

# "Ho'oulu Na Mea Kaha Ki'i"

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## Tentative Agreement Reached On Honokahua Site

A tentative agreement has been reached between the State and Kapalua Land Co. on the Honokahua burial site in Maui.

The tentative agreement calls for the purchase of a conservation/historic/cultural easement by the State from Kapalua Land Co. for \$6 million, and for reinterment at the site of the remains removed during recent excavations. The agreement is the result of negotiations which began in December after excavations at the site revealed that at least 900 Hawaiians were buried at Honokahua between 950 A.D. and the early 1700s.

As part of the agreement, Mayor Hannibal Tavares will convene a Maui task force, made up of representatives from the Office of Hawaiian Affairs, Hui Alanui O Makena, and the State Historic Preservation Office to prepare guidelines for reinterment at Honokahua. Kapalua Land Co. will be responsible for the cost of reinterment, appropriate landscaping once restoration is completed, and maintenance of the site in perpetuity.

Both parties stressed the importance of the easement to ensure that the restored site will remain preserved as an area of cultural and historical significance.

In making the announcement, Governor Waihee stated: "I want to extend my sincere thanks and congratulations to all the parties involved. This could so easily have become a bitter, divisive

issue. Instead, each one took that extra step necessary to see and perhaps begin to understand the other person's position. The Office of Hawaiian Affairs and Hui Alanui O Makena did an excellent job of presenting the Hawaiian people's strong feelings about the importance of Honokahua, and I know they will continue to do so as they

work to develop appropriate, culturally sensitive guidelines for reinterment. Kapalua Land Co. is to be commended for its open approach to negotiations and for its long-term commitment to the preservation of the site. And my thanks to Mayor Tavares for his continued assistance in resolving a sensitive situation."

## OHA Chair To Testify On Health, Education Needs Of Hawaiians

OHA Chairman Thomas K. Kaulukukui, Sr. and OHA Administrator Richard K. Paglinawan were scheduled to travel to Washington, D.C. May 3 as part of a Hawaii panel to testify before the Senate Appropriations Committee's subcommittee on labor, health and human services, education and related agencies. Senator Tom Harkin (D), Iowa was to chair the committee. Kaulukukui planned to address the efforts of OHA to support and complement the health and education programs provided for Native Hawaiians.

The hearing was scheduled to address the need for funding to reverse the dismal statistics of Hawaiian health and education. Also invited to testify were Myron B. Thompson, secretary of the Kamehameha Schools/Bishop Estate board of

trustees, who addressed Hawaiian education needs, and E. Kanani Low Mariano, executive director of E Ola Mau, the Native Hawaiian health professionals organization. She was to address the health and health education needs of Native Hawaiians.

Thompson, Mariano and Kaulukukui are three members of Papa Ola Lokahi, the five-agency board designated to receive and spend federal money under the Native Hawaiian Health Care Act of 1988, P.L. 136. Papa Ola Lokahi is composed of E Ola Mau, the Office of Hawaiian Affairs, Alu Like, Inc., the University of Hawai'i, and the Office of Hawaiian Health, State Department of Health. President of Papa Ola Lokahi is Thompson, who is also a board member of Alu Like, Inc.

## No Cultural Evidence Found

## Experts Say Hawaiians Did Not Hunt Or Eat Seals

By Ed Michelman  
Public Information Officer

The Office of Hawaiian Affairs says there is no evidence to link early Hawaiians with the practice of hunting or eating seals. One of OHA's main goals as a state agency is to preserve and promote Hawaiian culture. This is why OHA trustees expressed serious concerns following reports that assistant federal public defender Hayden Aluli is considering a "native Hawaiian rights" defense in the case of Daniel Kaneholani, who is accused of killing an endangered Hawaiian monk seal.

An April 6, 1989 letter to Aluli, signed by OHA Chairman Thomas Kaulukukui, Sr., says in part:

"The Board, of course, in no way intends to prejudge the guilt or innocence of Mr. Kaneholani. However, any attempt to fabricate a non-existent cultural practice in defense of a totally abhorrent and illegal act is unconscionable."

"There is no evidence that pre-contact Hawaiians ever hunted or ate seals. Researchers such as Edith McKenzie and Puakea Nogelmeier say there are only passing references to Hawaiian seals, indicating that contact with humans was rare and that seals were never considered a traditional food source."

This contention is supported by Alan Ziegler, former head of the Bishop Museum's vertebrate zoology department. Ziegler states that no Hawaiian seal bones or bone fragments have ever been uncovered in any archaeological site in Hawai'i.

The linguistic evidence also indicates that seals were uncommon creatures in Hawai'i prior to 1778 just as they are today. The Hawaiian names for seal are "ilioholoikauaua", "hulu", "kila" and

"sila". "Kila and "sila" are derived from the English name for the animal. "Iliholoikauaua" is a descriptive name which means "the dog which travels the rough seas". This indicates that seals were so rare in Hawaii, there was no common name for the animal. The word, "hulu" means fur and probably was introduced by early whalers who

traveled to areas such as Alaska where fur seals were hunted.

Hawaiian monk seals are on the federal endangered species list for a very good reason. It is estimated only 1,000 to 2,000 of them are left on earth. A modern day kapu has been established to prevent their extinction.



Hawaiian monk seal.

Photo courtesy of Pacific Missile Range Facility, Kaua'i.

# OHA Board Business

By Ed Michelman  
Public Information Officer

The Board of Trustees scheduled two business meetings for the month of April because circumstances prevented their holding the regular March meeting.

The first meeting took place April 1. The other, scheduled for April 29, will be covered in next month's column.

Present for the April 1 meeting held at OHA's Honolulu office, were Chairman Kaulukukui and Trustees Akaka, Burgess, Ching, DeSoto, Kahai- lili and Keale. Trustees Hao and Mahoe were excused.

The following items were considered and acted on by the Board:

### Honokahua Agreement

The Board unanimously accepted an agreement between OHA's ad hoc committee on Kapalua and Hui Alanui O Makena concerning burials at Honokahua, Maui. Among provisions of that agreement is a recommendation that there be no further osteological analysis of human remains at Honokahua. However, OHA and the Hui agreed that archaeological analysis, study and reports derived from already completed field or osteological data may continue.

### Functional Plan

The Board gave unanimous approval to an organizational plan recommended by its management consultants, Arthur Young and Company. The plan delineates the structure, functions, duties and responsibilities performed by various organizational units within the office. It clarifies relationships and lines of authority and contains a comprehensive review of OHA position descriptions.

### Historic Preservation Task Force Budget

A six-month, \$10,130 budget was approved unanimously for OHA's Historic Preservation Task Force. The appropriation will come from special funds if general operating funds are unavailable. The function of the task force is to review federal and state laws as well as city ordinances and recommend amendments to them in order to better protect Native Hawaiian cultural values in historic preservation decisions.

### By-Law Amendments

The Trustees passed without opposition, on the first of two required readings, two amendments to OHA's by-laws. The first proposal would reduce from nine to seven the number of members on OHA's Committee on Operations and Development. The second would create a new standing committee to be called the Committee on Native Hawaiian Status and Entitlements. Final ratification of the by-law amendments is expected at the next Board meeting.

### Thrill Craft And Ocean Management Zones

The Board adopted the following position statement with Trustee Keale abstaining: "The operation of thrill craft vessels within our Hawaiian waters are a definite threat to our marine environment and traditional Hawaiian fishing and shoreline use practices. These vessels have no place within the Hawaiian waters of our state. Our position would be to advocate on behalf of the total ban of these vessels within our waters."

## HCC of Honolulu Sets Holoku Ball on June 9

The Hawaiian Civic Club of Honolulu announces its annual Holoku Ball will be on Friday, June 9 at the Royal Hawaiian Hotel, Regency Room. Tickets for this scholarship fundraiser are \$60 in advance. Honorary chairpersons for the event are Myron Thompson, Alvin Shim, Robert Cazimero and Roland Cazimero. For ticket reservations, contact club president Haunani Apoliona at 734-5090.

Trustee Keale expressed concern about the number of Hawaiians who work in that industry and the fact that the proposed ban would be statewide.

### Operation 'Ohana

Conceptual approval was given to "Operation 'Ohana" a proposal to identify all OHA beneficiaries. The Board voted unanimously to direct the administrator to further develop the concept.

### Washington, D.C. Legislative Counsel

The Board unanimously adopted a recommendation from the External Affairs Committee to retain Paul Alexander, Esq. as OHA's Legislative Counsel in Washington. The three-month contract will be considered for renewal on its expiration in June 1989. Alexander will report directly to the Chairman of the Board of Trustees.

### Hawaiian Monk Seal

The Board expressed concern over published reports that attorney Hayden Aluli is considering using a "native Hawaiian rights" defense in the case of a man who is accused of killing an endangered Hawaiian monk seal.

The trustees voted unanimously to inform Aluli that there is no evidence to link early Hawaiians with the practice of hunting or eating seals.

### Congratulatory Resolution

Trustee Keale introduced a motion which was adopted unanimously to recognize Walter Smith, owner and operator of Smith's Motor Boat Service on Kauai, for his selection as Small Businessman of the Year.

### Executive Session

The following items considered in executive session were ratified unanimously after the Board reconvened its open meeting:

1. Acceptance of Deputy Attorney General Francis Keeno's recommendation for a settlement offer in a pending civil suit.
2. Repeal of the existing employee handbook effective immediately.
3. Directing that Deputy Attorney General Charlotte Libman be asked to represent the Board in a civil matter because of the absence of the Board's previously retained private attorney. A determination must be made that no conflict would be created by such representation.
4. Approval of the Administrator's recommendation to hire Lynn Lee as Land and Natural Resources Specialist.
5. Requesting the Administrator to prepare a letter to the Governor for the Chairman's signature expressing the Board's concern on matters affecting the continual diminishing of the ceded lands trust. Issues to be addressed in the letter include the Kapalama Military Reservation, Old Government Road at Diamond Head and the State Department of Transportation's proposal to transfer a portion of the Airport Fund to the Highway Fund.



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Published monthly by the Office of Hawaiian Affairs, 1600 Kapiolani Boulevard, Suite 1500 Honolulu, Hawaii 96814. Telephones 946-2642, 548-8960. Circulation is 45,000 copies 35,000 of which are mail distribution and 10,000 are distributed through island offices, state and county offices, private and community agencies and target groups and individuals. Ka Wai Ola O OHA is produced and printed by Hawaii Hochi, Ltd. Advertising in Ka Wai Ola O OHA does not constitute an endorsement of products or individuals by the Office of Hawaiian Affairs.

**NEXT ISSUE**  
June 1  
**DEADLINES:**  
**News Copy—May 10:**  
**Submit material**  
**(preferably double-**  
**spaced, typed) to**  
**Ka Wai Ola O OHA**  
**1600 Kapiolani Blvd.**  
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**Innovation, 943-8599**  
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## Business Loan Forms Available

Hawaiian entrepreneurs seeking business loans may now obtain loan application forms, instructions and basic question and answer sheets from the Native Hawaiian Revolving Loan Fund office. The office is located at 1600 Kapiolani Blvd., Suite 1314, Honolulu, HI 96814. You may also call the office at 944-6571 and ask for application forms and instructions to be sent to you. Person who have already called and have received and returned pre-application questionnaires will be contacted by an assigned Loan Officer.

Loans are being made through a grant of nearly \$1 million from the Administration for Native Americans (ANA), which the Office of Hawaiian Affairs is administering through the Native Hawaiian Revolving Loan Fund demonstration project. Over the next two years, OHA will apply for a continuation of this grant with an additional \$1 million each year for a total of \$3 million in three years.

NHRLF project manager is Chester Cabral. Dennis Chong and Ken Sato are the two loan officers, and the NHRLF secretary is Merlyn Akuna. They expect the first loans to be made in June.

## Notice To Readers

The State Office of Consumer Protection is conducting an investigation into the firm Maui's Own, which advertised in the December 1988 issue of Ka Wai Ola O OHA. Three readers of Ka Wai Ola O OHA have not yet received the t-shirts they ordered from the firm. They have notified Ka Wai Ola O OHA that their letters to the company have not been answered. Consumer protection investigator Herbert Rokuta said the case is still pending while the office tries to locate the owner. Rokuta recommends that anyone who has not yet received the t-shirts they ordered from Maui's Own should file a complaint with the Office of Consumer Protection, P.O. Box 3767, Honolulu, HI 96812, or call 548-2540.

### Board of Trustees

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# Henry Kauhi—Hiki No!

## New Entrepreneur Joins Asia Trade Mission

By Ed Michelman

Public Information Officer

Henry Kauhi is a "can do" kind of guy.

He seems to have adopted the Hawaiian expression "hiki no" as his personal motto and way of life. Kauhi decided about a year ago that, with a wife and three children to support, he just couldn't make it on a police officer's salary on Kauai. Today, after graduating from OHA's entrepreneurship training program, Kauhi is about to enter the world of international trade.

He is scheduled to make business presentations to potential clients in Osaka and Tokyo and will be negotiating contracts in Hong Kong.

Kauhi is president of Hana Hou Distributors which he operates from his home in Kalaheo. His best-selling product is the Bon Del water filter, which Kauhi says utilizes technology developed by NASA and the space program.

Kauhi says he expects to sell more than 15,000 of the filters this year, making his company the largest volume distributor of the product nationwide except for California.

In March, Kauhi submitted his application to participate in the Small Business Administration/Federal Express trade mission to Japan and Hong Kong. The mission is designed to promote American-made medical and health related technology in those countries. Kauhi radiates justifiable pride when he tells you that his is one of only 14 businesses throughout the nation accepted to participate in the trade mission. He was scheduled to leave May 7 and return May 20. Although some of the trip is underwritten by the sponsoring agencies, participants themselves must pay a portion of the expenses and shortly before his departure date, Kauhi was busy seeking assistance from a number of agencies.

Kauhi, however, is an extremely self-confident

### HBPA Advances Success In Business, Industry

The Hawaiian Business/Professional Association is an organization whose goals are to encourage and promote the interest of its members engaged in trade, commerce and the professions.

The purposes of the Hawaiian Business/Professional Association are:

- to promote the interests of its members engaged in business, industry and the professions;
- to encourage fraternal and cooperative relations among its members, and to encourage the exchange of ideas and experiences among individuals with similar interests; and
- to provide the means to organize the Hawaiian business and professional community into a viable economic and social voice.

The basic philosophy of the Hawaiian Business/Professional Association is to advance the economic well-being of the Hawaiian community by encouraging success among Hawaiian business men and women and professionals, who in turn can aid and encourage other Hawaiians.

Current officers of HBPA, a private Hawai'i corporation, are: president, Sidney Keli'ipuleole; first vice-president Roy Benham; second vice-president Leroy Akamine; treasurer Riley Smith; secretary Ethelreda Kahalewai. The board of directors includes: James W.P. Andrews, Haunani Apoliona, W. Frank Brandt, Dee Crowell, William Kahapea, H.K. Bruss Keppeler, Elmer Manley and Scott May.

Membership is open to any person in the State of Hawai'i who is in business, a profession or is actively interested in community affairs, and who is interested in supporting the goals and aims of the association. Current membership of 68 includes professionals from many different fields. Most importantly, members are invited who are interested in serving the interests of the Hawaiian community. For membership information contact Ethelreda Kahalewai at 486-6079, or write HBPA at P.O. Box 597, Honolulu, HI 96809.



Henry Kauhi

man and fully expects to attain his goal of economic independence. He credits OHA for the opportunity to participate in the entrepreneurship training program which provided him with the encouragement and knowledge necessary to start his own business.

In Japan and Hong Kong, Kauhi says he will be doing more than just trying to sell water filters. He'll be demonstrating that with the right attitude and training, Hawaiians can compete and succeed anywhere. Kauhi says, "I am honored to represent the people and business interests of Hawai'i, and as a proud Hawaiian business owner, want to

promote good will abroad and inspire other young Hawaiians interested in business and economic self-sufficiency to utilize opportunities through OHA and other city, state and federal programs." Hiki no!

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# The HERITAGE Series

Bank of Hawaii is proud to sponsor the Heritage Series, an exploration of the rich cultural heritage of Hawaii and its people. You won't want to miss these upcoming programs including such topics as the Kumulipo (ancient Hawaiian creation chant), the venerable Gabby Pahinui, Hawaii's popular slack key guitarists and Hawaiian flora and fauna. 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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# Resolutions Honor Kalama, Smith, Williamson

Last month, three outstanding Hawaiians—Meali'i Kalama, Walter "Freckles" Smith, and Eleanor Williamson—were recognized for their accomplishments and community service in resolutions adopted by the Office of Hawaiian Affairs Board of Trustees.

Meali'i Kalama, who was also honored by a Senate resolution last month, has long contributed to the preservation and promotion of the Hawaiian language, culture, and arts. When she retired from a career of 26 years as a park supervisor for the City and County of Honolulu Department of Parks and Recreation, Kalama didn't slow down, but rather increased her community service.

She has been recognized as one of the prominent women in Hawai'i by Alu Like, and was designated an "island treasure," by KHON-TV in its "Treasures" program narrated by Brickwood Galuteria. She is well-known for her involvement at Kawaiahao Church, where she has been a lay pastor for 14 years, encouraging members and friends to grow in faith. At Kawaiahao, she perpetuates the Hawaiian language by teaching Bible classes in Hawaiian, assists individuals and groups with Hawaiian interpretation and translation, and offers meditations in Hawaiian language at the church on Sundays. Kalama also is a master teacher and coordinator of Launa Aloha, a weekly class of Hawaiian crafts held at Kawaiahao Church.



Meali'i Kalama

This active kupuna, who recently observed her 80th birthday, has been widely credited with reviving the art of Hawaiian quilting by teaching this colorful art, and displaying her handwork in quilt shows, hotels and other places. Her artistry was recognized by the U.S. Senate when she was named Master Traditional Artist in 1985 by the National Heritage Fellowship of the National Endowment for the Arts. In 1981 she was selected the alumna of the year for the class of 1927, St. Andrew's Priory, by the St. Andrew's Alumnae Association.

The OHA trustees also congratulated Walter Smith, Jr. upon being chosen as Hawaii's "Small Businessperson of the Year" by the U.S. Small Business Administration. The SBA criteria for this award call for: "staying power," growth in number of employees; increase in sales and/or unit volume; current and past financial reports; innovativeness of product or service offered; response to adversity; and evidence of contributions to aid community-oriented projects. Smith has provided leadership to Smith's Motor Boat Service, Inc. which surpasses these criteria, and which has kept the strong Hawaiian sense of 'ohana instilled by his parents.

The Wailua river of Kaua'i, the only commercially navigable river in Hawai'i, leads to one of Hawaii's most interesting and beautiful natural attractions, the Fern Grotto. In 1946, Walter and



Walter Smith, Jr.

Emily Smith, Sr. started a business taking tourists to the Fern Grotto in a row boat powered by a borrowed outboard motor, with Emily acting as boat driver and guide when Walter was busy with his job "up" at the pineapple cannery in Kapahi.

The Smith children all literally grew up with Smith's Motor Boat Service acting as drivers, musicians, guides, cashiers and even mechanics as Fern Grotto became more popular and the family business continued to develop. In 1965, Walter Sr. turned over the presidency of the company to his 31 year old son, Walter, Jr. Better known as "Freckles," the younger Smith was managing the Coco Palms Resort dining room at the time.

He more than met the challenge of being chief executive officer of the family business by his knowledge and analysis of the visitor industry, and through his ability to plan and make adaptations as the industry has changed. He led the company to expand and modernize, while keeping the basic "push" boats invented and patented by his father, which ingeniously reduce engine noises, vibrations and fumes, and increase safety factors.

In recent years, "Freckles" has added other major components to the business by: leasing the Paradise Pacifica botanical garden and culture center along the banks of the Wailua river; and adding a luau and Polynesian show on an innovative "floating stage"; and by developing a light industrial park in nearby Kapaa town.

While Smith developed and expanded the business he kept the family nucleus intact so that a third generation is now employed by the company. With all his business demands, Smith still finds time to be very involved in a number of visitor industry associations and councils. He is also a contributing member of the Hawaiian Homes Commission for the island of Kaua'i.

Taking the approach that life can be "fun," has made it so for Eleanor Williamson, who the OHA trustees recognized on her retirement from 35 years of service to Bishop Museum and the public with her knowledge and understanding of Hawaiian culture.

Born Eleanor Lilihana 'a'I Horswill, but better known as "Ele," a nickname from Dr. Isabella Aiona Abbott, she attended both the St. Andrew's Priory and the Kamehameha Schools, then began taking "fun" courses at the University of Hawai'i. Between the "fun" classes, she had enough time to catch the eye of Elmer Williamson, and as fate would have it, she decided Elmer was more fun than her classes and they were married in 1938. They raised two children Rex and Gay, who always gave both parents aloha and interesting times.

In 1952, Dr. Alexander Spohr, then director of Bishop Museum, was fortunate to have among his new volunteers a bright-eyed young woman by the name of Ele Williamson. By 1958 she became a part of the permanent staff at the museum. In the 1950s,

1960s and 1970s she worked and studied with the big names in Hawaiian studies: Dr. Kenneth Emory, Mary Kawena Pukui (whom she assisted closely in several projects), Martha Hoku, Theodore Kelsey, Lokalia Montgomery, Samuel Elbert, 'Iolani Luahine, Pele Sukanuma, Ma'iki Aiu Lake, Ka'upena Wong, Dr. Betty Tatar and Edith McKinzie.

From the 1960s to now she has shared, and continues to share, her expertise with such individuals as Kalani Meinecke, Naomi Losch, Larry Kimura, Eddie Kamae, Kaha'i Topolinski, Palani Vaughan, Israel Kamakawiwo'ole and many others. Though she is now retired from the Museum, and enjoying the extra time to enjoy "fun" time with husband Elmer and their family, this kupuna who is "piha 'eu" (full of liveliness and good spirit) continues to make numerous contributions to her community through various projects. She is a member of the Kalihi-Palama Hawaiian Civic Club, and is historian for the Oahu District Council of the Association of Hawaiian Civic Clubs.



Eleanor Williamson

## May Calendar

- 4—OHA Programs Committee, Honolulu OHA office, 1:30 p.m.
- 10—OHA External Affairs Committee, Honolulu OHA office, 1:30 p.m.
- 19—OHA Operations & Development Committee, Honolulu OHA office, 1:30 p.m.
- 26—OHA Community Meeting, Lihue, 7 p.m.
- 26-28—OHA 'Aha Kupuna Conference, Honolulu.
- 26-28, June 2-4, 9-11, 16-18—50th State Fair. Commercial exhibits, produce, food booths, entertainment. Honolulu, Oahu. Aloha Stadium, 488-7731.
- 27—OHA Board of Trustees Meeting, Lihue, 10 a.m.
- 27-28—Annual Ke Ola Hou Hawaiian Spring Festival. Hawaiian arts and crafts, hula, foods, games, a Tahitian competition, watermelon and pie eating contests and a variety of entertainment. Hanapepe Town Park, Hanapepe, Kauai. For information: Kapu Kinimaka Alquiza, 335-5765 or 335-6466.
- 27-29—Kaupakalua Roping Club's Memorial Day Weekend Rodeo. A full schedule of rodeo events. Maui. Call Charlene Thompson, 572-6056.
- 29—Memorial Day Special Military Services, National Memorial Cemetery of the Pacific. Honolulu. Information call 546-3190.

## June Calendar

- 1—OHA Programs Committee, Honolulu OHA office, 1:30 p.m.

# Hawaiian Studies Scholar Mitchell Dies At 83

Dr. Donald Dean Kilolani Mitchell, teacher, author, lecturer, historian and consultant in Hawaiian studies, died Sunday, March 26, 1989 at his home in Kahalu'u, O'ahu.

Fondly known as "Kilolani" to his family and multitude of friends, Mitchell was instrumental in perpetuating the traditions which are unique to the Hawaiian culture. His career with Kamehameha Schools and association with the Bishop Museum spanned nearly 60 years, and what he learned he in turn sought to teach others—what he understood and felt, he was always anxious to share. "Kilolani helped to pioneer some of Kamehameha's most exciting Hawaiian studies programs," stated Fred Cachola, Kamehameha's director of extension education. "He was a *kupuna* in the truest sense whose classroom just kept getting bigger and bigger."

It was 1928 when Donald Mitchell, 22 years old and fresh out of college, arrived in Honolulu aboard the ship *Malolo*. Mitchell was one of 67 mainland teachers hired to teach in the five new junior high schools established by the Department of Public Instruction. As a young biologist from Great Bend, Kansas, Mitchell was completely taken with the beauty of the islands, the richness of the culture and the love of the Hawaiian people. He taught general science at Kalakaua Intermediate School before he joined the staff at the Kamehameha School for Boys in 1930.

During his career at Kamehameha, Mitchell taught English, biology and general science, and journalism, but his first and foremost love was for Hawaiian studies. In 1931, he founded Hui 'Oiwi, a Hawaiian cultural club for the boys that studied and promoted interest in Hawaiian games and traditions. Twenty-one years later in 1952, Mitchell conceived and managed the work experience program for Kamehameha students at the Bishop Museum.

"Back in the late 1960s, Kilolani was one of the farsighted people who realized that a Hawaiian renaissance was coming," remembered Lokomai-ka'i Snakenberg, longtime friend and a DOE educational specialist. "He and a core of other educators formed the concept of a professional Hawaiian studies organization, and Hui 'Imi Na'auao O Hawai'i was born."

From 1964 to 1970, Mitchell taught Hawaiian studies, and then transferred to Kamehameha's extension education division to head the Hawaiian studies resource team. Since 1972, he served as a consultant to Kamehameha Schools and continued to contribute to the education of Hawaii's children through his research, curriculum materials, lectures, articles and books.

Among the many publications that he authored or contributed to are the 1960 edition of the *Britanica Junior Encyclopedia*; *Hawaiian Games for Today*; *Resource Units in Hawaiian Culture*; *The King Kamehameha Memorial Statue*; and *The Story of the Hawaiian Steel Guitar*. His latest book, *Ku Kilakila 'O Kamehameha*, about the grounds and facilities of Kamehameha Schools, is currently in production.

Mitchell was active in many cultural and community organizations, including the Hawaiian Historical Society, Hui 'Imi Na'auao O Hawai'i, He'eia-Kualoa Ha'anan Civic Club, Hawaiian Music Foundation, Lyon Arboretum Association and Hui Hanai.

Mitchell was honored many times during his lifetime. Some of his honors were the Ke Ali'i Pauahi award in 1975 from Kamehameha Schools, the



Donald K. Mitchell

Living Treasure of Hawai'i award in 1980 from Honpa Hongwanji Mission, Outstanding Non-Hawaiian award from the Association of Hawaiian Civic Clubs, and the Na Makua Mahalo 'Ia award in 1989 from Brigham Young University-Hawai'i.

Mitchell, a widower, is survived by his brother Glenn Mitchell, daughters Margaret Mitchell Dukore and Katherine Elizabeth Myers, and three granddaughters.

Memorial services were held Sunday, April 2, at the Bernice Pauahi Bishop Memorial Chapel on the Kamehameha Schools campus. Donations may be made in Dr. Mitchell's name to the Bernice P. Bishop Museum.

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## Addresses Oahu Civic Clubs

# Thompson Calls For "Century of the Hawaiian"

A packed agenda amid warm fellowship took the edge off a rainy and blustery Saturday as Hawaiian civic club presidents and representatives met for the quarterly O'ahu District Council meeting, April 8 at Kaumakapili Church social hall.

Council president Dexter Soares opened the meeting with a tribute to Dr. Donald Kilolani Mitchell, noted Hawaiian studies scholar, who died on Easter Sunday, March 26. While Mitchell will be sorely missed by his many friends and family, Soares said, "We rejoice for the many rich educational rewards he leaves with us."

Council members heard from Charles Rose, O'ahu district council convention coordinator for the 30th annual Association of Hawaiian Civic Clubs convention. He announced that the convention would be held Nov. 15-19 in Honolulu at the Pacific Beach Hotel. The O'ahu district council of 22 clubs will host and organize the event, which is attended by civic clubs from throughout the state and the mainland.

Convention committee chair is Walter Rodenhurst, Sr. (King Kamehameha HCC). Nola Nahulu (Pearl Harbor HCC) will organize the popular 'Aha Mele song contest. Ethel Kahalewai (Pu'uloa HCC) will head the events center. Elaine Mullaney (Queen Emma HCC) is in charge of "Na Pa'ani Hawai'i" (Hawaiian games), while Flossie Fernandez (Waikiki HCC) will lead the non-Hawaiian games. Mary Serrao (Puuloa HCC) will handle registration. Nona Kamai (Waikiki HCC) will take charge of the all-important steno pool.

Guest speaker to the district council meeting that day was Myron B. Thompson, Kamehameha Schools/Bishop Estate trustee, who spoke on the impact of Native Hawaiian legislation and programs in Congress over the last 15 years.

Thompson said he became a member of the Prince Kuhio Hawaiian Civic Club 25 years ago when he saw the number of influential Hawaiians involved in the Hawaiian civic club movement. He called upon civic clubs today and in future to support the coming developments on behalf of native Hawaiians through new federal legislation and funded programs.

Thompson showed a videotape which summarized the long process of seeking federal assistance for native Hawaiian needs over the past decade and a half. While modest about his own efforts in this process, he played a significant role in bringing about increased federal attention. Thompson said, "It has taken the work of a lot of people to get to where we are today." He added, "It will take our combined efforts to ensure programs operate as intended."

There is now a solid base of federal legislation in native Hawaiian health, education and cultural arenas, he said. It is based on a number of large-scale comprehensive studies of native Hawaiian needs. For example, the Native Hawaiian Educational Assessment Project of 1983 done by Kamehameha Schools/Bishop Estate showed that education needs of native Hawaiians begin even before school age. Also, Hawaiians were found to lack necessary verbal skills, and tended to be over-represented in special education classes, high drop-out rates and lower paying jobs as adults. The 1985 Native Hawaiian Health Needs Assessment Project conducted by Alu Like for E Ola Mau, showed that Hawaiians had severe health problems, poor prenatal care, a 34 percent higher mortality rate than the general population of Hawai'i, and higher incidences of cancer, heart disease, diabetes, and mental health problems.

The need to preserve, revive and maintain traditional Hawaiian cultural and artistic practices was also demonstrated to federal legislative committees. However, in order to get in line for federal funding, it was necessary to convince Congress that Hawaiians should be recognized as Native Americans. Thompson said Congress had to recognize its duty to Native Hawaiians, as established through enactment of the Hawaiian Home-lands Act of 1920, Hawaii statehood in 1959 which

affirmed federal duties to Native Hawaiians, and creation of the Administration of Native Americans in 1974.

Since 1984, recognition of Hawaiians as Native Americans has spelled increasing gains for Native Hawaiians in grants for vocational education, job training, library services, early childhood education, drug-free school programs, higher education financial aid, reading and language arts programs, special education and gifted and talented programs, health assessment planning, culture and arts preservation and economic development. In fiscal year 1989-90, almost \$12 million has been appropriated for these kinds of programs, with the amount expected to reach \$21 million in fiscal 1990-91, \$24 million in FY1991-92, and \$29 million in FY1992-93.

Thompson said that agencies concerned with the welfare of Native Hawaiians "must work cooperatively so Hawaiians can move into the forefront of society in the next century and beyond." He praised the efforts of Hawaii Senator Daniel K. Inouye in backing Hawaiian legislation and using his considerable knowledge and influence in Congress to bring about results.

He added, "The Feds have delivered. Now it's our job to deliver, design and run programs to change our negative statistics." However, he said, "It is critical that we do it well." He noted that the current administration is not fully supportive of these programs and would cut off funding if it could, because it perceives the Hawaiian population served as relatively small.

Thompson asked the civic clubs to take the lead in informing its members, to be a central information network for scholarship awards, and to focus its efforts in areas of high Hawaiian population. "Let us make the 21st century the 'Century of the Hawaiian.'" he said.

In other business, the Council heard reports from:

- Rona Rodenhurst, OHA education officer (president, Princess Ka'iulani HCC) on the second 'Aha 'Opio Youth Legislative conference coming up June 19-23. Last year 53 students from island high schools and three American Indian students participated. Rodenhurst said that while OHA was able to fund the entire conference last year, this year additional corporate and community support is being sought to help fund this youth leadership program.

- Dennis Sai (Prince Kuhio HCC) on observances of Prince Kuhio's birthday, March 26. A floral arrangement was provided at the Ali'i Sunday service at Kawaiaha'o Church on March 19. On Monday, March 27 there were two ceremonies. Dr. Michael Chun, president of Kamehameha Schools, was keynote speaker at a Mauna 'Ala memorial service. That same day a tree-planting ceremony at the Prince Jonah Kuhio Kalaniana'ole federal building included a talk by Joshua Akana (Prince Kuhio HCC).

- Mary Lou Kekuewa (Queen Emma HCC), who announced the next Ali'i Sunday observances at Kawaiaha'o church will be on June 11 for Kamehameha the Great, Aug. 27 for Queen Lili'uokalani (her birthdate is Sept. 2), and Dec. 17 for Princess Bernice Pauahi Bishop (born Dec. 19).

- Toni Lee (Pearl Harbor HCC) on the May 7 Ho'ikeike civic club fundraiser at Bishop Museum Family Sunday, themed "Kaulana Na Pua O O'ahu." (see related story, this issue).

- ODC second vice president Kenny Haina (Princess Ka'iulani HCC) on the "Peanut Butter Festival and Super Jam," fundraiser for the Institute of Human Services (IHS) on March 19. Several clubs participated with fundraiser booths. Proceeds of the fundraiser were to benefit the homeless served by IHS, directed by Rev. Claude DuTeil.

- Paige Barber (Waiana'e HCC), government relations committee chair, said she is planning workshops with panel discussions in late June on Hawaiian sovereignty. These are to give civic club

members information on what sovereignty means, and how this would affect native Hawaiians.

- Association of Hawaiian Civic Clubs (AHCC) president Jalna Keala, who announced that a testimonial dinner for Sen. Daniel K. Inouye would be held Monday, July 3. The location and time are still to be confirmed, she said. Marlene Sai is chairperson, and honorary chair is Myron Thompson.

District Council president Dexter Soares announced the following special activities for civic club members in the next quarter.

- April 29—workshop on "Exploring Hawaiian Religion" at St. Theresa co-cathedral, from 9 a.m. to 1 p.m.

- May 5—a first-ever "Evening of History At Mauna 'Ala," hosted by curator Lydia Namahana Maioho, 6:30 p.m. There will be a torchlight ceremony, presentation of a ho'okupu and explanation of protocol.

- May 13—workshop for clubs interested in filing for tax-exempt 501(c)(3) IRS status, 9 a.m. in the DHHL 3rd floor board room. Featured resource speakers will be: Hardy Spoehr, of the Dept. of Hawaiian Home Lands; Analika Victor of Hale Ola Ho'opokolea; and a representative of the Hawaii Foundation.

- June 24—visits to cultural, historic and archaeological sites on the Wai'anae coast, hosted by the Wai'anae Hawaiian Civic Club.

- July 15—Oahu District Council workshop and/or retreat.

- Aug. 19—workshop on resolution writing, and the impact of the political process on the Hawaiian community.

At the conclusion of the meeting, leis and plaques were presented in recognition of the following club anniversaries: the Ko'olauloa HCC, 65 years; Wai'anae HCC, 54 years; HCC of Ewa, 41 years; Nanaikapono HCC, 41 years; and Pearl Harbor HCC, 25 years.

## Ho'ike'ike '89 At May 7 Family Sunday

"Kaulana Na Pua O O'ahu," is this year's O'ahu council of Hawaiian civic clubs fair at Bishop Museum Family Sunday, May 7. A fun-filled entertaining day for families includes:

- mini-fashion shows throughout the day with creations by Nake'u Awai and Alan Akina.

- performance by the 1989 "Miss Aloha Hula" Pi'ilani Smith.

- a bevy of Hawaiian artisans displaying their crafts, fashions and wares.

- all kinds of delicious island food prepared by the King Kamehameha, Waialua, Wahiawa, Ko'olauloa, Queen Emma, Pearl Harbor, Kailua and Nanaikapono Hawaiian Civic Clubs. Last year there were long lines for the hot malasadas which sold out completely.

- a tempting assortment of baked goods from the Hawaiian Civic Club of Honolulu.

- "Kidfit," a fun fitness program for kids will be presented by Straub Hospital on the great lawn, the Hawaiian Business/Professional Association will hold a mini-fair to showcase Hawaiian entrepreneurs in our community.

- the Queen Emma HCC will display, sell and demonstrate their many beautiful Hawaiian crafts.

Throughout the day don't miss the music and dance performances on stage in front of the Museum with popular island entertainers, including Chinky Mahoe and Kawaili'ula, the Waiana'e Community Choir, and many more. And of course there will be other crafts items for sale such as Hawaiian dolls, wood jewelry, feather lei, pareau and t-shirts, haku and kui lei, and plants.

Admission to the grounds is free and Hawai'i residents with a local or military ID can also see all the Museum's exhibits at no charge.

# Kamehameha Day Events Planned

"Paiea Kamehameha: A Legacy Remembered" is the theme of events planned for June to commemorate this most famous chief of Hawai'i. The King Kamehameha Celebration Commission, a state office, has announced the following schedule of events on O'ahu:

On **Friday, June 9** at 4:30 p.m. the celebration will begin at the Kamehameha the Great statue fronting the State Supreme Court building on King St. in downtown Honolulu. A colorful ceremony will include songs, dances and draping the statue of Kamehameha the Great with flower leis, some more than 13 feet long. According to Keahi Allen, the one-woman staff of the commission, the major part of the re-landscaping now underway around the statue should be completed by then.

On **Saturday, June 10**, Kamehameha's memory will be honored in the 73rd annual King Kamehameha Floral Parade which will begin at 9:30 a.m. at the intersection of King and Richards streets. The parade will proceed in front of the statue and Iolani Palace to Punchbowl St., turn down Punchbowl to Ala Moana boulevard, turn onto Ala Moana boulevard and continue on past the Ala Moana Park, past Fort DeRussy, and on Kalakaua Ave. through Waikiki to end at Queen Kapi'olani park.

Grand marshal will be entertainer Don Ho, pa'u queen will be Eluwene Enoke Abreu, and pa'u marshal will be Herman Ke'ala. The parade is a favorite of islanders and visitors with its colorful waves of pa'u riders, floral floats, marching bands and dignitaries.

Following the parade there will be a Ho'olaulea at Kapi'olani park featuring "na hana no'eau o Hawai'i," Hawaiian arts and crafts displays and demonstrations of quilting, lei-making, tapa-making, coconut leaf weaving and hula implement making. Also on view will be Hawaiian racing canoes and displays of different kinds of limu, said Allen.

From noon to 3 p.m. there will be continuous Hawaiian entertainment, and parade float awards will also be made at the park bandstand.

**Friday, June 23** will be the first night of the 16th annual King Kamehameha Hula Competition at the Neal Blaisdell Center Arena. The competition is sponsored by the State Council on Hawaiian Heritage. Keahi Allen is executive director. Traditional dances will be featured, beginning at 6 p.m. Hula schools from Hawai'i, Texas and Japan will compete. Individual chanters will also compete. Awards will be presented at evening's close.

**Saturday, June 24** the competition will feature auana (contemporary) hula styling. The popular Brothers Cazimero will be honored for their con-



**Kamehameha the Great**

tribution to Hawaiian music. Dance competitors must select their number from one of the Brothers' albums. An award ceremony will close the event.

Tickets for the King Kamehameha Hula Competition will go on sale at the Neal Blaisdell Center box office June 5, priced from \$5 to \$15 per night.

Kawaiaha'o Church will hold its Kamehameha Day lu'au and craft fair on Saturday, June 10. The public is invited to watch the floral parade from the church grounds and then enjoy a lu'au lunch in Likeke Hall. Tickets can be obtained in advance by calling the church office at 522-1334. Seatings are at 11 a.m. and 1:30 p.m. The menu includes kulolo prepared by Rev. William Kaina. Over a dozen booths on the grounds will sell Hawaiian arts and crafts and other local-style food.

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## Auwe

Several typographic errors and caption omissions slipped by in the April issue of **Ka Wai Ola O OHA**. The following corrections should be made: the column of OHA trustee Clarence Ching, titled "Should OHA Trustees Be Fairly Compensated?" wrongly gave the OHA annual budget figure as \$12.5 million. The correct amount is \$2.5 million.

Also the phone number of the Hawai'i Conference of The United Church of Christ was switched. The Conference sponsored an 'Aha Kahuna Pule conference of Hawaiian church ministers last month. The correct number was 537-9516.

The following names were inadvertently omitted in photos with these articles: "Parenting Hawaiian-Style" the captioned photos of the Eaton family were missing the name of daughter Ku'uwainani Eaton, shown reading and practicing the hula. Mahalo to the Eaton family. The name of OHA grants specialist Christine Valles was missing from the list of OHA staff pictured on page 1. Valles, a staff member for almost five years, was unable to make the photo session.

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# How Many Hawaiians Lived In Pre-Western Times?

By David E. Stannard

How many people were living in Hawai'i in 1778 when Captain Cook made his fateful landfall in the islands? In a recent book, *Before the Horror: The Population of Hawai'i on the Eve of Western Contact*, I contend that the likely number is 800,000 or more—nearly the size of the population today. However, the conventional belief of most scholars has long been, in the words of Hawai'i state statistician Robert Schmitt, that "the 1778 population . . . was not over 250,000, and possibly as low as 200,000." Some well-known writers have even claimed, to quote Sir Peter Buck, that the population at the time of Cook's arrival "was perhaps 100,000 or more, but not above 150,000."

Numbers in this lower range create a problem that Schmitt, Buck, and others seem not to have noticed. They result in a population density for Hawai'i of between 16 and 39 people per square mile compared with population densities of between 100 and 200 people per square mile in the rest of pre-*haole* Eastern Polynesia, from Easter Island and the Mangarevas to Tahiti and the Marquesas. Why is this a problem? Because it is well known that there is a direct correlation between high population density and hierarchical political structures—and pre-1778 Hawai'i is equally well known to have had the most hierarchical political system in this part of the world. How can a society have the most hierarchical political system in a region and, at the same time, have the lowest population density? The answer is simple: it cannot. Something clearly is wrong with the conventional population estimate.

This elementary thought occurred to me a few years ago while I was beginning research on a book in which I will analyze the social, cultural, and political impact on native Hawaiians of the diseases that were brought to Hawai'i by Europeans, Americans, and Asians in the 18th and 19th centuries. Obviously, those impacts could not be understood until I had a better sense of what the 1778 population actually had been. So, I decided to take a brief detour in my research and to examine the numbers a little more closely. That brief detour turned into a long excursion through some scholarly pathways that previously I had hardly even known existed. The end result was a separate book on the subject, *Before the Horror*, just published by the University of Hawai'i Press in March.

The title of the book is directly derived from what I uncovered in my research—that Hawai'i's 1778 population of 800,000 or more was reduced by more than 95 percent in little more than a century. Such proportionate destruction of a people—such horror—has rarely been equalled in all of human history. The proportional destruction of Europeans during the time of the medieval Black Death does not even come close. Neither does the proportion of Jews killed during the Nazi holocaust, nor the proportion of Japanese in Hiroshima and Nagasaki who were killed by nuclear warfare.

The only comparisons that come to mind are those of other indigenous peoples from the Caribbean, from North and South America, and from other parts of the Pacific who were devastated by the same firestorms of introduced disease as those that nearly destroyed the Hawaiian people. And although the levels of destruction varied—from the total extinction of the eight million natives of

David Stannard is a professor of American Studies at the University of Hawai'i at Manoa and has been on the faculty there since 1979. He holds a Ph.D. in American Studies from Yale University, where he was associate professor of American Studies and history from 1977-79, and on the faculty there since 1974. His teaching and research interests cover American social, cultural and intellectual history, theory and method in history and social science, and social history of Hawai'i and the Pacific. He is the recipient of numerous fellowships, grants and awards, including the Guggenheim Fellowship in 1978-79, and the UH Regents Medal for Teaching Excellence in 1987.



A 1794 drawing of the "Village of Macacoupah, Owhyee" by Thomas Heddington. Previous population estimates of Hawaii's 18th century population have assumed there was no inland population, but this village—with its well tended agricultural fields in the background—was about eight miles inland in the Big Island's district of Ka'u.

Photo from "Before The Horror," courtesy Bishop Museum Photograph Collection.

Hispaniola less than 50 years following their first contact with the West to the slaughter of "only" about 75 percent of New Zealand's Maori population within a century—in virtually every case the pattern was the same: a strong and robust people, with no previous exposure to diseases that were common in Europe, had no immunities to protect them from those new infections when the protective barrier of their geographic isolation was penetrated by what Herman Melville aptly called "the fatal embrace" of the European explorer. The result, invariably, was catastrophic.

In all likelihood the 1778 population was reduced by half even before the terrible *ma'i 'oku'u* epidemic of 1804 (presumably typhoid fever) virtually destroyed Kamehameha's army and many other people on O'ahu. It probably was cut in half again by the time the missionaries arrived in 1820. And again by the early 1840s. And again by the 1870s—following disastrous epidemics of measles, whooping cough, influenza, smallpox and the then recent introduction of leprosy, now

known as Hansen's Disease. By the 1890s—the time of the overthrow and annexation—fewer than 40,000 Hawaiians remained. Less than five percent of the number who had lived in the islands' splendidly healthful environment only a little more than a century earlier. Finally, after a bubonic plague epidemic in 1899 and 1900, the Hawaiian population decline ground to a halt and slow new growth began. By then, however, Hawai'i had been seized by outside forces and made a territorial appendage of the United States.

Less than a decade following Cook's visit to Hawai'i disease was tearing the population of the islands apart. Syphilis, gonorrhea, tuberculosis, epidemic influenza and more were wreaking havoc on a people with no previous histories of such infections. Later explorers found Hawaiians in the most remote locations—secluded places not even on the same islands contacted by Cook—being savagely attacked by the disfiguring and deadly diseases he and his crews had left behind. There was no place to hide.

continued page 18

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# "Roots And Branches" Of Parker Family Published

Genealogist and author Eva Parker Newton writes that her just published book, "Roots and Branches of Arthur K.W. Parker and Eva Margaret Viera Parker" is "more than a collection of names, dates, places and established kinships."

Indeed, it is a thoroughly researched, extensive genealogy of the well-known Parker family of Hawai'i, a fascinating delving into names and kinships. With the help of the many widespread branches of the Parker 'ohana, Newton has also put together an amazingly diverse, human record of events and settings in which the family lived.

"Roots and Branches" will also interest many people other than just the Parker 'ohana. For families just beginning their genealogical search, or for those with detailed records who want to know more, the book is also a concise "how to" guide that can show you how to save time and money and enjoy your research. Much of this information may be obtained through records, documents, correspondence, diaries, wills, diplomas, letters or other similar sources.

In reading the book, don't be surprised to find the names of friends, family, schoolmates and work associates. After all, the book contains more than 4,500 names and is current up to 1987.

Among the family branches set down for posterity are the lines of Leal, Saffre(y), Palmer, Spencer, Avila, Bettencourt, Wallace, Atherton, Bird, as well as Waipa and Kipikane, and of course, Parker and Viera. These branches are depicted on the book's cover, in striking family crests.

The "relentless pursuit" of the Parker family genealogy consumed the better part of 35 years of research by author Newton. She was born in Honolulu and is a 1936 graduate of Kamehameha Schools and holds a B.A. in English from California State University at Hayward, California.

Newton has taught classes in beginning genealogical research for the Utah Genealogical Society regional library housed at Brigham Young University, and has served as assistant librarian

there.

Her primary staff to accomplish this published book has been her relatives and friends. Their willingness to share their time, material, and information about family history has been priceless in the completion of this book, published by Delsby Publications of Los Angeles, California.

Newton was assisted in her project by brothers David P. Parker (KS '53) an artist, photographer and lecturer on Hawaiian genealogy and culture, and Edmund K. Parker, Sr. (KS '49), lecturer, author, publisher, producer, actor, stunt coordinator and choreographer for movies and tv. David Parker created the illustrations and crests for the book, and Edmund Parker, Jr. designed the book and cover.

Newton resides with her husband Herbert R.



Members of the Parker family present a copy of their family genealogy to OHA chairman Thomas Kaulukukui. From left to right: Marguerite (Bertelmann) Yap Parker, her husband Edmund K. Parker, Sr., David P. Parker, and Kaulukukui.

Newton, in Orem, Utah. Her daughter Gwen and husband Gale Anderson and grandsons Keoni, Kyle and Grant, live in Logan, Utah.

Family members may order copies from David P. Parker, 47-172 Kohina St., Kaneohe, Hawaii 96744 (or phone 235-2643); or from Beth Parker Uale, at 729 Kii St., Honolulu, HI 96825, or phone 395-6311. Cost is \$65 for the hardbound edition, or \$55 for the paperback copy. Copies will be made available at a later date for public purchase.

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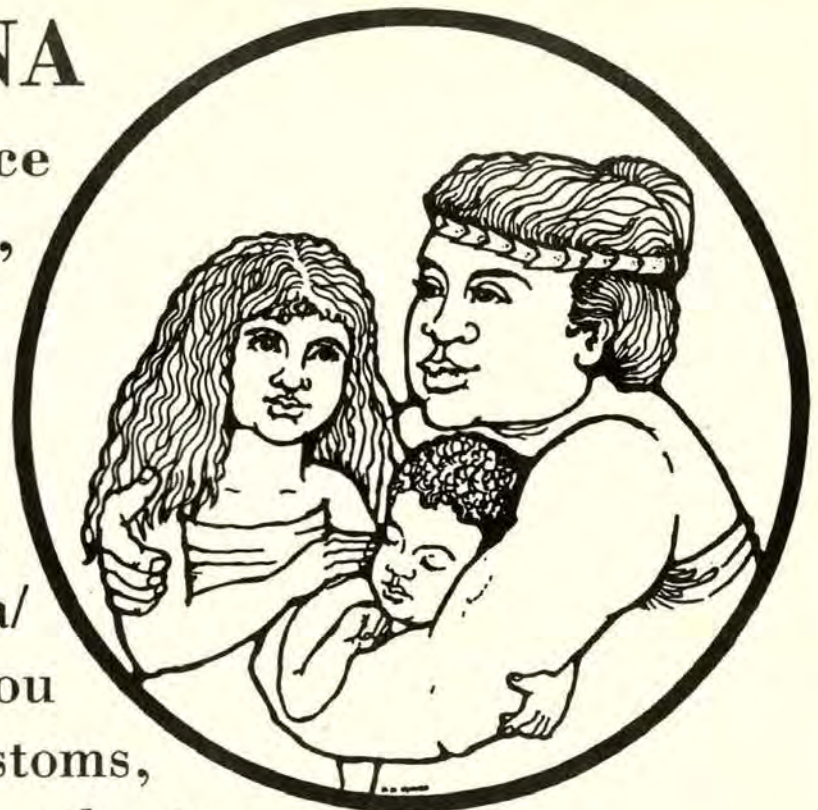
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# Ka'ahumanu—Her Destiny In A Changing Hawai'i

By Betty Kawohiokalani Jenkins

Prepared for the 'Aha Hui Ka'ahumanu memorial celebration in honor of Queen Ka'ahumanu, at Mauna 'Ala royal mausoleum on March 19, 1989:

With grateful pride for the honor of caring for the remains of our ali'i, we celebrate today the birth of ali'i Elisabeth Ka'ahumanu, "feather mantle."

A handsome woman, six feet tall, straight and well-formed, without blemish and comely, Ka'ahumanu was said to have arms like the inside of a banana stalk . . . delicate, smooth and fragrant.

Ka'ahumanu with her tapering fingers, pliable palms like kukunene grass, was reported to be graceful in repose with long cheeks in shape and pink as the bud of the banana stem . . . The vivid accounts continue about her eyes, like those of a dove or the moho bird, her nose narrow and straight in admirable proportion to her cheeks. And there is more . . . arched eyebrows shaped to the breadth of her forehead . . . dark, wavy and fine hair . . . skin very light.

This was the beautiful Ka'ahumanu, daughter of Namahana and Ke'eaumoku, punahele of her husband Kamehameha, born in Hana on Maui at the foot of Kauiki Head, an ancient battle site.

At the time of Ka'ahumanu's birth, battles were raging on every side on all islands with war between kings of Hawai'i and the king of Maui with simultaneous fighting between the king of O'ahu and the king of Moloka'i. High chiefs were battling each other for supremacy in one way or another, and the young Kamehameha was winning his way to the top.

In this atmosphere of "battle" Ka'ahumanu was protected against all odds by her mother Namahana who had been queen of Maui. When Ka'ahumanu was a very young baby, during a great battle on Maui, she was hid in a cave for several days. There are many such caves in our islands with overhanging vines that completely hid the baby from view. Vines trailing down the banks formed a shielding curtain for the baby Ka'ahumanu. The sweet music of the trade winds drowned her frightened and hunger cries as the constant strong winds against the headland and the pounding surf fronting the rocks muffled her anxious sounds, allowing her to be pa'a in her hiding place.

Displeased with the marriage of Namahana to Ke'eaumoku, Kahekili, brother of Namahana and uncle to Ka'ahumanu, gave them cause to fear his wrath and fury. Disquieted at the possible vengeance of Kahekili, Ke'eaumoku left Maui, taking with him, his wife and the baby Ka'ahumanu under darkness of night.

Wrapped tightly in royal white tapa, Ka'ahumanu sailed with her parents in a double hulled canoe. The royal couple engaged in their thoughts and plans for a safe journey momentarily left Ka'ahumanu unattended. The rapid movement of the canoe rocked the baby Ka'ahumanu off into the water.

Ke'eaumoku, happening to look back at that particular moment saw what had happened and acted quickly. He was able to save the baby Ka'ahumanu from drowning. The kupuna say, "The gods were watching." And perhaps so, for Ka'ahumanu was destined to be part of the changing Hawai'i.

Being a close friend to Ke'eaumoku, Kamehameha observed with great interest and admiration as Ka'ahumanu matured from childhood to womanhood. He knew that what he saw was pleasant to the eye and beautiful of soul. He also recognized and appreciated her intelligence as well. Kamehameha took Ka'ahumanu as his wife when she was 13 years old. Their lives together read like a love novel of passion and storm.

Intensely jealous of his attentions and perhaps even more so of his intentions with other women, she was known to be suspicious. Believing Kamehameha had deserted her when she was 16, and unwilling to subject herself to indignant pain, she was determined in vengeance to take her own life.

Alone and knowingly she deliberately swam in shark-infested waters. Her plan went astray how-



Queen Ka'ahumanu. Lithograph after a drawing by Choris, 1822.

ever, when she was followed and carried back to shore, well and alive. Her anger upon discovery was described as being "wild and tempestuous."

Though headstrong with a will and mind of her own, Ka'ahumanu had great admiration and respect for Captain Vancouver. She appreciated his genuine interest in her, in Kamehameha, and in the affairs of the Hawaiian nation.

Ka'ahumanu herself was a noted warrior, going with Kamehameha into the very heart of battle. She was said to be not only able in war, but fearless in battle. Her entire life had been lived in the atmosphere and reality of battle and conflict. She knew no other life. It was her inherited birthright, but now it gave her reason for apprehension. Kamehameha, though respectful of Vancouver, John Young and Issac Davis, remained loyal to his heritage.

Foreigners were not new to Ka'ahumanu. As a child in the royal court of Kalaniopu'u she saw the comings and goings of British ships after the death of Captain Cook.

It was through Kamehameha that she came to know many foreigners. And while Kamehameha lived, Ka'ahumanu came in contact with many foreign men in various stations of life, but Ka'ahumanu knew no foreign women.

After Kamehameha's death, the reins of government were in the hands of Ka'ahumanu and the

youth Liholiho. Along with Liholiho, Ka'ahumanu, as kuhina nui, held the power of life or death for Hawai'i.

Imperialistic and dominating though she may have been, the people knew and respected her high rank and obeyed her edicts.

In 1821, Ka'ahumanu took Kaumuali'i the king of Kaua'i for her husband. Theirs was a marriage of diplomacy, welding the two kingdoms under one rule as a stronghold against building Russian influence on Kaua'i. Kaumuali'i was not a Christian at the time of their marriage, but it is reported that he was considered by historians to be a very intelligent man, far more advanced in his thinking than most, with leanings toward teachings of the missionaries. The timing was right for a new way of thinking . . . Ka'ahumanu's mind was ripe for influence.

Two months after her marriage to Kaumuali'i, Ka'ahumanu was taken very ill. She was visited daily by the American missionaries Rev. Hiram Bingham, and his wife Sybil, whom she had met sometime previously. Bingham was a devout preacher of the gospel, a man of staunch character with a great mission in his heart.

Ka'ahumanu listened with interest as the Bingham spoke of their god, and prayed for her. While she did not immediately take their Christian message to heart, through their persistence they were later to have a large influence on her, and through her, on the kingdom. She soon recovered, and in the years to come, Ka'ahumanu gradually accepted Christianity and was eventually baptized. Meanwhile she took an increasingly important role in the spread of a new religion and new laws among her people. For her change in behavior, she came to be known as "Ka'ahumanu hou," the new Ka'ahumanu. She also had schools built on the islands and required her people to go to these schools to learn, and to keep the sabbath. These and many other changes she instituted were to have far-reaching impacts on her people in their changing homeland.

In 1832, Ka'ahumanu fell ill for the last time. Attended by her family, other chiefs and missionaries, she found reassurance in Christ's words, read to her by Bingham. Her people gathered about her home in Manoa valley, Ka'ahumanu died just before dawn on June 5, 1832.

The Queen was dead. Ka'ahumanu, "feather mantle" honored and revered, had verified the trust placed in her keeping. Long live the queen, ali'i Elisabeth Ka'ahumanu.

## National Society Honors Kupuna Jenkins

Betty Kawohiokalani Ellis Jenkins, OHA's Kupuna Alaka'i has been chosen the 1989 honoree of the National Society of Arts and Letters, Honolulu Chapter. Selected in recognition of her outstanding work in the Hawaiian community Jenkins was presented at a formal black tie dinner at the Kahala Hilton Hotel on May 8.

Each year, one honoree is selected. Last year the honor was afforded Dr. George Kanahele.

The National Society of Arts and Letters is a non-profit organization of men and women engaged professionally in the arts, or who are actively sponsoring the work of young artists. Founded in 1944, there are 35 chapters and 1700 members throughout the United States. Membership is by invitation.

The purpose of N.S.A.L. is to encourage and financially assist talented young artists at the beginning of their careers. In accordance with these aims, annual competitions are held on the local and national level in the categories of music, dance, drama, literature and the visual arts.

Over the years honorees of note have included Mary Kawena Pukui, Rev. Keala, Flora Hayes, Rev. Abraham Akaka, Johanna Cluney, Henry Kekahuna, Herbert Shipman, Martha Hohu, Ida Naone, Bina Mossman, Emma Sharpe, Pilahi Paki, Charles K. L. Davis, Mary Lou Kekuewa, Herb Kane, Maddie Lam, Al Kealoha Perry, Dorothy Kahananui, Abrigal Kekaulike Kawanaanako, Mary K. Robinson, Beatrice Krauss and Kathleen

Mellen.

Betty Kawohiokalani Ellis Jenkins is a retiree from the Department of Education with a career in the education arena of Ohio, California, Hawai'i, Guam and Micronesia. For the Office of Hawaiian Affairs, Jenkins, assigned to the Education Division is an alaka'i to the Kupuna Team which includes Maile Vargo and Ulu Garmon. Her OHA duties keep her busy with cultural transmission lectures in both the public and private sector.



Betty Jenkins

courtesy Bishop Museum Photograph Collection.

**Happy Mother's Day, Sunday, May 14**



KAWAIAHAO - MOTHERS  
Mother's Day - May 11, 1947

All dressed up in their Sunday best, these mothers pose on the steps of Kawaiahao Church on May 11, 1947.

Photo by On Char & Sons, provided courtesy Bishop Museum Visual Collection.

**Homestead Hearings Moved to July 5-8**

A series of hearings originally planned on Hawaiian homesteads this month has been rescheduled to the week of July 5-8, according to the office of Hawaii's U.S. Senator Daniel K. Inouye. (Specific locations and times were being confirmed by Inouye's staff at press time for **Ka Wai Ola O OHA**, and will be announced later). Hearings by the Senate Select Committee on Indian Affairs, which Inouye chairs, will be held on O'ahu, Kaua'i, Moloka'i and Hawai'i.

The hearings are expected to determine how well the United States has fulfilled its trust obligations to native Hawaiians under the Hawaiian Homes Commission Act of 1920. The hearings are also intended to seek recommendations from groups and individuals affected by the Hawaiian Homes Act for legislation and other positive actions to remedy any possible breaches of the trust obligations.

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### Artist April Drexel

# Complex Show Weaves Kaona Into Paintings

By Deborah Ward  
Editor, Ka Wai Ola O OHA

"Ho'oulu Mea Kaha Ki'i," (lit. "let paintings increase"), a show of paintings by University of Hawaii art major April Aileen Hokulani Drexel reaches deep into Hawaiian symbolism and lore, weaving together with subtlety both ancient tradition and modern art.

While her 12 paintings in acrylic were on display for an all too short week last month in the UH Art Building student gallery, Drexel has been invited to take her paintings next year to New Zealand for a 50th year commemoration of the Treaty of Waitangi. She is also looking for another space to present her show to the public locally.

Born and raised in Wahiawa, Drexel is the daughter of Rose Waiama Drexel of Waipouli, Kaua'i and Gilbert Daniel Drexel of Pennsylvania. She has two sisters and one brother. In 1978 she graduated from Kamehameha Schools, and is currently finishing her master of fine arts degree. Her art is deeply rooted in her strong sense of Hawaiian identity and reflects a powerful Hawaiian symbolism. The works in "Ho'oulu Mea Kaha Ki'i" are large, almost life size, yet they invite careful, reverent examination.



"Pili'aloa"



April Drexel and "Mawae Huna."

Amid the bold, bright colors Drexel has built up layer upon layer of detail. To say there is a lot going on in her paintings is an understatement at best. She literally weaves in written chants that "narrate" the stories being told. Sometimes they are superimposed on intricately painted fragments of lauhala, forming a literal and figurative canvas on which her figures bring to life epic tales of Hawai'i. Also embedded in some paintings is the form of different islands, along with the names of places where important events occurred.

The epic of Pele, volcano goddess, is featured in some aspect in nearly all of the displayed works. In *Ke Aloha Loku* Pele travels to Ha'ena in her spirit body, where she meets the handsome Lohiau, who becomes her lover. Promising to return, she goes back to her sleeping body at Kilauea. Lohiau dies heartbroken. Meanwhile Pele sends her sister Hi'iaka to bring him to Hawai'i. *Hi'iaka* is a portrait of this fabled heroine.

*Pili'aloa* ("Close Friendship") Strong red and purple swaths represent the contrast between dry and wet sides of the island of Hawai'i. Pele tries out of Kilauea to instruct Hi'iaka. We see Hi'iaka's chant to the forest of Panaewa as she passes through it. Kukui leaves is a Kinolau, or body form of the demigod Kamapua'a.

*Lehua Maka Noe* features the favored small lehua bud in the mist of Hawai'i. Hi'iaka prays for strength to her ancestress Uli, a goddess of sorcery who has the power of life or death. Hi'iaka

sets off on her journey, with her companion Wahineoma'o.

In *Ho'onahoa* ("The Challenge") Hi'iaka travels up the Kohala-Hamakua coast, where she faces many mo'o at Mahiki and kills them.

*Ho'okupa'a* ("To stay loyal and determined") finds Hi'iaka on O'ahu, traveling up the coast where the gods live at Kualoa. Hi'iaka chants to her father Kanehoalani. Hi'iaka faces and kills the mo'o at Kualoa and his tail falls into the sea and becomes the island Mokoli'i. In one tale, Hi'iaka nears Kahana valley, where she meets the demigod Kauhi 'imakaokalani, who lusts for her. She turns him to stone (the Crouching Lion figure). Three enigmatic mo'o figures lurk at the bottom of the canvas, but Drexel slyly refrains from commenting on the symbols, leaving it up to the viewer to find their own meaning.

In *I Ka 'Olelo No Ke Ola* ("In The Word There Is Life") Hi'iaka reaches Kaua'i, where she finds Lohiau has died of longing for Pele. Using her magic powers, she calls Lohiau back to life, but only after she kills the mo'o who protect his body.

*Hulihia Ka Mauna* ("Mountain Overturning") depicts the turmoil when Lohiau faces his mystery lover at last and discovers she is none other than Pele.



"Lehua Maka Noe"

The last painting in the Pele series "*Mapuna*" is Drexel's most recent work, and is more abstract than the others. Her groves devastated and her friend Hupoe killed by a jealous and suspicious Pele, Hi'iaka leaves Hawai'i and goes to O'ahu to the court of the chiefess Pele 'Ula, represented by vibrant red. Lohiau's friend/brother once more revives the twice-dead Lohiau shown covered by white kapa, who then pursues Hi'iaka.

Other works in Drexel's show reveal her love for the kaona, or hidden meanings of Hawaiian mo'olelo. The knowledgeable student of Hawaiian history would find much to absorb and enjoy if the show can be mounted again. *Mawae Huna* is part of the Kamapua'a epic on the family of Pele. Kapo'ulakina'u, sister of Pele, lived on Maui, shown as a lush, green outline. Kapo, in red and purple, represents Pele's people. The painting tells the legend of her ma'i (genitals) hidden at Wailua.

A friend and supporter of Drexel is Dr. Lilikala Kame'eleihiwa, UH Hawaiian studies professor. Kame'eleihiwa chanted at the opening of Drexel's exhibit, and has praised her research in Hawaiian culture, which provides background for the many levels of meaning in her paintings.



"Ho'okupa'a (detail shown on cover)"

## New Photo Exhibit

# "Kalaupapa: A Portrait" Stars Its Residents



An exhibition of contemporary photographs entitled "Kalaupapa: A Portrait" is now open to the public at Bishop Museum's Jabulka Pavilion. The photographs, taken by renowned Hawaii photographer Wayne Levin, are from the book of the same name, which will be published next month by Bishop Museum Press and the Arizona Memorial Museum Association.

The exhibit contains approximately 15-20 of Levin's photographs and about five photos from the Damien Museum. It focuses on the current residents of Kalaupapa. The photographs demonstrate the perseverance and strength of character of these last full-time residents of the historic settlement. (When the last current resident dies, Kalaupapa will become a national historical park.) The photos in this exhibit show the residents have overcome physical obstacles and live relatively "normal" lives.

Photographer Levin was selected by the National Park Service to photograph the residents because he is a long-time resident of Hawai'i, as well as an acclaimed photojournalist. Levin had to adapt his photographing techniques to fit the pace of the community. Rather than take quick shots with a 35 millimeter camera, Levin brought in larger equipment which required longer, more time-consuming set-ups. This ultimately allowed residents to be comfortable enough to invite him to photograph them in their homes, yielding rare insights into community life in Kalaupapa.

Levin, who holds an advanced degree in photography from Pratt Institute in New York, has taught photography at the University of Hawaii, Hawaii Loa College and was the first artist-in-residence at Hawaii School for Girls. He is currently artist-in-residence for the Ohio Arts Council in Dayton. Levin has had shows in Honolulu, other major U.S. and European cities.

### View from graveyard at St. Philomena Church.

Photo by Wayne Levin, from exhibit "Kalaupapa: A Portrait"

## Hawaiian Authors Hold Reading May 12 at UH

*Ramrod*, a local literary magazine, will be having a free public reading Friday, May 12, at Kuykendall Hall auditorium on the University of Hawai'i campus. Reception is at 7 p.m. and the reading follows at 8 p.m. Some of the writers that will be reading from their works are: T.M. Goto, Richard Hamasaki, John Dominis Holt, 'Imaikalani Kalahale, Leialoha Apo Perkins, Tony Quagliano, and Kathryn Waddell Takara. There will also be a short film presentation on the late Frank Marshall Davis, a renowned black poet who lived in Hawai'i from 1948 to 1987, and separate amplified poetry performances by the Hawai'i Amplified Poetry Ensemble.

*Ramrod* is a multi-cultural literary magazine founded by editor Joseph P. Balaz in 1980. It publishes writers from Hawai'i as well as writers from the South Pacific. To date *Ramrod* has published eight issues under the imprint of Iron Bench Press. Originally independent, the last two issues of the literary magazine were published through a grant from the Hawaiian Cultural Research Foundation.

Edited by Hawaiian editor Joseph P. Balaz, *Ramrod* has featured other Hawaiian artists and writers such as Alva Andrews, Dana Naone Hall, John Dominis Holt, 'Imaikalani Kalahale, Michael McPherson, Leialoha Apo Perkins, Haunani-Kay Trask, and Wayne Westlake. The magazine has also published writers from Tonga and the Cook Islands, including internationally known writers such as Hone Tuwhare from Aotearoa (New Zealand) and Albert Wendt from Western Samoa. Balaz is also editor of the soon to be published *Ho'omanoa: A Collection of Contemporary Hawaiian Literature*.

## Kua'ana Tackles Issue Of Financial Aid

By Kalama Akamine  
Operation Kua'ana



For students of Hawaiian ancestry, the Manoa campus is a lonely and desolate place. The latest figures from the spring 1989 semester indicate that Hawaiians make up a dismal 5 percent of the total student population at the University. In real numbers this

percentage translates to 915 students of Hawaiian ancestry out of a total of 17,443 students.

Operation Kua'ana is struggling to increase the number of Hawaiian students attending the University. Likewise, the program is trying to stem the enormous drop-out rate. The latest findings estimate that 50 percent of the Hawaiian students that enter the university at any given year will drop out before graduation. Kua'ana's workshops in financial aid, computer and basic college skills will hopefully help increase the number of Hawaiian students that graduate.

The low percentage of Hawaiians graduating from the University has in turn, a negative impact on the number of students that go on to achieve post-graduate degrees. Hawaiian graduate

students number 221 in a total graduate student population of 5,515 students. Thus, Hawaiians make up only 4 percent of the total number of graduate students on campus. This figure is significant because it is an indication of the number of future professionals in the fields of law, medicine, and education.

One of the most significant reasons for this kind of academic failure revolves around the ever-present issue of money. Many Hawaiians simply cannot afford to attend the University. The present financial aid programs are still unable to fill the needs of many students. For example, this semester 30 tuition waivers were offered to students to Hawaiian ancestry by the Center of Hawaiian Studies. Nearly 75 students had to be turned away because there was just not enough money to go around. This is ironic when you consider the fact that revenues from Hawaiian lands are being used to fund this institution.

Operation Kua'ana is trying to provide more scholarship money for Hawaiian students. Interested individuals or organizations that wish to contribute to the fund may make their tax deductible donation to the University of Hawai'i Foundation in the name of Operation Kua'ana. Please specify that your donation is intended for student scholarships. Individuals that are interested in getting more information about Operation Kua'ana should call 948-6444 or stop by at Moore Hall 423.

# OHA Master Plan Sets Priorities For Agency

The Office of Hawaiian Affairs published its revised master plan in late 1988. It contains amended goals, objectives and policies to guide the agency in its overall mission of bettering the conditions of the Hawaiian people. **Ka Wai Ola O OHA** is publishing major portions of the plan in several installments. In this fifth and final part, we publish the prioritized objectives of the OHA Master Plan.

## "The OHA Master Plan," Part V, Last of a Series Priorities

The members of the Board of Trustees of OHA recognize that OHA's mandate covers a broad area and that the needs of the Hawaiian people are very great. The Board would like to support a diverse range of programs and activities that will meet the needs of Hawaiians, but realizes that current resources make it impossible for OHA to adequately address all areas of need.

In order to achieve meaningful impact in any area, priorities were developed. If priorities were not established, OHA would only be able to provide token support to a larger number of areas, thus having a significantly small impact. A lack of priorities would also result in only the appearance of attention to the need rather than effectively addressing it, thus leading to frustration on the part of the Hawaiian people and the perception that OHA is not accomplishing meaningful results.

Therefore, the OHA Board of Trustees has grouped the preceding objectives into four categories according to intensity of focus. The four categories and their associated objectives in order of priority follow.

The objectives deemed to be most urgent are those which will build OHA's pool of resources to meet the needs of the Hawaiian people. These include:

**Objective 4.3** To clarify, preserve, protect, and obtain full entitlement and benefits of all Hawaiians.

**Objective 4.7** To pursue a single definition of Native Hawaiian without reference to a blood quantum, and to provide appropriate protections to guarantee the rights and privileges of current Hawaiian Homes beneficiaries.

**Objective 4.1** To address the issue of Hawaiian

reparations so that within 10 years, the United States Congress acts affirmatively on reparations legislation.

**Objective 4.6** To receive OHA's full entitlements and generate its own revenues so that OHA will be fully self-sufficient.

**Objective 3.3** To establish and implement a mechanism to empower Na Po'e Hawai'i to participate in the social, cultural, economic, and political systems within 10 years.

Those objectives which encourage full participation in society are the next most urgent. These include:

**Objective 3.1** To stimulate and assist Hawaiians to participate in government so that in 10 years, the Hawaiian people will have recognized influence at all levels of government.

**Objective 3.2** To keep all levels of government informed of Hawaiian community needs and concerns so that in 10 years, OHA is the recognized representative of the Hawaiian people.

**Objective 4.2** To establish and maintain clearing-house functions, including but not limited to those as defined in Chapter 10 so that in 10 years, OHA is recognized as the primary clearinghouse for Hawaiian matters.

**Objective 4.4** To maintain a positive image for OHA, thus reflecting a positive image of the Hawaiian community so that in 10 years, a majority of the population in Hawai'i perceives OHA in a positive light.

The third category in order of urgency includes these objectives which impact on other programs and agencies in meeting the needs of the Hawaiian people, and will generate activities that are on-going. This includes:

**Objective 2.1** To promote and assist fulfillment of basic physical and mental health needs of Hawaiians so that in 10 years, the percentage of Hawaiians who seek and do not receive health care is reduced from 18% to 10%.

**Objective 2.2** To promote opportunities for Hawaiians to obtain safe, sanitary, and livable housing in environments that accommodate the needs and desires of families and individuals so that in 10 years, the percentage of Hawaiians who seek and do not receive housing services is reduced from 25% to 15%.

**Objective 2.3** To assist in improving social condi-

tions of Hawaiians by addressing issues such as poverty, alienation, crime, and physical and substance abuse so that in 10 years, the share of Hawaiians in those undesirable social conditions decreases.

**Objective 2.4** To assure provision of a variety of educational opportunities to enable individuals to fulfill their needs, responsibilities, and aspirations so that in 10 years, Hawaiians are half-way to achieving parity in educational attainment.

**Objective 2.5** To assure opportunities for economic self-sufficiency and choice in the manner of providing for self and family.

The fourth category consists of those objectives which enhance Hawaiian culture and values and generate activities that are on-going:

**Objective 1.1** To provide a comprehensive range of activities within 10 years, which will promote, finance, and stimulate Hawaiian art and culture.

**Objective 1.2** To promote and maintain Hawaiian as a living language and literature so that in 10 years, 100% more than the current minimum estimate of 2,000 Hawaiians who are native speakers speak and read their mother tongue.

**Objective 1.3** To support and assist individuals, agencies, organizations, and commissions responsible for Hawaiian events and ceremonies.

**Objective 1.4** To assist and encourage the conservation and culturally responsive management of historic and culturally significant Hawaiian sites and natural resources to prevent further destruction.

**Objective 1.5** To develop, advocate, and support a greater understanding of traditional and contemporary Hawaiian religious practices and rites, and protocol so that in 10 years, information on these is widely available.

**Objective 1.6** To advocate and support the traditional uses of land and associated rights such as water and gathering rights.

**Objective 1.7** To encourage Hawaiian scholars to write and publish documents on Hawaiian history based on a full understanding of basic Hawaiian values and culture.

**Objective 4.5** To support and cooperate with other native peoples in the United States and throughout the world to achieve respective goals so that in 10 years, reciprocal assistance is initiated on a number of native issues.

## Exhibit Reveals Transition Years For Chinese Families In Hawaii

Now open through June at Bishop Museum's Kahili room is an exhibit on the Chinese family in Honolulu covering the years of transition, 1900 to 1940.

In this year of the Chinese bicentennial in Hawai'i, Bishop Museum has focused on urban families in a period of rapid change which had enormous impact on Chinese immigrants, their culture and lifestyle.

One of the most dynamic segments in history of the Chinese of Hawai'i took place in early 20th century, when plantation workers began to move to the city following the completion of their labor contracts. By the 1930s, the Honolulu Chinese community was not only the largest in the U.S., but its composition had shifted from a largely single, migrant male population to a community of families with established residences and thriving business enterprises.

The photos in this exhibit came mostly from the Museum's On Char collection. On Char was a studio photographer who operated his business on Hotel Street from 1911 to 1954. He photographed many families, individuals, businesses and other subjects in his long career. In 1970, On Char donated his entire collection of approximately 90,000 negatives (both glass plate and film negatives) to the Bishop Museum.

The Museum has videotaped more than 10,000 of those images so that they may easily be viewed as positive images without requiring handling of the original negatives. The On Char collection was used as the basis for the exhibit.

The photos reveal sharp contrasts between



"Chun Tong and Family," Honolulu, c. 1938. Photo by On Char, courtesy Bishop Museum

1900 and the late 1930s: The transition from families in Chinese dress and formally grouped sittings to the more casual groupings of family members wearing Western clothes is evident in the exhibit photos.

Shown is a traditional Chinese herb shop (Poo Sing Tong) and the fashionable, westernized Yat Loy Company, which sold clothing and accessories to the multi-ethnic community.

Another notable photograph is the 1908 wedding picture of Dung Chung and Grace Y.Y. Leong. The exhibit also features Mrs. Dung's actual wedding gown.

Dr. Gregory Yee Mark was research consultant for the exhibition. Dr. Mark is on the faculty of Chaminade University and also teaches a course titled "The Chinese in Hawaii" for the University of Hawaii Ethnic Studies Program.

PUBLIC NOTICE

**IMPORTANT DEADLINE FOR  
FILING DECLARATIONS  
UNDER THE NEW STATE WATER CODE  
MAY 27, 1989**

**IS THIS THE GREAT MAHELE OF WATER RIGHTS?**

**ATTENTION: ANY USER OF WATER  
MUST FILE BY MAY 27, 1989  
OR YOU MAY LOSE YOUR WATER USE OR RIGHT,  
INCLUDING KULEANA RIGHTS, IN THE FUTURE**

**NATIVE HAWAIIAN WATER RIGHTS  
AWARENESS WEEK  
May 16 - 26, 1989**

FOR

**OWNERS OR OPERATORS OF WELLS AND STREAM DIVERSIONS &**

**THOSE WITH:**

**APPURTENANT RIGHTS,**  
*(kuleana lands & lands in taro in 1848)*

**RIPARIAN USES,**  
*(land bordering or on a  
stream, river, creek, or natural water-course)*

**& CORRELATIVE USES**  
*(ground water, water found below surface of earth  
whether dike-confined, flowing or percolating)*



**UNDER THE NEW STATE WATER CODE:**

*"[A]ny person making a use of water in any area of the state shall file a declaration of the person's use ...  
If no declaration is filed, the commission, in its discretion, may conclusively determine the extent of the uses ...."  
(Chapter 174C, Section 26, Hawaii Revised Statutes)*

**THESE DECLARATIONS MAY BE USED IN DETERMINING YOUR WATER RIGHTS:**

*"[T]he confirmed usage shall be recognized by the commission in resolving claims relating to existing water rights  
and uses including appurtenant rights [kuleana or taro rights], riparian [stream] and correlative [ground water]  
use."  
(Chapter 174C, Section 27, Hawaii Revised Statutes)*

**DO NOT RELY ON:**

- 1) ANY PUBLIC ANNOUNCEMENT OF POSSIBLE EXTENSION.  
*It is the legal opinion of NHAC that such an extension would not be valid.*
- 2) ANY REPRESENTATIONS THAT TARO OR KULEANA RIGHTS ARE GUARANTEED.

FOR FURTHER INFORMATION & ASSISTANCE, CALL:

**NATIVE HAWAIIAN ADVISORY COUNCIL**

*A Non-Profit 501(c)(3) Organization devoted to educating Hawaiians as to their legal rights*

**523-1445**

Outer Islands CALL 1-800-522-1445

1088 Bishop Street - Executive Centre, Suite 1204 - Honolulu, Hawaii 96813

PUBLIC NOTICE

to  
**OWNERS OR OPERATORS OF  
EXISTING WELLS AND EXISTING  
STREAM DIVERSION WORKS**

NEW ADMINISTRATIVE RULES

The Commission on Water Resource Management, Department of Land and Natural Resources, adopted a set of administrative rules which became effective on May 27, 1988, and which implements the State Water Code, Chapter 174C, SLH 1987.

One of the rules, Chapter 13-168, entitled "Water Use, Wells, and Stream Diversion Works," sets forth the requirements for: (1) registering wells and stream diversion works; (2) declaring water uses; (3) permitting of any well construction, pump installation or stream diversion works; and (4) reporting of water use on a monthly basis.

REQUIREMENTS OF  
ADMINISTRATIVE RULES

In accordance with Chapter 13-168, the owner or operator of any existing well or any existing stream diversion works is required to register each such facility with the Commission on Water Resource Management. Registration of facility includes reporting information such as location, dimensions, elevations, construction plans, capacity, hydrology, and other related facts. The deadline for registration is May 28, 1989.

Also, if a use of water is being made from any well or stream diversion works in existence as of May 17, 1989 in any area of the State, the owner or operator must file a Declaration of Water Use with the Commission. Declaration of water use includes declaring information such as location of source, purpose and manner of use, amount of use, and all other usage-related facts. If no declaration of water use is filed, the Commission may make its own determination of water use that should be declared. The deadline for declaration of water use is May 28, 1989.

WHAT IS INCLUDED

A "Well" means any artificial enlargement of a natural opening or any excavation or opening drilled, tunneled, dug, or otherwise constructed for the location, exploration, development, or recharge of ground water and by which ground water is drawn or is capable of being withdrawn or made to flow. A "Stream Diversion Works" means any artificial structure, excavation, pipeline, or other conduit constructed singly or in combination for the purpose of diverting or otherwise removing water from a stream into a channel, ditch, tunnel, or pipeline.

FORMS

Registration of a well or stream diversion works and declaration of a water use must be made on forms provided by the Commission. Forms may be obtained at the following offices of the Department of Land and Natural Resources:

- 1151 Punchbowl St., # 227 .... Honolulu, Oahu
- 75 Aupuni St. .... Hilo, Hawaii
- 3060 Eiwa St. .... Lihue, Kauai
- 54 High St. .... Wailuku, Maui
- Molokai Irrigation Office ..... Hoolehua, Molokai

INFORMATION

For further information or assistance, write or contact:

**Division of Water Resource Management  
Department of Land and Natural Resources  
1151 Punchbowl Street, Rm. 227, Honolulu, HI 96813  
Phone 548-3948 or 548-7541**

## Bishop Museum Visual Collections

# Photographs—Visual Keys To Unlock The Past

This article is the third in a series focusing on the collections at Bishop Museum. Covered below is the museum's Visual Collections department, with emphasis on the photographic resources that are especially useful to individuals.

For Honolulu police officer Glen Kamana'o, Bishop Museum's visual collections provided the key that unlocked an important part of his family's history. The Kamana'o family has its roots in Halawa Valley, Moloka'i, and Kamana'o has been researching his family history for a number of years.

He developed an interest in genealogy, and first heard about Bishop Museum's visual collections department, in 1972, while in the Hawaiian studies program at the University of Hawai'i. The visual collections are a multifaceted resource comprised of photographic images, art and moving images (film and video) that document 200 years of dramatic change in Hawai'i and the Pacific.

The moving image collections, about 800 films and videos ranging from scientific documentaries to promotional films, are distinguished by rare footage of Hawaiian dance taken in the early decades of this century. The art collections encompass some 3,200 separate pieces and include some of the earliest paintings, drawings and prints created by expedition artists during exploration of the Pacific.

The photographic collections contain about 750,000 images that document 150 years of change and diversity in the Hawaiian Islands; Kamana'o found what he was looking for in these collections.

He had discovered last year, while sharing his family's genealogical record with his parents, that his mother and father knew very little about their grandparents. "When you have parents who don't know very much about their grandparents, and you know everything about your grandparents, you get curious," Kamana'o recalled. "I learned a lot about my 'ohana from my grandmother, and I wanted to fill in the gaps for my mother and father—I wanted to take away the mystery about their grandparents."

To do that, he came to the visual collections late last year, after friends and relatives told him they'd seen photos of his Halawa Valley relatives during their own visits to the department.

Kamana'o brought his genealogical record to the collections, and using family names in the record, staff members helped him find photos of his greatgrandparents and a number of other relatives in Halawa Valley. The photos were part of the Louis Sullivan Collection, and included a picture of the Po'omaikai Church and cemetery in Halawa Valley, where Kamana'o's greatgrandfather was buried.

Using an enlargement of the church photo, Kamana'o and his father were even able to pinpoint the location of his greatgrandfather's grave. Kamana'o and his family and friends plan to return to Halawa Valley to clear overgrowth and replant around his greatgrandfather's grave, and spend



Honolulu police officer Glen Kamana'o works with visual collections staff members Betty Lou Kam (L) and Clarice Mauricio (C), who helped him last year to find photos of his greatgrandparents taken by Louis R. Sullivan in Halawa Valley, Moloka'i around 1920.

time in the family's ancestral homeland.

Approximately 4,000 people used the visual collections last year, and the majority of them, like Kamana'o, used the photo collections for personal research projects.

The Sullivan Collection (portraits of identified Hawaiian people taken in 1920 and 1921) is an invaluable resource for such projects, especially for people engaged in genealogical research. The index to the collection lists the names of all known people in the photos, and besides looking for names of close relatives, visitors often browse through the index to find names of extended family members.

"Sometimes one of our visitors will find a portrait of a family member they didn't know about, and all the other visitors will get caught up in that person's family story," says Betty Lou Kam, manager of the photo collections. "For me, that's when it's really gratifying to work with our collections—when you realize that people are finding parts of their past that they didn't even know about, or that they thought were lost."

Another collection that will soon be useful as a genealogical reference is the On Char Collection. Hawai'i photographer On Char took thousands of portraits of local residents between 1911 and 1954, and staff and volunteers are creating an index now for this collection.

Some people visit the department to learn what Hawai'i looked like in years past, and how things have changed over the decades. Others come to look for artwork or old photos of traditional skills and crafts, such as weaving, *kapa* making and the making of musical instruments. By studying these historic images, artisans can uncover secrets of an ancient craft, or see how those crafts and skills have evolved into what we have today.

The collections' most frequent professional users include authors, scholars or scientists, other museum professionals, newspaper and magazine editors, and television and film producers. Other professionals come to gather documentation on historic sites or buildings, and many visitors come simply to look for attractive or historic images they can display in their homes or give as gifts.

Besides sharing the collections with visitors at the museum, staff members also take the collections to communities throughout the state in an effort to make them more accessible and to identify unknown people in the photos.

For example, Big Island photographer Morito Koga took pictures of Japanese plantation families between 1908 and 1934, and the Koga Collection will be taken to 'Ola'a, Hawai'i this summer so long-term residents can help identify family members in the photos.

## Founder's Day May 29 Recalls "Auntie" Maiki

A rainbow of colors, an outstanding entertainment program, a 1.6 mile fun run/walk and many more goodies are on tap at the Fifth Annual Auntie Maiki Founder's Day celebration on the Memorial Day holiday, Monday, May 29, at Kahikolu on the St. Francis High School campus in Manoa.

There will also be leis, T-shirts and other goods on sale. The event honors the memory of Auntie Maiki Aiu Lake, founder and kumu hula of Halau Hula O Maiki which is now under the guidance of her daughter, Coline Aiu Ferranti.

It happens at 11 a.m. from Puck's Alley on University Ave. with the start of the fun run/walk which has been an increasingly popular kickoff event numbering more than 400 participants. The day's program runs until 4 p.m. with the release of hundreds of colorful balloons traditionally climaxing the celebration.

Purpose of the program is to raise funds to help realize Auntie Maiki's dream of having a permanent home for Halau Hula O Maiki. Donation is still a bargain \$10. It is \$15 for those who wish to participate in the fun run/walk, including a souvenir T-shirt.

Headlining the entertainment program will be

the Brothers Cazimero (Roland and Robert), Gentlemen of Na Kamalei, Tony Conjugacion, Kumu Hula Kaha'i Topolinski and his Ka Pa Hula Hawai'i, Kuulei and Victor Punua and their Hula Halau O Kuulei from Kaua'i, Leinaala Kalama Heine's Na Pualei O Likolehua and the host Halau Hula O Maiki.

Topping off this outstanding entertainment lineup is Halona, a talented musical and singing group which has been a mainstay at the celebration. The versatile group oftentimes backs up guest singers and hula dancers as well as providing music throughout the day.

Kahikolu was established as a memorial to Auntie Maiki, a graduate of St. Francis. Purchase a balloon for 25 cents and send a message to Auntie Maiki or a loved one.

No alcoholic beverages are permitted. Bring your favorite picnic chairs and hali'i or mats and plan to spend a most relaxed, laid back and entertaining day.

Tickets are available from any halau member or from the halau at Puck's Alley, telephone 955-0050. Plan to spend a Memorial Day with beloved Auntie Maiki.

The visual collections department, on the third floor of Paki Hall, is **open to the public free of charge from 1 to 4 p.m. Tuesday through Thursday and from 9 a.m. to noon to Saturday.** Staff members are available during these hours to help you acquaint yourself with the collections and find what you need. When you arrive, you'll be asked to provide your name, address and phone number, and the reason for your visit, so that staff members can contact you if interesting materials are found after you leave.

Photo reproductions and enlargements can be made to meet your needs, and processing charges are calculated in advance. Prices may seem higher than for standard commercial printing, but this reflects the cost of caring for fragile negatives, photos, and other fragile original materials.

# Christian Hosoi

## Part-Hawaiian Skateboard Whiz Soars Into Success

By Natalie Jensen

Special to Ka Wai Ola O OHA

Christian Rosha Hosoi is one of the new part-Hawaiian sensations who has achieved notoriety on a global scale. For those who don't know him, Christian Hosoi, age 21, born in Los Angeles, California, is recognized as a master champion of the sport called skateboarding. He is known to command a yearly six figure salary, and draws on the support and talents of his artist father, Ivan Hosoi (of Kailua) and executive mother, Bonnie Puamana Cummings, of Wailuku. Just coming off of a snow-boarding injury that left him with pulled ligaments in ankle and knee, his phenomenal talent allowed him to still come in third in the recent Town and Country NSA Skateboard Championship, held at a sold-out Neal Blaisdell Arena on April 1.

His part-Hawaiian mother Puamana reveals that, not only is Christian idolized in the United States because of his incredible expertise (he holds the world record for the highest "air" . . . aerials that surpass the boundaries of the skateboarding ramp), but he also has the distinction of having two cultures adopt him as their own . . . Japan, for the obvious reason that his father is Japanese . . . and Hawai'i, because both parents are children of these islands. His connection with Hawai'i, and the fact that he is part-Hawaiian prompted me to investigate the possibility of nurturing a relationship between this part-Hawaiian success story and the youth of these islands, in particular, those of native Hawaiian descent. His mother, daughter of Robert Lawrence Cummings and Rebecca Alo and graduate of Kamehameha and Church College of the Pacific [BYU], agrees that his island involvement could be beneficial in encouraging our native youth to achieve the personal best.

The horizon does not a prison make . . . our youth have to realize that we too are capable of aspiring to such greatness . . . and Christian Rosha, the grandson of Japanese, Chinese-Hawaiian, Scottish-Irish ancestors has proven that success is possible.

*Natalie Kamahina Jensen, the daughter of Rocky K. Jensen and Lucia Tarallo-Jensen is a free-lance photographer/artist, trained in the arts since a child. Her first exhibits were at the age of 14, and she is now preparing for a show with her brother Frank.*

### Prizes Offered In Voter Slogan Contest

The Office of the Lieutenant Governor is sponsoring a contest to create an advertising slogan urging people to vote. The slogan should inspire people across the United States to vote in the 1990 elections. Prizes are being offered to all winners and finalists in Hawai'i's "Voter Slogan Contest," including trips to Washington, D.C., the neighbor islands and \$100 U.S. savings bonds.

The winning entry will represent Hawai'i in the National Voter Slogan contest for the 1990 national elections. The purpose of the contest is to increase voter awareness and participation in the 1990 elections. Entries should be mailed to the Office of the Lieutenant Governor, State Capitol, Honolulu, HI 96813 and be postmarked by June 9, 1989.

The contest is open to all residents of Hawai'i, ages 5 and older, except for contest judges, employees of the Office of the Lt. Governor, and their immediate families. Entries and detailed contest rules can be obtained at the Office of the Lieutenant Governor and Office of the City Clerk on Oahu, and at the county clerk offices on Hawai'i, Kauai and Maui.

O ka mea ua hala, ua hala ia.  
What is gone is gone.

There is no use in recalling hurts of the past.

From: " 'Olelo No'ea: Hawaiian Proverbs & Poetical Sayings," Bishop Museum Press.



Christian Hosoi

### Naturally Hawaiian

By Patrick Ching  
Artist/ Environmentalist



### A Seasonal Resident

The Pacific Golden Plover, known to Hawaiians as **kolea**, can usually be seen scurrying about in lawns, beaches, mudflats or other open areas in search of food. The bird stands about 10 inches tall, is long-legged and mottled with brown, white and gold speckles. The figurative meaning of the word kolea is "boastful" (Pukui and Elbert). This name may have been given to the bird because of its erect posture and manner.

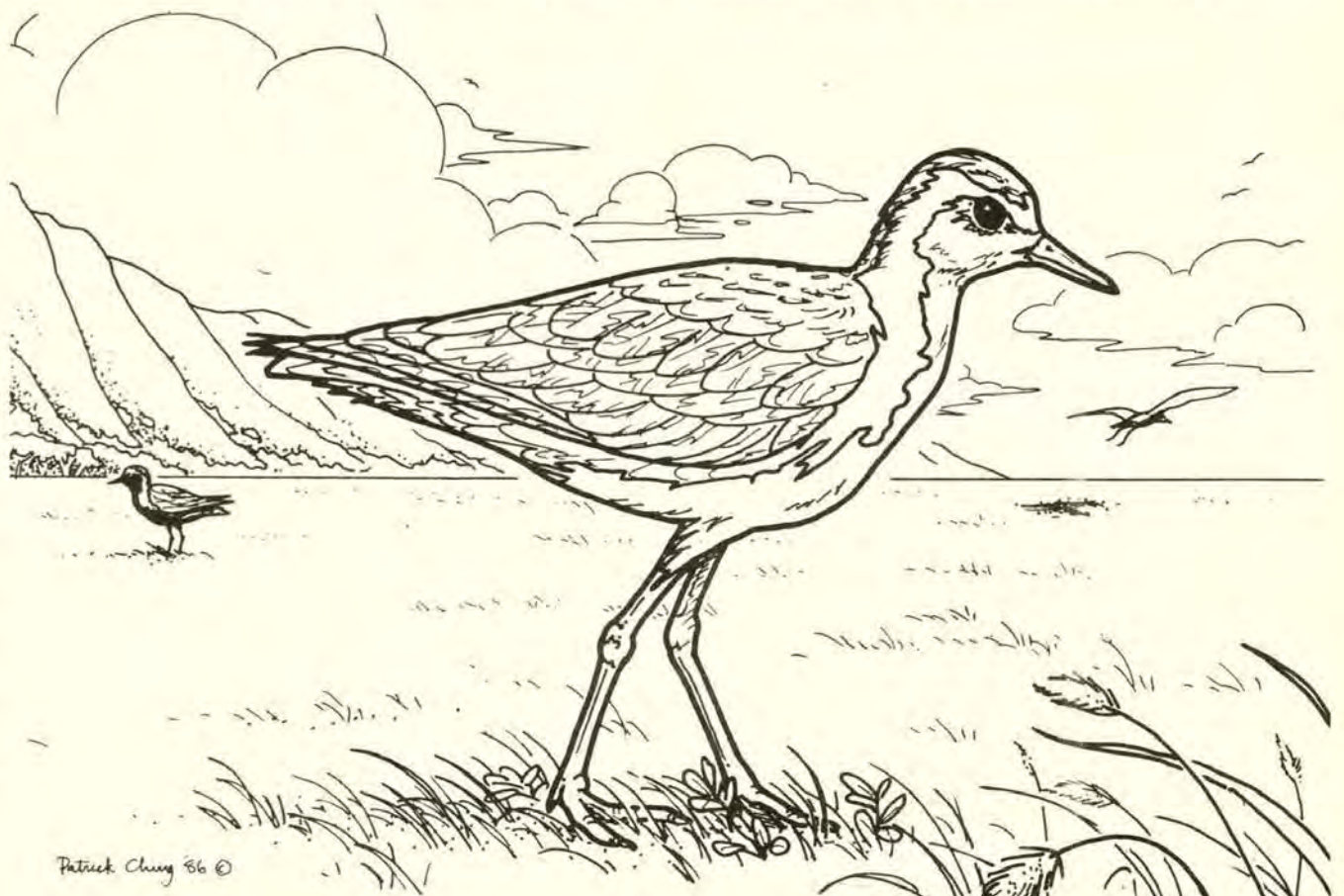
The Kolea is a migratory visitor to the Pacific and during the months of August and September they arrive in Hawai'i and other Pacific islands from their arctic breeding grounds. The birds are very territorial and will usually return to the same spot or lawn each year. Once a kolea stakes out its territory it will often chase off intruders or "poachers" who come to take food from its area. The size of a kolea's territory is largely dependent on how much food is available in a given area. (Territories where food is scarce may be larger than those where food is abundant). Favorite

foods of the kolea include worms, snails, insects, lizards, and other small animals.

During the months of March and April the kolea change into their breeding plumage as they prepare for their northward migration to their arctic breeding grounds. By mid April most of the kolea have black underparts with a white stripe going over their eyes and down along the sides of their bodies. At this time the birds are fattening up for their long flights to the Alaskan tundra which may take two to three days of nonstop flying. By May, almost all the kolea have left except for a few individuals that spend all year on Pacific islands.

Ancient voyagers were aware of the flight direction of the migrating flocks of plovers. The birds were an indication that there was land to the north and may have been a major inspiration to the ocean voyagers who first discovered the Hawaiian Islands.

The kolea is often referred to in Hawaiian literature as a messenger, informant and friend.



Patrick Ching '86 ©

Kolea

# Makaku

By Rocky Ka'ioulikahihikolo 'Ehu Jensen ©



## Pondering The Injustices Visited Upon Our People

We've put a man on the moon. We have space probes to Jupiter and weather satellites that constantly circle the earth. Yet we still have to create a program where native Hawaiian resident artists, or native Hawaiian historians, anthropologists, archeologists, etc. are hired to express their expertise in Hawai'i federal parks, state parks and museums.

My long affiliation with native artists from Canada, the United States and other Polynesian nations has made me aware of this glaring lack of concern with our structure. Oh, to be sure, if you go to Pu'uhonua o Honaunau you will find a capable sculptor, however, if I'm not mistaken, his job title is "groundskeeper," as was the sculptor before him and the sculptor before him. Excuse me, "groundskeeper?" Don't you think that in this age of enlightenment, we could rectify that gross error and create a position of kahuna kalai ki'i for that and other sacred places... and hire someone else to keep the grounds? I think so? The same holds true for other parks—whether national... Volcano... Pu'u Kohola—State... 'Iao—or private... Waimea Falls. These are wahi kapu (sacred sites) under federal and state control... but they do not have the insight to employ native Hawaiians to supervise certain aspects of management, or to generate programs, where the proceeds would then benefit native Hawaiians.

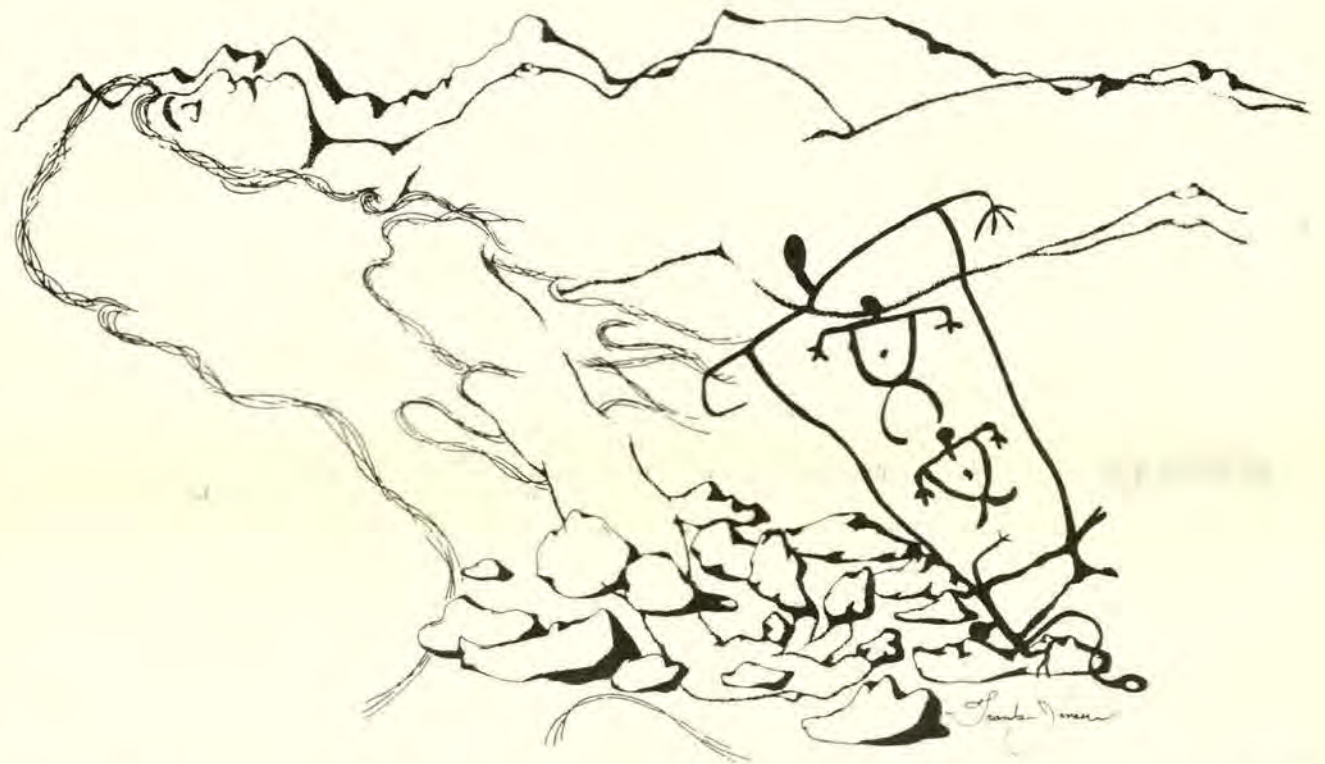
Of course, you know what the ideal is? To give all of the sacred places back to us. These are the major tourist attractions of these islands. In the first place, I think that there is a moral injustice in exploiting our sacred places, only giving us token admission... if we prove that we are native Hawaiians. It is sham, the using of our multiple talents as artisans and historians free of charge. Representation without proper remuneration! We should not have to double as "grounds-keeper" and artist and then be professionally recognized for only that which is described in our job title.

Our island museums should also be involved with taking responsibility in this area. They should create positions for resident artists and artisans, thus proving to the world that their view of the native's cultural knowledge is respected. In speaking with a long-time friend, the eminent anthro-

pologist Dr. Terence Barrow, I discovered that he had argued this very point many years ago when the Bishop Museum was under the directorship of Roland Force. He said that he had been appalled for years that the Bishop Museum, our leading museum in the Pacific, had failed, repeatedly, to recognize the importance of hiring a knowledgeable native Hawaiian sculptor to execute artistic Polynesian interpretations for the many exhibits on display. Perhaps the museums in British Columbia and New Zealand might inspire our present museum directors on which path to take to correct this oversight.

If you attend the many cultural programs at Bishop Museum and other museums around the state, you will find that our native crafts are capably represented. If you bother speaking to any of the craftspeople, however, you will find that their

presence and talent is financially unrewarded. It is **kokua!** Or better yet, "**native rates!**" Something that has been taken advantage of since the fall of the kapu in 1819. Shame, shame, shame! How does the saying go? Shame on you if you fool me once and shame on me if you fool me twice? We cannot allow the continuance of this outrageous exploitation. Not only is our talent taken for granted... don't we all, sing, strum ukulele, weave leis, dance hula, plait lauhala, work feathers, quilt spreads, carve canoes and statues, weave baskets, tell stories, blessing openings, cure the sick... My, we are the giving sort... but there comes time when our **self** must be compensated for these awesome talents. **The time is now! Mai ka po mai 'o'ia 'i'o!** Spiritual truth does not require the sanction of the non-believer... it is forever!



"Legend of Kukaniloko," by Frank K. Jensen/Shadow Graphs. This sacred site is owned by the Galbraith Estate.

### How Many Hawaiians? from page 8

Much of this story, of course, has been known for many years. What was not known were the full dimensions of the catastrophe. But so what? By the 1890s there were less than 40,000 Hawaiians alive in their homeland. Does it matter whether in 1778 there were 100,000 or 300,000 or 800,000 or more? The answer is yes, it does matter—first, for the same reason that it matters whether 1,000,000 or 3,000,000 or 6,000,000 Jews died in Hitler's concentration camps. The sheer magnitude of the horror has an importance, and a lesson, of its own.

More than the intrinsic power of the numbers, however, is what they have to say about Hawai'i and Hawaiians both before and after that cataclysmic first encounter with the West. To support a population of 800,000 or more required enormous organizational skill and agricultural technique, much greater skill and technique than most people have ever previously imagined. On the other hand, to have later survived a holocaust of such overwhelming proportion with their sense of humane kindness so intact (as when healthy Hawaiians volunteered to become kokuas—helpers and comforters—following diseased family members and friends into lifetimes of exile in the leper colony at Kalaupapa) speaks volumes about the immense courage and aloha of a people under siege.

Those Hawaiians, after all, were not the same

caricatured people we encounter in the textbooks. The Hawaiians Captain Cook encountered were not the "thieves" that Gavan Daws so contemptuously describes in his book, *Shoal of Time*; for the record, here is Cook himself on the subject: "No people could trade with more honesty than these people, never once attempting to cheat us." The Hawaiians Cook encountered did not "commonly" practice infanticide, or baby-killing, as Lawrence Fuchs (among many others) contends in his book *Hawai'i Pono*; for the record, here is David Samwell, one of Cook's surgeons, after a careful investigation: the people of Hawai'i are "totally unacquainted with" the "horrid custom" of infanticide. The Hawaiians Cook encountered did not suffer from "limited health measures," as Eleanor Nordyke claims in her book *The Peopling of Hawai'i*; for the record, here is Cook's lieutenant James King: The Hawaiians "are exceedingly cleanly at their meals and their mode of dressing both their animal and vegetable food was universally allowed to be greatly superior to ours." The Hawaiians Cook encountered were not already in a state of population decline, their "indigenous technological productive system" having "reached its limit," as Patrick Kirch asserts in a notorious article in *Pacific Science*; for the record, here is Cook's co-captain, Charles Clarke: "We never saw, nor from what we did see, could we form any idea that any Isles whatever could have so much provision to spare and still themselves abound, which is the case here."

Some day, in fact, an entire volume will have to be compiled on all this sort of misinformation—misinformation initiated by missionaries preying on the Hawaiians' weakened spirits and misinformation inexcusably repeated by historians and other writers down through subsequent decades. On the topic of this occasion, however, let one thing be simply stated: all the available evidence indicates that at the time of Western contact the population of Hawai'i was at least 800,000. The attainment of so large a population by 1778 is testimony to the enormous triumph of a people descended from those first few hardy settlers who landed in Hawai'i nearly 2000 years earlier. But it was a triumph on the threshold of almost unimaginable tragedy, as the first infection-carrying crew members of the **Resolution** and **Discovery** so eagerly climbed ashore.

This is a subject, of course, of great political sensitivity. It can give rise to outraged and uninformed cries of denial. After all, as I say in the closing paragraph of *Before The Horror*, "For those who bring on a holocaust, willfully or not, nothing is more desirable or sought after than historical amnesia."

But the Hawaiian people know. And as they continue their courageous struggles of today, they have behind them the memory of their ancestors who maintained such remarkable faith and pride and strength in the face of one of the most deadly assaults any people in all of human history has had to endure.

## 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.)

By Moses K. Keale,  
Trustee, Kaua'i & Ni'ihau



Anoai Kakou:

This month we focus on **kupuna**. The 'Aha Kupuna—Ku'ikahi A Na Kupuna which will be held at the end of this month rings out the theme "Ho'oulu i ka 'Olelo Makuahine," "let the mother tongue flourish." Conferences such as these are very

important to the living culture we call Hawaiian. Elders in every society form the foundation of a culture. Their collective experiences and knowledge distinguish that culture from others.

Last year's 'Aha Kupuna was a colorful, moving experience. It was a great honor to be a part of that program. Again, having been invited to participate in this year's conference as a native speaker, I can't

## Focus On Kupuna

help but wonder how we, all of us, can contribute to the greater understanding of the Hawaiian culture. In my nine years on the OHA Board of Trustees I have heard many of our people talk about values, customs, beliefs and religious practices of **our people**.

Presently, I serve on a special Historic Preservation Task Force chaired by Mrs. Lydia Namahana Maioho, kahu of Mauna Ala. This woman is truly one of our "living treasures." She expressed to me an ongoing concern of hers: "As a kupuna, I am concerned that our young people seem, at times, bewildered by the things that happen to us Hawaiians. Our people, both young and old, seem to find it necessary to fabricate a new culture and call this the Hawaiian culture. Maybe it is because we have not taken the time to come together as kupuna, makua, and 'opio to share the knowledge of our history and customs and to identify how these things affect our values, those values we call Hawaiian values. We must stop inventing convenient oral histories to explain personal preferences

or to heal personal hurts."

Such simple wisdom is very moving. Let us begin this month with this conference to put together a committee, or council to begin to talk about and identify those things we feel are important to us and to all the generations of proud Hawaiians to come. Let us meet for the next 12 months to share our knowledge and verify our thoughts. Then, let us call together the makua and opio and share with them our ideas and let them share with us their ideas. Where we find differing thoughts let us agree to allow individualism. Where we find agreement let us publish this as documents of values. And finally, collectively, as kupuna, makua, and opio let us identify **our values, our beliefs, and speak as a voice called Na Po'e Hawai'i**.

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

Na ke Akua e malama e alaka'i ia kakou apau.

## Taxes and You

By Lowell L. Kalapa, Director  
Tax Foundation of Hawaii



### Helping the Counties' Finances With Tax Dollars



One of the major financing issues which faced the legislature during the past session and which will continue to plague lawmakers is the counties' continuing plea for financial help.

The plea for help is not new, in fact, there is a long history behind

the story of financial assistance for the counties.

The story really begins in earnest in the mid-1960's when after some study, certain functional responsibilities were passed between the state and counties. For example, the state school system or the Department of Education was transferred from the various county departments of public instruction to the state. Similarly, the county hospital system was unified under state control and later the county jails became a part of the statewide community correctional facilities unit.

At the same time, the state established a formula to share a portion of the 4 percent general excise tax collections with the counties. The formula evaluated the "fiscal capacity and the fiscal need" of each county and apportioned funds accordingly. This seemed a fair and equitable way of determining state grants-in-aid to the counties.

All was well until a federal law call the State and Local Fiscal Assistance Act of 1972 came along. This federal law is better known as the federal revenue sharing act. As one of its provisions, it required that any state which wanted to receive moneys under the federal revenue sharing program had to promise to reduce its state aid to local governments or counties below what those local governments had been receiving just before the Revenue Sharing Act was adopted by Congress.

Well, faced with that ultimatum if the state of Hawaii was to get some of those federal revenue sharing dollars, the state legislature added a phrase to the grants-in-aid law to insure that the counties would not receive any less in grants than they did in 1972 in order to comply with the federal edict.

One would assume that this guarantee would be welcomed by the counties. However, rather than

acting as a "floor" or minimum for state assistance, the phrase became a ceiling or maximum in grants to be made to the counties.

Thus, the law was interpreted to be a limit on the amount of grants-in-aid. Thus, the so called "Act 155" grants in aid to the counties have not grown, causing a lot of consternation at the county level.

Frustrating this situation was the fact that while the counties set property tax rates and received the property tax revenues for their operations, the real property tax policies were set by the state legislature. This meant that the legislature determined how large the home exemption would be, how property was assessed and who would be exempt from the property tax.

Well, the counties went to the 1978 Constitutional Convention and convinced delegates that if the counties were given total control over the property tax, they, the counties would be able to manage on their own.

Well, the Con-Con decided to put the question to the electorate and the counties were given the administration and policy-making powers over the real property tax. Unfortunately, only after the counties actually got their hands on the tax did they realize that the property tax is the least liked of all of the taxes levied in Hawai'i. Largely because the tax must be paid in two semiannual lump sums, the property tax is looked upon with some disdain.

Although the various county officials attempted to mitigate some of the sting of the property tax by shifting the burden to non-residential classes of property, in recent years, this strategy has begun to catch up.

The alternatives are now either to raise the property taxes on residential properties or to seek other sources of revenues. In the latter case, the counties have attempted various game plans—from seeking the option to impose an additional 1 percent increase in the general excise tax rate for the benefit of the counties—to asking that a portion of the current 4 percent levy be earmarked for the counties.

This past session the state administration came up with the novel idea of giving the counties the collections realized from the liquor and tobacco taxes.

Unfortunately, as it was pointed out during hearings and debates, these tax sources do not hold

much promise of growth as consumption is expected to stagnate if not fall in the coming years. Thus, the counties would be saddled with a tax that would not meet its financial needs in the future.

Indeed those needs will be great as the population continues to grow and the demands made on the county infrastructure by the growing numbers of visitors also grows.

One source of funds which deserves increasing attention as a stable and growing source for the counties is the newly enacted transient accommodations tax (TAT).

Unlike the liquor and tobacco taxes, the amount collected will grow in direct proportion to the number of visitors to Hawai'i. Further, it should be remembered that the industry was willing to accept a tax rate of 2 percent so long as the funds were earmarked for the construction of a convention center and additional visitor promotion.

However, the legislature adopted a 5 percent rate and earmarked none of the funds for either cause. And while for years, residents thought that a hotel room tax would make visitors pay "their fair share," state lawmakers have not made any concerted move to reduce taxes on residents.

Thus, if the TAT is continued to be imposed, it just might make sense to give it to the counties as means of alleviating the demand to raise real property taxes so long as priority is given to additional visitor promotion and, if needed, the construction and operation of a convention center.

## Summer Jobs For Teens

Applications are presently being accepted at Alu Like, Inc. to fill over 1,000 full and part-time summer positions available at various organizations through the State. If you are Native American (Hawaiian, American Indian, Native Alaskan), aged 14 to 21 years and would like to work, make friends, and earn money this summer, please call your local Alu Like Island Center for information.

If you prefer to attend school this summer, apply at Alu Like to receive a net allowance of \$3.10 per class hour. The numbers of persons in this activity are limited and vary from island to island.

## Trustees' Views

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

By Moanikeala Akaka  
Trustee, Hawai'i



If you recall last summer there was a great deal of attention drawn to the rediscovery of Kukuiokeane Heiau by Earl "Buddy" Neller, OHA cultural specialist who has previously worked as an archaeologist for SHPO, the State Historical Preservation Office under

the Department of Land and Natural Resources. (They are supposed to be protecting our historical areas, but not true, it's known statewide SHPO neglects our sites by rubber stamping developers).

Those who know and have worked with Buddy for years are aware of his conscientious sensitivity and caring attitude for our 'aina and the historical legacy left us by kupuna kahiko. These sites are the living spiritual embodiment of the Hawaiian people—past, present, and future. Neller left SHPO because he went public with the document the state was trying to hide, pointing out significant historical sites at the Luluku Banana Patch area which was also along the route of H-3.

Kukuiokeane heiau was built by Hawaiians in a prominent location below the 2,200-foot high cliffs of Keahi Kahoe and above the extensive terraced pond fields of Luluku. It looked out over the ahupua'a of Kane'ohe, a land of low hills and valleys, watered by spring-fed streams, and crowded with farms of taro, sweet potatoes, sugar cane, pandanus, wauke, bananas and coconut palms. The stone faced terraces built to hold the temple grounds are difficult to see today, looking more like abandoned, overgrown pineapple fields, but they cover an area of at least 100 meters by 40 meters in size. There are traces of seven terraces, and the largest terrace is 18 meters wide and 40 meters long, with a stone retaining wall about two meters high. Kukuiokeane heiau is one of the largest on O'ahu.

Kukuiokeane heiau is a temple ruin of unknown antiquity. Probably, it was originally built at some time during the period A.D. 1400-1500, when the political control of the island of O'ahu was unified under famous chiefs such as Kakuhikewa, Olopana, Kamapua'a and Kalamakua. (This was a period in Hawaiian history where a number of large temples were built).

Kukuiokeane means "the light of Kane." Kane was the leading god among the many gods of our ancestors, and Kane was worshipped as the god of procreation and as the ancestor of both chiefs and commoners.

## Falsetto Festival May 20 In North Kohala

The second annual Hawaiian Falsetto Festival will be held Saturday, May 20, at the Kamehameha Park gym in North Kohala, on the Big Island.

The festival will benefit Pohaku Ho'okumu preschool, a unique, innovative preschool. It is a non-profit organization created specifically for the children of North Kohala. The curriculum stresses pride in Hawaii's cultures, academic success and the Aloha spirit.

The festival will feature:

- Clyde Sproat, the Big Island's foremost falsetto singer. Sproat performed at Carnegie Hall and was featured on the "Spectrum" and "Treasures" TV shows. He is a nationally recognized folk artist;
- Dennis Pavao, lead singer of Hui O'Hana. Pavao is the most recognized falsetto singer in Hawai'i, with an award-winning voice, and award winning albums;

Pigs, coconuts, breadfruit, 'awa, and the wauke plant were sacred to Kane. The plants used for temple decorations were included among the names of Kane: maile, 'ie 'ie, and the sacred 'ohi'a lehua and hala pepe trees out of which images were carved. Kane was also credited with bringing food plants to Hawai'i.

Chiefs who traced their genealogy directly from Kane, whether on the ulu or nana ulu line, ranked among the hoali'i or high kapu chiefs as distinguished from the lower grades of chief with a less distinguished family genealogy. Descendance was therefore of vital importance, and the privileges enjoyed by Kane worshippers were on the basis of such rank, which gave them command of kapu comparable to those of the gods.

Kane was said to have come to Hawai'i from the east. A Hawaiian made the front door face the east as a sign of Kane worship, and turned toward the sun when they offered their morning prayer. (Kukuiokeane heiau was built facing towards the east). The east was spoken of as "the high road traveled by Kane," or "the red road of Kane," the west as "the resting place of Kane."

Kukuiokeane heiau is directly in the path of H-3 and will be lost unless we do something about it.

At a meeting last summer while I was chairperson of OHA's program committee we were honored by the presence of over 30 Hawaiian kupuna bearing beautiful leis for trustees and staff. Their spokesperson, Vera Rose, is a great grandmother, member of the Kaneohe neighborhood board and a participant in our Hawai'i schools kupuna program. These elders were present for the very important purpose of saving what they believe is Kukuiokeane heiau. Kupuna Rose said that, "Concern about the sacred Kane heiau was shared by kupuna all over O'ahu, from Hawai'i to Kaua'i, who attended a meeting held on the Leeward side of O'ahu".

Vera related she had great faith that OHA's archaeologist Buddy Neller had put "pieces of the puzzle together" and had found the location of Kukuiokeane.

All Buddy had done was to follow the map drawn in 1930 by archaeologist J. Gilbert McAllister, who was taken there by our po'e Hawai'i who resided in the area. McAllister's *Archaeology of O'ahu* was published by Bishop Museum in 1933.

However, one of the Museum's current archaeologists, Jane Allen, states within her report under *Five Upland 'Ili of Kane'ohe* that this particular area is a dryland agricultural system. It is common knowledge by those who know that Bishop Museum archaeologists have erred at times in the past. She could have mistaken it for the failed attempt of a pineapple-growing project by Libby McNeil Co. over part of Kukuiokeane.

A petition signed by hundreds of citizens, mostly

kupuna, was presented by Vera Rose to the OHA board. The kupuna called for an independent archaeological study on the newly rediscovered heiau to Kane, our god of creation, giver of life, god of fertility and of water. This document also insisted that Buddy Neller help select whoever was to do the study. (To our knowledge to this date this has not been done).

Historian Lilikala Kame'eiehiwa had also been to the sacred area and in testifying on behalf of the Hawaiian Studies program at Manoa stated, "First of all the walls were much higher than dryland agricultural terrace walls . . . Being practical people, Hawaiians did not expend more effort than was necessary for any project, considering the area has such a gentle slope, walls of five feet in height are really unnecessary for agricultural purposes. The only other alternative would be to retain large built-up platforms such as are found in many heiau."

Kame'eiehiwa also related that the terraces are extensively covered with small pohaku (rocks) as one would find on a heiau platform, and which are unusual in an agricultural field. If these were formerly agricultural terraces, why are they not used as such today, as are the Luluku terraces but a short distance away?

Anthropologist Marion Kelly who also visited this particular area suspects that this is the place McAllister was taken to by knowledgeable Hawaiians, where he marked his map as Kukuiokeane. Even though there was damage to the heiau before McAllister's study, he noted, "The plowed up remains indicate heavy walls and several terraces." According to Kelly there seemed to be considerable evidence remaining at the site that gave substance to the information given to McAllister by the natives.

In another case near Kukuiokeane he was told there was a Kanaloa heiau. McAllister wrote, "There is nothing to indicate the ancient temple site now except an old stone wall which may have been built subsequently from the rocks of the heiau."

McAllister is still living, and there has been communication with him. Some are working to get him here to help us prove Neller's rediscovery. That the only known sacred temple to Kane is to be destroyed for H-3 is as outrageous as the removal of a thousand of our ancestors from Kapalua, Maui for a Ritz-Carlton Hotel. We the people were able to halt that gross venture and together we can also stop H-3 from going through the important historical connection to our Hawaiian experience, Kukuiokeane heiau at Kane'ohe.

Work on the Halawa side of H-3 has recently begun. I hear that extensive important historical findings are happening and that archaeologists have been swarming around the area. To begin with, OHA's archaeologist Neller should have access to these sites. I've also been told that what is being found is being locked up and hidden from public scrutiny so that nothing more will obstruct the way of H-3 whose purpose is to connect Pearl Harbor with Kaneohe Marine Corps Air Station for the military. Is it also true that an archaeologist has been shocked while doing work near the Omega station on the proposed H-3 path?

Much concern has been raised, including a Coast Guard study citing the dangers of a highway past the Omega station. It looks like it wasn't the construction workers, but the archaeologist who received the first zap of shock.

No one should be subjected to this danger. This freeway for 20 years has been dragged on in court; it should not be allowed to endanger our lives, destroy our Hawaiian heritage, precious 'aina and unique Kukuiokeane Heiau.

E aumakua, ke oluolu 'oe malama, kokua Kukuiokeane heiau . . . Ua mau ke ea o ka 'aina i ka pono.

- Becky Pau, the "Songbird of Puna," who is known for her "wavy-type" falsetto singing. Pau comes from an old-time falsetto-singing family;

- The Dela Cruz Brothers, two young men in their 20s, perform with Don Ho. They were the 1988 Hoku Award nominees for "Kalamaula". They are known for their clear, dual falsetto blend;

- Kulia I Ka Nu'u, three men in their late 20s and 30s are Kahuanu Lake proteges. . . two falsetto and one bass singer. They are known for their smooth Lake Trio style;

- George Naope, an old time falsetto singer and master kumu hula, known as the Merrie Monarch Festival organizer;

Tickets are available at Kona: Rhythm & Reading, Hilo: Rhythm & Reading, Kai Store; Kamuela: Mauna Kea Music, Travel Unlimited, Kohala: Kohala Sporting, Makai Autoparts, Dawns, and Pohaku Ho'okumu Preschool.

## 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.)

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



Hawaiians have been buried at the Honokahua sand dunes for more than a thousand years. The earliest burials date from approximately 800 A.D.

Because the dunes have been continually buffeted by wind, rain and the comings and goings of man, human

bones—Hawaiian human bones—have been eroding from the sands over the years. How many burials were we expecting to be there? Some guessed there were 50. Some guessed there were 200. The only certainty was that there were indeed burials there.

In looking back, armed with the information gathered from these Honokahua burials and from Mokapu and other places, there might have been enough information to have guessed that this area of sand dunes concealed a major Hawaiian burial ground.

After Kapalua Land Co. got conditional approval for a Shoreline Management Area (SMA) permit to begin construction of the proposed Ritz-Carlton resort hotel, the Trustees of OHA, not legally able to stop the construction, were left with options either to require the respectful and dignified treatment of the bones or to act as if the bones did not exist. Neither OHA nor any other agency could have stopped the digging because the developer had all the permits necessary to get construction under way. The Trustees, in the Honokahua Memorandum of Agreement (MOA), chose to protect the bones.

Not only is it a rare phenomenon to encounter the magnitude of burials that were discovered at Honokahua, but there wasn't enough Hawaiian cultural protocol available to provide sufficient guidelines to solve the problem. We knew, though, that we had a problem of major proportions.

After nearly a thousand burials had been disinterred and measurements on more than 400 had been completed, the group that I will refer as the "opio" bombarded the world and OHA about the situation. They accused OHA of allowing the desecration of the bones by the archaeologists who dug up and measured the bones. Unfortunately, in their demands, they did not mention the fact that there was no legal means for OHA or anyone else to stop the digging and that certain measurements complied with the law. Eventually, the digging was voluntarily terminated by the developer due to the public pressure of OHA, the 'opio and others. Na 'opio, as Sam Kaai tells it, are boisterous, undisciplined and awkward. That is their nature and that is how they acted.

On the other hand, Sam characterizes OHA's trustees as the makua, the ones who have to make the hard decisions. They have to look at the merits of the situation, measure the cultural aspects of the problem, even to consult the kupuna. This was the course taken in signing the Honokahua MOA.

But what is the correct treatment of the bones? Should they be reinterred, or placed in a repository as the law requires? And should they be studied, or not, as the law also requires? If such studies took place, would any information come to light that would help even one Hawaiian cure a disease or to live longer?

From a cultural standpoint, we must recall that bones have been treated, at different times, in many different aspects. At times the bones of the dead were guarded, respected, treasured, venerated, loved and even deified by relatives. Other bones have been coveted and despoiled by

enemies. Though the bones of one's defeated enemies were used in different implements such as kahili staffs, spittoons and bowls as an insult, in later times, some uses took on the nature of being a tribute. Another aspect in the treatment of bones was the deceased's social standing—the higher the standing, the greater the mana. The greater the mana, the more desirable the bones were and the greater care taken to keep the bones out of the wrong hands.

In ancient days, the dissected bodies of sacrificial victims were left on the heiau where, after the flesh had rotted, the bones were left to bleach in the sun. Their skulls were removed and placed on poles. It is said that at the heiau, "the tongue of the Gods came down and was seen to lap up the sacrifice."

We also know that bodies were left on battlefields where they fell. They were there at Ka'anapali, Maha'ulepu, below Nu'uaniu Pali and other places.

At all of those places, the bones of the vanquished warriors continued to be scattered on the ground where they fell. Leaving bones uncovered and exposed to the sunlight was believed by Hawaiians to be disrespectful. One wonders why the surviving family of the dead did not care for the bones of their family members? Some say they did. But others may not have had relatives in the immediate vicinity to handle the task. Of course, one kahuna could have pronounced a tapu on a battlefield and the bones were immediately out of reach.

As for desecrating bones, how do we characterize the actions of Ka'ahumanu, who ordered the destruction of the temples on Hawai'i island? The most sacred of the ali'i bones at Hale o Keawe were moved, initially to Ka'awaloa, then to O'ahu at Pohukaina, the mausoleum on the 'Iolani Palace grounds where some still remain. The others were eventually moved to Mauna 'Ala in Nu'uaniu.

At Honokahua, we know that those who conducted later burials disturbed earlier burials as they dug into the dunes for new gravesites.

From a cultural standpoint, we also know that Hawaiians used human bone for fishhooks. Because of the mana that was associated with high ranking ali'i, their bones were especially valuable as fishhook materials. That is probably one of the major reasons why Kamehameha I, and many others, took great pains to have their bones deposited in secret caves. They were not very eager to have their spirits commanded to bring fish to the owner of the bone fishhook as long as it was possessed, maybe for eternity.

Because bones were a symbol of immortality, the ultimate insult, however, was the burning or destruction of an enemy's bones. Mary Pukui wrote that "if the bones were destroyed, the spirit would never be able to join its aumakua."

On the other hand, the bones of a loved one may have been taken to bed and slept with every night until such time as the love had come to an end. Other bones may have been kept by relatives in calabashes that hung from the rafters.

The handling of the dead and of the bones and body parts of the dead was tapu, and those who were so assigned and those relatives who remained in the house with the corpse were considered defiled. After burial or other disposal, all of those who were defiled had to be purified and the defilement removed.

To delve further into Hawaiian practices, it is said that those who were trained in the martial art *lua* (the art of bone breaking) also had the knowledge necessary to put the broken bones back together. And certain kahuna, especially those who could diagnose injuries and diseases, had an advanced knowledge of anatomy and physiology. How did these trained specialists acquire the

knowledge and skills necessary to perform their callings? It is believed that there was no other way than "to lap up the sacrifice" on real people—dead ones.

And what about our modern Hawaiian medical doctors who have had their training in anatomy and physiology? How could they have acquired such knowledge if they had not been trained on real human cadavers?

So, in the context of Honokahua, what does all of this mean?

At its meeting on April 1, the Board of Trustees adopted a position to **rebury the exhumed bones** from Honokahua at Honokahua. The Trustees, with reservations declared by this Trustee who was the lone dissenter in an earlier vote in committee, also adopted a position that **no further study** of the bones should take place. Whether or not the vote of the majority of the trustees was based on actual knowledge of and sensitivity to the culture (which is complex and confusing) or by intimidation by the 'opio is a good question.

This Trustee, on a personal basis, continues to agree with the views of such as Rev. Leon Sterling who likened the information gleaned from bones as a ho'okupu from those of the past to us in the present and Professor Rubellife Kawena Johnson who believes that through study of their bones the people of the past are able to reveal themselves in order to help us.

Professor Johnson says that this is an opportunity to gain knowledge about ourselves, and we should take advantage of the opportunity.

Other scientific and probably culturally correct Hawaiians, such as Moana Lee, June Cleghorn and Toni Han, have taken a position adverse to that of the 'opio mentioned earlier. So have many others. This trustee further believes that the 'opio who took their kaumaha to the burial grounds of Honokahua probably desecrated those bones to a much greater extent than those haole archaeologists and anthropologists who worked on the bones with respect and dignity.

Although the position that the trustees took regarding the Honokahua burials are supposed to be specific only to Honokahua, I believe that the decision will set a precedent for other burials to be encountered in the future. Hawaiian cultural practice relative to large burials has just been redesigned.

However, it is possible that the 400-plus individual burials already studied will provide a statistically valid population from which conclusions involving their health, nutrition, social and cultural practices, and place of origin can be drawn.

OHA's original intent, however, will be maintained: the bones will be treated with respect and dignity.

Note: Some of the facts cited here have their source in *Nana I Ke Kumu* and Malo's *Hawaiian Antiquities*.

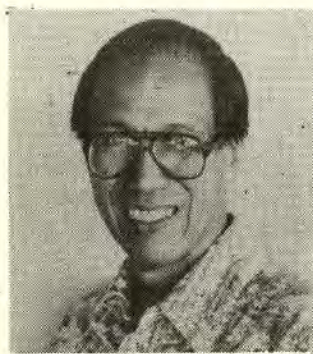
## Planning A Reunion? Share The News Here

Planning a family reunion this summer? **Ka Wai Ola O OHA** can help put the word out to your 'ohana statewide (and even to the mainland). Just send in your family name or names, date, time and place of the reunion, contact person or phone number and any other pertinent information. It's simple. Just write or call the **Ka Wai Ola O OHA** office at 946-2642 before the 10th of the month if you want your item to appear in the next month's issue. Deadline for the June issue is May 10, for the July issue it's June 10, and for the August issue it's July 10. Remember, the earlier the notice, the better response you'll get from your 'ohana.

# He Mau Nīnau Ola

Some Health Questions  
by Kekuni Blaisdell, M.D.

## Ka Poi A Me Nā Mū Ma Ka Pū'ā: Mokuna 'Elima (Part V)



**Nīnau:** Since the old Hawaiians ate poi from common 'umeke, and Hawaiian parents pū'ā food for their babies, isn't this proof that contaminated food was the main way infections spread in old Hawai'i?

**Pane:** Your nīnau requires several explanations and pane.

If by "old Hawai'i" you mean pre-1778 when the first haole came, then the available evidence indicates that contagious infections, which were the scourge of the continents at that time, were **not** present in preWestern Hawai'i. With the arrival of Capt. James Cook and his crewmen in 1778 and other foreigners subsequently, epidemic infections, such as gonorrhea, syphilis, ma'i 'aiake (tuberculosis), infectious diarrheas, pneumonias, influenza, measles, whooping cough, mumps, leprosy, smallpox, diphtheria, scarlet fever and plague, decimated our native island kūpuna. A recent book by UH professor David Stannard blames these foreign diseases for the rapid 'auī (decline) in heluna kānaka maoli (Hawaiian population) from circa 1,000,000 at the time of Cook to a low of about 40,000 in 1893 at the time of the U.S. armed invasion.

Akā, only **some** infections are transmitted by ka mea 'ai (food) or water in ka mea 'ai. These include the following which have been known in Hawai'i: infectious hī (diarrheas), such as cholera, typhoid, salmonellosis, shigellosis and rarely tuberculosis. In modern times, we have had sporadic instances of viral hepatitis A, "traveler's diarrhea" (from enteropathogenic E. coli), and varieties of food poisoning, such as botulism, staphylococcal toxicity and fish poisoning.

Sharing poi from common 'umeke (calabash), as described i kēlā mahina aku nei (last month), was a well-established custom among maka'āinana kahiko loa (preWestern native commoners). This practice was an expression of the sharing nature of traditional Hawaiian culture. Later, this custom was the basis for the term "calabash 'ohana," referring to a family-like relationship based on eating poi from the same 'umeke.

Fig. 1 shows that even as late as 1898 at the Iwilei prison in Honolulu, inmates ate poi from a common central pahu (barrel or tub), although their other foods were in separate individual plates.

Pū'ā, meaning softening food by donor mastication for an infant or the elderly, who might have difficulty chewing the morsel, was a sign of special



**Fig. 1. Prisoners eat poi with their fingers from a common central pahu (tub or barrel), although their other foods are in separate, individual plates, in this scene from Iwilei in Honolulu of 1898.**

affection for the recipient.

Mikanele (missionaries) and later stern sanitation-conscious kumu kula (school teachers) decried such practices as promoting the transmission of harmful mū (germs).

Which illness-producing mū?

Ka ma'i 'ōku'u, the acute squatting diarrhea of 1804 that demolished Kamehameha's army and navy camped on the Wai'anae beaches on the eve of the scheduled invasion of Kaumuali'i's Kaua'i, is now thought to have been cholera, or perhaps typhoid. Both of these infections are acquired by mū-containing kukae (fecal) contamination of nā lima (hands), ka wai (water) or ka mea 'ai (food). So poi **could** have played a role in the spread of that catastrophic illness. However, if the infected person were overtly ma'i (ill), such as with hī, piwa (fever), lua'i (vomiting) and 'eha'ōpū (abdominal pain), one would **not** expect the patient's mū-containing food to be knowingly shared with others, unless the persons concerned did not know better.

No laila, what infections might a **non-symptomatic** "carrier" **unknowingly** transmit by sharing his poi 'umeke?

Typhoid and related na'au (gut) carrier infections, as well as vital hepatitis A, might be so transmitted.

Pehea o ka ma'i 'aiake (tuberculosis)?

Tuberculous infection usually affects the ake-māmā (lungs) and is acquired by inhaling the causative mū in ea (air) droplets from sputum coughed up by a tuberculous patient. Tubercle mū in ka mea 'ai would **not** be expected to cause ake-māmā infection, and would only rarely cause na'au tuberculosis, such as occurs in pipi (cattle) tuberculosis in kānaka (human beings), or in patients with advanced akemāmā infection.

The possibility that poi might be a suitable medium for the growth of the mū of tuberculosis and other disease-causing mū na'au, and thus might transmit such infections, was studied by UH professor O.A. Bushnell and his colleague Edwin Ichiru in 1950. They showed that the survival time of tubercle mū in poi at **room** temperature was only three days, because of rapid growth of "normal" contaminating mū, which sour the poi

and also somehow inhibit the tubercle mū. These results are similar to those reported i kēlā mahina aku nei. In contrast, **refrigeration**, by inhibiting the growth of "normal" mū, permitted the tubercle mū to survive for as long as 11 days.

Here again, the more sour the poi is, and the sooner it gets sour, the **safer** it is to eat!

The two UH researchers then examined 141 samples of refrigerated poi, from various restaurants in Honolulu, for disease-causing mū. **None** of the samples contained usual disease-causing mū (such as salmonella and shigella), although small numbers of unusual infection-causing mū (like E. coli and Proteus) were found, as expected.

No laila, it would appear that poi has the potential to transmit **some** infections; akā, definite evidences of such spread of infections, from sputum or fecal contamination, have not as yet been demonstrated for poi. Poi, the main food staple of kānaka maoli for 2,000 years. Poi derived from taro, kinolau of Kāne and hiapo of Hāloa, the common ancestor of all kānaka maoli.

## Free Diet Tips To Preventing Cancer

Dietary factors are believed to contribute to approximately one-third of all cancers. For example, high fat diets have been linked to cancers of the breast, prostate, and colon. However, some foods—especially those high in fiber and rich in vitamins A and C—may help you lower your risk of developing cancer.

The University of Hawai'i Cancer Research Center's Cancer Information Service (CIS) is offering a free guide to calorie and fat contents of locally popular foods and a companion booklet of tips to keep in mind when grocery shopping and cooking.

To receive your free copy, call the CIS at 524-1234 weekdays between 8:30 a.m. and 4:30 p.m. Neighbor Island residents, may call collect. CIS telephone counselors are trained to answer questions about cancer prevention, detection, treatment and rehabilitation.

## KS Alumni Glee Club In Concert On June 3

The Kamehameha Alumni Glee Club will be performing with the Whiffenpoofs of Yale University at a special gala benefit concert June 3 at St. Andrew's Cathedral in downtown Honolulu, at 7:30 p.m. The program will include all male capella music by both groups, appearing separately and together.

The Kamehameha group will be singing to raise money for their scholarship fund, which will be one of the principal beneficiaries of the concert. A similar concert performed by the two groups in 1987 was an overwhelming success, and has been televised nationally.

Tickets (\$15, or \$10 for students and elders), are available from any of the members of the Kamehameha Alumni Glee Club, or by calling 528-1331, or may be purchased at the door.

Hawaii State Archives photo.









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-  **PHYSICAL FITNESS, HEALTH AND WELLNESS** - Promote well being and wholesome attitudes toward good health.
-  **HAWAIIAN STUDIES** - Perpetuate Hawaiian culture, language and values.

*'OHANA EDUCATION courses that encourage adults and children to learn together will be offered in all of the above curriculum areas.*

For further information, call Kamehameha Schools Continuing Education Program Office at 842-8279 or 842-8297 and place your name on the mailing list for the Summer Session brochure.

**E KOMO MAI!**

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