

President Clinton signs the "Apology Resolution," Nov. 23, 1993 at the White House.

Resolved by the Senate and House of Representatives of the United State of America in Congress assembled,

## Section 1. Acknowledgment and Apology.

### The Congress –

(1) on the occasion of the 100th anniversary of the illegal overthrow of the Kingdom of Hawai'i on January 17, 1893, acknowledges the historical significance of the event which resulted in the suppressions of the inherent sovereignty of the Native Hawaiian people;

(2) recognizes and commends efforts of reconciliation initiated by the State of Hawai'i and the United Church of Christ with Native Hawaiians;

(3) apologizes to Native Hawaiians on behalf of the people of the United States for the Overthrow of the Kingdom of Hawai'i on January 17, 1893 with participation of agents and citizens of the United States, and the deprivation of the rights of Native Hawaiians to self-determination;

(4) expresses its commitment to acknowledge the ramifications of the overthrow of the Kingdom of Hawai'i, in order to provide a proper foundation for reconciliation between the United States and the Native Hawaiian people; and

(5) urges the President of the United States to also acknowledge the ramifications of the Overthrow of the Kingdom of Hawai'i and to support reconciliation efforts between the United States and Native Hawaiian people.



## O'ahu homesteaders get tax break

by Patrick Johnston

For the hundreds of homesteaders who gathered at the Honolulu City Council chambers for the Nov. 30 hearing, passage of Bill 53 represented more than just tax relief – it represented justice long overdue.

Bill 53 was introduced last year by Councilman John DeSoto. It aimed to exempt homesteader-lessees from paying both land and property tax for as long as they remained the lessee. Present law provides for only an initial seven year exemption.

Proponents of the bill argued that, because homesteaders do not own their lots, cannot use

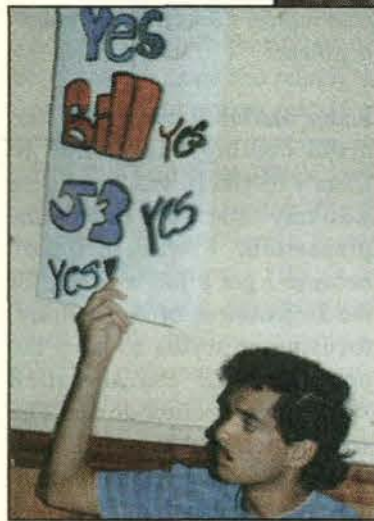
them as collateral to obtain loans or sublease them to anyone they wish, and have restrictions on who will take over the property after their death, they should not have the same tax obligations as regular landowners.

Close to 50 speakers, from leaders in the Hawaiian community to O'ahu and neighbor island homesteaders and concerned citizens, gave mostly supportive testimony on Bill 53 in an emotion-filled night.

"We're not begging you to pass this bill," Frenchy DeSoto, OHA trustee and President of the Wai'anae Hawaiian Home-steaders Association said, "we're

telling you."

OHA Chairman Clayton Hee pointed out that because the county uses Hawaiian lands – which include three waterfront parks – and does not pay for them, the county should compensate



Tax hearing demonstrator

homesteaders by allowing them tax breaks on their own land.

"Neither the Hawaiian people



Hundreds of homesteaders gathered for the Nov. 30 hearing.

or the Department of Hawaiian Home Lands receive compensation from the county for their use of prime beachfront property," Hee said, "and the county's use of these homestead lands benefits everyone, not just Hawaiians."

Not all were in favor of the bill. Honolulu resident Patrick Barret gave testimony arguing that the bill was "based on race" and rem-

iniscent of South Africa. "The council has no business trying to divide the city on racial lines," he said.

The smoldering emotions of O'ahu homesteaders had been stoked by a letter from Honolulu mayor, Frank Fasi – sent to all homesteaders – that spelled out

*continued on page 4*

### What does Bill 53 mean?

Beginning Jan. 1, 1994, all O'ahu homesteader lessees with residential, pastoral, aquaculture and farm lots will not have to pay real property tax as long as they remain the lessees.

Buildings and other improvements will also be exempt.

Each homestead owner will be required to pay an annual real property tax assessment of \$100 which is required of all individuals or organizations that have land that is not taxed.

## Draft federal bill would assist Hawaiian housing

by Jeff Clark

Hawaiians will be included in federal housing programs that benefit Indians and other Native Americans, if draft legislation being prepared by the U.S. Senate Committee on Indian Affairs is introduced by U.S. Sen. Daniel Inouye and passed by Congress.

Inouye, during a hearing last month in Honolulu on the Native Hawaiian Housing Assistance Act of 1994, said he hopes to introduce the measure by early February.

The act would:

- establish a "general program of assisted housing" for native Hawaiians by amending the United States Housing Act of 1937;
- start a loan guarantee program for native Hawaiians; and
- make native Hawaiians eligible



Sen. Daniel Inouye

for such federal housing grant programs as the HOME program and community development block grants.

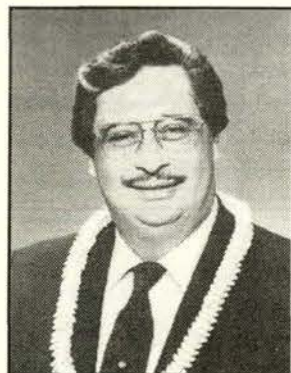
These programs would be carried out through the creation of a Native Hawaiian Housing Authority, which would develop and operate low-income housing projects and make improvements on existing projects. The authority

would be funded by the federal Department of Housing and Urban Development.

In addition, "Section 8" low-income housing assistance would be available to residents of native Hawaiian lands, meaning areas where the authority can provide low-income housing.

OHA trustee Moses K. Keale,

Sr. applauded the act for supporting the participation of community-based Hawaiian organizations in planning and building housing, and for establishing a mutual help home ownership program for Hawaiians.



Trustee Moses Keale

In a mutual help home ownership program, families would contribute land, labor, money, materials or equipment toward a project's development, and then make monthly rent payments of just 15 to 30 percent of their income, minus utilities. When and if the family is ready, they would be able to purchase the home.

Keale called for clarification on two points: how the authority would be created, and what steps would be taken to prevent it from becoming just another layer of

*continued on page 4*

## Governor appoints members to Kaho'olawe Commission

Gov. John Waihe'e recently appointed seven commissioners to the Kaho'olawe Island Reserve Commission (KIRC).

The commissioners, pending state Senate confirmation, are Office of Hawaiian Affairs trustee A. Frenchy DeSoto, representing OHA; Dr. Noa Emmett Aluli, Colette Machado and Craig Neff, representing the Protect Kaho'olawe 'Ohana; Brian Miskae, representing Maui County; Keith Ahue, chairman of the state Board of Land and Natural Resources; and Nālani Kanaka'ole Zane, representing

native Hawaiian organizations.

The KIRC was created last year by the state Legislature from a bill that was submitted by the Waihe'e administration and which became Act 340, Session Laws of Hawai'i 1993. Act 340 established the Kaho'olawe Island Reserve, which includes the island and the submerged lands and waters extending seaward two miles from its shoreline. The Commission, along with the Department of Land and Natural Resources (DLNR), is responsible for the administration of the new



Gov. John Waihe'e

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OHA conducts public lands survey, page 6

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# Commission chairman brings Lāna'i into the sovereignty picture

Interview by Patrick Johnston

*Sol Kaho'ohalahala is chairman of the Hawaiian Sovereignty Advisory Commission and has been an active member of Lāna'i's native Hawaiian community since the early 1970s. (Ed. note: HSAC's report to the Legislature was completed this month and is featured on pages 9, 10, 15 and 16 of this issue in a special pullout section.)*

**KWO:** You were born in Lāna'i and have lived most of your life there. However, you went to college in Washington state. How did your experience there affect the way you view Hawai'i?

**Kaho'ohalahala:** The thing that really changed me was that at one point I was asked about Hawaiians and I realized I had little knowledge about Hawai'i. To be away from Hawai'i and know that you are Hawaiian, that your cultural practices are Hawaiian, your name is Hawaiian, and to know very little about Hawai'i and Hawaiian history bothered me a lot. I could tell you when the Louisiana Purchase was but I couldn't tell you anything about Hawaiian history. It was probably that question that redirected me back towards Hawaiian culture. I needed to learn my own history.

**KWO:** How have you been active in the Hawaiian community since that time?

**Kaho'ohalahala:** After returning from Washington in 1974, I immediately became involved with Alu Like to do a needs assessment survey for the island of Lāna'i. My interest was to be of help to anyone in the Hawaiian community, especially those from the island of Lāna'i,

as I really believed we could benefit a lot from the programs that were being offered to Hawaiians. The Alu Like survey was designed to find out about the conditions of the people and what their needs were with the hope of getting federal funding for programs. My work gave me an opportunity to get involved in the community by going into homes, interviewing families, and personally becoming a little more familiar and intimate with them.

Following that, I was involved with the Protect Kaho'olawe 'Ohana. Our purpose was to bring Lāna'i into the movement, understanding that Kaho'olawe is really a sister island to Lāna'i.

I then participated in 'Aha Puwahu and Ho'āla Kanawai which led to the creation of OHA. I became very interested in participating in these because I hoped they would give Lāna'i a voice in terms of trying to decide the specific direction Hawaiians would take. The only point of contention I had then was that when I asked whether Lāna'i would be represented with the Office of Hawaiian Affairs it was decided that, based on the formula of one man, one voice, Lāna'i and Ni'ihau would not have representation except through other islands. I then became actively involved in Ka Lāhui, fighting for representation for the smaller Hawaiian islands in their constitution. ...

Following this, my work began to be refocused on Lāna'i, concentrating on the preservation of resources and sites that are on Lāna'i, including flora and fauna. In 1984, I created the non-profit organization Hui Mālama Pono O Lāna'i, whose purpose was to understand the cultural resources of Lāna'i, to preserve the sites, flora and fauna, and to gather oral histories. ...

Recently, working with the hotels, I have put together a program to educate all of the employees of Lāna'i resort prop-

erties, teaching Hawaiian history with the emphasis on Lāna'i history. In addition to this, part of the design of the hotels themselves was to incorporate Lāna'i artists and the native plants of Lāna'i. I served in an advisory capacity to coordinate the artists and to make sure that all of the plants fit into their environmental realms. ...

**KWO:** How have you supported yourself on Lāna'i since returning there?

**Kaho'ohalahala:** Part of what made coming back home to Lāna'i difficult was that there was very little work outside the plantation. I was fortunate because I got a job working for the Department of Agriculture, focusing on trying to keep the population of the so-called "pineapple beetle" down. The state anticipated that, if Lāna'i should become a tourist destination, the population of these beetles would have to be brought down.

The following contract I had gave me an opportunity to move from Lāna'i but I chose to stay. The commitment to stay on Lāna'i meant I had to take whatever jobs I could get. I began with grant projects. I also worked as an adult educator for Alu Like, a paralegal, and a physician's assistant with the doctor at the Lāna'i clinic. Following that I worked as an assistant at the Lāna'i preschool which was started and organized by my wife and two other people on the island of Lāna'i in an effort to make preschool available to younger children on the island.

I was then asked to work as an assistant manager at what was then the only hotel in Lāna'i. That was the last job before my



HSAC chairman Sol Kaho'ohalahala

present position which is working as director of cultural resources at the Kō'ele Lodge where I try to incorporate Hawaiian cultural values into the design and development of the hotels.

**KWO:** How do you feel about the transition from the plantation economy into the tourist economy on Lāna'i? Have you been comfortable with that?

**Kaho'ohalahala:** In the Lāna'i community plan, which I participated in very actively in the early 1980s, the people of Lāna'i decided that they wanted hotels to be developed on Lāna'i and they even identified the areas. Although I never really agreed with that plan, it became very evident to me that was the direction given by the community. Rather than trying to fight it, I concluded that I should get involved with it to the point that I would be of some help. So in 1984 I took work with Hotel Lāna'i. Little did we know that our planning would have a major impact in the 1990s when Castle & Cooke indicated that they were in financial difficulties and there would be a totally new owner. By 1984, the assets of the corporation were turned over to a new owner named David Murdock. When Murdock arrived he found a community plan for resort development already provided for him.

**KWO:** How does Lāna'i fit into the sovereignty picture?

**Kaho'ohalahala:** I think, first of all, that Lāna'i is still a Hawaiian island, with Hawaiian people and Hawaiian resources regardless of the ownership of the island. The issue of sovereignty is an issue that the people will make decisions on in terms of how they see their benefits. Lāna'i is not exempt from that. Neither is the island of Ni'ihau or the island of Kaho'olawe. Despite being a privately-owned island, these issues will be raised whomever the owners of the island may be at that time and there is going to have to be some education on both sides, on the side of the owners, and the community, to

continued on page 17

## Auwē

In our December issue we supplied the wrong address information for the Native Hawaiian Scholarship Program. The correct address is: Department of Native Hawaiian Health Scholarship Program, 1850 Makuakāne St. Honolulu, HI, 96817

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# Jan. 17 march/rally reaffirms sovereignty call



Kū Ho'one'enu'u

Graphic courtesy of A'o Pōhaku Rodenhurst

by Deborah Ward

"Ike O Kū Ho'one'enu'u Pono" is the theme of what is hoped to be the largest-ever mass Hawaiian sovereignty march and rally, planned for Monday, Jan. 17, starting at 8 a.m. from the Aloha Tower (Falls of Clyde parking lot, ground level) and proceeding through downtown Honolulu to arrive at 'Iolani Palace. All Hawaiians, Hawaiian organizations and groups, legisla-

tors and supporters of Hawaiian sovereignty are invited to participate in the march and rally at the palace grounds.

For a recorded information message about the march and rally, call 948-4844. For other information call 259-5049 or 845-4440. Informational flyers will be distributed on Jan. 10 and 11 at the Ala Moana Shopping Center information booth (mall level, near Longs Drugs).

The event is being planned and

sponsored by Save A Nation Foundation, 'Ohana Council and Kū Ho'one'enu'u Pono with support from the Office of Hawaiian Affairs. They are encouraging groups and families from all islands and all walks of life to participate in this hui to focus on building spiritual solidarity and unity among all Hawaiians, and to continue the momentum for sovereignty from last year's 'Onipa'a centennial commemoration.

During the daylong event at the palace grounds, there will be speakers on different aspects of sovereignty — legal, political, economic and spiritual — as well as chanters, hālau performances, music, food and refreshments.

A'o Pōhaku Rodenhurst, one of the organizers, said the march is meant to be an opportunity for the Hawaiian nation to reconnect with its spiritual heritage. Rodenhurst is a founding member of Kū Ho'one'enu'u Pono and board member of Save A Nation Foundation, organizations which are devoted to promoting Hawaiian rights and self-determination. She said the theme of the

march was inspired by a passage written by Samuel Kamakau telling the story of Kū Ho'one'enu'u, a god who could unite the kingdom and move mountains. The Hawaiian god Kū had a dual manifestation of male

and female aspects which represented movement and political work for the king. She says, "Now is the time to see who Kū Ho'one'enu'u is. It is time to move mountains spiritually and demonstrate it as a people."

## Clinton signs apology resolution

On November 23, 1993, surrounded by the entire Hawai'i Congressional delegation and Vice President Al Gore, President Clinton signed a resolution apologizing on behalf of the American people for the illegal overthrow of the Hawaiian monarchy.

The signing came a week after the bill, sponsored by Sen. Daniel Akaka, was passed by the House, represented the culmination of a 15-month legislative effort on his part. (See December 1993 issue of *Ka Wai Ola O OHA*.)

"This is one of the most satisfying days of my life," Akaka said in a statement. "We began the year in grim remembrance of the darkest episode in our history and we end it having established a firm foundation for reconciliation and ho'oponopono."

In response to criticism that the resolution represents an ineffective piece of legislation, Akaka argued that "a comprehensive national policy addressing the rights and needs of Native Hawaiians can only be realistically achieved once the Congress and the Administration are educated about, formally acknowledge, and statutorily recognize and apologize for the role of the United States in the illegal overthrow and profound ramifications of that action."

## Feds moving slowly on trust responsibility for native Hawaiians

by Patrick Johnston

The federal government wants to talk but is still not prepared to change its position regarding a trust responsibility for native Hawaiians.

A Nov. 15 statement by Solicitor John Lesche on the subject withdrew an earlier opinion issued in the final hours of the Bush Administration that said the U.S. had no trust responsibility. The opinion was significant because, if accepted, it would have made many of the programs already passed by Congress that specifically address Hawaiian concerns unconstitutional.

However, the statement added the Department of Justice would continue to argue against the trust responsibility in ongoing court cases (*Han v. Dept. of Justice*). The statement also said it was withdrawing a supportive opinion issued during the Carter Administration.

"The United States is maintaining its position in the litigation," the statement reads. "Therefore, rewriting the January 19 (Bush Administration) opinion to narrow its focus seems unnecessary. Instead I am simply withdrawing the opinion in its entirety. To avoid confusion, I am at the same time disclaiming the future departmental reliance upon an August 27, 1979, letter of the Deputy Solicitor (overruled in the Jan. 19 Opinion) to the extent that it could be construed as inconsistent with the position of the United States in the litigation."

In other words, it will be a while yet before the federal government clears up the issue of a trust with native Hawaiians. At stake is potentially billions of dollars of reparations for use of Hawaiian lands, access to programs presently available only to Native Americans, and ultimately, recognition of a sovereign Hawaiian entity.

On a more conciliatory note, the Secretary of the Interior Bruce Babbitt wrote in a letter to Gov. Waihe'e that he hoped the canceling of the two contradictory opinions would "clear the way for further discussions regarding the needs of native Hawaiians."

He also said he has appointed his special counsel, Michael Hayman, to serve as his representative under the Hawaiian Homes Commission Act. Hayman has been instructed to meet with representatives of the State of Hawai'i and Hawai'i's congressional representatives to discuss native Hawaiian issues and "what further steps might be taken by the United States."

Babbitt noted that many laws have been passed in the past 20 years that address the needs of native Hawaiians and that legislation might be the best way to address their concerns "such as their status as aboriginal, indigenous people."

Paul Alexander, OHA Washington counsel, said the Babbitt letter was significant because it recognized the importance of the House and Senate in the native Hawaiian issue. "The optimistic part of recent events is that the Secretary and the Solicitor recognize that Congress has a role to play in resolving native Hawaiian claims."

# The HERITAGE Series

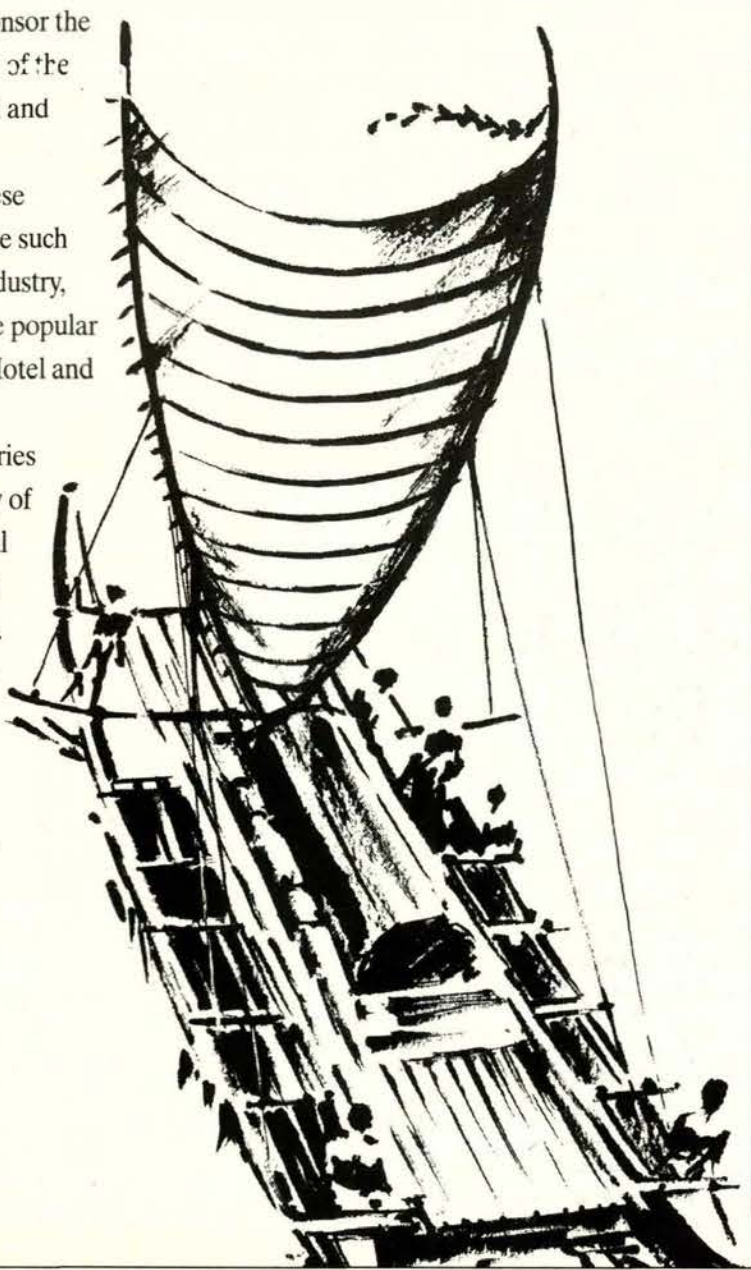
Bank of Hawaii is happy to sponsor the Heritage Series, a celebration of the rich cultural heritage of Hawaii and its people.

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

Tune in to the Heritage Series at 12:30 p.m. on the last Sunday of every month. Just turn your dial to KCCN 1420 AM. If you miss Sunday's program, no problem. It will be rebroadcast on Wednesday evening, 7:30 p.m., 10 days after the original broadcast.

We sincerely hope you like these programs. Aloha.

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## Homestead tax exemptions

from page 1

his objections to the bill and informed them that he planned to veto it if it crossed his desk.

Fasi argued in his letter that the Hawaiian Homes Commission Act restricted the county from providing tax exemptions, making the bill illegal. He also noted that, if the exemption was passed, it would "give the impression that one particular racial group is being unduly favored over other groups." The letter pointed out that there are thousands of Hawaiians not living on homestead land that still have to pay their fair share.

"In effect," the letter reads, "those who are not lessees, over 20,000 households ... are subsidizing those who are existing lessees, approximately 2,000 in number, since the former group will still need to pay its share of real property taxes under this bill."

Supporters of the bill argued the Fasi letter was racist and insensitive.

"The mayor has turned this issue into a racist one with his remarks," said Kamaki Kanahele, OHA trustee and president of the Nānākuli Hawaiian Homestead Association. "The Hawaiian community is outraged by the reference."

Homesteader Agnes Cope went a step further, issuing a call to action. "In the 1994 elections," she ordered, "veto those that veto us."

DeSoto's original bill had asked for a complete tax exemption on land and housing. The council had amended this to include an exemption only on land tax, but at the final hearing DeSoto asked for the original bill to be voted on.

After three hours of testimony, City Council passed the original bill unanimously.

### Legal arguments for and against tax exemption

#### For

Supporters of the bill argue that there is nothing in the law requiring lessees to pay property taxes that prevents the counties from granting an exemption. To remove any doubt on the issue supporters suggest introducing a bill in the Legislature to extend the exemption because there has already been a precedent set by the state with regard to amending the Hawaiian Homes Commission Act.

Supporters argue that the federal government has always given special preference to Native Americans as aboriginal people and that since 1921 federal and state governments have provided similar treatment to native Hawaiians. From this they contend that Bill 53 is not racially discriminatory but is a constitutional preference for a Native American group based on the government's duty to that group.

#### Against

Opponents of the bill argue that because the original law, which determined tax obligations for homesteaders, was enacted by Congress, the county's attempt to override it violates the Supremacy Clause of the U.S. Constitution, which says that federal law takes precedence over state or county law.

Opponents argue that the bill represents a kind of city-sponsored affirmative action which is legal only if it could identify racial discrimination against native Hawaiian homestead lessees in the past by the city in the assessment of real property taxes. Otherwise it represents reverse discrimination.

## "Sovereign" plates outside current law

**Notice to readers:** Certain individuals on the island of Hawai'i are reportedly using and selling automobile license plates that are yellow with red letters reading "Sovereign." According to the Hawai'i County Police Department, persons using these plates will be cited for being in violation of state law and will be subject to court judgement. Plates have been seen in Ka'ū, Volcano, Mountain View, Kea'au and Pāhoa. OHA has been advised that a person or persons distributing the plates has told people that OHA will cover their car insurance or other expenses. This is not true.

## Federal housing bill would assist Hawaiians

from page 1

bureaucracy which might hinder, rather than help, Hawaiians in their quest for housing.

Because OHA is a public agency established by Hawai'i state law, OHA should become the authority, Keale recommended. The law mandates that OHA serve, he pointed out, "as the principal agency in this state responsible for the performance, development, and coordination of programs and activities relating to Hawaiians, and is responsible for receiving and disbursing funds from all sources for Hawaiian programs and services."

In an interview following the hearing, OHA housing officer Stephen Morse reiterated and added to Keale's remarks. "OHA is the agency that should be that Hawaiian Housing Authority. If Chapter 10 mandates that we be the one to serve as the responsible agency for coordinating Hawaiian programs, then that's what we should be. OHA is already there, we're already out in the community doing things."

Morse said the authority could be involved in "building rentals, doing the kind of housing and community development we're talking about at OHA - acquiring private parcels, anything - we could do it all. We're already creating a housing program here at OHA - we have been for a year and a half. This throws a little

different dimension on it, but to me it means we can just expand our scope a little bit. Rather than go create this whole new entity, we're already in the process of doing it."

Morse, along with housing division staff and consultant James Severson, has developed a comprehensive plan for Hawaiian housing and community development that soon will be presented to the Board of Trustees.

Inouye said the bill's housing standards, which mention heating systems, would be revised. State Rep. Virginia Isbell's testimony noted that the language stating the housing should conform to local housing codes should be stricken, and that the bill's definition of "standard housing" as being "decent, safe, sanitary, and modest in size and design" should be sufficient. Keale agreed that the housing standards section should be changed to allow greater flexibility, citing the self-help project in Miloli'i as a successful example of alternative building and infrastructure systems.

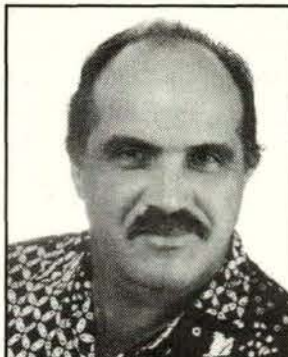
Hoaliku Drake, chairperson of the Hawaiian Homes Commission, said programs for Hawaiian

housing should be established separate from those for Native Americans, saying, "We do not want to cut into their pie." She agreed with Richard Mitchell, chairperson of the National American Indian Housing Council, who said Hawaiians should have their own program and offered suggestions in implementing such a program.

Inouye discussed with those testifying the question of which lands these programs would cover. Drake said the emphasis should be on Hawaiian Home Lands, adding, "We feel that the federal government has not carried its share of the load" in providing money to put Hawaiians on homestead land. Honolulu City and County Administrator Daniel J. Kihano said there could be a mix of projects on and off homestead lands.

Other possible areas might involve return of ceded lands and acquisition of private parcels, said OHA housing specialist Patti Tancayo in an interview. "Deciding which lands these programs would put houses on is part of the process," she said.

Citing the land inventory and acquisition strategy being contracted by OHA's land and natural resources division (see story page 6), Morse said this is another area in which OHA is already moving ahead.



Stephen Morse



Patti Tancayo

## Kaho'olawe Island Reserve Commission members appointed by Governor Waihe'e

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reserve.

The five purposes of the reserve are:

- the preservation and practice of Hawaiian cultural, spiritual and subsistence purposes;
- the preservation and protection of Kaho'olawe's archeological, historical and environmental resources;
- rehabilitation, revegetation, habitat restoration and preservation; and
- education.

In November, Congress passed, and President Clinton signed, a bill mandating the return of Kaho'olawe to state control, and providing \$400 mil-



A. Frenchy DeSoto

lion over a period of approximately 10 years for the island's clean-up and rehabilitation, which the KIRC will monitor. Federal funding for the first year is \$60 million, with about \$6 million available to the state for restoration work.

Kaho'olawe, along with its resources and surrounding waters, will be held as part of the public trust lands until it can be transferred to a sovereign native Hawaiian entity. Commercial use is prohibited.

The commission will be the kuleana of the Department of Land and Natural Resources

(DLNR). Mike Yoshinaga, special assistant to the state land board chairperson and DLNR director Keith Ahue, said DLNR will meet with the Office of State Planning for guidance on what kinds of issues will need to be presented to the commission.



Noa Emmett Aluli

There are also questions regarding the available amount of federal funds and the purposes for which they can be used. Yoshinaga added that Act 340 authorizes the commission to hire a staff member.



# New laws return kuleana lands to Hawaiians

by Patrick Johnston

OHA is presently involved in efforts to ensure that kuleana lands awarded to Hawaiians after the Mahele stay in Hawaiian hands.

Under the Kuleana Act of 1850, approximately 7,500 kuleana totaling 28,600 acres were deeded to small, tenant farmers.

Because the kuleana plots were part of the surrounding ahupua'a, and the ahupua'a owner, not the kuleana tenant, was required to pay for the plot, in the 1860s laws were established that would give the ahupua'a owner or konohiki the property if the tenant died without heirs and a will. They, not the government, had escheat or reversionary interest in the land.

This law remained in effect for over 120 years during which time a significant portion of ahupua'a land was taken over by sugar and pineapple plantations and other non-Hawaiian land owners. They continued to take over kuleana lands, either through quiet title or adverse possession, when the owners died without heirs or a will.

In 1987, the Legislature passed an OHA-sponsored bill that stated any kuleana lands that had no heirs were eventually to be transferred to the Office of Hawaiian Affairs to manage. The hope was to preserve the original intent of the Kuleana Act and keep Hawaiian lands in Hawaiian hands.

Even with the new legislation, OHA was concerned that kuleana

lands were still being taken over by large landowners and proceeded to see that an amendment was passed that would ensure OHA participation in all cases that involve non-heirs seeking to quiet title a kuleana. The amended law required that OHA be named and notified in all kuleana quiet title actions.

"I think it was an important step in preventing lands that were given to native Hawaiians from passing into other hands," says Rick Kiefer, an attorney representing OHA in quiet title cases.

OHA land officer Linda Delaney adds, "The Hawaiian attachment to the land and the deep pain of knowing that attachment was severed makes this legislation very significant." For Delaney, the legislation demonstrates that kuleana lands were a traditional form of property ownership, and that the lands represent a "Hawaiian" link to proper-

ty in both the traditional and private property laws.

She also feels it represents an example of how Hawaiian rights must be treated in a different fashion even if private property is involved.

After amending the original legislation OHA recognized that it needed legal representation in these cases and contracted the law firm of Paul Johnson Park and Niles to represent it in quiet title cases. It also wanted the firm to educate judges and attorneys regarding the new kuleana laws, and to assist OHA in developing a land management plan.

**"The Hawaiian attachment to the land and the deep pain of knowing that attachment has been severed makes this legislation very significant."**

— Linda Delaney,  
OHA land officer

OHA has been involved in 30 quiet title cases since the amending of the quiet title laws.

The first case that concluded in OHA's favor involved receiving compensation for a one-fifth section of a parcel of land where heirs to only four of the five original owners could be found. OHA became involved in the case

because state land laws would have awarded the unclaimed share to the individual trying to quiet title the kuleana, not to the four Hawaiian heirs. Delaney explains, "We were not actually taking it from the family share. If OHA were not in the case, the unclaimed share would go to a non-Hawaiian who was trying to quiet title."

The money received from the settlement was placed into OHA's Native Rights Fund.

Other cases have involved native Hawaiians trying to clear title to land that had been in their family for generations. Because earlier title holders had not made it clear who the heir was to be, the family wanted to clarify ownership. Because these have involved Hawaiians with legitimate claims to the land, OHA has withdrawn from the cases.

"We never want to be in a position of taking land where there is a Hawaiian heir," says OHA land planner Lynn Lee.

Many of the cases involve lands where the owners died before the new kuleana laws were enacted. In the first of the cases on the issue, a Second Circuit court judge ruled that the kuleana law could not be applied retroactively. If the ruling stands, non-Hawaiian heirs would be able to claim kuleana lands whose owner died before the OHA legislation. OHA is now working with its attorneys to have legislation put in place that would allow it to protect Hawaiian interests in these cases.

## Some terms ...

**kuleana:** A small piece of property. As a result of the 1850 Kuleana Act, a tenant's plot of land could only include land the tenant had actually cultivated plus a house lot of not more than a quarter acre.

**escheat:** The reverting of land to the government, or lord of the estate, when there are no legal heirs. In the U.S it reverts to the government. In British law it reverts to the lord.

**kuleana escheat:** The reverting of land to the ahupua'a owner when there are no legal heirs

**Mahele:** The dividing of Hawaiian lands in 1848 between the king, chiefs, government and tenants.

**Kuleana Act:** Passed in 1850, the act authorized the award of fee simple title to native tenants for their cultivated plots of land and house plots.

**adverse possession:** A legal method of acquiring title by possessing land for a certain period of time under certain conditions. These include being the sole user of the land and using it continuously for a certain period of time. If the original owner of the land does not take appropriate action, either by filing suit or repossessing the land, the plot goes to the individual trying to take it over.



Linda Delaney



Thousands of plots like this taro patch in Moloka'i were deeded to tenant farmers after the 1850 Kuleana Act.

Photo by Patrick Johnston



# Public lands studied in preparation for future

by Jeff Clark

To prepare for the future resolution of native Hawaiian land claims, OHA has contracted PBR Hawai'i, a Hawaiian-owned landscaping, architectural, and environmental studies firm, to conduct a study of public lands.

The "public lands" covered by the project are those lands that were taken by the U.S. at annexation and transferred in fee to the state in 1959 by the Admission Act. These lands also include some under county jurisdiction and total about 1.2 million acres of the 1.8 million that were taken after the overthrow of the kingdom. Federal lands and Hawaiian Home Lands are not included in the survey. About 2 percent of the public lands are parcels acquired by eminent domain or purchase by the Territory or the counties during the Territorial period, and which are used for water pumping stations, county roads, and the like.

Rather than merely identifying parcels, the inventory is concen-

those lands which should belong to the eventual sovereign nation of Hawai'i," said OHA chairperson Clayton Hee.

"I don't see the PBR study as the final authority - it is really a beginning," and the next step would be to take PBR's analysis to the community, Hee said. Kūpuna, in particular, will be able to offer advice on cultural significance, and both Hawaiian and non-Hawaiian businesspeople should be invited to share input on the economic potential of properties, he added. Hee also said that some properties - such as Hawaiian fishponds - offer both economic and cultural value.

PBR has identified four categories of use, or selection criteria to apply to land, in accordance with OHA goals and objectives:

- traditional use and cultural significance,
- income production or potential,
- agricultural use, and
- housing development.

OHA land and natural resources officer Linda Delaney said the criteria place appropriate emphasis on keeping a cultural component, adding that income-producing properties carry the most monetary value and would probably represent the

least acreage, while culturally significant lands have the least monetary value but would

'Iolani Palace sits on is very valuable, urban, in-the-heart-of-Honolulu property, but I don't

think anyone could ever foresee wanting to tear down the Palace and build an enormous office complex there. And so it's that kind of offsetting that we're trying to keep in mind."

Another important part of PBR's work has been conducting a survey of native peoples

on the Mainland to see what types of land management systems are in use, and which are most effective. The system managed by the Passamaquoddy tribe

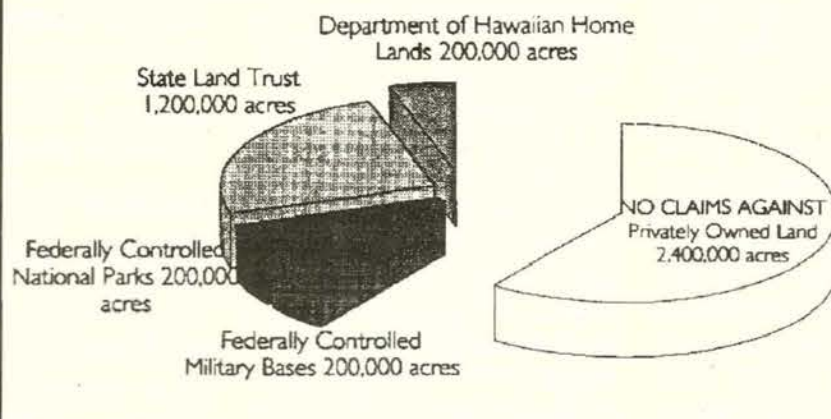
with strong leadership, housing programs and sophisticated use of modern technology, the Oklahoma Cherokee stand out as a model for native Hawaiians to review."

The next phase of PBR's work will be to provide OHA trustees and staff with working maps showing the locations of public lands.

"The settlement of native Hawaiian claims is inevitable," said OHA trustee Kīna'u Boyd Kamali'i, who chairs the board's land and sovereignty committee. "I think the public has an awareness and a basic understanding of what went wrong and what will be required to make it right. And I think basically, as with everything else - whether it's the rebuilding of the nation, whether it's the settlement of land claims, whether it's the assertion of native rights - the community keeps asking, 'What is it exactly you want?'"

"So I think that as we get more detail to what it is that we want,

**OHA, with the help of PBR, is studying the appropriate uses of the 1.2 million acres taken by the U.S. after the Overthrow and transferred to the state in 1959 by the Admission Act. This graph illustrates those lands in relation to the rest of the Hawaiian land claims and private lands to which there is no claim.**



encompass more acreage.

It would not be beneficial for Hawaiians to settle land claims and end up like the Department of Hawaiian Home Lands, with poor land and no money, or like OHA, with no land and some money, Delaney said.

Delaney said we can never give up total claim to the lands, "But I think that we all recognize that there has to be some adjustment to a changed Hawai'i, that we know of no native land-claim settlement that gave it all back. ... We're looking at public lands, knowing that some of the ceded lands are for all intents and purposes beyond the potential for return. ... This is even more conspicuous with the federal lands," including parcels such as Pearl Harbor, Delaney explains. On the state level, "The property that

in Maine was reported as attractive, and "many Eastern tribe land claims which were settled in the 1970s are potential models for developing a native nation from scratch, since they were not federally recognized until about 20 years ago," says PBR's report.

The system run by the Cherokee of Oklahoma was also noted. The report continues, "Coupled

that surge of understanding can then be transformed into a support for, 'OK, if that's what they want then give it to them.' But we have to have that kind of detail. We can't just say, 'I want land,' because people are saying, 'What does that mean? Do they want my house?' And the answer is, 'No. The claims are against the public lands, not against private homes.' As this clears up in the public mind, I think we also need that momentum of understanding within the Hawaiian community," Kamali'i said.

Land claims will have to be settled through legislation, Delaney said, but added that some legal hurdles stand in the way because "the thief no longer has the stolen property" - the U.S. transferred the lands to the state at statehood.



**Housing development is one of the criterion PBR is using to evaluate land.**

Photo courtesy of PBR

trating on what types of uses would be most beneficial to the Hawaiian people and most appropriate for the land.

PBR's work "will provide us with information which will enhance our efforts to identify



**Mauna 'Ala, the Royal Mausoleum in Nu'uuanu, is an example of property holding both historic and cultural significance.**

Photo courtesy of PBR



**Urban Honolulu includes parcels that would generate revenue for Hawaiians.**

Photo courtesy of RM Towill



# OHA presents Ke Kukui Mālamalama award to five outstanding educators

by Jeff Clark

The Office of Hawaiian Affairs recently honored outstanding educators with its Ke Kukui Mālamalama award, recognizing contributions toward excellence in the area of Hawaiian education.

The awardees are Elsie S. Kawaonahaleopa'i'i (Rodrigues) Durante, Kupuna Elizabeth Nalani Mersberg Ellis, Edward Kaiponohea Hale, Rowena Kanaukapu Keaka, and David Kahelemauna Roy Jr. An awards presentation was held Dec. 8 in Honolulu.

In past years four awards were given, but five were presented this year because of the high caliber of the nominees.

"We receive many nominations that personify the symbolism of the kukui - enlightenment," said OHA education specialist Ka'iulani Vincent. "We hope to continue to promote the love and dedication these people display by honoring them and their contributions to excellence in Hawaiian education."

OHA trustee Kamaki Kanahele, chairman of the education and culture committee, said, "Their contributions to education and therefore culture is the whole purpose of the Kukui Mālamalama Award. Each recipient is deserving in that, in their individual capacities, they contribute in the practice and preservation of culture by educating."

Durante has been involved in the Department of Education (DOE) Hawaiian studies program since its implementation 12 years ago. She has helped develop classroom texts and materials used statewide, including the *Hawaiian Studies Program Guide, Elementary Component; Early Hawaiian Life*, a social studies guide; and the Hawaiian studies curriculum guides for grades K-6. She also conducts weekly training sessions with Windward district kūpuna.

Since 1983 Durante has offered her expertise in native plants to the Kamehameha Schools Explorations Program, and has

conducted native plants workshops at He'eia State Park, Ho'omaluhia Botanical Garden, Ulupō Heiau and at Kāne'ohe Marine Corps Air Station. She is also scholarship chairman of the Kailua Hawaiian Civic Club, which she helped to establish.



Elsie Durante

Ellis's teaching career of more than 40 years began in 1923 when she was 19, and spanned terms on Hawai'i, Kaua'i and O'ahu. When the Department of Education implemented its Hawaiian studies program, she came

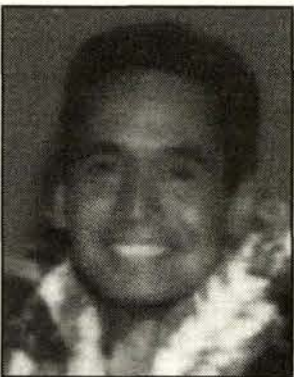
out of retirement to drive every day to Hale'iwa where she volunteered as a kupuna in the classroom. She has also taught Hawaiian language at the Mission Houses, and served as



Elizabeth Ellis

program chairperson at the Lanakila Senior Citizens Center, where she introduced many seniors to their Hawaiian heritage.

Ellis is a charter member of the Queen Emma Hawaiian Civic Club and kahu of the Ali'i Pauahi Hawaiian Civic Club. She was the first recipient of the Lei Kamoe Award presented by the Ladies of Hawai'i Chapter #1, Royal Order of Kamehameha. For many years she has been extremely active in church activities, and regularly offers the morning pule wehe (opening prayer) at Kawaiaha'o Church. In addition, she performed in the 'Onipa'a street play last during last year's commemoration ceremonies, has been a



Kaipo Hale

leader in the Cub and Boy Scouts, and serves on OHA's kupuna team.

Hale is a Kamehameha Schools Hawaiian resource specialist. He conducts workshops on how people learn, and over the past five years he has instructed hundreds of teachers and kūpuna in learning styles. A fluent speaker of Hawaiian, last summer he assist-

ed with Leo Ola, Hale Kuamo'o's training institute for Hawaiian language immersion teachers. He also teaches students about Hawaiian cultural values, cultural pride, and what it means to be Hawaiian.



Rowena Keaka

Hale assists such groups as the Hawai'i Children's Museum, the Hawai'i Nature Center, the Life Foundation, the Kawaiaha'o Ministry of Music, Bishop Museum, Juniroa Productions, Hālau Nā Kamalei, HUGS, Friends of 'Iolani Palace, and various Hawaiian language organizations.

Keaka is a retired teacher who spent many years teaching in Hawai'i. Starting in 1950, she taught at Kahuku, Fort Shafter, Royal and Ala Wai Elementary Schools. Starting in 1970 she ran the DOE's "Armobile" program. The artmobile, appropriately named by Keaka "Ho'onani," is an art museum on wheels. Keaka created informational brochures and worked with community and government organizations to make it a success, which gave more than 25,000 students a year the opportunity to see original works of art created by Hawai'i artists.

Keaka retired in 1984 but in 1987 was appointed by Gov. John Waihe'e to be a commissioner on the State Foundation on Culture and the Arts. Today she chairs the personnel committee and is a member of the planning and budget committee. In addition, the State Council of Hawaiian Heritage has benefitted from Keaka's efforts as a volunteer since the 1970s.

Roy, known in the Hawaiian community as "Mauna," has distinguished himself as a preserver of historic Hawaiian sites. He headed two preservation projects to restore the ancient Ahu'ena Heiau in Kailua-Kona. The most recent, in which he was the hands-on point man for an effort that brought together disparate elements of the entire Kailua-Kona community, was completed last summer. More recently he has been restoring, pōhaku by pōhaku, Hikiau Heiau in South Kona.

Roy was deeply involved in the establishment of Kaloko-Honokohau National Park as coordinator of Nā Kōkua Kaloko-Honokohau, a non-profit organi-

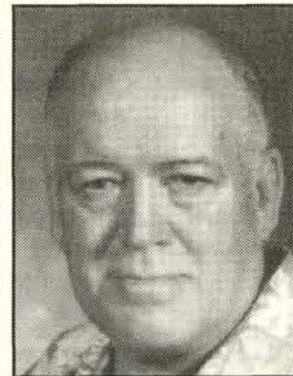
zation. His efforts included flying to Washington, D.C. and testifying for more than half an hour before a committee of the U.S. Senate.

Roy is also a consultant for E Ho'ohawai'i Kākou Hula Hālau, and uses his cultural expertise in the education of hotel employees.

Awardees received a \$100 gift certificate from Native Books, a lei hulu in a koa box, and a copy of *Plants in Hawaiian Culture* by Beatrice Krauss. All nominees received a certificate and a copy of *Lā'au Hawai'i* by Isabella

Aiona Abbott.

Nominations are accepted from all segments of the community, and processed by a panel of judges administered by OHA's education division. The judges' selections are voted on by the board of trustees. Nominees need not be of Hawaiian ancestry, and are judged on how they inspire students of Hawaiian ancestry to excellence, are respected and admired by students, parents and colleagues; and take an active, useful role in the community.



Mauna Roy Jr.



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# Te Reo Maori: fighting for its future survival

"Ko te reo te mauri o te mana Maori."

(The language is the heart and soul of the mana of Maoridom)

by Deborah L. Ward

Imagine turning on the television and being able to watch prime-time programming completely in Hawaiian language on any number of topics. This dream may someday come true in Hawai'i, but in Aotearoa, (New Zealand), Maori language activists are pursuing this goal as part of a strategy to ensure the survival of te reo Maori (Maori language).

In Aotearoa, the future of the language is considered a national issue in a country which is seeking to come to grips with its bicultural heritage amid an awakening Maori cultural and political renaissance. New Zealand, a country about the size of California, has a population of 3.4 million, of which about 12 percent, or 435,000, are Maori.

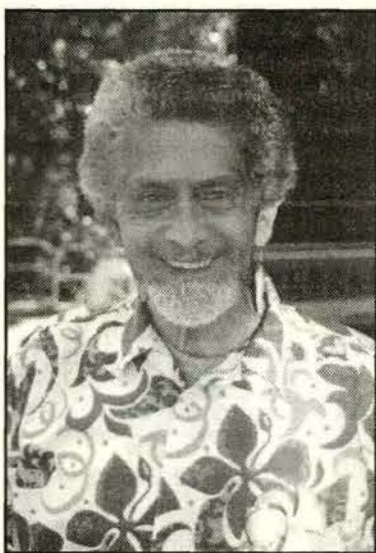
In early November last year, leaders of the New Zealand Maori Council, which represents iwi, or tribal groups from throughout the country, and Nga Kaiwhakapumau I Te Reo, Inc. Society (the Wellington Board of Maori Language) went to London to make an appeal to the London Privy Council, New Zealand's highest level of judi-

cial authority.

Representing the New Zealand Maori Council was Sir Graham Latimer, its chairman, and representing Nga Kaiwhakapumau I Te Reo, was its chairperson, Huirangi Waikerepuru. Both are recognized Maori traditional leaders.

Their claim is no less than that the New Zealand government has breached the principles of the Treaty of Waitangi by not giving protection due the Maori language as a "taonga" or "treasure" of Maori culture.

The Treaty of Waitangi was



Huirangi Waikerepuru

signed in 1840 between some chiefs of 32 major Maori iwi and representatives of the British Crown. In it, Britain promised to

guarantee the Maori possession of their lands, their forests and their fisheries, to protect Maori "taonga," and to recognize tribal self-regulation and control of resources owned by a tribe. In return, the chiefs would give up "sovereignty," that is, the right to exercise power and authority over everyone in the country. The Crown also acknowledged its duty to remedy breaches of the treaty and to actively protect its principles. In 1975 the Waitangi Tribunal was established to hear grievances and claims of breach of the treaty. Modern-day claims continue to test the government's obligation and commitment to protect treaty rights, to redress breaches and to promote a partnership between Maori and Pakeha (European New Zealanders).

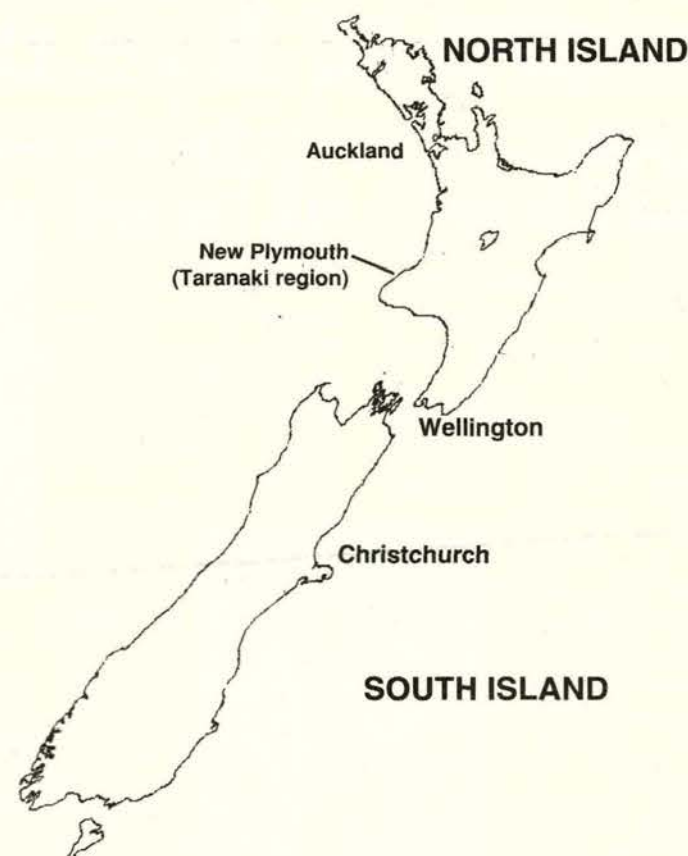
In their case before the London Privy Council, the two organizations pointed out that Maori language was clearly identified in 1986 by the Waitangi Tribunal as a "taonga," or cultural treasure. The tribunal made this ruling on a claim lodged by Huirangi Waikerepuru and Nga Kaiwhakapumau I Te Reo Inc. Society. The tribunal's finding meant that the government was obligated to take "active steps" to ensure that Maori people have and retain "the full, exclusive and undisturbed possession of their language and culture."

How does this apply to Maori language programming on radio and television?

Says Waikerepuru, "We believe the government acted against the Treaty of Waitangi in not protecting Maori language when in 1986 it enacted the State-Owned Enterprises Act to restructure the New Zealand Broadcast Corporation, which governs radio and television in New Zealand. This act set up TV and radio as separate state-owned enterprises. It also meant that the philosophy turned to open free-market profits. It meant corporations controlled radio and television, but no protections were put in (to ensure) Maori language ... access to radio and television. That is the crux of this claim to the Privy Council, because government would not give protection to (Maori language), or regulate the corporations in any way."

Because those protections were not in the State-Owned Enterprises Act, the claimants took their case to the high court and won. The government appealed and won at the next level, though all four Appeal Court judges agreed the restructuring was carried out in breach of the treaty and the Crown may no longer be able to protect Maori language. The Maoris' next step: London.

The Maori argument was that



Regions of Aotearoa's North and South Island

the government had breached the treaty in transferring the broadcasting assets (resources, land, buildings and technology) from existing public corporations, through the Crown accounts, to

somebody else's stories from Auckland or wherever."

This pressure got results. Now there are 25 Maori tribal radio stations funded by the New Zealand Broadcasting Commis-



Carving from Taranaki, North Island, New Zealand.

the new state-owned corporations. In transferring the assets, they claimed, the responsibility of protecting the language in broadcasting was not also transferred by the government. Waikerepuru says, "We believe the government is able to direct and place regulatory controls or even legislate (protection for Maori language) but they don't want to do that. This means that Radio New Zealand and TV NZ do not have to make any commitment to Maori language according to the treaty."

Why aren't protections for Maori language being implemented? Waikerepuru answers, "Because it goes against the profit philosophy. Corporations believe that if Maori language is used in mainstream programs the people won't watch, and stations will lose profitability."

Yet when the government finally set up Aotearoa Maori Radio, a national network in Auckland, Nga Kaiwhakapumau and the Maori Council opposed it because they didn't want a national centralized network. Rather, says Waikerepuru, "We believed the priority was tribal Maori radio stations, for each iwi to express its own identity. Not

sion from TV licensing fees. Even so, Waikerepuru sees a problem. After three years, the funding will cease and the government expects the stations to be commercially viable. "This causes stations to fear they will go under. We believe the government must not breach its treaty obligations (in this regard)."

At year end 1993, Waikerepuru and the Maori Council were awaiting the Privy Council decision. He says, "There probably won't be a clear-cut yes or no. All we want to is for them to say, 'Yes, the Crown did breach the treaty and transferred assets without protecting Maori rights.' We pursued television specifically because there are already 22 radio stations. ... If the Privy Council upholds our claims, we will still need to go back to the government and discuss what to do." They hope to work closely with government to develop a plan, and to establish a process for that protection. They believe government must delegate to the state-owned (broadcast) enterprises its responsibility to actively protect the language. This could be done, for example, through a ministerial directive or

continued page 23

A teacher of advanced Maori language courses at the Te Waananga Maori in Te Kura Matatini O Taranaki (Taranaki Polytechnic) in New Plymouth, New Zealand, Huirangi Waikerepuru has dedicated his life to teaching Maori language, and to its perpetuation. He was previously principal tutor for 11 years at Wellington's Kuratini O Te Whanganui A-Tara (School of Languages, Wellington Polytechnic), taught at Porirua College (outside Wellington), and was educated at Auckland Teachers' College.

He was fortunate to have been raised in a family where speaking only te reo Maori was permitted, since in school it was not. He says, "I was born in Moturoa, Nga Motu in North Taranaki towards the end of the New Zealand depression, but was nurtured by my aunts and uncles at Taiporohenui Marae, Te Hawera in South Taranaki." (A marae is a traditional Maori village meeting-ground or hall on which discussions are held, ceremonies conducted, meetings held, etc.) He is a member of the Ngati Ruanui, Taranaki, Te Atiawa and Nga Puhi tribes.

Within the home, speaking English was forbidden. Only Maori was spoken. He did not learn Maori at school, where Maori language was not allowed to be spoken, let alone taught. Though he wanted to study it at secondary school to receive a school certificate level (diploma), there were no classes and it was not encouraged.

What has motivated him to pursue years-long legal battles against the government on behalf of Maori language and his people? Waikerepuru answers, "My early upbringing in a strong whanau (family) and marae environment, beliefs engendered by elders that the land and culture was your mana, responsibility and authority."

"My elders were strongly opposed to the laws of the Pakeha (European settlers), their deceit and forked tongues." That, and "the confiscation of (Maori) land."

"I have pursued these actions because I feel I have a responsibility to my elders and their aspirations, my children and grandchildren who will follow, and of course, responsibility to the community."

Because he bears that responsibility, Waikerepuru has earned the right to wear the traditional Maori emblems of rank and leadership: the kahu kiwi (kiwi feathered cloak), tokotoko, the carved traditional orator's talking stick; and hei manaia - a carved neck ornament made of whalebone or jade which expresses mana, responsibility, caring and sharing.



# E HO'OMAKA 'ANEI KĀKOU E HO'OKŌ I NA KULEANA O KA HO'IHO'I EA O KO HAWAI'I AUPUNI?

## SHALL A PROCESS BEGIN TO RESTORE THE SOVEREIGN HAWAIIAN NATION?

This is the question that the Hawaiian Sovereignty Advisory Commission wants all Hawaiians living in Hawai'i and elsewhere to carefully consider, discuss and decide upon. This question or a question similar to it may be placed on the **Plebiscite** ballot in November 1994. A Plebiscite is a process which invites all Hawaiians, 16 years and older, to vote on this very important question.

*Resolved by the Senate and House of Representatives of the United States of America in Congress assembled,*

### The Congress:

- apologizes to Native Hawaiians on behalf of the people of the United States for the overthrow of the Kingdom of Hawai'i on January 17, 1893 with the participation of agents and citizens of the United States, and the deprivation of the rights of Native Hawaiians to self-determination.

- expresses its commitment to acknowledge the ramifications of the overthrow of the Kingdom of Hawai'i, in order to provide a proper foundation for reconciliation between the United States and the Native Hawaiian people.

*103d Congress, 1st Session, S.J. Res. 19, November 1993*

After 100 years, the U.S. Congress passed and President Bill Clinton signed a resolution offering a formal and official apology to the Hawaiian people for the U.S. role in the overthrow of the Hawaiian monarchy on January 17, 1893.

This official U.S. apology, while significant, only signals the beginning of what must be a long, deliberate process. Hawaiians today are aware of their history. They are aware of historical wrongdoings committed against them. They emphatically desire change.

Hawaiians throughout the State have asked for more information about sovereignty. They have asked that all Hawaiians work together and share their best ideas. They know that the process of seeking redress for past injustices requires a unification of spirit within the Hawaiian community. They have issued a call for unity.

In July 1993, 50 Hawaiian organizations, representing over 100,000 members nominated over 100 persons for the Hawaiian Sovereignty Advisory Commission. Twenty individuals were appointed by Governor John Waihe'e.

The Commission was mandated to consult the Native Hawaiian community about beginning a process for sovereignty including:

(1) Holding a plebiscite to determine the will of the Hawaiian people to call a democratically convened convention for the purpose of achieving consensus on an organic document that will propose the means for Hawaiians to operate under a government of their own choosing.

(2) Providing for a mechanism to democratically convene a Hawaiian convention so that Hawaiians may openly and freely discuss and decide the form and structure of that government; and

(3) Describing the process for the conduct of fair, impartial and valid elections including a plebiscite.

In October 1993, the commissioners held sixteen public informational meetings throughout the islands and one meeting with Hawaiians living in America.

The Hawaiian community called for the following:

### Provide more information and education on sovereignty before the plebiscite is held.

*"What about our social security benefits, welfare assistance?"*

*Waimea, Kaua'i - 10/13/93*

*"What are we to gain from becoming sovereign? Can this new government cope with all the problems?"*

*Kapa'a, Kaua'i - 10/14/93*

*"We are Hawaiians, we need to understand, study and read, and not go blindly into this decision."*

*Hilo, Hawai'i - 10/21/93*

*"I can almost bet that 80% of us here do not know what we want. How can we learn about it? I want us Hawaiians to come together."*

*Lana'i - 10/18/93*

*"We need to educate our children, build our confidence, be proud to be Hawaiians, build self-esteem. Our focus should be centered on our children."*

*Kaunakakai, Moloka'i - 10/12/93*

*"We need to educate the silent majority . . . must reach out to people."*

*Hana, Maui - 10/13/93*

### Hawaiian groups need to work together and provide better leadership.

*"It seems that with all the organizations presenting the issue of sovereignty, and yet, we are unable to get it together."*

*Kaunakakai, Moloka'i - 10/12/93*

*"... We need to unite . . . we need to come together to fight for one thing so that things will not be lost again."*

*Waimea, Kaua'i - 10/13/93*

*"Is this just another of the many groups that has been created for sovereignty? Could we say that the commission is like a mediator group that has been put together to bring all the groups to the table and reach some common understanding?"*

*Hana, Maui - 10/13/93*

*"... If Hawaiians decide to make a constitution, will all these organizations come together as one to form a new nation, and will the people be the ones that make the decisions?"*

*Lana'i - 10/18/93*

*"... We have our doubts about our so called leaders, but we need to hold together and don't look to criticize. Whatever the decisions come we will all be a part of it . . ."*

*Waimanalo, Oahu - 10/19/93*

*"... Are Hawaiians ready to begin to work together? We need leadership."*

*Kona, Hawai'i - 10/19/93*

### Set up a process that is independent of the State.

*"This commission should not be operating as a 'State entity', not governed by the governor. Once that is accomplished, then, and only then, are we ready for sovereignty."*

*Kaunakakai, Moloka'i - 10/12/93*

*"How can your commission be legal when your commission is part of the State?"*

*Paukukalo, Maui - 10/14/93*

*"The end goal of the sovereignty process is independence, with no state agency overseeing."*

*Kaneohe, Oahu - 10/19/93*

*"... want to see our people stand and say, sovereignty is what we want, not to be affiliated with the State."*

*Kona, Hawai'i - 10/19/93*

*"... My concern is that the State is going to organize us to be sovereign. That is a'ole and we can think for ourselves and organize ourselves. . . ."*

*Nanakuli, Oahu - 10/20/93*

*"I am not too crazy about this whole political process you are participating in. Why is the State legislature even involved in sovereignty? How can we be sure that what we recommend will not be changed or reinterpreted?"*

*Honolulu, Oahu - 10/21/93*

### Stop State actions that decrease or mis-use Hawaiian national trust lands (Hawaiian Homelands, ceded public lands trust).

*"Our land is the most important thing, we need to stop all sales of it (moratorium). We own the land."*

*Kaunakakai, Moloka'i - 10/12/93*

*"There is an immediate urgency to have a moratorium on all ceded and crown lands."*

*Waimea, Kaua'i - 10/13/93*

*"... Go back to State, have them put a moratorium on sales of lands. Trust spirit of commission to take this back."*

*Kona, Hawai'i - 10/19/93*

*"Moratorium is needed to stop the sales, leases and transfers of our lands."*

*Waimea, Hawai'i - 10/20/93*

*"A freeze is necessary to protect our assets while process is being initiated."*

*Hilo, Hawai'i - 10/21/93*

### TRANSITION PLAN

The Hawaiian community has called for a measure from the legislature to ensure that Hawaiian national trust lands, the Hawaiian Home lands and the ceded public trust lands will not be decreased or misused. The Commission will seek input from the Hawaiian community on these concerns. Important questions to consider are: Shall a moratorium be



called on all or certain lease transactions concerning ceded lands and Hawaiian home lands? Shall a moratorium be called on the sale or trade of ceded lands? Should a special Hawaiian organization negotiate and resolve the claims against the state and federal governments or should the claims be negotiated and resolved by the emerging Hawaiian nation?

The Commission has developed preliminary recommendations for review by the Hawaiian community. Commissioners want to share the preliminary recommendations so that they can be carefully reviewed and discussed in the public informational meetings. The Commission will hold the next round of public informational meetings at the beginning of the New Year.

**E hui mai kākou a pau  
a hana like me ke kuikahi  
i kēia leo kāhea no ka ho'ihō'i ea**

*Let us all come together and work with one voice for sovereignty.*

*"Our work at the Hawaiian Sovereignty Advisory Commission is to find peace and solutions as we envision today, a path for those to follow tomorrow.*

*"We call to all of you, from every island, and invite you to participate in our public informational meetings.*

*"Let us move forward together expressing our thoughts with one another."*

#### **HAWAIIAN SOVEREIGNTY ADVISORY COMMISSION PUBLIC INFORMATIONAL MEETING SCHEDULE JANUARY 1994**

<b>DATE</b>	<b>ISLAND</b>	<b>LOCATION</b>
Tuesday, January 11, 1994	Moloka'i, Kaunakakai	Mitchell Pau'ole Ctr.
Tuesday, January 11, 1994	Lana'i	Lana'i High Sch Cafe.
Wednesday, January 12, 1994	Maui, Hana Maui, Paukukalo Maui, Lahaina	Helene Hall Hale Pomaika'i Ka'anapali Beach Htl.
Thursday, January 13, 1994	Kaua'i, Waimea Kaua'i, Anahola	Waimea Canyon Sch. Anahola Clubhouse
Tuesday, January 18, 1994	Hawai'i, Ka'u Hawai'i, S. Kona Hawai'i, Waimea Hawai'i, Hilo	Pahala High School Kealakehe Inter. Sch. Kuhio Hale Hawn. Hms Keaukaha School
Wednesday, January 19, 1994	Oahu, Waimanalo Oahu, Kaneohe Oahu, Kahuku	Waimanalo School Ben Parker Elem. Kahuku High School
Thursday, January 20, 1994	Oahu, Nanakuli Oahu, Wai'anae Oahu, Pearl City	Nanaikapono Elem. Wai'anae High School Highlands Interm.
Friday, January 21, 1994	Oahu, Honolulu Oahu, Laie	Central Inter. Aud. Laie Elemen. Sch.

**\*\*All meetings begin at 6:00 PM**

For more information you may contact the office at:  
**587-2834 or 587-3158**

#### **RECOMMENDATIONS FOR COMMUNITY REVIEW AND DISCUSSION JANUARY 11-21, 1994**

The Hawaiian Sovereignty Advisory Commission was asked to submit a report to the legislature by December 30, 1993. However, the Commission has only recently completed its recommendations to take back to the community for review and discussion. The following information summarizes the recommendations that the Commission will be submitting in an interim report.

We are asking the Hawaiian community to review the information and be prepared to discuss it at the Public Informational Meetings in January. The Commission is seeking the support of Hawaiian organizations to help facilitate participation in this process. A final report will be submitted to the legislature on February 28, 1994 incorporating changes which result from the Public Informational Meetings in January.

## **ELECTIONS COMMITTEE**

### **SOVEREIGNTY PLEBISCITE**

**Proposed Question:**

Shall a Process Begin to Restore the Sovereign Hawaiian Nation?

**Proposed Date:**

November 8, 1994 at the same time as the general election

**Proposed Method:**

Two processes will be occurring at the same time.

1. A polling process which builds upon the current OHA-registered voter base and is conducted within the general election laws of the State. Any eligible Hawaiian individual may register to be included in this voter base.

**Eligible Voters:**

Hawaiians, 18 yrs. of age, residents of Hawai'i, U.S. citizens, registered to vote

2. A mail-out process which allows all Hawaiians to participate without regard to citizenship, residency, or forfeiture of civil rights (Voter must register through a special registration process)

**Eligible Voters:**

Hawaiians, 16 yrs. of age, non-residents, non-citizens, those serving prison sentences, Hawaiian citizens who are not registered to vote in the polling process

## **CONVENTIONS COMMITTEE**

If a majority of the voters in the Plebiscite vote YES then the following process is proposed:

1. January 1995 - Elections on each island for representatives to their own island convention and a convention for Hawaiians living in America
2. 1995 - Island conventions meet and work on same agenda for drafting of a constitution
3. January 1996 - Election/selection of representatives to central convention
4. March 1996 - Central Convention
5. July 1996 - Ratification of the work of the convention by Hawaiian community

## **ISLAND COUNCILS**

Island Councils will be established as soon as possible on all islands to facilitate education efforts relating to the Plebiscite, voter registration, and election processes. The Commission will be seeking help from Hawaiian organizations to ask for their input and involvement. It is possible that the Island Councils could be set up within designated moku districts.





KAMEHAMEHA SCHOOLS BERNICE PAUAI BISHOP ESTATE

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## HAWAIIAN STUDIES

1581	Basket Weaving	M	5:30 - 8:30 pm	\$35
1671	Culture & Art of Hawaiian Cooking	M	6:00 - 8:30 pm	\$50
1001	Feather Lei Making (6 wks: 3/1 - 4/5)	T	6:00 - 8:00 pm	\$35
1011	Floral Lei Making	T	6:00 - 8:00 pm	\$40
1251	Guitar Hawaiian Style	T	7:00 - 8:30 pm	\$35
1501	Hawaiian Chanting	W	5:00 - 6:30 pm	\$35
1451	Hawaiian Cultural Food Health Practices & Diets	T	5:30 - 8:30 pm	\$50
1201	Hawaiian Fishnet Making	T	6:00 - 8:00 pm	\$50
1131	Hawaiian History: Ruling Chiefs (6 wks: 1/31 - 3/7)	M	6:00 - 8:00 pm	\$40
1021	Hawaiian Language, 1st Semester	M/W	5:30 - 8:30 pm	\$40
1022	Hawaiian Language, 1st Semester	M/W	5:30 - 8:30 pm	\$40
1023	Hawaiian Language, 1st Semester	M/W	5:30 - 8:30 pm	\$40
1311	Hawaiian Language, 2nd Semester	M/W	5:30 - 8:30 pm	\$40
1312	Hawaiian Language, 2nd Semester	M/W	5:30 - 8:30 pm	\$40
1541	Hawaiian Language, 3rd Semester	M/W	5:30 - 8:30 pm	\$40
1561	Hawaiian Language, Pepee I	W	5:30 - 8:30 pm	\$40
1161	Hawaiian Quilt Making	T	6:00 - 8:00 pm	\$35
1162	Hawaiian Quilt Making, Beginning	T	6:00 - 8:00 pm	\$35
1661	Hawaiian Quilt Making, Advanced	T	6:00 - 8:00 pm	\$35
1461	Historical Sites of Kohala (2/19 - 21)	S/S/M	All Day	Varied
1061	Hula 'Auana, Beginning	W	5:30 - 7:00 pm	\$35
1062	Hula 'Auana, Beginning	W	7:00 - 8:30 pm	\$35
1071	Hula 'Auana, Intermediate	W	7:00 - 8:30 pm	\$35
1191	Hula Kahiko	T	6:30 - 8:30 pm	\$35
1081	Kihō'alu (Slack Key Guitar), Beginning	T	6:00 - 8:00 pm	\$35
1181	Kihō'alu (Slack Key Guitar), Intermediate	T	5:30 - 7:00 pm	\$35
1122	Lau Hala Hat Making	W	5:00 - 7:00 pm	\$50
1121	Lau Hala Weaving	W	5:30 - 8:30 pm	\$50
1151	Lau Niu—Coconut Leaf Weaving	W	6:00 - 8:00 pm	\$50
1491	Nā Mea Waiwai O Hawai'i	W	5:00 - 8:00 pm	\$50
1531	Native Hawaiian Sovereignty Education	W	6:00 - 8:00 pm	FREE
1621	Pahu Drum Carving	M/W	5:30 - 7:30 pm	\$50
1681	Papa 'Ohana	M	5:30 - 8:30 pm	\$35
1091	'Ukulele, Beginning	M	6:00 - 8:00 pm	\$35
1221	'Ukulele, Intermediate	W	6:00 - 8:00 pm	\$35



## CAREER/PRE-VOCATIONAL EDUCATION

2551	Air Conditioning and Refrigeration	T	5:30 - 8:30 pm	\$50
2001	Auto Maintenance	M	5:30 - 8:30 pm	\$50
2161	AUTOCAD, Beginning	M	5:30 - 8:30 pm	\$75
2162	AUTOCAD, Intermediate	W	5:30 - 8:30 pm	\$75
2051	Blueprint Reading & AUTOCAD Design	T	5:30 - 8:30 pm	\$75
2181	Ceramics, Beginning	M	5:00 - 7:00 pm	\$50
2371	Ceramics, Potter's Wheel	T	5:00 - 7:00 pm	\$50
2501	Commercial Electric	M	5:30 - 8:30 pm	\$75
2481	Drawing for the Beginner	W	6:00 - 8:30 pm	\$50
2461	Financial Planning & Basic Investment (5 wks: 2/9 - 3/9)	W	5:30 - 8:00 pm	FREE
2301	Literacy Volunteers of Kamehameha	T	6:00 - 8:00 pm	FREE

Course No./Course Day Time Total Fees

## CAREER/PRE-VOCATIONAL EDUCATION (Cont.)

2081	Oil Painting	T	6:00 - 8:00 pm	\$50
2541	Photography	W	6:00 - 8:30 pm	\$35
2511	Plants and Soil	T	7:00 - 9:00 pm	\$35
2061	Silk Screen Printing (8 wks: 2/15 - 4/5)	T	6:00 - 8:30 pm	\$50
2451	Small Engine Repair	T	5:30 - 8:30 pm	\$50
2521	Technical Math for Industry	T	5:30 - 8:30 pm	FREE
2581	Technical Skills Development	W	5:30 - 8:30 pm	FREE
2381	'Ukulele Making	M	5:30 - 8:30 pm	\$100
2382	'Ukulele Making	W	5:30 - 8:30 pm	\$100
2571	Watercolor Art	T	6:00 - 8:30 pm	\$35
2021	Welding Metals Technology—Plate	M/T	5:30 - 8:30 pm	\$100
2022	Welding Metals Technology—Plate	M/T	5:30 - 8:30 pm	\$100
2023	Welding Metals Technology—TIG	W/Sat	5-9 pm/7-10 am	\$100
2024	Welding Metals Technology—TIG	W/Sat	5-9 pm/10 am-1 pm	\$100
2471	Wills and Trusts (3 wks: 3/16, 3/30, 4/6)	W	5:30 - 8:30 pm	FREE
2031	Woodworking	T	5:30 - 8:30 pm	\$40

## COMPUTER EDUCATION

3231	DBASE IV	T	5:30 - 8:30 pm	\$50
3041	Exploring Learning w/ Macintosh (Grades K-6)	M	5:00 - 6:30 pm	\$50
3321	Graphic Design Using the Computer (8 wks: 2/14 - 4/11)	M	6:00 - 8:30 pm	\$50
3241	Harvard Graphics	M	5:30 - 8:30 pm	\$50
3331	Introduction to PC	M	5:30 - 8:30 pm	\$50
3341	Intro. to LAN (Local Area Network) (6 wks: 2/2 - 3/9)	W	6:00 - 8:00 pm	\$50
3011	Introduction to Macintosh	M	6:30 - 8:30 pm	\$50
3271	Introduction to WINDOWS	W	5:30 - 8:30 pm	\$50
3251	Keyboarding/Typing	W	5:30 - 8:30 pm	\$50
3061	LOTUS	W	5:30 - 8:30 pm	\$50
3361	LOTUS Lab	W	4:30 - 6:00 pm	\$50
3261	Ventura Publishing	W	5:30 - 8:30 pm	\$50
3101	WordPerfect, Beginning	T	5:30 - 8:30 pm	\$50

## PHYSICAL FITNESS, HEALTH AND WELLNESS

4181	Cancer Prevention Through Nutrition (2/16 only)	W	6:00 - 8:00 pm	FREE
4151	CPR—Cardio-Pulmonary Resuscitation (5 sessions: 2/2 - 3/2)	W	5:30 - 8:30 pm	\$35
4031	Dancercise Aerobics	T	6:30 - 8:00 pm	\$35
4171	First Aid (3 sessions: 3/9 - 23)	W	5:30 - 8:30 pm	\$35
4201	Ki Development and Training	T	6:30 - 8:30 pm	\$35
4010	Lomilomi	M	6:30 - 8:30 pm	\$35
4061	Step Aerobics	M/W	6:30 - 8:00 pm	\$35
4011	Tennis, Beginning	M/W	6:30 - 8:30 pm	\$35
4012	Tennis, Beginning	M/W	6:30 - 8:30 pm	\$35
4013	Tennis, Beginning	M/W	6:30 - 8:30 pm	\$35
4211	Tennis, Intermediate	T	6:30 - 8:30 pm	\$35
4212	Tennis, Intermediate	T	6:30 - 8:30 pm	\$35
4213	Tennis, Intermediate	T	6:30 - 8:30 pm	\$35

## GLOBAL EDUCATION

5011	French	M	5:30 - 8:30 pm	\$40
5041	Spanish	T	5:30 - 8:30 pm	\$40

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# Hawai'i, Pacific island weaving artists brought together by recent conference

by Jeff Clark

It was the image of an old Hawaiian village: a few dozen women — and a couple of men — spread out on the grass weaving, chatting, creating.

But it's an image one can see today in contemporary Pacific island societies, and it's one some would like to see more often in modern Hawai'i.

The weavers — from Tonga, Samoa, Fiji, the Marshall Islands and Hawai'i — were gathered as part of the 1993 Pacific Island Weaving Conference. The conference, held in Wai'anae at the Pu'u Kāhea Conference Center, featured lectures, talk-story sessions, and weaving demonstrations.

Also featured were displays of

waist mats, traditionally worn in Tonga out of respect for the king and made out of the bark of the fana kio tree or crocheted wild hibiscus fiber; a penis sheath from New Guinea, made of vine fiber and gourd; hala wedding and sorcery bags from the Solomon Islands; a ceremonial scepter from Vanuatu made of hala, wood and mother-of-pearl; and fans from Tonga, Pohnpei, the Marshall Islands, the Cook Islands, and the Kosrae Islands.

Patrick Horimoto of Hawai'i showed how he weaves the root of the 'ie'ie into baskets. He's currently working on an order placed by the Native Hawaiian Culture and Arts Program (NHCAP), the federally funded program administered by Bishop

the only master weaver working with 'ie'ie, and as a consequence was self-taught. "It took a long time to learn," he says. "Lots of people toy with it, but a lot tend to give up. It takes a lot of commitment."

Also on hand was Kawai Aona-Ueoka, who has been making kapa for nine years, and who said Hawaiians are just rediscovering the art. A lack of materials has been her main obstacle: after spending three years cultivating a patch of wauke, when she was ready to pound its bark she realized she had no pounding tools. So she talked some City & County tree trimmers into supplying her branches that she later fashioned into kapa beaters.

Wauke, though, is her biggest need. The bark of other trees, which are used by some South Pacific peoples, "just don't spread like the wauke," she complained. These days, however, she is working on a wauke project in Kahana Valley with one of the state park lessees, Jose Garceta. "You have to have a green thumb to get the roots started," she laughed. "First put it in a pot and let it get strong, then replant." Because of slugs and snails — "it's so 'ono to those animals" — the survival rate is only 25 percent.

Aona-Ueoka is another practitioner who has benefited from NHCAP funds, which have helped her fill the gap left "between trying to make a living and trying to revive a lost art."

The conference was presented by the Immigrant Center (formerly the Kalihi-Pālama Immigrant Service Center) and coordinated by Deacon Ritterbush, Ph.D., longtime principal humanities scholar at the East-West Center and now a University of Hawai'i professor. "I think we have an industry here. What we need is the state to give seed money" to get that industry off the ground, says Ritterbush, a Pacific specialist who envisions woven mats replacing carpets on the floors of America and the world.

She talks about such concepts as "building on the indigenous good," and says communities should look at their strengths and build on them. For example, people should look at woven Hawaiian hats in the light of economics, not just culture. 'Awa could be sold to pharmaceutical companies and poi could be mass-produced for baby food, she says excitedly: "Why wait



Elizabeth Lee weaves makaloa.

Photo by Jeff Clark

for Gerber?"

Woven goods could be a very hot item internationally because they're a folk art, they're natural, and they're produced in an environmentally friendly manner, Ritterbush says, her enthusiasm building. Her vision is of a

went to "defray the cost of native Hawaiian conference participants, including some honoraria, accommodations, travel, and supplies. I think it's fairly consistent with our objectives of fostering opportunity to support native craft forms and disseminating



Louise Kekahuna, left, shares some of her knowledge with Linda Hee of the Bishop Museum conservation laboratory.

Photo by Jeff Clark

"Pacific Institute of Fiber Arts" with fiber farms on each island. The state has offered 20 acres of land for fiber cultivation on the Hāmākua Coast, where sugar is going out of production, she says, before asking, "but where's the seed money?" In her vision, Hawai'i, with its communications and marketing resources, would create the market and islanders in other parts of the Pacific would do the weaving.

OHA, through its economic development division and culture office, provided \$2,468 to help sponsor the conference. Economic development officer Linda Colburn said the funds

information on valuable Hawaiian practices."

Hawaiian participation included three O'ahu weavers and 10 from the neighbor islands. OHA funds also provided honoraria of \$50 for six lecturers.

Other sponsors included the State Foundation on Culture and the Arts, the Hawai'i Committee for the Humanities, the Department of Business, Economic Development and Tourism, NHCAP, Finance Factors, Bank of Hawai'i, and PVT, Inc.



Patrick Horimoto shows Loretta Hera how he weaves 'ie'ie.

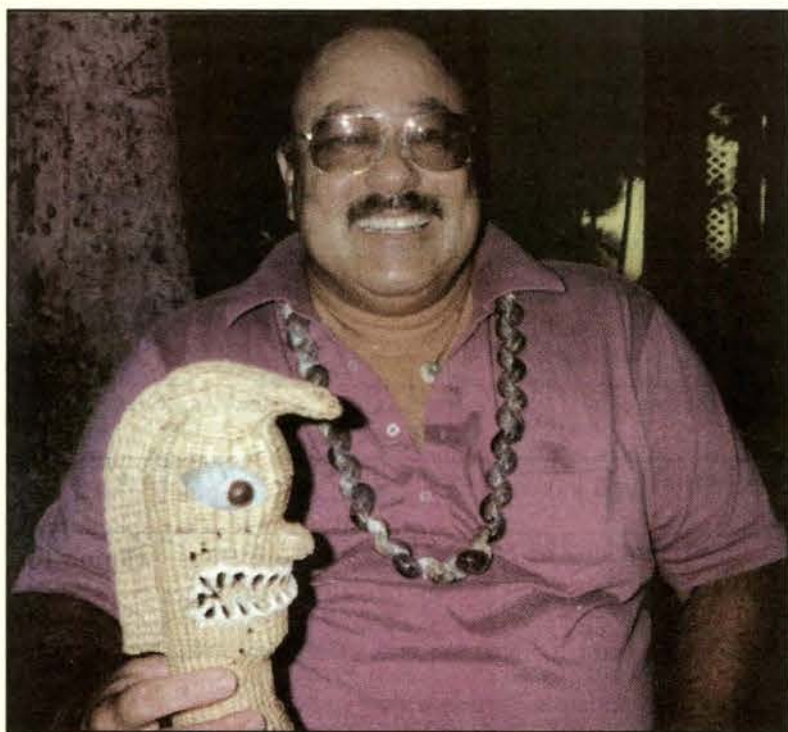
Photo by Jeff Clark

various traditional woven goods. These included a Yap chief's burial shroud made of banana and hibiscus fiber: the inspiration behind it is that death becomes a rip in the social fabric, and the exchange of textiles is a means to mend that rip.

There were also ta'ovala, or

Museum that was responsible for the building of the Mauloa and Hawai'i Loa canoes. Horimoto also displayed some of his other creations, including a fish trap, a "mushroom" helmet and an image of the war god Kūkā'ilimoku.

Horimoto has a reputation as



Patrick Horimoto poses with his 'ie'ie creation of the war god Kūkā'ilimoku.

Photo by Jeff Clark



# Hawaiian herbalists gather to share healing mana

by Deborah L. Ward

In 1918, 500 kahunas lā'au lapa'au, traditional Hawaiian herbal healers, arrived by canoe from all the islands at Lapakahi, North Kohala on the island of Hawai'i. They prayed together and shared their knowledge of traditional Hawaiian medicine in this timeless setting overlooking the sea.

Papa Henry Auwae, today at 84 the acknowledged po'okela, or "dean" of Hawaiian herbal medicine, was just a boy when he attended this historic meeting with his 107-year-old great-great-grandmother. Large canoes carrying up to 90 people each, plus animals for food, came to this ancient gathering place for healers. Each island delegation had its own campground where they grew their own food and preferred medicines.

Seventy-five years later, modern-day native Hawaiian herbal healers known as kahunas lā'au lapa'au, and their haumana (apprentices) and kākō'o (assistants), gathered in late November for a three-day conference and graduation examination at Lapakahi State Park, site of a 600-year-old Hawaiian village

Resources State Parks Division, and the Luhiau 'ohana.

In a ceremony to rededicate Lapakahi as a healing center, four canoes, representing the four ancient kingdoms, arrived one at a time, bringing to shore kai from the sea and gifts from the islands. The kai was to be mixed with mountain spring water gathered by Papa Auwae.

Auwae learned his Hawaiian medicine from his great-great-grandmother and says he knows more than 2,000 medicines. Yet he will never write them down, nor charge anyone to give the gift of healing which he was taught comes from God. He says his tutu "left me what all the money in the world cannot buy." For the past six years he has been teaching other healers so they may pass this legacy to younger generations.

Papa Auwae recognizes that many Hawaiians have criticized him for "giving away Hawaiian secrets" because he shares his knowledge with many people. Unlike many elders of the last century, he says he does not want to take his knowledge with him when he dies. He believes instead that his healing is for all mankind. Every day, he meditates, keeps himself in good health, and makes sure his day is



Papa Henry Auwae



Coastline at Lapakahi State Park, where kahunas lā'au lapa'au gathered for the first time since 1918.

Photos by Debbie Ward

(some speaking entirely in Hawaiian) how, where and when they gathered the lā'au, and how they use it. They used olena, 'awa, koli, wapine tea, kukui, ha'uoi, pa'akai, 'alae, uhaloa, maile hohono, pōpolo, even dry coconut husk rendered to ash.

Explained Auwae, "In medicine we have rules to follow. You don't do it any old way you feel

son for the 'ūniki is so each kupuna will be prepared to teach other people and their own 'ohana. The kupa attending

(with their kākō'o and haumana) were: O'ahu — Kupuna Katherine Maunakea (Ruby Maunakea, kākō'o), Kupuna Mahina Kelly (Pam Matsuda, kākō'o and Sophie Kelly, haumana); Kupuna Alapa'i Kahuena (Mabel Spencer, kākō'o); Maui — Kupuna Helen

Walrath and Lyons Naone (Keoki Sousa, kākō'o); Moloka'i — Kupuna Joseph Hamakua (kākō'o Luana Hamakua, Audrey Palapala and Mamie Pate, haumana Kamuela Hamakua); Kaua'i — Kupuna Emalia Licayan, Pat Licayan,

kupuna/kākō'o, haumana Kauhawai Licayan and kākō'o Joey and Kaeo Licayan; Kupuna Margaret Aipoalani and Elizabeth Hookano, kākō'o Ohu Hookano;

Ni'ihau — Kupuna John Ka'auomoana; Hawai'i — Kupuna Ellen Miles and kākō'o Hana Pau.

John Kaaumoana of Ni'ihau brought lā'au from Ni'ihau for his specialty remedies relating to childbirth. He used a mixture of kukae pua, pōpolo and Hawaiian salt applied to the piko to stimulate the afterbirth. He also uses ehu 'awa, which looks like miniature papyrus plants, to treat

female urinary tract infections.

Alapa'i Kahuena learned her lā'au from her husband Bill Kahuena. She demonstrated the use of dry coconut husk, burned to an ash, then strained and then mixed with spring water, for use with burns and cuts. Kahuena is a windward district kupuna with the DOE in Kahalu'u.

Lyons Kapiioho Naone III, who was one of the younger

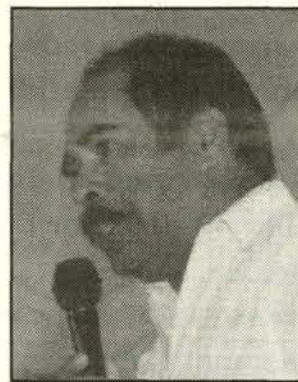
herbal healers present, was born in Hāna, Maui and raised by his grandmother in Kīpahulu. She taught him Hawaiian medicine, the moon calendar and the language, subjects he has been teaching for the past three years at Maui Community College. He

says "Grandma taught us the basics. Papa (Auwae) taught me how to make it right, pure, not kōpulu. Everything had to be done with the moon, it had to be right."

Today Naone lives in Wailuku and speaks regularly to homestead groups, senior citizens, and has five kākō'o

(assistants), whom he hopes to advance to mo'olono (apprentice) level and eventually to kupuna (master) level. His specialty is lā'au from Hāna: wāpine for cleansing the digestive system, and noni though he also uses maile hohono for rashes or hemorrhoids, laukahi for asthma, uhaloa, ha'uī for burns and 'alaea kane.

Naone has a lo'i provided to



Lyons Naone III



Nanette Judd



Kūpuna gather on the first day to review the weekend's plans.

and heiau.

The gathering, "Nā 'ūniki o nā 'ōiwi o nā kupa lā'au lapa'au O Hawai'i" (the graduation of the youth and the kupa of Lā'au Lapa'au O Hawai'i), was sponsored by the Kupuna Lā'au Lapa'au O Hawai'i, a statewide association of Hawaiian traditional healers, with assistance from E Ola Mau, the Office of Hawaiian Health in the state Department of Health, the Office of Hawaiian Affairs, Papa Ola Lōkahi, the Department of Land and Natural

right by asking for God's blessing and for forgiveness, even for offenses given unawares.

The second day of the 'ūniki (graduation exercises) was closed to the public as each kupuna, under the watchful eye of Papa Auwae, presented his or her herbs and demonstrated their preparation and uses for adults and children. Each kupuna prayed first, then began to prepare their most effective medicine. They pounded, cooked, and mixed ingredients, and explained

it should be done. They have to do it perfect. This is no fly-by-night healing." Each kupuna was evaluated for their qualifications and did a self-evaluation as well.

Auwae says his main interest is to teach the "young people" to continue the knowledge and practice of Hawaiian traditional medicine so the tradition never dies. Within his own 'ohana he is teaching his daughter Henrietta Ku'ualoa Miranda and a 10-year-old mo'opuna.

Auwae explained that the rea-

continued on page 22



# COME TOGETHER FOR JUSTICE

**A**MERICAN courage is often tested by the need to stand up and fight for our country. The United States has never failed to meet this test.

But a truer test of national character is the willingness to admit wrong and to apologize for harm done. Last November, the United States demonstrated this courage when Congress passed and President Clinton signed "Senate Joint Resolution 19."

This resolution clearly recognizes the illegal participation of U.S. diplomats and military forces in the overthrow of the Hawaiian Kingdom 100 years ago; the resultant loss of Hawaiian sovereignty and the denial of Hawaiian rights; and the taking of 1,800,000 acres of government, crown and public lands without consent or compensation.

It also acknowledges that these actions are the basis for Native Hawaiian claims against the federal government, and states that "nothing in this Joint Resolution is intended to serve as a settlement" of any of these claims.

This first step in redressing the harms of more than a century ago is gratefully acknowledged. Mahalo a nui loa especially to Senators Daniel Akaka and Daniel Inouye, and Representatives Patsy Mink and Neil Abercrombie, for their leadership in securing this apology.

But many more steps will be needed before justice truly is done. That's why—as Native Hawaiians and Americans—we need your help and support.

E ho'olōkahi i kūpono. Come together for justice.

The determination and basic goodness to achieve justice is the ideal of the American spirit. It is also the Aloha spirit. By working together—for each other, for justice—we will meet this test.

*Excerpts from  
Senate Joint Resolution 19  
November 23, 1993*

*"To acknowledge the 100th anniversary of the January 17, 1893 overthrow of the Kingdom of Hawaii, and to offer an apology to Native Hawaiians on behalf of the United States for the overthrow of the Kingdom of Hawaii."*

*"...Acknowledgement and apology,  
the Congress —*

*• "...apologizes to native Hawaiians on behalf of the people of the United States for the overthrow of the Kingdom of Hawaii on January 17, 1893 with the participation of agents and citizens of the United States, and the deprivation of the rights of Native Hawaiians to self-determination;" and*

*• "...expresses its commitment to acknowledge the ramifications of the overthrow of the Kingdom of Hawaii, in order to provide a proper foundation for reconciliation between the United States and the Native Hawaiian people..."*

*"...Nothing in this Joint Resolution is intended to serve as a settlement of any claims against the United States."*

*If you wish to learn more about the history of Hawaiian claims for land and sovereignty, or want to help develop and deliver the message of justice, please call or write the*

## OFFICE OF HAWAIIAN AFFAIRS

### **For more information, contact the: OFFICE OF HAWAIIAN AFFAIRS**

**O'ahu:** 711 Kapi'olani Blvd., Ste 500 • Honolulu, HI 96813  
Phone: 586-3777 FAX: 586-3799

**Kaua'i:** 3100 Kūhiō Highway, C-4 • Lihue, HI 96766  
Phone: 246-3511 FAX: 246-9551

**Maui:** 140 Ho'ohana St., Ste 206 • Kahului, HI 96732  
Phone: 243-5170 FAX: 243-5016

**Moloka'i:** P.O. Box 1717 • Kaunakakai, HI 96748  
Phone: 553-3611 FAX: 553-3968

**Hawai'i:** 688 Kino'ole St., Unit 4A • Hilo, HI 96720  
Phone: 933-4349 FAX 933-4744  
75-5706 Hanama Place, Ste 106A  
Kailua-Kona, HI 96740  
Phone: 329-7368 FAX: 326-7928

Or clip and mail the accompanying response form to OHA.

☐ **YES! I believe in American Justice for  
Native Hawaiians.**

- ☐ Please send me the full text of Senate Joint Resolution 19.
- ☐ Send me more information on Hawaiian claims.
- ☐ Call me to schedule a speaker for my organization.
- ☐ Call me to help.

Name \_\_\_\_\_

Address \_\_\_\_\_

Phone \_\_\_\_\_



# APPORTIONMENT COMMITTEE

**A**pportionment describes how representative political districts are established. Under the U.S. and Hawai'i Constitutions, every individual is entitled to one vote. O'ahu is the most heavily-populated island, and given the principle of "one person/one vote", it has dominated statewide political decisions. Commission members are considering several proposals which attempt to balance the constitutional principle of "one person/one vote" with the unique and equally compelling interests of neighbor island residents. One model for this approach is the U.S. congress itself, which exempts itself from the "one person/one vote" requirement and is representative of both populations and geographic districts. The following are being considered:

## **At least one vote per island: at-large delegates:**

The size of each island's delegation is determined by that island's proportionate share of the total Hawaiian population, except that each island is guaranteed a minimum of one vote, no matter how small its population. Delegates also run "at-large", the total number calculated on the basis of each island's population. Non-residents must identify with a Hawaiian district in order to participate in elections. Delegates meet at a central convention.

## **Island Convention/Central Convention:**

Island Councils are established to facilitate education, registration and related activities within designated (possibly traditional moku) districts. After a period of registration, those who have registered within their respective districts elect delegates to an island convention. Delegates to island conventions are apportioned on the basis of district population.

Alternative 1: Each district is allowed an equal number of delegates to the central convention. Decisions of the central convention are referred back to island conventions for acceptance prior to approval. America is treated as one district.

Alternative 2: The number of delegates permitted each island is calculated on the basis of total population share as well as total trust lands share. America gets the same number of delegates as Lana'i and Ni'ihau.

## **Bicameral:**

A "two-house" system modeled after the U.S. congress. One set of delegates is elected from districts on the basis of population. A second set of delegates is elected on the basis of geography—an equal number per island district without regard to population. Proposed measures must be reviewed and approved by both sets of delegates at a central convention in order to pass.

## **Majority + Island Caucus:**

Delegates to a central convention are elected from island districts on the basis of district population. In order for a measure to pass, a simple majority of total delegates plus a majority of each one of five island delegations must approve.

## **Na Moku Eha/Na Moku 'Aina: The Traditional Chiefdoms/The Traditional Island Districts:**

Like the individual fifty states which comprise the nation of the United States, the traditional four chiefdoms associated with the island-unifying chiefs Manokalanipo, Kaku'ihewa, Kama and Keawe formed the ke kua or backbone of the Hawaiian nation.

Manokalanipo - Kaua'i and Ni'ihau (4)

Kaku'ihewa - O'ahu (4)

Kama - Maui, Moloka'i, Lana'i and Kaho'olawe (4)

Keawe - Hawai'i (4)

Recommendation is to assign four delegates from each traditional unit. These delegates would reside within the islands comprising the former chiefdom, and be elected at-large by all eligible voters.

The next important level of political organization within the traditional chiefdoms was the traditional island districts which functioned as the tax-equivalents of counties within the nation.

Manokalanipo - Kaua'i: Hanalei, Kawaihau, Lihu'e, Koloa, Waimea, Ni'ihau (6)

Kaku'ihewa - O'ahu: Ko'olau Loa, Ko'olau Poko, Waialua, Wai'anae, 'Ewa, Kona (Honolulu) (6)

Kama - Maui: Hana, Makawao (Kaho'olawe), Wailuku, Lahaina, Moloka'i, Lana'i (6)

Keawe - Hawai'i: Kohala, Kona, Ka'u, Puna, Hilo, Hamakua (6)

Recommendation is to assign one delegate from each unit. These delegates would reside in the affected district, and be elected at-large.

A number of delegates could then be selected based upon the population of each island district using the One-person/One-vote concept.

\*Census figures and calculations based upon the foregoing approaches will be presented at the Public Informational Meetings in January.



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## EDUCATION COMMITTEE

**I**t is the goal of the Commission to provide as much education as possible to ensure that Native Hawaiians are able to make informed decisions about sovereignty. The Commission will be coordinating its education efforts with other Hawaiian organizations so that efforts will not be duplicated and resources can be more effectively used. Education will include Hawaiian history, models of sovereignty, how sovereignty will affect

Hawaiians and Hawai'i, the voter registration, election, and apportionment processes, and related subjects.

The Commission hopes to hold public educational meetings every three months throughout the Hawaiian community until the date of the Plebiscite. Educational information will be presented in various formats (video, lecture, charts and graphs, etc.). All who attend will be welcome to ask questions, express their concerns, and share their opinions.

## VISIONING BEYOND THE LEGISLATIVE MANDATE COMMITTEE

Visioning Beyond the Legislative Mandate Committee is best described by its long name. To be true to the "spirit of self-determination"; more important, to be true to the expectations and aspirations of the Hawaiian people in their call for self-determination, the Commissioners felt such a committee was necessary.

This "Visions" Committee is investigating two areas of human rights; both of which take Hawaiians beyond the constructs of state and federal law—the rights of Hawaiians as indigenous people and the right to decolonize Hawai'i under international law.

Is it fair for the U.S. or the State to set the terms of the rights of Hawai'i's indigenous people? To address this con-

cern, the committee sponsored a forum in November by International Law expert, Russell Barsh. The committee is researching the work of the United Nations Working Group on Indigenous Populations, The International Labor Organization and other international organizations.

The "Visions" Committee is wrestling with important questions of applying international principles to our Hawai'i situation, attempting to maintain a balance of rights for both indigenous and non-indigenous peoples of Hawai'i in a fair and equitable fashion. The committee is raising uncomfortable but necessary questions to resolve historical injustices which have haunted us for too long.



**HAWAIIAN SOVEREIGNTY  
ADVISORY COMMISSION**

**587-2834, 587-3158**

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## Sol Kaho'ohalahala

from page 2

understand what the real issues of sovereignty are. The people of Lāna'i have lived under these conditions for years. The issue of sovereignty takes as its basis the wrongs that have been done in the past and, considering our history, Lāna'i is no different from other islands. If you look back at the history of Lāna'i you realize that a lot of things may not have been correct as well, and for those reasons, the people of Lāna'i live in the conditions that they live in today. It's been several generations past but it doesn't necessarily right make things.

**KWO:** What are the greatest challenges, in your view, facing the commission?

**Kaho'ohalahala:** I think initially for me the challenge was to ensure that there was a voice for small islands. Now, understanding that our commissioners are a very diverse group of people who have various levels of understanding and participation in terms of the sovereignty movement is very important. I really feel the leaders of the sovereignty movement should work together and become a united harmonious group of people even understanding how diverse we are. And I think that we have been able to do this. It hasn't been very easy but I feel comfortable that we have been able to meet the challenge placed in front of us and have been able to come together regardless of our own personal desires. We all come in with our

own ideas of sovereignty but I think we are all trying to find out what is the best of all parties.

**KWO:** Do you think the absence of Ka Lāhui has helped or hurt the commission?

**Kaho'ohalahala:** It definitely has hurt us. Because this is a time to bring together the best minds in the sovereignty movement and not having Ka Lāhui is like leaving out one child in the family. I think somehow we will try to include those people. I can't really say that they are not actively participating. They continue to attend our meetings. Although they are not a direct participant they are actively participating in the process.

**KWO:** Do you feel the Sovereignty Advisory

Commission has accomplished all the goals it set out to do?

**Kaho'ohalahala:** Well, we are trying to accomplish as many of the goals as have been laid out in the mandate given the kind of timelines that we have. It's not been easy to try and deliberate, gather community input, and fulfill all the requirements for the future in the amount of time that we've had. We're talking about the future and yet we were expected to give a decision and establish a direction in less than five months.

**KWO:** Has the commission gone beyond its original mandate?

**Kaho'ohalahala:** Yes. What we have done in our commission is assign a vision committee to look beyond the mandate. I think it's

important to realize that some of the solutions for our problems rest outside our present parameters. If there are really good solutions to some of the concerns that exist today, they should not be restricted by present parameters that say that even though something may be the best solution, because it sits outside the fence you're not allowed to touch it. When we're trying to be visionaries, when we're trying to look forward with something that many of us are not familiar with and are beginning to learn about, you might find that the answers are just a little bit farther out than you expected. I would say that as visionaries we need to acknowledge that solutions might be beyond accepted parameters and we should be able to talk about them, to look at them, to touch them, and understand them.

## Ka nūhou mai Alu Like

News from Alu Like

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



## Computer training program helps Hawaiians get on career track

Try to get an office job without computer knowledge these days and you'll probably be handed a vacuum cleaner: honorable work but without much future.

Alu Like's Hawai'i Computer Training Program is aware of this and helps Hawaiians learn, not only the ins and outs of the computer world, but also valuable on-the-job skills.

"We assist people who want the benefits of a 9 to 5 job but have no marketable skills," says program director Diane Halpin. "Some of these individuals may have worked in the food or tourist industries and would like to move into jobs that offer more opportunity for growth."

The computer training program is a joint venture between Alu Like, Inc. and IBM. It offers an introduction to computers and provides training in a wide variety of IBM-compatible programs including WordPerfect, Lotus, and D-Base.

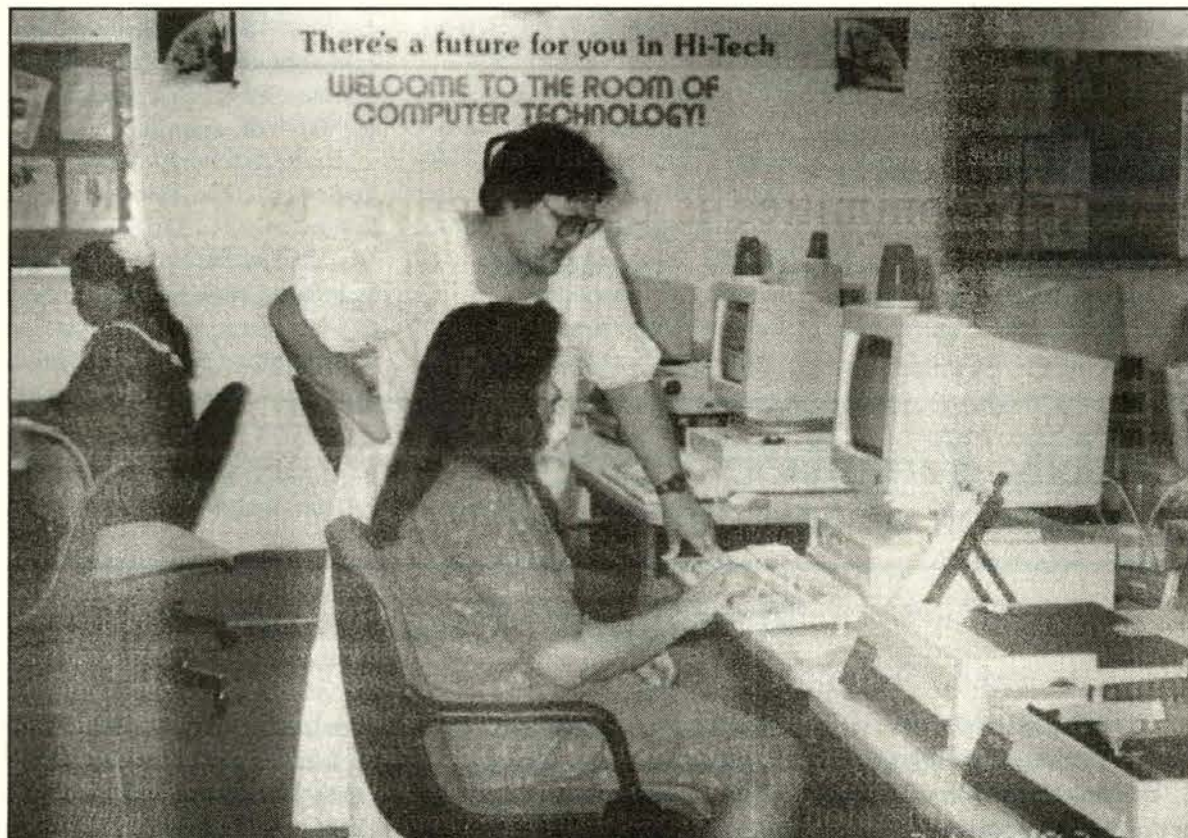
The program has a course in typing, and a "readiness and retention class" that helps stu-

dents put together resumes and prepare for interviews. They also teach valuable communication skills.

Halpin explains, "We did a survey of employers and we asked them what they would like to see their employees receive more training in. Virtually all of them said oral communication."

Program directors and teachers have discovered that a lot of Hawaiian students find the principles and ideas taught in the course foreign and hard to relate to and are afraid that by adopting them they will lose some of their Hawaiian heritage. To help offset these fears, the program brings in individuals from the Hawaiian community who have successfully adopted Western business practices but have retained the good qualities of their own culture. They also begin every course with a ho'olauna session carried out by OHA's kupuna team and have lectures on cultural practices such as ho'oponopono and lomilomi.

Each computer course is 15 weeks long. Students are



Students at Alu Like's Computer Training Program: learning marketable skills.

required to be in class from 8 a.m. - 4:30 p.m. with a 45-minute lunch break. Lateness is not tolerated.

"This course is not for folks who want to fool around. We push the students hard," Halpin says.

Despite the hard work, the computer program has a high retention rate for Hawaiian students compared to other post-high-school education facilities. And through its placement program most of its graduates are able to find work when the course is finished.

The program accepts individuals of all ages and nationalities, although on average 97 percent of students are Hawaiian. Students must have a

high-school diploma and pass an entrance test to be enrolled. Tuition is free but non-Hawaiians must be sponsored by an agency such as Work Hawai'i, the J.O.B.S program, or the Department of Vocational Rehabilitation.

Alu Like's computer training program is funded by Alu Like's Native Hawaiian Vocational Education Program which gets its support from the Department of Education. It receives technical support from IBM and works closely with a number of businesses, both to find work for its students and to get feedback from companies on what kinds of skills they are looking for in their employees.

Halpin explains, "People who

really love us are the temp agencies. It's funny but some companies won't come to us for workers and go to agencies like Snelling. Snelling then turns to us to supply the worker."

The computer program is guided by a steering committee made up of community leaders. These include representatives from IBM, James Campbell Estate, Bank of Hawaii, Kamehameha Schools, Alu Like, HMSA, the Department of Human Services, and the Department of Commerce and Consumer Affairs.

For information about Alu Like's Computer Training Program call 532-3655.

### Honolulu Cellular Telephone

#### Company Receives Community Award

Alu Like's Hawai'i Computer Training Center executive steering committee recognized the Honolulu Cellular Telephone Company last month for its service to the community.

Honolulu Cellular has helped the community through its support of students at the Hawai'i Computer Training Center, participating in student activities and the voluntary internship program, providing voluntary training, and hiring graduates from the center.

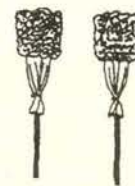
The awards were presented at the commencement ceremonies for Class 19.



# OHA Board Business

Nā kuleana a ka Papa Kahu waiwai

by Ellen Blomquist  
Public Information Officer



The regular business meeting of the Board of Trustees was held Monday, November 22 in the board room at OHA's Honolulu Office. The agenda was approved unanimously as amended, with an item relating to the special funds budget deferred. The minutes of the board meeting of November 5 and correspondence reports of the chairman and administrator were also approved unanimously.

## Community Concerns

Barry G. Raff, director of the Honolulu Medical and Regional Office Center, Department of Veterans Affairs, and his staff expressed their appreciation to OHA for the ho'olauna workshops conducted for VA staff. VA staff presented plaques acknowledging the contributions of Chairman Hee, OHA's kupuna team (Betty Jenkins, Anne Kaapana and Nalehua Knox), Ulu Kanaka'ole Garmon, Rona Rodenhurst, OHA's education officer; Lorraine Godoy, OHA's health and human services officer; and Babette Galang, OHA's health and human services specialist. In accepting the VA's thanks, Hee noted the enthusiasm of the participants in the ho'olauna workshops he had attended, and acknowledged Aunty Betty Jenkins "and her crew" for an outstanding job.

Following Raff's presentation, R-M. Keahi Allen and Eugene Tiwanak, trustees of the Lunalilo

Home, gave a brief overview of the status of Lunalilo Home, particularly noting the quality of care provided the kupauna residing there, and discussed the 10-year strategic plan they were developing, including plans for fundraising in 1994.

## Budget, Finance and Policy

**Financial Guidelines.** The board unanimously approved a statement of investment objectives for new investment managers, and overall investment objectives and guidelines for OHA. These reflect actions previously taken by the Board with regard to asset allocation, selection of investment managers based on allocation, contract managers, and delivery of funds.

**Ka Wai Ola Ad Revenue.** The board voted unanimously to allocate \$10,000 of Ka Wai Ola ad revenue to defray this year's postage costs for mailing the newspaper, \$15,000 to sponsor the televised coverage of the Merrie Monarch, and \$33,500 for a partial sponsorship of UH sports coverage on KHNL/KFVE.

**Mailings.** The first reading of an amendment to the OHA bylaws pertaining to trustee mailing privileges was tabled after questions about the guidelines and the definition of terms used in the bylaw amendment.

## Land and Sovereignty

*Hawaiian Sovereignty Advisory*

**Council Report (HSAC).** Trustee Kina'u Boyd Kamali'i, chair of the Land and Sovereignty Committee and OHA's representative on HSAC, reported that the commission will be preparing committee reports this month and will hold public meetings again in January. She said the commission anticipates providing a report to the Legislature by February 28, 1994.

**Mākua Resolution.** The board unanimously approved a resolution requesting the U.S. Army return Mākua Military Reservation to OHA. Input from the Wai'anae Neighborhood Board and members of the Wai'anae community was used in preparing the resolution, which describes the history and archeological significance of Mākua, and the effect of continued military use on the community vis-a-vis the Army's application for a hazardous waste management permit. The resolution calls for the return of the ceded land portion of Mākua (more than 1,000 acres) to OHA and for establishing a mechanism to return to private ownership kuleana lands for which there are heirs.

**Delbert Goo Kuleana Case Settlement.** The kuleana escheat law established OHA's interest on behalf of the Hawaiian people in kuleana lands for which there are no heirs; later legislation required that OHA be notified in

any quiet title action pertaining to kuleana parcels. In the quiet title action, *Delbert Goo et al. vs. Goo York et al.*, Civil No. 92-003, Fifth Circuit Court, State of Hawai'i, OHA's board unanimously accepted an offer of \$23,000 to settle OHA's interest in a kuleana property located in Kalihiwai, Kaua'i, with the funds to be deposited in the Native Rights Fund.

**Paglinawan Resolution.** The board approved a resolution expressing deep affection and appreciation to Richard Kekumuikawaiokela Paglinawan, OHA's administrator, on the occasion of his retirement. Individual board members spoke at length about his patience, compassion, dedication and dignity. The vote was 7 - 2, Akana and Akaka dissenting.

The board held a special meeting Wednesday, Dec. 1 1993 at 10 a.m. in the Honolulu office. Trustees Kamaki Kanahale III and Moses K. Keale Sr. were excused.

After the call to order and approval of the agenda, the board considered three items submitted by the Budget, Finance and Policy Committee.

**Ke'ehi Lagoon.** The members unanimously approved a contract with Mitsunaga & Associates Inc. for an amount not to exceed

**The next business meeting of the board of trustees is tentatively scheduled for Jan. 26 at 10 a.m. at OHA's Kapi'olani Blvd. offices. Call the newsline at 586-3732 for meeting schedule updates.**

\$41,000 for a feasibility study of the Ke'ehi Lagoon property. The state offered OHA approximately 15 acres of land in Ke'ehi Lagoon without charge, except that OHA would be required to develop the Hawaiian Canoe Center described in the state's Master Plan. The board had previously approved issuance of a Request For Proposals (RFP), to which eight bidders responded and from which, Mitsunaga & Associates was selected. The primary reason for conducting the study is to ensure that the site is thoroughly assessed in terms of environmental factors and development potential and costs before OHA accepts the state's offer.

**OHA Supplemental Budget.** The board accepted OHA's supplemental budget request to the Legislature for the fiscal year July 1, 1994 - June 30, 1995, with provisos pertaining to trustee aides, hire of additional

*continued on page 22*

# OHA Trustee's Views

Ka mana'o o nā Kahu Waiwai pākahi

(This column is open to all OHA trustees to express their individual views and does not necessarily represent the official position of the OHA board of trustees.)

## A creative Hawaiian alternative; Puhi Bay revisited

by Moanike'ala Akaka  
Trustee, Hawai'i

In Hilo, Hawaiians without a house call themselves "houseless." They have a home — Hawai'i. It is a house they lack.

There is a desperate need for creative alternatives to this heart-wrenching island-wide problem affecting many Hawaiian families. On Hawai'i island, we have an opportunity to create a solution for some Hawaiian families, working with Mayor Steve Yamashiro and the county, churches, this trustee, and, I hope, the Office of Hawaiian Affairs.

With the help of a former planner from the Office of State Planning, these Hawaiian families are determining their own destiny by establishing a Hawaiian village on 14 acres of

ceded land which the county has controlled rent-free for years.

The 'āina is overgrown. The ancient fishpond and its surroundings must be cleared and the pond re-established so it can feed the villagers. Kalo can also be grown. The desire is also to have simple hale for Hawaiian 'ohana.

This could be an excellent community-based economic development project. Surplus kalo and fish could be sold to sustain the village. Many community people want to kōkua this project with their talents and skills.

The prospects are exciting, and this is very important because it shows that when political leaders take seriously the problems of the Hawaiian people and work with them, remedies can be found and everyone comes out

ahead, win-win! These Hawaiian families are exercising sovereignty and determining their own destiny on Hawaiian ceded lands. I will keep you informed as the situation develops.

Speaking of sovereignty and Hawaiian land, here's an update on the assault on Puhi Bay (covered in my Oct. 1993 column): in the past three months over 40 Hawaiians have been arrested as a result of the destruction of the pavilion at Puhi Bay by DHHL. On Oct. 9, police arrested 25 of more than 100 Hawaiians gathered at the Prince Kūhiō Shopping Plaza, located on DHHL lands in Hilo. The Hawaiians were there to protest the destruction of yet another community-built pavilion at Puhi Bay.

According to the *Honolulu Advertiser's* front page article on Oct. 10, 1993, "Police made arrests after demonstrators walked through and around an indoor mall carrying signs, ti

leaves and Hawaiian flags flying upside down — a signal of distress. Demonstrators did not appear to impede shoppers. Arrests came when police and protestors confronted each other outside the mall. There are allegations the Hilo police were over-zealous in handling the arrests of these Hawaiians and their supporters."

In a Hawai'i Tribune Herald letter to the editor, Dec. 5, 1993, an observer to the arrests, Melissa Moniz, pointed out that "demonstrators were unnecessarily 'roughed up' by police. A Waiākea High School teacher who was peacefully filming the arrests was suddenly overwhelmed and put in a choke-hold by police." This Hawaiian woman, a probation officer, was appalled at the officers' actions.

What right did the Hilo police have to make these arrests in the first place, as at Puhi Bay? The county has no right or jurisdiction to arrest Hawaiians on

DHHL land when we peacefully raise issues and act due to mismanagement.

Judge Colin Love will preside over the trial of the 30 arrested at Prince Kūhiō Plaza and Puhi Bay. He has scheduled an important hearing Jan. 22, on our numerous claims that police didn't have the right to arrest us (beneficiaries), nor do the courts have the right to hear the subsequent challenges. (The Hawaiian Bar Association should take this issue on as a challenge.)

True sovereignty must allow us as a native people to peacefully determine our own destiny and govern our own lands, which include DHHL, without threat of police interference. Also, first amendment rights like free assembly are guaranteed Hawaiians as American citizens in the U.S. Constitution.

Mālama pono. Ua mau ke ea o ka 'āina i ka pono.





## OHA Trustee's Views

*Ka mana'o o nā Kahu Waiwai pākahi*

(This column is open to all OHA trustees to express their individual views and does not necessarily represent the official position of the OHA board of trustees.)

### Political change starts with you

by Rowena Akana  
Trustee-at-large

The general populace is not disenchanted with state government — it's disgusted. You might think that, given the scope of the 1994 general elections — every seat is up for sale — some changes for the better might ensue.

You might think that, but you would be wrong. Nothing will change because only one person is responsible for the vast majority of the state's problems. Only one person deserves the brunt of the blame.



It's all your fault. I'm not sure who you are, but statistically speaking, it must be your fault. According to the State Data Center, there is a 62 percent chance you are registered to vote, but only a 51 percent chance you actually did. *Pacific Business News* puts your chance closer to 43 percent, but no matter, because you certainly did not vote for anyone new.

If you are one of the 75 percent of registered OHA voters that turned out for the 1992 general election, congratulations. Unfortunately, actual OHA voters represented as

little as 34 percent of those eligible to vote, according to some estimates.

If you rely on someone else to represent your interests without your input don't be surprised when they get it wrong.

Once the election was over, though, you probably stood idle as your government catered to its own myopic whims, rather than those of the populace as a whole. But why should government concentrate on the larger picture

when most of it is blank?

You don't attend public meetings, or write your representatives, or keep a vigilant watch on the shenanigans of the bureaucrats who wield most of the power. If you did any of these things, you would probably be a lobbyist.

You might grumble during newscasts or while scanning the forum section of the newspaper. But when night falls, and your head slumps to your chest, and the paper splays down across your lap, and the TV light flickers on — nothing has changed. The same people will be doing the same things reported by the same few who speak to the same deaf ears.

So it must be your fault that

Hawai'i government works the way it does. The saving grace of this piece of news is that only you can do something about it.

If government really disgusts you, do something. Go register to vote, get someone else to register, watch a political debate, go to a political meeting, ask some questions, demand straight answers, find people to run for office who haven't before, but would be good at it; and for goodness' sake, show up at the polls.

If you rely on someone else to represent your interests without your input, don't complain when they get it all wrong.

Only when your voice is heard can you expect a response.

## OHA Trustee's Views

*Ka mana'o o nā Kahu Waiwai pākahi*

(This column is open to all OHA trustees to express their individual views and does not necessarily represent the official position of the OHA board of trustees.)

### State must not shirk duty to other Hawaiians

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

How far have we come and where are we heading?

As the new year dawns, that question glares from the depth of 13 years of OHA operations. We have come a long way and yet we have not gone far enough. We have obtained a large financial settlement and now have major assets, but are we squandering those assets or setting dangerous precedents that we may live to regret?

In 1990 the state and the Office of Hawaiian Affairs announced details of a major settlement in our rent revenue dispute over the public land trust. In 1993 we received a check reflecting this agreement. But this wonderful news has not come without a price. In these tough financial times, the state appears to be giving to us with one hand while taking with the other.

I am disturbed at the message being sent by both trustees and administrative officials of the state, that Hawaiians should be paying a greater share of the costs of implementing and monitoring programs with the entitlement funds provided to OHA.

The attitude seems to be that "Since we, the state, have given you \$130 million, you resolve your problems, you fund your own projects."

Let me remind *all* readers, these moneys were not a gift, but

a Hawaiian entitlement to be disbursed as OHA's Board of Trustees feels appropriate for the benefit of *native Hawaiians* (50 percent or more blood quantum). Moneys provided to OHA to run programs and staff offices to monitor those programs provided by other state agencies must continue to be funded by the state through general fund appropriations. The burden for funding programs and staffing should not be placed solely on the back of the "native Hawaiian."

The Hawai'i Revised Statutes,

Chapter 10-3(3) states that OHA shall "serve as the principal public agency in this state responsible for the performance, development and coordination of programs and activities relating to native Hawaiians and Hawaiians..."

It further states that "It shall be the duty and responsibility of state government providing services and programs which affect native Hawaiians and Hawaiians to actively work toward the goals of this chapter and to cooperate with and assist wherever possible the Office of Hawaiian Affairs."

As we proceed with our supplemental budget request to the Legislature, I am disturbed at the tendency for anyone to suggest that we should vacate the precedent set by the Legislature and OHA, that all positions and/or programs should be funded through revenue sharing between general funds and special (ceded

land trust) funds.

Each and every Hawaiian is a taxpayer and citizen of this state

In these tough financial times the state appears to be giving to us with one hand while taking away with the other.

and is entitled to all programs available to every citizen. In

addition, it is our duty to make sure that every Hawaiian is availed of *all* state services. How can we execute the intent of the law if proper funding is not made available for us to pursue such action?

The resolution to this problem is simple. Either provide enough funding for all programs and provide services to our beneficiaries through the normal state agency process or give us the money to carry out those responsibilities through out office. Our trust funds are to be used to benefit the native Hawaiian. The state must provide moneys to be used

to assist *all* other Hawaiians (less than 50 percent blood quantum).

In short, until the state wishes to address and settle the issue of the second trust class and provide a second trust asset for them, the state must shoulder that burden either directly or through OHA via funding allocations.

You must not be complacent. You must inform the trustees that you wish that distinction to be made. You must inform the Legislature of your wishes. We are all partners in this mission. Please participate!

Hau'oli makahiki hou!

## OHA Trustee Kina'u Boyd Kamali'i retires from SHPDA to devote full energies to Hawaiian sovereignty drive

by Jeff Clark

Office of Hawaiian Affairs trustee Kina'u Boyd Kamali'i retired Dec. 31 as administrator of the State Health Planning and Development Agency (SHPDA) in order to devote more time to OHA and the Hawaiian sovereignty movement. SHPDA is responsible for statewide health planning and Kamali'i had been SHPDA's administrator since 1987. Her term would have expired June 30, 1995.

"During her tenure, Mrs. Kamali'i provided SHPDA with a strong and effective administrator and her leadership and management skills as the head of this very important agency will be sorely missed," said Gov. John Waihe'e in announcing Kamali'i's decision. "I under-

stand her personal goals and desires and wish her well in her future endeavors."

Waihe'e named Patrick Boland, who had been chief of SHPDA's regulatory branch, to be the new administrator.

Kamali'i was a state legislator from 1974 - 1984, and prior to that had been a legislative staff member since the state Legislature was established. In 1980 President Reagan appointed her chairperson of the federal Native Hawaiians Study Commission.

Kamali'i's seat on the OHA Board of Trustees involves chairing the land and sovereignty

committee, and she is also a member of the Hawaiian Sovereignty Advisory Commission.

Mentioning the sovereignty movement, claims legislation, native Hawaiian rights, an inventory of public lands, and the Send a "Message to Congress" (see page 14, this issue) campaign, Kamali'i said, "There's just so much to do here at OHA."

She regrets leaving SHPDA, but says, "I just can't do both. They are two very important jobs, and my heart is here. With the Hawaiian people."



Kina'u Boyd Kamali'i



# Ola kino o nā Hawai'i

Hawaiian health horizons



## E ho'omau lomilomi

by Keoni Kealoha Agard  
Special to Ka Wai Ola O OHA

Our kūpuna believed a person's physical condition was the outward manifestation of one's emotional, mental and spiritual state of being. How do we as Hawaiians integrate the wisdom of our kūpuna within our modern Western lifestyles?

First, we must take responsibility for our own wellness; this was the practice in our cultural past. It was essential that each member of the 'ohana within the ahupua'a be both strong and healthy. Each person's labor contributed to the strength and prosperity of his community. We need to ask ourselves whether we today can measure up to the standards of good health and strength maintained by our ancestors. It took great strength and stamina to build fishponds, to work the lo'i day in and day out, and to train

for combat as a warrior. By contrast, how strong and healthy are we today?

Second, we must commit to practicing preventive health care measures. The sacred healing art of traditional Hawaiian lomilomi (massage) is by far the most pleasurable of all preventive health care measures. A one-hour session can quickly give you an awareness of the stress your body. Regular sessions help to reduce the build up of a more severe or chronic condition(s).

In the old days, traditional native practitioners could tell before a person entered their presence what the individual was ailing from and what was the cause of the problem. Today our traditional healers and lomi practitioners are able to tell by visual observation where a person is suffering and locate the source of the problem quickly.

The foremost element of lomilomi massage is prayer. The practitioner seeks continual spiritual guidance and must remain ha'aha'a (humble) at all times. It is believed that relief and healing flows through the practitioner to the patient with aloha that originates from the highest source of creation.

Lomilomi is Hawai'i's traditional massage that needs to be treasured and returned to the daily lives of the modern Hawaiian, for it is one of the best measures of preventive medicine. This sacred traditional art brings about rapid relief and relaxation to tense, stressed muscles. While there are varied forms of this therapeutic procedure, the most familiar and widely-used employs deep tissue manipulation to activate the circulation of body fluids through the muscle tissue and organs. The degree of pres-

sure applied may vary ... light, medium, heavy or "down to the bones."

Lomilomi utilizes the hands, palms, fingers, forearms, elbows, knees and feet in pressing, kneading, squeezing, friction-creating, and hacking movements. Regardless of the movements being employed, aloha is the most important message communicated in the work. Each practitioner has their own individual touch, mana and mana'o. You will find it a pleasure exploring the varying personalities, ambience and rhythm of the different practitioners. They recognize that pain, discomfort and injury, while manifested in the physical body, is the culmination of suffering and imbalance mentally, emotionally or spiritually. Through physical manipulation, our traditional practitioners soothe the spirit, bringing peace

and healing in the individual.

One such practitioner is Uncle Kalua Kaiahua, a master at bodywork, who provides seminar training sessions at various locations. He serves his clients at his home in Lahaina, Maui at 669-6604, and also in 'Aiea, O'ahu at 488-3541.

Native Hawaiian traditional lomilomi was practiced in a loving way because the practitioner generally worked on his own 'ohana. Thus the "aloha touch" is an ingredient emphasized by Aunt Margaret Machado, master lomilomi practitioner. She teaches at the Institute of Hawaiian Lomilomi in Captain Cook, Kona, Hawai'i, and is loved and cherished by many.

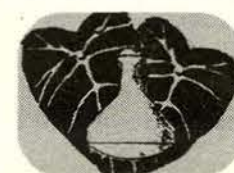
Aunt Margaret's haumana (students) have returned to their communities and established four massage clinics that specialize in

continued on page 21

## 'Ai pono, e ola

by Dr. Terry Shintani

Eat right and live well



### Seven tips for New Year dieting

Happy New Year, everyone. I hope you have all made some resolutions for a happier, healthier new year. This is the third (and last) in a series of articles on weight loss and I think it's appropriate this month when most people are thinking about losing holiday weight gain.

Here are seven tips for weight loss in the new year, based on traditional wisdom. They go with my last two articles, so for additional information see the November and December 1993 issues of *Ka Wai Ola O OHA*.

**1. Eat whole foods.** This means eating unrefined foods such as taro, poi, brown rice, whole wheat bread or whole wheat pasta. Avoid white sugar and highly processed foods such as candies, cakes and other concentrated foods. This is important because studies indicate that eating whole foods makes you feel full faster. One study compared whole wheat and white bread. When people ate as much as they wanted of each, they ate fewer calories of whole wheat.

So eating whole foods can fill you up, make you satisfied, and still keep down your calories.

**2. Never fry.** Bake, boil, steam, lāwalu or pūlehu your food, but never fry it. The ancient Hawaiians never fried their foods. How do we know this? No frying pans in the old days. Why is it important to not fry foods? It

is important to limit your fat intake because fat in your diet turns into body fat. Let me give you an example. Potatoes are about 1 percent fat or about .5 grams per medium whole potato. This is a food that will tend to make you slim. Fry it into french

**Being optimally healthy means eating the right foods, being active (including regular exercise), thinking right thoughts, and having faith in a power beyond us.**

fries and it becomes 45 percent fat, or about 12 grams, and will tend to make you fat.

**3. Limit animal food consumption.** In ancient times animal food was not eaten much at all, not only in Hawai'i but just about everywhere. How do we know this? Because there were no refrigerators in those days. How can you eat meat at every meal (as many of us do), or even once a day, without refrigerators? This is important because most animal foods are very high in fat. For example, roast beef is 71 percent fat and ham is about 47 percent fat (see last month's article for

more examples). Worse, most animal fat is high in saturated fats which raises blood cholesterol levels and all animals (even fish and fowl) have cholesterol, which contributes to heart disease.

**4. Don't eat after dark.** It is said that the traditional Hawaiian way was to never eat after dark. This seems to be a good idea. At least try not to eat within three hours before you go to sleep. I recommend this because calories eaten just before sleep are more likely to turn into fat. During the day calories eaten are more likely to get burned for energy because we are active.

**5. Try traditional Hawaiian foods.** Of course I recommend eating Hawaiian foods. Programs based on the traditional Hawaiian diet such as the Wai'anae Diet and other programs all over the state now have demonstrated that real Hawaiian foods are beneficial. When I say Hawaiian food, I don't mean modern feast foods like lomi salmon, macaroni salad and kālūa pig. I mean kalo, poi, sweet potato, greens, limu and fish. These traditional Hawaiian foods contribute to your health and natural weight loss.

**6. Share some Hawaiian food with friends.** Staying on a good diet is easier when it is done with friends. If you learn how to make authentic traditional Hawaiian foods and share them with your friends, you can make them a

conversation piece and you might even inspire your friends to try it themselves. In so doing, you make it more fun for yourself to stay with a diet.

**7. Observe the laws of nature.** We are what we eat. We are what we think. We are what we do. If we are healthy we attain our ideal weight. No counting calories or limiting portion sizes is necessary for most people if they simply

pick healthy food. I believe that being overweight is an early sign of being unhealthy.

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

### Cultural classes at Kamehameha Schools

Starting January 31 at Kamehameha Schools, adults and families can take classes in a variety of Hawaiian cultural activities. Classes in Hawaiian language, feather and flower lei-making, hula (both kahiko and 'auana), guitar (both slack-key and basic "Hawaiian style"), 'ukulele, fishnet making, lau hala weaving and hat making, pahu drum carving, quilt-making, chanting and other skills are being offered.

Auto maintenance, ceramics, woodworking, typing, tennis, and CPR are some of the other classes offered by the Kamehameha Schools/Bernice Pauahi Bishop Estate Continuing Education Program.

All classes are open to the public. For more information on the spring 1994 semester, and to register, call 842-8279 or 842-8297.





# Ke ao nani

Naturally Hawaiian

by Patrick Ching  
artist/environmentalist



## Moi, the king of fish

*Ehuehu kai, noho ka moi (where the sea broils, there the moi fish dwell).*

'Ōlelo No'eau: Hawaiian Proverbs and Poetical Sayings, Bishop Museum Press

Hawaiian fishermen are quite familiar with the foamy moi grounds in their area. Their trained eyes can spot the bluish-colored schools of moi even in the most turbid water.

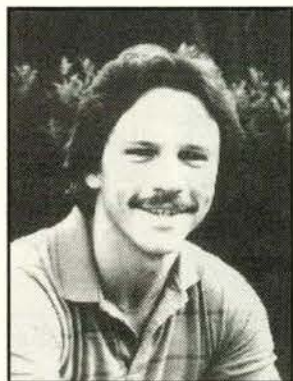
The moi is silver-grey in color and has several dark stripes running laterally the length of its body. Its nose is pointed and transparent and its pectoral fins taper into feelers which it uses to scare up food from the ocean's floor. Its meals consist primarily of crustaceans and small fish.

Hawaiians have several names to describe the different sizes of moi. Some of the common ones

are *moi-li'i* (little moi), *pālā-moi* (growing into moi), and *moi* (adult).

The average moi weighs about two or three pounds and is about 18 inches long.

The official world record is a seven-pounder caught by Harry Paik of Kaua'i. Some old-time fishermen say that moi may grow to weigh over 10 pounds and nearly three



feet long.

Present-day kapu prohibits the taking of moi during June, July and August. The minimum legal size limit is seven inches.

According to Don Heacock of the state Department of Land and Natural Resources Division of Aquatic resources, "Moi are protandric. They change sex. Until they are about nine inches

long they are neither male nor female. At about nine inches long they become sexually mature males. They remain males until they're about 12 inches long, then change into females for the rest of their lives."

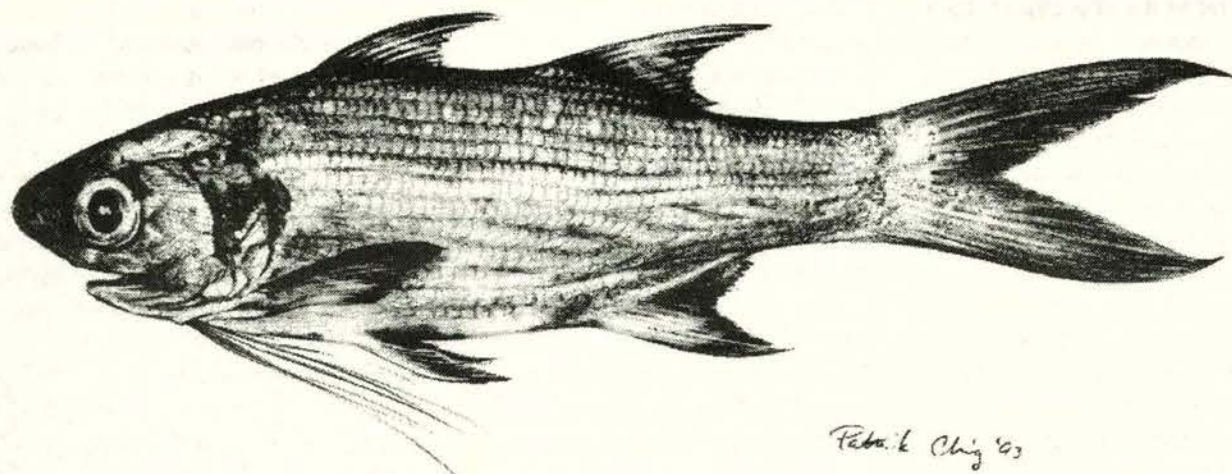
Heacock goes on to say that "Other species of fish, including marlin, also go through the same

process. If the largest members of the species are the egg-laying females then the species can propagate itself more efficiently."

The moi is reputed to be one of the best-tasting fish in the sea. This I can personally vouch for, having tasted just about every type of fish I have been able to get my hands on. Today, one of the

most popular ways to prepare moi is to steam it "Chinese-style." In ancient times it was usually eaten raw, dried or wrapped in ti leaves and cooked in an imu.

Because it was such a highly esteemed fish, the moi was reserved for high chiefs and royalty.



Moi: Pacific Threadfin fish

## Hawaiian community mourns loss of Andrea Akana

by Jeff Clark

The Office of Hawaiian Affairs, the Hawaiian community, 'ohana, and friends suffered a great loss when OHA staffer Andrea Akana died December 3.

Akana's life was taken by a driver, allegedly drunk, who crossed the center line and struck her Volkswagen head on as she returned from picking up her 19-month-old daughter Ka'aimea from her babysitter in Papakōlea. Akana was 24.

Akana joined OHA as a legislative aide in OHA's government affairs office on Aug. 24, 1992. She tracked legislation affecting OHA and the Hawaiian community, drafted testimony for OHA's lobbying team, maintained extensive legislative files and kept OHA trustees and staff abreast of legislative activities.

She was previously a legislative aide to state Sen. Russell Blair. She planned to become an attorney and was to take the law school entrance exam on December 4.

Scotty Bowman, government affairs officer, said, "Andrea was a real asset for OHA. Her legislative experience and her analysis of legislative issues helped OHA to have a successful 1993 legislative session. And her desire to further her education and become an attorney would have made her an integral player in the future success of the Hawaiian community. In addition to her profes-

sional handling of the workload, it really was a pleasure to work with her. She was easy to talk to and very willing to do whatever had to be done to get the job done. OHA and the Hawaiian community are really going to miss her."

Akana's work at OHA included facilitating the activities of the 'Onipa'a Centennial Committee, which coordinated the centennial observance a year ago.



Andrea Abigail Naomi Akana  
March 29, 1969 -  
December 3, 1993

Committee chairperson Sen. Eloise Ululani Tungpalan said, "She really stood out as a very capable, competent individual who was working toward fulfilling her commitment to the people of Hawai'i, and for that she will always be remembered."

Retired OHA administrator Richard Paglinawan said, "She was a beautiful, young woman, a humble person who was con-

cerned about people and who never spoke negatively about others. She was a caring mother. Ka'aimea was the focus and inspiration of her all-too-short life."

Services were held at O'ahu Cemetery in Nu'uuanu on Dec. 9 and Akana's ashes were scattered in the ocean off of Kailua-Kona on Dec. 11.

Ua hala aku nei ia 'ōpu'u pua 'ala  
Nalohia i ka 'ehu kakahiaka o  
Puna  
Lu'ulu'u Kalāwahine i ka ua loku  
Hanini iholā mai ke po'o wai o  
ka lani  
Ahuwale ke aloha ua hiki mai  
Kau keha i ka moe o Niolopua

A fragrant, budding blossom has passed  
Concealed in the hazy dawn of  
Puna  
Kalāwahine is burdened in pouring rain  
Overflowing from the water source of Heaven  
Love has come clear into view  
And is placed in the lofty repose of Niolopua

Composed by Manu Boyd.  
(Kalāwahine, literally "the day of the woman," is the ridge above Roosevelt High School, and is named for a deity who protected water resources. Puna, where the sun rises on Hawai'i, is associated with love. Niolopua is the god of sleep.)

## Open for fishing during 1994, 1996: Waikiki-Diamond Head shore area

The Department of Land and Natural Resources is sending out the word to all fishermen that the fisheries management area between the 'Ewa wall of the Waikiki War Memorial Natatorium and the Diamond Head lighthouse will be open starting Jan. 1, 1994 to pole-and-line fishing, thrownetting, hand-harvesting, and daytime spearfishing. Established fishing kapu relating to seasons, bag and size limits, etc. still apply.

Spearfishing is limited to daylight hours (6 a.m. to 6 p.m.), and fishing with traps or lay (gill) nets is prohibited.

The area will be open for fishing until Dec. 31, 1994. Following an even-year, odd-year pattern, it will then be closed during 1995 and reopened during 1996.

For more information, contact the Division of Aquatic Resources Office, 1151 Punchbowl St., Room 330, Honolulu, Hawai'i 96813.

## E ho'omau lomilomi

from page 20

the perpetuation of this ancient art of lomilomi. These clinics are duly licensed by the State of Hawai'i: Lomilomi Ola, the Institute of Hawaiian Therapy in Kapahulu, O'ahu, with lomi therapist Jimmy Lewis at 737-3088; Hauoli Bodyworks in downtown Honolulu, with lomi therapist Karen Lei Arakawa at 536-5254; Leeward Therapeutic Massage in Pearl City, O'ahu, with lomi therapist Ku'ulei Mata at 488-2221; and Ho'ōla O Lomilomi Lapa'au in Hilo, Hawai'i, with lomi therapist Leina'ala Brown-Dombriques at 934-3232.

The joint goal of Aunty's haumana is to bring back lomilomi as the massage of

choice for the Hawaiian community as well as the wider community. Kōkua and support for native practitioners will help keep this sacred art for alive.

We are the rightful heirs of the most beautiful place on earth. With good health practices, we will once again be the luckiest and happiest people on this 'āina. E ho'omau lomilomi.

*Editor's note: This is the first in a series of articles on traditional lomilomi. Other lomi therapists wishing to be listed, or to provide additional input, may call Keoni K. Agard at 545-2922.*



# Hawaiian healers meet to carry on healing legacy of the past

from page 13

him by the Paukukalo Homestead Association, where he has planted 40 different types of la'au, kalo and mea 'ai (food crops). The garden is an educational project where school children come to learn about planting Hawaiian crops by the moon calendar, as well as a source of medicinal plants for homesteaders.

Kukana Isaacs, po'okela/kāko'o to Kūpuna Lā'au Lapa'au O Hawai'i, and coordinator of planning and logistics, said, "The Saturday sharing was basically one of lōkahi existing in its truest sense. Nothing was held back. Each kupuna reiterated that spirituality is the most important thing in healing, recognizing God through prayer, and that without that, nothing would work."

Fern Clark, executive director of the state Office of Hawaiian Health noted that the purpose of the 'ūniki exercises "is to ensure the integrity of the Hawaiian art of herbal healing." She added, "We hope this will be an annual event."

Official support for traditional Hawaiian healing has been a recent development, with the creation of the Office of Hawaiian Health in the state Department of

Health, and Papa Ola Lokahi, an organization formed under the federal Native Hawaiian Health Act to promote native Hawaiian health systems statewide.

These steps have encouraged native Hawaiian healers to become more open in teaching, practicing and sharing their knowledge since Western medical professionals now are directed to work with traditional health practitioners to better the health status of Hawaiians.

The formation of E Ola Mau, an organization of native Hawaiian Western-trained health care professionals seeking to understand and support traditional healers, has also helped open the way for traditional healing methods. Nanette Judd, past president of E Ola Mau and now a board member, said E Ola Mau has worked with Papa Auwae since 1987 when he came to ask for assistance in organizing Hawaiian native healers. E Ola Mau sees its role as a bridge between Western-trained and traditional healers, she said, and has also been involved in efforts to investigate a process of eventual certification of kāhuna lā'au lapa'au.

Clark added that the Office of Hawaiian Health has been working with the lā'au lapa'au healers and botanist Evangeline Funk for two years to develop a record of where lā'au is found on the different islands and to collect sam-

herbs for medicine can grow and where the healers can come to collect herbs and teach young people. Meanwhile, she said, the office will continue to support Hawaiian right of access to traditional herbal grounds.

advice, knowledge and aloha." She said she felt this gathering "is the beginning of the healing of our people."

Kupuna Katherine Maunakea composed the following mele to record her aloha for all who participated in the gathering:



Kupuna Katherine Maunakea of Nānākuli, 85, braved the Kohala winds to share her knowledge of Hawaiian lā'au.

ples. She hopes to obtain funds to prepare the samples as teaching materials.

The next stage, she said, is to create gardens where traditional

Marlenajon Safford, park director at Lapakahi State Park, said "It was my greatest joy to work with the kūpuna, because they share from their hearts. They give

"Ha'aehe o Lapakahi  
Ua 'ike maka 'ia  
Ko laulima hana  
Pio'ole ka 'i'ini a i loko  
No nā Kūpuna Lā'au Lapa'au o  
Hawai'i.

"Uluwehiwehi ka nani  
No ka pā ana mai  
'Olu'olu ka pūiki ana mai  
No ka lehulehu no ka 'āina.

"E ho'opa'a 'ia nei  
No ka lōkahi ka mana'o  
Hui pū me kealoha  
Mai ka Makua o ka Lani  
Ka mākou Makua Ka Haku.

"Pua ana mai Lapakahi  
Ua 'ike maka 'ia  
Ka laulima hana  
Pio'ole ka 'i'ini a i loko  
No nā Kūpuna Lā'au Lapa'au o  
Hawai'i."

## Youth leaders aren't born, they're made: Sign up now for 'Aha 'Ōpio youth legislature

The Office of Hawaiian Affairs is soliciting applications for its 1994 youth legislature, 'Aha 'Ōpio O OHA. High school juniors (class of 1995) of Hawaiian ancestry are encouraged to apply.

Applications are available at the Honolulu and neighbor island offices of the Office of Hawaiian Affairs and from high school advisors. Completed applications must be received no later than

Friday, March 4, 1994.

'Aha 'Ōpio O OHA is the OHA education division's annual youth leadership development program. Students spend five days in a residential setting learning the governmental process and developing leadership skills.

For applications and more information, call OHA's education division at (808) 587-3146 or (808) 586-3777.



## Board business

from page 18

secretaries for the board, and a six-month hire for a legislative assistant.

**Trust Funds Budget.** The board also reviewed a number of items to be funded solely through trust funds. These included providing no more than \$3,475 for lobbying expenses (approved); providing \$22,946 for salary and fringe benefits for a clerk II position for the government affairs office

(approved); providing \$46,220 for salary and fringe benefits for two secretary III and one secretary I positions for the board through the remainder of this fiscal year (approved 6 - 1, Akana dissenting); and providing \$13,911 for salary and fringe benefits to give government affairs a full-time secretary (approved).

## OHA funding helps program for gifted and talented Hawaiian children expand to Maui and Kaua'i

Thanks to funding by the Office of Hawaiian Affairs, Nā Pua No'eau, the Center for Gifted and Talented Hawaiian Children, has expanded to Maui and Kaua'i.

Started in Hilo six years ago, Nā Pua No'eau is the only program of its kind designed specifically for Hawaiian children.

The explanation of its name is also a good explanation of the program's mission: "In the Hawaiian language, *nā pua*, the flowers, refers to the children of Hawai'i. *No'eau* refers to the talents offered by the children as they blossom on their journey toward self-discovery, said Dr. David Sing, who heads the program. He added it was begun out of a "desire to have a program for native Hawaiian children that focuses on Hawaiian values and leadership."

The program coordinator for Maui is one of the island's best-known and well-respected Hawaiian language and culture specialists, Hōkūlani Holt-Padilla. Her role will include identifying children in the community to participate in the program. "The philosophy is that the children already have the skills and talents; we're just bringing them forth," she said.

Nā Pua No'eau will operate at Maui Community College in partnership with the University of Hawai'i at Hilo. Children in kindergarten through grade 12 are eligible. For more information, call 242-1227.

Althea Arinaga and Healani Shim are running Nā Pua No'eau on Kaua'i, and Kaua'i Community College is hosting the program. For more information, call 245-5042.

## Homestead "Homebuyer's Club" opens

Want to buy a house at an affordable price? Are you ready to be a homeowner? What are the responsibilities, advantages and disadvantages? Where do you begin the process - qualifying for a loan, obtaining blueprints, etc.?

The Self-Help Housing Corporation of Hawai'i (SHHCH) will be offering a homebuyer's club in which these questions as well as others will be answered.

In addition to information on how to qualify for a loan, responsibilities of homeownership, advantages and disadvantages

of being a homeowner, budgeting, establishing credit, obtaining contractor bids etc., SHHCH staff will provide loan counseling to families.

As a pilot project, the homebuyer's club will be offered to lessees in Nānākuli, O'ahu; Waiehu, Maui; and Anahola, Kaua'i. The homebuyer's club will be a series of informational sessions offered free of charge for four weeks.

For more information call Claudia Shay at 842-7111 (from O'ahu) or 1-800-336-4035 (from Neighbor Islands).



# He mau hanana

## A calendar of events

### January

through February 18

**Te Whenua Ici La La La**, exhibition of art by young people from France, Tahiti, Aotearoa/New Zealand and New Caledonia. Exploring the patterns of identity which help shape the lives of children in these countries, the exhibition is meant as an affirmation of what is unique about living in a special place. John A. Burns Hall, East-West Center, University of Hawai'i-Mānoa.

8

**Parents Without Partners Dance**, including free pūpū, door

prizes, DJ music by Bill Sharkey, and no-host bar. 8 p.m. - 1 a.m., Fort Shafter NCO club. \$15. Call 262-7441.

12

**Small Business Survival in '94**, 18th Annual Business Conference presented by Small Business Hawai'i, featuring keynote speaker Robert Poole of the Reason Foundation. 7:30 a.m. - 2 p.m., Hibiscus Ballroom, Ala Moana Hotel. \$25 for members, \$27 for non-members. Call 533-2183.

13 - Feb. 27

**Spirit and Symbol: The Japanese New Year**, Honolulu Academy of Arts exhibition

including ceremonial, religious and decorative artifacts related to Japanese New Year celebrations. Call 532-8701.

17

**Martin Luther King Day** - state offices closed.

17

**"Ike Ho'one'enu'u,"** sovereignty march and rally. All Hawaiians and Hawaiian organizations invited to participate for spiritual solidarity, unity and Hawaiian sovereignty. Begins at 8 a.m. at Aloha Tower, Falls of Clyde side and proceeds to 'Iolani Palace. Speakers, entertainment, food. Call 948-4844. Sponsored by Save A Nation Foundation,

'Ohana Council, and Kū Ho'one'enu'u Pono, and Office of Hawaiian Affairs.

22

**Hawaiian Quilt Design Workshop** presented by master quilter Poakalani. Create an everlasting legacy for your family. Fee: \$40, bring brown bag lunch. 9 a.m. - 4 p.m. at Kaumakapili Church Hall, 744 N. King St. in Honolulu. Call 524-0395 for registration form and more details.

22 & 29

**"Duke Kahanamoku vs. the Surfnappers,"** leading American playwright Eric Overmyer's whimsical fantasy taking the audience into an imaginative

world where Duke helps two young people find the stolen Hawaiian surf, presented by the Honolulu Theatre for Youth. \$9 for adults, \$7.50 for teens, \$5 for youth (ages 4-12) and seniors. For reservations and information, call 839-9885.

29

**Celebrating Chinese New Year's: Dog Tales**, stories honoring the Year of the Dog by storyteller Barbara Wong, 4 p.m. and 7 p.m. in Room 102, Eckerdt Hall, Windward Community College. Admission \$5 adults, \$2 children. Call 235-7433.

## 'Ohana Reunions

### Nā 'ohana e ho'ohui 'ia ana



### Jones

The Jones 'ohana is holding a reunion in Las Vegas for Mainland family April 13-17. Island family will gather during July or August in Hawai'i. For more information, call Marcus at 737-2526, Nona at 671-7289, or Hope at 455-2836.

### Wright

The John Whitney Ka'ulula'au Wright 'Ohana are happy and proud to announce the celebration of the first family lū'au reunion scheduled for Jan. 15 at Papakōlea. Descendants of John Whitney Ka'ulula'au Wright and Mary Papa'ula

Wright include John W.K. Jr., Gilbert M., May Wright, Elizabeth Puha, and Lillian Wahinepi'o. Please contact the Aloha Committee at 39 Hi'aloa St., Apt. 103, Honolulu, HI 96817 to update the mailing list or phone Uncle John at 533-3290; Midge at 537-4600; or Ilona at

239-6237 for more information.

### Fuller

The descendants of Josiah Fuller, Robert Mills Fuller and Robert Kalei Fuller are planning a family reunion at Pua Melia Plantation on O'ahu in July. For information please

contact Bill (Babe) Fuller at 41-960 Waikupanaha St., Waimānalo, HI 96795, or phone 259-7446 or 259-9275; or call Audry Kahanu at 247-5738.

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## Language is power in New Zealand

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a contract with the enterprises. Waikerepuru believes, "Without this protection in broadcasting, the result in the community (is) there is no support."

Even if the Privy Council does not uphold their claim, Waikerepuru expects some statements from the London Privy Council which can be used in a beneficial way to bear on the case and situation in Aotearoa. "I believe whatever the Privy Council comes up with, we will be able to use this. We believe government has breached the treaty, though it comes down to an interpretation." The Maori plan to continue to seek negotiations with government on protections for Maori language in broadcasting, but have not ruled out possibly taking their case to the United Nations.

Waikerepuru says, "I believe government feels it has done enough by setting up Te Whakapuaki Irirangi Maori (Maori Broadcasting Funding Agency) which will take over the role of New Zealand on Air (the

Broadcasting Commission)." The government has promised to spend an extra \$13 million on Maori broadcasting over the next three years, but the Maori say that spending money will not guarantee that Maori language will be heard on radio and TV, if programming is still subject to market-driven ratings.

Whatever the outcome in London, the ever-present goal in Aotearoa is prime-time television programming in Maori language on any number of topics or subjects. Waikerepuru explains, "There is not a great deal in the language now on television. There is a Sunday TV program in Maori with local features, historic traditional interviews with elders in tribal districts. ... All in all, Maori reflected on television is 1.1 percent." Not a great deal indeed, considering that Maori represent 12 percent of the national population.

Why is television so important to the future survival of te reo Maori? Waikerepuru answers, "Language is power. I believe that so strongly."

"Radio and television are the

most powerful means of communication we have. They have potential to reach into every home. They can be compelling, irresistible to most, and insidious. Maori language needs to be used and heard on prime time radio and television. Children need to hear it as a natural part of their world. TV has an even greater potential because of its visual appeal, glamour, hype and influence on culture/s. It supports and enhances learning." He acknowledges that broadcasting is not the sole means of maintaining language, but stresses it is a very important means.

Waikerepuru also believes it is possible to build acceptance for Maori programming in the broader New Zealand community by following the example of other countries which have incorporated ethnic programming on mainstream television. For example, CNN has Spanish-language programs. "We've got to employ these sort of tactics as well," he says.

### About Te Reo Maori (Maori Language):

**Nga Kaiwhakapumau I Te Reo Incorporated Society:** ("persons or group working towards securing the place of language"): Last of a dozen regional language boards set up in 1981 by the Dept. of Maori Affairs to promote Maori language; each received NZ\$5000. Group keeps taking the government to court to demand protection of Maori language in all aspects of New Zealand society. Chairperson since inception: Huirangi Waikerepuru. In 1983-86 it launched the forerunner of today's regional, tribal-based Maori language radio stations with Te Reo o Poneke, a weeklong campus radio program based at the University of Victoria in Wellington.

**Outcomes since 1986 Waitangi Tribunal finding on Te Reo Maori:**

- Establishment of the Maori Language Commission (Te Taura Whiri i Te Reo)
- Establishment of right to speak Maori language in courts of law
- Impact on bicultural awareness strategies in government agencies
- Greater awareness of Treaty of Waitangi protection of language
- 25 Maori tribal language radio stations

**Number of Maori language speakers:** There are no up-to-date figures on Maori language speakers, according to Waikerepuru, though 1970 figures put the number at about 70,000, and it may be 50,000 today. Further, 10,000 have graduated from Kohanga Reo schools and 10,000 are now enrolled. [According to the UH-Hilo Hale Kuamo'o newsletter, in New Zealand there were almost no children speaking Maori 10 years ago. "Today tens of thousands of children attend school totally in Maori in over 500 preschools similar to the Pūnana Leo, and in over 50 elementary and high schools, similar to the Kaiapuni Hawai'i immersion programs."]

**Privy Council:** The Judicial Committee of the Privy Council is set up by law as a court, made up of eminent judges who hear appeals from various courts in the United Kingdom and the British Commonwealth.



# "If it weren't for KSBE, I wouldn't be where I am today"

*L. Ku'umeaaloha Gomes, PhD candidate, Waipahu*



Today Ku'umeaaloha Gomes is on her way to a PhD in Political Science. After completing her Master's in Public Health at UH-Mānoa in May '93, she decided the best way to improve the health of native Hawaiians was to work toward designing policy "by Hawaiians for Hawaiians."

"After high school I worked for 20 years in Hawai'i's public health system where I saw first-hand the needs of Hawaiians," she explains. "Returning to school after all those years was difficult but the scholarship money and supportive KSBE staff made it possible."

If you are Hawaiian and in a full-time college degree program, you may qualify for some of the nearly \$13 million in post-high school financial aid offered by KSBE. For more information, call our Financial Aid Department at 842-8216.



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