



Ka Wai Ola O OHA



Volume 8, No. 8

"The Living Water of OHA" Aukake (August) 1991

'Aha 'Opio 1991 stories page 8-9



Photo by Sabra McCracken

'Aha 'Opio Kalaimoku
Kaylene Sheldon

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Remains return to Kaua'i from D.C.

by Deborah L. Ward
Editor, Ka Wai Ola O OHA

This month the remains of over 100 Native Hawaiian individuals will be returned to Kaua'i from the Smithsonian Institution in Washington, D.C. for reburial on their home island.

The remains, mostly skulls, were removed from the island in the late 1800s by collector Valdemar Knudsen, and have been in the Smithsonian's collections since then.

A joint request to conclude the repatriation of all Native Hawaiian human remains currently being curated at the Smithsonian Institution was sent in a letter last month to the Smithsonian by Lydia Namahana Maioho, chairperson of the Office of Hawaiian Affairs Native Hawaiian Historic Preservation Council, La France Kapaka-

Arboleda of the 'Ohana Maha'ulepu, and Edward Kanahele of the Hui Malama I Na Kupuna.

A group of about 18 representatives of these organizations will travel to Washington and will bring home the remains on Aug. 11. Remains will be privately wrapped and placed in wooden lauhala caskets at the Smithsonian. A reburial ceremony has been planned by the 'Ohana Maha'ulepu for Aug. 12 at Keonelo, where the remains were originally removed. The 'Ohana Maha'ulepu members claim lineal descent from the individuals being returned to Kaua'i.

Also being repatriated at the same time are the mummified remains of a girl collected from Hanapepe, Kaua'i in the collection of the University of Pittsburgh, Pennsylvania, and additional Hawaiian bones identified by the

Smithsonian Institution during an inventory. These include 10 sets to be returned to Kohala, Hawai'i, one set to O'ahu and eight sets of Hawai'i remains whose exact origin is not known.

In 1990, the first repatriation of Native Hawaiian remains from the Smithsonian Institution brought home individuals from O'ahu, Maui, Lana'i, Moloka'i, and Hawai'i. Return of Kaua'i remains was deferred at that time to allow the Kaua'i 'ohana time to prepare a reburial site.

Repatriation of Native Hawaiian remains from federal museums is supported by the Native American Museums Act and other congressional legislation which provides for return of remains from any curatorial facility receiving federal funds at the request of Native American and Native Hawaiian groups.

State monitors private marina development

By Christina Zarobe
Assistant Editor

As the popularity of private marina development gains momentum on golf courses in Hawai'i, state officials are preparing guidelines to safeguard native Hawaiian, community, and environmental concerns.

During a series of meetings in June and last month on O'ahu, Kaua'i, Hawai'i, and Maui, the

public and various organizations offered comments on a draft policy paper by the Office of State Planning (OSP).

The paper, titled "State Planning and Evaluation Guidelines for Private Marina Development," looks at the demand for recreational boating storage space, what funds are available to construct more facilities and the cultural and environmental impact of such building.

As OSP staff gather public comments and further details another draft will be written along with a series of hearings, according to Harold S. Matsumoto, director of the OSP.

The goal is to put together criteria that future developers will be required to follow in constructing private marinas.

"It's going to face us so let's do something about it before the process goes too far," he explained during the meeting at the State Capitol.

In 1989, there were over 14,000 registered boats in Hawai'i, an increase of 130 percent from 1960 to 1980. Over 20,000 are expected to be registered by the year 2000 according to the OSP.

The obstacle with building public marinas is financing. The draft estimates construction costs of new marinas between \$20 and \$40 million.

However, the state's Boating Special Fund, which comes from boat registration and harbor user fees, state marine fuel tax and land rentals, is required by law to first cover operations and maintenance of the state's boating program.

And to receive appropriations from the General Fund would mean competing with other state agencies and their requests.

Opponents of large private marina development cite concerns over damaging effects on the environment and threatening Native Hawaiian cultural traditions.

"Hawaiian tradition dictates use of ocean resources in concert with avid protection of those resources. (The draft) presents ocean resources as an economic possibility waiting to be exploited," stated Richard K. Paglinawan, administrator of the Office of Hawaiian Affairs (OHA), in a letter to Matsumoto.

The draft also failed to discuss Native Hawaiian fishing and ocean access rights or traditional Hawaiian use, according to the OHA. Another point absent in the paper was the issue of submerged lands which are part of the ceded lands

trust.

"Boating is one of many ways in which the people of Hawai'i interact with the water. Equally important are fishing, swimming, surfing, body boarding and the quiet enjoyment of the natural coastline," the OHA letter stated.

Carl Young, a Wai'anae fisherman, told the gathering that dredging channels for marinas upsets the ecological balance of the ocean and, thus, impacts the economic livelihood of fishermen.

The draft, however, does recommend that an environmental impact is not enough in addressing the local community concerns. "It requires a concerted, affirmative strategy to involve the public in all phases of the planning process and to respond quickly . . ."

Members of the public who spoke at the meeting told state officials that another fear was the private marinas are often part of super

continued page 3

OHA float needs kokua

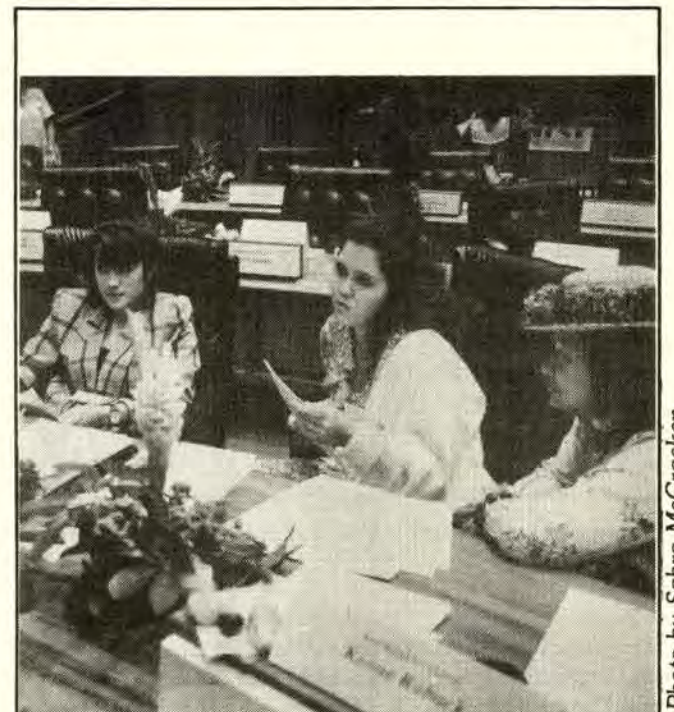
Next month the Office of Hawaiian Affairs will participate for the first time in the annual Aloha Week floral parade, Sat. Sept. 21, with a decorated float. The parade theme, "E Pukupuku," meaning "We Are One," stresses unity.

OHA's participation in the highly-publicized event, which is viewed both nationally and internationally, is to recognize the agency's 10 years of work on behalf of Native Hawaiians and to underscore its future plans for bettering Hawaiian conditions.

OHA needs your kokua in all areas of obtaining float materials and in construction. Volunteers with float construction experience are needed, especially skilled welders or carpenters. Also in need are florists to donate flowers and/or time, as well as lumber and chicken wire. Float designer will be award-winning Andrew Miyamoto.

These floral materials are also needed: palapalai, laua'e, staghorn, 'ekaha, moa and leather fern, heliconia, liko lehua, uki grass, koa pods, dendrobium heads and spikes, silver protea tea leaves, statice, protea flowers, ti leaves, crown flowers, hydrangea, 'a'ali'i, anthuriums and marigolds. The float especially needs silver eucalyptus leaves, brown chickory leaves and carnations, mums and dendrobium orchids in white.

To volunteer or make donations of flowers and materials, please contact Trustee Rowena Akana at 586-3777. Mahalo nui loa kakou!



'Aha 'Opio participants (l-r) Kiana Soletario and Celine Lenchanko discuss a sovereignty bill with the help of Aunty Pua'ala McElhaney. Stories pages 8 and 9.

Photo by Sabra McCracken

OHA Board Business

By Christina Zarobe
Assistant Editor

Concerned about Native Hawaiian communities receiving fair representation in the state Legislature and U.S. Congress, the OHA Board of Trustees has voted to support a reapportionment plan that considers total population of a district.

The board's unanimous vote came at its June 28 regular business meeting held at the Cameron Center in Wailuku, Maui. The decision was made the day before OHA presented its testimony at a reapportionment hearing at the state capitol.

The state Reapportionment Commission, which consists of nine members, is currently in the process of deciding who should be counted in the formula that determines the population base on which Hawaii's legislative districts are drawn.

At hearings held across the state, criticism had been aimed at a draft plan considered by the commission. It is based on the number of eligible voters, thus excluding those under 18 and non-residents such as military members.

But after listening to objections, commission members voted last month to work with a formula counting all residents including those under 18 years but excluding non-resident military personnel and non-citizens. By July 30, the commission will have presented final reapportionment plans with the lieutenant governor.

Testifying before the commission at a June hearing, Trustee Frenchy DeSoto said the Office of Hawaiian Affairs objects to using only the adult population in the count.

The result would "significantly penalize and underrepresent" Native Hawaiians during the decade that the new districts are in place since there are a large number of Hawaiians under 18.

The adult only category also means Native Hawaiian communities are likely to become part of canoe districts—districts that cover more than one island, DeSoto testified.

"All 'canoe districts'—most conspicuously Moloka'i, Hana and the Wai'anae coast—act to deprive Native Hawaiians of appropriate representation by attempting to submerge our population with a non-associated population," the OHA testimony stated.

At the board meeting, Trustee Louis Hao, who represents the islands of Moloka'i and Lana'i, pointed out the "big difference between the urban environment and Moloka'i" and the needs of its residents.

The other formula the commission could use in determining district population would be to include only registered voters.

Referring to calculating registered voters, the OHA stance noted that the formula is "a likely violation of U.S. Supreme Court rulings related to 'one person, one vote.'"

Calling the option the "most democratic, well-balanced and beneficial to Native Hawaiians," OHA backed the plan to figure in all residents.

A positive aspect of this proposal would be to give OHA and other organizations the chance to start voter education plans. It would also "consolidate districts, giving true 'voter power' to areas with a high population of unregistered, eligible Hawaiian voters who, historically, have not fully exercised their voting privileges," DeSoto testified.

At its June meeting, the OHA board of trustees also unanimously passed a resolution objecting to the Department of Education's (DOE) planned closing of Maui's Ke'anae School in September.

The small school in the predominantly rural Hawaiian community dates back to 1887 when the first archival report recorded 30 boys and 23 girls attending the school.

"For over 100 years Ke'anae School has

provided educational opportunities to the children of the area, itself becoming a natural cornerstone of the social life and times of an isolated Hawaiian fishing and farming village," the board's resolution states.

If the school is closed, youngsters will travel by bus 36 miles away to Hana Elementary School.

"The kids will be burned out. My push is toward the cultural sensitivity of Ke'anae and its children," said Trustee Kamaki Kanahele, noting that "cultural education" is vital to a child's background.

Trustee Abraham Aiona agreed about the "importance of being culturally sensitive." He quietly added, "As I get older I love my culture more and more."

The resolution charges that the DOE has based its decision on the "needs of a centralized bureaucracy that overwhelm the personal needs of the students, parents and community by systematically destroying the fabric of an idyllic, Hawaiian lifestyle without providing more accessible educational alternatives."

The trustees urged the DOE to find other solutions to closing the small school, investigate thoroughly the various proposals and work closely with the Ke'anae community.

In other board action:

1. A request to appropriate \$45,000 in special funds was approved for contracting Lawrence S. Okinaga, an attorney with the Honolulu law firm Carlsmith, Ball, Wichman, Case, Mukai and Ichiki. The budget, finance, policy and planning committee made the request for professional legal and technical advice as it begins to research alternative investment options.

2. Also approved was a one-year allocation of \$33,444 from special funds to Child and Family Services for the Wai'anae Coast Teen Network/Hawai'i Island Teen Service Project. The agency asked the Legislature for \$320,000 but received \$286,556. Provided through the program are health education and counseling for pregnant and parenting teens, their partners and families in the Wai'anae, Hilo and Kona areas.

3. Another request was approved from the budget, finance, policy and planning committee to make a proposal to lease 1,700 square feet for general office purposes in the Pacific Brewing building located at the corner of Imi Kala and Eha Streets on Maui. The building would also house offices for Alu Like Inc., Department of Hawaiian Home Lands, and the Hui No Ke Ola Pono.

The request also included appropriating \$103,499 from special funds for the fiscal year ending June 30, 1992 and \$39,021 for the fiscal year ending June 30, 1993.

4. Funding was also approved to hire part-time administrative aides to assist trustees in coordinating meetings and full-time trips, processing correspondence, preparing for meetings, reviewing reports and other duties.



Ka Wai
Ola
O OHA

"The Living Water of OHA"

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September 1

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Aug. Song contest

Ka Himeni Ana presents its ninth annual contest of old Hawaiian songs at the University of Hawaii Orvis Auditorium at 8 p.m. Aug. 23-24.

This year 15 groups are participating, representing O'ahu, Hawai'i, Maui, Kaua'i and Moloka'i. Master of ceremonies is Uncle Keola Beamer. Special honored guest of Ka Himeni Ana will be Clyde "Kindy" Sproat, well-known falsetto singer.

Enjoy the sweet, melodic unamplified Hawaiian singing of yesteryear. All songs are in Hawaiian and must have been written before World War II. Seats are reserved and tickets are \$6, \$8, and \$10 and may be ordered by calling Marge Hansen at 842-1133.

OHA Kaua'i office moves

The Kaua'i office of the Office of Hawaiian Affairs has recently changed to a new location. The new address is:

Office of Hawaiian Affairs-Kaua'i
2970 Haleko St., Ste. 103
Lihue, HI 96766

The office's new location is in the same building. Only the suite number has changed.

Kaho'olawe meetings

The Kaho'olawe Island Conveyance Commission has announced its schedule of monthly meetings for the remainder of 1991. Meetings will be held on the third Wednesday of each month, at 2:30 p.m. at the commission's office at One Main Plaza, 2200 Main St., Suite 325 in Wailuku, Maui. The commission's phone number is 242-7900. Meetings are open to the public.

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Island Burial Council members appointed

by Gail Chun

Newly appointed members of the Island Burial Councils were sworn in at a ceremony last month with the oath of office given by Judge Thomas Kaulukukui, Jr.

The 55 appointees, selected by Gov. John Waihe'e with recommendations made by the Department of Land and Natural Resources (DLNR), Hawaiian organizations, and the community, are divided into five island burial councils, representing Moloka'i, O'ahu, Kaua'i and Ni'ihau, Maui and Lana'i, and Hawai'i.

The councils were created through an act passed in the 1990 legislative session. Hawaiian burial sites and remains, according to the act, are "especially vulnerable" and need to be "assured dignity and freedom from unnecessary disturbance."

According to the act, each council is designed so that members can decide whether to preserve or relocate already identified burial sites, and to help the DLNR to identify and inventory unmarked burial sites. Their duties also include recommending proper management, treatment and protection of Hawaiian burial sites to the DLNR, and maintaining a list of Hawaiian groups they can notify when remains are discovered.

The councils, ranging from eight to 14 in membership, deal specifically with native Hawaiian burials that are more than 50 years old. Terms of office vary from one to four years.

Carmen "Boots" Panui, a member of the island burial council of Kaua'i and Ni'ihau, said she is excited and proud to be a member. "I like taking care of the kupuna and putting them back," she says. "It's really neat that we're able to do this."



Kaua'i Island Burial Council

The burial councils will meet once a month and the meetings are open to the public.

Hawai'i

Henry "Papa" A. Auwae
Kia Fronda
Rose Akana Fujimori
Pearl Ulu Garmon
Winifred Pele Hanoa
Edward L.H. Kanahele
Robert P. Kelihoomalau, Sr.
Herman P. Kunewa, Jr.
Melia Lane-Hamasaki
Arthur P. Lerma
Peter H. L'Orange
Ruby P. McDonald
Eli K. Nahulu
Marlenajon Stafford
Kaua'i/Ni'ihau
Ilei Beniamina
William H. Campbell
Wilma H. Holi
Helen N. Kaneakua
Gertrude Kapahulehua
LaFrance Kapaka-Arboleda



Hawai'i Island Burial Council

Attwood Makanani
Carmen L. "Boots" Panui
David W. Pratt
Karen A. Taketa
Maui/Lana'i
Richard H. Cameron
Dana N. Hall
Loretta P. Hera
Garner H. Ivey, Jr.
Samuel Kalalau, III
Charles P. Keau
Leslie A. Kuloloio
Charles K. Maxwell, Sr.
James M. Murray, Jr.
Aimoku E.G.K. Pali
Moloka'i
Matthew K. Adolpho, Jr.
William M. Akutagawa, Jr.
Henry K. Ayau
Pearl Alice Hodgins
Lani Kapuni
Colette Machado
Henry Nalaelua
Eliza Kauila Reyes
O'ahu
James L. Awai, Jr.
Phyllis "Coochie" Cayan
Healani C. Doane
Charles A. Ehrhorn
Miles H. Hazama
Lillian P. Kruse
Lydia Namahana Maioho
Lurline Naone-Salvador
Kunani Nihipali
Gary O. Omori
Nanette Napoleon Purnell
Vera L. Rose
Theola Silva

Photos by Gail Chun

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, 1420AM. If you miss Sunday's program, no problem. It will be rebroadcast on Wednesday evening, 7:00 p.m., 10 days after the original broadcast.

We sincerely hope you like these programs. Aloha.



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Marina

from page 1

It is state policy to encourage private development of marina facilities which help meet the public's demand for recreational boating berths and moorings, provided that such development:

- minimizes adverse impacts
- maximizes public benefits
- is sensitive to community needs

—State Planning and Evaluation Guidelines for Private Marina Development

developments featuring high-priced condominiums, golf courses, and stores.

A boater who spoke at the meeting said he was frustrated after a recent trip to Chicago and Michigan City, Ind. where he saw recreational boaters interacting amicably with local communities. The marinas, he said, were clean and affordable—"not super developments."

John Kelly has lived in Hawai'i since 1923 when he came to the islands with his parents who were artists. He remembers being taught by a Native Hawaiian man the "integrity of the water and the respect owed to the water."

"Never turn your back to the sea—it is your friend," Kelly told the audience. "These are beautiful concepts that came deep from ancient Hawaiian culture."

"It hurts many Hawaiians . . . to see the abuse of resources today after 2,000 years of the Hawaiian husbandry of their resources."

Hawaiian business loans still available

by Christina Zarobe
Assistant Editor

Although funding for the Office of Hawaiian Affairs' Native Hawaiian Revolving Loan Fund program is limited, those interested should still apply, according to Ken Sato, fund manager.

The program, which is funded by the Administration for Native Americans and administered by the Office of Hawaiian Affairs (OHA), provides loans to Native Hawaiians who want to start or expand an existing business.

The five-year demonstration project was started in 1987 and is scheduled to end in November 1992. OHA received a nearly \$3 million grant and began lending money to approved business people in September 1989.

As of June 30, about \$500,000 is left out of the original grant, said Sato. "We just want to make them aware that there are very limited funds now. But they should continue to apply."

Since the program was launched 65 firms have received loans, Sato said. Of that figure, 40 percent were new businesses, while the other 60 percent were companies that already existed.

"It provides funding for people who are not able to get conventional loans. That's what makes this program special," he said.

The kinds of businesses receiving loans varies widely from commercial fishing and computer repair to restaurants and taro farming.

Loan officers with OHA meet with potential loan recipients, and visit the businesses as part of the loan process.

A loan review committee consisting of three individuals with financial expertise evaluate each loan which has been recommended by loan officers for approval.

Loan requests that meet program requirements and are considered viable are then submitted to an advisory board of directors. These individuals are affiliated with lending resources, business

technical assistance providers or own small businesses. The Native Hawaiian Revolving Loan Fund Advisory Board makes the final decision on whether to approve the loan, according to Sato.

But starting a business in today's economy can be a formidable task. Nationwide, 85 percent of new businesses will fail in the first five years of operation.

As of June 30, there have been 3,210 inquiries to the Native Hawaiian Revolving Loan Fund. The most loan requests have come from O'ahu followed by Hawai'i, Maui, Kaua'i, Moloka'i and Lana'i.

And with the decrease in the number of loans being approved by conventional institutions, the program's value is increasingly important to the Hawaiian community. "It's tougher now for people to get a loan. People are tightening up on credit," Sato said.

The Native Hawaiian Revolving Loan Fund project is part of OHA's Economic Development Division.

Clinic business takes off with help from loan fund

by Gail Chun

When Ed Kim, owner of O'ahu Physical Therapy, presented his proposal and revenue projections for a bank loan, many thought his revenue predictions were too optimistic.

Boy were they wrong.

After less than a year, the O'ahu Physical Therapy clinic is doubling those projections. It is making twice as much as expected and Kim said he is not surprised.

"I knew we (Kim and his wife) were going to make money," Kim said.

He said banks were not willing to grant him a loan because the physical therapy field is fairly new in Hawai'i. At the time Kim applied for a loan, "most physical therapists weren't opening practices," he explained.

Kim was able to start his business with a loan from the Revolving Loan Fund program administered by the Office of Hawaiian Affairs.

It was hard for banks to judge the success of a physical therapy clinic because there was no research or statistics compiled specifically for physical therapists. An occupation that banks compared his to, Kim said, was chiropractors.

Kim was turned down by two major banks before turning to the Native Hawaiian Revolving Loan Fund program administered by OHA. A potential loan recipient must have been denied loans by two other institutions before being eligible for the Revolving Loan Fund. Kim said the loan fund program is especially designed for high risk new businesses. These businesses, he said, only have "a 50-50 chance to make it."

"I found out about the program from a friend. Before that I had no idea OHA had programs like this."

But the program appealed to him. "Where

would you find a bank that advances capital for new businesses? Nowhere. No bank. And, we had no equity," Kim said.

The interest rate of the program was also more than reasonable for Kim. The OHA Native Hawaiian Revolving Loan Fund charges 6 percent, a fraction of what major banks charge. It took one year for Kim to put his proposal together and eventually receive his loan.

While Kim is the manager and accountant for the business, his wife, Edythe Espiritu-Kim, is the physical therapist. Espiritu-Kim worked at various facilities, such as St. Francis Hospital, Kailua Physical Therapy, and the Rehabilitation Hospital of the Pacific for approximately eight years before the couple decided to open up their own business.

The idea to open a clinic appealed to her. "Here, you set your own schedule, there's more flexibility than at other places, and now, I can develop my own programs," she said.

The amount of time Espiritu-Kim spent with individual patients while working at the other

facilities was also a factor in her decision. "Some places spend only 15 minutes with a patient," she said. "Here, I spend from half an hour to an hour and 15 minutes per visit."

This type of treatment is a big part of O'ahu Physical Therapy's tremendous success. While Kim had predicted the clinic would have two patients in its first month, it had four. "It (the number of patients) just kept doubling consistently," he said.

The clinic started with five treatments a week, and has grown to between 80 and 100. The patients, said Espiritu-Kim, have mainly orthopedic injuries, or neck and back injuries and muscle strains.

But what Kim likes best about their business is financial security, and the independence. "I didn't want her (Espiritu-Kim) to work 70 hours a week, six days a week," he said.

Now, Kim said, with their clinic's high rate of growth, "we can free up our time to get into other things."

Pictured below are Esmerelda Pagala and Gina Yamamoto, both seated, and Edwayne Kim and Edythe Espiritu-Kim, the staff behind Oahu Physical Therapy in Wahiawa. Kim and Espiritu-Kim are the owners of the clinic.



Photo by Gail Chun

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- ☆ Hawaiian Health
- ☆ Financial Aids

Registration packets were sent to Spring 1991 students and Fall 1991 applicants. If you have not received the mailing or would like more information, contact:



HO'OU LU

The Native Hawaiian Project
96-045 Ala Ike, Pearl City, HI 96782
455-0474
696-6378 (LCC-Waianae)

Hui 'Imi members track recommendations

by Gail Chun

Ka Wai Ola O OHA intern

While the Hui 'Imi Task Force of key Hawaiian service agencies has fulfilled its five tasks, the members of the group hardly think their work is done.

"Hui 'Imi is just the prodding organization," says Tommy Kaulukukui, chairman of the Hui 'Imi Task Force. "The group will still meet and stay together to follow up on their recommendations."

After researching and interviewing people in the community, task force members found Hawaiians concerned about issues ranging from housing to health.

Created in 1989 through a state Senate resolution, the five tasks given to Hui 'Imi were:

1) An inventory of current services and programs being provided.

2) An assessment of the use and accessibility of current services and programs to Native Hawaiians and Hawaiians.

3) An analysis of the quality of coordination of existing services and programs.

4) An identification of critical needs and requirements that need to be addressed through future services and programs.

5) Recommendations on improving accessibility, the quality of coordination, and the provision of future services and programs for currently unmet needs.

The results of their two-year efforts are contained in a two-volume report, the first

addressing tasks one through four, and the second addressing task five. The second volume was finished in January 1991 and both volumes were then submitted to the state Legislature.

Extensive personal interviews, and group and community meetings are some of the methods Hui 'Imi used to collect data from 656 users of service programs and 317 service providers throughout the state.

Theoretically, the 20-member Hui 'Imi Task Force could pack up and call an end to the project. After all, according to the Senate resolution, their job is done.

But they're not.

Kaulukukui says the group plans to follow up on their recommendations and see if they are being implemented. "There will also be a follow up to the recommendations for the 1992 legislature," he adds.

"According to the report, housing, education, and health were some of the main concerns. There were also a lot of people who talked about legal services, because people don't know where to go when they need help, especially the older Hawaiians.

"We have the Native Hawaiian Legal Corp. (NHLC), but they focus mainly on land. Hawaiians have other problems, and want help with other issues," he says.

Regarding health services, Kaulukukui says those that were interviewed said they need a card, or some equivalent to one, related to health

benefits. Kaulukukui uses the example of his own medical card from Straub Hospital. "No matter what kind of treatment or service I get, I present my card and pay only \$5."

The idea is that every Hawaiian would be issued a card entitling them to health care. "This is the kind of thing Hui 'Imi is working for," he says. "We want to come and meet the people, and see some of our recommendations being done."

A positive side effect of the Hui 'Imi Task Force project is that the organizations involved are now familiar with one another, promoting future cooperation, according to the report. These organizations, including the Office of Hawaiian Affairs, Alu Like, Inc., and Kamehameha Schools/Bishop Estate, are also considered the key agencies that will meet the needs of the Hawaiian people as outlined in the report.

This idea is stated in the concluding remarks of Volume II of the report:

"It is our belief that the Hawaiian community must now assume a more committed leadership in improving the quality of life for themselves and all the people of Hawai'i. The Hawaiian community must carry the culture into these contemporary times with the recognition that our heritage nurtures an enduring pride in what we are and what we can become."

However, Kaulukukui says, "A lot of work needs to be done. I don't think Hawaiian needs are being met yet."

Island groups to send federal officials health plan

By Christina Zarobe
Assistant Editor

Native Hawaiians are one step closer to establishing a health care system that will specifically address their problems and needs.

The five island-wide planning groups created through Papa Ola Lokahi were each due to finish writing grant proposals by the end of last month, according to Dr. Lawrence Miike, executive director of the organization.

The proposals are now in the hands of the federal government. Officials will divide up a total of \$2.3 million and in October announce the size of each grant expected to range from \$250,000 to

\$600,000 he said.

Members of the island groups—Kaua'i/Ni'ihau, O'ahu, Moloka'i/Lana'i, Maui, and Hawai'i—have identified the problems that specifically exist in their areas on the path to developing each island's health care system.

The federal funds are available under the Native Hawaiian Health Care Act, which was passed into law Oct. 31, 1988. A portion of the money was used to establish Papa Ola Lokahi, a five-member organization consisting of the Office of Hawaiian Affairs, the state Department of Health, the University of Hawaii, Alu Like, Inc. and E Ola Mau.

Statewide informational meetings regarding the act were held in September and October 1989. In November 1989, copies were distributed of the guidelines to apply for planning grants that Papa Ola Lokahi would provide to island-wide Native Hawaiian organizations. A draft of a Native Hawaiian statewide master plan also was handed out.

Additionally, the act funded the formation of the Office of Hawaiian Health under the state Department of Health in February of 1989.

The passage of the act means that Native Hawaiians are now receiving federal funds for dealing with health concerns that plague the people as do the Native Americans and Alaskans, said Miike.

However, the work of convincing Congress on a yearly basis to appropriate funds continues, a "behind the scenes fight" Miike said. U.S. Sen. Daniel Inouye has been instrumental in handling.

Although each of the island planning groups are looking at the health problems exclusive to their area and creating a "strong base," the eventual goal is to "form an alliance down the road in a statewide Hawaiian organization," said Miike.

Another feature Papa Ola Lokahi members hope to incorporate into the Native Hawaiian health care system is traditional Hawaiian healers, said the executive director.

If the base of the Native Hawaiians participating in the system is "strong and large enough," another objective is to be able to negotiate with insurance carriers for Hawaiian health insurance, Miike said.

In more general terms, however, the point is not only to improve Hawaiian health. "There is

a need for health care for Hawaiians. What this establishes is a health care system for Hawaiians run by Hawaiians," he explained.

Each of the planning groups has between nine and 15 members who have identified the health problems that "vary tremendously from island to island," according to Miike. Nearly all of the members have full-time jobs outside their work with Papa Ola Lokahi, some 70 percent are women and the leaders of two groups are physicians.

Two island groups—Kaua'i and Moloka'i—were already in existence while the others needed to be organized. Initially, there was skepticism about the "promise" of federal funding, Miike remembered.

But as progress is made, "I think they are beginning to feel as if they have control. All in all, I'm fairly pleased with the way things have gone."

Chun interns on OHA staff

Joining the Ka Wai Ola O OHA staff as a summer intern is Gail Yuk Ponimo'i Chun.

Chun graduated from the Kamehameha Schools in 1987, and received her bachelor of arts degree in journalism and English from Pacific University in May. Chun worked for her college newspaper, and was named outstanding reporter for the 1990-91 school year.

Besides journalism, her interests include reading and dancing. She is currently a member of a local dance group, Big City Dancers.

In August, Chun plans to travel to China, where she will teach English at Jiangxi University for a year.



For updated meeting information, call the Office of Hawaiian Affairs newsline, 24 hours, at 586-3732.

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OHA prevails in suit before Hawaii Supreme Court

The Office of Hawaiian Affairs, the Board of Trustees, and the individual Trustees named in *Kepoo v. Burgess* have prevailed at the Hawaii Supreme Court in a case that arose out of a challenge to the efforts of OHA to conduct a referendum on the single definition of Native Hawaiians.

The challengers argued that the Office of Hawaiian Affairs and its Trustees breached their fiduciary duty to administer 5(f) funds solely to better the conditions of people with more than 50 percent Hawaiian blood by: advocating a single beneficiary class definition of "native Hawaiian"; and expanding special trust fund monies to inform and educate the Hawaiian community about the single definition referendum.

The Hawaii Supreme Court found that there were no grounds on which to reverse the granting of summary judgment by the trial court. At the trial court level, the Office of Hawaiian Affairs and its Trustees submitted 1) the affidavits of several OHA staff members indicating to what extent 5(f) funds were expended on the single definition 2) the first ballot and its accompanying information pamphlet, and 3) the resolution relating to Ho'okahi No Maua Ewe, as well as other documents and materials. In fact, special funds were not used for the single definition issue, except in an incidental fashion for wages and salaries of staff and for informational lunches at the Willows to which representatives of Hawaiian organizations were invited.

At the trial court level, Judge Marie Milks entered the following finding of fact: "The betterment of the conditions of native Hawaiians can be achieved in many ways. Programs such as the single definition referendum that promote self-definition is one of many ways to achieve the betterment of the conditions of native Hawaiians even though all Hawaiians would benefit." The Hawaii Supreme Court did not reverse any of the orders of the trial and affirmed the judgement of the trial court.

Attorney Sherry P. Broder, represented the Office of Hawaiian Affairs and its trustees.

Hula competition Aug. 8-10

The Kalihi-Palama Culture & Arts Society, Inc. will be hosting the 16th annual Queen Lili'uokalani Keiki Hula Competition Aug. 8, 9 and 10 at the Kamehameha Schools Kekuhaupi'o Gymnasium.

Participating in this event are over 500 young dancers representing 24 halau from the islands of O'ahu, Maui and Hawai'i, who will present their accomplishments in the Hawaiian tradition of the hula.

Tickets for Aug. 8 performances and a limited number for Aug. 9 are available at \$5 from the Society's office, at 357 North King Street, Honolulu, HI, 96817. Any remaining tickets will be available for sale at the event. The Aug. 10 hula auwana performances are sold out. For more information call the Kalihi-Palama Culture and Arts Society, Inc. at 521-6905.

Taro festival Aug. 10

The Pacific Islands Taro Festival: Back to the Future will be held from 9 a.m. - 2 p.m. Saturday, Aug. 10 at Windward Community College.

This free day of fun and learning will feature arts and crafts using taro designs, a farmers' market, storytelling, historical and cultural lectures, taro gardening, taro cooking, poi making, organic farming, food booths, children's activities and traditional dances and chants.

Arts and crafts vendors are invited to participate. Each display must include at least one hand-made item with a taro design.

LEGACY



Princess Bernice Pauahi Bishop

Why This Column?

Every few weeks or so in this newspaper you will find this column. We call it Legacy, because that's what Kamehameha Schools/Bishop Estate is — the legacy of a Hawaiian Princess.

Through these columns, KS/BE will share information on issues that are sometimes confused and misunderstood. Some of these issues are complicated and difficult to understand. Others are controversial. This column is our attempt to provide accurate information about Kamehameha Schools/Bishop Estate's programs and policies.

You should be aware that this column is sponsored by us and it will advocate our views. We are aware that Kamehameha Schools/Bishop Estate is a lightning rod for controversy and that makes us a big, easy target. And because of that, we feel we are sometimes unfairly judged for actions which are clearly dictated by the will of Bernice Pauahi Bishop. Frankly, these feelings cause us much frustration because, up to now, we have had no real outlet or platform to explain our side of things. After discussing this communications problem, we have decided to offer this column. The topics we plan to cover range from The School's academic requirements, how land speculation affects Estate lessees, what we do with the revenue generated by our land and whatever else may be timely and of interest.

If you have any questions you'd like to ask us, or if there is anything in particular that you'd like to know about us, please write to Kamehameha Schools/Bishop Estate, Attention Ms. Elisa Yadao, Kawaiaha'o Plaza, Honolulu, Hawaii, 96813. If your question has broad appeal, we'll feature it in this column.

Aloha kakou apau (Aloha to everyone).



This column is sponsored by Kamehameha Schools/Bishop Estate in the interest of helping the public understand the role and mission of the Schools/Estate.

Ka 'Iwi national park proposal debated

By Christina Zarobe
Assistant Editor

A proposal to create a national park along Oahu's shoreline from Makapu'u to Koko Head drew praise last month from environmentalists and criticism from those who believe the stretch should not be turned over to the federal government.

The plan, which was debated at a hearing, calls for establishing a 1,600-acre national park on the East O'ahu coastline. The park would include land makai of Kalaniana'ole Highway but exclude Hawaiian Home Lands and ceded lands. Park fees would not be charged.

The popular and scenic area features Makapu'u Point, Queen's and Sandy Beaches, the Halona Point Blow Hole, Hanauma Bay and Koko Head.

The proposal was debated by environmental groups such as the Sandy Beach Initiative Coalition and the Sierra Club, Hawaii Chapter, who support the move, and opponents including the Office of Hawaiian Affairs (OHA) and Honolulu Mayor Frank Fasi.

"Frankly, I think the people of Honolulu deserve a national park. Hawai'i opens its arms to nearly 7 million visitors each year. Yet the island of O'ahu, where 80 percent of our population lives, has no national park to call its own," said U.S. Sen. Daniel Akaka who chaired the hearing.

However, both The Kamehameha Schools/Bernice Pauahi Bishop Estate and the Office of Hawaiian Affairs rejected the proposal. Bishop Estate owns over 200 acres of the land under consideration.

"We acknowledge the need for open space in Hawaii Kai and the Estate has shared its lands with Hawai'i's citizens," said William S. Richardson, chairman of the Board of Trustees of Kamehameha Schools/Bishop Estate, noting that 5,000 acres of Estate land has already been set aside for public use.

Yet Honolulu City Councilman Steve Holmes, who worked as a National Park Ranger, argued that management of the stretch has "failed to adequately protect the threatened coastal plants and marine life."

"Hanauma Bay, for instance, has been treated more like an amusement park than a serious natural resource area," he said.

Office of Hawaiian Affairs Vice-chairwoman Rowena Akana agreed that the land is ripe with recreational activities but advocated control to remain locally.

"We (OHA) believe that preservation can best be handled at a local level where the concerns and considerations of both the Hawaiian community and the general community are better understood," she said.

Rather than turn over more land to the federal government OHA officials first want to settle the issue of the more than 1.8 million acres seized during the overthrow of the Hawaiian nation.

"Hawai'i has had a long and bitter history with the federal government over Hawaiian land. Under these circumstances, we cannot justify the acquisition of more land by the federal government," Akana said.

"We believe that adequate protection,

preservation and regulation of these culturally sensitive lands can be achieved through proper state and county law . . ."

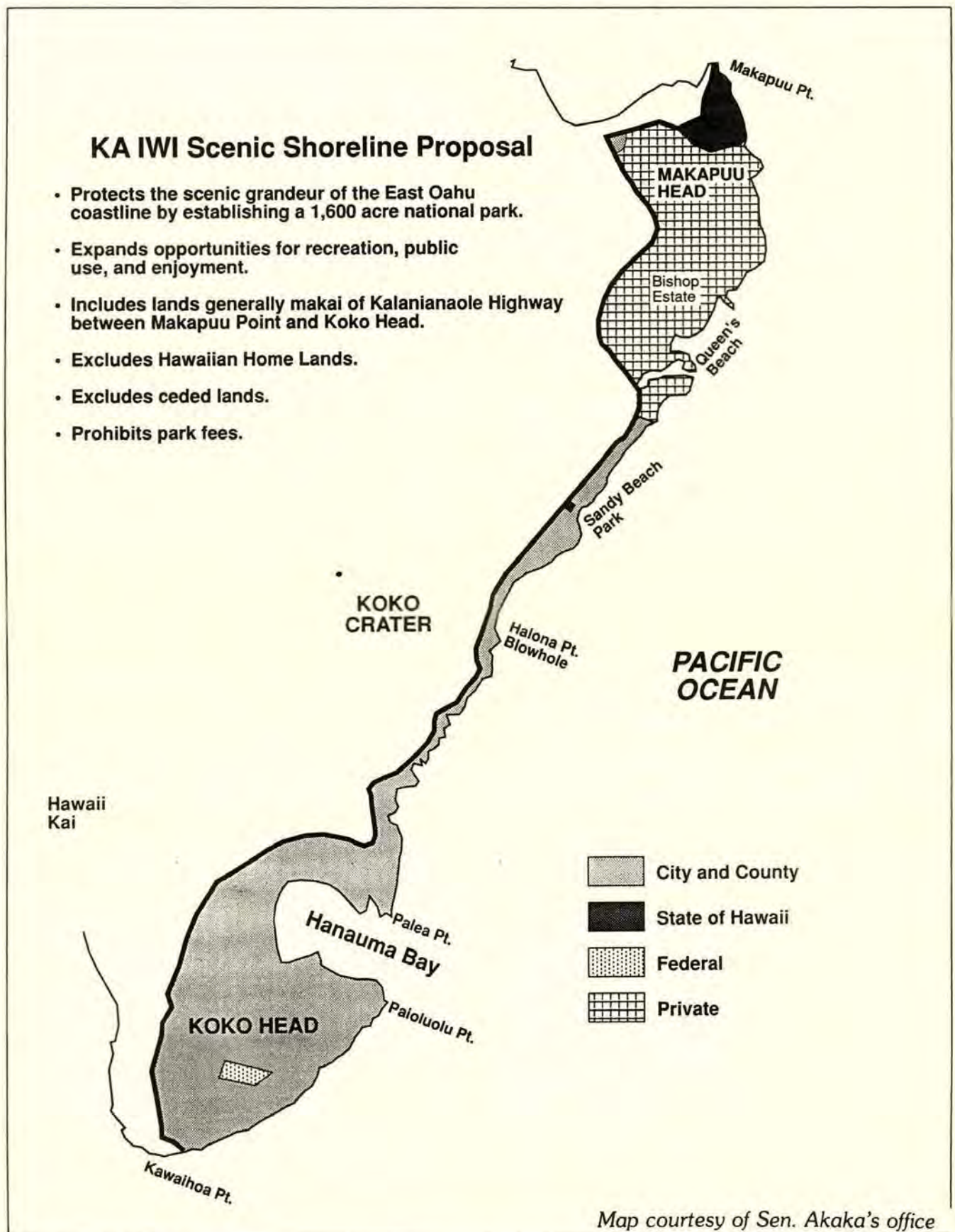
But Honolulu City Councilman John Henry Felix pointed to Puuhonua 'O Honaunau National Historical Park on the Big Island where "vestiges of ancient Hawaiian culture have been diligently restored, repaired and maintained" by the national park service.

Acting city Parks Director Steve Arashiro, who represented Mayor Frank Fasi by reading a statement, called the plan "unnecessary and a

waste of federal funds." Most of the coastline has been under the jurisdiction of the city and county since 1926 where the mayor believes the authority should remain.

"The Ka 'Iwi shoreline is not as important to the nation as much as it is to the people of this state. This is a home rule issue that should be left ultimately to the local residents to resolve," he stated.

Nationally, there have been 10 national seashores established by Congress. A federal study on the Ka 'Iwi proposal is expected to be finished by next year.



OHA speakers address Hawaiian health issues

by Gail Chun

OHA Trustee Moses Keale, Sr. and Administrative Director Richard Paglinawan will be two of numerous featured speakers at a workshop to be held Aug. 23-26 at Poipu Beach, Kaua'i.

The workshop, "Health Matters: Ethical, Social, and Philosophical Aspects of Health Care," will explore several compelling health care issues and attract health practitioners nationwide.

According to Carmen "Boots" Panui, OHA liaison from Kaua'i, Keale and Paglinawan will

address the Hawaiian perspective needed to administer Western medicine. "Throughout history, indigenous people lived in harmony with the elements. So, if something was wrong with a person, it was because of a person's disharmony with the elements," Panui said.

"This holds true for many Hawaiians today," she said. "Especially in rural communities, Hawaiians come from a different perspective because of their cultural values." Keale will address the need of cultural sensitivity from health practitioners when serving a person of Hawaiian ancestry.

Paglinawan, along with his wife Lynette, will talk about the Ho'oponopono tradition in Hawaiian culture. Ho'oponopono is a Hawaiian healing technique that deals with the family as a whole, and not just a person's illness.

According to David Nakamoto, officer for the Kaua'i unit of the Queen Lili'uokalani Children's Center, Keale and Paglinawan will give their presentations 1:30 - 4:30 p.m., Aug. 23. Although health practitioners nationwide will be attending, Nakamoto said Keale and Paglinawan's presentations will specifically address those practitioners impacting Hawaiian families.

Students touched by lessons of 'Aha 'Opio 1991,

Stories by Gail Chun
Ka Wai Ola O OHA intern

"Sorry, but I gotta hug and kiss."

These words were the underlying theme of the closing ceremonies at the Fourth Annual 'Aha 'Opio O OHA youth legislature held June 17-22 at the state capitol.

The closing ceremony was a culmination of the experiences and changes that took place in the students, and as 'Aha 'Opio O OHA volunteer Auntie Paula Kaiwa DeMoraes said, hugs and kisses, as well as tears, were abundant.

The 'Aha 'Opio O OHA program, sponsored by the Office of Hawaiian Affairs (OHA), teaches students about legislative procedure and Hawaiian culture. Students take on in a week what state legislators do in three months or longer—write bills, discuss them in their respective houses and committees, and either pass, amend, or kill the potential legislation.

Students also learned about being Hawaiian. The opening ceremony was done in traditional Hawaiian style: the blowing of the conch shell, followed by an oli and pule wehe, and an eloquent welcome in Hawaiian by 1990 'Aha 'Opio O OHA Gov. Nohealani Nihipali.

Then, there were presentations of ho'okupu, or gifts, from each delegate, varying from Hawaiian fruit and vegetables to an 'ohelanoihu, or nose flute, from a Konawaena delegate.

Students said they were most impressed by the kupuna style of teaching at every morning session. OHA kupuna Auntie Betty Ellis Jenkins, accompanied by Auntie Pua'ala McElhaney, and Auntie Ulunui Kanaka'ole Garmon taught students the symbolism of many Hawaiian objects, such as the pohaku, or stone, and the tapa cloth.

"The pohaku is a symbol of the very strong foundation in which our culture was built. It tells us of the foundation from which we have all come from, and it expresses the Lokahi of man, god, and his surroundings . . . the tapa cloth symbolizes your individuality. While each piece was cut from the same piece of cloth, no two designs are alike," Jenkins said.

This year the lesson of the pohaku was without the traditional pohaku song, due to the recent



Photos by Sabra McCracken

1991 'Aha 'Opio OHA Youth Legislature participants: Row 1 (l-r): Kim Konohia, Jacob Medeiros, Keone Roback, Albert Meyer, Luke Wong, Josef "Chuki" Dean, Donovan Kealoha, Jona Oana. Row 2 (l-r): Jodi Aragon, Barbara Bailon, Kym Nobriga, Kali Finch, Jennifer Hayes, Kaylene Sheldon, Kiana Soletario, Kanoelani Aiwohi, Jaydene Kahoopii, Davelyne Keala, Renee Reyes, Vanessa Nathaniel, Maile Aniu, Aileen Kaaia, Tara Nickell, Napua Walea, Keni Kepani, Celine Lenchanko, Brittney Kapaona. Row 3 (l-r): Yvonne Welch, Zabrina Spencer, Shon Pahio, Lenrick Grace, Kaialii Kahele, Daniel DeMotta, Keonali Hansen, Ui Lani Nathaniel, Kehau Marzo, Christine Pakani, Kenoalani Kamahele, Wendy Kaehuaea, Tanya Chapman, Kellii Opulauoho.

death of Kupuna Maile Kamai'alaupala'okekua-hiwi'okapiko'omaunaloa Lum Ho Vargo. She was a member of the Women's University Board, a retiree from the kupuna component of the state Department of Education Hawaiian Studies, and a member of the 'Aha Hui Ka'ahumanu-Hilo, Ikuha'i of the Hale O Na Ali'i-Hilo Chapter, and the Ali'i Pauahi Hawaiian Civic Club. This year's 'Aha 'Opio O OHA was dedicated to her memory.

Despite this loss, the students were strongly affected by the kupuna teachings, enveloped in a sense of pride for the Hawaiian race. Referring to the kupunas, Lt. Gov. Napua Walea said, "They have healed us; they have taught us a little about ourselves."

Throughout this week students heard from such speakers as OHA Chairman Clayton Hee, OHA Trustee Moses Keale, Sr., State Rep. Peter Apo, Speaker of the House Joe Tassel, and Joe

Prince, special counsel for development for OHA from Washington, D.C.

The 41 part Hawaiian students participating in the program proposed a total of 62 bills, of which 31 were passed and signed by Gov. Luke Wong. The topics of the bills varied, and did not directly pertain to Hawaiian affairs.

One staff volunteer said, "Generally, you get hearsay backed up by fact, or just a feeling. But, they (the students) are getting better at writing bills every year."

This year, while some came to the program with no ideas for bills, others came with some already written. Students had one day to research a bill and write it. "It's total stress out," said Don Kanakawaiwai Romero, Pahoa High School principal and staff volunteer.

continued page 9

Dean, Sheldon, Kapaona are new officers

Josef "Chuki" Dean of Lahainaluna High School has been elected the speaker of the house for the 1991 'Aha 'Opio O OHA.

Dean said he talked about running for the position with last year's speaker, and decided he wanted to try a new experience. "I wanted to see if I could do that."

Dean said he applied to the 'Aha 'Opio O OHA program because as president of his senior class at Lahainaluna, his advisor thought they should be involved and learn about the legislative process.

"At first I thought I wouldn't fit in, and it (the legislature) seemed so difficult. But the people here are real nice," he said. A bonus for being a part of the program was getting a new suit from his parents, a required uniform for legislative sessions.

Dean said being speaker of the house has taught him how to lead, and what it means to have power. "It also gives me a chance to experience what goes on in a legislature," he said.

During a speech at the closing ceremonies, Dean said, "The purpose of this wasn't really to pass and kill bills. It was to learn about yourself and believe in your Hawaiian background . . . I think this conference has taught me a lot."

His parents are Paul and Grayce Dean of Lahainaluna, Maui.



Josef "Chuki" Dean

This year's Kalaimoku, advisor, Kaylene Kauwila Sheldon, a student at Kahuku High School, said her motivation to run for office stemmed from her desire "to make a difference, and to help in governmental decisions."

Sheldon interprets her election into office as the first step she has ever taken in trying to help Hawaiians.

"When I was in intermediate, my kumu hula inspired me," she remembered.

"Then I and some of my other hula sisters went on a trip to the Big Island with my kumu hula to meet a male kumu hula. I expected to see a big, Hawaiian-looking man, but this man was a pure ha'ole who was raised by Hawaiians."

"This ha'ole man chanted in Hawaiian, introduced us to Hawaiian plants and animals, and really knew and respected the Hawaiian forest. I felt so ashamed after I met him because I am Hawaiian and he knew more about my culture than I did."

Sheldon's future goals include attending a college in California and majoring in psychology and sociology. "But right now, I feel like I want to be in the House of Representatives," she said.

Sheldon's parents are Mervin and Annamarie Byouie of Kahuku.



Kaylene Sheldon

Roosevelt High School's senior class president Brittney Kapaona is this year's Konohiki, advisor to the lieutenant governor.

Kapaona chose to run for the position because "as senior class president, I'm used to pushing people to do things. I feel I have the leadership ability to encourage the lieutenant governor."

Kapaona is unique in that she has been involved with the 'Aha 'Opio O OHA since its inception four years ago. During the first program she was a legislative page. Her political interests come from her work in the past political campaign of Brickwood Galuteria and she is also related to state Sen. Malama Solomon. She also credits activities at Kawanankoa Intermediate School for giving her the opportunity to become involved in committees and organizations.

As Konohiki, Kapaona would like to develop the present 'Aha 'Opio program. "I think having a pre-conference learning session is a good idea. A lot of us didn't know what we were getting ourselves into when we signed up for the program," she said.

After high school, Kapaona plans to attend college in Hawai'i, and major in Hawaiian Studies with a minor in political science.

Kapaona's parents are Sonny and Mahina Perreira, and Kent Kapaona.



Brittney Kapaona

feel pride in Hawaiian spirit

But students weren't alone in writing their bills. They used resources ranging from the Legislative Reference Library at the state capitol and the files of the 3,127 bills introduced this year in the legislature to agencies such as the Hawaii Visitor's Bureau for information. They were also helped by the volunteers and staff, who facilitated the information gathering process with this refrain: "Sweetheart, I'll show you how to look it up real fast!"

Ramona Ka'iulani Vincent, OHA education specialist, said, "Generally, you get ideas for bills that come up every year. But then, you get some bills where you say, 'Hey, this kid has a really good idea!'"

Issues that some bills addressed were:

- **Homeless people**—Establishing havens for homeless people on the main islands which require taking job training programs offered and donating up to \$1,500 to further the program, based on their ability to pay.

- **Sovereignty**—The recognition and acknowledgement of Hawaiian empowerment, and establishment and funding for education workshops on the topic of Hawaiian empowerment and cultural awareness.

- **Abortion, and the rights of teenage mothers**—Requesting a program on campus to provide teenage parents with a child-care center allowing parents the opportunity to continue their education and receive a high school diploma.

- **Geothermal development**—Repealing of HRS, Section 205-5.1, Geothermal Resources Subzones, halting all geothermal development.

By the end of the week, students found leaving their new friends and 'ohana was difficult. "I know I've made some lifelong friends," one student said.

But the work is not over for the elected officers. They must stay in contact with their fellow 'Aha 'Opio participants and work on the legislation they developed. "I think they (the OHA trustees) are going to come back and look over our bills, and maybe present them to the state," said Sen. Nalu Hayes of Hilo High School.

To Rona Rodenhurst, OHA education officer,

the purpose of the program goes beyond developing bills. "We need our people to understand what the (legal) system is, to make informed choices," she said. "It is an opportunity for them to see there is more than one option for them to choose from."

Romero said he believes this program has the potential to change lives. "As an educator, this is almost a mystical experience. For example, Ikaika Da Mate (1990 'Aha 'Opio O OHA sergeant-at-arms and 1991 junior staff member) is a completely different person. He has developed a sense of responsibility, identity, and pride."

Da Mate's mother, Leimana Da Mate, agrees with Romero's assessment of her son's changed attitude. "The 'Aha 'Opio O OHA has affected him so much that he made the all-star high school football team for his league this past year, and he credits it to his maturity from the 'Aha 'Opio O OHA program."

As a junior staff member this year, Da Mate said there were many things that pulled at him to come back and participate this year. "I wanted to experience the feeling I had last year. I made friends then that were more like brothers and sisters," he said.

"I also liked the 'Aha 'Opio 'ohana, and the aloha spirit . . . the feeling, the power and control by us for the future," Da Mate said.

Jonah Kuhio Kalaniana'ole Kaaui, 1989 'Aha 'Opio O OHA governor and also a staff member of this year's legislature, agreed with Da Mate on the feeling of power emphasized to the young legislators. "The youth is what we're all about. There will be some big changes coming in the next 20 years. Here, you can learn the right way of doing things for the future," he said.

At the closing ceremony, 1990 'Aha 'Opio O OHA Lt. Gov. Sherwood Kawika Iida imparted upon his fellow students these words:

"This experience has given you memories that will live in your hearts. When you go out into the real world, I want you to be strong like the pohaku, and unique like the tapa. You all have a common bond—you all share the Hawaiian spirit."

Brother, Sister, inspired by 'Aha 'Opio

When Frank Nathaniel of San Antonio, Texas, heard about the 'Aha 'Opio O OHA while visiting Hilo two years ago, he knew a good opportunity when he saw one.

Nathaniel suggested enrolling mainland high school students of Hawaiian ancestry into the program after finding out other students from outside the Hawaiian Islands, such as Native Americans, were eligible.

The rest is Nathaniel history. Two of Nathaniel's children have now participated in the program, Nakana'ela Scott Nathaniel and Ui Lani Kaye Nathaniel. Frank Nathaniel could not be more proud of their involvement.

"I wanted them to get to know kids from Hawai'i, to let them know what some of their problems are growing up in Hawai'i, as well as share and interact with them," said the father. But the two were elected into an office, an added bonus for their experiences.

"It was very unexpected," he said. "For them (the local participants) to actually vote for them into an elected position was tremendous."

Nakana'ela Nathaniel was elected the 1990 'Aha 'Opio O OHA speaker of the house, while Ui Lani Kaye Nathaniel was the 1991 'Aha 'Opio O OHA president of the senate.

"I came to the 'Aha 'Opio last year to watch my brother participate, and it looked very interesting," Ui Lani said. "When I came this year, I didn't know many people, but I thought I'd just try it (running for senate president) anyway. I didn't expect to win, but I did."

"It was exciting, and I was nervous, but there were a lot of people there to help me out," she said. "My brother helped me out a lot."

Nakana'ela was a junior staff member for this year's 'Aha 'Opio O OHA. He was able to brief his sister about the program on the plane ride to Hawai'i, before the legislature started. "She was apprehensive that she would get overwhelmed, so I was surprised and happy when I heard that she was elected president of the senate," he said.

Nakana'ela's experiences as speaker of the house helped him understand more about Hawai'i. "I was very naive about the whole situation in Hawai'i before I came," he said. "I didn't realize until my freshman year in high school that people in Hawai'i were discontented."

Now Nakana'ela said he feels he has learned more about Hawai'i from this program than he has from any other experience in his life. "I want to keep coming back, to keep learning and understanding the (Hawaiian) system," he said. "Hawai'i is not what I thought it was."

Frank Nathaniel said his children's experiences have significantly impacted their future goals. Nakana'ela, who will be a freshman at the University of Texas, has added a political science major to go along with his communications major. And, Ui Lani would like to attend college at the University of Hawai'i.

But he also has one more daughter Pomai, who will be a freshman in high school. She also would like to participate in the 'Aha 'Opio O OHA program.

While Frank Nathaniel's wife, Cheryl, is also proud of her two older children, she has high hopes for Pomai too. "Well, Pomai can't be speaker of the house or president of the senate. I guess she'll just have to go over and be governor," she said.



Ui Lani Nathaniel

Wong, Walea win top elections

Luke Kahekili Wong was elected from a pool of three candidates as Kia'aina, Governor, for the 1991 'Aha 'Opio O OHA.

Wong, a student at Konawaena High School, said he ran for governor because he believed there is a need for strong leadership for the youth of Hawai'i, "leadership for lands that are changing," he said.

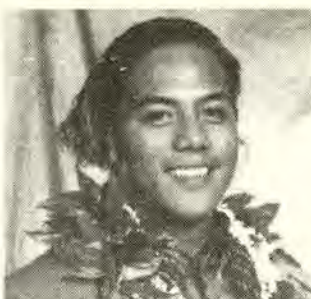
Upon his arrival to the 'Aha 'Opio, Wong thought the week-long program would consist mainly of learning about bills and legislative procedures, and not necessarily the intensive hands-on experience it actually was.

"And especially, I didn't expect to run (for governor)," he said.

As the newly elected governor, Wong said he would like to expand the 'Aha 'Opio O OHA program nationwide to reach more students and to start an 'Aha 'Opio newsletter, so that everyone from the 1991 program can keep in touch. "The newsletter will be the first one (of its kind)," Wong said, "so we'll see how it goes."

Wong's educational goals are not set, but even if he does not choose a political career, he said he still plans to be a "strong voice" in Hawaiian affairs. "I'm definitely going to push for Hawaiian civic clubs, Hawaiian programs, and I'm also going to fight for land in Kona," he said.

Wong's father and brother, Jamieson and Jamin Wong, are members of the popular local music group, Ho'Aikane.



Luke Wong

This year's Kia'aina Hope, lieutenant governor, Jasmina Napuakahikina Walea said she ran for the office "because I feel the 'Aha 'Opio is a very special organization."

"And I also felt my knowledge of governmental procedure would benefit the legislature," said the resident of Oxnard, Calif.

In comparing California and Hawaii's governments, Walea found that she likes Hawaii's better. "The California style is not as self-stimulating. It just teaches you about you, or yourself. Here, it teaches you pride."

One of Walea's many activities is being vice president for the Student Advisory Board on Education in California for the Santa Barbara, San Luis Obispo, and Ventura County districts.

"Students from California high schools go to one high school and throw out all kinds of ideas that we feel are wrong with education that the state can fix. Then we develop mock proposals," she said.

Walea has three diverse, specific future goals that she would like to pursue—aeronautical engineering, chemical oceanography, or anesthesiology.

"I'm interested in the future because the children of the present are the future leaders . . . but through the 'Aha 'Opio, I already feel like a leader," she said.

Her parents are Sam and Katherine Cvijanovich of Oxnard, Calif.



Napua Walea

Registering the story behind Hawaiian quilts

By Christina Zarobe
Assistant Editor

In a world flooded with high-tech, split-second communications, the message in historic Hawaiian style quilts has managed to endure for more than a century.

"The Hawaiian people have an amazing ability to relate without words," says Elizabeth Akana, a specialist of island quilts. "Their love and their energy has a way of staying alive."

Realizing the historic value in each of these quilts, the Hawaiian Quilt Research Project has been launched. It is a four-year program to study the Hawaiian appliqued and flag quilts and registration.

Volunteers with the project are studying the Hawaiian appliqued and the flag quilts and patterns made prior to 1960. Sponsored by the Kalihi-Palama Culture and Arts Society, the Hawaiian Quilt Research Project is one of 60 quilt documentation projects nationwide, recording the history of thousands of handmade American quilts.

As part of the project, registration days are being held throughout the islands giving owners the opportunity to bring in their quilts to learn more about the material, time period and pattern of the handicraft.

A registration day was held during last month's "A Festival of Hawaiian Quilts," the 13th annual quilt exhibition at the Mission Houses Museum. Hawaiian quilt authority Lee Wild has organized the exhibition from the beginning.

She acknowledges that compiling the history of Hawaiian style quilts involves "detective work. So many people who have brought in their quilts don't know anything about them.

"They tell us they found them in grandma's trunk when she died. 'I wish we would have listened to her story,' they say."

Volunteers are able to process 40-50 quilts each registration day. Thus far, five of the events have been held on O'ahu and one on Lana'i in the past year.

According to Wild, historians have been able to deduce that missionaries brought quilts when they arrived on the islands. Native Hawaiians were intrigued with the craft but couldn't understand the sense of cutting up fabric into scraps and then sewing them back together. The appliques however, appealed to Hawaiian creativity.

Hawaiian women already had a long tradition of making kapa, a cloth pounded from the bark of the wauke (paper mulberry) plant. Many quilt designs derive from island flora such as the 'ulu (breadfruit) or kukui (candlenut) trees.

"Each one of these brings us closer and closer. It's going to happen. We're going to get answers to a lot of questions," predicts Wild.

During registration a pair of volunteers, wearing gloves to protect the quilt from the hand's oils and dirt, work on identifying the stitching and the applique.

Textile specialist Barbara Harger, who teaches at the University of Hawaii, then uses a microscope to study the fiber content and condition of the quilt.

"From my standpoint, we try to help them with preserving the quilts. Some are very old, and the conditions have been from sad to beautiful," said Harger as she scrutinized a quilt dating back to approximately 1914.

While the quilts are being analyzed, another volunteer conducts an oral history with the owner to find out more about the quilt's background.

Often volunteers were once visitors who came by a previous quilt registration day. Fascinated by the process, they returned to help others learn about their quilts.

Volunteers from the Pearl Harbor Hawaiian Civic Club, a non-profit organization founded in 1962 to assist people of Hawaiian ancestry in furthering their education and perpetuate Hawaiian language and culture traditions, are also involved.

Since 1969, Akana has been involved with quilting. "All those 22 years I've known and felt that quilts were so important. The Hawaiian quilt is important because it's based on love."

Akana, herself a quilter, will exhibit a collection of Hawaiian style quilts and bedding—miniature



Photos by Christina Zarobe

A Hawaiian style quilt is examined during a recent quilt registration day at the Mission Houses Museum.

and full-size—planned for December at the Lyman House Memorial Museum.

Akana likes to tell the story about the first time she gave a lecture on Kaua'i. She referred to one quilt during her talk, which a woman had made with the use of only one hand as a tribute to her husband who had been the harbormaster at Nawiliwili.

The woman's husband was in the audience, Akana remembers. "She gave it to him and he didn't realize the significance of it. A lot of mystery has been shrouded in the quilt.

"You look at a quilt and each one has its own uniqueness, its own story to tell. Today, we've seen so many firsts and each of those firsts unlocks another part of history."



A volunteer examines the stitching and applique of a quilt. Hawaiian quilt authority Lee Wild and island quilt specialist Elizabeth Akana take a break from registering during "A Festival of Quilts" exhibit.



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OHA: A Celebration Of Ten Years

Reaching the community—Part 4

by Curt Sanburn

By 1986, the average Hawaiian was not too happy with the five-year-old Office of Hawaiian Affairs. Thus far, the beneficiaries of the agency created by the voters of Hawai'i in 1978 to ensure "the betterment of Hawaiians" had seen very little in the way of direct benefits from the agency, either for themselves, their families or their community.

Instead, they had been witness to endless newspaper accounts of public, often rancorous disputes among trustees, critical attacks on OHA from other Hawaiians and non-Hawaiians, and complicated legal battles that seemed to do nothing but create a lot of paper and keep a few lawyers employed.

To be polite about it, Hawaiians were losing their patience.

The OHA trustees were getting impatient, too. And frustrated. Auntie Frenchy DeSoto, the fiery, passionate woman who led the way for the establishment of the Office of Hawaiian Affairs during the 1978 State Constitutional Convention and became one of its first trustees, once suggested that the office should simply give each beneficiary \$30, a six-pack of beer and call it a day. Surely she was joking, but the comment made for a very sharp joke. (Quick arithmetic shows that OHA's annual budget during the 1980s, divided among OHA's 200,000 plus beneficiaries, figures out to about \$30 per beneficiary.)

"Then," she said bitterly, "then maybe they'll appreciate what we do!"

The frustration was understandable, even among OHA's most passionate and involved supporters, but OHA was, indeed, moving.

Looking back at OHA's first half decade, one can now see that the dreary legal fights were, in fact, a bold, aggressive, and ultimately successful defense of legal Hawaiian entitlements against a stingy state bureaucracy.

The ideological, sometimes personal differences among trustees forced them to mature as diplomats. The debates gave the trustees clear but difficult choices among the many paths the fledgling agency could take. The debates helped them refine OHA's mission.

The amateurish failure of some early programs compelled OHA's trustees and staff to establish rigorous planning and regular assessment of its work to ensure that future programs would be effective and efficient, and that they would match the needs of the Hawaiian community.

In 1986, five years after the first Board of Trustees was sworn in to office, the trustees took the first steps when they decided their young agency needed a complete "physical." A management audit, prepared by Arthur Young & Co. and completed in November 1986, was tough and honest about OHA's struggles to get itself organized, and specific about corrections that needed to be made.

According to the report's 200 pages of review and recommendations, the trustees can and should write the menu for OHA, but they should get out of the kitchen and let the Office Administrator and his professional staff do the actual work. Also, the report found, the trustees committee system should be simplified and there should be more joint ventures with other state and private agencies to avoid duplication of efforts. It said the office had too many ineffective programs

and few clear-cut priorities. Pick a few goals and meet them rather than trying to hit everything and missing, the report suggested. OHA trustees should think carefully about their public image and "perform advocacy in a positive manner that will unify native Hawaiians and Hawaiians as a cohesive ethnic group," the report said.

The report was like a cold bath — everyone was shocked by it, refreshed by it and ready to move on.

OHA's history from 1986 to 1989 was enlivened by this new-found, hard-headed thinking and these hard-learned lessons. "OHA 1986-1989: Reaching the Community" is a chronicle of the maturing agency's increasingly successful programs and services, many of which came to life during these years.

Hawaiian lifestyle, followed by being easy-going and generous, living off the land and sea, and using traditional culture (language, food, materials, religion) in daily life.

According to the survey, only three percent of Hawaiians polled grow taro and about five percent speak Hawaiian (18 percent said they would like to study the language). In general, the cultural surveys showed a distinct need for more educational opportunities to study and learn the various practices of Hawaiian culture.

Land and housing surveys showed that 82 percent of those polled had no housing problems (remember, this was 1984!). Of those who said they did have housing problems, three quarters said the problem was rent or house payments that were too expensive. One fifth said they "couldn't



Gov. John Waihee accompanies visitors to one of the homes built by homestead families as part of OHA's self-help housing project in Wai'anae, O'ahu.

A more deliberate OHA

In June 1986, OHA published the final report of the Population Survey/Needs Assessment (PS/NA) study began in 1984, and also published the Comprehensive Services for Hawaiians survey (CSHO) in April of the same year.

The two studies were complementary: the PS/NA, through face-to-face polling of 400 Hawaiian households throughout the state, measured the physical, sociological, psychological and economic needs of Hawaiians, while the CSHO surveyed existing public and private services throughout the state that could meet those needs. By matching the studies, analysts within OHA and elsewhere had a clearer idea of what gaps and barriers there are in the delivery of services to Hawaiians. The information was used to revise OHA's Master Plan, its comprehensive, 10-year planning document, in 1987.

Flipping through the PS/NA report is fascinating. For example, whether they have a Hawaiian lifestyle or not (69 percent said they do), those Hawaiians polled ranked "respect for elders" as the most important ingredient of a

afford to have their own place."

Of those polled, 24 percent lived on farm lots while 76 percent lived on house lots. Residential lots, leased or owned, averaged about 10,500 square feet while farm lots averaged 13.5 acres for leased land and nine acres for fee land. Among all leaseholders, 41 percent named the Queen Lili'uokalani Trust as lessor; 31 percent listed Bishop Estate; and 22 percent listed Hawaiian Homes.

Christine Valles, a Los Angeles native who got her anthropology degree from the University of California at Berkeley, was hired by OHA in 1984 to help research and analyze the PSNA and CSHO studies.

After completing that task, Valles was asked to stay on at OHA. As a planner, research specialist and grant specialist in OHA's Planning and Research Division, Valles developed a good understanding of the methodical steps OHA must take if it was going to be effective.

Briefly, she explains the difference between OHA's key planning blueprints, the Master Plan, *continued page 12*

from page 11

the Functional Plan and the Two-Year Biennium Budget: "The master plan is a 10-year-plan, real pie-in-the-sky stuff, the visionary view of where the agency intends to go," Valles says. "Then there's the functional plan, which has a six-year time frame. If the master plan says 'House all Hawaiians,' the functional plan says build 5,000 housing units over six years at such-and-such a cost with these staff requirements, some on each island, with the state or the county or Department of Hawaiian Home Lands.

"The functional plan gets broken down into two-year biennium budgets. These are the actual work plans for a two-year period. It would say specifically that OHA's going to do two housing developments, with real nuts-and-bolts details: these contractors and these families and this financing at these specific locations."

This new, deliberate approach to planning and project development paid off in OHA's 1987 pilot self-help housing project on Hawaiian Homes land at Lualualei in Wai'anae O'ahu.

"Model Programs"

Using a \$100,000 federal grant from the Administration for Native Americans (ANA), the OHA, working with the State Department of Hawaiian Home Lands (DHHL), contracted with the O'ahu Self-Help Housing Corporation, a private, non-profit agency, to build seven houses for low-income families, who had been waiting to get on their land for up to 30 years. Each of the homesteaders involved gave 32 hours of "sweat equity" each week to build the houses. For most of them, particularly the women, the construction work was a first-time experience. The only cost to the eventual homeowners was for actual materials.

The Lualualei pilot project took a long two years to complete, but in the process the slow-moving bureaucracies were able to work out the bugs, and OHA convinced DHHL that the self-help housing concept was a viable one for getting its beneficiaries onto the land quickly and cheaply.

As Valles explains it, this kind of encouragement is exactly the kind of advocacy role OHA should play.

"We're not prepared to provide direct services ourselves," she says. "We don't have the staff for it. But we do want to encourage other service agencies to serve Hawaiians, so we try to come up with appropriate model programs to show how a recognized need might be met. Once we find that a particular kind of program works, we hope our partner service agency, whether it's federal, state or private, will institutionalize it."

In 1990, a second OHA-sponsored self-help housing project got under way on Hawaiian Home land at Keaukaha and Panaewa on the Big Island. OHA paid the administrative costs (supervisors, plans, blueprints, etc.), DHHL secured the bank loans, and, this year, 22 families will have built themselves new homes on homestead land. Currently, OHA is advising a group on Kauai who want to start their own self-help housing corporation and go after affordable Kauai projects, whether state, county, DHHL or private, on a competitive basis.

"If it gets done, it doesn't matter if we get the glory for it," Valles says modestly about OHA's low profile among the new homeowners. "It would be nice if Hawaiians knew what we're doing, because then they'd know the office, which is supposed to help them, actually does. But we don't have the visible role — we have the funding role. I just wish maybe once a construction supervisor out there on the line would say 'Hey, OHA's paying my salary!'"

The Native Hawaiian Revolving Loan Fund

In 1986, a group of Hawaiian leaders told Sen. Dan Inouye that one of the barriers to Hawaiian self-sufficiency or any kind of financial independence was the fact that there were very

few business loans available to Hawaiian small businesses, whether for start-up or expansion. No collateral . . . no assets . . . risky ideas . . . too manini . . . too unconventional . . . no credit record, etc. — these were given as the reasons the banks kept their distance from Hawaiian business loan applicants.

Inouye got to work in Congress and arranged a five-year, \$3 million demonstration loan program, funded by the ANA. Based on OHA's proposal to pay the administrative costs out of its own budget, so that all federal monies would be available to loan applicants, the low-interest loan program funding was awarded to OHA in October, 1988.

Within a year, the Native Hawaiian Revolving Loan Fund Demonstration Project (NHRLF) had its own manager and two loan officers installed at OHA's offices in the Pam Am Building on Kapi'olani Boulevard. The Bank of Hawaii signed on as OHA's technical advisor, prepared to work as occasional participating lender with OHA. In the NHRLF's first year, the office received over 1,200 inquiries resulting in 168 formal loan requests totalling \$9,400,000.

Among the 56 five-year loans made in the past two years are a \$50,000 start-up loan for a physical therapist in Waipahu; a \$22,000 start-up loan for a journeyman electrician on Kauai who wanted to become a self-employed electrical contractor; a \$50,000 expansion loan for a Big Island fruit-jam family business; a \$50,000 expansion loan so that an O'ahu sewage hauling business could buy a second-hand tractor rig; and a \$35,000 loan to a Honolulu music producer who had a big hit record and repaid his entire loan in 11 months.

The manager of the NHRLF, Ken Sato, who has a banking and small-business background, says, "Most of our loan applicants know what they want. They're business people, it's just that they don't have the assets that would allow them to qualify for a bank loan. They do a good job presenting their financial information and business plans when they come to us."

"Sometimes, though, applicants fail to realize that these are federal funds governed by federal lending standards. It's not by any means a give-away program."

To date, the Revolving Loan Fund has disbursed \$2.5 million to 65 borrowers. The program officially ends on Nov. 29, 1992, when, presumably, the entire \$3 million in ANA funds will have been loaned out. Sato says he's heard that the program is likely to be renewed; definite word should come by the end of 1991.

On being Kupuna

"I guess that as people get older they have time to look back and remember more things in terms of how unique or special their lives may have been."



Terrace at Luluku, Kane'ohe.

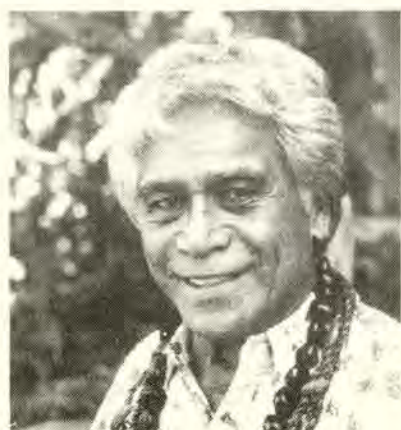
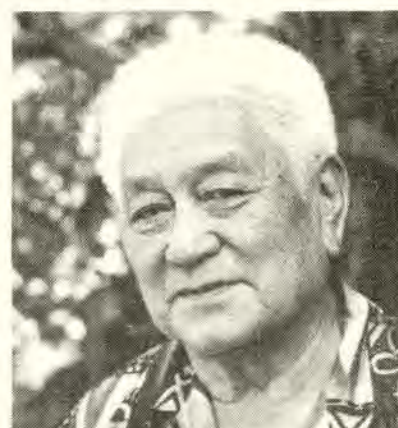
Suddenly they realize that maybe their knowledge is rare. I think of Uncle Harry Mitchell . . . Kawika Kaalakea . . . Auntie Betty Jenkins . . . They are all individuals with individual talents and knowledge, but the combination of all our kupuna and all their manao is basically the piko, the source of our culture."

"What I'm talking about is the kupuna role. In traditional Hawaiian society, the kupuna played a very important role, not only as transmitters of culture, but as maintainers of society. Right now we're asking, has that role really changed? How can we, OHA, assist them in maintaining their importance in our modern society?"

For Rona Rodenhurst, a professional educator with a strong background in Hawaiian studies, these are not idle philosophical questions. As OHA's educational division officer and administrator of OHA's successful Kupuna program, Rodenhurst had the crucial task of strengthening the piko. Her job — and the job of OHA's kupuna team, headed by Kupuna Alaka'i Auntie Betty Jenkins — was to help the kupuna



Christine Valles



Kupuna from around the islands have come to the OHA 'Aha Kupuna conferences to share their knowledge of Hawaiian language, culture and arts, and healing traditions.

Photos by Sabra McCracken



File photo

recognize and share their knowledge with younger generations and thus bring traditional Hawaiian experience to the doorstep of the future.

"I have over 900 students and I love 'em all," Kupuna Kaimi Kealoha of Haleiwa told Ka Wai Ola O OHA in a 1985 interview. At the time, Kealoha, the grandmother of 12, was the kupuna at Wheeler Elementary School on O'ahu. "I have Chinese, Japanese, Caucasians, Blacks, Filipinos, Vietnamese and children of many other ethnic backgrounds who come together and learn Hawaiian. This is so beautiful, especially when they greet me with 'Aloha, kupuna!' and other words and sentences they have picked up."

OHA's kupuna program began in 1983 as a cooperative venture with the state Department of Education (DOE), which had begun to bring kupuna into the public schools in grades K-6. OHA's task at the time was to seek out and train kupuna who were willing and able to teach in the schools, and to arrange workshops, seminars, and other support services for the elders.

As the DOE program matured, OHA's kupuna program became more independent of DOE, focusing on the more general day-to-day preservation of the kupuna role in the family and society. On March 20, 1987, OHA co-hosted the first statewide Aha Kupuna with the DOE and Kamehameha Schools/Bishop Estate. Over 400 kupuna attended.

"Now we're working with the kupuna in general," Rodenhurst says, "not necessarily for the DOE. We believe in just being able to sit with our kupuna and talking story with them to generate their own ideas about preserving the culture so it comes from them, so it's kupuna owned. Then maybe we can begin to resurge and rebuild the ohana."

"We can't say that OHA will rebuild 'ohana, but OHA can meet with kupuna who may get inspired to talk to their own families and keep the knowledge flowing. That's where our program has evolved."

At the other end of the spectrum, Rodenhurst's education division scored another success with its 'Aha 'Opio program, an annual convocation of Hawaiian high school juniors who come to Honolulu to participate in a week-long mini-legislature and to learn leadership skills with a pointed stress on Hawaiian cultural values. The first annual 'Aha 'Opio, held in June 1988 was attended by 52 students.

"There are 200,000-plus Hawaiians, and half of

them are 18 or younger," Rodenhurst points out. "We'd do well to start taking care of the younger ones, in terms of providing them with opportunities to develop their leadership skills, because that's what we're going to need."

"We're going to need people to replace us," Rodenhurst says firmly. "We must train our young."

Jonah Kaauwai, a native of Kapa'a, Kaua'i, and now a student at Boston College where he studies political science and philosophy, attended the second 'Aha 'Opio in 1989 as a delegate from the Kamehameha Schools. He says he didn't know how inspirational the program would be and vividly remembers some of the lessons he was taught during the session.

"There was a stuffed American barn owl sitting up on the main podium. The kupuna taught us that the owl was haole, that it was a foreigner in a foreign land but it had learned to adapt. And like the owl, we are foreigners in a foreign system, a system the Hawaiian people aren't used to. In order to survive, we must learn to adapt. Then the kupuna told us about the nene. Through the nene they taught us about our own uniqueness and how scarce our race really is."

"'Aha 'Opio exposed us to the legislative process and showed us how it really works. We learned about survival and how to survive in this type of society."

Among the "hot" issues Kaauwai's youthful colleagues addressed during the mock-legislative session were Hawaiian homestead issues, the blood quantum question, leasehold conversion, initiative and geothermal energy development, which, Kaauwai said, most of the delegates opposed.

The Land

Probably the most activist operating division at OHA is the Land and Natural Resources division. Under the aggressive and intelligent eye of former trustee Rod Burgess, the land division blazed many of OHA's most exciting trails, including the epic lawsuit against the state to recover OHA's legal share of the public land trusts. But that was only the beginning.

By the mid-1980s, the Hawaiian legal community had become sophisticated about the extent of Hawaiian land rights, from ceded land entitlements to kuleana claims, ancestral rights, access rights, and rights to historic and religious sites. As a result it became clear that all lands in the state should be subject to scrutiny by those interested in protecting Hawaiian rights.

OHA's land division since 1987 under officer Linda Kawaiono Delaney, took up this challenge with a vengeance. The division began to request review of Environmental Impact Statements for development projects throughout the state. Each EIS was studied for potential impacts on Hawaiian sites and rights. Increasingly, OHA was seen as an important and influential land-use review agency.

OHA trustees and staffers found themselves

spending more and more time in hearing rooms, arguing land-use issues from the Hawaiian point of view. When necessary, the office would step in and act.

By negotiation with the state, the ancient Luluku taro terraces at the base of the Ko'olau pali in Kane'ohe were protected from obliteration by freeway construction. On Maui, OHA joined Hui Alanui O Makena to protect burial grounds at Honokahua from resort excavation.

The land division came up with something called "MOAs," memoranda of agreement. These were binding agreements negotiated between private parties and OHA to protect specific Hawaiian access and preservation rights from the impacts of development. MOAs were signed for developments at Wailea on Maui, Hulopoe on Lana'i, Kahuku on O'ahu, at Honokahua, Luluku, and at various developments in Kona and Honolulu.

"These are two important points that we should understand," Delaney says. "One is that self-government is inherent. The other is that a relationship with another government, as between the State of Hawai'i and OHA, does not mean that they've delegated your rights to you. In fact, you had those rights all along and you've finally discovered ways to exercise them."

A hard-working and visionary intellectual, Delaney relishes her division's wide-ranging role in land-use issues and, based on the direction of her division's work, espouses a rather revolutionary way for Hawaiians to consider their inherent rights regarding the aina. Rather than worry only about



Linda Delaney



Rona Rodenhurst

Hawaiian-owned land, she asks, why not look at the big picture?

"In the same way the state or federal government exercises sovereignty without holding title to the land, I would hope that Hawaiians can achieve the same thing. It seems to me that the Indian nations on the mainland made a fundamental error, in that the scope of their power is confined to their reservation. They've fallen for the ultimate western thought, which is that you only have sovereignty over what you own."

"Now, if I'm going to argue for traditional Hawaiian rights, then I can't buy that, because those rights know no boundaries, at least in Hawai'i."

The land division's biggest program is also its oldest. The Native Hawaiian Land Title Project

continued page 14



A portion of a historic stone trail to be preserved under terms of a MOA signed by OHA and Kapalua Land Co.

File photo



File photo

For three years, OHA sponsored annual Makahiki athletic games, attended by 500 keiki each year. Two youngsters take part in uma, a hand-wrestling game.

from page 13

was first implemented in 1981 under contract to the Native Hawaiian Legal Corporation (NHLC), a non-profit public interest law firm founded in 1974.

In fiscal year 1988-1989, the Land Title Project was funded by OHA to the tune of \$350,000, which paid for the full-time services of three lawyers. Their job was to represent Hawaiian families in defense of their lands against legal challenges, called "adverse possession" suits. As of 1989, over 1,500 clients have been served and over \$8 million in Hawaiian property was protected or recovered.

Heiau, Halau and Ho'oloko

Malcolm Naea Chun, a former editor of the Ka Wai Ola O OHA newspaper, became OHA's Culture Division Officer in 1986. "At that time," he says, "there was a real change at OHA and in the Hawaiian community in general. People were looking more at prolonged effects rather than at simple events."

Chun was charged with revising OHA's Cultural Plan to emphasize Hawaiian values, language, genealogy, historic preservation of important cultural sites and the performing arts.

"What people began to realize was that culture was not just a hula show," Chun says. "Culture was language, culture was thinking. Culture requires active maintenance, not mindless preservation under glass, like a museum. That's why the immersion programs starting with Punana Leo and Halau Likoaulani in Waimanalo were so important."

Other activities of the division included publication of scholarly booklets on Hawaiian subjects such as genealogy, Hawaiian hospitality and protocol and a book of laws pertaining to historic preservation of Hawaiian sites. In 1985, OHA adopted Pahua heiau in Hawai'i Kai, and helped in the restoration of a second heiau Pahukini in Kane'ohe. For three years, OHA sponsored annual Makahiki athletic games, attended by 500 keiki each year. OHA's archeologist, culture specialist Earl Buddy Neller, spent a lot of time rediscovering heiau, burial sites and other material remains of the wa kahiko (the old ways) and also reviewed environmental impact statements for historic site preservation.

Eventually many of the functions of the culture office were being incorporated by other divisions: Education had its own cultural component, and the Land Division had a firm cultural basis for its land-use actions . . . in fact, each division could hardly help but consider the *Hawaiianess*, that is, the uniqueness, of everything they're doing.

As Delaney says, "If we're being Hawaiian, then everything we do will have the proper cultural component."

In late 1985, OHA Trustee Uncle Tommy Kaulukukui went to Lt. Gov. John Waihee and told him he wanted to have a big, special celebration for Hawaiians. He says he didn't want the celebration to commemorate any particular historical occasion, but rather that this would be a time to remind everyone that the

Hawaiians were here today — the native people of Hawai'i, strong and proud.

Waihee thought the celebration should last a whole year, and, on July 3, 1986, Gov. George Ariyoshi proclaimed the following year, 1987, as the Year of the Hawaiian, a time for Hawaiian enrichment or ho'oloko.

Plus, Kaulukukui says, it looked to him like Waihee was going to run for governor in the November 1986 elections and might win ("That was the 'if' part," he says), which meant that Hawaii's first elected Hawaiian governor might be inaugurated during the Year of the Hawaiian. It seemed to Kaulukukui that circumstances were aligned for a very special year in Hawaiian history.

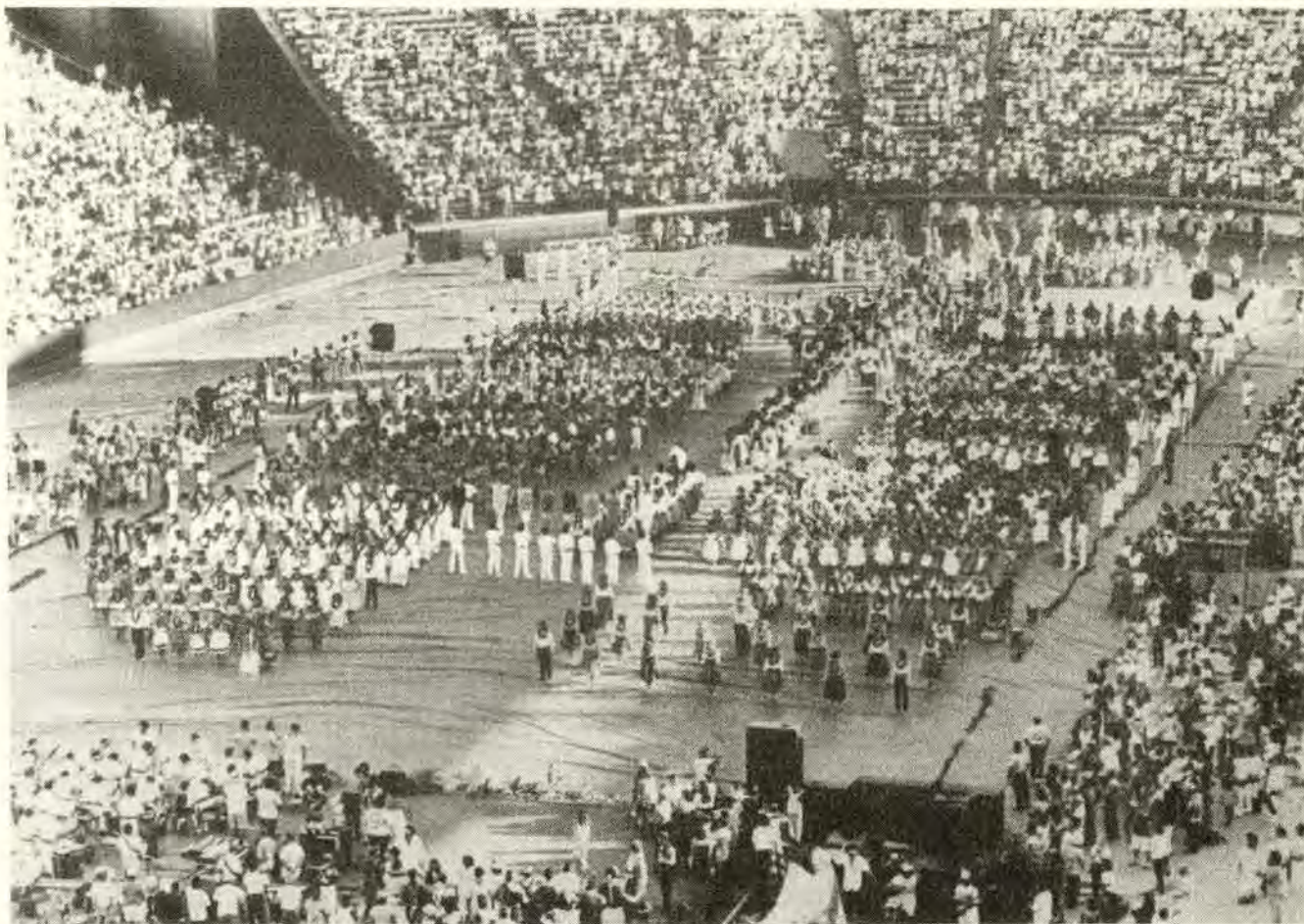
Ho'oloko, the Year of the Hawaiian, was a great success. A massive amount of information reached the general public in Hawai'i about the native race and the host culture. According to Malcolm Chun, "The articulation of Hawaiian issues, the widespread discussions of sovereignty, the liveliness and seriousness of the music, dance and arts demonstrations, the avalanche of general publicity . . . these things really made a difference. For non-Hawaiians, wanna-be Hawaiians and for Hawaiians who were just rediscovering themselves and their heritage, Ho'oloko brought sharp awareness and some understanding of the issues facing Hawaiians today."

But Uncle Tommy wasn't finished. He told OHA's then administrator, Kamaki Kanahele, that he wanted OHA to stage Hoolako's grand finale, but he wasn't sure what he wanted.

"We had this idea that we wanted to bring everyone together, something big, maybe at the stadium, maybe a university field, a big gathering of people together. Something to culminate the Ho'oloko, something big enough so that people would not forget it."

Kanahele assembled a huge slate of volunteers to achieve Kaulukukui's dream, now called "Ho'olokahi," which means to join together, to unify. The gathering was scheduled for Aloha Stadium, Jan. 23, 1988.

About 50,000 people joined Uncle Tommy and his fellow OHA trustees at the huge stadium that day. Dancers from scores of halau formed a bright patchwork on the field, almost covering it with the strict lines and fluid movements designed by their kumu. In solemn procession, kahili raised, the royal societies, the civic clubs, trustees of the major Hawaiian land trusts, and other representatives of the Hawaiian people joined together in a glorious demonstration of the belief that the Hawaiians had survived and that they were once again setting sail, following the stars above the ocean.



File photo

Over 50,000 Hawaiians and "Hawaiians at heart" celebrate Ho'olokahi, Hawaiian Unity Day, at the Aloha Stadium on Jan. 23, 1988. The event, which capped the "Year of the Hawaiian," was sponsored by OHA.

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COURSE NO.	COURSE	DAY	TIME	TOTAL FEES
HAWAIIAN STUDIES				
1001	Feather Lei Making (6 wks: 9/24-10/29)	T	6:00 - 8:00 pm	\$35
1011	Floral Lei Making	W	5:30 - 7:30 pm	\$35
1251	Guitar Hawaiian Style	T	7:00 - 8:30 pm	\$35
1501	Hawaiian Chanting	W	5:30 - 7:30 pm	\$35
1471	Hawaiian Cooking at Its Best!	M	6:00 - 8:00 pm	\$35
1451	Hawaiian Cultural Food Health Practices & Diets	W	6:00 - 8:00 pm	\$35
1131	Hawaiian History: Pre-Contact/Cook	M	6:30 - 8:30 pm	\$35
1021	Hawaiian Language, 1st Semester	MW	5:30 - 7:00 pm	\$35
1311	Hawaiian Language, 2nd Semester	MW	7:00 - 8:30 pm	\$35
1161	Hawaiian Quilt Making	T	6:00 - 8:00 pm	\$35
1241	Ho'oponopono, (10/8 only)	T	6:00 - 8:00 pm	\$35
1061	Hula 'Auana, Beginning	W	6:00 - 7:15 pm	\$35
1071	Hula 'Auana, Intermediate	W	7:15 - 8:30 pm	\$35
1191	Hula Kahiko, Beginning	T	5:30 - 7:00 pm	\$35
1511	Hula Kahiko, Intermediate	T	7:00 - 8:30 pm	\$35
1081	Ki hō'alu (Slack Key Guitar), Beginning	M	6:00 - 8:00 pm	\$35
1181	Ki hō'alu (Slack Key Guitar), Intermediate	T	5:30 - 7:00 pm	\$35
1121	Lau hala Weaving/Lau hala Hat Making (6 wks: 10/9-11/13)	W	5:30 - 8:30 pm	\$35
1151	Lau niu-Coconut Leaf Weaving	W	6:00 - 8:00 pm	\$35
1491	Nā Mea Waiwai O Hawai'i	MW	5:30 - 8:30 pm	\$35
1361	Native Hawaiian Lands	T	6:00 - 8:00 pm	\$35
1091	'Ukulele, Beginning	M	6:00 - 8:00 pm	\$35
1221	'Ukulele, Intermediate	T	6:00 - 8:00 pm	\$35
CAREER/PRE-VOCATIONAL EDUCATION				
2001	Auto Maintenance	M	5:30 - 8:30 pm	\$50
2161	AUTOCAD, Beginning	M	5:30 - 8:30 pm	\$50
2011	AUTOCAD, Intermediate	T	5:30 - 8:30 pm	\$50
2041	Basic Home Repair/Maintenance	M	5:30 - 8:30 pm	\$50
2051	Blueprint Reading	W	5:30 - 8:30 pm	\$50
2361	Calligraphy-Roman, Italic, Script	M	6:00 - 8:00 pm	\$35
2181	Ceramics, Beginning	M	6:00 - 8:30 pm	\$40
2371	Ceramics, Potter's Wheel	W	6:00 - 8:30 pm	\$40
2311	College Financial Planning (2 sessions: 9/23 & 9/30)	M	5:30 - 7:30 pm	FREE
2121	Graphic Design/Preparing Material for Print	T	6:00 - 8:00 pm	\$35
2301	Literacy Volunteers of Kamehameha	T	6:00 - 8:00 pm	FREE
2101	Machine Technology	M	5:30 - 8:30 pm	\$50
2081	Oil Painting	T	6:00 - 8:00 pm	\$35
2231	Personal Income Tax Preparation	T	6:00 - 8:00 pm	\$35
2061	Silk Screen Printing (6 wks: 9/24-10/29)	T	6:00 - 8:00 pm	\$35
2171	Speed Writing and Notetaking	T	6:00 - 8:00 pm	\$35
2071	Starting a Small Business	W	6:00 - 8:00 pm	\$35
2381	'Ukulele Making	T	5:30 - 8:30 pm	\$50
2021	Welding/Metal Technology	W	5:30 - 8:30 pm	\$50
2031	Woodworking	W	5:30 - 8:30 pm	\$35
COMPUTER EDUCATION				
3041	Exploring Learning with Apple IIE/GS (Grades K-6)	W	5:00 - 6:30 pm	\$50
3091	IBM PC/DOS, Beginning (4 wks: 9/24-10/15)	T	5:30 - 8:30 pm	\$50
3131	IBM PC/DOS, Intermediate (4 wks: 10/22-11/12)	T	5:30 - 8:30 pm	\$50
3011	Introduction to Computers, I (4 wks: 9/25-10/16)	W	6:30 - 8:30 pm	\$50
3021	Introduction to Computers, II (4 wks: 10/23-11/13)	W	6:30 - 8:30 pm	\$50
3251	Keyboarding/Typing	M	6:00 - 8:00 pm	\$50
3061	LOTUS, Beginning (4 wks: 9/25-10/16)	W	5:30 - 8:30 pm	\$50
3111	LOTUS, Intermediate (4 wks: 10/23-11/13)	W	5:30 - 8:30 pm	\$50
3101	Word Perfect, Beginning	T	5:30 - 8:30 pm	\$50
3141	Word Perfect, Intermediate	M	5:30 - 8:30 pm	\$50
PHYSICAL FITNESS, HEALTH AND WELLNESS				
4181	Cancer Watch: Facts for Prevention and Early Detection (4 wks: 10/1-22)	T	6:00 - 8:00 pm	FREE
4151	CPR (Cardio-Pulmonary Resuscitation/6 sess: 11/6,13,18,20,25,27)	MW	5:30 - 8:30 pm	\$35
4031	Dancercise Aerobics	T	6:00 - 7:00 pm	\$35
4171	First Aid (3 sessions: 11/12,19,26)	T	5:30 - 8:30 pm	\$35
4001	Infant Massage (3 wks: 9/25-10/9)	W	5:30 - 7:30 pm	\$35
4010	Lomilomi, Beginning	T	6:00 - 8:00 pm	\$35
4052	Lomilomi, Intermediate	M	6:00 - 8:00 pm	\$35
4071	Sex: A Killer of Young People in Hawaii (1 session: 9/23, 10/8, or 11/13)	varied	6:00 - 8:00 pm	FREE
4061	Step Aerobics	MW	6:00 - 7:00 pm	\$35
4011	Tennis, Beginning	MW	6:00 - 8:00 pm	\$35
4012	Tennis, Intermediate	T	6:00 - 8:00 pm	\$35
GLOBAL EDUCATION				
5001	Chinese (Mandarin), Beginning	T	6:00 - 8:00 pm	\$35
5011	French, Beginning	W	6:00 - 8:00 pm	\$35
5021	German, Beginning	T	6:00 - 8:00 pm	\$35
5031	Japanese, Beginning I	W	6:30 - 8:00 pm	\$35
5041	Spanish, Beginning	M	6:00 - 8:00 pm	\$35
BASIC SKILLS				
Reading, Language, Math classes available at Kapālama, Kāhala'u, Kāhuku, Honolulu; day and evening programs. For more information, call Danny Clark at 842-8481.				

TO REGISTER, ALL STUDENTS MUST COMPLETE THIS REGISTRATION FORM

Social Security Number

Name: Last

First

M.I.

Mailing Address

Home Phone

City

State

Zip

Business Phone

Emergency Contact: Full Name

Emergency Phone

Employment

- ☐ 1 - Employed
☐ 2 - Not Employed
☐ 3 - Retired

Marital Status

- ☐ 1 - Married
☐ 2 - Single
☐ 3 - Widow/Widower
☐ 4 - Single Head of Household

Age

- ☐ 1 - under 10
☐ 2 - 11-20
☐ 3 - 21-30
☐ 4 - 31-40
☐ 5 - 41-50
☐ 6 - 51-60
☐ 7 - 61-70
☐ 8 - 71-80
☐ 9 - over 80

Course Code

Course Name

Day/s

Fee

Course Code

Course Name

Day/s

Fee

Course Code

Course Name

Day/s

Fee

Have you previously attended CEP classes? Yes ___ No ___

TOTAL: \$ _____

Fee

Date _____

Education: Adults only

- ☐ 1 - Kamehameha Schools
☐ 2 - Non-Kamehameha School
☐ 3 - Non-High School

Education: Children only

- ☐ 4 - Elementary Student
☐ 5 - Intermediate Student
☐ 6 - High School Student

Sex

- ☐ F - Female
☐ M - Male

Ethnic

- ☐ 1 - Hawaiian
☐ 2 - Non-Hawaiian

Number of children by age range

- ☐ Adults
☐ High School
☐ Intermediate
☐ Elementary
☐ Infant to Pre-School

TOTAL PAYMENT

\$ _____ or \$ _____

Cash _____ Check _____

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Trustee's Views

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

Ka 'Iwi should stay in Hawaii's hands

Ed. note: On July 1 OHA Trustee Rowena Akana, Vice Chairwoman of the OHA Board of Trustees testified against the acquisition of Ka 'Iwi Shoreline Park by the federal government at a hearing in Honolulu. The hearing was conducted by U.S. Sen. Daniel K. Akaka before the U.S. Senate Committee on Energy and Natural Resources, Subcommittee on Public Lands and National Parks and Forests. The official position of OHA and Trustee Akana was stated and included the following testimony:

by Rowena Akana
Vice Chairwoman
OHA Board of Trustees



The Office of Hawaiian Affairs recognizes that the Ka'iwi area has a unique and recreational value to the people of the state and should be preserved as open space. But, OHA believes the best interests of Hawai'i and

the Hawaiian people will not be served by allowing the federal government to acquire the property in question. OHA believes that preservation can best be handled at a local level where the concerns and considerations of both the Hawaiian community and the general community are better understood.

The basis of OHA's opposition is two-fold: first, much of the property included in the park proposal is owned by the Bishop Estate. For those unfamiliar with Hawai'i, the Bishop Estate is a private trust estate established by Princess

Bernice Pauahi Bishop, the last descendant of the line of Kamehameha. The sole purpose of this trust is to educate native Hawaiian children. We cannot overemphasize the importance of Kamehameha Schools in their educational goals to the Hawaiian community. Bishop Estate is one of the remaining legacies of a proud Hawaiian nation. We are especially concerned with the involuntary taking of Bishop Estate land by any entity.

Secondly, Hawai'i has a long and often bitter history with the federal government over Hawaiian land. With the active and illegal involvement of the United States, the Hawaiian nation was overthrown and more than 1.8 million acres of Hawaiian land were seized without the consent of, or compensation to, the native Hawaiian people. They continue to seek the return of the Hawaiian lands to the Hawaiian people, but their land claims against the federal government have not yet been addressed. Under such circumstances, the acquisition of more land by the federal government cannot be justified.

Immediately upon acquiring the public trust lands which were meant to be held for the benefit of the Hawaiian people, the federal government began manipulating their use. With the sugar industry in mind, the federal government created the Hawaiian Homes Trust in 1920 and set aside certain lands for native Hawaiian homesteads and agricultural purposes. This planned community was kept to the most marginal lands, while planters were allowed the most productive agricultural lands for sugar and pineapple. Subsequently, even the marginal lands were taken for federal non-trust purposes.

Lualualei Naval Ammunition Depot on O'ahu is built on more than 1,000 acres of Hawaiian Homes Trust lands. The buffer zone around the Pacific

Missile Range facility is Hawaiian Home land also. Large segments of private and public lands have been appropriated by the federal government with a promise of return when the stated need is over. Most often, that promise has been broken by the federal government. Kaho'olawe, Waikane Valley and Bellows Field were taken in response to the urgencies of World War II. More than 50 years later, none of that land has been returned to its owners.

Although we are grateful to Sen. Akaka in 1990 for establishing the Kaho'olawe Conveyance Commission, we are hopeful that at least that part of our concerns will be resolved with the commission's work and with the senator's continued assistance, the days of a much more adequate and responsible federal response will be upon us soon. Unfortunately, we cannot say the same for Waikane Valley and Bellows Field. Instead of returning Waikane, the federal government is condemning the privately owned land and suggesting the state buy back trust lands.

The Hawaiian people have spent a full century trying to overcome the consequences of the federal stewardship of our land and resources. Recently, there has been a growing understanding in our community of the Hawaiian history and its effect upon the lives of the Hawaiian people. There is little doubt that Sen. Akaka, as a native Hawaiian, understands and shares our concerns and is just as eager to try to correct the injustices that have occurred.

OHA's official position is that the Ka 'Iwi area should not be turned over to the federal government under the National Parks and Forests, and that it should remain under state control.

As Hawaiians continue to forge their plans for the future, they believe that it is best to manage their own resources. They can only truly be accountable for their future when they have control over that future.

Only 'opelu remain

by Louis Hao
Trustee, Molaka'i



Aloha mail!

This is a story as told to me by my father about his life as a fisherman in Ka'ohe, Kona. There are no Hawaiian fishermen living today who continue in the old tradition to hanai the opelu. Hanai is feeding,

much the same way a Hawaiian family would hanai a child, by feeding and caring for it. The opelu was also fed and cared for.

Each fishing district along the Kona Coast from Ho'okena, Pahoehe, Honokua, Ka'ohe, Opihale to Miloli'i would adhere to a strict kapu system in which certain periods were observed specifically to hanai the opelu. No one was permitted to harvest or lay net during this period for opelu! The enforcement was self-imposed by the community, and each fisherman would police himself and each opelu district was designated by respective landmarks and boundaries.

According to my father, the opelu were trained by feeding and were summoned by the pound of the canoe paddle on the sides of the canoe. This was a time for the opelu to gather and to be fed. The interesting thing was the behavior and the gathering of the opelu. It seemed as though the kamaaina opelu (au-a) would gather and would bring more and more malihini opelu from everywhere. The school of opelu would begin to grow and get larger and larger.

The au-a was an experienced opelu (old-timer) having escaped from an opelu net at least once.

The au-a was usually larger in size and understood how he was fed and when to exit the net at the appropriate time. Sometimes though the au-a was careless and would get caught with the rest of the opelu.

Around the 1900s to 1930s, there were about six families who lived in the district of Ka'ohe. Each family was responsible for feeding the opelu on a weekly rotating basis. Feeding would take place usually in April, May and June. Opelu fishing and farming were the important livelihood of the Ka'ohe district. During the winter months, usually November through February, the villagers would move mauka to mahiai (farm taro, sweet potato and bananas). The ocean would be rough at this time of the year so the people would farm.

The harvesting period of the opelu would generally begin from late June through December and would peak around September or October each year. It was a tradition that a new net (upena) would be the first to lay for the opelu season. All of the other fishermen would accompany the fisherman with his new net to observe. After the net was laid, they returned to the beach to celebrate. Now they would kalua the pig, prepare the food, and the whole village shared in the festivities for the celebration of the new net. This was good luck for the fisherman and his new net.

Hanai opelu ended in the early 1940s when World War II broke out and the respective families left the district to find employment elsewhere. There are still Hawaiian fishermen today who fish opelu, but none who would take the time to hanai the opelu.

Today this tradition is remembered by only a few. The tradition is gone, yet we still have opelu in Ka'ohe. But the true Hawaiian fishermen are gone forever, and the opelu remain.

Mahalo!

Project deadline Aug. 20

Aug. 20 is the deadline for submitting project proposal applications to the University of Hawai'i Committee for the Preservation and Study of Hawaiian Language, Art, and Culture.

The committee funds projects relating to perpetuation of traditional Hawaiian culture. It is not able to fund research or field work in completion of academic degree requirements.

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

Workshops set Aug. 24

The Queen Kapi'olani Hawaiian Civic Club will present "Back to the Drawing Board: A resolution writing workshop," from 9:30 a.m. - 4 p.m. Aug. 24 at the Ho'omaluhia Botanical Garden in Kane'ohe.

Highlights of the workshop include various resolution formats and outlines, techniques of resolution writing, pointers on how to achieve optimum results via a successful resolution presentation, and how to choose a resolution topic.

Registration is required for attendance. The registration fee schedule is \$10 for Hawaiian Civic Club Members and \$15 for non-members. Lunch and workshop supply packets will be provided for each registrant. Deadline is Aug. 14.

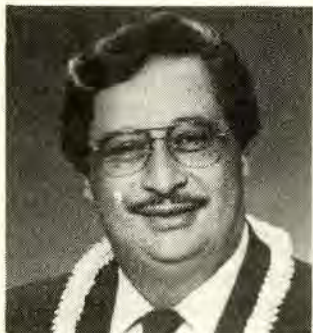
For additional workshop information contact the Queen Kapi'olani Hawaiian Civic Club, P.O. Box 4214, Honolulu, 96812, or call workshop coordinators Candice C. Hurley, 677-4474, or Luana Beck, 586-4017 or 259-7276.

Trustee's Views

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

Building another foundation for the future

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



Aloha Kakou.
Last month I talked about building an economic foundation for the future of the Hawaiian people. This month I address building a different kind of foundation for our people. Different and yet very related!

When we build a structure such as a house we must begin with a sound foundation. When the house is completed, it stands as an achievement of the builder's purpose.

But to make a house a home we must add people to live in the house. No matter how strong a foundation we put in place, no matter what the strength and durability of the structure materials that make up this building, the true reflection of this monument is represented by the spirit of the people that inhabit this dwelling.

This month I address the need to build a people—an identity. We must lay out a firm foundation of cultural values, lifestyles and identity for our people that will last for generation upon generation.

Every year for the past four years, the Office of Hawaiian Affairs has sponsored an Hawaiian youth leadership conference at the state capitol called 'Aha 'Opio O OHA. My special thanks go out to that small group of adult volunteers who have dedicated themselves to making this program a special success. They freely and without hesitation give up their valuable time, take leave from their regular employment, and give up their families for the many days of planning, preparation and execution needed for this conference.

The Aha Opio O OHA is a model youth legislature made up of talented young Hawaiian men and women who meet for a period of five days in a most intensive, 24-hour day training program that assists young Hawaiians to understand government, citizenship, leadership, and Hawaiian cultural values.

These young adults assume the role of elected representatives and senators and deliberate in the chambers of our state capitol. It is not enough to reflect on the poise and dignity in which they conduct themselves. What is far more important is the expression of their thoughts and feelings through legislation.

Numerous bills and resolutions were introduced by these young leaders. In fact, a total of 62 measures were introduced and debated and in the end 31 passed both houses of legislature. These measures reflect a wide range of concerns covering education, Hawaiian culture, Hawaiian language, historic and general preservation, Hawaiian Homes reforms, alternate energy resource development, the homeless, economic development, and the drunk driving law.

It is important for each of us to take an active role in understanding our young people. Their maturity and innocence reflects a valuable lesson for us all.

Of the 12 education measures that were enacted by this youth legislature, several emphasized the need for young Hawaiians to have more access to counselors in the school who assist students with their problems and keep them interested in completing their education. Several bills addressed the need for scholarships and financial assistance for post-secondary education and quite a number of bills sought the addition of Hawaiian language and cultural awareness programming.

Hawaiian children are interested in education! By listening to their debates and speeches it is very apparent that they fully understand the need for education as it applies to their ability to have choices in their future lives. They are asking for help and it is our duty to respond appropriately.

Several measures were introduced regarding changes in the policies and procedures in Hawaiian Homes. Two were of particular interest. A strong protest was lodged by all youth legislators about using Hawaiian Home Lands to locate public works projects that would otherwise not be wanted in someone else's neighborhood, such as sewage treatment plants, garbage dumps and major roads.

Finally, and most significant, was the introduction of a bill to exempt Hawaiian home lessees from real property taxes, a position that some of us advocate very strongly.

Again, these young adults expressed early understanding of the need to be vocal about a people's likes and dislikes. To remain silent implies consent and the results of this silence are major highways built through school properties, sewage treatment plants placed in Hawaiian neighborhoods without regard to the people's wishes, ceded land used for garbage dumps with no compensation to the Hawaiians.

There were other measures which brought about debate and disagreement such as the issue of abortion which failed to pass and the issue of driving under the influence which did pass.

But it was the way in which these youngsters conducted themselves that really made an impact on me. We tried to teach them cultural values from the first day's opening ceremony and their absorption of these teachings was amazing. They practiced their cultural values every single day.

When the usual problems of differing or opposite ideas surfaced, they practiced OHANA values. They met together! They loved each other! They understood each other's needs and where necessary they implemented hooponopono to resolve their differences. In winning their points they were gracious! In victory they were humble! In their losses they were loving! In their times of need they were supportive.

IN SHORT THEY WERE HAWAIIAN. They had HA! The breath of life that is common to all of us. The breath of life that we share! They expressed and exemplified the Hawaiian values of alu like, laulima, and 'ohana.

We can all learn a great deal from this conference. How to share our seriousness and humor, our joys and despair, our defeats and success—our Hawaiianess. We shall continue this effort because our fondest hope is that these young men and women will become the responsible leaders of the future. The seeds we plant in this generation will represent the hybrid Hawaiian into whose hands we entrust our nation.

I stand firmly behind these young people and am very proud to have been a part of building this very solid foundation of Hawaii's future. I call upon each and everyone of you to learn about this program and to support it.

One of the most discouraging aspect of our recruitment program has been our inability to reach the schools. Each year we send notices to the school and ask their kokua!

The response, especially from the schools with the highest concentration of Hawaiian students, is poor. We allocate 76 slots each year and each year there are vacancies. The program is free to the participating student. Transportation, housing, and meals are provided. All a student needs to do is apply. All the schools need to do is to encourage our young Hawaiians to become a part of this golden opportunity.

This program has operated for over four years and there are over 200 young men and women out there that I would be proud to call my children, the children of Hawai'i.

We must continue to assist them in their growth. We must provide positive role models for their emulation. We must act with responsibility in carrying out our duties to make Hawai'i a better place for Hawaiians to live, work and raise a family. We also must demonstrate the Hawaiian values of alu like, laulima and 'ohana in our everyday activities.

A i manao kekahi e lilo i pookele 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.

BOT meetings in Aug., Sept.

Here is the schedule of August and September meetings of the Office of Hawaiian Affairs Board of Trustees.

This month there will be a community meeting at 7 p.m. Thursday, Aug. 29 followed by a Board of Trustees meeting at 9:30 a.m. Friday, Aug. 30 both on Lana'i.

Location of the meetings had not been confirmed at press time for Ka Wai Ola O OHA, but will be announced in the media or may be obtained by calling any OHA office or the OHA newsline at 586-3732.

Members of the Hawaiian community who wish to share their mana'o with the trustees are especially encouraged to bring their concerns to the community meetings.

Unless otherwise noted, committee meetings of the board will be held at the OHA conference room on the fifth floor, 711 Kapi'olani Blvd., Honolulu.

August		
2 Fri.	1:30 p.m.	Education and Culture committee
5 Mon.	1:30 p.m.	Legislative Review committee

9 Fri.	9:30 a.m.	Budget, Finance, Policy and Planning committee
12 Mon.	1:30 p.m.	Economic Development and Land Committee
15 Thur.	9:30 a.m.	OHA Relations committee
15 Thur.	1:30 p.m.	Health and Human Services committee
19 Mon.	1:30 p.m.	Legislative Review committee
29 Thur.	7 p.m.	Community meeting-Lana'i
30 Fri.	9:30 a.m.	Board of Trustees meeting-Lana'i

September		
6 Fri.	1:30 p.m.	Education and Culture committee
9 Mon.	1:30 p.m.	Legislative Review committee
12 Thur.	1:30 p.m.	Health and Human Services committee
13 Fri.	9:30 a.m.	Budget, Finance, Policy and Planning committee
16 Mon.	1:30 p.m.	Economic Development and Land committee
19 Thur.	9:30 a.m.	OHA Relations
23 Mon.	1:30 p.m.	Legislative review committee
26 Thur.	7 p.m.	Community meeting-Moloka'i
27 Fri.	9:30 a.m.	Board of Trustees —Moloka'i

Trustee's Views

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Marinas, geothermal, Kalapana Hawaiians

by Moanikeala Akaka
Trustee, Hawai'i



The last article I shared with you concerned private marinas. On July 2, I attended a hearing in Kailua-Kona that was held by Harold Matsumoto, head of the Office of State Planning, on guidelines for proposed marinas. Several hundred individuals attended and also voiced their concerns about the construction of new marinas whether they be private or public-private ventures. Throughout the hearing, speaker after speaker cautioned about destroying precious coastline especially in West Hawai'i where three new marinas are being proposed.

Harold Matsumoto acknowledged a deep concern in the community about building new marinas or harbors on class AA pristine coastal waters. Hopefully, the Office of State Planning will follow these recommendations. The three proposed marinas in West Hawai'i are designated Class AA waters.

Of the several hundred participants, only one older haole man testified in favor of new marinas as he has a pleasure-cruiser. He said a marina will beautify the coastline, not destroy it. Many others called for an expansion of already existing state-owned boating facilities.

Geothermal blowout

I'm sure by now you've heard about the second blow-out in mid-June at the Israeli-owned Ormat Geothermal project in Puna. For 31 hours the surrounding community was terrorized by the uncontrollable blow-out that sounded like jet

planes constantly taking off. Throughout the incident noxious hydrogen sulfide gases spewed into the surrounding neighborhood and dozens of residents were evacuated. The horrendous noise could be heard five to six miles away in Opihikao and Orchidland Subdivision. Drilling has been suspended since this second blow-out.

On June 18, Mayor Lorraine Inouye held a meeting attended by more than several hundred residents of the affected area. They pointed out concerns for their family's health and safety and the lack of planning and coordination for emergency situations such as this second geothermal blow-out. Many called for a shutdown of the project completely, fearing the next blow-out could be worse and more lethal. Many fishermen at sea along the Poho'iki coastline were not notified about the blow-out and got very sick—nauseous and vomiting from breathing the fumes off shore and a few miles from the Ormat wells. Many attending the mayor's meeting asked if someone had to die before anything is done to protect the community.

Mayor Inouye called for an independent investigation to be done by people brought in from the mainland. One of the investigators is Bob Reynolds, a county, state, and federal regulator from Lake County, Calif. Trustee Akana and I met with him when we went up to check out geothermal wells on our trip to California this past spring. He seems to be a candid and honest individual concerned about protecting the community. It was he who told us that "anyone that tries to do geothermal development in a live volcano area must be nuts!" We shall see the results of this independent investigation.

In early July, Mayor Inouye stated in a headline story in the Hawai'i Tribune Herald that even though she is "open" to geothermal, she expects county lawmakers to be cautious about letting Ormat resume operations. County Council Chairman Russell Kokubun is also calling for the county planning commission to reevaluate Ormat's drilling permit.

The mayor too is calling for a relocation plan to permanently remove nearby residents before the \$100 million dollar project is allowed to resume. She stated on the front page of the July 6 edition of The Honolulu Advertiser that she understands Puna residents don't want to be guinea pigs for the geothermal industry and that the developer and/or state should compensate and relocate residents.

However, many of the residents of that surrounding area, some who have lived there for over 20 years, do not want to move from the homes and land they have built up over the years. They feel they were there before the Poho'iki Geothermal plant and are under invasion by the geothermal developers. We shall see how this evolves but many think this recent blow-out was again Pele telling them—she is too hot to handle!

Kalapana Hawaiians

Regarding the Kalapana Hawaiians, I stated in my column several months ago that both their bills passed—one for a long-term lease for Kikala-Keokea and the other for low-interest, self-help housing loans.

Dirty politics were alive and well in the Legislature and bill 1434 for \$1.75 million for low-interest housing loans for Kalapana Hawaiian was killed and resurrected as HB 865. It directed \$1.75 million to be made available for all families who had resided in Kalapana.

Joe Conant of the Housing Finance and Development Corporation, (HFDC) who is the head of the Kalapana Task Force, went to the attorney general to change the bill to exempt those residents who intend to build on Zone II

volcano hazardous area from qualifying for home loans.

Conant's intent was to take the funds intended for Hawaiians and instead direct that \$1.75 million to his Kalapana Task Force which will be relocating on the other side of Pahoa at Keonepoko Nui. When he inserted the zoning exception, Conant did not realize that his task force project was also designated Zone II so he has now moved it to Keonepoko Iki which is classified Zone III.

Harry Kim of Civil Defense has told the Kalapana Hawaiians and me that it is he who determines which areas are hazardous and that he feels it is alright for Hawaiians to build in Kikala-Keokea. It must also be remembered that the homes planned for the Kalapana Hawaiians can be moved out if Pele comes their way.

The Kalapana Hawaiians on June 22 went down and filled out loan applications for those available housing funds. We shall see what develops. Because the Kalapana Task Force lost their \$2 million funding from the governor's executive budget, they moved to derail the Kalapana Hawaiians low-cost housing bill and funneled the money to the task force. We and the Kalapana Hawaiians must now continue to struggle to get the funding for the low-interest home loans for these lava refugees.

In numerous parts of the world societies are being torn apart by ethnic nationalist struggles. It is heartening to realize that we Hawaiians have the potential to resolve our difference with the foreign power that overthrew our Hawaiian Nation—through enlightened, elected representatives. However, the name of the game is capital and today capital is multi-national—loyal only to more money.

All who love Hawai'i have the immense responsibility of protecting Hawai'i against the barrage of these international capital investments. Our fragile environment simply cannot defend itself! There's no substitute for vigilance in protecting the land we love.

Malama Pono.

Ua Mau Ke Ea O Ka 'Aina I Ka Pono.

SFCA folk art awards

Traditional artists interested in competing for the Folk Arts Apprenticeship Awards offered by the State Foundation on Culture and the Arts (SFCA) have until Sept. 20 to apply.

Both individual master artists and apprentice teams may apply. Funding is available for 12 to 14 apprenticeships, which consists of four-to eight-month study programs. Awards range from \$1,500 to \$2,700 to cover fees of the master folk artist, in-state travel and supplies.

Brochures and application forms are available at the SFCA office or can be mailed to interested artists. Or call Lynn Martin, SFCA folk arts coordinator, at 548-4657.

Hewett halau performs

The 14th annual Ho'ike for Kuhai Halau O Kawaikapuokalani Pa 'Olapa Kahiko, Inc. under the direction of Kawaikapuokalani Hewett will be held at 7 p.m. on Friday and Saturday, Aug. 16-17 at the Castle High School Auditorium.

The ho'ike is the halau's major event each year, and is a festival of music and dance that celebrates the Hawaiian culture. Each night will feature a medley of Hawai'i's talented entertainers. Brother Noland, Kawai Cockett, the Lim Family, and Olomana will perform on Friday night, while Saturday night will feature Diana Aki, Auntie Genoa Keawe, Teresa Bright with Del Beazley, and the Makaha Sons of Ni'ihau.

For ticket information, call Auntie Alice Hewett at 247-4104.

UH Hilo center receives grant for gifted kids

by Gail Chun

At the University of Hawaii-Hilo, Dr. David Sing is on a roll.

Sing is of director Na Pua No'eau, a program established in 1989 for the educational enrichment of gifted native Hawaiian children throughout Hawaii.

In May, the program won the 1991 Award for Excellence from the University of Hawaii at Manoa's College of Education for promoting "Educational Excellence: Hawaii's Special Children."

Recently, the program received its third year grant award of \$864,000 from the U.S. Department of Education. "The center has made a significant impact in identifying many more gifted children than are identified through regular school procedures," Sing said.

Using the university faculty as resources, the program has impacted 500 students and 100 parents. Drafting, field geography, and aquaculture are some areas the faculty contribute their time to in helping the gifted students.

Some new areas the center has started to develop are gifted and talented academic programs in a variety of areas, such as leadership and visual and performing arts. Culturally appropriate criteria and procedures for identifying gifted children are some other ways program officials hope to boost the number of Hawaiian children participating in gifted activities.



Mai Wakinekona

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



Resolving claims via congressional settlement



Past columns have discussed potential elements of a federal legislative package to address Hawaiian Native Claims. The claims concern the participation of the United States in the overthrow of Queen Lili'uokalani, the subsequent taking of Hawaiian royal and government lands by the United States, and the mismanagement of any trust obligations the United States has with respect to Hawaiian Natives. We have taken a brief look at creating standing to sue in federal courts for Hawaiian Natives, the Trust Counsel proposal, and the use of native claims commissions.

These devices essentially provide for what lawyers call "adversarial proceedings"; they set up mechanisms where the case against the United States is researched, presented and argued, and the case defending the United States is similarly researched, presented and argued.

Defending the United States is the responsibility of the U.S. Department of Justice. Who represents Hawaiian Natives in bringing the case against the United States is one of the difficult issues that requires resolution.

Once both sides of the case are presented, the judiciary or a claims commission decides the merits—was a wrong committed, and if so what is the appropriate award of damages? As noted in an earlier column on claims commissions, such commissions have been set up with rules that favor finding that a wrong has been committed, and the principal focus for claims commission often has been the question of damages. Usually commissions can only provide for an award of monetary damages. Although courts definitionally have a greater array of remedial powers than a commission, they too are hard pressed to provide land returns.

There is another potential device for resolving claims that technically is not adversarial, but one which is highly political and that is the congressional settlement.

Congressional settlements are acts of Congress, usually the result of extensive and complex negotiations, that wipe out whatever claims might exist in return for a specific set of congressional commitments.

Generalizations concerning congressional settlements are difficult to establish, for although there have been a fair number of settlements enacted in the past several decades, each settlement is fairly unique and reflects the legal and political strengths as well as the weaknesses of each native case. Congress, unlike either commissions or courts, has great flexibility in crafting remedies.

Past settlements have included such elements as land transfers; authorization of funds for land purchase/economic development; monetary awards and designation of tax status for some or all of the settlement. Others have featured recognition of the political status of the claimant native group and determination or acknowledgment of the trust relationship, or lack thereof, between the United States and the native group. Establishment of the mechanisms for the native group to organize itself to receive and manage the proceeds of the settlement have been other elements as well as the delineation of areas of jurisdictional authority and responsibility between the native group as a political entity, the state, and the federal government.

Congressional native claims settlements can be organized for discussion purposes into three fairly general groupings: Indian water rights settlements; Trade and Intercourse Act "Eastern

land" settlements; and other native land settlements. Although only one settlement, the Alaskan Native Claims Settlement Act, seems potentially analogous to Hawaiian Native claims, a brief examination of each area is instructive and will indicate some of the complexity of negotiated settlements, the political forces at play, and the nature of the settlements achieved.

ANCSA

The Alaskan Native Claims Settlement Act is a unique settlement and statute which to be fully understood in detail requires extensive commentary.

When the United States purchased Alaska from Russia, the U.S. agreed to preserve whatever native rights existed. When Alaska became a state, native rights although completely undefined, were protected. Native Alaskans had advocated to perfect their rights to the land, to hunt and fish, to self-government, for years without any appreciable result.

However, when the Alaskan pipeline was proposed, Alaskan Natives were able to convince several key members of Congress that the pipeline should be held up until their claims were resolved. Energy companies desirous of the pipeline provided the political muscle and push to have the native claims resolved. Extensive negotiations involving Congress, native organizations, particularly the Alaskan Federation of Natives, an umbrella group, the State of Alaska, and the Nixon administration were held.

The resulting settlement, reflecting its political times is fairly anti-sovereignty. It provided a land and money settlement that created a series of for-profit corporations to hold assets, organized by region; a series of profit corporations to provide services, also organized by region; and a system of stock ownership in these corporations, all of which was superimposed on a pre-existing system of 100-plus native villages.

The Alaskan Native Claims Settlement Act, although trying to avoid the problems of dependence on the federal government and the colonial Bureau of Indian Affairs, is widely viewed to have created a whole new set of problems. Many of the for-profit corporations have experienced severe financial reverses; not a surprising result where these companies have had to compete against each other in the same markets, and where the history of Alaska's economy has been either boom or bust. Congress also has had to amend the "stock ownership" provisions to keep native assets from being sold or otherwise lost to non-natives.

At about the same time as the Alaskan Native Claims Settlement Act, 1974, a bill—H.R. 15666—was introduced in Congress to provide for a Hawaiian Native Claims Settlement.

Unlike the Alaskan situation there was no overriding legal, economic or political issue, like the Alaska pipeline, requiring settlement of Hawaiian claims. H.R. 15666 was not enacted. It did not attempt to address issues of sovereignty.

It would have provided for a \$1 billion trust fund over 10 years, created a Hawaiian native roll, and established a Hawaiian native corporation to manage property, make investments, and provide services. In return, the claims arising from the overthrow of the queen and subsequent annexation of Hawai'i would have been extinguished.

Indian water rights

Another category of claims settlements of more recent vintage relates to Indian water rights. Indian water rights are distinct and highly complex legal and hydrological issues. Indian reservations have reserved, or "Winters rights," to water to sustain the purposes for which the particular reservation was established.

In order to perfect a right there needs to be a highly technical calculation of what the theoretical right translates into in terms of acre feet of water. Some of the issues involved in determining the perfected right involve the exact terms of the treaty or executive order establishing the reservation, e.g. was the tribe intended to have water for more than agricultural uses, and even if the reservation was solely for agricultural use, how much of the reservation can actually be irrigated?

Indian water rights are reserved, usually at a date that precedes other users, usually non-native users. In effect, the Indians often have a greater claim on available water than do non-Indians along the same water system.

The process to perfect or quantify water rights, which requires litigation in state court, is extremely expensive and can take years and even decades to achieve a final resolution.

Once perfected, the right must be implemented. A water right perfected or not, does not necessarily mean actual delivered and usable water. Irrigation systems, canals, ditches, reservoirs, etc. may be required to deliver and use water.

In western continental United States, non-Indian users, who generally have the irrigation systems already, want certainty. Since the mid-1970s the federal government has favored a policy favoring water settlements.

Water settlements are usually driven by the tribal need to get real water with effective water systems and perhaps other economic incentives, and the non-Indian need to receive a defined share of the scarce water resource and the non-Indian (federal, state and water district) ability to pay.

Participants in the negotiations are the federal government, the Indian tribes, the states, and the non-Indian water users. Settlements provide specific acre feet awards to various user groups with the Indian share sometimes lower than might have been achieved through extensive and protected litigation, and may include either financial compensation, or commitments to construct water projects, or both.

The third area of native settlements involve eastern Indian land claims. These cases have involved claims by Indian groups on the Eastern Coast of the continental United States that their land had been sold, or otherwise disposed of without the formal consent of the United States, as required by the Trade and Intercourse Act of 1789.

Most of the complaints about land transactions had occurred in the late 18th century or early 19th century, and it was not until the 1970s when the Passamaquoddy of Maine brought suit against the United States, that the claims were taken seriously.

In a preliminary decision in the case, the federal district court held that the United States had an obligation to the Passamaquoddy, even though they were not federally recognized, under the Trade & Intercourse Act. This decision threw into question the status of land titles in much of Maine, and eventually received considerable presidential and congressional interest.

Negotiations involved the state of Maine, private property owners, notably large timber companies, the Indians, the federal government (Interior, Justice, the Office of Management and Budget and the Congress).

The settlement produced reflects the power of pro-native court decisions. It provided over \$81.5 million in several different trust funds, the majority of which was used to purchase land bases for the tribes; federal recognition of the tribes, including both the acknowledgment of tribal powers of self-government and the provision of federal services; delineation of the jurisdictional authority; and the

continued page 23

'Ohana Reunions

Kekahunanui

The Kekahunanui 'ohana has cancelled their plans for a family reunion. The notice ran in the July edition of the Ka Wai Ola O OHA, and it was scheduled from Aug. 7-10. If there are any questions, call Karen Kekahunanui at 696-2819 on O'ahu.

Kekaula Palaualelo Muller

Waldeamar and Mary Ann Kekaula Palaualelo Muller will have their family reunion Aug. 8-12 in Kailua-Kona, Hawai'i. At the reunion, located at the Hotel King Kamehameha, genealogy books will be given out, with a luau held at Hulhee Palace. Family members should call Marion Muller at 244-3522 on Maui or Lionel Muller at 259-7351 for more information.

Keawe'ehu-Campbell

The Keawe'ehu-Campbell family reunion will take place Aug. 16-18 on the island of Hawai'i. It will be held at the Royal Waikoloan Hotel in South Kohala. For more information, contact Keawe Vredenburg, 533-1959; Jyo Bridgewater, 537-3172; or Melody Campbell, 536-0911, all in Honolulu.

Enos/Kaiama

The 'ohana of Joaquin Enos and Louise Kealohanui Kaiama will be holding their reunion from Aug. 12-17 in Laie, Oahu. It will be located at the Laniloa lodge, and family members will share family history, games, and activities. People to contact are Orson Enos at 534-4307 and Judy Adolpho at 293-5719.

Kalili/Pa

The family of John Kalili and Grace Kaniu Black Pa will hold their family reunion Saturday, Aug. 11 on the island of Hawai'i. It will take place at Onakahakaha Park, Pavilion #5 from 10 a.m. - 5 p.m. The family will share a picnic lunch, genealogy photos, and stories from the old and new 'ohana. If you would like to know more, call Maile L. Duvauchelle at 833-8842.

Kahanaoi/Pomaikai

Members of the Kahanaoi and Pomaikai 'ohana will hold their reunion Aug. 18 at Sand Island State Park. It will be a potluck affair, going from 9 a.m. - 5 p.m. Family members should look for a banner at the ewa end of the park, near the second to last restroom. For more details, call Jeanne and David Kahanaoi at 696-4403.

Kaapuni

A reunion will be held for the Kaapuni 'ohana to honor Mary Kalani Kaapuni Philips, the last living

child of John and Ululani Kaapuni, and other descendants, on Aug. 16 and 17 in Waimea, Kaua'i.

There will be a luau at the Church of Jesus Christ of Latter-Day Saints Gym on Friday, Aug. 16 followed by an all-day beach picnic on Aug. 17 at Hapuna Beach at Kawaihae.

Family talent shows, door prizes, and exchanging genealogies are some activities planned for the two-day event.

Contacts for the reunion are Angeline Chong at 422-7676 and Barbara Hubbel at 293-9714 on O'ahu and Grace Shima at 885-7448 and Sandy Sproat at 885-3664 on Hawai'i.

Hui o Zablan

The Hui o Zablan is having a picnic at Ala Moana Park Aug. 17 from 9 a.m. - 5 p.m. It will be at the mauka end of the Diamond Head bath house and food concession. Family members should bring their own food and drinks. For any more information, contact Stanley Victor at 988-7827.

Kauaia

Members of the 'Ohana Kauaia will hold a meeting Aug. 17 at Sand Island state park to begin planning for their 1992 reunion. The meeting will begin at 10 a.m. at the farthest end of the park road, (look for the 'Ohana Kauaia sign) and will include a potluck. For information, call Geri Freeman at 841-0539 or Billie Flaminio at 947-4277. The next meeting is planned for Sept. 21 at Blaisdell Park in Waimalu next to Cutter Ford.

Maunakea-Kalawe

The Maunakea-Kalawe family will gather at Waimanalo Beach Park for their family reunion on Aug. 17. Games and swimming, as well as genealogy update, are planned. Help is needed in various areas including cooking, clean-up, and life guarding while the children swim. Contact people are Martha Dayag, 734-3387; Henry Maunakea, 395-3306; Vivian Maunakea, 259-8538; Edward Rasputnik, 696-7621; Karen Maunakea, 696-2581; and Yvonne Maunakea Velles, 668-6203.

Miles and Harvey

The families of William E. Harvey Miles and Flora Reddington Harvey will hold their reunion on Aug. 23, 24, and 25. Special events include a picnic on Sand Island, a luau at Damien High School, and a "Getting to Know You" pupu potluck on Aug. 23. T-shirts have also been ordered, color-coded for each family. Numbers to call are Hawai'i, 899-5919; Kaua'i, 822-7238; Maui, 878-6563 or 877-0380; O'ahu, 668-2913 or 834-2118; the West Coast, (714) 458-0933; and the East Coast, (404) 294-5547.

Kauwe

The family of Albert Kuka'ilani and Kamakea Kaulamealani Kauwe will hold an 'ohana reunion picnic Aug. 17 at Kualoa Park on O'ahu. The reunion will be from 8 a.m. - 4 p.m. For more details, family members should contact Rowena Manoa at 261-4196 or Michelle Kalili at 293-7771.

Opunui, Kaeo, Gonsalves, and Koani

The Opunui, Kaeo, Gonsalves, and Koani families are planning a one-day mini carnival for their family reunion. It will be held Aug. 3 from 9 a.m. - 2 p.m. at the Waimalu Elementary School grounds in Honolulu. For more information, call Roberta Lorenzo at 637-1918 or Nuenue Leder at 261-7716, both on O'ahu.

Kaawa

The children of the late Andrew Kaawa Sr. and Josephine Kaniho Haupū will hold a family reunion Aug. 17-18 in Nanakuli. It will be all-day affairs at Nanakuli Beach Park, near the pavilion, with family entertainment and door prizes. For more details, call Leilani Kai, 668-7812; Sylvia Kawaakoa Santillian, 668-8915; or Noreen Kekawa, 668-2849.

Dart

A reunion will be held for the Dart 'ohana Aug. 23-24 in Waimea, Hawai'i. There will be a potluck on the first day and a luau on the second, both held at 6:30 p.m. The reunion will take place at Waimea Community College, and will feature entertainment and a genealogy update. For more information, contact Joseph Dart III at 855-7176, Waimea, and Adeline Kimi at 961-6574, Hilo.

Kaaa

The Kaaa family reunion slated for February has been rescheduled for Nov. 10 at Sand Island State Park. It will include the families of Kauhane, Mahi, Kaaua, Alapai, Keolewa, Kalaukoa, and others. For details, family members should contact Jeanne Kaaa Kahanaoi at 696-4403.

Keahiolalo

The Keahiolalo 'ohana are holding their family reunion Sept. 2, from 9 a.m. - 7 p.m. at the Hokuloa Pool Clubhouse, in Temple Valley, Kane'ohe. Special events include potluck, swimming and genealogy update.

For more information, call Ted Keahiolalo, Jr. at 239-9030, or write to 47-225-C Hui Akikiki Pl., Kane'ohe, Hawai'i 96744.

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. _____



Aloha United Way
With your help, there's hope.

Hawaii is a very special community with so much to enjoy; but it is difficult to appreciate the beauty and warmth when you go to bed hungry, have no where to call home, or are faced with a life-threatening illness. These are just three of the many critical needs in our community that Aloha United Way addresses through your support.

On Aug. 22, Aloha United Way has scheduled its general campaign kickoff. With Honorary Campaign Chairs Gov. John Waihee and Honolulu mayor Frank Fasi, Aloha United Way has set a statewide campaign goal of \$22,075,887.

Included in the agencies receiving funding from Aloha United Way are these organizations servicing the Hawaiian community: Waianae Coast Comprehensive Health Center, Waimanalo Teen Project, and Kualoa-Heeia Ecumenical Youth (KEY) Project.

Roderick T. Wilson, 1991 Campaign Chair for Aloha United Way, notes that living in Hawaii can be paradise, but it takes all of us working together to make it happen. The people of Hawaii have always been there to help their family and neighbors when they needed help most. "I know the community can count on your support again this year."



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

Library, computer, kupunas, business programs

The Native Hawaiian Library Project (NHLP) will present some exciting programs this month.

Quilt patterns

The Holomua Resource Van will continue a series of quilt pattern tracing workshops held in cooperation with Bishop Museum. Copies of 55 quilt patterns that have been donated to Bishop Museum by the family of expert quilter Hannah Baker will be available for tracing.

Interested quilters should bring their own tracing paper for the 72" X 42" patterns. NHLP will provide the #1 pencils. Books on quilting may be borrowed with a Hawaii State Public Library card.

Each quilt workshop starts at 6 p.m. and will be held at the Queen Lili'uokalani Children's Center in Punalu'u on Aug. 8, the Waialua Library on Aug. 13, and the Waimanalo Library on Aug. 15.

Ho'oponopono

The Ohina Mo'olelo Maika'i lecture series will present two programs: Sonny Kinney will discuss "Ho'oponopono" at the Hana Public and School Library at 6 p.m. Aug. 5 and the Rev. David Ka'alakea will share his knowledge about Hawaiian herbal medicine at the Lahaina Public Library at 6 p.m. Aug. 26.

Hawaiian Law

Working in collaboration with NHLP, the Judiciary History Center, located in the Ali'iolani Hale in downtown Honolulu, has produced a new traveling library exhibit based on its own permanent exhibit to be displayed in libraries on O'ahu.

This exciting exhibit allows patrons to explore the history of Hawaiian law from pre-Western contact until the present time through artifacts, diorama, and storyboards. There is also an activity booklet for children, entitled, "You Be The Judge," with stickers available for those who fill out an activity booklet. The Judiciary History Exhibit is now on display at the Kahuku Public and School Library through Sept. 2.

Traveling exhibits

The Kaho'olawe Traveling Library Exhibit will be on display at the Kahuku Public and School Library until Aug. 29 and will then be moved to the Wahiawa Public Library. A third traveling exhibit entitled, "Surfing In Ancient Times," will be shown at the Manoa Public Library until Aug. 29 and will then be moved to the Kamehameha Schools Midkiff Learning Center.

Books by mail

The Books-By-Mail Program also schedules monthly visits for kupuna at the Alu Like Ke Ola Pono No Na Kupuna Program in Waimanalo. This program involves taking Hawaiian books and videos to share with kupuna and setting up special library programs.

NHLP and Alu Like, Inc. would also like to welcome Jenny Leong as the new Books-By-Mail/Homework Center Outreach Librarian. She was previously employed as a Young Adult Librarian in the Hawaii State Library system on Kaua'i for the past four years.

The Hawaii Computer Training Center (HITC), an Alu Like, Inc. project, will continue to test applicants for admission to its next class starting in September. Testing will continue through August or until enrollment is filled.

Testing is being conducted at 33 S. King St., Suite 300 every Wednesday from 7:45 a.m. - 1 p.m. Applicants will be tested in spelling, reading comprehensive math and typing. Applicants need to type a minimum of 25 words per minute.

For more information, please contact the Hawaii Computer Training Center at 538-0035.

Ke Ola No Na Kupuna

Aloha!

The staff of Alu Like would like to offer you an opportunity of a lifetime.

If you are a native Hawaiian, 60 years or older, and interested in an opportunity to interact with other Native Hawaiians, we have a program just right for you.

Our **Ke Ola Pono No Na Kupuna** (Good Health and Living for the Elderly) program offers a wide range of daily activities including Hawaiian language, arts and crafts, hula, hime, storytelling and Hawaiian history. We also provide health education/screening and nutritional counseling to insure both a healthy mind and body.

That's not all. We also offer a traditional Hawaiian lunch at no cost which has been approved by a registered dietitian. Such local favorites as poi, 'uala kala, i'a, and lu'au are included on the menu.

So whether you join us for a couple of hours or longer, our staff is eagerly waiting to welcome you. Please let us know if transportation is needed. Our program hours are 9 a.m. - 1 p.m., Monday-Friday. Don't delay, call today and ask for:

Hawai'i

Billie Keawekane, site coordinator, Rayce Bento, activity assistant, Sandra Buckles, outreach worker, Jewelyn Lizardi, outreach worker, Georgeanne Murray, van driver, at 961-2625.

Kaua'i

Aggie Marti-Kini, site coordinator, Forrest Cole, activity assistant, Bernicia Kaopio, outreach worker, Paula Bierbower-Lida, outreach worker, Jonah Lopez, van driver, at 245-8545.

Mau

Louise Kaili, site coordinator, Geraldine Kalawai'a, outreach worker, Rose Kaiwi, van driver, at 242-9774.

Moloka'i

Jeanette Kahalehoe, site coordinator, Katie Collier-Leong, activity assistant, Deldrine "Kau" Kapuni, outreach worker, Leonora Espaniola, outreach worker, Mona Gouveia, van driver, at 553-5393.

O'ahu

Nanette Napoleon, site coordinator, Annette "Mapuana" Ringler, activity assistant, Nicholas Pimental, outreach worker, Francine Pahia, van driver, at 397-1100.

Alu Like Native Hawaiian Business Development Center

Joining the Business Services Center Project as its secretary and receptionist is **Kenneth Delude**. Delude is part Hawaiian, and lived on the U.S. mainland most of his young life. He recently worked as a secretary in New York before returning to Hawai'i. Initially, Delude will be a participant of Alu Like's Employment and Training OJT project, and will be attending business office skills development courses in addition to being trained by Business Services Center manager, **John Moore**, and NHBDC secretary, **Valerie Kaleikini**.

NHBDC business development specialists provided management and technical assistance to 95 clients and client-contacts over the past six months under a contract between the Office of Hawaiian Affairs and the Alu Like. The program is offered statewide.

Of the 95 count, 44 were clients who received complete business planning and business plan writing assistance, loan packaging, market research, financial management, business management counseling and consulting. Forty-five were client-contacts seeking specific and general information about starting or expanding a business. Ten business plans were

completed with five clients receiving loan approval from the Office of Hawaiian Affairs' (OHA) Native Hawaiian Revolving Loan Fund project to date.

OHA has renewed its contract for Alu Like to continue providing management and technical assistance to aspiring native Hawaiian entrepreneurs for the new fiscal year which began July 1.

Alu Like Business Development Center's **Entrepreneurship Training Program (ETP)** has just completed its 12-week course on the island of Kaua'i. On July 20, 12 budding entrepreneurs received certificates for successfully completing the 72-hour course on business start-up and strategies. Classes were held on consecutive Saturdays, and a few Fridays, at Kaua'i Community College.

Entrepreneurship training specialist Vonn Logan, who made the weekly commute from Honolulu, was impressed with the students' commitment and enjoyed their casual "kukakuka" approach to business. "On Kaua'i, one must 'talk story' before talking business," commented Logan. "It was a refreshing change from the 'let's get right down to business' approach you find in most business environments today."

The Kaua'i class was the seventh ETP course held since the program began in 1989. To date, 108 students have successfully completed the seven courses offered.

The Native Hawaiian Substance Abuse System Development Project will continue to hold weekly community meetings during August in Waimanalo, Hana, and Moloka'i.

The purpose of these meetings is to identify the needs of Native Hawaiians for substance abuse prevention and treatment services and to develop plans to meet those needs. The plans developed by each community will be presented to the alcohol and drug abuse division of the Hawai'i Department of Health which is funding the project.

Community members who want to share their concerns and ideas for culturally appropriate methods to provide substance abuse services to Native Hawaiians are encouraged to attend. For information on the locations, dates, and times of these meetings, call Kalani Ohelo at 847-7099 (Waimanalo), Charles Keliikipi at 536-8514 (Moloka'i), or Annie Rahl at 248-8450 (Hana).

OHA, Alu Like hold business workshops

In the upcoming months, the Office of Hawaiian Affairs and the Alu Like Business Development Center will be holding business workshops on the neighbor islands for Hawaiian business owners.

The first workshop, "An Introduction to Business," will be held in Hana Aug. 2-3. The session began in July.

For the established business owner, workshops covering the market mix, recordkeeping and interpretation of financial statements will be held in the following locations:

Lana'i	Aug. 17
Hilo	Sept. 6-7
Kona	Sept. 13-14
Kahului	Sept. 27-28
Kaunakakai	Oct. 11-12
Kaua'i	Oct. 18-19

For further information, please call the Alu Like Business Development Center at 524-1225.

Naturally Hawaiian

by Patrick Ching
artist/environmentalist



Honu in Hawai'i



Most Hawai'i residents are familiar with the sea turtles that frequent Hawaiian waters. If you've been lucky enough to observe them underwater, then you've experienced their gracefulness as they glide through the

water with seemingly effortless strokes of their winglike flippers.

Several types of sea turtles inhabit Hawaiian waters. The Hawksbill, Olive Riddley, Loggerhead and Giant Leatherback Turtles are occasionally sighted while the most common by far is the Pacific Green Sea Turtle known as Honu.

The favorite nesting grounds for the green sea turtle are a tiny cluster of islands in the northwest Hawaiian chain known as French Frigate Shoals.

Each summer the turtles come here to feed, mate and bask in the sun. These uninhabited islands are an ideal refuge for the Honu, which are easily disturbed by humans or dogs, especially while on land.

From May to August, the pregnant female turtles come out of the water to lay their eggs in the sand during the night. An adult female may weigh over 300 pounds and lay over 100 eggs about the size of golf balls. After a couple of months the eggs will hatch and the young turtles will emerge from their nest during the night and head for the sea.

In many areas of the world, seabirds prey on the baby turtles before they reach the water. In Hawai'i this is not the case, however, many of the hatchlings are eaten by large sand crabs. Once in the water turtles are vulnerable prey to fish, sharks and other marine animals. Large sharks even attack and kill full-grown turtles.

The Honu was a favored food of the Hawaiian



Field sketch of baby honu at Tern Island.

people who also made use of their shells and eggs. Because adult Honu feed on algae, their meat is tinged with green. The name "green sea turtle" is attributed to the turtle's flesh color rather than its shell color which is usually brown.

As domestic and commercial demand for the turtle meat and products increased, the sea turtle

population in Hawai'i decreased. As a result, the Honu is now listed as a threatened species.

And, in recent years, sea turtles have been plagued with a virus that causes tumors. The tumors usually grow around their eyes and head and interfere with their ability to feed. The source of these tumors is not yet known.

'Ai Pono, E Ola

By Terry Shintani, M.D.

Hawaiian diet reverses diabetes



Can the Hawaiian diet reverse diabetes? Last month we discussed some of the newly published results of the Wai'anae Diet Program. In this and articles to follow, I will share more of these important findings.

One of the most startling findings of the Wai'anae Diet Program is the diet's effect on diabetes. Diabetes control improved dramatically on the program in the seven individuals who had diabetes. This is an important finding because Hawaiians die of diet-related disease at a higher rate than all other ethnic groups in Hawai'i and perhaps in the nation.

Currently, the rate of death from diabetes per 100,000 in pure Hawaiians is 67.4 as compared to all other ethnic groups at 9.8. This means the death rate from diabetes is 588 percent higher in pure Hawaiians as compared to others. The rate for part-Hawaiians is somewhat better but still an alarming 222 percent higher.

What is diabetes? Diabetes (actually diabetes mellitus) is a disease in which the body fails to control the amount of sugar in the blood. This causes an overload as the kidneys try to filter out the excess blood sugar and results in

excessive urination. This is often one of the first signs of diabetes. Appropriately, diabetes is known in ancient Hawai'i as mimiko or urinating disease (mimi means urinate and ko means sugar).

There are two kinds of diabetes mellitus. They are diabetes mellitus type 1 (DM I), and diabetes mellitus type 2 (DM II).

Type 1 usually starts at a young age. Parts of the pancreas that produce insulin are destroyed by the body's own immune system. Why this happens is not yet known. Insulin is needed to control sugar in the blood. Thus, these patients absolutely need insulin shots to survive. Type 1 is not common in Hawaiians.

Diabetes type 2 (DM II) was also rare in ancient times but is common in modern Hawaiians. In this disease, there is insulin in the body but it does not work as effectively as it should. Some researchers believe that this is due to excessive fat in the diet which may explain why Type 2 was rare in the past when Hawaiians ate little fat. The result is that in both types of diabetes, the sugar in the blood is poorly controlled.

The bad part about this disease is that it causes damage to the small blood vessels and the nerves. In the long run, because of the damage of the blood vessels, people with uncontrolled diabetes get foot infections that don't heal, bleeding in the retina of the eye that causes blindness,

and can get blockages in the small vessels in the kidney that can cause kidney failure. They are at much greater risk of dying of a heart attack and a stroke than those without diabetes. Because of the nerve problems, they can have numbness or pain or even partial paralysis in their hands, feet, arms, and legs. This is why it is important to control the blood sugar with diet and medicine.

In the Wai'anae Diet Program in which 20 Native Hawaiians were placed on a traditional Hawaiian diet for 21 days, the average fasting blood sugar fell from an average of 162 (milligrams per decaliter) to 123 mg/dl. A normal fasting blood sugar is no higher than 120 mg/dl. All those with diabetes had better control of their blood sugar. One pure Hawaiian participant no longer needs medication for diabetes. Before the program started, he required 60 units of insulin.

The diet is so effective in controlling the blood sugar of some people with diabetes that I caution anyone who is thinking about trying the diet to do so only under the guidance of a physician. Blood sugars may fall on the first day and an adjustment in medication may be required.

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

Rights handbook receives rave reviews

By Christina Zarobe
Assistant Editor

It was opening night and to say the Native Hawaiian Rights Handbook and its editor, Melody Kapilialoha MacKenzie, received rave reviews is an understatement.

Describing the eight-year project as an "amazing work," Gov. John Waihee led the praise at the June reception celebrating the book's publication and MacKenzie's dedication to the undertaking.

"The book could not have come at a more critical time," said Gov. Waihee. "1993 is just around the corner. In the days ahead, more than ever, we will have to deal with Native Hawaiian self determination."

The handbook is a joint project of the Office of Hawaiian Affairs and the Native Hawaiian Legal Corp. (NHLC). Funding also has been provided by a variety of other organizations.

At the time the project was started, MacKenzie was executive director of the Native Hawaiian Legal Corp. Law student Cynthia Lee, then a part-time law clerk at the NHLC, and fellow law students Gina Green and Elizabeth Fujiwara approached the organization with the handbook idea.

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

Topics range from Native Hawaiian Lands and sovereignty, securing land titles and natural resource rights to the ceded land trust, the Hawaiian Homes Commission Act and religious freedom.



A classmate of MacKenzie's at the University of Hawai'i law school, Gov. Waihee lauded both the soft-spoken attorney and the handbook's researchers for tackling a "complex area."

He noted that days after graduating from law school MacKenzie began working for Native Hawaiian rights. The publication is proof that years later she has not strayed from the critical issue nor has the work ended, he said.

"I think one of the hallmarks of this book is that even as it is being distributed there is a need for a new chapter."

In response, MacKenzie answered, "I assure you that we are already thinking about a supplement."

With her mother seated next to her, MacKenzie signed copies of the handbook as the reception began. Her belief in the project and its objectives are evident in the handbook's introduction which she wrote.

"In the American tradition, people are supposed to stand up for their rights. This book is intended to help Native Hawaiians do just that," MacKenzie wrote. "A true measure of a society's vitality and

Mai Wakinekona

from page 19

approval of the United States of all prior land transactions and extinguishments of tribal claims. Similar claims exist in other eastern states, and similar settlements have been enacted in Connecticut (Pequot), Florida (Micosukee) and Massachusetts (Gay Head).

All in all it seems clear that even to get to a Congressional settlement requires some significant level of political, legal or economic clout; and the strength or weakness of the native position is usually reflected in the terms of the settlement.

spirit . . . is its ability to protect, and even honor, diversity."

Another speaker paying tribute, OHA chairman and trustee Clayton Hee, pointed out to the audience that MacKenzie's name—Kapilialoha—can also signify what the handbook represents which is to persevere at a work of love.

"I can recall that Melody was one of the brighter beacons we looked to for advice," Hee remembered.

Yet while the handbook is a landmark for Native Hawaiian rights, Gov. Waihee urged elected officials, judges, reporters and others to learn the rights of Native Hawaiians.

"I think it is equally important that the book will make a contribution into the larger community as well," he said.

Retired Hawai'i Supreme Court Chief Justice William Richardson has known MacKenzie over the years since he selected her as a law clerk. As litigation and issues concerning Native Hawaiians arose, it was MacKenzie who was the "guiding light," he said.

"Melody has made a contribution to this state that very few will realize."

Copies of the Native Hawaiian Rights Handbook may be purchased for \$25 soft-bound from the University of Hawaii Press, the UH Bookstore and major local bookstores. Mail orders may be placed with University of Hawaii Press, Order Dept., 2840 Kolowalu St., Honolulu 96822. Add \$2 for the first book for postage and handling and \$1 for each additional book.

Na Hula fest Aug. 4, 11, 18

The City and County of Honolulu's Department of Parks and Recreation will present the 51st annual Na Hula Festival on Aug. 4, 11 and 18 at Kapi'olani Park Bandstand.

On Aug. 4 there will be a show with performances from students in hula classes sponsored by DPR.

Aug. 11 will feature Hui Park's Hula Studio, Leilani Alama's Hula Studio, Puanani Alama's Studio and the Lehua Dance Company. Also scheduled that day is Halau Hula O Maiki, led by Coline Aiu.

Aug. 18 will showcase award-winning hula groups from the Merrie Monarch Hula Festival, the King Kamehameha Hula Competition, and the Keiki Hula Competition.

All the hula programs will start at 1 p.m. at Kapi'olani Park Bandstand. Coolers of all sizes are welcomed and the program is free.

Housing seminar Aug. 28

Developers, non-profit corporations, municipalities, and the banking community looking into affordable housing solutions can attend a symposium, sponsored by Pacific Area Investments, for a discussion on financing techniques. It will be held Aug. 28 at the Pagoda Ball Room.

The primary purpose of the symposium is to provide a general overview of affordable housing finance programs and their applications in Hawai'i.

Reservations are needed, and there is a \$25 cost for the symposium, which includes a luncheon buffet. Neighbor island symposiums are being planned. For more information, contact Mel Kalahiki, senior partner of Pacific Area Investments, at 235-2727, mornings.

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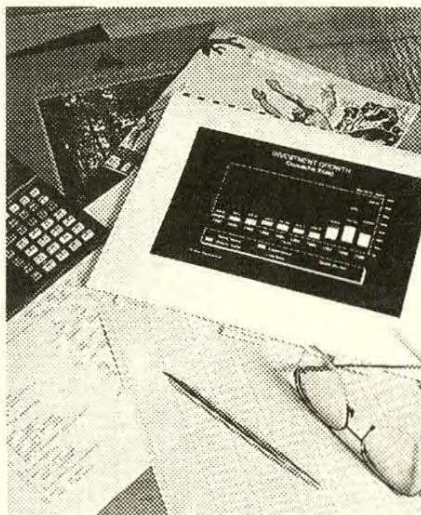
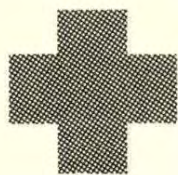
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