all day into the evening. Contact Paul Naho Lucas (734-3351), Myrtle Stewart Martin (261-9170) or Jan Hugo Davis (247-1985). Activities will focus on Kohala.

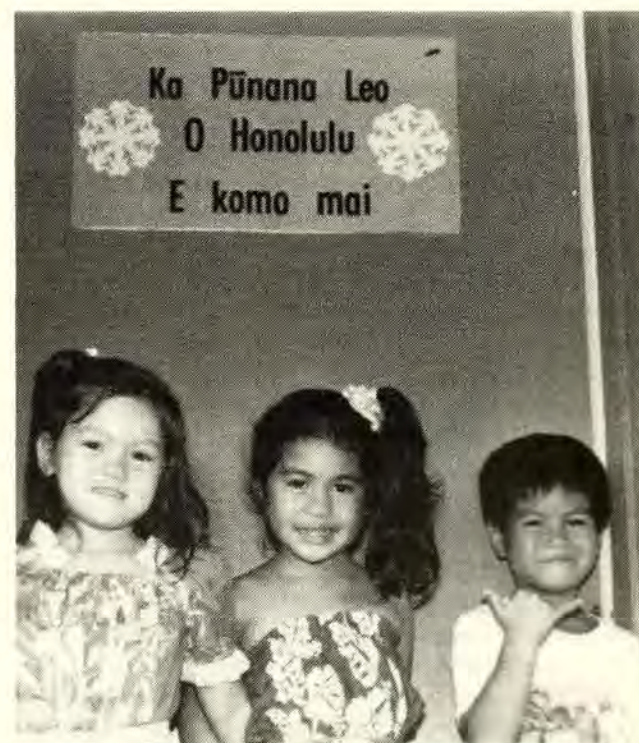
Keawe'ehu, Campbell

Descendants of Liliaokahaku Kalunaho'okiekie Keawe'ehu and William Campbell will have a reunion Aug. 11 at Kualoa (Hokule'a Park, O'ahu.) Reservations are required.

The major family branches are: Eckart, Waipa, Ihihi, Kuhns, Kaliko, Stevens, Kepola, Kaapa, Hoapili, Vredenberg, Aiona, McCullen, Maina'upo, Ahuna, Ahana, Teshima, Miner, Doo, Lucas, Sylva, Landgraf, Miller and Austen.

For information on the reunion or on genealogy of the 'ohana, contact Keawe Vredenberg, 1023 Prospect St., No. 616, Honolulu, Hawai'i, 96822, phone 533-1959, or Kanani Donahu, 1122 Pueo St., Honolulu, Hawai'i, 96816, phone 737-8187.

June 10 fundraiser for Punana Leo



A celebration, called Ho'omau 1990, will be held by Punana Leo O Honolulu Preschool on Sunday, June 10, starting at 6 p.m. at the Waikiki Shell, Kapiolani Park, to mark completion of the fifth year of operation of its Hawaiian language immersion program.

All the proceeds will go towards support of the Punana Leo programs.

Ho'omau means to continue. It refers to the continuance of the Hawaiian language, the primary objective of Punana Leo (language nest) Centers.

Performing at the concert will be Makaha Sons of Ni'ihau, the Pandanus Club, Diana Aki, Robert Cazimero and Friends, Del Beazley, Hula Halau O Kawaili'ula and Na Keiki o ka Punana Leo O Honolulu (The Children of Punana Leo O Honolulu).

The masters of ceremonies will be Hau'oli Akaka and Kaipo Hale.

Tickets are available at the Blaisdell box office and all Sears outlets. All reserved seats are \$15. General admission seats are \$12.50 for adults and \$6 for children (age 5 to 12). Children age 5 and under are admitted free.

For further information contact Kau'i Keola at 941-0584 weekdays, Lina Honda at 847-8414, or Ke'ala Kwan 696-3156 evenings.

June trustees' meetings set

The schedule of Office of Hawaiian Affairs Board of Trustees and standing committee meetings this month has been announced. Everyone is invited to attend the public portion of all meetings. Unless otherwise specified, meetings will be held at the OHA conference room 1600 Kapiolani Blvd., Suite 1500, Honolulu. Locations of other meetings on O'ahu or on the neighbor islands will be publicized in the news media before the meetings. The OHA 24-hour Newslane may be called at 946-5703 for up-to-date recorded notice of meetings and locations.

Thursday June 7, Program Committee, 1:30 p.m.
Friday, June 8, External Affairs Committee, 1:30 p.m.
Wednesday, June 13, Native Hawaiian Status and Entitlements, 1:30 p.m.
Thursday, June 14, Operations and Development, 1:30 p.m.
Friday, June 29, community meetings in Keaukaha, Miloli'i, Waimea and Kona simultaneously, 7 p.m.
Saturday, June 30, Board of Trustees meeting in Hilo, 10 a.m.

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Kamehameha Day celebrations set

Friday, June 8, 5 p.m. King Kamehameha statue decoration ceremonies Honolulu civic center across from 'Iolani Palace.

Saturday, June 9, 9:30 a.m., 74th Annual King Kamehameha Celebration Floral Parade from downtown Honolulu to Waikiki. At 10 a.m., Na Hana No'eu O Hawai'i (arts and crafts of Hawai'i) at Queen Kapi'olani Park.

Friday, and Saturday, June 22-23, at 6 p.m., the 17th Annual King Kamehameha Hula Competition. Hula schools from throughout the state and from Japan will compete in traditional and contemporary dance styles and Hawaiian chant. Students compete on an individual basis. Admission is charged from \$5 to \$15 per night. Contact Neal Blaisdell Center Box Office for tickets.

Saturday, June 9 celebration

Island of Kaua'i at Lihue at 9:30 a.m., the King Kamehameha Parade from Vadenha Stadium to Kaua'i County building.

Island of Maui at Lahaina at 10 a.m., King Kamehameha Parade through the heart of Lahaina Town along Front Street.

Island of Hawai'i at Kona at 10 a.m., King Kamehameha Parade through the heart of Kailua-Kona Village along Ali'i Drive.

Monday, June 11 celebration

Island of Hawai'i at Kapa'au, North Kohala, 8 a.m. King Kamehameha statue decoration and ho'olaule'a at old county courthouse and King Kamehameha statue site.

Saturday, June 9 celebration

Island of Moloka'i at Kaunakakai 10 a.m., King Kamehameha Celebration Ho'olaule'a, Mitchell Pauole Center.



Photo by Laura Patterson

Just-sworn-in Sen. Daniel Akaka, (D. Hawai'i) receives a congratulatory kiss from Lydia Namahana Maioho, curator of the royal mausoleum. Aunty Lydia, a member of the OHA Native Hawaiian Historic Preservation

Task Force, was in Washington, D.C. to testify at the Congressional hearing on repatriation of human remains now in federal museums, when Akaka was sworn in to the seat held by the late Sen. Spark Matsunaga.

Major bills affect OHA

A number of major bills affecting the Office of Hawaiian Affairs passed in this year's legislative session.

An amendment to Chapter 10 HRS, requires OHA to prepare and submit budgets, a six-year program and a financial plan. Further OHA must submit a yearly accounting of money spent and an annual report, both reflecting the previous fiscal year.

The same bill requires OHA to prepare a detailed budget proposal and make copies of it available before public meetings or hearings on the budget are held. This is to make sure OHA beneficiaries have a chance to review and comment on specific proposals before the OHA trustees adopt the budget and it is submitted to the legislature.

Additionally, OHA must submit progress reports to the legislature by Dec. 31 this year and next, on improvements in the management of OHA and the effectiveness of OHA's current programs. An accounting of expenditures must also be provided to the legislature and the public.

The new budget procedures will begin July 1, 1992 which allows OHA two years to incorporate the

new budget procedures into its management and operation.

Another bill that passed this legislative session amends Section 10-12 HRS, and eliminates the requirement that the board of trustees approve all officers and employees hired by the OHA administrator. It is effective on July 1. The attorney general reviewed the amendments and said they are consistent with the state constitution and laws.

A bill passed which appropriates funds for salary increases for the OHA administrator, deputy administrator and officers and employees who are excluded from collective bargaining.

A bill which provides \$1 million a year for 10 years to create the Hawaii Opportunity Program in Education (HOPE) special fund to award scholarships to financially needy students was enacted. HOPE will give priority to students from ethnic groups which are underrepresented at the University of Hawai'i, namely Hawaiians, Filipinos, Samoans and certain other ethnic groups in the state which rank the lowest in socio-economic (occupational status and income) and education test scores. The \$1 million will come out of tuition collected by the University.

Help for the hooked

Up to date information about the abuse of alcohol and other drugs is available, free, from the Hawai'i Substance Abuse Information Resource Center (HSAIRC) at 537-1678.

The center provides telephone information about the abuse of alcohol and other drugs, referrals to treatment programs, speakers on substance abuse and other services. HSAIRC has a library of booklets, magazines, newsletters, videos and other source material available to the public.

The center provides access to national clearinghouse for alcohol and drug information and publishes a quarterly newsletter.

Waikiki oral history spans 1900-1985

The Center for Oral History at the University of Hawai'i, Manoa has completed a four-volume set of interview transcripts entitled "Waikiki, 1900-1985: Oral Histories." The study captures and shares with readers "Waikiki the way it used to be," and focuses on the changes experienced and observed by 50 of the area's longtime residents, workers, and business operators.

Spanning the years 1900 to 1985, the interviews examine the community's transformation from one of taro fields and duck ponds, home-operated laundries and bungalow-type hotels to one of nightclubs, curio shops, and skyscraping hotels.

The 1920s reclamation project; the construction for the Ala Wai Canal; childhood play on the beach, at the zoo, and in the area called "Ainahu;" the antics of the "Stonewall Gang;" the work days of hotel bellboys and Japanese laundresses; beachboy activities; World War II and soldiers in Waikiki; the visits of tourists; and sites and businesses that no longer exist in Waikiki are discussed in these interviews.

"Waikiki, 1900-1985: Oral Histories" is available to researchers, students and interested individuals. Call the Center for Oral History at 948-6259 for a listing of libraries housing the volumes.

Summer day camp for keiki set

July 9 - August 20, is the "Ho'ike Akeakamai" at Bishop Museum.

Under the guidance of education specialists, children will investigate a variety of Hawaiian ecosystems including marshes, rain forests, mangroves, tidepools and coastal dunes. Along the way they will discover how plants and animals arrived in the islands, how they adapted to their new home and how scientists study these creatures.

Daily events will include field trips, hiking and hands-on learning activities.

Session I is July 9-13 for Grades 4-6.

Session II is July 16-20 for Grades 4-6.

Session III is July 23-27 for Grades 2-3.

Session IV is July 30-Aug. 3 for Grades 2-3.

Session V is Aug. 6-10 for Grades 7-8.

Sessions are Monday-Friday, 8:30 a.m. to 3:30 p.m. at Atherton Halau, Bishop Museum. The fee is \$145 (\$110 BMA members). Pre-registration is required. Limit is 25 per session.

For further information call 848-4149.

July 9-August 20 is the "Na Hana Hawai'i" at Bishop Museum.

In this active outdoor experiential program children discover fishing from net to stomach, kalo from plant to poi, make petroglyphs, cordage and ti leaf pu'olo.

Through daily field trips, self-discovery and hands-on activities keiki will explore the island with museum education specialists and experience the daily life of early Hawai'i.

Session I is July 9-13 for Grades 2-3.

Session II is July 16-20 for Grades 2-3.

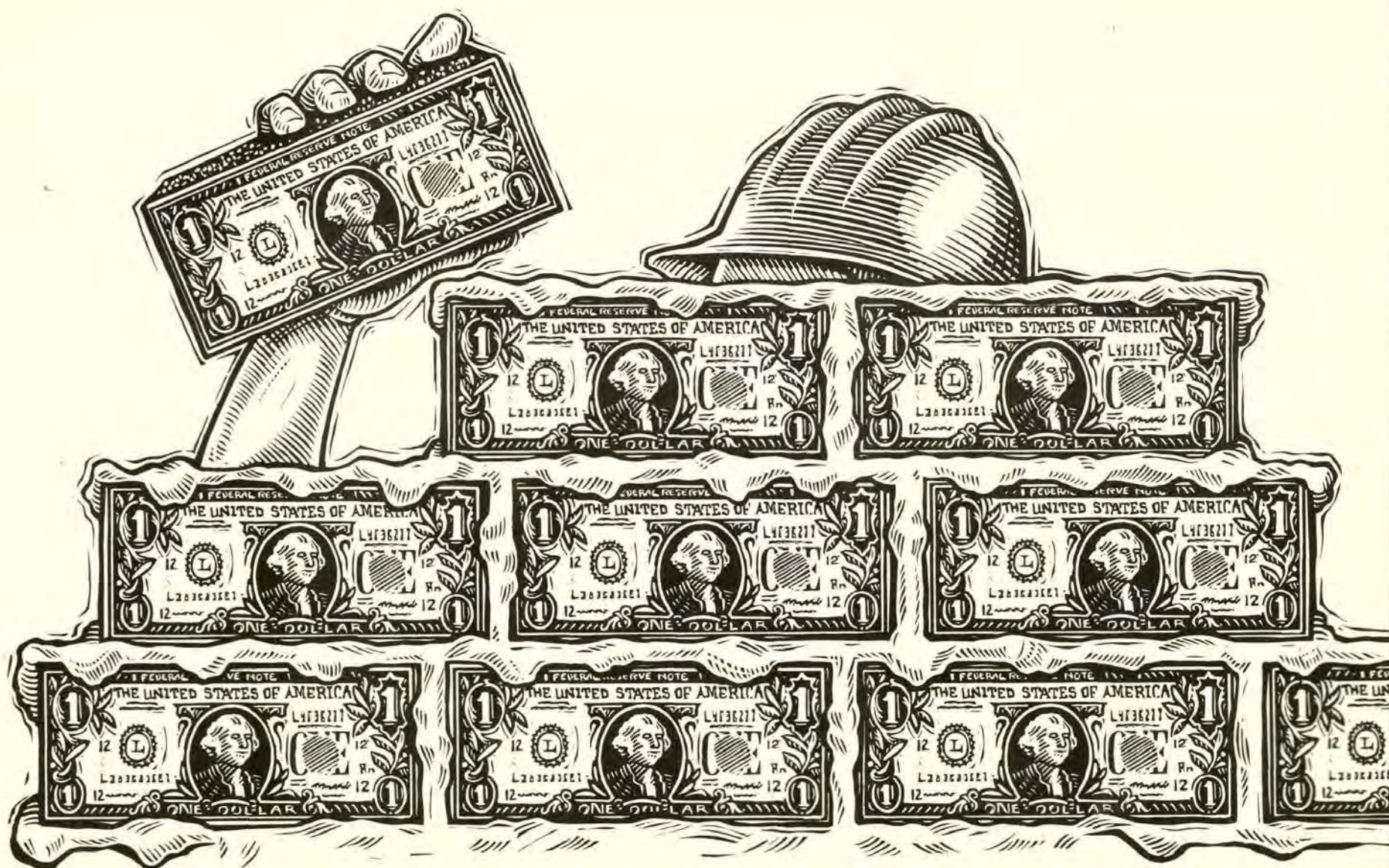
Session III is July 23-27 for Grades 4-6.

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Session V is Aug. 6-10 for Grades 4-6.

Sessions are Monday-Friday, 8:30 a.m. to 3:30 p.m. at Atherton Halau, Bishop Museum. The fee is \$145 (\$110 BMA members). Pre-registration is required. Sessions are limited to 25 people.

For further information call 848-4149.



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MEMBER FDIC

Trustees vote is unanimous

OHA for amending Hawaiian Homes Act

By Ann L. Moore

OHA trustees unanimously favor the U.S. Senate and House bills to amend the Hawaiian Homes Commission Act to reaffirm the U.S. and state fiduciary responsibility towards homesteaders.

Trustees, in an April 27 resolution, said the federal and state governments must share responsibility for past mistakes and work together to insure the intention of the original Home Lands Act is fulfilled — to settle Hawaiians on Hawaiian land.

The amendments now before Congress will clarify and reaffirm the trust duties of the state and federal government to support the settlement of native Hawaiians on Hawaiian Home Lands, trustees said. This includes money for water, electri-

city, sewers and other infrastructure so native Hawaiians can build homes.

Trustees feel the proposed HHA amendments will provide a basis for substantial federal involvement in resolving the massive problems the state cannot solve alone.

Trustees, several of whom are homesteaders, also support speeding up homestead awards so eligible Hawaiians (those of 50 percent or more Hawaiian blood) can settle on Home Lands.

In the resolution, trustees acknowledged the extraordinary efforts of state and federal legislators who have recently dealt with the Hawaiian Home Lands issue in an open and forthright manner and by this have given everybody a chance to present their case and receive consideration.

The OHA trustees now in office participated in the homestead hearings in August 1989 held by

the Senate Oversight Committee chaired by Sen. Daniel K. Inouye (D.-Hawaii). During those hearings trustees demonstrated their understanding and increased their working knowledge of the historic problems of the Act and possible solutions to those problems.

Six years earlier, as a fledgling agency, OHA provided funds for the Federal-State Task Force on Hawaiian Home Lands. OHA trustees were on the task force. As a result of the task force's work, 134 recommendations were made to correct past failures in implementing the act.

Since its establishment in 1980, OHA and its trustees have fought for the rights of the people on the waiting list of the Hawaiian Homes Commission to settle on the land.

Minority advocate award given Keale

For his work in helping establish the Native Hawaiian Revolving Loan Fund, OHA trustee Moses K. Keale Sr. was honored with the "Minority Advocate of the Year for Kauai" award by the Small Business Administration. It was presented by the SBA along with four major small business organizations: Chamber of Commerce of Hawaii, Hawaii Business League, National Federation of Independent Business, and Small Business Hawaii.

The awards were presented at the Ilikai Hotel, Honolulu. A Small Business Person of the Year luncheon and award ceremony was held, May 4 for the 15 recipients from all the islands. Recipients were selected by the Honolulu Regional Advisory Council's awards panel.

In the award citation it was noted that Keale has devoted himself to furthering the needs and interests of minority business persons. As an OHA trustee he recognized the need for Hawaiians to achieve "economic self-determination" and was instrumental in the creation of the NHRLF, a four-year, \$3 million project funded by the Administration for Native Americans. As a member of the NHRLF board, he makes certain the staff provides any technical assistance necessary to each loan recipient to help the recipient achieve success in business.

A full-blooded Hawaiian, Keale was raised on Ni'ihau and represents the islands of Ni'ihau and

Kauai on the OHA board of trustees. He is also OHA's representative to various South Pacific Island groups and he has long been active in other Hawaiian and business organizations and his church.

Gov. John Waihee was present at the luncheon and he extended his congratulations to the awardees.

State of Hawaii awardees were: George Chu of GBC Inc. Renato and Shirley Ibanez of Central Maui Produce, Glen N. Minami of Blue Hawaii Surf Inc., Thomas Whittemore of First Hawaiian Bank, Phylliss Shea of Shea & Company C.P.A., Rex Y. Matsuno of Suisan Company Ltd., and Dr. Gene Ward of Hawaii Entrepreneurship Training and Development Institute, who won two awards.

Island of Hawaii awardees were: Henry Otani of the Contracting Company Ltd., and Glen G. Uchimura of Glen G. Uchimura C.P.A.

Island of Kauai awardees were: Dennis Oliver of Puni Nani Pools Inc., Scott Phillipson of Water Sports Kauai Inc. and Moses K. Keale Sr. of OHA.

Island of Maui awardee was Larry Jeffs of Larry Jeffs Farms.

Island of Oahu awardee was Kent T. Untermann of Pictures Plus.

Island of Guam/Pacific Islands Small Business Person of the Year was William Thomasson of Thomasson Enterprises Inc.



OHA Trustee Moses Keale was awarded the Minority Business Advocate Award for Kauai by the Small Business Administration in ceremonies held recently.

Drug Free workshops set for O'ahu, Kaua'i

What can families and individuals do to stem the tide of drug abuse in their own families and communities? Understand the problem and what steps to take.

That is the message of a series of free "family to family" conferences on "Building a Drug-Free Community."

The workshops will provide information and education to families about drugs, issues surrounding the use of drugs, and their impacts on individuals, families and the community.

Workshops are scheduled July 6-7 in Waimanalo (location to be determined) and July 13-14 at Kauai Community College dining room. The workshop begins at 6 p.m. on Friday. Dinner and lunch are provided, also free childcare (ages 3-12). Registration is limited to 100 participants. For information or to register call the Coalition for a Drug-Free Hawaii at 522-5050. Neighbor island residents may call toll-free 1-800-782-8133.

People may also call the Kamehameha Schools Native Hawaiian Drug Free Schools program at

842-5802 or the Office of Hawaiian Affairs at 946-2642.

These informal conferences are geared for the local Hawaiian communities. They include talk-story sessions to assess the drug problem in each community and to share ideas for change. All meetings will feature members of the Alkali Lake Indian Band, whose group went from a rate of 100 percent alcoholism to 95 percent sobriety in 14 years, and by doing so regained their culture.

They will show a documentary film, "The Honour of All," which tells of their experiences.

A special chance offered for public health degree

A program on campus at the University of Hawaii, Manoa, helps people obtain a masters degree in Public Health. Anyone who has a bachelor's degree and would like to pursue a master's degree but does not meet the minimum requirements for admission, may join this program.

The Health Careers Opportunities Program (HCOP) at the School of Public Health is a 10 month, post-graduate program designed to assist

individuals to get admitted into the graduate program, and then provide continued supportive services for as long as the student remains in school.

Public Health is a profession that is concerned with the overall health of the general public through its emphasis on the prevention of injury, illness, and disease.

With the passage of the Native Hawaiian Health Act of 1988, there will be an increased awareness

of treatment for Hawaiians who suffer from illnesses and an increased effort to prevent the illnesses that trouble Hawaiians today. Hawaiians are needed for training to fill health professional positions that will serve Native Hawaiians.

HCOP is now accepting applications for its training program which will begin July 30. Contact Manny T. Cantorna, School of Public Health, at 948-6234 (Neighbor Islands call collect).



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

Tourism Council report focuses on jobs

The 1990 Report to the governor on tourism Training will be available soon. The report focuses on career advancement for Native Hawaiians in the hotel industry. Based on a Tourism and Training Council study funded by Alu Like's Native Hawaiian Vocational Education Program, the Council is considering proposals for:

- courses for managers and rank and file employees which enhance knowledge about the islands and their cultures
- "crash" courses for newly-arrived visitor industry personnel
- tourism training courses to be offered in West Hawai'i, West O'ahu and Windward O'ahu, geographic areas where there are or will be plentiful hotel jobs and large Native Hawaiian populations
- closer ties between schools and the workplace through work-study and internship slots in the hotel industry for Native Hawaiian students
- identification of successful Native Hawaiian role models in the hotel industry
- recognition of outstanding environments which exemplify the spirit of Hawaiian hospitality
- courses geared to career mobility.

The council study surveyed 21 hotels which employ 14,408 persons, or 42 percent of the hotel workers in the state. Here are some of their findings:

- Fifteen percent of the hotels sampled have formal programs to introduce new-to-Hawai'i

managers to Hawaiian culture and values. Top or mid-managers constitute 3.8 percent of hotel workers. First line supervisors account for 4.2 percent of hotel positions. These significant managers are covered by unionized hotels. In comparison to other ethnic groups, Hawaiians are slightly under-represented as hotel managers and first line supervisors. On-the-job training was the most rewarding preparation for their current jobs, said Native Hawaiian managers. A positive attitude is the most valuable trait.

The council study cited various workplace literacy programs, including Alu Like's Program for Occupational Skills Training (POST).

The career paths of these successful Native Hawaiian managers are featured in the report: Sam Choy, executive chef of the Kona Hilton; James Cockett, general manager at Sheraton Maui; John DeFries, special assistant to the president of Landmark Suites, Embassy Suites on Maui; Denicia Huang, personnel director at the Hawai'i Prince Hotel; Sharon Kamahele-Toriano, training director at the Mauna Lani Hotel; Myrtle Kim, executive housekeeper at the Kaanapali Beach Hotel; Maxine Oleguera, personnel director at Sheraton Makaha; Joe Talon, food and beverage at the Maui Prince Hotel; Charldon Thomas, general manager of Sheraton's Princess Kaiulani Hotel.

Reappointments

On April 6 Alu Like presented testimony supporting the reappointment of Rose Marie H. Duey to the board of the Department of Human Services. Her leadership in serving the employment needs of Native Hawaiians on Maui was cited as the reason her reappointment would benefit not only the Department of Human Services but the people affected by its services as well.

Winona Whitman was reappointed to the Tourism and Training Council to June 1994.

State Grant-in-aid Request

As of April 27 Alu Like has been notified the Senate-House Conferees have recommended funding of \$175,000 for DOC 903 Offender/Ex-offender Project. The original request was \$254,000. Project planning is continuing to accommodate the legislative appropriation. The next step is the governor's signature.

Apoliona wins YWCA award

S. Haunani Apoliona, director of program operations of Alu Like, Inc., was presented an award for outstanding achievement in communications and arts by the YWCA in May. She was one of nine Hawai'i women honored from different fields.

Apoliona, who is also an entertainer, musician, singer and composer of Hawaiian music said she considers her most important accomplishment has been "the balancing of my organizational role at Alu Like, the community service role commitments to both informal and formal efforts, and the performing arts and music recognitions in a way that each mutually supports the others."

Award recipients for outstanding achievement

in other categories were: Business — Joyce Richards-Hurst, executive director of the Girl Scout Council of Hawai'i; Government — Myra Immings, Air Installation Compatibility Uses Zone officer at Barbers Point Naval Air Station and administrator of the Federal Women's Council; Education — Joyce Tsunoda, University of Hawai'i community colleges chancellor; Professions — Ellen Carson, attorney for Paul, Johnson, Alston & Hunt; Trailblazers — Wonhee You, City Bank customer service representative; Community service — Ann Simpson, First Hawaiian Bank community relations officer; Youth achievement — Marti Lynn Young, Mililani High School senior; Angel Award — Esther Park, employee of the O'ahu and Korea YWCA for 50 years.



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Honokahua is protected in perpetuity



Children of Maui Punana Leo present a ho'okupu to the ceremony as OHA trustee Manu Kahaiali'i observes.

Photographs by Deborah Lee Ward



A purification chant was given by members of Hui Alanui O Makena at the Honokahua ceremony.

Beside the sea, at Honokahua, the bones of the kupuna will rest protected in perpetuity, reburied and watched over by Hawaiians.

On Sunday, May 6, representatives of Hui Alanui O Makena, Kapalua Land Company, the Office of Hawaiian Affairs, Maui county officials and other Hawaiian organizations and indi-

viduals gathered for a final ceremony to bless the burial site.

Earlier, almost 1,000 individual sets of remains were re-buried secretly, at night, in accordance with Hawaiian tradition.

The Sunday ceremony was a respectful and peaceable conclusion to a lengthy process that had

continued page 19



Above is an aerial view of Honokahua beach with the burial site at center. Below, left, Colin Cameron, president of Kapalua Land Co. apologizes for disturbing the burial

ground and pledges protection of the site. He said that both Hawaiians and non-Hawaiians must protect traditional Hawaiian sites and values.



OHA trustees and staff join with Hui members in prayer at

ho'okupu site at Honokahua ceremony, May 6, 1990.

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Sunday Nights

Hawaii's
very own

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KHNL





Halau Mohala Ilima, with kumu hula Mapuana de Silva, will give two concerts, hula kahiko and hula auana, on Saturday, June 9, at 8 p.m. and Sunday, June 10 at 3 p.m. at the Mamiya Theatre on the St. Louis/Chaminade campus. The halau recently performed at Disneyland and won prizes at the Merrie Monarch Festival. Tickets are \$9 adults, \$8 students and seniors, \$3 children under 12. For information call 537-2152.

Hawaiian language bill inspires national change

A measure authored by Senator Daniel K. Inouye to "establish as a national policy the right of Native Americans to "preserve, practice and develop their indigenous languages" has unanimously passed the U.S. Senate. The measure is now before the House for consideration.

The measure would encourage the adoption of policies like that of Hawai'i. The Hawai'i Legislature adopted a resolution in 1987 requesting the state Department of Education to establish Hawaiian language classes in elementary schools and create pilot Hawaiian language immersion programs. Based on this resolution, the state now allows children to be instructed in the Hawaiian language.

"Testing shows that Native Hawaiian children schooled in Hawaiian language immersion programs generally speak and understand English at last as well as their non-Hawaiian speaking Native Hawaiian counterparts. Additionally, Hawaiian-speaking children tend to be more outgoing and self-confident than their counterparts, and have higher self-esteem," noted Sen. Inouye.

"This legislation is an acknowledgement that indigenous Americans have a right to practice their cultures and choose their own lifestyles,"

said Sen. Inouye, chairman of the Select Committee on Indian Affairs. "It was once the unwritten policy of the U.S. government to reprimand children for speaking their own languages in school. They were made to feel like foreigners in their classrooms, and worse, in their own homelands."

The measure would direct the President to ensure that federal departments and agencies recognize Native Hawaiian languages in their policies. The act would not create new federal programs or prohibit the teaching or use of English to Native Americans, said Inouye.

The legislation is based on resolutions adopted at the Eighth Annual International Native Americans Language Issues Institute, held in 1988 in Tempe, Arizona, which urged the enactment of this policy by the United States.

He 'io au, 'a'ohe lala kau'ole. (I am a hawk, there is no branch on which I cannot perch.)
I can go anywhere I want; I am chief.

From " 'Olelo No'eau" (Hawaiian Proverbs and Poetical Sayings) by Mary Kawena Pukui, 1983 Publication 71, Bishop Museum Press, Honolulu, Hawai'i.

Ceded land entitlements

from page 1
Hawaiian blood.)

The bill sets up a way for OHA to receive retroactive (past due) income for the years it did not receive its 20 percent share, an amount estimated at around \$100 million for the 10 years since OHA's founding. An annual report to the legislature and governor will be required on how the trust proceeds are used by OHA.

Computation of the past due entitlement does not mean the check will be in the mail on July 1.

The bill will allow trustees to opt for a combination of money and/or land. A plan for this process will be submitted to the 1991 legislature.

The agreement clears up three major questions which had to be settled before OHA could get its 20 percent share of ceded land trust revenue. The three questions and the answers are:

Q: Which lands, under what state departmental jurisdictions are to be identified as the source of trust income?

A: The income from all 5(b), (e) and "z" lands with the sole exception of the Hawaiian Homes trust lands were and are subject to the OHA Native Hawaiian trust regardless of departmental jurisdiction. These lands are subject to the 20 percent income entitlement.

Section 5(b) of the Admission (or statehood) Act of 1959 transferred the title of nearly 1.4 million acres, the bulk of ceded lands, from the federal government to the state. The 5(b) lands are those 1.4 million acres including submerged lands but for the purposes of the OHA trust exclude the Hawaiian Homes trust lands.

Section 5(e) represents 500 acres of federal lands declared surplus and returned to the state within five years of statehood.

The "z" lands represent more than 145,000 acres of ceded lands still under national jurisdiction that may return to the state under a 1963 amendment to Section 5(e). The amendment mandates continuing review and possible return of 5(e) land. The amendment repealed the five-year deadline for federal return of ceded lands.

Q: What kind or kinds of income from these lands are subject to the 20 percent pro rata share of the trust?

A: Revenues from the 5(b), (e) and "z" lands were, and are segregated into two categories: sovereign income and proprietary income.

Sovereign income is not subject to the OHA trust. Sovereign income is the money the state generates as part of its sovereign power as a government. Sovereign income includes personal and corporate income taxes, fines, and federal grants or subsidies.

Proprietary income is subject to the OHA trust. Proprietary income is generated from the use, or disposition of, the identified public lands. Among the proprietary revenues are rents, leases and licenses for the use of 5(b), (e) and "z" lands, minerals rights and runway landing fees.

Q: How will the clarified entitlement be honored?

A: The agreement provides a process for paying OHA under the restrictions of existing federal and state laws and all bond and contractual obligations.

Concerning the past due OHA entitlement, the agreement requires the Department of Land and Natural Resources, the Office of State Planning, and OHA to identify parcels of public land which may be conveyed to OHA as payment instead of cash.

The agreement provides a way to figure out the money due to OHA under the clarified standards. The retroactive (past due) 20 percent entitlement will be calculated for the 10-years from June 16, 1980 through June 30, 1991.

The entitlement agreement requires the Department of Budget and Finance and OHA to determine the actual year-by-year incomes for this period to determine the full amount due. Six percent compound interest will be paid through June 30, 1982, and 10 percent interest on the years thereafter, up to July 1, 1990.

The agreement appropriates \$7.2 million for fiscal year 1990-91 as an estimate of the revenue to be derived from the public land trust.

The agreement sets aside \$500,000 for land surveys, public information meetings and transportation costs to carry out the agreement.

The agreement requires that all data relating to lands in the public trust and the revenue the lands produce shall be reviewed by an independent auditor selected by OHA. The Office of State Planning will review existing policies on the use and disposition of public land trust lands, evaluate the effect of present policies on the revenue due to OHA, and

develop and implement policies to ensure OHA gets its money promptly.

Among the tasks for OHA trustees to work out with the state are implementation of the entitlements bill with its land-or-cash option; resolution of a trust entitlement for Hawaiians; decisions on how to spend the money to better conditions for native Hawaiians and Hawaiians; and an examination of new laws and their effect on future claims against the federal government.

The main issues to be dealt with are land claims, governance, and beneficiary class definitions. As part of this, decisions must be made on the criteria for land selection.

Because it concerns the state's ceded land trust the negotiated agreement's terms specifically state that it does not, in any way, replace, affect or impair claims of native Hawaiians and Hawaiians to reparations from the federal government, including claims to federally controlled lands in Hawai'i.

While the change represents significant clarifications of the existing Chapter 10 trust, it addresses only the native Hawaiian beneficiaries. By law, OHA must serve all Hawaiians regardless of blood quantum. The funding in the new measure can benefit native Hawaiians only.

There is still a need to define and implement a trust for Hawaiians of less than half native blood.

OHA administrator Richard K. Paglinawan said that once the governor signs HB2896 a negotiating team of OHA trustees will begin talks with the governor's staff on the entitlements due Hawaiians and the question of establishing a separate trust fund to benefit Hawaiians regardless of their blood quantum.

To date, funds to benefit Hawaiians have been provided by the state legislature through appropriations from the general fund. Chapter 10 does not make provision for a portion of ceded land trust revenues to come to Hawaiians.

Co-chairs of the OHA negotiating committee, trustees A. Frenchy DeSoto and Rodney K. Burgess, acknowledged the commitment made by the Governor and state administration and legislators to the Hawaiian people in finally trying to right decades of neglect of Hawaiian needs. The action is a most profound step by the state to acknowledge the aboriginal people of Hawai'i, the trustees said.

Children tour 'Iolani in the steps of the ali'i



Photograph by Mary R. Hughes

Children of Iliahi Elementary School share a musical ho'okupu on 'Iolani Palace Lawn before their school tour.

By Deborah Lee Ward

What would it be like to walk in the footsteps of the ali'i of Hawai'i and to learn the Hawaiian values they practiced?

Hawai'i's elementary school children are able to take a journey back in time to the days of Hawai'i's monarchs through their school tours of 'Iolani Palace. Tours are designed to complement the Department of Education Hawaiian studies curriculum.

Friends of 'Iolani Palace managing director Alice Guild says "We want the children to see the palace as a bridge between the Hawai'i that existed before the arrival of Westerners and the Hawai'i that has developed since then."

"It demonstrates to young people that the values that existed in early Hawaiian society also existed 100 years later with King Kalakaua's reign and still exist today. These values are as true today as they were 100 years ago."

Conscious of the renewed interest in Hawaiian history, language and culture, palace education coordinator J.M. "Matt" Mattice said that last year the palace began to change its school tours to more closely relate to the DOE's 4th through 6th grade school Hawaiian studies curriculum. Tours now emphasize Hawaiian values with a light touch, while still giving the children an entertaining opportunity to think about what mattered to Hawaiian royalty a century ago.

To help the students appreciate and understand the significance of 'Iolani Palace in Hawaiian history, Mattice makes schoolroom visits before the tour. He introduces the people and events of the monarchy period to set the stage for the visit, stressing that Hawai'i was once an internationally recognized nation.

"The palace shows the transition between Hawaiian rule and American rule," Mattice says. He invites students to consider that though the monarchs acquired foreign learning and dress and other habits of European culture they were still very Hawaiian in their lifestyle and thinking. Hawaiian symbols were selected in the royal crowns — taro leaves, their red and gold color. Queen Kapi'olani's bedroom was full of kahili and woven Ni'ihau mats.

With high school classes Mattice discusses the economic, social and political issues of the late monarchy. The ali'i were concerned with the impact of disease on the native population and the threat of foreign takeover. He ties in the issue of the overthrow of the kingdom with the modern-day United Nations charter on the right to self-determination and the concerns of modern-day Hawaiians.

When the school groups arrive at the makai entrance of 'Iolani Palace they are greeted by docents and palace education coordinators. Sometimes the students bring "ho'okupu" in the form of

Be a Palace docent

Tours of 'Iolani Palace, including the school tours, are led by volunteer docents trained by the Friends of 'Iolani Palace. Volunteers are especially needed for the school tour program. The next docent training class will begin in September. For information on becoming a docent for 'Iolani Palace, contact Matt Mattice at 522-0829.

songs or hula, as did palace visitors a century ago.

As a concession to the modern-day role of the palace as museum, students don cloth booties to protect the gleaming hardwood floors. Their introduction to values begins with 'ike, (recognition of the importance of the palace) and malama (taking care of the palace by respecting house rules and by appropriate behavior.)

Then they are invited to step back into the 19th century in their imagination. Transformed into "distinguished guests" who arrived by horse and carriage for a royal ball, they are greeted by palace staff (docents) and ushered through the etched glass doors into the entrance hall of 'Iolani Palace. Thus they learn about ho'okipa, (hospitality to guests.)

In the spacious reception hall they gaze up to recognize the ali'i in portraits, Kamehameha the first, his dynasty, their wives. King Lunalilo, Queen Emma and King Kalakaua. They learn how the ali'i cared for the land and people, the value of "malama," and about how the ali'i respected the kupuna.

Resplendent in their uniforms and gowns, the palace "guests" are admitted to the throne room, where a royal ball is to take place. The heart of the palace, the throne room is entirely decorated in red, a color very sacred to Hawaiians. Red drapery, red floral patterned carpet and red upholstered chairs and, the red and gilt thrones of the King and Queen which returned to the palace in 1986 from Bishop Museum.

Visiting King Kalakaua's bedroom upstairs, the students learn about the kuleana, responsibilities he faced as leader of the nation, about the importance of mo'okuauhau, (genealogy.) Moving on to the king's library, they learn about hana (work), pa'ahana (industriousness), and the king's efforts to ho'oulu ka lahui (to increase the race).

Stepping out onto the makai balcony they try to imagine that the King and Queen could see the ocean from the Palace and the ships anchored in Honolulu harbor. They also learn that it was from this balcony that Queen Kapi'olani saw approaching the ship draped in black that bore the body of

her husband, King Kalakaua, as it returned from his trip to San Francisco where he had died.

Quiet now, the children move on to Queen Kapi'olani's bedroom. There, her silk coverlet embroidered with her motto "Kulia I Ka Nu'u," or "Strive for the highest" provides an example the kids relate to easily as "Go for it."

In a bare, shuttered room where Queen Lili'uokalani was imprisoned after her overthrow, the children learn about her pain at losing her kingdom, and her efforts to restore sovereignty to Hawai'i. They learn about her motto, 'onipa'a, to be steadfast, and about her example as a kanaka makua, a mentally and emotionally mature adult.

A fascinating look at the kitchen and chamberlain's office (a favorite of the children) in the basement brings the school tour to a close. Here they learn about kokua (helping) and laulima (working together) kako'o (support) and about 'ohana (family.)

The school tour program was initiated in 1980 and has grown steadily in both concept and number of students served. During the 1988-89 school year, 7,469 students and teachers from 116 educational institutions visited the Palace. Palace tours are free to school children.

The school tour program is used by public and private schools throughout the state, including alternative education programs such as Storefront School, Lili'uokalani Children's Trust, Kailua community Quest, Hale Kipa, Palama Settlement and the Hawai'i Job Corps.

Folkfest restaging set for October in Hawai'i

The Hawaiian festival staged last year at the Smithsonian's Festival of American Folklife will be re-staged in Hawai'i this October.

The craftworkers and performers will regather including musicians, dancers, woodcarvers, sandal weavers, herbalists, and cooks. The State Foundation on Culture and the Arts will put on the entire show the visitors to the Smithsonian Folklife Festival saw last summer on The Mall in Washington, D.C.

Everything from performers to the hula stage, the Portuguese forno (oven) and a Mom-and-Pop plantation store will be brought together on Magic Island at Ala Moana Beach Park, Honolulu.

Satellite parking and a bus shuttle service will ease parking, Lynn Martin of the foundation says.

Organizers are presently trying to arrange to bring the other three cultures which shared the limelight with Hawai'i at last year's festival to the islands for the restaging of the event. These include the North American French culture from Canada to Creole, Caribbean cultures and Native American cultures.

Kupuna address serious water issues and recognize outstanding elders

By Deborah Lee Ward
and Ann L. Moore

"Mai ka lani mai ka wai o ke ola, from the heavens comes the water of life."

This was the theme that flowed throughout the third annual 'Aha Kupuna Ku'ikahi A Na Kupuna, the OHA kupuna conference April 27-29. It was attended by 150 kupuna from the different islands at the Princess Ka'iulani Hotel in Waikiki.

The opening pule on Friday was given by a special guest Kupuna Mary Ann Kalama of Costa Mesa, Calif. Hoaliku Drake chair of the Hawaiian Homes Commission brought special greetings from Gov. John Waihee. State Rep. Annette Amaral greeted the kupuna as did Thomas K. Kaulukukui, chairman of the OHA trustee, and trustees Manu Kahaialii, and Moses K. Keale.

A very special ho'okupu was conducted by the OHA Kupuna team of Auntie Betty Kawohiokalani Ellis Jenkins, Kupuna Ulunui Kanakaole Garmon and Kupuna Maile Kamai'alaupala'o'okekuahi-wi'okapiko'omaunaloa Vargo in which encatchments of water from many areas of the islands were brought to the stage and poured into a recirculating fountain which was handsomely decorated with green plants to make a miniature tropic waterfall. Later in the day, Kamehameha teachers, Kaipo Hale and Keone Dupont were presented with gourds filled with the water as a thank you for the water-song workshop they conducted in the afternoon session.

No ka wai — Kuleana rights

The highlight of the morning session was a panel discussion on water featuring William Tam, Charles Reppun and Dawn Wasson. Harriet O'Sullivan introduced the panel and moderated the discussion.

As the first speaker, Dawn Wasson set the scene by recounting the historic place water has in Hawaiian history. Wasson is an Alu Like counselor and an historian. She immediately made the point that fresh water has always been sacred, the subject of many taboos and customs designed to maintain the purity of water and to assure adequate supply. In old Hawai'i, Wasson said, there were areas set aside to wash, to drink, to clean utensils, and everyone had an equal right to use the water for the purposes designated.

The idea of water as something someone could own was foreign to Hawaiians, she said and "water rights" did not surface in Hawai'i until the Great Mahele.

Wasson said all kuleana tenants have specific rights. "If there is water on your land you have the use of it in perpetuity — forever," Wasson said. She said there are also gathering and fishing rights that are part of the kuleana.

Wasson noted the state Supreme Court has ruled that people retain kuleana rights. If land is sold within the family people retain rights. Wasson urged kupuna to look for any land owned by their ancestors. She said, they may have kuleana rights to the land. "Look at the legal notices in the paper, go to court on the dates noted, and file your claim," she said.

In Laie, she said, "we are proud we have our lands through the kindness and the hardships (endured) by our ancestors. We can raise our children with self-worth and dignity." Wasson urged every kupuna present to research the family and file claims to any kuleana lands the family can be traced to.

William Tam spoke to kupuna as a private person and attorney, not as a representative of the attorney general's office. He noted the first laws in Hawai'i had to do with water and that now the protection of water as a resource is still of primary importance.



Appurtenant and riparian rights

Tam began by explaining that people have appurtenant rights to water and riparian rights. Explaining appurtenant rights, Tam said it means water attached to land. For example, if someone had land in taro production between 1840 and 1856 then that land has a right to use the water as it was used at that time. This is a protected right, Tam said. "Whether you are growing taro now, or not, this right to the water was never lost."

Riparian rights exist when the land is contiguous (or next to) the water, only. Tam said everyone who has land along a stream has an equal share of the water along the natural flow of the stream. Problems arose, he said when streams were diverted or ditches were built to change the natural flow. Tam reiterated that a "right" exists whether people are availing themselves of the right or not. Tam cited a number of water cases and traced the history of court decisions affecting water rights in the islands. He noted the federal courts recently threw out the Robinson decision which, if heard and upheld, would have allowed the federal government to decide water rights in Hawai'i. Tam said as a result of the federal court action, "Hawaiian water law now will be decided in Hawai'i." Tam recommended that anyone interested in this water rights decision should get a copy of Reppun vs. Honolulu Board of Water Supply through the attorney general's office.

The Hawaiian Homes Commission, he noted, has strong rights to water. "The Act says DHHL has the right to the water if they need the water. The problem is the pipes that are needed to get the water," Tam noted.

The newest fashion in water doctrine coming into prominence in the West, Tam said, is a return to the ancient Roman law that the sea, the air, and water are open to all. "Ironically, this is an old Hawaiian tradition," he said. He recommended that a close eye be kept on the proceedings of the courts and the board of water supply. "Remember," he cautioned, "The court can look only at the past, (in making a decision) but the water board can fashion for the future!"

Taro and Hawaiian water rights

Charles Reppun told kupuna "It is strange to be a haole boy growing taro." There are no farmers in his family he said, he just got into taro farming about 15 years ago and has since learned much history and mythology related to taro.

He learned that taro is considered the older bro-

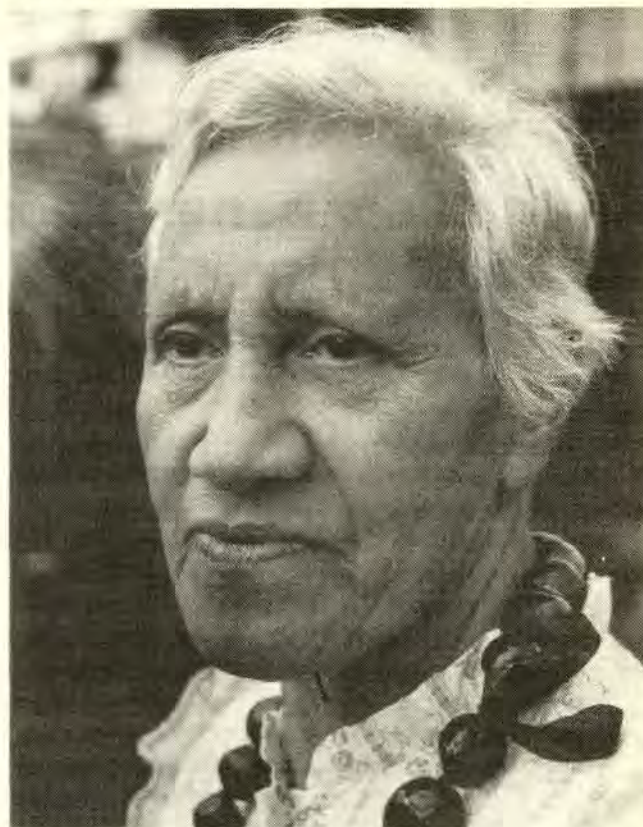
ther of the Hawaiian people, that the brother must be cared for and that it is bad luck to throw away a huli (young plant). "So you have to plant then plant again and again. It is very seductive, the taro," he said.

Reppun made the point that the water "borrowed" to irrigate his taro patch is returned to the stream and it then flows to the ocean. "Water going into the ocean is not wasted. It feeds the ocean. The ocean then feeds us with fish, the children love the ocean and they eat the fish. Kalo feeds people and a lot of other things," Reppun said. "It feeds the insects and spiders, it teaches you about water and weather."

He claims that if 10 percent of the Hawaiians grew taro it would change everything. "We would get rights to the water and the streams. And that is the key to everything." He warned "O'ahu is out of water now," and pleaded for each person to begin to address the water problem in whatever way they can.

"Do not be afraid of telling how much water you have for fear someone will take it. File your water claims," he urged, "and protect your rights to the water." He asked kupuna to take home the little kalo huli (taro top) he had placed on each table and begin to grow taro, no matter how small the patch. "My dream," he said, "is a taro farm on every stream on every island."

During the afternoon session, Kaipo Hale and Keone Dupont of Kamehameha Schools' Hawaiian Studies Institute, taught the kupuna a new water song, divided them into four teams and had a hula-and-song competition. The session closed with a pule ho'oku'u by Kupuna Elikapeka Kauahipaula Nanakuli of O'ahu.



Christine Kekaouha

Kupuna awards

Saturday evening the kupuna gathered for a benefit dinner for Lunalilo Home. Several awards were presented to outstanding kupuna.

The 1990 OHA trustees award, Ka Ha Mai Kalahikiola Nali'ielua, was presented to kupuna Clara Keakea Naki Ku of Moloka'i. A resident of Ho'olehua homestead, Ku is active in Hawaiian rights, an advocate for the Protect Kaho'olawe movement, a resource-person in na mea Hawai'i and she participated in the Native Hawaiian Culture and Arts oral history project.

The 1990 OHA kupuna team Ka Ha Mai Nalani Ellis award was presented to state Rep. Joseph Paul Leong. Leong, who is Chinese and Hawaiian,

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Hawai'i honors "The Lonely One" June 11

By Farden Keaumiki Akui

In tribute to the Royal Order of
Kamehameha I 125th Commemorate

Kamehameha, the "Lonely One," was born on a stormy night in Kohala, Hawai'i. The exact year no one may ever know, but 1758 is the probable date. Through the birth of this warrior king, the foundation of the Kingdom of Hawai'i was laid. The Hawaiian Islands at that time were divided into four kingdoms, each ruled by an ali'i aimoku and the islands were wracked by civil war.

Kamehameha was not in direct line of royal succession, although his parents were of high rank. He grew up in the court of his uncle Kalaniopu'u, ruler of the island of Hawai'i. Trained in warfare by his uncle, a great warrior, the "Lonely One" once saved the life of his mentor in a fierce battle against the forces of Maui's king Kahekili in 1775. Thus he earned the respect of all in the royal court.

The young Kamehameha saw the arrival of Capt. James Cook at Kealahou Bay in 1778 and spent long hours on board the white man's ships. He was described by one of Cook's lieutenants as having "the most savage face" he had ever beheld.

Before his death in 1782, Kalaniopu'u proclaimed his eldest son, Kiwala'o as his successor and his nephew, Kamehameha, as the guardian of the war god Kukailimoku. The anger of Kiwala'o was aroused when Kamehameha sacrificed an enemy chief even as Kiwala'o was preparing to do so himself. To avoid a confrontation with his cousin, Kamehameha retired to his lands in Kohala, but not for long. Five chiefs from the Kona district, fearing unfair treatment from Kiwala'o formed an alliance, with Kamehameha as their leader.

In the decisive battle of Moku'ohai, the forces of Kamehameha emerged victorious. With the death of Kiwala'o, the island of Hawai'i was divided into three regions with Kona, Kohala and Hamakua under the rule of Kamehameha. Ten years of civil war followed. Kamehameha's quest for complete control of Hawai'i was hampered by Keawemauhili of Puna, Keoua of Ka'u and the powerful Kahekili of Maui.

During a raid of Keawemauhili in Puna,

Kamehameha attacked some innocent fishermen on the beach. While pursuing them, Kamehameha slipped and caught his foot in a crevice. A brave fisherman struck the mighty warrior on the head with a paddle, which broke in pieces. The fisherman fled! He was later caught and brought before Kamehameha for judgement but the "Lonely One" admitted he was wrong to have attacked the innocent. He issued a decree stating: "Let the aged men and women and little children lie down in safety in the road," and named it Mamalahoe Kanawai — "The law of the splintered paddle."

With the Big Island districts of Ka'u and Puna and the neighbor islands to conquer, Kamehameha felt he was in need of more than mortal man could deliver to insure victory. He needed mana.

Kamehameha received the gods' favor in 1790 as he pursued Keoua's army back to their lands in Ka'u.

Keoua had just slain Puna's Keawemauhili and now controlled half of the island. As he was fleeing the onslaught of Kamehameha, Kilauea erupted and buried a third of Keoua's warriors with their wives and children in burning ashes and fumes. This was taken as a sign that the goddess Pele was on the side of Kamehameha. This omen helped convince Keoua to accept Kamehameha's offer of reconciliation; but as Keoua stepped ashore at Kawaihae he was immediately killed by the spear of Ke'eaumoku, a chief of Kamehameha.

The Big Island was now under one ruler, who then continued his quest for complete domination of all the Hawaiian Islands.

One man stood in the way of Kamehameha — Maui's king, Kahekili, who also ruled Moloka'i, O'ahu and Kaua'i. The aging Kahekili divided his kingdom between his brother, Kaeo, and his son, Kalanikupule, who eventually overcame his uncle and killed him on O'ahu.

Grasping this opportunity of a kingdom divided, Kamehameha launched an immense fleet of war canoes and soon captured, first, Maui then Moloka'i. Finally, with half of his fleet landing in Wai'alae and half in Waikiki, Kamehameha's army drove Kalanikupule's defenders deep into



Nu'uuanu Valley and up the steep Nu'uuanu Pali, where they were trapped. In their final stand many were driven over the precipice to the rocks below. Kalanikupule was captured 13 months later and became, at the hands of Kamehameha, the last human sacrifice in Hawai'i at Papaenaena heiau on the slopes of Diamond Head.

The conquest of O'ahu marked the end of wars for Kamehameha the Great. Soon, Kaua'i and Ni'ihau were ceded to him without a fight. It was 1796, and Kamehameha, the "Lonely One," stood master and undisputed king of the new, unified Hawaiian islands. He proved an equally able statesman, even in the face of disruptive elements, both foreign and domestic. He delivered Hawai'i into the modern world and restored prosperity to his people. From a divided group of warring islands and ali'i, Kamehameha built a nation. Under his reign, the Hawaiian kingdom experienced long years of peace and stability.

On May 8, 1819 the warrior king, Kamehameha, died at his home in Kailua on the island of Hawai'i. A heiau was built just before his death, but he refused a human sacrifice in his honor, saying: "The men are kapu for the new king" his son, Liholiho. The remains of the "Lonely One" were concealed in a secret cave, and it was said then, as it is to this day, that "Only the stars of the heavens know the resting place of Kamehameha." Kamehameha, the conqueror of the nation, Kamehameha ka na'i aupuni.

VA to allow benefits for Vietnam service connected non-Hodgkin's lymphoma

* Vietnam veterans stricken with a rare form of cancer are entitled to disability payments based on their service in Vietnam.

Sam Tiano, director of the Honolulu Veterans Administration regional office said the new ruling was made after VA Secretary Edward J. Derwinski consulted President Bush.

The VA will extend as much latitude as possible in awarding retroactive benefits to veterans, Derwinski said, and in assisting spouses and children of veterans who died as a result of non-Hodgkin's lymphoma.

Just before Derwinski's announced action, the U.S. Centers for Disease Control (CDC) released studies which showed an increased risk of the disease among veterans who had served in Vietnam.

The CDC reported that the risk of non-Hodgkin's lymphoma is 50 percent greater among Vietnam veterans than among those who served elsewhere. The CDC did not point to Agent Orange or to any other factor as a cause of the increased risk to Vietnam vets. (The herbicide Agent Orange was sprayed in Vietnam from 1965 to 1970 to destroy ground cover and enemy crops.)

Derwinski said there was enough information for him to decide to give "the benefit of the doubt" to Vietnam veterans and to direct the VA to act on the conclusion there is a basis that non-Hodgkin's lymphoma is service-connected to duty in Vietnam.

In May 1989, a federal court ruled that the cause and effect standards of the VA were too strict and

did not comply with the 1984 law governing dioxin and radiation claims. Dioxin is a poison found in Agent Orange.

After conducting its own review of over 31 studies the VA announced it will begin to identify and reopen claims filed by veterans who served in Southeast Asia and who claim their non-Hodgkin's lymphoma resulted from exposure to Agent Orange. Veterans do not have to prove actual exposure as long as their service records confirms they served in-country Vietnam.

According to recent announcements, the VA offered free physical exams to veterans who believed their health was affected by exposure to Agent Orange. More than 230,000 took the exams. A registry containing their names will be used to make follow-up contact about the new ruling.

Women's Rights book available free

The Hawai'i State Commission on the Status of Women announces publication of "Our Rights, Our Lives: A Guide to Women's Legal Rights in Hawai'i." Copies are free to individuals and organizations.

The 186-page book, published by Hawai'i Women Lawyers, covers legal topics affecting women.

Copies are available from the commission office, 335 Merchant St. Rm. 253, Honolulu, Hawai'i, 96813. Call 548-4199 to obtain a copy.

Hawai'i's
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'Ahahui Ka'ahumanu celebrates 85th year

This year the 'Ahahui Ka'ahumanu Chapter I celebrates its 85th anniversary with events at the Princess Ka'iulani Hotel June 15 through June 17.

The members' anniversary celebration begins with a hospitality gathering the evening of June 15 in the hotel's Robert L. Stevenson room.

An idea-session will take place Saturday morning, June 16. There will be a holoiku parade that evening in the Ka'iulani ballroom. On Sunday, June 17, services will be held at Kawaiaha'o Church with a luncheon following in Likeke Hall.

Presiding president of 'Ahahui Ka'ahumanu Chapter I is Margaret Kula Stafford. Co-chairs of the anniversary celebration are Hazel Naone and Millie McColgan. Anniversary committee heads are: Leilehua Omphroy, secretary; Ann Morano, treasurer; Mary Ann Hutchinson, registration and tickets; Ella Howard, decorations; publicity and fund-raising, Lynnette Aea; and Beatrice Rosa, hostesses.

The 'Ahahui Ka'ahumanu was founded in 1863 by Princess Kamamalu and named for her favorite aunt, Queen Ka'ahumanu. Following the princess's death the society became inactive. It was re-organized in 1905 by Lucy Peabody.

'Ahahui Ka'ahumanu is a benevolent society of Hawaiian women dedicated to honoring the memory of Hawaii's ali'i and concerned with the welfare of its members.

Members are distinguished at functions by their elegant regalia: black holoiku, black hat and gloves with a yellow lei hulu (feather lei) worn around the neck to commemorate Ka'ahumanu's royal birth. The regalia is worn in memory of Queen Ka'ahumanu who started the fashion of wearing black holoiku as a uniform.



Ladies of the 'Ahahui Ka'ahumanu pose in their distinctive regalia, black silk holoiku,

black hats and gloves, and gold feather lei at the neckline.

SHIP

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poverty level for Hawai'i at the time they apply.

Volunteers have been trained as SHIP registrars and are available on all islands. The participating health care providers are Kaiser Permanente and HMSA.

SHIP will provide a safety net for people with financial trouble and it should ease the way into regular coverage for people who are building a new life.

State officials estimate there are 35,000 in the state eligible for SHIP. They are the unemployed person, the part-time worker, low-income self-employed people, seasonal workers and dependent children.

What SHIP offers and costs

Through SHIP the state offers subsidized health care from private carriers with as little red tape as possible.

Minimum benefits being offered include maternity care, immunization for children, health screenings including Pap smears and mammograms, up to 12 visits to a physician per year, X-ray and diagnostic test, required surgery and up to five days in the hospital.

SHIP members will pay \$5 per visit. Some will pay part of the premium for coverage (see table of income above). People below the poverty level will pay nothing, and those above the poverty level, but who need help, will pay on a sliding scale.

Applications are available at state health department offices throughout the islands.

Parents needed

Na 'Ohana Pulama is continually recruiting families to become Professional Parents to care for one troubled child or teenager in the parents' home. Extensive, ongoing training and support, and tax-free stipend is provided. Call Warren Aoki, 536-1794 for more information.

No toxic waste

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of those people.

The U.S. military has stored large amounts of lethal chemical weapons outside the U.S. for years and Congress has passed a law forbidding the return of nerve and mustard gas to the continental U.S.

In the text of the resolution, trustees pointed out that when the decision to incinerate the toxic waste (now stored in West Germany) was made no consultation was sought with the Office of Hawaiian Affairs. Neither was the State of Hawai'i, through any of its officials, given the opportunity to comment on the agreement. In fact, trustees noted, no Pacific Island nation or forum of Pacific Islanders were notified or consulted concerning trans-shipment of the huge quantities of lethal chemicals.

Trustees feel these chemicals endanger the entire Pacific Ocean ecosystem and the inhabitants of all the Pacific Islands.

The United States Army is undertaking the trans-shipment.

Meantime, on Kalama Island, the army has built

an incinerator. After inspecting it as part of her job as chair of the House Armed Services Subcommittee on Military Installations and Facilities, U.S. Congresswoman Pat Schroeder said the subcommittee members came away with their fingers crossed that the incinerator will work.

Ranking subcommittee minority member, Congressman David Martin, told the press that the United States spent half a billion dollars on the facility, that it is time to go ahead and "let's hope it works."

In the resolution OHA trustees call on all nations and people of the Pacific to protest the shipment, storage and burning of toxic chemicals before any and all forums, national and international, and to bring pressure to bear to stop the continued abuse of the Pacific Ocean.

Copies of the resolution were sent to the appropriate agencies of the United Nations, environmentally concerned organizations world-wide, the Federal Republic of Germany, the President of the United States, all concerned U.S. federal and state departments and agencies and the media.

Aid to minority-owned business

The Honolulu Minority Business Development Center (HMBDC) is sponsored by the U.S. Department of Commerce to promote the creation and/or expansion of viable competitive minority owned businesses. The objectives include increasing the availability of capital and contracting opportunities from public and private sources for minority owned businesses.

HMBDC is operated by Grant Thornton, an international CPA and management consulting firm in Honolulu.

The center serves ethnic minority-owned companies that are in the process of starting, expanding or stabilizing their operations.

Ownership in the proposed or established business must be held by a member or members of one or more of the following groups designated by the

Minority Business Development Agency: Asian-Pacific Islanders, Blacks, Hispanics, Native Americans, Eskimos, Aleuts, Asian-Indians and Hasidic Jews. At least 51 percent of the business must be owned, operated and controlled by minority individuals.

The HMBDC is required to charge a fee for management and technical assistance. Start-ups or established businesses with sales up to \$500,000 are charged \$10 per hour while those with sales in excess of \$500,000 are charged \$17.50 per hour.

For more information contact Duane K. Okamoto, project director, Pacific Tower, Suite 2900, at 1001 Bishop Street, Honolulu, Hawai'i, 96813, or call 531-6232.

He Mau Ninau Ola

by Kekuni Blaisdell, M.D.

Ka Ho'ona'auao Le'a i ka Wā Kahiko a i Kēia Wā — Mokuna 'ehā Sex Education in Old Hawai'i and Today — Part IV



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. How did 'ōpio learn about sex in old

Hawai'i? Shouldn't we teach these things at home instead of depending on the school?

Pane: I kēlā mahina aku nei (last month), we described the cultural kū'ē'ē (conflict) between ka na'auao le'a a ka hana le'a (sex education and behavior) i kahiko loa (in preWestern times) and the repressive teachings of the Calvinist mikanele (missionaries) after their arrival in 1820. The result was ka mea kaumaha (tragedy) as portrayed in the case of Nāhi'ena'ena, sister and mate of Kamehameha III, related in my May column.

This cultural kū'ē'ē continues within each of us who identifies as kanaka maoli while we struggle to survive in the haole-dominated society in our homeland i kēia wā.

The Western domination, sometimes called cultural imperialism or colonialism, reaches into every dimension of our lives, not merely i ka na'auao le'a a ka hana le'a. For those kēnaka maoli who are well assimilated in haole ways, the inner cultural kū'ē'ē may be less 'eha (painful). No laila (therefore), some alaka'i (leaders), even from early 19th century mikanele times, have recommended Western assimilation as the only way to ho'opakele (save) us po'e Hawai'i.

Akā (however), in spite of pressures by the dominant anti-Hawaiian educational, political, economic, religious and social system, we are still here and we retain some traditional values and practices. Some say to our detriment. 'Oia ho'i (for example), we kēnaka maoli have the highest birth and teenage pregnancy rates compared to the other ethnic po'e in our 'ailana (islands.) Most

Hawaiian hāpai teenagers prefer to keep their kamaiki (babies), rather than seek 'ōmilo (abortion) or hānai (adoption) out of the 'ōhana.

Contrary to the implication in the ninau above, hāpai students are *not* compelled by the public schools to leave. State law requires that all between the ages of 6 to 18 attend school. If a kaikamāhine hāpai is married with parental permission, she is considered "emancipated" and, no laila, may be exempted from attending school. Otherwise, schooling for the hāpai teenager ho'omau (continues) on campus as ma'a mau (usual), or in alternative programs on or off campus. If for medical reasons, the hāpai student goes to the hospital or remains at home, then special instruction is provided in the off-campus sites. Pēlā, the above options depend on the haumana hāpai (pregnant student), her family, health consultants, the high school, counselors, teachers, local community sentiment, and available programs and facilities within the particular school district.

Hāpai youngsters at Kailua High School are fortunate to have the creative caring of social studies teacher Sylvia Ing, founder of the Young Mothers Program at that institution on O'ahu Ko'olau (Windward O'ahu).

In 1981, Ing sensed the need for such a program when high school kaikamāhine began to drop out because they were hāpai. A graduate of the Kamehameha Schools, she also felt a special kinship with these youngsters because most of them were of Hawaiian ancestry. She began to visit them in their homes, helping them with their course work and parenting. But she also felt their need for peer socialization.

No laila, she created a special papa (class) and found a lumi papa (classroom) for these young mothers-to-be and subsequent mothers with their kamaiki on campus. Now they number 15 or so at any one time plus their offspring. Most continue to be kēnaka maoli. Because of demonstrated success of the program in helping the teenagers complete their high-schooling, Ing has recently been

able to engage another experienced wahine Hawai'i, Rae Green. Green, who holds a master's degree in education, assures coverage of all regularly required courses, and a breadth of electives, such as in home economics and job-training, and always concern for the needs of the kamaiki as well as the teen mothers.

Direct attention is also given to the kamaiki, who are welcome after age one month, with the assistance of work-study haumāna.

Experts from other agencies are involved such as Jan Fong, a social worker who focuses on positive nurturing of teen parent-child relationships, self-esteem, and building 'ōhana support. Consideration is being given to including young fathers in the program.

Since 1975, the Teen Center in Kāne'ohe has provided off-campus schooling for the pre-natal kaikamāhine in the Windward school district. Wai'anae also has an off-campus program at the Methodist Church, while the Honolulu district has a separate Booth Memorial School for pre- and post-natal teens in Waikiki.

Since surveys reveal that more than 70 percent of school kamali'i do *not* receive ka ho'ona'auao le'a in their homes, the kula (schools) have had to fill the need.

With more makuahine (mothers) joining makuakāne (fathers) in the work force, and retired kūpuna (grandparents) living separately from their mo'opuna in this increasingly fast-paced non-Hawaiian modern world, it seems unlikely that 'ōhana at home will be teaching i ka na'auao le'a, as in kahiko loa, in the near future.

Akā (however), whatever the outcome, we need to somehow ensure that our ancestral heritage stemming from ka ho'oiipoipo (love-making) of sky father Wākea and earth mother Papa endures through persons like Sylvia Ing, who gives caring na'auao le'a to the youngest of those who bring new generations of kēnaka maoli into our modern uncertain world . . . a koe no na pua.

Makaku

By Rocky Ka'iouliokahihikolo 'Ehu Jensen ©



In acknowledgement of patrons

Recently we were invited to attend a reception at the Bishop Museum commemorating the donation of two John Webber drawings to the museum by native son Raymond Schoenke.

The drawings were exquisite. One was a red and black charcoal sketch of two men in a canoe, sail unfurled, with one of the men bailing out water. The other was a rare small pencil drawing of a young man sitting, knees up, on a two-man raft, "Huinapapalani." In the middle of the raft is a large bunch of bananas and a cluster of coconuts.

I cannot explain the emotion that welled up within me when I saw the drawings for the first time.

My spirit was overwhelmed with the photographic impressions of a moment long gone — two unposed candid shots of our ancient people going through their everyday exercises of living. As a native I am grateful for the opportunity to have experienced two more images dealing with our ancient lifestyle, somehow melding into the scenes, becoming one with the three men.

Staring intently at the small drawings, I tried to follow through. Squinting my eyes, I could see the canoe undulate with the slight ocean swell, the

sail swaying in the breeze. I could hear the water as it was scooped out of the canoe and then thrown back into the sea, while the drone of our native tongue, softly spoken, strengthened the aka cord to that reality.

As I joined the other man on the raft, I marveled at the never-before seen object of transportation. How well the planks of the raft had been planed and fastened together, gracefully turning up a bit at both ends. Afraid to break the spell, I asked in a whisper what he was doing. He told me that he was going ashore to trade his bananas and coconuts for some fish.

The laughter and cheerful chatter of the museum visitors guests blew my day-dream away. I had returned to the present to see Ray surrounded by his mother and sister from the Oliwa-Alapa clan, Dr. Donald Duckworth, Lynn Davis, Isabella Abbott, John Dominis Holt IV, Watters Martin, Cy Timberlake, Dr. Roger Ross, Anita Manning, Eloise Tungpalan, Moanikeala Akaka, Tommy Holmes, John Charlot, Bishop Museum trustees and so many others . . . all celebrating the return of the "three." I smiled as Ronn Ronck, art writer

from the Honolulu Advertiser asked, "I wonder how many more are out there?"

I know that I've written about patronage before, but it bears repeating. Raymond Schoenke's generosity and ethnic pride has allowed us the privilege of peeking into the past and viewing our people in a way that helps re-create that ancient world, bringing it closer to the present. Unlike European, North and South American, Oriental, even African cultures . . . we don't know what our people looked like before 1778. And even then, the overall picture is very sketchy to say the least. Every little find, every scrap of paper, every crude line is a treasure, a lot of pieces to be added to the puzzle which is called kanaka maoli.

I want to commend the Bishop Museum, under the guidance of Donald Duckworth; Raymond Schoenke, friend and patron; John Dominis Holt IV, mentor, for giving Hawai'i something tangible, something real, something that easily fills in the gaps in a memory that has long existed in dreams and stories. Mai ka po mai 'o'ia 'i'o, although we know the truth it does the soul good to see it materialize before your very eyes.

Naturally Hawaiian

By Patrick Ching
artist/environmentalist



Throughout the world, seagoing people have regarded dolphins as more than mere animals. Their intelligence, playfulness and compatibility with humans is quickly recognized by anyone

fortunate enough to witness these marvelous creatures in their ocean home.

There has always been an aura of mystery surrounding dolphins and other marine mammals. This is especially true in Hawai'i. Somewhat baffling is the question of why dolphins and other marine mammals, conspicuous as they are, are rarely referred to in Hawaiian literature and lore. Little is known about their relationship with the ancient Hawaiians except for a few references that dolphins were the property of the ali'i; were occasionally taken for food and oil; and were not allowed to be eaten by women. Early archaeological sites on O'ahu, Kaua'i and Hawai'i have turned up dolphin-tooth ornaments similar to those found in eastern Polynesia.

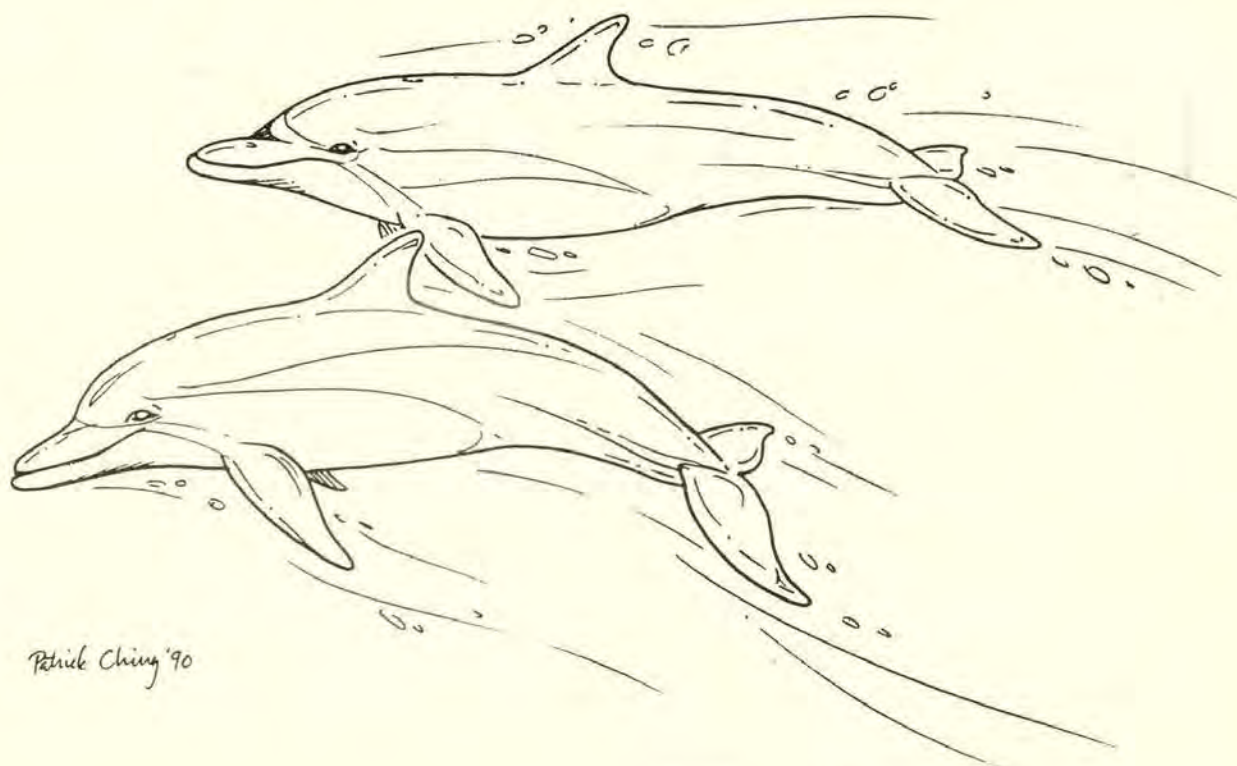
There are several species of dolphin or nai'a, as they are known to Hawaiians, that occur in Hawaiian waters. The Pacific bottlenose dolphin is the largest with males averaging 10 feet long and weighing 850 pounds. The Spinner dolphin is the smallest averaging six feet in length and 175 pounds in weight. The dolphins discussed in this article should not be confused with the dolphin-fish (mahimahi).

Though they live in the ocean, dolphins are more closely related biologically to humans than to fish. They are warm-blooded, air-breathing mammals. Their calves are born alive and nurse on their mother's milk. Dolphins are very intelligent animals. Their brains are larger than humans. They have a complex language to communicate with each other.

If you are in the water, or on a boat near some dolphins you can often hear the squeaking and clicking sounds that they make.

In recent years dolphins have become the subject of intense research and controversy. Many people have ideas about how dolphins should be treated, or not treated. There are some who feel that dolphins should not, under any circumstances, be kept in captivity and some who feel

Nai'a — a friend in the sea



that keeping and studying dolphins in captivity is crucial to understanding ourselves.

Commercial fishing operations in some countries look upon dolphins as pests and ruthlessly slaughter them by the thousands. On the other extreme there are those who feel that dolphins are many times smarter than humans and may even hold the secrets to the universe.

There may be as many opinions about dolphins as there are dolphins. The only opinion that this

writer will express is that dolphins, wild or captive, should be treated with the respect and dignity that all animals deserve.

In 1972 the Marine Mammals Protection Act was passed which makes it illegal to kill, harm or harass dolphins and other marine mammals in the United States. For more information on marine mammals or to lodge harassment complaints contact the National Marine Fisheries Service at 955-8831.

Photos trace election history

The development of elections in Hawai'i, from the monarchy through statehood, is portrayed in a collection of historic photographs at the new election division headquarters, 802 Lehua Avenue, Pearl City, O'ahu. Admission is free. The public is welcome to view the exhibition during regular business hours at the division headquarters.

The kings and queens of Hawai'i figure prominently in the exhibit. One featured item is a copy of

an 1847 ballot letter from the reign of King Kamehameha III. It is Hawai'i's oldest known surviving election document.

The hotly contested royal election of 1874 is covered with photographs of royal figures and documents of the period.

Pictures also show the campaign styles of the territorial period and the role elections played in the movement for statehood.

Census information is the key to the past

"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 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."

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.

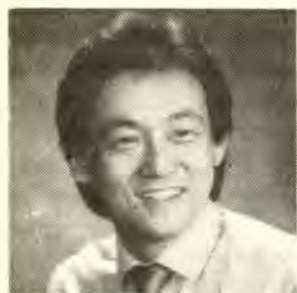
Booklets of census information, compiled from each of the islands, have been recently completed and will be out for sale soon. The price of the book will reflect the cost of printing.

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

'Ai Pono, E Ola

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

What to do about the poi shortage



"Poi shortage! I can't get any poi."

That was the complaint heard repeatedly last month. It was both distressing and, at the same time, music to my ears. It was distressing because people can't get the benefits of eating delicious poi. But it was music because it means that our efforts may be paying off. More and more people are asking for poi.

Talking to Honolulu Poi Company I found that one of the reasons for the shortage was the unfavorable taro-growing weather this past year in

the Hanalei Valley where much of their kalo (taro) comes from. It is striking how sensitive the industry was to such conditions. This is in part because there aren't enough acres in wetland kalo lo'i (taro patches) cultivation to provide a broad base of kalo supply. I say wetland kalo because poi comes almost exclusively from wetland kalo such as the lehua variety.

We have always promoted the value of kalo, poi, and the traditional Hawaiian diet in supporting good health.

In light of the poi and kalo shortage the question becomes what can we do about it. One excellent alternative is growing your own kalo and making your own poi. This alternative is promoted by the Opelu Project and Ka'ala Farm. If you want to learn how, call them at 696-4870 and ask for the book "From Then Until Now, A Manual for Doing Things Hawaiian Style" (\$15) or the book "Kalo" (\$5.) They also have huli (kalo that you can plant) for a very reasonable cost. To turn your kalo to poi (whether store-bought or home grown), just use your blender as indicated below.

For ourselves, until our kalo matures in six to nine months we can choose reasonable substitutes instead of poi and other Hawaiian foods that are also in short supply or somewhat costly. Good substitutes for kalo and other Hawaiian staples include potato, sweet potato, brown rice, whole wheat, noodles, pasta, barley, buckwheat, and corn.

What can we do to help reverse the poi and kalo shortage?

One important thing we can all do is to continue to ask for it and to use it as a regular part of our menu. This will place economic pressure on the suppliers to produce more, they in turn will place pressure on the growers to grow more. In addition they can encourage the government to set aside lands for wetland kalo (taro) and create other programs to support the kalo and poi industries. We

can support organizations who promote the use of kalo such as "Friends of Taro" or Taro Action Resources Organization (TARO) which promotes kalo gardens in the schools, (call 537-9158) and promote legislative action to support the industry.

There will be a taro festival, "Taro in the Pacific Islands," at Windward Community College on July 28. There will be music, food booths, demonstrations, representatives from the Pacific such as the Cook Island and Tonga, and the admission is free.

If you'll follow the recipe below, you will be doing your part so none of us have to say "poi shortage" any more.

Recipe for reversing the kalo (taro) shortage

1. Grow your own kalo. Call Opelu Project for a book on how to do this at 696-4870.
 - a. From Then Until Now, A Manual For Doing Things Hawaiian Style \$15
 - b. Kalo (\$5)
2. Make your own poi with a blender or a poi pounder. Take the cooked kalo (boiled or steamed 2-3 hours and tested with a skewer to see if it's done) peel it, chop it in small pieces so you don't burn out your blender, then watch carefully while you blend with water. A vitamix juicer is also good for this purpose (call Friends of Kalo below for info.)
3. Substitute reasonable alternative foods.
4. Ask for poi and kalo in your grocery store and use them often
5. Support organizations such as Friends of Kalo 537-9158.
6. Attend the "Taro in the Pacific Island Festival" July 28, 9 a.m. to 2 p.m., Windward Community College.

Dr. Shintani, physician and nutritionist is the director of Preventive Medicine at the Wai'anae Coast Comprehensive Health Center. A majority of its 18,000 clients are native Hawaiian. He is the host of the KGU radio talk show "Nutrition and You" Monday at 7 p.m.

Apply now for help with energy bills

Two programs to assist low income families with their utility bills are available. Assistance will continue until June 29 or until the money runs out.

Applications for assistance may be made at Honolulu Community Action Program (HCAP) district offices between 9 a.m. and 1 p.m. or between 2 and 3:30 p.m.

When applying for either program, the following documents for the entire household must be brought to the office:

- the current, original energy bill (not a photocopy),
- proof of the applicant's residency at the address on the bill,
- proof of the applicant's income (acceptable proofs include: a W-2, a 1989 tax form, three months' worth of pay stubs, a Social Security award letter, a Supplement Security letter, a Welfare Department determination letter, and/or an unemployment determination letter, whichever applies.)

The assets of the applicant's household cannot exceed \$2,500 including money held in savings accounts, credit unions, stocks, bonds, cash or checking accounts.

Applicants must produce identification such as a driver's license, state identification, or Social Security card, whichever applies.

For further information the HCAP central district office may be reached by calling 488-6834.

The Kalihi-Palama district office phone is 847-4861.

The Wai'anae district office phone is 696-4261.

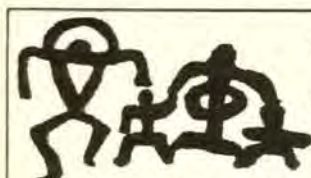
The Windward district office phone is 239-5754.

The Leahi district office phone is 732-7755.

He koa'e, manu o ka pali kahako. (It is the Koa'e, bird of the sheer cliffs.)

An expression of admiration for an outstanding person. The koa'e build their nests on cliffs.

From "'Olelo No'eau" (Hawaiian Proverbs and Poetical Sayings) by Mary Kawena Pukui, 1983 Publications 71; Bishop Museum Press, Honolulu, Hawai'i.



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Mai Wakinekona

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



The complex case for sovereignty and its application to Native Hawaiians

A key element makes sovereignty unique in the context of indigenous or Native peoples. That is that Native people are often geographically and politically encompassed within the sphere of a larger and usually more powerful free-standing sovereign entity.

In the case of Native Hawaiians that sovereign is the United States, and to some extent the State of Hawai'i. The legal concepts that govern the legal relationship between these entities can largely determine how much actual power of self-government (sovereignty) Native people exercise.

In the United States, the two key concepts are the Trust Relationship and the Plenary Powers Doctrine.

The Trust Relationship resists specific definition. It is a fluid concept that is supposed to evolve with changing circumstances. At minimum it is the obligation of the more powerful to protect the weaker. The Supreme Court of the United States once said the relationship is that of a guardian to a ward. In the context of American Indians it has meant the United States' holding legal title to the lands and economic resources of Indian tribes and their members as well as having the legal obligation to manage those lands and resources for the benefit of the Indians.

Most commentators agree that the United States has a trust relationship to Native Hawaiians. It is a relationship that is based on the course of dealings of the United States and its citizens with Native Hawaiians and their government, the explicit recognition of the relationship by the United States Congress in establishing the Native Hawaiian Land Commission, the recognition of the special status of Native Hawaiians in the Hawai'i Statehood Act, and the recognition by federal and State of Hawai'i courts of the relationship.

Even though the trust concept is not well de-

fined, it is the critical concept that differentiates Native Americans from minority Americans. Minority Americans may be distinct racial, ethnic, religious or other groupings that the United States Constitution protects against discriminatory treatment. Native Americans, although they are often distinct races and religions, have a different status than minorities. They are recognized as having a political relationship with the United States. That political relationship — the trust relationship — allows the United States to recognize special rights with respect to the Native group. In effect the United States is constitutionally allowed to discriminate with respect to the Native Americans. The United States recognizes the governmental power of Tribes and the United States can provide a whole series of services that may only benefit the Native group.

On the other hand, with respect to American Indians, this special relationship — this trust relationship — has produced pervasive regulation over many aspects of daily life and an oppressive and extensive bureaucracy. Indian Tribes today are exploring ways of maintaining their special status under the trust relationship without the extensive paternalism that has characterized the relationship thus far.

One of these experiments known as the Tribal-Self Governance Demonstration Project (specifically authorized by Congress) will shortly attempt to negotiate Tribal-Federal Compacts with the Department of the Interior. These compacts will provide that a Tribe may receive the funds that the United States previously spent on Indian programs for that tribe and the tribe will have the authority to design and manage its own budgets and programs. The federal bureaucracy that previously provided services is to be reduced. The Compact will also specifically delineate how

trust resources are to be managed and spell out whatever limited residual supervision the United States will exercise over the operations of the tribal government. This will be an important experiment to monitor.

Another important concept with respect to "dependent" native governments is the "plenary powers doctrine". Simply put it means that the Courts of the United States view the United States Congress as the ultimate authority in determining federal-Indian policy. Federal law has terminated tribes, restored tribes, provided forums to hear land claims against the United States, removed lands from tribes, restored lands to tribes, recognized jurisdiction, transferred jurisdiction over tribes to states, etc. To date, the major constitutional barrier to completely unfettered federal power is the requirement that just compensation be provided for any taking of a recognized property right. In the Native Hawaiian context, the power of Congress is in part evidenced by the transfer of the administration of the Hawaiian Homelands from the United States to State of Hawai'i. How extensive the power of Congress is with respect to Native Hawaiians has not been fully tested. It is however, probable that Congress can provide special programs for Native Hawaiians, create forums to hear claims, and provide a system(s) for Native Hawaiian self-governance with an appropriate land and resource base.

Polling places change for 1990

The 1990 elections will bring election volunteers and voters at least seven polling-place changes.

The changes were made following requests by voters, legislators and county clerks.

Hawai'i County:

Olaa First Hawaiian Church Hall will replace Kurtistown Park Pavilion (01-07). The pavilion can no longer accommodate the growing number of voters in the precinct.

Hilo Intermediate School Cafeteria will replace the Hilo Women's Clubhouse (03-07). The change was requested because of insufficient parking at the clubhouse.

City and County of Honolulu:

Manana Elementary School, Building A, will replace Trinity United Methodist Church (11-06). The change was made because the church was not conveniently located for voters in the precinct.

St. Mark's School will replace Waikiki-Kapahulu Library (26-02). The library will be under renovation and will not be ready for the elections.

Pearl City Elementary School Cafeteria (44-05) will be a new polling place for approximately 800 voters who previously voted at Manana Elementary School Cafeteria (44-01). The change was made because the school was not a convenient location for those voters, Manana's cafeteria will continue to be a polling site for other voters in District-Precinct (44-01).

Honowai Elementary School Cafeteria (45-06) in Waipahu will be the new polling place for approximately 800 voters from Hoaeae Community Park (45-04). The change was made because the park was not conveniently located for those voters. Due to this change, Honowai's cafeteria will be divided in half to serve two precincts.

Mililani High School Gym (11-08) will be a new polling place for approximately 1,750 voters who previously voted at Mililani High School Cafeteria. The new site will accommodate population growth in the Central O'ahu district. Mililani High's cafeteria will continue to be used by other voters in District-Precinct 11-04.

Honokahua

from page 9

brought together the resort development firm Kapalua Land Co., Hui Alanui O Makena (a Native Hawaiian community group) plus state and county officials and the Office of Hawaiian Affairs. Working together they negotiated an agreement that

resulted in the hotel developer's agreeing to relocate the planned hotel; the state's purchase of an easement in perpetuity to protect the site from any future development; and a process of respectful reburial of remains. Many remains were removed during early site excavation before it

became clear this was a major burial ground.

Under the agreement, the coastal burial site will be landscaped, planted with indigenous Hawaiian plants, and maintained. Access will be restricted to Native Hawaiians and Hawaiians.



A crowd of over 100 people from most islands were on hand to witness the May 6th ceremony at Honokahua and to present ho'okupu.

Trustee's Views

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

Establishing the OHA legacy

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



Anoai kakou.

As mentioned in last month's article, the Office of Hawaiian Affairs has evolved over the last 10 years. As we begin to deal with the realities of the passage of our settlement legislation, we must address our readiness. Make no mistake about it, the settlement is staggeringly large. One hundred million dollars in back rent, and eight million a year each and every year, beginning this year.

Is it enough? Will it be sufficient to address all the needs and concerns of our people? I think it is accurate to say that our needs will continue to grow as our program initiatives grow. This growth will overwhelm and exhaust our income if we do not look at other ways to produce meaningful income. We must, like all good business entities, address our financial requirements in terms of the expansion of our income base. How do we do this? We must become a viable business entity. The first step rests in the creation of OHA, Inc., a corporate entity organized to make inroads in businesses for the purpose of "profit making." As I visualize this, OHA Inc. will become the "for-profit" arm of the Office of Hawaiian Affairs. We should organize this entity by filing the appropriate paperwork and appointing the governing directors of this corporate board. Several years ago the board of OHA explored the steps to create such a corporate

body. Drafts of our paperwork already exist. All we need to do it is to implement the paperwork and appoint the directors and officers of the board.

What will this corporate board do? The vision is to have a separate board engaged in business which will produce additional income for the office. All income would be turned over to the Office of Hawaiian Affairs to supplement our program and investment requirements. There are many, many successful models in a number of Pacific Island nations and Native American groups. The Pacific Island nation of Nauru, whose principal source of income comes from mineral mining, has invested its money in various business ventures throughout the world including a major project in Hawai'i. The profits are used to fund many of their government programs within their nation. An organization which is even closer to our own model is the case of the Cook Island Inlet people who have formed the Cook Island Regional Corporation. They have been highly successful in turning their settlements into long term, large investment returns.

As we approach the second round of entitlement settlements with the state and enter into the federal entitlements search, we should keep in mind that our greatest assets are in our land, the ability to develop this land and the necessity to create income from this land. We should preserve what needs to be preserved, develop what can be developed, and save for the future generations what we can set aside. We have seen the unrelenting force of development in our state grow over the years. But where have the Hawaiians been in this land development boom? We have not pro-

fited. Our economic situation has not prospered. The profit-taking has not been by Hawaiians. We can change all of this. With the formation of OHA Inc. and the appropriate selection of directors with visionary financial goals. We can begin to enjoy the profits from the changes taking place in our islands. We can dictate the terms of the development including the quality and impact of these developments. But best of all we can make valuable economic gains which could expand our income for the Office of Hawaiian Affairs.

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.

In conclusion, what we are seeking is long term economic independence. Through wise investments and management of resources we can attain financial independence. We need not look too far for good examples of wise management of resources. The Lili'uokalani Trust and Bishop Estate Trust are prime examples of how a business entity can provide a positive legacy for its beneficiaries. Let us join together in establishing the OHA legacy for future generations. Let us take the next step in attaining financial independence and sovereignty.

A i manao 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.

'Aha Kupuna

from page 13

has spent a lifetime in community involvement. For more than 50 years he has dedicated himself to his Hawaiian people. He is retiring after this year's legislative session to spend more time with his 'ohana, especially his 25 grandchildren and 15 great-grandchildren. He has received the outstanding Hawaiian Civic Club member award, and has served as president for many community organizations on Oahu's north shore. Leong has honored kupuna with legislative resolutions and has served as a resource on the legislative process at OHA's 'Aha 'Opio youth legislative.

The Kupuna Po'okela award was presented to Christine Kilikina Wai'ale'ale Kekauoha, who was elected by the conference participants because of her life spent in the preservation and perpetuation of things Hawaiian, as a living model of Hawaiian-ness, and expertise in self-sufficient cultural practices. Born on Dec. 25, 1912 in Kainaliu, South Kona, to parents Henry Kama Wai'ale'ale and Katherine Kaliko'okalehua Kea, she was raised one of 24 children in a true "keiki o ka 'aina" lifestyle. She grew up helping her parents, helping her uncle and aunt on their mountain ranch. She worked on a coffee farm, milked cows and made butter, helped plant kalo, grow bananas, fruit and flowers, pick opihi, catch and dry fish. Her life was recently the subject of a profile in "E Na Hulu Kupuna Na Puna Ola Maoli No," published by Anne K. Landgraf.

Hawaiian aquaculture in the 21st century

Like their ancient forefathers, modern Hawaiians can make a success out of the tradi-

tional industry of aquaculture.

This was the message shared with the kupuna by Buddy Kaleionapua Keala who is an aquaculturist with the Oceanic Institute, a private aquaculture research center in Waimanalo, O'ahu.

It was during an Alu Like tour to Oceanic Institute in 1976 that Keala realized what he wanted to do. The Kaua'i High School graduate enrolled at Leeward Community College to study aquaculture then pursued a job at Oceanic Institute, becoming a trainee/technician for four years. He made a pact with other Hawaiians working there who decided to support each other's success.

Keala returned to school in 1980 to beef up his scientific training and graduated in 1983, one of the first to get a degree in the new field of marine aquaculture. For a year he lived and worked at a fishpond in Keaukaha. There he applied his classroom learning in the field and realized he loved hands-on learning best.

A year later he got a job with the Orca Sea Farms on Moloka'i, raising shrimp. He also began work with a Kamehameha Schools alternative high school program to teach agriculture, aquaculture, science and mathematics. At Keawanui, a 57-acre fishpond, the students did experiments and learned how to do cage-culture of mullet. He saw how hands-on projects and peer group teaching did the most to build self-esteem, pride, responsibility, and motivated the students to learn.

Now Keala works at a five-acre aquaculture facility operated by Oceanic Institute in Kailua-Kona. Part of his job is to help local elementary and high school students learn about marine studies, with an emphasis in aquaculture. In hands-on groups, students are taught about raising larvae to harvest and about brood stock size, about reef ecosystems and about the ocean food chain. Students from Konawaena high are building a reef tank to

raise tropical fish and thus demonstrate that a tropical fish industry doesn't need to deplete natural resources.

Keala's goal is to show students the roots of Hawaiian aquaculture, and where its future lies. He practices what he preaches too, educating children about Hawai'i's marine environment and potential careers.

Keala points to his dream of the future of aquaculture in Hawai'i: developing disease-free stock to replenish declining natural fisheries; developing technology for commercial aquaculture; aquaculture as an income-producer or means for self-sufficiency; and Hawaiian kids today transforming aquaculture into a productive activity "to grasp it for our people."

A wealth of water lore

Workshops held on Saturday covered a wealth of fascinating information on water and water use. "High-tech" aquaculture in Hawai'i was the topic of a slide show presentation by Buddy Keala and David Chai of Oceanic Institute Center for Applied Aquaculture in Kona, Hawai'i. Duke Kalani Wise spoke on "Water Place Names." Kupuna Lilia Hale and Kainoa Wright told mo'olelo wai, water legends. Rev. Pikake Wahilani of Ka Makua Mau Loa Church talked about "Ka Mana O Ka Wai," and Dr. Kekuni Blaisdell spoke on "Wai me ke Ola Kino," water mana'o and the art of wellness.

Other workshops discussed water safety through cultural observation and understanding weather signs and tides; water development in Hawai'i from ancient Hawaiian times to the modern; water conservation and recreation; limu and Hawaiian sealife. There were lectures and demonstrations on lomilomi (massage) and use of pa'akai (sea salt), and the kalo gardens in the schools project of the Department of Education. A well-attended non-water workshop was presented by Marie McDonald, on lei-making.

Trustee's Views

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Baltic Independence (Sovereignty)

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



It is sometimes scary, sometimes surprising and sometimes wonderful when something I have been following, observing, supporting morally and hoping for, happens.

Such a something is happening in the tiny Baltic countries of Lithuania, Latvia and Estonia.

Although things had been brewing there for a long time, little did I realize what momentous and significant things could take place swiftly if peoples become of one mind in philosophy and action. When hundreds of thousands of individuals become unified they become unstoppable in their political pursuits.

It was with great interest and hope that I observed the re-emerging sovereignty of those countries as each declared its independence. It came quickly. Similar to the kinds of intricate developments that go on within a chicken egg, when the shell cracks, the chick hatches. The collective frustration and hope, pent up over those many years, finally bursts out and a nation is re-born.

The subject of my column in the Nov. 1987 issue of this newspaper was "Stand Up and Be Counted." I cited three examples of people who were in situations similar to us Hawaiians and the things they were doing to further their cause. I could not forecast the decisive events of the last couple of months as I wrote the following about the people of the Baltics:

"For nearly five decades now, the people of Latvia, Lithuania and Estonia (the Baltics) have been waging a quiet war against the Russians.

"The situation started on Aug. 23, 1939, when Kremlin leader Joseph Stalin and German Fuehrer Adolf Hitler entered into a non-aggression pact which incorporated the Baltics into the Soviet Union.

"Since then, citizens of those countries have resisted their assimilation into the Soviet Union. Their hostility towards the Russians has been notorious. They have expressed their nationalistic feelings at every opportunity, both underground and in public. Although forbidden to do so, they persist in speaking their own language, singing

their own songs and keeping their own histories.

"At noon on Aug. 23 of this year (1987), coordinated demonstrations took place in the capital cities of all three republics as the people defied police barricades to show their disdain for continued Soviet rule."

But something happened this year. The Berlin Wall broke down. Romania and Czechoslovakia joined the action. The Balkans took center stage. There seems to be a definite move, however, away from communistic forms of government and towards democracy.

Of the Baltics, Lithuania was the first to make its bold move. After removing the ruling Communists from power via the ballot box, it declared its independence from Moscow on March 11.

Estonia pledged, on March 30, to join Lithuania in its drive to regain independence but set an unspecified transition period during which Soviet laws would remain in effect.

On May 4, Latvia's parliament voted to secede from the USSR.

The plot thickened as Russia took steps to reverse the moves of the Baltic countries. Soviet army activities escalated and a number of key offices were seized. Threats were made and utilities were diminished or shut down. The pressure was on.

The nations-in-embryo, in searching for peace and justice, begged other countries, including the U.S., for diplomatic recognition.

President Bush, although under pressure from many congressional lawmakers and others, apparently to avoid damaging the present state of U.S.-Soviet relations, has sat on the fence and avoided giving these countries the recognition as nations that they clearly deserve.

It is my guess that a permanent independence will eventually come to the Baltics. When that will happen, I don't know. The first steps toward that goal have been taken.

To leave the happenings in Europe and to bring the situation closer to home, is there any relationship that the Baltic situation has with the plight of Hawaiians in good old Hawai'i Nei?

It is possible that the courageous stand exhibited by the sovereignty-seeking Baltics could add fuel to the fire of Hawaiian activists who maintain a running monologue that Hawai'i should resume its role as an independent sovereign nation by somehow seceding from the Union.

Although the Soviet Union allows secession under certain conditions, the U.S. Constitution does not. Many legal scholars believe that statehood is an irreversible process. After all, one of the bases for the Civil War was to keep the Confederate States from leaving.

However, as Hawaiians seek an acknowledgment of the illegal U.S. involvements of 1893 and a restoration of sovereignty of some kind, what can we learn from the European experience?

Among other things, an organized population that is willing to "hit the streets" in pursuit of a unified goal can cause a major shift in political status. Political unity in the voting booth is the other key.

That we take steps to preserve and use our own language, sing our own songs and dance our own dances, malama our homes and sacred places, keep our own histories and respect each other, can provide the cultural foundation from which to launch our nationhood.

These activities can come about when a group goal is identified and when the group's leaders take their place and be recognized. With the leaders acting in concert and the group, with conscious awareness, following, unbelievable events can take place.

Realizing that I have greatly simplified the events of the last couple of months within the ongoing history of mankind, it is my hope that, if anything, Hawaiians can look at present developments and observe that others are transforming what seems to be the impossible into the possible.

With our common goal of sovereignty in mind, and with competent leaders to lead the charge, we can be optimistic and hopeful as we prepare to take our rightful place among the other free peoples of the world.

Couples needed for teen group home

Na 'Ohana Pulama, Catholic Services to Families, is looking for energetic couples with solid parenting skills and organizational abilities to live and work with troubled adolescents in a therapeutic group home.

Extensive training and support, a salary, benefits, paid rent and utilities and van are provided.

Call Warren Aoki at 536-1794 for further information.

Family Community workshops open

People who want to make a difference in their community may benefit from participating in training workshops beginning this month in the Family Community Leadership program (FCL).

Workshops will help participants build leadership skills and help them realize goals to make their community a better place.

The curriculum also covers group process, issue analysis and resolution, public policy education, volunteerism, and how to train adults.

In-depth leadership sessions will prepare participants to conduct workshops in their own organizations or communities.

One graduate of the FCL training program is Helen O'Connor of Moloka'i.

She says, "Participating in the FCL helped me to change my attitude toward myself, and bring to the surface the self-confidence I did have. (It) helped me to take a stand for what I believe in, to not be afraid to speak in public.

"FCL has helped me to build myself into a better parent and citizen in my community and in our state."

O'Connor said the program helped her see her great potential and find the determination to act on it.

O'Connor now assists FCL with youth leadership training, does community organizing, is a native Hawaiian health planner and co-founder of a native Hawaiian health association on Moloka'i. She is also coordinator of the Affordable Housing Alliance on O'ahu and is involved with other community activities.

The FCL training series will take place June 22-24, Aug. 3-5 and Nov. 2-4 on O'ahu and in Hilo. Participants must commit to attend each of the three weekends in the series. Registration fee is \$100 and includes airfare and housing for all three sessions plus materials. Meals are the responsibility of each individual. A \$25 cancellation fee will be charged. Training sessions are limited to 35 persons so application should be made promptly.

For information and application forms contact Jean Young, at 948-7711, or write the State FCL Office, Gilmore Hall #118, 3050 Maile Way, Honolulu, Hawai'i 96822.

People may also contact their local county cooperative extension offices: Hilo (959-9155); Maui (244-3242 or 244-3254); Moloka'i (567-6698 or 567-6818); Kaua'i (245-4471) and O'ahu (948-7212). Applications are also available in the OHA Honolulu office, 1600 Kapiolani Blvd., Suite 1500, Honolulu, Hawai'i, 96814 (phone 946-2642).

FCL trainers serve as educators and not advocates of a particular philosophy or point of view.

FCL strengthens communities by increasing awareness and involvement of citizens in the community decision-making process.

More than 9,000 persons have been trained since the program began in 1981. They in turn contribute more than 5,000 hours of volunteer time annually.

FCL is sponsored jointly by the University of Hawai'i Cooperative Extension Service and the Hawai'i Extension Homemakers Council. There are 49 FCL project states plus Guam. Initial funding was provided by the W.K. Kellogg Foundation.

Trustee's Views

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A glimpse at the last decade of the 20th Century

By Moanakeala Akaka
Trustee, Hawai'i



There are always celebrations and commemorations of momentous occasions when decades and centuries turn.

Where were we Hawaiians in 1890?

There was an internationally recognized sovereign Hawaiian nation. Within that sovereign state the machinery of treason was formulating and clandestinely organizing an overthrow of the benevolent monarchy that had welcomed foreigners and their ideas to our Hawaiian Islands. Needless to say, these foreigners were doing very well for themselves when they opted to turn upon their generous hosts. The reciprocity act in America came into effect about this time placing a tariff on foreign sugar. The haole sugar barons realized it would be in their economic best interest if Hawai'i were annexed to the United States.

A hundred years later

In this last decade of the twentieth century we Hawaiians, a proud race whose ancestors learned to live in tune with the 'aina, are in the process of watching our homeland be devoured by greed in the name of the "highest bidder." There is definitely cause for alarm.

We Hawaiians are from a society whose people shared and helped one another and there was no such thing as private property. These islands were totally self-sufficient (unlike today) until those who came from other shores "discovered us."

We look at ourselves and our homeland at the end of this twentieth century and we have to ask ourselves what happened?

How is it that a once abundant land of proud, strong, beautiful, and steadfast people are now strangers in their own homeland?

Why is it we find ourselves at the bottom of the totem pole, while these islands increasingly become somebody else's paradise?

The sons and daughters of the missionaries and sugar barons who did well for themselves in our islands are now in the process of "selling out" our homeland to foreign Japanese and other international capitalists. Thus, our 'aina slips ever more

and more out of local control, as we become a playground for the rich. The quality of life deteriorates for ourselves, our children and future generations and the economic and psychological pressure becomes unbearable.

What are we to do about this situation? Are we as Hawaiians supposed to step aside and allow these islands to be overwhelmed as we become the pawns in this game called progress by somebody else's definition?

So we see ourselves as Hawaiians today in two worlds: courageously and desperately attempting to save our culture and identity while being inundated with messages from the international mass media of which we are a playing partner. There is no doubt that we no longer control the destiny of these, our native homeland isles. There can only be great sadness in this, especially when we feel the current onslaught of mercantile interests that see our blessed islands and once bountiful resources as yet another opportunity to make that extra buck.

Our native rights are denied us in the worship of Pele and the destruction of the rain forest at Wao Kele O Puna and that is supposed to all right. Our Hawaiian governor is still adamantly supportive of geothermal development in spite of the fact that the head of the state Department of Health, his own Dr. John Lewin, has candidly admitted that "geothermal energy is a nightmare" and was trying to convince the governor that it was a mistake. It is outrageous that there seems to be no concern by our governor for Pele, our Hawaiian values, the Puna Community's health and safety, nor the protection of our rainforest, and the economic non-feasibility of geothermal development. Reams of accurate, valid information have been made available to John Waihee.

Information pointing out the absurdity of geothermal development. It is not only Dr. Lewin that has expressed concern about geothermal development. So, too, do other knowledgeable associates and members of our Hawaiian governor's own cabinet. Other gubernatorial candidates are questioning the wisdom of cabling the energy between Maui and 'Oahu. Meanwhile Pele, unrecognized by the Supreme Court, has devoured Kalapana and is adjusting the Puna coast line to her own grand design.

The governor should realize it is shibai to say geothermal will take the place of oil imports because the oil used for electricity is residual oil the waste byproduct from jet fuel and other oil after it is burned. At the most, geothermal will take the place of less than 30 percent of imported oil.

True energy efficiency, exactly what this state espouses, would eliminate the need for geothermal development. Through utilizing energy efficiency methods, for example the Keauhou Beach Hotel has cut down its electric consumption by 50 percent. Why can't we move in this direction statewide?

There is no end to the schemes and scams that will confront us as we try to enter the 21st century as a dignified and unique members of the global community. A friend who works at the Hawai'i Correctional Facility told me of another anniversary taking place this year. It seems that many of the young inmates whose souls are full of the ali'i spirit, but whose minds are clouded by a lack of knowledge of their identity and history, represent a tremendous loss of human resources. These young ali'i pay tribute today not to the government that has rendered them foreigners in their own Islands — nor to the aspirations of our Sovereign nation but to some uncanny connection to the fantasies of the conquering hordes:

Bugs Bunny is fifty years old in 1990 and for better or worse he's (it's) become engrained in the psyche of young Hawaiians and non-Hawaiians as well. The young paahau (inmates) at HCCC, raised on television and comic books as a steady intellectual diet are keen on Bugs, Yosemite Sam, Porky Pig and the rest of them.

You may be asking "so what?" I'm not going to try to answer that but suggest to you that there are and will be attempts to change us and our Hawaiian point of reference from "Ua Mau Ke ea O ka aina i ka pono" — to "What's up Doc?" And that's a disturbing fantasy isn't it? A strong argument can be made for the fact that we have lost much of our true Hawaiianity while gathering much of the superficial or worse from the foreign culture that invaded us. A hundred years later our situation as a national and cultural entity and a people is definitely one of an endangered species.

I'm afraid that "What's Up Doc?"

is
"That's all folks"

Quilt exhibit opens June 9

Hawaiian quilts by Hannah Baker and her students are featured in the 11th annual quilt exhibition at the Mission Houses Museum, Saturday, June 9 - Sunday, July 22. Master Hawaiian quilter Hannah Kuumilani Cummings Baker (1906-1981) was a prolific quilter and a tireless teacher. Baker is widely acknowledged as one of the people most responsible for the current revival of Hawaiian quilting.

Hannah Baker began teaching Hawaiian quilting in the early 1930s in the Papakolea Community Hall and went on to teach widely in the islands of the Department of Public Instruction and at Palama Settlement, the YWCA, and the Honolulu Academy of Arts. She moved to the mainland U.S. during World War II, and taught in California and Hawai'i too, teaching Hawaiian quilting to more than 2,000 people.

Unlike many quilters who zealously guarded their patterns, Hannah Baker widely shared patterns to promote Hawaiian quilting. She created

many of the patterns seen in her quilts, but others were handed down from the mother and great-grandmother or collected from other quilters.

Baker was a woman of many accomplishments. In addition to bearing and rearing seven children, she was a strong advocate of education. Unable to complete high school in her early years, she returned to school as an adult and graduated from high school and junior college. During the war, she worked as an electrician's assistant.

Until her final illness, Baker pursued her lifelong goal of reviving the rich tradition of Hawaiian kapa (quilt) making. Her legacy is the renaissance of Hawaiian quilting we enjoy today.

Admission to the exhibition is included in the museum entrance fee of \$3.50 for adult and \$1 for youths (6-15). The museum is open Tuesday - Saturday from 9 a.m. to 4 p.m.; and Sunday from noon to 4 p.m. Call 531-0481 for additional information.

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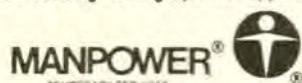


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Backyard aquaculture subject of new book

A clear and simply-written paperback manual which provides practical information on the basic principles of backyard aquaculture, the keeping or growing of aquatic (water-dwelling) plants and animals has just been published. The manual addresses the subject of aquaculture in relation to climate and other conditions found in Hawai'i and other warm-water locations.

Copies of "Backyard Aquaculture in Hawai'i: A Practical Manual," are available for \$10 at Windward Community College's Office of Community Service or by mail for \$12 which includes shipping and handling.

Author and marine biologist Dr. Jim Szyper of the University of Hawai'i Windward Community College and Hawai'i Institute of Marine Biology based his information on the student-run

Hawaiian Backyard Aquaculture Project conducted at WCC in 1981. The project resulted in the manual.

Backyard aquaculture, Szyper says, can be done by individuals in an area as small as a householder's backyard or as large as an acre. The book provides a starting point and information source for people interested in learning more about backyard aquaculture, or in starting up a small-scale culture system.

The focus of the manual is on how to use aquaculture to grow food for personal or family use, not as a commercial or profit-making venture.

The manual tells how to build an aquaculture pond, what to grow, how to keep aquatic animals alive and healthy, record-keeping, how to understand and comply with government regulations, and more.

Hawaiian plant society seeks members

The initial meeting of the Uluhaimalama-II Native Hawaiian Plant Society will be held June 21 at 7 p.m. at the McCully-Moiliili Public Library, 2211 South King Street, Honolulu.

Uluhaimalama-II was initially proposed by OHA Trustee Clarence F. T. Ching in his March 1990 article in this paper entitled "Malama Hawaiian Plants." Trustee Ching is being assisted by Jeff Apaka in organizing the society.

Uluhaimalama-II, named after Queen Lili'uokalani's garden in Pauoa that was planted on Oct. 11, 1894, as an act of defiance against the ille-

gal Provisional Government, is being organized to promote the conservation, propagation, distribution and use of native Hawaiian plants and trees. It is hoped that more native plants and trees will be utilized in both public and private landscaping efforts and that the collective experience of all participants will contribute to the acknowledgment and appreciation of native plants and trees.

For more information, contact Trustee Clarence Ching at OHA, phone 946-2642 in Honolulu.

Eric Flores chosen DOE scholar-teacher by NEH

Eric Kalani Flores, a Kaua'i DOE Hawaiian Studies resource teacher, was selected as Hawaii's 1990 Teacher-Scholar by the National Endowment for the Humanities. NEH is providing Flores a stipend to cover his teaching salary while he takes a year sabbatical to conduct an independent oral history study project on place names of Kaua'i. He plans to begin the project in September and conclude by June 1991.

Flores said he plans to interview kupuna living in different parts of Kaua'i on local place lore, family history and other traditions. He has selected between six to eight Kaua'i-born kupuna, native speakers of Hawaiian, to interview.

He will also conduct archival research and study private research collections on areas of Kaua'i. On completion of the interviews, he hopes to develop a publication of stories compiled, with photographs, bibliography and genealogy of kupuna, for use in school curriculum.

While the few existing oral history records of Kaua'i focus mainly on personal family histories, Flores plans to concentrate on place-names and their traditions, by island district.

A fluent Hawaiian speaker, Flores plans to conduct the interviews in Hawaiian. He hopes to record the conversations on audio, and possibly

videotape as well.

Flores is also a talented artist with the Hale Naua III, Society of Hawaiian Arts.



Eric Kalani Flores

Hawaiian themes explored in June on two islands

Anyone who is interested in literature written for and about Hawaii's children is invited to a free conference June 14-16 at the University of Hawai'i Manoa campus or the shorter version which will be held on the island of Hawai'i at the village campus of Hawai'i Preparatory Academy, Waimea, June 18-19.

More information is available by calling Nancy Mower at 948-8584.

The conference theme is "Spirit, Land and Storytelling — the Heritage of Childhood." The theme will be carried out in keynote speeches, readings and panel discussions. The 10 sessions will focus on Hawaiian topics among which are

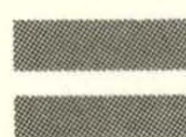
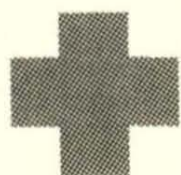
Polynesian aumakua, the mythic landscape of Hawai'i, and writing books for Hawaii's children.

Speakers include Carol Sylva, Nathan Napoka, Rita Knipe, Kauano Kamana and Julie Stewart Williams.

The special guest speakers are Patricia Wrightson, award-winning writer whose books use Australian aboriginal mythology, and Jose Aruego, an internationally known illustrator of children's books.

The conference includes "An afternoon of Story Magic" for children and parents, at Andrews Amphitheater, Saturday, June 16, from 2 to 4:30 p.m. on O'ahu and a program at Waimea, Hawai'i, on Tuesday, June 19 from 2 to 4:30 p.m.

To us, it's a very personal equation.



At Kamehameha Schools/Bishop Estate, we have a mission: to provide Hawaiian children with quality educational opportunities.

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