

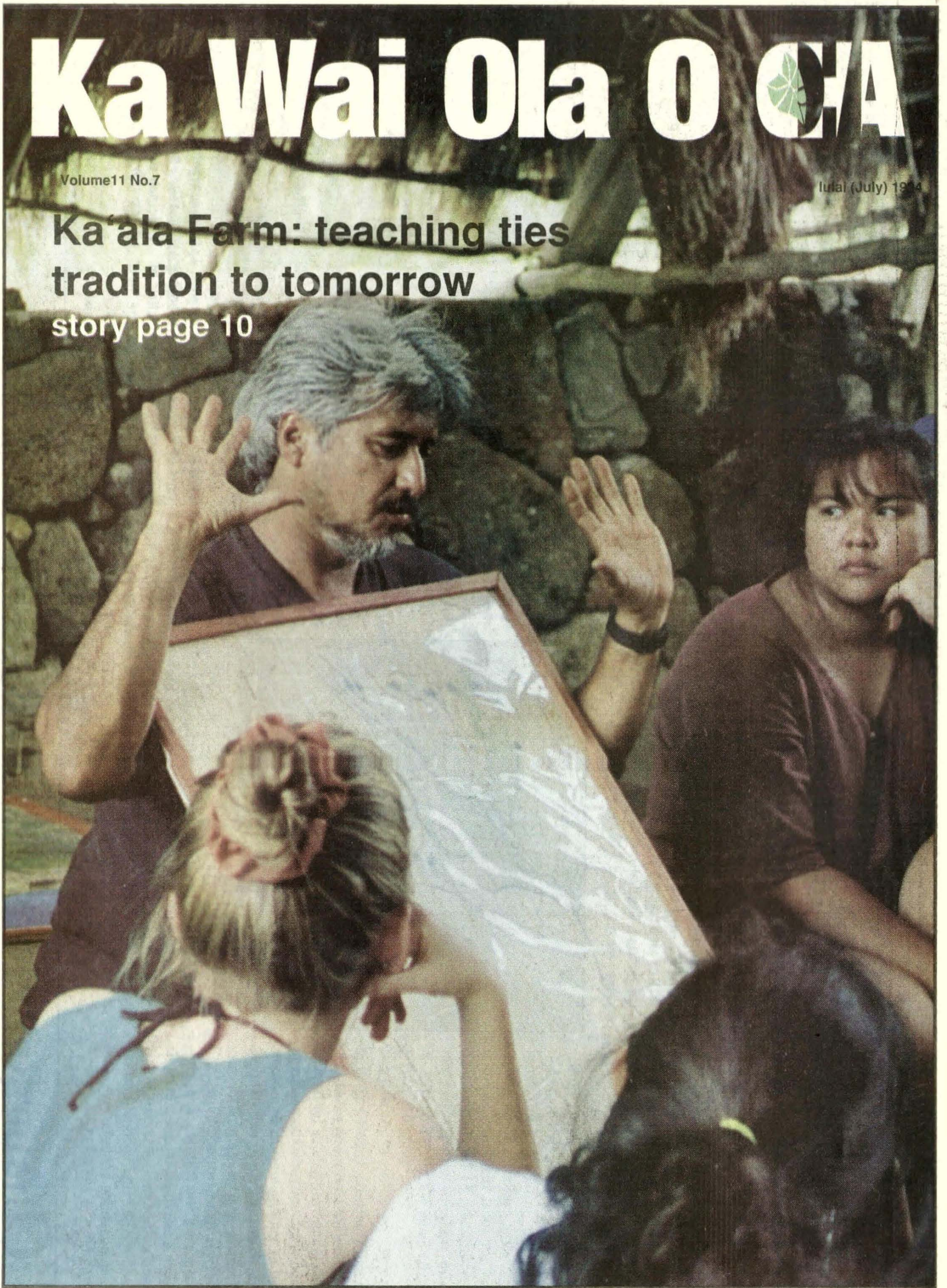
# Ka Wai Ola O CHA

Volume 11 No. 7

Iulai (July) 1994

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Hawaiian  
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march recalls  
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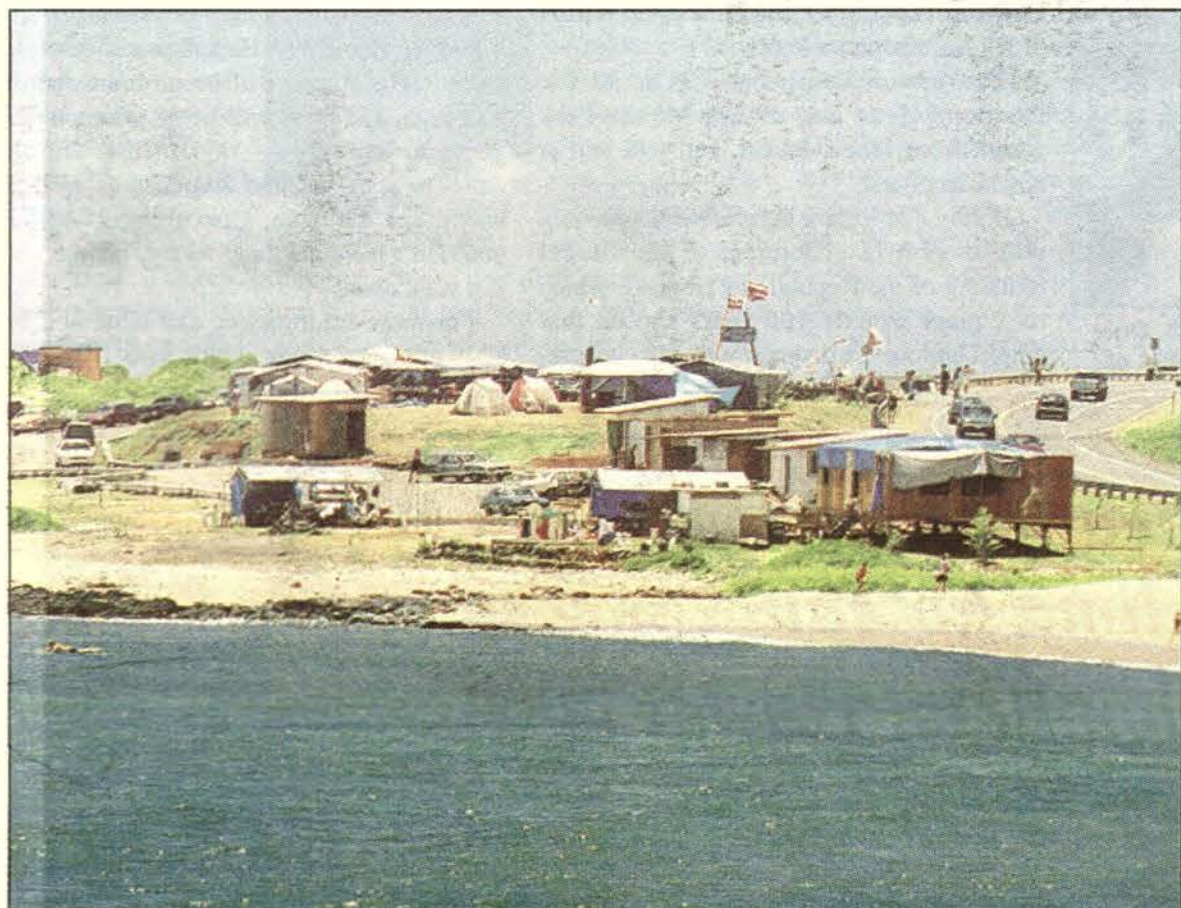
OFFICE OF HAWAIIAN AFFAIRS

Volume  
Eleven,  
Number  
Seven

# Ka Wai Ola OHA

"THE LIVING WATER OF OHA"

Iulai  
(July)  
1994



The 'Ohana Council occupation site at Makapu'u before it was removed last month.

Photo by Patrick Johnston

## Makapu'u occupation ends

by Patrick Johnston

Just over a year ago, several members of the 'Ohana Council walked onto windswept Makapu'u and claimed the land.

The settlers have now left. But not after the settlement had grown to include more than 130 people, a number of other sovereignty groups, and after the failure of an agreement to relocate the occupiers had forced a lengthy stand-off between the group and the state.

The last structures of the occupying group came down June 14 and, after a peaceful arrest of a small group of wahine protesters the following day and a last minute clean-up by law-enforcement officials, the park was opened to the public.

It was a tidy conclusion to a protest that brought to the fore many of the concerns of the sovereignty movement and a situation that could have easily turned violent.

'Ohana Council members said they occupied Makapu'u as an

attempt to assert what they saw as their sovereign claim to the land. With a strong tent and some cooking supplies, it was also a good, cheap place to live.

However, under the laws of the state of Hawai'i, the occupation was illegal, and it prevented access to an area which, while technically DHHL land, was run by the city as a public park. When it appeared the occupants were not going to leave, in September 1993, the Board of Land and Natural Resources and the 'Ohana Council, under the leadership of Dennis "Bumpy" Kanahale, worked out an agreement that would have provided 69 acres of residential and agricultural land for Makapu'u occupants — who the state considered homeless — in Waimānalo.

The plan was to make the new site an agricultural village for native Hawaiians to live and practice their culture. Thirty-five acres would be used for the village and another 34 for taro cultivation. In the eyes of 'Ohana Council mem-

bers, the move was justified because it would, like the Makapu'u site, provide homes for Hawaiians, allow them to pursue their culture, and provide an area of "healing" and "development."

Because the initial site was on the fringe area of a flood zone, the Board offered a second site for "transitional housing" on Hihimanu St., also in Waimānalo.

Last December, after making the environmental assessment required to issue building permits for the site, the state contends the 'Ohana Council changed its management plans, saying it wanted the buildings to be open to qualified low-income renters, not only Makapu'u occupants.

A rental housing project would have required another time-consuming environmental assessment. Even if one was undertaken, the Land Board, concerned that the 'Ohana Council had not worked closely enough with the Waimānalo Neighborhood Board, was not prepared to approve the

continued on page 4

## Akaka introduces bill to speed up home lands compensation

But Office of State Planning says negotiations are already well under way

by Patrick Johnston

Many see what took place with the Hawaiian Homes Commission Act during the territorial period as a case of grand larceny.

Under the Hawaiian Homes Commission Act, around 203,000 acres of lands were set aside for homesteading use by native Hawaiians.

But between 1921 and 1959, the federal and territorial governments took control of approximately 30,000 acres of these lands, depriving the homestead program of what state officials estimate to be over \$120 million in revenues from lost use and fee simple interest.

In many cases the government took over the most productive land, leaving behind marginal and undeveloped lands for native Hawaiians.

Hawaiian groups and state officials have been working to resolve the issue of federal use of Hawaiian homelands for over a decade.

In 1984, under Governor George Ariyoshi, most of the federally-held land was returned to the homelands trust. According to officials at the Office of State Planning, the only lands still wrongfully held by the federal government are 1,356 acres set aside for the Navy in Lualualei on O'ahu. A state suit filed several years ago for return of these lands was thrown out of court because it was filed too many years after the transfer took place.

The issue of compensating the trust for federal use of the lands during the territorial period has yet to be resolved.

In an attempt to speed up resolution, U.S. Senator Daniel Akaka has just introduced a bill that would create a process to restore Hawaiian homelands taken by the federal government and provide compensation for losses resulting from what Akaka calls these "illegal land transfers."

The Hawaiian Homes Lands Recovery Act would authorize the Secretary of the Interior to settle claims against the state by beneficiaries of the HHCA through negotiations with the State of Hawai'i and individuals representing the beneficiaries.

Settlements could include exchanging federal lands for homelands that were originally taken by the United States or compensating the Hawaiian Homes trust for the acquisition of these lands.

According to the proposed legislation, if a settlement is not reached within one year after the date of passage of the act, Congress may legislate compensation for lost lands. If both parties agree, the period of negotiations may be extended for an additional year.

Akaka wants the process to be an open door affair and would like to see beneficiaries get involved.

"Beneficiaries have written and said they want to be part of the process," says Esther Kia'aina, Akaka's legislative aide. "It's better if things are all out in public."

Senate bill 2174 was introduced on June 9 and the Senate Committee on Energy and Natural Resources held a hearing on the bill June 16.

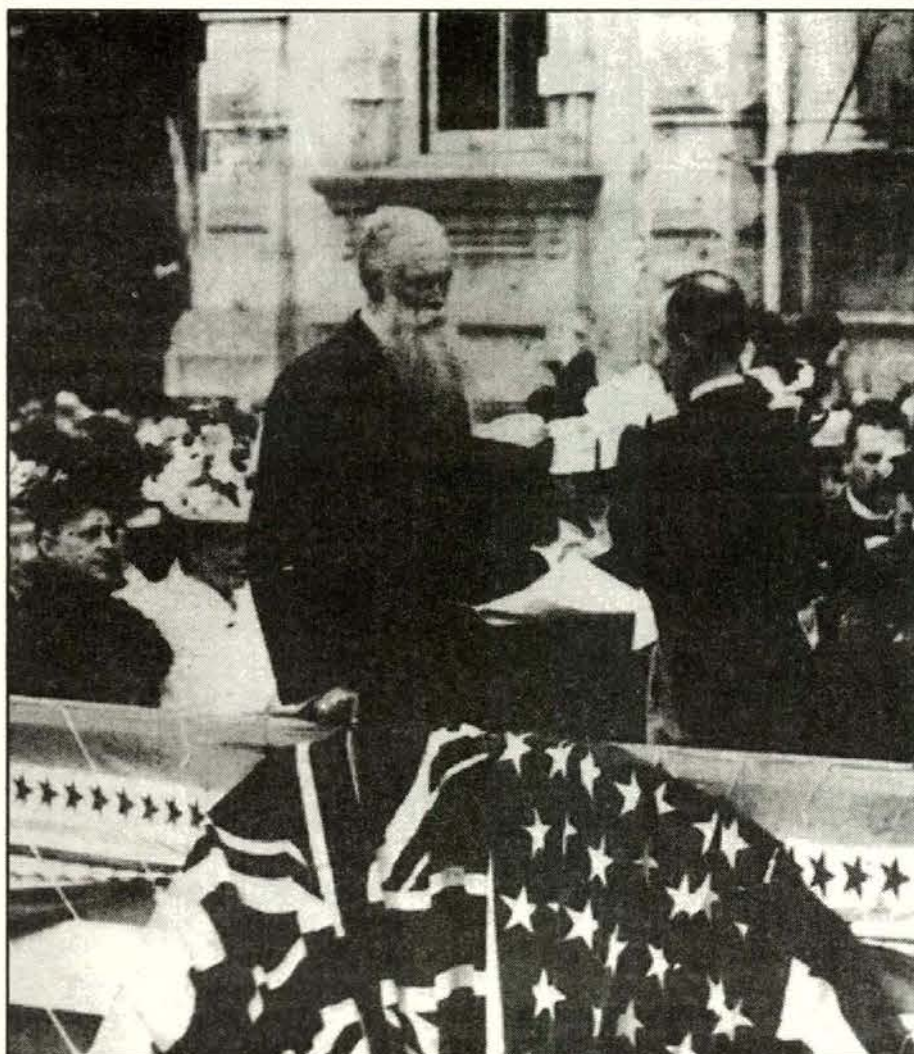
Groups giving testimony at the hearings included the federal Department of the Interior, the Department of Hawaiian Home Lands,

continued on page 9



Sen. Daniel Akaka





July 4, 1894: The Republic of Hawai'i is founded and Sanford B. Dole is sworn in as president. The event will be re-enacted July 4, 1994 at 'Iolani Palace.  
Hawai'i State Archives photo

## Hawaiians and non-Hawaiians expected for July 3-4 sovereignty march and other events

by Jeff Clark

Hawaiians are not alone in their quest for sovereignty: they are supported by people of all different ethnic groups living in Hawai'i, and proof will be offered July 3 when nā po'e o Hawai'i will join with ka po'e Hawai'i in a silent torchlight march.

The march is being organized by Solidarity for Sovereignty, a consortium of more than two dozen groups as diverse as the Japanese-American Citizens' League, the Hawai'i Green Party, the Gay and Lesbian Community Center and many of the familiar Hawaiian sovereignty groups, including the 'Ohana Council, the Native Hawaiian Advisory Council, and the Nation of Kū Ho'one'enu'u Pono.

The march begins at 5 p.m. at the Diamond Head end of Ala Moana Park across from Magic Island, and will end at Kapi'olani Park.

On July 4 at 'Iolani Palace, the consortium will stage a re-enactment of the illegal founding of the Republic of Hawai'i, which took place exactly 100 years ago on that date. Outdoor workshops will also be pre-

sented that day. The events will last from 10 a.m. until 4 p.m.

The Office of Hawaiian Affairs is contributing \$500 for the two days of events.

The idea arose out of a "talk story" session held during a sovereignty rally at the Palace last December, according to event organizer Lynette Cruz. That day she, Dallas Vogeler, Kawehi Gill, A'o Pōkahu Rodenhurst and others spoke of planning "something really really big - something that everyone could participate in. Because so many non-Hawaiians come to these events; they really do support Hawaiian sovereignty."

After the July 4 re-enactment, speakers will mount five "soapbox"-style stages and offer their mana'o on Hawaiian self-determination. The stages will be no more than a foot high, and there will be no microphones and amplification - this format should equalize speakers and audience as well as encourage dialogue, Cruz thinks. "And if you don't have anything to say, people will just walk away."

For more information, call Cruz at 734-8269 or Nancy Aleck at 988-3673.



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Ka Wai Ola O OHA

"The Living Water of OHA"

Published monthly by the Office of Hawaiian Affairs, 711 Kapi'olani Boulevard, 5th floor, Honolulu, Hawai'i 96813. Telephone 594-1888. Fax 594-1865. Circulation is 55,000 copies, 47,000 of which are mail distribution and 7,000 are distributed through island offices, state and county offices, private and community agencies and target groups and individuals. Ka Wai Ola O OHA is printed by Hawaii Newspaper Agency. Advertising in Ka Wai Ola O OHA does not constitute an endorsement of products or individuals by the Office of Hawaiian Affairs. © 1994 Office of Hawaiian Affairs. All rights reserved.

## 'Auhea 'oukou e nā lima no'eau i ka lomilomi Hawai'i?

OHA's Culture Office is seeking individuals knowledgeable in the art of lomilomi (Hawaiian massage), whether learned from traditional practitioners or passed down through your 'ohana.

"Ho'omau I Ka Lomilomi," an OHA-sponsored conference at Kamehameha Schools on August 11 and 12, will encourage serious discussion on massage techniques particular to Hawaiian tradition.

Call Pikake Pelekai or Manu Boyd at (808) 594-1953 if you are interested in participating in this first-ever conference. Mai 'ūlolohi o piha ana ke kaupalena (don't delay, space is limited).



## Auwē

Ka Wai Ola O OHA omitted the explanation of the cover of last month's issue, which featured the raising of the Hawai'i state flag on Kaho'olawe by Bill Lawrence. Photo by Jeff Clark.

## Notice to readers

### News releases and letters deadlines

Ka Wai Ola O OHA will accept for consideration contributed news releases and letters to the editor on topics of relevance and interest to OHA and native Hawaiians, as well as calendar event and reunion notices. Ka Wai Ola O OHA reserves the right to edit all material for length and content, or not to publish as available space or other considerations may require. Ka Wai Ola O OHA policy is not to accept unsolicited manuscripts. Deadlines are strictly observed.

Next issue: August 1, 1994

Deadline: July 8

### Moving? Moved?

Ka Wai Ola O OHA is published by Office of Hawaiian Affairs to help inform its Hawaiian beneficiaries and other interested parties about Hawaiian issues and activities, and OHA programs and efforts. A copy of the newspaper is mailed each month to the oldest registered OHA voter at each address, to be shared by the household.

To keep receiving Ka Wai Ola, please remember to:

- Vote in each election and continue to receive news of Hawaiian affairs, while demonstrating Hawaiian self-determination through the power of the vote; and

- Notify us when you change your address or your name, so that delivery can continue to your new address. Ka Wai Ola is **not** forwarded by the Post Office. Mahalo!

### To advertise in Ka Wai Ola O OHA:

For advertising rates and other information call Dave Chun at Innovation, 943-8599.

Advertising space reservation deadline for the August issue of Ka Wai Ola: July 8. Call 943-8599.

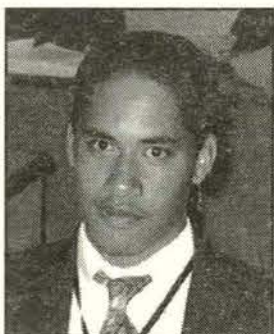


# 'Aha 'Ōpio: creating future Hawaiian leaders

by Jeff Clark

"You inherit a great responsibility when you are born — you inherit the future of our people. ... You have to strengthen your beliefs and listen to yourself first, then everything will fall into place. ... Train your minds and hone those talents and skills which lie dormant in you."

Thus 1991-92 'Aha 'Ōpio governor Luke Wong challenged the delegates to 'Aha 'Ōpio 1994, the Office of Hawaiian Affairs' seventh annual youth legislature. High school students who will be seniors in the fall come from all islands and the Mainland to draft, debate and vote on bills, elect officers, and in the process get a hands-on education on the workings of government. The residential program is steeped in Hawaiian culture thanks to OHA's kūpuna team.



Senate President  
Kekoa Viernes

Some of the bills and resolutions introduced and debated by the student legislators involved:

- using ceded lands revenues for education and health care,
- strengthening Hawaiian language instruction in the public schools,
- restricting water usage by golf courses,
- studying the social impacts of shipboard gambling, and
- expediting the awarding of home lands leases.

Kekoa Viernes (Ka'ū High), elected President of the Senate, said, "Most of the bills and resolutions are about education and land — those are the two main topics," he said. He added that "health is important because we need to

make ourselves strong in a mental and physical way. Then we can educate ourselves, and then we can go back to the land. Then we can be ready if sovereignty happens."

Speaker of the House Ke'ala Soares (Kamehameha Schools) thanked the corps of volunteer staffers for their help. "At first it was really hard because people were con-



Hawaiian leaders-in-the-making: The delegates to 'Aha 'Ōpio 1994.

Photos by Jeff Clark

fused and I was confused but I always had one of the uncles sitting behind me to help me and it was good. By the time we came to session today (Friday), we were just ripping. We were really on it and we were going through everything really fast.

"You can really see the leadership coming out of this group."

Lily Lyons (Konawaena), who was elected governor in 1993 and returned to serve this year, said the current crop of junior legislators was really on the ball. "Our year, we were kind of uneasy, but this year they jumped right into it," Lyons said.

OHA education officer Rona Rodenhurst agreed. "This class was very responsible in terms of meeting deadlines and gathering whatever information they needed. ... And then they were able to express their ideas in a manner that others could understand — this group was very articulate."

Konohiki (advisor to the Lt. Governor) Robson Kuakini Hind

(Punahou) said, "I learned how to do something for everyone — not just Hawaiians but people in general. ... I have a really good feeling about this conference. It was wonderful."

Newly elected governor Hidi Nae'ole is ready for political office: "I learned that you have to negotiate in politics and that there are ways to get around things to get something done," she said. That'll serve her well in the school next year, when she'll be student body president at Pāhoa High School. She'll return next year as the governor of the 1995 'Aha 'Ōpio.

Her parents, Emily and Harold Nae'ole, surprised their daughter by appearing for closing ceremonies at Saint Andrew's, where they

were, in turn, surprised by the news of Hidi's election. "We're from the sticks — Pāhoa. We're way out in the boonies, so it's a real big honor for our daughter to



Leihulu Coelho (Saint Francis) takes part in a committee hearing on Hawaiian language education.

be governor. It just goes to show that good things can come from the smaller schools, too."



'Aha 'Ōpio 1994's Mainland contingent: Malani Shubin of Fresno, California; Keolu Smith of Anchorage, Alaska; and Pomai Nathaniel of San Antonio, Texas.

## Our Readers Write

### Native Peoples' Week

Your readers are undoubtedly familiar with the various ethnically-based holidays that are celebrated across America every year. They include St. Patrick's Day (Irish parades and marathon races), Oktoberfest (German cultural celebrations), Black history month (February) and Kwanzaa (African-American Harvest Festival Dec. 26-Jan. 1). While the native peoples of America do hold local or regional celebrations, there is no national holiday. I believe that the time has come to rectify this situation.

I therefore propose that we establish the week leading up to Nov. 23 (the day prior to Thanksgiving Day) as Native Peoples of America Week. It could also be celebrated (if one was so inclined) as an alternative to Thanksgiving Day, Thursday Nov. 24. While this would be a week of celebrations and parades, it should also be time of intertribal and cross-cultural education. Cross-cultural education

would certainly help to dispel those historical fictions that have been accepted as objective, distilled historical truths.

As a regional conduit of information and influence, your publication is an important part of the larger picture. Your participation in getting the word out is crucial, if Native Peoples of America Week is to become a reality.

David Brill  
Seattle, Washington

### Indian-Hawaiian learns about mana

I recently returned to my home in Canada after visiting O'ahu. I went to Hawai'i as a student, to learn about a portion of my mixed-blood heritage. I went to see and experience my Hawaiian heritage, that has only recently been awakened.

It is hard to put those nine days in Hawai'i into words. Any attempt to place the experience into a few simple words would be impossible. My feelings would fit a book. Therefore I will share my

feelings about my one best experience.

My heart burst at Pu'uomahuka heiau. Though I did not know the history of that holy place, I knew enough to listen. I knew to walk slowly. There, I felt the lava move. Its presence shoved me to the core. Pu'uomahuka heiau is where the heartbeat stops and plants take root. It is where tears came from this man's bones. It is there, that I understood mana.

Larry Bell  
Abbotsford, British Columbia

### PKO says Mahalo, OHA

Aloha. I am writing on behalf of the Protect Kaho'olawe 'Ohana to express our appreciation and aloha for the support given to us in the return of Kaho'olawe. In particular, sponsorship of the healing ceremony in August 1992 was of special significance and importance.

The Mua Ha'ikūpuna O Kahualele continues to be used for ceremonies on Kaho'olawe. In addition, there have been other

long term benefits from that healing ceremony. A desalinization unit was installed to provide irrigation for the coconut grove and other plantings in Hakioawa. When we went to the island to welcome the dawn of the new era, free of Navy control, we drank 40 gallons of sweet desalinated water. There is also a 1,300-gallon water bladder to store the water and a 2,400-watt generator for the drip irrigation system for the regreening of Hakioawa.

Other camp improvement for the ceremonies continue to benefit the students, kūpuna and groups who have come to the island during monthly access. There are five composting toilets, kitchen cooking utensils, pots, storage containers and Coleman lanterns.

Again, mahalo for your ongoing support of Kaho'olawe, the newest addition to our ceded Hawaiian lands trust. And a special aloha to Trustee French DeSoto for her unwavering stand to protect the island as a

pu'uohonua.  
Davianna McGregor  
PKO O'ahu Access Coordinator

### Policy on Letters

Letters to the editor are gladly accepted for publication on a space-available basis. Letters shall be:

- specifically addressed to *Ka Wai Ola O OHA*; and
- legibly signed by the author; and
- accompanied by an address and/or telephone number(s) for verification purposes.

OHA reserves the right to edit all letters for length, defamatory and libelous material, and other objectionable contents, and reserves the right to print. If you do not want to see your letter cut, be sure it does not exceed 200 words and that it is typewritten and double-spaced. Send letters to: Editor, *Ka Wai Ola O OHA*, 711 Kapi'olani Blvd., Suite 500, Honolulu, Hawai'i 96813.



# After Makapu'u: 'Ohana Council makes plans for the future

Group faces stiff opposition from the state and other sovereignty groups in their bid for independence

by Patrick Johnston

The 'Ohana Council formed a little over two years ago under the leadership of Dennis "Bumpy" Kanahele as a council of families whose aim was to address the issue of Hawaiian sovereignty.

According to the Council, its leadership in the occupation of Makapu'u underscores the group's commitment to asserting what it sees as the sovereign rights of Hawaiians.

Since its inception, the 'Ohana Council has had as its primary goal some form of independent nation for native Hawaiians. It bases its most recent claims on the apology resolution signed by President Clinton last November that acknowledges the illegality of the overthrow of the Hawaiian monarchy and admits it took place "with the participation of

agents and citizens of the United States."

Kanahele, who has gotten much of his recent inspiration from University of Illinois activist lawyer Kenneth Boyle, argues that by signing the apology resolution, the United States government has conceded as a matter of public law that native Hawaiian people have the right to restore an independent Hawaiian nation-state.

The United States had signed formal diplomatic treaties with the Hawaiian Kingdom. Boyle said in a speech last winter that, by signing the apology resolution, the government admitted it violated its own treaties, illegal under both international and constitutional law.

"Treaties are the supreme law of the land," Kanahele claims

echoing Boyle. "By signing the apology resolution they (the U.S.) recognized that they were involved with an illegal overthrow. The remedy for such a violation is restitution."

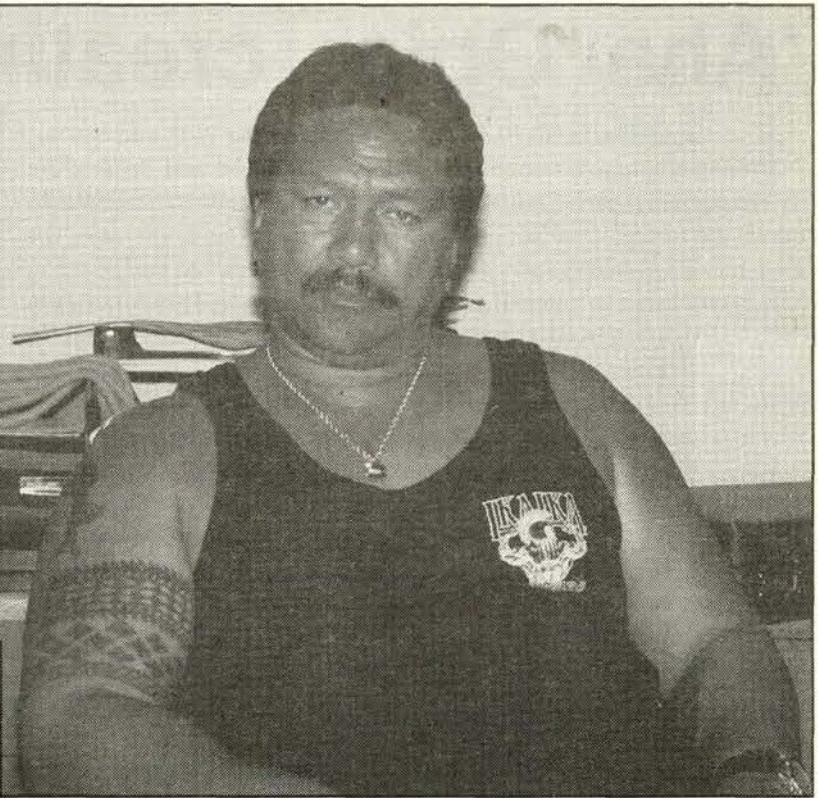
What then does the 'Ohana Council want as



restitution and what are its next moves in its efforts to get it?

"The first thing is a constitution. When a constitution gets done, then we take this to the governor and lay it down. If the governor disregards us, we'll go straight to the federal government."

Kanahele adds that a constitution is a necessary first step for any sovereignty movement. "Without a constitution a country or body cannot move. ... There are a lot of groups out there but they don't have constitutions. Their members don't have ID cards. They



'Ohana Council leader Dennis "Bumpy" Kanahele.

Photo by Patrick Johnston

are not countries."

Last month the 'Ohana Council – which now refers to itself and the organizations associated with it as the "Independent Nation-State of Hawai'i" – held a religious retreat followed by a five-day constitutional convention which invited 'Ohana Council kūpuna representatives from all Hawaiian islands to sit down and work out a skeleton draft of a constitution.

"This is the first phase," explains Kekula Bray, Independent Nation executive assistant to the head of state. "The whole process might take 10 or 20 years but we're establishing a structure to work with."

According to Bray, the convention also included a significant number of non-Council groups and individuals including some of

the pioneers of the Ka Lāhui constitutional convention.

Ka Lāhui, one of the first sovereignty groups formed, and one that claims 20,000 members as held several constitutional conventions and has drafted a fairly comprehensive constitution.

According to an Independent Nation spokesman, the group asked Ka Lāhui to send an advisory body to their convention but received no reply.

Kanahele argues that because Ka Lāhui drafted its document before the signing of the apology resolution, it does not carry the same legal authority as the one the Independent Nation will put together.

To this Ka Lāhui responds that their constitution regularly comes up for review and revision. If they

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Workmen clear site for Waimānalo settlement. Photo by Patrick Johnston

## Makapu'u occupation

from page 1

project.

Negotiations continued but little progress was made.

In May, the 'Ohana Council, frustrated by the delay, started building houses and concession stands in Makapu'u without permits. The state issued an ultimatum: pull them down or forget the deal. The buildings did not come down and the deal, the state said, was off.

The unraveling of the resettlement deal led to a lot of finger pointing and no solution. The 'Ohana Council contended the state never provided a satisfactory lease agreement for the Waimānalo site, buried the process in an unwieldy bureaucracy, and was not working in good faith. Says Kanahele, "It sounded good, it felt good, but they never had any intention of giving us anything."

The BLNR, for its part, says they had been conducting negotiations with the 'Ohana Council, but as soon as the group began building concession stands and illegal structures they were forced to issue the ultimatum.

Despite the war of words, negotiations did start up again.

After an eviction notice seemed to indicate a "no compromise" attitude on the part of the state, bulldozers began clearing agricultural land at a second Waimānalo site for

the Makapu'u occupiers.

While initially rejecting the state's relocation offer, the 'Ohana Council, agreed that, for the men at least, it was better to avoid a possible confrontation and accept the state's offer.

According to Council spokesperson Kekula Bray, the group did not initially accept the state's offer – which was the same as the original one ironed out in September – because, after a year of what they saw as stonewalling on the part of the state, they did not believe it would come through.

"Basically, we didn't trust them. And we still don't trust them."

State officials say the 69-acre piece of land in Waimānalo is zoned for agricultural use and is part of a planned state agricultural park.

The Department of Land and Natural Resources will be paying for a portion of the infrastructure costs and the residents who lease the land will pay a still undetermined amount of money.

There are no details on the number of people the site can hold, but according to a statement released by the BLNR, "the Board's intent is to accommodate as many homeless people camping at Makapu'u as possible."

## Not all Hawaiians support occupation, resettlement deal

While the 'Ohana Council's occupation of Makapu'u and the subsequent resolution of the crisis has received support from groups and individuals throughout the Hawaiian community, there has also been significant opposition.

Joseph Sang, president of the Waimānalo Homesteaders Association, led a visible crusade against the occupiers as the crisis drew to a head.

"We were not opposed to what they were trying to do," he said in an interview with *Ka Wai Ola*, "but they were breaking the law."

Sang also said it was his and other homesteaders' responsibility to protect Hawaiian homelands and that is why they opposed the group.

Ka Lāhui, the largest and most established of the sovereignty groups, had stronger words.

"We support the occupation," says Paul Neves, Ka Lāhui lieutenant governor, "but we don't support making deals with the state."

Neves says Kanahele is being hypocritical using the apology resolution to argue the state is illegal then turning around and working out a land agreement with that same illegal entity.

"Those guys were bought. ... We should be making no commitments to the state. If we do we'll just fall into the same trap we've

been falling into for the past 100 years."

OHA administrator Dante Carpenter believes the agreement has set a dangerous precedent.

"What happens if a hundred sovereignty groups decide to take a similar stand? The agreement will encourage rather than discourage these organizations or even individuals that are yet to be organized to do this."

Neves says negotiations should not be over 69-acre parcels of land but over a comprehensive plan to address the issue of Hawaiian sovereignty.

Complaints were also registered by average citizens, many of them Hawaiians. According to a letter from Department of Land and Natural Resources chairman Keith Ahue to 'Ohana Council leader Dennis "Bumpy" Kanahele, the department had "received numerous complaints about occupants at Makapu'u prohibiting public access to the beach, confiscating fish, and intimidating people."

A woman, who refused to be identified, called the Office of Hawaiian Affairs complaining that her husband, a Hawaiian, had been fishing at the park when a group of the Makapu'u occupants took his catch. The fish thieves – who identified themselves as members of the 'Ohana Council – claimed that they owned the land (Makapu'u), all the surrounding water, and all the fish in that water.



# Economic study: DHHL could have produced more \$, homesteads

by Deborah L. Ward

A study on the administration of the homestead trust found the state Department of Hawaiian Home Lands received \$422.8 million in revenues between 1959 and 1988. But, the study suggests, if certain resources had been available, and decisions had been made to optimize earnings and investments, DHHL could have received approximately \$196.6 million more. Those additional revenues could have produced at least 2,365 additional homesteads, it claimed.

Economic experts Thomas A. Loudat, Ph.D., A. Roy Horn and Robert Lucas were hired by the Hawaiian Home Lands Individual Claims Review Panel to gather and analyze raw data, then project what might have happened if the trust resources had been managed optimally.

The economists evaluated the following revenue sources: DHHL trust lands, general leases and revocable permits, appropriations (including those that lapsed) and higher appropriation levels, interest earnings on loans and investments, and sugar lease rents and water license fees. (See chart.) They also calculated potential revenues from set-aside lands, contested lands and illegally used lands. They further studied how DHHL spent its money and the costs of homestead development.

Why didn't DHHL get the revenues the study seems to suggest it might have? Although many complex factors were involved, Hawaiian Claims Office executive director Melody MacKenzie noted that:

- legislative appropriations to DHHL, especially in the past, have never been supported at a level sufficient for greater homesteads development;
- management of homestead trust lands in the past by DLNR was not geared to getting the highest

lease rents;

- trust lands were used by the state at very little or no income to DHHL; and
- state policy was to support the sugar industry with low lease rents.

MacKenzie notes, "The state has a fiduciary responsibility under the trust law to get the highest and best use of the land. The problem is, not before the 1970s did the state take seriously the idea they were dealing with a trust."

DHHL's initial response to the "Historical Performance Review of the Hawaiian Home Lands Trust" and its economic analysis has been critical. Hawaiian Homes Commission director Hoaliku L. Drake said in a statement, "Our review of the executive summary of the economic study ... leads us to believe that the consultants have used statistics to oversimplify a very complex issue. They have not factored in the economic, social and political considerations — among others — that affected the homestead program during the period covered by the report."

"What is presented is highly speculative and conjectural."

Drake said DHHL was not given the opportunity to review the report before it was issued so it could have corrected misunderstandings or misinterpretation of the data.

MacKenzie said the consultants did a "very good job," given the difficulties they faced in obtaining consistent and reliable data, and in interpreting a very complex body of information.

The Individual Claims Review Panel will hold an administrative hearing on the study findings August 24-30 in State Office Tower Room 303 to hear comments from claimants and state agencies. The Individual Claims Review Panel will then decide whether there has been a breach

of trust in managing the Hawaiian homelands program, resulting in beneficiaries having to wait to be awarded homesteads.

"DHHL will have the chance to bring its information and responses to the panel hearing and to show areas that raise questions in their minds. ... This was not meant as an attack on current or past administrations of DHHL. Economists looked at the data and said, 'This looks like what happened.' The economists used the best information they were able to obtain. They did say they wanted more in-depth study in certain areas," MacKenzie said. There may be other factors, she added, that were overlooked.

MacKenzie said the panel will then determine how many more homesteads DHHL could have produced between 1959 and 1988 and apply that finding to each claim and make recommen-

dations to the Legislature. Native Hawaiian beneficiaries have until August 1995 to file claims. The Hawaiian Claims Office then has until the 1997 Legislature to finish its claims. At the current rate, she says, the HCO and panel can probably

make the deadline unless many more claims come as a result of the economic study. Even if the Legislature accepts the panel's recommendation, it has no authority to tell DHHL what

continued page 15

## Estimated additional revenues 1959-1988

Set aside lease rents	\$ 6,042,775
Contested land rents	\$ 8,076,091
Higher rents and permit fees	\$17,572,500
Total additional lease rents	\$31,691,366
Interest on loans and investments	\$18,643,047
General fund/ bond appropriations	\$111,809,359
Lapsed appropriations	\$20,773,202
*Sugar rents and water license fees	\$13,745,136
<b>TOTAL</b>	<b>\$196,662,110</b>

(\* from non-DHHL lands)

Source: Historical Performance Review of the Hawaiian Home Lands Trust, April 1994

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So if you're ever to afford your very first home, condominium or townhome, a Bankoh FirstHome Loan is the way to make it a done deal. Nobody is pulling for you more than Hawaii's bank.

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Bankoh FirstHome Loan requirements: You must be a Hawaii resident and you cannot own real property currently or within the last three years. Property must be fee simple and located in Hawaii. The borrower must occupy the property as their primary residence.  
\*Principal and interest payments for the first five years of the 30-year term are based on 5/1-Year ARM rates effective 6/1/94: 6.625%; 7.48% APR, subject to change. Initial rate is locked for five years then adjusts annually. The rate cannot increase more than 2% in a year or more than 5% over the life of the loan.  
5% down payment requires mortgage insurance. Other adjustable-rate and fixed-rate mortgages are available.

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### LEGAL NOTICE

NOTICE IS HEREBY GIVEN that Cultural Surveys Hawaii, representative of the Lucile P. Kingman Trust, landowner, has discovered unmarked burial sites containing human skeletal remains on its property at the ahupua'a of Pahoehe 2 and Pahoehe 3, opposite from the White Sand Beach, Pahoehe, Kona Hawaii, Tax Map Keys 3-7-7-8-20, 3-7-7-8-31 and 3-7-7-8-100.

The remains were determined to be Hawaiian and proper treatment shall occur in accordance with Chapter 6E, Hawai'i Revised Statutes, Section 43.5, regarding unmarked burial sites. The decision whether to preserve in place or disinter and relocate the human remains shall be made by the Hawai'i Island Burial Council.

The Hawai'i Island Burial Council is requesting DESCENDANTS of KIPAPA and KEKAPAHAUKEA or HAWAIIANS WHO ONCE LIVED IN the ahupua'a of Pahoehe 2 and Pahoehe 3 to immediately contact Ruby Keanaaina McDonald of the Office of Hawaiian Affairs, 75-5706 Hanama Place, Suite 107, Kailua-Kona, Hawai'i 96740, telephone 329-7368, or Edward Halealoha Ayau, Esq., Historic Preservation Division, 33 South King Street, 6th Floor, Honolulu, Hawai'i 96813, telephone 587-0010, to present information regarding appropriate treatment of the unmarked human remains. Individuals responding must be able to adequately demonstrate family connection to the burials or the ahupua'a of Pahoehe 2 and Pahoehe 3.



# Kanoe Aberegg — the outgoing Miss Hawai'i speaks up for the Hawaiian language

Interview by Jeff Clark

If the outgoing Miss Hawai'i Kanoe Aberegg had her way, you'd be reading this article in Hawaiian. Now at the end of her reign (a new Miss Hawai'i was crowned in June), Aberegg is set to return to her regular job at Waiau Elementary School, where she is a teacher in Kula Kaiapuni, the state Department of Education's Hawaiian language immersion program.

A Kaua'i girl who graduated from Waimea High School in 1986, Aberegg learned Hawaiian at the University of Hawai'i-Mānoa while earning a B.A. in political science. She took a year off from teaching to fulfill her public appearance duties as Miss Hawai'i, but she has used the time and opportunity to give the Hawaiian language some invaluable exposure. In fact, you may have seen her on television in the Office of Hawaiian Affairs public service announcement promoting the Hawaiian language.



Kanoe Aberegg

afraid of the Hawaiian language at this point in time just because it seems so foreign, like anything that's new or very different. But there are so many benefits to learning a second language, especially if it's Hawaiian, so go for it! I mean it seems so difficult, too, "Oh, I gotta take night classes or summer school. ..." Well I

put myself through undergraduate and graduate school working 40 hours a week full-time and paid for everything, and nothing's impossible — it's called time management. ... If you want something bad enough then you'll make time for it.

**KWO:** Any words of encouragement for people who have taken the Hawaiian language for a year or so?

Don't give up. The first and second year are the most difficult, I would say, and it's just kind of getting past that hump — being able to speak. Everybody wants to just take a class, and boom, they want to be out there speaking. And you know that doesn't happen, you have to have a little bit more patience than that, ahonui, yeah? So don't give up, and definitely, it becomes easier the more you take.

**KWO:** What would you say to those students who are more advanced but might be feeling a bit discouraged in their quest for fluency?

Associate yourself with people who speak the Hawaiian language. If your spouse doesn't speak Hawaiian language, get them enrolled in a class. If you have kids, talk to them. Even if it's short sentences, do it as much as possible and it'll revive it. ... But yeah, associate yourself with other people that speak the Hawaiian language and use it as

much as possible.

I remember my first year of language, some of my classmates and I went out to Bobby McGee's to eat dinner. We all ordered ... in Hawaiian, and then somebody had to translate for the waiter, and it's really fun. What that kind of experience does is raise the awareness for other people, it makes Hawaiian real to them. And that's why I say in 10 years, everybody's going to be speaking it. The more you speak the more accessible it becomes. So don't be shame! Don't be embarrassed.

**KWO:** So ho'omau?

Ho'omau.

**KWO:** When you vied for the title of Miss Hawai'i, your platform had to do with language.

Education through language.

**KWO:** Did you speak Hawaiian during the competition?

Yes, I did. In my interview I greeted everyone in Hawaiian and I started off my first two sentences in Hawaiian, saying, "This is where it's at for me, and this is where it's at for the future generations." I used a lot of Hawaiian vocabulary in the 10-minute interview. And then on stage when they asked me what is the importance of learning a second language, I said that not only do you learn the language but you also learn the culture and perpetuate that language at the same time. And then I closed with, "E ola mau ka 'ōlelo Hawai'i." I think that had impact.

Even at Miss America — I taught them all kinds of words up there. I even taught them some hula, I had fun with it.

**KWO:** How did you do in the Miss America competition?

Top 10.

**KWO:** Congratulations.

Thanks. It was the first time they ever heard a chant, an oli, on national television; actually it was international — 80 million people watched and they got to see chant and hula. Because of the centennial of the overthrow I chose "Aloha 'Oe," which was the queen's song, and I did it in the Hawaiian language because of my platform. I chanted a chant that Puakea Nogelmeier and I wrote about myself and the places where I grew up.

**KWO:** What else have you done to promote Hawaiian language and Hawaiian language immersion since becoming Miss Hawai'i?

I spoke at three to five schools every week, and I always used Hawaiian language. I have spoken at all of the immersion programs except for Maui. I talk with the kids and let them know, "Hey, there's someone out there who speaks Hawaiian language, and don't be shame, don't be embarrassed." Because for awhile, kids got teased when they went out to the playground. Other kids don't understand and it's scary because it's different. I let them know you need to let them [the other students] get used to it, and speak it as much as you can. You can succeed as a Hawaiian language speaker.

Even when I'm talking with the No Hope In Dope program, I start off in Hawaiian and I tell them about immersion. One time I [spoke to] 18,000 kids at the stadium. One time I was with 2,000-plus kids at Neal Blaisdell

**"I think in the next 10 years, if you don't speak the Hawaiian language you're going to be left out."**

Center. I reached a lot of kids and I always used Hawaiian language. Whenever I'm on TV or the radio I try and use it as much as possible, even if it's just a greeting or a short sentence. Sometimes they don't allot time for that but I always try and plug it, get it in there.

**KWO:** So you're out there basically making Hawaiian more visible.

Right. And this commercial that OHA did is unbelievable. I think it's the best thing I did all year. It's really great because people see that there are people out there that are speaking the Hawaiian language, and that it's important, and that it's not something strange, [that it's] something to be recognized. The level of awareness has increased greatly, I really think so. It airs so often! I saw it twice this morning.

**KWO:** In the the fight for the survival of Hawaiian, who would you say are the leaders?

The teachers, and the people that fought for immersion, that went to the Legislature.

**KWO:** What are the obstacles in the fight for the survival of Hawaiian?

Definitely ignorance, and like I keep reiterating, [people] being

afraid. Because people don't know what it is, like sovereignty. People are afraid of sovereignty because they think that their land is going to be taken away if they're not Hawaiian, which is ridiculous. They don't understand the concept of sovereignty, they don't understand the importance of Hawaiian language. So, ignorance and fright.

And also, money. There's never enough money for education. Never ever ever. ...

**KWO:** What makes a good teacher in general, and a good Hawaiian language teacher in particular?

A good teacher: somebody who can size up her or his class. And that means that you don't just get up there and teach the exact same thing to every second-grade class that you have, because there are different needs. The ability to determine what will motivate one child and what will motivate another child. Because without motivation, you cannot teach. Without that interest there ... they have to have some kind of interest in what's happening to be able to learn anything. I tell the students that I talk to all the time, you can sit back and be talked to, but you need to take part in your education because knowledge is power. ... And you can't talk at your students; you have to have a conversation with them. And by doing that, I've motivated them to get involved in my conversation and what I'm talking about — and that's what you have to do as a teacher. You have to get them motivated. "What interests that child?" — to me that's the key to teaching.

What is the most important thing in teaching Hawaiian language? The culture. Language is culture. I always say that you never ever know the culture until you know the language. It's just the completion, right there. You can know a lot about culture, but it's lacking almost until you know the language. And to teach the language you need the culture. It's a real important relationship between teaching the language and teaching the culture.

**KWO:** What do you say when people say, "Say something in Hawaiian"?

I tell them, "E ha'i i kekahi mea ma ka 'ōlelo Hawai'i" — Say something in Hawaiian [laughs].

**KWO:** Anything you'd like to add?

E ka'ana like i ka 'ōlelo Hawai'i — share the Hawaiian language.



# E 'ōlelo Hawai'i ma nā wahi a pau

(Speak Hawaiian everywhere)

by Jeff Clark

There should be Hawaiian-language TV stations and newspapers, the government should make available all documents and services in Hawaiian and hire Hawaiian speakers to make that possible, and Hawaiians should get first crack at university Hawaiian language classes.

These were some of the ideas agreed upon when almost 400 members of the Hawaiian lan-

"If you don't know the language, learn it. ... Don't think you cannot. We can do anything."

— Kauanoë Kamanā

guage community gathered at Kamehameha Schools May 21-22 to discuss ways to ensure the language's survival.

They were part of a resolution signed by a majority of the participants at the close of the conference, which was organized and funded by OHA's culture office. The resolution also states that people from Ni'ihau should be hired as language teachers even if they lack degrees or certificates, additional Hawaiian language teacher positions should be created and programs developed to train speakers to fill those positions, and OHA should pay

that way. Kamanā also explained what the term "mother tongue" means to her — her own mother spoke the same language at home, in school, in church, at the market, everywhere.

Said Kamanā through interpreter Puakea Nogelmeier, "If you don't know the language, learn it. Let's help each other. ... If you are young, you can. If you are a parent, you can. If you are a kupuna, you can. Don't think you cannot. We can do anything."

The conference was conducted almost totally in Hawaiian, with no translation in the break-out groups. In the open sessions, Hōkūlani Cleeland, Pila Wilson and Nogelmeier served as translators. In a set-up similar to the United Nations and other international proceedings, they sat in a booth and interpreted the proceedings for the less-than-fluent, who wore earpieces over which their broadcast could be heard.

After a challenging talk from keynote speaker John Keola Lake, the participants broke into nine smaller groups to address three questions:

- Pehea kākou e ho'onui ai i ka po'e mākaukau i ka 'ōlelo Hawai'i? (How can we increase the number of people proficient in Hawaiian?);
- Pehea kākou e hō'ike ākea ai i ka waiwai o ka 'ōlelo Hawai'i? (How can we promote the value of the Hawaiian language?); and
- Pehea lā kākou e ho'okomo ai i nā lōina Hawai'i i loko o ka 'ōlelo? (How can we instill Hawaiian culture and values in the language?)

The groups discussed those questions in the contexts of schools, hālau hula, the churches, in the 'ohana, at work, in government, in business, and so forth.

There were perhaps one or two English speakers per group. In addition to their comments, about the only other English heard was the occasional encouragement to English speakers to inject their English with what Hawaiian they do know.

OHA culture officer Pikake Pelekai said the language conference was the first in a series of "'aha no'eau" intended to bring together the practitioners of different aspects of culture. The next 'aha will cover lomilomi, or the art of Hawaiian massage, and will be held Aug. 11-12. (For more



The success of OHA's Hawaiian language conference was due in part to the way it brought together academicians and kūpuna. Here Maui Community College Hawaiian language instructor Ki'ope Raymond, left, shares a moment with Tom Maunupau. Photos by Jeff Clark

information see page 2.)

At the conference's opening OHA culture specialist Manu Boyd asked the kūpuna to raise their hands and be recognized so that everyone could "honor them and give them praise because these are the people, especially the ones who are native speakers or manaleo, that we are ... trying to emulate in all of these efforts." Then, on Sunday, Pelekai invited kūpuna to share their mana'o. The elders uniformly expressed support of the younger generations' work toward ensuring Hawaiian's survival. "Those that I spoke with were really appreciative and really thankful that the young people are picking it up and moving with it so they know that the language will not die," Pelekai said.

Boyd said the major work of the 'aha was completed on Saturday, so on Sunday the task was really to sit back and listen, to talk story, and to hear the style and vocabulary of the kūpuna.

It was easy to see why OHA chairman Clayton Hee, in welcoming the participants to the conference, said, "Ke ho'oulu a ho'omau 'ia nei ka 'ōlelo me ka maika'i loa (The language is being revived and continued well)."

Pelekai said, "I think that, more than anything, [the 'aha] engendered in the people who were there that desire to want to be able to speak and to use it more, but that has to happen everywhere."

Boyd said, "There is without a question a sacrifice that must be made on people's part in order for the language proficiency and the language usage to grow in this community. It will not grow by people's good intentions. It will not increase by people saying, 'Oh I think it's a great idea but I don't have any time right now.' The sacrifice that needs to be made may be time, it may involve money, but there are adult education classes that don't require

money — they're free.

"So if you really do support it then you have to do it and I think the word 'sacrifice' is very important. It's one that says, 'You must give up something of yourself in order for this to happen.' ... I can't emphasize enough the sacrifice that the parents in Pūnana Leo and the immersion schools have to put in and want to put in: time, money, effort, strength, energy; they really are pouring it all in. If we are going to assume a new kuleana and a new goal for ourselves as a community, which is increasing the number of speakers of the Hawaiian language, you can't do it by talking about it. You have to do it by going out and learning it."

So once one learns the language, what's next?

Boyd: "Use it! E ho'ohana!"

Pelekai: "Use it everywhere. E ho'ohana ma nā wahi a pau."

Added Boyd, "Use it, believe in it, understand it. E ho'ohana, e hili-na'i, a e ho'omaopopo."



OHA's culture officer Pikake Pelekai and culture specialist Manu Boyd organized the conference with the help of a committee comprised of some of the leaders in the resurgence of the Hawaiian language.

tuition for kumu hula to take Hawaiian language classes so they can teach hula ma ka 'ōlelo Hawai'i.

The conference's official theme was "Ka 'Ōlelo Hawai'i Ma Nā Wahi A Pau," or, "Hawaiian Language Spoken Everywhere."

That theme was summed up, for many, by Kauanoë Kamanā of Pūnana Leo, who said the Hawaiian language is living in the classroom, but outside we tend to use English, and we can't survive



Lively discussions were conducted when conference attendees broke into small groups to find ways to promote Hawaiian.



# Operation 'Ohana brings family together

by Patrick Johnston

On August 18, 1918 Margaret Mary So was born in Kalaupapa to Hoaliku Kekai and So Kap Sool. Because her parents suffered from Hansen's Disease she was separated from them and moved into the Kapi'olani Boys and Girls School, an orphanage in Honolulu. Five years later Louisa So was born to the same parents.



The Rowland family with Aunt Louisa. From left to right: Crystal, Louise Galamgam, Scott, Sheryl, Wallace.

She also was moved into the Kapi'olani school but by that time her sister had been adopted.

Margaret and Louisa grew up separately in Honolulu, never knowing of each other's existence. In 1941, Margaret married William Rowland, a soldier in the U.S. army, eventually moved to Oregon, and raised six children. Louisa also married but did not have any children.

Last January, Crystal Rowland, granddaughter of Margaret, and daughter of Wallace, one of Margaret's four sons, filled out an application to enroll her family in OHA's Operation 'Ohana. She had heard about the program through her grandfather who had been to Hawai'i recently and

wanted to encourage the children's appreciation of their Hawaiian heritage.

When Operation 'Ohana secretary Kathy Bush received the application she immediately noticed a connection between Crystal's grandmother and Louisa, who Bush had known for years through work she had done in Punchbowl Homes, a public housing complex.

Bush says, "I remembered their parent's names on their birth certificates because I thought it was unusual to have had Korean and Hawaiian parents, at least at that time."

After getting approval from Louisa (necessary under Operation 'Ohana's confidentiality guidelines), Bush then contacted the Rowlands, told them about their mother's sister, and how they could get in contact with her.

They did contact her, last May, when Crystal's family, unfortunately without Margaret who had died several years earlier, flew to Honolulu.

Bush, who took the Rowlands from their hotel to Louisa's apartment, said as soon as they met her they knew she was family. "They were all standing around in the parking lot hugging and the kids were saying 'she looks just like grandma'."

For Louisa, the discovery has meant the addition of a large, extended family she never knew existed. For the Rowlands, they gained an aunt and a greater under-

standing of Margaret's past which she had kept a secret all of her life.

"My mother never wanted to talk about the past," explains Wally Rowland, Margaret's son. "She didn't want anyone to know she was from Kalaupapa."

Louisa will have some of her "new" family live a little closer to home this year when Crystal comes to Hawai'i to begin studying at the University of Hawai'i. The Rowlands are hoping to have Louisa come over to Oregon soon to visit the rest of the family.

The uniting of Louisa with her sister's family is a welcome by-product of the work being done by OHA's four year-old Operation 'Ohana.

The program is registering Hawaiians around the country and the world in order to, among other things, create a permanent record for Hawaiians to access when researching their genealogy.

Operation 'Ohana coordinator Maria Kaina explains, "Many Hawaiians were adopted when they were children and they don't know who their family is. Some would like to find their families while others just want to know how much Hawaiian blood they have."

The registry will also enable Hawaiians to be eligible for certain state and federal programs as well as create a kind of "citizens list" for a future Hawaiian nation.

## Moloka'i group fights pipeline development

by Patrick Johnston

Some local residents believe a water pipe tapping the aquifers of east Moloka'i for development on the west side could bleed the island of most of its traditional livelihood. They want it stopped and are going to court to see that it is.

On May 10, a coalition of Hawaiian homesteaders, business owners, and environmentalists on Moloka'i, announced they intended to file a lawsuit in federal court within 60 days for Clean Water Act violations committed by developers of a 9-mile pipeline project in Moloka'i.

Developer Kukui (Moloka'i), Inc., contractor Kajima Inc., and sub-contractor Kiewit Pacific are named in the suit.

Kukui (owned by Japan-based Tokyo Kosan Company) operates a number of resort, condominium, and golf develop-

ments on Moloka'i, and has the potential for four more hotels and 4,000 acres of luxury home lots.

Kukui is now using two million gallons of water per day to service its properties. With the new pipeline they will, according to plaintiffs involved in the suit, be able to pump 10 times that amount.

The section of pipeline in dispute is a 500-foot stretch that runs across state land connecting the Moloka'i Irrigation System with the privately-owned Moloka'i Ranch.

Moloka'i Ranch has already agreed to let the pipe cross its property.

The lawsuit claims that Kukui, Kajima, and Kiewit violated the Clean Water Act and Hawai'i Department of Health regulations by not obtaining a storm water permit before or during construction of the project. Heavy rains in February of this year caused massive runoff from the project site into the island's gulches and the Pālā'au coastal estuary.

The group is requesting \$5 million in civil penalties as soon as July 11 unless Kukui, Kajima and Kiewit comply with the law.

A spokesman for Kukui said they are investigating the status of the matter and will respond by the July 11 deadline.

The suit is one of two filed against the company relating to construction of the water pipe. Last January, the same group sued Kukui and the state for failing to follow Hawai'i Environmental Protection Act regulations by granting an easement to the company to build the pipeline before an Environmental Assessment study was carried out.

Kukui then went ahead with construction without waiting for the completion of an assessment.



Moloka'i residents protesting against pipeline development.

Photos courtesy of Sierra Club Legal Defense Fund

An Environmental Assessment is the first of two procedures used to determine the impact of a development. If the assessment shows the impact to be significant an EIS or Environmental Impact Statement is required. An EIS looks into, not only the effect on the physical environment, but also but also how the development would impact the socio-economic and cultural climate of the region.

Bill Paty, chairman of the Board of Land and Natural Resources at the time the easement was granted, said the Board considered the portion of state land too small to warrant an assessment or impact statement.

"The neck of land was so small that we didn't want to get involved with an assessment." He added that the decision was strictly based on land and not on any socio-economic concerns.

Moloka'i residents involved in the suit, concerned that extensive development in West Moloka'i will fundamentally alter the largely rural Hawaiian character of the island — and exhaust water supplies that could be used for more traditional activities

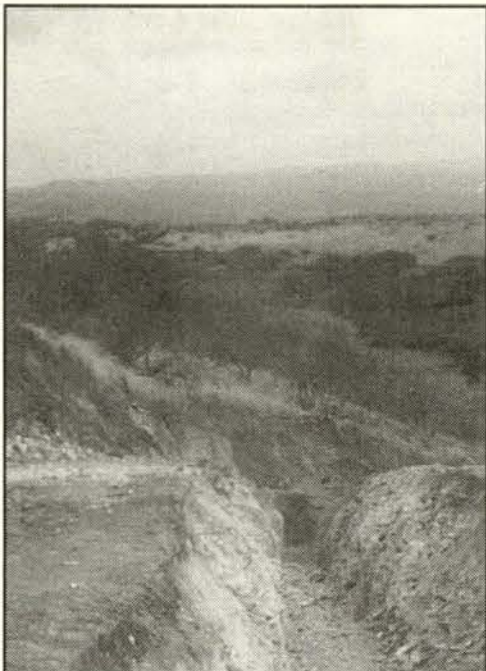
— believe an EIS is warranted. With it they hope put the brakes on the project.

Denise Antolini, a lawyer for the Sierra Club Legal Defense Fund who is representing the Moloka'i group explains, "The pipeline has the potential for a ten-fold increase in development on the west side. I think the EIS will expose why that is a bad idea."

Colette Machado, Moloka'i chamber of commerce board member and long-time supporter of a traditional and rural Moloka'i adds that, "The bottom line is that we have used the environmental laws effectively to force developers to comply with necessary standards. ... Moloka'i is the last Hawaiian island. ... We will not sacrifice our lifestyle, subsistence rights to the shoreline, and use of the water to Kukui's profit-making scheme to develop the west end for outsiders."

An injunction has been granted to plaintiffs prohibiting further work on the state portion of the pipeline until the case is decided.

continued on page 14



Bulldozed section of pipeline trench



## State seeking public opinion on proposed DHHL land transfer

In August, the public will have a chance to review and comment on the 16,518 acres of state land Governor John Waihe'e asked the Board of Land and Natural Resources to transfer to the Department of Hawaiian Home Lands. The transfer plan was announced by the governor in his January 27 state-of-the-state speech.

Exact times and locations for the series of informational, open house-type gatherings have not yet been set, but there will be notices in the daily papers on all islands. The review sessions will permit people to see which parcels are being considered and to offer their own comments and suggestions. Following public review, the land board will begin its consideration of all parcels.

In his January speech, the governor said, "Now is the time to move forward and restore the trust while we have the will and the means."

The 1921 Congressional act creating the home lands program stated the trust was comprised of 203,500 acres "more or less," but some 16,000 acres have never been accounted for.

Office of State Planning officials say their goal is to make the present Department of Hawaiian Home Lands inventory reflect what was legislated in the Hawaiian Homes Commission Act in 1921. They stress that this is not a claims settlement like the one presently being negotiated in Washington by state officials and the Department of the Interior. (See story page 1.)

The Washington negotiations involve documented transfers of home lands by the territorial and federal governments. The land involved in the DHHL transfer is an attempt to make the trust the size it was intended to be.

The Governor said his instructions to the BLNR are "to turn over good lands for homes, farm lots, and income generation."

## 'Ohana Council

from page 4

were to accept the Independent Nation's argument (which they don't), their next revision period is in 1995, well after the signing.

While few of the specifics have been laid out, what the Independent Nation is looking to create is a completely independent state where citizenship is granted to all people who meet certain residency requirements. Americans who wish to keep their citizenship will be allowed to do so or have dual citizenship.

The Independent Nation would allow a continued American military presence but would negotiate a scaling down of that presence over time.

The economy would be one that would rely more heavily on "trade" in agricultural products and less on mass tourism. The tourist industry would be asked to emphasize quality, not quantity.

"We still want tourism but quality tourism," Kanahale explains. "People come to Hawai'i to rejuvenate themselves with the aloha spirit. There won't be any left if the tourism industry keeps pushing people off the land."

The new state would claim all shoals and reefs and would have a 12-mile territorial limit. Kanahale feels that if all islands were not included in the state this would create territorial conflicts with the U.S.

But breaking off from the United States is not something most Hawai'i residents support. And state and federal governments are in no hurry to hand over power. The questions of how much patience the group has, and how much they are willing to compromise with the state and other Hawaiian sovereignty groups in their nation-building efforts, are not ones that illicit

many clear responses from group members.

On the issue of coming together with other Hawaiian groups, Kanahale responds that the kupauna will provide the uniting element. However, the kupauna, according to the Independent Nation, have vested all ruling power in Kanahale. What then becomes of Mililani Trask and the strong grassroots following she has established in Ka Lāhui?

"I'm not concerned with Ka Lāhui," Kanahale explains. "We've got the majority of all the other groups and they are continuing to come in."

Ka Lāhui answers that, even if Kanahale's claim is true, it does not necessarily mean they have the support of the majority of the Hawaiian people. Ka Lāhui Lientenant Governor Paul Neves asks, "Are they willing to let the democratic process work? Are they willing to ask all the Hawaiian people what they want? I don't think so. I think they want it all."

The Hawaiian Sovereignty Advisory Commission – which Kanahale was once a part of and which the state and OHA have invested hundreds of thousands of dollars in – is, in Kanahale's eyes illegal because it is the product of the state – an illegal entity.

SAC commissioner and Hui Na'auao president Mahealani Kamauu responds that, while she understands Kanahale's position, she feels that it is premature for any group to start making a Hawaiian nation without the consent of most Hawaiians.

"The process needs to be played out," she says.

With the state, other sovereignty groups and the Independent Nation at odds over goals and

how to achieve them, the question of how much patience the group has brings up concerns about violence and whether that will ever be part of their agenda.

Kanahale, while advocating nonviolence, refuses to be grouped with other nonviolent activists like Martin Luther King or Mahatma Gandhi. "I consider myself Bumpy. Those guys (King and Gandhi) died. I'm not going to die."

The Independent Nation leader acknowledges that some individuals associated with the group take a more militant stance and that he cannot control their actions.

"The state has got to watch out for terrorists because they are out there and they are very supportive of what we are doing. I don't tell them to go out there and do their thing but the state has got to be aware of

## Akaka home lands bill

from page 1

the Office of State Planning, and the State Council of Hawaiian Homestead Associations.

While most supported the intent of the bill, some objections were raised as to what would be the next step.

Norma Wong, Special Assistant for Federal/State Relations at the Office of State Planning, gave testimony on behalf of Governor Waihe'e. She expressed concern that the process the bill would authorize is similar to work that is already being done at the Office of State Planning and other state agencies.

"We have already begun the negotiations that the proposed bill intends to authorize and frame," she read from the statement.

For the past year, a four-member negotiating team composed of representatives from the Governor's office, the Department of Hawaiian Home Lands, and the Attorney General's office, as well as the independent representative for homelands beneficiaries, has been holding discussions with the federal Department of the Interior to work out an agreement regarding home lands claims.

Their hope is to put together a compensation bill – with full support of the Clinton administration – and introduce the bill to Congress.

Officials at the Office of State Planning are concerned that the Governor and the Senator may be working at cross-purposes. The mood in Congress these days is very "anti-compensation," they point out, and that mood could work against what they and

Akaka are doing.

"We deeply appreciate what Akaka is doing," one official at OSP said. "But we don't feel the bill is needed at this time."

OSP says a key to negotiations so far has been their success in getting the Department of the Interior involved – impossible under the Reagan and Bush administrations – and they feel that having the administration support their plan will give them a valuable advantage in Congress.

There is concern that the Akaka bill in Congress will send the wrong message to the administration and possibly derail the process.

"The state respectfully submits," the Governor's testimony reads, "that any further deliberation of the proposed bill at this time would send an inappropriate signal to the Department of the Interior that Congress does not intend for there to be any discussion (on home lands compensation) until those negotiations are duly authorized by Congress."

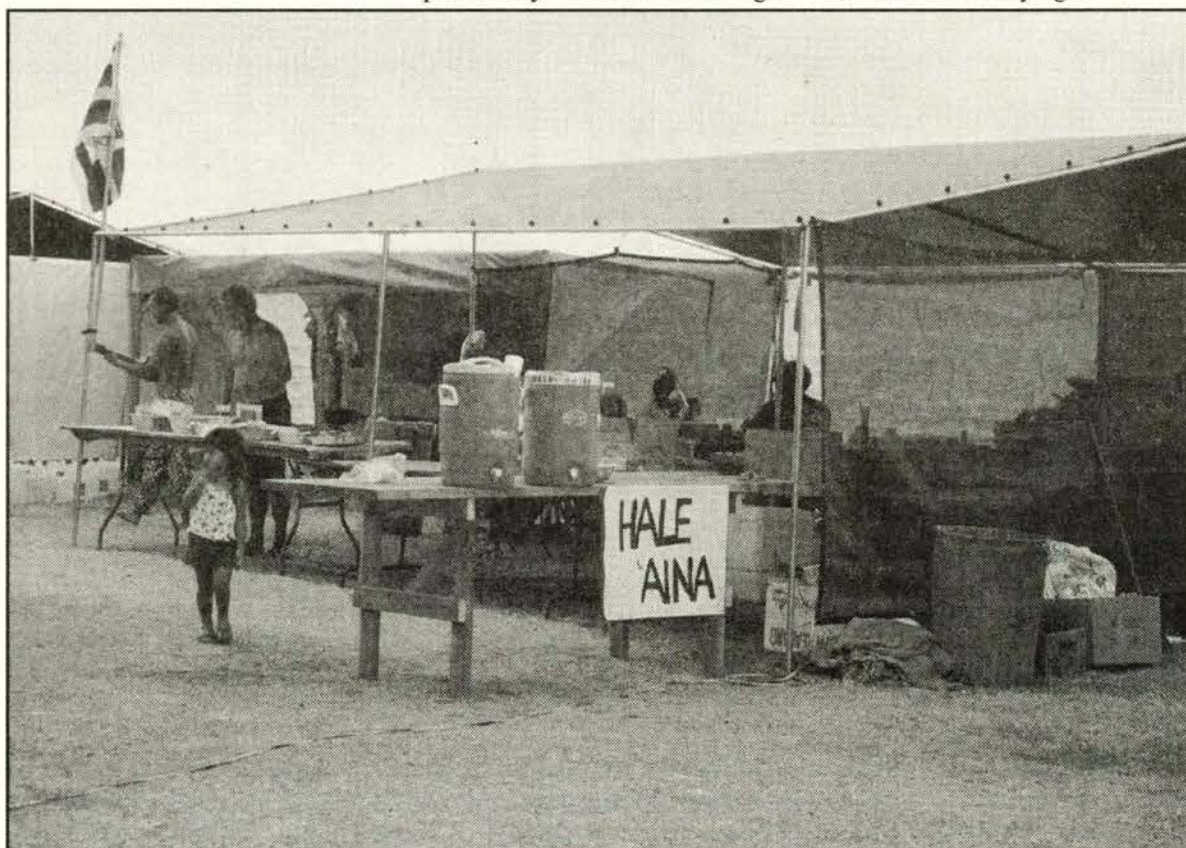
The Governor's office, however, recognizes the value of Senator Akaka's work in Washington and wants to maintain a dialogue. "We will continue to work closely with what the senator is trying to do," an OSP official said.

Also raising concerns was Michael Heyman, special representative for the Department of the Interior. Heyman also felt the bill would disrupt the negotiations between the state and the DOI, negotiations he said could be complete by the end of August.

them."

The Independent Nation stuck to its nonviolent word when the men in the group occupying the Makapu'u Beach Park agreed last month to peacefully "retreat" to an agri-

cultural lot in Waimānalo. The women also were nonviolent but chose to be arrested in what they called a peaceful protest, a demonstration of solidarity with Queen Lili'uokalani, who was arrested a century ago.



Makapu'u residents take a lunch break in the days leading up to eviction.

Photo by Patrick Johnston



# Teaching the young about Hawai'i's past

Ka'ala Learning Center introduces kids and young adults to Hawai'i's rich agricultural traditions

by Patrick Johnston

**"T**his valley was once the poi bowl of the whole area."

The valley Eric Enos is describing is the Wai'anae valley; the area all of the Leeward Coast and Central

"This valley was once the poi bowl of the whole area."

— Eric Enos

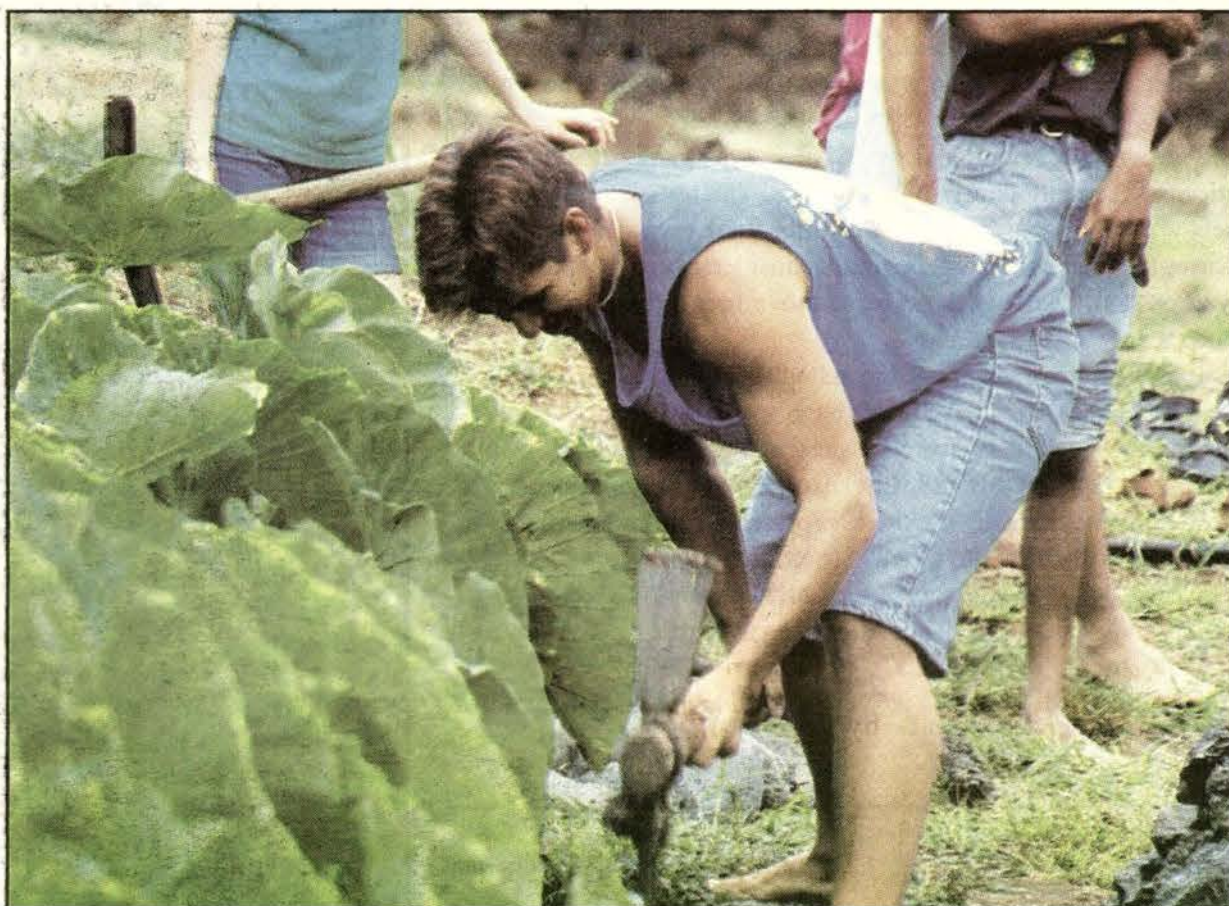
O'ahu.

Enos, director of the Cultural Learning Center in Ka'ala, uses the expression "poi bowl" instead of "bread basket" to describe the extensive cultivation that once existed in the Wai'anae valley and fed many of the people who lived in and around the valley.

For the past 18 years, Enos in partnership with various Hawaiian agencies and the state and federal governments, has been trying to re-create that cultivation with a 97-acre learning center at the foot of Mt. Ka'ala.

The center works with elementary school children, young adults and substance abusers, introducing various aspects of traditional Hawaiian agriculture and the legends and spirituality that surround it.

It is not a passive learning experience. Part of the day-long course



Mid Pac student Bobby Silva unearths rocks in a taro patch at the Cultural Learning Center in Ka'ala.

Photo by Patrick Johnston

involves getting into the taro fields and getting dirty. Students move rocks, build gates, pull weeds and harvest taro, learning first hand what it was like for traditional Hawaiian farmers.

"I tell the students they are walking in the footsteps of our ancestors," says Enos.

The day-long course begins with Enos greeting students and taking them to the Hale Na'auao (place of learning) where they pray and have a few minutes of silence.

Enos then spends some time telling students about the history of the valley and information about taro cultivation

and its relevance to Hawaiian culture. He also teaches about the legends of the valley, then tries to tie the legend into natural science.

Enos points to a crack in the rock in the steep hillside that surrounds the valley.

"That is called Ka'oninapuhi. It means wriggling of the eel," he explains. Legend has it that men of the valley, concerned that a strange man was trying to win the heart of a young virgin, took the man up the hill and tried to kill him. When they began to hit him he turned into an eel and his tail began to thrash violently, making a crack in the valley wall.

Enos says

flowed up from beneath the caldera when the island was formed millions of years ago.

In addition to taro, the Ka'ala learning centers also teaches some traditional Hawaiian crafts such as lau hala weaving and tapa-making.

During the school year, the center has groups of up to 60 kids a day, three days a week, visiting and studying at the center.

Enos gets help from a number of people, including Ed Ka'anana, a kupuna from Kona, who grew up around taro and gives insights to students about what it was like in old Hawai'i.

"For myself, when I come here I feel in touch," he says. "I'd much rather be here than in the city. I find stones and poi pounders here. When I touch them I feel like I am touching my kupauna."

The Cultural Learning Center in Ka'ala is presently funded by a two-year grant from the Administration for Native Americans.

In an attempt to make the program more self-sufficient, OHA's economic development division has recently provided the program with a \$20,000 grant to help with its marketing efforts.

Explains economic development specialist Christine van Bergeijk, "Our funds are to underwrite several marketing activities to assist Ka'ala in improving the revenue-generating capacity of the project."

Marketing activities will include the production of a book, promotional



Showing the spirit of aloha 'āina, a crew of Explorer Boy Scouts from Mā'ili, along with other volunteers cleared about 5,000 sq. ft. of heavy brush and tall grass as a community service project for an open-air classroom and possible future campsite for the Cultural Learning Center at Ka'ala.

Photo courtesy Arnold Quartero



Students gather at Hale Na'auao to learn about taro and the history of Wai'anae Valley.

Photo by Patrick Johnston

after teaching the legend he gives the scientific explanation for the crack which was formed when lava

brochures, and the development of other marketing products. The hope is to tap into the "cultural tourism" market and use revenues from that to underwrite the cost of educational programs.

For information about the center call 696-7241.



# Bike shop entrepreneur finds owning Harleys a "vicious cycle"

by Patrick Johnston

For motorcycle enthusiast Brian Ah Sam, getting into Harleys is a vicious cycle: as soon as you buy one it's impossible to stop customizing and improving it.

When Ah Sam decided to start up a motorcycle shop he named it accordingly.

Vicious Cycle began operation in February '94 with a loan from OHA's Native Hawaiian

Revolving Loan Fund. Run by Ah Sam and his wife Barbara, with added help from friends and family, the store specializes in Harley Davidson motorcycles, providing parts and service. Ah Sam, a certified bike mechanic, also builds customized bikes.

"We're fully equipped," explains Ah Sam. "We can do everything."

"Everything" means not only servicing bikes and selling parts but also *making* parts. Vicious Cycle has machinists and welders that can custom-make an assortment of parts to satisfy his image-conscious Harley clients.

Like many others who have ridden Harleys, Ah Sam and Vicious Cycle customers have been caught up in the bike's mystique.

"It's like being in a cult," he says.

A typical Harley driver is never satisfied with just a factory bike. Customization is almost as much fun as driving for Harley owners and Ah Sam has a keen sense for providing clients what they want. Examples of customizing work he does include aesthetic work like paint jobs, and engine work like head and exhaust modifications.

More than 20 years

of working with bikes has given Ah Sam a vast knowledge of how they work and he uses that knowledge to provide services that most other shops avoid.

Barbara Ah Sam explains, "A lot of what is known as 'bottom end' work, stuff like transmission repairs, other shops will send to the Mainland. But Brian will do it here and he stands by his work."

Vicious Cycle specializes in what are called "evolution"

"Some people go in thinking OHA is just handing out money. This isn't the case. The loan fund staff and board screen applicants very carefully and you have to have a solid business plan if they are going to accept you."

— Brian Ah Sam

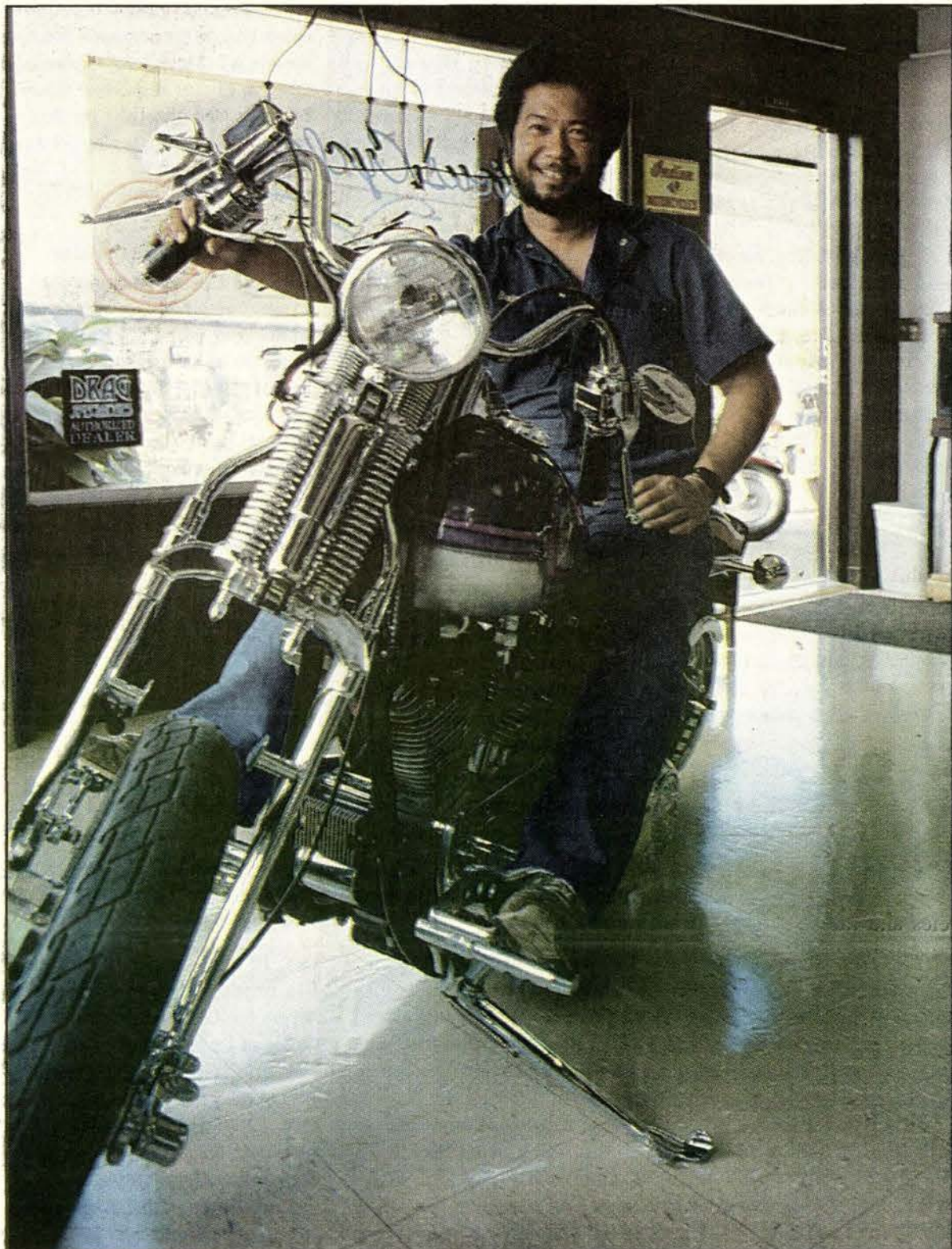
Harleys, bikes built in the past 10 years after Harley Davidson underwent a major restructuring and began producing more technically sophisticated and expensive motorcycles.

According to Ah Sam, these bikes attract a different rider — bikers he defines as rich urban professionals (RUPs) — not the stereotypical Hell's Angels crowd.

Ah Sam explains, "Most of the people I work with are professional. Many own their own businesses."

More complex machinery and affluent riders also means there is less maintenance the owner wants to do and more business for Vicious Cycle.

"With the old bikes," Ah Sam points out, "the owner would do things like check the oil and the brakes but with these bikes they come here to



Brian Ah Sam shows off a Harley in his new shop.

Photo by Patrick Johnston

get that work done."

If Ah Sam wants to draw in customers with his focus on new Harleys, he plans to keep them coming with strong attention paid to service and customer satisfaction. He keeps his shop spotless, works

well into the evening and sometimes the early morning to get jobs done, and tries to create a family atmosphere where all customers feel at home.

The family atmosphere is helped by the fact that both his brother — and mother — chip in with the servicing.

"I taught my Mom how to change the oil and my brother how to check the brakes," Ah Sam explains. "Now they both help out servicing the bikes."

For others interested in starting up a business with a loan from OHA's Native Hawaiian Revolving Loan Fund, Ah Sam

stresses the importance of putting together a strong business plan.

"Be prepared," he urges potential Hawaiian entrepreneurs. "Some people go in thinking OHA is just handing out money. This isn't the case. The loan fund staff and board screen applicants very carefully and you have to have a solid plan if they are going to accept you."

Vicious Cycle is located in Kalihi at 1708-A 'Auiki St. (842-5530). The service section of his store is open from 9 a.m. to 2:30 p.m. on weekdays and from 9 a.m. to midnight on weekends. The parts section is open from 9 a.m. to 7 p.m. on weekdays and from 9 a.m. to midnight on weekends. Customers can either call to make an appointment or come by during business hours.



Fixing bikes in the Vicious Cycle repair shop.

Photo by Patrick Johnston



# 1994 Election Contests in the State of Hawai'i

## Federal Elections

**U.S. Senate** — 1 seat. Incumbent: Daniel K. Akaka (D). Term: six years (Akaka was elected to fill the term of the late Spark Matsunaga). Annual salary: \$125,100. Must be a U.S. citizen nine years prior to election, a resident of Hawai'i and at least 30 years old.

**U.S. House of Representatives** — 2 seats. Incumbent: Congressional district I: Neil Abercrombie (D); Congressional district II: Patsy T. Mink (D). Term: two years. Annual salary: \$125,100. Must be a U.S. citizen seven years prior to election, a resident of Hawai'i and at least 25 years old.

## State Elections

**Governor** — 1 seat. Term: four years. Annual salary: \$94,780. Must be Hawai'i resident five years prior to election, a qualified voter, and at least 30 years old. Term limit: two consecutive full

terms.

**Lt. Governor** — 1 seat. Term: four years. Annual salary: \$90,041. Must be Hawai'i resident five years prior to election, a qualified voter, and at least 30 years old. Term limit: two consecutive full terms.

**State Senate** — 1 seat each for senatorial districts 1, 4, 6, 7, 10, 13, 17, 18, 19, 21, 22, 23. Term: four years. Annual salary: \$32,000. Senate president receives annual salary of \$37,000. Must be Hawai'i resident not less than three years prior to election and a qualified voter of his/her respective senate district.

**State House** — 1 seat each for all 51 representative districts. Term: two years. Annual salary: \$32,000. The House Speaker receives annual salary of \$37,000. Must be Hawai'i resident not less than three years prior to election and a qualified voter of his/her representative district.

**Board of Education** — 6 seats (of 13) in two districts. Term:

four years. Stipend: \$100 a day when attending meetings (per diem is paid to neighbor island members). Must be a registered voter in his/her respective school board district, meet the residency requirement of his/her respective departmental school district, and not hold any other public office.

## County Elections

### City and County of Honolulu

**Councilmembers** — all 9 seats. Term: four years. Annual salary: \$35,000. Chairperson receives annual salary of \$42,000. Must be resident of City and County of Honolulu and a qualified voter of his/her respective council district.

### County of Hawai'i

**Councilmembers** — all 9 seats. Term: two years. Annual salary: \$28,056. Chairperson's annual salary: \$31,152. Must be resident of Hawai'i County at least one year prior to election, a qualified voter of Hawai'i County and meet

the council district residency requirement.

### County of Maui

**Mayor** — 1 seat. Incumbent: Linda Crockett Lingle. Term: four years. Annual salary: \$82,500. Must be Maui County resident at least 90 days prior to filing and a qualified voter of the County of Maui.

**Councilmembers** — all 9 seats. Term: two years. Annual salary of \$30,020. Council chairperson's annual salary: \$33,690. Must be Maui County resident for at least 90 days prior to filing, a qualified Maui County voter and meet the

respective council district residency requirement.

### County of Kaua'i elections

**Mayor** — 1 seat. Incumbent: JoAnn Yukimura (D). Term: four years. Annual salary: \$78,333. Must be resident of Kaua'i County for at least three years prior to election, a qualified Kaua'i County voter and at least 30 years old.

**Councilmembers** — all 7 seats. Term: two years. Annual salary \$25,188. Chairperson's annual salary: \$27,987. Must be qualified Kaua'i County voter for at least two years prior to election.

# Dates and deadlines for coming elections, filing requirements

This is a partial listing of the important dates for voters and candidates for the 1994 primary, general and OHA elections. To obtain complete information, contact the Office of the Lt. Governor, State Office Tower, 14th floor, Honolulu, Hawai'i 96813; or call (808) 453-VOTE(8683). Neighbor islands call toll free: 1-800-442-VOTE.

**OHA voters should note that when the state voter list is purged of non-voters after the general election, the OHA list is also purged of non-voters. This purge will subsequently affect the mailing list for Ka Wai Ola O OHA, which is based on the OHA voter registration list. To ensure that Ka Wai Ola O OHA keeps coming to your home, be sure to vote in the OHA election and regular elections.**

**July 19** • Candidates: file nomination papers for primary election with Office of Lt. Governor or City/County clerk

• Voters: Request absentee mail ballots for primary and/or general election from City/County clerk

**July 20** • Candidates: may withdraw from the primary election for any reason

**Aug. 18** • Voters: last day to register to vote in the primary election

• Candidates or parties or voters: may file objections to nomination

papers for primary election candidate with Office of Lt. Governor or City/County clerk

**Aug. 29** • Candidates: may withdraw from primary election for reasons of ill health

• State candidates: must file disclosure forms with State Ethics Commission

**Sept. 5** • Candidates: file preliminary primary election report with Campaign Spending Commission

**Sept. 9** • Voters: begin requests for absentee mail ballots for general election from City/County clerks

**Sept. 9** • OHA candidates: file nomination papers with Office of Lt. Governor or City/County clerks

**Sept. 10** • OHA candidates: may withdraw from OHA election for any reason

• Voters: last day to request absentee mail ballots for primary election from City/County clerk

**Sept. 17** • Primary election day

**Sept. 23** • Candidates or parties or voters: file complaint on contests for cause in primary election with Circuit Court

**Oct. 4** • City/County clerks: mail general election ballots to overseas voters

**Oct. 7** • Candidates: file final primary election report with Campaign Spending Commission; also file report with Campaign Spending Commission on use of public funds in primary election

**Oct. 10** • Voters and candidates: file objection to nomination papers for OHA candidates with Office of Lt. Governor

• Voters: last day to register to vote in the general election

**Oct. 19** • OHA candidates: file candidate disclosure forms with State Ethics Commission

• Candidates: may withdraw from general election or OHA election for reasons of ill health

**Oct. 25** • Candidates: file preliminary general or OHA election report with Campaign Spending Commission

**Nov. 1** • Voters: last day to request absentee mail ballots for general and OHA elections

**Nov. 8** • General election day

**Nov. 28** • Candidates or parties or voters: file complaint on contest for cause in general and/or OHA elections with Circuit Court

**Dec. 8** • General and OHA candidates: file final report with Campaign Spending Commission

**Dec. 8** • Candidates: file report on use of public funds in general election with Campaign Spending Commission

**Jan. 9, 1995** • City/County clerks: remove names of registered voters who did not vote in the 1992 elections from the voter register and Ka Wai Ola mailing.

**Jan. 30** • Candidates: file supplemental report on deficit/surplus funds with Campaign Spending Commission

## How to register, run in the OHA election

In November, five of nine seats on the Office of Hawaiian Affairs Board of Trustees will be up for election by registered OHA voters. The four-year terms of the following trustees will expire in December 1994:

At-large: Rowena Akana, A. Frenchy DeSoto, Kamaki Kanahele  
Resident of Maui: Abraham Aiona

Resident of O'ahu: Clayton Hee

Seats held by incumbents Kina'u Boyd Kamali'i (At-large), Moses Keale (Kaua'i and Ni'ihau), Sam Kealoha (Moloka'i and Lāna'i) and Moanike'ala Akaka (Hawai'i) will not be up for re-election until 1996.

Of the nine trustees, five must be residents of the island from which they are running. Four are elected at-large from statewide votes. However, OHA voters can vote for island trustees as well as the at-large seats since the law specifies trustees reside but do not represent specific islands. They serve all Hawaiians.

A trustee serves a term of four years and receives a salary of \$32,000.

### How to run for OHA trustee

A candidate for the OHA Board of Trustees must be a registered OHA voter, must be of Hawaiian ancestry of any blood quantum, 18 years old or older, a resident of the state of Hawai'i and a citizen of the United States of America.

The candidate must not hold any other office or be a candidate for any other office but OHA trustee.

Nomination papers may be picked up at the office of the Lt. Governor or at any County Clerk's office on the neighbor islands. Papers must be signed by no less than 25 people who are current registered OHA voters. Anyone signing the papers should sign their name exactly as it appears on the voting rolls or the signature will be disqualified.

Nomination papers must be filed at the office of the Lt. Governor (or at County Clerks' offices on the neighbor islands) no later than **September 9**. (See calendar of campaign deadlines, this issue.)

OHA is the single self-determined voice of the Hawaiian people, as each trustee is a Hawaiian elected by other Hawaiians using a secret ballot in statewide elections on the national general election day, Nov. 8, 1994.

### How to register to vote in the OHA election

To vote in the OHA trustee election, a person must be of Hawaiian ancestry of any blood quantum, a citizen of the United States, a resident of the state of Hawai'i and 18 years old or older.

Hawaiians do not need to show proof of ancestry when registering. However, they must sign an affidavit on the voter registration form swearing and affirming that they are Hawaiian. If challenged by any person, they must be able to prove they are Hawaiian with appropriate documents such as a birth certificate.

Each person registered to vote in the OHA election will be issued an OHA ballot along with the regular election ballots at their regular polling place. OHA voters should check the ballot packet to be sure they have been given an OHA ballot. If not, ask the polling place workers for an OHA ballot.

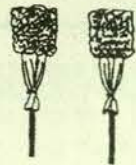
Challenges may be made before election day by writing to the City or County Clerk or, on election day, at the polling place.



## OHA Board Business

*Nā kuleana a ka Papa Kahu waiwai*

by Jeff Clark  
Reporter/Editor



The OHA Board convened at 10:07 a.m. Tuesday, June 7 at Tex Drive Inn in Honoka'a on the island of Hawai'i. All trustees were present except for Trustee Moses K. Keale, who was excused.

After Trustee Moanike'ala Akaka gave the opening pule, the agenda was approved. The minutes for the May 4 BOT meeting were approved, as were the chairman's and administrator's correspondence reports.

Trustee Kina'u Boyd Kamali'i, chairperson of the Land and Sovereignty Committee, introduced and premiered the video on sovereignty produced by Junihoa Productions for OHA's land and natural resources division. The video describes three general models for sovereignty and was well received by the trustees and members of the community.

### Community concerns

Several speakers took the floor during the "Community Concerns" portion of the meeting, among them Dan Kaniho, president of the Waimea Hawaiian Homesteaders' Association, who told the trustees of the association's economic development efforts. The association has laid 12,000 feet of water pipe and planned to lay an additional 4,500 feet on July 4. He asked for OHA's assistance in forming a not-for-profit organization, in making available water storage tanks and pumps, in initiating a self-help housing project, installing emergency 911 call boxes for fire protection, and developing a community center as well as playgrounds and bus shelters. Chairman Clayton Hee said OHA housing officer Stephen Morse has been working with Kaniho and would help prioritize and develop costs of the items discussed.

### Budget, Finance and Policy

The board voted 7-1, Akana voting no, to provide \$12,000 to reconfigure and add eight legs to the table in the conference room of the OHA office at 711 Kapi'olani Blvd. in Honolulu.

The board passed (8-0) a resolution recognizing the Hansen's Disease patients isolated at Kalawao and Kalaupapa on the north shore of Moloka'i. The resolution requests that the National

Park Service join in partnership with OHA in the design and mounting of a plaque honoring the thousands of people sent to Kalaupapa since 1866.

The board voted to fund Kūkulu Kumuhana, a summer Hawaiian cultural immersion program conducted on the island of Hawai'i by Kumukahi, a group of eight young Hawaiian teachers. The program will allow 27 Hawaiian schoolchildren to participate in activities such as taro farming. Students will be selected statewide. The board appropriated \$13,502 to provide honoraria for kūpuna and mākuā, and support for obtaining supplies, transportation and educational materials. The vote was 7-0, with Trustee DeSoto abstaining.

### Land and Sovereignty

Land and Sovereignty Committee chairperson Kina'u Boyd Kamali'i, who is a member of the Hawaiian Sovereignty Advisory Commission, reported that the commission was to hold a series of statewide lectures and community meetings during the summer.

The board voted (8-0) to formally oppose the development of a spaceport at Ka'ū "because it will cause irreparable harm to the people, life and land of Hawai'i." The state was expected to release a final environmental impact statement in June, even though the state Legislature failed to continue funding for the spaceport project.

The board approved (8-0) the filing of a motion for reconsideration on behalf of OHA to the Second Circuit Court regarding the Ka'eo award in the Pioneer Mill Case. In the settlement of a quiet title case regarding a large piece of land in Lahaina, Maui, a claimant whose documentation showed a one-sixth interest in one of the shares was awarded the whole interest; OHA will ask the court to award the five-sixths interest to OHA on behalf of its beneficiaries.

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The next regular board meeting was scheduled for June 24 in Kahului, Maui. The subsequent meeting is scheduled for July 29 on the island of Kaua'i.

## Chairman's View

*Ka 'ikena a ka Luna ho'omalu*

(This column is open to the OHA chairman to express his individual views and does not necessarily represent the official position of the Board of Trustees. Because these are individual opinions, OHA does not take responsibility for their factual accuracy.)



### We must carry on the language for kūpuna and keiki alike

by Clayton H.W. Hee  
Chairman,  
OHA Board of Trustees  
Trustee, O'ahu

"Hawaiian language reawakens" was the headline story of the May 19 *Honolulu Advertiser*. The article started by saying, "Once endangered, the Hawaiian language is flourishing today, fed by a growing interest in Hawaiian culture and sovereignty."

I'm sure we all remember as youngsters when our kūpuna spoke to each other in Hawaiian: how they used our language when they did not want us to know what was being said, and how they communicated with each other every Sunday in church in our language. I remember being confused when they spoke, and as a result chose not to pay attention but rather to find friends and go play.

But it was them, our kūpuna, who by sheer accident, in speaking the Hawaiian language, implanted in each of us the understanding that we are special and we are different; that we are Hawaiian and by that, we are a sovereign people, a people defined by our language.

Look how we've grown! The

*Advertiser* reported, "In the early 1980s there were estimated to be fewer than 2,000 people who could speak Hawaiian fluently."

From our days as youngsters when being Hawaiian was "shame," when schools did not offer to teach our language, and when it was said that Hawaiians were lazy and only good at playing music ... look at us now.

Our language is a part of nearly every school, private and public; we are a part of the DOE and, as the *Advertiser* reported, "Hawai'i is the site of the only full-day indigenous language educational preschool program in the nation — Pūnana Leo." That is not to say everything is good, fine and perfect. No. We have a very long bumpy road to travel, but the road is less bumpy than before. And it is because of you. We are because of your dedication to us.

With each kūpuna that passes, we sever forever the strands that bind us together as Hawaiians. We must do all we can to carry and care for the legacy taught to us by our kūpuna and Hawaiian conferences like the one recently sponsored by OHA are vital to that process.

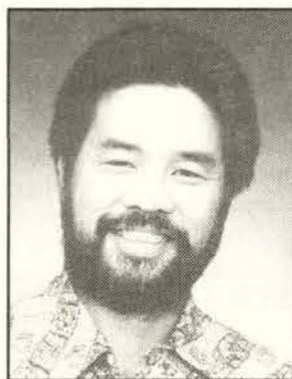
As Hawaiians, we owe it to our

parents and grandparents; and as importantly, we owe it to our children. We owe it to people like David Malo, Samuel Kamakau and Kawena Pūku'i. We owe it to Uncle Harry Mitchell, Aunt Emma De Fries, Uncle Sam Lono, Aunt Edith Kanaka'ole, Aunt Mary Lee, Papa Henry Auwae and the rest of the kūpuna who showed us that to be Hawaiian was pono. We owe it to Walter Ritte, George Helm, Kimo Mitchell, Parley Kanaka'ole, Judy Napoleon, Richard Sawyer, Joyce Kainoa, Emmett Aluli, Frenchy DeSoto, and the thousands who dared to be Hawaiian when it was neither popular nor in vogue.

As many of you know, the return of Kaho'olawe — the deed to which was translated entirely in Hawaiian by Puakea Nogelmeier and Ipolani Vaughan — is symbolic of a reawakening of our identity. Now, more than ever before, we assert who we are because it is right. Let there be no doubt that we are Hawaiian, and we are sovereign. Our language tells us so.

E lanakila kākou. I ho'okahi pu'uwai me ka lōkahi. Let us move forward with one heart, strengthened by unity."

(The preceding remarks are based on a speech by OHA Chairman Hee to the Hawaiian Language Conference.)



## Kūpuna sought for NCI cancer study in Hawai'i

If you are between 60 and 74 years old the National Cancer Institute needs your help.

The institute is conducting a cancer screening trial in which some participants will receive cancer screening tests and some will continue their regular medical care.

The study will find out if annual examinations for early signs of prostate, lung, colon, rectal and ovarian cancers will reduce the number of deaths from these cancers. A quarter of a million people die from them in the U.S. every year.

The Pacific Health Research Institute will be conducting the study in Hawai'i. This segment of the national study is of special interest to researchers because of Hawai'i's large number of Hawaiians, Pacific Islanders and Asians.

To participate, kūpuna must be willing to answer some questions about their health and family history. They cannot be currently receiving treatment for cancer of the prostate, lung, colon, rectum or ovaries. They may be asked to undergo annual cancer screening.

Call Sarah at 545-3006 for more information or to enroll.

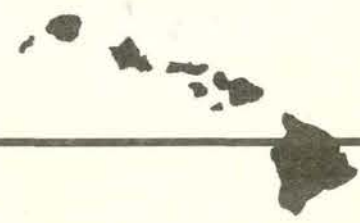
**Call the OHA Newsline at 594-1979 for a 24-hour, up to date recording on OHA meetings scheduled.**



# 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 Board of Trustees. Because these are individual opinions, OHA does not take responsibility for their factual accuracy.)



## South Pacific Commission; Makapu'u occupation

by Moanike'ala Akaka  
Trustee, Hawai'i

Trustee Kealoha and I attended the South Pacific Commission meeting held May 25 in Noumea, New Caledonia. Pacific nations and countries that colonized the Pacific — the United States, France and England, along with New Zealand and Australia — attended. The latter fund the SPC, since small Pacific nations lack financial resources.

SPC members meet several times a year, in closed and open sessions, to discuss how to improve conditions of Pacific islanders in agriculture, fishing, sustainable development, health care, and social programs including technical assistance. However, the donor nations try to control proceedings through purse-string manipulation.

The Pacific Women's Resource Bureau, part of SPC, aspires to unite Pacific women to help their families, communities and themselves in development of their island nations. In the past, needs and problems of Pacific women have been obscured when Pacific women were grouped together with Asian women. For example, in 1976 I

attended a U.S. Pacific Women's conference in San Francisco. There were over 30 Asian women and three Hawaiian women representing the Pacific. Though we were all females, we experienced different problems, for our histories are very different and cultural traditions even more so.



This May, a Pacific women's conference was held at Noumea, where a Pacific platform for global action was formed. This platform will be shared at an upcoming U.N. conference of women in Beijing. Its key concerns must be addressed in a holistic and integrated way:

- Culture and family
- Environment
- Health
- Education and Training
- Economic Empowerment
- Agriculture and Fisheries
- Legal and Human Rights
- Shared decision making
- Mechanisms to promote advocacy of women
- Violence
- Peace and justice
- Poverty

### • Indigenous people's rights

At the SPC, Pacific nation representatives supported the women's platform, knowing their island nations would benefit. Delegates of the United States, England and France resisted. These countries give no specific financial support to the Pacific Women's Bureau, and kept trying to denigrate the women's platform, though they claim to support women's rights in their own countries. Some Pacific islanders felt that the donor nations fear the crucial global issue of indigenous rights.

Being part of the United States, we Hawaiians attended this SPC as observers. Some Pacific nations said that we should apply for SPC membership to the SPC. Guam is a member, even though it is part of the U.S.

South Pacific nations of Polynesia, Micronesia and Melanesia struggle for self-determination in the SPC, as we do at

home. We have many of the same problems: we all strive to make things better for our 'āina and people. Although distant, we have much in common. We must learn from and support each other's struggle to find our place in the global family of nations.

### Makapu'u

At Makapu'u, Truth and History are being played out. As long as Hawaiians are economic and social victims, there will be land occupations. Activism is about a call for change, so differences within the Hawaiian movement must be expected.

Makapu'u is a testing ground. Is it the "I got mines" Hawaiians versus "I ain't got mines yet." Or shall we come together in solidarity? Though we may disagree, we all strive to make things better for our people and 'āina, and to keep aloha alive!

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

## Kalaupapa memorial resolution

by Abraham Aiona  
Vice-chairman and  
Trustee, Maui

As the youngest child of a family of eight growing up during the Depression years, I always accompanied my father, who was a lay kahu for a Hawaiian church at the end of Pu'u hale Road in Kalihi.

At the time, I saw a lot of native Hawaiians gathered there, all seemingly concerned about "something" that I knew nothing about. However, it was evident that there was much concern about what was happening or about to happen, which was the separation of families because people were being

processed to be shipped out to Kalaupapa on Moloka'i. They had the "ma'i ho'oka'awale 'ohana," the "disease that tears families apart." The church in Kalihi was not a happy place because of this, and as young as I was at the time, I sensed maka'u, a feeling of fear.

Later in life and during my career as a police officer, chief, councilman and now OHA trustee, I have had the honor of visiting Kalaupapa. I recall visiting Kalaupapa for the first time in 1960. I was recovering from a major traffic accident that year which nearly cost me my life. The trip to Kalaupapa was an awakening for me.

I met a lot of people, patients and staff, and was overwhelmed by the spirit and genuine aloha shown. Even though we had two lines of food being served because of the rules for separation of patients and non-patients, it was a day that I shall always remember. There was good food, entertainment, fellowship, and giving honor to a great man, Father Damien, for his work and contributions at Kalaupapa which cost him his life.

As Chief of Police for Maui County, I made several visits to Kalaupapa on official business. Later, as a councilman, I continued to make visits and each time I did so, I became more interested in what

was going to happen to this isolated yet beautiful spot.

The history of Kalaupapa should never be forgotten because it is a memorial to many thousands of native Hawaiians, Hawaiians and others so afflicted. They were banished to this remote area, separated from children, family and friends, and then buried in marked or unmarked graves.

In memory of the more than 8,000 Hansen's Disease victims, I proposed a resolution titled "Recognizing the Hansen's Disease patients abandoned, sentenced and interned at Kalawao and Kalaupapa in the treatment of their disease." The major thrust of the resolution, passed by the OHA Board of Trustees at our June 7 meeting at Honoka'a, was to pay tribute to the special people who lived in Kalawao and Kalaupapa.

It also resolves "that the OHA Board of Trustees of the Office of Hawaiian Affairs requests that the National Park Service in partnership with the Office of Hawaiian Affairs, design and mount a plaque honoring the thousands of people sent to Kalaupapa since 1866." Copies of the resolution are being sent to Hawai'i's U.S. Congressional delegation, the governor of the State of Hawai'i, the Senate President and Speaker of the House of the Hawai'i State Legislature, the Mayor and Councilmembers of Maui County, the director of the state Department of Health and the director of the National Park Service, Pacific Area.

1994 is an important year to remember Kalaupapa. It is a time to remember and reflect on the suffering of the victims; a time to honor Joseph deVeuster, our beloved Father Damien, for his lifetime dedication to the people of Kalawao and Kalaupapa, and a time to erect a fitting memorial for the victims and their sacrifices.



## Moloka'i water suit

from page 8

In response to the accusations, Kukui says that it is impossible to pump more than 11.9 million gallons per day through a 24-inch pipeline and that, even if they could, that does not give them the right to use the water. "The mere fact that you have transmission doesn't mean you have the right to use the water," a spokesman for Kukui said.

The state water commission is responsible for allowing water use on Moloka'i.

While not mentioned in the suit, Moloka'i Ranch is seen by plaintiffs as an equally guilty party in the dispute. The foreign-owned ranch provided the easement for 99 percent of the pipeline and, according to its 1993 annual report, stands to profit enormously from the increased value of its arid land brought about by the added irrigation.

De Gray Vanderbilt of the Moloka'i Chamber of Commerce explains, "The new pipeline, and its daily delivery of the majority of the 17 million gallons of water it says it needs, will result in 'enormous increases' in the value of the ranch's 50,000 acres of arid land."

Vanderbilt adds, "To the developer, water is profit. To Hawaiians, it sustains a lifestyle found nowhere else in the state."



Winter rains caused heavy runoff in pipeline trenches.



# 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 Board of Trustees. Because these are individual opinions, OHA does not take responsibility for their factual accuracy.)

### OHA: learning the hard way

by Rowena Akana  
Trustee-at-large

OHA's investment portfolio lost \$5.5 million during the first three months of 1994. Nine firms managed \$153 million in revenues from the ceded lands trust. Of those nine, only one made a profit, \$6,000. The other eight collectively lost as much as 3.5 percent of the money we gave them. This is your money and now it is gone.

What went wrong?

It would be easy, and not inaccurate, to blame the hemorrhage on the stock market, which dropped 3.3 percent during the same time. However, our loss was worse than the market's — even with the help of professional money managers. This was not sim-

ply a paper loss. Once the money managers sold some of our depressed stocks, OHA lost the chance to bounce back even if the market did. The goal of any trust is to make revenues exceed expenses.



It is the duty of the board to monitor how the money in our portfolio is managed. To that end, the budget and finance committee chairman brought two prospects before his committee to demonstrate how they would watch our investment managers. The initial analysis from one prospective money monitor shows our investments are under-performing.

OHA's portfolio assets are hedged among stocks, CDs, treasury bills and so on, with local and Mainland portfolio managers. One of these managers, investing in

technology, fossil fuels and pharmaceuticals, lost a whopping \$1.7 million of the \$12.8 million entrusted to its care. Another firm lost \$1.2 million, or 9.5 percent of the money we gave it.

It is also our duty to plan for the use of this money. The board has yet to make these plans. One speaker from Bishop Estate explained why such plans are fundamental to OHA's success as a trust.

There are basic fiduciary responsibility and investment standards that govern the protection, development and management of a trust corpus and income. The first, he explained, was "a clear understanding and establishment of the purpose, goals and program requirements of the trust in terms of operational and capital expenditures."

It is vital to OHA's success that the trustees create a document to detail what programs will receive what amounts, for how long, and to what end.

One of our agency's missions is to seek and coordinate funds for Hawaiian programs. We now have some funds, but we have not coordinated them with our programs. Unfortunately, we haven't coordinated our programs, their directions or destinations either. It's not that the board is

planning to fail, it's just failing to plan — a fact some on the board continue to deny.

OHA's master plan needs to be updated — desperately. Our functional plan does little to guide us in these matters, even when trustees follow it.

Without this plan, more losses of last quarter's magnitude are possible. That should concern all of us. What should concern us more is how the Board of Trustees oversees the investments.

The board has never discussed a long-range or short-range plan on how to spend the money.

(This is distinct from haphazard votes for certain expenditures. The Education Foundation, a noble gesture, has yet to be funded according to plan. It will only be funded with money from the interest of our portfolio, thanks to a five-to-four majority vote from the board. The interest on a loss of \$5.5 million is zero. Zero does not fund a lot of scholarships.)

If more trustees don't take an active role in reviewing and managing OHA's investment portfolio you can expect more of the same. (Copies of all research materials for this article may be obtained by calling my office at 594-1868.)

### OHA exists to serve you

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

This month's article is a change of pace for me. I hope you will enjoy it. I shall talk about the creature I call OHA, and in doing so, we must separate OHA, the office and the trust, from OHA, the people who work for the office and the Trustees.

As senior trustee, I find that the greatest impediment our people have in viewing OHA is that they can't make that fine distinction between OHA — our trust and our advocate, defender of our rights as indigenous people, shield against those who would hurt us or those who would mislead us — and OHA, the people who run it, the employees and the policy makers.

When I think of OHA, the prayer of St. Francis of Assisi comes to mind. It goes something like this, "Lord, make me an instrument of thy peace. Where there is hatred, let me sow love; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy. Oh divine master, grant that I may not so much seek to be consoled as to console; to be understood, as to understand; to be loved, as to love ..."

The spirit of this prayer is what OHA is supposed to be all about, but is OHA really that spirit to you? My heart is truly saddened because when I ask myself that question, my answer emphatically is "No!" Our leadership has not reflected the lesson of service. It instead has reflected political ambitions. It has reflected attitude more appropriately described as a master to its subjects and the role wrongly reversed.

When leadership denies information to a beneficiary or puts a price tag on that information, is this leadership? When leadership bends rules to get around the marginal merit of program expenditure, is

this leadership? When leadership manipulates process and procedure to expedite projects which would not hold up under normal scrutiny, is this leadership? When leadership compromises the agenda of our people, for the expediency of the agenda of others, is this leadership? When leadership misleads the people, saying one thing while doing another, is this leadership?

When will all this end? When you demand accountability, when you stop tolerating misinformation, broken promises and private agendas.



OHA exists to protect you from bad government, from bad policies, from those who inhibit your ability to access services which would better your conditions. OHA exists to create and promote new

programs to resolve your problems. OHA exists to assist you in making proper decisions in designing the type of government you wish to see for our people.

If you still have doubts about what OHA is, then I challenge you to call or write to OHA and ask for copies of the law (Hawai'i Revised Statutes Chapter 10). Ask for copies of OHA's bylaws, policy and procedures, administrative and financial manual of guides, operational policy. Then I challenge you to ask the million-dollar question ... "Are you following those documents?"

The answer may be uncomfortably startling. Try it, you may be truly surprised to find out the system designed for the last 14 years can really work for you if the leadership abides by its own policies and regulations. I urge you to take up this challenge. I urge you to become a part of the program. I urge you to become informed.

A i mana'o kekahi e lilo i po'okela i waena o 'oukou, e pono nō e lilo i kauā na 'oukou. Na ke Akua e mālama a e alaka'i iā kākou a pau.

### Homestead study from page 5

to do. "That's why," she says, "it's important the next governor understand Hawaiian issues and be willing to cooperate."

"If not, the panel's work may be for naught."

For individual beneficiaries, the study may result in decisions by the panel and legislators that will result in corrective action and/or monetary damages for their specific claim. Though many say they don't want money — they just want a homestead — McKenzie notes that it could help older homesteaders who have been waiting a long time and who might have trouble raising a down payment.

"The broader view of having this issue brought out is that it may result in (greater) political awareness and movement for supporting the homestead program."

The Hawaiian Home Lands Trust

Individual Claims Review Panel was appointed in 1992 to receive and review claims by individual native Hawaiian beneficiaries for actual or out-of-pocket losses suffered due to a breach of the Hawaiian Home Lands trust. The breach of trust must have occurred between Aug. 21, 1959 and June 30, 1988, and have been caused by "an act or omission of a state employee in the management or disposition of trust resources under the Hawaiian Homes Commission Act of 1920."

Its five members are: Peter Liholiho Trask, chairperson; Alexander A.S. Ahuna, Monsignor Charles A. Kekumano, Marie A. McDonald and Warren C.R. Perry.

The panel is not part of DHHL. Its work is carried out by the Hawaiian Claims Office. For information call (808) 586-2826.

### Haugen, Combs take honors in sovereignty song contest

The Friends of the Royal Hawaiian Band announced that Keith Haugen and Cindy Combs are the co-winners of its sovereignty song contest, which was held in conjunction with last year's 100th anniversary of the overthrow of the Hawaiian monarchy.

Haugen's "I Ka Lā 'Apōpō" and Combs' "Uluhaimālama" tied for first place, and the two songwriters will share the first- and second-place prize money (\$750 each).

Third prize (\$250) was awarded for "Huki 'Ia," composed by Kihei Nahale'ā and Pila Wilson.

The purpose of the contest was to encourage the composition of new songs in the Hawaiian language with a monarchy or sovereignty theme.

The judges, selected for their knowledge of Hawaiian language, poetry and music, were: Hawaiian language instructor Iokepa De Santos, leader of the music group Ke'alohe; Kalani Meinecke, Hawaiian studies instructor at Windward Community College; and Puakea Nogelmeier, who teaches Hawaiian language and poetry at the University of Hawai'i-Mānoa.



# News from Washington D.C.

Mai Wakinekona Mai

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



## Hawaiian bills before Congress

As Congress returns from recess, it hits the "home stretch" in terms of time left for passing legislation. 1994 is an election year, and the congressional session usually ends in early October.

Amid the major legislative battles over national concerns, such as health care and welfare reform, there are several items under consideration that affect native Hawaiians:

**Hawaiian Home Lands Recovery Act [S.B. 2174].** Senator Daniel Akaka announced in May that he intends to have Congress consider legislation that would

provide a process to resolve the claims of individual beneficiaries against the United States concerning the Hawaiian Home Lands trust. (See story page 1.)

The Senate Energy Committee, which has legislative jurisdiction for federal laws about the Hawaiian Home Lands, was to schedule a mid-June hearing on the Akaka proposal. The proposal would authorize the Department of Interior to negotiate with the State of Hawai'i and a representative of the Hawaiian beneficiaries,

for a period of one to two years concerning claims against the United States.

The bill would provide that Congress reserves the right to allow suit against the United States for these claims. It also would provide that the U.S. can transfer to the Department of Hawaiian Home Lands, other lands it has that were not homelands, as compensation for revenues lost when homelands that were transferred to, or acquired by the United States.

**Native American Free Exercise of Religion Act [S. 1021].** This bill is the culmination of more than five years' effort to overcome the impact of several U.S. Supreme Court decisions that limited Native American access to sacred sites and allowed the ceremonial use of peyote to be a grounds for terminating employment.

Other issues of concern were also identified and addressed in the bill. For example, native Hawaiians are defined as Native Americans in the context of religious freedom legislation. The

bill attempts to protect the existence of and access to sacred sites on federal lands. Many hearings and negotiations have occurred on S. 1021 and on earlier versions of the bill.

The effort to pass legislation received a boost at the meeting this spring of Indian leaders and the Administration in the White House Rose Garden. President Clinton publicly supported the legislative effort to address Native American Religious Freedom issues.

While supporters are cautiously optimistic, problems remain because the legislation must negotiate a narrow path between protecting religious freedom (or curing violations of religious freedom), and not violating the clause of the Constitution that prohibits the United States from establishing (supporting) particular religions or religious beliefs.

Another remaining problem area is continued opposition from special interests that profit from existing uses of federal lands, such as mining, grazing, and timbering.

Pending in the House of Representatives are two related bills that follow a narrower approach to resolving religious freedom issues:

- H.R. 4155 provides a federal cause of action (private lawsuit) to protect or ensure access to sacred sites; and

- H.R. 4230 recognizes the traditional use of peyote for religious purposes. Hearings were to be held in June on these bills by the Subcommittee on Native American Affairs.

**Native Hawaiian Education Amendments Reauthorization [part of H.R. 6, the Elementary and Secondary Education Act reauthorization].** This bill, which has already passed the House of Representatives, contains a modified reauthorization of the Native Hawaiian Education amendments. A Native Hawaiian Education Council is created, an immersion program is provided for, and the KEEP (Kamehameha Early Education Program) is deleted.

In the Senate, the bill has been marked up at the Senate Education and Labor subcommittee level to provide for a simple reauthorization of the existing programs. The Senate Indian Affairs Committee, which has held meetings and a hearing on this subject will probably propose an amendment which will likely include community-based learning centers (associated with com-

munity colleges), an enhanced KEEP-type program that includes teacher recruitment and training, as well as an immersion component and a Native Hawaiian Education Council, along with OHA-facilitated island educational councils. A congressional conference committee will iron out differences between House and Senate versions of H.R. 6, and its passage is expected this Congress. **Indian Fish and Wildlife Management Act [S. 1516]** provides for a demonstration project for management of native Hawaiian fisheries. This bill has been marked up by the Senate Indian Affairs Committee, but has not yet been reported to the Senate for passage. Sections of the bill have raised concerns over reserved Indian rights, the federal trust responsibility, and their interplay with federal conservation programs. These issues will need to be fully resolved before passage of the bill.

**Native Hawaiian Housing Assistance Act [S. 2150]** authorizes housing assistance for native Hawaiians. It also provides for a demonstration project in which "localized" standards (codes) for housing would be developed. This bill evolved from meetings and hearings in Hawai'i.

## Summer festival features films by Pacific Islanders

Pacific Islanders in Communications (PIC) will hold its first annual Festival of Indigenous Pacific Islander Films and Videos, July 21-24 on O'ahu, Hawai'i and Maui. The festival includes a workshop with Merata Mita on "Cultural Copyright" on Saturday, July 23 from 10 a.m. to noon at UH-Mānoa Kuykendall hall room 204; and a panel discussion the same day at 7 p.m. on "The Indigenous Esthetic" with the filmmakers at UH-Mānoa Art Building auditorium. Fee for workshop and panel discussion is \$4 general, \$3 seniors.

Lurline McGregor, PIC executive director says, "In addition to bringing these films and videos to the general public we especially want Hawaiians and other indigenous Pacific Islanders to have an opportunity to see images of ourselves that have been created by our Pacific Islander relatives. It is a step towards empowering our community to know that they, too, can be filmmakers and tell their own stories through this medium."

Events at UH-Mānoa Art building auditorium have a fee of \$4 general, \$3 seniors. Rural O'ahu and neighbor island events are free. Films shown at the Waikiki Heritage Theater cost \$3 general. For more information on screening dates, times, fees and locations, call PIC at 591-0059.

**"Pacific Islander Images: a Festival of Indigenous Pacific Islander Films and Videos,"** featuring:

**"Tei Koroneihana,"** producer Merata Mita (New Zealand). Commemorating the silver jubilee coronation celebrations of the Maori Queen, Te Arikinui, Dame Te Atairangikahu, and meetings with royal lines from throughout the Pacific.

**"The Tribunal,"** producer Puhipau (Hawai'i). Proceedings of the People's International Tribunal Hawai'i, in which the U.S. was put on trial for crimes against the Hawaiian people.

**"Back to the Roots,"** co-producers Dana Naone Hall and Victoria Keith (Hawai'i). Documentary on taro-growers in modern-day Hawai'i and their efforts to preserve this traditional crop and lifestyle.

**"With the First Canoe: Tatu of Micronesia,"** co-producers Maria Yatar and Jim Kallet (Guam). Examines the role of the tattoo art in Chamorro cultural revitalization.

**"Te Rua,"** director Barry Barclay. A hundred years after the theft from New Zealand of three irreplaceable tribal carvings, two Maori men decide it's time for the ancient grievances to be put right.

**"Nga Paiaka" (Pacific Roots),** producer Tamatekapua Poata (New Zealand). Filmed in Rarotonga during celebrations of the Pacific Nations Arts and Cultural Festival, it deals with genealogical links, cultural survival and Pacific colonization.

**"The Shooting of Dominick Kaiwhata,"** producer Merata Mita (New Zealand). A young Maori boy is shot down by a white man who goes free after a short trial. The Maori community rallies to seek justice in a racially prejudiced system of law.

**"fa'aSamoa,"** producer Daniel Aga (Samoa). A personal look at the fa'aSamoa, or the Samoan way of being.

**Thursday, July 21**

- Back to the Roots, 7:30 p.m. UH-Manoa, Art Bldg. auditorium

- fa'aSamoa, 7:30 p.m. BYU-Lā'ie, McKay auditorium

- Nga Paiaka, 8:15 p.m. BYU-Lā'ie, McKay auditorium

**Friday, July 22**

- Te Rua, 10 a.m., Wallace Theaters, Nānākuli Shopping Center

- The Shooting of Dominick Kaiwhata, 1 p.m. Waikiki Heritage Theater, International Market Place (admission \$3)

- With the First Canoe, 7:30 p.m. UH-Mānoa, Art Bldg. auditorium

- The Shooting of Dominick Kaiwhata, 8:45 p.m., LCC, Media Rm. BE103

- Nga Paiaka, 7:30 p.m., Blanche Pope Elem. School auditorium, Waimānalo

- The Tribunal, 8:45 p.m., Blanche Pope Elem. School audi-

torium

**Saturday, July 23**

- 10 a.m. - 12 noon, Workshop: "Cultural Copyrights," UH-Mānoa Art Bldg. auditorium

- fa'aSamoa, 1 p.m. Waikiki Heritage Theater

- With the First Canoe, 1:45 p.m., Waikiki Heritage Theater

- 7 p.m., Panel: "The Indigenous Esthetic," UH-Mānoa Art Bldg. auditorium

- 8 p.m. Te Koroneihana, UH-Mānoa Art Bldg.

**Sunday, July 24**

- Nga Paiaka, 1 p.m. Waikiki Heritage Theater

- The Tribunal, 2 p.m. Waikiki Heritage Theater

- Back to the Roots, 3:30 p.m., Waikiki Theater (repeats at 6 p.m.)

- fa'aSamoa, 2 p.m. Wai'anae High School cafeteria

- The Shooting of Dominick Kaiwhata, 2:45 p.m., Wai'anae High School

- Back to the Roots, 4 p.m., Wai'anae High School

- The Shooting of Dominick Kaiwhata, 7:30 p.m., UH-Mānoa Art Bldg.

- Nga Paiaka, 8:30 p.m., UH-Mānoa Art Bldg.

**Maui locations:**

**Sunday, July 24**

- Te Rua, 10 a.m., Lahaina Cinema, Wharf Shopping Center

- Tei Koroneihana, 2 p.m., Maui Community College, science auditorium 10A

- With the First Canoe, 3:15 p.m., MCC science auditorium 10A

- The Tribunal, 5 p.m., MCC science auditorium 10A

- Back to the Roots, 6 p.m., MCC science auditorium 10A

**Hawai'i locations**

**Thursday, July 21** (all showings are in the UH-Hilo theater)

- fa'a Samoa, 7:30 p.m.

- Nga Paiaka, 8:15 p.m.

- The Tribunal, 9:30 p.m.



# 'Ai pono, e ola

Eat right and live well

by Dr. Terry Shintani



## Pacific Islanders, diet and health

Over the years, I have been discussing what has happened to native Hawaiian health due to diet and lifestyle change from traditional to modern Western ways. In this article, I'd like to share with you what has happened to our cousins in the Pacific who did the same.

Health surveys of Pacific islanders show an increase in coronary heart disease, cholesterol, high blood pressure, obesity and diabetes, along with other chronic health conditions, when the population begins to adopt a Western lifestyle. This includes Hawaiians, Northern Mariana and Caroline Islanders, Cook Islanders, Maori in Aotearoa, Samoans, Tongans, and the people of Nauru and the Tokelau Islands.



Guam, which is substantially urbanized. The final location was in California, where the Chamorros had adopted an American lifestyle.

Traditional Chamoru diets consisted chiefly of taro, cassava, potatoes, some vegetables, fruit and coconut, and various amounts of fish. Total dietary fat was 20 percent in Belau and increased progressively in Rota and Guam, to a high of 40 percent in California. The survey found that total serum cholesterol

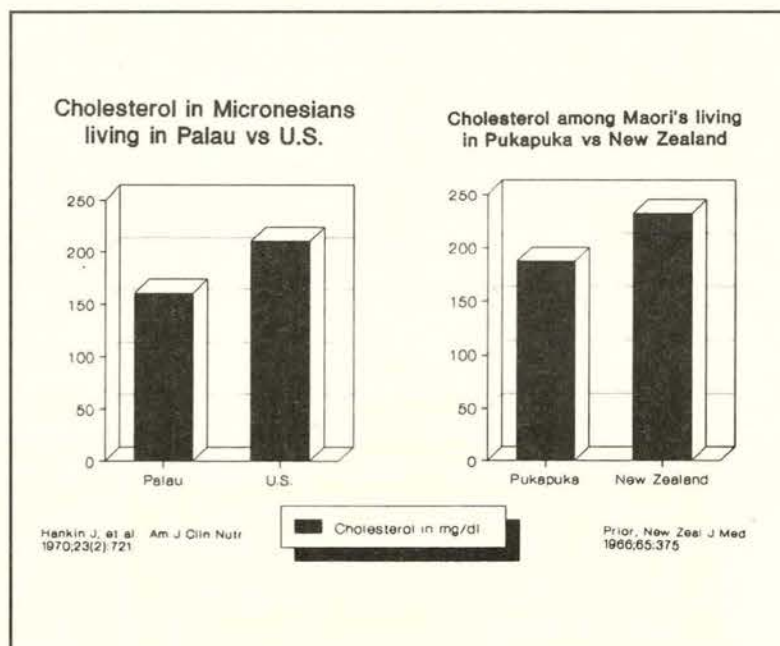
levels rose from around 150 milligrams per deciliter (mg/dl) to 170 mg/dl in Belau, to 200 mg/dl to 220 mg/dl in California. Triglyceride levels and glucose levels were also progressively higher with increasing Westernization.

### Micronesians

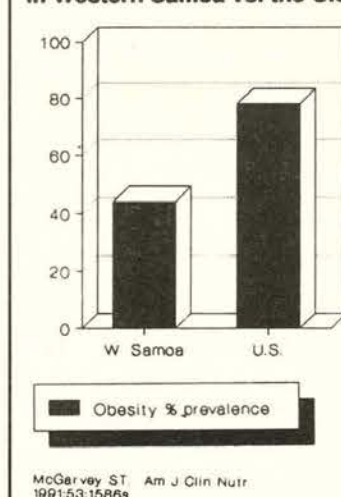
In an early study published in 1970, Dr. J. Hankin and her colleagues looked at the native Chamorros of the Northern Marianas and Caroline Island. Diet and health statistics were compared for three locations with different degrees of urbanization. One location was Belau (Palau), where the lifestyle had hardly changed from traditional ways, and Rota, where the traditional diet and way of life was somewhat preserved. Another was

### Samoans

Samoans have a similar pattern of increase in diet-related disease. In Western Samoa more traditional foods are consumed, while in American Samoa, more canned goods are eaten and a more modernized dietary pattern is followed. Samoans in Hawai'i lead a typically American lifestyle. Cardiovascular disease increases with modernization, along with risk factors for coronary disease such as obesity and hypertension. The prevalence of obesity is 45



### Obesity among Samoans living in Western Samoa vs. the U.S.



percent in Western Samoa, compared to nearly 80 percent among Samoans who migrate to the U.S. Hypertension among Samoans also increases with Westernization.

### Maoris

Among the Maori populations, migrant studies have been conducted comparing their health status in Pukapuka (Cook Islands), where traditional lifestyle has changed little, in Rarotonga (Cook Islands), where there is some Westernization of the diet, and in Aotearoa (New Zealand) where there is strong Western influence in dietary patterns.

In Pukapuka, the main foods are taro, cassava, coconut, fresh fish, and some rice. In Rarotonga, there is much more consumption of modern foods such as canned

corned beef, canned fish and sugar, although taro, rice, bananas and other vegetables are a large part of the diet. Cholesterol levels in Pukapuka were found to be 187 for men / 200 for women, as compared to 212 for men / 235 for women in Rarotonga, and 232 for men / 225 for women in Aotearoa. Prevalence of hypertension was 2 to 4.4 percent in Pukapuka, as compared to 16.9 percent to 25 percent in Aotearoa.

### Nauruans

Nauru is of special interest because it has among the highest prevalence of diabetes in the world, estimated at 44 percent, similar to that of the Pima Indians of Arizona. Nauru also happens to be among the most Westernized of the Pacific islands due to its wealth. It is an independent nation and is considered to be one of the wealthiest nations in the world due to its phosphate (guano) mining industry.

What has happened to native Hawaiians in terms of their sharp

rise in deaths from chronic diet-related diseases such as heart disease, cancer and diabetes, is actually a reflection of what is happening around the world. In the Pacific, the examples are quite clear, but no ethnic group is immune.

Next month I'll discuss what happens to people around the world when they stray from their traditional diet and cultural ways. The similarities are striking. Perhaps this will foster the understanding that in this world, we may be many cultures, but we are all one people.

*Parts of this article are adapted from one recently published in the Journal of Cardiovascular Risk by Claire Hughes and Terry Shintani, M.D. Dr. Shintani, physician and nutritionist, is the director of preventive medicine at the Wai'anae Coast Comprehensive Health Center. For answers to questions about nutrition, call his radio show Sundays 7 to 9 p.m. on K-108 radio.*

## Native Hawaiian Health Conference focuses on benefits of research

Many kinds of research projects have been conducted on Hawaiians and their health, but are they helping to make Hawaiians healthier people? How can researchers work more closely with Hawaiian communities to make research a meaningful partnership for improved Hawaiian

health?


A Native Hawaiian Health Conference is being held July 29-30 at Kamehameha Schools, to inform the Hawaiian community and interested persons about medical research currently being conducted, who's doing it and for what purpose, and how it will

benefit the health of Hawaiians in the future.

Some of the topic areas include: diabetes, lifestyle, AIDS, drug abuse, dental health and nutrition, cancer, prenatal care, early child care and maternal care, heart, lung and blood health, and mental health.

All Hawaiians are invited to attend and talk with researchers in the Hawaiian community, to find out what they're doing, to identify future needs and to suggest ways in which researchers can work with communities as partners.

For more information, contact Papa Ola Lōkahi at 536-9453. To register in advance, send \$20 conference fee (covers the cost of meals) with your name and address to: Papa Ola Lōkahi, Kawaiaha'o Plaza, Suite 600, Honolulu, Hawai'i 96813. Registration will also be accepted at the door.



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# Ka nūhou mai Alu Like

*News from Alu Like*

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



## OJT participant highlight

Until Hurricane 'Iniki, Keikilani Harada had always worked in her husband's restaurant in Hanalei.

The hurricane destroyed her hus-



Keikilani Harada

band's business so she came to Alu Like looking for employment. She said she enjoyed working with people and wanted to help the local community recoup from 'Iniki.

Ho'ōla Lāhui Hawai'i, the Kaua'i branch of the Native Hawaiian Health Care Program, Papa Ola Lōkahi, had been recruiting outreach workers at the time and, through a training program with Alu Like Inc., Harada was placed there. Recently Harada completed her on-the-job training activity with Ho'ōla Lāhui Hawai'i and she remains there as an outreach worker.

Although her family has not fully recovered from 'Iniki, Harada has been a help to many other members of the community.

## Benefit for Computer Training Program

A benefit lū'au will be held for Alu Like's Computer Training Center at the Aloha Tower in Honolulu Harbor, Sunday, July 17, 1994 from 1-4 p.m.

The benefit will feature an authentic Hawaiian lū'au menu, Hawaiian entertainment, and lei sellers.

Alu Like's Computer Training Center provides tuition-free business and computer training for native Hawaiians and other minority or economically disadvantaged individuals. It is a model project of Alu Like, IBM, and other businesses, educational institutions, and the government.

Donations are \$30 for individuals and \$50 for couples.

For tickets call 532-3655.

## Business classes in Wailuku and Honolulu

For Hawaiians in Wailuku and Honolulu wishing to start a business, Alu Like's Entrepreneurship and Training Program is conducting business classes in July and August.

The program has over 1,000 graduates and covers business marketing, organization, and financial and business planning.

The Wailuku classes begin on Saturday, July 30 and will run for six consecutive Saturdays from 9 a.m. to 4 p.m. The Honolulu classes begin on Tuesday, August 23 and run from 6-8 p.m. on Tuesday, Wednesday and Thursday evenings for seven weeks.

For applications and further information contact, in Wailuku, Rose Duey at 242-9774. In Honolulu call 524-1225.

## Ke ao nani

*Naturally Hawaiian*

by Patrick Ching  
artist/environmentalist



## A crustacean with taste



Patrick Ching '91

**L**obster, a favorite gourmet delicacy, is also a desirable entree for many marine animals. Monk seals, sharks and large fish such as ulua all welcome an order of lobster when they can get it.

The most common type of lobster in Hawai'i is the spiny lobster or ula. There are two varieties of ula: one with a bluish-colored shell and striped legs and the other with a maroon-tinted shell and solid maroon legs. The latter exists only in Hawaiian waters.

Another popular Hawaiian lobster is the slipper lobster or ula

pāpapa. Their flattened bodies and mottled coloration help them to blend in with their surroundings.

Neither spiny nor slipper lobsters have large pincers, but the spines on their bodies can inflict a painful puncture. There are a couple of species of Hawaiian lobsters with large pincers. These are relatives of the Maine lobsters, and like the spiny and slipper lobsters, they live in caves and crevices in the reef.

Lobsters are invertebrate crustaceans possessing a shell or "exoskeleton" which is shed periodically. Other types of crus-

taceans include barnacles, shrimps and crabs. When a lobster molts or sheds its old shell, a new soft shell is already formed beneath it. While the shell is still soft the lobster grows rapidly. During this time it is very vulnerable to predators. When its shell hardens, the lobster stops growing until the next time it molts its shell.

Scavengers of the sea, lobsters will eat just about anything they come across. Decaying plant and animal material make up most of their diet.

One way to capture lobsters is to place some bait in a trap with a

funnel leading to it. The Hawaiians made traps out of woven 'ie'ie (climbing screw pine). In more modern times, wire and plastic traps are used. (Note: traps that are lost at sea or neglected can capture and kill fish for years unless fashioned with an escape hatch of cotton mesh that decays rapidly.)

Other ways of capturing lobsters are by diving for them and grabbing them by hand (use a glove) or by catching them as they crawl over the shallow reefs at night, when lobsters are most active.

The summer months of June,

July and August are closed season for lobster fishing. It is during these months that most of the spawning occurs. It is also illegal to spear lobsters at any time. These modern-day kapu were enacted to ensure the survival of this important food resource that has been severely depleted in recent years.

In old Hawai'i, lobster was sometimes used as sacrifice in the place of pigs when they were unavailable. When used for food, the shellfish were usually broiled or eaten raw, sometimes mixed with the innards of wana (sea urchin).



# He mau hanana

*A calendar of events*

## Iulai

through 31

**"Stitches of Love: The Hawaiian Quilting Legacy of Meali'i Kalama,"** the Mission Houses Museum's 16th Annual Hawaiian Quilt Exhibit featuring the designs of the late master quilter and designer Meali'i Kalama. Regular museum admission, including exhibit, is \$5 for adults; \$4 for local residents, kūpuna, and military; \$1 for children 6-15 and students with ID, free for keiki under 6. Call 531-0481.

1 - 2

**Pacific Islands Taro Festival** at Windward Community College, including symposiums for farmers and community members interested in working together to promote taro, an arts and crafts fair, a farmers' market, cultural presentation, traditional chants and dances of the Pacific, food, children's activities, lectures, exhibits and demonstrations, taro plants and recipes, and coconut-husking and poi-eating contests. Free. Call 262-0981 or 235-7433.

1 - 3

**Establishment Day Cultural Festival** at Pu'uhonua o Hōnaunau. Celebration will include "Ke Ali'i o ka Wā Kahiko (The Royalty of Old Hawai'i)" and a hukilau, lau hala weaving, coconut weaving, hula, Hawaiian



Take a guided hike through Haleakalā National Park on July 23.

games, and food tasting. Each day's events start at 10 a.m. and end at 3 p.m. Call 328-2288 or 328-2326.

3

**Bankoh Nā Wāhine O Hawai'i,** women's music and dance festival showcasing Hawai'i's best female talents in a four-hour afternoon music festival at McCoy Pavilion, Ala Moana Beach Park. Festival honors

Queen Lili'uokalani and is presented by Honolulu City and County and Bank of Hawai'i. Call 537-8660.

3, 6

**"Legends of Pele with Mauiola Cook,"** dramatic television presentation by the UH-Mānoa

Statewide Cultural Extension Program blending storytelling, acting and hula in telling the adventures of Hawai'i's fire goddess. ATTN Channel 22 (Oceanic) and Channel 8

(Chronicle) 7 p.m. Repeats 3 p.m. on July 6.

8, 16

**Kilo Hōkū at Haleakalā,** an evening of stargazing and star lore presented by the national Park Service, 7:30 - 8:30 p.m. at Hosmer Grove, Haleakalā National Park. Dress warmly and bring a flashlight, beach mat, binoculars and hot drink. Call 572-9306.

9

**"Learning to Deal With Anger,"** class offered by Central O'ahu Preventive Education (COPE) of the state health department's Central O'ahu Community Mental Health Center. Learn to take control of your life by changing the automatic thoughts that trigger anger and aggressive behavior. 8 a.m. - noon, Leilehua High School. \$4. Call 456-4224.

11 - 14

**Law of the Sea Institute,** looking at strategies and approaches of ocean governance for the 21st century, 28th annual conference presented by the UH-Mānoa law

school in cooperation with the East-West Center, 'Ilikai Hotel, Honolulu. Registration required. Fee. Call 956-6750.

16

**Prince Lot Hula Festival,** annual noncompetitive event bringing 13 hālau from O'ahu, Lāna'i, Moloka'i and Kaua'i to Moanalua Gardens, O'ahu. Sponsored by the Moanalua Gardens Foundation. 9 a.m. - 4:30 p.m., free. Call 839-5334.

23

**All day guided hike at Haleakalā,** Haleakalā National Park rangers will lead hikers on strenuous, 12-mile walk from Sliding Sands to Halemau'u, past majestic volcanic landscapes and unique subalpine plants. Be prepared for either warm, cold or wet weather by wearing layered clothing. Wear sturdy shoes and bring lunch, snacks, at least two liters of water, sunscreen and hat, sunglasses, and raingear. Meet at Halemau'u parking lot at 8 a.m. Call 572-9306.

## 'Ohana Reunions

*Nā 'ohana e ho'ohui 'ia ana*



As a service to our readers, Ka Wai Ola O OHA publishes at no charge announcements of upcoming 'ohana reunions. Submissions should be typed or legibly printed and include only the basic information, such as date, time, location, events planned, contact person(s), and phone number(s). Due to space considerations we can generally print notices only once. Submissions should be received by the 8th day of the month preceding the issue in which the notice will appear.

### Kaaa

Jeanne Kaaa Kahanao is looking for information and photos of her grandfather Joseph Kaaa of Puna, who was a member of the Royal Hawaiian Band from the 1880s until about 1918. She is also selling genealogy books regarding the Kaaa, Kahanao, Pomaikai, Coitu and Mahu families. Contact Kahanao at 696-4403.

### Jones

The William Claude and Maemae Jones 'ohana will be holding a reunion Aug. 6 from 8 a.m. - 5 p.m. at Kualoa Ranch. Those who wish to camp must secure their own permits. All Jones 'ohana members are welcome and may bring their friends if they wish, and Mainland 'ohana is also welcome. Contact Kanaina Halualani at 737-2526 or Hope Silva at 455-2836.

### Welch / Hennessey / Keaweolu / Ka'a'awa / Maxwell

The descendants of Mary Kaina Keaweolu and Frederick Welch, Mary Keaweolu Welch and James Hennessey, James Hennessey and Luisa Ka'a'awa, Elizabeth Hennessey and William Maxwell, Chung Ah Sam and Rachel Lahela Hennessey, Rexford Hitchcock and Elizabeth (Eliza, Louisa) Hennessey, Harry Lilikalani Bailey and Maria Kailihao Hennessey, William Jack Bell and Ellen Kauhine Hennessey, Hung Fong (Ah Fong) Lum and Christobel Jane Hennessey, Eli Keluluoholani Fountain and Mildred Kanekapolei Hennessey, and John Smythe Brown and Ella Hennessey are planning a family reunion in 1995 and are seeking names, addresses, phone numbers and other information to update family records. Other 'ohana names include Amina, Souza, St. Germain, Librando, Kowalewski, Kaho'ohanohano, Koloi, Elderts, Kama'iopili, and Kahoano. Contact Charles St. Germain at 2211 Pacific Ave., Alameda, California 94501-1472, (510) 522-7561; Patsy Kai at 1465

'A'ala St. #2360, Honolulu, HI 96817, (808) 531-5052; or Maebelle M. Librando at 13416 Gager St., Pacoima, California 91331, (818) 896-6503.

### Pemberton

W.G. Woolsey and Eliza Pemberton were married in Waiāhole in the Kingdom of Hawai'i in 1861. Their descendants are urged to attend the family reunion at Kaiona Beach Park (Shriner's Park) in Waimānalo on the island of O'ahu, July 1-4. Contact Tita Gramberg at 259-7759 or Sharon Kikuyama at 737-9470 (evenings).

### Kaua-Kahele

Descendants of Julia Mailekini Kaua-Kahele of Kowali, Maui and Charles Robert Kanehailua Lindsey of Lahaina, Maui are having a family gathering July 28 - Aug. 1 at Wai'ānapanapa State Park cabins in Hāna. Contact Uncle Lee or Auntie La on O'ahu at 538-3290.

### Kanialama

The pukana (descendants) of Keali'ikuaaina Kanialama and David Kalaunuihua Kahanu, Elizabeth Poou'i Kanialama and

Joseph Chester Long, Elizabeth Poou'i Kanialama and Joseph Gooman, and Kelupaka Kaianui and Pila Kauahiokona will be having their annual family reunion Aug. 12-14 on Maui. Activities will include Hawaiian games, tours, golf, lū'au and church services. For more information, call Sonny Fernandez at 878-6683 (Maui) or David Kahanu at 261-3100 (O'ahu).

### Muller / Kekaula / Palaualelo

Descendants of Waldemar and Mary Ann Kekaula Palaualelo Muller are encouraged to participate in the third 'Aha 'Ohana at Kailua-Kona from July 14-17. Tour significant sites, talk story, trace 'ohana genealogy, learn Hawaiian history and traditional art forms, hula, mele and ho'olaule'a. For further information call Auntie Rose Muller-McCarty at 533-3295 (O'ahu), Sheryl Iona-Pappernow at 885-8793 (island of Hawai'i), Kai'ōpua Fyfe at 246-8899 (Kaua'i), Linda K. Douglas at (703) 620-4115 (East Coast U.S.A.), or Auntie Anne Muller-Fyfe (510) 357-7463 (West Coast U.S.A.).

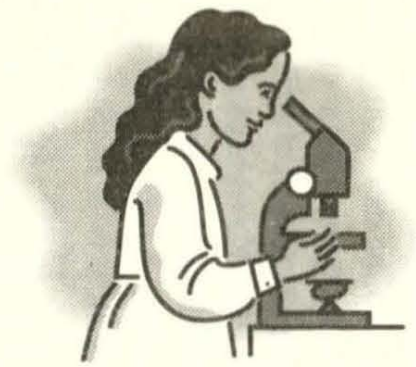
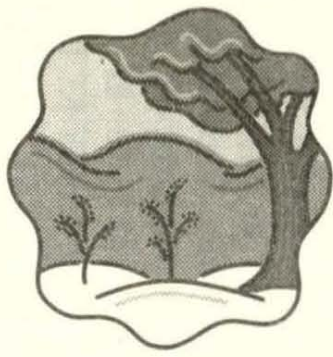
### Nihipali

The Nihipali 'ohana is planning a reunion for Aug. 5-6 at Hau'ula Beach Park on O'ahu. Starting at 8 a.m. on the 5th, family members will be setting up tents and getting re-acquainted. Registration begins at 9 a.m. on the 6th, followed by children's games from 10-11 a.m. Workshops on weaving, Hawaiian songs, career planning and sovereignty issues will be held from 10 a.m. - 12:30 p.m. The potluck lunch will begin at noon. Door prizes will be given throughout the day and each family group will participate in a talent show. Contact Gary Nihipali at 293-7681, Joseph Nihipali at 293-9933, or Pea Kalili 293-1587.

### Pai / Pae

The descendants of Pai will be having a family reunion in Kona from Aug. 18-21. This year the reunion is being hosted by 'ohana members residing on the island of Hawai'i. Events and activities have been scheduled to be held at Honokōhau-makai and Makae'o. A special mahalo goes to the Kuakahela/Mahi 'ohana who will be joining the Pairs for the reunion. Contact Mahealani Pai at 326-5985 in Kona or, on O'ahu, Theresa Cabrera at 696-4168, Chaly Tabag at 696-1861, Donna Collier-Sua at 668-2354, or Ane Mokiao at 259-9397.





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