

# KA WAI OLA O OHA

Office of Hawaiian Affairs

The Living Water of OHA

**Israel Ka'ano'i**

**“IZ”**

**Kamakawiwo'ole**

**1959 - 1997**

**Mae Ulalia  
Lobenstien**

**1911 - 1997**

stories on pages 8 & 9



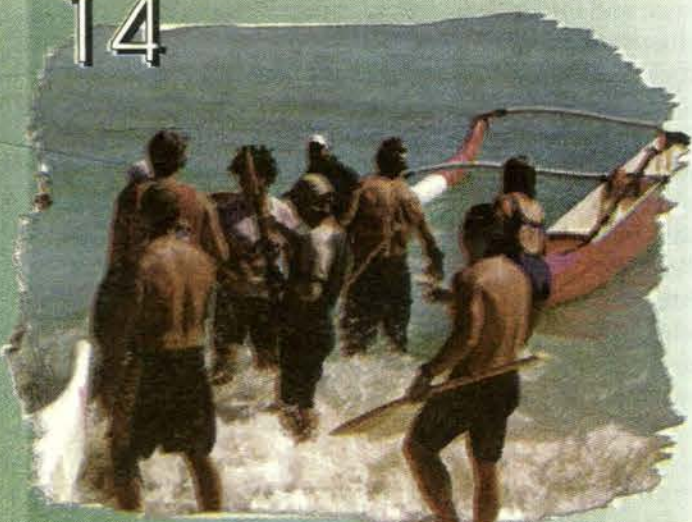
Volume 14, Number 8  
'Aukake (August) 1997

### Learning to make a living with computers



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### Canoe racing found across the globe

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#### New OHA administrator

### Ogata to apply corporate success to government

Twenty years of professional management and corporate success have landed Randall Ogata at the administrative helm of one of the fastest growing organizations in Hawai'i — the Office of Hawaiian Affairs.

"The strength of Randall Ogata is the solid business experience he brings to OHA, especially as president and general manager of a high technology company," said Stanley Lum, who screened the applicants for the OHA Board of Trustees.

Ogata, 50, was selected last month from a field of 41 applicants. His background, however, comes not from state government but from the world of business; most recently at EMA Office Systems; prior to that, he was president and general manager at Honolulu Cellular Telephone Company. Ogata's position at OHA began July 1, and he has since signed a two-year contract.

When he found out about the opportunity to become OHA's next administrator, Ogata said, he researched deeply into issues affecting OHA's beneficiaries. "I believe in what OHA's mission is," he said. "And I really feel that I can make a positive contribu-

By Ryan M. Mielke

tion to OHA."

The contribution that Ogata makes at OHA will come not only from his administration of the many programs that affect the quality of life and general well-being of the beneficiaries, but he said his experience throughout his career also shapes any future success. At the beginning of his professional life, an important mentor of his told him, "If you want your life to be rewarding, then find a need and fill it." Ogata added, "I feel that OHA had a need, and I feel that I can fill that need."

Ogata said he understands the demands of the position will call for a careful focus on organizational objectives, but he is not a big believer in micro-management. His style is more in line with cutting-edge management styles used throughout Fortune 500 companies — participative management.

"Empower" is not just a buzz word, he said. He intends to provide OHA's staff the tools to get the job done and to stand behind the staff as it moves forward. In one of his first meetings with his staff, his



Ogata

focus was on team building and the necessity for people in the organization to focus on cooperation and mutual assistance. "I plan to take a lot of the lessons that I learned in the private sector and apply them to the staff at OHA," added Ogata, a University of Hawaii and Farrington High School graduate.

"In private industry, you really need to understand who your market is, what motivates your market, what drives the market, and what the needs of the market are," he said. "You really need feedback from the marketplace if you're going to be successful. So, I think if you replace 'market' with 'beneficiaries,' the result would be

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### KSBE community gives perspectives

**Editor's note:** As promised in the July edition of the Ka Wai Ola o OHA, we have provided our readers and all parties associated with Kamehameha Schools/Bishop Estate and Na Pua a ke Ali'i Pauahi, Inc., an opportunity to have their views printed. The following are all of the letters received from organizations, as well as some of the letters from individuals.

#### Teachers call for change

In early May, long-standing management problems at Kamehameha Schools Bernice Pauahi Bishop Estate reached proportions that no longer could be kept from public awareness.

Hoping to address these problems within the Kamehameha 'ohana, Nā Kumu o Kamehameha, a group of over 200 faculty members, pre-school through grade 12 at the Kapālama campus, made repeated requests to meet with KSBE trustees. There was no

#### Alumni support KSBE

For more than 100 years, the students, parents and alumni of Kamehameha Schools have faithfully supported the Bishop Estate in all of its endeavors. The sense of 'ohana within the school community at Kamehameha has been genuine. The sense of pride amongst students, parents, teachers and alums to be part of the Kamehameha experience has been heartfelt.

Now in a remarkable departure, that sense of 'ohana has eroded. And while the pride is still there, it has been overshadowed by an overwhelming, palpable and pervasive loss of morale. What went wrong?

The students, parents, alums and even the faculty have been struggling to meet with the trustees to find out how to fix the problem: to repair relationships, restore trust, develop new policies that are equitable to all. So far, all requests to meet with the trustees in any meaningful way have been turned down.

Among the more dramatic and telling events that have led to this point are:

- the stripping of authority of the school president despite undeniable support for him

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## BOARD OF TRUSTEES

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## Ka Wai Ola o OHA

## "The Living Water of OHA"

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Ka Wai Ola o OHA is published by the Office of Hawaiian Affairs to help inform its Hawaiian beneficiaries and other interested parties about Hawaiian issues and activities, and OHA programs and efforts.

## Notice to Readers:

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.

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 o OHA, please remember to vote in each election. Our mailing list is based on the OHA voter lists and when the City and County clerks purge the list of non-voters, our list is also affected. Mahalo!

For advertising rates and information, call OHA at 594-1980.

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Kumu John Lake's hālau, Nā Hanona o ka Hālau o Pā Ola Kapu, chant at last year's Pu'ukōhōlā Cultural Festival.

## Financial assistance for Hawaiians

Hawai'i's cost of living is among the highest in America. It is no wonder that there are many families who will never own a home or that there are many who have to work two jobs just to survive. And there are others who have no income except for public assistance.

According to the 1990 census, there are an estimated 205,000 Hawaiians in Hawai'i, about 19 percent of the state population. Nearly 10 percent of the Hawaiian population receives some form of public assistance. Native Hawaiians continue to be the largest racial group with families and individuals with incomes less than \$15,000 a year. The Office of Hawaiian Affairs (OHA) advocates the long-term social and economic well-being of native Hawaiians. On a day-to-day basis, OHA's many programs work in concert with federal, state and private institutions as well as other Hawaiian agencies to provide assistance to those Hawaiians with the greatest needs.

Financial assistance is difficult to come by. However, should you or any of your family need help with seeking options and alternatives to cash assistance, such as no-cost or low-cost services, consider contacting the following service providers:

**ALU LIKE, Inc.** - Advocacy, technical services, information, referrals and follow-up services.

O'ahu 535-6720

Hawai'i 961-2625

Kaua'i 245-8545

Maui 242-9774

Moloka'i 553-5393

**Legal Aid Society** - Assists disabled Hawaiians with applications for Supplemental Security Income (SSI) or Social Security Disability Income.

Hawai'i 961-2851 (Hilo), 329-8331 (Kailua-Kona)

Kaua'i 245-4728

Lāna'i 565-6089

Maui 244-3731

Moloka'i 553-3251

O'ahu 536-4302 (Central O'ahu), 239-6651 (Windward), 696-6321 (Leeward)

**Native Hawaiian Health Care Systems (NHHCS)** - Health care services differ on each island.

Ke Ola Mamo 533-0035 (O'ahu)

Hui Mālama Ola Nā 'Ōiwi 969-9220 (Hawai'i)

Ho'ola Lāhui 246-3511 (Kaua'i)

Hui No Ke Ola Pono 244-4647 (Maui)

Nā Pu'uwai 553-3653 (Moloka'i)

## Ka Wai Ola o OHA Deadlines

Next issue will be out: Sept. 1

Deadline for articles: Aug. 8

Deadline for advertising reservation for

September issue: Aug. 1

Deadline for classifieds for

September issue: Aug. 14

Heiau prepares for 25th  
Annual Cultural Festival

A royal court procession will kick-off festivities celebrating the 25th anniversary of the Pu'ukoholā Heiau National Historic Site. This Hawaiian cultural festival will be the weekend of Aug. 16-17 at Pelekane Beach between Spencer Beach Park and the Coral Flats at Kawaihae Harbor. Activities include lauhala weaving, coconut frond weaving, hula, lei making, quilting, musical instruments and much more. Festivities are scheduled to begin at 8 a.m. on Saturday, 9:30 a.m. on Sunday and end at 3 p.m. both days.

Park Superintendent Daniel Kawaiaea Jr. invites the public to attend this free event, is sponsored by the Hawai'i Natural History Association, Waimea Hawaiian Civic Club and the U.S. Department of the Interior, National Park Service. For more information call (808) 882-7218.

East-West Center invites teachers  
to learn and teach about Tahiti

Hawai'i's teachers are invited to visit Tahiti for a two-week seminar to learn about Polynesian roots and social and political issues. The East-West Center at the University of Hawai'i at Mānoa is hosting the seminar.

Approximately 18 teachers will travel to Tahiti, Moorea, Raiatea and Huahine to explore archeological sites and visit governmental and social institutions.

Participants are expected to use and apply the information they receive in their school and classrooms.

Teachers are expected to create curriculum and teacher groups to pass on their information. The program hopes to generate

enhanced self-esteem and cultural understanding.

Applicants must be full-time teachers at the pre-collegiate level in public or private schools in Hawai'i. Preference will be given to teachers of Hawaiian studies, Pacific Island studies and Hawaiian language. The Center for Pacific Island Studies is giving three graduate-level credits for participants in this program.

The Office of Hawaiian Affairs is supporting the East-West Center's program through a grant.

For more information contact the Consortium for Teaching Asia and the Pacific in the schools (CTAPS) at (808) 944-7609.

Ka Wai Ola o OHA Change of  
Address form

Dear readers: Please use this form to keep *Ka Wai Ola o OHA* coming to your new address when you move. The post office does NOT forward copies nor return to us copies that are cannot be delivered. They will keep going to your old address!

Please help us ensure delivery to the correct address and prevent waste. If you wish to discontinue delivery, please also notify us so others may receive the paper. Mahalo!

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Are you an OHA registered voter? Yes \_\_\_\_\_ No \_\_\_\_\_

Social Security Number: \_\_\_\_\_





## Nā Kumu o Kamehameha

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response. We have therefore made our positions known in several public statements.

Our problems as a school community are pervasive: a climate of fear and the threat of personal intimidation, the undermining of the values we represent as educators and the removal of authority from those most directly responsible for the care of students. We urge all those with pertinent information about such problems to communicate with the court-appointed fact-finder, Patrick Yim. This confidential disclosure will provide crucial evidence which will validate the need to resolve problems within KSBE.

A positive result of the current crisis is that teachers have joined together and are calling for a fresh and sincere examination of our school community. It is clear to us that the turmoil of the last months is deeply rooted in the status quo of our institution.

Kamehameha teachers are seeking a new set of school habits to replace the ones that have failed us.

All groups in KSBE must be involved in this process. An inclusive approach requires that change not be mandated by any one person or group. Genuine community growth will result from an open, evolving and collaborative process as challenges are met.

Some principles that guide our discussion and that we hope will be included in any future dialogue within the Kamehameha 'ohana are the following:

- Honor Our Past - Everyone within the KSBE 'ohana must respect the distinctive culture, traditions and history of Kamehameha Schools.

- Live Our Values - We must all exemplify the values adopted by the trustees in our mission statement: Pono, 'Imi, 'Ike, Laulima, Na'au Pono, Mālama and Ha'aha'a. Let us add to these the overlying value of Aloha, a sense of warmth and respect for others.

- Monitor Our Purpose - We must regularly re-evaluate what is most

important to ensure the highest quality education for our students as needs and opportunities change.

- Distribute Authority - We must rethink the model of top-down autocratic management and locate the authority for implementing the school's educational mission with those who are closest to students: the faculty, administrators and staff of the school.

- Open Communication - We need lines of communication that move in a more horizontal direction and promise partnership in school operations. At present, students and faculty are informed of most decisions rather than being involved in their design.

- Prevent Crises - We must respond to problems promptly and respect a group process in addressing them. This provocative approach will strengthen our collective responsibility, lead to shared ownership of solutions and prevent crises like the one in which we now find ourselves.

Kamehameha teachers are calling for fundamental changes in the way our school is managed. WE are committed to a long-term, cooperative process of rebuilding our learning community. We renew our pledge to continue faculty-student interaction of the highest quality and to work together to honor the vision of our beloved founder, Ke Ali'i Pauahi.

Representatives for Nā Kumu o Kamehameha  
Gary Obrecht  
Charlene Hoe  
David Kawika Eyre  
Carolyn Kehau Abad

## Nā Pua a ke Ali'i Pauahi

continued from page 1

by the student body;

- the off-campus inquisition of the student-body president by a trustee;
- the cancellation of

Kamehameha's Hawaiian language program;

- a letter to the Supreme Court justices from Nona Beamer, a Kamehameha alum and former teacher and respected Hawaiiana authority, expressing grave concern over the school's administration;

- the massive march on May 15 by Kamehameha Schools' supporters expressing their concern for the problems at the school;

- refusal by school officials to see Kamehameha T-shirts to those wishing to wear them in the march that day;

- Kamehameha students booing one of the trustees at Song Contest rehearsal;

- the overwhelming applause for Kamehameha's president at Song Contest and Graduation;

- the refusal of a trustee to join in that applause at Graduation in full view of everyone, including the media;

- an unprecedented press release from Kamehameha faculty articulating their concern for the well-being of the students and the loss of the school's sense of community;

- and the resignation or threatened resignation of top KSBE teachers.

Rather than sit down with the concerned groups to discuss resolution, the trustees chose to take their case to court. The trustees, admitting there was a serious internal problem, selected a fact-finder and asked the court to authorize him to conduct an inquiry and provide a secret report for their review.

The group responded to the trustees action in court by asking the

court to make the fact-finder's report public. To allow the fact-finding process to go forward and to avoid a confrontation with the trustees over who the beneficiaries of the trust are, Nā Pua a Ke Ali'i Pauahi agreed to temporarily set aside its argument that the students, parents and alumni are the rightful beneficiaries of the Estate. The trustees vehemently insist that the only beneficiary of the estate is the physical school itself, a ridiculous argument given the intent of ke Ali'i Pauahi's will.

Enough. It is time for the truth to be known. It is time for all those who for years have professed to have incriminating evidence against the trustees, estate or school officials, to step forward to the fact-finder openly or in confidence. If Kamani Kuala'au, a courageous 18-year-old Kamehameha graduate, can step forward to speak the truth at great peril to himself and his future, so can we, and so can you. It is up to us as Hawaiians to shed light on the truth. This is one issue that all of us as Hawaiians can agree upon.

Nā Pua a Ke Ali'i Pauahi membership applications are available by contacting the Membership Committee at P.O. Box 3225, Honolulu, HI 96801. There is no membership fee although tax deductible contributions are welcome. Checks should be made payable to Native Hawaiian Legal Corporation with a memo notation "Nā Pua a Ke Ali'i Pauahi, Inc."

Toni Lee,  
Kamehameha Class of 1959  
President of Nā Pua a Ke Ali'i Pauahi, Inc.  
Beadie Kanahele Dawson,  
Punahou Class of 1947  
Attorney for Nā Pua a Ke Ali'i Pauahi, Inc.

## Ogata to lead OHA in new direction

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pretty much the same."

The corporate-mindedness of OHA's newest administrator reflects a new direction for OHA. Lum recognized that things were different in OHA's most recent search for an administrator. In 1993, OHA was looking for candidates more involved in public and social service programs. Now, a more corporate outlook is emerging at OHA, Lum said. OHA Trustee Billie Beamer said Lum recognized that OHA's enhanced revenues "have catapulted the organization into a position of prominence in government and business circles."

The growth of OHA's influence

throughout the Hawai'i community and the attention that it brings has Ogata in the position of a public figure. His role as OHA's newest administrator and his growing knowledge of the issues that place OHA in the community spotlight have already affected on his long-term future. "My goal is to devote the rest of my career toward OHA's mission, which is to improve the quality of life of Hawaiians living now and in the future," he said. "I really believe that if I can accomplish that goal, I will not only have improved the quality of life for Hawaiians, but for all of the state of Hawaii."

(Barbara Hastings contributed information to this story)



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# NĀ LED O LETTERS KA PO'E TO THE EDITOR

## Group binds Kamehameha 'ohana

My late husband ('59) and I ('61), both graduates of Kamehameha Schools, made it our priority to reinforce our children and grandchildren with daily lessons in character. A significant part of being a responsible parent is teaching by one's own example and by sharing the example of others.

It is largely through our lessons at Kamehameha Schools that we have learned the meaning of virtue (pono), as it embraced us throughout our years on campus. Self discipline, responsibility, courage, compassion

and honesty, are all habits we try to cultivate daily.

Nā Pua a ke Ali'i Pauahi binds the Kamehameha 'ohana of concerned students, parents, alumni, faculty, staff and supporters so we may ensure that the future of Kamehameha schools is preserved in righteousness, and our 'ōpio and community will benefit from such forms of virtue practiced by its Trustees.

Marion Mizumoto Joy  
Kamehameha Class of 1961

## Family's commitment with school

As a third generation alum of Kamehameha Schools, I am in full support of Nā Pua's concerns for the schools today, tomorrow and 100 years from now.

My grandfather Eugene B. Dunn loved the school and all it gave him. My father, Herbert K. Dunn, Class of 1935, has always been grateful for the loving and nurturing home Kamehameha Schools provided him as a boarding student from the time he was in the third grade. All that he is as a father, husband, brother and

friend, he credits to the school.

All of us, my brothers (Class of '59 and '62), my sister (Class of '71), my father, aunt Margaret Dunn Paris (Class of 1937) and myself, have benefited from the legacy of Ke Ali'i Pauahi and support Nā Pua and all that it stands for. Our commitment is to be sure Kamehameha Schools will still be here for the Class of 2097. Imua Na Pua.

Melva Ferreira  
Kamehameha Class of 1961

## Call for honest, complete inquiry

I am an alumnus and supporter of Nā Pua a ke Ali'i Pauahi, Inc. Until recently, I was not involved much with the School. I did not attend my proms, high school functions or any class reunions. However, the allegations over the last few months could not be ignored by me because it has resulted in deep, far-reaching pain being inflicted throughout the Hawaiian community. A wrong has definitely been committed. By whom and to what extent — we don't know — yet. Only through an honest and complete inquiry can we uncover the

truth, regardless of where it may lead. Only then will the healing process begin.

I have a suggestion. Why doesn't Lokelani Lindsey (and anyone else who may be involved) step up, take responsibility and provide a forthright, full and complete statement? It will inevitably be uncovered later, so why not spare everyone a lot of pain, while at the same time be instrumental in contributing to the healing process.

Scott K. Collins  
Class of 1971

## Nā Pua, how did this happen?

We proudly celebrated our first Hawaiian governor, and in only 12 years, he devastated the judicial, social, economic, educational and welfare of the Hawaiian people. The missionaries took more than 70 years in overcoming our nation and stealing our lands, our basic economic resource. It only took John Waihee four years as a legislator and then eight as governor, and it was all over! Waihee gained his power to appoint judges to the supreme court by making political promises to the political community and to others close to the KS/BE. The judges were appointed,

and they in turn filled the seats of the Bishop Estate with Waihee's allies and family, after devious, strategic power plays and shrewd calculating maneuvers of an akamai master magician. Like thunder-storm victims, we are ha'alulu, in awe, and cautiously wait to see what can be done to repair the devastation up at Kapālama. Our 'ohana supports Nā Pua a ke Ali'i Pauahi. The trustees have to be held accountable.

Alberta Kehaulani Awong Thompson  
Kamehameha class of 1949  
Austin, TEXAS

## Ocean mining: A threat to Hawai'i?

I want to let all Hawaiians know about a threat to our ocean and life as we know it. This threat is the ocean mining projects involving China, Korea, and the United Nations Office of the Law of the Sea. Two permits have been issued to allow manganese nodule mining in international waters that are nautically close to Hawai'i.

The Chinese received a permit allotting them 300,000 square kilometers of ocean bed that is located 500 nautical miles South East of the Big Island. (Half of this ocean territory will be surrendered to the Office of the Law of the Sea.) The Chinese are working on machinery for underwater mining and are slated to begin the project after the year 2,000. Korea's permitted area is 1,000 nautical south of the Big Island.

According to Pierre Flamont of UH Mānoa, who researches ocean drift/current, the area that the Chinese intend to mine is part of an ocean current system. This current will carry sediment from the project to the Big Island of Hawai'i within six to nine months after the project has

begun, and will continue as long as the mining project. Even though this project is in international waters, outside of Hawaiian jurisdiction, it will impact Hawai'i.

Other concerns are raised about the migratory path/patterns of ahi and whales, etc. More research needs to be done to determine what could happen if the mining project goes through. Hawai'i and its surrounding waters are not really separated by the international boundary lines but are part of a whole aquatic ecosystem. Hawaiians and the sea-going peoples navigated the "ocean." The ocean is an immortal gift from God! To harm a part of her is to harm us all. I urge all Hawaiians to contact representatives to avert this threat to Hawai'i. Ocean mining has never been done before on a large scale and no one knows what will happen. Please kōkua! Waiwai ola ke kai!

Shelley Stephens  
Maka'ala Nakoa  
Kea'au, HI

## Policy on letters

Letters to the editor are encouraged for publication on a space-available basis. Longer letters may be considered for editorial commentaries.

Letters to the editor shall be:

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

OHA reserves the right to print and edit all letters for length, defamatory and libelous material, and other objectionable content. Letters should not exceed 200 words. They should be typewritten and double-spaced. Send letters to Ka Wai Ola o OHA, 711 Kapi'olani Blvd., Suite 500, Honolulu, Hawai'i 96813.

## Aloha luncheon for Rev. Kuroiwa



An aloha luncheon for Rev. Dr. Wallace Ryan Kuroiwa and family will be held Aug. 24, at the Hale Koa Hotel after the 10:15 a.m. worship service. Rev.

Kuroiwa is leaving to become the executive director of the Office for Church Society, United Church of Christ in Cleveland, Ohio, this September.

The office has a mandate to "study the gospel in its bearing on people in society, provide and publish information on social issues . . .

and in making the implications of the gospel effective in society . . ."

Kuroiwa was the chair of the task force committee of the Hawai'i Conference United Church of Christ that led to the formal apology by the Church to Nā Kanaka Maoli (native Hawaiians) for its involvement in the overthrow of the Hawaiian government. Kuroiwa also made his contributions to Hawai'i as a charter chairman for Faith in Action for Community Equity composed of 30 O'ahu churches from a variety of faiths to seek durable solutions to social problems.

His last day of worship is Aug. 31.

For more information about the luncheon please call the church office at 595-3935.

## BOH celebrates its 100th birthday

Now through December, Bank of Hawai'i will sponsor and host a series of events focusing on their centennial slogan "Celebrating our 2nd Century."

Established December 17, 1897, Bank of Hawai'i's centennial celebration is dedicated to "the people who have helped make it successful" and will be used to "reinforce its image as a strong, progressive financial institution with a sincere commitment to the people and the market it serves."

"We intend to use our centennial as an occasion to give back to the community that has given us so much over our first 100 years," said Lawrence M. Johnson, chairman and CEO of Bankoh and Pacific Century Financial Corporation.





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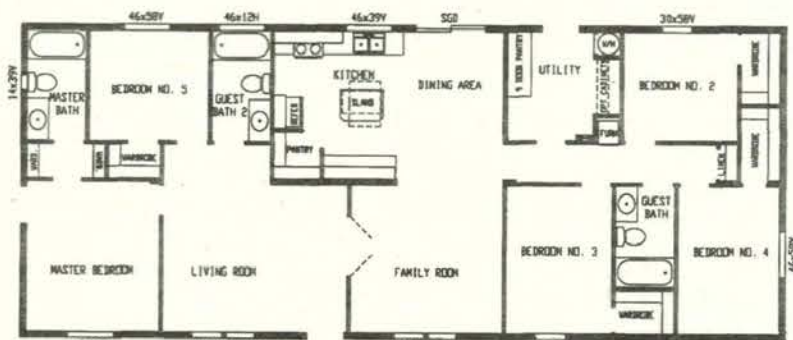
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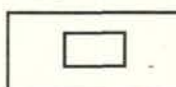
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## Call to artists: Hawaii Craftsmen Annual Statewide Exhibit

The Hawaii Craftsmen 30th Annual Statewide Exhibit will run from September 6 through September 28 at the Academy Art Center at Linekona this year. Vicki Halper, associate curator of modern art at the Seattle Art Museum and juror of the exhibit, will lecture on the current trends of contemporary craft as it pertains to her Hawaiian experience. The lecture takes place Sept. 2 at 7 p.m. at the Honolulu Academy of Art Theatre.

The exhibition will be a gala event that celebrates the talents and dedication of Hawai'i's artists and crafts people.

Being one of the finest vehicles available in Hawai'i for craft artists to display the superb quality of their work in a setting which confers respect to their efforts, it culminates a year of workshops and other activities and allows them to assess their accomplishments during the year and highlight their excellence. Along with the festive opening reception featuring an exciting silent auction, cash prizes will be awarded.

Entry dates and chairpersons to contact for each island are as follows:

Kona Aug. 22  
Patricia Van Asperen-  
Hume  
(808) 329-0195

Hilo Aug. 23  
Pam Barton  
(808) 967-7247

Maui Aug. 27  
Claudia Coonen  
(808) 572-0461

Kaua'i Aug. 30  
Karen Gally  
(808) 822-2601

O'ahu Sept. 1  
Kim Coffee-Isaak  
(808) 596-8128

Lāna'i & Moloka'i Sept. 1  
Kim Coffee-Isaak  
(808) 596-8128



# Legislative action kills hopes for fairness

By Melissa Seu, staff attorney with the Native Hawaiian Legal Corporation

*There has been abundant confusion and misinformation about a legislative bill aimed at compensating individual Hawaiians for harms they have suffered due to the past actions of the Department of Hawaiian Home Lands. Because Ka Wai Ola o OHA reaches so many Hawaiians and because it is important that the Hawaiian people not be misled, the Native Hawaiian Legal Corporation felt it was important to set the record straight.*

In 1991, the Legislature established the Hawaiian Home Lands Trust Individual Claims Review Panel ("Claims Panel"). A neutral body made up of five Hawaiians, the Claims Panel's job is to hear claims from individual Hawaiians who were harmed by the Department of Hawaiian Home Lands ("DHHL") between August 21, 1959, and June 30, 1988, and to recommend to the Legislature whether the individual claimants should receive money compensation and/or corrective action from the State. Since 1993, the Claims Panel has been working to establish a fair and just process and to resolve the claims brought by individual Hawaiians against the State and DHHL.

This past Legislative session, the Claims Panel asked for a two-year extension of time so it could complete the over 3,500 claims it has outstanding. In addition, the Legislature was asked to approve the 165 claims which the Claims Panel has completed and pay those claimants their recommended money damages. Payment of these first 165 claims would have totaled approximately \$6.8 million.

The Legislature supported extending the life of the Claims Panel for another two years. But when confronted with having to pay \$6.8 million in money damages, the Legislature suddenly got cold feet. Even though the Claims Panel had kept the Legislature informed of what they were doing every step of the way for the last four years, the Legislature suddenly began to question what the Claims Panel had done.

One issue that arose was whether "waiting list" claims are valid claims. "Waiting list" claims are those filed by people who felt they suffered a wrong because they have been waiting an unreasonably long time for a homestead. The Claims Panel had determined that waiting list claims are valid claims, deserving of compensation. About 40%, or 1500, of the claims filed with the Claims Panel are waiting list claims. If the waiting list claims are thrown

out, the amount of money the State will have to pay to the claimants will decrease.

The State Attorney General, who was the lawyer for DHHL (and who opposed the claimants in the claims hearing process), and the majority leadership in the House of Representatives, including the House Hawaiian Affairs Committee, argued that waiting list claims were never meant to be included in the Claims Panel process. They insisted to the Legislature that the \$600 million dollar settlement between DHHL and the State in 1995 compensated people with waiting list claims.

However, this is simply not true. The \$600 million will go directly to DHHL to pay for the cost of infrastructure and the development of more homesteads. But it will not pay one cent to any individual for the costs (e.g., rent, mortgage payments or other housing costs) they have incurred as a result of having to wait for a homestead. In essence, those who wanted to throw out the waiting list claims were saying that if you have been waiting for a homestead for a long time, you have not suffered, and you are not entitled to compensation for that wait.

Ultimately, the Legislature approved House Bill 1857 regarding the Claims Panel process. The only good thing about the final version of House Bill 1857 is that the Claims Panel's life has been extended for two years.

In all other ways, House Bill 1857 is a bad bill for Hawaiians. First, House Bill 1857 gutted the Claims Panel process, and put in its place a biased "working group" which will decide whether any claims are valid and how much, if any, compensation each claimant should receive. The "working group" will be made up of people from the State Office of Budget and Finance, the State Attorney General's office, DHHL, and the Chairperson of the Claims Panel. House Bill 1857 does not allow the claimants or an advocate for the claimants to participate in the working group.

Thus, House Bill 1857 effectively throws out

the Claims Panel's 4 1/2 years of work, and leaves it to the State to decide 1) whether the State committed any wrongs with respect to an individual claimant, and 2) what kind of compensation the individual is entitled to receive from the State.

In addition, under House Bill 1857, those 165 claims which were completed by the Claims Panel will not be paid by the Legislature. Instead, House Bill 1857 orders the Claims Panel and DHHL to figure out what kind of nonmonetary compensation these claimants may receive.

This past legislative session, House Bill 1857 and the individual claims process took a back seat to other Hawaiian bills. Despite their faithful attendance at hearings, the giving of testimonies, and visiting individual lawmakers, the plight of people affected by H.B. 1857 was almost invisible. What most folks, including the news media and lawmakers, failed to see is that this bill directly affects some 3,000 Hawaiians, many of whom are the most vulnerable of an already disadvantaged group.

The individual Hawaiians who filed claims with the Claims Panel have nowhere else to go to resolve the wrongs they suffered at the hands of the State. The Claims Panel process started out as an independent neutral administrative procedure to address these wrongs. With the passage of the final compromise version of House Bill 1857, the Claims Panel process will become little more than a kangaroo court. The claimants acted in good faith and trusted in the system when they filed their claims with the Panel. They jumped through every legal and administrative hoop thrown at them. Now, after successfully proving their claims to a neutral Panel, they are seeing everything fall apart, simply because the State does not like the results of the Panel's decisions. This is nothing less than a shameful display of lawmakers breaking promises to suit their own political ends. This is what the Hawaiian people need to know.





# OHA Updates



## Made in Hawai'i

The Office of Hawaiian Affairs will be sponsoring a booth at the Made in Hawaii Festival at the Blaisdell Center Exhibition Hall on

Aug. 15, 16 and 17. Native Hawaiian Loan Fund loan recipients that are tentatively scheduled to participate in the booth this year include:

Pualoa Company (O'ahu) - Pareaus  
James W. Lovell Associates (O'ahu) - Woodwork  
Jess 'R, Inc. (Hawai'i) - Snacks  
Big Island Woodworks (Hawai'i) - Woodwork  
Broke the Mouth (O'ahu) - Food products  
DACS Beads, Inc. (O'ahu) - Beads/Jewelry  
Froggy Bottom, Inc. (O'ahu) - Music boxes  
Hawaiian Blades, Inc. (Kaua'i) - Surf boards/apparel  
Makaweli Poi (Kaua'i) - Poi

## Kūpuna conference

In celebration of the tenth anniversary of 'Aha Kūpuna Ku'ikahi a nā Kūpuna, Kupuna "Aunt Betty" Ellis-Jenkins, her kākō'o, Aunt Nālehua Knox, and the Office of Hawaiian Affairs (OHA) announce a convocation of Hawaiian elders.

The 1997 'Aha Kūpuna will be Oct. 2-5 on the island of Kaua'i at the Outrigger Kaua'i Beach Hotel in Lihue. This year's theme, "E Pili Kākou" (*We Are Connected*), promises to be ceremonial, reflective, enlightening, relevant, hands-on, meaningful and rewarding.

Recipients of past awards will be remembered, and three new honorees will be named at "E Pili Kākou." The Ka Hā Mai Kalāhikiola Nāli'i'elua Award given in memory of OHA's first kahu, Gregory "Papa Kalā" Nāli'i'elua, will be presented to a kupuna selected by the Board of Trustees of the Office of Hawaiian Affairs. A second award, the Ka Hā Mai Nālani Ellis Award, named in honor of Hawaiian educator/administrator, the guiding kupuna matriarch of OHA's kūpuna team, Kupuna Elizabeth Nālani Mersberg-Ellis, will be presented to a kupuna selected by OHA's kūpuna team and planning committee. The Kūpuna Po'okela Award is a participatory award presented each year to a kupuna who has been "elected" by virtue of a ballot at the kūpuna conference. The honored kupuna does not need to be present to receive the award but must receive a majority vote of ballots cast.

For more information, call OHA's Education Division at 594-1912. Neighbor islanders may call toll free at 1-800-468-4644, extension 41912. Hawai'i islanders may call toll free at 974-4000, extension 41912.

Kūpuna are urged to make early plans and arrangements. Kupuna certificates of attendance will certify 20 hours of participation "On Being Kupuna."

## Need a loan for your Hawai'i business?

Can't get a business loan through traditional financial services? Well, if you and your partner(s) are Hawaiian and plan to start or expand your Hawaii business, you may be eligible to receive a loan from the Native Hawaiian Revolving Loan Fund (NHRLF). The NHRLF is a federal program supported by the Administration for Native Americans and the Office of Hawaiian Affairs and administered by OHA's Economic Development Division. For applications or more information, call 594-1921.

## Status of Native Hawaiians

On July 9, 1997, the Office of Management and Budget (OMB) announced that Native Hawaiians may continue to be considered as "Asian or Pacific Islander" under the federal government and administration for statistical and reporting purposes. That includes statistics taken only once every ten years. U.S. Senator Daniel K. Akaka has tried to include native Hawaiians in the same category as American Indians and Alaskan Natives under OMB Directive No. 15, the federal guideline that controls racial and ethnic statistics. The OMB is asking for final public comments that will be due no later than September 8, 1997.

For more information contact Mike Kitamura of Senator Akaka's Honolulu office at (808)522-8970 or individuals can contact Suzann Evinger, Statistical Policy Office, Office of Information and Regulatory Affairs, Office of Management and Budget at (202) 395-3093. You can also obtain information on the world wide web at the following internet address: <<<http://www.whitehouse.gov/WH/EOP/OMB/html/fedreg.html>>>

## Operation 'Ohana in San Francisco

Operation 'Ohana, a Hawaiian ancestry registration project of the Office of Hawaiian Affairs, is enrolling Hawaiians worldwide in a comprehensive database. There will be an Operation 'Ohana enrollment booth at the Aloha Festival on Aug. 16-17 in San Francisco at Crissy Field, Presidio. Bring a photocopy of your birth certificate to the booth and you will be issued an 'Ohana ID card on the spot. The card identifies the bearers as Hawaiian. Enrollment is free and all Hawaiians qualify. The registry will be used to locate and count Hawaiians world wide, verify Hawaiian ancestry and serve as a means of recording Hawaiian genealogies.

There will be a Ho'olaule'a for two days and Operation 'Ohana will also conduct a genealogy workshop. Hours are from 9 a.m. - 5 p.m. on both days. For more information, call Operation 'Ohana at (808) 594-1960.

## Outstanding Educator nominations due Sep. 30

Ke Kukui Mālamalama, OHA's annual recognition of outstanding individuals or groups in Hawaiian education, is accepting nominations for the 1997 Ke Kukui Mālamalama awards.

The awards honor exemplary work in academic and cultural education in the Hawaiian community. Nominees may be educators, administrators, Hawaiian education projects or supporters of Hawaiian education. OHA seeks those who have excelled in education leadership, curriculum development, education innovation, sensitivity to Hawaiians and encouragement of Hawaiians in education. Nominees do not have to be of Hawaiian ancestry. All the nominees will be recognized during an awards reception on Dec. 11.

To be eligible, nominees must be exceptionally dedicated to furthering the education of native Hawaiians; must have inspired students of Hawaiian ancestry to excellence; have the respect and admiration of students, parents and colleagues; and have taken an active role in the community. Four top awards are given annually.

Deadline for nominations is Sept. 30.

For nomination packets or more information call the OHA Education Division at 594-1912.

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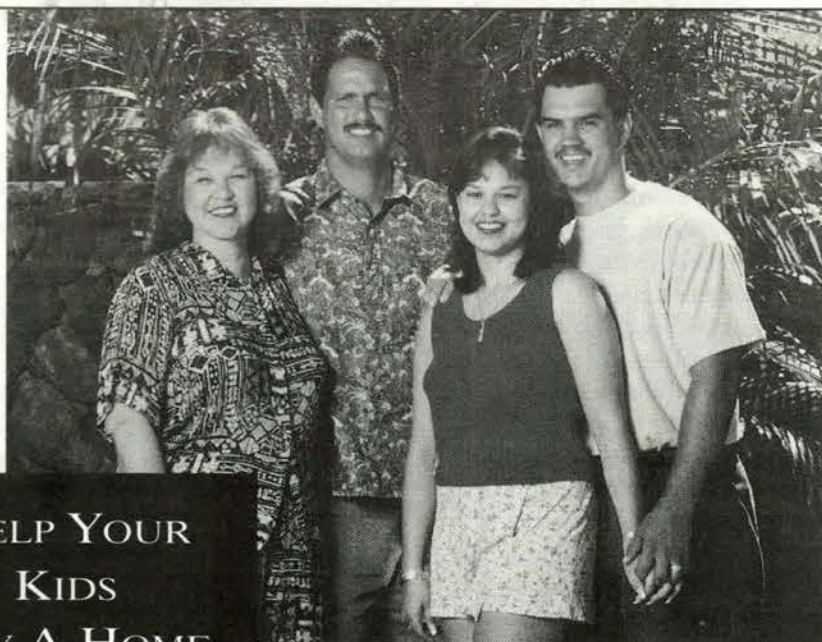
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8

# Braddah Iz: A symbol of Hawaiian sovereignty

Manu Boyd

In a revolution of cultural sovereignty fueled by institutions like music, hula, language, Mākua Beach and Hōkūle'a, it is no wonder that such a powerful movement would be personified by an individual described by some as the "Hawaiian Superman," gentle, profound and bigger than life itself. Such is the legacy of the late Israel Ka'ano'i "Iz" Kamakawiwo'ole, a symbol of hope for his people, many of whom remain displaced in their own native homeland. Of this, he'd remind audiences often, sometimes subtly, sometimes not. Israel's easy, yet poignant, patter in performances and on his recordings shed light on the plight of Hawai'i's indigenous population, past and present, skillfully weaving history, humor and a gamut of emotions that would garner international appeal and visibility for contemporary Hawaiian culture and the sovereignty movement.

In the year Hawai'i became the 50th star on "Old Glory," Israel was born. Reared by pure Hawaiian parents, Leinani Keale and Kaleialoha Kamakawiwo'ole II, he took his place in an 'ohana (family) with roots on O'ahu, Maui, Moloka'i, Kaua'i and Ni'ihau. Ironically, his mother's home island of Ni'ihau, voted unanimously against statehood in 1959. This political statement would develop into a platform for which "Braddah Iz" would spend his 38-year life advocating: the right to self determination, through cultural and political empowerment.

Israel's musical career began as a student at Kaimuki Intermediate, where he'd jam with friends on his 'ukulele. The move from Pālolo to Leeward O'ahu established a new home for Iz, his parents, older brother "Skippy" and sisters Lydia and Leinani. On the beach at Mākaha, together with Skippy, Jerome Koko and Louis "Moon" Kauakahi (who would later become his brother-in-law, marrying Lydia), the Mākaha Sons of Ni'ihau emerged. A career of two decades produced 10 recordings of Hawaiian music that garnered the group numerous awards and served as a benchmark of excellence in the burgeoning local recording industry. Inspired by musical greats like the Sons of Hawai'i which included Gabby "Pops" Pahinui and Iz's uncle, Moe Keale, The Sunday Manoa and eventually the Brothers Cazimero, the "Sons" developed a sound all their own — precise, harmonious, rich, and undeniably Hawaiian.

In 1993, Israel separated from the quartet, then comprised of Kauakahi and broth-

ers Jerome and John Koko. An opportunity for solo expression was at hand, and together with the artistry and business expertise of producer/promoter Jon deMello, Iz's career soared to unprecedented heights.

With increasing complications related to hereditary health problems, Israel Kamakawiwo'ole, whose sir name means "the fearless eyes," boldly embarked on a solo career, a sometimes risky endeavor. Under his own record label, "Big Boy Productions," Iz wowed the local recording scene with "Ka'ano'i," "Facing Future," and finally, "In Dis Life." By way of these three CDs, Israel earned several Nā Hōkū Hanohano Awards including the people's choice "Best

Entertainer of the Year," twice.

Why the broad public appeal? Israel spoke from the heart. He pulled no punches and said what was on his mind. In a haunting tribute to Miloli'i, Israel closed his rendition of "Lā 'Elima" with a somber dedication to the "last Hawaiian fishing village in the state

of Hawai'i" as if to say there some-

day might be more. In his parody on "Gilligan's Island," Iz delights on a far away island with "no boats, cars, pollution, politicians, not even OHA." In a tear-welling re-make of Micky Ioane's "Hawai'i '78," a relieved Israel says "I feel free now," recalling

the pain suffered by his brother "who died of a broken heart." With that grounded Kamakawiwo'ole demeanor and a silky-smooth voice like in "Kaleohano," Israel rose to the pinnacle of his career, under the careful guidance of the Mountain Apple Company's Jon deMello, who has an eye and ear for quality.

Israel's passing earlier this summer was a blow to our community. To his wife Marlene, their daughter, Wehekeala,

and his sister, Lydia Kauakahi, we extend sincere condolences. But what Israel left for us all, besides volumes of music, mana'o and aloha, is the sense that we too can be "super human" in our attempts towards self determination.

Like the cultural institutions of music, hula, language, Mākua Beach and Hōkūle'a which all became part of his final tribute, we can succeed politically through cultural tenacity, as well as physical and emotional decolonization.



© John deMello

*Israel spoke from  
the heart. He  
pulled no punches,  
and said what was  
on his mind.*

## A hui hou e ko kākou hoa aloha

William Kamana'olana Mills

Auē, ua moe iho ka lehua o kākou i kēia wā lili. Pi'i a'e ke kaumaha a lu'ulu'u iho ke kino i ka hiki 'ana mai o ka lono, ua hala ke kino o Israel Ka'ano'i Kamakawiwo'ole. 'A'ole ho'i au i hui pū iki me ia me ka ho'okama'aina 'ana o māua, ma ke kū alo i alo ho'i. Akā nō na'e, ua hui pū māua ma ko'u hālī'ali'a aloha o ka mana'o, ke lohe au i ko Israel leo ke lana au a'e nei i ka lewa mai ka lekiō mai. Luana pū māua i ke kai malino o Mākaha i ko'u lohe o kona himeni i 'olu'olu. Lele pū a'e māua ma luna o ke awaawa o Mākua i ka makani Kona, he makani hahana o ka 'aina lalo, ke lohe au i kona ho'okani 'ana i kona 'ukulele nahenahe.

I ke ku'i 'ana aku o ka lono e pili ana i ko Israel hala 'ana, ua hikilele a'e kēia pae 'aina o Hawai'i no ka mahu'i 'ole o kēia nūhou. Ua 'ike 'ia ke kūkonukonu o kona ma'i, akā, 'a'ole paha i 'ike iki ka hiki koke 'ana mai o kona huaka'i loa. He kanaka lokomaika'i a ha'aha'a 'o ia. Hū nō ho'i ku'u

kaumaha 'eha iā ia.

Ua aloha 'ia iho kākou e ia. Mau nō kona nohona me kākou a hiki i kēia wā i loko o ko kākou mana'o a i loko o ko kākou na'au i kekahi. He makemake ko Israel e kōkua ai i nā pulapula o Hawai'i nei me ka 'ōlelo i kūrē i nā pilikia a me nā mea 'ino i loko o ko Hawai'i pae 'aina e like me nā lā'au 'ona a me nā pū'ulu keiki ho'i. (I loko o ko Israel ola 'ana, ua kanu 'ia iho ka 'ano'ano lā'au 'ona i loko o kona kino. Akā, ua ho'oulu a'e 'o ia i luna o ka lā'au 'ona.) A ua kō 'ia kona 'ōlelo kūrē i nā mea 'ino e ona mele. Ua 'ike aku 'o ia i ko Hawai'i pilikia, a ua ho'ā'o aku 'o ia e paio i ua mea lā ma kona 'ōlelo a me kona himeni.

He kanaka kupanaha 'o Israel. Pehea, e ka mea heluhelu? Pehea kākou e hiki ai ke aloha nui me ka ikaika loa o ka na'au i kekahi kanaka i hui 'ole a kama'aina 'ole 'ia i ka hapa nui o kākou, nā po'e o Hawai'i? Eia paha, ma muli o kona aloha nui i hiki ai iā kākou ke 'ike pono i ka ma'ema'e hualo o kona na'au a me kona 'ōlelo i kekahi.

Auē nō ho'i ē, ua 'ako 'ia

aku ka lehua punahele o kākou e ke ahe lau makani o Ka'ena a lelele a'e ia pua i ka lani nu'u a ke Akua. Ua lawe 'ia ka noe i ka he'e kai o Wai'anae a loku iho ka ua ma luna o kākou. A hui hou e ko kākou hoa aloha. A hui hou

He kanikau no Israel Kamakawiwo'ole

'Auhea 'oe e ka lehua punahele o mākou I ke kai malino o Mākaha i lana ai ke aloha

Ke aloha i wili 'ia me ke kai o Wai'anae

'O Wai'anae he 'aina pānoa o ke aloha

Ke aloha i lele a'e i ka lani nu'u a ke Akua

'Auhea 'oe e ka noe i ka he'e kai o Wai'anae

I uka i Mākua ka makani hahana o kou leo

'O kou leo i wili 'ia me ke ahe lau makani o Ka'ena

'O Ka'ena he 'aina loku makani i ka lani

A loku iho ka ua o ko makou waimaka i ka honua

A hui hou.



Mākaha Sons of Ni'ihau, left to right, Jérôme Koko, John Koko, Kamakawiwo'ole and Louis "Moon" Kauakahi photo by Teresa Bright



Aunty Mae remembered

## Hula master inspired others with strength, discipline

Uila Fotu

For many, the name Mae Ulalia Loebenstein stirs up images of a generation of hula masters. For others, she was the fashionably dressed "Aunty Mae" who loved to spend hours at Kahala Mall or who read the scriptures as a lector at church every Sunday. She was a classic example of the endearing term "aunty" because almost everyone who knew her considered her to be like family.

On June 30, Aunty Mae bid farewell to friends, students and family. She died of an aortal aneurysm at the age of 86. Many were caught by surprise because Aunty Mae, according to hānai granddaughter Maelia Loebenstein, refused to show any signs of suffering in public. "She was very strong and yet stubborn at times," Maelia said.

Aunty Mae started her professional career as a musician. She taught herself to play the 'ukulele, guitar and bass and often performed with Lena Guerrero and Daddy and Mama Bray at the Royal Hawaiian Hotel.

"That was an era of elegance and gentility," Loebenstein explained in a narrative in *Nānā I Nā Loea Hula* (Look to the Hula Sources) in 1984. "It was like Cinderella going to the grand ball every night of the week. Everything was the finest... It was all like a wonderful dream... We will never see anything like the days of the old Royal Hawaiian Hotel again."

Over the years she performed with many great local entertainers such as Bill Lincoln, Alfred Apaka, Sally Wood and Lei Collins.

In the early seventies, Aunty Mae began her hula instruction as alaka'i (assistant) of Hālau o Nā Maolipua, led by Alicia Smith. Almost two decades later, she formed her own hālau, Ka Pā Hula o Kauano o Wa'ahila. In April, in its fifth year in existence, Loebenstein's hālau won top honors at the Merrie Monarch Hula Festival in Hilo.

Her teachings emphasized discipline and dedication. She placed great importance on the "basics," specifically footwork, technique and spirituality.

"Aunty Mae had definite ideas about how things were supposed to be," said Loebenstein's niece Hōkūlani Holt-Padilla, cultural coordinator at the Kaho'olawe Commission. "Discipline was very

important in learning. She believed that you aspired to have perfection in your dancing. There was no room for cannot; you always can."

She taught her haumāna (students) that the "dance was the showcase of your soul." She believed that if your spirit wasn't dancing, then you weren't truly dancing, Maelia said.

With the help of her cousin Ulalia Woodside, Maelia will perpetuate Aunty Mae's teachings by taking over the hālau.

Growing up in Kahului, Maui, hula was an integral part of Aunty Mae's life. Her first kumu hula, her mother, Ida Pakulani Ka'aihue Kai'anui Long, studied under the great hula master, Kamāwae, of Maui. "Mama taught us hula as a way to learn our culture and heritage rather than for entertaining," Aunty Mae said.

"We would dance in the afternoon after all our chores were done. It was our recreation time."

There were 15 children in the family; 13 lived to adulthood. Of the seven girls, three of them, including Aunty Mae, became kumu hula.

"For me, Aunty Mae has maintained and continued the teachings of my grandmother," said Holt-Padilla. "She would have been proud of what Aunty Mae has produced."

Aunty Mae held a number of honors. In 1989, she was honored as a living treasure by Brigham Young University-Hawā'i. In 1990, she was awarded the distinguished title of Lei Day Queen by the Honolulu City and County Department of Parks and Recreation. The Kaimuki community has also honored her as a treasure.

"Some of the little-known facts about Aunty Mae was that she was a fantastic painter and a fabulous seamstress who had an eye for fashion," Maelia said. "She made most of her clothes and even designed most of the costumes the hālau danced in."

Many of Hawai'i's kumu hula and musicians including Frank Hewett, Kealoha Kalama, Ho'okena



One of Aunty Mae's many paintings — a view from the mountains near Kahalu'u.



In one of her earlier pieces, Aunty Mae painted her birthplace in Waiehu, Maui.



Aunty Mae shares her gift of hula with friends and family.

and Nā Leo Pilimehana paid tribute to Aunty Mae at her funeral services, July 7, at St. Patrick's Cathedral in Kaimuki.

"It was nice to see all her old friends," Maelia said. She added that it was especially pleasing to see those who didn't personally know Aunty Mae pay their respects.

"Aunty Mae knew the gifts she had and she shared them. And that's why the celebration [at her service] was so beautiful," said Father John Kuhn, pastor at St. Patrick Church and close friend of the family. "There was music and dancing, and everything was very positive. Mae would've been happy."

*Me he makani hali 'ala o ka 'awa-puhi o 'Iao i pā aku ai ka hanu ola hope loa o kahi kupuna hiwahiwa i aloha nui 'ia e ka lāhui, 'o ia 'o Mae Ulalia Loebenstein, he kumu hula, a he makamaka no ka lehulehu. Hanini*

*ihola ka waimaka me ka Uakea noenoe o Hāna a me ka ua noe o Wa'ahila no ia "Maui Beauty" i hele aku i ke ala o ka ho'i 'ole mai, a kau i ka moe loa o Niolopua. E ola ana 'o ia i kona mau pulapula. Ke Akua pū, aloha nō.*

## Program teaches native Hawaiians technical skills

Sean Gonzales

A six-week summer program is giving native Hawaiian youth a better chance in the ever-changing job market.

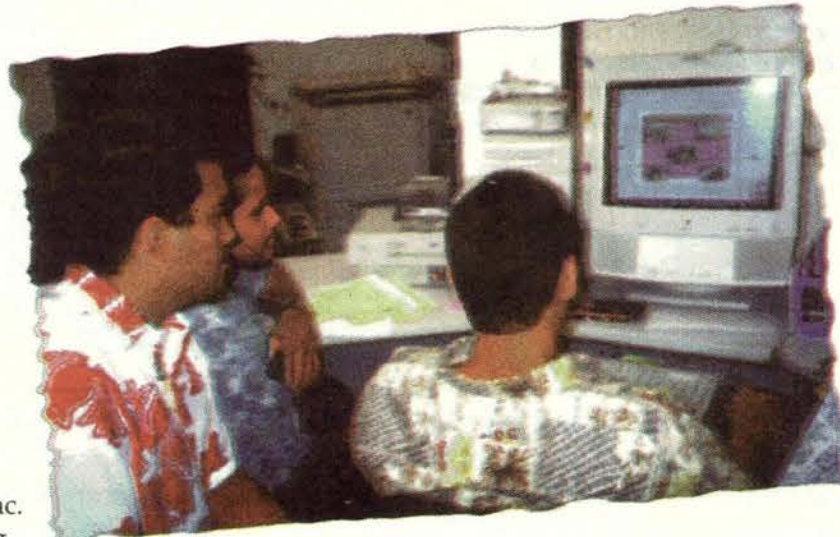
Alu Like, Inc. and TekPlace joined forces to help 18 students from a pool of 700 applicants learn job skills necessary to survive in today's work force. Many people are finding that the skills they learned only a couple of years ago are now obsolete because of advances in technology.

Young men and women ages 16 to 20 learn the basics of typing and 10-key punch and are exposed to computer applications. The students learned how to create brochures, business cards, videos and web sites. They also learned different types of business communication and procedures.

"People learn best what they need to know when they need to know it," says Shaunja Yamaguchi, executive vice president of Research and Development at TekPlace. Students are not just taught how to do things in the program, rather the process goes one step further so that they apply their knowledge to actual projects.

Students are paid for their work. They deal directly with TekPlace clients. One project they completed was the annual report of the Department of Labor and Alu Like, Inc.

Critical thinking, problem-solving and communication is only part of what these students really learn — ultimately, they learn self-esteem, says Yamaguchi.



Alu Like and TekPlace partnered this summer to provide native Hawaiian students with employment skill training.





## "I pa'a ke kino o ke keiki i ka lā'au

(That the body of the child be solidly built by the medicines)

by Claire Hughes  
Nutritionist, Hawai'i Department Of Health



**A** mother ate herbs during pregnancy and nursing for the sake of the baby's health.

The herbs were given to the child up to the age of 20 so that he would be healthy and strong through maturity and old age.

One can imagine why it was so important to produce a healthy child in old Hawai'i. Some clues come from the writings of Pukui (Bishop Museum, 1942) and other Hawaiian historians about the planning that went into caring for the expectant mother to assure a healthy infant. Charles Kenn explained to me that several of the foods kapu to women were too rich and avoiding them kept the women's body fit for reproduction. The need for a highly nutritious diet for the expectant mother was well understood and families watched carefully over her food needs. The father had the responsibility to grow foods, catch fish and prepare meals for his wife. In old Hawai'i, men did the imu cooking

because it required physical strength and the ability to handle foods that were kapu.

Prospective parents and families had numerous responsibilities. Into all of their daily activities went positive thoughts and prayers for a healthy child. Often, an appropriate name for the child appeared in their dreams during that time. Hawaiians knew that behavior and mental attitudes influenced the unborn child, so the kūpuna were watchful for problems of the expectant parents. Interestingly, these Hawaiian beliefs are now given credibility through Western scientific research. Today, even greater care must be taken by families because we are exposed to more non-Hawaiian experiences than ever before.

Hawaiian cultural customs kept young women healthy to assure healthy and robust offspring. As our ancestors before us, we must be

mindful of the quality of the foods we eat, particularly considering the rising consumption of foods and drinks that are not healthy. Poor nutritional choices and increased exposure to contagious illnesses are a source of great concern, particularly

for teenagers and young women in the work force. Given today's job stresses and intense demands for alertness on the job, good nutrition is even more important.

A diet based on our ancestors' wisdom includes seaweed to provide iron, calcium and B-vitamins. Poi and taro are good sources of iron, calcium, fiber, and complex carbohydrates. Fish, instead of fatty meats, will help to keep weight off. Taking snacks to work, including fresh vegetables, fruit, boiled or steamed sweet and other potatoes and taro (if you can find any), can produce healthy meals and snacks for women during the prenatal period to replace

soda, chips and fries. Many free pamphlets may be picked up at the Nutrition Branch to help with meal planning.

Ancient Hawaiians were tall and robust with strong teeth and bones. Calcium for the bones and teeth came from the many daily cupfuls of cooked greens, small bones of fish and birds that were cooked soft in the imu, and the shells of crabs and sea urchins.

It is said that the food cravings of the expectant mother foretold much about the character of the unborn child. For the child's sake, these cravings were satisfied. From the story of a great chief we learn of the cravings of Kamehameha the Great's mother. Her craving to eat the eye of a tiger shark foretold the birth of a ferocious fighter. The craving for the shy and retiring manini fish is said to have foretold an affectionate and home-loving child, while the craving for he'e (squid) predicted a child who would cling like a squid and flee quickly from danger.

... we must be mindful of the quality of the foods we eat ...

# NĀ 'AHA HO'OMALU

1997 SERIES OF EDUCATIONAL CONFERENCES FOR HAWAIIAN UNITY

## LAND CLAIMS, TRUSTS & ENTITLEMENTS

August 20, 21, and 22, 1997  
CENTER FOR  
HAWAIIAN STUDIES  
University of Hawai'i at Mānoa

Just saying "they stole the land" isn't enough. Learn about the efforts to assert kuleana rights, settle land claims, and influence anticipated negotiation of the OHA ceded land entitlements. Experts will discuss the problems and possible solutions to these Hawaiian land issues.

Fee: \$15  
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Mail-in registration must be postmarked no later than August 15. For more information call Keali'i Gora at 942-7606.

## SOVEREIGNTY & SELF-DETERMINATION

September 5, 6, and 7, 1997  
QUEEN LILI'UOKALANI  
CHILDREN'S CENTER  
Punalu'u, O'ahu

Self-determination and sovereignty were once frightening ideas. Now, the challenge is to choose from the options open to Hawaiians. Discuss these choices and learn their implications with Hawaiian legal scholars and movement leaders, then make your own decisions.

Fee: \$3  
(camping available at QLCC)  
Optional Lunches: \$5  
Mail-in registration must be postmarked no later than August 29. For more information call Lela Hubbard at 487-2311 or Promise Kaanapu at 536-8220.

## CULTURAL RETRIEVAL & IDENTITY

September 20 and 21, 1997  
AHI'S RESTAURANT  
53-146 Kamehameha Highway  
Punalu'u, O'ahu

The protection of burials, preservation of cultural sites, and the return of sacred objects are now in federal and state laws. But how Hawaiians implement these laws is less clear. Discuss -- and help resolve -- the dilemmas of modern sensitivity with involved cultural authorities.

Fee: \$10  
(includes lunch)  
Sunday Windward O'ahu Sacred Sites Tour: \$12  
Mail-in registration must be postmarked no later than September 12. For more information call Linda Delaney at 941-4946.

## Ho'omalulu ma Kualoa

The goal of Ho'omalulu ma Kualoa is to lay the foundation of mutual trust, knowledge and informed action on which we will rebuild a strong and unified Hawaiian Nation.

All are invited to be part of this effort. Please call Kina'u Kamali'i at (808) 941-4946 for more information on how you, your family or organization can become involved.

## R CLIP & MAIL RESPONSE FORM

### ■ 'AE, I WANT TO REGISTER!

And here's the registration fee(s) for \_\_\_\_ participant(s) at the 'Aha Ho'omalulu educational gatherings:

- ☐ **Land Conference**  
Fee: \$15 including tour & lunches
- ☐ **Sovereignty Conference**  
Fee: \$3  
☐ Optional Lunches: \$5 a plate  
\_\_\_\_ Saturday \_\_\_\_ Sunday
- ☐ **Cultural Retrieval Conference**  
Fee: \$10, including lunch  
☐ Tour: \$12, including lunch & bus
- MY FEES TOTAL \$ \_\_\_\_.

### ■ 'AE, I SUPPORT HO'OMALU!

And here's my contribution of  
☐ \$100 ☐ \$50 ☐ \$25 ☐ \$\_\_\_\_  
to kōkua the efforts for unity.

NAME \_\_\_\_\_  
(Please print.)

ADDRESS \_\_\_\_\_

PHONE(S) \_\_\_\_\_

Complete form and make checks payable to

"Ho'omalulu ma Kualoa/Kina'u Kamali'i"  
and mail to  
500 University Avenue, #326  
Honolulu, HI 96826

Call or write if you need assistance with fees.



Ka Mana'o  
o nā Kahu  
Waiwai Pakahi

## Trustee Messages

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**Colette Machado**  
TRUSTEE, MOLOKA'I & LĀNA'I

## Moloka'i: Welfare haven or tropical paradise?

Recent newspaper articles describe Moloka'i as a place of high welfare and unemployment, where the main solution to our economic problems lies with a foreign-owned corporation, Moloka'i

Ranch. At the same time, the top song of the year, "Moloka'i Slide," celebrates the natural wealth of our *mokupuni*.

Two completely different perspectives: One sees an economic wasteland needing quick-fix development; the other views the island as an unspoiled paradise – your next meal only as far as the ocean is from your grill. Truth, of course, is in between. But how do we navigate between the curse of welfare dependency and the blight of foreign corporate greed? How do we chart our future without losing the soul of our Hawaiian past? This challenge faces not just the island of my birth, but the whole state of Hawai'i.

On Moloka'i, the development clock stopped ticking sometime before statehood. The main buildings of our *paniolo* town are at least 60 years old with no high-rises, elevators, stop lights, traffic jams, or fast-food franchises. After the pineapple companies pulled out, Moloka'i's economy stalled; today it has one of the state's lowest incomes. Despite this "poverty," Moloka'i has riches money can't buy. Everybody knows everybody; you can't go shopping, walk through town, or spend the day at the beach without getting a personal greeting. *Keiki* are safe on the streets; everyone is a calabash auntie or uncle and we look out for one another. We don't have murders, rapes, or drive-by shootings. Homeless people don't live on our beaches. The majority of people who live here are Hawaiian, or married to Hawaiians.

In addition to preserving our local lifestyle, the slow pace of development on our island has helped to preserve the quality of our environment. Our beaches are clean, our air clear, endangered turtles and seals play along our coast; rare native plants and birds thrive on the slopes of our *pali*. We have numerous undisturbed historic sites, some with haunting relevance to the economic dilemmas

that face us today.

One of these historic sites, called a *mokulua*, is in what was once a mountain forest of fragrant 'iliahī (sandalwood). When Western ships arrived in the 1700s seeking cargo to trade with China, the traders bargained with the *ali'i* to sell the 'iliahī (for a profit 30 times its purchase price). Kamehameha Nui and his successors were enthusiastic supporters of the sandalwood trade, since it provided the funds to purchase fancy Western goods. But the *maka'ainana*, or common people,

... Moloka'i has riches money can't buy. Everybody knows everybody; you can't go shopping, walk through town or spend a day at the beach without getting a personal greeting.

became slaves to this new commerce. Their *lo'i kalo* and 'uala patches went untended; families starved and workers fell ill in the cold wet forests. Finally, they began to uproot every 'iliahī seedling, so their children would never suffer the hardships of this cruel trade.

Today, the only evidence that remains of this trade is a deep pit gouged into a mountainside. It is the size of a ship's hold. Once this *mokulua* measured out the number of precious logs needed to fill a China-bound sailing ship. Today it is a gaping, empty reminder of mistakes that Hawai'i has made in seeking a place in the world's economy. The ghosts of greedy chiefs, compliant commoners, and cunning foreign businessmen haunt this place. But, the 'iliahī is gone forever and none of us will ever see such a forest.

This is the first of two tales illustrating the historic approaches to economic development on Moloka'i. In the next issue, I will introduce you to the ancient *Loko Kuapa* and its modern impact on Moloka'i's self-sustaining economy.

## The hard climb of Hui 'Imi



**Haunani Apoliona**  
TRUSTEE, AT-LARGE

Aloha nui kākou, e nā mamo o Hawai'i nei. My sixth article in the series of 46 highlights the success of HUI 'IMI, the public-private partnership established to improve coordination of services to Hawaiians. On July 7, Governor Cayetano signed HB 1104, HD1 into law as Act 376, reauthorizing the former HUI 'IMI Task Force as the HUI 'IMI Advisory Council, to "sunset" June 30, 2004.

Ironically in 1995, Governor Cayetano vetoed similar legislation to reauthorize HUI 'IMI despite full support of the Legislature in regular session and in special session. In 1996, legislation to reauthorize HUI 'IMI once again won full support in the House Committee on Intergovernmental Affairs, House Committee on Hawaiian Affairs and in the Senate Hawaiian Affairs Committee but was held by the Senate Ways and Means Committee, though no appropriation was requested.

In 1989, the Hawai'i Legislature adopted SCR 106, SD, establishing this Task Force for Hawaiian Services, named HUI 'IMI to examine provision of services to Hawaiians and to give findings and recommendations concerning coordination of all public and private services available to Hawaiians in the areas of education, economic development, housing, employment, medical/health, legal, cultural and social services. As directed by SCR 106, SD1, the HUI 'IMI Task Force produced a two-volume report in 1991 titled, HUI 'IMI TASK FORCE FOR HAWAIIAN SERVICES, Volume I and Volume II. This report was the product of unique and extraordinary levels of coordination among task force member organizations that included the Office of Hawaiian Affairs, Department of Education, Department of Hawaiian Home Lands, Department of Health, Department of Human Services, House of

Representatives standing committee and Senate standing committee with primary jurisdiction over Hawaiian Affairs, Alu Like, Inc., Association of Hawaiian Civic Clubs, E Ola Mau, Kamehameha Schools Bishop Estate, Lunalilo Home, Native Hawaiian Culture and Arts Program of the Bernice Pauahi Bishop Museum, Native Hawaiian Legal Corporation, Papa Ola Lokahi, and Queen Lili'uokalani Children's Center. The HUI 'IMI Task Force Report, distributed to all legislators in 1991, was a result of extensive sampling, interviews, group and community meetings that involved approximately 1,000 service providers and service recipients throughout the State. The legislative authorization of the HUI 'IMI Task Force ended in 1991 with the submittal of the HUI 'IMI Report to the Legislature. However, member groups of the Task Force continued to work

informally, monitoring the implementation of the recommendations contained in the Report. The 1992 Legislature adopted HCR 260, SR 138 and HR 270, recognizing and commending the work of HUI 'IMI and urging implementation of its recommendations. Between 1993 and 1994, HUI 'IMI member organizations, with limited success, sought to incorporate the 39 report recommendations into OHA Board of Trustee

and division priorities. In 1995, member organizations of the HUI 'IMI re-initiated state legislation for formal reauthorization of the HUI 'IMI to continue work on implementing these 39 recommendations—14 identified as high priority.

Of HUI 'IMI, the newly enacted legislation says, "The task force also articulated the community's wish for a multi-service community center for Native Hawaiians, which is now being implemented by the Department of Hawaiian Home Lands in coordination with other (Hawaiian) agencies in Kalama'ula, Moloka'i," and further that work of the successor to the Task Force, the HUI 'IMI Advisory Council, "is and will continue to be invaluable to continue full communication among public and private sectors on issues of concern to Hawaiians. Accordingly, the purpose of this Act is to formally reauthorize the HUI 'IMI Task Force as the HUI 'IMI Advisory Council." Mahalo a nui, e nā lima hana pono o HUI 'IMI.

**HUI 'IMI: the public-private partnership established to improve coordination of services to Hawaiians.**

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Only \$12.50 for 24 words or less and reach 60,000 Hawaiian households

See our classifieds on page 15.



*Ka Mana'o  
o nā Kahu  
Waiwai Pākahi*

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**Billie Beamer**  
TRUSTEE, AT-LARGE



**Moses Keale Sr.**  
TRUSTEE, KAUA'I AND NI'HAU

## Call for new attitudes and vision for OHA

THE NEW OHA CHALLENGE IS NOT THE SOLE CHARGE OF THE NEW ADMINISTRATOR. IT IS A PRIMARY CALL FOR NEW TRUSTEE ATTITUDES AND VISIONS TO CREATE A BUSINESS-SMART FLOURISHING ENTITY.

- On April 24, 1997, trustees approved a new committee structure committed to the development of functional policy deliberations.
- On June 30, 1997, trustees hired an administrator with proven entrepreneurial business management skills.
- On paper, trustees relinquished their past laissez faire style of controlling the operating officers.
- An employee manual is finally being completed. But, an administrator's and a trustee's manual must follow.
- Even the role of beneficiaries is being assessed.

After a struggling 17-year controversial history, an abrupt infusion of millions calls for more aware, unselfish trustee leadership. Adjustment is traumatic when operations are catapulted from \$125,000 per annum to the handling of \$300 million.

OHA'S 'mom' and 'pop' operation now required policies, priorities, systems and wise money management. We were ill-equipped to provide. Now we deliberate:

- 1) Should we be content to live off the state income entitlement? As a ward? Or a hostage of the State's fickle largess in an uncertain economy?
- 2) Should we leave our money under the mattress and spend till it's gone? Or shall we use part of the entitlement to generate more income?
- 3) Should we combine the two?

Our primary charge is, can we trustees and long-time entrenched employees think beyond the status quo from which benefits are reaped?

We know the new administrator can manage a million-dollar operation. But, will we trustees become stubborn worn out obstacles in the path of growth and prosperity?

- The administrator cannot operate without trustee resolve. Although he can handle the staff, he answers to the Board of Trustees not individual trustees, (at least we should not subject him to our subvertive quest for control).
- We must trust operations to the administrator for implementation.
- We must release our self-assigned control of employee divisions as our personal staff.
- Each trustee's office now has an allocation of \$81,000 for personal staff salaries and travel to

consult with the beneficiaries.

The administrator, the chief executive officer, is the critical implementor:

- Only when there is no trustee operational intrusion can the administrator be deemed accountable. Intrusive trustees negate his sole responsibility for the result produced.
- We trustees, on the other hand, must be self-directed. Beneficiaries do not effectively oversee our actions.

We must evaluate ourselves, and we do not!

- Do we ask ourselves, what is our prevailing code of ethics? Do we have one?
- Is OHA our priority? What is our philanthropic goal?
- Are we using our staff for personal gain and aggrandizement or for OHA's many needs?

The new income stream, pushed us out of the poor house of \$125,000, with one secretary for all trustees to share, each trustee received \$50 then \$100 per meeting. The meager salary, given in 1993, of \$32,000 was a giant leap. To the pioneers be grateful.

In 1990-1993, Act 304's settlement provided wind-fall payments. The office reorganization started fulfillment of the wish list, 75.5 employees were hired. Today, the sum is 115 employees and who knows how many more consultants and contractors.

Nine money managers invested millions, and banks became custodians of our dollars. For some we were overwhelmed and lost touch with the coming of Midas.

Sometimes we trustees gave money to seekers without

criteria or proof of effective use of the funds. Other times, the giving was thoughtful and far reaching. \$14 million was received for last resort loans. An officer spending spree resulted.

TRUSTEES MUST BE ALERT! and cultivate a new mind set.

When Banks and financiers solicit our business, you know OHA is in the BIG LEAGUES!

- Where OHA goes depends on the leadership of the trustees, the follow up of the administrator, the growth of the staff and the participation of the beneficiaries.

1997 IS THE TIME OF SCRUTINY AND SANE CREATIVE ACTION FOR ALL OF US.

Write or call your trustee with your *mana'o* . . .  
Billie Beamer (808) 594-1899  
E-MAIL billie@hgea.org  
web...http://www.hgea.org/~billie

*Where OHA goes  
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Administrator,  
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ticipation of the  
beneficiaries.*

## Increase the trust, but program support is crucial

There has been much said in recent months regarding OHA's securing certain potential income-producing properties such as Diamond Head, Pali Lookout, Molokini Island, etc. The premise was laid that these properties would allow OHA to generate additional continuous income to strengthen and increase the trust assets. On the surface this idea seems reasonable.

Yet I think the whole idea of selecting property for settlement puts the cart before the horse. How can we even begin to settle trade offs as compensation for debts which have not yet been determined? We must determine the size of the settlement before we can begin negotiating the method of payment. What we are doing now is like saying, "You owe us a lot of money! We want \$50 per month until the debt is paid." Then later when we tally the total amount owed we find that at \$50 a month. It would take the State 3,000 years to fully pay the debt. There is no logic in this approach.

However, in the absence of any further consideration, this idea is certainly worth looking into.

First, is the primary purpose of the Office of Hawaiian Affairs to make money, increase the trust assets?

Although increasing the trust is arguably a good and necessary goal, it cannot be the primary goal. The trust was created so that its assets, intellectual and material, would better the conditions of the Hawaiian people. Merely making more money does not directly contribute to bettering the conditions of the Hawaiian.

Do we concentrate on making money and spending little or nothing on its primary purpose of educating Hawaiian children?

When are we going to put greater emphasis on programs to address our Hawaiian health problems, housing needs, educational problems, employment requirements and economic welfare? In other words, as the old commercial says, "Where's the beef?"

My next concern is the targeted income assets. Are we sending a signal that OHA wants to get involved in the tourist industry? That it is our wish to obtain physical control over certain assets which have close ties with our cultural heritage in order to sell ourselves?

I, as an individual, find that morally repugnant.

Let me stop being so one dimensional. Let us look at the other side of the coin and ask why not? Why shouldn't we? How long do we remain humble and let non-Hawaiians, implants if you will, settle in our Hawai'i making millions improving their quality of life while we, the indigenous people, struggle from one day to the next?

We have many talented people working for and with us. Let us use their talents and become multi-directional. Let us address our problems on a wide basis and move on with the betterment of the conditions of our Hawaiian people.

A i mana'o kekahi e lilo po'okela i waena o 'oukou, e pono no e lilo 'ia i kauwā na 'oukou.

*Let us address  
our problems on a  
wide basis and  
move on with the  
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conditions of our  
Hawaiian people.*

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## PASH bashing

The June 22 issue of our Sunday paper contained a whole-page forum on the Hawai'i Intermediate Court of Appeals and Supreme Court decisions in *Public Access to the Shoreline v. Hawai'i County Planning Commission*, popularly known as PASH I and II. Represented were three points of view on the courts' protection of Native gathering rights, two of them predicting dire consequences all around if PASH isn't squared with Western concepts of property ownership. John Jubinsky, Esq., expressed the title insurance industry's concerns. Richard Epstein, a law professor, weighed in for his academic and cultural bias. In a third piece, Arnold Lum and David Forman, both attorneys with the Native Hawaiian Legal Corporation spoke for native Hawaiians.

Not surprisingly, Mr. Jubinsky, general counsel for Title Guaranty of Hawai'i, touts his clients' gloom-and-doom line that PASH will result in social and economic disaster because of all the unknown factors that allegedly interfere with the acquisition of good title. Since PASH applies to the exercise of traditional rights on undeveloped tracts of lands, we know that most of us small-time homeowners are exempted from the impact of the Hawaiian hoards invading our property and pulling up the plants. Mr. Jubinsky is talking about the fat cats who were extended credit to buy large tracts of land they could afford not to build on. These

big spenders lost their shirts along with interest in Hawai'i when the development era ended some years back, even before PASH I was decided. We remember them, of course, because of all they left behind, beginning with inflated property values that resulted in a cost of living on a par with Tokyo or Paris. I don't think the fat cats are staying away because a few Hawaiians might want to, say, gather ferns, but even if they are, do we want them back, particularly if we have to give up our constitutional rights to get them to return?

While Mr. Epstein admits that he is an outsider to our ways, he emphasizes the superiority of Western notions of property ownership, as perceived from his Mid-

Western ivory tower, and ignores that we Hawaiians did just fine with our own system. At a distance of several thousand miles away and more than a century after the fact, he also claims that we abandoned our gathering rights, along with our communal interest in our land, during the Great Māhele in order to encourage foreign investment. Just how he is so sure that we suddenly ceased practicing these traditional customs is unclear. Except that such a convenient "fact" is the linchpin in his argument that if customary rights are not exercised they cannot be reclaimed under Anglo-Saxon principles of law. Like Mr. Jubinsky, Mr. Epstein sees property ownership mired in a morass of unknowns and sounds the alarm for increased definition. While decrying more regulation, he too is calling for more rules.

Well, guess what guys? According to Messrs. Lum and Forman the unknowns are known and everything we need to preserve order and sanity is already in place. To Lum and Forman's recommendation that landowners and investors "educate themselves . . . about cultural practices on their property," I would add that their attorneys should do that too—and read our laws. Hawai'i is a special place after all; isn't that its great attraction? It's time for everyone to recognize our host culture as the culture of the land and to remember our state motto: *Ua mau ke ea o ka 'āina i ka pono*. The life of the land is perpetuated in righteousness.



**Rowena Akana**  
TRUSTEE, AT-LARGE



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## Hahai Pono: Ka'upulehu Nei



**Hannah Springer**  
TRUSTEE-ELECT, HAWAI'I

Michael Matsukawa and John Powell presented opening arguments in an appeal of a State Land Use Commission decision to reclassify 1,000 acres at Kalaemanō, Ka'upulehu from conservation to urban. And so, Ka Pa'a Kai o Ka 'Āina and our colleagues continued on a course set in the winter, 1994.

Ka Pa'a Kai o Ka 'Āina is a coalition comprised of, in alphabetical order, Ka Lāhui Hawai'i, Kona Hawaiian Civic Club, and Protect Kohanaiki

'Ohana. Nay sayers doubted the radical, conservative and malihini groups could cooperate. To be sure, we focused on the task at hand, not indulging in digressions.

The focus was supported by our kūpuna who gifted us with both the name, Ka Pa'a Kai o Ka 'Āina, and the kaona of it.

It was the pa'a kai that my family, kama'āina of Ka'upulehu, had for generations visited Kalaemanō to gather. This salt is "wild" compared to salt cultured in pans of packed earth or cement. The Kalaemanō salt is cast up in spray and wash from the deep ocean waters immediately off shore. Low sea cliffs, scoured clear by winter swells, provide fine growing medium. There the salt deposits grow, thick and clear. We look forward to spring or summer harvests. Our children's first trek to Kalaemanō was duly noted on their developmental charts.

The salt is used at our families' tables. The salt is given as a gift to our teachers. The salt is used as a purifying agent in our cere-

monies. The salt is a renowned thing of this land.

So it caught our collective attention when the Environmental Impact Statement, prepared to disclose the condition of the land, its people and the effects upon them by the proposal to reclassify the land, failed to properly note the salt as a natural and cultural resource and that salt gathering continues as an on-going cultural practice.

I came forward to testify as an individual, a Kama maoli nō of Ka'upulehu. The three organizations came forward compelled by citizens and members, respectively, who also know this place and its resources.

At our first meeting with the State Land Use Commission we were not yet named. When we explained our intentions to our kūpuna, they shared their mana'o and 'ike with us. One of our teachers, a mana leo, gave the name, "Ka Pa'a Kai o Ka 'Āina", "The Salt of the Land." Another kupuna supported the name with respect to the salt's long use by ka po'e Hawai'i to purify and to preserve.

The name further describes a thing fluid, the kai, become firm, pa'a. Our coalition is

like many individual crystals of salt coalescing to form a rich deposit. We welcomed the name and levels of kaona which supported us through months of deliberation with the Land Use Commission.

During these deliberations we were clear in following propriety, Hahai Pono. We did not pursue it voraciously as the 'ulua, the mullet off Kalaemanō. We followed it as rain will the forest as noted by the po'e kahiko, "Hahai nō ka ua i ka ulu lā'au."

We followed propriety through weekly study sessions and monthly Land Use Commission meetings over 22 months. We followed propriety through our rapport with both opponents and proponents of the proposal to reclassify the land and through our rapport with the Land Use Commission itself. We follow it still as we enter what may be a lengthy appeal.

The telling of our mo'olelo is lengthy as well, but shall be continued in next month's Ka Wai Ola. No laila a hui hou aku no kakou. E malama kakou i ka pono. E hahai kakou i ka pono.

**Nay sayers  
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# The sport of canoe racing is alive and well in the islands

by Uila Fotu

Outrigger canoe paddling is making its mark in the world of sports, gaining in popularity locally and overseas.

As early as 1920, the first two formal outrigger canoe clubs, the Outrigger Canoe Club of Hawai'i and Hui Nālu, were organized in the islands, according to Joan Malama, representative for O'ahu Hawaiian Canoe Racing Association (OHCRA). Today, participation has increased to over 56 canoe clubs with more than 8,000 paddlers statewide.

There's even talk of canoe racing as an Olympic sport. Resolution HCR 239 HD1, titled Requesting Recognition and Designation of Surfing and Outrigger Canoe Racing as Olympic Sports, was introduced and adopted by the state legislature this past session. The resolution has received mixed feelings. While some support it, others, according to Malama, "feel that canoe racing will lose its cultural aspects if it becomes an Olympic sport and that it is not in our best interest."

Outrigger canoe paddling is spreading like wild-fire overseas. Renewed interest in the sport locally has sparked interest in many parts of the Pacific, including Tahiti, American and Western Samoa, Tonga, Fiji, the Cook Islands and the Easter Islands.

A web page devoted to canoe racing details the sport's activity on these islands -- <http://www.oze-mail.com.au/~kanu>.

Canoe racing has also made its way to California, Oregon and Washington and to countries such as Hong Kong, South Africa, Britain, France,

Italy, Hungary, Austria and Sweden, according to Steve West, author of the Kanu Culture web-site.

Closer inspection of the sport's history will send you back about a century to the days of King David Kalākaua, the "Merrie Monarch."

The sport was outlawed in the early 1820s, according to West, by an act of divine intervention with the arrival of the Boston missionaries.

Kalākaua, West said, was a great lover of water sports. At the beginning of his reign in 1875, he instigated the rebirth of canoe paddling, sailing races, surfing and Hawaiian song and dance. Little encouragement was needed and soon contemporary canoe racing emerged.

Outrigger canoe racing is popular today for both young and old. At the regattas, you'll find many divisions ranging from Boys and Girls Divisions (ages 12-18) up to the Men's and Women's Golden division (ages 51 and up).

According to Malama, there are six associations throughout the state that make up an "umbrella"

type of organization under the Hawai'i Canoe Racing Association (HCRA). The two largest ones are on O'ahu—OHCRA and Nā 'Ohana o nā Hui Wa'a (Hui Wa'a). The other members of HCRA are Moku o Hawai'i Canoe Racing Association on the Big Island, Maui County Canoe Association, Moloka'i Canoe Association and Kaua'i Garden Isle Canoe Association. There are also two associate members of HCRA - Nā 'opio Canoe Racing Association, made up of O'ahu Interscholastic Association



It's a fight to the finish for two Hui Wa'a crews who competed at a race in Waikiki.

high school students, and Nā Wahine o ke Kai.

This season, Lanikai Canoe Club and Outrigger Canoe Club of Hawai'i have dominated OHCRA. "Every club has at least one or two teams that have consistently been doing well this season," Malama said. "Lanikai and Outrigger, however, have been doing well throughout most of the divisions."

For Hui Wa'a, Lōkahi and Koa Kai have ruled the AA division, according to June Leialoha, with Hui Wa'a. This is not unusual, Leialoha said, since both teams have held the lead for the past four or five years. In the A division, it's been a toss-up between Kāne'ohe, Windward Kai, Waikiki Beach Boys and Kalihi Kai.

This season's best will face off in the state championships this August in Hilo.



After winning a race, a crew is greeted by teammates on the shores of Waikiki Beach.

## 'Ohana Reunions

**Hoapili** - Looking for the descendants of Mary A.K. Hoapili who married John Kanekoa of Waipi'o December 5, 1912. She later married Apiu Wong alias Henry Wong Akana. Her father was known as Thomas Hoapili. She died 1932 in Waipi'o. Her children are Charles, Elizabeth, Rose Kaapi, Henry, Eddie and William. Write Judy Belanio, P.O. Box 512, Honaunau, HI 96726. Please send your name and phone number so we can contact you.

**Meyer** - We are having our first Meyer 'ohana reunion for the descendants of Frederick Meyer and Mary Kukilakaikanaloa Kapu who had 10 children (spouses of the children appear in parenthesis): Fred Meyer (Emma Kauwila Poe); George Meyer (Nancy Kaleiwahea); Lizzie Kaleiwahea; John Meyer (Elizabeth Pele Meek); Edward Meyer (Philomena Lula); Annie Meyer (Harry Holt); Emma Meyer (James Duncan); Christina Meyer (Harry Haslam); Bessie Meyer (Benjamin Harrison Brown, Jr.) and Harold Meyer (Jennie Akeo). The reunion will be held on Saturday, August 30, from 10 a.m. to 6 p.m. at Bellows Air Force Station, Waimānalo, O'ahu. Activities will include a lū'au, swimming, games, door prizes and a special presentation to our kūpuna. For more information, please call either

Alice Nalani Theodora at (808) 942-9477 ext. 268 or (808) 239-7922 or Dexter Soares at (808) 533-0035 or (808) 676-0451.

**Prestidge** - The Prestidge 'ohana reunion is set for August 9 from 10 a.m. - 3 p.m. at Bellows Beach Park—Tennis Court Picnic Area on Tinker Road (2nd right after guard). The cost is \$10 per person for children over 12 and adults (to cover food & expenses). Please send check to Louise (Lou) Prestidge ASAP. For more information contact Lou at (808) 734-2800.

**Waila'ia** - Descendants of Waila'ia and his three children,

Nahi'ena'ena, Aukelenui-a-iku and Ahia of Waipi'o, Hawai'i, are preparing for a family reunion to be held August 15-17. We are looking for the families of Kaukini, Po'opu'u, Kaloheaulani, Kamakamanoanoa, Pelenui, Kealahi, Moakeawe and Lalakea. Please come

and join us. Location of the reunion is still pending, possibly at Pōka'i Beach Park in Wai'anae. For confirmation, call one of the following 'ohana members: Nita Akui (808) 732-1103; Natalie (808) 668-4115; Margaret Burke Chun (808) 637-5523 or write to Napoleon "Nappy" Napalapalai at P.O. Box 171, Waipahu, HI 96797.



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# He Mau Hanana

## 'AUKAKE Calendar of Events

### August 4 - Uncovering Ha'aheo o

**Hawai'i** Dr. Paul Johnson will present the 1997 Season Update on the Archaeology of Cleopatra's Barge in Hanalei Bay at 7 p.m. in the Hanalei School Cafeteria. For more information call the Kaua'i Historical Society.

### August 9 - 15th Annual Ka Himeni Ana

A concert of old Hawaiian songs without amplification will be held at the Hawai'i Theatre at 8 p.m. with an organ prelude at 7:30 p.m. Tickets are \$20, \$15, \$12, \$9 and \$6. To purchase call the Hawai'i Theatre box office at (808) 528-0506.

### August 9 - Community

**Communications Workshops** A series of workshops are planned to help community groups and grassroots organizations. The cost is \$15 each session and will run from 9 a.m. - noon. The workshops include "What the Press Really Wants: Advice from a Panel of Media Pros" on August 9 at Windward Community College, Eckerdt 102 and "Fundraising: How to Personalize Your Message" on August 23 at UH-Mānoa, St. John Hall. For more information and registration call (808) 956-7212 or (808) 235-7433.

### August 12 - "From the Big Bang to the

**Hawaiian Islands"** Dr. Harold Weingarten, chemistry teacher at Louisiana State University, is spending his summer as a volunteer at the Kilauea National Park. He will explain the "big bang" theory and review key events in the history of the universe. He'll also discuss the relatively recent growth of the Hawaiian Islands. Starts at 7 p.m. at the Kilauea Visitor Center Auditorium. For more information, call (808) 985-6013.

### August 15 & 16 - 20th

**Annual Hō'ike** Under the direction of Kawaikapuoka-lani Hewett, Kuhai Hālau o Kawaikapu-okalani Pā 'Ōlapa Kahiko, Inc. will hold its 20th Annual Hō'ike at 7 p.m. At the Ron Bright Auditorium, Castle High School. Joining the hālau will be Auntie Genoa Keawe, Palani Vaughan, Hālau Keali'ion-alani, Kana'e, the Lim Family from Kohala and Olomana. For ticket information, call Auntie Alice Hewett at (808) 259-9253 or the Hō'ike Hotline at (808) 259-8612.

### August 17 - Bankoh Ki-Ho'alu

This is the third concert in the 1997 Bankoh Ki-Ho'alu series and one of the foremost slack key events of the year. Many of the Islands' premier talents will highlight the 15th annual celebration of Hawai'i's unique musical genre at the Bishop Museum from 12 - 5 p.m. Admission is free. Call (808) 239-4336 or e-mail: milt.concerts.slack.key@juno.com.

### August 28 - Under a Hawaiian Moon

The leading authority on the Hawaiian moon calendar, Lyons Kapi'ioho Naone, also a traditional Hawaiian healing practitioner and teacher, shares his vast knowledge of the many faces of the Hawaiian moon. Begins 7 p.m. at the Ritz-Carlton Amphitheater in Kapalua. Admission is free and advance registration is requested. Call the Kapalua Nature Society at (808) 669-0244 for more information.

### August 29 - Listen to the Forest

Old-time Hawaiian composers artfully blend the beauty and appreciation of nature into their lyrics. Join Eddie and Myrna Kamae and the Sons of Hawai'i for a special music and video presentation of their "Listen to the Forest" - a tribute to old Hawai'i and the special creatures that call our islands home. At the Ritz-Carlton (Salon 3) in Kapalua at 6:30 p.m. Free admission. Advance registration requested. For more information call the Kapalua Nature Society at (808) 669-0244.

### August 30 - Fashion Show

**Luncheon** The Queen Emma Hawaiian Civic Club proudly presents Kulana Hiehie 'O Emalani featuring: Fashions by Delliha, Kapal'ahu, Manuheali'i and Designs by Puamana Crabbe at the Hilton Hawaiian Village Hotel (Coral Ballroom) from 11

a.m. - 2:30 p.m. Entertainment by Hawaiian Soul, Noelani Mahoe Trio and Ka Pa Ku Kaiaulu. There will also be a craft fair in the lobby starting at 9 a.m. Numerous prize giveaways. Tickets cost \$35/person. For tickets and more information call Jean (808) 845-8651, Peggy (808) 395-8847 or Charles and Betty at (808) 235-1088.

### August 30 - Island Harvest and Hukilau

Local farmers, fishermen and chefs work together to showcase Maui's bountiful harvest of produce, fish and game. This event features a Hawaiian hukilau, farmers market, food booths

and entertainment by Eric Gilliom. Held at the Ritz-Carlton Beach House Lawn in Kapalua from 5:30 - 8:30 p.m. Cost: \$30/person, \$15/ person ages 12 and under, half-price when mentioning the Earth Maui Nature Summit. Space is limited and reservations are required. Call the Kapalua Nature Society at (808) 669-0244 for more information.

### August 31 - Na 'Iewe Moku o Kākou

**(Our Island Home Lands)** Kumu hula Hōkūlani Holt-Padilla, traditional Hawaiian healing practitioner Lyons Kapi'ioho Naone and members of the Ritz-Carlton's Hawai'i Council share how native Hawaiians are keeping their natural and cultural heritage alive today for future generations. Admission is free. Held at the Honokahua Preservation Site (adjacent to the Ritz-Carlton), Kapalua. Call the Kapalua Nature Society at (808) 669-0244 for more information.

### September - Fall Hawaiian language

**classes** Held at the Old Archives on the grounds of 'Iolani Palace. Students will learn Hawaiian pronunciation as well as basic conversation skills. No homework and no tests. Classes start September 17 at 11 a.m. or noon. To register or for more information, call Cindy at (808) 522-0822.

## Trustee honored for dedication to Hawaiians

The Hawaiian Political Action Committee will be honoring Office of Hawaiian Affairs Trustee Frenchy DeSoto at their annual Lei Hulu Mamo Awards banquet.

Trustee DeSoto will be receiving the Lei Hulu Mamo Award for her dedication to advocating for the betterment of the Hawaiian people.

The banquet will be held at the Queen Kapi'olani Hotel on Friday, Sept. 12, at 6 p.m. Cost to attend the banquet is \$45. For reservations call Kaho'onei at (808) 239-9773, Leimomi at (808) 396-9147 or Katherine at (808) 595-4643. Checks should be made payable to the Hawaiian Political Action Committee and mailed to 6125B Summer Street, Honolulu, Hawai'i 96821.



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## Surf Meets

NETPAC Theater Presentation

August 8-9

Brought to you by the Hawaiian Longboard Association at Ala Moana. From 5:30 p.m. to 9:30 p.m. on August 8. The NETPAC Theater will also be held August 14-16, 17, 18, and 21-25.

Hawaiian Longboard Federation Series Continues  
August 9-10

HLF presents the Blue Hawai'i "Toes at the Bowls" at the Ala Moana Bowl. For more information call (808) 735-0107.

Hawaiian Longboard Association Ends  
August 10

## Volleyball in Hawaiian

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Every Saturday - play Volleyball, card games and music while you learn to speak Hawaiian. Saturdays from 10 a.m. - 1 p.m. (Sometimes later) at Pōka'i Bay. Look for the Volleyball net. Free to native Hawaiians and native Americans. For more information call (808) 956-3560.

## Canoe Races

Hawaiian Canoe Racing Association (HCRA)  
August 2 State Championship Hilo Bay

## DOH Vital Records Office fees increase

Fees for certified copies of birth, death and marriage certificates at the Department of Health Vital Records Office are now \$10. The charge for additional copies of the same certificate ordered at the same time is \$4.

"The fee increase is the first in 20 years and makes Hawai'i fees comparable with the rest of the United States," said State Registrar Alvin Onaka. "The new fees also more accurately reflect the administrative costs of conducting the search for the requested record."

Cash or personal checks are not accepted for mail-in orders. Cash, a cashier's check or money order will continue to be accepted at the Vital Records Office counter. The fee covers the cost of searching for the record and will be charged whether or not the record is found.

The increase was approved by the Legislature in the 1997 session and signed into law (Act 216) by the Governor June 16. Fees will be used to improve the vital records system and for supporting domestic violence programs.





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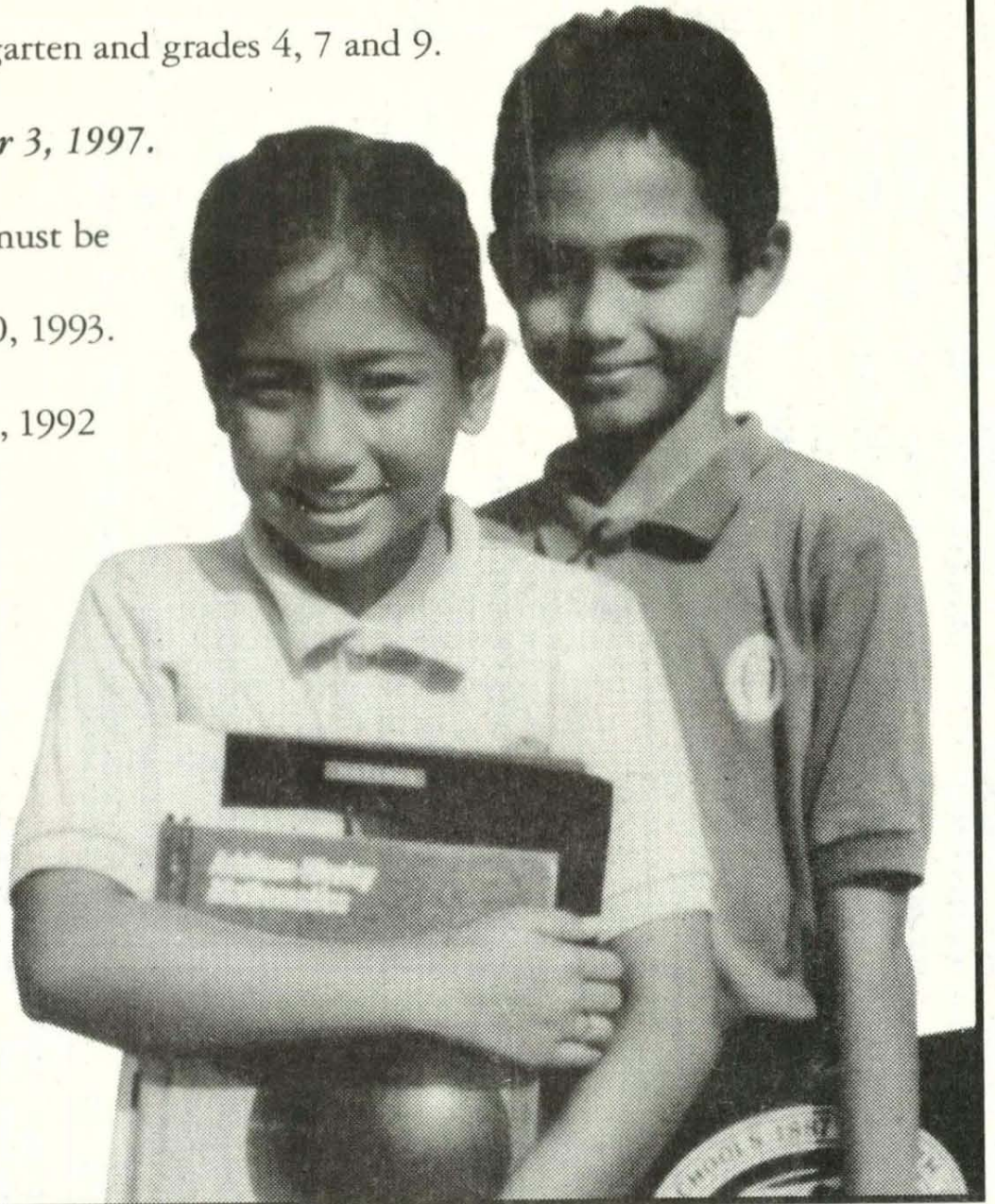
*The application deadline is November 3, 1997.*

Kindergarten age requirements: Boys must be born between July 1, 1992 and June 30, 1993.

Girls must be born between October 1, 1992 and September 30, 1993.

For applications and information call 842-8800 on O'ahu or 1-800-842-IMUA, ext. 8800 from the neighbor islands. Financial aid is available.

*KSBE's policy to give preference to Hawaiians as permitted by law has been ruled non-discriminatory by the IRS.*



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