



# Ka Wai Ola O OHA



Volume 8, No. 4

"The Living Water of OHA"

Apelila (April) 1991

## Ipolani Vaughan: 1991 Lei Queen

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## NHLC seeks Kahana, Maui hui heirs

by Melody K. MacKenzie

Special to Ka Wai Ola O OHA

The beautiful ahupua'a of Kahana on the island of Maui was once owned by a hui of 62 native Hawaiians. They all had an undivided interest in the East Maui ahupua'a. Over the years, hui members and their heirs sold their interests to members of the Baldwin family or to Baldwin Packers, which eventually became Maui Land and Pineapple Co. Maui Land and Pine, however, did not receive all of the interests to the valley. In a complex condemnation quiet title lawsuit completed last year, Judge McConnell of the Second Circuit Court held that 50 acres of Kahana still belonged to 11 named Hawaiian families and the unknown heirs of certain named Hawaiians. The judgment came about as a result of a decade-long struggle by the Hawaiian families. Almost all of these families were represented by the Native Hawaiian Legal Corporation through the Land Title Project funded by the Office of Hawaiian Affairs. The Land Title Project was specifically set up to aid Hawaiians in defending their titles to family lands.

The families involved in the lawsuit formed the Kahana Hui Land Trust to take title to the property. A land trust is a legal entity that can hold title to real property while the individual family members retain a beneficial interest. It is an especially helpful device for Hawaiians when dealing with a large number of family members because it can provide a way to make decisions about the land. In this instance, the Trustees of the Kahana Hui Land Trust decided it would be best for their families to sell the 50-acre parcel. A majority of the beneficiaries approved the decision to sell the parcel and the sale was recently completed.

As part of the judgment in the lawsuit, the court recognized that heirs of certain native Hawaiians still had an interest in the land. No heirs of those Hawaiians had come forward to claim that interest in the lawsuit. Upon NHLC's request, the court

If you believe you are an heir of one of these persons, or have knowledge of the heirs, please contact NHLC paralegal Douglas Tolentino at 521-2302. Have as much information as possible on your genealogy. NHLC will present all valid claims to the court for approval.

set aside the equivalent of 7.15 acres of the 50 acres for these unknown heirs. The court subsequently approved a sale of the interest of the unknown heirs and ordered that the proceeds of the sale be held by NHLC in an interest-bearing trust account. NHLC holds over \$700,000 in trust for the unknown heirs. The unknown heirs have until **April 5, 1993** to make claim to these funds. Three months after that date, the court will hold a hearing to determine the heirs and distribute the funds.

NHLC is looking for the following heirs:

### Heirs of Uilama Kaukau (kane)

The original hui member, Huali'i, conveyed his share to Uilama Kaukau and Mahiole. Mahiole conveyed his interest, but Uilama Kaukau's interest was never conveyed. No conveyances, marriage, death, probate or determination of heirs have been found under the name Uilama Kaukau.

### Heirs of Kumu (wahine)



OHA Trustees Moses Keale and Abraham Aiona hold a check for \$702,909.16 for the unknown Kahana Hui heirs. NHLC's grant

from OHA for the Land Title Project supported the efforts of 11 Hawaiian families in clearing title to 50 acres in Kahana, Kaanapali, Maui.

The original hui member, J.Y. Kanehoa, died in 1876, leaving his interest in the hui lands to his servant Kumu (wahine). No conveyances, death record, probate or determination of heirs have been found for Kumu.

### Heirs of Lu'ukia Kalawaia also known as Lu'ukia Hali (wahine)

The original hui member, P. Kalawaia, died in 1876, without ever conveying his share in Kahana. In probate No. 829, Estate of Kalawaia, the court determined that Kalawaia's widow, Kahuhu would receive a one-third interest in his property, and that his daughter, Lu'ukia Kalawaia (married to Hali), would receive a two-thirds interest in his property. Kahuhu conveyed out her one-third interest. No conveyances, probate or determination of heirs have been found under the name of Lu'ukia Kalawaia or Lu'ukia Hali. There is a death certificate for Lu'ukia Hali dated November 28, 1900 at Kalaupapa.

### Heirs of Kalawali (kane); Heirs of Hoalani Keahe (wahine); Heirs of Ka'ahanui Li'ilii Waha

The original hui member, Pilahaka, died intestate and without issue. His property passed to his mother, Keakaku. Keakaku died without issue and her property passed to her brother, Luluhi (k). Luluhi's estate was probated in 1873, and the court determined that Luluhi had three children, Kaoni (w), Kalawaia (k), and Kaoniopio (w). Each of these children also had children. Kaoni had Ka'ahanui (w); Kalawaia had Kalawali (k) and Hoalani (wahine married to Keahe); and Kaoniopio had Ka'ahanui Li'ilii Waha. The court determined that every set of grandchildren got a one-third undivided interest in Luluhi's estate. Ka'ahanui subsequently conveyed her one-third interest but there are no conveyance for the remaining interests of Kalawali, Hoalani Keahe, and Ka'ahanui Li'ilii Waha.

## OHA Chair Keale says homestead land tax unfair

Office of Hawaiian Affairs (OHA) Chairman Moses K. Keale, Sr. congratulated Maui Mayor Linda Crockett Lingle on her proposal to eliminate real property taxes for Hawaiians living on Hawaiian Home Lands. Lingle's recommendation is part of her 1991-92 budget which also includes a real property tax reduction for all Maui residents.

Keale said, "Mayor Lingle's action is a recognition that Department of Hawaiian Home Lands (DHHL) lessees can't buy their land, can't sell it or encumber it, have no equity in it, but are forced to pay taxes on the so-called fair market value of the land."

Keale said the unfairness of the tax was underscored by United States Senator Daniel K. Inouye during his 1989 oversight hearings on the administration of Native Hawaiian Home Lands. Keale quoted from the transcript of the Maui session of those hearings. Inouye said:

"On the outskirts of Kaunakakai, there is a hotel condominium development called the Molokai Shores. Right next to that is a homestead, Hawaiian Homestead land. Before the Molokai Shores was developed, the homestead leaseholder paid \$99 a year to Maui County for real property tax. When the development was completed, this tax, real property tax on the leasehold, went up to over \$1,000 a year.

"Now, I can understand if it were not leasehold, because then there is a potential market to build condominiums there, or hotels. But this leaseholder cannot sell that lease, he cannot mortgage,

continued page 2



# OHA Board Business

By Ed Michelman  
Public Information Officer

The February meeting of the OHA Board of Trustees was held at OHA's new office at 711 Kapi'olani Blvd. on Feb. 22.

Board members present were Vice-Chair Akana and Trustees Akaka, Aiona, DeSoto, Hao, Hee, Kanahele and Kaulukukui. Chairman Keale was excused.

## Administrator's Report

Deputy Administrator Stanley Lum provided information on three items:

1. OHA has received requests from Rep. Virginia Isbell and others to help subsidize the care of residents at Lunalilo Home. A meeting will be arranged with the manager of Lunalilo Home to obtain further information.

2. Lum reported on a meeting held with a group of commercial operators who make their living from activities in Kaneohe Bay. These operators, many of whom are of Hawaiian ancestry, feel that they may not get fair consideration when their concerns are heard by the Kaneohe Bay Task Force.

3. The administration is in the process of filling one of the vacancies for the position of loan officer in the Native Hawaiian Revolving Loan Fund.

## Committee Reports

1. Committee on Budget, Finance, Policy and Planning

a. The board accepted the Deloitte & Touche audit of the financial statements and supplemental schedules dated Oct. 10, 1990. The report contained 11 findings and recommendations on which the administration was directed to follow-up.

b. The trustees determined that the Ernst & Young "Board of Trustees Management Study" draft requires further review. A workshop on the report was scheduled for Mar. 13.

c. A proposal to expend up to \$100,000 to help with costs associated with the reconstruction and relocation of Kalapana Village if the legislature approves SB 1434 and 1435, was referred back to the Budget and Finance Committee.

2. Committee on Economic Development and Land

a. A recommendation to seek assurance from the Office of the Governor that the Pohukaina School property be "reserved" pending negotiations with OHA, was written. It was

decided to handle this matter on an informal basis.

b. The board amended and approved a recommendation to forward to the Commissioner of the Administration for Native Americans the names of several candidates to fill vacancies on the board of the Native Hawaiian Revolving Loan Fund loan review committee and advisory board. They will serve on an interim basis for not more than four months. During this period a process will be developed to govern future recruitment, assessment, selection and replacement of both advisory board and loan review committee members as well as NHRLF staff.

3. Committee on Health and Human Services

The board approved a formal statement defining the purview of this committee.

4. Committee on Legislative Review

a. The board ~~voted to~~ table a statement defining the purview of this committee.

b. The board accepted a recommendation to support the intent of House Bill 746 which calls for a Department of Health study of the health of Wai'anae Coast residents with special attention to diseases commonly associated with environmental risks including electromagnetic radiation as well as contamination of soils, water and air.

4. Committee on OHA Relations

a. The board accepted an OHA fact sheet providing background on OHA's creation, purpose, powers, responsibility, accomplishments and future aspirations and approved its transmittal to all members of the Hawai'i State Legislature. Staff also was directed to make recommendations on an appropriate ho'okupu to the legislators.

b. Approval was granted to draft a resolution recognizing S. Timothy Wapato, Commissioner of the Administration for Native Americans for his sensitivity to Hawaiian needs and his efforts in facilitating grants to Native Hawaiians.

## Calendar

The next meeting of the OHA board of trustees was set for Friday, Mar. 22, 1991 at OHA's Honolulu office, 711 Kapi'olani Blvd., Suite 500, beginning at 9:30 a.m.

The April meeting of the OHA board of trustees is scheduled for Apr. 26 at the OHA main office in Honolulu, beginning at 9:30 a.m.

# Revised 1991 BOT meetings

This is a revised 1991 schedule of the Office of Hawaiian Affairs Board of Trustees regular business meetings in Honolulu and on the neighbor islands. (The schedule of standing committee meetings published in the February 1991 Ka Wai Ola O OHA has not been changed).

All regular meetings are scheduled on Fridays and will begin at 9:30 a.m. (except where noted otherwise). Interested persons are invited to attend the public portion of all meetings. Unless otherwise specified, meetings will be held at the OHA conference room in Honolulu, 711 Kapi'olani Boulevard, fifth floor.

Specific locations of meetings on the neighbor islands will be publicized in the news media in advance of the meetings. The OHA Newsline can also be called at 586-3732 on a 24-hour basis for an up-to-date recorded notice of scheduled meetings and locations. \*Meetings may be subject to change.

## OFFICE OF HAWAIIAN AFFAIRS BOARD OF TRUSTEES 1991 Schedule of meetings

April 26 Board of Trustees meeting—O'ahu  
May 31 Board of Trustees meeting—Kona  
June 28 Board of Trustees meeting—Maui

July 26 Board of Trustees meeting—Kaua'i  
Aug. 30 Board of Trustees meeting—Lana'i  
Sept. 28 Board of Trustees meeting—Moloka'i (Sat. 8:30 a.m.)  
Oct. 25 Board of Trustees meeting—O'ahu  
Nov. 22 Board of Trustees meeting—O'ahu  
Dec. 20 Board of Trustees meeting—O'ahu



Ka Wai  
Ola  
O OHA

"The Living Water of OHA"

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NEXT ISSUE  
May 1

NEWS & ARTICLES DEADLINE:  
April 10

Please submit articles  
well in advance of  
news deadline to:  
Ka Wai Ola O OHA  
711 Kapi'olani Blvd.  
Suite 500  
Honolulu, HI 96813

ADVERTISING DEADLINE  
April 10

To advertise in Ka Wai Ola O OHA,  
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Innovation, 943-8599  
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advertising particulars!  
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# Health Fair May 4

The second Hawaiian Health Fair, a free public event, will be held at Keaukaha School, on Saturday, May 4. Opening ceremonies will begin at 9 a.m. Mini-workshops will begin at 10 a.m. Big Island physicians and native practitioners will give presentations on health and fitness, traditional Hawaiian medicine, lomilomi and hypertension, eye diseases, spinal health, mental fitness, and women's health.

Health screenings and health information will be provided. More than a dozen educational booths will have resource persons to talk to and ask questions.

Food booths will offer nutritional information on preparing healthy meals and snacks. The event is co-sponsored by the Hawaiian Health Fair committee and Hui Ho'omau O Keaukaha-Panaewa, and supported by numerous individuals and agencies.

# Homestead Tax

from page 1  
he cannot develop a hotel unless the Commission (DHHL) says okay, and I do not think the Commission will."

Keale said Inouye's comments dramatize a problem faced by homesteaders throughout Hawai'i. He praised Mayor Lingle for her recognition of the basic inequity of the present tax structure and called on the mayors of all counties to follow Lingle's example.

Keale said OHA will be working to achieve the elimination of this discriminatory tax statewide.

In addition to heading the Office of Hawaiian Affairs, Keale also serves as president of the Anahola Hawaiian Homes Farmers' Association and is Kaua'i ahupua'a chairman for the State Council of Hawaiian Homestead Associations.

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# Hawaiian Rights Handbook out this month

*"In the American tradition, people are supposed to stand up for their rights. This book is intended to help Native Hawaiians do just that. It is also intended to be a legal primer for individuals and legal professionals, to enable them to better understand Native Hawaiian Rights and to provide a basis for their pursuit."*

Melody MacKenzie, editor  
Native Hawaiian Rights Handbook

The genesis of the Native Hawaiian Rights Handbook began with a group of University of Hawaii at Manoa law school students who were taking a Native Hawaiian rights class in the early 1980s. Their "texts" were thick folders of xeroxed cases and statutes relating to Hawaiian legal rights, but they asked themselves why there was no book to put it all together.

Law student Cynthia Lee, then a part-time law clerk at Native Hawaiian Legal Corporation, and fellow law students Gina Green and Elizabeth Fujiwara, approached the Native Hawaiian Legal Corporation in 1983 and asked NHLC to do a Native Hawaiian rights handbook as a project.

NHLC liked the idea and thus began an eight year project to make it a reality. Handbook editor Melody MacKenzie was NHLC executive director when the project began. She writes in the introduction "It soon became apparent that a mere compilation of the materials was insufficient and that an analysis of the applicable statutory and case law would be of greater value to the legal community. At the same time, members of the Hawaiian community also expressed the need for a work that would help explain, in simple language, the law most relevant to Hawaiians.

Most chapters of the handbook were written by attorneys who either are, or were at one time, staff of NHLC. MacKenzie credits the accumulated work and knowledge of many people—for example, law students for drafting chapters or case summaries—and other attorneys for

numerous reviews and editing changes.

As editor-in-chief, MacKenzie read and edited all chapters and authored several chapters of the handbook. Her job was to ensure the chapters had a consistent viewpoint and continuity of style and to simplify the technical aspects. "We wanted it to be a sourcebook for attorneys, with case references, but also a lay person could read it and come out with a general idea of what the law is at this time."

Chapters cover the areas of Native Hawaiian Lands and sovereignty, securing land titles, natural resource rights, traditional and customary rights, and resources benefitting Native Hawaiians. Topics include a historical background on traditional land tenure and the influence of Western contact upon Hawaiians and their rights; the ceded land trust, the Hawaiian Homes Commission Act, access and trail rights, water rights, adverse possession, shoreline boundaries, religious freedom, self-governance and sovereignty and more.

Contributing authors included Edward Halealoha Ayau, John Castle, Catherine Kau, Cynthia Lee, Paul Nahoa Lucas, Alan Murakami, Marie Riley and Livia Wang. Additional contributors included Charles Dickson, Jackie Mahi Erickson, Monica Lee Loy and Louis Turbeville.

The Office of Hawaiian Affairs provided major funding to complete the project this month copies of the handbook are available for purchase from University of Hawaii Press.

Early funding for the writing of the handbook was provided by the Department of Hawaiian Home Lands, the Wallace Alexander Gerbode Foundation and the American Bar Association law student division. Financial support was also provided by the Legal Aid Society of Hawai'i Princess Po'omaikelani Kawanakoa and Marchesa Kapi'olani K. Marignoli.

During the years it took to complete the

handbook none of the authors were ever able to devote any length of time exclusively to the writing tasks, since they were all active with legal cases. This is a major reason it took years to complete, yet during those years, major court decisions were made which significantly affected the status of



Melody Kapilialoha MacKenzie

Native Hawaiian legal rights. From 1988 attorney/editor MacKenzie juggled her time on the handbook with her tasks as a part-time senior staff attorney for NHLC, her work as a per-diem judge for the state district court, and as a kumu hula for Halaau Mohala Ilima.

MacKenzie notes that even as chapters of the book were completed, changes in the law made it necessary to revise the book up until just a few months before publication. Changes in law and legislation will probably make a supplement necessary, she says, but no work has yet begun on this.

"Up until the last five or so years, Native Hawaiian rights weren't seen as a real area of study for lawyers or a serious field for practice." In 1984 and 1985 MacKenzie co-taught a Native Hawaiian Rights class covering such areas as land tenure system and evolution of private property in Hawai'i, creation and development of the Hawaiian Homes program, ceded lands and state responsibilities relative to ceded lands, and water rights.

MacKenzie notes, "In any field of law there is a treatise to give the basics and to 'legitimize' that field. Previously Native Hawaiian rights haven't had that legitimacy."

She says, "We are trying to develop a unique area of law to get broader recognition that Native Hawaiians have unique rights as a native people. Twenty years you would look to Native American precedent. It's more of an international concept at this time."

In February MacKenzie and NHLC executive director Mahealani Kamauu attended an Aboriginal Public Policy Conference in California and heard a talk by a law professor who drafts constitutions. He said that there are only seven constitutions in the world drafted before 1900. All others have been drafted since then. More are being drafted now in Africa and Eastern Europe.

She says, "This is the perfect time for native people to look at constitutions and to assert their right to draft their own."

Over the last 10 years the most progress in Native Hawaiian rights has come, she thinks, in ceded lands issues and the sovereignty movement. This is also where she thinks the greatest challenge lies to protect and expand rights that have been defined.

Another area to watch will be the effect on the native Hawaiian right to sue from whatever the state Legislature decides on the Governor's Action Plan to resolve Hawaiian trust controversies. Depending on their action, the

*continued page 10*



Cover illustration of the "Native Rights Handbook" by Imaikalani Kahalele.



# OHA scholarships for marketing your crafts

The Office of Hawaiian Affairs Entrepreneurship Training Program is making full and partial scholarships available to Hawaiians for three arts and crafts marketing seminars in April, May and June: "Photographing your creative work," "Creating the artistic portfolio," and "Getting it straight: legal and tax basics for arts-related organizations." The seminars will be held on Kaua'i, O'ahu, Maui, Moloka'i and Hawai'i in Hilo and Kona. Deadline to register is one week before each seminar.

The seminars are sponsored by Hawaii Craftsmen, a non-profit arts and crafts educational organization. Partial funding is being provided by the State Foundation on Culture and the Arts and OHA.

- "Photographing your creative work," a one-day seminar, 8:30 a.m. - 4 p.m. Tom Brown, photographer and instructor, has extensive experience as a photographer and will cover how to photograph two- and three-dimensional work, deal with reflective surfaces, and use positive and negative spaces, light and shadow. Participants are urged to bring their 35mm cameras and any existing photographs or slides for comment and critique.

**Cost:** \$55 per person (\$50 for members of co-sponsoring organizations, \$45 for persons also taking the seminar "Creating the Artistic Portfolio.") **Dates:** Molokai—Sat. Apr. 13; Kona—Sat. Apr. 20, Keauhou Beach Hotel; Honolulu—Sat. Apr. 27, Honolulu Community College; Maui—Sat. May 4, Connecting Point classroom; Hilo, May 11, UH Hilo campus; Kaua'i—Sat. May 18, Kaua'i Community College.

- "Creating the artistic portfolio." Learn the steps necessary for putting together a promotion-

al portfolio, biography, artist's statement, photographs and slides. Janis Beuret, noted art consultant, will cover the morning session on artist statement, biography and other promotional materials. The afternoon sessions will focus on getting your publicity into print. Learn how to work with the printer, the color separator and do hands-on desktop publishing. Guest artists from each island will speak on how to successfully market your art.

**Cost:** \$55 per person (\$50 for members of co-sponsoring organizations; \$45 for people taking "Photographing your creative work.") **Dates:** Molokai—Fri. Apr. 12; Kona—Sun. Apr. 21, Keauhou Beach Hotel; Honolulu—Sun. Apr. 28, Linekono School; Maui—Sun. May 5, Connecting Point classroom; Hilo—Sun. May 12, UH Hilo campus, Kaua'i—Fri. May 17, Kaua'i Community College. Times: 8:30 a.m.-3:30 p.m. Friday session; 9 a.m.-4 p.m. Sunday sessions.

- "Getting it straight: legal and tax basics for arts-related organizations." This half-day-long seminar on non-profit board liability, fiduciary responsibilities, tax requirements, and by-laws will cut the confusion on your role as a board member, volunteer and/or staff person. A panel discussion on ethical considerations, conflicts of interest, financial and program planning will clarify these issues and suggest solutions to these complex and sticky issues. Seminars are presented by attorney Michael Shea, Pat Hammond, and Jean Williams, consultants; presenters from different island communities will also participate.

**Cost:** \$25 per person (\$22.50 per person for members of co-sponsoring organizations) **Dates:** Kaua'i—Sat. May 4, Kaua'i Community College; Kona—Sat. May 11; Maui—Sat. May 11; Hilo—

Sat. May 18. (Locations to be announced).

For more information, brochure and registrations form, contact: O'ahu—Janis Beuret, 537-9000 or Jean Williams, 946-7008. Deadline to register is one week before the session. Workshops may be charged to VISA or Mastercard. Maui—Pam Tumtub, 871-6802. Kaua'i—Deborah, 245-6692; Hilo and Kona—Nomi, 933-3515.

Co-sponsors of the seminars are: Kaua'i Economic Development Board; Maui Economic Development Board; Small Business Development Center Network, UH Hilo and Kauai Community College; Kaua'i Arts Society; West Hawaii Arts guild, the Academy Arts Center at Linekono, Honolulu Academy of Arts, Honolulu Community College, Department of Commercial Art.

## Maunaolu Seminary lu'au

The Maunaolu Seminary alumni are holding their 130th reunion lu'au at the Maunaolu Job Corps in Makawao, Maui on July 20. A memorial service will follow the next day at Makawao Union church. Tickets for the lu'au are \$35 for seminary alumni, \$20 for Maunaolu College alumni and \$20 for guests. For tickets or information write to Maunaolu 'Ohana Reunion Luau, c/o Eliza K. Matz, P.O. Box 6307, Kahului, Hawai'i 96732. Reservations and payment must be made by June 20. Publicity chairs for the reunion are Rose Soon on Maui, Nalani Aki Wallace on O'ahu and Lady Uu Poepoe on Moloka'i.

## KCC health aide course

Kapiolani Community College, Office of Community Services announces a free, 8-week, three-day per week, home health aide course starting Apr. 16 and ending June 8. It will be held at the Windward Health Center, 45-691 Keaahala Road, Kaneohe, Hawaii, 96744 (Tuesday and Thursday evenings from 6-9 p.m.) and at the Leahi Hospital, 3675 Kilauea Avenue, Honolulu, Hawaii, 96716 (Saturday mornings from 8 a.m. to 12 p.m.)

Home health aides are health care workers who provide personal care, homemaking services, and social support for clients who are being treated for illness and disability within the home setting. Funding for this training is being provided by the State of Hawaii, Department of Human Services, Community Long Term Care Branch.

For more information and an application form call the Kapiolani Community College, Office of Community Services at 734-9211.

## DOH health fair May 3-4

A "Celebration of Healthy Lifestyles" fair will be held on May 3 (8:30 a.m. to 1:30 p.m.) and May 4 (10 a.m. to 3 p.m.) on the Pearl City High School and Momilani Elementary School campuses and the grounds of Waimano Training School and Hospital. The fair is a collaborative effort of Alexander and Baldwin, Inc.; Pearl City High School — Drug Free School and Community Program; Pearl City Community Association and the Department of Health Developmental Disabilities Division/Native Hawaiian Health Task Force.

Booths will include health screening (blood cholesterol and glucose; blood pressure; fat measurement; etc.); Hawaiian arts and crafts (lei making; lauhala weaving; kukui nuts); health facts; health resources and, services available (ancient as well as traditional "healers") and ethnic food.

Entertainment will be provided by professional, community and school groups.

Door prizes will be awarded.

Many Department of Health programs, private agencies and community groups will be participating. For more information call 456-6272.

# The HERITAGE Series

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

You won't want to miss these exciting programs which include such topics as volcanoes, the taro industry, Hawaiian family aumakua, the popular beach boys of the old Moana Hotel, and early Radio Days in Hawaii.

Tune in to the Heritage Series at 12:30 p.m. on the last Sunday of every month. Just turn your dial to KCCN, 1420 AM. If you miss Sunday's program, no problem. It will be rebroadcast on Wednesday evening, 7:00 p.m. p.m., ten days after the original broadcast.

We sincerely hope you like these programs. Aloha.



MEMBER FDIC





# Festival honors "Moloka'i Ka Hula Piko"

The Destination Moloka'i Association will present "Moloka'i Ka Hula Piko - A Celebration of the Birth of Hula" on Moloka'i Saturday, May 11 at Kapu'aiwa Coconut Grove near the town on Kaunakakai. All events are free.

The celebration will begin at 10 a.m. and continue until sunset. It features performances by Moloka'i halau hula, including the Halau Kukuna'okala, kumu hula John Kaimikaua, Halau Hula O Moloka'i, kumu hula Rachel Kamakana, and Moana's Hula Halau, kumu hula Moana Dudoit. In addition, Hawaiian vocal and instrumental groups will perform and Hawaiian games and sports contests will be held at various times throughout the day. A variety of traditional Hawaiian crafts will be demonstrated and sold, and Moloka'i food specialties and other refreshments will be available.

The celebration will be preceded by a dedication ceremony at Ka'ana, considered the traditional birthplace of the hula, located above the town of Maunaloa in west Moloka'i. The ceremony, conducted by John Kaimikaua, will be attended by Moloka'i hula teachers, dancers, students, and others interested in Hawaii's hula traditions.

"The ho'okupu at Ka'ana will be offered as a means for admirers of the ancient hula to express their Hawaiian-ness," Kaimikaua said.

Moloka'i Ranch will provide access to its Maunaloa lands for the ceremony.

The creation of the hula on the island of Moloka'i is described as follows by Phil Spalding III in his book, "Moloka'i":

"In ancient times, the forests of Maunaloa were celebrated for their lush groves of 'ohi'a trees. The blossoms of the 'ohi'a lehua were admired for their ability to inspire love when fashioned into a lei. A famous hula school was located on the slopes of Maunaloa at Ka'ana, which a tradition identifies as the birthplace of the hula. At Ka'ana, the goddess Laka learned to dance from her sister Kapo, and from Maunaloa she traveled throughout the Hawaiian Islands teaching the hula before returning to these groves she loved."

During the week preceding the celebration, kumu hula John Kaimikaua will offer lectures on

**"Moloka'i Ka Hula Piko" on May 11 features performances by Moloka'i halau hula. Kumu hula John Kaimikaua, will perform with his halau and lecture on hula and mo'olelo of Moloka'i sites.**



Photo courtesy Destination Moloka'i Association

the hula and mo'olelo (story-telling) related to Moloka'i historic sites. The public is invited to attend the lecture series, which will be held at Colony's Kaluakoi Hotel and Golf Club Ho'aloa Room Tuesday, May 7, through Thursday, May 9, at 7 p.m. and Friday, May 10, at 2 p.m. Kaimikaua is cultural advisor to Destination Moloka'i Association on the celebration.

For additional information on the hula celebration and travel to Moloka'i, write Destination Moloka'i Association, 1600 Kapiolani Blvd., Suite 923, Honolulu, HI 96814, or phone (800) 367-4753 (ISLE) toll-free from the U.S. and Canada, (808) 941-0444 in Honolulu, or (808) 553-3876 on Moloka'i.

## City Parks names 1991 Lei Queen, Hawaiian song contest winners

The City and County Department of Parks and Recreation has announced the selection of the 1991 Lei Court for its annual Lei Day festivities. Through a very lengthy process of scoring the candidates in the area of lei-making skills, the art of hula, Hawaiian language ability, and poise and carriage, the judges chose Ipolani Vaughan as Lei Queen, 1991. She will be accompanied in her appearances by her lovely princesses, Noelani Kaleopa'a and Lahilahi Jingao.

The judges were: lei-making — Brian Choy; hula — Hoakalei Kamau'u; language — Malia Craver; poise and carriage — Lei Collins. Queen Ipolani will be invested at the Lei Day Festival program on May 1 at 11 a.m. She will be honored with songs and hula during a one-hour program preceding the cutting of the lei at the entrance to the lei contest exhibits and prize-winning leis at the Queen Kapi'olani Park and Bandstand. The public is invited to the free day-long program. The schedule is:

7:30 a.m. - Lei contest entries brought in  
9 a.m. - Ho'olaule'a exhibits on display  
10 a.m. - Royal Hawaiian Band concert  
11 a.m. - Lei Queen investiture program  
12 noon - Lei contest exhibit opens to the public  
12:30-5:30 p.m. - Afternoon program of halau hula and performers  
3:30 p.m. - Youth lei contest  
6 p.m. - Lei exhibits close

For more information call the Hawaiian Section Staff at 266-7655.

Here are the final results of the 42nd Annual Hawaiian Song Composing Contest sponsored by the Honolulu City and County Department of Parks and Recreation Hawaiian Section, as made on March 10. Congratulations to the winners!

### Hawaiian language division:

- First place song: "Oli'oli," by composer Hau'oli Akaka of Kane'ohe, O'ahu.
- Second place song: "Na 'Ala O Kaua'i," by composer Kaiponohea Hale of Auwailimu, O'ahu.
- Third place song: "Na Kupuna O Ko'olau," by composer Leina'ala Alesna of Kane'ohe, O'ahu.
- Fourth place song: "Ka Makika Li'i," by composers Victor Rittenband and Nancy Gustafsson, of Waikiki, O'ahu.

### Hapa-Hawaiian division:

- First place song: "Moanalua," by composer Miles Takaki of Kennewick, Washington. Takaki found out about the contest through the Ka Wai Ola O OHA newspaper that he receives in Washington State. There is a very active Hawaiian community there.
- Second place song: "Hawai'i Is Calling Me," by composer Tau Moe of Hau'ula, O'ahu.
- Third place song: "Liliko'i Lady," by composer Charlene Gillis-Dyer of Kilauea, Kaua'i.
- Fourth place song: "Manapua Man," by composers Kitty Cole and Jimmy Rodgers of San Francisco, California.

## Homestead youth contest on to Apr. 10

Nanakuli homestead youth who are interested in entering a song competition and essay contest in honor of Prince Kuhio, founder of the Hawaiian Home Lands program, now have until April 10 to make their entries, says kupuna Katherine Maunakea, who is organizing the event. She said the deadline was extended to give the students more time to do their research and also because Nanakuli schools had many conflicting events during March. The song competition and essay contest will be part of a program scheduled on April 19 at Nanaikapono Elementary School cafeteria from 7-9 p.m. The public is invited to this event.

Maunakea expressed her thanks to all who donated cash prizes and gifts to the contest so that all who enter can win something. She said she had received calls from as Kaua'i, Hawai'i and as far away as Philadelphia.

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# Merrie Monarch Festival in 28th year

From the backyard-friendly ambience of food and craft booths to the ceremonies presentation of the Royal Court, there is no major event as thoroughly Hawaiian as the Merrie Monarch Hula Festival.

The festival will be televised live from Hilo's Edith Kanaka'ole Stadium by KITV 4. The kahiko and 'auwana men's and women's competitions will air Friday, Apr. 5 and Saturday, Apr. 6. The Thursday night Miss Aloha Hula will be taped for inclusion within the live telecast.

Now in its 28th year, the Merrie Monarch Festival has taken on major cultural significance involving more and more spectators and participants from across the state as well as the unique spirit and beauty of the Big Island will be the subject of KITV 4 special programs and News 4 feature reports.

Marking the start of "Big Island week" will be an hour-long tribute to hula's most revered living authority. "No Na Mamo: Honoring Auntie Kau Zuttermeister" is a poignant profile of the 82-year-old matriarch, once described by National Geographic as having direct contact with hula and Hawaiian culture as it existed before modern influences.

In the same evening, News 4's Catherine Cruz will present the first part of a week-long series, "Big Island Backroads," in which Big Island residents share personal perspectives on their unique neighbor island lifestyles. The series will air during the 5:30 p.m. news. During the 10 p.m. newscast, additional features will underline the importance of the contemporary issues and events important to the island residents.

On April 4, "The Hawaiian Volcanoes: A Force for Creation" will show some of the most stunning footage ever recorded of volcanic activity. Videographer Jay Harada of the Big Island enlisted the help of kumu hula Pualani Kanaka'ole

Kanahele to flavor these spectacular images with a native Hawaiian perspective.

On the eve of the Festival's most competitive events, news reporters Robert Kekaula and Paula Akana will look at the experience of being a Merrie Monarch participant as they host "Backstage at Merrie Monarch: A Viewer's Guide." In talk-story sessions with halau members, the two Kamehameha School graduates elicit tales of the practice and preparation which takes place everyday—long before the first slap of the ipu drum resounds through Edith Kanaka'ole Stadium.

KCCN's Kimo Kahoano and KITV 4's Paula Akana will narrate the superb performances of dancers who represent all the islands in the 'auwana and kahiko competitions. Their commentary will help viewers appreciate the cultural roots and meanings of the dance, the dedication of the dancers and the criteria of the judges. Coverage of the festival will culminate with the colorful awards ceremony, a spectacular climax to another year's worth of hard work inspired by a common commitment to Hawaii's heritage.

## OHA grant workshops to start

The Office of Hawaiian Affairs has scheduled a series of grant writing workshops to begin in April. The workshops will provide a general introduction to writing grants for state, federal and private funding. Topics to be covered include identifying sources of funding, developing a project idea, drafting a grant proposal, and developing a project budget. The workshop will also cover creating a non-profit organization, setting up bookkeeping and project and monitoring procedures, and grant

reporting requirements.

The workshops will be conducted by OHA's planning officer and former grants specialist, Christine Valles. The workshops are free and will be held from 9 a.m. to 3 p.m. Bring a brown bag lunch. Refreshments will be provided. To register call the OHA office on your island or Valles on O'ahu at 586-3777.

All workshops will begin at 9 a.m., end at 3 p.m., and include a lunch break.

### Workshop schedule

East Kaua'i	April 13
West Hawai'i	April 20
Moloka'i	May 4
West Kaua'i	May 11
Central/Leeward O'ahu	May 25
East Hawai'i	June 1
Windward O'ahu	June 8
Maui	June 29

Anahola Homestead Club House  
Hulihe'e Palace, Kuakini Room  
Mitchell Pauole Center  
Kekaha Neighborhood Center  
Pearl City Public Library, Meeting Room  
Office of Hawaiian Affairs, Hilo Office  
Queen Lili'uokalani Children's Center, Windward  
Office, Hale 'Aha  
Cameron Center, Conference Room 2

28th ANNUAL

**Merrie Monarch Festival**

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# Register now for Na Pua No'eau programs

The Center for Gifted and Talented Native Hawaiian Children, Na Pua No'eau, will conduct its second annual Summer Institute in July and August as a means of providing educational enrichment opportunities for students of Hawaiian ancestry.

The center is distributing Na Pua No'eau Summer Institute brochures, which describes the programs being offered this year. The brochures are now available, and Summer Institute applications will be distributed to Hawaiian agencies, state wide by April 17.

The institute will again be conducting boarding programs at the University of Hawaii at Hilo dorms for students who will be completing grades 6-11 by June 1991. The programs run for either two or four weeks, and include:

Session 1: July 8 - July 19

- **Hawaiian Rocks and Rolls** (field volcanology)

- **Hokule'a** (Science, Technology and Hawaiian culture)

- **Pencils and Paints** (Visual Arts)

- **Hawai'i-Hawaiian style** (Hawaiian language, culture, handicrafts and conservation. For students with little or no Hawaiian language skills).

Session 2: July 22 - Aug. 2

- **Hawai'i-Hawaiian style** (Hawaiian language, culture, handicrafts and conservation. For students with moderate Hawaiian proficiency).

- **On Stage** (dance and drama)

- **Hawai'i in Profile** (field geography)

- **Astronomy** (Hawaiian skies and beyond)

Session 1 and 2: (runs from July 8 - Aug. 2)

- **Aquaculture** (lots of field experience)

- **Video production** (produce a video like the pros)

One Program will be offered in Kona:

- **Aquaculture Summer camp**

An aquaculture summer camp for gifted and talented students of Hawaiian ancestry entering grades 10 and 11 in the fall, will be held at the Oceanic Institute Keahuolu facility on the island of Hawai'i. All expenses are paid for selected students, including round-trip airfare from other islands.

There are two sessions for students: June 15-29 and Aug. 3-17. A workshop for teachers is scheduled July 15-26. For applications forms or information contact Gary Karr at the Oceanic Institute, Makapu'u Point, Waimanalo, Hawaii

96795; or phone (808) 259-7951. There are only 10 slots available for each session so interested individuals are urged to contact the institute quickly. Selection and notification of participation will be completed this month.

Na Pua No'eau Summer Institute brochures may now be obtained from the Center's office, at the University of Hawaii at Hilo, Building 381-A on the makai campus and at the offices of Alu Like, Department of Hawaiian Homelands, Office of

Hawaiian Affairs and the Queen Lili'uokalani Children's Center.

Applications will be available for pickup at these same distribution points after April 17 and the **deadline for submitting completed Summer Institute applications to the Na Pua No'eau office is May 15.**

For further information, contact Terry Plunkett at Na Pua No'eau, 933-3678.

## OHA Youth Legislature gives 'opio leadership training experience

The Office of Hawaiian Affairs through its Education Division will host the fourth annual youth leadership conference, 'Aha 'Opio O OHA, June 17-22, in Honolulu.

Sixty Hawaiian high school juniors statewide will be selected to participate in a week of program activities. These will reflect Hawaiian concerns such as ecology, Hawaiian history, native rights and alternative lifestyles. Students will learn first-hand about the election process, organization of government, how bills are introduced and how to lobby for issues. They will have the opportunity to take leadership roles, explore traditional Hawaiian values in the context of contemporary Hawai'i, and will be able to meet legislators and other officials involved in government.

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

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

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

Applications to participate may be obtained through junior class counselors at the high schools or by calling the OHA Education Division at 586-

3751 or 586-3777. All applications should be returned to OHA no later than April 26.

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

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

## Honaunau fest June 28-30

The annual Establishment Day Hawaiian cultural festival at Puuhonua O Honaunau National Historic Park will be held June 28-30 from 10 a.m. to 3 p.m. each day. The theme is "na mea hana lima na kupuna," (traditional crafts of our ancestors).

The public is invited to join in celebrating the park's 30th anniversary. Activities planned include a hukilau, lauhala and coconut frond weaving, hula, Hawaiian games and food tasting.

The festival, which began in 1975 is made possible each year through the cooperation of the Hawai'i Natural History Association, the National Park Service and more than 200 volunteer friends of the park. Coordinating the events this year are Tom All DeAguiar, Naoto Katoku and Katherine K. Domingo.

## OHA names new loan fund director

The Office of Hawaiian Affairs has announced the promotion of Ken Sato to manager of OHA's Native Hawaiian Revolving Loan Fund (NHRLF), and the hiring of Jerry Opiopio as an NHRLF loan officer.

The loan fund is a five-year, \$3 million demonstration project designed to provide low interest loans to Hawaiians who want to start, expand or improve their own businesses, but who are unable to qualify for loans at conventional lending institutions.

The program, which is funded by the Administration for Native Americans and administered by the Office of Hawaiian Affairs is in its last year of funding by the federal government. However, additional financial sources are being sought to enable NHRLF to continue on a long-term basis.

Sato has been with the project as a loan officer since its inception. He is a graduate of McKinley High School in Honolulu and earned a Bachelor of Business Administration degrees from the University of Hawai'i. A Vietnam veteran, Sato served five years active duty in the Navy and holds the rank of Commander in the U.S. Naval Reserve.

His business experience includes three years as commercial loan officer at Bank of Hawai'i, four



Ken Sato

years as vice president of THC Financial Corporation and a year as president of Lincoln Financial Corporation. Sato founded and managed Cash Register Pacific, Inc., a firm which markets and services electronic cash registers.

Opiopio in his capacity as an NHRLF loan officer, will assist in the processing, evaluation and monitoring of both new and current loans. He is a Punahou graduate and earned a B.S. degree in business and finance from the University of Southern California in Los Angeles. Opiopio has a decade of experience in banking and served as loan officer, assistant branch manager and as assistant cashier at Bank of Hawai'i. Most recently he was a financial advisor for the Small Business Center of the Chamber of Commerce of Hawai'i.

To date, the Native Hawaiian Revolving Loan fund has approved loans totalling \$2,220,200. Approximately \$1 million remains to be expended between now and November, 1992.

Sato said that NHRLF continues to receive far more applications for loans than there are resources available. He noted that loans have been awarded to applicants on all islands except for Lana'i and the program is now seeking viable applications from that island.

For more information about the Native Hawaiian Revolving Loan Fund call OHA at 586-3777.



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# April is "Hawaiian History Month" at UH Hilo

April is Hawaiian History Month at the University of Hawai'i Hilo campus. Ho'oiikaika, a UH Hilo campus organization, has put together a wealth of free informative lectures, films and forums open to the public.

Here is the schedule of events:

## April 1-4

Apr. 1 (Mon.): Lecture — Pualani Kanahele discusses Native Hawaiian religion of the past, present and the future. 12-1 p.m. EKH 105.

Apr. 2 (Tues.): Films — "The Time of Ao." Chanters recount the mystical adventure of Polynesians discovering new land; portrays the first landing and village life until the mid 1970s. "Innocence Betrayed." Examines the effect of Western contact from time of Capt. Cook until the overthrow of Queen Lili'uokalani. 3-5 p.m. EKH 104.

Apr. 3 (Wed.): Forum — Open discussion on the legal definition of Native Hawaiian religious practices. 12-2 p.m. UH Hilo library lanai.

Apr. 4 (Thurs.): Lecture — Lance Niimi outlines the basis of the Queen Lili'uokalani trust meant to help Native Hawaiian beneficiaries. 1-3:30 p.m. EKH 109.

## April 8-11

Apr. 8 (Mon.): Films — "The People Who Love the Land." Moloka'i Hawaiians relate the conflicts between traditional ways of the Hawaiians and the incursions of modern society. 12 noon to 12:50 p.m. EKH 105.

Apr. 8 (Mon): Lecture — "1848 Mahele" Lilikala Kameeleihiwa, PhD, Hawaiian studies teacher at UH Manoa relates the history of the infamous "Great Mahele" and the subsequent alienation of Hawaiian lands. 1-2:50 p.m. EKH 112.

Apr. 9 (Tues): Lecture — "Overthrow of Hawai'i" Davianna McGregor, PhD, discusses the events shaping the overthrow of the Kingdom of Hawai'i in the 1890s. 12-1:30 p.m. Campus Center (CCTR) Rm. 313.

Apr. 10 (Wed.): Forum — "Hawaiian Home Lands" Open discussion on Hawaiian Home Lands issues. Don Pakele and Hardy Spoehr of DHHL speak alongside Hawaiian homesteaders. 12 noon-2 p.m. Library lanai.

Apr. 11 (Thur.): Lecture — Paul Nahoa Lucas of Native Hawaiian Legal Corp. discusses the mismanagement of the Dept. of Hawaiian Home Lands. 12 noon-1:30 p.m. CCTR 313.

Apr. 11 (Thur.): Films — "Makua Homecoming" Hawaiians on Oahu's leeward side are forced off a fishing village site in 1983 by state Dept. of Land and Natural Resources officers. "The Sand Island Story." Hawaiians resist eviction by the state to create a Hawaiian fishing community on a strip of O'ahu shoreline in 1982. "Waimanalo Eviction: June 3, 1985" shows the eviction by state police of Hawaiians living on Waimanalo Hawaiian Home Lands. "Kapu Ka'u." Interviews with Hawaiians of the Ka'u district about their Pele traditions and lifestyle. 3-5 p.m. EKH 111.

## April 15-18

Apr. 15 (Mon.): Lecture — Bill Kalei, East Hawai'i liaison for the Office of Hawaiian Affairs, explains OHA's structure and actions for bettering conditions of Hawaiians and Native Hawaiians. 12 noon-12:50 p.m. EKH 105.

Apr. 15 (Mon): Films — "Hawaiian Soul." A contemporary Hawaiian world view is shared by 11 Hawaiians who have struggled with the question of maintaining cultural identity in the modern world, and who have found their own answers. "Pacific Sound Wave." Contemporary Hawaiian music expresses the dispossession of the Hawaiians in their own homeland. 3-5 p.m. EKH 126.

Apr. 16 (Tues.): Lecture — Sonny Kinney of Alu Like, Inc. shares the goals and programs which aim to help Hawaiians. 1-1:30 p.m. EKH 109.

Apr. 16 (Tues.): Lecture — "Ceded Lands" Mililani Trask of Ka Lahui Hawai'i talks about the specific legal rights of Native Hawaiians under the ceded lands trust. 3-4:15 p.m. EKH 109.

Apr. 17 (Wed.): Forum — "Aloha 'Aina and Your Children's Future" Discussion on the ceded lands trust with OHA Trustee Moanikeala Akaka. 12 noon-2 p.m. Library lanai.

Apr. 18 (Thur.): Films — "Pele's Appeal." An ethn documentary featuring traditional Pele customs and traditions as practiced in ceded lands parcel Wao Kele O Puna; Hawaiian views of geothermal development as sacrilegious. "Kaho'olawe RIMPAC 1982" shows U.S. military target practice on native Hawaiian ceded lands island of Kaho'olawe. 1-2 p.m. EKH 112.

## April 22-25

Apr. 22 (Mon.): Lecture — "Grassroots Organizations" Palikapu Dedman of the Pele Defense Fund relates the goals and objectives of native Hawaiians in organized struggle for their rights. 12 noon-1 p.m. EKH 105.

Apr. 23 (Tues.): Film — "Na Wai A Ho'ola I Na Iwi? Who Will Save the Bones?" Shows the excavations by developers of the Ritz Carlton Hotel at Honokahua, Maui which uncovered over 1,000 ancient Hawaiian burials. Hawaiians organized into a grassroots effort to stop the

desecration of the dead. 12 noon-1:30 p.m. CCTR 313

Apr. 23 (Tues.): Lecture — Ed Kanahele speaks about the success of Hui Malama I Na Kupuna O Hawai'i in halting the desecration of native burials at Honokahua. As chairman of the Big Island burial council, he relates the historic importance of the council's native majority in deciding the care of native burials. 12 noon-1:30 p.m. CCTR 313.

Apr. 24 (Wed.): Forum — Native Hawaiian activists discuss the phenomena of Hawaiian grassroots organizations, their past, present and future predicaments. 12 noon-2 p.m. Library lanai.

Apr. 24 (Wed.): Films — "Hold Fast (Part 3 of Hawaiians)." Focuses on how the Hawaiians have changed and how they are rejuvenating and preserving their culture. 3-5 p.m. EKH 126.

Apr. 25 (Thur.): Lecture — Mililani Trask speaks about the Hawaiian grassroots sovereignty organization Ka Lahui Hawai'i. 12 noon-1:30 p.m. CCTR 316.

For information about the Hawaiian History Month series of programs contact Ho'oiikaika, P.O. Box 11109, Hilo, Hawai'i 96721, or phone Michelle at (808) 935-9153.

# Volunteers needed to register 'ohana

by Elaine Tamashiro, volunteer director

Volunteer deputy enrollment registrars are still needed for Operation 'Ohana, an enrollment of all Hawaiians. Volunteers are continually needed because Operation 'Ohana is an ongoing program which will continue until all Hawaiians worldwide, over 200,000, are enrolled. Operation 'Ohana encourages all persons with any blood quantum of Hawaiian to join together in one alliance starting with families and expanding to include the entire community.

To become a deputy enrollment registrar for the Office of Hawaiian Affairs' Operation 'Ohana, you must complete a training session (two to three hours), agree to abide by the enrollment procedures and/or policies of the Office of Hawaiian Affairs and be certified by the OHA community

liaison or Operation 'Ohana Staff. Training sessions are generally scheduled at times convenient to volunteers. Deputy enrollment registrars normally register their own 'ohana first then extend their services to the community. If you are interested, please contact Elaine Tamashiro, volunteer director, at 586-3777.

If you are not registered in Operation 'Ohana and wish to do so, you may call our office for assistance from a deputy registrar at the number listed above. We also have self-enrollment forms which can be mailed to you with instructions for completion. These forms can be mailed back to the Office of Hawaiian Affairs.

The Office of Hawaiian Affairs recently moved to 711 Kapi'olani Blvd., 5th floor, Honolulu, Hawai'i 96813. Please use this new address when mailing back enrollment forms.

# Enter voter slogan contest

The contest challenges Hawai'i residents to create a slogan urging citizens to register and to vote in the 1992 elections. The winning slogan will be featured in the state's 1992 voter awareness campaign and will be one of two slogans to represent Hawai'i in the national slogan contest this fall.

To be eligible to enter, you must be a Hawai'i resident, age 5 and older. Entry forms are available at locations and must be postmarked by May 24. Employees of the Office of the Lt. Governor, contest judges and their immediate families aren't eligible to enter.

Trips to the nation's capital and the neighbor islands and U.S. savings bonds are among the many donated prizes being offered in the third biennial contest.

Entry forms are available at Times Super Market, Foodland Super Market, GEM Department Stores, 7-Eleven locations and all county clerk offices. Entry forms will also be sent to students at all public and private schools. Other Big Island locations are KTA Super Stores and Sure Save.

Winning slogans from previous years have provided the themes of the state's past voter awareness campaigns. In 1989, the overall grand prize winner and Elementary Division first place winner was Dee Brown whose entry was, "A Little Vote Makes a Big Difference."

The contest is sponsored by the Office of the Lt. Governor, in coordination with each county clerk, the National Association of Secretaries of State, the Federal Voting Assistance Program and the

Ad Council.

Details of the contest are available through the offices of the Lt. Governor and county clerks. For information, contact the Hawaii Voter Hotline at 453-VOTE (8683). Neighbor island residents may call toll-free 1-800-442-VOTE.

# KCC offers nurse aide courses

Kapiolani Community College, Office of Community Services announces two free, nurse aide training courses. The Windward course is at Aloha Health Care Center, 45-545 Kamehameha Highway, Kaneohe, Hawaii, 96744, and runs from Apr. 15 to May 3, Monday through Friday, 8:30 a.m. to 4:30 p.m. The Leeward course is at the Waimano Training School and Hospital, 2201 Waimano Home Road, Pearl City, Hawaii, 96782, and runs from June 17 to July 12. Mondays, Wednesdays (except 6/19 and 7/10), and Fridays, 6 a.m. to 2:30 p.m.

Both courses are created to meet the requirements of the Omnibus Budget Reconciliation Act (OBRA) and are intended for those interested in immediate employment as a nurse aide in a long term care facility (Nursing Home). Funding for these training programs is being provided by the State of Hawai'i, Department of Labor and Industrial Relations.

For more information or an application form call Kapiolani Community College, Office of Community Services at 734-9211.





## Mai Wakinekona

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



### Native Peoples and challenges to sovereignty

From time to time this column has described different ways that Native People have organized to exercise sovereignty and practice self-government. This month's column will highlight some differences gleaned from a recent International Indigenous Sovereignty Conference presented Feb. 28 and Mar. 1 by the Aboriginal Public Policy Institute (APPI). The institute, which is relatively new, seeks to train or prepare a "new generation of indigenous leaders analytically skilled, managerially competent and sensitive to ethical and social considerations in tribal public decision-making."



The conference in San Rafael, California, was attended by government officials, elected and traditional Native leaders, self-styled Native leaders, and various individuals from Guam, the Soviet Union, New Zealand, Australia, Canada, Ecuador, and the U.S., including many persons from Hawai'i and Alaska.

Moses K. Keale, Chairman of OHA, as well as Trustees Rowena Akana, Moanikeala Akaka, and Kamaki A. Kanahale, and land division officer Linda Kawai'ono Delaney attended and participated in the conference. Others from Hawai'i included representatives from the Pacific-Asia Council of Indigenous People-Hawai'i, Alu Like, the Native Hawaiian Legal Corporation, and Ka Lahui Hawai'i.

Chairman Keale, in two speeches to the assembly, stressed the critical nature of the current period in Hawai'i's history as the Native communities debate and move forward to

determine how and what form(s) of sovereignty to reassert. He focused on the necessity of understanding Hawaiian culture and traditions in this reassertion process, and stressed that "spirituality" was a critical element of sovereignty.

Many different views of sovereignty were expressed at the conference. The views of Native people in power were in marked contrast to those outside of the power structures. Although all generalizations are somewhat misleading, it seems that those on the "outside" had very personal almost mystical, views of sovereignty. For example, Dennis Banks, a fairly well-known Indian activist who, however, is not involved in tribal government, defined sovereignty as similar to an eagle soaring over its own territory. Those individuals serving in governmental capacities tended to focus their views on questions such as whether powers or Native rights were constitutionally based in the national governments that exercise power over the Native governments, or whether Native rights were recognized by judicial systems that had sufficient power to enforce those rights.

Differences in the status of native rights and powers within the so-called national governments were significant.

Several Maori representatives indicated that recent progress in social welfare and other areas of local concern were vulnerable to a new national government undertaking a "review" of Maori policy, which apparently can be changed at the will of the national government.

Native representatives from Canada spoke of their distress at their rights and unique status as native people having been omitted from Canada's recent constitutional revision. In fact, Native displeasure led highly skilled Native legislators to block the approval of the constitution. Natives

from Canada also pointed to recent Canadian judicial decisions affirming fundamental Native Rights.

A fascinating presentation was made by the president of the Association of the Indigenous People of the Soviet Union. He tracked the efforts of his group, many of whom are related to Eskimos in Western Alaska, to gain any official recognition within the Soviet Union. The effort finally required the intervention of the president of the USSR, before the bureaucracy would take the Native People seriously. It, however, does not appear that Native people exercise any sovereignty or self-government within the USSR.

Perhaps most depressing was the lack of any status or protection extended to Native people in Ecuador, South America. According to Ecuadorian officials, their constitution does not permit "discrimination" and special or Native rights would violate anti-discrimination provisions.

No Native group at the conference indicated a problem-free mechanism for maintaining Native sovereignty. It did seem however, that those groups, such as Indian tribes in the United States, that had well-defined constitutional status as well as a judicially defined status, had a more extensive battery of weapons with which to protect their interests.

### Hawaiian Rights

from page 3

Hawaiian right to sue for breach of trust before 1988 may kick in.

Another bellweather of change was the expanded public awareness of the ceded land trust. With the ConCon amendments that created OHA a new area of state constitution and statutory law was created. This was a major advance, she said. OHA is part of state government but its creation by the people of the state represents an important change in consciousness, believes. Looking at these first steps from an international perspective, she says, "This is Hawai'i's opportunity to forge a nation of some kind."

However she also points to the change in the times from the period of the 1970s and 1980s. Then, attitudes were more favorable toward Native right. Native American tribes were winning

Copies of the Native Hawaiian Rights Handbook (ISBN 0-8248-1374-X), \$25 soft-bound, may be obtained from University of Hawaii Press, the UH Bookstore, and by the end of April from all major local bookstores. Mail orders may be placed with University of Hawaii Press, Order Dept., 2840 Kolowalu St., Honolulu, Hawaii 96822. Add \$2 for the first book for postage and handling (\$1 for each additional book) and allow two weeks for delivery.

highly publicized court cases. This attitude of the courts has changed, she says, "Case law may not be as helpful these days. Legislation may be more helpful to native concerns in the future."

MacKenzie thinks there is a subtle change of consciousness among Native Hawaiians concerning their interest in understanding their past and taking charge of their future. There are more people involved and interested today in understanding what their rights are and asserting them. Even "silent" middle-class Hawaiians are wanting to know and assert their rights.

She cautions lay readers to understand that law is not a matter of black and white absolutes, but that it is complex and dynamic and constantly being tested. "Read the book. Nothing is secure. Expect challenges to rights to continue. Hawaiians must keep asserting all their rights."



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# OHA: A Celebration Of Ten Years

## OHA: The Beginning-Part One

With this special supplement marking the first decade of the Office of Hawaiian Affairs, Ka Wai Ola begins a series of monthly article designed to help you understand OHA better.

"OHA: The Beginning" takes you back to the early 1970s and traces the growing awareness that the Hawaiian people were going to have to organize to survive.

by Curt Sanburn

### Special to Ka Wai Ola O OHA

The story of the Office of Hawaiian Affairs (OHA) began just over ten years ago in 1980, when nine Hawaiian men and women chosen by the Hawaiian community were sworn in as trustees... of an idea. The idea was hope for the Hawaiian people, the chance to control their rightful resources and determine their own destiny.

Looking back through two thousand years of Hawaiian culture and ahead to an unlimited Hawaiian future, the last two decades might seem unimportant, but they were pivotal years. These are the years when the idea of the Hawaiian nation was reborn and activated, when the nation itself gathered strength and the Hawaiian people were finally able to turn away from one hundred years of despair and dispossession. The story of OHA, still unfinished, is the story of hope.

### The 1970s—A Decade of Conflict and Awakening

The decade of the 1970s was a hectic and unsettled period in Hawaii's history, as it was in American history. The social and cultural activism that blossomed on college campuses and in big mainland cities during the late 1960s was a national phenomenon by 1970. The values of the dominant culture were questioned and challenged by minorities of every kind in every community in the country. Racial minorities found new dignity in their native cultures and demanded equal treatment under the law. Idealistic young people questioned the morality of war and eventually brought the U.S. involvement in Vietnam to a halt. Women sought liberation from sexual stereotypes and oppression. "Ecology" became a new religion, at about the same time American astronauts brought back pictures from the moon of a bright little planet-blue, green and white-flecked—floating in the blackness of space.

Jumbo jets arrived in Hawai'i in 1970, quickly followed by jumbo hotels. In the next six years, the number of visitors to Hawai'i doubled. The world shrank and Hawai'i boomed. New resorts, new highways and new subdivisions sprouted on virgin shores and sprawled into valleys and cane fields as Hawaii's population grew by 25 percent during the decade.

The stress on the local community was felt most deeply by the rural Hawaiians. Their lives on the fringes of modernity, in close contact with the land and sea, were suddenly shaken by eviction notices and "No Trespassing" signs as landowners and developers sprinkled luxurious hideaway resorts and exclusive golf communities in the most remote and untouched corners of Hawai'i Nei. In some cases, there was no place left for farmers and fishermen to go.

At Kalama Valley mauka of Sandy Beach on O'ahu, a proposed luxury suburb threatened to dislodge the tenant farmers, including many Hawaiians, who had lived on the scrubby Bishop Estate land for years. It was a replay of Waialae-



In a ceremony filled with emotion, Chief Justice William Richardson (center) administers the oath of office to the first OHA Board of Trustees (left to right): Peter Apo,

Roy Benham, Malama Solomon, Frenchy DeSoto, Rod Burgess (behind Richardson), Joe Kealoha, Moses Keale, Walter Ritte. Not shown: Thomas Kaulukukui, Sr.

Kahala in the 1950s, when pig farmers were forced to make way for expensive suburbs.

The Kalama Valley farmers decided they weren't leaving quite easily. They organized Kokua Kalama and fought the eviction with noisy demonstrations and acts of civil disobedience. For the first time in almost one hundred years, the maka'ainana were standing up for their preferred way of life. The year was 1970, and Hawai'i would never be the same.

The battles that followed are legendary: armed farmers prepared to die for their farmlands at Waiahole-Waikane on O'ahu in 1974; the defense of Niumalu on Kaua'i; the dramatic march for access and trail rights on the West End of Molokai; Kaho'olawe, where wave after wave of heroic Hawaiians defied the U.S. Department of Defense to malama the wounded sacred island; the hopeless last stand of the fishing settlement on Sand Island; the beach access fights at Makena and Nukoli; and the tragedy of Hale Mohalu.

The fast pace of growth in Hawai'i meant that lands which had languished for years were suddenly targets for speculation and development. Kuleana lands were challenged and lost. An almost invisible avalanche of adverse possession proceedings, appropriately called "quiet title," dispossessed hundreds if not thousands of Hawaiian families from their rightful inheritance, as lawyers for the big landowning corporations sought to consolidate and substantiate their holdings.

Meanwhile, Hawaiian musicians, dancers and artists echoed the life-and-death land battles all around them with new-found pride in their cultural heritage. With the vigor of a war chant, Palani Vaughan sang "Kaulana Na Pua" ("Famous are the Flowers"), a turn-of-the-century protest song about the annexation of Hawai'i by the U.S. Gabby Pahinui and Peter Moon sang anthems of "aloha 'aina." Defiant, yearning or hopeful, the flood of Hawaiian music and dance in the 1970s

fused the love of the land with the very survival of Hawaiian culture. The voyages of Hokule'a dramatically demonstrated the ancient Hawaiians' mastery of their oceanic universe and gave new cultural pride to an entire generation of Hawaiians.

New awareness in the Hawaiian community created new resolve and questions:

What about traditional Hawaiian gathering, water and access rights? And what about the 1.6 million acres of land held in trust by the State of Hawai'i which was supposed to benefit native Hawaiians?

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Auntie Emma DeFries prays with Frank Hewett during ceremony on Kaho'olawe in 1979.

Honolulu Advertiser photo by Gregory Yamamoto. Used by permission.

Honolulu Star-Bulletin photo by Warren Roll. Used by permission.



from page 11

Why was the Department of Hawaiian Home Lands so slow to place Hawaiians on the land and the waiting list of homestead applicants so long?

And lastly, if the overthrow of the sovereign Hawaiian government in 1893 was caused in part by the United States acting illegally, as modern historians now were claiming, should we demand reparations from the U.S. Congress?

To strengthen themselves and begin to answer the questions, various 'ohana pulled together and new organizations were born. A.L.O.H.A. (Aboriginal Lands of Hawaiian Ancestry), 'Ohana O Hawai'i, the Protect Kaho'olawe 'Ohana, Hui Ala Loa, the Waiahole-Waikane Community Association and others joined the ranks of older, more established organizations including the Association of Hawaiian Civic Clubs, the Hawaiian land trusts and service agencies such as Alu Like Inc., privately formed in 1975 to assist Hawaiians socially and economically.

Scholars, lawyers and researchers pored through old law books, title records and legal histories to understand better their rights and native entitlements. Ordinary citizens became fluent in the legalese of such documents as the Constitution of 1840, the Great Mahele, the Kuleana Act, the Land Act of 1895, the Annexation Act, the Organic Act, the Hawaiian Homes Commission Act and the Admissions Act.

Attention shifted northward to Alaska where, in 1971, the Alaska Native Claims Settlement Act was passed by the U.S. Congress. The act returned 40 million acres of land to Alaska natives and paid into a trust fund \$1 billion for title to land which was not returned by the U.S. government.

#### The Puwalu Sessions—Hawaiians Organize

Winona Rubin was the director of Alu Like at this crucial time. "There was a tremendous frustration in the Hawaiian community," says the respected community leader and Kaua'i native. "Part of the community was paralyzed. They had given up even *thinking* that change could occur. Hopelessness was part of the landscape.

"And yet there was the beginning of hope in the regeneration of cultural activities—the language and dance and perpetuation of things Hawaiian. It was a way of offsetting the hopelessness, but still, there was frustration that things were not happening fast enough and fear that certain of the native rights and landholdings would disappear by the time something happened."

In 1977, the Council of Hawaiian Organizations and Alu Like sponsored what became known as the Puwalu Sessions. Like the Kalama Valley resistance seven years earlier, the sessions were unprecedented in recent history. They were the



"Frenchy" DeSoto, chair of the Con-Con Hawaiian Affairs Committee, speaks before the assembled delegates. To her left,

delegate Mike Crozier, to far right of photo, delegate John Waihee.

Photos by delegate Milton Hirata.

first organized forums devoted to the discussion of Hawaiian issues by the Hawaiian community since Lili'uokalani's loyalists had been forced to disband at the beginning of the century.

Three hundred and fifty invitations were sent out to interested groups and individuals, and representatives from 28 different organizations attended the sessions at Kamehameha Schools. A third of the attendees did not belong to any organization; they were just Hawaiians concerned about their future, anxious to listen and share their mana'o.

The first session reached consensus regarding five top-priority goals for Hawaiians: to establish political credibility and equitable political influence in order to begin the journey toward self-determination; to establish a land base for use by Native Hawaiians; to ensure an education system that has relevance for the Hawaiian people; to achieve economic self-sufficiency; and to strengthen the spirit of 'ohana and puwalu—unity and cooperation—within the great Hawaiian family.

In opening remarks which proved to be very influential at the Puwalu 'Ekolu (third) session, then State Supreme Court Chief Justice—and Hawaiian—William Richardson urged all Hawaiians to learn to use the courts to their

advantage to redress grievances, to challenge adverse possession laws and assert gathering, access and water rights.

"Our courts," he said, "have recognized that Hawaii's land laws are unique in that they are based, in part, upon ancient Hawaiian tradition, custom and usage. This means that in some cases . . . we can look to the practices of our ancestors as guidance to establish present day law."

In later Puwalu sessions on each of the islands, representatives were elected to serve as members of the Aha Kaukanawai, a mini-legislature which prepared a set of actual legislative proposals to be presented to the State Legislature on behalf of the community, called the Native Hawaiian Legislative Package.

One individual who was deeply impressed by Chief Justice Richardson's message was Adelaide "Frenchy" DeSoto, a community leader from Wai'anae who attended the Puwalu sessions as a member of the Protect Kaho'olawe 'Ohana.

"Justice Richardson and I had a sad conversation," DeSoto remembers. "It hurt him so much to see the Hawaiian people coming to court with no resources. We weren't able to sustain the onslaught by those with money who were quiet-titling the land. They were stealing. We had to do something."

DeSoto was at Makena Beach on Maui when her resolve strengthened. She was there with the Kaho'olawe 'Ohana, preparing to cross Alalakeiki Channel to Kaho'olawe under the cover of night.

"In the light of the bonfire," she says, "I watched our people preparing themselves as if going to war, and it hit me that there must be a better way to do this. I remember going to the island and listening to the kupuna plead through tears for some righteousness to be done to the Hawaiian people, so that we are not on our knees begging to eternity."

Back in Honolulu, DeSoto looked into a legislative bill proposed by State Rep. Henry Peters to create a private, non-profit agency for Hawaiians funded by a pro-rata share of the ceded lands trust.

Called Ho'ala Kanawai, the proposal went nowhere in the state legislature after constitutional scholars determined that the state cannot create a private (that is, independent, agency using public funds. However, Ho'ala Kanawai was just one of several concrete proposals to come out of the Puwalu Sessions and the 'Aha Kaukanawai executive session, proposals that were designed to improve the status and condition of the Hawaiian people.

In early 1978, Frenchy DeSoto decided to seek election as a delegate to the 1978 Hawaii State Constitutional Convention, representing Wai'anae. Her timing was perfect.

## Key dates in changing Hawai'i

**1964:** John Dominis Holt publishes "On Being Hawaiian," a book that proudly counts the achievements of the Hawaiian people and refutes the stereotypes.

**1970:** Tenant farmers resist eviction from Bishop Estate land at Kalama valley on O'ahu, sparking protests and acts of civil disobedience.

**1971:** U.S. Congress passes Alaska Native Claims Settlement Act.

**1972:** A.L.O.H.A. (Aboriginal Lands of Hawaiian Ancestry) is formed to focus on reparations for the overthrow of the monarchy.

**1974:** Farmers' protests force the State of Hawaii to act to protect Waiahole Valley from suburban development.

**1975:** Alu Like Inc., a private non-profit service agency to serve the social and economic need so the Hawaiians is founded.

**1975:** Activists trespass on the government-owned island of Kahoolawe to

protest the use of the sacred land as a practice bombing target.

**1977:** The Puwalu Sessions bring together diverse Hawaiian groups to share mana'o and find a common plan of action. Puwalu means "in the spirit of cooperation."

**1978:** The State Constitutional Convention proposes the establishment of an "Office of Hawaiian Affairs" to better the conditions of all Hawaiians. The proposals are ratified by Hawaii's voters, thus creating the Office. At the same time, Hawaiian becomes the State of Hawaii's second official language.

**1979:** The State Legislature determines that OHA will receive and administer funds equal to 20 percent of the revenue from the ceded lands trust.

**1980:** Nine trustees of OHA, elected by 54,000 Hawaiians, are sworn into office by State Supreme Court Chief Justice William Richardson.



# Con Con: Hawaiians reach "political apex"

## CON CON

The 1978 Constitutional Convention (Con Con) was called to review—and revise, where necessary—the document which spells out the functions and responsibilities of Hawaii's state government. One hundred and two delegates convened for 60 days of arduous work in the heat of summer at the Old Federal Building in downtown Honolulu, directly across King Street from 'Iolani Palace.

Called the "People's Con Con" because 90 of the delegates had never held elected office, the mood was hopeful, optimistic and reform-oriented as the opening ceremonies got under way with a "chicken-skin" chant by Edith Kanaka'ole and a prayer by David Kaupu, chaplain of Kamehameha Schools, followed by a tribute hula to Queen Lili'uokalani.

Despite the Hawaiian flavor, Hawaiian affairs were not at the top of anyone's agenda (except "Auntie" Frenchy's) going into the convention. Alu Like had spent some time and effort getting delegates to the convention, but the big issues were initiative and referendum, judicial selection, state spending limits and legislative reform.

To put Frenchy DeSoto's one-woman crusade in historic perspective, at the previous Con Con in 1968 delegate James Bacon introduced a proposal that would require the state to "preserve and enhance Hawaiian conditions." The proposal met with mild amusement and Bacon was forced to defend it, saying it was "not a laughing matter." His proposal was defeated by a 46-26 vote.

Ten years later, a lot had changed.

Con Con's first task was setting up leadership. DeSoto backed William Paty, manager of the Waialua sugar plantation on Oahu, to be chairman. After Paty was duly elected to the post and a young Hawaiian activist/lawyer named John



Waihee

Waihee was named majority leader of the convention, Paty assigned DeSoto to be chairman of the newly created Hawaiian Affairs Committee.

Suddenly, Frenchy DeSoto had an official soapbox and the opportunity to change forever the way the State of Hawai'i treated its native population.

The conception and birth of the idea called the Office of Hawaiian Affairs was played out in the chaotic Hawaiian Affairs Committee staff office among a bunch of young optimists led by "Auntie Frenchy".

It was during those long, hot summer days that she earned her title as the "mother" of OHA. Her dedicated "children" included committee staffers Steve Kuna and Martin Wilson, lawyers Sherry Broder and Jon Van Dyke, and a host of slipper-shod volunteers including Walter Ritte, Randy Kalahiki, Francis Kauhane, Mililani Trask, Kali Watson and the late Georgiana Padeken, who regularly brought stew and poi to the office to make sure the overworked staff had plenty to eat.

Organized support for the Hawaiian Affairs Committee and its work came from Alu Like, which funded several of DeSoto's staff positions and provided a priceless community network for getting input and educating Hawaiians about the many issues involved in the committee's work.

"Once a week," DeSoto remembers, "I would sit with different people and tell them what the committee was doing and try to get advice from them. It was real 'ohana system. When my staff and I worked late, people would come over with food and gather to pray, because what we were embarking on had never been done before. And it was what we call sometimes, *kaumaha*. They felt it was a burden that one person should not carry. We supported each other."

Gradually, a Hawaiian plan or "package"



Con-Con chairman William Paty presides before assembled delegates as delegate John

Waihee (center) stands to speak.

emerged from some of the earlier proposals outlined in the Puwala Sessions, proposals that were refined and added to in endless bull sessions and amended with input from community leaders, other delegates, and, of course, lawyers.

Looking back at Con Con 13 years later, Martin Wilson, who started out on DeSoto's staff and never stopped working for OHA, makes an important point about the nature of OHA's beginnings compared to the other big issues of the convention.

"There were no battalions of brains coming to Frenchy's aide during Con Con," Wilson says. "The State didn't help, the UH Law School didn't help, Bishop Street didn't help. For Frenchy, it was just a handful of people. Georgiana was a social worker. Mrs. Rubin was an educator.

"Very few people rushed to the aide of the Hawaiians. Nobody really worked against OHA or the idea of OHA, but they didn't go out of their way to help it, either. This was Hawaiian. The Hawaiians did it."

*"Hawaiians must have the freedom to develop as Hawaiians—to take their two-thousand-year-old culture and let it become all that it can become over the next two thousand years."*

*"A Call for Hawaiian Sovereignty"*  
by Michael Kioni Dudley  
and Keoni Kealoha Agard

The final Hawaiian rights package approved by the convention included the following five amendments to the State Constitution:

- An amendment authorizing the creation of the Office of Hawaiian Affairs and the election by Hawaiians of its nine-member board of trustees with the power to administer all government lands and funds set aside for the benefit of native Hawaiians and Hawaiians; and setting aside a pro-rata share of ceded land trust for native Hawaiians.

- An amendment protecting traditional native fishing, hunting, gathering and access rights for religious and subsistence purposes, subject to state regulation.

- An amendment prohibiting the use of "adverse possession" to acquire land parcels of five acres or more.

- An amendment recognizing the importance of the Hawaiian culture and including the Hawaiian language alongside English as one of the state's two official languages.

- An amendment strengthening the Department of Hawaiian Home Lands by allowing more flexibility and legislative funding of the department's administrative costs.

Convention debate on the Hawaiian package was mostly positive with little opposition, a situation that observers credited to the committee's hard work and to DeSoto's persuasive, sometimes intimidating oratory, as well as to the pro-Hawaiian mood in the state generally. As activist and volunteer lobbyist Walter Ritte put it, "This was no time to tell the Hawaiians 'No.'"



Ritte

Delegates with any reservations had only to witness the hundreds of Hawaiians who travelled from all the islands to march from 'Iolani Palace to Kawaiaha'o Church, accompanied by chanting and the pealing of Kawaiaha'o's bells. The lively demonstrators packed the crucial Committee of the Whole hearing and effectively silenced whatever opposition there might have been with their moral righteousness.

Another undeniable political factor noted by observers at the time was the convention leadership's keen desire to keep the Hawaiian and pro-Hawaiian vote in the Democratic camp for the upcoming re-election campaign of incumbent Governor George Ariyoshi.

The only serious argument came from those who felt it might be unconstitutional to use public funds to benefit one race or exclude other racial groups from the election of trustees for a publically funded agency. (This concern resurfaced later in OHA's history).

Legal opinion, however, sided with DeSoto's committee, noting that native American people had a history of separate treatment under the law due to their unique constitutionally recognized status.

What started as a non-issue in the convention had become the Con Con's most far-reaching achievement: the establishment, subject to voter ratification, of an independent state agency with a mandate to "better the conditions of native Hawaiians and Hawaiians."

As one newspaper headline put it, "Hawaiian Renaissance Reaching Political Apex."

During the debates, delegate Jim Shon expressed his support for Hawaiian access rights and Hawaiian values more eloquently than most

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when he quoted a speech by a 19th-century native American Indian which was addressed to non-natives who wanted to purchase the land he lived on:

*"Our land is more valuable than your money. It will last forever. It will not even perish by the flames of fire. As long as the sun shines and the waters flow, this land will be here to give life to men and animals. We cannot sell the lives of men and animals; therefore we cannot sell this land. It was put here for use by the Great Spirit and we cannot sell it because it does not belong to us. You can count your money... but only the Great Spirit can count the grains of sand and the blades of grass of these plains. As a present to you, we will give you anything we have that you can take with you, but the land, never."*

Voter ratification of the Hawaiian rights amendments during the Nov. 7, 1978 general election was not an automatic sure thing. In fact, the five Hawaiian amendments just barely squeaked by in the statewide voting with the largest number of "no" votes of any of the 34 ballots amendments, all of which were finally approved. For those who had worked so hard, the narrow vote was an unsettling reminder of the reality of being a minority in your own homeland.

#### The Establishment of the Office of Hawaiian Affairs

In 1979, the legislature passed House Bill No. 890, House Draft 1, Senate Draft 3, Conference Draft 1, which Gov. Ariyoshi signed into law as Act 196, implementing Sections 4, 5 and 6 of Article XII of the State Constitution and subsequently coded as Chapter 10 of the Hawaii Revised Statutes. The legislature also appropriated \$125,000 for the establishment of OHA that year.

Chapter 10 outlined the general purpose of the Office, which included receiving a *pro rata* portion of the ceded land trust revenues for the betterment of native Hawaiians; bettering the conditions of Hawaiians; serving as the state's principal agency for matters pertaining to Hawaiians, with the exception of those activities within the jurisdiction of the Department of Hawaiian Home Lands; advocating for the benefit of Hawaiians; receiving and disbursing grants for Hawaiians; and, lastly, serving as receiving agent for future reparations.

In 1980, the legislature continued to define the new agency when it determined that the actual *pro-rata* share of ceded land trust revenues would be 20 percent though it still did not clarify which ceded land trust revenues would apply. An appropriation of \$100,000 was made to actually operate the Office itself.

If suddenly the story of OHA seems to have taken a confusing, complicated, bureaucratic turn, that is because it did. As Frenchy DeSoto says in retrospect, "When we decided to leave the implementation of OHA to the legislature, we made a horrendous mistake. Only now, ten years later, are we reaching the self sufficiency and self-governance we envisioned back then."

Despite the slow, grudging response of the legislature, the Hawaiian people nevertheless had some electing to do.

In late 1979, Steve Kuna, Martin Wilson, Winona Rubin and other veterans of Con Con opened an office in the Federal Building called VOHA (Volunteers of the Office of Hawaiian Affairs). Their task was to begin the arduous job of putting together the November 1980 election for OHA trustee.

Through Alu Like, VOHA made contact with Senator Dan Inouye who expedited a \$50,000 federal grant to publicize the OHA election in the Hawaiian community and beat the bushes for the best possible candidates.

VOHA, Alu Like, the Council of Hawaiian Organizations, the civic clubs, canoe clubs and churches all rallied around what became one of the most successful voter registration drives in Hawaii's history. Martin Wilson estimates over 50,000 Hawaiians registered to vote in the

## 10-year veteran trustee recalls upbringing

"Pa'a ka waha. Hana me ka lima"—that's what they used to tell me all the time. It means shut your mouth and do the work. Don't ask any questions. Don't question anybody. That's what I was told," says Uncle Tommy, Thomas Kaulukukui, chairman of the Board of Trustees of the Office of Hawaiian Affairs and the only trustee who has served continuously since the first election in 1980.



Kaulukukui

"They told me all the time to go outside and play. This is when we lived in Kalihi. My mother and father spoke Hawaiian in the house, but never outside. When I grew up, being Hawaiian was not the thing to be, the way I see it. They always told us, 'Don't speak Hawaiian outside.' The Hawaiian language is not supposed to be spoken outside. And the hula was "obscene," then, you know?"

"My mother and father spoke Hawaiian when they were together and with us kids, but never outside."

"I knew Hawaiian, but I went to UH and took Hawaiian there. Up there they called Hawaiian a foreign language. But I knew I could get an "A" and I did."

"But that's what my parents said, 'Don't ask questions and don't speak Hawaiian outside.'"

"My mother must have been through something... why would she tell me these things? When I was

growing up, she didn't think I knew too much Hawaiian. They had a quilting bee and my mother's friends all came to our parlor and they had this quilt... and they were talking Hawaiian and I was listening. They talk about why they're not supposed to speak Hawaiian outside, why the missionaries are telling them not to speak the language. I hear anger among them. My mother would say "Go outside and play—get out."

"Those things they were saying... it was underneath but nobody did anything about it then. They couldn't. They talked among themselves, but they didn't want to say anything more outside."

Thomas Kaulukukui married a Chinese woman, a woman whose parents didn't want her to marry a Hawaiian, even though he was part Chinese himself. "Because I was a Hawaiian and Hawaiians were 'lazy,'" he explains.

In 1978, Thomas Kaulukukui retired as a U.S. Marshal and was asked to run for office as trustee of a new organization called the Office of Hawaiian Affairs.

Kaulukukui was born in 1917 while Lili'uokalani was still alive. "It didn't occur to me when I was growing up, but now I remember some of those things my parents said to me, and it registers to me why they were saying those things. They were talking about the situation they were facing."

"What the people needed, what my mother needed, and my grandparents and all the people around the quilt... what they needed was a voice."

November 1980 election. It was a momentous occasion: The first time since the election of David Kalakaua in 1874 that the Hawaiian community had had the opportunity to elect its own constitutionally recognized leaders, and it was probably the first mass political action by native Hawaiians since 29,000 Hawaiians signed the 1897 "monster" petition to Congress protesting annexation.

Meanwhile, the search for trustee candidates was on. Moses K. Keale Sr. grew up under the watchful, paternal eyes of the Robinson family on Ni'ihau and at Makaweli on Kaua'i. He spoke Hawaiian with his family; eventually he wrote a book detailing the history of Ni'ihau, the "forbidden island."



Keale

In 1980, Keale was living with his wife and children on Hawaiian Homestead land at Anahola on Kaua'i. A union man, he worked four jobs: for the state welfare department, as a disc jockey on KUAI radio, part-time at a hotel and he taught Hawaiian to a halau hula. One day, two men drove up to Keale's house asking for directions. He couldn't help them, but they got to talking anyway.

The two men were John Agard and Bob Freitas from the Council of Hawaiian Affairs. Their job was to set up meetings on Kaua'i to let people know about the upcoming OHA election and to recruit potential candidates. Keale listened to the men's story, offered to help and before he knew it, he was running for trustee himself.

"I knew the Hawaiian renaissance was happening and I had seen the palapalas (documents) about Con Con, so when I looked at this thing they were talking about, I thought, this thing is powerful. For once they're giving Hawaiians something that is powerful. I couldn't sit on the sidelines."

By the time of the election, over 100 candidates had registered to run. A huge pre-election was held at Iolani Palace. Governor Ariyoshi agreed to fly the Hawaiian flag over the palace for the first time since the overthrow in 1893.

"It was a glorious day," Martin Wilson, now OHA administrative services officer, remembers.

"Every candidate got to stand up and say something. I wish I had the tape of everything that was said. There was so much excitement and hope in the air."

On Nov. 4, 1980, 54,000 Hawaiians went to the polls.

Keale was elected.

Frenchy DeSoto was elected.

Walter Ritte, who had spent the year after Con Con in the sanctity of Pelekunu Valley with his family, emerged from the isolation of Molokai's north shore to run and win from Molokai.

Malama Solomon, a heavily educated 28-year-old professor at UH-Hilo was elected.

Thomas Kaulukukui, a retired U.S. Marshall from Honolulu, was elected.

Peter Apo a Wai'anae school teacher, was elected.

Joseph Kealoha, a real estate developer from Maui, was elected.

Roy Benham, a retired government worker from Hawaii Kai was elected.

Rodney Burgess, a Honolulu businessman, was elected.

The nine men and women were sworn in as the trustees of the Office of Hawaiian Affairs on Nov. 27, 1980. The ceremony was officiated by Chief Justice William Richardson, the same man who, three years earlier, had exhorted a loose-knit band of Hawaiian activists and community leaders to meet the challenges of the modern world and fight to "retain within us the learning and wisdom of our ancestors."

Now, in the Senate chamber of the State Capitol, standing before the nine trustees-elect, the Chief Justice cried. Walter Ritte, one of the nine about to be sworn in, remembers the moment vividly: "Chief Justice Richardson cried when he made his opening speech. He said OHA can do anything. He couldn't believe it. There were no limits. He saw the potential. We all saw the potential."

*In the next issue OHA confronts the realities of its difficult mission and begins the long, slow journey toward leadership in the Hawaiian community.*

*Curt Sanburn is a local writer, educated at Iolani School and Yale, who writes on Hawai'i affairs.*



## Chairman's View

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### Native Hawaiians at era of change

by Moses K. Keale  
OHA Chairman

Anoai kakou!

During the last week of February, I had the honor and privilege to speak before an international conference on sovereignty held in San Rafael, California. Present were delegates from 23 nations representing indigenous people from Russia, South America, Canada as well as our brothers and sisters of the Pacific and American Indian nations. I wish to share with you the text of the message I delivered at that conference as it is certainly worth sharing with our people. What follows are the texts from those two addresses given on behalf of the Office of Hawaiian Affairs.



#### Opening Address to the conferees attending the Aboriginal Public Policy Institute International Indigenous Sovereignty Conference

Aloha, I am Moses Keale, Chairman of the Board of the Office of Hawaiian Affairs, known as OHA. OHA is a unique agency created by Native Hawaiians to serve as a vehicle for reparations, as well as to provide services for our 'ohana (our Native Hawaiian family). We are an independent entity, devoted solely to the interests of the people of Hawaiian descent.

Today there are approximately 235,000 descendants of the islands who pre-existed white settlement in Hawai'i. They are our constituents — some 67,000 registered to vote in the 1990 OHA trustee election.

Native Hawaiians are now at a historical era of change — perhaps an era of great opportunity. Serious work has begun on the state and federal levels to resolve some of our claims. Claims to two million acres of land taken without payment when the United States, in 1893, participated in the illegal overthrow of the Kingdom of Hawai'i. Some of this land ultimately has been placed in different trusts that native Hawaiians have beneficial rights to. Our claims also involve these trusts.

Today, although Native Hawaiians suffer the worst health, education and imprisonment rates of any population in Hawai'i, Native Hawaiians also serve in key places — Governor and United States Senator — to help in the effort to resolve claims, and to achieve self-determination.

Our Hawaiian community is in the mid-stages on the road to resume sovereignty. We have a clear vision of that road. We have come here to learn, from your experiences and to share with you ours, and solicit your help in making the Hawaiian aspirations a reality.

#### Closing Address to the House of Delegates

For over a millennium, Hawaiians exercised absolute sovereignty over the lands and waters of Hawai'i. Our ali'i, our chiefs, ruled with the sacred right of their mana and their genealogies which they traced back to the gods. Valley, district, and island chiefs managed a complex social and economic system which included a sophisticated religious system which honored the divine quality of all things, animate and inanimate; typically produced surplus food; and sustained a civilization known for its vast water and irrigation networks, roads, and temples.

The Hawaiian Islands comprised several kingdoms, that is several sovereign nations. Early in the 19th Century, Kamehameha I extended his dominion from the Kohala region on the Big Island throughout the whole Hawaiian chain. By clever diplomacy, the last king of Kaua'i was persuaded

to recognize Kamehameha's dominant position and the Hawaiian islands became one kingdom, one sovereign nation. Kamehameha died in 1819. When the first missionaries arrived a year later the Hawaiian Kingdom was a fully functioning, healthy, independent sovereign nation ruled by Kaahumanu, as Regent for the young King, Kamehameha II.

While not governed in the same manner as the European or United States models, it was in every respect a sovereign nation — making and enforcing its own laws, enjoying the support of a vast majority of its population and quite able to defend itself, as the Russians discovered when they attempted to annex Kaua'i in those early days.

White interests began to exert significant influence on the monarchy until Queen Lili'uokalani, the seventh successor to the throne of Kamehameha I ascended the throne in 1891. She soon showed a disposition to use her own judgment in the conduct of affairs, not always agreeing with her white advisors. Becoming more and more alarmed over the Queen's increasing independence and aided by the United States military, these white business people, church leaders and politicians brought forth a revolution in 1893 which unseated the Queen, abolished the monarchy and established a short-lived Republic.

A counter-revolution initiated by some Hawaiians loyal to the queen in 1895 failed. The results made it a foregone conclusion that the Republic would solicit American "protection."

***"We Hawaiians are, or ought to be realists. This power to hold and govern can only be secured from an arrangement with the United States."***

These were the days of "Manifest Destiny" in which the United States was embarked on becoming a world power. To have strategically-placed Hawai'i, with its marvelous Pearl Harbor, brought under its wing — at little or no cost — was the highest consummation of United States statecraft.

Thus it has been for almost 100 years, that Hawaiians have been governed by the United States territorial government and now the State of Hawai'i.

We Hawaiians believe that there are three necessary elements for implementing effective self-government. These are:

1. A land base
2. A population
3. A government with sufficient power to hold the land and govern its population.

The Hawaiian people have good claims to all three of these elements:

1. Our land base is established on two basic trusts. The first is the Hawaiian Home Lands, approximately 200,000 acres of land identified in 1921 through the efforts of our beloved Prince Kuhio, our delegate to Congress for 20 years. He succeeded in having the United States government give back these lands to a trust to settle native Hawaiians upon them. The trust has not always been used particularly well. But now and in the recent past a new urgency, a new spirit has been infused and the new Commission of the Hawaiian Home Lands is well-led by Hawaiians of great talent and determination.

The second land trust comprises the ceded lands provided to Hawai'i by the United States upon its admission to the Union in 1959. That trust was established to benefit all the inhabitants of Hawai'i. These roughly 1.2 million acres remain a source of controversy. However, the things upon which all Hawaiians unite are:

- That these lands belonged to the government

and royal family of the Kingdom of Hawai'i;

- That they were illegally taken from them when Hawai'i was annexed to the United States; and
- That these lands should still belong to Hawaiians.

2. The exact number of persons with Hawaiian blood is not known with precision. However, there is general agreement that there are at least 235,000 and that more than half of these are under the age of 21 years.

3. A government with sufficient power to hold the land and govern the population.

We Hawaiians are, or ought to be realists. This power to hold and govern can only be secured from an arrangement with the United States. To seek to achieve sovereignty without this accommodation with the most powerful nation in the world as your neighbor is pure stupidity!

In 1979 after many fits and starts and after much discussion, a young native Hawaiian who some years later became our state governor, formulated a plan and saw it through to become law to create a program to develop a government structure for Hawaiians when they finally reassert sovereignty. It is this law which created the Office of Hawaiian Affairs, "OHA," the Board of Trustees of which I have the honor to chair. This board is elected by Hawaiians and only Hawaiians. At the last election, last November, 67,000 Hawaiians were registered to vote. Of those 80 percent cast their ballots.

OHA is an independent entity charged by law to formulate and to support programs to advance the interest of the Hawaiian people. It is in many respects like a fourth branch of the state government, but it is remarkable in that both the state and federal governments recognize that it will literally put itself out of business. When sovereignty is assured, the Hawaiian people will create their own government. They will undoubtedly have a constitutional convention, where delegates representing all Hawaiians, not just a few, will attend and work out a proper constitution.

This is OHA's task. This is OHA's leadership function — to strengthen Hawaiians for their return to exercising sovereignty.

***"This is OHA's task . . . to strengthen Hawaiians for their return to exercising sovereignty."***

As you have already gathered, the Hawaiian population is greatly at risk in their own homeland:

- 75 percent of imprisoned persons are of Hawaiian descent, while they constitute less than 25 percent of the population.

- Hawaiians have the highest rates of death from cancer, heart disease and diabetes of any population segment in Hawai'i, this is the state which has the highest life expectancy rate in all the United States.

- Our people have the worst school drop-out rate in the state of Hawai'i. I could go on and on concerning the challenges OHA faces. But we have some real bright spots too.

- Our state governor is a native Hawaiian; one of our two U.S. Senators is a native Hawaiian; Our other U.S. Sen., Dan Inouye is a well-known friend and supporter of the American Indian and their quest for their rights; he is equally involved and supportive of the rights of Hawaiians to sovereignty.

We are on our way! We have gathered respect in the halls of power. We have learned that the

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## Trustee's Views

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### Puna geothermal well blowout: too hot to handle

by Moanikeala Akaka  
Trustee, Hawai'i

A blowout at the Ormat Puna geothermal plant in late February injured two workers and has raised concern about the safety of the geothermal industry. One worker was up on the drill rig at 110 feet when the blowout occurred. Several area residents were touring the plant and witnessed the explosion. The drill worker blacked out and others climbed up to help him.



Robert Petrici, a local resident, photographed the steam shooting up twice as high as the 170-foot tower. The explosion was heard a mile away and poisonous hydrogen-sulfide gases were vented for 10 minutes, frightening area residents. They were further upset when plant workers refused to sound the civil defense alarm system. "A huge cloud of steam went right into the community," Petrici stated. "They promised us monitoring, they promised us enforcement, they promised us relocation."

Harry Kim, Hawai'i County Civil Defense director, said the amount of gas released first appeared to be minor but he considers the blowout a major incident in terms of "credibility and what we're trying to do to insure the safety of the public." "We damn well better learn from this," the Hawai'i Tribune Herald quoted Kim as saying.

Aurora Martinovich, who lives nearby, said half the area residents suffered health problems for a few days since the mishap. Because of Pele's heat, the temperature of the steam at a depth of 1,650 feet where the blowout began, was 500° F or what drillers would have expected at four times the depth. Is Tutu Pele telling them something? These mainland geothermal people have a lot to learn about our 'aina and her many moods. The Honolulu Advertiser initially reported that the police referred to this blowout as a minor industrial accident. However, were it not for Petrici's photo, would the media have whitewashed the situation, misinforming the public about seriousness of this mishap?

Several days after the blowout, Ormat sealed the well after a recommendation from Harry Kim and company experts flown in from Nevada. Kim told the Hawai'i Tribune Herald "the well will be plugged, and evaluated for possible abandonment."

In early February the federal government dealt a blow to the state's geothermal program when it said it wanted to withhold a \$5 million appropriation to a test drilling program in Puna until it is settled in court whether a federal environmental impact statement is needed. Although state officials say the loss of expected federal funds "won't kill the program," they admit it will hurt the state's ability to make a thorough assessment of the resource.

This state has been drilling pukas into Pele's domain for almost a decade — in Opihikao, around Puna and at Pu'uana'hulu, Kona. Before the blowout, Ormat reopened the Hawai'i Geothermal Project-Abbott well (HGPA) that had once been closed down because of pollution. This well is the only resource site known thus far islandwide. No matter how many holes they drill, Pele country remains one of the most unpredictable geothermal areas on earth.

There were a few eyebrows raised when in early February state Sen. Tony Chang introduced a bill for a nuclear power plant on O'ahu. Chang and Sen. Matsuura from Hilo are "merely trying to use the threat of nuclear power to extort support for geothermal" says Anne Wheelock, spokesperson for Big Island Rain Forest Action Network to

Honolulu Advertiser. These senators play with fire by using what Wheelock termed a "nuclear blackmail" tactic.

Five Puna community members who live near the geothermal area recently went on a state-sponsored geothermal site inspection tour in California, Colorado and Nevada. Three state Department of Business and Economic Development employee accompanied them on the five-day trip in early December.

They met with geothermal regulators, plant operators, industry consultants and representatives, and local community members. The tour included the Geysers and Coso in California; Steamboat Springs, Colorado, Yankee Caithness, and Ormat's Soda Lake II and Stillwater geothermal plants in Nevada.

The trip allowed these concerned residents to learn more about the technology and regulation of the industry and the experiences of other communities.



In Lake County community groups were largely responsible for getting more stringent regulation and compliance programs. Friends of Cobb Mountain has been dealing with the geothermal issue for 18 years, and still feel they have to watch the developers "like a hawk." They are included in an 'early' community input process before the permit comes to public hearing.

The Puna residents felt the site inspection confirmed their concerns about the industry. Kapoho resident Jane Hedtke said, "The resource is much hotter in Hawai'i. The hydrogen sulfide content, pressure and silica levels are far greater, making the engineering of the resource more hazardous."

The group learned that a process to reinject geothermal waste by-products back into the well has failed at a Coso geothermal plant in California where the technology began. It is being discontinued after three years because of gas buildup and interference with production wells. Puna community members worry that reinjection planned here as a means to control pollutants is not a proven technology. Should it fail, there could be another HGPA with the venting and brine ponds, only ten times the size."

Apparently, complaints and opposition to geothermal development are directly related to distance. The plants with distant neighbors had no complaints; those with residents one mile or less away faced sharp opposition.

Luana Jones, a Kamehameha Schools graduate stated "Geothermal development and residents

just cannot co-exist it's adding insult to injury. It's enough to have to breathe it, then you have to prove it's harming you." Her families and others live on the border of the Hawai'i geothermal lease sites. More than 50 houses are within a one-mile radius of the Ormat 25 megawatt project in Pohoiki.

Carl Kirkendall, who lives next to the True Geothermal site in Wao Kele O Puna, remarked in a report filed with the Department of Business and Economic Development that "large scale geothermal development within the former Puna forest reserve will result in far more fracturing of the forest ecosystem than the loss of forest acreage indicates. Though each unit may encompass only a small area . . . the sum of the development will be the compound of the parts."

The Puna residents concluded they would not want to live near geothermal power plants and well fields, given the unique situation here in Hawai'i.

The first week of March Trustee Rowena Akana and I drove up to Lakeport after attending a sovereignty conference in the San Francisco Bay area. The weather unfortunately was stormy, flooding in areas and made for worrisome travel. We met with Mark Dellinger, Lake County geothermal coordinator and Bob Reynolds, county, state and federal noise and air quality control regulator.

It appears California is much more protective of their community than our state has been on development. Reynolds was in Hilo a year ago as a witness in a court case on geothermal hydrogen sulfide by-product. He stated that some attitudes and lack of concern by state employees involved in geothermal development are so bad that "they should be canned." He also said that the health department, which plays an important role in geothermal development, knows about diseases but knows nothing about engineering or toxic poisoning. Those state officials who are supposed to be protecting our community are instead just going along with what the developers have been proposing. One Hawai'i attorney general told Reynolds "the state policy is to do geothermal so we're going to do it!" This could prove disastrous to our fragile Hawaiian ecosystem.

Reynolds pointed out some fundamental differences between Hawai'i and California geothermal. Our resource is acidic and very corrosive in nature. There is much chloride and brine. He felt drilling for geothermal on an active volcano is hazardous and geologically risky. "If the earth moves (earthquake), you can shear off the drill." He feels it's going to make more misery for developers and be hazardous to the community. It seems to me," he stated, "you've got unique problems in Hawai'i."

Dellinger said the state and developers have to be upfront and honest. There will be deterioration of the quality of life in the area where geothermal is developed. "Drift from wells will brown and kill trees," Reynolds added. "It ain't going to be better, you're going to lose something."

The Geysers well sites in California are down 20 percent in energy output and expected to be depleted 50 percent by the year 2000. Dellinger commented "(it) will drop to a point then level off." Yet we keep being told that this energy is renewable — sounds like "shibai."

If Hawai'i is foolish enough to develop geothermal, it is imperative we have a good, strong monitoring and compliance person on the local level. This person should be vigilant, independent and not owned by the geothermal industry and truly responsive to community needs and concerns, say the Lake County officials. By ignoring community concerns as has been happening in Hawai'i this past decade, the geothermal industry and state have been building

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## Trustee's Views

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### Geothermal development: a boon or bane?

by Rowena Akana  
Vice-chair

Anoai ke welina. Last month Trustee Moanikeala Akaka and I traveled to San Rafael to attend an international indigenous sovereignty conference for two days. When the conference was over, Trustee



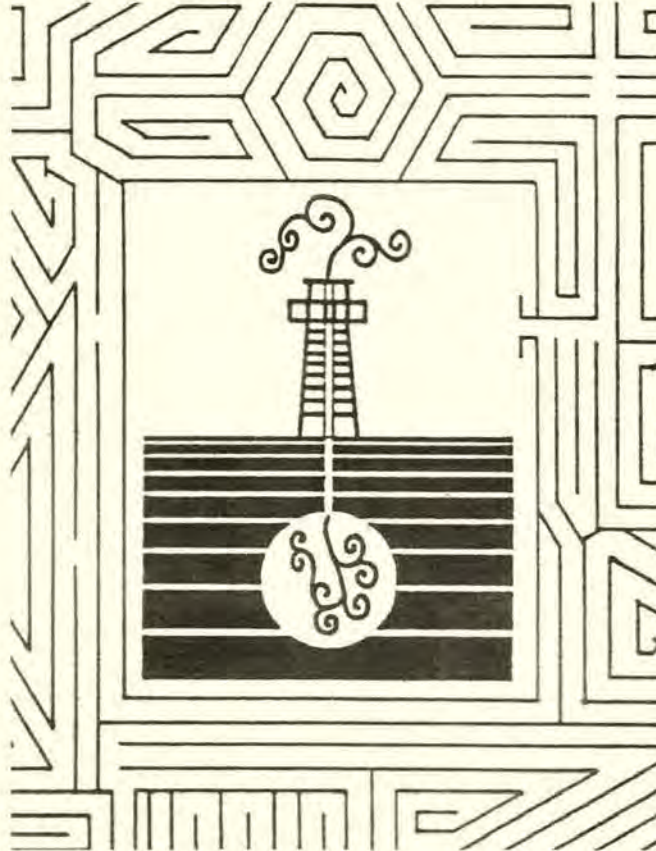
Akaka and I traveled down to Lakeport, California in the beautiful wine country of Napa Valley.

However, our purpose for going to Lakeport was to visit the geothermal energy wells in the Geysers area of Lake County, and to speak with county planning officials about their personal experience with geothermal energy development.

While in Lakeport we spoke with Robert Reynolds, director of the Lake County air quality management district and Mark Dellinger, Lake County geothermal coordinator.

Both men explained, and I agree, that geothermal energy may be a good source to tap, provided the following criteria can be effectively met:

- Land use planning must take into account goals, policies and implementation measures for all stages of geothermal development.
- A water quality monitoring program is necessary and should be a joint agency and industry effort.
- A noise control and monitoring program is needed to do spot-checking and to make regular noise measurements.
- Air quality management should be the concern of a committee made up of industry, regulatory agencies and environmental groups.
- Local permitting, monitoring and enforcement processes must be established, and public participation encouraged at all steps.
- Environmental planning should require baseline data to establish a pre-development setting, thereby protecting both industry and community interests.
- The permitting process should require an applicant to identify specifications on such things as well pads, access roads, pipeline, power plant



and transmission tower locations.

Before granting development permits, Lake County made the geothermal company build a water reservoir above the well site to ensure fresh, uncontaminated water would always serve the town. They required the company to post a large bond to make sure it had sufficient financial resources to both cover the cost of cleaning up and environmental restoration in event of any accident, as well as at the end of the plant's life cycle.

Recently Dellinger was brought to Hawai'i by a public relations firm who represented the company that has been granted a permit by the state to conduct geothermal test drilling in the Wao Kele forest in Puna. He was brought in to speak to residents living near the test site. However he was not allowed by the company to see the geothermal well sites, in particular the site that suffered a blow-out this year.

Reynolds said he is concerned that a number of factors about the Puna environment and geology make geothermal development a proposition that should be very closely watched by the state and community groups. These factors include the test site's location near a residential area, in an zone of known seismic and volcanic activity.

Further, he said the already high acid content of Hawai'i's soil may make the islands' water sources and vegetation more susceptible to any increase in soil acidity from acid rain, either from vog (volcano haze) or produced through the geothermal venting process. This combination may have ramifications that are not fully understood or anticipated at present, he said.

Any action has its cost and in the case of geothermal, we must weigh long-term environmental impact against the potential economic and energy value a project may offer. While visiting the geothermal well site in Lakeport, I saw 100 year-old pine trees near the well sites slowly dying from the top down. In another 10 years, I was told, these trees would be dead.

I am concerned that our state is not well enough equipped to grant permits for geothermal development because we don't know enough about what criteria and requirements are needed. More information is needed so our state can impose appropriately tough restrictions on development of geothermal energy.

While geothermal energy can be beneficial to Hawai'i, it was a statement by Reynolds that rang true for me: each community must weigh the pros and cons of geothermal energy development on an individual basis. What works for one community may not work in another.

The Lakeport men said they are now conducting a study to resolve the question of why the projected 30-year life expectancy of a geothermal well has consistently been cut in half.

Geothermal can be a boon for energy development in Hawai'i, but I want to see it be safe for all of us. Each community must ask itself whether the economic benefits outweigh the environmental costs over time. Is the amount of money that could be realized worth the damage and discomfort they will endure? The final determination should be by the people of the community.

## Trustee's Views

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### Molokai Ag. loans and other topics

by Louis Hao  
Trustee, Moloka'i and Lana'i  
3rd Global Congress of Heritage Interpretation International (HII)

I represented the Office of Hawaiian Affairs at a meeting on March 7, of HII at the University of Hawai'i Manoa campus. The purpose of HII is to bring together agencies for quality interpretation, preservation and conservation of the world's natural and cultural resources. This affirmation, to protect areas, sites and objects to better serve the physical, cultural and spiritual needs of humanity and provide a link from the past to the present to our future, is of great interest.



The Third Global Congress will bring nearly 300 speakers from more than 40 countries to participate in a variety of programs, workshops, semi-

nars and presentations, Nov. 3-8 at the Sheraton Waikiki Hotel in Honolulu. Hawai'i's Pacific and Asian cultures will be shared, particularly the Native Hawaiian.

Let me know if you are interested in participating. Leave your name, phone number and address at the Office of Hawaiian Affairs office, 586-3777.

**Mrs. Hoaliku Drake**

I am privileged to acknowledge the confirmation of Mrs. Hoaliku Drake's re-appointment as Chairperson of the Department of Hawaiian Home Lands, by the State Legislature. Mrs. Drake works very hard for all of us. The Hawaiian Homes program has already shown much progress, and likewise the relationship between the Office of Hawaiian Affairs and Department of Hawaiian Home Lands is positive. Congratulations!

**Native Hawaiian Revolving Loan Fund (NHRLF)**

I attended my first business meeting of the Native Hawaiian Revolving Loan Fund on February 28. Although I am not a voting member on the NHRLF board, I will be lending my expertise

and mana'o to this fine organization. If you have any suggestions regarding this program, please call me.

**House Bill 1086 (Moloka'i Agricultural Loan Program)**

I am happy to report at this point that this bill is being heard at the Legislature for renewed funding. For your information, a precedent has now been set that loans to Department of Hawaiian Home Lands (DHHL) applicants from this program receive a guarantee of \$50,000 or 50 percent of the loan (not to exceed \$50,000) by DHHL. What this means is that all the red tape or liens, assets, land and equipment can be addressed in the loan package with a guarantee of up to \$50,000 by DHHL. The program is continuing with the County of Maui. Now, similar guarantees or agreements can now be accomplished with other lending institutions. It goes to show the concept of whatever benefits the Hawaiian people also benefits the general public and vice versa is true.

Mahalo.



## Trustee's Views

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### Education: the Key to Success

Aloha Mail!

As a Native Hawaiian and a "kupuna," I would like to share some of my concerns with you. As a trustee, I have found the task of serving you as the most important time of my life. Even in light of my other careers as a professional law-enforcement officer and an elected councilman, it is truly a rewarding experience to serve your own people and contribute toward their betterment.



Early on during my decision-making to run for OHA in the latter months of 1989 I worked on my platform planks in order to start my campaign early in 1990. My early concerns were: 1) education, 2) land, 3) housing, 4) culture, 5) health and medical services and the need to strengthen the "ohana" in the home and improve the economic well-being of our Hawaiians. Although the above are not in any particular order, family, land and housing, and education are so synonymous that they are married. If the 'ohana or family has no place to call "home" and if they do not have the income to provide for their comforts and well-being, they are not in a position to provide education for their sons and daughters.

I will try to articulate my mana'o as it relates to the importance of education. OHA can expand its resources to this end, not only for higher education but for early-childhood education — like the successful "Head Start Program,"

and vocational, commercial and other traditional training for Hawaiians.

As chairman of the OHA Budget, Finance and Policy Committee, I was somewhat disappointed to see only \$100,000 requested in OHA's education division budget for the FY 1991-93. I must explain that this budget was already adopted by the old board and transmitted to the Legislature. It is a step in the right direction. However, it is wholly inadequate in my eyes. There is genuine interest and support from the new board for education. During the recent legislative hearings on the budget, which is still in legislative process, I found great interest on the part of the legislators who asked, "Why not a larger request for education in the budget?"

Although I left them with a request for increased amounts, I don't know whether any will be forthcoming in light of the present U.S. recession, the recently-ended war in the Persian Gulf, and the report of a revenue shortfall of approximately \$150 million by the Council on Revenues for the 1991-93 fiscal Biennium.

At a recent meeting of OHA's Education and Culture Committee on March 1, I proposed that we seriously consider increasing our scholarship funds by doing the following:

1. Take 5 percent of the \$7.2 million which OHA will receive annually for its operations and place this in a special fund. It would mean an initial \$360,000 to this scholarship.

2. Take a percentage of the entitlement money yet to come from the state and place it in this special fund for the same purpose.

3. Required recipients of financial aid via scholarship to return home during summer vacations

and work with agencies and community groups working with Hawaiians. They could become part of a nucleus of young people making up the future generation of Hawaiian leaders.

4. The OHA administration was instructed to make the necessary study and draft recommendations and criteria to be established.

We must not forget that our first priority is Hawaiians and their social and economic well-being. We know through records-keeping that Hawaiians are very low in numbers in the University of Hawai'i system.

Many cannot even enter community colleges on their islands because they and their families do not have the "kala" to cover their education and expenses. Many, many within the "gap group" fall between the cracks and therefore forget about higher levels of education.

If we want to help our Hawaiians to move up the social and economic ladder, if we want to assist in improving their economic self-sufficiency, and if we want to effectively address the educational needs of Hawaiians, we need to change our priorities and give our Hawaiians the opportunity to educate themselves. Otherwise, we may be the last ethnic group on the "totem pole" in the future.

Research figures cited on CNN on the cost of a college education averaged \$45,891. The average Hawaiian family cannot do it, therefore, there is need for us to appropriate as much as we can towards education. If you and I care enough we can make a difference for our Hawaiians. What better legacy can we leave behind? With education there is no limit to what we can do.

Aloha and malama pono.

## 'Ai Pono, E Ola

By Terry Shintani, M.D.

### How to get fish from your own back yard

Imagine walking into your backyard with a fish net, and with one scoop netting five live 3/4 lb. fish, cleaning, cooking and serving them absolutely fresh, 45 minutes from your backyard to your table.

This is the way it might have been in ancient times for some Hawaiians. Believe The Hawaiian people were always known for their skill in fishing. But perhaps less well known is the fact that they were also master fish-farmers. For example, evidence on Moloka'i indicates extensive fish pond development. In fact, so extensive was the fish farming system that if all the remnants of fish ponds were re-activated today, it is estimated that the island of Moloka'i could become self-sufficient for its protein source from its fish ponds with enough left over to generate some revenue for the island's economy. While restoring fish ponds would be a long-term goal, the question is what can families do today to support such a movement and possibly reap some benefits from this concept as well?

One project that is already yielding results that will allow some individuals to gain some self-sufficiency and a good source of nutrition is the "backyard fish-farming project," being conducted by the Wai'anae Coast Community Alternative Development Corporation (WCCADC). The 'Opelu Project (which along with Ka'ala Farm is part of an "ahupua'a" system) in Wai'anae is the



site of the family training and research for the backyard aquaculture.

Can this concept be a reality? Well, the image of the 45 minutes from backyard to table is a story about the first harvest of the project described to me by Puanani Burgess, the executive director of the WCCADC. To get into the program, families are screened and selected for placement of their own backyard aquaculture tank. There must be a commitment to investing some "sweat equity" to see the farming project through. They are then trained in the raising of fish and assisted to set up their backyard fish farming facility.

All the hardware and technical assistance is provided through the Opelu Project. They are provided fish fingerlings and taught how to feed the fish. Each crop takes approximately six months to grow from fingerlings to approximately 3/4 pound size each. The total yield per crop would be approximately 200 pounds which means the annual yield is 400 pounds. Each family could keep about 25 percent of their crop and sell the other 75 percent to cover expenses. The approximate market price in Wai'anae is \$3 a pound and the cost of production is about \$1.37 to cover electricity, feed, and supplies. One family is already farming fresh-water snails to sell to supplement their income.

The self-help nature of the project is enhanced by the fact that its director, Earnest Kaneshiro is a part-Hawaiian gentleman from the Wai'anae coast community who went to the University of Washington to obtain a degree in marine biology. He has returned to Wai'anae help to help his community with this knowledge. The WCCADC,



Eric Enos shows visitors the Opelu Project's aquaculture tanks.

which obtained a state grant to fund the project, is itself run by a board made up of community members such as Eric Enos, Puanani Burgess, Hayden Burgess, Billie Hauge, Karl Young, Gigi Cicquio and Dr. Fred Dodge.

The success of projects such as this one will generate greater interest in restoring the self-sufficiency of individuals and communities. Perhaps it will even stimulate and hasten the movement to restore the ancient Hawaiian fishponds. In the meanwhile, for families in the Wai'anae coast community, if you are interested in the possibility of fresh fish in 45 minutes from your backyard to your table, call 696-7241 and ask for Earnest Kaneshiro.

Dr. Terry Shintani, physician and nutritionist, is director of preventive medicine at the Wai'anae Coast Comprehensive Health Center. A majority of the health center's board and 18,000 clients are of Hawaiian ancestry. He is also host of a radio talk show, "Nutrition and You" on Sundays, 7-9 p.m. on K-108.



## Naturally Hawaiian



by Patrick Ching  
Artist/Environmentalist

No radar, radio, sextant or compass accompanied the ancient navigator across the Pacific. No written maps, log books or instruction manuals were at his disposal. All his knowledge and navigational skills he learned through the actions and spoken words of his forefathers and through his lessons from nature. In turn the knowledge stored within him would be passed to his sons and future generations of navigators.



While sailing across vast ocean expanses with no land in sight, ancient navigators depended largely on signs from nature to guide them. They observed ocean currents and were familiar with cloud formations and coloration. They kept close track of the sun, moon, wind and stars. The navigator relied on a combination of clues to determine their location and to predict oncoming weather conditions.

Animals, especially birds, played an important role as aids to navigation. For instance, certain seabird species are associated with particular weather conditions. This knowledge helped the navigators to predict weather conditions based on the types of birds which were in the area.

Hawaiian navigators were familiar with the breeding seasons, feeding habits and migratory patterns of the various birds and used this knowledge in conjunction with bird sightings to find or confirm their course. Birds were especially useful for finding land direction in the early mornings and evenings when they flew from or to their roosting sites on land.

The following is a brief list of Hawaiian birds and their significance to ancient navigators:

### 'A (Red-footed, masked, and Brown Boobies)

Three species of boobies inhabit Hawaiian waters. The most common is the red-footed boobies which live in colonies on the Hawaiian islands year-round. These birds are usually sighted fairly close to land and were notorious for diving upon fishing lures which trailed behind canoes. Immature birds are especially prone to this habit and were sometimes hooked and eaten. **Moli (Laysan Albatross) and Ka'upu (Black-footed Albatross)**

## Seabirds and navigators



The sight of an 'iwa (Great Frigate Bird) was a sign that land was near. Here a male 'iwa

inflates his throat pouch to attract females (above) to its nest.

With wingspans of about seven feet these birds enjoy following sailing canoes, flying in figure-eight patterns without flapping a wing. During the non-breeding months from July to November the albatross wander throughout the north Pacific. During the breeding months they stay close to shore, returning frequently to their nests on land.

### 'Iwa (Great Frigate bird)

The word 'iwa in Hawaiian means "thief." This name was given to the Great Frigate bird because of its habit of stealing fish from other birds. Instead of venturing far out to sea to catch its own food the 'iwa prefers to hover near shore and attack birds returning from sea with full gullets of fish. When the terrified bird disgorges its catch the 'iwa snatches it out of mid-air.

To a navigator the sight of an 'iwa meant that land was near because the 'iwa are seldom sighted far out at sea. When the 'iwa soared in updrafts in circular patterns it was an indication of foul weather.

**Noio (Noddys) and Manu O Ku (White Tern)**

The sight of these birds was especially welcome to ocean voyages because these birds usually fed within 20 miles of their roosting site on land. (From a canoe, land can be sighted about 10-15 miles away depending on ocean and weather conditions.)

### Kolea (Pacific Golden Plover)

A migratory shorebird, the kolea spends its winters on Pacific islands. In late spring they fly to their summer breeding grounds in Alaska and Siberia. Polynesian navigators watched the direction in which the kolea traveled, knowing that these birds used islands as stepping stones on their summer migration to the north.

### 'Elepaio (Hawaiian Flycatcher)

The 'elepaio is not an ocean-going bird but a tiny forest bird believed to embody the goddess "Lea," 'aumakua of canoe builders. By watching the 'elepaio the canoe builders could select the proper koa tree for building a canoe. If the 'elepaio pecked at its bark it meant that the tree was insect-ridden and unsuitable for use.



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

## Kaua'i Island center news

The Kaua'i Island Center staff have developed projects in four program areas: education, employment and training, health and human services, and economic development. The Alu Like projects under these four program areas include:

- The Alu Like Library Project, under the education program, operates homework centers in Kekaha and Anahola. In addition, special projects, speakers and exhibits are brought in from Honolulu on a regular basis. The Holomua van will visit several schools this month.

- The Employment and Training Project, under the employment program, has six staff in the island center who provide job-related services to those seeking better economic and educational opportunities. Also, the Offender/Ex-offender Project of the employment program presents pre-employment and Hawaiian history workshops a

the Kaua'i Community Correctional Center.

- The Ke Ola Pono No Na Kupuna project under the health and human services program operates out of the Anahola clubhouse and provides a variety of activities, including health and culture-related programs. Nutritious lunches are catered by Hawaiian Farms of Hanalei. Staffing for this project includes a site coordinator, outreach worker, and van driver.

- The Native Hawaiian Business Development Center of the Economic Development Program now has a business development specialist working in the Kaua'i Island Center. Kathleen Cook is available to assist entrepreneurs to develop business plans, loan packages, and more. An entrepreneurship workshop will begin in May, and will be coordinated with the Small Business Development Assistance Center of Kaua'i Community College.

The Kaua'i Island Advisory Council recently completed work on the second year of its Kaua'i work plan. The first year of the work plan concentrated on researching needs and conditions on Kaua'i through the use of advisory council members' extensive contacts and roots in the community. It was determined that the need exists for long term, land-based projects that would be demonstration of local Hawaiian talent working together with other local leaders toward economic and social empowerment.

In 1990, Alu Like Kaua'i Island Center was focal in advocating for, and development of, recycling drop-off centers, community outreach/input educational programs, and stimulating a partnership between the Federal Economic Development Administration and the State Department of Business and Economic Development for the Hanapepe Center.





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

## New staff join the Alu Like 'ohana

by Haunani Apoliona  
President/Chief Executive Officer

Ke aloha mai e na makamaka aloha o ko kakou lahui pono'i.

Alu Like's statewide Elderly Services Project, Ke Ola Pono No Na Kupuna (KOPP), welcomes Loretta Beralas as KOPP administrator. Beralas served previously in an administrative role as the KOPP project's contract specialist.

Alu Like's newly initiated Systems Development Project, funded through the State Department of Health, Alcohol and Drug Abuse Division, welcomes Tyrone Reinhardt as its administrator. Reinhardt served earlier as a kupuna facilitator in another Alu Like project on substance abuse prevention.

Alu Like's Native Hawaiian Vocational Education Project welcomes back Dr. William "Bill" Yamada, who left NHVEP to work for Dole and now has returned as the NHVEP administrator.

The following paragraph is excerpted from the February newsletter of the Samoan Service Providers Association:

"The Hawaiians have a nice word for working together: Alu Like. It not only has a nice sound,

but it also expresses the sentiments of all of us who are trying to promote greater cooperation and fraternal relationships by working together in cooperative efforts and mutual assistance projects. One such example occurred recently when SSPA asked for assistance from Alu Like and Work Hawai'i. Both agencies were most helpful in sharing information and in even offering technical assistance to assist SSPA in planning a summer youth program. SSPA acknowledges with deep appreciation these assistance efforts from both Alu Like and Work Hawai'i. Such efforts truly exemplify the Hawaiian work ethic: Alu Like. May there always be an 'alu like,' both in spirit and in fact. That is working together in the Aloha spirit in Aloha land!"

## Learn to start a business on Kaua'i

The first Kaua'i Entrepreneurship Training Program co-sponsored by the Alu Like, Inc. Native Hawaiian Business Development Center, and the Small Business Development Center, Kaua'i, will run from May 10 through July 20. This 72-hour course will allow participants to learn about how to start a business, and prepare them to write a winning business plan.

For applications, contact Kathleen Cook at 245-8545. Interviews to select Hawaiian adult students will be held during mid April.

Vonn Logan, a new member of the Alu Like Business Development Center, will be the instructor. He holds a Master of Business Administration degree in entrepreneurship, and has small business experience.

The Office of Hawaiian Affairs and the Alu Like, Inc. Business Development Center will also be holding one day "Introduction to Business" classes at the following locations: July 27, Hana, Maui; Aug. 10, Kaunakakai, Moloka'i; Aug. 31, Lana'i City, Lana'i; and Sept. 7, Waimea, Hawai'i. Information on the one-day classes may be obtained through your local Alu Like island offices.

### New faces around the islands

Jim Mo'ikeha, administrator for the Alu Like Business Development Center, announces that there is now more help for Hawaiian entrepreneurs at the Center.

### Management and Technical Assistance

Joining the management and technical assistance team as business development specialists for the islands of Kaua'i and Maui are **Kathleen Cook**, and **Tyrone Manandic**.

Cook is a newcomer to Kaua'i and eager to share her more than 20 years of experience as a business and management consultant for the development of health care and social service organizations. Manandic brings 18 years of hands-on experience with McDonald's of Hawai'i in various supervisory positions and as an owner-operator. He opened the Kihei, Maui operations. Before joining Alu Like he was a private consultant for hotel and restaurant projects. Both Cook and Manandic can be contacted at their respective Alu Like Island Center offices.

They join regulars **Catherine Kahae** and **Paul Kobata** who are business development specialists on the islands of Moloka'i and Hawai'i.

The Management and Technical Assistance project is funded by the Office of Hawaiian Affairs. **Marketing Specialist**

Lori M. Moriwaki has been hired to conduct a special project for the Office of Hawaiian Affairs. The Business Development Center has been contracted by OHA to identify, design and publish a directory of Hawaiian-owned businesses; develop Hawaiian entrepreneurial associations and conduct entrepreneurship training workshops on the islands of Hawai'i, Maui, Moloka'i, Lana'i and Kaua'i.

Moriwaki was management consultant with the

Honolulu Minority Business Development Center, a federally-funded program administered by Grant Thornton of Honolulu. Prior to that she was a marketing field representative for the Hawai'i Central Credit Union.

Moriwaki can be contacted at Alu Like's Honolulu Business Development Center.

### Business Service Center manager

The Native Hawaiian Business Development Center received multi-year funding approval from the Administration for Native Americans beginning this year, to develop and operate a

*continued page 23*



## Alu Like success story: Donna Rabang

**Donna Rabang** came to Alu Like, Inc. Hawai'i Island Center last May for clerical training. She was immediately enrolled in our work experience program and was placed at the Hawai'i Community Correctional Center's office as a clerk. During her training she gained general clerical skills which included computer input and output procedures and operation, typing, filing and simple bookkeeping. In addition, she was exposed to the various policies and procedures of the facility.

Following her training, she entered the on-the-job-training program as a receptionist/underwriter with Stan Kinoshita & Associates.

She proved to be a valuable asset to the company because she learned rapidly and was very motivated. In February Donna completed her training program and is now with Stan Kinoshita & Associates as a receptionist/underwriter.

We at Alu Like, Inc. are proud to have assisted such a dedicated and motivated individual. She is an outstanding example of what it takes to be a success in today's world of work.

by Roxcie L. Waltjen, career counselor

## Library programs on Big Isle

The Native Hawaiian Library Project will be on the Big Island in April and May with exciting programs:

- Along with the Bishop Museum, the Native Hawaiian Library Project will present two **Hannah Baker Quilt Legacy workshops** in April. The first will be at the Hilo Public Library on Monday, Apr. 15 from 6-8 p.m. The second workshop will be at the Pahala public and school library on Wednesday, Apr. 17. Please call the Pahala library for the time. Fifty-five specially selected patterns from the Hannah Baker Quilt Pattern Collection at the Bishop Museum will be available for tracing at these workshops. Interested quilters should bring their own tracing paper for the 72" x 42" patterns. NHLP will provide the #1 pencils. Books on quilting will be available for borrowing with a Hawai'i State Library card.

- The **Holomua resource van** plans to visit several island schools in both April and May with books that can be borrowed with a Hawai'i State Library card.

- The **'Ohina Mo'olelo Maika'i** lecture series

will be at the Hana public and school library on Monday, Apr. 8, at 6:30 p.m. Dane Silva, a Hawai'i Island lomilomi therapist, will present a lecture titled "Lomilomi and Hypertension."

During his lecture, Silva discusses the history and use of lomilomi in Hawaiian families. He will demonstrate to the audience various relaxing lomilomi techniques. He will also demonstrate a lomilomi method that helps to lower and control blood pressure. All you Hana folks — be sure to bring a blanket or beach mat and to wear loose, comfortable clothing. Bring the whole family!

- The traveling library exhibit on **Kaho'olawe** will be at the Kapa'a public library Mar. 27 - April 27.

- The February edition of **Ka Wai Ola O Oha** introduced the "Hawaiian Sheet Music: A Union Catalog." This two-volume index containing information about where to locate original Hawaiian sheet music in various library collections was funded by the Native Hawaiian Library Project. These indexes will soon be available in public libraries and other special libraries throughout the state.



# Hula Pakahi on Maui Apr. 27

The third annual Hula Pakahi and Lei Festival, presented by the Maui Inter-Continental Resort, will take place Saturday, April 27, at the hotel's Aulani ballroom, with the theme, "He Ho'okupu na mele hula," "A gift of song and dance."

This annual statewide solo hula festival and competition held in conjunction with an annual lei festival, features demonstrations in both kahiko (traditional) and auwana (contemporary) hula. Hula pakahi translates to "Hula By Ones."

The lei festival is now in its 12th year, and features the talents of Hawaii residents in a variety of lei-making categories: lei wili (to wind), lei kui (to string), lei haku (to braid with more than one material).

Admission is free to the Lei Festival.

The Hula Pakahi participants are adult men and

women (age 18 and up) sponsored by their respective Halau Hula (hula schools), from each island. Up to 22 dancers will be allowed to participate and must demonstrate their skills in both hula kahiko and hula auwana.

Judges of the event represent some of the most highly respected kumu hula (hula masters) in Hawai'i: Emma Sharpe, Maui (alternate judge), Hokulani Padilla, Maui, George Naope, Hawai'i, John Kaimikaua, O'ahu, Willy Pulawa, Kauai, and Kuulei Punua, Kauai.

The lei festival is from 10 a.m. to 2 p.m. and the Hula Pakahi competition begins at 5:30 p.m.

For applications, entry information and ticket locations contact event coordinator, Linda Pearlman at the Maui Inter-Continental Resort, (808) 879-1922.

## 'Aha'aina fundraiser for Waiau School Apr. 21

For all who love the Hawaiian language and want to contribute to its resurgence, there is the April 21 fundraiser 'aha'aina (lu'au) planned to benefit the DOE Hawaiian language immersion program at Waiau Elementary School. The immersion program is conducted entirely in Hawaiian language for children in kindergarten, first and second grade and a combined third and fourth grade class. The 'aha'aina for Kula Kaiapuni O Waiau (Waiau immersion program) is being sponsored by Na Leo Kako'o O O'ahu, the parent support group.

The 'aha'aina is from 12 noon to 4 p.m. at Nanakuli Ranch. The \$10 donation requested includes a full Hawaiian dinner plate and entertainment. The lineup of performers includes Del Beazley, Halau Hula Olana, Halau Kahanuola, Brother Walter, Ho'aikane, the Makaha Sons of Ni'hau and other celebrities.

The top priority for funds raised will be to send students on a field trip/exchange to the Big Island with the Keaukaha Elementary School DOE Hawaiian language immersion program. Anyone interested in purchasing advance tickets (or making a donation even if you can't attend) should contact Calvin Eaton, a member of Na Leo Kako'o at 586-3757.

## New staff, promotions at OHA

The Office of Hawaiian Affairs announces the following appointments and promotions on the staff of OHA:

- Ken Sato has been named the new manager of the Native Hawaiian Revolving Loan Fund. Sato was previously a loan review officer for NHRLF. One of Sato's first duties as manager has been to hire two loan officers to expedite and improve operations of the revolving loan programs.

- Thelma Shimaoka was named Maui liaison. She was acting Maui liaison since the departure of long-time Maui liaison Ki'ope Raymond for a teaching position with Maui Community College. Shimaoka was previously clerk-typist with the Hilo

liaison office of OHA.

- Pauline Brighter was hired as the new Maui clerk-typist and will work in the Kahului office headed by Thelma Shimaoka.

- Roxanne Naki French was hired as the new Molokai clerk-typist, and will work in the OHA island office headed by liaison Myrle Florea. French was born and raised on Molokai and her father was a homesteader at Kapaakea.

## SHIP Health Insurance affordable, available

For Yolanda and John Kelihoomalua, SHIP came through when they were in a pinch. Kelihoomalua had lost his job and his family's insurance coverage. His wife was covered by her employer but her family was not. School physicals were due for all four children.

"Trying to pay for four kids' physicals can be costly," explains Mrs. Kelihoomalua. Because the physicals and children got were so comprehensive, Mrs. Kelihoomalua estimates they would have cost \$150 each.

"When it (SHIP) came out, I said, 'Wow, I'm applying for this,' she says. "This is going to help a lot of people."

The State Health Insurance Program has served more than 11,000 Hawai'i residents since the program began in April 1990. These residents have benefited by having access to preventive and basic health care through health insurance.

Approximately 23 percent of SHIP's total membership are Hawaiian or part Hawaiian families.

### Complete information needed

Despite the success rate of SHIP's enrollment, there remains a large number of applications across the general population still pending due to missing documents or incomplete information.

The State Health Insurance Program urges those people who have already applied to SHIP and who have not submitted the necessary documents or information, to contact the program. People planning to apply for SHIP during the next application period, April 1-7, are asked to read, complete, sign and submit their applications with all the necessary documents.

If you are interested in applying for SHIP you may contact the SHIP office at 548-7786 on Oahu to receive an application. Neighbor island residents may call toll free at 1-800-468-4644, extension 7786. The State Health Insurance Program office is located at 1000 Bishop Street, Suite 908, Honolulu, Hawaii 96813.

SHIP applications are also available at most state health department offices throughout the state.

## 'Ohana Reunions

### Kunipo

The 'ohana of James M. Kunipo, Sr. will hold a reunion picnic at Sand Island beach park, all day on Sunday June 2. Family members should contact Cheryl Akau at 521-1771 for details.

### Cockett

A steak fry, lu'au, craft fair, golfing and an excursion to Mauna Loa are activities planned for the Cockett 'ohana reunion in June on the Big Island. Family members will gather in Kamuela at the Pukalani Stables on June 28 and at Hale Halawai on June 29. Contact persons who are making arrangements are: Patti Cook on O'ahu (944-2750); Billie Oliveira (455-5204 eves.); and Pat and Billy Bergin on Hawai'i island (885-4466).

### Holck-Poke'o

Descendants of the Holck-Poke'o families including the Joy, Kahaoa, Allen, MacKenzie, Lee

and Kaleipahula families are holding a family reunion July 12-19 at a private home on Malaekahana beach, O'ahu (between Laie and Kahuku). The reunion will feature an 'ohana genealogy meeting at 10 a.m. on July 13, followed by a poi luncheon. For more information contact Fred Holck (261-6135), Faye Kim (235-2703), Lehua Holck (262-2536) or Hannah Joy Pa (235-0315).

### Hatori-Lahapa Halana

A family reunion and luau is being held at 6 p.m., July 20 at the Lihue Neighborhood center, Kaua'i, by the 'ohana of Henry, Philip, Albert, John and Manasey Hatori, and Jennie Manoi, Carrie Kauahi and Susan Aila. Special events planned for the day include golfing, a cruise to Fern Grotto, hiking, genealogy and photo album sharing. For details family members should contact Gladys Onishi (Kaua'i), 245-6087 or write to P.O. Box 1304, Lihue, Hawai'i 96766. Or call Beatrice Davis (Moloka'i) 558-8221 or in Honolulu, 239-9857.

## Having a family reunion?

Ka Wai Ola O OHA will publish a free notice of your family reunion. Just fill out the coupon and mail to: **Office of Hawaiian Affairs, Ka Wai Ola O OHA, 711 Kapiolani Blvd., 5th floor Honolulu, HI 96813**

Be sure to send in your notice so it is received no later than the 10th of the month before the month of the reunion. For example, if your reunion is in July, the notice must reach us before June 10.

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.** \_\_\_\_\_



## Hawaiian Health Horizons

### Nutrition and dental health in Hawaiians

This is the third article in a five-part series summarizing the findings of the E Ola Mau Native Hawaiian Health Needs Study conducted in 1985. Its findings and recommendations led, in part, to the passage of the Native Hawaiian Health Care Act of 1988 which established the Papa Ola Lokahi Hawaiian health consortium.

The consortium's five member agencies—the state Department of Health, E Ola Mau, the University of Hawai'i, Alu Like and Office of Hawaiian Affairs—are working with island communities to develop a comprehensive health care master plan for Native Hawaiians and a network of Native Hawaiian health care systems statewide.

#### Report of the E Ola Mau Native Hawaiian Health Needs Study Part 3 of a series: Nutrition and Dental Health

The purpose of the task force which developed this report was to determine the nutritional and dental needs of Native Hawaiians in order to plan effective treatment.

Three areas were selected for study:

- maternal and child health, because mothers and children are vulnerable to nutritional deficiencies which have lasting effects in later life.
- the relationship between diet and chronic diseases such as heart disease, diabetes, arthritis, gout and cancer.
- dental problems and their importance to physical health, and the relationship between diet and dental health.

#### Nutrition

Early reports have described ancient Hawaiians as having a fine physique and being generally in good health prior to their contact with foreign civilization. Their principal foods were fish, taro, sweet potato, breadfruit, yams, banana, greens, limu (seaweed), coconut, sugar cane and mountain apple. This diet was simple and limited in variety but adequate to promote growth and maintain good health.

Since foreign contact there has been overall decline of the diet of the ancient Hawaiian from a simple, nutritious diet of fish, taro, breadfruit, yams and greens to one that is high in fat and sugar.

By 1954, dietary surveys showed a decline in the nutritional value of the diet of the Native Hawaiian. A survey conducted in 48 families on O'ahu of which half were Native Hawaiians, showed that 50 percent of them had diets deficient in calories, protein, phosphorous, iron and vitamin C; three-fourths had insufficient amounts of vitamin A and thiamine.

Modern Native Hawaiians still eat their traditional taro and poi, but since these are no longer abundant and are expensive, Hawaiians have resorted to readily available foods in the supermarkets. The change in dietary practices with urbanization and westernization seems to be a pattern which has occurred in other countries of the Pacific Basin.

#### Pregnant women

Compared with other ethnic groups in Hawai'i, studies showed Native Hawaiian women have poor pregnancy outcomes: more fetal deaths, higher infant mortality rates and a higher percentage of low birth weight infants. They also have a high number of teenage pregnancies. Rates of miscarriage increased in the 1980s over the 1970s.

Pregnant Native Hawaiian women in the 1980s weighed less, sought prenatal care early in their pregnancy and used more government programs such as Medicaid and the Supplemental Food Program for Women, Infants and Children (WIC) than in the 1970s.

#### Infants

The practice of breast-feeding after childbirth

increased among Native Hawaiian mothers from 29 percent to 81.5 percent in 1984. However, only half of these mothers were exclusively breast-feeding when they left the hospital and 22 percent stopped breast-feeding at eight weeks; mainly due to insufficient milk production and sore nipples. Lack of support from the hospital and family contributed to the failure to continue breast-feeding.

#### Preschool children

Both extremes of energy malnutrition (overweight and underweight) were found among preschool-age Hawaiian children in studies in the 1970s and 1980s. Native Hawaiian preschoolers were taller and heavier than their Oriental counterparts. Among the children attending the Supplement Food Program for Women, Infants and Children (WIC) in the 1980s, 10 percent were overweight. On the other hand, more than 10 percent of Native Hawaiian children at various ages were shorter or weighed less than average, indicating undernutrition.

Other data indicated that Native Hawaiian preschool children in the 1980s weighed less at one to three years than children in the 1970s. However, by four years of age they were more overweight than children in the 1970s. More children in the 1980s were shorter at three to six years than children in the 1970s. Children in the 1980s were better fed than children in the 1970s and fewer children had anemia. The shorter height at three to six years and lighter weights at one to three years of children in the 1980s may be due to the mother's poor diet during pregnancy. However, with the use of additional foods from the WIC program they were able to catch up in weight by three to five years. This showed the beneficial effect of the WIC program in improving the health of children.

#### School-age children

Native Hawaiian school-age children were as tall as mainland United States children but heavier than mainland and Oriental children in Hawai'i. A study of diet in school-age children in 1980 showed Native Hawaiian elementary school children had the highest energy intake among all the other ethnic groups. They also ate more sugar and fatty foods. In junior high school, they consumed the most sugar and second highest amounts of fat and calories. In senior high, they still ranked third highest among all others in caloric intake.

#### Adults

The Native Hawaiian adult was at greatest risk of other ethnic groups in Hawai'i for cardiovascular disease, myocardial infarction ("heart attack"), diabetes, hypertension, arthritis, gout and cancer of the breast, lung and stomach.

Two nutritional factors contributing to high heart disease in Hawaiians were being overweight and a diet high in energy and saturated fat.

A high fat diet has also been tied to the rate of prostate and breast cancers. Diet studies at the Cancer Research Center of Hawai'i showed that Native Hawaiians had the second highest intake of fat next to Caucasians. Some popular Hawaiian foods such as dry/salted fish and kalua pig are believed to contain high concentrations of substances thought to contribute to cancer.

#### Dental

Before 1778, there was very little tooth decay among young Native Hawaiians and it was virtually non-existent in the young child. By 1930, tooth decay was widespread in Hawai'i and the majority of Native Hawaiian children had dental decay. Dental caries was identified as a serious public health problem and the most prevalent chronic disease affecting the people of Hawaii in 1960. Native Hawaiian children had one of the highest rates of decayed, missing and filled teeth. Subsequent studies also showed that they have one of the highest periodontal disease rates and

the poorest dental hygiene.

The decline in dental health is due in part to a change to a modern high sugar, low starch diet. Native Hawaiian children ate more cavity-producing foods such as soda and juice, dessert, snacks and candy or gum. Other favorite food which contribute to dental plaque and then cavities include sweet rolls, sweet breads and manapua (Chinese dim sum or meat and vegetable wrapped in a wheat or rice flour casing). Ironically, poi, the traditional staple food of the Hawaiians, was shown to also contribute to heavy plaque accumulation.

#### Recommendations—nutrition

• Nutrition education programs should help Native Hawaiians recognize the essentials of a good diet. Pregnant women need to understand how diet and drinking or taking drugs affect pregnancy. Children need to learn how to select a balanced diet at home and in school to prevent obesity, anemia and other nutritional problems. Nutrition education should be taught in day care centers and in elementary and high schools. Adults need to see how a sensible diet can prevent of chronic disease. A sensible diet means: eating a variety of foods; maintaining a desirable body weight; avoiding excessive fat, saturated fat, cholesterol, sugar and salt intake; eating foods with adequate starch and fiber; and limiting the consumption of alcohol.

• Research is needed on the nutritional status of pregnant and lactating women, infants, preschool children and adults. Studies are needed to determine how diet affects the quality and quantity of breast milk and her infant's nutritional well-being. New research data is needed on the dietary intakes of Native Hawaiian infants, preschool children and adults.

• Health professionals in the hospital and community need to encourage women to breast-feed. Pregnant women need to be taught the advantages of breast-feeding and how to breast-feed before delivery. Support groups in the community need to be established to help new mothers breast-feed successfully.

• Nutrition programs for at-risk pregnant women, infants and children, such as the Maternity and Infant Care project in Waimanalo, the WIC program, Headstart, School Lunch, Expanded Food and Nutrition Education, Nutrition Education and Training program should continue to be funded. The Native Hawaiian population has increased their use of these programs and in some instances, such as the WIC program, they were shown to be the greatest users of this program.

• Sources of Native Hawaiian foods such as fish, taro, sweet potato and yams have decreased due to urbanization. Legislation is needed to restore these food supplies by promoting economic feasibility for farming and restoration of fishing rights. The use of traditional foods should also be encouraged among the Native Hawaiians.

#### Recommendations—dental

• Education on proper oral hygiene, routine preventive dental care for caries and periodontal disease control should be made available to all families. Children in public and private schools should be taught about dental health and hygiene using methods that are geared to the Native Hawaiian population.

• Public and private agencies should work together to do regular surveys of the dental status of Hawaii's population, especially of children. Immediate and appropriate treatment should be provided close to the survey site at no or low cost to those without dental insurance.

• Fluoridation of the water supply and development of alternative means of fluoridation were also recommended.



## Alu Like

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Business Service Center at competitive or low costs for its membership. The center will offer a variety of business office-related services: turn-key share office, secretarial services, computer, copier, facsimile, messages, mailing address and postage.

After an extensive period of interviews, John A. Moore was selected by Alu Like to develop the project and to manage the center. Moore brings valuable experience in business management and the securities industry to his new position and plans to open the center for business in July. Applications for membership will be announced at

a later date. Moore's office is at Alu Like's Honolulu Business Development Center.

### Entrepreneurship training specialist

Vonn Logan is the new face in Alu Like's Native Hawaiian Entrepreneurship Training Program and joins Wailani Bell as a training specialist. He holds an MBA degree in Entrepreneurship from the University of Arizona, and has extensive hands-on experience in small business management and operations.

Logan and Bell are currently instructing an entrepreneurship class at the Business Development Center in Honolulu.

## 1993 is International Indigenous Year

In recognition of the United Nations General Assembly's declaration of 1993 as the "International Year for the World's Indigenous People," the Hawai'i Legislature has adopted a concurrent resolution of support for its observance nationally and in Hawai'i.

The resolution notes the cultural and philosophical practices and knowledge of the world's indigenous peoples are invaluable and must be understood, appreciated and respected by all the world's societies. It also recognizes that many crimes against humanity are committed against indigenous peoples and that international attention

is now being focused on the rights, liberties and responsibilities of these peoples and the societies which often exercise governance over them.

Noting that 1993 is the centennial of the overthrow of Queen Lili'uokalani, "an indigenous ruler over a once independent nation of Hawai'i," the legislature said the year's observance is of particular relevance.

The resolution calls for full involvement of the Hawaiian people, the Office of Hawaiian Affairs and all of Hawai'i's civic organizations in cooperation with the Hawai'i Council for the Year 1993 and beyond to plan and participate in activities to promote mutual understanding, appreciation and peace in Asia and the Pacific.

Copies of the resolution were sent to the chairperson of the United Nations Committee on Human Rights, the Secretary-General of the United Nations, the President of the United States, the chairperson of Hawai'i's congressional delegation, the chairperson of OHA and the Secretary-General of the South Pacific Forum.

## Steel guitar concert

The Hawaiian Steel Guitar Association is holding its bi-annual convention in Waikiki again this year May 7-9. Highlight of the convention will be their second annual free concert in Kapi'olani Park on Saturday, May 11 at the Queen Kapi'olani Park bandstand from 10 a.m. to 4 p.m.

The Hawaiian Steel Guitar Association is an international group of musicians and others who love the Hawaiian steel guitar. The group is planning three days of sharing sessions in the Akala room of the Queen Kapi'olani Hotel, from 8 a.m. to 4 p.m. They hope to attract steel guitar players from many countries. Their goal is to revitalize the popularity of the instrument in the islands and around the world. For information on the convention or concert contact Fred Barnett at 261-3194 or Victor Rittenband at 923-1644.

## OHA has moved

The Office of Hawaiian Affairs main Honolulu office has moved to a new location at the Pacific Park Plaza, 711 Kapiolani Blvd, 5th floor, Honolulu, Hawai'i 96813. The new phone number is 587-3777.

Public parking for visitors is in an adjacent parking structure on the corner of Curtis and Kawaiaha'o streets.

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

**Trustee Akaka** from page 16 distrust and resentment. However, on the county level under our new Mayor Lorraine Inouye, there is beginning to be a legitimate concern shown after all these years.

Dellinger has said he feels "Hawai'i island should not be the energy colony for the whole state."

Furthermore, the ramifications of the Gulf war leave the United States in a power position atop the largest oil reserves on the planet. According to Raymond Learsy, an international oil trader, in the New York Times, March 8, the price of oil will be driven down in order to save the U.S. economy. This in turn will make the price of geothermal energy far more expensive than fossil fuel. And we in Hawai'i will have endangered our environment (our golden egg) for naught.

Our wealth remains in our capacity to preserve the natural beauty of these islands. The sooner the tourist tycoons appreciate that, the better off they and all of us will be.

Malama pono. Ua mau ke ea o ka 'aina i ka pono.

## Chairman's view on sovereignty

from page 15

fight for self-government cannot be won merely by good intentions nor with loud rhetoric. It requires sound, and often, quiet strategy. It requires the nurturing efforts of those who would succeed. It requires the cooperation of the whole body.

But true sovereignty begins from within your own personal na'au (with your gut). True sovereignty is nurtured by your cultural upbringing, your spirituality. You must know who you are and where you are going. Some people say that spirituality, cultural values, identity and wisdom come from the heart. But I say no! The Hawaiian word for heart is pu'uwai, a lump of water. If you try to hold a lump of water in your hands it leaks out and dissipates. No, all these things we hold essential to our own essence come from the "gut", the na'au. It is where one lives. It is the center of one's being. It channels and centers oneself. When your na'au is together, you are together. When you are together, you have achieved your own sovereignty. Only then can you talk about sovereignty to others. Only then can you begin to think of sovereignty for our people.

We of OHA and of the Hawaiian people are proud, but not arrogant. We want and we need the help, the advice, the good thoughts and the expertise of you who have succeeded in gaining your sovereignty. And with your help we will one day, and very soon — we hope, take our place with you and all aboriginals as the rightful sovereigns of our lands and culture, standing tall and proud and confident that our children will inherit a better peace, a better life.

A i manao kekahi e lilo i pookole 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.

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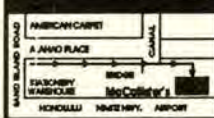
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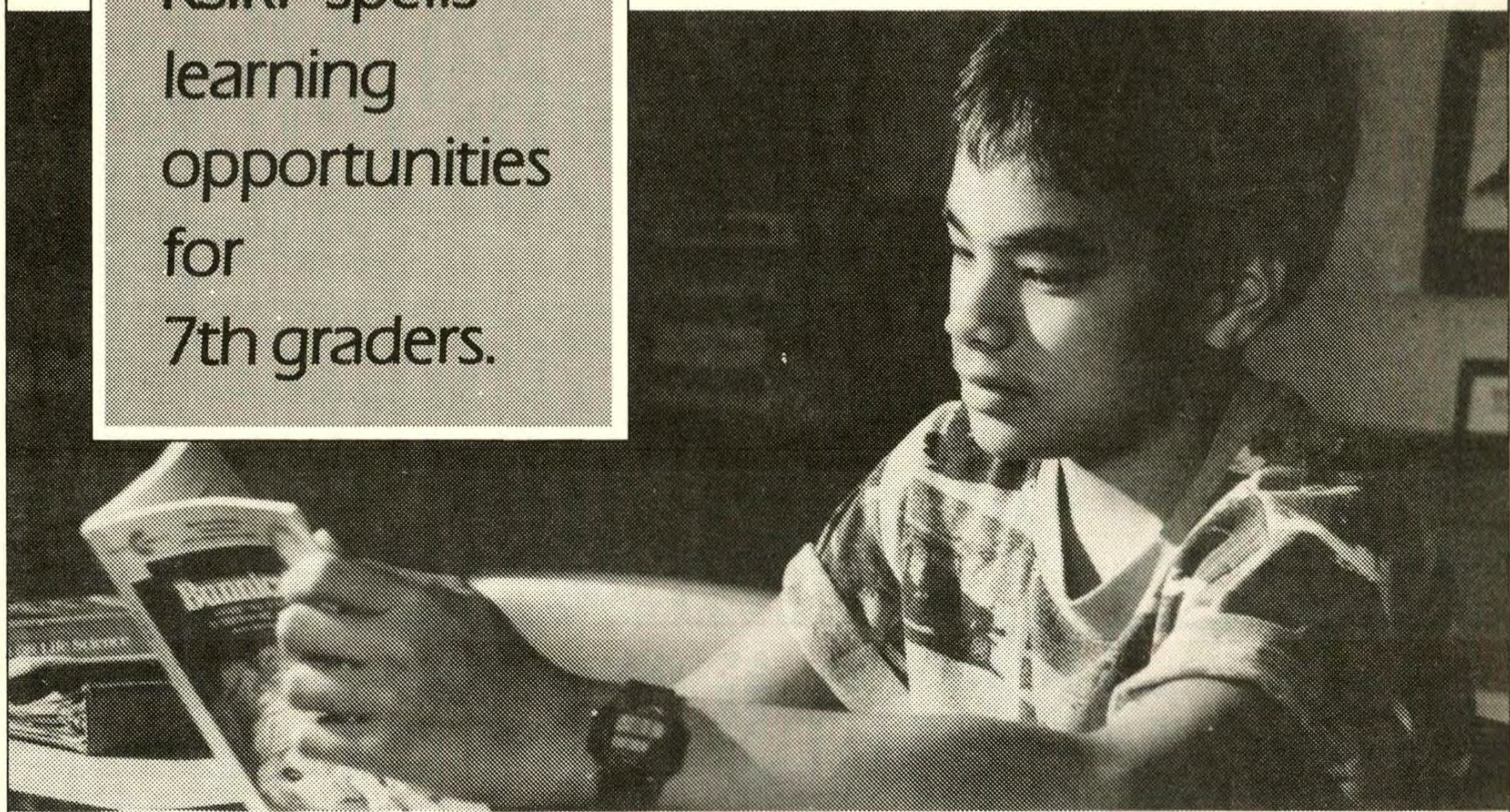
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