



## New OHA board takes helm

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## Keale will lead OHA into new decade

by Ed Michelman  
Information Officer

Trustees of the Office of Hawaiian Affairs at their Dec. 18 board meeting selected a new chair and vice-chair. They also gave preliminary approval to a reorganized standing committee structure.

The changes came during the first meeting of the OHA board following the November elections which brought four new faces to the board of trustees.

Elected as chairman was veteran trustee Moses K. Keale Sr. who succeeds Thomas K. Kaulukukui, Sr.

This is the third time for Keale as head of the nine-member board. Elected first in 1980 as trustee from Kaua'i and Ni'ihau, Keale was vice-chairman in 1981, chairman in 1982 and again from 1987 to 1988. He has served as chair of the committee on budget and finance and vice-chair of the external affairs committee.

Keale was born on Ni'ihau and speaks fluent Hawaiian. His business career has included employment with Gay and Robinson Plantation, the Hawaii Job Corps, State Department of Social Services and Housing and radio station KUAI. Keale serves as OHA representative to the South Pacific Commission of Pacific Nations and the Indigenous Peoples' International conferences. He has represented OHA at meetings of the Alaska Federation of Natives, Inuit Circumpolar group and the Tribal Councils of the Sto:lo Indian Nations.

Keale serves on the boards of directors of a number of private businesses and government programs.

He is the author of several publications in-



Moses Keale

cluding "Ni'ihau, the Traditions of a Hawaiian Island."

The new chairman was honored by the Small Business Association of Hawaii as Kauai's Minority Advocate of 1990.

One of OHA's newly elected trustees, Rowena Akana was named vice-chairman during the board



Rowena Akana

meeting. Akana is a career counselor for Alu Like, Inc., has taught in the state Department of Education and has done extensive radio work as hostess of her own shows on KGU and KCCN. Akana's career as an entertainer includes appearances in a wide variety of productions as a singer and dancer.

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## Kaho'olawe commission holds first meeting

by Linda Kawai'ono Delaney  
Land Officer

Calling the island of Kaho'olawe "a sacred trust" between the people and land of Hawai'i, Governor John Waihee convened the first meeting of the Kaho'olawe Conveyance Commission on Dec. 17, 1990. Pledging the full support of the state to the work of the commission, the Governor then announced that he would oversee the commission's election of officers.

With the full five-member commission present, former Maui Mayor Hannibal Tavares was elected chairman and Moloka'i physician Emmett Aluli as vice-chairman. Aluli is chief of staff at Moloka'i General Hospital and president of the Protect Kaho'olawe Fund. Both men are gubernatorial appointees to the commission.

A. Frenchy DeSoto, trustee-at-large, serves as the OHA representative to the board, and

Howard Stephenson (chief executive officer of the Bank of Hawai'i) and James Kelly (former under-secretary of the Navy) serve as federal appointees.

The commission will study and, within two years, recommend terms and conditions for the United States' return of Kaho'olawe to Hawai'i.

The commission was addressed by U.S. Sen. Daniel K. Akaka, author of the Congressional legislation which established the commission. Noting that Kaho'olawe is a "unique resource," Senator Akaka stressed that the work of the commission is conveyance of the island.

"The decision for return," said Sen. Akaka, has already been made by Congress. He went on to outline the charge of the commission, which is to report on the conditions of the return, the associated costs for clean up and stabilization of the island, and recommendations for the future use of Kaho'olawe.

Also clarified at the meeting was the explicit prohibition of any military bombing of Kaho'olawe during the anticipated two-year mandate of the commission. Norma Wong, a member of the Office of State Planning and designated staff lead for the preliminary work of the commission, explained that the federal legislation bans any firing on the island. If there is to be a resumption of target practice at Kaho'olawe — as was recently suggested by Sen. Inouye — then the Congress would need to make that decision.

Tavares added that a section of the bill states that Kaho'olawe "... may not be used for bombing training, gunnery training, or similar munitions delivery ..." until 120 days after the commission has submitted its final report to Congress.

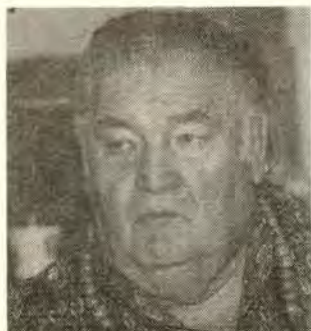
The commissioners indicated that they would meet twice monthly, intended to schedule public

*continued page 23*

Members of the  
Kaho'olawe Con-  
veyance Commis-  
sion:



Emmett Aluli



Hannibal Tavares



A. Frenchy DeSoto



James Kelly



Howard Stephenson



# OHA Board Business

By Ed Michelman  
Public Information Officer

The final meeting of the hold-over board of trustees following the Nov. 6 OHA election took place Nov. 26, 1990 at OHA's Honolulu office, 1600 Kapiolani Blvd.

Attending were Chairman Kaulukukui and Trustees Akaka, Burgess, Ching and Kahaialii. Trustees DeSoto, Hao, Keale and Mahoe were excused.

## Administrator's Report

Administrator Richard Paglinawan reported that the groundbreaking ceremony for a 22-home self-help housing project on the island of Hawaii will take place at the end of January. The homes will be constructed on Hawaiian Home Lands at Keaukaha and Panaewa. OHA will underwrite administrative costs of the project through its contractor, the Hawaii County Economic Council, and the Department of Hawaiian Home Lands will provide building material/loans to project participants in order to enable them to attend the ceremony.

## Executive Session

An executive session was held for purposes authorized in section 92-4.5 of the Hawaii Revised Statutes during which the following items were presented for information or action.

A. The board was apprised of a nine-month contract with Lehua Pekelo-Stearns under which Pekelo-Stearns is to assist in the development and implementation of informational and advocacy efforts related to the protection and practice of Native Hawaiian rights, claims and entitlements. She will work in the Land and Natural Resources division in research, writing and communications.

Pekelo-Stearns is a graduate of Kamehameha Schools and attended University of Hawaii in Hilo. She began her broadcast journalism career in Hilo 15 years ago, moved from radio news in Hilo back to Honolulu where she pursued a TV news career on both KITV and KGMB news. Her most recent profession has been public relations for the past year with Professional Communications. She wrote the script, directed, produced and narrated "A Promise in Trust," OHA's documentary on the state entitlements negotiations.

B. A contract with attorney Jon Van Dyke and the Native Hawaiian Legal Corporation for services in support of federal claims and entitlements was approved.

C. The board requested a meeting with attorney Cynthia Thielen to consider a course of action concerning litigation known as "Price IV."

**Committee on Operations and Development**  
The board took action on the following items which had been reported out of the Committee on Operations and Development:

A. Approved a \$1,726,425 budget for OHA's policy and administration program during Fiscal years 1991-1993.

B. Approved an amendment to the Administrative Services budget for the same biennium to provide for additional rent and the telephone system in the new offices which OHA will move into next month.

C. Approved an information specialist position for the next biennium in order to provide administrative assistance to the board of trustees and support for the Public Information Office.

# BOT meetings

At press time in December for the January 1991 issue of Ka Wai Ola O OHA, organization of the new Office of Hawaiian Affairs board of trustees standing committees was still pending. A schedule of January meetings had not yet been set. An organizational meeting tentatively scheduled for Dec. 14 was postponed to Dec. 18.

For the latest information on scheduled meetings in January, call the recorded OHA Newsline at 946-5703 on a 24-hour basis.

D. Approved an "interim infusion of \$125,000" to Alu Like's Native Hawaiian Business Development Center in order to preserve the continuity of management and technical assistance support to OHA's Native Hawaiian Revolving Loan Fund loan applicants, recipients and prospective applicants.

E. A recommendation to approve in concept the acquisition of a 15-passenger van for use by the Office of Hawaiian Affairs was referred back to the Operations and Development committee for further study.

F. The board adopted an "Interim OHA Guidelines On Housing" in view of the critical need for all types of housing for Hawaiians.

## Calendar

The first meeting of the new board of trustees was subsequently set for Dec. 18, 1990. According to law, the board, at its first meeting after an election "shall elect from its own membership a chairperson and a vice-chairperson who shall serve at the pleasure of the board."

Editor's note: see story, page 1

# OHA office to move

The Office of Hawaiian Affairs main Honolulu office will be moving to a new location in early February 1991. The office will be closed for a few days during the actual move. OHA's new address will be at the Pacific Park Plaza, 711 Kapiolani Blvd, 5th floor, Honolulu, Hawaii 96813. The new number will be: 586-3777. Direct lines to divisions will be announced at a later date.

Public parking will be in an adjacent parking structure on the corner of Curtis and Kawaiaha'o streets.

The new office will consolidate on one floor administrative and staff offices, new trustee offices, a conference room, and the Native Hawaiian Revolving Loan Fund office.

# Project ideas due

January 21 is the deadline for submitting project proposal applications to the University of Hawaii Committee for the Preservation and Study of Hawaiian Language, Art and Culture.

The committee funds projects relating to perpetuation of traditional Hawaiian culture.

Recently funded projects included translation and transcription of Hawaiian language interviews of life in the Kalapana area during the 1920s and 1930s and transcription into music notation of hime-style songs from a recent paniolo (cowboy) project.

Projects may pertain to cultural workshop presentations, texts, hula, chant, history, literature and other topics.

Contact executive secretary Marion Morrison at 956-7357 for further information and application forms.

## NEXT ISSUE February 1

## NEWS & ARTICLES DEADLINE:

January 10

Please submit articles  
well in advance of  
news deadline to:  
**Ka Wai Ola O OHA**  
1600 Kapiolani Blvd.  
Suite 1500  
Honolulu, HI 96814

## ADVERTISING DEADLINE

January 10

To advertise in Ka Wai Ola O OHA,  
call Dave Chun at  
Innovation, 943-8599  
for ad rates and  
advertising particulars!  
Advertise in  
Ka Wai Ola O OHA

Support Our Advertisers!

# Native land rights book wins honor

"Native American Estate: The Struggle Over Indian and Hawaiian Lands" by Linda S. Parker (University of Hawaii Press, 1989, 256 pages, \$24) has just been named an outstanding book on the subject of human rights in the United States. The Gustavus Myers Center for the Study of Human Rights in the United States in Fayetteville, Arkansas granted the award on Human Rights Day, Dec. 10, 1990.

Land ownership and sovereignty—to whom do the land, the water, hunting, and fishing rights really belong? Parker's book deals both with the Native Americans' landed estate on the mainland and in Hawaii, and with their struggle with non-natives to possess it. The introduction to the book explains the perceptions, and rationale for dispossessing the native people whose land-tenure systems differed so radically from the European system.

Parker, a Cherokee trained as both a historian and an attorney, uses case law and history to compare American Indian and Hawaiian land and resource issues. She covers a multitude of issues, region by region, during the 19th and 20th centuries. The legal arguments used by non-Indians in the past are shown to be based on the analytical justification of cultural superiority.

# Auwe

The following correction is made to last month's story about new officers elected by the Pearl Harbor Hawaiian Civic Club. First vice president is Sam Keli'ia'a, and second vice president is B. Sonny Dulatre. Their names were inadvertently switched in information provided to Ka Wai Ola O OHA.

E kala mai ia'u to OHA fiscal office staff Gwen Valbuena whose name was misspelled in a typo in last month's OHA staff photos.

## Board of Trustees

Moses K. Keale, Sr. Chairman & Trustee, Kauai & Ni'ihau	Louis Hao Trustee, Molokai & Lanai
Rowena Akana Trustee-At-Large	Clayton Hee Trustee, Oahu
Abraham Aiona Trustee, Maui	Kamaki A. Kanahele III Trustee-At-Large
Moanikeala Akaka Trustee, Hawaii	Thomas K. Kaulukukui Sr. Trustee-At-Large
A. Frenchy DeSoto Trustee-At-Large	

Richard K. Paglinawan  
Administrator  
Stanley Lum  
Deputy Administrator  
Ed Michelman  
Public Information Officer  
Deborah Lee Ward  
Editor  
Ken Ige  
Assistant Editor

Editorial Contributors  
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Jalna Keala  
Lynn Lee  
Chris Valles  
Liaisons  
Bill Kalei, Hawaii'i  
Ruby McDonald, Kona  
Carmen (Boots) Panui,  
Kauai & Ni'ihau  
Myrle Florea, Molokai



Ka Wai  
Ola  
O OHA

"The Living Water of OHA"

Published monthly by the Office of Hawaiian Affairs, 1600 Kapiolani Boulevard, Suite 1500, Honolulu, Hawaii 96814. Telephone 946-2642, 548-8960. Circulation is 57,000 copies 50,000 of which are mail distribution and 7,000 are distributed through island offices, state and county offices, private and community agencies and target groups and individuals. Ka Wai Ola O OHA is produced and printed by Hawaii Hochi, Ltd. Advertising in Ka Wai Ola O OHA does not constitute an endorsement of products or individuals by the Office of Hawaiian Affairs.



# Trustees reflect on roles at investiture

by Deborah Ward

Trustees of the Office of Hawaiian Affairs received symbols of their office as elected leaders of the Hawaiian people during a colorful investiture ceremony Dec. 5 at Kawaiaha'o Church. Prior to the investiture trustees gathered at Mauna 'Ala, resting place of Hawaii's ali'i, for a brief prayer service and blessing.

The hour-long ceremony at Kawaiaha'o Church was attended by members of Hawaii's royal societies and other Hawaiian organizations, members of the public and by other dignitaries, including U.S. Sen. Dan Inouye.

During the ceremony the nine trustees were presented with "lei hulu ka moe," signifying their leadership roles. The leis, of orange-yellow "mamo" color will be used by trustees during official functions and ceremonies. The lei is a figurative name for child and the hulu or feathers represent preciousness and esteem . . .

## Unity like a lei

In his blessing, Kahu William Kaina reflected on the lei hulu:

"The lei maker's spirit of aloha means your task must be done in the spirit of aloha, of ho'olokahi.

"Form an 'ohana of unity. Unity like a lei is beautiful, has a pattern, form, shape, shows the constituency which way to go."

The ceremony of placing the lei hulu was carried out by OHA staff, in the symbolic role of retainers, and representatives of the Hawaiian community organizations.

Ho'okupu from the land and sea were next presented to the trustees, symbols of the tools they will need as a group to lead and care for their people:

—hala, representing completion of a stage of growth, and progressing to a new phase;

—pohaku, for courage and strength;

—wauke, the putting together of many pieces into one strong fabric;

—ulu, representing physical, spiritual and mental growth, affirmation of intellect and character;

—niu, for stature and soundness, youthful usefulness and compromise;

—kalo, representing 'ohana, kuikahi and lokahi

—la'i, meaning deep regard for right, consideration and respect

—kukui, for enlightenment, vision, process, implementation

—pa'akai, for preservation, protection, guardianship

OHA administrator Richard Paglinawan and deputy administrator Stanley Lum were also presented with different lei hulu in recognition of their administrative roles, and received the ho'okupu of hue wai, spring water, for purity and cleansing, and bringing satisfaction to the thirsty.

## Challenge of the people

The trustees then heard the kupuna, makua and 'opio generations challenge them to wisely lead their people. Kupuna Elizabeth Ellis, 87, said "We chose you to speak and act on our behalf when we as Hawaiians are in a period of high risk in our 'aina.

"The mana of the house of OHA is ha, the force of God's breath . . . Malama the well-being of the kupuna, makua, and opio.

"The kupuna ask you to reflect on yesteryear and tradition.

"There is no place for fragmentation in the house of OHA. Set aside personal egos, only place for unity, harmony, compassion, humility and tranquility."

Rev. Tyrone Rhinehart, speaking for the makua generation, said "Your board is heir . . . kahu, kokua to the rich tradition of Hawai'i . . . Receiving the lei hulu is part of tradition."

Rhinehart said Hawaiians today are concerned about protecting the ancient sacred sites, preserving the rituals and traditions of Hawaiian culture, about righting the wrongs to Hawaiians since

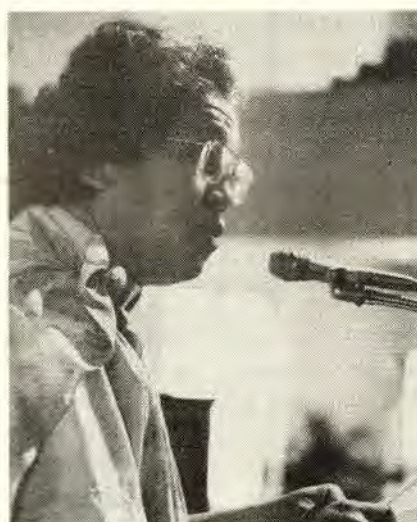


Photo by Ed Michelman

Trustees prepare to receive lei hulu, symbols of their role as elected leaders.



Elizabeth Ellis



Rev. Tyrone Rhinehart



Nohealani Nihipali

Photos by Deborah Ward

the overthrow of the Hawaiian kingdom.

But, he added, the nation of Hawaiians is also concerned with the need for shelter, medical care, housing, food, the number of Hawaiians in prison. They are concerned about the powers that dominate and do not share their values, about the future of self-determination, he said.

As he did in the 1988 investiture, Rhinehart presented each trustee with a kukui nut, to remind them of their charge to display enlightened leadership.

Representing the 'opio (youth) generation was Nohealani Nihipali, a senior at Kamehameha Schools and elected youth governor of the OHA 'Aha Opio youth legislature.

She told the trustees, "... our success today as a race of people is owed to our kupuna . . . who supported the quest for ha'ole technology and knowledge so as to better adapt to the needs of ka po'e Hawai'i.

"It is your task . . . to carry on our traditions into the next generations . . . to improve the conditions of our people and restore the price of our race. We must impress upon these generations that our future revival will depend on racial pride and not upon rivalries."

## Chairman's address

In his investiture address, Thomas Kaulukukui, chairman of the OHA board of trustees, compared OHA's early years to "a voyage of discovery into uncharted waters." (Editor's note: the full text of Kaulukukui's remarks is published in this issue.)

Now, he said, OHA is refining a package of land and money to benefit Native Hawaiians, and is in a process to obtain an entitlements package for Hawaiians. OHA is coordinating its planning with other Hawaiian service agencies, is managing a loan fund for Hawaiian-owned businesses, participating in culture and arts revival programs, involved in health system planning for Hawaiians, and active in private and public partnerships to benefit all Hawaiians.

He predicted that OHA's next 10 years will be a "decade of decisions," in which OHA will draft legislation for federal restitution to end "a century of dishonor" of the Hawaiian people. Issues to be resolved will include the question of self-determination, self-governance and sovereignty, he said.

"Our voyage is the search for justice . . . to no longer be strangers in our own land."

## 'Ahahui Kapi'olani

'Ahahui Kapi'olani announce the awarding of scholarships to the following students pursuing degrees in higher education. Awardees must be of Hawaiian ancestry and preferably pursuing a degree in education or the fine arts.

They are: Pamela Adolpho (\$250) of Moloka'i to BYU; Lyla Ka'awa (\$250) of Moloka'i to Ricks College; Manuel Kuloloio (\$250) of Maui at UH-Manoa; David Leialoha (\$500) of Honolulu at Chaminade; and Lila Malani Papa (\$750) of Kona at Heritage College.



## Chairman's message

## Next 10 years: decade of decision for OHA

by Thomas K. Kaulukukui Sr.,  
Office of Hawaiian Affairs  
Board of Trustees Chairman, 1988-1990

'Ano'ai me ke aloha. Mahalo for joining with us this morning as we celebrate the investiture of the trustees for the Office of Hawaiian Affairs. This celebration, this occasion marks both continuity and change.

To those who have served so well in the past, our deepest appreciation for your efforts and for your dedication. Rod Burgess, Clarence Ching, Manu Kahaiali'i, and Chubby Mahoe, you each brought a particular talent and grace to our board — and will all be missed. On behalf of all our friends, I wish you all the best in your future work.

To those who are now willing to serve in the future, our deepest aloha for your willingness to offer different strengths and visions for the Hawaiian people. Trustees Rowena Akana, Chief Abe Aiona, Clayton Hee, and Kamaki Kanahale — we welcome you and extend our appreciation for your dedication to the work which remains.

To my friends who will continue to serve — Trustees Moanikeala Akaka, Frenchy DeSoto, Louis Hao, and Moses Keale — your sacrifices and commitment also deserve special notice. I have seen each of you place your official responsibilities above the needs of self and family. To your family and to mine — thank you for always being there, because without you we couldn't be here.

The lei hulu was placed around our shoulders as a symbol signifying leadership roles. Although the lei signifies leadership, leadership is not automatic. Each person must develop his or her own leadership. Leadership cannot be bought. It cannot be conferred. It cannot be inherited. It knows no divine right. It cannot be passed on by any process of succession. It is always stamped with the label "not transferrable."

Goods can be manufactured on a formula; guided missiles can reach their own targets. We can bake our bread, make our clothes, plow our ground with machines. But it takes a human being to be a leader. And great leadership requires a human being at his best.

Poetically, Hawaiians traditionally think of prized individuals as *na hulu* — the feathers which are precious and few, gathered slowly over time until they can be made into leis of great value. Today, as trustees we wear the lei hulu as a new but ancient symbol of office. I will cherish this lei, and think of each of its feathers as representing



Thomas Kaulukukui, Sr.

those trustees who have and who will serve our people.

For like this lei, our success as trustees and as the Office of Hawaiian Affairs only has form and beauty when each of our contributions are pulled together and seen as one.

This investiture is the opportunity to witness and to recognize that unity of purpose and people.

Ten years ago, when the first board was elected — we had no office space, no furniture, and little idea of how to meet our mandate to better the conditions of Native Hawaiians and Hawaiians.

On Dec. 3, Governor Waihee urged us to join him on a voyage of discovery, to experience a sense of renewed excitement for what has been accomplished and for the challenges which still await us. That voyage into unfamiliar waters and towards uncertain destinations is not a new but an on-going adventure for OHA.

As I look back on the past 10 years, I feel a deep pride for what we have accomplished. We have made mistakes. We have sometimes lost our way. But we have never despaired. Like the Hawaiian People, we have survived and are growing stronger.

Today:

- We are in the process of refining a money and land package as part of the negotiated settlement

of past due trust entitlements to the office valued at \$100 million;

- We are nearing completion of negotiations with the governor's office to implement a separate entitlement which will serve all Hawaiians;

- We are formally coordinating our efforts with other Hawaiian service agencies and will present the Hui Imi report on identified unmet needs and how to address them to the next session of the Legislature;

- We manage the Native Hawaiian Revolving Loan Fund and have awarded more than \$2 million to qualified Hawaiian business enterprises;

- We are actively participating in the federal Native Hawaiian Culture and Arts program and the planning efforts of Papa Ola Lokahi for improved Native Hawaiian Health;

- We have private and public partnerships for the protection and preservation of Native Hawaiian cultural resources through formal memoranda of agreement valued in excess of \$20 million.

Ten years ago, OHA started with a one-year appropriation of \$125,000 — last month, we approved a biennium budget request of \$20 million. Even as we review the achievements of the last 10 years and marvel at what we have accomplished, there is also the harsh reality of how much is still undone.

The next 10 years will truly be a "decade of decision."

We must and we will complete draft federal legislation to settle the land claims of the Hawaiian people. A century of dishonor and mistrust between the United States and Hawaiians must and will end.

We must and we will be unified as a people. Twice, we have asked Hawaiians if they would continue divided rather than joined by blood. And twice — by overwhelming margins — we have asserted that we are one. Despite laws which worked to turn against each other, we must and we will continue as a family.

We must, however, have the uniting power of love. Without the uniting power of love, we cannot become of one mind. As our love grows through a conscious relationship with our savior, our desire and ability to tolerate differences, to work out conflicts, and to solve problems also increases until we become of one mind.

We must cooperate completely and work in harmony one with the other. There must be unanimity in our decisions and unity in our actions. If the spirit of the Lord is to magnify our labors, then this spirit of oneness and cooperation must be the prevailing spirit in all that we do. It is cooperation and mutual concern that determines the overall success.

Issues of self-determined governance and expressions of sovereignty must and will be resolved. The management of our own resources and the ability to live as Hawaiians will and must begin.

Our voyage is a search for justice. And when we arrive at the end of this voyage, we will discover that we are truly at home, and no longer strangers in our own land.

Mahalo nui loa.

## Noon language class

The Friends of 'Iolani Palace continue their popular Hawaiian language noontime program, starting Feb. 6. "Brown Bagging to Conversational Hawaiian" is for the working adult with little time for other types of language programs. There is no homework, no tests, no textbook, just pencil and paper. It's a non-competitive, friendly and positive learning experience.

Classes meet in 'Iolani Barracks on the Palace grounds on Wednesdays. There are two sessions, one at 11 a.m. and one at noon. Fee is \$5 per session, but you must register and pay for a month at a time. To pre-register call Keola Cabacungan, program coordinator at 522-0827.



The investiture ceremony at Kawaiahao Church.



# Greetings from OHA for the new year

Although the Office of Hawaiian Affairs has made great progress each year since its creation, 1990 must rank as one of the most significant periods in terms of historical importance to the Hawaiian people.

- The nine-year-old dispute between OHA and the state on ceded land entitlements for native Hawaiians was resolved.

- The Hawaiian people again voted overwhelmingly to establish a single definition of native Hawaiian, eliminating artificial distinctions based on blood quantum.

- The trustees helped develop a mitigation plan that will preserve important archaeological and religious sites as the H-3 freeway is built.

- OHA was a party to the agreement which will ensure that the bones of our kupuna will remain undisturbed forever at Honokahua, Maui.

- The iwi of kupuna which had been part of the Smithsonian Institution collection in Washington, D.C., were brought home.

- We reaffirmed our opposition to the bombing of Kaho'olawe and when legislation was enacted to establish a commission to determine the conditions of returning that island, Trustee Frenchy DeSoto was named to the commission.

- Working with the Department of Hawaiian Home Lands, OHA provided administrative funds for a self-help housing project on the Big Island.

- OHA sought the mana'o of its beneficiaries during a series of planning meetings held throughout the state. A few months later, we went back to the Hawaiian community with our proposed budget for the next two years... a budget based on the concerns expressed during the first round of meetings.

- The Office of Hawaiian Affairs held gatherings to explore the wisdom of our elders and to explore the promise of our youth. 'Aha Kupuna was a conference on the meaning of being kupuna, while 'Aha Opio encouraged leadership among high school juniors of Hawaiian ancestry.

- The year ended with election of five new trustees and the formal investiture of the board at Kawaiahao Church, during which all trustees were presented with lei hulu, signifying their leadership roles.

As we begin 1991, we can look back on the past 10 years with a certain amount of pride and satisfaction.

The next decade will be one of continued progress for our people as we rededicate ourselves to I Luna A'e, OHA's comprehensive plan to achieve self-determination and self-governance for all Hawaiians.

During the coming year we will be working toward resolving the question of state entitlements for all Hawaiians regardless of blood quantum.

OHA will continue its efforts to settle claims and entitlements from the federal government, including the return of Hawaiian lands.

Increased efforts will be made to register Hawaiians throughout the world under the Operation 'Ohana program.

Hui Imi, the task force created to coordinate the planning of services for Hawaiians, will present its final report to the forthcoming session of the state legislature.

We will continue our efforts to preserve Hawaii's historic sites through the Historic Preservation Task Force.

## Native Books is new Hawaiian-owned firm

Native Books is a new mail order business specializing in books on or about Hawaiian culture, history, music, dance, arts, crafts, literature, language and other topics. Maile Meyer of Native Books also said she can help locate copies of rare or out-of-print Hawaiian and Pacific titles. Meyer may be reached at Native Books, 845-3082, or write to 2257 Makanani Dr., Honolulu, HI 96817.



Richard Paglinawan



Stanley Lum

OHA's budget for the next two years places renewed emphasis on housing for Hawaiians, developing mechanisms for economic self-sufficiency, encouraging educational opportunities, the preservation of our culture and the widest possible participation of our beneficiaries in the political process.

On behalf of all of us at the Office of Hawaiian Affairs, we would like to take this opportunity to wish you and yours a very happy, healthy and prosperous New Year and to thank you for all your continued support.

Richard K. Paglinawan, Administrator  
Stanley H.L. Lum, Deputy Administrator

## The HERITAGE Series

Bank of Hawaii is happy to sponsor the Heritage Series, an exploration of the varied cultural heritage of Hawaii and its people.

Don't miss these fascinating programs. They deal with subjects from volcanoes and the taro industry, to Hawaiian family aumakua, the fabled beach boys of the old Moana Hotel, and early Radio Days in Hawaii.

Listen to the Heritage Series at 12:30 p.m. on the last Sunday of every month. Just tune in to KCCN Radio, 1420/AM. If you miss Sunday's program, don't worry. You can catch the rebroadcast on Wednesday evening, 7:00 p.m., 10 days after the original broadcast.

We sincerely hope you like these programs. Aloha.



Bank of Hawaii  
HAWAII'S BANK

MEMBER FDIC



# Inauguration theme evokes new horizons

by Deborah Ward

"Halawai," capturing the spirit of coming together to face Hawaii's future, was the theme of the 1990 inauguration of Gov. John Waihee and Lt. Gov. Benjamin Cayetano on Dec. 3 at 'Iolani Palace bandstand. Mary Kawena Pukui defined the word halawai in Hawaiian as meaning "from zenith to horizon." It was, in her description, "an expression much used in prayers. In calling upon the gods in prayers, one mentions those from the east, west, north, south and those from zenith to horizon."

The occasion was marked by a full day of public activities and entertainment. To start the festivities, high school bands from each island paraded, with auxiliary marching units and flag teams. The parade was also in celebration of 150 years of public education in Hawai'i.

Drummers sounded the dynamic pulse of the Pacific in a pre-inaugural salute featuring Chinese, Japanese, Okinawan, Samoan, Tongan and Tahitian drums. The Kahuku Third Ward Tongan Choir and the Honolulu Boy Choir joined with a choral salute.

The oath of office was administered to Gov. Waihee and Lt. Gov. Cayetano by state Supreme Court Chief Justice Herman Lum. It was followed by a 19-gun salute by the Hawaii Army National Guard and pealing of bells from St. Andrew's Cathedral, Kawaiahao Church and the Cathedral

*continued page 23*



Elected dignitaries join Gov. and Mrs. Waihee in inaugural procession from 'Iolani Palace.



Gov. Waihee takes the oath of office at the Palace bandstand.

Photos by Anne Landgraf © 1991

## PUBLIC NOTICE

Change in Date of the Regular Monthly Meeting of the State Commission on Water Resource Management

This notice is to inform the public of a change in the State Commission on Water Resource Management. The regular Commission meeting is normally held once a month in Honolulu.

The Commission will hold its next regular monthly meeting on Thursday, January 17, 1991, 9:00 a.m., in the State Office Building, Conference Room B & C, 3060 Eiwa Street, Lihue, Kauai.

A copy of the Commission's agenda for this meeting will be posted before the meeting at the Department of Land and Natural Resources office on each island throughout the State. The public is invited to attend this meeting and may submit oral or written testimony on the issues being considered at the meeting.

State of Hawaii  
Commission on Water Resource Management  
WILLIAM W. PATY, Chairperson



Members of the Royal Order of Kamehameha.

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## Report due to legislature

## Hui Imi works to improve Hawaiian services

by Ken Ige  
Assistant Editor

"Hawaiians can't work together."

This statement has been heard often.

For many Hawaiian groups and agencies, shouldering this false assumption has been like pedalling a bicycle uphill with the brakes on.

But for the past two years Hui Imi, a task force of 13 Hawaiian organizations, along with five State organizations, has been working together to find ways of improving services to Hawaiian people.

Hui Imi has just completed its final report and will give its findings and recommendations to the legislature this month.

Haunani Apoliona, Hui Imi's vice chairwoman and new president and chief executive officer of Alu Like, Inc., said the cooperation of the task force's private and public agencies and representatives has shown that Hawaiian groups can work together.

She added that the time and work for this study allowed the different groups to become more familiar with each other. And although the task

force itself may no longer exist, depending on legislative action in the upcoming session, Apoliona said this familiarization will likely promote further cooperation. "This will increase the likelihood of their working together in the future and will also make for more informed referrals and better use of their respective talents," she said.

Hui Imi's report contains five tasks: 1) an inventory of current services and programs; 2) an assessment of the use and accessibility of these services and programs; 3) an analysis of the quality of coordination of the existing services and programs; 4) an identification of critical needs and requirements to be addressed through future services and programs; and 5) recommendations on improving accessibility, quality of coordination, and the provision of future services and programs.

Linda Colburn, OHA economic development officer and staff to the task force, said she feels the report is one of the most exhaustive and interview-based grassroots studies ever done in Hawaii.

Omnitrak, an independent research organization, did one-on-one interviews between an hour and 15 minutes to an hour and 50 minutes each with 250 Hawaiians. The sample group included people from the Big Island, Kauai, Lanai, Molokai, Maui and Oahu. These people are from different socio-economic and occupational categories, gender, age, blood quantum groups, members and non-members of OHA, those living in urban and rural communities and on homestead land.

Colburn said the task force itself was also a good mix. "The group brought together an extraordinary blend of expertise which contributed significantly to the product."

A sample of some of the interview topics: what is important in their life for them and their family; what it means to be Hawaiian; the difference between their life and what they want for their children; kinds of services and programs they are aware of; which services they use; why they don't use other services; whether they ever wanted a service but were not able to get it; suggestions for more culturally appropriate ways that services can be provided to make them more accessible; and suggestions for the improvement of services.

Results and recommendations of the report will be made public after members of the 1991 Legislature have reviewed it. But Colburn hinted that most of the findings corroborate what task force participants have long suspected.

"For the first time we have documentation to support us," she said, adding that, more importantly, they now have something concrete on which Hawaiian agencies and providers can base future legislation.

Colburn said the Hui Imi task force was an example of a successful collaboration of entities. "It's an example of what can be," she said. "Not just for this task, but for the future."

## Hui Imi task force members:

Hui Imi, the task force appointed to study and make recommendations concerning all services available to Hawaiians, includes:

Chairman Thomas K. Kaulukukui, Sr., chairman, board of trustees, Office of Hawaiian Affairs  
Vice-chairwoman Haunani Apoliona, president and chief executive officer, Alu Like, Inc.

Chairwoman, phase one, Winona Rubin, Director, Hawaii Department of Human Services  
Chairman, phase two, Tom Dinell, Hawaii Diocesan director, Office for Social Ministry and Catholic Charities

Marsha Bolson, communications division, Kamehameha Schools/Bernice Pauahi Bishop Estate

Fern Clark, administrator, Office of Hawaiian Health

Mike Crozier, Hawaii State Senator, Chairman, Housing and Hawaiian Programs

Gale Flynn, program specialist, Queen Liliuokalani Children's Center, Queen Liliuokalani Trust

David Ige, Hawaii State Representative, Chairman, Economic Development and Hawaiian Affairs

Kana Isaacs, administrative assistant, E Ola Mau

Mahealani Kamaau, executive director, Native Hawaiian Legal Corporation

Jalna Keala, president, Association of Hawaiian Civic Clubs

Gregg Meyer, general manager, Lunalilo Home—King William C. Lunalilo Trust

Lawrence Miike, executive director, Papa Ola Lokahi

Neal Oyama, planner, Papa Ola Lokahi

Lynette Paglinawan, executive director, Native Hawaiian Culture and Arts Program/Bernice Pauahi Bishop Museum

Hardy Spoehr, planning director, Department of Hawaiian Home Lands

Norma Wong, administrative assistant, Hawaii Office of State Planning

David Johnson, consultant, Omnitrak Group, Inc.

## Business center gets \$125,000 from OHA

By Ken Ige  
Assistant Editor

Hawaiian entrepreneurs needing management and technical assistance will continue to be able to get training and help from Alu Like, Inc., thanks to a \$125,000 boost from OHA.

Alu Like Native Hawaiian Business Development Center's purpose is to provide business assistance to Hawaiians and therefore increase the number of Hawaiian-owned businesses. The center does not provide money directly to clients but rather helps clients with general business knowledge and preparation of business plans.

The center received the OHA money for its Management and Technical Assistance Project, which had exhausted its start-up money from the Native Hawaiian Vocational Education Program at the end of 1990.

The project is the center's second, more

advanced project. The center also offers the Entrepreneurship Training Project for Hawaiians who are interested in running their own business, but who have little or no knowledge of business practices, marketing, financing and planning.

Jim Mo'ikeha, the center's administrator, said the Management and Technical Assistance Project will especially help clients before they go to a loan officer. He said Alu Like has found that it takes about 150 hours to put together a business plan, which the center helps clients write. It would be difficult for a person to approach a loan officer and ask for money to start or expand a business without first preparing a business plan, Mo'ikeha said.

In helping Alu Like's program, OHA also helps its own Native Hawaiian Revolving Loan Fund, which benefits from having better prepared applicants. Mo'ikeha said 48 of 100 of the center's clients in 1990 were direct referrals from OHA.

## Entrepreneurship program starts next month

The fourth O'ahu Entrepreneurship Training Program of the Alu Like Business Development Center will begin Saturday, Feb. 16. Applications are being accepted through the first week of January. Interviews to select up to 20 Hawaiian adult students will begin on Jan. 14. Contact Ms. Wailani Bell, Entrepreneurship Training Program instructor at 524-1225 for more information or an application.

Watch for the Alu Like Business Development Center announcement and schedule of "Introduction to Business" classes on the islands of Hawai'i, Maui, Kaua'i and Moloka'i in 1991. This is a joint OHA-Alu Like project and will feature a mini introductory management course to provide aspiring entrepreneurs with introductory information for starting a new business.

Kalihi-Palama Culture & Arts Society Inc.  
presents:

*"Taora Tahiti Aparima"*  
Date: January 26, 1991  
Time: 9:00 a.m. - 3:00 p.m.  
Fee: \$50.00

Deadline for application is Jan. 18  
For more information please call: 521-6905  
In depth instruction of "classical Aparima"

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ADULT EDUCATIONSpring Semester Classes For Adults  
Classes begin: on or after January 16

- BASIC EDUCATION
- HIGH SCHOOL EDUCATION
- CITIZENSHIP
- HOME AND PARENT EDUCATION
- FREE CLASSES FOR SENIOR CITIZENS

Call Schools for Specific Information

SCHOOL	PHONE	REGISTRATION
Aiea	487-3657	Jan. 7 - 18
Farrington	841-8855	Jan. 4 - 19
Kaimuki	737-3282	Jan. 8 - 18
McKinley	538-6250	Jan. 7 - 17
Wahiawa	622-1634	Jan. 7 - 17
Waipahu	671-7322	Jan. 12 - 18
Windward	254-1534	Jan. 7 - 19

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# Who's Afraid of the Big "Bad" Worf?



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# Hawaiian health section coming to Ka Wai Ola

By Deborah Ward  
Editor

Next month, Ka Wai Ola O OHA will begin to develop a new section of articles about Hawaiian health. The purposes of the section will be:

- to provide information and resources on the full spectrum of Hawaiian health concerns statewide
- to highlight Hawaiians who are health care providers who can serve as role models for other young Hawaiians
- to provide education on health problems and how and where and who Hawaiians can go to for health care
- to provide knowledge of and promote respect for traditional Hawaiian healing practices and practitioners.

The section will be developed in cooperation with the Office of Hawaiian Affairs Health and Human Resources division, the E Ola Mau organization of Native Hawaiian health practitioners, the Office of Hawaiian Health of the state Department of Hawaiian Health, Papa Ola Lokahi, the five-agency consortium which is now planning Hawaiian health systems statewide, and with the assistance of other members of the community.

Ka Wai Ola O OHA wishes to acknowledge and thank Dr. Kekuni Blaisdell for his outstanding contributions to the health knowledge of the Hawaiian people, through his articles, He Mau Ninau Ola. Since July 1982 Dr. Blaisdell has covered many aspects of Hawaiian spiritual, mental, emotional and physical health, as well as topics ranging from cultural practices in ancient times to modern-day health problems among Hawaiians.

It is the intent of this new health section to involve as many practitioners concerned with Hawaiian health as possible, including Dr. Blaisdell, in sharing their knowledge and mana'o with the readers of Ka Wai Ola O OHA. E kala mai ia'u and sincere apologies to readers and Dr. Blaisdell that this new direction and acknowledgement were not explained in last month's final installations of He Mau Ninau Ola.

Future topics will address, among others: tradi-

## Taro-related database completed by UH Manoa

The University of Hawaii's College of Tropical Agriculture and Human Resources recently completed a 3,300 citation database on the tropical crop, taro. This database will give taro industry growers, researchers and processors access to an extensive, centralized resource of taro related data, from marketing and promotion to hybridization to pest control. With the growing popularity of taro's nutritious food products, such as the traditional poi and the less traditional taro bread, this database will help agri-businesses keep current with industry trends.

Production of the database was a joint project of the college's departments of Agronomy and Soil Science, and Agricultural and Resource Economics. The computerized database compiled by staff members, Scott Campbell, Peter Rotar, Jim Hollyer and Lisa Roehm, uses Pro-Cite commercial software to organize information and can be obtained in both ASCII-disk and hardcopy formats.

The project was partially supported by a USDA Cooperative State Research Service grant which was secured through the efforts of U.S. Senator Daniel K. Inouye and U.S. Senator Daniel K. Akaka.

For more information, telephone Scott Campbell, (808) 956-6971 or Peter Rotar, (808) 956-6871. All correspondence can be sent to the College of Tropical Agriculture and Human Resources, Department of Agronomy and Soil Science, 1910 EastWest Road, Sherman Lab 101, Honolulu, Hawaii 96822.

tional Hawaiian health and cultural practices, recognition and involvement of traditional Hawaiian health practitioners in modern health care, health education, Hawaiian involvement in planning health systems on each island, and continued

news of health services available to Hawaiians. Readers' comments, questions and suggestions for the new health section are welcomed. Please write to: Ka Wai Ola O OHA, 1600 Kapiolani Blvd., Suite 1500, Honolulu, Hawaii 96814.

## Free health classes on O'ahu

The Hawai'i State Department of Health is offering free spring classes for adults on O'ahu. Call your Department of Education community school to register and get class information. Classes are presented by the Central O'ahu Preventive Education (COPE) unit.

Register with Wahiawa Community School (622-1634) for a class on "Building Self-Esteem" by Margaret Sagaysay, MSW on Saturday, Jan. 26, from 9 a.m. to 3 p.m. This one-day workshop can help you better learn and practice skills to increase your self-respect.

Aiea Community School (487-3657) is the site for a class "Talking with Teenagers: A Workshop for Parents, Teachers, etc." on five Tuesdays, Jan. 29 - Feb. 26, 6:45-8:45 p.m. It's by Audrey Ching, MPH. Learn about teen self-esteem, developmental needs, win-win communication, stress reduction and how working with teenagers can be a rewarding and enjoyable experience.

Waipahu Community School (671-7176) will register you for several classes on relationships, communication, skill-building and parenting.

Skill-building classes begin with "Stress: Tuned-in or Tuned out" which explores "reducing 'static' in your life by changing your channels." This will be offered by Alan D. Price, Ph.D. on five Tuesdays, Jan. 29 - Feb. 26, 9:30-11:30 a.m. at the Leeward Health Center. There's also "Creating Win-

ning Relationships" by Ilese Levitt, MA on three Tuesdays, Jan. 29 - Feb. 12, 7-9 p.m. at the Leeward Health Center.

Singles and couples will learn about the dynamics of relating — how and why we get along with friends, family, co-workers and strangers. Margaret Sagaysay, MSW offers "Overcoming Shyness" on four Wednesdays, Jan. 30 - Feb. 20, 7-9 p.m. at the Leeward Health Center.

Learn to accept, understand and use your shyness to your advantage as part of your life strategy. Learn relaxation techniques and personal coping skills to feel more comfortable in social situations.

Women can explore ways to cultivate strengths and abilities at their own pace "Choices: Exploring Life Options for Women," offered on five Friday mornings, Feb. 1 - March 1, 9:30-11:30 a.m. at Leeward Health Center.

"Coping with Difficult People," is an intensive workshop by Alan Price on how to communicate with difficult people. Develop skills to minimize conflict and increase personal satisfaction. This is a one-day Saturday workshop, on Feb. 2 and again on March 2 from 9 a.m. - 3:30 p.m. at the Leeward Health Center.

Call the schools listed to register or call the COPE office at 456-4224.

## Many children need foster homes

Andy is a 12-year-old Hawaiian/African-American boy who has suffered physical abuse, neglect, abandonment, numerous failed foster home placements, school problems and emotional and behavioral difficulties. Every day, Andy and other kids like him are kept needlessly in institutional settings for lack of caring foster parents.

Na 'Ohana Pulama, a program of Catholic Services to Families, places children and teenagers like Andy in stable and caring families in the community.

"These are not easy kids to work with," says Warren Aoki, the program's recruiter/trainer. "That's why we provide extensive and on-going training and support services, like 24-hour on call crisis intervention and weekly home visits. We require one parent in the home to consider this a

full-time job, and we offer a \$900 tax-free monthly stipend."

"You don't need to be a 'super-parent' to help a troubled kid," explains June, one of the program's treatment parents. "If you have patience, an openness and ability to learn new skills, and can make a commitment to really and truly love these kids no matter what they do, you probably can do it."

Persons who have had successful experiences raising or working with children, and who believe they can help a troubled child or teen should call Warren Aoki at 536-1794. The next 30-hour parent training sessions begin in February.

Na 'Ohana Pulama is a community of caring families working together for the benefit of Hawaii's troubled youth. The program is funded by the State Department of Health, Child and Adolescent Mental Health Division.

## Moving? Moved recently?

Aloha e na po'e heluhelu. If you have moved recently or plan to move soon, please notify Ka Wai Ola O OHA in writing of your new address as soon as possible to assure continued delivery of the newspaper. Please allow 8-10 weeks for address change.

If you are having delivery problems but have not moved in the past year and if you voted in the most recent OHA election, please notify our office by writing to Ka Wai Ola O OHA, Office of Hawaiian Affairs, 1600 Kapiolani Blvd., Suite 1500, Honolulu, Hawaii 96814. Mahalo nui.

### Ka Wai Ola O OHA

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# Kamaau wins Hawaii Bar "Liberty Bell" award

The Hawai'i State Bar Association, Young Lawyers Division last month presented Mahealani Kamaau, executive director of the Native Hawaiian Legal Corporation, with the Liberty Bell Award at its recent annual convention.

The award is given to a non-lawyer who has "made significant contributions in a law-related field."

In his letter of nomination, attorney William Hoshijo described Kamaau as having "demonstrated commitment to social justice, making the struggle for Hawaiian rights her life work . . . She has given countless hours working with the Hawaiian community, farmers, prisoners, and the homeless."

Kamaau began her work in 1970, joining local activists who fought farmers' evictions from Kalama Valley, challenging long-held (and in her view, erroneous), concepts of private land ownership.

The Kalama Valley, Waiahole-Waikane, Ota Camp, Chinatown, and Niumalu-Nawiliwili struggles have stood, in her words, "for the proposition that land is a trust, a common largesse in relation to which the public's interest has to be balanced against the prerogatives of private ownership."

"In the case of Sand Island, Mokauea Island, Makua Valley, Waimanalo Beach, and Makapu'u, Hawaiians made direct claims to native Hawaiian trust lands held by the state."

"Moreover", she continued, "as Hawaii's native people, how far more compelling is our cause."

Struggle for land reform eventually led Kamaau to join a group working for the betterment of prison conditions.

"It seemed like all the inmates were Hawaiian", she observed.

During her support of these causes, already seven years out of high school with two children to support, she decided to go to college.

"I had a major opportunity, one not available before. I had dreamed of going to college for many years."

The following year, enrolled at the University but unable to forego her social "activism", she volunteered to work with the VISTA/ACTION program, a "domestic peace corps" which emphasized grassroots community work. She was based at Legal Aid and became a trained legal researcher, working exclusively on Hawaiian Homes issues.

"The landmark *Keaukaha-Panaewa* cases were brought during this period", she noted. "I was privileged to work with some outstanding Legal Aid attorneys."

Kamaau entered law school after earning her B.A. but left without completing her studies after the birth of a third child.

She redirected her energies and volunteered to assist with the reorganization of the Native Hawaiian Legal Corporation. Although incorporated in 1974, NHLHC had been foundering due to lack of funds and administrative support.

We went through rough years," she smiles. "No money and lots of bills. God bless our board of directors, who reached into their own pockets to pay the rent. And God bless attorney Melody MacKenzie, who agreed to leave her comfortable job with Chief Justice Richardson to take a chance on NHLHC."

Kamaau has been with the organization for the past 12 years, and watched it grow to its current six-attorney size.

"We've had over 2,000 clients and recovered almost \$20 million in land," she smiles. "OHA trustees have consistently supported us and provided the lion's share of our funding."

"The way I feel about NHLHC is that we don't just talk about getting back the land — we're doing something about it."

In recognition of her efforts, Chief Justice Herman Lum appointed Kamaau to the State Judiciary's Alternative Dispute Resolution Center Board last year. She also serves on the executive committee of the Native American Rights Fund

board of directors. NARF is a national public interest lawfirm which has won landmark land right cases throughout the United States.

Recently Kamaau has turned her attention to writing, and her poetry has appeared in various literary publications.

In the concluding paragraph of his letter of nomination, attorney Hoshijo writes, "As an activist, administrator, advocate, and accomplished

## NHLC director continues activist role

Mahealani Kamaau is the oldest of seven children. She was nine when her family was forced to move from a very rural area on the island of Kauai to the crowded slums of downtown Honolulu.

It was that experience, at an impressionable age, that helped shape what would become her lifelong interest in working for social improvement. During this time, she attended Royal Elementary, Central Intermediate, and Kamehameha Schools, graduating in 1965.

She married and moved to the mainland, returning five years later a divorced and single parent.

That same year, 1970, she saw the parallels between evictions she experienced as a child and what was occurring throughout the islands to make way for development, especially in Kalama Valley.

She became active with that land struggle and continues her activism to this day. Drawing upon childhood memories, she also worked to improve prison conditions because many of her friends followed the track from juvenile hall to adult incarceration.

Kamaau earned a B.A. in political science in 1976. Her subsequent law school studies were interrupted by the birth of a third child, but she went on to complete graduate work in Public Administration and Accounting.

From 1978 to 1980, she worked as a full-time volunteer for the Native Hawaiian Legal Corporation while supporting her family with part-time jobs. After helping NHLHC secure major funding in 1980, she was hired as paid staff. In September 1986, Mahealani was named its first non-attorney executive director. She is accountable to a 12-member board, seven of whom are appointed by the Hawaii Bar Association. She is also responsible for day-to-day administration of a 15-member staff, five of whom are attorneys.

poet, Mahealani's voice has rung out clear and true for social justice and dignity for all Hawaii's people."

"Her efforts, while seemingly tireless, have come at no small personal sacrifice, yet she perseveres. Mahealani's work continues to make Hawaii a better and more just place, and serves as inspiration for many of us who work with her in the public interest law arena . . . I can think of no other more deserving of the Liberty Bell Award."



Mahealani Kamaau

She has been recognized as an outstanding woman in the area of community service by Alu Like, Inc., and has served on the board of that organization as well as Legal Aid, Queen Lili'uokalani Trust Children's Center, the Council of Hawaiian Organizations, the political action committee of the Association of Hawaiian Civic Clubs, and many other organizations.

On a more whimsical note, she sings with a 60's group called the Casualettes and has served as manager of the U.H. Law School alumni women's football team since hanging up her jersey four years ago. She is a published poet and has given numerous readings.

## Pregnancy hotline is open

A new, free telephone information and referral service is now available for women who are pregnant or planning a pregnancy. The MothersCare Hotline is confidential and open Monday through Friday from 8:30 a.m. to 4:30 p.m. On O'ahu call 973-3020 and on the neighbor islands call toll-free 1-800-772-3020. The hotline was developed by the Hawaii Medical Service Association with the Kapiolani Medical Center, March of Dimes and the State Department of Health.

Through the MothersCare Hotline, callers can be referred to physicians and community resources and learn about prenatal education workshops.

The hotline is just one component of MothersCare for Tomorrow's Children, a statewide awareness campaign designed to increase the number of healthy pregnancies and uncomplicated births. Other components of the campaign include:

- Multi-media advertising that stresses the importance of women receiving early prenatal care from a physician.
- A Calendar of Care providing useful health information focusing on each stage of pregnancy.
- An incentive program to encourage women to

receive early and regular checkups from their physician.

- A network of community resources to support healthy pregnancies.

In 1988, only 71 percent of women in Hawaii received adequate prenatal care early in their pregnancies — the fewest in 10 years. Within the past three years, an average of 154 babies per year died before reaching their first birthdays. The MothersCare for Tomorrow's Children campaign promotes early and adequate prenatal care and health education to help improve those numbers.

**MothersCare Hotline**  
**1-800-772-3020**  
**Oahu 973-3020**

Free information/referral for women who are pregnant or planning a pregnancy.



# Hawaiian newsman 'Kenny' Haina dies

by Deborah Lee Ward  
Editor, Ka Wai Ola O OHA

Long-time Hawai'i newsman Kenneth "Kenny" Samuel Kamaka Haina, 66, died on Dec. 3, 1990. He was the Hawaii State Public Library System information specialist.

In his more than 38 years of experience in journalism and public relations, Haina put his heart, soul and common sense into developing information-packed newspapers.

In addition to his duties as library spokesman, Haina was editor of the public library system's new tabloid-size "fyi" monthly newspaper, which he created less than a year after joining the library in August, 1988.

John Penebacker, special assistant to the state librarian, was Haina's supervisor at the state library, but had known him since 1964 when both were at the Hawaii Government Employees Association. He said Haina made a major contribution to the library system through developing the "fyi" newspaper, which brought a "fresh perspective" to the image of the library, and received "rave" reviews for its quality and content from library workers and patrons.

"He had a nose for finding unique news," Penebacker said of Haina, noting that he excelled in bringing out the human side of the library services and thus increased staff morale.

As in his previous jobs, Haina was noted to be the first worker in (an early riser, he typically started at 5 a.m.) and the last one out of the office. He also stuck with his old manual typewriter, preferring it to computer terminals.

Penebacker said the state library plans to continue production of "fyi," though perhaps in a modified format.

Before joining the library system, Haina was editor of the Ka Wai Ola O OHA for four years. While he was OHA editor, Haina was responsible for expanding the newspaper, setting a new format still in use, and developing it into a news and



Kenny Haina

feature-packed publication. His philosophy of the newspaper was "for, by and about Hawaiians." Haina was most proud that three articles of his were read into the Congressional Record by United States Senator Daniel K. Inouye.

Haina was also editor and public relations officer of the Hawaii Government Employees Association newspaper for 13 years. He was a sportswriter for the Honolulu Advertiser for 10

years, and before that he covered sports and general news for the Hilo Tribune Herald (now Hawaii Tribune Herald) in Hilo.

Haina graduated from Kent State University's journalism program in 1950, which he attended on the GI bill as the school's first Hawaiian student. He was fond of quoting his instructor's mandate, "Nothing short of right is right," and was known for his high journalism standards and strict adherence to deadlines.

Haina was born in Hilo and was proud of his upbringing in the Keaukaha Hawaiian Homesteads, his "aina pulapula." He attended St. Mary's elementary school and graduated from Hilo High School in 1944.

Haina was a strong proponent of education for Hawaiians, and perpetuation of the Hawaiian language, which he spoke fluently. He was a past president of the Princess Ka'iulani Hawaiian Civic Club and was second vice-president of the O'ahu council of the Association of Hawaiian Civic Clubs. Jalna Keala, association president, said Haina was respected by fellow civic club members, and always promoted and believed in Hawaiians, especially those in need. She noted he was a very hard worker who had held two jobs most of his life.

Haina was also community-minded and served on the Kalihi-Palama neighborhood board and as a poll worker during elections for many years.

Haina is survived by his wife, Mary Ku'ulei Haina, originally of Hana, Maui, and four children, all graduates of Kamehameha Schools: Kim T. Haina Wernke (KS '74), Kent M. (KS '76), Kye F. (KS '78), and Kris M. (KS '89). The three daughters live in California. Kris is a student at the University of Redlands. Son Kent is a pilot for United Air Lines and a former U.S. Air Force captain.

Ka Wai Ola O OHA and the staff of the Office of Hawaiian Affairs extend their aloha and condolences to "Kenny's" family.

## KCC offers free Thursday programs

Kapiolani Community College has announced its winter series of free weekly Thursday evening programs called "Diamond Head Focus." These informal public presentations on Hawai'i multicultural heritage and island art are held in KCC's chapel on Diamond Head Road.

**Jan. 10: "The Wind Gourd of La'amaomao"** Author Esther Mookini discusses her new publication.

**Jan. 17: AIDS and HIV 101.** The Life Foundation addresses the most critical health issue of the 1990's.

**Jan. 24: The Way of P.D.N.** Donald Thomas discusses his new nutritional guide, *The Way of P.D.N.*

**Jan. 31: WordPerfect enters the MacWorld.** John Gleave demonstrates the newest WordPerfect programs for Macintosh computers.

**Feb. 7: Hot Tips for the Japan Traveler.** Mona Wood offers useful travel advice for individuals going to Japan.

**Feb. 14: Asian Cemeteries in Hawai'i.** Nanette Purnell highlights Asian funeral customs as revealed in local cemeteries.

**Feb. 21: Pegge Hopper's Island Women.** Pegge Hopper, one of Hawai'i's outstanding artists, shares her art and philosophy.

**Feb. 28: Old Oahu Prison.** Captain Randy Asher discusses history of the recently destroyed old cellblocks on Dillingham Avenue.

**Mar. 7: Hollywood in Hawai'i.** Robert Schmitt, author of *Hawai'i in the Movies, 1898 - 1959*, speaks on moviemaking in Hawai'i followed by a showing of "Bird of Paradise" and "Hula Honey-moon." From 7 p.m. - 9:30 p.m.

**Mar. 14: The Art of Umeke (Hawaiian Bowls).** Michael Ilipukea Dunne shares the ancient craft of Hawaiian bowl woodcarving.

**Mar. 21: Planning your next social event.** Paul Onishi, catering specialist, offers useful tips

on planning social events.

All programs begin at 7 p.m. Ample free parking is available.

Diamond Head Focus is sponsored by the Office of Community Services, Kapiolani Community College. For more information and a free brochure call 734-9211.

## Apply by April to UH pre-med program

The University of Hawai'i John A. Burns School of Medicine is seeking applicants for the 1991-1992 Imi Ho'ola intensive pre-medical program. Deadline to apply is April 1. According to program director Nanette Kapulani Mossman Judd, Imi Ho'ola is designed to increase the enrollment in medical school of men and women from ethnic groups underrepresented in the field, mainly Hawaiians, Samoans, Filipinos and Micronesians. To date, 70 men and women have become physicians as a result of the Imi Ho'ola program, and another 38 are currently enrolled.

Imi Ho'ola, which means "those who seek to heal," makes a special effort to attract Hawaiians into its program. Students participate in an intensive one year, pre-professional training program which concentrates on biology, chemistry, English, and study skills. To ensure academic success, the school offers staff support in tutoring, financial aid counseling, and counseling for psychological and cultural adjustments.

For detailed information and to obtain an application form, contact Agnes or Nanette at (808) 956-7412 or write to: University of Hawai'i John A. Burns School of Medicine; Program Director Imi Ho'ola Program, 1960 East-West Road, Biomedical Building B104; Honolulu, Hawai'i 96822.

## Policy on Letters

Ka Wai Ola O OHA welcomes letters on any topic of general interest and meeting standards of reasonable taste. All letters must be signed legibly with the writer's correct signature and include address and telephone number for verification. Pen names are not allowed.

Letters should be on a single subject and no longer than 250 words. We reserve the right to trim letters of any length but care will be taken to preserve the writer's point. Letters are limited to one per writer per month.

All letters should be typed—double- or triple-spaced—and addressed to:

Editor, Ka Wai Ola O OHA, 1600 Kapi'olani Blvd., Suite 1500, Honolulu, Hawai'i 96814.

## Search for sister

To the Editor:

My name is Barbara Giselle Melendez (maiden name Vares). I was born on July 13, 1963, in Lana'i City, Lana'i. I am looking for my fraternal twin sister, Audrey Michelle, last known name Baldeviso. We are 27 years old.

Our mother lives on Lana'i. Her name is Evangeline Asuncion. We have three brothers (two on Lana'i): Howard Tacderas, 26; Than Jr. Asuncion, 20, and Daryl (Charles) Park, 30.

We have two sisters: Marian Park, 31, who lives on O'ahu, and Uilani Kaneho (Smith).

Michelle, if you are out there please contact me. I've always kept you in my thoughts and hope and have faith that I will find you. I live on Maui in Kihei and can be reached at P.O. Box 793, Kihei, HI 96753.



# Ola: Seeking cultural perspectives

by Malcolm Naea Chun  
Office of Hawaiian Health  
Department of Health

## The meaning of "ola"

laorana, Kia orana, Kia ora, Kia a Mauiola. These are everyday words of Pacific Island greetings and politeness, but something is lost in the translation of "hello" and what one says after someone sneezes. What is lost is the experience of living, of ola.

Life, health, well-being, living, livelihood, salvation, curable, healed, save, heal, and grant life all are the essence of ola. In grammatical terms, ola is used quite differently from the usual pattern of words of action. The typical sentence pattern in Hawaiian follows a simple pattern of verb/subject/object, but words like ola reflect the recognition that there are other forces involved that need to be acknowledged. Without such knowledge one would translate "E ola au ia'oe,"



particular meaning. It could be defined as "sickness, illness, disease, ailment, patient, sick person, sick, ill and even "menstruating." But sickness has several forms. One could have a "true" or "real" sickness or disease as caused by a virus like a cold or flu. One could be "sick" by having been injured

groups. These "sicknesses" also serve as a control or deterrent to "socially undesirable behavior," invoking the possibility of punishment through physical or mental discomfort.

## The process of ho'ola

The ho'ola (treatment) of all types of sicknesses

*"Ma'i is the negation of ola, it is 'wrong living'."*

in an accident or in the past through warfare. One could also be "sick" because of "spirits" or "ghosts". One could be "sick" through retribution or revenge by someone else or by something supernatural. And one could be "sick" through a "sickness" known to affect only one's family, relatives and people, but not outsiders. Ma'i is the negation of ola, it is "wrong living."

We know more about ma'i than we do about ola, because it is generally considered more important to study and practice the treatment of what makes you discomforted and what cures it, than it is to understand what the optimum state of well-being is. After all, why should someone worry about

is a dynamic and flexible process. It involves diagnosis and consultation of the patient and his or her family and even their extended family or community. The process of diagnosis begins not at the positive identification of the ma'i, but at a simple cure or remedy and the knowledge of how to prepare it. This probably explains why in the recorded documents on traditional healing practices descriptions of the illnesses to be treated are rather vague, which makes it difficult to positively identify what the illness is in Western terms.

It is from this "reversed" process of elimination, as compared to Western medical practices, that the actual cause of the ma'i can be determined by the effectiveness or ineffectiveness of the cure, especially in light of the many forms of ma'i that exist.

A key element to this process is the frequent and lengthy consultations with the patient, his or her family and extended family. The sick person is not treated as an isolate, but rather (he or she) is considered in the context of family relationships.

During these sessions people are encouraged to air any grievances which might be causing tension within the family, problems concerning illnesses, and other difficulties encountered so that the appropriate treatment may be revealed.

In this form, "the process of diagnosis and treatment is thus a means of mobilizing the consensus and putting it into effect to redress some moral wrong." Today, many people would call this process, "ho'oponopono" but they would associate it with the treatment of psychosomatic illnesses, and not necessarily with physical illnesses.

*"Ola is . . . a way of living for a people."*

using the typical sentence pattern, as "I will save you." What was said and meant was very different: "Save me."

Furthermore, when ola is used in proverbs and sayings it is usually associated with such things as aloha, work or activities, fresh water and rain, wind, the earth, speech, voices and sounds, food, teaching and learning, and of one's ancestors and descendants. These are things that indicate, bring and sustain life. Ola can be perceived as a physical, mental and spiritual well-being of a person who among his or her own people finds happiness and contentment, when they are all well. Ola is, therefore, a way of living for a people.

## The meaning of ma'i

The counterpart to ola is ma'i, being ill. But being ill "was not just a physical discomfort, but also an imbalance of a spiritual or psychological well-being, which implied as a loss of mana (spiritual strength) as well as physical strength. The means to correct (ho'oponopono) or to heal (ho'ola) this type of illness was to counter it through chants, prayers, and medicines so as to restore (ho'ola) an ill person to physical, mental, and spiritual health [so] to regain the lost mana."

Like ola, the word ma'i does not have just one par-

what happiness is? We know it when we see it.

We also know that when a person does get sick, no matter what form of sickness, "It can tax, in a very rapid and direct manner, the livelihood and well-being of whole families." We can presume this reaction if being ola for a person means that everything is well for he or she and their families and extended family, then being ma'i means that one's sickness also, directly or indirectly affects those groups, too.

This certainly is true of "spirit/ghost sickness," "Hawaiian sickness" and "retribution sickness" whose cultural cause is the breaking of some

*"... when a person does get sick . . . 'It can tax . . . the livelihood and well-being of whole families.'"*

type of kapu (prohibition or sacred things), but also can be understood as being "more involved with a breakdown in the social relationships" than of the body.

These cultural or social "sicknesses" reveal, through their painful physical and mental forms, any conflict between individuals, families and

Much of the process of treatment itself, reinforces social participation and support as an integral part of healing. It also serves to maintain the social order and morality of the people.

Rituals and prayers, the gathering of offerings, and the constant feeding of people often involves more participants than just the healer and the patient. Treatment that utilizes massaging of the body becomes an "important medium of human communication; it provides a personal, supportive mode of relating to the ailing individual." The many consultative sessions continue to involve the patient and his or her family so that they are fully aware of what is occurring and are also contributing to the patient's progress.

Therefore at the conclusion of the treatment it is not only the patient who has recovered and been healed, the "wrong" way of living corrected, but also the family and extended family has been restored to its norm. It is now the occasion for public acknowledgement, display, celebration and feasting.

## A three-part relationship

This type of healing process relies upon its ability to express a three-part relationship of God(s) and spirits; people, as a community, extended family, family and individual; and the intermediary, the healer.

The Tongans have a beautiful way of explaining this relationship. They consider the principal causative agent of all sickness to be the *avanga* (spirits) which traditionally requires three agents or vehicles in order to complete the cycle of

## Applicants sought for researchers

The Pacific Biomedical Research Center at the University of Hawai'i-Manoa invites application for laboratory work experiences from full- or part-Hawaiian, Filipino, Samoan, and American-national Pacific Islander undergraduates and graduates who are pursuing careers in biomedical sciences and health fields.

Applicants must be enrolled full-time at U.H. Manoa campus by fall 1991 and have enough credits to be classified as a junior.

Thirty-two students will be selected by the two programs: the Haumana Biomedical Program and the Minority Access to Research Careers (MARC) Honors Program.

Applications will be accepted through March 1.

Both programs begin June 1. Both involve a two year commitment. The student works full-time all summer in a research laboratory with a university teacher on a biomedical research project. During the school year, students continue their projects on a part-time basis while carrying a minimum of 12 university course-credits.

Both programs are funded by the National Institutes of Health.

The Haumana Program pays students up to \$4,200, the MARC program pays students up to \$6,504 plus tuition and fees. Both programs also provide travel awards to attend mainland scientific conferences. MARC students must maintain a 3.0 grade point average during their two-year commitment to the program.

Information and application forms are available by calling Healani Chang, associate program director, at 956-8268.

The Haumana program is 16-years old. According to statistics released by the school, 24 Haumana students went on to become doctors, dentists or veterinarians, 22 are now attending medical school, 57 have careers in bio-medical sciences as medical or laboratory technicians, nurses, biomedical researchers or related jobs. Sixteen Haumana students have earned master's degrees and another 12 are now in graduate study programs.



# ... and solutions for health in Hawaiians

health, illness and restoration, or death.

These three forms are the *vaka* (vessel or canoe) which is the messenger and may connote "medicine" or cure, the *taula* (anchor) which is interpreted as the priest or medium, and the third is the *faletapu* or the house where the priest conducted his ritual.

This type of metaphoric conceptualization for the treatment of *ma'i* is very similar to what the Native Hawaiian historian, Samuel Manaiakalani Kamakau wrote concerning the training of medical practitioners:

"In the Hawaiian school of medical kahunas [priests], the god was the foundation, and secondly came prayers. Third came schooling in the kinds of diseases; fourth, in the kinds of remedies; fifth in the art of killing; and sixth, in the art of saving."

From such formal and also informal instruction those who heal must have the ability to "talk sensibly about sicknesses," to "mediate on problems of ill health" and to diagnose and concoct the cures.

Their abilities are recognized as a "gift from God" or one that is inherited through one's

After all the *mana* (power) of medicines comes from God, through divine revelation such as dreams and insight, or through ancestral inheritance, and even the Bible is used during contemporary native forms of healing. But that type of *mana* and God implies a different domain and governance, and the need for ministers to intercede upon one's behalf. Whereas, "spirit sickness" can be caused by supernatural beings more related to this world and by personal concerns and relationships which need the manipulation by a more personal form than by a Creator God.

## Ho'ola today

The concept of a tripartite relationship of healing still dominates Native Hawaiian attitudes towards sickness and health, and the process of *ho'ola* still prevails today in some form or another.

A little over 60 years ago, during a similar period when there was widespread concern about the survival of Native Hawaiians, an article on native healing practices was published in a Hawaiian language newspaper, *Ke Kuokoa* (The Independent), in a section devoted to the Hawaiian Homestead movement. It lamented that:

*"The ho'ola . . . involves diagnosis and consultation of the patient and his or her family . . ."*

ancestors. Unlike contemporary faith healers, a native healer works more through a process of healing than through an instantaneous act. It is for these reasons that native healers are respected for their knowledge, but also feared because of their intimate relationship with God and the spirits. They can be dangerous and powerful, or what The Rev. Dr. Abraham Akaka has seriously referred to as being "no phoney baloney."

In fact, because healing is seen as a gift from God, there is no ethic for fees for service or an obligation of gifts. "The power of healing is considered to be a reward enough in itself." Even *makana aloha*, "gifts for service" are not asked for, resisted if they are seen as a payment for services, and monies given often turned over to churches or charities. Rather, it is the recognition that the healer is crucial to the survival of his or her people that is the true indicator of the healer's existence, experience and worth.

## The true source of healing power

Therefore, the process of healing cannot be complete without the recognition of whence the power to heal came from. Kamakau termed the prayers used by kahuna in diagnosis and the usage of medicinal herbs and minerals as prayers of "remembrance" and "thanksgiving."

The kahuna, when reciting these prayers, were recalling their ancestral beginnings and later giving thanks and acknowledgement to the gods associated with the healing arts. There are constant references and mythical metaphors to several gods which underline the stories of how healing was passed on from the gods to people.

Paramount among those stories is the appearance of the god, Kamakanuihailono, his follower, the Ka'u chief Lonopuha, and tales of their exploits in the first use of medicinal herbs. Lesser known are the stories of the goddess Haumea who used plants and incantations to help the daughter of the chief, Olopana, to ease her birth labor pains; and stories of her grandson Kio who, by refusing to mate with Haumea, began the true lineage of human beings from which the medical kahuna were descended.

In more contemporary times, the invocation of the Christian God and personal or family spirits reinforces the cultural continuity and recognition of the cosmic creative power and force of the Christian God and of the direct personal intervention of the ancestral spirit.

This duality is not seen as a contradiction of terms, it is a genuine expression of experience.

"Here we are living in the modern world, but we have not taken notice of the value of the knowledge our ancestors had of medicines, and we regret it very much. The medicinal priesthood was closely related to the agents of God, who are today the ministers, the leaders of all the priests. Several of these ministers have followed in the ways of their predecessors, and thus has come the saying, 'When the high priest has completed his work, then the medicine of the practitioner begins.' . . . Our ancestors who have departed into the night were full of knowledge and skill. They searched for and found the very understanding of the principles of healing the sick, and of the various types of illnesses revealed through the process of using different cures. Not only did they subscribe to these treatments, but they also tended the sick, prescribed steam baths, which are widely talked about and practiced by families today, but they also prescribed purging. . . As we look upon our lives today, and remember the dim past, we will see how dynamic this kind of healing is, because the medical school that stands with its door open to both the light and the darkness, that is, the future and the past, is one that is found also in the mountains, the ridges, and the hills and the valleys down to the sea. These were the places where our elders found their medicines without having to buy them, so unlike today when we have to go to the drug store to buy the medicines prescribed by licensed doctors.

"This process was even more flexible than today because one did not have to pay the practitioner. Cure or not, one has to pay the doctor today, and for some patients the doctor might or might not know what is ailing you. He will treat you by trying out some medicines, but the greater part of the problem is that there is no real consultative process to discover the symptoms of the illness. This has led to wrong prescriptions.

"It has been reasoned that we should be sending young Hawaiians to learn to become doctors. It is also good for our elders to teach their grandchildren the secrets of native healing so they can benefit families and friends. This transmission of knowledge seems to have ceased as more and more Hawaiians are seeking to get rich fast like the old trading days, about a hundred years ago when people sought and amassed money only to bury it in the ground for worms to eat . . .

"What would you do in the forest if you do not know of the great wealth that is there for you to treat the aches of your body? . . . Therefore, it is to

our benefit, as Hawaiians, to recognize again the practices of our ancestors. Happy is the family who lives in poverty and a friend arrives to share his skill in healing . . . So was the healing of our ancestors . . . We must awake and surge forward for a new Hawai'i, the homestead lands of the Territory of the Hawaiian Islands."

## Restoring the concepts of ola and ma'i

Although the fundamental concepts still exist, there have been tremendous changes in the health care practices of Native Hawaiians, particularly the sense that healing is a consultative and social process. How will new programs and large sums of funding affect how we perceive *ola* and *ma'i*? Western medicine is greatly acknowledged as being superior for the treatment of true illnesses, but what will heal those other forms of *ma'i*? It may be possible to change, some might say destroy, a people's perception of their belief and experiences of health care so that they may be able to survive, but there would no longer exist any true people who would be able to tell the stories, sing their songs, or dance their dances as they had known them. There would be no Native Hawaiians to speak of.

Whatever the health care strategy, plans and programs for and by Hawaiians must recognize the concepts of *ola* and *ma'i*, and the relationships that are integral to both. Restoring these concepts in health care will boost other efforts to restore a more positive self-image to Native Hawaiians and in the larger community.

How these concepts will affect the attitudes of non-natives in the health profession and in the wider community towards Native Hawaiians and services provided for Native Hawaiians, is yet to be seen. For now an understanding of the dynamics of Hawaiian healing should inspire and influence how we all begin to evaluate and plan for the health care of ourselves and others.

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## HPU serves up V-ball Coach of the Year

Hawaii Pacific women's volleyball coach Nahuku Brown has been named NAIA coach of the year by Tachikara and the American Volleyball Coaches Association.

This season's 23-7 record and Hawaii Pacific's first ever NAIA national championship have made it the best of Brown's five years as HPC's head coach.

This was the third year that she has taken her team to the playoffs. HPC landed second place honors in 1989 and a third place showing in 1988. After seven years of coaching, including two years at Chaminade, Brown's career coaching record is now at 99-86.

Brown graduated from the University of Hawaii with a degree in anthropology in 1982. She was a member of Hawaii's first national championship volleyball squad in 1979 and named to the AVCA's first all-American team in 1981. Recently the 1979 national championship team was inducted into the University of Hawaii Hall of Honor.

Coach of the Year Awards were held in December in Arlington, Va.



# University fair invites high school students

by 'Ekelā Kani'aupī'o  
Director, Operation Kua'ana

Attention parents of high school freshman and sophomores:

Aloha mai,

As parents of Hawaiian children we are faced with a very important responsibility to the future of our people. Today, this generation has a better chance than any to change the direction of the Hawaiian population. It is time for us to take an active role in the community as leaders. We as Hawaiians have a choice to make: to sit back and watch things happen to us; or make things happen to us. The key to this is higher education.

Operation Kua'ana will be sponsoring "E 'Imi Na'auao," a fair that will talk about the value of higher education, the special services that are offered to Hawaiians, and the scholarship and financial aid that is available to our people.

We all have a right to higher education and there

are many ways to get there. Let us share with your Hawaiian student the benefits of pursuing a higher degree of education. This fair is an opportunity for your son and daughter to sit with other Hawaiian students who have made it through the system and University of Hawaii at Manoa Hawaiian students who are achieving the goals of greater knowledge. Please encourage your 'opio to attend "E 'Imi Na'auao." It's free. Parents are encouraged to attend.

We can guarantee the future of our state and our mo'opuna if we start now with our keiki. Operation Kua'ana intends to convince every Hawaiian who comes to this fair, that there are only two choices as a Hawaiian, to be part of the solution or part of the problem. Being a part of the solution means being sincerely proud of who you are and knowing that you have contributed to the progress of the Hawaiian people of this state by your personal success.

"E 'Imi Na'auao" will be held from 9 a.m. to 1 p.m. in the campus center ballroom at the University of Hawai'i's Manoa campus on Saturday, Jan. 27 and Saturday, Feb. 2. The date will depend on where your students goes to school. Bus transportation will be provided free by the Native Hawaiian Higher Education Program to and from the high school.

Your son or daughter can get more information about this fair from their high school counselor. This counselor will also have the registration information for the fair. Please have your student see the counselor before Thursday, Jan. 10, to meet our deadline for buses. You may also call our office and speak to anyone from Operation Kua'ana for more information at 956-2644 or 956-2645. Let's make a total effort in breaking the false stereotypes of the native people of Hawai'i. Mahalo for your kokua.

## Hale Naua show 'Origins' open

"Origins," a new exhibition by the artists of Hale Naua III Society of Hawaiian Arts, will open to the public Jan. 12-23 at the Amfac Plaza Exposition Hall. Viewing hours are Monday through Saturday from 9 a.m. to 5 p.m.

The show will feature up to 125 pieces by 35 Hawaiians and island artists and is described as displaying "the quintessence of Hawaiian traditional and contemporary art."

The show is named "Origins," because of all the different aspects of culture and traditions that artists have chosen as their themes for this show. It commemorates the centennial of the death of King Kalakaua in 1891.

Lucia Jensen, of Hale Naua III said "Origins" will show the most powerful aspects of three- and two-dimensional art from the very ancient concepts to the most contemporary.

Featured artists include:

\* Telford Cazimero (pen and ink)

- \* Leialoha Kanahele Iversen (oils)
- \* Joseph Namakeha Momoa (acrylic)
- \* Al Lagunero (watercolor)
- \* Patrick Ching
- \* Kalani Flores (ceramic)
- \* Herb Kane
- \* Rocky Jensen
- \* Frank Jensen (pen and ink)
- \* Natalie Kamahina Jensen (feather Kahili)
- \* Ethel Kahalewai (feathers)
- \* Leslie Kuloloio (stone)
- \* Todd Campell (stone)
- \* Moana Espinda (coconut and lauhala plaiting)
- \* Carla Freitas (lauhala plaiting)
- \* Maiki Honda

Invited guests artists are:

- \* Kim Taylor Reece (murals)
- \* Will Herrera (ceramics)
- \* Bruce Chrisman (decorated gourds)
- \* Dale Zarella (wood)

## Enroll by Jan. 7 in state health plan

The Department of Health has once again extended the State Health Insurance Program (SHIP) application period. The deadline which would have ended Oct. 31 has been extended to Jan. 7, 1991 due to the overwhelming number of application requests to the SHIP office.

Since Oct. 1, SHIP has received more than 2,300 applications with an average of 100 applications per day during the last 10 days. More than 5,800 people have become members since the start of this program. SHIP provides preventive health insurance to people who are uninsured and meet certain income limits.

"We have targeted immigrant and other hard to reach populations for this enrollment period," said John C. Lewin, director of health, "and it is paying off. We've gotten great support from the ethnic community leaders."

Newborns, newly adopted children, newly hana children and new spouses of current SHIP enrollees and disenrolled Medicaid clients may apply for enrollment anytime, even after the deadline.

## Sovereign Sunday held Jan. 13

The public, especially Hawaii's indigenous first citizens, is invited Jan. 13 to the 15th annual Hawai'i Loa Ku-Like Kakou "All Hawai'i Stand Together" Sovereign Sunday commemoration of the events of January 1893. Come kuka-kuka "talk story" on issues close to your heart or on your mind. Topics such as the provisional government then and now, media censorship, betrayal by trust, land and sea claims etc. will be discussed.

Program starts at 10 a.m. with a prayer for world peace. Speakers, music and rappers to follow, until 4 p.m. on the 'Iolani Palace grounds bandstand. No booze or drugs, please. Picnic lunches and ho'okupu (donations) welcome. Be early.

Sovereign Sunday is sponsored by the Pro-Hawaiian Sovereign Working Group, Ka Pakaukau, and the International Indian Treaty Council.

## 1991 Ali'i Sunday services

Following is a corrected schedule of the O'ahu Council of the Association of Hawaiian Civic Clubs has announced its Ali'i Sunday schedule for 1991. The ali'i (royalty) of Hawai'i are honored by civic club members in special services at Kawaiaha'o Church on the Sunday nearest their birthday.

Name of Ali'i	Day of Birth	Ali'i Sunday 1990 Celebration Date
King William Charles Lunalilo	January 31	January 27
Queen Elizabeth Ka'ahumanu	March 17	March 17
Prince Jonah Kūhi'o	March 26	March 24
Kamehameha Ekahi	June 11 (?)	June 9
Queen Lydia Lili'uokalani	September 2	September 1
Princess Victoria Ka'iulani	October 16	October 13
King David Kalakaua	November 16	November 10
Princess Bernice Pauahi Bishop	December 19	December 15

## Where to get help on domestic violence

A message from Governor John Waihe'e:

Domestic violence is a major social problem that leads to serious injuries and death. In the last two years 24 women were killed by husbands or lovers in Hawai'i. Arrests of perpetrators of domestic abuse increased from four a day in 1989 to seven a day in 1990.

If you are experiencing abuse or fear you are being abusive, it is important to get help. The violence won't go away on its own. Everyone deserves to live free from violence and terror. That includes you. There are resources for you to get help in our community.

Ask for help if you need it or encourage a friend to get help.

Call Police 911 for immediate protection.

Or call:

Spouse Abuse Shelter, 841-0822

Victim Witness Kokua, 523-4158

Restraining orders, 548-7016

Military shelter, 533-7125

Seek special counseling at the:

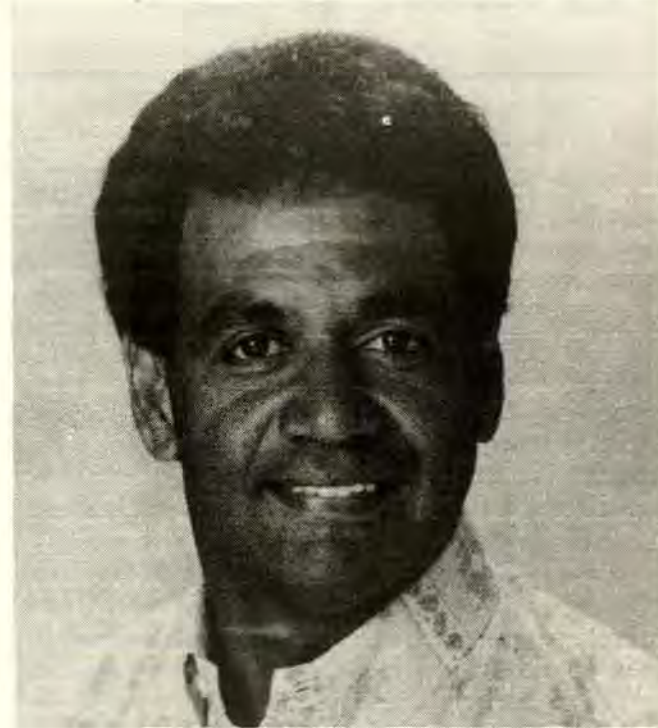
• Family Peace Center, 944-0900

• Child and Family Services, 521-2377

Legal advice, support and information is available through the Domestic Violence Legal Hotline, 531-3771.



## Photo contest



Congratulations to reader T. Miguel who was first to correctly identify OHA trustee A. Frenchy DeSoto and son John DeSoto, councilman. Mahalo to all who sent their contest entries.

## New Books

### Maui Street Names

A new book, "Maui Street Names," reveals unusual and unsuspected translations of Maui's 1,500 Hawaiian language street names.

Some street names reveal the poetry of Hawaiian language: "gossip," "my sweet talk," "to sleep," "tears," "childless" or "charming," and "bargain."

There's also a "shy" street, a "riddle" street, a "lost" street, a "hiding" street, a "fancy hair style" street, a "good fortune" street, and a "fertilizer" street.

Many streets are named for people, places, folklore gods, stars, foods, flowers, plants, trees, fish, and birds.

The fun part of reading this book is finding English translations that you would never expect to see associated with a street name.

"Maui Street Names" also gives readers an appreciation of Hawaiian history, language, legend, and culture. Ironically, Maui County law requires that streets be given a Hawaiian name, yet many people don't know what the street names mean.

In addition to the dictionary of 1,500 street names, the book also includes a guide to pronunciation of Hawaiian words and a chronological list of historic Hawaiian dates.

Translations were provided by Hokulani Holt-Padilla. She formerly worked at the Maui His-

torical Society, and is now director of Punana Leo O Maui, a Hawaiian pre-school.

Rich Budnick compiled the street names, edited and published the book. The book includes more than 50 photographs (dating back to 1885), and is illustrated with 70 drawings.

Budnick is also the co-author and publisher of a best-selling book, "Hawaiian Street Names (O'ahu edition)", which translates the 4,000 Hawaiian language street names of O'ahu. That book has sold more than 7,000 copies, and is now in its third printing. Budnick is public information officer for the Hawai'i State Labor Department.

Readers may purchase an autographed copy of either Maui Street Names or Hawaiian Street Names (O'ahu edition) from the publisher. Please send \$8.50 (includes postage and shipping) to: Aloha Press, P.O. Box 4183-S, Honolulu, HI 96812. The publisher will donate a dollar from the sale of each Maui book to the Maui Council of the Association of Hawaiian Civic Clubs.

Budnick is also continuing his offer to donate a dollar from the sale of each O'ahu book to the O'ahu Council of the Association of Hawaiian Civic Clubs.

### Hawaii on Foot

Walking is an ideal exercise for almost everyone, and there's no better place for year-'round

walking than Hawai'i.

For residents who are tired of walking around the neighborhood or for visitors who want to see Hawai'i's most beautiful and historic areas on foot, Frances Carter has written a guidebook, "Hawaii on Foot" published by Bess Press.

The 43 walks on the islands of O'ahu, Hawai'i, Maui, and Kaua'i are appropriate for people of all ages. The walks provide a close-up look at Hawai'i's beauty and culture at a leisurely pace. Walks on beaches and in parks, botanical gardens and historic districts provide glimpses into some well-known and some out-of-the-way places.

Special features adding to the descriptions of each walk include the approximate time and distance and maps and photographs. An organized walking program and guided walks are listed at the end of the book.

Frances Carter has a masters degree in social work from the University of Hawai'i. She is a former magazine editor and the author of "Exploring Honolulu's Chinatown" and "Hawaii for Free." She lives on Maui.

"Hawaii on Foot" is available at local book outlets for \$5.95.

## Prenatal services study begins

By Ken Ige  
Assistant Editor

Health care for a baby and its mother before birth can mean the difference between a healthy baby, a sick baby or maybe even no baby at all.

Big Island public health nurses have received \$2.5 million to provide prenatal care services to Hawaiian, Filipino and Japanese women in the Hilo-Puna district.

Higher instances of low birth weight and other medical complications have been found with women in rural, ethnic populations in the U.S.

Likely reasons for this problem, according to researchers, are: these women are less aware of available services; or even if they are aware of the services, they are not able to get to areas where services are offered; or finally some simply choose not to take advantage of health services.

Alu Like's Native Hawaiian Health Consortium in 1985 found that some Hawaiians were so reluctant to seek health care that they waited until the illness became disabling before seeking help. By

that time the illness was much more serious.

The project will try to remedy the situation by taking the services into the communities, working with the communities and offering more culturally sensitive services to women with respect for their cultures and styles of living.

The Hilo-Puna program will be used as a model for other rural, ethnic populations in the United States.

June Kunitomo, the project's director and public health nursing supervisor for Hawai'i, said the project's first year will be spent on research and gathering data.

The University of California, San Francisco, received \$1 million to handle research and data analysis for the project. Dyanne Alfonso, the project's principal investigator and professor at UC San Francisco, was born in Laupahoehoe and graduated from UH Manoa.

The University of Hawai'i at Hilo will be one of four universities participating in the project.



Eni Faleomavaega, member of Congress from American Samoa visited the new OHA board of trustees recently.



**'Ai Pono, E Ola**

By Terry Shintani, M.D.

**A Hawaiian tip for weight loss**

New Year's is an exciting time because we have a chance to start fresh with a New Year's resolution. One of the most popular resolutions is to lose some of the pounds gained over the holidays (and over the years). Last month one of the most neglected keys to losing weight was demonstrated in Kona.



Carey Tatumoto, health educator of the Kona Department of Health graciously invited Claire Hughes, Native Hawaiian nutritionist and executive director of the Governor's Health Promotion Center, Helen Kanawaliwili O'Connor of the Wai'anae Coast Comprehensive Health Center and myself to present the Wai'anae diet program with the people of Kona.

Roughly 30 people came, including community members, nurses, nutritionists, a physician and other health workers. We all had a wonderful time sharing and learning from each other.

What important principle of weight loss was demonstrated? The principle of social support. In the 1985 International Congress on Obesity, a number of specialists in weight loss determined that any good weight loss program should include:

1. diet
2. exercise
3. behavior modification
4. social support

It is easy to forget this fourth and crucial key to weight loss, "social support" or what I rather call

"family support" or "community support" because it does not deal directly with what the individual does. It deals with what a group does together and it plays an important part in how we form, change, and maintain a new eating pattern.

In ancient times, New Year's was when people came together as families. In this setting, good times and good food were shared. Aloha became associated with the foods eaten at these and other like gatherings. These are the kinds of food that people began to want and so they farmed it and stores stocked it. Soon others learned how to prepare these foods and a whole tradition of foods developed.

These traditions are now associated with increasingly dangerous foods — foods that are greasy and too high in salt and sugar. Corn chips are 56 percent fat. Potato chips are 63 percent fat.

Modern Hawaiians have become accustomed to the modern diet. As a result they began to be more overweight and to die of modern diseases. It's as simple as that.

How do we use the key of "social support" to help us lose weight? First, we must start with ourselves. That may take some commitment, like a New Year's resolution.

It could be as simple as vowing to eat traditional foods or their equivalent once a day.

It could be as simple as following some of the suggestions that I have made in this column.

Next we can get a partner or share these ideas with others. During the Wai'anae Diet program last year, some of the participants took their traditional Hawaiian foods to lunch meetings (because during the program they were not allowed to eat

other than Hawaiian food) and created a stir among the people at their meetings.

One of these luncheons occurred in Honolulu, another on Moloka'i and one as far away as Washington, D.C.!

Others at the meetings became interested in this food and began to want the traditional food rather than the modern food.

In this way, seeds were planted in the minds of dozens of others that this was a preferred way to eat. These people, in turn help us to continue our own healthy eating ways.

Our own experience bears out the importance of social support. Those who had a supportive partner tended to continue, to keep losing weight and maintained the weight loss after the program was over.

Perhaps meetings like the one in Kona are a start. We extend many mahalos for the invitation and the demonstration of the principle of social or community support. Certainly there are challenges to overcome such as lack of funding or poi shortages. Who knows what more will come out of such meetings?

Perhaps it will be the start of a new year of health for some of the people of Kona. If more people and families and communities begin to come together and eat in the Hawaiian way, perhaps it will be the start of a new era of health for the Hawaiian people.

*Dr. Shintani, physician and nutritionist, is the Director of Preventive Medicine at the Wai'anae Coast Comprehensive Health Center. A majority of its board and its 18,000 clients are of Hawaiian ancestry.*

**New staff, personnel changes take place at OHA**

New staff and personnel changes have been taking place at the Office of Hawaiian Affairs recently.

Newest additions are:

- Chris Van Berjeik, economic development specialist, who comes to OHA from Alu Like, Inc. where she worked as an economic development planner and a planning officer. She was primarily responsible for program design and development and grant writing. Her duties at OHA will include the implementation of functional plan initiatives such as community-based economic development, business development and housing.

- Judy Yamada, accountant, was an auditor at Grant Thornton, an international CPA and management firm. Her duties at OHA are to supervise the fiscal department and its accounting functions.

- Ken Ige, new assistant editor for the Ka Wai Ola O OHA newspaper. Ige was raised in Wahiawa, attended Leilehua High School and gra-

duated from the University of Hawaii in 1988 with a degree in print journalism. He comes to OHA from the Honolulu Star-Bulletin where he worked as a news assistant and freelance photographer for the past two years.

Chris Valles has been named planning officer. She has been with OHA since June 1984 as a researcher, planning specialist and grants specialist. She was mostly responsible for writing successful grants for OHA for substance abuse programs, the Native Hawaiian Legal Corporation, OHA's self-help housing project, and a grant to broadcast the OHA board meetings starting this year. She also directed workshops and assisted community groups in learning to write their own grants for: taro farming, homestead farming, water rights registration, small business incubator facility, business assistance center for Hawaiian entrepreneurs.



Chris Valles

Gladys Brigham was hired in September as temporary office clerk for the Hilo OHA office, assisting liaison Bill Kalei.

**A Call for Hawaiian Sovereignty airs Jan. 1**

"A Call for Hawaiian Sovereignty will be broadcast on Tuesday, Jan. 1 on cable access channel 20 at 5 p.m. The program will feature authors Keoni Agard and Keone Dudley, who recently published a book by that name, and Dr. Kekuni Blaisdell of the Pro-Hawaiian Sovereignty Working Group. The program is sponsored by Na Kane O Ka Malo, publisher of "A Call for Hawaiian Sovereignty" and its companion volume "Man, Gods and Nature."

Sovereignty songs are featured on a new CD/cassette album just released by Peter Apo and Jeff Rasmussen, called "A Call for Hawaiian Sovereignty." The title was borrowed, with permission, from the book by Keoni Agard and Keone Dudley.

**Having a family reunion?**

**For a free notice in the paper fill out coupon and mail it to Ka Wai Ola O OHA, 1600 Kapi'olani Blvd., Suite 1500, Honolulu, Hawai'i 96814. Questions? Call 946-2642. We must have notice at least 30 days before you want the notice in.**

Family name(s)-Please print clearly- \_\_\_\_\_  
 Being held at (exact place) \_\_\_\_\_  
 Town & Island \_\_\_\_\_  
 When (dates) \_\_\_\_\_  
 Time(s) \_\_\_\_\_  
 Contact people with phone numbers \_\_\_\_\_  
 Include island i.e. Maui 572-0000 \_\_\_\_\_  
 Special events \_\_\_\_\_

**For Ka Wai Ola: please include name/telephone of person to contact if we need to confirm information or obtain more details. Mahalo.** \_\_\_\_\_





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

## Alu Like looks forward to service in 1991

by Haunani Apoliona, MSW  
Alu Like, President/CEO

Ke aloha nui e na mamo aloha o keia pae 'aina, na mokupuni kaulana o Hawai'i nei:

Hau'oli makahiki hou ia 'oukou pakahi i ka ho'omaka 'ana o keia au hou. On behalf of Alu Like we wish you the very best in this new year and in the years that lie ahead of us as a community of Hawaiians.

The year 1991 heralds a challenge to all agencies and organizations serving Hawaiians to take action on ways to improve upon what we currently do by way of service; and to create opportunities and initiatives that allow our agencies and organizations to collaborate and act collectively in filling service gaps for continuing service to our Hawaiian community that will ultimately impact the community-at-large.

Over the last 15 years, the statewide system of Alu Like has evolved through phases of assess-



ments and research, community organization and administration and pragmatic development, that serve to support program initiatives in employment, education, health and social services, and economic development.

As we begin 1991, our program-related service projects include:

### Employment

1. Employment and Training (JTPA)
2. Offender/Ex-offender Successful Re-entry Project

### Education

1. Native Hawaiian Vocational Education (C. Perkins Act)
2. Native Hawaiian Library Project (LSCA)
3. The Hawai'i Computer Training Center

### Health and Social Services

1. Ke Ola Pono No Na Kupuna (KOPP)
2. Moloka'i Youth Center
3. Native Hawaiian Substance Abuse Prevention Prevention

### Economic Development

### Native Hawaiian Business Development Center

1. Native Hawaiian Entrepreneurship Training
2. Management and Technical Assistance
3. Native Hawaiian Business Service Center (pending)

As we stand on the threshold of 1991, we reflect on the contributions made by many working hands, *na lima hana*, over the preceding years and are grateful.

We acknowledge the contributions of talent and commitment being made by those currently, "he nui ka mahalo ia 'oukou, e na pua like 'ole, e na lima hana."

Further, we look forward to the new partnership that will result as we move forward in the 1990's. As the pride of Hawaiians endures . . .

*"Me na mea 'oi loa mai na wa manua, e holomua kakou i keia au."*

*Ua hiki mai ka wana 'ao no ka ho'ola a me ka ho'ala hou.*

*E ho'a kakou i ka lama kupono, no na hulu Hawai'i.*

*E kukulu a'e kakou no ke ea o ka 'aina me ke aloha a me ke ahonui."*

*E Alu Like mai kakou, e na 'oiwi o Hawai'i.*

## On-the-job training success stories

### Hawaii Island Center

The shops at the Mauna Kea Beach Hotel in Kawaihae are a long way from Kai Store in Hilo, yet, they both are in the retail business and both are special to **Diane Kai**.

"I am the eighth child of nine, born to Herbert Akamu Kai and Regina Aiu Kai. My fascination with retailing (began) early in life when I sold crackseed to my classmates during recess at St. Joseph's Elementary School, in rainy Hilo.

"In my adult life, I continued to be drawn to retailing. It seemed that destiny brought me to the Mauna Kea International Shops. I was hired as a salesclerk.

"My first month on the sales floor was exhilarating. It was the peak of the season; people from all over the world flowed through the property. Sales were constantly being rung up on the computerized register—a long way from the cash tin of earlier years.

"Being that I still lived in Hilo, I would have three precious driving hours to digest the excitement of the day's activities and also to see the bridge between the old and new.

"As a little girl selling candies and sodas behind the counter in Mom and Dad's store, I never dreamed that one day I would be a shop supervisor and associate buyer at this world-renowned resort destination.



Diane Kai

"Today I am learning another aspect of the business—the internal format. Our head buyer says, 'Retail is detail.' I have gained a tremendous amount of knowledge from the salesclerks, vendors, and my office peers. This knowledge is vital to understanding how to approach each situation, so the result is beneficial to the function.

"As I reflect upon the events that have brought me to this point, there is a person that stands out for her integrity, faith and strength: Marion Smith, my guide, my immediate supervisor.

I am grateful to the Alu Like On-the-Job Training Program, for supporting me and for encouraging businesses to educate and promote Hawaiians like myself. Alu Like is working with the Mauna Kea Beach Hotel to provide opportunities for Hawaiians to gain new skills and refine old ones. Through them, I am achieving horizons that I had only seen in dreams."

by Karen Harrison, counselor

**Janus Espere** successfully completed the Alu Like on-the-job training program and is now an officer manager with NMI Super Office. Neil Morriss, owner of NMI Super Office, notes "Janus Espere has been with us for the past year and has become an important asset to the company."

**Shari Vincent** came to Alu Like, Inc. Hawaii Island Center in 1988 with the sincere desire to become a nurse. She was immediately enrolled in our classroom training program which provided her with assistance to cover the cost of tuition and books.

For two years, Shari sacrificed and worked hard to accomplish this goal. Her drive and determination finally paid off when she graduated from the University of Hawaii at Hilo with honors!

In addition, Shari also received several awards for academic excellence and has been repeatedly commended for her outstanding work at the hospital.

To top off her success, Shari has just passed the state licensing exam and has been hired as a registered nurse for the state of Hawaii at Hilo Hospital.

We, the staff at Alu Like, Inc. would like to take this means to congratulate Shari on her success. We are proud to have assisted such a dedicated individual who will certainly prove to be an asset to the medical profession.

by Roxcie L. Waltjen, career counselor



Clockwise from above:

**Janus Espere,  
Shari Vincent,  
Robin Amador**



A year ago, **Robin Amador** set a goal to become a real estate agent. Today she is an agent with Century 21 Associated Realty, Inc.

Robin admits that working toward her goal was not easy. "Sometimes I would study eight hours a day. It was difficult balancing school work with family. However, I was determined to make it."

The first time Robin took the state exam, she fell several points short. A month later she retook the exam and passed with flying colors. Robin adds that "There is still a lot of training and classes to take which will help me in my job. I must be up-to-date and be well-informed of the changes in real estate. I want to thank Alu Like for helping me to reach and achieve my goal."

by Joy Reyes

**James W. Lukzen** and **Alex Gacayan** have successfully completed Alu Like's on-the-job training program at Gentry Ranch. According to project manager Richard Henry, these employees are prompt, dependable and organized. See page 18.

For more information on the Alu Like, Inc., on-the-job training program call 961-2625 in Hilo, 885-4700 in Kamuela and 326-1899 in Kona.





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

## Success stories

from page 17



James Lukzen (L) and Alex Gacayan

### Molokai Island Center

On-the-job training (OJT) participant, **Jeannie K. Bishaw-Hamakua** completed her training in October and is now a ward clerk with Molokai General Hospital.

Jeannie previously attended Maui Community College and received a certificate as a personal care attendant. Wanting to use her skills, Jeannie applied with Molokai General Hospital's nursing department. Meanwhile she kept busy working as a substitute teacher for the Department of Education.

In August, the hospital notified Alu Like they were advertising for a ward clerk. Jeannie was interviewed and was hired in September.

Since her placement, Jeannie's supervisor has been very pleased with her work performance and operational skills. Jeannie says she is very happy with her new position and is considering further education in nursing.

by Edmund "Oboy" Pedro, career counselor

**Ekela Uahinui**, 19, first developed an interest in agriculture as a senior at Molokai High and Intermediate School, when he joined its chapter of Future Farmers of America. With the support and encouragement of his teacher, Ekela became an active member, and participated in its many activities. He also helped in and around the agriculture facility through the after-school work program. He tended the vegetable crops and greenhouse and also the many farm animals.

This interest was considered when Ekela entered Alu Like's employment and training program. He is working as an agriculture technician at Maui Community College-Molokai Farms. He was also encouraged to continue his education and so he is also taking agriculture courses from MCC. When asked how he felt about his work and school, he replied, "Plenty to learn and hard work . . . not like in high school."

James Boswell, manager of Maui Community College-Molokai Farms adds, "Although Ekela has quite a bit to learn, his work habits are developing and he is improving in the quality and quantity of his work." Boswell is satisfied with Ekela's progress in his agriculture classes and feels the combination of work and school is an excellent way for Ekela to learn about agriculture.

With perseverance and lots of encouragement, Ekela can achieve his career goals in the field that he enjoys — agriculture.

by Jenni Ashitomi, counselor

### O'ahu Island Center

**Mary Ann Kaula** applied in July to the on-the-job training program. Despite physical handicaps and an amputated leg, a training program was found for her with the Department of Education as

a Hawaiian Studies teacher.

Born on Ni'ihau, Mary Ann is a native Hawaiian speaker and now shares her knowledge with the children of Hawai'i.

by Leona Teale

Kaleo Woo started with Alu Like in November 1989 as a media specialist at the O'ahu island center office. While with the media project he gained skills in research and video production and clerical skills such as typing, xeroxing and phone work.

The work experience program has given him the opportunity to grow and understand the world of work.

Kaleo completed the employment and training program with enough skills to make choices in different careers.

He is currently working for Honolulu Federal and his employer reports he is doing well and the company is quite pleased.

By Joseph Serrao, counselor

## Library van visits Molokai

The Native Hawaiian Library Project Holomua resource van will be on the island of Moloka'i this month.

Scheduled events include an evening lecture to go with a new travelling library exhibit on land and water. Lani Ma'a, director of the Judiciary History Center will speak at the Moloka'i public library on Jan. 16. Call the library for the time. She will be interpreting the exhibit and discussing the history of the courts, law and justice in Hawai'i.

There will also be an exciting quilting workshop which will give interested quilters the opportunity to trace copies of Hannah Baker quilt patterns.

Moloka'i resident, Auntie Alica Aiwohi and Native Hawaiian Library Project staff members will be on hand to provide information about Hannah Baker, and to assist quilters with tracing any of the 64 quilt patterns available at the workshop.

The workshop will be at the Moloka'i public library on Jan. 23, from 6 to 8 p.m. Please bring your own paper. Pencils will be provided.

In addition, the Native Hawaiian Library Project will be a proud participant at the 10th annual Moloka'i Makahiki on Jan. 25 and 26, 1991. The Holomua resource van will be on site with games, books and interesting artifacts for both young and old to enjoy. Please be sure to bring your Hawai'i State Library Card to borrow books from the van's collection.

## Computer class to start

An orientation meeting is scheduled Jan. 18 for persons interested in applying to the next class of the Hawai'i Computer Training Center, which begins in April. The orientation will be held at the computer center, 33 S. King St., Suite 300 at 9 a.m.

Persons of Hawaiian ancestry are encouraged to take advantage of the 15-week, tuition-free course to prepare themselves for employment in the business world. The course goes from 8 a.m. to 4 p.m. daily. It features the innovative Almena method of touch typing and keyboard instruction in addition to classes in business math and English, word processing, and Lotus 123. Priority admission is given to those seeking job placement after graduation. The center provides job placement assistance. Of the 245 graduates, 228 have been placed, a 93.5 percent placement rate.

For more information on applying call 538-0035. Center hours are 8 a.m. to 5 p.m., Mondays through Fridays.

## Waimanalo Kupuna center

The Ke Ola Pono No Na Kupuna (KOPP) program is now in operation in its new permanent

O'ahu site at the Seventh Day Adventist Church at 41-592 Po'alima St. It is open from 9 a.m. to 1 p.m. Site coordinator is Nanette Napoleon Purnell. Francine Pahia is the van driver and Annette Mapuana Ringler is the new outreach worker. The grand opening took place on Dec. 18 last month.

The Ke Ola Pono No Na Kupuna (Good Health and Living for the Elderly) program of Alu Like is now in its second year. In the program's first year it was able to reach out to over 500 native Hawaiians over age 60 and to provide meals, transportation, recreation, cultural and health education and health screenings. The program looks forward to increasing its outreach and providing health services to elderly Hawaiians throughout the state.

Meal centers contracted for the second year are: on Hawai'i Kukui Boy Products (formerly Waiakea Kai Cafe); on Maui Canto's Creative Cuisine; on Moloka'i, Ka'apahu Farms, Inc.; on Kaua'i Na Mea 'Ai and on O'ahu, Iva's Complete Catering.

Last month all staff attended a meeting with featured guest speakers Dr. Jeanette Takamura, director of the Executive Office on Aging, Lynette Paglinawan, executive director of the Native Hawaiian Culture and Arts Program, and Dr. Larry Koseki and Sue Reid of the University of Hawai'i School of Public Health.

Ke Ola Pono is recruiting on all islands for an additional outreach worker and for an activities assistant to coordinate and plan recreational and educational activities at the site.

## New business instructors

Pikake Wahilani, executive director of the Hawai'i Computer Training Center (HI-CTC), an Alu Like Inc. project in partnership with IBM, announced the following new instructor appointments:

**Business math:** Bobby Kok is currently pursuing a doctorate degree in mathematics at the University of Hawai'i. He holds a master's degree in business administration from Chaminade University.

**Business english:** Josephine Carpenter-Nycek holds master's degrees in education and clinical psychology from Chapman College and Antioch University. Nycek is also a professional writer/editor, entrepreneur and business manager.

**Personal computer:** Terry Kwok holds a bachelor of science degree in computer science from Chaminade University. He is also a tutor of the learning center at Chaminade University.

**Typing:** Jo Ann Nakatani holds a bachelor of arts degree in psychology and a bachelor of education degree from the University of Hawai'i. Ms. Nakatani has had extensive teaching experience with the Department of Education in Honolulu.

**Bob Bing**, employment specialist, has been promoted to the position of assistant director. Bing retired from the City and County of Honolulu as motor vehicle administrator. He holds a master of arts degree in public administration from Central Michigan University.

## Success story contributors

Mahalo a nui loa to the writers of last month's Employment and Training Program participant success stories. Their names were mistakenly omitted. Here are their names, provided by Winona Whitman, Employment and Training Program administrator: Jennie Ashitomi wrote the stories on Nancy Dela Cruz and Liane Manipon. Joy Reyes wrote about Laura Rosete and Jason Nakamura. Karen Harrison did the piece on Maile Rapoza. Joe Kuamoo wrote about Marylene Bisalen, and Mike Dias wrote about Velma Ah Yee, Kristine Makaneole and Tori Leialoha. And finally, Edmund (Oboy) Pedro wrote about Susan Poaha.



## 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.)

### Joining the voyage of discovery

by Moses Keale, Sr.  
Trustee, Kaua'i and Ni'ihau

The new year is always a good time to stop and reflect on the accomplishments of the past. The new year is also the appropriate time to plan for the future, to set goals and to set in motion tasks for the year and beyond. Before we begin anything new or reaffirm our commitments we should always stop and listen to the voices of wisdom.

In December, we the trustees of the Office of Hawaiian Affairs began a new journey into the future. It was filled with a promise of new beginnings built on the accomplishments of the past. In a solemn ceremony at Kawaiahao Church we were given our charges by the people we serve. Let me share with you a few of the meaningful games of wisdom imparted to us that day.

Kupuna Elizabeth Ellis reminded us that we each come from different backgrounds and different 'ohana. But now we enter into the OHA



house. She said that "In the house of OHA, there is no room for dissension, ego is set aside." We must work in harmony for the good of all the Hawaiian people. The Reverend Tyrone Rhinehart's message was more contemporary. He charged us to be aware of the suffering of our people and move quickly to address the fundamental issues of housing, education, health, and employment.

But the most moving charge was that given by Nohealani Nihipali, youth governor of the Aha Opio O Oha. Allow me to quote directly an especially important part of her charges.

"It is your task, those educated and skilled by the ha'ole, to carry on our traditions into the next generations. It is your task to improve the conditions of our people and restore the pride of our race. We must impress upon these generations that our future revival will depend on racial pride and not rivalries."

"As Trustees, it is important that you work not for yourselves, but for the benefit of ka po'e Hawai'i. It is time for Trustees to actively participate within their Hawaiian communities and recognize those who struggle to make Hawai'i home."

"Too long have our people struggled to survive . .

. . Who were these brave Polynesians who traveled great ocean distances and accomplished so much with so little? Where are their descendants to lead the canoes to the future? Will there be enough of Hawaii left for my mo'opuna? . . The continuity of our nation of Hawaii is more important than the changes that have been imposed upon our people . . we will discover together. We will lead the way . . E Hawai'i Au! Ku Kanaka!"

The responsibilities are ours, yours and mine. We shall carry the torch and light the way. As Uncle Tommy Kaulukukui said in the conclusion of his address at Kawaiahao, "We must cooperate completely and work in harmony one with the other. There must be unanimity in our decisions and unity in our actions . . It is cooperation and mutual concern that determines the overall success."

As I have said in the past I will say once again, come join me in this voyage of great discovery. I need your help! Together we can overcome all obstacles. With your prayers and positive energy we make ourselves whole!

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



## Mai Wakinekona

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



### Impact of laws on religious and cultural rights

Legislative activity concerning Native American religious and cultural rights was a major focus of the Congressional effort that ended in October. A unique and major accomplishment of that Congress, is the Native American Graves Protection & Repatriation Act, which was signed by President Bush on Nov. 16, 1990 as Public Law 101-640. Congressman Udall, the chairman of the House Interior & Insular Affairs Committee, and Sen. Inouye, chairman of the Senate Select Committee on Indian Affairs, were the chief sponsors of the legislation.

Before passage, the statute was the subject of multiple hearings, many draft variations, and extensive lobbying by Native groups, museums, and commercial dealers/collectors of Native American items. The final version reflects the many compromises that are usually necessary to pass controversial legislation; it provides standards for determining who has the right to possess Native American skeletal remains and cultural items, rules for excavations on federal and Native lands, inventory requirements for museums, and a mechanism for the return of skeletal remains and cultural items to heirs or culturally affiliated tribes or Native organizations.

There are several provisions that have significance for Native Hawaiian rights. In expressing the underlying rationale of the legislation, the bill specifically acknowledges the special relationship of the United States to Native Hawaiians (organizations). Native Hawaiians are implicitly included in the statutory definition of the Native Americans, and for the first time in any federal statute, the definition of "tribal lands" (often a key concept determining federal/native jurisdiction) specifically includes Native Hawaiian (Hawaiian



Homes Commission) lands.

As noted above, the Act covers skeletal remains and cultural items. Cultural items are divided into four categories, and statutory treatment varies somewhat depending on the category: (1) **Associated funerary objects** are objects that are part of a death rite or ceremony and are placed with the remains, and are presently in the possession of a federal agency or museum; (2) **Unassociated funerary objects** are similar to (1) but not in the possession of a federal agency or museum; (2) **sacred items** are specific ceremonial objects needed by traditional Native American religious leaders for the practice of their religion; and (3) **cultural patrimony** are objects that have ongoing historical, cultural, or traditional importance central to the Native American group, such that the objects could not be legitimately sold or given away.

New excavation on federal or Native (tribal) lands will have to follow statutory procedures. Where the excavation is intentional, permits under the Archaeological Resources Act of 1979 are required, as is consultation with affected Native American groups. It will be necessary to demonstrate proof that permits were obtained and native groups consulted.

Where excavation is inadvertent or accidental, the excavation is to cease, notice is to be provided to the appropriate federal agency and Native American organization, and the uncovered "discovered" items are to be protected. Excavation may proceed after 30 days using permitting and consultation procedures.

It is a crime for anyone to knowingly sell, purchase, use for profit or transport for sale or profit, Native American human remains and/or cultural items without having the "right of possession." The "right of possession" is defined as possession with voluntary consent of the individual or group who had the authority to sell or give the item. The first offense is a misdemeanor punishable by a fine and/or not more than a year imprisonment. Subsequent offenses are felonies punishable by a fine

and/or not more than five years imprisonment.

The statute also provides an extensive system for the inventory and return of human remains and cultural items. Federal agencies and museums receiving federal funding are covered by the inventory and return provisions of the statute.

Museums are broadly defined to include any state agency that has control over Native American cultural items (includes many colleges and universities). Failure to abide by the statute will subject museums to a system of fines that will take into account the cultural and economic value of items, as well as the pattern and practices of the museums; enforcement is in federal court. Because similar inventory and return requirements were placed on the Smithsonian Institution in the Museum of the American Indian Act (P.L. 101-185) passed earlier this Congress, the Smithsonian is not included in this statute.

When cultural affiliation is established with respect to human remains or cultural items, the items are to be returned to heirs, tribes, or Native American organizations, as appropriate. An exception is provided where the item is demonstrated to be "indispensable for scientific study" which is of "major benefit to the United States"; in that event the item is to be returned within 90 days after such study is completed.

In order to assist in the inventory repatriation process, grants are authorized for Native Hawaiian organizations, tribes, and museums. Also, a review committee is to be established by the Secretary of the Interior consisting of three members nominated by Native Americans, three members nominated by museums, and one mutually agreed-to member.

The review committee will be responsible for monitoring the inventory and repatriation process; making findings of fact, upon request, relating the cultural affiliation of items, or the return of items; facilitating dispute resolutions; and compiling an inventory of "unidentified" human remains and recommending appropriate dispositions of such remains.



# 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.)

## Ua ma ke ea o ka 'aina i ka pono

by Moanikeala Akaka  
Trustee, Hawai'i

Hauoli makahiki hou to you and your 'ohana. I hope the holidays have been pleasant for you and yours and that as we go forward into the New Year, we have the vision and foresight to aim toward a better Hawai'i for all of our children.



The election is over, we welcome our new trustees: Rowena Akana, Clayton Hee, Abe Aiona, Kamaki Kanahale, and the return of Frenchy DeSoto. I hope we as trustees remember the words of wisdom given us by our kupuna Elizabeth Ellis and Aha Opio kia 'aina (youth governor) Nohealani Nihipali at our investiture in early December. We were reminded "there is no room for dissention" and to "put" aside the ego." Trustees were reminded to "get into the community and to listen and respond to our people" (which I always try to do.) Both are excellent advice.

As we begin the new year, this last decade of the century, we as Hawaiians, other residents of this state and public officials should seriously evaluate the direction and extent of development on these islands and consider the physical and social impact that has occurred and could worsen as time goes on. Is that what we want for our future in these islands?

A case in point is Miloli'i, our very last rural Hawaiian fishing village. I realize I've focused on Miloli'i several times in my previous columns; and I do so because I feel it necessary to keep you abreast of what happens in that special village so that it too does not slip into oblivion as has much of our culture and life style. We must not allow this to happen.

In December, the Land Use Commission continued its hearing on the proposed Hawaiian Riviera Resort in Ka'u with its impact on tiny Miloli'i. Your Office of Hawaiian Affairs, I'm proud to say, retained Native Hawaiian Legal Corporation to represent Pa'a Pono and the Miloli'i fishermen.

Attending that Commission meeting was Dr. Jon Matsuoka, professor of social work at the University of Hawai'i at Manoa, who testified on behalf of the Miloli'i fishermen. He stated "Resort means Miloli'i will die," according to the headline of the *Honolulu Advertiser* on November 30.

Dr. Matsuoka, as with many of us, is very concerned about the social and environmental impact this resort will have on Miloli'i. We are concerned about the quality of life, effects on land and sea, mental health and economic, as well as cultural and social impact on this community.

This is not only an issue in Miloli'i. The *Honolulu Advertiser* editorial on Nov. 26 pointed out the concern about the quality of life in the community throughout our islands. We are talking about aloha 'aina, fellow Hawaiians. Our three women mayors have just been elected (one re-elected) and they all wisely lean toward "slow growth" (leave it to the wahines!).

I would prefer to call this "appropriate" growth! Mayors Lorraine Inouye, Linda Lingle, and Jo Ann Yukimura should be congratulated for realizing that we've got to put the brakes on this reckless race toward development at any cost. Most development proposals lack infrastructure due to lack of funds. Also affordable housing is wanting, and too frequently projects cause environmental degradation without considering social impact. The *Advertiser* editorial points out the concern about population growth, employment opportunities and social impact on people's lives.

Resort developments cause additional social problems. The mental health of our Hawaiian people especially in rural communities is most definitely affected by resort development, in part due to near minimum wage jobs and a lack of affordable housing. Local resort workers travel across the Big Island to and from work, endure stress of higher prices and lack of 'aina in their own homeland.

Socially these islands become more a place of haves and have-nots, which is a very unhealthy social-political situation. Must one wonder why there may be resentment among different racial-economic groups? Social problems breed discontent and a search for scapegoats. As intelligent, responsible citizens we must face the negative aspects of inappropriate development.

Dr. Matsuoka suggests the state legislature fund in its 1991 session a statewide study of social impact of resort developments including mental health. This is a fundamental issue that can no longer be ignored. This state must not continue to operate in a vacuum. It is felt that before we approve any more resorts, we must ask ourselves how change will affect the community, and analyze the effects.

Kailua-Kona may serve as an example. This once peaceful village is now teeming with tourist and real estate hustlers and is very expensive. Many Kailua-born and raised Hawaiians cannot afford to live there and must work at several low-paying hotel jobs to make ends meet. Meanwhile, you can hardly see the ocean along Ali'i Drive for all the fancy houses and condos blocking the view. All along the Kona coastline, people are saying enough is enough!

The potential negative impact of growth in a rural area can be devastating to communities once isolated and insulated from outside influence. Areas like Lana'i and Ka'u on Hawai'i island will be severely affected.

The proposed 400-boat marina at the proposed Hawaiian Riviera will of course affect the Miloli'i fishermen and their fishing grounds. These boats will tamper with the primary economic resource of this fishing subsistence community — the fish! As Dr. Matsuoka points out, we should already know how important it is to maintain cultural diversity of Hawai'i. He advised the state to create cultural sanctuaries, like national parks. Miloli'i, a rare Hawaiian fishing village should be on top of the list for sanctuary status. We have advocated for years that we protect what is unique and special about our island home. It is time to act!

Emerging international feeling leans toward preserving existing situations and lifestyles.

Matsuoka surveyed the Miloli'i residents on their attitudes about the proposed resort development. According to the *Advertiser*, he found the residents were "overwhelmingly opposed to the project, unconvinced of its economic benefit, and certain it would disrupt their fishing and lead to a higher cost of living."

The majority of the Miloli'i people felt the Hawaiian Riviera would harm, not help Miloli'i. Fishing is a major issue and is "vital" to the community.

It is common sense (the academics call it "human ecological approach") to live in balance — aloha 'aina. The marina will destroy the fishing grounds — and fishing is the basis of this community's lifestyle and culture. Take away fishing and the Miloli'i community lifestyle disintegrates. The purpose for this survey was to clarify the issues.

It is imperative to begin immediately a social impact analysis! If history is to be taken into consideration, mitigation measures as far as development is concerned are only a gesture. Accordingly, Dr. Matsuoka feels that no mitigation is based on reality. This is partly why this trustee has abhorred the mitigation process and the memorandums of understanding OHA's staff has pushed. This professor was absolutely right when he pointed out to the Land Use Commission that mitigation was "tokenism, superficial and artificial!" It is destructive to the authenticity of the culture and fishing lifestyle of Miloli'i.

As we have stated before, if we develop we must do it responsibly. Some forms of development are more important than others and people need to be able to find alternatives. Dr. Matsuoka has studied three Hawaiian communities in Waianae, Kona and Lahaina. He says we must truly analyze communities at various states of development. We would be foolish to do otherwise for our present and future generations deserve no less.

The developers of the Hawaiian Riviera Resort challenged the accuracy of Matsuoka's Miloli'i survey. The few Miloli'i residents who favor the proposed resort development refused to fill out the survey forms and returned them blank. Dr. Matsuoka only counted those who responded.

However, all of those responding said fishing was important to their lifestyle.

It is important that the Office of State Planning (OSP) under Governor Waihe'e push now for this statewide study of social impact of development. Malama Pono.

Ua mau ke ea o ka 'aina ika pono.

## Meeting the 21st century head on

by Rowena Akana  
Trustee-at-large

Anoai oukou apau, On behalf of my family and myself, I would like to take this opportunity to wish my fellow trustees and constituents a very Happy New Year.

Since becoming a trustee, I have been given the opportunity to review literally thousands of pieces of paper that cover policies, procedures, laws and programs already implemented and in



place within our Hawaiian community.

I am also aware of the tremendous responsibility and the personal sacrifices that those who came before me had to make in order to realize their dreams for our Hawaiian people.

As newly-elected trustees, we too, must meet new challenges and overcome our own hurdles, and must be prepared to meet the 21st century head on with foresight, vision and with the wisdom of Solomon.

I look forward to meeting those challenges in the next four years and invite you to join me in contributing wherever you can to make positive changes for our people, and to establish a place of peace and permanence in our Hawaii Nei—no more to be strangers in our own land.



## Naturally Hawaiian

By Patrick Ching  
artist/environmentalist



Raptors, or birds of prey, have been hunting in Hawai'i for millions of years. The two native species living today (a hawk and an owl) represent only a portion of those that previously existed. Fossil remains found so far indicate that a native seaeagle and other species of hawk and owl have already become extinct.



Presently, on the island of Hawai'i, a glorious sight to behold is that of the 'Io, or Hawaiian hawk, soaring in circles above the ground or perched high in a tree in a search of food. Its meals consist of a number of delicacies including rodents, insects, stream animals and also small birds. Natural acrobats, these birds can be observed solo or in pairs tumbling playfully through the air at great altitudes and occasionally uttering high pitched screams "ee-oh!"

The 'Io have two distinct plumages; a light plumage, (shown here) and a dark plumage in which the entire bird is a deep shade of brown. The majestic 'Io is now on the federal list of endangered species, has long been a symbol of royalty in Hawai'i.

The other native raptor still in existence is the Pueo or Hawaiian short-eared owl. The absence of fossil remains of this bird suggests that it is a recent arrival to the islands (and therefore has not evolved much from its continental ancestors). It inhabits all the main Hawaiian islands and occasionally the leeward islands northwest of Kaua'i. The Pueo is often seen in trees or on telephone poles overlooking grassy fields in search of prey. Its plumage is buffy-white with brown streaks (the rare white owl of Hawaiian lore may have been certain individuals with very light color variations,

### Raptors of Hawai'i



Patrick Ching

'Io

perhaps even albinistic birds).

The Pueo is often confused with the introduced barn owl that was brought to Hawai'i in 1958 to control rodents. The barn owl is larger and lighter in color than the Pueo and has a distinct heart-shaped face. Pueo and barn owl alike feed mainly on rats and mice. However, unlike the barn owl which is generally nocturnal, the Pueo feeds primarily during the day. Owls usually swallow their food whole and regurgitate pellets containing hair and bones of their prey. The Pueo is a prominent figure in Hawaiian lore and many Hawaiians worship the Pueo as family guardian or 'aumakua.

Within the past few years there has been a rash

of owl deaths involving both the Pueo and barn owls. Most of the recent owl deaths have occurred on Kaua'i where many of the owls found are sluggish and weak. Though the exact cause of the die-off is unknown, biologists speculate that it may be connected to rodents, which the owls prey upon, that also exhibit similar symptoms.

If you find an owl that seems sluggish, sick or freshly dead, contact your state Department of Land and Natural Resources district wildlife biologist immediately.

*Editor's note: this column first ran in January 1988. As a service to readers who may have missed earlier articles by Patrick Ching, Ka Wai Ola O OHA will be reprinting some previous columns on occasion.*



Patrick Ching

Pueo

## 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.)

### Remembering the kupuna's commitment

by A. Frenchy DeSoto  
Trustee-at-large

Aloha no ea no po'e Hawai'i:

As I sit with pen in hand, I am overwhelmed with memories, both happy and painful ones.

I guess losing the kupuna, more recently Uncle Harry Mitchell, stirs the memory, and in this process, one remembers.

Remembering when Uncle Harry took Papa Kala and I into his lo'i kalo, remembering the nights we shared in my hale at Makua with Auntie Emma, Auntie Clara, Ann Ritte, Kawahine Kamakea and many makua and opio gives me a warm feeling of aloha that brings wai maka. I feel the loss of these significant Hawaiians, and the experiences of love we shared together.

How blessed, I am to have known these kupuna, Uncle Harry, Emma DeFries, Mary Lee, Papa Kalahikiola Nalielua, Iolani Luahine, Auntie Napua Stevens, Papa Aila, Papa Lyman and many, many others who have gone to join their ancestors. Each one contributed to my education. Mahalo piha kupuna, I will remember you each time the mist of fine rain kisses the Pali, each time the pueo fly, when the kahakai washes the sand, and when the



sun rises and sets. I will remember you, with fond aloha.

I am reminded of Ecclesiastes 6:12, "For who knows what is good for a man in life, during the few and meaningless days he passes through like a shadow? Who can tell him what will happen under the sun after he is gone?"

What does this mean for me? Well, I believe that while I have Ha, I must do my very best for you, and I am committed to do just that and not too kaumaha about tomorrow. Having known the kupuna who have passed on has given me an edge, an edge that allows me to be in step with the realization of our mortality. As 1990 closes, and as we

begin a new trek together, I ask for your prayers.

I am keenly aware that there is an evolution taking place. Much has been accomplished. Still I am unable to articulate an uneasiness that I continue to feel; a sense that, perhaps, the enormous needs of our people may not be met even in my remaining lifetime. In my commitment of servitude where decisions are made on your behalf, I have weighed each and every piece of information available before making a decision.

During this evolution, OHA needs your spiritual support. Pray that those who take up the yoke of service resist hidden agendas that call for the cultivation of their own egos and power.

### A new era: the challenges ahead

by Abraham Aiona  
Trustee, Maui

Jan. 1, 1991 will herald in a new year. Consequently, as surely as the sun rises in the east to open and adorn each day, Jan. 1 will start a new year for the trustees. Four newly elected trustees and one re-elected trustee will join four holdover trustees on our



voyage through uncertain and uncharted waters.

As we pili and lokahi, we should not look back and complain about "what should have been done." Time and tide waits for no man. Therefore, it is imperative that the trustees look into the future and make decisions for the good of our Hawaiian people.

I look forward to fruitful years ahead for us, notwithstanding the many challenges that we know need to be addressed and decisions made.

May Akua bless us and give us the wisdom and strength so necessary to carry our heavy burden. Hau'oli Makahiki Hou



Native Hawaiian Legal Corporation

## N H L C Report

by Mahealani Kamaau  
Executive Director

### The "purpose clause" bill

During a controversial petition drive last year, 30,000 signatures were collected to oppose Senate Bill 3236, the so-called "purpose clause" bill.

Senate Bill 3236 would have amended the Hawaiian Homes Commission Act by adding a preface, or "purpose" section.

Those who opposed Senate Bill 3236 called for deferral of any amendments to the Act "until the state and federal governments had fulfilled their promise to settle native Hawaiians on their ancestral lands."

The petition drive in opposition to Senate Bill 3236 was a statewide campaign which engaged all segments of the native, as well as non-native, community, including church organizations.

In the face of such forceful opposition, one has to wonder how this bill could possibly have survived. Somehow it passed both Houses of the Legislature. And many Hawaiian agencies and organizations, including NHLC, supported it. Senate Bill 3236 will become law if Congress approves it.

What's the story here?

#### Why SB 3236 was supported

The bill corrects deficiencies in the Hawaiian Homes Commission Act by adding language which makes the Act's principal purposes explicit:

1. establish a permanent land base;
2. place beneficiaries on the land promptly and efficiently;
3. prevent alienation of fee title;
4. provide adequate water and supporting infrastructure;
5. provide financial and technical support for economic development.

Those who opposed the bill said the purpose of the Act was and still is to place Hawaiians on the land. Simple. More legislation was not necessary, but merely an empty gesture and unconscionable delaying tactic on the part of state and federal officials who lacked moral commitment to making the program work. This "purpose clause" bill was nothing but shibai.

But is it really that simple?

#### Getting Hawaiians on the land

By DHHL's own estimates, it will cost \$2 billion over the next 10 years for infrastructure and home building costs. This would take care of the current waiting list.

That means more than \$200 million is required each year, during each and every one of the next 10 years.

Compare this with DHHL's actual funding the last four years. DHHL received only a little over \$15 million a year.

That's the most money it has ever been appropriated from the state, and \$30 million of that is in the form of revenue bonds which must be repaid.

It seems if we're serious about settling Hawaiians on the land we need a monumental financial commitment. The state can't do it alone, and neither can the Hawaiian community.

It's hard to disagree that state and federal officials have historically lacked commitment to the program. But lack of money has been even more daunting.

#### Trust language

Senate Bill 3236 states "... the United States and State of Hawai'i hereby acknowledge the trust established under this Act and affirm their fiduciary duty to faithfully administer the provisions of this Act on behalf of the native Hawaiian beneficiaries ..."

The explicit use of trust language in this bill is not inconsequential and should not be taken lightly. It holds the trustee (state and federal governments) to the highest legal standards of accountability in relation to DHHL beneficiaries.

Trust language provides a strong basis for Con-

gress to make a substantial commitment to the program, in partnership with the state and Hawaiian community.

And for those who argue a trust relationship has existed all along, the best that can be said is that proposition has been questionable and shaky from the start.

It is clear from official records that Congress never intended to support the program financially. In fact, that was a big selling point — the fact that the program would be self-supporting and cost the federal government nothing.

Court cases have gone back and forth, some stating that a federal trust relationship exists, others disavowing all federal responsibility for the program.

Within the last couple of years, the U.S. Department of Interior has also vacillated, giving conflicting legal opinions on the question of a federal obligation to DHHL and its beneficiaries.

From this erratic and shaky background, it appears an explicit statement of purpose in the Act itself could be of tremendous positive consequence.

#### A Permanent land base

A 99-year lease is not a permanent land base. An earlier homesteading program allowed 999-year leases. What was Congress' intent when they shortened the homesteading program from 999 years for the general public to 99 years for native Hawaiians? Although DHHL will now renew leases for an additional 99 years, there exists legal uncertainty about the future of homestead lands as the law is now written. Senate Bill 3236 makes it

clear that Hawaiian Home Lands are *permanently* (forever) trust lands.

#### Water rights

The Act as it is presently written does not provide adequate water, or confer preferential water rights to Hawaiian Homesteaders. Instead, it gives priority to other users who have water licenses from the state, even if the water source is on homestead lands.

There has been litigation on the island of Kaua'i, for example, between homesteaders and Kekaha Sugar (a subsidiary of C. Brewer) on this very issue.

Kekaha Sugar has a general lease for 14, 558 acres of homestead lands. The lease allows Kekaha Sugar to use homestead water without regard for the irrigation needs of homesteaders in the area. Kekaha Sugar has refused water to homestead ranchers. As a result, three out of the five ranchers who had held leases since the 1950s gave up ranching. The two who remain have had court action taken against them by Kekaha Sugar because in desperation they tapped into the company's water line.

#### Be informed

Senate Bill 3236 makes a specific commitment to provide adequate water.

In summary there's a lot more to Senate Bill 3236 than meets the eye. More often than not, native Hawaiian issues have many facets which require our studious attention. These issues are not simple, and we owe it to ourselves to be informed.

## New fishing rules on Molokai

The Department of Land and Natural Resources announces new rules for fishing in Kaunakakai Harbor, Moloka'i, effective Saturday, Dec. 8, 1990. The new Chapter 13-56, Hawai'i Administrative Rules, will regulate fishing in the main commercial harbor channel and the small boat basins of Kaunakakai Harbor.

The commercial harbor is subdivided in the middle along the axis of the shipping channel and prohibits use of any fishing nets except thrownets in the inner half of the channel alongside the pier. In the other half of the harbor channel, netting is allowed:

- 1) only with a special permit from the Board of Land and Natural Resources;
- 2) only with clearance from the local harbor authority before setting the net each time (to prevent interfering with vessel traffic);
- 3) only during the daylight hours (net to be removed before dark); and
- 4) only for the net to be in the water to capture and take one load of fish.

The small craft basins are reserved for angling (fishing with pole and line), and handheld "scoop" nets (to catch opai or shrimp for bait or to land fish

caught on hooks). All other nets are prohibited.

Special permits to catch baitfish, stocking pua for fishponds, or for scientific research may be issued by the Department for all areas under the rules.

The new Chapter 13-56, was presented at a formal public hearing in Kaunakakai on April 16, 1990, adopted by the Board of Land and Natural Resources at its meeting in Wailuku, Maui, on Aug. 10, 1990, and signed by Governor Waihee on Nov. 28, 1990.

The Department appreciates the views and comments expressed by many people at the meetings and hearings, by letters and testimonies. The support and encouragement received over the three years for resolution of the problem will now need to be directed to compliance and understanding of the Rules.

For further information and copies of Chapter 13-56, HAR, contact the Department's Division of Aquatic Resources offices.

- in Hoolehua — Moloka'i Irrigation System Office ..... 567-6696.
- or Honolulu — 1151 Punchbowl Street, Rm. 330 ..... 548-4002.

## Fishing kapu off Diamond Head in 1991

Like the konohiki fishing restrictions of old to protect the fishery resource, the Waikiki-Diamond Head shoreline fisheries management area will be closed to all fishing activities for one year, from Jan. 1, 1991 to Dec. 31, 1991. The fisheries management area encompasses the nearshore waters between the ewa wall of the Waikiki War Memorial Natatorium and the Diamond Head Lighthouse, and from the high-water mark on shore to a minimum seaward distance of 500 yards or the edge of the fringing reef if one occurs beyond 500 yards.

The Waikiki-Diamond Head shoreline fisheries

management area is regulated under Department of Land and Natural Resources' Administrative Rules, Chapter 13-48. Any person violating the provisions of Chapter 13-48 shall be guilty of a petty misdemeanor and may be subject to a maximum penalty of \$500 and/or 30 days in jail. The public's kokua in complying with the closure to all fishing will be much appreciated.

Copies of administrative rules, Chapter 13-48 are available for pick-up at the Division of Aquatic Resources Office, 1151 Punchbowl Street, Room 330, Honolulu. Additional information may be obtained by calling 548-4401.



# Kahoolawe

from page 1

hearings "immediately," and would conduct a second round of meetings before transmitting their draft report in June, 1991. The federal legislation also mandates that a final report must be submitted to the Congress no later than Dec. 1992. As Mayor Tavares emphasized, "sooner" than 1992 would be a goal of the commission.

Speaking to reporters outside the meeting, Governor Waihee said he has spoken to the Secretary of the Navy and was reassured that any talk of the Navy resuming bombing of Kahoolawe in the meantime is just that — talk. "It's a non-issue," Waihee said.

Waihee said the state has no obligation to pay for any part of the return of Kahoolawe. "Kahoolawe was taken by the government and needs to be returned," he said. "And returned in original condition."

The Department of the Navy will be footing the entire bill and has made \$1.5 million available to the commission.

Waihee wouldn't answer any specifics whether Kahoolawe is included in any plans for sove-

reignty. "We don't envision high usage of Kahoolawe; essentially preservation and cultural activities," he said.

Waihee and the commission are optimistic and feel the final report will be finished before the two-year deadline, Waihee said he just hopes Congress will implement the commission's recommendations quickly.

"I want Kahoolawe back," he said.

OHA trustee Frenchy DeSoto described the meeting as "historic."

"I can remember 15 years ago when everybody

thought we were crazy for demanding 'aloha 'aina.' Today, we have the Governor, a U.S. Senator, and the Congress saying that Kahoolawe will be returned."

"As I sat there," Trustee DeSoto continued, "I could feel the spirits of George Helm, Kimo Mitchell, Uncle Harry Mitchell, and Auntie Emma DeFries."

"Soon, they can rest. Kahoolawe is coming home."

Assistant editor Ken Ige contributed to this report.

# Keale, Akana

from page 1

She was educated at the University of Hawaii and has been a member of numerous organizations including the Pearl Harbor Hawaiian Civic Club, Hawaiian Political Action Committee, Honolulu Press Club, Society of Hawaii's Entertainers and the Musicians Association of Hawaii.

Akana's awards include the Aloha Week committee award for promoting Hawaii, Alu Like's National Women's Week Award as well as recognition by the Federal Aviation Administration for implementing Hawaii Aerospace Education and an award for starting the Honolulu Chapter Scholarship Program for high school drop-outs.

In other action the board passed on first reading a new committee structure which increases the number of standing committees from four to seven. The action requires a change in OHA's by-laws and must pass two readings at separate board meetings by a two-third majority of the board.

The proposed new committees are as follows:

—Budget, Finance, Policy and Planning  
—Native Hawaiian Status, Entitlements and Housing

—OHA Relations

—Economic Development and Land Management

—Education and Culture

—Health and Human Services

—Legislative Review

Following his election, Chairman Keale thanked his fellow trustees for their vote of confidence and likened the future of the Hawaiian people to a voyage of great discovery. "Together," he said, "we can overcome all obstacles and move to new beginnings based on the accomplishments of the past."

# Inauguration

from page 6

of Our Lady of Peace.

Following the inaugural addresses the public was invited to a program of entertainment, "Nana i mua," "Looking ahead," in the state capitol rotunda.

Gov. Waihee's inaugural address recalled the discovery of the Hawaiian islands by early Polynesian voyagers. He called upon the people of Hawaii today to join in a new journey of discovery: to build upon cultural diversity instead of divisiveness, to "rediscover our inseparability with nature" and to guard Hawaii's environment.

"Ours is an oceanic covenant. We kept it when we called for the destruction of the drift-gill net ocean walls of death and rallied others across the world to our cause. We kept it when we called for national sanity in the use of Johnston Island, and our Pacific Island neighbors came to our side. We will keep it with Kahoolawe. She will return to us and we will return to her, proud and peaceful."

Waihee also called for school reform as a "community voyage" for schools that are "second to none."

He pointed out both new opportunities for worldwide political change and technological advances amid "dangerous waters" of a federal budget deficit, problems in American cities, global warming and the threat of a Middle Eastern war. To deal with these will mean going beyond the successes of today to the horizon of the 21st century, he said.

"Let us discover our greatness, not by anchoring ourselves to old mindsets, but by breaking free and challenging a society to be its very best. Therein lies the greatest discovery of all—the fulfillment of our complete potential. Homes for our families, universal health care, a Pacific people defining our destiny with the courage of that very first canoe."

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ONE MONTH ONLY!

NEW KING KOIL BED SETS (2pcs) ..... Smooth Top  
Twin ..... \$174<sup>95</sup> Double ..... \$219<sup>95</sup>  
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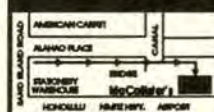
20" Wide 24" Wide  
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