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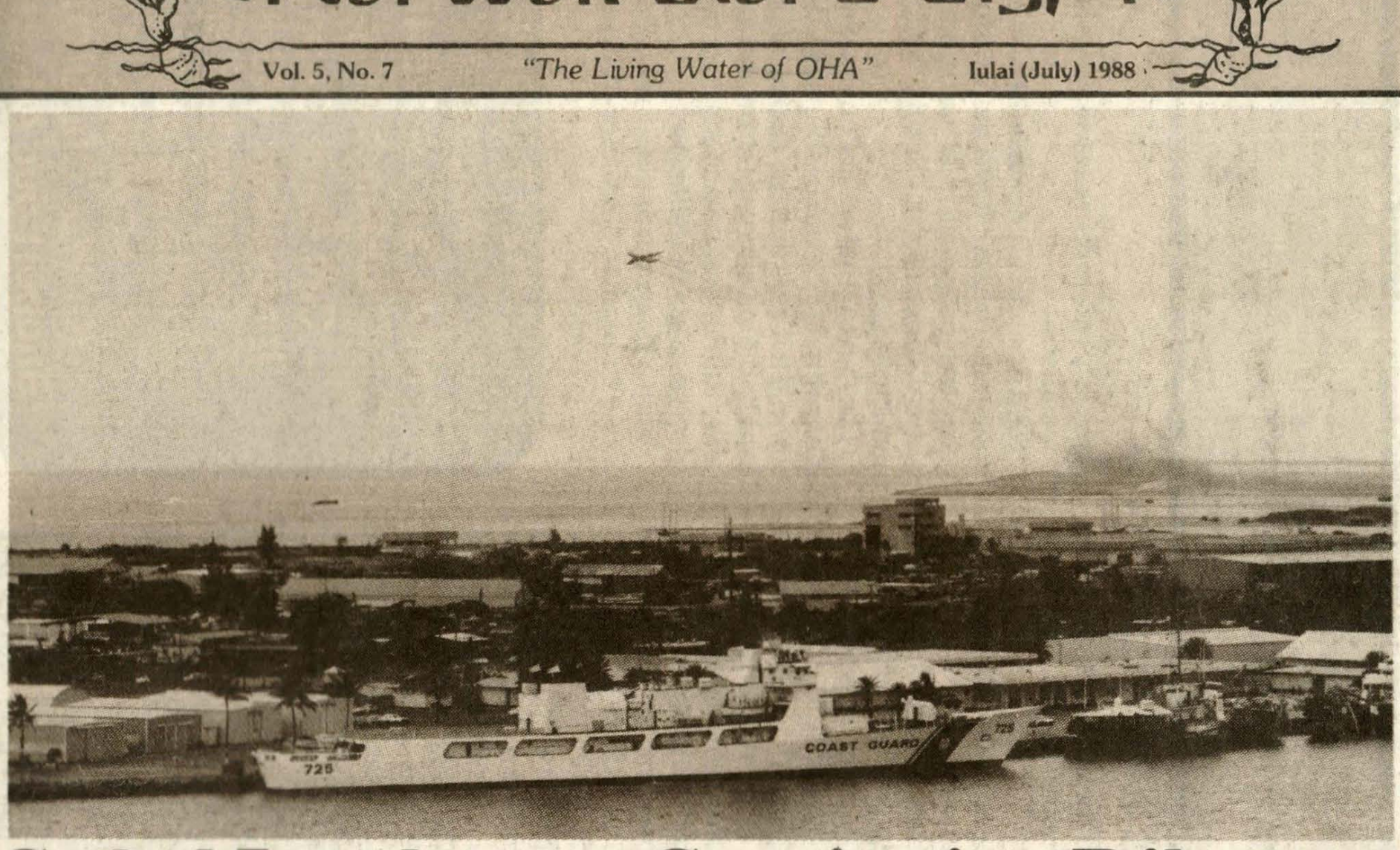
Ka Wai Ola O OHA

Vol. 5, No. 7 "The Living Water of OHA" Iulai (July) 1988



Ceded Lands . . . a Continuing Dilemma

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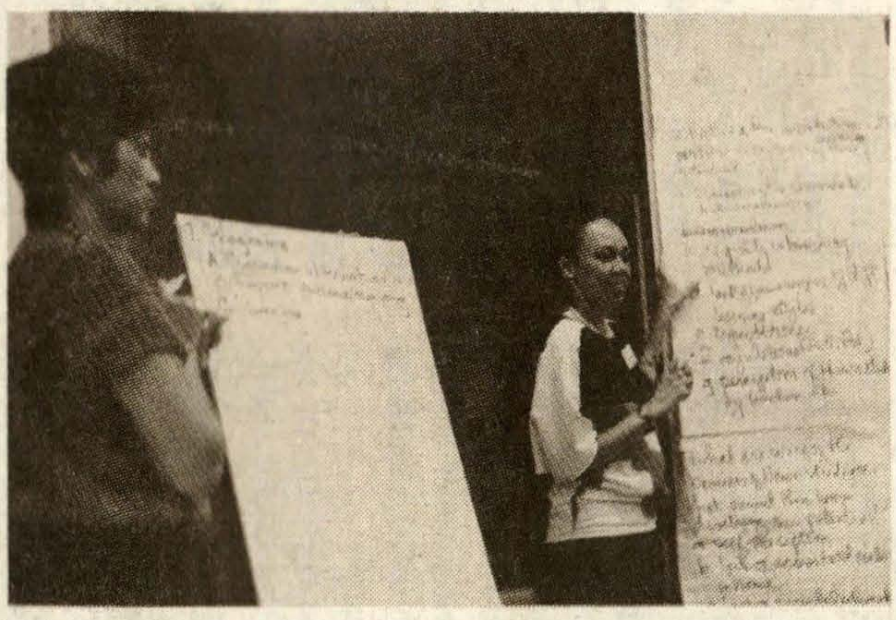

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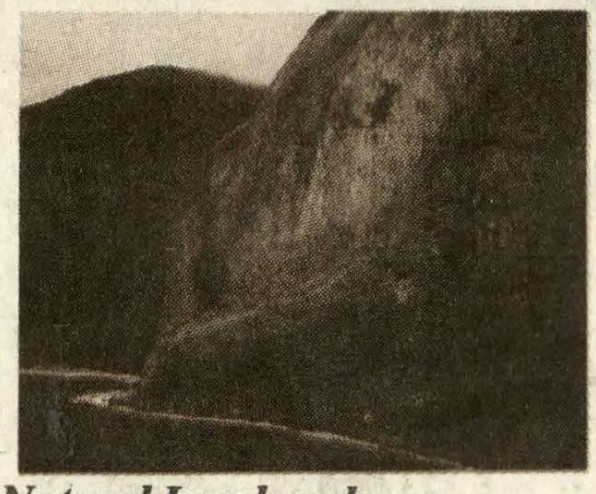

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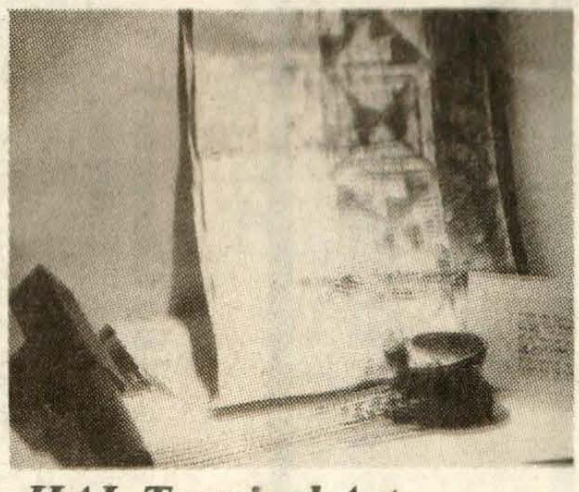

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Ka Wai Ola O OHA

Vol. 5, No. 7 | *"The Living Water of OHA"* | Iulai (July) 1988

UH Hilo Awaits Federal Funding for Program

$1 Million for Gifted, Talented Hawaiian Students

By Deborah Lee Ward, Assistant Editor
Ka Wai Ola O OHA

The University of Hawaii at Hilo may receive this fall as much as $1 million a year for five years to develop programs to meet the needs of gifted and talented Hawaiian students.

If federal funds earmarked for them are appropriated under H.R. 5, the Elementary and Secondary Education Act that took effect in April as Public Law 100-297, UH Hilo will establish a center to develop demonstration projects for gifted and talented Hawaiian students in elementary and secondary schools.

Legislation for the Act was co-sponsored by Representative Daniel K. Akaka and Senators Daniel K. Inouye and Spark M. Matsunaga were conferees.

While the Act calls for spending to begin in the next fiscal year starting October 1, 1988, according to Dr. David Sing, UH Hilo acting director of Student Development, funding for the Native Hawaiian Gifted and Talented Demonstration Program has not yet been released, so it is not known how much will be received or when.

According to a Department of Education study in 1980, Hawaiian students represented only 6.8 percent of statewide gifted and talented program enrollment in elementary schools, though they make up over 20 percent of the student body. A 1987 report by Kamehameha Schools/Bernice Pauahi Bishop Estate put the number of Hawaiian students (grades K-12) at 36,330 in the DOE system.

The State of Hawaii defines "gifted and talented" students as "children and youth whose superior performance or potential indicates possible giftedness in intellectual, creative, or specific academic abilities, leadership capability, psychomotor ability or talent in the performing and visual arts."

Hawaiian students now may be overlooked by some gifted and talented programs which focus on the traditional area of academic achievement. They may also be underachievers who may pass unnoticed in the classroom due to cultural differences or behavioral problems. Establishment of the gifted and talented center may lead to better ways to identify and involve these students in program that can enhance their growth. Gifted and talented programs funded by the Act will follow the federal definition of "native Hawaiian" and provide service to all Hawaiian students who qualify, regardless of blood quantum.



A discussion group shares issues which hinder Hawaiians in education. From left to right are Lynette Paglinawan, Stanley Ki'ope Raymond, Paula De Morales, Charles Mills and Charlene Masuhara.

In anticipation of receiving the funds, the university last May 20-21 held the first of a series of seminars on "Enriching the Educational Opportunities of Hawaiian Students." About 75 educators, administrators, parents and other interested persons attended the seminar on the UH-Hilo campus.

The seminar had two purposes: to define the institutional and personal barriers Hawaiian students face in school; and to come up with creative ideas for gifted and talented programs in the schools. The ideas shared in the day-long brainstorming session may serve as a guide to developing demonstration projects through the gifted and talented center. A further goal was to develop an advisory network of resource specialists to support future gifted and talented center programs.

In relaxed but serious discussions, participants probed the numerous obstacles facing Hawaiian students, including stereotypes in the schools, cultural conflict in values toward education, mismatched learning and teaching styles and low self-esteem. Admittedly many difficulties stem from

•See $1 Million, page 2

Total Project Budget of $148,300

OHA Awarded Grant for Substance Abuse Prevention

By Christine Valles
Grants Management Specialist

The U. S. Department of Education, under its Drug Free Schools and Community Program, has awarded the Office of Hawaiian Affairs $112,725 to fund an innovative substance abuse prevention program in joining forces with the Honolulu Police Department, the Castle Medical Center and the State Department of Education.

OHA will match this federal money with $35,575 of its own funds for a total project budget of $148,300.

The use of alcohol and drugs by Hawaiian youth is of particular concern to OHA because Hawaiians have higher rates of alcohol and drug abuse than most other ethnic groups. With the federal grant, OHA is now going to be able to do more than just talk about the problem.

Congressman Daniel K. Akaka, who asked for approval of the funds, called the substance abuse prevention program "A novel and comprehensive approach to one of Hawai'i's most serious problems. Its goal—to eliminate substance abuse in the lives of young people—is as formidable as it is challenging."

With this grant, OHA will reach over 8,000 adults and young people. Planning has already begun for the 15-month project scheduled to start this month. It will include these major components:

1. Parent and school personnel education.
2. Student education.
3. An intensive summer program for "at-risk" students and their families.

The in-school program, conducted by staff from the Castle Medical Center's Alcoholism and Addictions Program, will take place in 20 schools on Windward O'ahu, Maui and Moloka'i.

Sixth and eighth grade students, their parents and school personnel are the focus of the school program that teaches the most current information on smoking (tobacco and marijuana) and drug and alcohol use, combined with skill building exercises in the areas of decision making, saying no, problem solving and self esteem. The two-week curriculum will move from school to school throughout the 1988-89 school year until all the targeted schools have been served. Parents and school personnel will be introduced to the program prior to its introduction to the students. Once familiar with the topic, parents and school personnel can work together to combat substance abuse in their school and community.

In the summer of 1989, HPD officers in the DARE program will implement the third component of the program. Working with seventh and eighth grade students, the summer program will emphasize group cooperation, development of social skills to resist peer pressure, positive alternatives to substance abuse and the development of leadership skills. All these will be taught in an informal setting of rap sessions, group competition and games, field trips and a mock trial. The police department hopes to interest 200 seventh and eighth graders in the program. They are planning to conduct two sessions with 75 to 100 students in each session.

•$1 Million, from page 1

cultural, social and economic problems of society that will take more than a school program to solve. However, identification of problems directed attention to ideas for addressing these issues. As Kamuela Chun of Kamehameha Schools' West Hawaii Regional Center stated, "We believe that Hawaiians want to be successful in school and society and that schools are capable of providing them the means to do this."

Not surprisingly, the group acknowledged Hawaiian culture as unique and advocated creating programs and training teachers to recognize and work with, not against cultural learning styles. One value identified in the discussion was ha'aha'a, or humility which may cause students to have an aversion to "showing off", or standing out in class. It was suggested that here is an opportunity to re-examine the Western approach to giftedness and talent in youth, and take one that incorporates Hawaiian values of sharing one's gift to enhance the group rather than seeking individual praise alone. One teacher noted, "We're asking for change . . . What do we want, to ask them to conform or to succeed?"

Yet as Morris Lai, of the UH Manoa Curriculum Research and Development Group said, "Because of past barriers, we will have to do different things than just select kids and have the same programs."

In stressing the importance of building self-esteem, Monette Yagodich of UH Manoa Career Opportunity Program pointed out, "Self-esteem may depend on what's 'in' or what's 'out.' Many years ago being Hawaiian was out, now it's in. I don't know what it's going to be like tomorrow." Many ideas were given to assure that being Hawaiian is never 'out'—create a Hawaiian Hall of Fame to recognize Hawaiian achievers and show role models; different types of learning "halau," increase Hawaiian culture and language studies; make more gifted and talented arts and performing arts programs; offer free basic skills enrichment programs in summer; and start leadership training programs in elementary schools.

Seminar leader Cornelia Anguay said that the Hilo planning committee is considering the many suggestions, including ideas for designated "magnet" schools—special resource centers where gifted and talented students go for classes; "immersion" schools, where students participate in all-day classes conducted in Hawaiian language; after school and summer school programs to teach traditional Hawaiian culture and values; and expanding present DOE gifted and talented programs to include more Hawaiian content.

She said they plan to hold at least two more smaller seminars with state gifted and talented and Hawaiian studies staff, and to involve leaders of Hawaiian community education projects. This is to get more information on necessary resources, administration, curriculum outlines, etc.

Planning committee members are: Anguay, director of Upward Bound; Manu Meyer, program specialist for the Hawaiian Leadership Development Program; Sing, also director of the Hawaiian Leadership Program; Valli Kanuha, acting coordinator, UH Hilo Health Careers Opportunity Program; William Wilson, department chair, Hawaiian Studies Department; and Ed Kanahele, history instructor at Hawai'i Community College.

Additional consultants were Vivian Hee, acting state specialist, Gifted and Talented Programs, DOE; and Jan Jenner, resource specialist, DOE Hawaii District Office.

Lauhala Conference on Kaua'i Aug. 11-13

The annual 'Aha Puhala lauhala conference is scheduled for Aug. 11-13 at the Coco Palms Hotel on Kaua'i.

Kupuna Jane Goo is the convention chairperson. She may be contacted for full particulars at P. O. Box 122, Anahola, HI 96703, telephone 822-5469.

Noted entertainer and authority on Na Mea Hawai'i Lovey Apana is working with Kupuna Goo.

Maui's Punana Leo Keikis Display Great Pride in Speaking Hawaiian

Ho'omau Fund Raiser Now Aug. 14

By Kenny Haina, Editor
Ka Wai Ola O OHA

A Ho'omau concert for Punana Leo o Maui Hawaiian Language Pre-school, originally announced for Saturday, Aug. 21, has been changed to Sunday, Aug. 14, according to an announcement from school officials.

The times and place remain the same at 9 a.m. to 5 p.m. at the Maui County Zoo Amphitheater.

Outstanding entertainment will be provided by Dennis Pavao, the Ho'opi'i Brothers, Makaha Sons of Ni'ihau, Pa'u O Hi'iaka, Moe Keale, Hapa, Ka Makani Wili Makaha O Kauaula, Nelson Waikiki, Banyan Trio and many more.

Tickets are $10 pre-sale and $12 at the gate. Children under 12 are free. Food booths will be available and there will be demonstrations of arts and crafts. Many items will also be on sale.

For tickets and other particulars, call Hokulani Padilla at 244-3326 or Ki'ope Raymond at 244-4219.

This is the second fund raiser for the newest of these centers which uses the immersion method of teaching totally in the Hawaiian language. Youngsters from ages 2 to 5, and in some exceptions up to age 6, learn to speak Hawaiian within a few months.

The first fund raiser was held to raise "seed money" to open the Maui school in November, 1987. The staff is headed by Keali'i Reichel and also includes Kanani Bright and Kekuhi Kanahele Santiago, a granddaughter of the late Aunty Edith Kanaka'ole of Hilo. Kekuhi's mother, Pualani Kanahele, teaches Hawaiian studies at Maui Community College.

The school is located in the activity section of the Wailuku Baptist Church. There are about 20 students in the first class and all of them are already speaking Hawaiian with a high degree of fluency.

Ka Wai Ola O OHA dropped in on the keikis during recess June 10 and our entire visit had to be conducted in Hawaiian. No English is allowed at anytime. The keikis were very friendly, cordial and ever mindful of their Hawaiian language which flowed smoothly like the water of a river.

The staff is assisted by volunteers who similarly function as teachers' aides in the Department of Education but who must also be Hawaiian-speaking. It is also mandatory for parents to attend two-hour classes once a week during the entire school year so they, too, may learn the language and be able to communicate with their children at home.

It is refreshing and brings a sense of pride to hear these youngsters, not all of whom are Hawaiian, to hear them speak in the native tongue. After all, Hawaiian is the other official language of the state of Hawai'i and what better way to keep it alive than with our keikis, many Hawaiian language experts and speakers contend.

Punana Leo began in 1985 with three centers in Honolulu (1313 Kamehameha IV Road); Hilo (1744 Kinoole St.); and Kekaha, Kaua'i, which since has relocated to Puhi across the entrance from Kaua'i Community College.



These are some of the keikis of Punana Leo o Mau'i who paused during their activity period to pose for the Ka Wai Ola O OHA camera.

Punana Leo o Honolulu had its Ho'omau concert June 12 at the Neal S. Blaisdell Center Concert Hall before nearly 2,400 spectators.

DOE Will Continue Hawaiian Language

The Hawaiian Language Immersion pilot project started last school year at two public schools will be continued in the 1988-89 school year, according to an announcement from the State Department of Education.

The two project sites are at Waiau Elementary School in the Leeward O'ahu District and at Keaukaha Elementary School in Hilo, Hawaii District.

Enrollment is open only to incoming kindergarten students. Parents interested in enrolling incoming kindergarten children in either of these two programs should notify these schools as soon as possible to register for September. All instruction in these classes will be conducted in the Hawaiian language.

According to the DOE announcement, there are no current plans to offer the immersion program in any other school district. However, if sufficient interest and enrollment are expressed (approximately 20 kindergarten students), consideration may be given to opening up another class.

Parents interested in the program are asked to call the school district superintendent and to provide information as to what year your child would enter kindergarten.

Ka Wai Ola O OHA

"The Living Water of OHA"

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Manu Meyer also Focuses on Hawaiian Values

New Coordinator Sets Hawaiian Leadership Goals

By Deborah Lee Ward, Assistant Editor
Ka Wai Ola O OHA

Developing leadership in Hawaiian students is the chief concern of Manu Meyer, new coordinator for the University of Hawaii at Hilo Hawaiian Leadership Development Program. Meyer, who began her new duties in May, was formerly counselor for the university's Hawaiian Vocational Education Assistance Program.

Meyer's job with the leadership program is to identify and recruit Hawaiian students with academic and leadership potential. Selection of participants is based on academic motivation, references, interviews and student interest. Meyer stresses these are students who want to develop themselves through Hawaiian avenues.

The Hawaiian Leadership Development Program was begun four years ago to help students develop their leadership abilities while successfully completing college. Counselors help students develop a schedule of courses for academic and leadership development, and to set aside time for study, tutoring and a peer counseling program Meyer coordinates.

In addition to the core classes, students take Hawaiian language and a human development course, taught by Meyer, which focuses on Hawaiian values. Meyer says, "You can better develop yourself by understanding your heritage and having a stronger understanding of our roots." She adds, "Many Hawaiians and part-Hawaiians are uncertain what culture we belong to. Our job is to recenter ourselves and know where we fit in." In the two years Meyer has taught this popular course, many students have responded positively, saying they gained self-understanding, new esteem and confidence and improved communication skills.

They will also gain valuable exposure to leadership through mentorships coordinated by Meyer, on-the-job internships arranged by Alu Like, and through involvement in community service projects. Meyer says the goal of the program is to increase the number of Hawaiian leaders in professional fields and the community.

About 50 students now participate in the Hawaiian leadership Development Program. Freshmen tend to be the most active, but even though upperclassmen are moving into more work—and community-oriented activities, they still participate. Meyer says the program is continuing to expand its services.

Sharing her thoughts, Meyer described a leader as "Someone who operates from their center, who remembers how to laugh, who knows how to lead softly or with strength when necessary, someone who is honest, who challenges and empowers people. A leader is someone who volunteers to get the job done and doesn't shirk personal sacrifice. And a leader is someone who enjoys life and sharing it with other people."



Cornelia Anguay, left, and Manu Meyer served as seminar leaders.

The talented Meyer, herself a leader, wears several hats. She helps coach the college's women's volleyball team and is an instructor/group leader for Wilderness Hawaii, taking groups out to learn survival skills, to enjoy nature and learn Hawaiian concepts of self-sufficiency.

Meyer was born and raised in Kailua, O'ahu, graduated from Punahou School in 1977 and received her bachelor's degree in physical education from the University of Hawaii at Manoa in 1983. For a time she was a coach at Kaimuki, Roosevelt and Punahou high schools and at Sacred Hearts Academy.

Always active in sports in high school, Meyer was recruited by the University of California, Santa Barbara, to play volleyball. When a knee injury sidelined her, followed by several operations, she made a change in plans though keeping her interest in fitness, and received her master's degree in exercise physiology from the University of Northern Colorado in 1985. For a while she was an instructor for the Outward Bound program in Florida, and later the Hawaii Bound program. Outward Bound is a nationwide string of outdoor survival schools that teach self-reliance through wilderness training.

Returning to Hawaii, she moved to the Big Island, "for the space and the beauty," and was hired as a counselor by Dr. David Sing, Director of the UH Hilo Student Development Center. In May, Meyer was a co-facilitator of a seminar on "Enriching the Educational Experiences of Hawaiian Students" held at UH Hilo (see seminar story this issue). According to Sing, Meyer has demonstrated a definite sensitivity to the needs of Hawaiian students, ability to work with them, and knowledge of the Hawaiian community and its resources.

"Coaches are the unpaid counselors of the world," according to Meyer in recalling her coaching background. She is quick to show that building self-confidence is as important to academics as to sports.

Her main thrust now is to help students understand the relationship between discipline, motivation and concentration for success in academic and personal life.

Fourth Hawaiian to Get $5,000 Grant

Kohala's Sproat is National Fellowship Recipient

Clyde (Kindy) Sproat, a Hawaiian singer, ukulele player and storyteller of Niuli'i, Kohala, Hawai'i, is one of 12 American folk artists selected for a National Heritage Fellowship by the National Endowment for the Arts.

Sproat, a one-man repertoire of hundreds of native Hawaiian songs, including those of Hawaiian cowboys (paniolo), will receive a $5,000 fellowship at a two-day ceremony Sept. 29-30 at the nation's capitol. The other 11 recipients will receive the same one-time-only grant along with a formal citation.

The celebration for the 12 fellowship recipients will include a Congressional reception at the capitol and a public gala.

Sproat, 60, is the fourth Hawai'i artist to be so honored since the award was initiated in 1983. The others have been:

1984—Kau'i Zuttermeister for traditional Hawaiian chanting and hula.

1985—Meali'i Kalama for Hawaiian quilting.

1987—Raymond Kane for slack key guitar (ki ho'alu).

The fellowships are awarded to master folk artists and artisans who have been nominated by their peers. The nomination criteria are authenticity, excellence and significance within a particular artistic tradition. Those nominated should be actively participating in an authentic art form, have a record of ongoing artistic accomplishment and be worthy of national recognition.

Fellowship recipients are selected by peer panel review by the Folk Arts Program of the National Endowment for the Arts. Deadline for the 1989 nominations is Nov. 1, 1988.

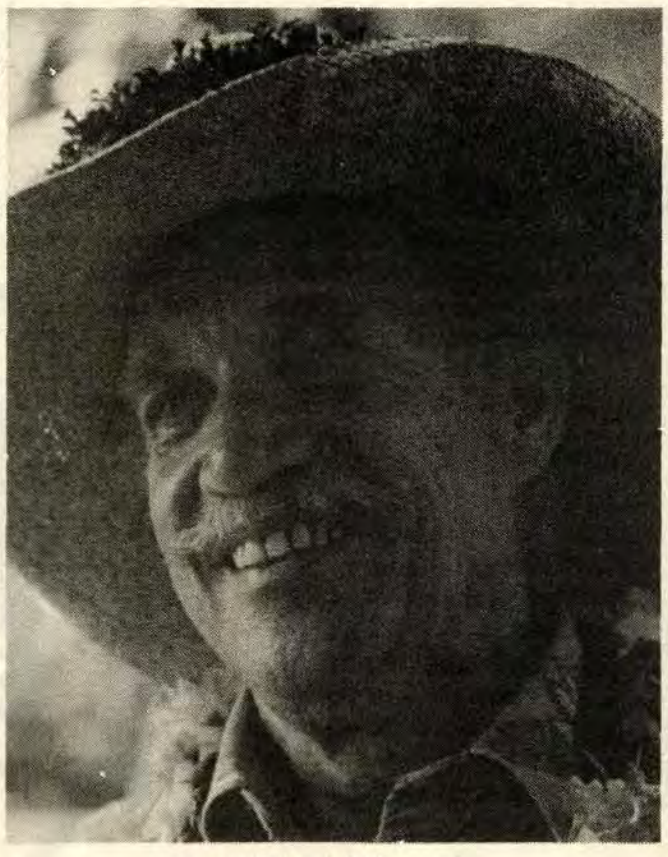

Photo by Anne Kapulani Landgraf

Clyde (Kindy) Sproat

Sproat and the other 11 recipients—skilled masters of a variety of artistic traditions including music, dance and crafts—were selected from among 155 traditional artists nominated by their peers.

Fellowship recipients spanned the geographic breadth of the nation—from Vermont to Hawai'i and North Dakota to Texas.

Sproat is a native of the isolated valleys of Hawai'i where he grew up singing with his family and later in school, having learned some 400 Hawaiian songs by a young age. Later, paniolos of nearby ranches provided more songs for his native Hawaiian repertoire as well as instruction in the ukulele.

Sproat's vast cultural repertoire—combined with his exquisite falsetto and astoundingly forceful and supple voice—brought him far from his native Hawai'i, including performances at Carnegie Hall and the National Folk Festival. He is also featured on a double tape recording of paniolo music published by the Hawai'i State Foundation on Culture and the Arts.

Sproat was born in Kohala and raised in Honokane Iki which he describes as "a valley two hours away from the end of the car road" where transportation from there was by mule pack train. His family lived in rural isolation and simplicity.

Later the family moved to Niuli'i, closer to schools, churches, restaurants and saloons where little Clyde used to stop and listen to the master slack key guitar players of the time—John Akina, John Kama and Kalei Kalalia.

Sproat today lives with his wife and family in a house he built near the valley where he was raised, still beyond the end of the road. His reputation often calls him away.

Perhaps the most important facet of Sproat's music and singing are the depth and sincerity of his attachment to what he calls the old tradition. Thus, this makes him a truly Hawaiian treasure.

OHA Chairman Makes Presentation to Eight

Pilahi Paki's Aloha Spirit Award Goes to Nanakuli

Plaques were presented to several Nanakuli High and Intermediate School students, a faculty member and a prominent Nanakuli community leader for exemplifying the "Aloha Spirit" in learning and working with others.

The presentations were made by Office of Hawaiian Affairs Board of Trustees Chairman Moses K. Keale Sr. and Mau'i Trustee Manu Kahaiali'i during the school's last awards assembly June 7.

In making the presentations, Keale told the students, "As you go through life, remember... it doesn't matter where you come from. It is what you make of yourselves."

Keale noted he was born on Ni'ihau and had to learn English as a second language. "One of these days," he said, "a number of you are going to be up there... representing your people as an OHA Trustee or Bishop Estate Trustee. But remember the aloha you have within you... and as you project it you make other people feel good about being Hawaiian and being in Hawai'i.

The new Pilahi Paki Aloha Spirit Award, sponsored by West Beach Estates, is based on the aloha philosophy of widely respected Hawaiian scholar Pilahi Paki who passed away in 1985.

Her moving translation of the word, "Aloha" was given during impromptu remarks at the 1970 Governor's Conference on the Year 2000. Mrs. Paki said:

"I would like you to all understand that 'Aloha Spirit' is the coordination of mind and heart. It is within the individual. It brings you down in yourself. You must think and emote good feelings to others."

'A' stands for akahi... kindness to be expressed with tenderness.

'L' stands for lokahi... unity in the expression with harmony.

'O' stands for olu'olu... agreeableness, to be expressed with pleasantness.

'H' stands for ha'aha'a... humility to be expressed with modesty.

'A' stands for ahonui... patience to be expressed with perseverance.

"These are the traits of character that express the charm, warmth and sincerity of Hawaiians. It was the working philosophy of my ancestors."

The eight individuals who received the award are:

Agnes K. Cope, community leader; Barbara Shibayama, teacher; Olivia Mencias, seventh grade; Darnella Kekino, eighth grade; Dawn Pilialoha, ninth grade; Darlene Wilson, 10th grade; Juan Naputi, 11th grade; Lonnie Luuloa, 12th grade.



Watching program at the first Pilahi Paki Aloha Awards ceremonies from left to right are Mau'i Trustee Manu Kahaiali'i, Office of Hawaiian Affairs Board of Trustees Chairman Moses K. Keale Sr., Wai'anae Coast Culture and Arts Society Executive Director Agnes K. Cope and Nanakuli High School Principal Kenneth Hirohata.

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You can hear the Heritage Series at 12:30 p.m. on the last Sunday of every month. Just tune in KCCN Radio, 1420 on your AM dial. If you miss Sunday's program, listen the following week on Wednesday evening at 7:30 p.m. when it will be rebroadcast. We hope you enjoy these programs.

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From Hakalau to Vice Provost at Washington

Believed to be First Hawaiian Appointed

By Kenny Haina, Editor
Ka Wai Ola O OHA

A former Hakalau, Hawai'i resident who was born and raised in the little village of Peleau, is the new vice provost of the University of Washington in Seattle, Wash.

Dr. Herman Damien Leilehua Lujan assumed his new duties July 1. The position is believed to be the third highest administrative role on the UW campus and the first time a part Hawaiian has been appointed.

He is one of two sons and a daughter of Samuel Ho'olohe Kamohoali'i and Alice I. Lujan, both deceased. His father was a well-known Hawai'i rancher, conservationist and independent cane planter while his mother was a school teacher and speech specialist in the old Department of Public Instruction (known today as Department of Education).

Dr. Lujan's brother, Kenneth, is a retired rancher and a sister, Alice Leilani Quiocho, Ph.D., is an administrator in the Santee School District near San Diego. He is a product of the John M. Ross Elementary School in Ninole and later attended the old St. Mary's Elementary and current St. Joseph's High School in Hilo, graduating in 1953.

Dr. Lujan, who served the last 10 years as vice president for minority affairs at UW, now becomes responsible for matters relating to undergraduate education and minority faculty recruitment.

He will work with various faculty groups, including the Faculty Council on Academic Standards and the Faculty Council on Faculty Affairs. He also assumes some of the responsibilities of vice provost Donna Kerr who is conducting a needs assessment for the second UW campus in the Puget Sound region.

"Herman Lujan has performed admirably in strengthening the University's commitment to undergraduate minority and disadvantaged students," said UW President William P. Gerberding in a news release reaching the desk of Ka Wai Ola O OHA.

In addition to his administrative duties, Dr. Lujan will continue to teach in the Department of Political Science where he specializes in state government and public policy. A search committee will be seeking a replacement in minority affairs.

Minority undergraduate enrollment at UW was 11.9 percent of the total student population when Lujan became head of minority affairs. It is now 18 percent overall and 21.7 at the undergraduate level. The program in 1978 devoted a little less than $250,000 to its study skills programs compared to $837,000 it now spends annually in offering academic help to minority students.

Lujan created the Early Identification Program which identifies undergraduate minority students of promise and helps them prepare for graduate and professional studies.

As for being named new vice provost, Lujan had this to say:

"After 10 years in minority affairs, it's time for new energy and new ideas. In my new position, I hope to continue to help the University get poised for its role in America's third century."

Following graduation from St. Joseph's, Lujan spent one year at St. Stephen's Seminary on O'ahu then went to St. Mary's College in Moraga, Calif., where he received his bachelor's degree in 1958. Then followed a Master's from the University of California, Berkeley in 1960 and a doctorate from the University of Idaho in 1964. He was at the University of Kansas from 1964 to 1977 where he held a variety of academic and administrative positions. He was the first director of the Division of State Planning and Research for the state of Kansas in 1974.

His academic, professional, administrative and organizational credentials are numerous and he has published a number of books, monographs and articles. His current research and teaching includes a just completed book length manuscript entitled **Nana Pono,** a study of traditional Hawaiian values in modern life which is now under review.

Dr. Lujan, who also taught at St. Louis School 1960-62, has remained in touch with Hawai'i through his years in higher education. He worked with Alu Like Inc. and its then director, Winona Ellis Rubin. In 1979 he participated in an Administration for Native American Needs Assessment Study and was co-chair with Mrs. Rubin of the Hawaiian Leaders National Panel. He also lectured as a guest of the Hawaiian Studies Program at the University of Hawai'i Manoa and worked both as a teacher and friend with former director Abraham Pi'ianai'a.



Dr. Herman Damien Leilehua Lujan

One of his sons, Mark, manages a restaurant in the Bay Area and another son, Timothy, lives in Peleau with his wife, Dana, and son, Timothy Leilehua, and is caring for the family kuleana. Dr. Lujan and Tim are ranching on the kuleana, rebuilding the family ranch started by Samuel Lujan and known as the Lujan Farm and Ranch.

A daughter, Laura, and two grandchildren, Michael Keaohou and Andrea Molehu, live in Poulsbo, Wash. Dr. Lujan's uncle, retired paniolo John Purdy, is a well-known kama'aina in ranching circles. A cousin, Susannah Purdy Okamura, lives at Pepe'ekeo.

Lujan and his wife, the former Carla W. Williams of Berkeley, reside on Bainbridge Island. She is currently Director of Emergency Services for Kitsap Mental Health Services, the provider of such services to Kitsap County in Washington. She works out of Bremerton.

Mrs. Lujan is a 1982 UW graduate with a bachelor's in social work. She got her Master's in the same field in 1984 from the Seattle campus. Mrs. Lujan had returned to school after first raising her family.

Dr. Lujan proudly notes that "whatever I have accomplished has been inspired by my parents, Samuel and Alice Lujan."

Revised OHA Culture Plan Ready

After nearly a year in discussion, debate and approval, the Office of Hawaiian Affair's Culture Division has published a revised Culture Plan.

The former 1982 Plan called for a biennial and a four-year review which were not accomplished. Hence, the Culture Division convened an advisory group of various scholars, artisans, and knowledgeable individuals to review it.

Advisory group members are: Haunani Apoliona, Alu Like O'ahu Island Center; Patrick Ching, artisan; Dr. Michael Graves, Department of Anthropology, University of Hawaii Manoa; Lydia Maioho, Curator, Mauna 'Ala; Edith McKinzie, instructor, Honolulu Community College; Rudy Mitchell, Cultural Specialist, Waimea Falls Park; Kaipo Moses, artisan; Carol Silva, Archivist, State Archives of Hawai'i; and Eleanor Williamson, Department of Anthropology, the Bernice Pauahi Bishop Museum.

As stated in the chairman's message, "Culture is not just the material or physical aspects of a people, such as dance, arts, crafts and sports . . . Our language genealogies, historical sites, treasures and even the plants and animals are a vital and integral part . . ." of Hawaiian culture. Unlike the previous Plan, there are three new subject headings which touch upon the chairman's message: Na Mea Pono a na Mea Mana'o o na 'Oiwi **(Traditional Values and Beliefs),** Na La'au a me na Holoholona Hawai'i **(Native Flora and Fauna)** and Mo'oku'auhau **(Genealogies).** There is also an additional section, He 'Olelo Paku'i **(Addendum),** which lists various public and private agencies and organizations whose interest is part of Hawaiian culture. This list also provides a description and information concerning the available services of that particular group. It is the intent and hope of the Culture Division that this addendum will help individuals and organizations interested in Hawaiian culture to locate the appropriate services needed.

This new Culture Plan is expected to be implemented during the next two to four years when it will be reviewed again by another advisory group. There are 1,000 copies being printed of this 32-page document. Copies will be made available at each Office of Hawaiian Affairs island office and at the main office in Honolulu during the latter part of this month. Copies will also be distributed to the various State and private libraries and other Hawaiian organizations and agencies.

It is noteworthy that this Culture Plan uses Hawaiian as the primary language for its headings followed by a translation in English which is italicized. There is a Pule Ho'ola (a life giving prayer) used as an invocation to the publication and is published for the first time. It is a prayer from the traditions of Kanalu, a priesthood of navigators and astronomers. The document is well illustrated with several photographs, including copies of the 1839 genealogy book of Kamokuiki and of Ka Mo'olelo by Davida Malo.

13th Keiki Hula Slated Aug. 18-20

The 13th Annual Queen Lili'uokalani Keiki Hula Competition is scheduled for Aug. 18-20 at Kamehameha Schools' Kekuhaupi'o Fieldhouse.

Solo competition is on tap the first night and kahiko the following night. Both competitions begin at 6 p. m. The auana competition starts at 12 noon on Saturday, Aug. 20.

Tickets are $4 for each day's performance. Tickets and all other information may be obtained by calling the sponsoring not-for-profit Kalihi-Palama Culture and Arts Society at 521-6905. The competition is also sponsored in part by the State Foundation on Culture and the Arts through appropriations from the Hawai'i State Legislature.

Halau Hula Olana, under Howard and Olana A'i, took five of the six titles in the 1987 competition, including the Master and Miss Keiki Hula.

The competition offers Hawai'i's children an opportunity to competitively demonstrate their achievements in the traditional art form of the hula. The three-day event honors Queen Lydia Kamakaeha Lili'uokalani who was born Sept. 2, 1838 and died Nov. 11, 1917.

OHA's First New Books Published

The Office of Hawaiian Affairs will have two new books available at its offices throughout the State during the month. They are **Mo'oku'auhau** (Genealogies) and **Ho'okipa** (Hawaiian hospitality). These books were developed by the Culture Division to provide more and better information concerning Hawaiian genealogies and what has been termed as "protocol."

Mo'oku'auhau is based upon a survey/inventory study done under a grant from the National Historical Publications and Records Commission of the National Archives. It has two sections: an overview of why and how genealogies are important for Hawaiians and stresses the cultural values and insights of how genealogies functioned in traditional Hawaiian society. The second section is a resource of information about how one can begin a genealogy and where one may be able to find genealogical information and materials in the State.

In the Administrator's Preface, he writes that **Mo'oku'auhau** "is by no means the final word on Hawaiian genealogies and it is not meant to be . . . Through this book we are beginning our efforts . . . by providing information services and access to further the research and study of Hawaiian genealogies."

Ho'okipa is a book developed from the great demand to have some type of information provided on traditional Hawaiian hospitality, that is the welcoming of guests or strangers. Part of the renewed interest comes from the many formal welcomes held by OHA and other organizations for visitors from other indigenous agencies. The book is based upon the earliest and primary materials available recorded by Hawaiians or in Hawaiian from Hawaiian sources. There are proverbs, stories and historical accounts used to illustrate each part of the process of Hawaiian hospitality. The actual Hawaiian text is given followed by a translation in English. The book is divided into topic sections such as kahea **(to call),** honi ihu **(touching of noses),** the preparation of food and 'awa, and ho'okupu **(gift giving)** which outline a process in which Hawaiians welcomed strangers to their home. The most provocative statement of this book is the linkage of Hawaiian identity with the act of hospitality. This may well explain why we hold fast and even become very critical of the abuse of the "aloha spirit," especially in its commercial use.

Both books have illustrations and are printed in a larger text for easy reading. The sources used are listed in a bibliography. There are only 2,000 of each book printed for the first edition. Written in the Chairman's introduction are these words which speak well of what the book is intended to do: "I hope and pray that those who read this material will understand more of our culture and customs, and be inspired and proud of our people. I also want to encourage our people to continue the practice of ho'okipa so that we may continue to greet others to our land, for we are the Hawaiian people."

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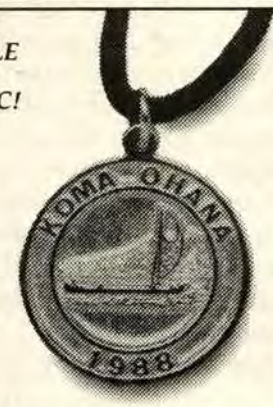

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Contest will be held for nine consecutive weeks in July, August & Sept. every Wednesday and Friday — only on KCCN. New bumper stickers will be available at all 14 Times Supermarket locations. No purchase necessary.

OHA Board Business

By Edward Michelman
Public Information Officer

The May 21 meeting of the Office of Hawaiian Affairs Board of Trustees on Hawai'i was held in the Hawai'i County Council Room in Hilo. A number of important policy decisions resulted.

Reparations Contract

The Board entered into an agreement with Attorney Jon Van Dyke, a highly respected expert on constitutional law, and the Native Hawaiian Legal Corporation (NHLC), to research and draft a reparations bill to be introduced into the U. S. Congress. Among concerns to be addressed are:

1. Self-determination and self-sufficiency
2. Protecting native rights
3. Preserving traditional culture
4. Title to a land base
5. Revenues
6. A perpetual royalty from the State of Hawaii revenues
7. A perpetual royalty from the Federal Government resource revenues (related to federal activities in Hawai'i)
8. Protection for Hawaiian-owned lands from adverse possession
9. Tax exemptions for lands in trust
10. Right to sue the U. S. government
11. Terms to amend the reparations act

The agreement also calls for Van Dyke and NHLC to update and revise justification and supporting documentation as well as to develop a plan and budget to secure reparations.

The $55,000 contract requires completion of all work by October 30, 1988.

Among purposes of OHA as set forth in state law, is "serving as a receptacle for reparations" from the federal government.

Right to Sue Legislation

Trustees reaffirmed their support of right-to-sue legislation passed by the last session of the Hawaii State Legislature. The Board adopted a statement saying, in part, "While this legislation is not perfect ... we strongly support this bill as a major and significant first step in insuring the integrity of our Native Hawaiian trusts."

The statement noted that, of the seven concerns voiced by OHA in connection with the original right-to-sue proposal, the final bill incorporates six out of OHA's seven recommendations.

Memorandum of Agreement with the Office of the Lieutenant Governor

The Board ratified an agreement between OHA and the Lieutenant Governor's Office. The document formalizes a working relationship between the two offices to promote voter registration and participation of the Hawaiian community throughout the State in the electoral process.

"Support for Independence of the Tahitian People from France and a Halt to the Bombing of the islands of Moruroa and Fangataufa"

A motion was adopted to approve an expression of support for both issues. The subject was referred back to the External Affairs Committee to draft a formal resolution. The motion for support was originated by Trustee Moanikeala Akaka. Chairperson Moses K. Keale Sr. voted against the proposal.

Plebiscite to Create a Single Class of Native Hawaiian Beneficiaries with Regard to Benefits of the OHA Trust.

The Board adopted a resolution to conduct a plebiscite in order to determine whether every person of Hawaiian blood "shall have the right to enjoy the benefits of the assets managed by the Office of Hawaiian Affairs as provided by policies of the Board of Trustees of the Office of Hawaiian Affairs. The term, 'Native Hawaiian' shall mean all descendants of the indigenous people inhabiting the Hawaiian Islands previous to 1778."

All qualified voters of Hawaiian ancestry will be entitled to participate in the plebiscite.

The resolution was brought before the Board in Hilo on the recommendation of OHA's Ad Hoc Committee on Ceded Land Entitlement, chaired by Trustee Rodney Keali'imahiai Burgess III.

The plebiscite is expected to be held in connection with the OHA election this November. The results will apply only to OHA and will not affect the Hawaiian Homes program.

The resolution notes that the present blood quantum definition of native Hawaiian has divided the Hawaiian community and is contrary to Native Hawaiian culture and tradition. It also states that the blood quantum restrictions were developed and approved by those with no native Hawaiian blood.

The language adopted by the Board recognizes that native Hawaiians with 50 percent or more Hawaiian blood may have social and economic needs greater than the general Hawaiian community. Accordingly, provision is made for the establishment of policies giving priority to that group.

A statement issued on behalf of the Board of Trustees called the plebiscite "a major step in self-determination for the Hawaiian people." "For the first time in history," the statement said, "voters of Hawaiian ancestry will be given the opportunity to determine for themselves who shall be considered Hawaiian in connection with benefits provided by the Office of Hawaiian Affairs."

If the single beneficiary class is adopted, the resolution calls on OHA to take all necessary implementary action.

The June meeting of the Board took place on the 25th on Mau'i. A report on action taken at that meeting will be in next month's Ka Wai Ola O OHA.

Input Needed for Restitution Bill

Federal legislation seeking restitution for illegal seizure of the Hawaiian kingdom in 1893 is being drafted by the Native Hawaiian Legal Corporation which has been assigned this task by the Office of Hawaiian Affairs. The legislation will eventually impact all Hawaiian people.

The 1983 Native Hawaiian Study Commission in its dissenting report recommended that the U. S. Congress acknowledge the illegal actions of the United States in seizing the Hawaiian kingdom, and commit itself to making restitution to native Hawaiians for the loss of land and self-government.

In order for NHLC to accomplish the task of addressing as many Hawaiian concerns as possible, it is requested that all interested persons of Hawaiian ancestry submit their written comments on this matter to the following:

Restitution Project
Native Hawaiian Legal Corporation
1270 Queen Emma St., #1004
Honolulu, Hawai'i 96813

There will also be public meetings on all islands to receive community input. Please call 523-8447 or the OHA office on your respective island for time and location.

Formal public hearings will be held at a later time should proposed legislation result from this initial draft.

Three Isle Students in Peace Child Play

Three Kamehameha students will tour with different companies performing "Peace Child," a bilingual (English/Russian) play promoting world peace that is performed around the globe each summer.

Senior Kimo Pokini, junior Kaipo Schwab and sophomore Marna Baricuatro are Hawai'i's first participants in the play which is sponsored by a seven-year-old private non-profit organization based in Fairfax, Va. They were selected from among 14 Kamehameha drama students who auditioned for Steve Riffkin, a member of Peace Child's board of directors who visited Hawai'i in March.

Pokini will tour the Western U. S., Schwab will tour the Soviet Union and Baricuatro will tour Poland. Each tour lasts about a month and takes place in June and July.

Some 450 students, one-half each from the United States and Soviet Union, will tour the two countries and Poland this summer in groups of 30. Each will perform the same basic play, with unique variations.

The play's plot revolves around a group of young people expressing their fears regarding a possible nuclear holocaust. Through dialogue, song and dance, the youngsters propose ways in which people can achieve world peace.

Ka Himeni Ana Has July 22 Deadline

"Join us at Ka Himeni Ana 1988. You will enjoy the sweet, melodic singing of Hawaiian music in the old fashioned manner as it stirs happy memories of days past."

This is the way founder, organizer and sponsor Richard M. Towill of Ka Himeni Ana puts it in a letter to friends and the interested public announcing the no amplification program Aug. 12 and 13 at 8 p. m. in Orvis Auditorium on the University of Hawai'i Manoa campus.

It will be the sixth annual contest of old Hawaiian songs without microphones. Groups may contain neither less than two nor more than five singers and members may be any age. Only songs in the Hawaiian language composed prior to World War II are eligible.

Registration deadline to enter the contest is July 22. Call Marge Hansen at 842-1133 for information and tickets which are $5. Because of limited seating, reservations are encouraged.

Cash prizes in the amounts of $1,000 for first place, $600 for second, $400 third and $200 fourth will be awarded.

Bishop Museum Seeks Volunteer Summer Help

Outdoor lovers are needed for the Bishop Museum's summer natural history program for youth, "Life Preservers." Focus of this program is on endangered species and conservation of wildlife. Volunteers are needed to assist museum education staff with children of different ages.

The week-long sessions this month are July 11-15 (children ages 7-8); July 18-22 (ages 9-11); and July 25-29 (ages 12-14). Volunteers work 8 a.m. to 4 p.m. Monday through Friday.

Field trips are scheduled to visit the museum, Hawaii Nature Center, Sea Life Park and Honolulu Zoo. What a great opportunity to share and expand your knowledge!

Also, help the museum prepare for the Chinese Bicentennial celebration by volunteering to work with the On Char collection of photographic negatives. You'll describe and videotape the images under the supervision of the museum's Photograph Collection staff. Call 848-4180 to volunteer for these or other interesting museum tasks.

Hawaii's Flowers Accentuate 72nd Observance

Colorful Parade a Fusion of Music, Pageantry

Another colorful event once more highlighting the blossoms of Hawai'i's multitude of flowers passed into history as the 72nd annual King Kamehameha Floral Parade was held June 11 under a bright mid-day sun.

Three thousand participants in 88 units thrilled thousands of spectators along the parade route which began in front of the statue of Kamehameha the Great on King St., down Punchbowl St., onto Ala Moana Blvd., into Waikiki down Kalakaua Ave., and ending on Monsarrat Ave. at Queen Kapi'olani Park where entertainment and a Ho'olaule'a were held. Presentation of awards to parade winners was also made from the park's bandstand.

The parade marked the 116th celebration of Kamehameha Day and it turned out to be another outstanding undertaking by the sponsoring King Kamehameha Celebration Commission.

While the parade was the highlight of June festivities honoring Kamehameha, there was the statue decorating by Hawaiian organizations the night before, a statue ceremony before the parade on the early morning of June 11 by the Daughters and Sons of Hawaiian Warriors and the 15th annual King Kamehameha Hula Competition June 24 and 25 at the Neal S. Blaisdell Center.

Pa'u Queen Doveline Borges led a bevy of smiling pa'u princesses on their handsome animals and in their beautiful dress. Also included were the always beautiful and colorful floral floats; Hawai'i's own Royal Hawaiian Band under the direction of Aaron Mahi; fast-stepping high school drill teams; snappy military marching units; and convertibles bedecked with flowers and carrying the likes of Grand Marshall John D. Bellinger; Desiree Moana Cruz, newly-crowned Miss Hawai'i; Governor John David Waihee III; Mayor Frank Fasi; and O'ahu May Day Queen Namahana Kalama-Panui.

One eye-catching group was Halau Hula O Maiki which had its young dancers as a marching unit, a float and its Hula Malie mounted unit. All were colorfully attired in bright red palaka shirts in keeping with the paniolo theme.

The halau, which on May 30 held its fourth Founder's Day Celebration in honor of Aunti Maiki Aiu Lake, was judged best in the entire parade at the awards presentation. It also won first place in the Mayor's award for commercial float and second in the private mounted units. Coline Aiu Ferranti, one of Aunti Maiki's daughters, now heads the halau and the other functions under Kawena Corporation.

Office of Hawaiian Affairs Trustee Kevin M. K. (Chubby) Mahoe kept the crowd at the Ft. DeRussy end of the parade route entertained with his commentaries and singing, a parade role he assumes annually.

Parade winners:

Best in Entire Parade—Halau Hula O Maiki.

Governor's Award for Outstanding Float—Kamehameha Schools.

Lt. Governor's Award for commercial float—Halau Hula O Maiki.

Grand Marshal's Award for non-commercial float—Ahahui Ka'ahumanu.

Commission Chairperson's Award for commercial float—Hui Nani Dancers.

Commissioner's Award—Joan Lindsey Hula Studio. There was no non-commercial award.

Private Mounted Units—1. Ho Aloha Anuenue Hololio. 2. Halau Hula O Maiki. 3. Nali'i Wahine Hololio.

Pa'u Units—1. Island of Ni'ihau. 2. Island of Kaho'olawe. 3. Island of Kaua'i.

Pa'u Princess—1. Island of Ni'ihau and Island of Kaho'olawe, tied. 2. Island of Mau'i. 3. Island of Lana'i.

Marching Unit—1. Cincinnati Connection. 2. Kamehameha Schools Tall Flags.

Decorated vehicle, commercial—1. Miss Hawai'i. 2. Voice of Hawai'i (California).

Decorated vehicle, non-commercial—1. May Day Queen Court. 2. Kamehameha Schools.

Playing the role of King Kamehameha this year was Val Mahuka Sr. who rode atop the king's float which has been decorated the past several years by the Kailua Hawaiian Civic Club.



Miss Hawai'i 1988 Desiree Moana Cruz waves to the crowd in this first place decorated vehicle, commercial division, Mustang.



Pa'u Queen Doveline Borges is a picture of beauty and graciousness astride this handsome horse.



The men of Halau Hula O Maiki proudly display their banner as three of their units follow. The halau took two first places and a second.



Theresa Malani gives the invocation and a brief message at a simple ceremony marking King Kamehameha Day June 11 at the famous statue. Sponsored annually by the Daughters and Sons of Hawaiian Warriors, the program also featured Watters Mahiole Martin who spoke on the Kamehameha legacy.



The Cincinnati Connection drill team from Ohio was judged first place winner among marching units, ahead of Kamehameha Schools Tall Flags.

Fourth Annual Founder's Day Celebrations

Making Rainbow Connection at Kahikolu Event

By Kenny Haina, Editor
Ka Wai Ola O OHA

It was a day to make a rainbow connection with someone you loved, a day to have fun and relax and a day of sharing with one another while enjoying five solid hours of continuous Hawaiian entertainment, hula and lots of memories.

The 11 groups and individuals who performed had their own connections with the late Aunti Maiki Aiu Lake in whose honor the Fourth Annual Founder's Day attracted more than 2,500 on Memorial Day, May 30, to Kahikolu, the memorial garden dedicated to the founder of Halau Hula o Maiki on the campus of St. Francis High School in Manoa.

Virtually all of those who performed were touched in some way in their association with Aunti Maiki, more especially as a student of her halau. It was fitting, therefore, that another large outpouring of her "graduates" came to join the thousands of others in honoring her.

Together they put on another warm and most enjoyable program well worth the $10 admission donation, net profits of which will go into Aunti Maiki's dream of a school building where all people can come to learn Hawaii's culture and history through song and dance.

And when the Brothers Cazimero, the Gentlemen of Na Kamalei and the women of Na Pualei O Likolehua with Leina'ala Kalama Heine closed the program a little past the 4 p.m. closing hour, time didn't matter to the still large crowd that remained to the end.

They enjoyed the show and the cause it represented. They enjoyed the $4 plate lunch of laulau, generous portions of teriyaki chicken, rice or poi and haupia or plenty of shoyu chicken with oodles of noodles. There also was a wide selection of na mea ono home-baked goodies ranging from cookies, brownies, cup cakes, cakes to bread and other things. Even mountain apples were for sale via donation.

There were balloons to make your own personal rainbow connection, shave ice and leis for sale. It was a nice, balmy warm day with enough of a breeze to make it comfortable and a very light sprinkle at mid-afternoon to add a little variation.

It wasn't your bright lights and spruced up kind of show. It was down home, ohana and aloha all mixed together. The crowd was given bonus treats time and again as many professional exponents of the hula were in the crowd and needed little coaxing in volunteering a number or two. That's the way it went all day and the crowd soaked it up.

Another bonus was the appearance of singer Emma Veary who thrilled the crowd with three beautiful selections while Randall Ngum did an interpretive dance on two of them. He also danced to the chanting of his sister, Shawna, in his Hawaiian presentations.

Two beautiful horses from Kawena Corporation stood by and watched as the young girls of the halau did a paniolo number, "Hu'ehu'e," telling of life on the Hawaii ranch. The men of the halau also entertained the crowd in their paniolo routine. All of the dancers were dressed in bright red palaka shirts, indicating a pronounced presence of palaka power.

Four groups performing for the first time were Na Wahine No Me Ka Ha'aha'a Mai Maiki, Kumu Hula Karen Aiu Costa, a daughter of Aunti Maiki and sister of Kumu Hula Coline Aiu Ferranti of Halau Hula O Maiki; St. Theresa's Hula Halau, Kumu Hula Momi Aarona Kepilino; and the group Kilauea, Joe DeFreis, Kenneth Fisher, Leighton Kawai, Keala Montervon; and Kumu Hula John Keola Lake's Na Hanona O Ka Halau Hula Pa Ola Kapu, St. Louis School.

Victor and Kuulei Punua and their Hula Halau O Kuulei Punua from Kaua'i peformed Tahitian and Hawaiian dances with the largest contingent of dancers assembled for this annual event. Halona, a group which appears every year in providing up front and supportive entertainment, again did outstanding work. Manu Palama, Kimo Alama and Manny Kaehuaea form the nucleus of the group with Office of Hawaiian Affairs Trustee Kevin M.K. (Chubby) Mahoe oftentimes being the fourth member of the group. Mahoe again handled some of the master of ceremonies duties as he does every year.

There was a 1.6-mile Hula Malie fun run/walk which officially opened the program, covering a distance from Puck's Alley to Kahikolu. The first male runner across the finish line was Norman Nagata, a state worker with the Department of Agriculture. The first woman finisher was Cathy Ogino who works in the cardiac monitoring section of Queen's Medical Center.

The day ended with the release of hundreds of colored balloons, certainly a colorful finish to an outstanding program.



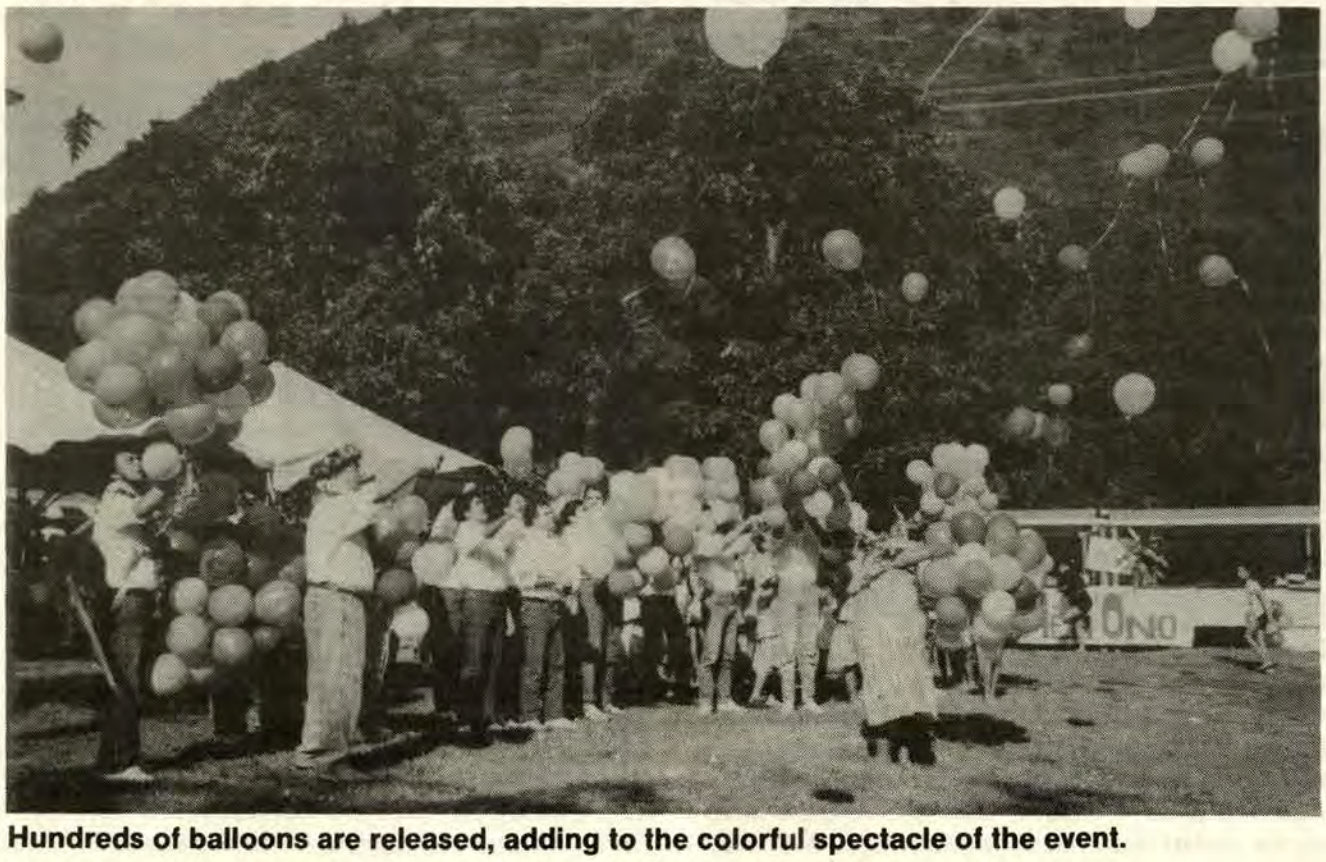
Karen Aiu Costa, a daughter of Aunti Maiki, of Na Wahine No Me Ka Ha'aha'a Mai Maiki, at far left, dances with members of her halau.



Coline Aiu Ferranti, left, and Lee Pua-Keala Mann, of Halau Hula O Maiki pause a moment from their busy rounds of running the Fourth Annual Founder's Day Celebration at Kahikolu.



The girls of Halau Hula O Maiki in their paniolo attire dancing to "Hu'ehu'e."



Hundreds of balloons are released, adding to the colorful spectacle of the event.

Kaanapali Facility is Hawaiian Owned and Operated

Native Ocean Sports, Culture Alive and Well

By Kenny Haina, Editor
Ka Wai Ola O OHA

"Waikiki is so used and abused already. I look at it and I cry. I'm hurt. I don't want to see the same thing happen to Kaanapali," lamented a former Honolulu resident who surfed the Queen's Surf area for over 20 years.

Because of what he saw at Waikiki, Randy Burgess and three others set up the only Hawaiian owned and operated business along the Kaanapali strip giving instructions in native Hawaiian ocean sports—outrigger canoe paddling, surfing and surfboard riding. Plans are in the works to add Hawaiian-type fishing such as spear fishing, net throwing and laying nets.

Burgess and other members of their Maui Beach Center at the Whalers Village on Kaanapali Beach adjacent to the Maui Westin Hotel also conduct Hawaiian culture tours on the only commercial double hull sailing canoe in the world—the E 'Ala, on loan from the Wai'anae Hawaiian Civic Club through the assistance of Agnes K. Cope, executive director of the Waianae Coast Culture and Arts Society Inc.

They sail offshore at Kaanapali, giving a history of the place and to the channels at Pailolo, Kolohe and Auau. The E 'Ala is captained by Gil Santiago of Waihee who proudly declares he is one-quarter Hawaiian. Like Burgess, he has over 20 years of experience in surfing.

The E 'Ala is only one of three double hull canoes in Hawai'i. The others are the Hokule'a and the Mo'olelo, owned by the Lindsey family of Lahaina which rests in their oceanfront backyard when not gliding along on the ocean. The Mo'olelo is privately owned and is not in commercial competition.

Burgess said he often hears people asking where's the Hawaiian at Kaanapali. He says, "I'm here. We dispense Hawaiian music, meet other Hawaiians, cut coconuts, explain our Hawaiian culture, legends and traditions and anything else Hawaiian the visitor requests."

"We've had Sam Ka'ai and Leon Sterling of the Hokule'a on some of our E 'Ala trips explaining about double hull canoes, the Hokule'a and other cultural information," he observed.

Burgess explained that his main thrust is surfing but when he gets on E 'Ala "I always feel some very heavy mana; I get very spiritual and I get a big lift. This canoe really does something to me."

Burgess, who virtually heads all operations of



Randy Burgess of the Maui Beach Center at Kaanapali, who teaches native Hawaiian ocean sports, instructs this young lady on the proper way to position herself on a surfboard as others look on.

Mau'i Beach Center with his brother, Rodney Keali'imahia'i Burgess III, said they are also thankful to Alu Like Inc. for its employment training program in providing them with the right kind of workers. Of the dozen or so employees they have, a majority of them are Hawaiians. Two other partners who started with the operation are no longer involved.

Santiago, incidentally, learned about the Kaanapali waters and double hull canoes after eight years with the Mo'olelo. In essence, E 'Ala is now his "baby."

In addition to its Kaanapali location, Maui Beach Center is also in Lahaina across from the new Cannery Shopping Center on the ocean side at 1295 Front St. This shop deals heavily on retailing such items as surf and body boards, beach wear and equipment and a full line shop for ocean activities.

While native Hawaiian ocean activities kept the center operational, Burgess said they had to join the competition about a year ago in going contemporary with snorkeling, scuba diving, catamaran and glass bottom boat rides, charter fishing, helicopter, van and neighbor island catamaran tours.

Burgess believes Hawaiian waters should be



Gil Santiago, captain of the E 'Ala, is shown with one of the steering oars.

confined to Hawaiian activities, noting that such thrill craft as jet skis shouldn't be in Kaanapali. "I'm not against anyone going into business but these kinds of crafts shouldn't be in Kaanapali," he declared.

Maui Beach Center is proud of the fact it has the only surfing safari in operation. Following surfing lessons first thing in the morning, Burgess' crew takes the group on vans to the best surfing spots in the area and puts these eager students to the test.

Burgess tells them about safety tips while on the board, timing, paddling, getting off, lying down, how to ride the waves, standing, placing hands properly in preparation for standing, how to follow a guide line and everything else one needs to know about surfing.

He puts his students through a dry run and tells them about wave and ocean conditions, what to look for and how to avoid accidents.

Burgess is full of energy and know-how about native Hawaiian and all ocean sports. He is a firm believer that native Hawaiian ocean sports should be perpetuated and that Maui Beach Center will continue to take the lead in this area.

Some Facts on Nov. 8 OHA Election

In its continuing effort to have Hawaiians register and to come out and vote on Nov. 8, 1988, the Office of Hawaiian Affairs has produced a candidate fact sheet listing some important information on the election.

There are four seats available in this year's election with the incumbents being OHA chairman Moses K. Keale Sr., Kaua'i and Ni'ihau; Louis Hao, Moloka'i; Moanikeala Akaka, Hawai'i; and Thomas K. Kaulukukui Sr., at-large.

The other five Trustee seats will be available in 1990 and are currently held by Rodney Keali'imahiai Burgess III, at-large; Clarence F.T. Ching, O'ahu; A. Frenchy DeSoto, at-large; Manu Kahaiali'i, Mau'i; and Kevin M.K. (Chubby) Mahoe, at-large.

Candidacy Requirements

OHA Trustee candidates must be of Hawaiian ancestry and if running for the seat of a specific island must reside there. At-large candidates may live anywhere in the state. Candidates must be at least 18 years of age, registered to vote for OHA and not currently holding or running for any other public office.

Voter Requirements

OHA voters must be of Hawaiian ancestry, declared by signing the Office of Hawaiian Affairs Election section of the voter affidavit.

Voters of all islands vote for all candidates and while specific island candidates could lose on their own island, they could still win the election because they have won the majority of votes on a statewide basis.

Nomination Papers

OHA candidates must have a minimum of 25 registered OHA voters sign their nomination papers. Each signature is verified as a registered OHA voter. As a security measure, it is probably best to have a surplus number of signatures in the event that some voter signatures are found to be invalid.

For O'ahu residents, nomination papers should be filed at the Lieutenant Governor's office. Residents of other islands can submit their papers to their respective County Clerks to time stamp and forward to the Lieutenant Governor. There is a filing fee.

Deadline for candidates to file nomination papers is Sept. 9, 1988.

Non-Partisan Election

OHA candidates are non-partisan and as such need not declare a party choice to run for office. OHA voters are also non-partisan when they vote in the OHA election.

OHA Election Date

There is only **one** OHA election. **It is held at the same time as the General Election on Nov. 8, 1988.**

Young Adult Seminar at Kawaiaha'o Church

Kawaiaha'o Church is hosting the 10th Annual State Young Adult Conference July 8-10 on the church grounds.

"Unity Through Jesus Christ" is the conference theme. Purpose of the conference is to praise, honor and glorify the Lord Jesus Christ. Among seminar topics are child abuse, single parenting and attitudes.

Seminar leaders are Leina DeCosta, Kahale Moore, Kauilani Ramos and the Rev. Dean Fujii. Child care service will be available for the July 10 session.

Hui Laulima, the church's young adult group, is coordinating the event with Maile Sefo, group chairperson, as coordinator. For full information and registration, call Sefo at 536-5734. Other officers who may also be called are Pat Warren, vice president, 943-4383 or Ruby Donlin, secretary, 259-7154.

Museum Concert Series Opener Slated July 21

Ke Ano Ahiahi Bishop Museum summer twilight concert series opener at 7 p. m. July 21 features Olomana, Moe Keale and the hula halau of Frank Hewett and Lydia Kauakahi.

Tickets are $5 in advance at the House of Music and the Museum and $7 at the gate. Food is available and early picnics on the Great Lawn are encouraged.

Kalaupapa Holds Distinct Rich Hawaiian Heritage

Land of Spectacular Contrast and Beauty

By Linda Kawai'ono Delaney
Land Officer

Geologists tell us that Kalaupapa Peninsula was formed by the volcanic acts of Kauhako and was originally separate from the rest of Moloka'i. Even the district name—meaning "flat leaf"—echoes the startling contrast of this level point of land to the deep valleys which act as boundary walls and typify the North shore of Moloka'i.

This spectacular contrast and beauty of 1300-foot cliffs dropping down to the sea has been recognized by National Natural Landmark status.

Jutting from the waters off-shore are two small islands. Mokapu—rounded like a honu—is associated with stories of turtles who frequent this area and nest at the far sweep of the bay. The other, reminiscent of a shark's fin breaking the surface, is understandably linked to stories of mano.

Without the competition of high-rises, cars and "boom boxes," the spiritual wonder of this area walks at your elbow—felt but just out of sight, nudging enchanted imagination.

Distanced by geography and history, Kalaupapa holds a distinctly rich traditional Hawaiian heritage. Best-known for the painful experiences of the leper colony decreed in the 19th century, this area is also home to significant archaeological and cultural treasures.

The main village site—estimated to be a thousand years old—is near Siloama Church at Kalawao. Acres of intact enclosure walls, heiau and agricultural terraces used for sweet potato cultivation roll from the base of the pali down to the edge of the ocean.

Nearby Waikolu Valley contains canoe sheds and extensive taro terraces. Along with Wauakeia and Waihanau, these valleys form the eastern-most boundary of the Kalaupapa National Historical Park.

The animation of tradition, though, adds a dimension and substance which stone alone fails to convey.

Outside the village is a birthing stone. According to legend, this naturally-molded rock was stolen from "topside" by the ali'i of Kalawao. With the birth of a royal child imminent, this chief gathered his warriors at the base of the trail. Seeing his preparations for battle, the stronger Moloka'i ali'i assembled their army above.

While the army waited on top, the women of Kalawao took another, unguarded trail and successfully carried the stone back.



Here is the birthing stone as described in story.

One of the best-remembered stories is of the "Old Woman's Cave." Invisible from the car path generously called a road, the cave is actually a section of lava tube where an old ceiling collapse has created an entrance. Sheltered from the unrelenting wind above, the floor is a sudden and lush burst of velvet-green ferns.

As recalled by Richard Marks, an old Hawaiian couple used to come and stay at the cave while they gathered salt. Growing fearful that the cave would be taken by others if they left, the couple decided to live at Kalaupapa.



Looking out from inside the "Old Woman's Cave" one sees another puka and the Pacific Ocean beyond.



Mokapu island beyond trees is associated with stories of turtles.



Pictured here is a ko'a or fishing shrine.

With time, the old man died. The old woman continued to live in the cave—using the mauka portion as a sheltered sleeping place, and the longer makai area as a working space.

This lower area "pukas out" of the cliffside about 200 feet above a reef. Entering, sparks of light glint off the walls—small prisms of salt crystals reflecting the sun.

Also popular and widely-shared at Kalaupapa are "ghost stories." Evidence of the strength of the spirit world as a continuing force, such stories are not always rooted in the distant past.

One example is of the sailor who fell to his death while helping to build the lighthouse. Unable to immediately transport his body back to Honolulu, he was taken to a room in the nearby stone house. Ever since, any woman who sleeps in the same room has experienced his presence.

The intensity and number of patients who have died at Kalaupapa also continues to be felt.

While touring the relatively new treatment facility at Kalaupapa, the "make room" was pointed out. Closest to the nurse's station, this room is reserved for the most seriously ill. The "call box" above the bed has been removed—for even when no one was in the room, urgent buzzings for help were still heard at the station desk.



Some of the village walls are seen here at left.

'Sun Proof' Tips in New Cancer Brochure

Sun tanning can be dangerous to your children's health now that summer is here and they're soaking up the sun at the beach or playground. Besides painful sunburns or premature skin aging, excessive sun exposure can also cause skin cancer.

To find out what you can do to "sun proof" your children, call the Cancer Information Service for their free brochure "For Every Child Under the Sun." This pamphlet contains sensible sun protection advice that every parent will want to know. Call the CIS at 524-1234 weekdays between 8:30 a.m. and 4:30 p.m. to request a copy. Neighbor island residents can call collect.

Mission Houses Museum Plans Glorious Fourth

Celebrating the glorious Fourth comes alive on the grounds of the Mission Houses Museum July 4 from 9:30 a. m. to 3:30 p. m. when a "living history" program recreates an early 19th century celebration of American Independence Day with an exciting array of activities.

This unique community celebration is free and open to the public. Call 531-0481 for more information.

Committee Announces Delegates for Aug. 14-17 Festival in Australia

Final selection of delegates attending the Fifth Festival of Pacific Arts Aug. 14-27 in Townsville, Australia, have been announced by the Hawai'i Organizing Committee which is being coordinated by the Kamehameha Schools at the request of Governor John David Waihee III and the State Foundation on Culture and the Arts.

The entire performing arts group and all student interns are Kamehameha students.

Chairman of the Hawaii delegation is Myron B. Thompson, a Bishop Estate trustee. Others and their assignments are Bob Worthington and Julee Abe, coordination; Momi Naughton, visual arts; Fong, performing arts; Russ Makanani, logistics; and Puanani Fernandez-Akamine, communication/media.

Others attending are the following artists and their haumana:

Charlotte Leimakani Cathcart, Hawaiian quilting and featherwork. Dayna-Ann Mendonca, junior, Kane'ohe.

Bill Char, floral lei making. Lynn Lastimado, junior, Honolulu.

Moana Kalikookalani McPherson Eisele, skilled in a number of art forms, including kapa making, featherwork, floral lei making and hula implement making. Lisa Jack, freshman, Honolulu.

David Hi'ilani Eskaran, traditional and contemporary carving. Hailama Farden, junior, Wai'anae.

Alapa'i Hanapi, self-taught carver, skilled in both traditional and contemporary forms. Thord Kamaka'ala, senior, Ka'a'awa.

Patrick M. Horimoto, expert in 'ie'ie root weaving as well as in featherwork, floral lei making and kapa making. Brendan Cravalho, sophomore, Kane'ohe.

Jean Kele Keale, expert in Ni'ihau lei pupu. 'Ala Nizo, senior, Makaweli, Kaua'i.

Dennis Kana'e Keawe, skilled hula implement maker, tapa maker and featherworker. Colette Neilson, senior, Waimanalo.

Esther Makuaole, kupuna and lauhala artisan from Waimea, Kaua'i. Mahealani Cashman, senior, Ewa Beach.

Marie McDonald, talented floral lei maker from Waimea, Hawai'i. Malia Morales, senior, Hilo.

Wayfinding

Nainoa Thompson, the first Polynesian in centuries to navigate without instruments on the Hokule'a. Bill Tupua, junior, 'Ewa Beach.

Performing Artists

Clarice Acopan, Honolulu; Phil Aganus, Pa'auhau; Almadine Andrade, Waimanalo; Joanne Calbero, Waipahu; Bert Crowder, Kane'ohe; Tracie Farias, Honolulu; Alika Ferreira, Kailua; Kalani Fronda, Wai'anae; Moana Hanawahine, Waimanalo; Heali'i Heine, Kaimuki; Kamalani Ho, Kaimuki; Kala Hoe, Kane'ohe; Shawn Horiuchi, Pauoa; Russell Ili, Aliamanu; Korynna Kamakani, Honolulu; Jayzel Kanae, Kahului; Kaleo Kauahi, 'Aiea; Loreen Kawewehi, Wai'anae.

Also, Jeffrey Kay, 'Alewa; Bernadette Kea, Wai'anae; Steve Keawe, Kailua; Kim Kekaula, Kona; Pohai Leong, Kailua; Clarence Loo, Maunaloa, Moloka'i; Wesley Lum, Honolulu; Misty Mills, 'Alewa; Kimberly Mokunui, 'Alewa; Ted Nu'uanu, Wai'anae; Kauila Suganuma, Manoa; Paul Suyat, Pearl City; Moea Sylva, Honolulu; Gerry Tacuban, Haleiwa; Rashid Tavares, Wai'alae; Collin Wong, Nu'uanu; Kamaki Worthington, Kapalama; Lapaki Zablan, Pearl City.

Communication/Media Interns

Maile Alau, Kahalu'u; Keoni Cabral, 'Ewa Beach; Nohealani Nihipali, Pupukea; Lori Sarmiento, Wai'anae; Travis Tom, Kane'ohe.

The Festival of Pacific Arts, held every four years in a different country in the Pacific region, is sponsored by the South Pacific Commission, a regional body similar to the United Nations and headquartered in Noumea, New Caledonia. It was established in 1972 in an effort to perpetuate Pacific culture, tradition and arts.

Locations of the other Festivals have been Suva, Fiji (1972); Papua New Guinea (1976); Rotorua, Aotearoa, New Zealand (1980); Pape'ete, Tahiti (1985).

Restoration Day at Lili'uokalani Statue

Restoration Day's 145th anniversary, Ka La Ho'i Ho'i Ea, will be observed at 12 noon Sunday, July 31, at the statue of Queen Lili'uokalani between the State Capitol and the Archives building.

Sponsored by Na 'Oiwi O Hawai'i, the program will include an 'awa ceremony, potluck picnic and four native Hawaiian guest speakers who have been arrested because of their support for the ongoing struggle for native rights.

The scheduled speakers are Stella Pihana, Terrilee Keko'olani, Kawehi Kanui and Maxine Kahaulelio.

According to a release from 'Imaikalani Kalahele, Na 'Oiwi hopes the event will educate people about the injustices committed against the Hawaiian kingdom in 1843 and during the subsequent overthrow of the government of Lili'uokalani in 1893.

"The commemoration," Kalahele explains, "also displays Na 'Oiwi's commitment to Ea Hawai'i (Hawaiian self-government) and our determination to work towards the return of our ancestral lands, culture, language and spiritual essence."

Hawaiians Needed in Cancer Study

Of all the ethnic groups in Hawaii, native Hawaiians suffer the highest incidence of breast and lung cancer. Clara Ching, Ph.D. and Richard Kekuni Blaisdell, M.D. are conducting research to find out why.

With an ongoing grant from the National Cancer Research Institute, the Hawaii Biological Response Modifiers Research Laboratory, (HI-BRM), a part of the University of Hawaii John A. Burns School of Medicine, is continuing its three-year-old study of cancer in Hawaiian families.

Dr. Ching, an immunologist, is principal investigator and Dr. Blaisdell is co-investigator.

The study is examining whether high risk Hawaiian families and non-Hawaiian families with multiple cases of cancer may have some immunologic or genetic deficiency that predisposes them to the disease.

Other studies have demonstrated that high cancer groups lack a natural cell which destroys tumors and viruses in the body. These natural killers or NK cells appear to help fight cancer development as part of the body's immune system. People with cancer may have low NK levels or defective NK cells.

Researchers are looking at ways to increase the numbers and effectiveness of NK cells by stimulating them with bodily substances such as interferon and other biological response modifiers. Dr. Nathaniel Ching of the University of Hawaii Medical School Department of Surgery is working on this phase of the project in collaboration with HI-BRM to develop the most advanced cancer therapy for Hawaii's cancer patients using "biological response modifiers" such as interferon and interlukin.

Drs. Ching and Blaisdell are asking people of Hawaiian ancestry to participate in the study in order to provide more effective tools in the fight against cancer. So far, there are 200 families involved and they would like to increase this number.

The researchers are looking for the participation of two groups of Hawaiians:

1. Hawaiian patients with cancer of the breast and lung and their immediate families; parents, brothers, sisters and if possible, children.

2. Hawaiian families with or without a history of cancer. This group will be studied to determine whether immunologic and genetic deficiencies may affect the natural immune system and increase the risk of developing cancer.

If you are willing to participate in this important cancer research please fill out and return the form printed below. If you would like more information about the project, call Dr. Ching at 595-2753.

HAWAI'I BIOLOGICAL RESPONSE MODIFIERS RESEARCH LABORATORY
JOHN A. BURNS SCHOOL OF MEDICINE, DEPARTMENT OF MEDICINE
ST. FRANCIS HOSPITAL, SULLIVAN 477
2230 LILIHA ST., HONOLULU, HAWAI'I 96817
TELEPHONE: (808) 595-2753

PLEASE PRINT Date _____

NAME: _____
First *Middle* *Last*

HOME ADDRESS: _____ HOME PHONE # _____
Street Address

_____ WORK PHONE # _____
City State Zip Code

I AM _____% HAWAIIAN. SEX: M____ F____ DATE OF BIRTH _____
mo/day/yr

DO YOU OR ANY OF YOUR OHANA HAVE CANCER? YES_____ NO_____
IF YES: Please check.
Number of cases: 1-2_____ 3+_____
Type of cancer: Breast____ Colon____ Lung____ Other (specify): _____

Research Lab Needs 'A' or 'AB' Donors

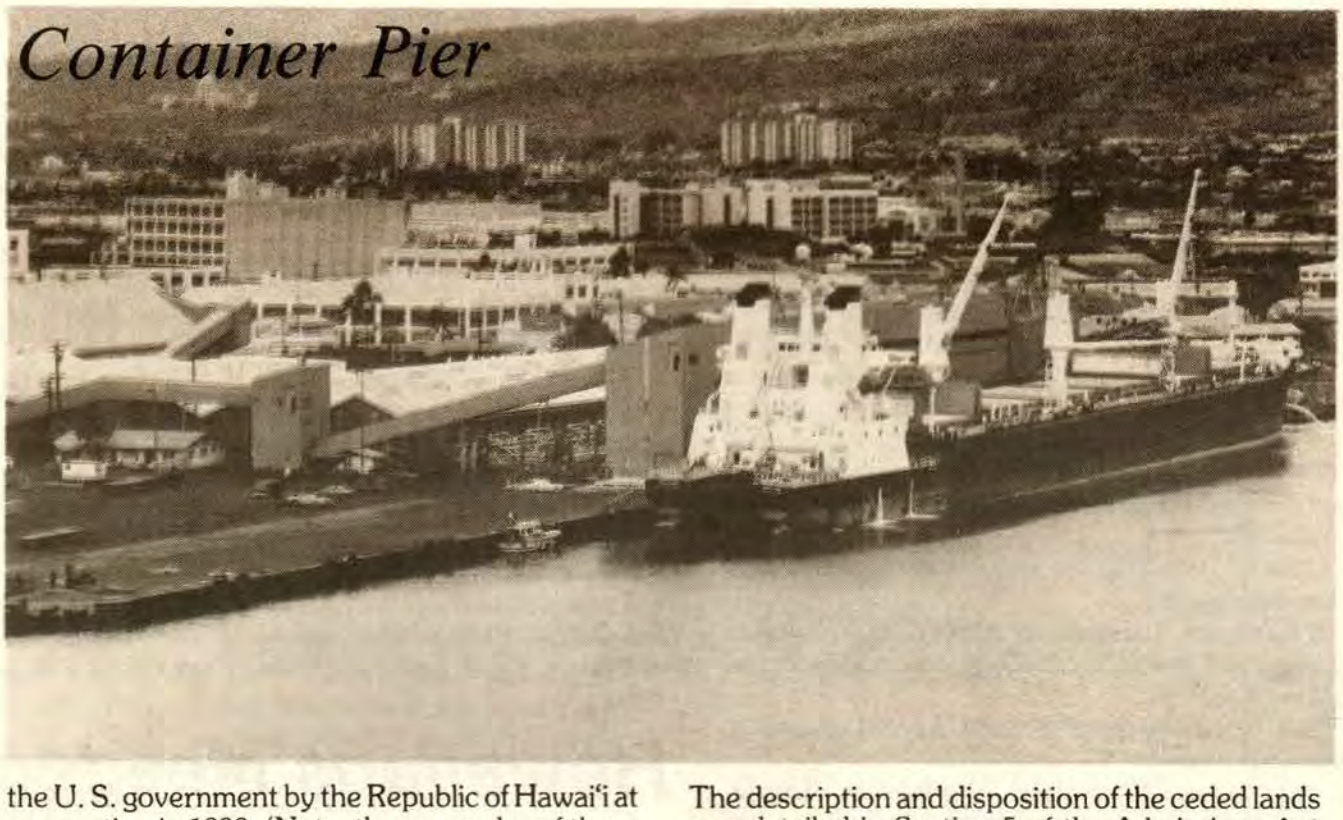
Male blood donors with blood groups "A" or "AB" are needed by the Hawai'i Biological Response Modifiers Research Lab (HI-BRM) for ongoing cancer research.

The lab is studying the role of natural immunity in cancer and infectious disease in Hawai'i's multiethnic populations.

If you are interested or have any questions, please contact HI-BRM at St. Francis Medical Center, 2230 Liliha St., Sullivan Building, Room 477, Honolulu, HI 96817. The telephone number is 595-2753.

A History of Public Land Trust, OHA Entitlement

Issues Surrounding OHA's Qu



By Deborah Lee Ward, Assistant Editor
Ka Wai Ola O OHA

This is the first in a series of articles on the history of the Hawaii public land trust and the OHA Trust Entitlement. The purpose of this series is to provide an understanding of the issues surrounding OHA's quest for ceded lands revenue as provided by state law, and OHA's initiatives for Hawaiians once a settlement is achieved. Later articles will examine "The Future of the Public Lands Trust and the OHA Entitlement".

Far-reaching actions that may spell major advances for Hawaiian self-determination and increased access to resources for the Hawaiian community are being simultaneously developed in a history-making period of growing political power for Hawaiians. Following the "Year of the Hawaiian," in which Hawaiians acknowledged "Ho'olako," enrichment of the race, we came together at the Aloha Stadium to demonstrate "Ho'olokahi," unity.

Now the question is "What next?" The answer must be "Ho'okahi," to be one people united in securing all the entitlements of our unique legal status as the first people of these islands. A partial answer to the question was the landmark piece of legislation enacted this year by the Legislature granting the "right to sue" which provides Hawaiian individuals and organizations with a legal mechanism to sue for breaches of the two state trusts set aside specifically for Hawaiians, namely the OHA ceded land trust and the Hawaiian Home Lands trust.

Hope for another significant advance continues as ongoing meetings between a special committee of OHA Trustees and the Governor's Office are held to resolve continuing disagreements about the nature and extent of the OHA entitlement to revenues generated from certain ceded lands.

Successful resolution of these differences may mean a substantial increase in resources available to OHA in money, land or programs that will allow this state agency to fully carry out its mandate to better conditions for all Hawaiians.

Understanding the disagreements that must be resolved through the negotiations process is virtually impossible without first knowing the history of the public lands trust and the course OHA has followed in pursuit of this entitlement.

History of the Public Lands Trust and the OHA Entitlement

What are the "ceded lands"?

Ceded lands represent more than 1.7 million acres of former public, crown and government lands originally vested in (owned by) the Kingdom of Hawai'i, that were surrendered—or **ceded**—to the U. S. government by the Republic of Hawai'i at annexation in 1898. (Note: the surrender of these lands—without the consent of or compensation to the Hawaiian people—along with earlier illegal acts associated with the overthrow of the Hawaiian nation, forms the basis of claims for federal reparations.)

However, the Newlands Resolution of Annexation approved by the U. S. Congress only acknowledged that these ceded lands were being transferred as a **trust** that, except for lands set aside for national use, was to be "used solely for the benefit of the inhabitants of the Hawaiian Islands for educational and other public purposes."

The Organic Act of 1900 which set up the framework for the Territory of Hawaii provided that the territorial government would retain control and management of ceded lands, except for those lands "set aside" for the United States by either the Governor's or President's Executive Order.

What is the Hawaiian Home Lands Trust?

The first recognition of the special relationship between the federal government as trustee of the ceded lands and native Hawaiians as particular beneficiaries came in 1920. In that year, the passage of the Hawaiian Homes Act set aside almost 200,000 acres of ceded lands for the "rehabilitation of native Hawaiians." (This trust is completely separate from the OHA trust and the Office is prohibited by statute from receiving any income from DHHL lands.)

What are "public trust lands?"

When Hawaii was admitted to statehood in 1959, the federal government returned to the State of Hawaii ownership of the bulk of the ceded lands. The description and disposition of the ceded lands was detailed in Section 5 of the Admissions Act **(see graph).**

Section 5(f) mandated the State to continue managing the ceded lands trust as a public trust, as was first imposed at annexation. For the first time, this section explicity defined the several purposes of the trust. Among others, they include: bettering the conditions of native Hawaiians (Hawaiians with at least 50 percent quantum Hawaiian blood); and support of public education.

What is the OHA Trust?

In 1978, a series of State Constitutional amendments ratified by the voters of Hawai'i, expanded implementation of Section 5(f). These changes established the Office of Hawaiian Affairs and recognized a unique OHA trust entitlement.

Article XII, Section 4 of the revised constitution, specified that the 1.2 million acres granted to the state by section 5(b) of the Admission Act, excluding the 188,000 acres of Hawaiian Home Lands, were to be held as a public trust for two beneficiaries, native Hawaiians and the general public.

A pro rata portion of the proceeds derived from the sale or other disposition of those lands was earmarked for native Hawaiians (those with 50 percent or more Hawaiian blood).

The OHA trustees were charged with administering those funds as well as trust revenue for Hawaiians with less than 50 percent Hawaiian blood. The constitution thus created trusts to benefit both "Hawaiians" and "native Hawaiians".

The pro rata portion of the trust income designated for native Hawaiians was set at 20 percent by the State legislature in 1980.

Article XII of the Constitution does not establish funding for OHA's other class of beneficiaries, the "Hawaiians". Since 1980, the State legislature has been the primary source of funding for "Hawaiians".

Although Hawaii Revised Statutes are clear that "20 percent of all funds derived from the public land trust" are to go to OHA for "the betterment of conditions of native Hawaiians", from the beginning, the state administration has excluded revenues generated by trust lands administered by the State Department of Transportation (DOT). The State Department of Land and Natural Resources, charged with the jurisdictional administration of nearly 1.4 million acres of state 5(b) lands, transfers an average of $1.5 million to OHA each year for native Hawaiians.

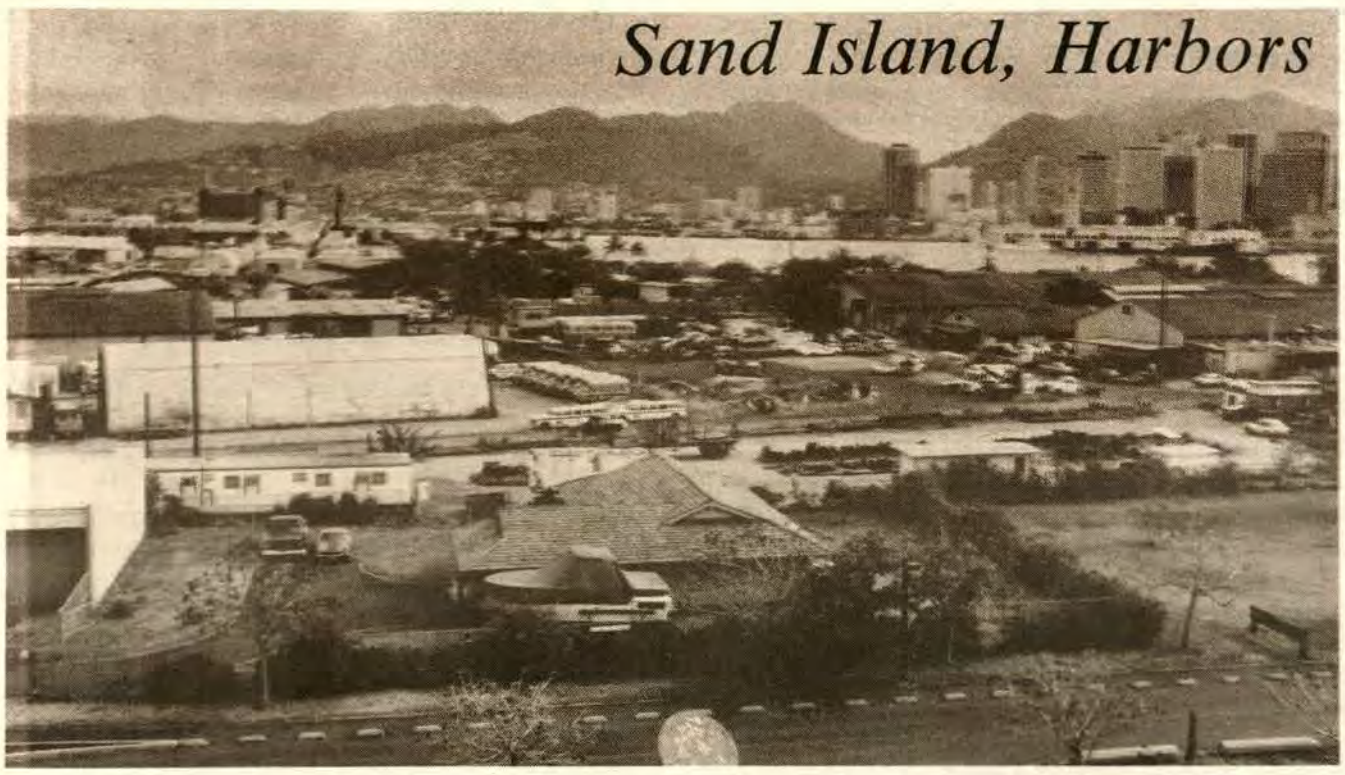
However, the Department of Transportation, which administers state harbors and airports, is the largest potential generator of OHA trust income.

In March of 1983, a Legislative Auditor's draft report on the Public Land Trust concluded that OHA is entitled to income produced by a much broader category of public lands than it had been receiving.



Providing an Understanding of Issues Involved

est for Ceded Lands Revenue



However, a few months later, the Attorney General ruled that ceded lands transferred to the DOT for airport use are exempt from the OHA land trust (because the parcels were transferred, not sold) and therefore, OHA is not entitled to revenues from airports and harbors. A further reason given was that airport revenues have bond-financing restrictions which prevent their use for any purpose other than repayment of bonds.

When meetings with the DOT disintegrated, OHA Trustees felt there was no other alternative but to sue DOT. Attorneys Boyce Brown and David Schutter were hired to represent OHA.

The Legislative Auditor's Final Report, issued in December 1986 takes issue with the Attorney General's opinion removing harbors and airports from the the Public Land Trust, saying it doubts that it was the legislature's intent to limit OHA's entitlement in this manner.

The Legislative Auditor further recommends that all public land be included within the trust "in keeping with the trust concept that dates back to annexation."

The report further suggests that "difficult questions about OHA's entitlement to airport and harbor revenues "can be resolved through negotiations which would substitute other income producing lands in OHA's share of the trust.

In 1985 the Hawaii Circuit Court ruled that, despite objections by the Attorney General, OHA was indeed entitled to sue for its 20 percent share of ceded land revenues from airports and harbors. By late 1987, this victory had turned to ashes when the Hawaii State Supreme Court ruled that the dispute between OHA and DOT was a political matter for the Hawaii Legislature to resolve, since that body implemented the pro rata entitlement but left unclear its full application. The U.S. Supreme Court in October 1987 declined to review the decision of the State Supreme Court without comment. Yet while the judicial remedy through the state level was now blocked and would have taken years through the federal courts, another avenue for resolution appeared.

In his first "State of the State" address on January 26, 1987, Governor John David Waihee III, said "It is time that we start negotiating a fair settlement to the issue of ceded land revenues that protects the public's interest while allowing OHA to carry out its fiduciary responsibility."

On January 11, 1988, OHA Chairman Moses K. Keale Sr. formed an ad hoc committee on ceded land entitlements to begin the negotiations which are ongoing. OHA ad hoc committee members are: Chairman Rodney Keali'imahiai Burgess III; Vice Chairman; Clarence F. T. Ching; and members Moanikeala Akaka and A. Frenchy DeSoto. OHA staff to the committee includes OHA Attorney Sherry Broder and Land Officer Linda Kawai'ono Delaney. The Governor's team includes Norma Wong, Patricia Brandt and George Kaeo.

On January 25, 1988, the governor stated in his second "State of the State" address, "A compassionate society keeps its obligations. The most obvious of which is our fiduciary duty to native Hawaiians. The issue of ceded land revenues must be resolved. We have begun discussions with the Office of Hawaiian Affairs on this matter, and while the process of arriving at a fair and just settlement will not be easy or always pleasant—indeed it may even take longer than one session—we are committed to settling this question once and for all."

What is decided in any settlement reached will set the course for the future of the public lands trust and the OHA entitlement, and much more.

Material and assistance for this story also came from OHA Land Officer Linda Kawai'ono Delaney.

(To be continued)



Description, Disposition of Ceded Lands

Admissions Act Section 5: Ceded Lands Disposition

	Description	Acreage
5(a)	Lands owned in fee simple by the Territory of Hawai'i previous to Statehood. Includes the transfer of ceded lands at Sand Island the day before Admission.	600
5(b)	Fee title transfer of the bulk of ceded lands from the federal to new State ownership. Includes:	
	•Hawaiian Homes Trust Lands	188,000
	•Public Trust Lands	1,200,000
5(c)	Fee title lands retained by the federal government, Includes:	
	•National Parks Lands	228,000
	•Others	58,500*
5(d)	Lands retained for federal use through Executive Orders, licenses and permits. Includes the Island of Kaho'olawe.	87,200*
*5(e)	Federal lands returned to the State within 5 years of Admission.	500
	Total	1,762,800

*Section 5(e) was amended in 1963, by Public Law 88-233 which repealed the Admission Act's 5-year deadline for federal return of ceded lands. The newer law mandates continuing review and possible return of more than 145,000 acres of ceded lands still under national jurisdiction.

Chart prepared by OHA Land and Natural Resources Division

Local Paniolo Artists

"Na Paniolo O Hawaii—Songs of Hawaiian Cowboys," is a set of two 60-minute cassette tapes put together by the State Foundation on Culture and the Arts' Folk Arts Program.

It features such local artists as Haunani Apoliona, Beatrice Laua'e Sproat Ayoso, George (Peppie) Cooke II, George Paul (Gippy) Cooke III, Karin Haleamau, Bill Ka'iwa and Clyde Sproat.

The tapes are available for $12 through the Honolulu Academy of Arts, Kauai Museum, Lyman House Memorial Museum and the Maui Historical Society.

For Gifted and Talented Students

Waiakea High Has Unique Hawaiian Studies Program

By Deborah Lee Ward, Assistant Editor
Ka Wai Ola O OHA

A unique program in Hawaiian studies is opening new horizons for students at Waiakea High School in Hilo, as it recognizes their special talents, and enhances their self-esteem and cultural pride.

Headed by Principal Danford Sakai, Waiakea is presently the only secondary school in Hawaii with Hawaiian studies and language classes for gifted and talented students.

The classes are taught by Paula De Morales, chairman of the Asian and Pacific language department and the school's gifted and talented program coordinator. While she has worked before with individual gifted students during recess or a regular class, this is the first year she has been able to have these students together in each class.

This is due to a legislative appropriation in April 1987, that funds at least one halftime gifted and talented teacher position in every secondary school (grades 7-12) in the State Department of Education (DOE) system. Providing these teachers for the typically small gifted and talented (GT) classes allowed many new classes to be launched in the 1987-1988 school year, which otherwise could not meet. In addition to the Hawaiian classes, Waiakea also offers special "GT" classes in music, arts, electronics, language arts, social studies, and advanced courses in Latin and French.

The special Hawaiian GT classes were formed to encourage advanced Hawaiian studies. With the help of Jan Jenner, resource specialist, DOE Hawaii District Office, the two educators came up with a program to meet the federal criteria for a gifted program.

Jenner works with the 20 Big Island secondary schools with gifted programs. Gifted and talented students, she says, enjoy learning, demonstrate above average achievement, high creativity and strong desire to be productive in a given academic or artistic field, such as Hawaiian studies or language. Students are also selected on the basis of their cumulative grades in Hawaiian studies or social studies, and their ability to formulate a plan for study and projects to complete during the class.

In De Morales' directed Hawaiian studies GT class for juniors and seniors, five haumana researched topics of their choice and at semester end completed a project—research paper, music, drama or artwork—that they shared with the rest of the group. Third and fourth year Hawaiian language GT students worked with Punana Leo of Hawaii preschoolers, with university Hawaiian language tutors, went on excursions, worked on crafts projects, in addition to taking a required Hawaiian studies class. One student even advanced to a second-year Hawaiian language university course with credit through early admission.

De Morales adds that GT classes, especially the music class, recognize students' special abilities which otherwise might not be noticed or developed. Here is a chance for them to "feel more comfortable with themselves," she notes, "because they develop a sense of pride and recognize their opportunity to do their best at whatever they want to do."

Her class may be a good model for future GT Hawaiian studies programs in Hawaii high schools, and she hopes to keep improving it. De Morales says she tries to give students the opportunity to do their best, yet apply their talent to sharing with peers so they don't feel uncomfortable "standing out." Next year she hopes to have a student write a play and another one in the GT music class do a project with a University of Hawaii at Hilo faculty member. She and Jenner acknowledged the kokua of UH Hilo staff in advising and assisting their students.

Some of the students were recently interviewed for a video, "Education: A Hawaiian Point of View," in which they shared how they feel in school, what is important to them, and what stereotypes they face. This video was shown to educators attending a seminar on education needs of Hawaiians held in May at the University of Hawaii, Hilo campus (see related story this issue).

While enumerating various negative stereotypes of the "hardhead, dumb Hawaiian," that they have faced from teachers, administrators and in the community, the students affirmed their feelings that "We are not lazy, not dumb . . . You do what you can do." They revealed a sense of pride in cultural knowledge and a desire to "go out and do" instead of sitting in the classroom.

It was clear they want to learn Hawaiian ways and about the example of Hawaiians in times past who took care of themselves. They added their wish that schools would have more ohana style teaching, more Hawaiian culture classes and more Hawaiian teachers.

Names of Freedom Fighters Sought

A descendant of Hawaiian freedom fighter Robert William Kalanihiapo Wilcox has enlisted the assistance of Ka Wai Ola O OHA in searching for the names of other such freedom fighters so that their heroic deeds may be properly recognized.

Helena K. Wilcox Salazar, a granddaughter of Robert Wilcox, said her main objective is to find those historical soldiers through their families. If there are any descendants or families who know the name of one or more of these soldiers, you are asked to write to Wilcox Statue, P.O. Box 267, Haleiwa, Hawai'i 96712, furnishing the soldier's name, any story or account which can be traced for its authenticity and documentation and name, address and relationship, if any, of the person submitting the information.

Mrs. Salazar's interest in rounding up this information is to have all the names of these freedom fighters carved into the foundation of the Wilcox statue. She notes that "this was truly the last Hawaiian army of the Hawaiian Kingdom freedom fighters."

Mrs. Salazar explained that in May, 1987, Honolulu Councilman Gary Gill sponsored a bill proposing that the site of land located at the corner of Fort and King Streets be named in honor of Wilcox, whom she describes as being "Hawaiian patriot, revolutionary leader and first Delegate to Congress."

Wilcox's descendants have offered their full support of this endeavor. Following in-depth research and documentation, the City Council unanimously approved the Robert William Kalanihiapo Wilcox Park, according to Mrs. Salazar. Also approved were funds for a full statue of Wilcox.

"He was the well known leader and freedom fighter for 'love of fellow man, love for the motherland and love for our king.' Deep in our hearts we know that Robert Wilcox belonged to the people and they belonged to him. The love and loyalty shared formed a mutual bond, lasting even until today. We feel that the statue will symbolically reflect that bond," Mrs. Salazar declared.

New Name Change

The former Hawaiian Studies Program at the University of Hawaii is now officially known as the Center for Hawaiian Studies in the new School of Hawaiian, Asian and Pacific Studies (SHAPS).

Waimanalo Gets Totem-Style Statue

With no fanfare at all and little attention given by patrons frequenting McDonald's Restaurant of Waimanalo on the morning of May 27, native Hawaiian artist Rocky Ka'iouliokahihikolo'ehu Jensen erected a 7'6" statue which he sculpted in the totem style.

This statue of triumph or Na 'Aumakua O Lanakila is a gift to the people of Waimanalo. It was commissioned by McDonald's of Hawai'i whose other art works by Jensen are found in Lahaina and Kahului.

The totem style designates the overlay of clans, in this case the pueo and mano which guarded Waimanalo in ancient times. "Their magic continue to give off positive aspects, guarding its people through the annals of time," Jensen declared.

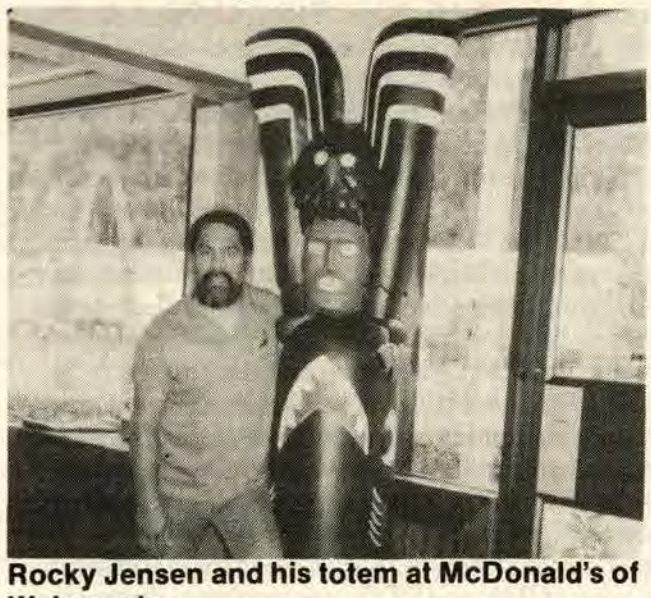
The pueo, named Kauakaha, commemorates the small owl heiau situated just behind the old Waimanalo Mill. Kamohoali'i, the mano, commemorates pohaku pa'akiki which is situated on the Waimanalo side of Kaupo Park which today is Sea Life Park. When it is low tide one can still see this stone protruding above the waves. This shrine was extremely important to ka po'e Waimanalo.

The face of the kanaka maoli in the center commemorates all of the native ancestors of Waimanalo from Makapu'u to Bellows. Samuel Mamaki Kau'i, a Jensen ancestor, was a historian renowned throughout Ko'olaupoko and Ko'olauloa and an expert in the history of Waimanalo.

Totems were sculpted in Polynesia but not many remain today. Hawai'i in fact has two or three of the very small type. The only remaining example of sculpted totemic design remains with the Maori. "I've re-introduced it into our cultural consciousness. Another re-introduction is the painting of the wood. Many of our statues were stained, dyed or painted. The black stands for the mano, the white for the pueo and the 'alaea for man," Jensen explained.

He noted also that the kanaka maoli's eyes are mother of pearl inlay and those of the pueo are kapa.

A formal dedication ceremony was scheduled by McDonald's for late June.



Rocky Jensen and his totem at McDonald's of Waimanalo.

Silk Flower Business Makes it Look so Real

Greenhouse Magic, owned and operated by part Hawaiian Wanda Wong, opened a second location June 1 on the ground floor of the Honolulu Merchandise Mart Building, 186 S. Hotel St.

The firm opened its first store at Ward Warehouse below Horatio's. It specializes in silk flowers, plants and trees. The plants and arrangements are of the highest quality and are extraordinarily life-like.

Greenhouse Magic's wide selection includes tropical plants such as orchids, anthuriums, ginger, protea and even banana trees. Potted and hanging plants are leafy green or flowering and include ferns, ivy, geraniums, philodendron and cactus.

You are encouraged to visit Greenhouse Magic downtown or at the Ward Warehouse. Call Wanda at the latter, 531-0313. Her daughter-in-law, Paressa Sacapulo Wong, also is available to assist the most discriminating customer.

1989 Marks 100th Anniversary of Damien's Death

Sainthood May be Symbolic Victory Over Disease

By Linda Kawai'ono Delaney
Land Officer

E aha 'ia ana o Hawai'i?
I nei ma'i o ka lepela?
What will become of Hawai'i?
What will leprosy do to our land?

Next year will mark the 100th anniversary of Father Damien DeVeuster's death. Many expect that occasion will also be celebrated by Roman Catholic Church sainthood for the beloved priest who worked and died at the Hansen's Disease Settlement on Kalaupapa, Moloka'i.

As former patient Richard Marks expressed it, Damien "wasn't the first to come to Kalaupapa and work among the lepers. But he was the first to stay."

Anticipating international attention and pilgrimages to the isolated peninsula when Damien is canonized, Congressional action in 1980 designated Kalaupapa a National Historic Park.

A major concern in the development of the Park was the future status of Hawaiian Homes trust land. The National Parks were prohibited from leasing land, and Hawaiian Homes is barred from selling land.

Special Congressional legislation allowing the National Parks to lease lands was successfully introduced. Additional assurances to allow the nearly 100 former patients still residing on Kalaupapa to stay for as long as they wish are also being negotiated.

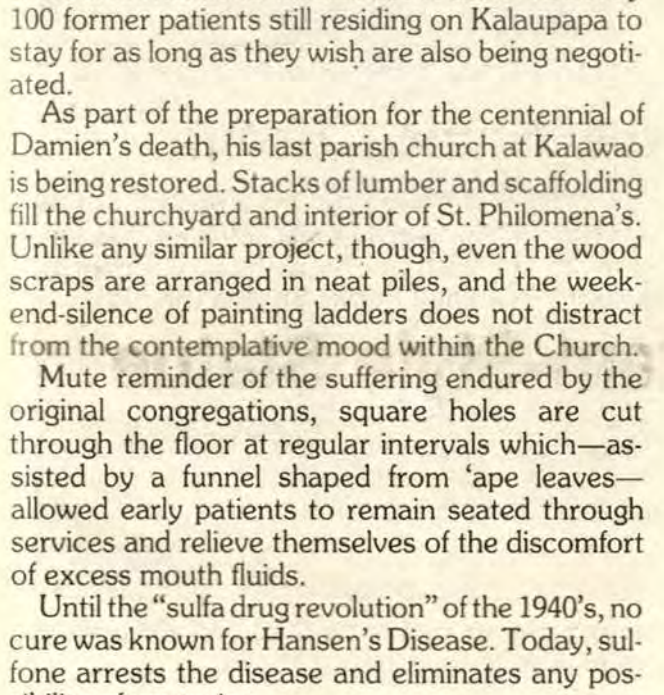
As part of the preparation for the centennial of Damien's death, his last parish church at Kalawao is being restored. Stacks of lumber and scaffolding fill the churchyard and interior of St. Philomena's. Unlike any similar project, though, even the wood scraps are arranged in neat piles, and the weekend-silence of painting ladders does not distract from the contemplative mood within the Church.

Mute reminder of the suffering endured by the original congregations, square holes are cut through the floor at regular intervals which—assisted by a funnel shaped from 'ape leaves—allowed early patients to remain seated through services and relieve themselves of the discomfort of excess mouth fluids.

Until the "sulfa drug revolution" of the 1940's, no cure was known for Hansen's Disease. Today, sulfone arrests the disease and eliminates any possibility of contagion.

Even today, most people imagine Hansen's Disease literally decaying the body—causing fingers and toes to rot and drop off. In reality, the disease causes neurological damage leaving the hands and feet of patients without feeling. Simple chores or just walking become dangerous because severe burns, cuts, or broken bones can occur and are unfelt. The damage from the injury or resulting infection can mean amputation.

The cruel isolation of the patients which began in 1866, though, had less to do with the nature of the disease than with public attitudes. Throughout the Bible, lepers were described as "unclean" and forced into exile outside city walls. Leprosy was equated with sinfulness, and being a leper was viewed as a divine judgment.



This wooden cross was provided by the State. When weather destroys it, there is no replacement provided and this grave will be left unmarked like many others.



This tombstone marker remains a much visited destination.



This crumbling obelisk proclaims "ku'u wahine I aloha nui," my greatly loved wife.

The sainthood of Damien, then, may represent the final symbolic victory over the disease—a healing of a wounded heart.

The toll of the disease, however, is clearly present in the more than 7,000 known graves on the small peninsula. Many are unmarked. Some are distinguished by elaborate reminders of earthly privilege or of undiminished love. Local history calls the hilltop crypts at Kauako Crater the "ali'i graves." And a now crumbling obelisk proclaims "ku'u wahine i aloha nui"—my greatly loved wife.

Such care, however, is not extended by the State of Hawai'i. Stone markers must be paid for by individual families—otherwise, the Department of Health only provides a wooden cross. When weather destroys the marker, no replacement is provided.

The pain of Kalaupapa is indelible. Its history is etched as a trial of spirit revealing both valor and villainy. But we risk repeating the errors of the past when the saint and the sinner become indistinguishable. Maintaining grave markers keeps the memory of the individual, not just the record of the leper.

I wonder how Damien would have reacted if he had heard the suggestion made by a federal health official to use Kalaupapa as an isolation area for AIDS patients?

13 Halau in Prince Lot Festival

Thirteen halau hula from O'ahu, Maui, Kaua'i, Moloka'i and Lana'i are scheduled to perform in the 11th Annual Prince Lot Hula Festival from 9:30 a.m. to 4:30 p.m., Saturday, July 16, at the Moanalua Gardens hula mound.

Sponsored by the Moanalua Gardens Foundation, the event this year has Moanalua's creation as its theme. Admission is free but donations are welcomed to support the Foundation's environmental and cultural educational programs to school children and the general public.

The creation legend tells of the time before and after the birth of the first inhabitant of Kamananui Valley—Kamawaelualani, son of Papa, earth mother and Wakea, sky father. His wife-to-be, the kapu princess Kahikilaulani, journeyed to him from afar in her canoe, sailing up a stream into Kamananui Valley, bringing as presents for her future husband a bundle of ti leaves, an 'ohi'a lehua tree planted in the earth and an 'o'o bird.

The Festival is unique in that it is not a competition. It is a sharing of knowledge by kumu hula whose participating halau will perform both the dances of hula kahiko and hula 'auana.

Serving again as Festival chairman is Kevin M.K. (Chubby) Mahoe, a man of many hats. He is a Trustee of the Office of Hawaiian Affairs, kumu hula of the Hula Academy, entertainer, singer, master of ceremonies and an ambassador of aloha.

The Festival is funded in part by the State Foundation on Culture and the Arts and the National Endowment for the Arts. At this year's event, kumu hula of varying backgrounds and artistic styles will seek to create new interpretations of dance and chants relating to the creation theme.

Also included in the day's program are demonstrations and displays of Hawaiian arts and crafts by the Wai'anae Coast Culture and Arts Society and Hawaiian games with Aunty Elaine Mullaney of the Queen Emma Hawaiian Civic Club. Also available for sale are fresh flower leis and Festival T-shirts.

Participating halau and their kumu hula are:

- Pua Ali'i Ilima, Victoria Holt Takamine, O'ahu.
- Emma Sharpe's Kapi'olani Hula Studio, Emma Sharpe, Mau'i.
- Hula Halau 'O Moloka'i, Rachel Kamakana, Moloka'i.
- Halau Hula 'O Mililani, Mililani Allen, O'ahu.
- Kahiko Halapa'i Hula Alapa'i, Keli'ihonipua, Roselle Bailey, Kaua'i.
- Na Hula O La'i Kealoha, Elaine Kaopuiki, Lana'i.
- Halau Mohala 'Ilima, Mapuana de Silva, O'ahu.
- Hu'i Park's Hula Studio, Hu'i Park, O'ahu.
- Halau Hula O Maiki, Coline Aiu Ferranti, O'ahu.
- Halau O Kalaha'eha'e, Sarah Kau Kalauawa, O'ahu.
- Na Hanona O Ka Halau Hula Pa Ola Kapu, John Keolamaka'ainana Lake, O'ahu.
- Ka Pa Hula Hawai'i, John Kaha'i Topolinski, O'ahu.
- Ladies of Kahanakealoha and Gentlemen of Maluikeao, Palani Kahala, O'ahu.

Parking for the Festival is limited in the available surrounding areas. MTL buses No. 12 and 13 stop near the Gardens at Ft. Shafter's Patton Gate.

Our Readers Write. .

Dear Debbie,

Thank you so much for the marvelous article you did on the Hawai'i Ethnic Records Survey Project for the May issue of Ka Wai Ola O OHA. The people at Kawaiaha'o Church called me as soon as they got their copies and asked me to relay their thanks also. And the project staff—Dolly Strazar at the State Foundation, the University people, and my advisory Council—have also been telling me what a fine article it is.

I've also gotten a couple of phone calls from people who want information on the project, and to share their materials with us—and a volunteer!!!

I'm starting to plan for trips to Maui and the Big Island and will follow up with your suggestions for contact people there. I'll be sure to bring lots of copies of the article along with me.

Again, many thanks for all your help and kind words.

Sincerely,
Mona Nakayama, Survey Coordinator
Hawaiian Church Records Project

April 29, 1988

Kenny and Debbie,

Just wanted to say "Mahalo" for all your support for my work.

You guys are doing a great job with the newspaper. I look foward to my issue every month.

Aloha,
Nanette (Napoleon Purnell)

Editor:

I was dismayed by the poison-pen letter printed in your paper in the June edition of Ka Wai Ola O OHA (p. 24).

I have seen the video TAHITI WITNESS 5 times and have shown it to over 50 people from all walks of life, and none has nit-picked the way Jan Newhouse did in his letter.

The message of Moanikeala Akaka's report is essentially correct. The video, TAHITI WITNESS, records for all to see the miserable treatment Tahitians, Tuamotuans and Marquesans are receiving at the hands of the French military and colonial bureaucrats.

Newhouse's attack on Akaka, without having seen the video himself, is irresponsible. His position in support of continued French colonial rule in Tahiti is a desperate attempt to deny the progress toward self-rule that third-world people have achieved or are in the process of achieving throughout the Pacific and world wide. Who is he to judge that Tahitians deserve only one fish, not three?

It seems to me he has attempted to shoot the postperson who has brought him news he doesn't want to hear. The personal attack on Moanikeala is a cheap shot, to say the least.

Sincerely,
Marion Kelly
Assistant Professor
University of Hawaii

Aloha:

In response to Jan Newhouse's letter concerning trustee Moanikeala Akaka, I'd like to offer a few observations. First, Ms. Akaka is among the strongest and most outspoken proponents of Hawaiian and Polynesian integrity; and she does have her facts in order when she speaks and writes. The sting of truth is what has made Mr. Newhouse recoil and react—good! This is the nature of truth and critical thinking.

As a product of the cross cultural and social explosion that has occurred in Hawaii these last 100 plus years she reads very clearly indeed the numerous carrots on a stick and candied superficialities offered to Pacific Peoples by the big powers from Paris, Washington or wherever. Hawaii is the center of the Pacific and Akaka is right on in condemning the colonialistic attitude that dominates French Policy, and to a degree lingers about Hawaii.

Apparently Mr. Newhouse has not bothered to see the video **Tahiti Witness** which Akaka is reviewing and commenting upon in her article. The video is shocking, the witnesses convincing and the reposting responsible (it was made in New Zealand). Obviously the French would rather the matter were continued unbeknown to the peoples of Polynesia and the world. Let us not forget that the French blew up the Rainbow Warrior, killing a young Portuguese environmentalist and had intentions of killing the entire hierarchy of Greenpeace on board the vessel, and would have had the crew not gone ashore unexpectedly. I'm sure Jan Newhouse will find reason to condone this murder and sabotage in being, unwittingly or not, an apologist for France's lingering colonial aspirations.

The fact of the matter is that the Peoples of Polynesia today must defend the integrity of the environment and culture, land, sea and air. Short of this we are remiss in our responsibilities as the generation in charge. Trustee Akaka is consistent in warning us of events that threaten to short circuit the future of Hawaii and the Pacific; the environmental well being and the advancement and protection of indigenous cultures depends on what we do today! Needless to say this is no easy task, but it must be done if the Pacific community is to live out the bright future so many anticipate. Nothing, but nothing will prosper if the Pacific is made a polluted, radioactive, stripped mined sea bottom—environmental disaster! If anything, Ms. Akaka has been too patient with the foot draggers who are anxious to play ball with these whose concern is quick profit and see not the danger to the Hawaii we all claim to love.

Jan Newhouse is an example of the attitude that traditionally separates the intelligentsia from the common people; he knows history yet prefers to cover up the trespasses to comfort the status quo. I would be interested in seeing Mr. Newhouse's remarks AFTER he has viewed the video **Tahiti Witness.** It is available by calling the OHA office, although I understand OHA paid no part of Ms. Akaka's recent Tahiti trip.

It has been a long time since these Hawaiian Islands have had anyone as politically akamai as Trustee Moanikeala Akaka speaking out for Polynesia against abuses heaped upon these gentle and good Pacific Peoples. There are many who will make excuses and compromise away the integrity of Polynesians; but the day is definitely past when these abuses will go unnoticed and unchallenged. For all his studies and contacts with the Pacific the good professor has not come to understand the magic of Aloha Aina.

We agree on the fact that OHA is becoming an important vehicle in determining the future of these Islands and the newspaper **Ka Wai Ola O OHA** is playing a key role in getting the ideas out there for discussion. This is a Hawaiian glasnost.

Mahalo and Buena Suerte,
Tomas Belsky, Hilo

Officers Elected by New Nanakuli Group

Office of Hawaiian Affairs Administrator Kamakai A. Kanahele III was recently elected president of the newly reorganized Nanakuli Hawaiian Homestead Community Association.

The group, formerly known as the Nanakuli Hawaiian Homesteaders Association, also elected Black Ho'ohuli as vice president; Midget Ei, secretary; and David Garcia, treasurer.

Groups Visit Nioiula , Others

Office of Hawaiian Affairs Cultural Specialist Earl (Buddy) Neller, who is also an archaeologist, recently led two separate groups on field trips to Wai'anae and Kahalu'u.

Neller led a Lyon Arboretum group to Nioiula Heiau in Wai'anae where they saw the ruins of a luakini temple. Human sacrifices were offered at this type of heiau. The stone walls were thick and massive and the interior of the heiau had many divisions.

Several years ago much of the stone was taken away to build a cattle pen. Most of the walls today are just low and linear piles of rock. A kukui tree growing in the middle of the heiau makes it easier to locate the site from a distance. The heiau is overgrown with weeds and small trees, making the stone paving difficult to see in places.

It was reported Nioiula Heiau, which was placed on the Hawai'i Register of Historic Places in 1972, was built by the famous chief Kakuhihewa. O'ahu was sometimes referred to as "O'ahu a Kakuhihewa" because of the prosperity and peace that existed during the reign of this popular chief. This is also the heiau where the body of the boxer killed by Kewalo was placed.

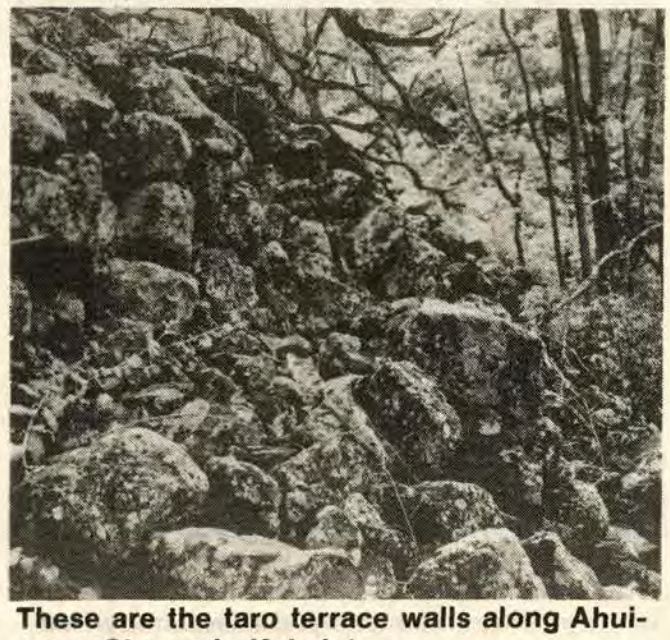


Among places visited by the Lyon Arboretum group was Nioiula Heiau shown here.

Neller and his group also visited Kamaile, Kaneaki and Kuilioloa Heiaus.

In the other trip, Neller took Art Souza's anthropology class of the Academy of the Pacific to see the impressive lo'i walls along Ahuimanu Stream in Kahalu'u. Here they found the stone walled terraces are numerous, extending all the way up to the head of the valley. Neller said some of the terraces will be lost during the current phase of development in Ahuimanu Hills. The landowners are looking for community or institutional help to preserve and maintain the site.

The site was placed on the Hawai'i Register of Historic Places in 1971 but removed in 1980. It is, however, still on the National Register.



These are the taro terrace walls along Ahuimanu Stream in Kahalu'u.

Radiocarbon Dating Places Heiau Site at Over 800 Years

The recent renovation of an ancient Hawaiian temple at Waimea Falls Park is nearing completion and findings indicate that the heiau was probably a "Hale O Lono." or house of the god of growth, and is over 800 years old.

The site, located near the park's main parking lot, was first recorded in 1974 by the Bishop Museum. Rudy Leikaimana Mitchell, Waimea Falls Park historian and archaeologist, investigated the site in 1978 at which time he filed an archaeological survey report with the Department of Land and Natural Resources.

Mitchell's renovation and reconstruction of the site began in December, 1987, with the removal of runoff sediment and boulders from the area. As the work progressed, it became increasingly clear that the underlying structures were remnants of a "Hale O Lono."

"I first suspected that it was when I saw the presence of so much coral of the same species throughout the temple," said Mitchell. "As I continued to dig, other things pointed in that direction including the configuration of the heiau and the fact that the main platform faces east and is fully illuminated by the rising sun, typical of this type of temple," said Mitchell.

The ancient "Hale O Lono" was ascribed to the god of agricultural growth and rain and sacrifices made there were thought to include pigs, symbolizing first born children, first born animals, the first fruits of the land and sea, the first portion of each meal and the first products of any labor. "The ancient Hawaiians who worshipped there believed the whole of man and nature was produced by the god Lono and that man could not freely appropriate it, he was therefore required to return a portion of what he did use to Lono," commented Mitchell.

Mitchell sent a sample of the coral found throughout the shrine, *Pocillopora meandrina*, to Coral Gables, Fla. for radiocarbon dating. The results indicate the coral was harvested between 1070 and 1150 A.D. Because of the excellent condition of the coral, it is believed that it was harvested live and brought directly to the shrine placing the date of the "Hale O Lono" at the same time.

Mitchell was scheduled to complete construction of the perishable structures in May. He believes these structures once stood on the site, including an oracle tower, opu tower and a "Hale O Lono."



Rudy Leikaimana Mitchell, Waimea Falls Park historian and archaeologist, with his trusty pipe and crow bar at Hale O Lono digging. This Monte Costa photo shows Mitchell and another park worker busy renovating and reconstructing the site with removal of runoff sediment and boulders.

Volunteers in Action

By Solomon Loo, Director
Volunteer/Student Intern Program

Become a Deputy Voter Registrar for the 1988 elections by attending one of the following two-hour training sessions at the Lt. Governor's office during this month:

July 15, 10 a. m.; July 21 and July 29, 5:30 p. m.

Call Esperanza Cadavona at 548-2544 if you are interested.

New volunteers for the Office of Hawaiian Affairs are Judy Fujimoto, Kaneohe, Deputy Voter Registrar; Jim Magdaroag, Haleiwa; and Kathleen Latham, Makiki, who wants to utilize her paralegal skills as a volunteer.

Help Available for Shoreline Fishermen

Help is available for Hawaii's shoreline fishermen who want to know their rights for coastal fishing access.

Hui Maka Kilo, a nonprofit agency headed by president John Simeona, can provide information on laws that protect shoreline fishing access, fishing regulations and offer help with other problems. Simeona invites fishermen to call him at 259-8958 or write him at 41-305 Kawahine Place, Waimanalo, HI 96795; or call Arthur Kepoo at 533-4746 or write him at 1510 Fear St., Honolulu, HI 96813.

Hui O Maka Kilo Inc., whose name means "watchful eyes", was incorporated in April, 1987, as a grassroots action agency to help native Hawaiians know and protect their rights. It helps people find work, housing and place to grow food for self-sufficient living.

Kamehameha I Cloak Last Displayed in '79

The brilliant yellow mamo cloak of Kamehameha I on display with other 'ahu'ula feather cloaks at Bishop Museum's Hawaiian Hall was last exhibited in 1979, and not 80 years ago as stated in the March issue of Ka Wai Ola O OHA from a Museum press release.

According to Toni Han, ethnology collections manager for the Museum, the collection will be more frequently rotated to show the public different feather cloaks and to minimize the environmental impact of long-term display on any one cloak.

Society Keeps Aloha Spirit Alive

The Hawai'i State Society of Washington, D.C., is an organization of former island residents working and living in the nation's capitol who have banded together to keep the Aloha spirit alive and share it with their mainland friends.

Ka Wai Ola O OHA recently received a copy of its newsletter, "Ka Nupepa," and found it chock full of information, including its list of officers, board of governors, committee chairmen, newsletter co-editors and others. Here, then, are some of the names gleaned from the pages of Volume 26, No. 3 issue of "Ka Nupepa" (no month was listed).

Officers: Gordan Velasco, president; Dan Lehman, first vice president; Dan Kam, second vice president; Barbara Kinard, secretary; Pat Ward Jr., treasurer; Erla Pauole, historian.

Board of Governors: 1987-88—Gladyce Sumida, Billie Whitney, Charlene Fernandez, Lorna Daniels. 1988-89—Julia Escalona, Erlyne Lum, Gregg Man.

Committee Chairmen: Dan Kam, finance; Charlene Fernandez, membership; Lemona Whitney, program; Mary DeLeon, hospitality; Gladyce Sumida and Jim Ayres, special events; Lei English, librarian.

Ka Nupepa Co-Editors: Kathy Craig, Richard Tom, Ann Scholl, Erlyne Lum, Jim Ayres, Gordon Velasco, Erla Pauole.

Delegate, National Conference of State Societies: Lorna Daniels.

Congressional Liaison: Toni Chung.

Delegate, Asian Pacific Heritage Council: Richard Yamamoto.

In its latest issue, the newsletter noted the following:

• The Society's annual luau was held June 11 at the Montgomery County Fairgrounds in Gaithersburg, Maryland, with Dennis Chung as chairmen.

• The statues of King Kamehameha and Father Damien in Statuary Hall of the U.S. Capitol were draped with leis by Society members on June 12. This program was started in 1969 and has included welcoming addresses, Hawaiian music and hula performances. Cyndi Char-Nicholson was chairperson.

• A mountain retreat is planned for Sept. 3-4 at Harper's Ferry, West Virginia. Chairman Jim Ayres has reserved 60 rooms.

• A chili cookoff is planned for October with exact date to be announced. The Society sends some of its best chefs to this charity cookoff. Contact program chairman Lemona Whitney (301) 595-4057.

• Annual election meeting in mid-November with the exact date to be announced. Tentative location is the Georgian Colonies Clubhouse, Silver Springs, Maryland. Call Whitney for details. Volunteer help is also needed.

• Keiki Christmas party in December. No exact date selected yet. Need chairperson, Santa and Santa's helpers. Call Whitney.

In his report on schedule of events, Whitney sadly noted the cancellation of both the Mahalo party and the annual picnic "due to dwindling participation (lack of interest)."

Whitney is seeking volunteers to chair the 1989 Congressional reception, Cherry Blossom princess reception and the annual King Kamehameha luau.

The club welcomed these new members in its latest issue: Clarence Fujimoto, Harry Y. Furukawa, Doris Leilani Obina, Mr. and Mrs. Edward J. Simms, Dr. Daniel and Kathy Davis, D. Alana Chock, T. Makana Chock, Mr. and Mrs. Billy Sims, Ren and Chris Kerns, Kimberly St. Bernard, Susanne Simms, Elaine Simms, James Simms, Joseph Ducosin Jr., and Leslie and Lee Bushnell.

The newsletter also mentions the presence of Office of Hawaiian Affairs Board of Trustees Chairman Moses K. Keale Sr. and Trustee Thomas K. Kaulukukui Sr. on Capital Hill "lobbying for the native Hawaiian reparations bill."

Native Hawaiian Legal Corporation

N H L C Report

by Mahealani Ing, Executive Director

Right to Sue—Some Misperceptions

The controversial "Right To Sue" bill recently passed by the Legislature is a complicated document which raises many questions.

Following are some criticisms which misinterpret certain provisions of House Bill 37.

1. Hawaiians cannot recover over 130,000 acres currently used by non-natives.

False. Hawaiians can now go into court and seek injunctive and declaratory relief for return of these lands using federal statute 42 U.S.C. §1983. House Bill 37's passage does nothing to affect the ability of Hawaiians to file such claims. Sovereign immunity is still a legal bar to any claim for back rent, but the bill neither bars such suits nor waives any right by native Hawaiians to claim back rent in future legislation. This bill's failure to provide for back rents was a major disappointment to the Hawaiian community, but that is not the same as a bar to recovery for land currently used by non-natives—H.B. 37 does not create such a bar.

2. Even with the prospective right to sue, native Hawaiians will still not be able to recover lands or monies.

False. Currently, a claimant could use 42 U.S.C. §1983 as a legal mechanism to recover lands through issuance by the federal courts of injunctive or declaratory orders. House Bill 37 adds to this option by enabling successful claimants to now recover direct monetary, out-of-pocket losses and attorney's fees as well for any claims which accrued as of July 1, 1986.

3. If the Department of Hawaiian Home Lands is found guilty of breach of trust, the court can only award land and monies to the Department, not the Plaintiff. This means that the same people who are guilty of abuses in the first place will receive the lands and monies if beneficiaries are successful in a prospective suit. The bill thus gives an incentive to the Department of Hawaiian Home Lands to continue to abuse the trusts.

When the Department of Hawaiian Home Lands, through illegal Executive Orders, lost airport lands, should those airport lands have been awarded to an individual Hawaiian, or individual Hawaiian organizations, if that individual Hawaiian or organization had brought a successful lawsuit?

Or should it have gone back to the Department to administer on behalf of **all** Hawaiian beneficiaries?

Under H.B. 37, a successful recovery of this sort would go back to the Department for the benefit of all Hawaiian beneficiaries. This is appropriate unless and until another mechanism for administering trust lands for all Hawaiians is in place.

Individual beneficiaries **can** be compensated for damages and attorneys' fees in lawsuits which do not involve depletion of the trust corpus as in the above example. As noted earlier, a native Hawaiian beneficiary can get declaratory and injunctive relief resulting in an award of more land from the Department when it has breached its trust duty in limiting such awards or in refusing to make them.

For example, the lower court in the **Ahuna** case ordered DHHL to grant Mr. Beck 3.5 acres more land because it had breached its trust duties by leaving the land idle. The Hawaiian Supreme Court affirmed that decision. Since H.B. 37 explicitly preserves all remedies now available to claimants, the court would retain the flexibility under its current powers to compel such awards.

4. The Governor has been directed to make a plan by 1991 regarding settlement of all claims from 1959. This concentration of power in the Governor makes no provision for input from Hawaiian communities. There is no opportunity for Hawaiians to dispute this in the courts.

False. The bill establishes no new power in the Governor. Instead, it requires him to submit a plan over which native Hawaiians, through their legislative representatives, have final say. Failure by the Governor to come up with a plan would automatically confer the right to sue.

If the Governor **did** come up with a plan, Hawaiians would not be excluded from the process of influencing resulting legislation. The Governor could similarly attempt to influence, **but could not dictate,** what the final plan enacted by the Legislature would be.

The bill merely formalizes the schedule for following a procedure long established by the Constitution for enacting legislation. The Governor does not have any new unchecked power under this bill. Further, the courts have never been involved with proposed legislation. The courts and the legislature are two separate branches of government. It would be entirely inappropriate for the courts to become involved with the legislative process.

It is true the state legislative process has not served Hawaiians well in issues dealing with native rights. The answer ultimately lies in creating a future where Hawaiians can be free and self-determining.

5. In short, this bill extinguishes all claims since the beginning of the trust.

There is no legal extinguishment of claims because of House Bill 37.

NHLC pressed unsuccessfully for passage of Senate Bill 3413, Senate Draft 1, House Draft 1 during the 1988 legislature. That measure would have provided funds to quantify the back rent owed by public agencies for past illegal uses of Hawaiian Home Lands. Continuing to press for measures of this sort, though tedious and piecemeal, will lead to positive long-term changes for all Hawaiians.

Hilo Teen Gets $8,000 Scholarship

An $8,000 college scholarship and a chance to compete in the national finals of the Miss National Teen-Ager Pageant in August are two dreams come true for Hilo's Caron-Anne Leilani Lee, who became Miss Hawaii Teen-Ager in May. Finalists are selected on the basis of scholastic development, leadership, poise, personality and appearance.

Miss Lee is scheduled to be a guest at the Washington state Miss National Teen-Ager pageant this month and she will compete in the national finals to be held Aug. 8 at the Outrigger Prince Kuhio Hotel in Waikiki.

Lee, 16, a junior at Waiakea High School in Hilo, is the daughter of Clifford W. and Lyron-Jean L. Lee. As Miss Hawaii Teen-Ager, Lee was awarded a full two-year tuition scholarship to Oklahoma City University. She also received a scholarship to the Barbizon School of Modeling in Honolulu as well as other prizes and gifts.

At the Hawaii state pageant held May 7 at the Turtle Bay Hilton on O'ahu, Lee was second runner-up in the talent competition, and received the community service award for her work as a volunteer for the Commission on the Handicapped.

Her hobbies are photography, poetry, studying sign language and genealogy. She also models for Kaniu K. Enterprises.

Lee is active in school, church and family activities. She was a junior council representative at her school and is a junior counselor for Hilo Pathfinders. She was also a participant last month in the OHA-sponsored 'Aha 'Opio Hawaiian Youth



Caron-Anne Leilani Lee

Legislature. In March, Lee was a Big Island delegate to a two-week missionary project in Mexico. As part of a 33-member delegation, Lee spent two weeks helping construct a church building, cooking and providing medical care and outreach. Her trip was sponsored by the Hawaiian conference of Seventh Day Adventists and the Hilo Seventh Day Adventist Church and community sponsors.

Highest O'ahu Heiau



Mokaena Heiau on Kuaokala Ridge, Kaena, O'ahu, is the highest on the island at 1,000 feet above sea level. It was built by people from Kaua'i who settled on O'ahu. There are three platforms and each one is different. This photo shows the middle platform. This is one of two temples on O'ahu which was dedicated to the sun. The other was at Kaneloa which was a part of Queen Kapi'olani Park. These temples were only for a few who were sun worshippers and descendants of some of the original arrivals in Hawai'i. This temple had not been seen since 1930 and was reported destroyed in 1962. It is still in excellent condition but the platforms are slowly being torn up by encroaching vegetation.—Earl (Buddy) Neller, archaeologist/OHA cultural specialist.

Taxes and You

By Lowell L. Kalapa, Director
Tax Foundation of Hawaii



Taxes—State's Major Resource



After a special session in mid-May to correct some appropriation measures, the legislature finally closed shop for the year and headed for the campaign trail.

Indeed one of the major points to be made by incumbent legislators as they campaign for re-election, is the pork-barrel that they brought home for their respective districts. Be it a new school gymnasium or a traffic light at a busy intersection, incumbent legislators can claim that they were responsible for getting this or that state project funded.

Little do they acknowledge that in the long run, you and I pay for these projects anyway, with the taxes they take out of your paycheck or the taxes I pay every time I go to the grocery store. Sometimes the lack of putting together the raising of the money and the spending of those dollars is lost on all taxpayers.

To get a better grasp on all this state spending, it might be worthwhiile to go over how the money gets into the public treasury which is ultimately spent by legislators.

There are many different types of funds available to lawmakers. There are special funds where the monies in that fund may be used only for the purpose designated, there are federal funds which must be spent as dictated by federal law or programs, and then there is the general fund.

The general fund is by far the one where lawmakers have the greatest discretion. In other words, because the monies in the general fund are not earmarked for any specific purpose, lawmakers can spend on whatever they please.

How are the dollars in the general fund raised? More than 90 percent of money in general fund come from taxes, with the general excise tax or sales tax contributing the largest share of more than 46 percent of the total.

Income taxes, on both corporate and personal income, contribute the second largest piece of the pie with more than 32 percent coming from this source. Together, the general excise and income taxes contribute more than three-fourths of the dollars in the general fund.

The rest of the dollars come from other specific excise taxes such as those imposed on liquor and tobacco, taxes paid in-lieu of the general excise or income taxes such as the public service company tax or the bank franchise tax. The only direct taxes paid by us taxpayers which do not go into the general fund are those which are earmarked for the transportation funds such as the fuel tax and the motor vehicle weight tax.

So much for percentages, what is the magnitude of those dollars? It is estimated that by the time the state accountants close their books on June 30th, the state will have collected more than $1.8 billion in general fund taxes. More than one-half will have come from the general excise tax that you and I pay at the check-out stand. Our paychecks will be a little poorer by more than $550 million withheld by our employers as well as paid this past April.

Thus, it would appear that the state is rolling in money. Just as the amount of money the state collects has increased with a growing economic base, so has the number of public programs initiated by lawmakers.

If past practice holds true, the bulk of general fund expenditures will go for education, with more than one-fourth of the pie being spent on our public schools and libraries. A little more than 10 percent will go for higher education at the University of Hawaii and the system of community colleges.

Health and welfare services provided by the state will take another 20 percent of the pie followed by repayment of principal and interest on money borrowed by the state for capital improvements. About 17 percent of the general fund expenditures go for this repayment of debt.

General government administration accounts for about 10 percent of general fund expenditures while the money to cover medical and retirement benefits for state employees takes about 9 percent of spending.

The Office of Hawaiian Affairs also receives its funding through the general fund. Last year's legislature set OHA's budget at $1.2 million for each of the fiscal years, 1988 and 1989. This year's legislature added another $71,000 in general funds and an equal amount in special funds for OHA's operational budget.

In appropriating these additional funds, the legislature requested OHA to work with other agencies serving Hawaiians and native Hawaiian children to eliminate the duplication of services provided. The legislature noted that OHA is providing services which may already be provided by public and private agencies such as the departments of health, human services, Hawaiian Home Lands, Alu Like and the University of Hawaii.

The additional funds were also granted to formalize operating procedures for the Board as indicated by the 1986 management audit of OHA and to provide additional resources to meet the increased demand for administrative and legal services necessary to develop a land management plan as OHA acquires title to certain lands.

While OHA's budget may appear minuscule in comparison to the size of many other state programs, it is the fact that together, all of these general fund programs benefit from the millions of dollars that you and I pay as taxpayers.

Although we all like to sit around and complain about how much in taxes we have to pay, or why we should pay 4 percent on our food, we are all benefactors of the taxes collected. Thus, we are our own worse enemy, the more we want state government to provide, the more we end up paying as taxpayers.

Puku'i Scholarship Deadline is July 15

Application deadline for the Mary Kawena Puku'i scholarship award is Friday, July 15.

The award was established to recognize Hawaiian scholarship among graduate students at the University of Hawai'i. The eligibility requirement is that an applicant be a full time graduate student at Manoa pursuing advanced studies or research which includes within its scope work with the Hawaiian language and culture.

Ethnicity, race or gender are not qualifications for the award which is $2,000 per academic year. Along with the application form, these items must also be submitted:

- Three letters of reference.
- Official grade transcripts from each college or university attended, including UH.
- Evidence of admission to graduate school as a classified student in a specific discipline or program.
- One page synopsis of thesis topic. Portion of work devoted to Hawaiian language and culture.
- Financial aid form on file at UHM Financial Aids Office.

For full particulars, contact Dr. Richard Kekuni Blaisdell, Center for Hawaiian Studies, 2424 Maile Way, Porteus Hall, Honolulu, Hawai'i 96822. The telephone number is 948-6825.

Mo'olelo

Association of Hawaiian Civic Clubs
By H.K. Bruss Keppeler

Hui Pu 'Ia!

June 1 was the date and, at the invitation of **Moses K. Keale Sr. (Hanalei HCC),** Chairman of the Board of Trustees of the Office of Hawaiian Affairs, representatives of the Hawaiian Civic Clubs and other Hawaiian organizations met with the trustees of OHA at the Willows to discuss the history of the ceded lands trust, OHA's entitlement (on our behalf) to a portion of the income derived from those lands and the problems created by the definition of "Native Hawaiian" for the purposes of deciding who the beneficiaries of this income are (see related story).

Ali'i Sunday at Kawaiaha'o on June 5 honored Kamehameha I and the civic clubs were represented in force . . . June 10 found a number of civic club members helping to decorate floats at Piers 10 and 11 for the Kamehameha Day Floral Parade the next day . . . The **Kailua HCC** gang, including **Chris Faria,** president, **Na'i Doo, Hannie Anderson** and many more members . . . decorated the King's float. Even **Lila Medeiros (Pearl Harbor HCC),** president of our **O'ahu Council** was there . . . **Marlene Sai (Prince Kuhio HCC)** and the Kamehameha Schools crew toiled over their prize-winning entry, too.

The next day found **Toni Lee (Pearl Harbor HCC),** chair of the sponsoring Kamehameha Day Celebration Commission, hard at work, along with **Dennis Sai (Prince Kuhio HCC),** the official "parade starter" . . . This was, as usual, a beautiful and **very** Hawaiian event . . . Mahalo to all who pitched in to kokua!

On June 15, members of the **Hawaiian Civic Club of Honolulu** paid special recognition to **Haunani Apoliona,** their president, for her winningest album at the Na Hoku Hanohano awards in May . . . It reminded your writer that, while listening to KCCN radio's coverage of the awards ceremony and anxiously awaiting an interview with **Haunani,** which had been announced by the KCCN interviewer, we overheard **Haunani's** familiar voice discussing a federal grant application with the Station's **Brickwood Galuteria** in the background . . . Always on duty that **Haunani** . . . she works day times and, obviously, other times for Alu Like Inc., the federally-supported Hawaiian social agency.

On June 17, **Prince Kuhio HCC** held its annual "Kumuhana" at the lovely **Borthwick** home at Nu'uanu. At this event, the members brought baked goods, jellies and jams and other goodies to sell to other members with proceeds going to the club . . . add Kanikapila and a little 'inu and a good time was had by all.

On June 18, the Association's Board of Directors met with a primary purpose of receiving reports from its Ad Hoc Committee on the planned constitutional convention of the Association. The committee is chaired by **Linda Delaney (Prince Kuhio HCC)** . . . more on this later!

Dates to reserve: July 9 for the **Nanaikapono HCC** Scholarship lu'au; contact **Doreen Lindsey** for tickets . . . July 18 for the quarterly meeting of the **O'ahu Council's** Board of Directors and on July 23 at 9 a. m. the **Council** itself meets at the Wai'alua home of **Betty Jenkins (Ali'i Pauahi HCC),** 68-231 Crozier Loop . . . **Ali'i Pauahi** is the major host club with assisting host clubs being Princess Ka'iulani, Wai'alua, Wahiawa and King Kamehameha.

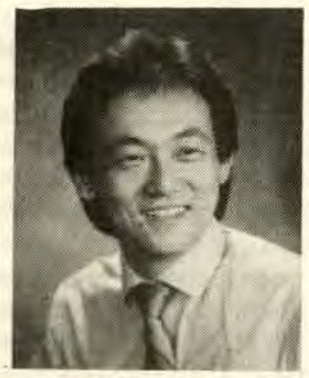
July 23 also is the day to pick up the ono chili you purchased from **Queen Emma HCC** scholarship sale. Call **Piikea Tomczyk** or **Betty Ogata** for tickets . . . And be sure to reserve Aug. 11 when the second annual **Prince Kuhio HCC** golf tournament is scheduled. Call **Ed Richardson** or **Ray Jellings** for particulars.

Whew! Eleu nui these clubs . . . a hui hou until next time.

'Ai Pono, E Ola

By Dr. Terry Shintani, M.D.

Control Cholesterol in 30 Days



One day, I saw a member of the Wai'anae coast family come to our emergency room with familiar symptoms. He had crushing chest tightness, tingling in his left arm and shortness of breath. We made the diagnosis, got him on the MAST helicopter and rushed him to Queen's Hospital but he died there three days later. What he had was the same disease that kills nearly 40 percent of all Americans and even more native Hawaiians. He was having a heart attack.

Although heart disease is the number one killer of native Hawaiians, there was one simple thing he could have done to reduce his risk of dying of this disease to almost zero. And it could have taken as little as 30 days to accomplish it. As you may have guessed from the title of this article, that one thing he could have done was to control his cholesterol. In another article in this issue, Dr. Kekuni Blaisdell describes why this will prevent heart attacks. In this article, I will provide some tips on how you can do this.

The National Heart, Lung and Blood Institute recently has revised its guidelines to help deal with cholesterol. They now recommend that every adult should be tested for serum cholesterol. They further recommend that those with a cholesterol level 200 or greater should attempt to lower their cholesterol with a good nutrition plan. This level is even lower than previously recommended. In fact, in the largest study of heart disease and cholesterol at Harvard University, no one with a cholesterol level lower than 150 died of a heart attack. Other studies show that cholesterol can be decreased from 240 down to 155 by diet in as little as 30 days.

How can we do this for ourselves? Eating a low cholesterol, low fat, high fiber diet is the cornerstone of a cholesterol lowering plan. The traditional Hawaiian way of eating as presented by the Moloka'i Diet is a good example of such a diet. In fact there are many foods from practically every culture that are cholesterol-lowering foods. One thing to remember to determine what is a low cholesterol food is to recognize that no plant-type food has any cholesterol. Cholesterol is strictly an animal product. It is found in red meat, fowl, dairy food and egg yolks.

Even seafood has cholesterol although fish have certain oils that have some protective effect against cholesterol. A second thing to remember is that saturated fat tends to raise cholesterol levels. These fats are found in large amounts in meats and the skin of chickens and other fowl. Third, dietary fiber tends to bind some cholesterol and prevent some of it from being absorbed. Fiber is found in high concentrations in foods such as whole grains, fruits and vegetables. It is absent in meats, eggs and dairy foods.

Kalo (Taro) is a good example of a food that is a cholesterol-lowering food. It is free of cholesterol, low in fat, and high in fiber. The following is a recipe for preparing kalo provided by the staff of the 'Opelu Project and Ka'ala Farm Project, two community-based social-economic development projects in Wai'anae. Kalo is still being grown in traditional lo'i (patches) at Ka'ala.

Preparing Kalo for Eating

The old style of cooking kalo was by steaming in the imu (underground oven). However, kalo is usually prepared by boiling in a pot these days.

What You Need

1. A covered pot large enough to hold the kalo.
2. Enough water to cover the kalo.
3. A knife or fork.
4. A bowl of cold water.
5. Kalo (corms) either grown by you or purchased from the local markets.

What To Do

1. Cut the stem off the kalo (corm) and scrub lightly to remove the dirt and roots. Leave the skin on.
2. Place the larger kalo at the bottom of the pot; the smaller pieces cook faster so place them on top so that you can remove them earlier. Cover the kalo with water.
3. Cover the pot. Bring the water to a boil over high heat. Then turn the heat down to medium.
4. Continue cooking until you can poke a knife or fork through the center of the kalo very easily (just like testing whether a potato is thoroughly cooked). **BE CAREFUL:** If you eat kalo that hasn't been cooked thoroughly you will have a very itchy mouth.
5. Remove the kalo from the pot. Put it into the cold water to cool it so that you can hold it in your hand. When comfortable to hold, you can then scrape the skin off with a dull knife or a spoon.

To Serve: Cut it up in slices or cubes and serve it warm or cold.

By eating more low cholesterol, high fiber, low fat, foods and less high cholesterol, high saturated fat foods, we can lower our cholesterol in as little as 30 days. We can practically eliminate our chances of winding up in the emergency room with chest pain and dying of a heart attack. And we can reduce our risk of dying of the number one killer of Hawaiian people.

OHA Trustees Attend Mrs. King Reception

Office of Hawaiian Affairs Board of Trustees Chairman Moses K. Keale Sr. and Mau'i Trustee Manu Kahaiali'i represented the agency at a City Hall reception for Mrs. Martin Luther King Jr. June 7 in Honolulu.

The widow of the slain civil rights leader had just come from the Governor's office, where she looked on as Governor John David Waihee III signed a bill naming the third Monday in January "Martin Luther King Day".

Mrs. King told the crowd of about 200 that she



Office of Hawaiian Affairs Board of Trustees Chairman Moses K. Keale Sr. gives Mrs. Martin Luther King Jr. a warm greeting at City Hall reception. Awaiting his turn behind Keale is Mau'i Trustee Manu Kahaiali'i.

hoped the first observance of the new holiday would be "the biggest celebration that's ever been held" in Hawaii.

Governor Waihee announced earlier that he would create an ad hoc committee to prepare for the observance.

Hawaii is the 44th state to establish an official holiday honoring Dr. King. Mrs. King, before she left the islands, said she intends to visit the remaining six states: Arizona, Idaho, Montana, New Hampshire, South Dakota and Wyoming to urge similar legislation in those states.

Schiller Again Heads Hawai'i ARC Board

Martin Schiller, president of Ogilvy & Mather Hawaii Inc., was re-elected chairman of the board of directors of the Hawaii State Chapter, American Red Cross, at the annual meeting, held at Washington Place.

Also re-elected to second terms were: David Ramsour, first vice chairman; Lily Yao, second vice chairman; and Shimeji Kanazawa, secretary. Newly elected officers are: Robert Loughridge, treasurer; Garrett Serikawa, assistant treasurer; and Claire Engle, assistant secretary.

For the first time one new officer was added: Anthony Marsella as third vice chairman.

Also serving on the Executive Committee for the 1988-89 fiscal year will be the officers listed above (with the exception of the assistant treasurer and the assistant secretary) plus Chairman Emeritus John Henry Felix, National Board of Governors member Warren Luke, and Chairman of Volunteers James Walker, with two others to be announced.

In addition to the above officers, also re-elected to the board of directors are: Admiral Thomas B. Hayward (Ret.), Tan Tek Lum, Edward Hubennette, Jane Tatibouet and Donald Moonjian.

Additional board members, whose terms expire on June 30, 1989, are: Joshua Agsalud, Peter Lewis and Kenneth Sandefur.

Board members, whose terms expire on June 30, 1990, are: James Andrasick, Peter Britos, Walter Tagawa, and immediate past chairman William F. Quinn, former governor of Hawai'i.

SFCA Fund Requests Due July 15

The State Foundation on Culture and the Arts (SFCA) announces that organizations may apply for funds to help sponsor culture, arts and humanities activities occurring between July 1, 1989, and June 30, 1990, or between July 1, 1990, and June 30, 1991.

Referred to as Purchases of Service (POS) funds, application deadline for these funds is Friday, July 15, 1988.

Project proposals should be aimed at promoting, perpetuating or encouraging cultural, arts or humanities activities for the benefit of Hawaii's people. To be eligible for consideration, these proposals must be submitted by a federally tax exempt nonprofit organization or by an incorporated profit organization that has a stated public purpose.

POS proposals may be submitted in the following categories: arts-in-education; community arts; ethnic heritage/folk arts; humanities; literary arts; media arts; performing arts (dance/theater); performing arts (music/opera) or visual and environmental arts. Proposals should reflect careful planning and address needs in the community.

POS application forms and guidelines for completing them are now available for pickup at:

- **O'ahu**—SFCA, 335 Merchant St., Room 202, Honolulu.
- **Hawai'i—East Hawaii Cultural Center, 141 Kalakaua St., Hilo; Kona Arts Center, Mamalahoa Hwy, Holualoa.**
- **Kaua'i**—Kaua'i Regional Library, 3434 Hardy St., Lihue.
- **Mau'i**—Mau'i Philharmonic Society, Cameron Center, 95 Mahalani St., Wailuku; Lahaina Arts Society, 649 Wharf St., Lahaina.
- **Moloka'i**—Moloka'i Community Service Council, Kaunakakai.

Hawaiian Rights Conference Aug. 5-6

The Native Hawaiian Legal Corporation (NHLC) will coordinate a Native Hawaiian Rights Conference sponsored by the Office of Hawaiian Affairs on Friday, Aug. 5 and Saturday, Aug. 6, on the Kamehameha Schools campus.

This event follows another conference held five years ago which dealt with legal problems faced by Hawaiians as an indigenous people. It is also being scheduled to coincide with the publication of a "Handbook on Native Hawaiian Rights" patterned after Felix S. Cohen's "Handbook of Federal Indian Law," draft portions of which will be available as resource material.

Currently throughout the Pacific, priority attention is being paid to the question of native self-determination, as lack of control over land, natural resources and other assets have given rise to the legal problems they daily struggle to resolve.

The conceptual framework for the conference includes **(1)** the presentation of a historical context, including contemporary native struggles; **(2)** the presentation of information dealing with the Hawaiian Homes and Ceded Lands Trusts; and **(3)** presentations dealing with different models of self-determination. These presentations will be made by native Hawaiians as well as other indigenous people.

The conference will review not only the historical events relating to the Mahele, forced abdication of Queen Lili'uokalani and subsequent annexationist "cession" of Crown and Government lands, but also with contemporary native struggles traceable to these events in history, the issues central to them, and how these struggles have advanced the Hawaiian cause.

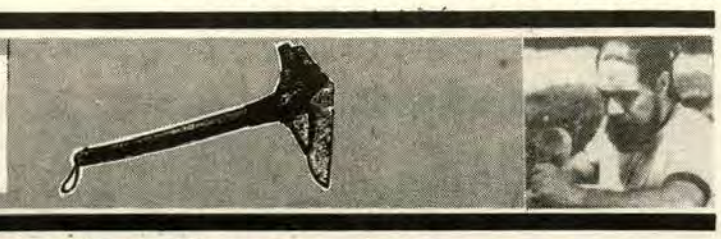
Community struggles will dramatize and highlight problems relating to substantive legal issues concerning religious rights, water rights, native tenant (ahupua'a and kuleana) rights, shoreline access and fishing rights, etc.

Approaches to self-determination will range from American "nation-within-a-nation" to international models.

There will be a registration fee of $20 to cover the cost of materials and lunch for the two days. For more information call 523-8447.

Makaku

By Rocky Ka'iouliokahihikolo 'Ehu Jensen



Obsolete Art Form

For lack of a better word, I shall borrow the word Totem [Ototeman] from the Ojibwa Indian Tribe in order to expound a bit on an obsolete Hawaiian art form. I've tried unsuccessfully to assemble a number of word phrases in order to create our own word describing the same... let me see, there's Ho'ailona Lahui, but that seems too contrived. I really believe that the word used to describe clan totem had more to do with the "spirit" of the thing than the "thing" itself. Our ancient kanaka maoli were divided into many social segments and also many tribal and sub-tribal elements. Kanaka maoli is the name of our race... then we break down into lahui, hui, iwi and 'ohana well describing the sub-structures to which we clung to in the past.

Strange about the word 'ohana... in Maori it is written Kohanga, and is translated as "nest"... in Hawaiian nest is punana, a derivative of their word punanga which translates into "secluded" or "place of refuge". Personally I like to use the word iwi to designate "tribe". Oh yes, and it should be understood that we Hawaiians lived in tribes, before we were dispersed by the great wars of unification and the visitation of the ha'ole. Lawa, back to totem, the most famous symbolism of totem that has survived to this date, one that is visible to all who have traveled the islands or have dabbled for any length in our historical culture is the "centipede petroglyph"... not a centipede at all... our islands did not have centipedes.

The correct name for that dramatic petroglyph is mo'o, from the word/phrase iwikuamo'o [backbone]... Here again, the original meaning of mo'o survives in our obsolete dialect as moko, retaining the meaning of lizard... used in the petroglyphs as visual symbolism to describe family lineage and the succession of generations. In truth, it wouldn't be wrong then in calling our totem, mo'o ki'i. Unfortunately, we have only five designs that fall into the modern category of totem. Remember, that originally, totem meant "an object serving as the emblem of a family or clan and often as a reminder of its ancestry." So, in essence many of our single statues are totems as well because they truly are emblems of our iwi and are a reminder of our ancestry.

Getting back to the five remaining statues... four of which are small hand-held type and one that is larger, with a small attachment on the back. No glorious, majestic carvings here.. Of course, we must keep in mind that given the wanton destruction of our art objects in 1819, we cannot really say what existed in that reality. The only other place in Polynesia that still creates and displays the classical style totem is Aotearoa (New Zealand). Well, borrowing a suggestion from the honorable Dr. Sidney Moko Mead, professor at Victoria University, N. Z., "when it doesn't exist any longer it becomes our responsibility to recreate it!" And out of that painful necessity, I've done just that! How do we commemorate, revere, and acknowledge our tribes through emblems? In the few remaining statuettes of our venerable ancient collection... the tribal or individual signature is displayed by a figure atop the head, or in one case, a duplication of face and eyes blending into another. With the lanakila statue made for McDonald's, I've gone several steps further... surrounding the central kanaka maoli figure, I've placed the tribal emblems of Waimanalo, the shark and the owl. I have long envisioned giant monoliths, carved by natives, for every tribal district, surrounding our island with protection and nourishment... their existence enabling us to identify with our kumupa'a forever and ever. With perseverance, the dream will become word!

I would like to take the opportunity at this time to commemorate and revere openly the genius of a man whom I've respected and who generously nourished my groping desire for knowledge: Charles William Lu'ukia Kahaokamoku Kenn.

Extinguished is his light in this lifetime,
The speaker who was Kenn is gone from our realm.
Having dispersed his knowledge ever so gently,
He has returned back to Kanehunamoku,
There to rest and revive the lagging spirit,
Preparing it for another journey.
How lucky I was to have received a portion of his brilliance.
Until we meet again, dear friend
At another time, at another place
I shall retain your lesson and continue the spiral.

Mai ka po mai 'o'ia'i'o... Truth is before time immemorial!

Outstanding Hawaiian Politician Nominations Deadline is July 29

Nomination deadline for the Outstanding Hawaiian Politician of the Year is July 29 for the second annual Lei Hulu Mamo awards banquet Friday, Aug. 5, in the Akala Room of the Queen Kapi'olani Hotel.

Nomination forms are available by calling Fred Cachola Jr., chairman of the sponsoring Hawaiian Civic Political Action Committee (HACPAC), Association of Hawaiian Civic Clubs, at 842-8233 daytime and 842-4803 (evenings).

The Lei Hulu Mamo banquet honors an individual of Hawaiian ancestry for his or her contributions to politics. The first award winner last year was Congressman Daniel K. Akaka.

No-host cocktails begin at 5:30 p. m. with dinner following at 7 p. m. Reservations at $30 per person are still being accepted by Bonnie Abe at 842-8233 or Ethelreda Kahalewai at 486-6079.

The beautiful Lei Hulu Mamo feather lei is made by Kahalewai of Royal Feather Company Inc. which is dedicated to the perpetuation of the beautiful art of feather work.

"E hana keia la, e pulama ia la aku," (a creation today, a treasure tomorrow) is the company's slogan.



Trustee's Views

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

Self-Determination, Single Definition

By Moanikeala Akaka
Trustee, Hawai'i



In true democratic fashion, the Trustees of the Office of Hawaiian Affairs have decided to go before you our voters at the next OHA election in November and ask, "Should OHA benefits go to all Hawaiians, with a preference for those with 50 percent or more Hawaiian blood?" We ask that you answer this question "yes or no". As an act of self-determination, you as Hawaiians will be able to help determine who our beneficiary class should be. We are referring only to lands and resources under OHA's jurisdiction and not the Department of Hawaiian Home Lands (DHHL). As it stands now, we in OHA have been able to give the **limited** resources we have been receiving thus far from the Ceded Land Trust to only the natives with 50 percent and more Hawaiian blood because of the precedent set by DHHL in the 1920's.

If you our voters determine that all Hawaiians should benefit from OHA resources it is also important that included is that preference for Native Hawaiians (50 percent or more blood quantum). We must be honest and show compassion for the fact that the more Hawaiian blood one has, in many instances, the more economic, health and social problems exist. If we as OHA Trustees are to better the conditions of the Hawaiian people it is imperative that we kokua where the need is greatest. I feel this is a primary OHA responsibility and an intimate part of Hawaiian values-sharing and helping those in need.

We at OHA will be able to serve more of our people once we arrive at a single definition. However, it should be understood that our resource base will be expanded as we serve more numbers of our people. Presently 39 percent of our Hawaiian population has 50 percent or more Hawaiian blood. There is good indication that in several generations there will be fewer and fewer of those natives with 50 percent and more blood.

With the blood quantum unfortunately declining because of intermarriage, it is understandable we should extend our beneficiary class. Thusly, more of our people will be able to benefit from being native.

Statistics show we have an increase amongst the part Hawaiian population especially for the young. One-third of the Hawaiian population is between 5-19. In 1984 there were 26,500 young people between the ages of 18-23. Projects propose that by the year 2000 there will be an 18 percent increase in that same group of young Hawaiians that will be at job or college age. We must be able to help prepare these young Hawaiian people to have alternatives, education and viable opportunities, and job training so that they may attain a comfortable standard of living in their homeland. Right now and in the future, according to the Honolulu Advertiser and Greg Pai, First Hawaiian Bank economist, "there will be an abundance of service industry, minimum wage jobs such as maids, 7-11 clerks and McDonald's workers." We must begin to provide **other viable alternatives** for our youth **through our native entitlements, including the ceded land package** that we are now working on with the Governor's staff in preparation for the next legislative session.

We will need your kokua and that of your ohana not only to help determine whether all Hawaiians should benefit from OHA programs and resources, but **we must also vote for good, eleu, capable and caring trustees and legislators who will truly serve you our people and help to rectify Hawaiians' needs and problems.** We also ask you to encourage those Hawaiians who are not registered to vote for OHA to please do so, for this is an opportunity we must not let escape us; each vote helps decide who benefits from Hawaiian resources. With your vote you become a part of that process of self-determination. The Trustees and our OHA staff are in the process of meeting with different Hawaiian groups, organizations, service agencies and community entities statewide to explain not only the single definition but to get their input relating to OHA's Master Plan as part of what we will be taking to the Legislature as an aspect of our Ceded Land package. We will also be holding community meetings on the neighbor islands, so watch for announcements and bring your ohana.

As mentioned earlier we will need your kokua to **help elect legislators that will help the Hawaiians and there is also a need for you to help lobby our legislators in order to obtain a just and fair settlement.** What non-natives must realize is that when justice comes back to the native people, there will be much more aloha in these islands. Malama pono. Ua mau ke ea o ka aina i ka pono.

Nanakuli Youngster is Miss Pre-Teen Hawai'i

An 11-year-old Nanakuli homestead product, who will be entering the seventh grade at Nanakuli Intermediate School in the fall, will represent Hawai'i in the National Pre-Teen Modern Miss competition Apr. 28, 1989, in Nassau, Bahama Islands.

Nalani Malia Estrella Aipoalani is the second oldest of three girls and a boy. They are the children of Henry and Merrie Aipoalani of Nanakuli. Her father works as a tireman for Transportation Dynamics while her mother is administrative assistant to Councilman John DeSoto.

Nalani was named Hawai'i winner of the contest by the national committee of Pre-Teen Modern Miss. She was selected on the basis of academics, community and volunteer services and school activities.

She is patrol leader of Troop 279, Girl Scouts of America and served as vice president of her sixth grade class. Nalani also was a lieutenant in the Junior Police Officers (JPO) organization, is a hula dancer, sings in the school chorus, plays the ukulele and was a cheerleader for the Waianae Tigers Pop Warner football team.



Nalani Aipoalani

Naturally Hawaiian

Native Streamlife

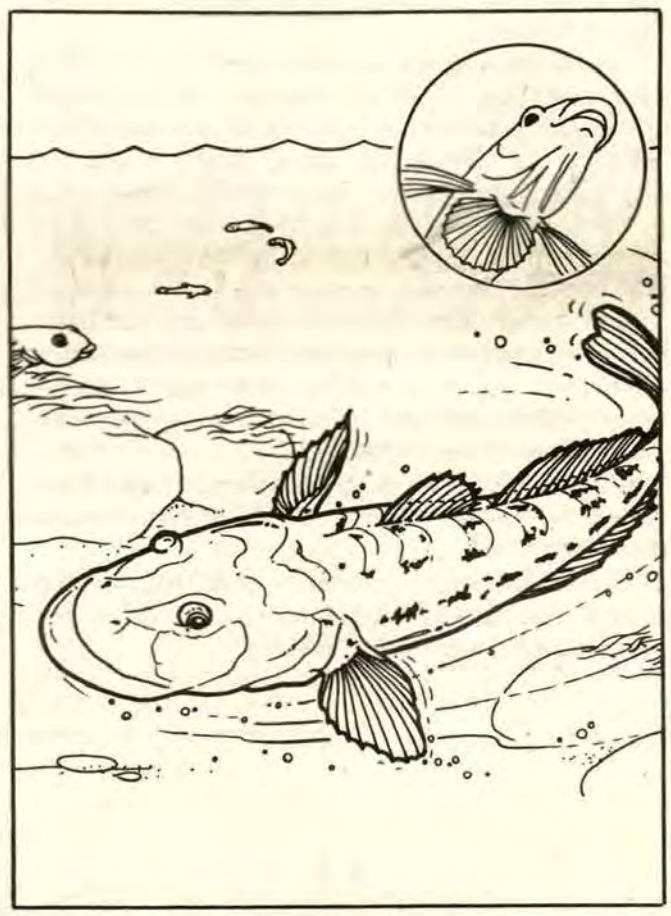
By Patrick Ching
Artist/Environmentalist

Waterfalls plummetting into pristine streams that twist and wind their way down valley floors, flowing uninterrupted through the lowland areas and finally emptying into the surf and sea.

This is what most Hawaiian streams were like a thousand years ago, before subdivisions and large plantations, before litter and chemical pollution, before jet skis and motorboats. Native stream animals thrived in abundance and completed their lives without ever swimming through polluted water or crawling across long stretches of cement culverts or being preyed upon by introduced animals.

Today, many of the perennial streams statewide and nearly 60 percent of streams on O'ahu have been altered in some way to accommodate housing development, irrigation and other forms of land use.

Among the native stream animals in Hawaii are the 'opae-kala-'ole (shrimp), the 'opae-'oeha'a (native prawn), the hihiwai (limpet-like mollusk) also known as wi, and various species of 'o'opu (gobies).



The o'o'pu-nakea is the largest of Hawai'i's native gobies, growing over a foot in length. The pelvic fins of gobies are fused together to form a suction cup (inset) which the fish uses to climb up rocks and waterfalls to get to higher mountain streams.

There is much to be learned about these native creatures of Hawai'i and collecting data is becoming increasingly difficult as these animals are fast disappearing from Hawai'i's waterways. One thing we do know is that all of these native stream animals spend part of their larval stage in the ocean before migrating upstream to live. These animals are reluctant to pass through streams that have been altered or polluted; thus many of Hawai'i's streams are no longer inhabited by native aquatic animals.

Increasing pressure is being put on Hawai'i's remaining perennial streams to be altered to accommodate housing, industry or recreation. Such actions may have severe effects on native wildlife and should be carefully thought out.

For more information on this subject contact the U. S. Fish and Wildlife Office of Environmental Services, P. O. Box 50167, Honolulu, HI 96850.

Cultural, Artistic Traditions Prominent in New HAL Terminal

By Deborah Lee Ward, Assistant Editor
Ka Wai Ola O OHA

The farming, fishing, music and religious traditions of ancient Hawaii are reflected in finely crafted artifacts and lithographs now on display in the new Hawaiian Airlines Terminal No. 3 at Honolulu International Airport.

Created by the artists of Hale Naua III and directed by Rocky Ka'iouliokahihikolo 'Ehu Jensen, the 47 pieces of traditional and contemporary art are beautifully shown in museum-like display nooks in the terminal restaurant and lounge which opened June 2. More than just "tasteful Hawaiian decor," as the terminal dedication program described it, the display is at the same time educational—labels tell the traditional usage of each item—and a testament that cultural and artistic traditions survive today.



These are some of the Hale Naua III artifacts on display at the Hawaiian Air Lines Terminal No. 3 restaurant. At top left is a feather mat reproduction by Natalie M. Jensen. To the right of it is a drawing by Frank K. Jensen of a female aumakua wearing a feather mat. Below are feather leis and lauhala basket.

Jensen said Hale Naua III was commissioned in November, 1987, by Host International which runs the airport concessions. It is the first time his hui has been invited to create art for the airport. He added, "What better place to see Hawaiian art than in our inter-island terminal?" Well-known for his versatile talent as well as for his outspoken crusade to promote native Hawaiian artists, Jensen is glad to see native Hawaiian art put in such a prominent place where visitors and Hawaii residents can see it.

He thanked designer Linda Jacobs of Design Interpretation, the California firm who designed the restaurant, and Owen Miyamoto, airports administrator, for recognizing and supporting the artistic and cultural value of traditional pieces. Jensen said plans for the artwork were incorporated in the restaurant design, a departure from the usual decorating process where art is an afterthought. He is hoping to get two more commissions for art at Honolulu Airport and would like to see more Hawaiian artists invited to do pieces.

While the majority of the display items were made by Jensen, the display also includes featherwork by his daughter, Natalie Mahinaokalaniehuokaleipuaokaiouili Jensen, a carved paddle and image by his son Frank Keliialohaokaiouli Jensen, and a feather lei by Ethelreda Kahalewai and lauhala basket by Moana Espinda.



Shark hook, ulua hook and squid lure by Rocky Jensen.

For Jensen, creating the exhibit was a family affair. His wife, Lucia, assisted in all phases of the project, and his father, Edwin Jensen, helped install the pieces in April.

The label for each item tells its name in Hawaiian and English, its component materials and traditional usage. Most wooden pieces are made of koa. Among the traditional-style artifacts are: a stone anchor, canoe bailer, shark and ulua hooks, a squid lure, gourd helmet, stone god, wooden spear and dagger, poi pounder, poi bowl, gourd for poi storage, koko net, tapa beater, bamboo stamp, ceremonial adze and blades, fans, shell necklace, stone lamp, hula implements, lei niho palaoa and replica of a rare feather mat.

Renamed Ka'ena Site Put Back on Register

The Ka'ena Fishing Camp on O'ahu or Site No. 1183 is once more on the Hawai'i Register of Historic Places following action last June 9 by the Hawai'i Historic Places Review Board.

The site was originally on the Register in 1971 but removed by the board in 1980 when it was informed by the Attorney General that prior to 1978 they had made procedural errors when placing sites on the Hawai'i Register.

The site consists of the archaeological remains of a prehistoric Hawaiian fishing camp in the large dune at Ka'ena Point where the Coast Guard light is located. The site's integrity has been severely damaged by the wheels of dune vehicles. Human bones were recovered by state parks archaeologists on one occasion while investigating damages.



A partially eroded sand dune at the renamed Ka'ena Complex.

The current nomination includes new information, including additional sites not listed on the original site form. The site's name has also been changed to Ka'ena Complex.

Additional sites include White Rock, known to Hawaiians as Leina-a-ka'uhane, a ko'a (fishing shrine) located by Office of Hawaiian Affairs Cultural Specialist Earl (Buddy) Neller; Pohaku-O-Kaua'i; and a possible heiau site on the talus above Leina-a-ka'uhane which is described as one of the places from which ghosts leaped into the netherworld.

Ka'ena, a relative of Pele who came with her from Kahiki and decided to stay, means red hot.

Evans, Kamaunu Bow to Ho'ike'ike 1989

Sherry Evans and Lae Kamaunu of the Koolauloa Hawaiian Civic Club make up such a dynamic team like that of a famous comic strip tandem that despite vowing to "never again," they succumbed to the request of the O'ahu District Council, Association of Hawaiian Civic Clubs, to again handle the 1989 Ho'ike'ike on Family Sunday, Mar. 5, on the Bishop Museum's Great Lawn.

Evans will once more serve as general chairperson while Kamaunu will again prove her efficiency in coordinating the clubs, food and the Pepsi Cola booths. In their report at the Council's second quarterly meeting in Kaneohe, they noted that "although the crowd was smaller than in the previous years, the weather was balmy, the food ono, and crafts beautiful and the entertainment awesome."

They paid special credit to Nake'u Awai "who did an outstanding job lining up little known trios to sing and entertain."

They added in their report: "Hawaiian Hall was the perfect setting for Nola Nahulu and her choral groups; Tomi Chong brought in 14 commercial vendors; Jalna Keala and her Celebrity Box Lunch Auction established a record of its own; and Toni Lee had wonderful activities for the keikis."

The third quarterly meeting of the Council is scheduled for 9 a.m. Saturday, July 23 with Ali'i Pauahi as the principal host club.

Kamehameha Students in Mainland Programs

Eight Kamehameha Secondary School students will participate in Talent Search programs on the mainland this summer conducted by Johns Hopkins and Duke Universities.

They are seventh grader William Awong and freshmen Brooke Holderbaum, Kahauanu Kai and Reni Soon, all of whom are enrolled in the Johns Hopkins program to be held at Scripps College in Claremont, Calif.; and eighth grader Jennifer Goodyear-Kaopua, and sophomores Noah Kauhane, Ryan Naone and Kanani Young who will attend Duke University, Durham, N. C.

Each student will engage in an intensive three-week study of the subject of his or her choice. Fields of study include Latin, marine biology, physics, pre-calculus and philosophy. Upon completion of their courses, students receive written reports on their progress and achievement and credit toward their requirements for graduation from high school. Summer sessions run from June 25 to July 17 and July 22 through Aug. 13.

Students were selected from a pool of 90 academically talented students in grades seven to 10 whose scores on the College Board SAT met the eligibility requirements set by the two universities. A committee comprised of Kamehameha teachers, counselors and administrators reviewed other test scores, grades and recommendations to make the final selection.

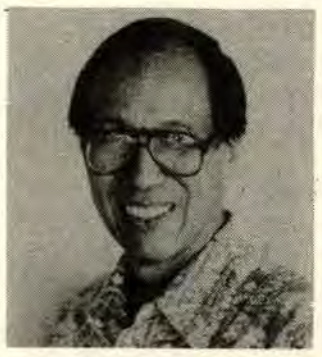
Purpose of the programs is to identify gifted students early and give them the opportunity to pursue their special interests in the company of other highly motivated students from across the country.

Tuition costs will be paid by the Kamehameha Schools/Bishop Estate and airfare will be covered by the Schools Association of Teachers and Parents.

He Mau Ninau Ola

Some Health Questions by Kekuni Blaisdell, M.D.

Ka Ho'okē 'Ai: Mokuna 'Elua



Nīnau: E ke Kauka, is the Moloka'i Diet guaranteed to prevent heart attack?

Pane: 'A'ole (no), ka Ho'okē 'Ai (Moloka'i Diet) is **not** guaranteed to prevent heart attack, but there is growing evidence that such a diet reduces the risk of coronary atherosclerosis (hardening of the heart arteries) and thus, its serious consequences, such as angina (heart chest pain), myocardial infarction (heart attack), heart failure, and fatal heart rhythm disorders. In other words, the **probability** or likelihood of heart attack and associated pilikia is emi 'ia (decreased), but complete protection cannot be assured in all cases because of the multiple interacting factors concerned.

I 'Apelila (in April), the composition and main food items of ka Ho'okē 'Ai were recorded in this column. I kēia mahina (this month), we will consider the experimental basis for this diet in countering the development of atherosclerosis and related conditions referred to in the foregoing paragraph.

Figure 1 shows some of the relationships of the known risk factors involved in the occurrence of atherosclerosis, which is **the** central tissue abnormality of concern. Also shown are the major complications of coronary atherosclerosis, which account for symptoms, including death.

Atherosclerosis refers to distinctive, irregular thickening of the inner wall of vessels, such as the coronary arteries of ka pu'uwai (the heart) (See Figure 2). Such a particular arterial wall thickening is also called an atherosclerotic plaque. A plaque is composed of a mixture of mushy dead tissue containing cholesterol, hardened koko (blood) from bleeding, brittle calcium, multiplying muscle cells and fibrous 'alina (scar). Experiments show that a plaque begins with injury to the inner surface of the wall in contact with the flowing koko (blood). Plaque-formation is hastened when the blood cholesterol is ho'onui 'ia (increased). Other studies show that an atherosclerotic plaque can be prevented and even reversed when the blood cholesterol is ho'oemi 'ia (decreased), such as by restricting dietary saturated fat and cholesterol.

The blood level of cholesterol is determined by 'elua (two) main factors: heredity and diet. In most instances, prudent diet wale no (alone) will lower the blood cholesterol to a "safe" range—less than about 200 mg/dl. In rare cases, ki'eki'e (high) blood cholesterol may be inherited and not significantly affected by limiting dietary fat and cholesterol.

Koko cholesterol is of two main types. Low density lipoprotein (LDL) cholesterol from the ake (liver) is hapai 'ia (carried) in the koko and ho'okomo ia (deposited) in the walls of arteries and other tissues. High density lipoprotein (HDL) cholesterol is hapai 'ia **from** the vessel wall and other tissues to the ake (liver) for kiloi 'ana (excretion). Pēlā, the higher the LDL cholesterol and the lower the HDL cholesterol, the greater the risk of atherosclerosis and heart attack.

Koko pi'i (high blood pressure), physical inactivity, puhi paka (cigarette-smoking), ko'iko'i (stress), family history of myocardial infarction and mimiko (diabetes) also increase the risk of heart attack.

The precise mechanisms by which these other factors contribute to atherosclerosis and its complications are not as yet moakaaka (clear) and will be discussed in future columns.

What is moakaaka is that as the atherosclerotic plaque in the arterial wall thickens, the opening in the vessel through which koko flows narrows, so that less koko with oxygen and other nutrients reach the pu'uwai muscle fed by the particular artery (Fig. 2). The usual final critical event is honua (sudden) complete pani (closure) of the narrowed opening by ho'opili (attachment) of blood cells to the wall and blood clotting, a process called coronary thrombosis. The heart 'i'o (muscle) beyond the closed artery, deprived of blood, dies. This death of 'i'o pu'uwai from inadequate koko is called myocardial infarction by physicians, and "heart attack" by non-professionals.

If the size of the dead heart muscle (infarct) is large enough, the patient will also make. Myocardial infarction is still the leading cause of death in the haole world, and we Native Hawaiians rank among those with the highest death rates from heart attack.

No ke aha mai (why)?

Ke kumu 'ano nui (the main reason) appears to be our adoption of a non-Hawaiian, indeed, anti-Hawaiian diet of nui loa saturated fat, cholesterol, total calories and salt.

Our high rates of kokopi'i, mimikō, puhi paka, kukule (inactivity), pūhalalū (obesity), and ko'iko'i (stress) also contribute to the tragic outcome.

To test the hypothesis of the relationship of ka mea 'ai Hawai'i kahiko loa (pre-haole Hawaiian diet) to ki'eki'e blood cholesterol as a cardiovascular risk factor in ka po'e Hawai'i, 10 Moloka'i homesteaders, who had been previously identified as having ki'eki'e blood cholesterol and triglyceride levels, participated in the seven-week Ho'okē 'Ai in September-November 1987.

I kēia mahina a'e (next month), we will review the details of the conduct and the hopena (results) of the study, and the implications for us kānaka maoli who are at ki'eki'e risk for heart attack and other ma'i related to ka mea 'ai.

RELATIONSHIP OF RISK FACTORS TO CORONARY ATHEROSCLEROSIS AND COMPLICATIONS

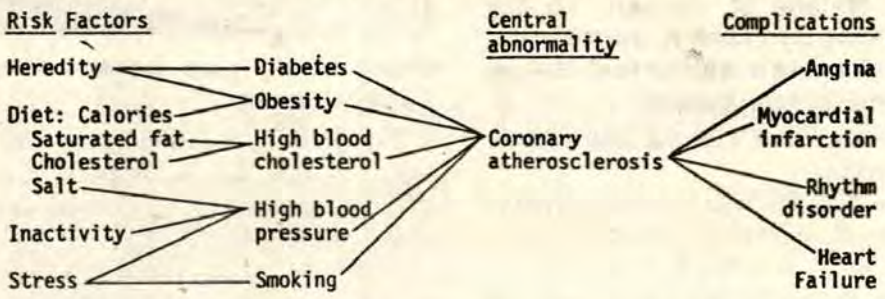


Figure 1. Risk factors play various roles in the causation of coronary atherosclerosis and its complications. The clearest relationship is high dietary saturated fat and cholesterol causing high blood cholesterol, which in turn accelerates atherosclerotic plaque formation and complicating myocardial infarction.

CHOLESTEROL, CORONARY ATHEROSCLEROSIS, THROMBOSIS AND MYOCARDIAL INFARCTION

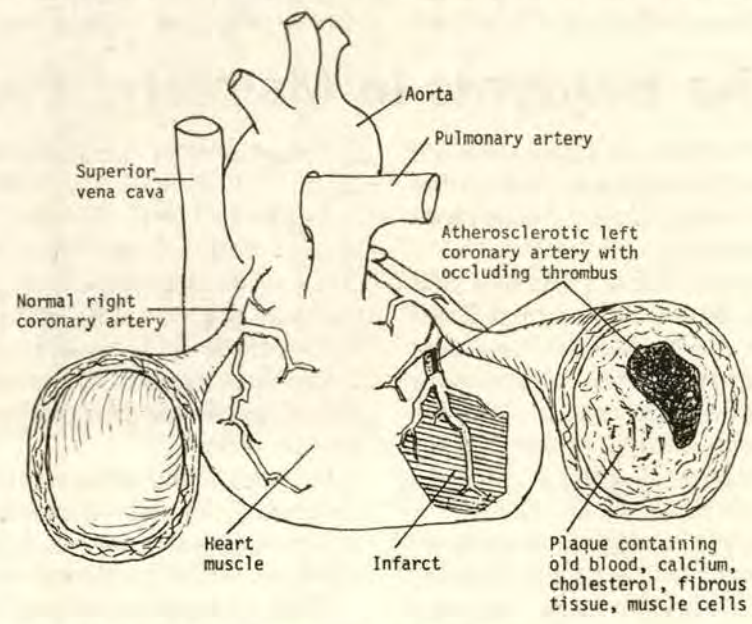


Figure 2. The heart showing cross-section of a normal right coronary artery; but an atherosclerotic left coronary artery narrowed by a large plaque and completely occluded by a complicating thrombus with resulting myocardial infarction (heart attack).

Book Review

Hawaiian Myths of Earth, Sea and Sky
By Vivian L. Thompson
University of Hawaii Press
$8.50 paperback

This is a republication of the 1966 edition by the author. It is a collection of traditional myths re-told for children. There are some fine illustrations. However, in light of today's understanding and awareness of Hawaiian culture this book falls very short of answering the needs of teaching that culture. The text still retains the old spelling and name explanations which were used in the 1960s, such as Mo-o instead of Mo'o or Great-Stone-Man instead of the Hawaiian name. As the proper spelling and greater appreciation of Hawaiian culture is being taught in the schools, cultural groups and other learning centers, this type of re-printing serves very little purposes if it is not updated to reflect the changes that have occurred in the Hawaiian community.

The telling of traditional stories and myths is extremely important for younger people to learn and know. The tales re-told by Caroline Curtis through the Kamehameha Press in the early 1960s like this book were important sources for youngsters to learn from, especially when read to them. But times have changed and it is becoming more evident that the inclusion, not the exclusion, of Hawaiian language is required for cultural transmission to younger people. Otherwise these texts would not serve the Hawaiian people, whose traditions these belong to.—**Malcolm Naea Chun**

Trustee's Views

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

Single Class Definition

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



It is a fact that all definitions regarding Hawaiians have been decided by non-Hawaiians. It was the Congress of the United States of America, taking a position opposite from the Hawaiian viewpoint, that created the "blood quantum" for Hawaiians eligible to participate under the Hawaiian Homes Act of 1920.

Although initially being shoved down our throats by American imperialists, the idea of "blood quantum" is now looked upon as an irrevocable truth by some Hawaiians. Little do they realize that "blood quantum" has been a very important factor in dividing Hawaiians from Hawaiians, ohana from ohana, even children from their parents. Removing this barrier could release the latent power of the Hawaiian people. So, how long do we want to be stuck with these imposed definitions?

Does government really have the right to tell us who we are, or is it we who have the basic right, based upon our cultural traditions, to make that decision for ourselves?

The Office of Hawaiian Affairs' Ad Hoc Committee for Ceded Lands Entitlements (Ad Hoc Committee) decided that the time was ripe for its entire Board of Trustees to consider the "Single Definition." The Board, I believe, exhibited a gutsy kind of decisive leadership by taking positive action on the question.

The question which will be asked of us is: should every Native Hawaiian have the right to enjoy the benefits of the assets of the Office of Hawaiian Affairs, as provided by policies adopted by the OHA Board of Trustees?

In other words: Should all of us be included in a single definition of Hawaiian, one without any reference to blood quantum? That no matter what amount of Hawaiian blood each of us has, that we are all Hawaiians.

In addition to coming up with the idea of a single definition, the Board also adopted the committee's recommendation to take the principle of "self determination" from the realm of theory to the real world. Although "self determination" and "self governance," two terms that are closely linked to "sovereignty," have been written and talked about for many years, nothing has been done to breathe life into them. Now is that time.

The OHA Board has made the decision. We Hawaiians will have the opportunity to decide for ourselves who we want us to be.

Arming Hawaiians with such basic democratic rights goes much further than the State of Hawaii is willing to grant its citizens. The state's power brokers have not allowed us to have the rights of initiative, referendum (except for constitutional amendments) and recall. However, a Hawaiian referendum is in the making.

There will be Hawaiians who say that this new definition of "Hawaiian" will adversely affect those 50 percent or more Hawaiians who now benefit exclusively under the "Hawaiian Homes" and "Ceded Lands" Trusts. Although the new definition will affect the OHA (Ceded Lands) Trust, the Trustees have specifically exempted Hawaiian Homes from the new definition.

The critics will continue: But will the effect on the OHA Trust be detrimental to our interests? My response is: Not really. We need to take a closer look at what is going on.

Discussions are continuing between the Ad Hoc Committee and representatives of the Governor's office to design a settlement for the State's past and on-going breaches of the Ceded Lands Trust. In order that the settlement have the full force of law, the settlement **must** be ratified by the State Legislature.

What will the Legislature's major concerns be when the question comes before them?

Being prudent, the Legislature will ask: Who and how many will benefit? How much will they benefit by? And what should be the form of benefits?

The Legislature will have to justify its approval of the package. To obtain the largest possible amount of benefits, the number of participants and the programs that are involved must be maximized.

Although the dollar amount of the proposed settlement is presently unknown, there is the extreme possibility that it could be as high as $100 to $200 million. Would the Legislature be willing to allow OHA these kinds of dollars for the decreasing numbers of present beneficiaries (50 percent Hawaiians)? And what will the Legislature be expected to do about the growing number of less than 50 percent Hawaiians that it now provides for by matching general funds with OHA's Trust revenues? Would the Legislature want to get drawn into a match of $100 to $200 million? I don't think so.

To 50 percent Hawaiians, the single definition will tend to shrink the relative size of the pieces of pie, but, because of the size of the settlement contemplated, the whole pie will grow to gigantic proportions so that the actual piece that each will have will be significantly larger than it is now. No individual will get less than what he is entitled to now. And **all** Hawaiians will be credited with more. Certain preferences are being built into OHA's policies that will benefit 50 percent Hawaiians anyway.

Additionally, because there are roughly twice as many less than 50 percent Hawaiians for every 50 percent Hawaiian, the state should probably be matching OHA's Trust revenues in the ratio of 2:1 instead of 1:1. To be consistent with the appropriate ratio, the state would have to provide matching funds of $200 to $400 million. This will never happen.

To come straight to the point, if OHA were to receive a settlement of $100 to $200 million, the current system of the use of "matching funds" by the state is sure to vanish.

The creation of a single definition for Hawaiians is the only practical way to solve the "matching" problem. To top it off, even if Hawaiian numbers were maximized by the use of the single definition, the Legislature may still have a difficult time justifying its approval of the package to other citizens of this state.

However, assuming that the single definition is ratified by the majority of Hawaiians, OHA will then be well-armed to petition the Legislature to amend all relevant constitutional and statutory definitions of "Hawaiians." Not only would the Legislature have to sit up and recognize Hawaiians and our issues, with the "unity" that a single definition should encourage, more Hawaiians would be expected to be elected to public office. This would be especially true in districts with large Hawaiian voter populations.

And what do we do with the settlement that we hope materializes? It will be transformed into accelerated programs that will address Hawaiian cultural, educational, health, housing and economic needs.

The "unity" that we are on the verge of claiming is expected to be unquestionable. We will be awesome. If it is true that the display of unity at Ho'olokahi had a positive effect on the Legislature this year, a greater effect is sure to come when we adopt the "single definition."

With a "single definition," we will transform our voting strength to political and financial clout. That clout is power.

Culture Highlighted at Annual Festival

Pu'uhonua O Honaunau National Historical Park held its annual cultural festival July 1-3 with a program of Hawaiian craft workshops, Hawaiian games, food tasting, a hukilau and a program of hula by various halau.

A procession of the Royal Court opened the festivities on July 1. The Festival was made possible through the cooperation of the Hawai'i Natural History Asociation, Kona Hawaiian Civic Club, Kahua Na'au A'o ma Pu'uhonua o Honaunau NHP Inc., and the many friends of the park, with the National Park Service of the U. S. Department of the Interior.

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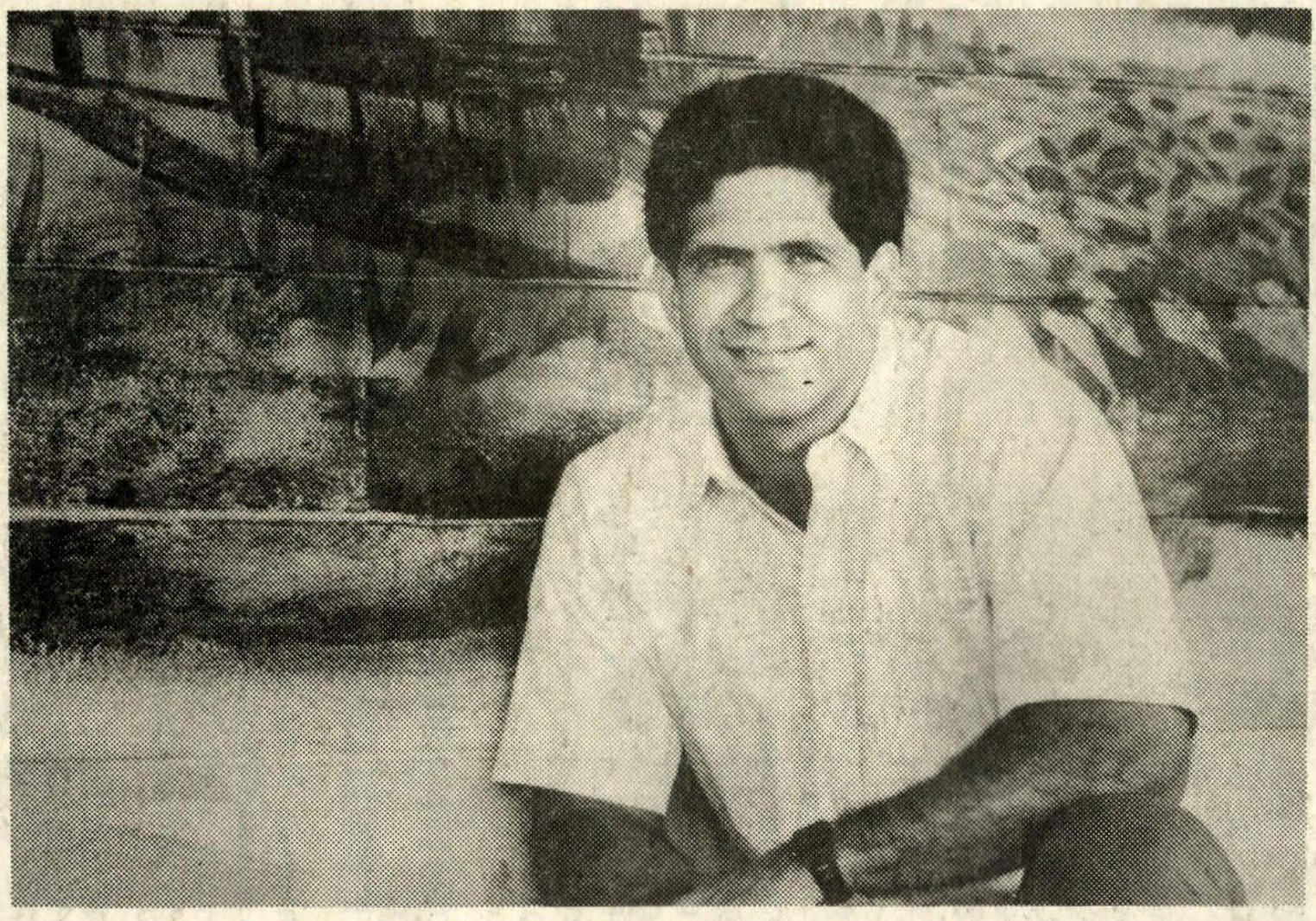
Kamehameha is in Your Neighborhood



Whether you are from Kona, Kekaha or Kaunakakai, you are our neighbor!

Kamehameha Schools' Regional Resource Centers, located in Hilo, Kona, Wailuku, Lihu'e and Kaunakakai, are staffed by friendly people, like Ron Kimball of Moloka'i, who are there to provide information and advice on Kamehameha's programs. There are educational programs on all major islands, including summer programs, pre-schools, college scholarship programs and adult education.

It's important to us to be close to the community, so you can phone or visit Kamehameha without making a long-distance call or flying to Honolulu. That's why we're here. So come by and visit sometime, neighbor!

Hilo: 935-5580
Lihu'e: 245-8070
Kona: 322-6044
Kaunakakai: 553-3473
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