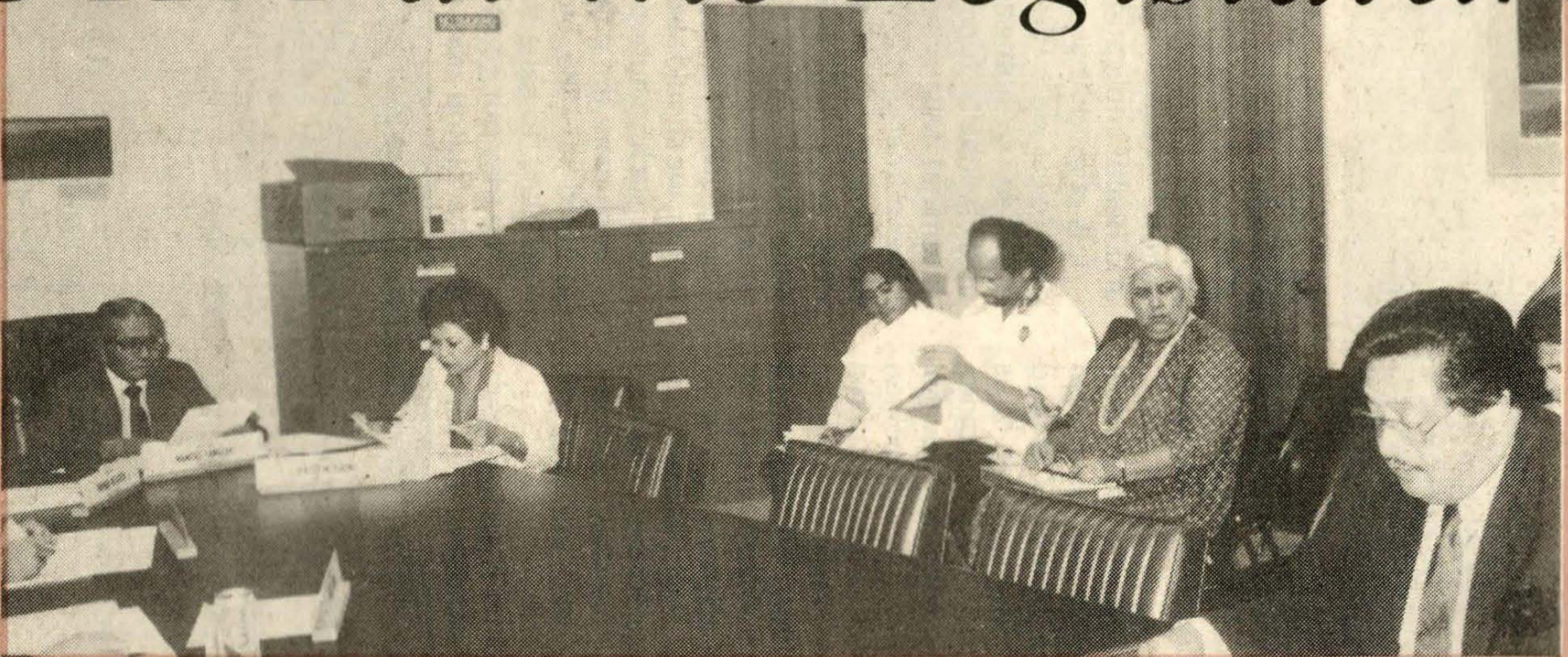
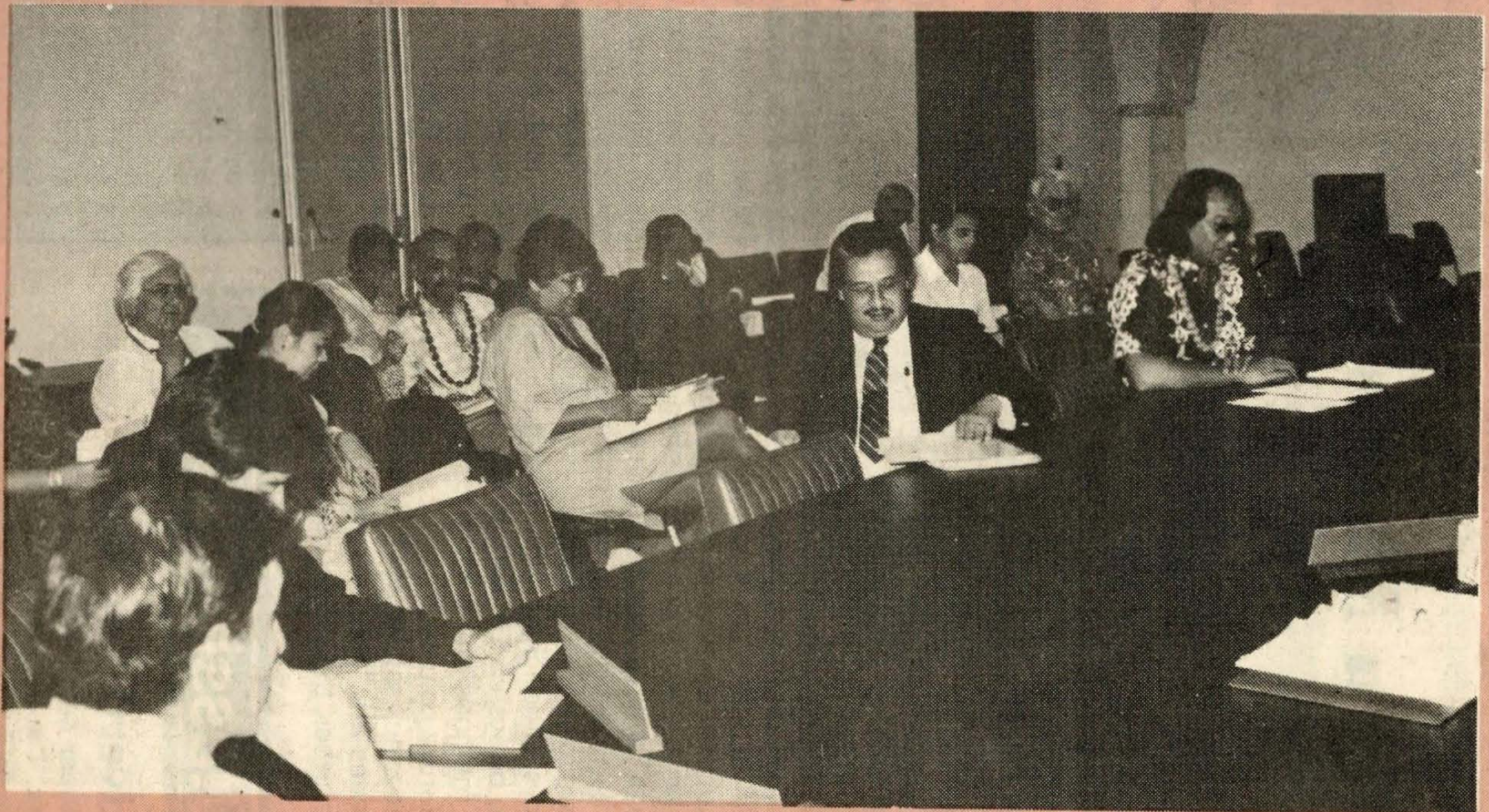




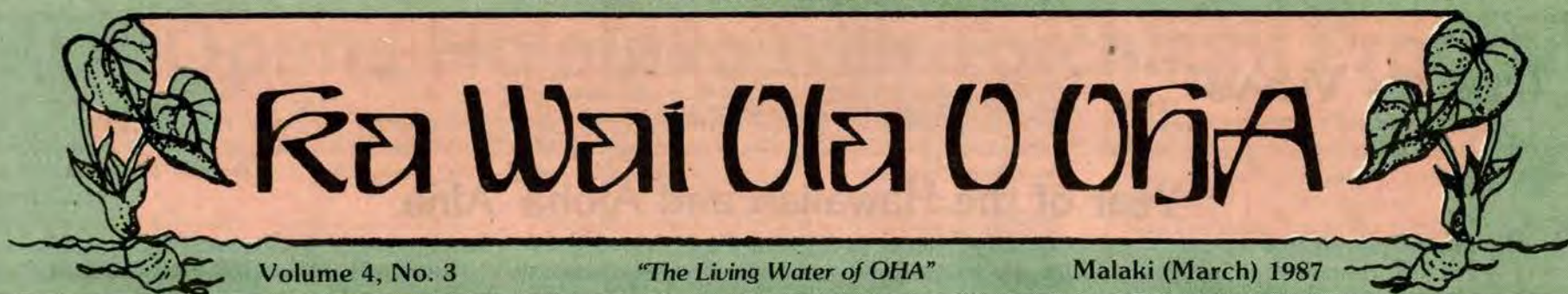
OHA at the Legislature



Moses K. Keale Sr., chairman of the Office of Hawaiian Affairs Board of Trustees, far right, presents testimony before Senate Ways and Means Committee chaired by Sen. Mamoru Yamasaki of Maui. Sen. Patsy T. Young is to Yamasaki's left. Jalna Keala, Government Affairs Officer for OHA, is pictured to Keale's right.



Hawaii Rep. Andrew Levin, far left of photo, chairman of the Water, Land Use, Economic Development and Hawaiian Affairs Committee, and a member of his committee, listen to testimony presented by OHA Board Chairman Moses K. Keale Sr. and OHA Administrator Kamaki A. Kanahale III. Other OHA staff members are seated behind the two officials.



Chairman, Administrator, Staff Very Visible

OHA Keeps Hectic Pace at Legislative Hearings

"What is good for Hawaiians is good for Hawaii. And what is good for Hawaii is good for Hawaiians."

This was the message delivered by Office of Hawaiian Affairs Board of Trustees Chairman Moses K. Keale Sr. in testimony presented to the House Finance Committee on OHA's budgetary overview of the 1987-89 biennium.

Keale, along with OHA Administrator Kamaki A. Kanahale III and senior and program officers, have been keeping a hectic and active pace at the current session of the Hawaii State Legislature in presenting testimony and being available for questioning on an assortment of legislation OHA is supporting.

Another important testimony given by Keale, Kanahale and staff was on House Bill 37 regarding Native Hawaiian and Hawaiian Right to Sue, commonly referred to as the Right to Sue bill.

Rep. Daniel Kihano is chairman of the House Finance Committee and Hawaii Rep. Andrew Levin heads the Water, Land Use, Economic Development and Hawaiian Affairs Committee.

At the budgetary review hearing, Keale shared the following thoughts with the committee:

"As most of you know, OHA has had its share of problems. We are the youngest of all state agencies. Our mandate and mission—the betterment of the condition of native Hawaiians—is both complex and easily misunderstood.

To help us in doing our job better, OHA commissioned a management audit which was completed last December. The Board of Trustees is in the process of implementing many of the recommendations contained in that report.

In that way, we intend to strengthen the policy-making of the Board, to foster a more efficient operation of the office and to improve our ability of responding to the needs and concerns of our Hawaiian beneficiaries.

We ask for your patience, understanding and guidance in this process.

As OHA has struggled to find the right and best ways of fulfilling our mission, we have made mistakes. These mistakes were errors of judgment, not of bad faith. But it has deeply troubled me that some people have used such errors to question the very basis of OHA.

To many, the idea that native Hawaiians have rights and privileges which are not shared by the entire community appears somehow illegal and against the whole idea of equal opportunity which is the very foundation of our Democratic society.

What must always be kept in mind is that such rights and entitlements are not racial in character, but a reflection of American justice. In a series of Supreme Court rulings spanning nearly two centuries, such rights and entitlements have been upheld because native Americans share two common experiences. First, our ancestors live in what is now the United States before any Westerners arrived. And second, that our lands were lost and our culture and people adversely affected by contact.

It is OHA's mission to identify and to better those conditions which resulted from that historical harm. And to do so in a manner consistent with native Hawaiian values, trust principles and law.

We cannot do this job alone. We need your help and support. That is why we are here."

On HB 37, Keale said he was in favor of the right of native Hawaiian and Hawaiian beneficiaries to sue in court to protect and enforce the Hawaiian Homes and OHA trusts. He explained that changes incorporated in the new version of the bill answer concerns raised by former Gov. George R. Ariyoshi when he vetoed the bill last year.

The OHA chairman also referred to the claim of sovereign immunity by the state in OHA's suit against the Department of Transportation and the concern expressed by some people that the Department of Hawaiian Home Lands or OHA would suddenly be flooded by suits "and unable to do anything but defend ourselves if this bill were enacted."

On the matter of sovereign immunity, Keale said he did not believe this defense will be upheld in OHA's case. "It is also important to note that this bill explicitly forbids its application to any case now pending in court," he observed. "Thus," he explained, "there is no impact from this bill on the DOT suit."

Regarding the second concern, Keale pointed out that OHA has direct experience on the issue. Chapter 10, Section 16, he noted, already allows beneficiaries to sue the office in its corporate name and—in a fundamental departure from the protections granted other state officers—also allows for suit against individual trustees for violations of fiduciary responsibility.

"As a result," the OHA chairman explained, "the of-

fice has been involved in adversarial suits brought by beneficiaries. We have not found these cases to be destructive of OHA's purpose or of the trust mandate."

Keale concluded: "Instead, we continue to urge broadening this beneficiary right to sue as an essential part of our mission. Native Hawaiians and Hawaiians are not children—we and they will not initiate legal action in a reckless or irresponsible manner.

Rather, as beneficiaries with a direct interest in the integrity of the trusts and the fulfillment of the trust purposes, we expect any such suits to reflect a mature concern for both safe-guarding and implementing the trusts."



This is one of the many committees the Office of Hawaiian Affairs has presented its budgetary testimony. It is the Senate Committee on Housing, Hawaiian Programs and Natural Resources. Administrator Kamaki A. Kanahale III, left, and OHA Board Chairman Moses K. Keale Sr. are making their representation before Senators Patsy T. Young, James Aki and Malama Solomon. Aki is chairman of the committee while Sen. Solomon is vice chairperson.

OHA Starts KCCN Radio Show Mar. 8

The Office of Hawaiian Affairs will launch its own radio program on Hawaiian radio KCCN 1420 on the AM dial beginning Sunday, Mar. 8.

It will be broadcast every Sunday from 8 to 8:30 p.m. and will feature news of interest to the Hawaiian community and discussions of current issues and concerns. The program will give listeners an opportunity to get acquainted with their elected Trustees and with the staff members who work in the various programs and other areas of the administration.

Different subjects will be highlighted each Sunday, including a variety of guests who will participate in the discussions. Some of the programs will offer listeners an opportunity to call in questions on a live "hot line."

The program, still untitled at press time, will begin with OHA News, a brief newscast presenting highlights of events of the past week and the voices of people making the news. OHA News will also keep listeners up-to-date on federal legislation affecting the Hawaiian community. A regular feature of the newscast will be a report from Larry Kamakawiwoole, federal liaison officer based in Washington, D.C.

KCCN Radio is donating the Sunday evening time as a public service to the people of Hawaii. The agreement between OHA and KCCN is for an initial 13-week series of programs.

Ed Michelman, OHA public information officer, is the show director.

La Kukahekahe at St. Louis Apr. 11

Kupuna, night school adults, college students and high schoolers will come together Apr. 11 for a "day of flowing conversation" in Oahu's annual La Kukahekahe at Bertram Hall on the St. Louis School campus.

Sponsored by 'Ahahui 'Olelo Hawaii, this all day program of Hawaiian language activities begins with registration at 8 a.m. with the first session getting under way at 8:30.

Naomi Noe Losch, who teaches Hawaiian at Leeward Community College, is president of the 'Ahahui which evolved from a committee established at the Kamehameha Schools in the early 1970s. It was then known as the Preservation of Hawaiian Language committee or POHL.

Oahu's La Kukahekahe follows similar Hawaiian language activities on Kauai last month and one in Hilo, Hawaii on Mar. 7. The latter program is scheduled for 8 a.m. to 2 p.m. at the University of Hawaii Hilo campus.

It is being coordinated by Pila Wilson, Kauanoe Kamana and Kalena Silva, all instructors in Hawaiian language and culture on the Hilo campus.

*Ka 'ai niho 'ole a ka makani i ka 'ai.
Even without teeth the wind consumes the food crops.—Mary Kawena Pukui.*

Trustees' Views

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

Year of the Hawaiian and Aloha 'Aina

By Moanikeala Akaka
Trustee, Hawai'i

In this Year of the Hawaiian and this month of March, we must pause and honor George Helm and Kimo Mitchell, who disappeared on Kaho'olawe several years ago. These two fine young men had a great deal of love for our people, culture, traditions and 'aina. They paid the supreme price that Hawaiian values would not be overwhelmed by the wave of foreign, economic, cultural and social influences. It is for us who continue the struggle for a Hawaiian Hawai'i to understand and perpetuate the value of aloha 'aina—a value that makes Hawai'i unique in the world.



This value system of aloha 'aina means to love the land, to take care of the 'aina! Our kupuna lived in balance with, not against or adverse to, the 'aina.

Our honorable Hawaiian Governor John Waihe'e and Hawai'i Mayor Dante Carpenter and the other mayors should see that "living in tune" with the 'aina be the guiding philosophy for land use in this state. Ua mau ke ea o ka 'aina i ka pono.

Many feel that geothermal development as well as the rape of sacred ohi'a forests by Campbell Estate has provoked Pele's wrath for the past four years—there are no signs of her letting up!

In the spirit of aloha 'aina we must be wary of sea-mining and its damaging, polluting ramifications to the land, ocean and people of Hawai'i Island. There are plans to strip-mine the ocean floor (possibly off the Big Island). Scraping the ocean's floor for these manganese crusts could disturb and destroy organisms and ecosystems that have never seen the light of day. This mining

will cause a murky colloidal-clay plume that will block the sun's rays thus interrupting the photosynthesis necessary to the production of plankton which is fish food and the basis of the ocean's food chain.

Such pollution would spell an economic catastrophe to the tourist and fishing industries. Sea mining and waste dumping can pollute the ocean; processing can pollute the 'aina and people. The process plant is proposed for Kea'au. It is also proposed that the 97 percent lethal toxic waste of thalium, arsenic and lead be dumped off the Puna coastline in a trench three miles deep and 25 miles long. This trench extends to Hilo Bay. These toxic wastes can cause cancer to ourselves and our 'ohana, as we are a fish-eating people. Sea mining can turn our coastline into a "Love Canal". This is an utterly irresponsible plan and must not be implemented.

In the name of Aloha 'Aina in this Year of the Hawaiian, we must remember that Ellison Onizuka in 1983 stated that there should be no space port in Ka'u for environmental and other reasons. We must also remember that although C. Brewer promises to give 500 acres for the space port, much more surrounding land will be needed and condemned for this space-use. If you recall, the space port we were told about last year would have been on 10,000 acres of Department of Hawaiian Home Lands and 12,000 acres of Bishop Estate Hawaiian 'aina—a total of 22,000 acres. This 500 acres, or so-called "gift," is just the beginning of the 'aina needed for this vast proposed project.

Many feel that C. Brewer has donated this land to help push through their Punalu'u proposed development of two or three hotels, condos and single-family homes. Punalu'u is the only open beach recreational area from Volcano to Miloli'i for the people living on this island. With the planned resort development the local people will be squeezed out for the expected 5,000 resort users. The shoreline will be polluted by proposed makai development and local fishermen and their boats

denied access to traditional fishing grounds.

Hawaiian Home Lands is two miles away from the proposed space port site which is but a few seconds through space. An accident could easily happen directly above Hawaiian Home Lands or Na'alehu, Pahala or Kailua. Have we fully appraised the risk factors involved here? Remember the Challenger.

On Jan. 14, several hundred people appeared at a public meeting at Na'alehu theatre. Residents testified for hours and only two or three said **maybe** the space port could be a good idea but wanted much more information. This meeting was chaired by Rep. Andy Levin. After the gathering, Levin told the Hawaii Tribune Herald two days later on Jan. 16 that instead of Gov. Waihe'e setting up a task force to sell the space port internationally as he had stated, the task force should be set up to investigate whether there should be any space port at all. Why is it that Ellison Onizuka, who **knew** and **worked in** the space industry, stated that he was against the space port in Ka'u for environmental reasons, yet Senator Spark M. Matsunaga in his whole 19-page press release about this Ka'u space project did not mention one word about the environment.

On Jan. 30, the newspapers carried articles about Ka'u going into water shortages and drought. Hasn't this been happening for years? If we don't even have enough water for the people and land of Ka'u now, where do they plan on getting water for the 30,000-40,000 expected residents of the proposed space port? What about the water for the 5,000 expected Punalu'u resort residents?

Aloha 'aina is what makes the difference between here and the mainland:

*E ala, na moku o kekai liloloa,
E moe loa nei maka'e o ka po.*

*Wake up, our islands are ebbing away,
While you sleep we are on the edge of darkness.
Aloha 'aina! Ua mau ke ea o ka 'aina i ka pono!*

Kaniakapupu and Restoration Day

By Clarence F.T. Ching
Trustee, O'ahu



I must first thank those of you who supported me in the recent elections and repledge to you and all other Hawaiians that I will seriously and conscientiously do everything in my power to fulfill the obligations I undertook when I was administered the oath of office.

It is with a kind of conflicting pride that I celebrate Ho'olako 1987—the Year of the Hawaiian. While this is going on, our people continue to suffer from high rates of infant mortality, diseases such as cancer, heart disease, institutionalization (prisons, mental hospitals, etc.) and malnutrition. And, in spite of all of our problems, there is an optimism that things are coming together.

Why is it that this year is the Year of the Hawaiian and not some other year? Why is it that the Year of the Hawaiian must end when 1987 ends? Why can't it continue as the Time of the Hawaiian? Hopefully, in the future, 1987 will be looked at as the year when Hawaiian things came together, when we emerged from backstage to become a self-determining and self-governing people—a major force in this state. Everything Hawaiian that is good must and can be restored.

It was on July 31, 1843, that Admiral Richard Thomas, on the plain between Honolulu town and Waikiki (now called Thomas Square), hauled down the Union Jack and hoisted the Hawaiian flag, thus restoring the monarchy. And on the same afternoon, King Kamehameha III led a procession from the site of the flag ceremony to Kawaiahao Church where he proclaimed "Ua mau ke ea o ka 'aina i ka pono." Restoration Day became the most important of Hawaiian holidays.

In 1847, on the fourth anniversary of Restoration Day, the major celebration took place at Kaniakapupu, the King's Summer Palace in Nu'uuanu. The day began with the royal procession that moved up Nu'uuanu Avenue from downtown and included 300 infantrymen, the King and his Queen, Kalama, many dignitaries, 1,000

horsewomen and 2,500 horsemen. What a parade! The luau held at Kaniakapupu for 10,000 people must have been a very successful anniversary of that important day.

In the wake of the present debate for a new state holiday based on the birthdate of Martin Luther King Jr., my suggestion is that Restoration Day be revived and that we Hawaiians celebrate it as our national holiday. Some may ask, why do this when Kuhio Day and Kamehameha Day are already Hawaiian holidays? And what about all of the other holidays?



Office of Hawaiian Affairs Oahu Trustee Clarence F. T. Ching looks at a section of the remaining walls at Kaniakapupu. Mounted plaque gives brief description.

You may be aware that a Constitutional Convention of the nation of Hawai'i is taking place among a group of Hawaiians and if the people accept this "new-old" nation of Hawai'i, there will need to be "new-old" Hawaiian symbols that must accompany the process. We must have a flag, national anthem, seal and motto. The

State of Hawai'i may already be doing us a favor by proclaiming our symbols in the form of its state flag, state seal, state song and state motto. Most non-Hawaiians, and a lot of Hawaiians, don't even realize the gravity of what they are uttering when they sing Hawai'i Pono'i, or when they repeat the motto given us by King Kamehameha III. We sometimes even fail to note the fundamental, almost sacred connotations of the motto.

One of the activities that I am involved in during my non-OHA life is being chair of Malama Kaniakapupu—a committee that was organized to preserve Kaniakapupu. To me and a few others, Kaniakapupu, which sits on ceded lands, whose walls have been invaded by foreign (exotic) trees, and grossly neglected by the State of Hawaii that supposedly administers ceded lands, is a symbol for present day Hawai'i. The foreigners have come with their greed, diseases and fast foods and have caused a great pilikia for us. Remember when Hawaiians just laid down and died because they did not want to continue to cope with the invader?

Malama Kaniakapupu has plans to rid the area of many of the exotic trees and to replace them with native trees and shrubs—a Hawaiian forest. The remaining walls will be stabilized, maybe even restored. Archaeological surveys will be done to answer a lot of questions and to preserve the information for posterity. Attempts will be made to restore the endangered tree snails (pupu), from which Kaniakapupu gets its name. And as one kupuna (Homer Hayes) said, Kaniakapupu should be a pa—a gathering place for Hawaiians—because of the wonderful feeling of time and space that one can experience there. There seems to be a kind of time warp at Kaniakapupu where some have "experienced" the mana of those who have lingered there before and it seems that the echoes of that luau of 1847 can still be heard in the distance.

Kaniakapupu can be, and should be, one of the important symbols of the nation of Hawai'i and Restoration Day (July 31) can become our first national holiday. I can see the day when thousands of Hawaiians and others will congregate at Thomas Square (a place that is more than just a city park) to celebrate a re-enactment of Admiral Thomas' flag ceremony. It would be our Independence Day. For the last two years, I have been at Thomas Square with other Hawaiians on July 31. I will be there again this year.

Museum Exhibits, Other Events Announced

Kauai Opens Ho'olako with Torchlight Program

Kauai celebrated Ho'olako 1987: The Year of the Hawaiian on Jan. 16 with a torchlight ceremony and brief addresses on the grounds of the Kauai County Building in Lihue.

Representatives of Hawaiian organizations such as the Kaahumahu Society, Hawaiian Civic Clubs, Hale O Na Alii, Royal Order of Kamehameha, Department of Education kupuna and others combined to make for a simple but colorful ceremony.

Office of Hawaiian Affairs Board of Trustees Chairman Moses K. Keale Sr. and Ho'olako President and OHA Trustee Thomas K. (Uncle Tommy) Kaulukukui were on hand to participate in the program. Kaulukukui and Kauai County Mayor Tony T. Kunimura briefly addressed the group.

Danita McGregor Aiu, director of public information and complaints for the county, coordinated the program and served as mistress of ceremonies. Aiu also serves as Kauai chairperson for Ho'olako 1987.



Danita McGregor Aiu, Kauai's Ho'olako 1987 committee chairperson, conducts torchlight program. Kauai County Mayor Tony T. Kunimura is seated to her right.

A recent editorial in the Garden Island newspaper gave the Mayor special recognition for "a unique tribute paid to our Hawaiian legacy" at a meeting of the Kauai Economic Development Board.

"Instead of concerning itself with the Board's current activities, he reminded his business-oriented audience that we should not lose sight of the great respect we owe the Hawaiian people.

Respect for the aloha spirit, respect for the splendid land, respect for the Polynesians as gracious hosts to all who have followed them.

As the Year of the Hawaiian unfolds, and with a new unswelling of Aloha and vitality from a new administration in Honolulu, it may well be that we will all have a new perspective on the direction in which our state is moving, and just where our priorities should lie," the editorial went on.

Following the official opening ceremonies, the Kauai Museum holds its own program the next day in conjunction with The Year of the Hawaiian with entertainment by Malie, showing of a documentary film, "The Hawaiian Quilt," by Elaine Zinn and Richard J. Tibbetts Jr. and Hawaiian quilt lecture and demonstration by Meali'i Kalama and na hana a me na mea pa'ani Hawaii (Hawaiian practices and games).

The Museum on Mar. 7 will feature lauhala artisan and kupuna Esther Makua'ole in ka hana ulana or lauhala weaving. It will be followed on Apr. 2 with a very special exhibit called "Reuben Tam: Early and New Landscapes." The hours are 5 p.m. to 7 p.m.

Tam, born on Kauai, has returned home after living in Maine and New York City for 40 years. He continues to paint and write in his Kapa'a home. Tam's paintings are represented in more than 40 museum collections nationwide, including the Metropolitan Museum of Art, the Museum of Modern Art, the Whitney Museum of American Art and the Smithsonian Institute. He has held 35 one-man exhibitions nationwide and has won many prestigious awards.

Other museum events, all geared in celebration of Ho'olako 1987, are:

Apr. 4—"The Creation Myth in the Pacific (The

Kumulipo), Hawaiian Chant of Creation." Slide show, lecture and interpretation by Dr. Rubellite Johnson.

Apr. 18—Lei-making workshop with Kepa Maly, museum educational coordinator.

May 1—Annual Kauai Museum and Kauai County lei day contest; also exhibit opening of recent paintings by Laka Morton.

May 2—Floral arrangement with Clarence Palama. June 6—Niihau shell leis, lecture and demonstration with Lena Mendonca.

June 18—Exhibit opening of Wafuku, kimono and obi, from the collection of Carol Ann Davis.

Another big Ho'olako event is the "Sela Moku Pants Dance" on Aug. 15, a ho'olaulea of food, crafts and street dance with various bands staged throughout the grounds of the government buildings. Still another event is scheduled for August or September in the first ever sailing/paddling canoe race from Oahu to Kauai. Weather conditions will determine the exact date.



Nathan Kama, a member of Kauai's Ho'olako 1987 committee, leads Hawaiian groups with a chant into their respective areas for opening ceremonies.

Kulahalaha

By R. Lokomaika'io Kalani Snakenberg Hope Pelekikena, 'Ahahui 'Olelo Hawai'i (News of the 'Ahahui 'Olelo Hawai'i)

Aloha pumehana kakou, na makamaka heluhelu o "Ka Wai Ola O OHA!" 'O keia ka mo'olelo mau a ka 'Ahahui 'Olelo Hawai'i e ho'olaha aku nei i keia nupepa ma ka 'olelo makuahine o keia pae'aina. Mahalo aku na luna o ka 'Ahahui ia Kenny Haina, ka Luna Ho'oponopono. E ho'olaha ana ka 'Ahahui i ka makou mea hou i ka lehulehu.

The president of the 'Ahahui 'Olelo Hawai'i, Naomi Noelanioko'olau Losch, and the other officers are most grateful to the Office of Hawaiian Affairs for this monthly column to let the Hawaiian community know what is happening among teachers and students of the Hawaiian language.

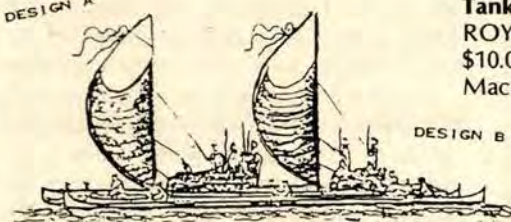
The biggest news is that Apr. 5-11 will be celebrated throughout the state as Hawaiian Language Week. More details will be forthcoming in various media. The week will begin with a Hawaiian language spiritual service, probably at Mauna Ala, and end with the Hawaiian language day, La Kukahekahe, at St. Louis School on Saturday, Apr. 11. See story about La Kukahekahe elsewhere in this issue.

Ua maika'i loa ka La Ho'oulu 'Olelo Hawai'i ma Kaua'i i ka la umikumaha o Pepeleuli. Ua akoakoa ho'okahi hanele me kanahakumaha haumana, makua a me kupuna i ke Kula Nui 'o Kaua'i ma Puihi. Nui ka le'ale'a a me ka hana ho'ona'auao i laila. Mahalo aku ia Moke Ke'ale a me kona po'e hana no ka maika'i loa o kela la. Mai poina 'oukou i ka La Kukahekahe i Hilo, Hawaii ma ka la'ehiku o Malaki i ke Kula Nui o Hawai'i ma Hilo.

About 70 teachers and students from such schools as Moloka'i, Kalani, Kailua, Kaua'i, St. Louis and University High gathered at camp Erdman in Mokule'ia for a fantastic Hawaiian language immersion week-end camp at the end of January. Games, discussions, demonstrations and entertainment flowed through in the Hawaiian language and a big mahalo hui loa goes to Makalapua Ka'awa and her students of Kailua High School for putting it all together.

Aloha a hui hou kakou i keia mahina a'e!

YEAR OF THE HAWAIIAN T-SHIRT



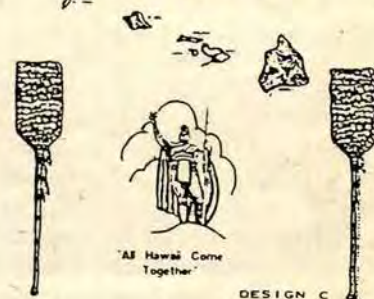
YEAR OF THE HAWAIIAN 1987 - 1987

LIMITED EDITION COLLECTORS' ITEM!

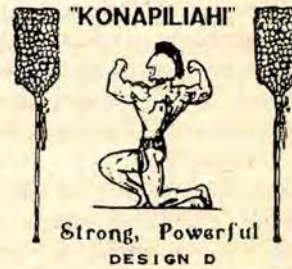
T-shirt (100% cotton, heavyweight) WHITE, TEAL, YELLOW and ECRU \$12.00 each or 3 for \$35.00

Tank Tops (50% cotton/50% Polyester) WHITE AQUA, ROYAL BLUE, & BLACK \$10.00 each Machine Washable. Tax, shipping, handling Incl.

YEAR OF THE HAWAIIAN



YEAR OF THE HAWAIIAN



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Manana Offers Interesting Challenge

By Earl (Buddy) Neller
Cultural Specialist

Manana Island, commonly referred to as Rabbit Island, offers archaeologists and students of archaeology an interesting challenge.

There are two recorded archaeological sites on the island—the ruins of two fishing shrines and a rectangular stone terrace built of both basalt and coral rocks. Both sites, classified as Sites 489 and 490, are on the Hawaii Register of Historic Places.

Ko'a is the Hawaiian name used for fishing shrines. The two sites are on the leeward side of the island. Site 489 is an eroding, deflated site that has lost its original architectural structure. It is now just a widely scattered concentration of branch coral around an eroding soil hummock with just a little vegetation remaining. Sparse shell midden (refuse) and human bones are found among the chunks of coral. There are a few basalt stones, but not many. There is a possibility the site was not a fishing shrine, but rather a burial mound (**ahu**)

might contain a dateable, chronological sequence of the kinds of birds that lived around Manana during the past 100,000 years.

The deposits might even contain some rarely found bones, such as the bones of the extinct, endemic Hawaiian sea eagle. It is this writer's feeling that the entire island should be nominated for the National Register of Historic Places.

The island itself is the erosional remnant of two volcanic cones and is composed of lithic tuff, a glassy basaltic ash deposit. The tuff contains occasional inclusions of basalt and fossiliferous limestone rocks, trapped in the ash during the volcanic eruptions that produced the cones. It receives little rainfall and has no source of fresh groundwater, making it less than suitable for permanent habitation.

Manana today contains a couple dozen species of plants, including grasses, wild tobacco and scattered palms. Insects, mice and rabbits live on the island. It is the nesting site during the summer months for 100,000

Maps are Valuable Cultural Source

By Muriel B. Seto, Executive Director
Hawaii's Thousand Friends

Languishing in musty files in government offices, museums and other archives are aging documents having unusual significance for native Hawaiians. Not often perceived as Hawaiian cultural documents, these old maps nonetheless hold a wealth of cultural information.

Funded by a grant from the Office of Hawaiian Affairs (OHA) to Hawaii's Thousand Friends, native Hawaiian Ethel Kilaulani Coplan has undertaken the task to catalogue these maps in a computerized database intended for public use.

Ethel, as president of the Mokauea Fisherman's Association, learned in the 70s how important old maps can be toward resolving land use dilemmas such as the one experienced by Mokauea residents.

More recently she has co-authored an initial bibliographic inventory database (with Susan E. Miller), of Hawaiian cultural sites on the island of O'ahu on behalf of Alu Like, funded with a federal Library Services grant. In the process, it became apparent that resources other than standard literary publications also qualify as "primary" cultural resource documents.



Ethel Kilaulani Coplan, researcher at Hawaii's Thousand Friends, busy at computer in compiling her map database—Bill Seto photo.

If one wants to check the first spelling used by westerners for a Hawaiian site, or its location within an ahupua'a, an old map may prove to be a good resource. Also, if not documented on a map, a site's location may be identified through pictorial materials rendered by early artists or photographers.

Sites of cultural interest to modern Hawaiians include fishponds, petroglyphs, quarries, saltworks, trails, heiau, pu'uhonua, etc. Interestingly, sites also include natural resources extolled in Hawaiian cultural traditions, such as waterfalls, certain landforms commemorating ancient heroes (Olomana in Windward O'ahu comes to mind), certain areas containing plant species identified with culturally significant individuals (i.e., Pele's forests of lehua on the slopes of Mauna Loa or Kekela's hala groves at Lanihuli), et al. Indeed, some land divisions even now are known by the names of those to whom they are kapu.

Due to the numbers of documents to be analyzed, Ethel will initially concentrate on O'ahu sites, with Hawai'i to follow, time permitting. On completion of the project, printed copies of the database inventory will be available to native Hawaiians through OHA, the main Public Library, and at Hawaii's Thousand Friends.



This is one of the fishing shrines on Manana Island with the rocks from the original shrine scattered in ruins. People in photo are searching for human bones.



These are human bones exposed by weather and erosion. In lower foreground are leg bones. A skull can be seen a little further up in photo.

made of coral.

Site 490 is badly deteriorated but the structure's general outlines can still be seen. A substantial quantity of midden is eroding out of the slope below the site, and it appears to have excellent research potential for archaeologists. The fish bones could be studied to determine the antiquity of the site and the use of the island by ancient Hawaiians.

Alluvium 3m thick fills the west crater of Manana and mantles the southwest slope. The archaeological research potential of these deposits has never been tested, but the island's dry environment could help to preserve skeletal material and other kinds of archaeological remains. For instance, the thick soil deposits

Sooty Terns, 30,000 Brown Noddies and much smaller numbers of wedge-tailed Shearwaters and Bulwer's Petrels.

The island was used as a target for bombing and strafing during World War II and there may be some danger from unexploded duds still on the islands, buried in its thick soil deposits. Someone was killed in 1948 when a bomb exploded unexpectedly.

Manana is surrounded by a submerged, sea-cut bench which is almost 50m wide on the northeast side. There is a sandbar built by waves on the southwest side which serves as a convenient canoe landing.

Human bones were found scattered on the surface of the ground in the beach area in January, 1985. Investigation determined the bones came from more than one individual, and that they were from ancient Hawaiian graves. Bones have been found on the island before. Wendell Kam of the Department of Land and Natural Resources Historic Sites division reported on an eroding Hawaiian grave discovered in August, 1981. Charles Olona reported to Mary Kawena Pukui many years ago that he had found old burials on the island.

Manana is 1.3 kilometers from Oahu, stands 110 meters high at its highest point and is approximately 500 meters in diameter.



Ka Wai
Ola
O OHA

"The Living Water of OHA"

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Moloka'i's Alternative Program

Keawanui Offers Learning in a Natural Setting

By Kenny Haina, Editor
Ka Wai Ola O OHA

Twelve miles east of mainstream Kaunakakai on Moloka'i is a very successful program for Moloka'i High and Intermediate School students who are unable to learn in the traditional environment because of behavioral or social problems.

It was initiated by Moloka'i residents 10 years ago with the primary purpose of providing youngsters with specific skills in farming, fishing and Hawaiian cultural studies. Known then as the Moloka'i Hawaiian Academy of Knowledge, it was changed in 1985 when its board relinquished responsibility for the program.

It is now known as Ka Papa Honua O Keawanui. Kazan Kaulia and Cheryl Ah Nee of the Class of 1986 came up with the name. Keawanui to them was an ahupua'a with very rich and fertile soil where everything grew big. The name, therefore, symbolizes that solid foundation, (the Papa) of the earth's, (the Honua) richness at Keawanui, (the Ahupua'a).

This Alternative Education Program (AEP) has been a joint effort of the Kamehameha Schools/Bishop Estate Extension Education Division and the Hawaii State Department of Education. It was established specifically to serve Hawaiian students at risk of failing in regular school settings.

AEP is an educational arrangement which meets the objectives and requirements of the regular school program but differs from the regular program in environment, staffing, structure and/or instructional strategies. There are two other centers besides Keawanui—one at Mokule'ia on Oahu and the other at Honaunau in Kona, Hawaii.

There are 12 students in the current class at Keawanui who are given doses of English, mathematics, science and art, social studies, physical education and work study programs. They are tutored by a talented and dedicated staff which includes Odetta Rapanot, Buddy Keala, Rose Moreno and Joe Kalima. Rapanot, Keala and Kalima are Kamehameha employees while Moreno is with the DOE.

Program director is Colette Machado whose own story and a documentary film about her were reported by the late Honolulu Star-Bulletin writer Pierre Bowman in 1975.

Bowman wrote: "Colette, whose story goes from her days as a little kid on welfare on Molokai, to public housing in Palolo Valley in Honolulu, to dropping out of junior high school, to status in a Job Corps project in Oregon, to a typing job in Manhattan, and back to Honolulu for frustration—and finally, triumph."

That triumph referred by Bowman is Colette's graduation with honors from the University of Hawaii in December, 1974, with a degree in education and her subsequent place in the job market.

Like Colette, Rapanot and Keala are both products of the UH system. Rapanot graduated from UH Hilo in 1981 and Keala from UH Manoa with a marine science degree in 1983. Moreno is a Brigham Young Hawaii graduate while Kalima, who is the maintenance worker at Keawanui, graduated from Molokai High School.

Outside the classroom at Keawanui, the students have established a banana patch, botanical garden, greenhouse and ti leaf patch. They have harvested and sold some of their plants and crops. They are taught grading, maintenance, fertilizing, irrigating and selling.

They are also taught aquaculture, including fishing

and squidding. Keala and Kalima are the key figures in this project, utilizing the 54-acre Keawanui fishpond just beyond the grounds of the classroom.

Keawanui students also play host to Kaunakakai and Kilohana Elementary Schools fourth graders in an activity called He la I Keawanui (A Day at Keawanui). They included songfests, hula activities, limu pressing, planting vegetables and games. Kilohana students were also assisted in their preparation for the annual Ka Makahiki Moloka'i competition.

Among other activities was a culture exchange in 1986 with Roosevelt High School's Malamalama O Na Opio, and trips to Kalaupapa, West Moloka'i and Halawa Valley. There were also trips to Hawaii to learn about koa reforestation, aquaculture and the volcano at Halemaumau.

In addition to their classroom schedules, the three instructors are kept equally busy at counseling. They have one common goal and that is to have the students graduate or get their GED (General Equivalency Diploma).

"We try to get them to advance one level and eventually back into the campus mainstream. We keep the parents informed of the student's progress, scheduling conferences with them," Keala explained.

"Some of the students have already gotten their GED and some are going for it. They have shown us they

have the determination to succeed. Keawanui has had a strong impact on these kids," Keala continued.

The greatest satisfaction these instructors get is when they receive reports of how well their students are doing in higher education or employment. Two examples cited by Keala and Rapanot are:

One former student had suicidal tendencies. Following counseling by the staff and the learning and training acquired at Keawanui, she went on to get her GED and is now a nursing student.

Another was a hard-nosed individual who was very negative and virtually unapproachable. But he, too, turned around, got his diploma and now has a good job on another island.

The staff works hard and so do the kids. Its this kind of dialogue which brings satisfaction.

Colette noted that the current class is the first with all native or part Hawaiian students. "We don't discriminate. We accept any student who seeks our help. It just happens this year we have one ethnic group represented," she said.

One student perhaps summed it up best in a simple but information-filled 1986 yearbook which reads:

"We are very fortunate at Keawanui to be in a natural beautiful setting. This is our place of learning, meeting with friends and being around Mother Nature while we attend school."



Nine of the 12 students in the current class are shown here at their Christmas party. From left to right are Keola Kansana, Instructor-Counselor Buddy Keala, M. SonSon McGuire, Marlin Ocampo, Donovan Tangonan, Ronald Kaauwai, Kimo Potter, Instructor-Counselor Odetta Rapanot, Belle Kaauwai, Liz Puaa, Alize Luuloa and Instructor-Counselor Rose Moreno. Missing from photo are David Kaai, Joshua Puaoi and Margaret Kealoha.



This is the greenhouse looking in from highway. Classroom building is at far end.



Sign at entrance to learning center says it all.

Hongwanji Lists Four Hawaiians Among 1987 'Living Treasures'

Four Hawaiians and part Hawaiians were among nine men and women named recipients of the coveted "Living Treasure of Hawaii" award at a ceremony held Friday, Feb. 13, at the Honpa Hongwanji Honolulu Temple in Nuuanu.

The honorees, along with those honored in the past, were guests of the Honpa Hongwanji at a luncheon Monday, Feb. 16, at the Willows Restaurant.

The award, created in 1976 by Honolulu insurance executive Paul Yamanaka, has been sponsored since its inception by the Honpa Hongwanji Mission, largest Buddhist denomination in Hawaii.

According to former Bishop Yoshiaki Fujitani, the program was created to honor talented individuals who have made valuable contributions to society but whose efforts had not been properly recognized.

Those four Hawaiians receiving the 1987 "Living Treasure of Hawaii" award are:

- Agnes K. Cope, director of the Waianae Coast Cul-

ture and Arts Society for the book, "Ka Po'e Kahiko O Wai'anae."

- Edmund Enomoto, ceramacist and teacher.
- John Lake, kumu hula and teacher of Hawaiian language and culture.

Other 1987 honorees are Agnes Conrad, archivist; Joe Harper, prison reformer; Claude Horan, artist; David Kuraoka, ceramacist; and Toshiko Takaezu, ceramacist.

Those honored in the past also lists many Hawaiians among them. Some of the past honorees include Iolani Luahine, Lokalia Montgomery, Mary Kawena Pukui, Dr. Samuel Elbert, Jean Charlot, the Rev. Abraham Akaka, Emma DeFries, Eddie Kamae, Edith Kanaka'ole "Gabby" Pahinui, Isamu Noguchi, Juliette May Fraser, Kaupena Wong, Bumpei Akaji, Irmgard Aluli, John Dominis Holt and many other men and women of diverse talents and nationalities.



Archivist Agnes Conrad

Lone Hawaiian Woman House Member Aware of 'Model' Role

"I am very proud to be Hawaiian and have always been cognizant of my role as a 'model' to other aspiring young Hawaiian women who would like to serve in the legislature one day."

This statement came from the only Hawaiian woman legislator currently serving in the State House of Representatives. It came in response to a Ka Wai Ola O OHA inquiry on her status as a Hawaiian inasmuch as this is "Ho'olako 1987: The Year of the Hawaiian."

Rep. Eloise Yamashita Tungpalan, who serves this session as assistant majority House leader, gave this response:

"Yes, I am very proud to be Hawaiian. My mother is the former Louise Kapela from the Big Island and both of my parents were one-half Hawaiian. My mother is also one-half Chinese. My father is the late Thomas Yamashita and he was one-half Japanese and one-half Portuguese."

So I'm the sum of these two great parents: one-quarter Hawaiian, one-quarter Chinese, one-quarter Japanese and one-quarter Portuguese."



Rep. Eloise Tungpalan

Rep. Tungpalan, whose 14-year-old daughter, Laurie, is a ninth grader at Kamehameha School, is married to Cirio Tungpalan out of Laoag in the Philippines. They also have two sons, David, 10, and Jonathan, 5, students at Palisades Elementary School.

Her husband is employed by the City and County of Honolulu, Department of Parks and Recreation, as recreation director at the Pearlridge Community Center.

Rep. Tungpalan paid special tribute to those mothers who have to combine a career and raise a family. "I commend those mothers—Hawaiian and non-Hawaiian—who work and raise a family. It takes a lot of patience, understanding and perseverance. Working mothers should be considered special," she explained.

Referring once more to being Hawaiian, Rep. Tungpalan noted that "only in Hawaii can we share such a wonderful heritage."

Ka Wai Ola O OHA extends its mahalo to Rep. Tungpalan for sharing her feelings about being Hawaiian.



1987 "Living Treasure" Agnes K. Cope, standing, chats with, from left to right, Ruth Abe, Satoru Abe (a 1984 "Living Treasure"), and husband George Cope.



Ceramacist Edmund M.K. Enomoto and wife, Catherine



Prison Reformer Joe Harper



John K. Lake



Kahauanu Lake

Recruitment Deadline for Next Class is Apr. 1

13 Hawaiian Doctors are Products of Imi Ho'ola

By Kenny Haina, Editor
Ka Wai Ola O OHA

Thirteen Hawaiians are among the 48 physicians who have gone through and graduated from the Imi Ho'ola Program at the University of Hawaii's John A. Burns School of Medicine since it was started in 1973.

According to a report from Nanette Judd, Imi Ho'ola program coordinator who is a registered nurse and holds a master's degree in public health, the program is an intensive one year pre-professional training which concentrates on the basic sciences, mathematics and English. Supportive services, she adds, include tutoring, study skills assistance, counseling and help in locating financial aid.

It is especially geared for interested medical students of minority ethnic groups who are underrepresented in the health field. The program is currently recruiting students for its next class to start this August. Deadline for applications is Apr. 1 Call Mrs. Judd at 948-6590 or 948-7423 for full particulars.

E Ola Mau, an organization of health professionals who work together to improve health status of Hawaiians, is an outgrowth of the Native Hawaiian Health Needs Study done in 1985.

While there are many other Hawaiians who graduated from the John A. Burns School of Medicine, the following brief sketches are of the 13 who went through the Imi Ho'ola program, all of whom are doctors with the designation "M.D." after their names. Eight of the 13 are graduates of the Kamehameha Schools.

Naleen N. Andrade—Comes from Kona where she graduated from Konawaena High School. Mrs. Judd describes Dr. Andrade as "one who went through the system and has come back." Dr. Andrade is a psychiatrist currently on the UH faculty at the Burns School. She did her residency at Queen's Residency Tower.

Keith K. Carmack—A graduate of Kamehameha Schools, Dr. Carmack is now in private practice in Virginia where he did his residency in family practice at the Medical College of Virginia Hospital, Blackstone, Va.

Clayton D. K. Chong—A Kamehameha Schools graduate, Dr. Chong is on the faculty at the Baylor University Medical School, Waco, Tex. He did his residency in internal medicine at the Queen's Medical Center.

Penny J. Chong—A graduate of Farrington High

School, Dr. Chong is currently doing her residency in internal medicine at the Veterans Administration Medical Center in Martinez, Calif.

Kathleen L. Durante—She is currently in private practice in Kailua, Oahu. A Kamehameha graduate, Dr. Durante did her residency in pediatrics at the Kapiolani Women's and Children's Medical Center.

Chiyome L. Fukino and R. Wayne Fukino—This rather rare Honolulu sister and brother combination among Hawaiians received their medical degrees in 1979 and 1981, respectively. Both are graduates of Kamehameha and are currently in private practice together. Dr. Chiyome Fukino did her residency in internal medicine in the UH integrated medical residency program while her brother did his residency also in internal medicine at Queen's Medical Center.

Rhona N. Kamoku—A Kamehameha graduate from Hilo, Dr. Kamoku is currently doing her residency in internal medicine at the Los Angeles County—USC Medical Center in Los Angeles, Calif.

Laverne A. Kia—A product of Waianae and a graduate of Sacred Hearts Academy, Dr. Kia is currently doing her residency in primary care medicine at UH.

Lambert K. Lee Loy—A Kamehameha graduate from Hilo, Hawaii, Dr. Lee Loy did his residency in surgery at the Queen's Medical Center. He is currently in

private practice at the Waimea Clinic on Kauai.

Richard D. Markham—A former Waimanalo resident and graduate of Kailua High School, Dr. Markham did part of his residency in psychiatry at Queen's Medical Center. He reportedly is practicing in Tampa, Fla., where he now resides.

Phillip Reyes—Dr. Reyes is a Molokai product who graduated from Kamehameha. He received his medical degree in 1986 and is currently doing his residency in internal medicine at UH.

Curtis C. Takemoto-Gentile—A St. Louis School graduate who received his medical degree in 1985, Dr. Takemoto-Gentile is doing his residency in family practice at SUNY Buffalo Affiliated Hospitals in Buffalo, N.Y.

The other graduates come from 12 other ethnic groups from throughout the state, the Pacific basin and Southeast Asian nations. Filipinos, 12 who list Hawaii as home and one from Guam, are tied with the Hawaiians with 13 as having gone through the Imi Ho'ola program.

Breakdown of the other ethnic groups are: Chamorro (Guam) 5; Japanese 4; Samoan (American Samoa) 3; Caucasian (Waianae and Honolulu) 2; Vietnamese (Saigon and Vietnam) 2; Chamorro (Saipan) 1; Ponape 1; Kosrae 1; Hispanic-Chinese (Pauilo) 1; Chinese-German (Pearl City) 1; Cosmopolitan (Hilo) 1.



Office of Hawaiian Affairs Administrator Kamaki A. Kanahale III and Board Chairman Moses K. Keale Sr. at far end of table meet with members of E Ola Mau. From left to right against wall are Dr. Richard Kekuni Blaisdell, Dr. Naleen Andrade, OHA Federal Liaison Officer Larry Kamakawiwo'ole and Attorney Mililani Trask, legal counsel to the Administrator.

Museum Features Annual Birds in Art Exhibition

The 11th annual Birds in Art exhibition, featuring the work of artists from 25 of the United States and eight other countries and more than 100 original paintings and sculptures of North American birds, opens Mar. 12 for five weeks at the Bishop Museum.

Following its showing here, the exhibition moves to the Beijing Natural History Museum in the People's Republic of China. Other works feature artists from Japan, Australia and Canada.

There are 97 paintings and 27 sculptures by 89 previous exhibitors and 23 newcomers. These artworks were selected from more than 750 entries submitted for consideration.

A painting by Honolulu-born Thomas Quinn is included, as is the original of the 1986-87 federal duck stamp by Burton E. Moore. Three former winners of the Master Wildlife Artist award will have their works on display. They are Roger Tory Peterson, 1987 winner; Robert Bateman, 1982; and Guy Coheleach, 1983. The latter will be on hand for the Mar. 12 opening.

The exhibition is organized by the Leigh Yawkey Woodson Art Museum, Wasau, Wis., and sponsored by Northwest Airlines Inc. It will be on display through Apr. 18 in the Museum's Hawaiian Hall vestibule gallery and Kahili Room.

The diversity of bird species has increased in each of the 11 years of this exhibit with the inclusion of new foreign artists and with American artists searching farther afield for exotic species. An Impeyan monal, an Ecuadoran pyrrhura, a golden-headed quetzal, bean geese, Caribbean parakeets and a bataleur eagle add an international flavor to the presentation.

The exhibition is an official sister event of the "Perceiving Nature: How the Humanities, Arts and Sciences View our World" conference being held Mar. 20-22 at the University of Hawaii. Conference data may be obtained by calling Diana De Luca, Windward Community College, 235-7421.

Bishop Museum is open 9 a.m. to 5 p.m. Monday through Saturday and the first Sunday of each month.

Services for Two Ohana Members Set

A memorial Mass, pa'ina and entertainment program will be held Saturday, Mar. 7, on Molokai to mark the 10th anniversary of the disappearance of Molokai's George Helm and Keanae's Kimo Mitchell in their struggle to protect the island of Kaho'olawe.

The Mass will be celebrated at 9:30 a.m. at St. Sophia's Church in Kaunakakai and the pa'ina and program will follow later that day at One Alii Park. The Mass and lunch are being sponsored by Auntie Mae (Melanie) Helm and her family and friends while the entertainment is being coordinated by the Protect Kaho'olawe Ohana.

It was learned that Uncle Harry Mitchell will be holding separate church services for his son on Sunday, Mar. 8, in Keanae.

SFCA Applications Available at OHA

Application forms for apprenticeship awards in the folk and traditional arts, which has a Mar. 30 deadline, are available through the culture division at the Office of Hawaiian Affairs.

Complete details of this Folk Arts Program award through the State Foundation on Culture and the Arts were carried on the front page of January's Ka Wai Ola O OHA. Awards range from \$1,500 to \$2,000.

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Kauai Hawaiian Language Day Attracts Large Crowd

La'au Lapa'au Highlights La Ho'oulu 'Olelo Hawai'i

Two of the most knowledgeable minds in la'au lapa'au in Hawaii were the featured speakers in the seventh annual La Ho'oulu Olelo Hawaii Feb. 14 on the campus of Kauai Community College in Puihi.

An estimated 140 kupuna, adults, college and high school students and keikis were on hand on a rainy Valentine's Day for a full day of Hawaiian conversation, games, hime and fun in the KCC campus center building.

It was a day which provided an opportunity for those who already speak Hawaiian and those learning to speak Hawaiian to get together for a day of practicing and improving their skills in the Hawaiian language. While most of the participants were Hawaiians or part Hawaiians, there were many who represented other ethnic groups in the state.

Participants came from Oahu, Kauai, Hawaii and Niihau. They listened intently and watched with great interest the presentations of David Kaalakea and Harry Mitchell, both of Maui, as they described in detail the various Hawaiian herbs and plants used for medicinal purposes.

This was a continuation of a presentation made by Kaalakea, who is also an ordained minister, during last year's La Ho'oulu until time ran out. The presence of two of the most knowledgeable sources in la'au lapa'au prompted one young participant to comment: "There is so much mana in the air and the haumana are just enjoying this."

Kaalakea and Mitchell, who again ran a little over their allotted time, nonetheless satisfied the appetites of those eager to know and learn about Hawaiian medicine, identifying them and knowing the appropriate remedy for each ailment or injury. A table laden with every conceivable medicinal plant or shrub was available for everyone to view following the talk. They were also used as samples by the two men.

Also on display and used in their talks were wood and stone implements made by Mitchell of Keanae whose Uncle Harry's storehouse of na mea Hawaii is a popular stop for tourists and kamaainas. Mitchell made the implements used in his talk.

Hui Kama'ilio or conversation groups opened the day's program as participants were broken up according to their color-coded name badges. Each member of a group was asked for brief introductions and this is where the first real test of speaking the language was evidenced. There were some who flowed through it, some who stumbled slightly and others who spoke haltingly but eventually came through in flying colors. It was a neat ohana-type situation and encouragement ran high.



Koki Williams, seated at table near door in rear, checks some of the work of these keikis who were kept busy indoors.

Participants then played a game of identification as each room had an assortment of items under a cover. When the covers were thrown open, everyone was asked to identify the items in the Hawaiian language. They had a lot of fun doing it.

There were also scheduled outdoor Hawaiian games for the kamali'i but Koki Williams, who has been in charge of this event through the last several years, instead opted to have indoor art and identification lessons because of the very wet weather.

The always popular game of charade was played to the amusement and enjoyment of both the participants and audience. High schoolers and kupuna, teachers and students and anyone caught in the mood of the moment were the competitors.

Lucky numbers for door prizes and an auction, proceeds of which are used to help defray some of the day's expenses, were also held. The pa'ina awakea was a delicious Hawaiian plate prepared again by Loke Kaliloa,

ohana and friends. The home-cooked laulau were prepared by Joseph and Luka Goo.

Office of Hawaiian Affairs Board of Trustees Chairman Moses K. Keale Sr. and Kauai Community College Hawaiian language instructor Byron Hokulani Cleeland again chaired the event. Keale turned in another admirable performance as master of ceremonies.

Others serving on the La Ho'oulu committee are

Roselle Keliiahonipua Bailey, Ilei Beniamiana, Keoni In-ciong, Donna Kahi'uai'a Nakahara, Kaleo Perez, Koki Williams, Kalani Flores and Ka'imi Summers.

Two schools from Oahu—Kalani High and St. Louis—were joined by Kauai High and Kapaa High. This was the first participation by Kapaa since Hawaiian language was established during the current school year.



Two la'au lapa'au masters talk on Hawaiian medicine before an interested crowd. David Ka'alakea is shown holding up a medicinal plant with Uncle Harry Mitchell to his left. Some of the stone and wooden implements are also on table.



Office of Hawaiian Affairs Board of Trustees Chairman Moses K. Keale Sr. ponders a question posed by La Ho'oulu 'Olelo Hawaii committee member and kumu hula Roselle Bailey. Keale and Byron Hokulani Cleeland founded the annual Hawaiian language conference.



Pomaika'i Crozier of St. Louis School and three of his classmates have a good laugh at this version of charade.

OHA's Panui Appointed to Preservation Group

Carmen (Boots) Panui, Community Resource Specialist of the Office of Hawaiian Affairs on Kauai, is one of eight members of the nine-member Historic Preservation Certification Commission selected to serve on this body.

Mrs. Panui was a selection of the Kauai County Council along with Sylvia Dobry, Michael H. Kido and Alan Sanborn. Selections by Mayor Tony Kunimura are Julia Wichman, Aletha Goodwin Kaohi, Gerald Ida and Dr. Barnes Riznik. The Commission was expected to select the ninth member.

The commission will serve as an advisory body to the County Planning Commission on matters relating to historic preservation. Kauai is the first County to be so certified as a local government commission on historic preservation certification. Funding for its operation is based on matching federal grants. The commission will make nominations to both the State and National Registers.

UH Offers Master's in Public Health

The University of Hawaii has available in its Health Careers Opportunities Program a two-semester program designed to qualify students for a Master's degree in Public Health (MPH).

The School of Public Health is once more recruiting students who come from disadvantaged groups, including some ethnic minorities. The program offers special help with studying and financial aid.

Basic qualifications for the program are a bachelor's degree and three years of work experience. Those with an MPH can find a whole range of new job opportunities while being of service to people.

Those thinking about applying for the Fall of 1987, call John Casken at 948-8914 as soon as possible.

Indigenous Writers

A collection of contemporary literature by indigenous Hawaiian writers is scheduled for publication by Topgallant Publishing Co. at the end of the year.

The collection will focus on one particular aspect of Hawaiian contemporary literature—works written predominantly in English, using modern styles and techniques in poetry and fiction.

Submissions are welcome. All material and inquiries should be sent to: Joseph P. Balaz, Editor, 53-549 Kamehameha Highway #614, Hauula, Hawaii 96717.

There is an Apr. 15 deadline for material to be considered for inclusion within the collection. All submissions **must be** accompanied by a self-addressed return stamped envelope.

Jimmy Kaholokula and Na Kaholokula

Hawaiian Language Key to Composer's Songs

By **Kenny Haina, Editor**
Ka Wai Ola O OHA

Na Kaholokula is a familiar name in the ohana of Hawaiian music, including a Hoku Hanohano award earned during its early years.

Virtually little has been written about NaKaholokula, how it all started and the man responsible for this talented musical family which today is still making good music and entertaining people. However, there has been a slight change in Na Kaholokula's styling today because of reasons which will be explained later in this report.

James Kalei Kaholokula was born 68 years ago in Pauwela, Maui, to Kaleikapu Kaholokula and Mary Kume Kaholokula. Three other brothers and a sister completed the family. Jimmy, as he is more widely known, is the lone survivor today. One of his brothers died of pneumonia at the young age of 22. The others died in their 70s.

Kaleikapu Kaholokula was a full-blooded native Hawaiian and Mary Kume was a full-blooded Japanese hanai by a Hawaiian family. As a result, she grew up mastering the Hawaiian language and was a very knowledgeable source in na mea Hawaii, culture, legend and crafts.

She was the epitome of perfection in the Hawaiian language and gave her son the inspiration to write and sing Hawaiian songs. According to Jimmy, his mother had this one advice for him:

"Write songs but be very careful (about the language) when you write them."

"Don't brag," she would advise him. Jimmy has been just that. He shuns publicity and notoriety and this is believed to be the first comprehensive interview he has granted. Jimmy is a modest and private person fluent in the Hawaiian language. This interview was conducted in both Hawaiian and English.



Jimmy Kaholokula

Jimmy, a grade school dropout, has composed a total of 42 songs which he accomplished between 1971 and 1978, all in Hawaiian except for maybe four which contain a few English words. He wrote his first incomplete song at age 22 in 1942 and it wasn't until 1971 when he really set his mind to composing that he finished it.

During that span of composing, Na Kaholokula was born in 1972. The group recorded four albums containing virtually all of Jimmy's songs, featuring the composer himself at age 54, his two sons, Kimo, who was then 22, and Robbie, then 13. Harold Kama, 24, an uncle from Hilo, completed the group.

"Pua Olena," "Ke Ahi Wela," and "Ke Ali'i," along with possibly three others, are among Jimmy's songs recorded by others. When asked why his many other songs are not sung by other artists, Jimmy replied:

"It's because of the difficulty in pronouncing the Hawaiian words I used in writing these songs. They are not your regular Hawaiian words and phrases."

Jimmy said many people who heard his songs didn't believe he was the composer. "They thought my mother wrote them but she was gone already. I wrote the way I felt. It wasn't perfect and if I did it the wrong way, it was my fault," Jimmy explained.

Mary Kume Kaholokula passed away in 1971 at age 81. Her husband died in his early 50s.

The words in Jimmy's songs were kaona which on the surface had a straight meaning but the underlying definition may have contained a humorous incident or a joke. "Anyway, some of it was a little kolohe," Jimmy added.

The first four albums of Na Kaholokula includes Jimmy. A fifth album and a single are by his sons and Uncle Harold.

Following service in World War II, Jimmy settled on Kauai in 1949. He also entertained on Maui before relocating. On Kauai, he went into the monkeypod logging business and opened up a monkeypod wood factory. He was also a tourist driver and then switched to landscaping the Kapaa Sands condominium grounds until 1978 when he had a heart bypass. There have been five bypasses.

Of all his compositions, Jimmy said his favorite is "Ke Ahi Wela," which is a love song he wrote for his wife, the former Harriet Kamala Kama of Hilo who is resident manager of Kapaa Sands. It is an all Hawaiian song.

Sons Kimo and Robbie are carrying on the Na Kaholokula tradition but with a contemporary styling. They are in their third year at the Sheraton Coconut Beach Hotel on Kauai where they perform with cousin Nathan Pikini of Honolulu. Uncle Harold has his own group on

Hawaii.


They do an excellent performance, periodically show-casing some of their dad's compositions, mixing the traditional with the contemporary along with two lovely hula dancers. It is a show that is not overly commercial and touristy. A good sprinkling of hapa haole tunes and one or two popular hits plus just the right amount of patter make for an entertaining evening.

As for the patriarch of the Kaholokula family, he is taking it easy for a spell but may return to the composing scene soon. Following his 1978 bypass, he completed one song which has not yet been published and "I have two more in the back of my head."


It is only proper that this Hawaiian, who has contributed so much to Hawaiian music, be counted among those who feel enriched during the celebration of Ho'olako 1978: The Year of the Hawaiian.



Na Kaholokula at the Sheraton Coconut Beach Hotel from left to right, Nathan Pikini, and Robbie and Kimo Kaholokula.



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Hawaiian Language No Barrier in First High School Campout

Sixty-three high school students in Hawaiian language studies and two keikis from Punana Leo attended the first Hawaiian language campout and work session Jan. 23-25 at Camp Harold R. Erdman in Mokuleia.

The high school students represented six schools—St. Louis, Waipahu, University High, Kailua, Kauai and Molokai High Schools—and they were accompanied by their respective Hawaiian language instructors.

It was a busy weekend for the students who represented all levels of Hawaiian language—entry, begin-

were also available.

The Punana Leo students, however, were the darlings of the campout. They conversed throughout the day and night entirely in the Hawaiian language, even while playing and having disagreements. It was delightful observing and listening to them. Their mastery over the language and proficiency are something to behold.

Mikeela Kaawa, age 3, has been with Punana Leo for one and one-half years while Kuuwehi Kaniaupi'o, age 4, has been at the school for two years. Both are offsprings



Kaleinani Kalama, Hawaiian language instructor at the University of Hawaii laboratory school or University High School, and her husband Noah at other end of bench teach coconut weaving during arts and crafts portion of high school language campout. Gerald Kelala Gordon of Waipahu High School leans over bench to observe David Kawika of Kauai High School. Watching intently at right is Chris Bunao, Kauai High School.

ning, intermediate and advanced. As a result, allowances had to be made especially for the entry and beginning level students who appeared shy and unsure about using the language, resorting instead to English.

They were immersed in a wide range of activities, including language games such as bingo, charades, scavenger hunts and the like. There was also time for arts and crafts, especially coconut weaving from Kaleinani Kalama, University High instructor, and her husband, Noah. Music, hula and lots of recreation time

of Hawaiian language teachers. Mikeela is the son of Makalapua Kaawa, Hawaiian language instructor at Kailua High School, and Kuuwehi is the daughter of Ekela Kaniaupi'o, Hawaiian language instructor at St. Louis School.

The campout grew out of an idea by Mrs. Kaawa who reported everyone was receptive to having another next year, perhaps on a different island. Robert Loko-maika'iokalani Snakenberg, educational specialist in Hawaiian Studies for the Department of Education, was on hand to welcome and talk to the students.



Keoni Inciong, Hawaiian language teacher at Kauai High School, is shown at far right explaining this competition during pa'ani time at campout.

Lili'uokalani School Notes 75th Birthday

Queen Lydia Lili'uokalani Elementary School in Kaimuki will mark the 75th anniversary of its founding with a series of Diamond Jubilee events according to the following schedule:

Mar. 6, Hawaiian Cultural Day—An estimated 30 kupuna from the Honolulu District's Hawaiian Studies program will be involved with this program which features demonstrations and hands-on activities of Hawaiian arts and crafts, games, food, stories and music. This program starts at 1 p.m. throughout the school, especially at breezeways, the cafetorium and "wherever we can find space," says Principal Arthur Wong.

Mar. 20, Royal Songfest—1 p.m. in the cafetorium, featuring the songs of Queen Lili'uokalani and those favored by the school's children.

Apr. 10, Dedication Ceremony—9 a.m., concert by the Royal Hawaiian Band under Bandmaster Aaron Mahi. The ceremony will also include a re-enactment of a royal visit by the queen and her court, followed by the ho'okupu in the form of gifts in kind, dances, songs and a special chant. A bust of the queen will be unveiled and a time capsule containing memorabilia of the year 1987 will be set in place.

All these activities are being held as part of the celebration of Ho'olako 1987: The Year of the Hawaiian.

Another feature of the celebration is the publication of a Diamond Jubilee 80-page booklet featuring old and new items, stories of Queen Lili'uokalani, history of the school and works of art by the various classes.

Princess Kaiulani HCC Elects Haina President

Kenneth S. (Kenny) Haina, publications editor for the Office of Hawaiian Affairs, was elected president of the Princess Kaiulani Hawaiian Civic Club at its Feb. 9 meeting at the Beretania Neighborhood Community Center. He had filled an unexpired term since last July.

Reelected were Candice Hurley, corresponding and recording secretary; Marlene (Musu) Nishimiya, treasurer; and Gladys Rodenhurst and Dorothy Gillette, directors. Elected for the first time was Carol Anzai as vice president who will also serve as an alternate member for the club at Oahu District Council meetings. Mrs. Gillette is the permanent member to the council.

A mixture of new blood with a handful of diehard charter members has given the club a new infusion as evidenced by the activities planned at the Feb. 9 meeting which was the largest in attendance in over two years. Members at that meeting voted to:

- Establish a Na Opio unit in the club with Miss Hurley as advisor. A criteria will be formulated and a membership drive will be launched.
- Create a fund-raising committee to organize various projects. Mrs. Anzai was appointed chairperson with Mahina Perreira assisting.
- Change their meetings from quarterly to bi-monthly, setting the following dates: May 4, July 6, Sept. 14 and Nov. 2. All meetings begin at 7 p.m. at BNCC.
- Conduct a telephone survey of its membership and ascertain which kinds of activities or involvement best interests them. Mrs. Anzai and Kuulei Haina are doing the survey.

The club, while ironically active through its representation on the association and council levels, has nonetheless been rather inactive on the club level. Reason for this inactivity has been because of poor attendance and membership response.

A concerted effort to recruit new members is being made and it is hoped a new image for the club can be established during Ho'olako 1987: The Year of the Hawaiian. Membership is open to everyone. If you are interested, attend one of the meetings or call Candice Hurley at 677-4474, Kuulei Haina at 531-0666 or Mrs. Anzai at 537-3559.

auwe!

The kupuna meeting with Office of Hawaiian Affairs Trustee Thomas K. (Uncle Tommy) Kaulukukui Sr. Jan. 9 at Wilson Elementary School, which ran on Page 14 of the February issue of Ka Wai Ola O OHA, should have read Honolulu District instead of Central District as noted.

The top photo in the same story showed Kaulukukui explaining Ho'olako 1987 to members of the Oahu District Council, Association of Hawaiian Civic Clubs, at its first meeting of the new year at the Puohala Senior Citizen Center in Kaneohe. The photo caption was in error.

E kala mai ia'u e na kupuna o Honolulu!

Nanakuli Homestead Patrol to Represent Hawaii in Washington

Eight Nanakuli homestead girls and their two leaders will represent the Pacific Council, Girl Scouts of America, at the organization's 75th Anniversary Jubilee Mar. 12 at the John F. Kennedy Performing Arts Center in Washington, D.C.

It will be a first time mainland trip on a jumbo jet for all eight girls and one of the leaders who come from Troops 279 and 361 of the Nanakuli Homestead Patrol. The former is made up of girls 10-12 (juniors) and Troop 361 is for girls 12-14 (cadets). The patrol has been selected to represent the council which embraces the state.

This is an international event which will have similar eight-girl councils from throughout the country and the world. Nanakuli, headed by troop leaders Merrie Aipoalani and Elmyra Tangorang, is scheduled to leave Mar. 9 and return Mar. 17.

All eight girls live on homestead land in Nanakuli. Those from Troop 279 are Nalani and Kukana Aipoalani, Arlene Tangorang, Marilyn Rhody and Genevieve Marks. Cadets from Troop 361 are Teresa Rhody, Leonara Marks and Ilima Kahapea. Only Mrs. Aipoalani has visited the mainland before.

This is the same Nanakuli patrol which won first place in the float division of the Girl Scouts parade last year in

Honolulu. The 75th Anniversary parade this year is scheduled for Mar. 7 and Nanakuli will again be in it.

The Pacific Council in five years will itself note its 75th anniversary, having been established just five years after the National Council.

During its Washington stay, the Nanakuli group plans to visit Hawaii's congressional delegation and D.C. sites. They have also scheduled a Mar. 13 display of arts and craft and hula show at Howard Johnson's Motor Lodge where they are staying.

"We're taking over a lot of things and the girls have practiced hard for their performance. These are all Hawaiian and part Hawaiian youngsters and they are determined to put on a good show," Aipoalani said.

Funds for the trip were raised through several sales of cookies, calendar, baked goods, pizza and some of the proceeds from Sen. James Aki's haunted house and two beer busts. Money also was received as a result of letters of solicitation by Aipoalani to City Council members, state legislators and the business community.

For Aipoalani, it will be a reunion of sorts as two sisters who are mainland residents will be joining her in Washington. One sister is coming from Connecticut and the other from Minnesota.

Tracing Hawaiianized Chinese Surnames is Interesting Project

By Kum Pui Lai

Editor's Note: The writer, a member of the Hawaii Chinese History Center editorial committee, presented the following paper at the "Gathering of the Clans" Kona Genealogical Society Conference last December at Keauhou Beach Hotel in Kona. It is being presented here because of its wide interest among the Hawaiian Chinese community.

No study of Chinese-Hawaiian surnames is complete without reference to the numbers in the Chinese and Hawaiian population. Likewise, no genealogical research of the part-Hawaiians will be complete without information on the use of these Hawaiianized Chinese surnames. In each succeeding generation it will become more difficult to trace one's Chinese roots so this is a very important topic of research for genealogical societies such as yours and ours.

Since the years 1788 and 1789, the years many Chinese and others contend that the first Chinese arrived in Hawaii, the Hawaiians have been receiving the Chinese with warm aloha. About 150 years later, in 1930, the U.S. Census tallied 12,592 Asiatic Hawaiians. These were mostly Chinese Hawaiians. That was the last census count of Asiatic Hawaiians as a separate racial group. At that time there were 27,179 people with only Chinese blood. After that census, the so called Asiatic Hawaiians were counted with the part-Hawaiians.

However, in 1980, according to data analyzed by the State Department of Planning and Economic Development from the U.S. Census Bureau, the number of Hawaiians with Chinese ancestry numbered 19,680. During that census tabulation, the ancestry of persons classified as Hawaiian numbered 122,660, according to information based on the race of the mother and on self-identification. Perhaps this is more accurate than the 1970 census when race was based on self-identification or race of father.

Other compilations showed even a greater number of Hawaiians. The Hawaii Health Surveillance Program estimated in 1980 that there were 9,366 Hawaiians and 166,087 part-Hawaiians. (In a news release on Dec. 17, 1986, the Office of Hawaiian Affairs mentioned an even higher count of 208,476 Hawaiians and part-Hawaiians.)

So you see that there is a large group of Hawaiians and part-Hawaiians, many of whom are also part-Chinese. Nor must we ignore the 65,708 mainland residents reporting Hawaiian ancestry; 32,145 are living in California. If we roughly estimate that 16 percent are Chinese-Hawaiians, then that number will be 10,513. I feel that any conference of yours should include your people from the nearest sister state. This is another interesting fact: One radio station in southern California estimated there are presently more than 170,000 ex-Hawaii people in that area alone.

Furthermore, in future conferences we must not ignore the 4,500 Hawaiians with Filipino ancestry and the 4,240 Hawaiians with Japanese ancestry.

The Chinese-Hawaiian surname is formed by adding the letter or syllable "a" or "ah" to the Chinese given name, rarely a person's surname. For example, if a

person's name used in the Chinese style with his surname first is Lau Say Kan, his Hawaiian friends or census takers probably called him "Ah Kan." Later this may become "Akana." Actually, he is a Lau. You may know of David Akana, his surname is actually Yim. Akana may also be a Chun. Thus, a Hawaiianized Chinese surname may come from a number of Chinese given names, usually only the last character or part of his given name. However, sometimes, the whole given name is used such as Aloiau. His surname was Wong; his given name Lo Yau; his Hawaiianized surname became Aloiau. In his genealogy chart of 505 names, 46 carried the Aloiau surname but a few carried the Wong surname. Of interest is the fact that only four carry other Hawaiianized surnames; although the mix of races or ethnic backgrounds is really mixed.

Here is a partial list of Hawaiianized Chinese surnames with the equivalent Chinese surnames.

AKANA—Yim, Chun, Lau	AHANA—Chun
AKAU—Loo, Yuen	AKEONI—Chock, Chin
AFONG—Chun, Au	AI—Chung, Ng
AKO—Ching, Chew	AKONA—Goo

Please remember that not all persons with Hawaiianized Chinese surnames are part Hawaiian-Chinese; some have only Chinese blood.

I mentioned earlier that you usually add "a" to the Chinese given name. We know of other variations: Conchee and Conching have the surname Au. Ena may be a Zane and Keoniko a Lau.

You may wonder how many such surnames are known? Probably about 100. In 1985 the Hawaii Chinese History Center reported 87 from the Oahu telephone directory. To add to this information on the current use of the Hawaiianized Chinese surnames I counted listings in the 1986 telephone books as follows: Hawaii, 200; Maui, 147; Molokai, 21; Lanai, 1; Kauai, 50; and Oahu 900. This makes a total of 1,319 listings. Let us roughly estimate that at least two persons in the same listing have these surnames; then there will be approximately 2,638 such persons.

I am also interested in the socio-economic consequences in the use of Hawaiianized Chinese surnames. Is there less discrimination towards people with such surnames? Is it to one's advantage politically and business wise to use "Ahana" or "Akana" instead of Chang, Yamamura or Kamakau? I am also interested in their cultural adjustments and racial preference.

An early study in 1934 by Richard Chow arrived at the conclusion that the Chinese-Hawaiian leaned towards the Hawaiian group. My own study showed that only five to 10 percent of the 2,834 Chinese-Hawaiians in the age group from 5 to 20 years attended the Chinese language school in the 1930s.

Before all this information is lost, it is my sincere hope that the Kona Genealogical Society and the Hawaii Chinese History Center will jointly or singly publish a list of Hawaiianized Chinese surnames with possible Chinese various surnames so that future genealogical researchers will easier trace the Chinese roots for the part-Hawaiians.

Alemanaka o Hanana

Mar. 5—7 p.m., Royal Order of Kamehameha, Beretania Neighborhood Community Center; Royal Order of Kamehameha Women's Auxiliary, Maemae Church.

Mar. 6—1 p.m., Hawaiian cultural day, Queen Lydia Lili'uokalani Elementary School.

Mar. 7—8 a.m., Seventh annual La Kukahekahe at University of Hawaii-Hilo campus center.

Mar. 7—9 a.m., Memorial Mass at St. Sophia's Church, Kaunakakai, for George Helm and Kimo Mitchell, followed by pa'ina and program at One Alii Park.

Mar. 7—8:30 a.m., Ke Kukui O Moanalua, lecture on geology and water resources, Moanalua Intermediate School Library; 10 a.m., Depart for Waihe'e Tunnel.

Mar. 8—1 p.m., Formal dedication program, Queen's Medical Center takeover of Molokai General Hospital, Kaunakakai.

Mar. 8—9 a.m., Memorial services for Kimo Mitchell at Keanae, Maui.

Mar. 8—8 p.m., OHA radio program, KCCN Radio 1420.

Mar. 10—6:30 p.m., Koolauloa Hawaiian Civic Club, Na Mea Pua class, CYO Camp Hauula.

Mar. 12—7 p.m., Hawaiian Lecture Series at Kaumakapili Church, featuring Resurgence of the Hawaiian Language with Larry Kimura.

Mar. 14—10 a.m., Second annual Keiki Tahiti Fete, McCabe gym, St. Louis.

Mar. 15—8 p.m., OHA radio program, KCCN Radio 1420.

Mar. 17—9 a.m., Queen Kaahumanu birthday anniversary observance, Mauna 'Ala.

Mar. 17—7 p.m., Koolauloa Hawaiian Civic Club monthly meeting CYO Camp Hauula.

Mar. 19—7 p.m., Royal Order of Kamehameha, Beretania Neighborhood Community Center; Royal Order of Kamehameha Women's Auxiliary, Maemae Church.

Mar. 20—1 p.m., Royal songfest, featuring songs of Queen Lili'uokalani, Lili'uokalani School cafeteria.

Mar. 20—9 a.m., First statewide 'Aha Kupuna at Queen Kapiolani Hotel.

Mar. 20—1:30 p.m., OHA Board of Trustees meeting, Honolulu.

Mar. 21—7 p.m., Pearl Harbor Hawaiian Civic Club, installation of officers, Party House, Chinese Cultural Plaza.

Mar. 22—8 p.m., OHA radio program, KCCN Radio 1420.

Mar. 23—27—Tenth anniversary observance of Prince Jonah Kuhio Kalaniana'ole Federal Building, weeklong program of activities and entertainment.

Mar. 24—6:30 p.m., Koolauloa Hawaiian Civic Club, Na Mea Pua class, CYO Camp Hauula.

Mar. 26—9 a.m., Prince Kuhio birthday anniversary observance, Mauna 'Ala; 11:30 a.m., Prince Kuhio program at Federal Building, Prince Kuhio Hawaiian Civic Club and Hawaiian Civic Club of Honolulu.

Mar. 26—9 a.m., Prince Kuhio Day Celebration at Waimea Falls Park, entertainment, Hawaiian crafts and demonstrations.

Mar. 27 and 28—8 p.m., Pamana Dancers in 10th anniversary program at Richard Mamiya Theatre, St. Louis School campus.

Mar. 29—8 p.m., OHA radio program, KCCN Radio 1420.

Apr. 2—7 p.m., Royal Order of Kamehameha, Beretania Neighborhood Community Center; Royal Order of Kamehameha Women's Auxiliary, Maemae Church.

Apr. 3-10—Damien Week observance; Apr. 3, 7 p.m., opening ceremonies with entertainment, Pearlridge Phase I; Apr. 10, 10 a.m., parade from Thomas Square to State Capitol.

Apr. 5—8 p.m., OHA radio program, KCCN Radio 1420.

Apr. 6—10 a.m., Coconut leaf basket weaving at Visitor Center, Pu'ukohala Heiau National Historic Site, Kawaihae, Hawaii. Instructor: Nalei Napaepae.

Apr. 9—7 p.m., Hawaiian Lecture Series, featuring Hawaiian Language and the Geometry of Arts and Crafts with Dr. Rubellite Kawena Johnson, Kaumakapili Church.

Apr. 10 and 11—7:30 p.m., "Princess Kaiulani," drama production by St. Joseph's High School, Hilo, at Waikiki Community Center the first night and at St. Francis School for Girls the second.

Apr. 11—8 a.m., car pool from Moanalua Gardens Foundation office for Kuaokala Forest Reserve field trip.

Apr. 11—8:30 a.m., 'Ahaui 'Olelo Hawaii annual La Kukahekahe at Bertram Hall, St. Louis School campus.

Apr. 12—8 p.m., OHA radio program, KCCN Radio 1420.

Apr. 14—6:30 p.m., Koolauloa Hawaiian Civic Club Na Mea Hawaii series, featuring haku lei for April, CYO Camp Hauula. Instructor: Margo Howlett.

Apr. 10—9 a.m., Dedication ceremony of Queen Lili'uokalani bust, featuring Royal Hawaiian Band, ho'okupu, songs, dances and special chant in observance of 75th anniversary of Lili'uokalani School.

Apr. 16—1:30 p.m., OHA Board of Trustees meeting, Honolulu.

Apr. 17—Good Friday, state holiday.

Apr. 19—8 p.m., OHA radio program, KCCN Radio 1420.

Apr. 16—7 p.m., Royal Order of Kamehameha monthly meeting, Beretania Neighborhood Community Center; Royal Order of Kamehameha Women's Auxiliary at Maemae Church.

Apr. 6—10 a.m., Kaahumanu Society at Kawaihau Church.

Apr. 21—7 p.m., Koolauloa Hawaiian Civic Club monthly meeting, CYO Camp Hauula.

Apr. 24 and 25—6:30 p.m., 24th Annual Merrie Monarch Festival, Hilo.

Apr. 26—8 p.m., OHA radio program, KCCN Radio 1420.

Apr. 28—6:30 p.m., Koolauloa Hawaiian Civic Club Na Mea Hawaii series, featuring haku leis, CYO Camp Hauula. Instructor: Margo Howlett.

Editor's Note: Ka Wai Ola O OHA welcomes Hawaiian organizations and others to submit a schedule of their meetings and activities to this calendar of events. Copy deadline is the 15th of each month for the upcoming issue. Send to: Editor, Ka Wai Ola O OHA, 1600 Kapiolani Blvd., Suite 1500, Honolulu, Hawaii 96814. Telephones 548-8960 and 946-2642.

*Ka lama ku o ka no'eau.
The standing torch of wisdom.—Mary Kawena Pukui.*



Mai Wakinekona



Federal Legislation: Health and Education

By Larry Kamakawiwo'ole
Federal Liaison Officer

I have recently returned from an Office of Hawaiian Affairs business trip to Honolulu. I am always glad to hear that many of you read my monthly column. Mahalo nui loa for your support and kind words of encouragement.

During the first session of Congress, health and education are the priorities in native Hawaiian federal legislation. S. 136 is the native Hawaiian health bill, and S. 360 is the native Hawaiian education bill. Senator Daniel K. Inouye introduced both bills with Senator Spark M. Matsunaga as cosponsor, and both bills have been referred to the Senate Select Committee on Indian Affairs for consideration.

As you may know, health and education have been priorities in the Hawaiian communities. See OHA's Population Survey/Needs Assessment, June 1986. Consequently, I am devoting this article to S. 136 and S. 360. Please follow those two important bills during the current session of Congress.

S. 136 includes seven programs: (1) Health promotion and disease prevention; (2) Demonstration project for health promotion and disease prevention; (3) Community health centers; (4) Health service scholarship; (5) Health care referral service; (6) Access to medicare and medicaid services; and (7) Pacific Basin Disease Research Institute.

1. Health Promotion and Disease Prevention—\$600,000 for fiscal year 1987 and for each succeeding fiscal year. Programs include: (1) provide maternal, child and mental health care, through the establishment of community health centers; (2) provide for the collection of data related to the prevention of diseases and illnesses among native Hawaiians; (3) provide for medical and general health-related research into diseases most prevalent among native Hawaiians; (4) provide for research into mental health problems most prevalent among native Hawaiians; (5) provide for education in health promotion and disease prevention by native Hawaiian community outreach workers and native Hawaiian nurses; (6) provide for health planning in maternal and child health, nutrition, disease prevention, health promotion, health education, and mental health; and (7) provide training for native Hawaiian community health outreach workers as paraprofessionals in the provision of health care and health education. **Competitive bidding.** Secretary of Health and Human Service ("Secretary") contracts with native Hawaiian organizations.

Establishment of a Native Hawaiian Health Promotion and Disease Prevention Advisory Board. The Secretary appoints board members from a list of nominees representing various organizations including Alu Like Inc., OHA, E Ola Mau, Kamehameha Schools/Bishop Estate, Lili'uokalani Trust and the Department of Hawaiian Home Lands. OHA's representative shall serve three-year terms.

2. Demonstration Project for health promotion and disease prevention including health education and mental health care. \$500,000 for each fiscal year 1987 through 1989. Competitive bidding.

3. Community Health Centers. \$800,000 for planning grants (no more than eight in number and of no more than \$100,000 per grant), and \$1.8 million for establishing a maximum of eight community health centers.

4. Health Service Scholarship Program. \$1.8 million for fiscal year of 1987 and for each succeeding year.

5. Health Care Referral Services. \$625,000 for fiscal year 1987 and for each succeeding year for contact requirements. Services include: (a) determine the population of native Hawaiians who are, or should be, recipients of health care referral services; (b) determine the current health status of native Hawaiians served by the native Hawaiian organization; (c) identify all public and private health services resources which are, or could be, available to native Hawaiians; (d) assist native Hawaiians in becoming familiar with such health services sources and in utilizing them; and (e) provide basic health education to native Hawaiians.

6. Access to Medicare and Medicaid Services.



The Secretary shall conduct a study to carry out this program.

7. Pacific Basin Disease Research Institute. \$5 million grant to the University of Hawaii at Manoa for the construction of the Institute. The federal share is 50 percent.

Definition of "native Hawaiian organization": Any organization which is recognized by OHA and E Ola Mau for the purpose of planning, conducting, or administering programs (or portion of programs) authorized under this Act.

Definition of "native Hawaiian": any individual who has any ancestors that were natives, prior to 1778, of the area that now comprises the State of Hawaii.

S. 360 includes five programs: (1) Native Hawaiian Model Curriculum Implementation Project; (2) Native Hawaiian Family Based Centers; (3) Native Hawaiian Higher Education Demonstration Program; (4) Native Hawaiian Gifted and Talented Demonstration Program; and (5) Native Hawaiian Special Education Program.

1. Native Hawaiian Model Curriculum Implementation Project. \$3 million for fiscal year 1988, and such sums as may be necessary for fiscal years 1989 through 1993. The purpose of this project is to implement the Kamehameha Elementary Education Program (KEEP) model curriculum in the public school system. In order to accomplish that, the Secretary of Education shall make direct grants to the following:

(a) the State of Hawai'i (University of Hawai'i) for comprehensive teacher training;

(b) the State Department of Education for educational support services;

(c) the Kamehameha Schools/Bishop Estate for continued research and development; and

(d) the Kamehameha Schools/Bishop Estate and the State of Hawai'i for the establishment of long-term followup and assessment activities.

By the school year 1992-1993, the KEEP model curriculum shall be implemented in a minimum of 20 public schools.

2. Native Hawaiian Family Based Education Centers. \$2.4 million for fiscal year 1988, and such sums as may be necessary for fiscal years 1989 through 1993. There shall be a minimum of 11 centers located throughout the State of Hawai'i, and the centers' program shall include the following:

(a) parent-infant programs (prenatal through age 3);

(b) preschool programs for four and five year-olds;

(c) continued research and development; and

(d) a long term followup and assessment program.

In order to accomplish the centers' program, the Secretary of Education shall make direct grants to native Hawaiian organizations (including native Hawaiian educational organizations) to develop and operate the centers. A "native Hawaiian organization", means a private nonprofit organization that serves the interests of native Hawaiians, and is recognized by the Governor of Hawai'i for the purpose of planning, conducting or administering programs (or portion of programs) for the benefit of native Hawaiians. A "native Hawaiian educational organization" means a private nonprofit organization that serves the interests of native Hawaiians, has a demonstrated expertise in the education of native Hawaiian youth, and has demonstrated expertise in research and program development.

3. Native Hawaiian Higher Education Demonstration Program. The program is comprised of two parts:

(a) \$1.25 million for fiscal year 1988 and for each succeeding fiscal year through 1993. This is a demonstration program to provide higher education fellowship assistance to native Hawaiian students. The program may include scholarship assistance to Hawaiian students enrolled at an accredited two or four year college or university, counseling and support services for students receiving scholarship assistance, college preparation and guidance counseling at the secondary school level for students who may be eligible for scholarship assistance, and appropriate research and evaluation of the activities in this program. Grants shall go to the Kamehameha Schools/Bishop Estate for the program.

(b) \$750,000 for fiscal year 1988 and for each succeeding fiscal year through 1993. This is a demonstration project of scholarship assistance for native Hawaiian students in graduate degree programs. Professions given priority will be those in which native Hawaiians are under-represented. The project may include activities

similar to those found in the foregoing program. The Secretary of Education shall make grants to the Kamehameha Schools/Bishop Estate for the project.

Note that the scholarship assistance for native Hawaiians graduate students has a condition: that those students serve the native Hawaiian community within the State of Hawai'i either during their time in graduate school or upon completion of the program.

4. Native Hawaiian Gifted and Talented Demonstration Program. \$1 million for fiscal year 1988 and for each succeeding fiscal year through fiscal year 1993. This is a demonstration program to address the special needs of native Hawaiians gifted and talented elementary and secondary school students. The program may include the following:

(a) early identification (elementary school level) of the special needs of gifted and talented students;

(b) educational activities that promise to make substantial progress toward meeting the educational needs of gifted and talented children;

(c) use of public television in meeting the special educational needs of the gifted and talented children;

(d) leadership programs designed to replicate programs for the gifted and talented students throughout the State of Hawai'i; and

(f) appropriate research, evaluation and related activities pertaining to the needs of the gifted and talented students. The Secretary of Education shall make grants to and enter into contracts with the State of Hawai'i including its community colleges, and/or the Kamehameha Schools/Bishop Estate in order to accomplish the program.

5. Native Hawaiian Special Education Program. \$1.5 million for fiscal year 1988 and for each succeeding fiscal year through 1993. This program addresses the special education needs of native Hawaiians who have certain learning disabilities, mentally or physically handicapped, educable mentally retarded, or otherwise in need of special educational services. The program may include education activities which promise success in meeting the special educational needs of those native Hawaiian students, and appropriate research, evaluation, and related activities pertaining to the needs of those students. The Secretary of Education shall make grants to and enter into contracts with the State of Hawai'i, and/or native Hawaiian organizations in order to accomplish the program.

Note that the definition of a "native Hawaiian" in S. 360 contains more elements than the definition of a native Hawaiian in S. 136. For example, the term native Hawaiian in S. 360 means any individual who is: (a) a citizen of the United States, (b) a resident of the State of Hawai'i, (c) a descendant of the aboriginal people, who prior to 1778, occupied and exercised sovereignty in the area that now comprises the State of Hawai'i. A native Hawaiian must show proof of his or her ancestry by genealogical records, kupuna or kama'aina verification, or birth records of the State of Hawai'i.

OHA, Hopi Leader Meet



Office of Hawaiian Affairs Board of Trustees Chairman Moses K. Keale Sr. greets Ivan L. Sidney, chairman of the Hopi Indian tribe, as the latter's wife looks on. The two visitors met with Keale and OHA Administrator Kamaki A. Kanahale III Jan. 29 during a brief Hawaii vacation by the couple. Similarities in the cultural and spiritual identities of the Hawaiians and Hopi Indians were among the topics discussed. Future cultural exchanges were also proposed.

Native Hawaiian Legal Corporation

NHLC Report

By Meahealani Ing, Executive Director

Unclaimed Kuleana

During the course of its work, NHLC has come across a very disturbing situation.

It is one in which the courts have awarded kuleana to large landowners who have no claim by inheritance, bona fide purchase, adverse possession or any other real property doctrine, but who get it anyway by default.

This is because a law presently on the books, H.R.S. §532-15, allows it. This law says that when a kuleana owner dies leaving no survivors, his land shall escheat to the surrounding landowner.

The language of this statute, which first passed in 1866 and is over a 100 years old, reads,

"Upon the decease of any person owning, possessed of, or entitled to any estate of inheritance or kuleana in any land in the State, leaving no kindred surviving, all such land shall thereupon escheat and revert to the owner of the ahupuaa, or ili, or other denomination of land, of which the escheated kuleana had originally formed a part."

Although this archaic law conflicts with Hawaii's Uniform Probate Code, H.R.S. §560:2-105, which the Legislature enacted in 1976, and in which unclaimed property passes to the State, the courts have consistently found in favor of the surrounding landowner when it comes to kuleana.

This is because the language in the older law favoring escheat of kuleana to the surrounding landowner is more explicit than in the Uniform Probate Code in which unclaimed property passes to the State. The more explicit language has therefore been held to be legally controlling.

The language favoring escheat to surrounding landowners has its roots in Hawaii's introduction to private ownership, the Great Mahele, or Land Division, of 1848.

In devising a strategy to make private land ownership possible, certain Principles were adopted by the Land Commission and ratified by the Legislature in 1846.

These Principles intended first of all that the King should retain certain lands he held as a noble, thereafter called "Crown Lands".

The remaining land of the Kingdom was to be divided into thirds: one-third to the Hawaiian government, one-third to the chiefs and land agents, and one-third to the commoner tenant farmers, or *maka'ainana*.

If these principles had been successfully followed and implemented, the common people would have received one million acres of land, approximately one-third of what was left after Crown lands were set aside for the King.

Instead, only 30,000 acres were eventually awarded the *maka'ainana*, less than one-half of one percent of all Hawaii's land. That is why the Great Mahele has been cited by historians as a major contributor to the problem of landless Hawaiians today.

Why was so little land claimed by the commoners? In the first place, the *maka'ainana* were placed in the unenviable position of having to make adverse claims against their Sovereign or other powerful landlords. There are historical documents in which incidents of intimidation by powerful landlords are related.

Secondly, Land Commission procedures were very onerous. The commoners had to prove, by their own testimony as well as by the corroborating testimony of witnesses, that they actually used the kuleana for subsistence purposes. In addition, they were required to pay survey costs as well as a commutation fee.

Finally it may be argued that especially in rural areas, illiterate commoners may not have had adequate notice, much less comprehend, the new law based upon



NHLC Executive Director Meahealani Ing presents Office of Hawaiian Affairs Trustee Louis Hao, chairman of the Resource Development Committee, with a check in the amount of \$70,000 from costs and fees collected for successful settlement in the lawsuit of the State vs. Maui Land and Pineapple Co. The money will be used for programs to benefit OHA beneficiaries. Hao, who represents Molokai, is also vice chairman of the Board of Trustees.

private ownership, a concept completely alien to most Hawaiians at the time.

Notwithstanding the miserable events which alienated most of Hawaii's land from Hawaiians, it is safe to say that this law was written to favor powerful landowners during a time in which there was a great imbalance of power.

There is no place for a law like this in Hawaii today, especially when the majority of today's Hawaiians are landless and poor.

Large landowners should not continue to enjoy windfalls of land to which they have no legitimate claim except by default.

NHLC presently has a case, filed by a corporate landowner on the island of Maui, involving 30 kuleana parcels. Of these, the landowner can document ownership to six; NHLC's clients can prove they own four. The 20 remaining parcels, of one-half to one acre in size each, will go to the corporate plaintiff unless other successful claimants come forward. This is because the plaintiff also owns the ahupua'a in which these kuleana are situated.

NHLC has had 157 cases over the past six years in which kuleana were being contested. The possibility of defaulting land over to a plaintiff with a weak case has arisen in each one of these cases.

Presently, there is a bill before the legislature, S.B. 548, which would allow kuleana to be held in trust by the Office of Hawaiian Affairs for its beneficiaries upon a finding by the court that there were no other legal heirs or claimants at law.

NHLC feels that the spirit of this legislation comports with original Principles adopted more than 100 years ago by fair-minded members of the Legislature, that is to award land to the Hawaiian people to ensure their survival.

OHA's mandate to help Hawaiians makes it the logical caretaker for this land.

"Kupuna in the Year of the Hawaiian" is the theme for the first ever statewide 'Aha Kupuna scheduled for Friday, Mar. 20, at the Queen Kapiolani Hotel.

An estimated 200 kupuna, including those from all of the neighbor islands, will be meeting that day to share and to teach. Registration is expected to get under way at 8:30 a.m. with the program starting at 9.

The State Department of Education's Honolulu District will be hosting the 'Aha and networking with the Kamehameha Schools/Bishop Estate and the Office of Hawaiian Affairs under Community Kupuna Coordinator Betty Kawohiokalani Jenkins.

Each DOE kupuna district has been assigned to work on a different Hawaiian instrument which will be presented at the workshop. The entire group has also been practicing on a song composed by Kamehameha

Anderson Elected GOP House Floor Leader; Sen. Wong Re-elected



Rep. Whitney Anderson

Rep. Whitney Anderson, one of several part Hawaiian and Hawaiian legislators serving in the current session of the Hawaii State Legislature, is the Republican floor leader in the State House of Representatives.

Anderson's election followed the selection by Gov. John David Waihee III of Donna Ikeda to a state Senate vacancy earlier in January.

As floor leader, Anderson handles much of the floor debate for the Republican caucus and is responsible for procedural and ceremonial functions during the legislative session.

Anderson has been long active in the Hawaiian Civic Club movement, having served as president of the Kailua HCC. He is currently immediate past president of the Association of Hawaiian Civic Clubs and sits on its board of directors.



Sen. Richard S. H. Wong

Another part Hawaiian legislator who made news recently is Sen. Richard S.H. Wong, reelected Senate President. Wong and House Speaker Richard Kawakami of Kauai recently addressed the problem of caring for Hawaii's elderly citizens.

According to a recent Honolulu Advertiser story, they admit there are no easy solutions but they have come up with several suggestions as starters like conducting a study on the elderly and long-term care population, gathering information on the kind of home care being received and assistance they're getting.

Other suggestions include:

- Putting the various elderly programs by state agencies under one roof.
- Providing adequate program funding so that successful ones can be expanded and continued.
- Begin a program for long-term care insurance.

They also suggest that provisions are needed for affordable housing or rental assistance in close proximity to where they live so that they will have easy accessibility to transportation.

instructors Kaipō Hale and Randie Fong and will sing it together at the 'Aha.

Kamehameha Schools/Bishop Estate is providing air transportation for the neighbor island kupuna while OHA is in charge of all local ground movements. These kupuna will be staying at the Pagoda Hotel.

Additionally, OHA will also be hosting the neighbor islanders on Saturday, Mar. 21, for visits to Iolani Palace with the cooperation of the Friends of Iolani Palace, the State Capitol, Bishop Museum and then to the Polynesian Cultural Center for dinner and show.

The Sunday, Mar. 22 schedule calls for all kupuna to attend ali'i Sunday services at Kawaiahao Church honoring Prince Jonah Kuhio Kalaniana'ole. It will then be home for the neighbor island kupuna later in the auwinala.

First Statewide 'Aha Kupuna Slated Mar. 20

Lanakila Families Like New Location

The last of the 28 people left homeless by the closing of the old Lanakila Hotel at 833 N. School St. moved into temporary quarters Jan. 31 at the abandoned Iwilei fire station.

Of the 28 people, 19 are Hawaiians or part Hawaiians and the other nine are the Samoan families of Asoono Talia and her three children and Loto Faa-lafua and her four children.

Norma Sanay, a native Hawaiian who served as spokesperson in the eviction battle, moved with her family to Kuhio Park Terrace. She was on hand at noon Jan. 31 to conduct a brief program marking the relocation.

Ilima Kaneakua has since replaced Sanay as spokesperson for the Iwilei families. She recently appeared before the Housing and Community Development committee at the legislature to present testimony on needed low rental housing.

Kaneakua said everyone seems happy with the old fire station and that things were going along smoothly. She thanked the Rev. Claude DuTeil of the Institute of Human Services for donations of food, appliances and beds.

The fire station, which was being used for storage of training equipment, was quickly converted into cubicles to house the families. Arrangements for its conversion were made by City and County of Honolulu Mayor Frank F. Fasi.

Fasi, along with the governor, city and state agencies and the Affordable Housing Alliance, found other places for most of the other residents. The AHA is a coalition of 50 churches and community groups.

Among county officials on hand for the brief program were Managing Director Jeremy Harris, representing the mayor; Vicky Bunye, director of the Office of Human Resources; Councilman Gary Gill who was on top of the situation all the way; AHA spokesman Donald Hanson; Sister Rosita Aranita of the Catholic Church; and others.

The Hawaii Ecumenical Housing Corp., a non-profit housing and development arm born out of the alliance, will manage the Iwilei shelter and others the alliance hopes to establish on Oahu and the neighbor islands.

Those who spoke hailed the solution as a triumph of cooperative effort with Councilman Gill especially noting that "it was an inspiration to me the way you stuck together. You stood tough and together for your rights to have something over your heads."

Parade, Exhibits to Mark Damien Week

Damien Week, held in memory of the hero priest of Molokai, will be observed this year Apr. 3-10 with entertainment, a parade to the state capitol and religious services.

Irene Letoto, director of the Damien Museum on the grounds of St. Augustine's Church in Waikiki and chairperson of the committee heading up the observance, said opening ceremonies are planned for 7 p.m. Friday, Apr. 3, at Pearlridge Phase I. It will feature Kumu Hula John Lake and his hula halau from St. Louis School.

From Apr. 3 to 7, there will be a Damien exhibit at the shopping center throughout the day. Because of security reasons, no memorabilia will be on display.

Those who would like to see items belonging to Father Damien may do so by visiting the Damien Museum from 9 a.m. to 3 p.m. Monday through Friday and 9 a.m. to 12 noon on Saturdays. The address is 130 Ohua St.

A healing and anointing of the sick Mass will be celebrated Apr. 8 at Damien Memorial High School with the parade from Thomas Square to the capitol at 11



Sister Rosita

When the new residents handed out leis, however, the loudest applause clearly went to Sister Rosita who was on hand early that morning to see to final details and to greet the families so that they may be assigned to their respective cubicles.

Rentals are \$200 a month for families and \$100 for singles. There is a large common kitchen and adequate bathroom facilities. There are house rules, including policing regulations and responsibilities.

Willowdene Momi Kahala, single parent of two small children, expressed delight over her new 8x10-foot plywood cubicle which she described as "just right. It beats sleeping on the beach."

Kahala did not enjoy her new surroundings too long because she soon afterwards located a rental unit in the Punchbowl area.

Meanwhile, the alliance has come up with its 1987 legislative package and will be asking state lawmakers to help provide for emergency shelters, self-help housing projects, permanent rental housing and redefining and standardizing criteria used to determine low and moderate income.

The Iwilei people may eventually move to more permanent quarters on state property at 805 Kokea St. where the corporation has obtained a one dollar a year lease. There are three buildings which need to have work done. It is hoped this move can be made during the summer.

a.m., Friday, Apr. 10. Everyone is welcome to join the parade.

Bishop Joseph Ferrario will celebrate a Mass on Saturday, Apr. 11, at the Damien church on Kalaupapa where he also will have lunch with Hansen Disease patients.

Damien de Veuster spent 16 years among the lepers at Kalaupapa where he became one of them and was himself struck by the disease which ended his life on Apr. 15, 1889. During his life on Molokai, he built six chapels, started schools and medical care units and built 2,000 wooden coffins by hand so that all could rest in peace.

During his work at Kalaupapa, Damien also went "topside" on Molokai to take care of the spiritual needs of the people. He built four churches "topside" but only two remain, one in regular use. Our Lady of Sorrows Church, built in 1874, is the one still in use at Kaluaaha. The other is St. Joseph Church six miles away at Kamalo and built in 1876.



These are the two remaining churches built "topside" by Father Damien. At left is St. Joseph's in Kamalo which is used only on special occasions. Our Lady of Sorrows at Kaluaaha, right, is in regular use. Barely visible at right in the St. Joseph's photo is Damien statue.

Book Review

*Treasury of Hawaiian Words
In One Hundred and One Categories*
By Harold Winfield Kent
University of Hawaii Press \$30

The author of this rather extraordinary reference book is the former President of the Kamehameha Schools. Kent began a compilation of words and categories using long forgotten notes by Dr. Charles M. Hyde which were kept at the Bernice Pauahi Bishop Museum.

The categories range from plants, dyes, colors, morals, time, land and greetings, just to list several of them. Each category provides an alphabetical listing of Hawaiian terms (with proper diacritical markers) and is followed with a brief explanation in English of that term.

The words of the inner cover jacket should be true: "Readers will discover unanticipated uses as they explore the treasures in this book. Some people will use it to enhance their familiarity with the language. It will be an aid to oratory and poetry, prayer and preaching, writing and teaching."

Although this **Treasury** is no substitute for the current Pukui-Elbert Hawaiian Dictionary, it does provide us with another reference book close to the functions of an English Thesaurus. With the Pukui book, **'Olelo No'eau**, the most recent Pukui-Elbert **Hawaiian Dictionary**, and Kent's **Treasury**, it is hoped that the usage of Hawaiian today will have a firm foundation for translation, song-chant composition, speeches and other usages that will continue to make our language alive.—MNC.

Veterans Guide Book Available Free at OHA

A publication titled: **Veterans Guide to Employment and Benefits** recently published by the Vietnam Veterans Leadership Program in Hawaii has been reprinted by the Office of Hawaiian Affairs for **FREE** distribution to Hawaiian veterans and family members of deceased Hawaiian veterans.

This guide contains a list of trade schools, colleges and universities which aids the veteran in preparing to enter a fulfilling career. Sections of the guide describe where to look for job openings, who will provide employment and training assistance and a detailed section on applying for a job.

It also includes instruction and ideas in preparing a resume. Actual copies of application forms used by the Federal, state and Honolulu City and County are also included in this very comprehensive guide. The most important section in applying for job addresses the subject of how to act at a job interview.

For those inclined towards being individual entrepreneurs, there is a section on starting your own business which lists different organizations that can help one get started in business. The guide further covers all the benefits available to veterans and includes a timetable of the cutoff dates which limit when one may apply for these benefits.

An appendix to the guide lists all the veterans councils and organizations with the name and address of the contact person which will aid veterans who wish to join or affiliate themselves with active veteran groups.

Veterans are encouraged to visit the OHA office located on their island and obtain their free copy of this guide. Guides will not be mailed out except to veterans on the islands of Niihau and Lanai. All one must do to get a free copy is to fill out a short survey form which is given out with the guide. This form must be completed before leaving the OHA office. The information being collected through this survey will be used by OHA and the Vietnam Veterans Leadership Program in Hawaii to identify veteran needs and advocate for programs for our Hawaiian veterans.

For additional information please call the OHA Human Services Division, Veterans Affairs, in Honolulu, phone 946-2642.

Oahu Tribute Mar. 15

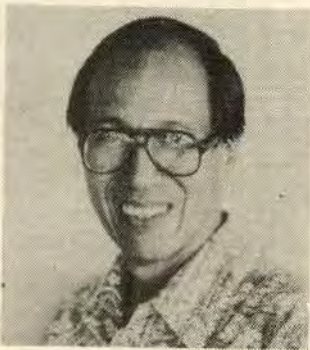
An Oahu tribute to George Helm and Kimo Mitchell is scheduled for Sunday, Mar. 15, starting at 4 p.m. at the Andrews Amphitheater, University of Hawaii, Manoa.

According to the latest issue of the Protect Kaho'olawe Fund/'Ohana publication, there will be tributes paid to the two lost members and entertainment. Two memorial plaques designed by Rocky Ka'iouliokahihikolo'ehu Jensen will be on display the same day.

He Mau Ninau Ola

Some Health Questions
by Kekuni Blaisdell, M.D.

Ninau: E ke Kauka, since pure Hawaiians have more sickness than us part Hawaiians, doesn't that mean that Hawaiians have bad genes and it is better for us to marry non-Hawaiians?



Pane Mokuna (Part II):

In the previous column, kela mahina aku nei Mokuna I, we observed that prior to the fatal foreign impact of 1778, ka po'e Hawai'i, who were of course Hawai'i piha (pure Hawaiian), were generally healthier than their haole counterparts. So, in that sense, our kupuna kahiko had gene strength, **not** weakness. I keia wa (today), some 200-plus years later, ka po'e piha Hawai'i have declined to a mere 8,000, are older and have the worst health profile in Hawai'i nei. This plight appears to be mainly due to lifestyle and environmental factors, although hereditary or gener influences have yet to be systematically investigated. (New genetic research methods that might be applied will be considered in a future column.)

Eia no na'e (nevertheless), we ka po'e Hawai'i behave as if Hawaiian genes are "bad," for we tend to marry non-Hawaiians. Further, the steady rise in ka po'e hapa

Hawai'i (part Hawaiian) population since 1920 to about 200,000 currently, with a health profile intermediate between ka po'e piha Hawai'i and non-Hawaiians, tends to confirm, to some persons, the inference of Hawaiian gene inferiority, as if it were true.

Many, if not most, of us ka po'e Hawai'i, in the course of Westernization and deHawaiianization, have also adopted modern Western "liberal" attitudes toward marriage, mating, and kamali'i (children). Some of us have even shared the notion of a new island "Golden People." This glamorous term, coined by novelist James Michener, suggests a "superior" Cosmopolitan race, with the "best" traits resulting from a mixing of the races of the Occident, the Orient and the Pacific. Gavan Daws, author of **Shoal of Time**, considered a somewhat similar mindset, but with a bias toward whit supremacy, when he concluded his book with a chapter titled "Now we are all haoles." We hope that our new governor, John Waihe'e, does not subscribe to this concept when he refers to Hawai'i as "one state, one people," and when he defines Ho'olako as celebrating "the Hawaiian in all of us."

Although it is unpopular these days to express publicly dissenting views on this issue because of the fear of

being labeled "racist," all native Hawaiians will recognize some degree of reality to the accompanying outline (Table 1) of three main distinctions in a spectrum of opinions on a desired status of ka po'e Hawai'i, and related cultural, political, economic, land, mating, population and health implications.

It is offered here as a starting point for much-needed open 'olelo kuka (discussion) if we are to correct our ill health in our homeland and survive as a people. E na mea heluhelu (you readers) are invited to loilo (examine) this scheme. Please observe in the right lower corner of this table, that if we proceed in the path of assimilation, our health status will continue to deteriorate and we will become extinct as a people. If there is some basic truth in this outline of attitudes, and we also desire ho'onui (increase) in our members with greater "blood quanta" (biological Hawaiianess) and improved health, we should also consider the associated means to attain such pahuhopu (goals).

Such were the pahuhopu of Ho'oulu a Ho'ola Lahui, founded in 1886 by King Kalakaua and his Queen Kapi'olani, to save the Hawaiian race.

Are they our goals today? Aia no ia kakou. Ke kali nei au i ka 'oukou mau pane.

Table 1. Three Main Opinions on A Desired Status of Ka Po'e Hawai'i in Hawai'i Nei

Aspect	Ka Lahui Hawai'i	Pluralism	Assimilation
Synonyms	Hawaiian people Hawaiian race Hawaiian nation	Ethnic diversity Partners in ?equal opportunity	Melting pot Now we are all haoles One state, one people
Dominant culture and language	Modern Hawaiian	American continental with local multi-ethnic flavor	American continental
Political system	Ka po'e Hawai'i self-determination	American continental with local multi-ethnic flavor	American continental
Economic system	Ka po'e Hawai'i self-sufficiency	Multi-national corporations with some local multi-ethnic flavor	Multi-national corporations' control
Land	Ka po'e Hawai'i control of Hawaiian lands	Multi-national corporations' control	Multi-national corporations' control
Mating	Hawaiian x Hawaiian	Hawaiian x Hawaiian Hawaiian x non-Hawn Non-Hawn x non-Hawn	Hawn x non-Hawn non-Hawn x non-Hawn
Population	Ho'onui i ka po'e Hawai'i and "blood quanta"	Emi (decrease) of "blood quanta"	Emi (decrease) and Ka ho'opio 'ana (extinction)
Health	Ho'oka'oi (improve)	'Oia mau (continuing ill health)	'O aku ka 'ino (worse)

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NEXT ISSUE

April 1

News and Advertising

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Advertise in

Ka Wai Ola O OHA

Martin Luther King Day Culture Lecture Series at Kaumakapili Church



Office of Hawaiian Affairs Administrator Kamaki A. Kanahale III was among key government officials who spoke at the Jan. 19 Martin Luther King Jr. Day program at Kapiolani Park. Here he is shown offering a chant.

The second and third of a three-part Hawaiian culture lecture series sponsored by the Kamehameha Schools/Bishop Estate Extension Education Division, Continuing Education Program, are scheduled for 7 p.m. Mar. 12 and Apr. 9 at Kaumakapili Church. Admission is free.

The first of the series was held Feb. 12 on "Ku Kana-ka, Stand Tall: A Search for Hawaiian Values" by Dr. George Hueu Sanford Kanahale. Announcement of this series arrived too late for it to be used in the February issue.

"Resurgence of the Hawaiian Language" is the scheduled Mar. 12 topic with Larry K. Kimura, Hawaiian language instructor in the Department of Indo-Pacific Languages, University of Hawaii. He has been a moving force in the community for the preservation of Hawaiian language and an accomplished composer, having written 21 songs, including "E Ku'u Morning Dew."

Dr. Rubellite Kawena Johnson, associate professor of Hawaiian in the same Indo-Pacific Languages Department, is scheduled Apr. 9. Her subject matter is "Hawaiian Language and the Geometry of Arts and Crafts." She is a reknowned scholar, researcher and author in Hawaiian language, history and culture.

Dances We Dance Joins Ho'olako '87 Celebration with Varied Program

Dances We Dance Inc. presents a major dance season of events entitled "Celebrating the Ho'olako '87—To Enrich," featuring an array of dancers and choreographers who have contributed to these islands with their talent.

They will participate in the season and help celebrate The Year of the Hawaiian. The dance calendar opened Jan. 9 at the Richard Mamiya Theatre on the St. Louis School campus where all events are scheduled through June. Doors open at 7:30 p.m. for each performance with the program starting at 8 p.m.

The next scheduled event is the Pamana Dancers Mar. 27-28 in a brand new 10th anniversary spectacle. A cast of 25 skilled dancers will create a colorful extravaganza that features primitive tribal, rural and muslim dances as well as the dances of the Spanish era.

This program will be followed May 1 and 2 by Halau Hula O Mililani from Waianae under Kumu Hula Mililani Allen. This is the same halau which performed for the National Folk Festival last year in New York City in con-

junction with the Statue of Liberty Celebration. It also appeared in the Florence, Italy, festival and on Italian television. Enjoy May Day with hula kahiko and auwana dedicated to Hawaii's flowers.

Other scheduled performances are:

May 22-23—Spring Passages/Young Choreo Concert. Hawaii's new generation of promising choreographers showcase an exciting and challenging evening of dance at the cutting edge of creativity.

June 5-6—The Omega Dancers. A treasure of rare folk dances, verve, versatility and professionalism. Native rhythms and glorious dances from Russia, the Ukraine, Rumania, Armenia and Bulgaria.

June 12-13—Halau Hula O Kukunaokala. This is an award winning halau under Kumu Hula John Kai-mikaua who twice served as a judge for the annual Merrie Monarch Festival in Hilo. Come celebrate the halau's 10th anniversary.

June 19-20—Filipiniana Dance Company. A spectacle of color, romance and mystery in this Filipino fiesta. It is Filipiniana's 31st anniversary.

June 26-27—Los Dancers. Charismatic Jonathan Manuel, just back from an exciting tour of Japan, spearheads this program. Thrill and dazzle to the dance suites of Spain, the Philippines and Mexico. Top this off with a French Cancan and a few jazz numbers.

Tickets at \$6 for adults, \$5 for students and senior citizens and \$3 for children, are available at the House of Music, Ala Moana Shopping Center and on performance day at the Mamiya Theatre box office. Full particulars may be obtained by calling 537-2152.

This dance season is supported in part by the State Foundation on Culture and the Arts, through appropriations from the state legislature and a grant from the National Endowment for the Arts.

Pauahi Scholarship Deadline Apr. 30

Native Hawaiian or part Hawaiian high school students contemplating college may want to apply for the Kamehameha Schools' Na Ho'okama a Pauahi scholarship which has an application deadline of Apr. 30.

These forms are available through all high school counselors and guidance teachers, most Hawaiian organizations or from the Kamehameha Schools financial aid office on the school campus at Kapalama Heights.

Applicants must be a Hawaii high school graduate, demonstrate financial need and must enroll as a fulltime student in any accredited two or four-year college, business or vocational training institution within the state. Exceptions, however, may be made for students who have been accepted into a program of study not available in Hawaii.

For full particulars, call 842-8216 and ask for Dexter Soares, who heads the program, or Claire Pruet, Herman Libarios, Dale Kuwada, Herman Clark and Mike Ane.

OHA on the Air

KCCN Hawaiian Radio 1420

8—8:30 p.m.

Beginning Sunday, March 8

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