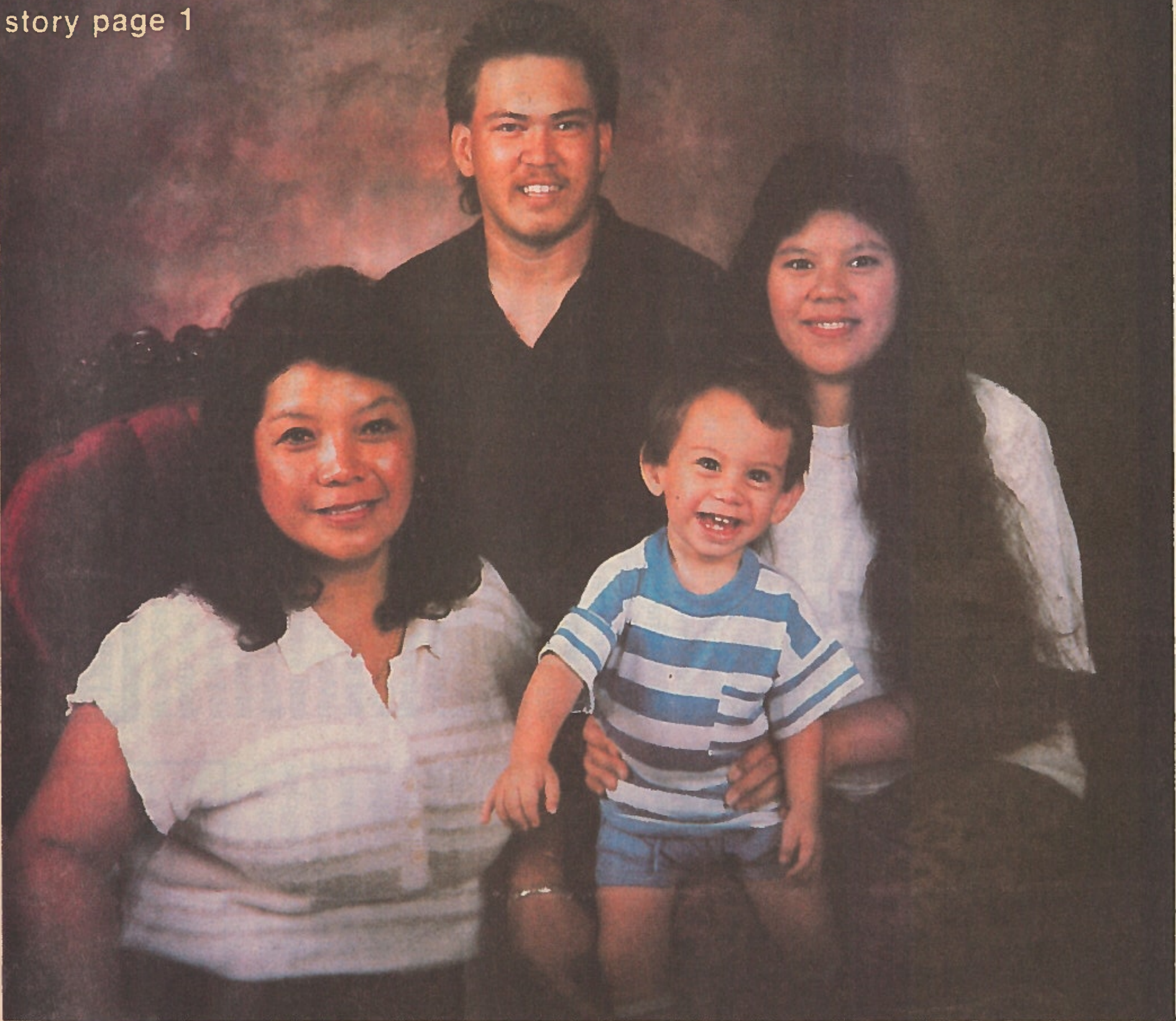




**"Ho'okahi no maua
We are bound as one family**

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Ballots are on the way

Single definition vote is to be held

The Office of Hawaiian Affairs will conduct a referendum of all eligible Native Hawaiian voters, in December and January, to clarify their wishes regarding a "single Native Hawaiian definition."

The announcement was made by Thomas K. Kaulukukui Sr., chairman of the OHA Board of Trustees, at a news conference held Nov. 20. The referendum was mandated and funded by the state legislature.

Bilingual ballots will be mailed out Dec. 5 asking people of Hawaiian ancestry to vote yes or no on the following:

As it defines the beneficiaries of the Office of Hawaiian Affairs trust and entitlements, should the term "Native Hawaiian" mean all descendants of the indigenous people inhabiting the Hawaiian Islands prior to 1778?

This will be OHA's second referendum on the

question of a single definition of Native Hawaiian. The results of last year's referendum of OHA's qualified voters showed 84 percent in favor of a single definition. The 1988 referendum was conducted to inform the OHA trustees of the true wishes of its Hawaiian voters. Kaulukukui said this second referendum is for the state legislature.

Kaulukukui said this referendum gives the Hawaiian people the opportunity to decide for themselves who is Native Hawaiian. "In the past, this definition has been made by non-Hawaiians", he said. He added that a single Native Hawaiian beneficiary definition will make it possible for all Hawaiians to benefit from OHA trust revenues. The trust revenues were originally derived from ceded lands set aside for all Hawaiians.

Kaulukukui said, "A single definition of Native Hawaiian will mean our people will never again be separated from our land or from each other."

"Because the law governing OHA is a state law, the legislature sought further clarification before

enacting legislation to change the law. "We are, therefore, obligated to carry out their request and present the results to them," he said. The results will be taken into consideration during deliberations on proposed legislation to change the law.

Kaulukukui said special provisions have been made to prevent the logistical problems which plagued the first referendum. "First, we have extended the balloting time to a full seven weeks. Second, all ballots will be mailed first class and in time to avoid holiday delays."

Kaulukukui said trustees believe that this referendum will give equal status to all Hawaiians. A single Native Hawaiian beneficiary class definition provides equality to all people who are descendants of Hawaii's first and, for nearly 2,000 years, only people. He said it eliminates any separation of families due to blood quantum.

The referendum will further answer the question of whether Hawaiians wish to have a single

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Return and care of bones is seminar topic

By Ann L. Moore

The bones must be returned. On that everyone participating in the Native Hawaiian Burials Seminar at the state capital agreed.

The all day seminar Oct. 28 was co-sponsored by Hui Malama I Na Kupuna o Hawai'i Nei and the Office of Hawaiian Affairs.

Fred Cachola of Kamehameha Schools opened the seminar. He said the return and reburial of

Native Hawaiian bones is "one of the most heart-rending issues of today."

It was not hard to create legislation, Cachola said, to protect the birthplace of Kamehameha, and laws can be created to protect burial grounds. The controversy surrounding the bones represents an awesome challenge but not a new one, he said. "Much time and energy has been spent over the years. Emotions range from 'Don't dare touch the bones to 'It's an opportunity to learn from our kupuna.' This may be our last chance to study (the bones), with care and respect, to learn more about ourselves and our kupuna."

Cachola said malama is needed and quoted Kamehameha's rallying cry to his troops: "Imua i no poki'i. E inu i ka wai awa awa ('Forward, forward by comrades. Drink the bitter waters.')." He concluded, "We must work. Perhaps drink the bitter waters, but be victorious."

Dr. Terry Hunt, an archeologist from the University of Hawai'i, though participating as an individual, said archeologists are aware that works of the people of old are fast disappearing. They fight for the preservation of these fragile remains so generations to come will have an opportunity to appreciate and learn from them. Nothing is sadder, he said, than the destruction of historic sites, burial grounds or artifacts so that another golf course or hotel can be built. Hunt said that total preservation should be argued as much as possible.

Archeology is a science he said and ideally science yields knowledge independent of politics, prejudice and popular misconceptions. Gaining new knowledge about the past is important. Samoans, for example, have added to an oral history of their origins with the evidence of archeology.

Hunt said it is his belief that the respectful, non-destructive study of bones is critical and curation and protection is preferable to re-burial. He noted Rev. Leon Sterling has suggested the information gleaned from human bones is a ho'okupu (gift of

respect) from those of the past to those of the present. He noted that Professor Ruby Kawena Johnson pointed to ancient bones as a means for the people of the past to reveal themselves. Studies of bones tell about ancient health, disease, diet, nutrition, life expectancy, child-bearing, fertility, social organization, pre-historical beliefs and the relatedness between Polynesians and other

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A film crew from the National Geographic was in Hawai'i recently, working on a program on arts and craft of Hawai'i. Filmed in traditional costume at Pu'uhoonua O Honaunau National Historic Site were (from left to right): Anum Kealamakia, Lorin K. Bush, Zadoc Kekuewa, Jerome Kalili and Albert Kahalili. Portraying a catcher of forest birds was artist Rocky K. Jensen, kneeling in foreground. See story in "Makaku," page 17.

You can protect 'ohana bones

By Ann L. Moore

At the Native Hawaiian Burials Seminar held recently at the state capital, Linda Delaney, OHA's land and natural resources division officer, offered some positive measures people could take to protect known burial sites, identify possible locations of burial sites, and preserve their rights to visit and maintain 'ohana burial sites when land is sold. She began with a plea for help in identifying undocumented burial places. What follows are excerpts of her remarks.

There is a lot we can do for ourselves.

We can cull from our own memories what we can protect and maintain for ourselves.

If your 'ohana was in the construction business and someone saw or knows of places where bones were discovered, encourage them to come forward and tell someone.

Someone may remember hearing stories in the 'ohana about a place where there was a great battle because, as a child, someone saw a great amount of bones in one area. It is possible these "battlegrounds" were really burying grounds. People thought it was a battle because there were so many bodies. Ask about

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OHA Board Business

By Ed Michelman
Public Information Officer

There is no Board Business report this month. The originally scheduled Board of Trustees meeting on Oct. 28 was postponed due to the information meetings being held on the OHA Blueprint for Native Hawaiian Entitlements.

Next month's Board Business report will cover the regularly scheduled Board of Trustees meeting on Thursday, Nov. 30 at the OHA Honolulu office.

This month the Board of Trustees is tentatively scheduled to meet on Dec. 15. To confirm date, time and place, call the OHA office at 946-2642.

On the cover

"Ho'okahi no maua ewe," "We are bound as one family." At Christmas we remember again we are all related as Hawaiians. Wishing everyone Mele Kalikimaka on behalf of the Office of Hawaiian Affairs are (from the top clockwise) Paul Scott Doane, Alexandra Mokihana Doane and their son Kenneth Kellikauaokau Doane and Kupuna Wahine Winona H. Spillner, land specialist in the OHA Division of Land and Natural Resources. Portrait by Dan Tanigawa of Advanced Photo Design.

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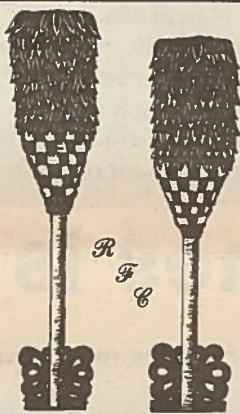
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Bones

from page 1

Pacific Islands peoples, he said.

The work of medical anthropologist Rebecca Cann in respectful non-destructive osteological analyses must continue, he said, and preservation rather than reburial of bones *already removed from the ground* must be considered so future generations of young Hawaiian scientists in physical anthropology and genetics may ask their questions about the past.

In cases where descendents document skeletal remains as their kin the decisions are theirs alone, Hunt said, but that is a different issue from the human remains from the prehistoric past.

Mausoleums for the interment of ancient Hawaiian bones could be established for each island, Hunt said, so they could rest on the land of their birth and be protected from being disturbed again in the future when activities might take place in ignorance of those resting below.

In contrast, educator Edward L. Kanahele said "We have a choice but no choice. Our only choice is to protect our kupuna." He said all Hawaiians possess mana, to a greater or lesser degree, alive or dead and that "all we do increases or decreases that mana." The kupuna, he said, nurture and educate and they are due respect and deference. "They link up with our sense of place and psychic balance."

Kanahele said, "Tampering causes desecration. All our beliefs condemn tampering with the bones or the graves." He maintained that any tampering with bones has no justification in the Hawaiian religious system. The only exception was if bones had to be moved, he said, then the family or a kahuna could move them.

"Lokahi is broken when manipulation of the bones or burial tampering is done. Manipulation of our beliefs is wrong," Kanahele said. The issue, he said, is value, spirit and religion not science, tourism and curiosity.

Who owns the bones?

Native burial rights and the law

Walter Echo-Hawk, a Native American lawyer told the seminar audience one of the permanent problems in race relations is the mistreatment of remains by the dominant culture. Between 600,000 and 2.5 million dead Indians have been dug up by people for their own motives. "It is an issue that lingers and lingers and every native group has been touched by it."

The law, Echo-Hawk said, plays a minor role but there are three areas relevant to the Hawaiian burials issues.

One problem is that the present law has not always been applied to protect native people, he said.

Laws abound in all states but the three types of law that apply are: common law, state law and federal law.

Common law comes to us from English common law and is "judge-made" law, he said. Common law reflects the value-system of a society fairly equitably and generally changes with the needs of a society. Common law is applied unless

specific state or federal law is enacted to change it. Common law defines a dead body, according to Black's Law Dictionary, as "a corpse, the body of a human being deprived of life but not entirely disintegrated." A skeleton is a dead person for purposes of the law, he said, and no one can own a person when alive or after death. "A dead body is not property," Echo-Hawk said, "you cannot buy, inherit or tax it." He went on to note that the rights of the next-of-kin for burial are recognized by the law.

There is no 'finders-keepers' rule on burial goods. Burial goods were intended to remain with the corpse they belonged to, the person who furnished the grave, or the descendants, Echo-Hawk said. Private land-owners do not own the dead by possession, rather the landowner has an obligation to hold the body for the rightful descendants. A landowner's mineral and land rights do not include bones or remains. Common law imposes a limited trust on the landowners.

Echo-Hawk said there is a fiction that science has the right to exhume, carry away, retain or disinter. That argument has been rejected, he said. However, "science" does not confer the right to take away and retain dead people. Such a right is contingent upon the right of the next-of-kin to take and hold, he said. "Science flourished using next-of-kin (permission) except when it came to native people. The common law has not been applied to native people."

Cemetery rules and regulations protect graves, the dead and their grave-goods. The cemetery laws also provide for the burial of the poor. Public policy has established, by laws, that all dead bodies have a right to rest undisturbed.

Native people, however, tend to have unmarked graves, Echo-Hawk noted. They have no tombstones or fences. In some cases American Indian tribes have been forced to relocate from their aboriginal territories by the federal government which now claims the aboriginal lands were "abandoned," and the Indian remains on the aboriginal lands have been classified as specimens, historical objects, pathological material or archeological material, not as people.

The federal government offers no grave protection to native people, Echo-Hawk said. The Antiquities Act of 1905 interpreted "archeological resource" to include dead persons who became the property of the United States. However, he said, "I do not believe the Congress recognized they were departing from common law and reclassifying people as property of a federal agency, that is, the Smithsonian Institution . . . which has custody of thousands of dead bodies." The result of the law is absurd and shocking, he said, and new laws are an attempt to restore dignity to dead people who were taken as property. There is much debate in various states to bring the protection to native people and also try to bring in legitimate interests and studies where merited.

Native people have been the recipients of racially disparate treatment and protection of native remains is a question of equal protection under law, Echo-Hawk said. "Man has always buried the dead with reverence. Native people want the same legal

protection of their sensibilities for the living and the dead."

"It falls to this generation to deal with the issue and apply the very best of today's ethics to the problem, a very serious problem" he said.

In the afternoon session state Sen. Eloise Tungpalan and U.S. Senate committee staff-member Lurline McGregor spoke about two bills already in process which would give some protection to native remains, burying grounds and grave goods. The state bill (SB 1787) did not pass in the last legislation session. A federal bill was due for a vote in November and it deals with preservation but not with sites already disturbed. Another bill may be needed to address those sites already disturbed, she said. It does specify the return of bones in the Smithsonian or any federally-funded museum to a "religious leader" or other designated agency. McGregor said if the Office of Hawaiian Affairs was designated as a religious leader for purposes of receiving the bones it could raise the issue of a church and state conflict.

Another panel followed and carried on far-ranging discussion on all aspects of the return of Native Hawaiian bones. On the panel were Lydia Namahana Maioho, Dr. Donald Duckworth, Linda Kawai'ono Delaney, LaFrance Kapaka, Ross Cordy, Parley Kanaka'ole, Pualani Kanaka'ole Kanahele and Mililani Trask.

During the panel discussion Trask said she has "problems" with many sections of the proposed law especially with parts that call for certification or religious leaders. She said the bill's designating the governor as the one to certify a religious leader "shows Inouye has not been hearing us."

Trask said it is inappropriate for the federal government to define who Hawaiian religious leaders are. "No one (in government) defines a cardinal or bishop," she said. She favored the designation of Hui.Malama I Na Kupuna o Hawai'i Nei (MINK) as the group to receive Native Hawaiian bones for burial.

Kapaka said the Smithsonian bones must come home. She said if people do not work together "we will be in our graves and our children will be here arguing about our bones." She said it is time "to point the finger at ourself."

Delaney said when the bones are returned they will be treated respectfully and all are clearly identified by island. She asked, if the bones came home tomorrow, are we ready? She said, "The burden is on ourselves. We have the cultural authorities, let us draw on them, let us not draw on the western concept. Let us not be pulled flesh from bone. We are a family."

For the Bishop Museum, Dr. Duckworth said the issue is one for the Hawaiian community. The museum has provided over 100 years of stewardship. Some families brought remains to the Bishop Museum rather than have them abused, he said. "We have never claimed we owned them, we just hold them." He said the museum will continue to work for reburial and will work with lineal descendants or people who have certified themselves through agencies and have the permission of the state to take custody. The museum stands ready to work with the Native Hawaiian community as far as possible, to implement decisions, he said.

Maioho, curator of the Royal Mausoleum Mauna'ala, said care of the bones is a great responsibility and the burden of taking care of the bones is heavy. She said each island should have curatorship of its own sites. "I'd say OHA is top of the list (for curatorship) but a lot of people don't want to hear that," she said.

After further discussion, Echo-Hawk noted the issue is particularly difficult for native people as they have no traditions to guide them since they did not dig up the dead.

Near the end of the discussion, moderator Echo-Hawk said concerning repatriation of Native American remains, "I saw my people lay down jealousies and points of view. It wasn't easy to do, but it has to be done."

As *Ka Wai Ola O OHA* went to press notification was received, from Rep. Daniel Akaka, that the *National American Indian Museum Bill* had passed both the U.S. House and Senate.

You can protect 'ohana bones

from page 1

the stories in your 'ohana, ask your kupuna to search their memories.

The least we can do is keep maps with notations. OHA and DLNR keep such maps but there is limited access to them. However, if we have the notated maps we can alert you when a problem is on the horizon.

People can also contact the burial commission to have 'ohana burial sites placed on record.

On private lands, burial sites were often in the corner of a lot. If the land is sold an easement can be placed in the deed allowing the 'ohana to visit and care for the graves.

If you know family land was sold and there were burials there, say so. Often there were no tombstones and the only way we will know is if people tell us.

If part of the family wants to sell the land for development and others do not, there is need for mediation within the family so the burials are protected. Learn to put covenants in deeds to protect access to burial sites. We can do this with existing laws.

In the last legislature a bill was introduced which would protect burial sites from the curious, and from possible desecration or looting, by making information on burial locations confidential. This provision will be actively pressed forward in the 1990 legislature.

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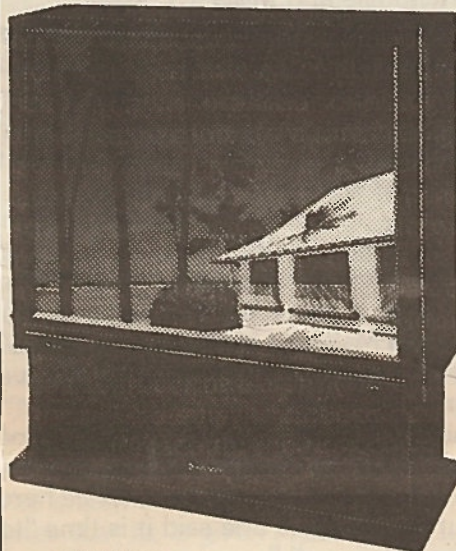


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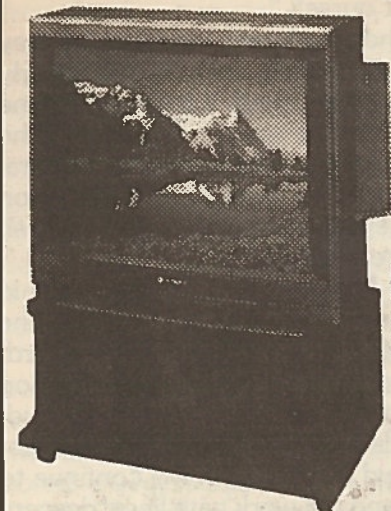
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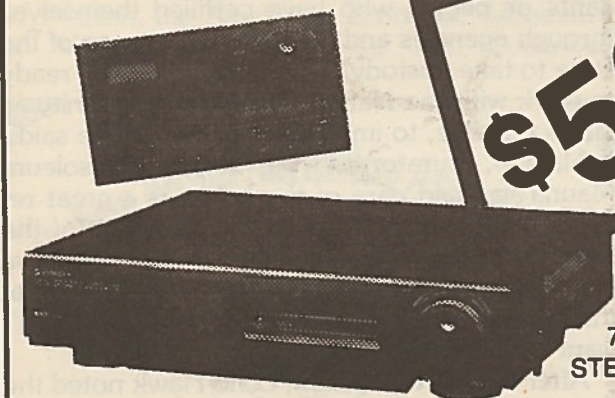
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Review of historic sites law is funded

The OHA Historic Preservation Task Force received \$25,000 in matching state funds and \$25,000 from the OHA trust funds for a two-year study on historic preservation. The task force will be working with the state division of historic sites to review and identify weaknesses in existing historic preservation laws and to make recommendations to the state legislature to review and strengthen them. An interim report is due in December and the final report in December 1990.

From the state general funds, the OHA Division of Land and Natural Resources received \$158,600 for Operation Ka Po'e, the plebiscite on the single definition which was announced in November and

will be completed in January.

Matching funds were obtained for a \$380,000 grant for the Native Hawaiian Land Title Project which is a contract with the Native Hawaiian Legal Corporation to provide representation to Hawaiian families and individuals to protect fee simple ownership which is threatened by quiet title or adverse possession claims.

A two-year \$60,000 matching appropriation, from OHA trust funds and the state's general fund, was obtained for the Judicial Relief Act (also known as the Native Hawaiian Right To Sue) to identify claims by individual beneficiaries and by OHA so appropriate suits can be brought to insure the integrity of the OHA trust and the Hawaiian Home Lands Trust.

Projects recommended to the board of trustees by the OHA Task Force on Historic Preservation, through the OHA Division of Land and Natural Resources, were approved by the operations and

development committee and have been reported to the board of trustees for action. The board met Nov. 30 after press deadline.

The committee accepted a recommendation by the Historic Preservation Task Force to approve \$1,500 for co-sponsorship of the Hawaiian Burials Seminar at the state capitol.

The Historic Preservation Task Force also urged intervention before the Maui Planning Commission concerning the cultural significance of Pu'u 'Anoano where a golf course is proposed which threatens an ancient kahuna training area.

The task force also met with the planning department and Maui County Council and the Honolulu City Council in October, and with the Kauai historic preservation commission and the Big Island county council and planning department in November to assess the weaknesses of current historic preservation ordinances and to make recommendations for strengthening them.

Kauai Museum holds family programs

In 1990 Kauai Museum will be hosting a major exhibit entitled "Na Po'e I Pomaika'i Me Na Hana No'eau" (The People who are Blessed with Culture). This theme exhibit will feature the most comprehensive selection of Hawaiian folk arts and native living artists even assembled on the Island of Kauai.

"Na Po'e" will emphasize the family origin of these crafts, explaining their relationship to family life, traditional values, and the organization of planting and sea shore skills within ancient community life.

The museum's goal in having planned this exhibit is to demonstrate a leadership role in educating the island's school children as well as the public to the importance of Hawaiian folk arts and the traditional values which gave rise to their creation.

Through 1990 the museum will host folk artists in nine fields starting with; Mele and Hula from Dec. 21 to Jan. 31 and changing every six weeks.

Quilts and Tapa Feb. 1 to March 7. Pohaku, Navigation, Myths, Legends and Mathematics March 10 to April 18. Lei making April 21 to May 30. Lauhala Weaving June 2 to July 11. Sports and Games July 14 to Aug. 22. Contemporary Photography, Painting, Sculpture and Clothing Aug. 25 to Oct. 3. Foods, Laau Lapaau, Imu and Planting Techniques Oct. 6 to Nov. 14 and Woodworking including Drums, Canoes, Huts, and Tikis Nov. 17 to Dec. 26.

There will be master kupunas in all fields demonstrating their skills and handicrafts to the public at scheduled events.

Admission to the museum is \$3. For children under 18 admission is free.

For more information call 245-6931.

Alaskan court rules state cannot seize tribe's property

For the first time in its history the Alaska Supreme Court has held that non-reservation native villages in Alaska are "tribes" possessing certain governmental attributes.

Specifically the Court says the Nome Eskimo Community, a native group organized under the Federal Indian Reorganization Act (IRA), constituted a "tribe" within the meaning of IRA section 16, and its headquarters building is protected against tax foreclosure proceedings by the city of Nome.

Only last year the same court reached the opposite conclusion in the Stevens Village case saying with the exception of Metlakatla, (the only reservation tribe) there were no "tribes" in Alaska. This decision was a rude shock to 100,000 Alaska Eskimos, Aleuts and Indians who held exclusive sovereign authority over what is now Alaska for 10,000 years before European contact.

Although the Nome decision does not reverse the earlier opinion, it nonetheless came as a welcome surprise to the native community.

The decision is significant because it protects all land held by the 70 tribes organized under the IRA whether the lands are developed or undeveloped. It protects against any kind of involuntary loss of

such lands without the tribe's consent. Previously the lands held by Native corporations were protected from certain forms of loss only when undeveloped.

Land held by IRA tribes now has greater protection. The lands of IRA tribes cannot be lost through tax foreclosure, mortgage foreclosure, bankruptcy or court ordered judgement of any kind without the tribe's consent. It also means that such lands may not be lost through state condemnation or adverse possession.

The decision opens the door to the other 130 traditional village councils who have the option to organize under the IRA to secure the land protections of section 16.

The Nome case did not deal with the existence of other tribal powers. It left in effect its earlier decision holding such powers to be non-existent.

The fundamental question whether Alaska Native villages have tribal status with the same rights and powers as tribes in the lower 48 states remains unresolved. Only the United States Supreme Court can resolve the conflicting positions of the federal and state courts on this question.

In the interim, at least the land and other assets of Alaska Native villages will have significant new protections.

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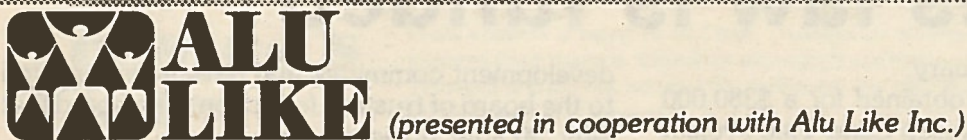
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Surfing, Kaho'olawe Alu Like programs

A new exhibit, "Ka He'e Nalu I Ka Wa Kahiko" (Surfing in Ancient Times), will travel to libraries throughout the state over the next few months. The project is sponsored by the Native Hawaiian Library Project of Alu Like, Inc. The exhibit includes a koa surfboard, and displays illustrating the methods, tools, and different woods used in surfboard construction; also maps of famous surfing areas along with the legends related to surfing in Hawai'i. Artifacts once used to make surfboards — stone adzes, abraders and a polishing stone — will also be on display.

The traveling exhibit was developed by the Maui Historical Society under contract to Alu Like to increase the availability of public library resources. Handouts will be available. Alu Like invites visitors to complete an evaluation form of the exhibit that will assist in planning for future displays and programs.

The surfing exhibit may be seen at the following public libraries:

Pahala from Nov. 7 to Dec. 5, Hilo from Dec. 7 to Jan. 6, Waimea from Jan. 9 to Feb. 8, Lihue from Feb. 12 to Mar. 12, Kapaa from Mar. 14 to Apr. 16, Waimea, Kauai from Apr. 18 to May 16 and Waiialua, Oahu from May 18 to June 20.

Contact these libraries for details on the exhibit and library hours.

Next year, Alu Like will circulate an exhibit about Kaho'olawe after it completes a tour of the Maui County public libraries. The Kaho'olawe exhibit consists of three panels displaying some of the artifacts collected on the island during ar-

chaeological research, photographs and maps. A free brochure will be available at the exhibit.

Also underway is a program series, 'Ohina Mo'olelo Maika'i, which invites the public to participate in a community exchange of ideas and knowledge on different historical and cultural topics. The series began in November with a genealogical workshop at the Waimea, Kaua'i library presented by the husband and wife research team of John and Rose Marie Duey.

On Jan. 13, the program will be on traditional Hawaiian fishing methods, at the Lihue library at 1 p.m. On Jan. 23 at the Kealahou public library at 3 p.m., Willy Kaupiko will also present the same topic. Traditional fishing methods will also be discussed Feb. 26 at the Hana library at 6:30 p.m.

The third topic offered by 'Ohina Mo'olelo Maika'i is the traditional Hawaiian diet and medicinal practices as applied to modern medicine, Feb. 6 at the Waiialua library, Oahu, at 6:30 p.m. Eric Enos will be discussion leader.

Libraries within the Hawaiian community will be able to select one of these interest areas for their presentation. A team of resource people is established to speak at these gatherings which are free and open to the public.

Mahoney praised

Alu Like extends congratulations to Kalaokona Mahoney, career counselor at Alu Like, Inc.'s Maui island center. In appreciation of her outstanding record of on-the-job placements, from July 1988 to June 1989, she was presented a white

satin jacket with the Alu Like emblem, the only one of its kind, by Winona Whitman administrator of Alu Like's Employment and Training Program. Mahoney placed 82 out of a total 153 participants that year.

Mahoney also places participants in other activities, such as in classroom training for jobs. One such student is Lui K. Hokoana, 21, of Maui. He is a graduate of St. Anthony's High School in Wailuku and is pursuing a master's degree in communications from the University of Hawai'i.

Hokoana recently sent his counselor a letter about his studies, excerpts of which are reprinted in the Alu Like Report with permission:

"... Graduate school is sure tough; it's much more different than undergraduate work. But I think I'll be all right.

"Grad school has a low representation of Hawaiian students. In my program, there are about 40 students, and yes, you guessed it, I'm the only Hawaiian. Such a sad statistic, but I hope when I finish, it will be a good example to other Hawaiians. I think Hawaiians are somewhat restricted by the limited role models they have. Hopefully, as Hawaiian children see more educational role models, their outlook for education will change. No longer will they be satisfied with blue collar work; they may aspire to be lawyers, doctors, and teachers. The first task though, is to improve representation in higher education now and Alu Like is helping to meet that need!

"I got some great news a few weeks ago from Maui. Pua Kanahale (instructor from Maui Community College) offered me a teaching position at MCC in Hawaiian Studies. She said the position would be available next January. I told her that was great because I would be writing my thesis by then, and I could do it on Maui.

"This position will also offer me the opportunity to pursue my Ph.D., which has been my dream. It seems realistic now. A few years ago, I thought I would never get past my BA.

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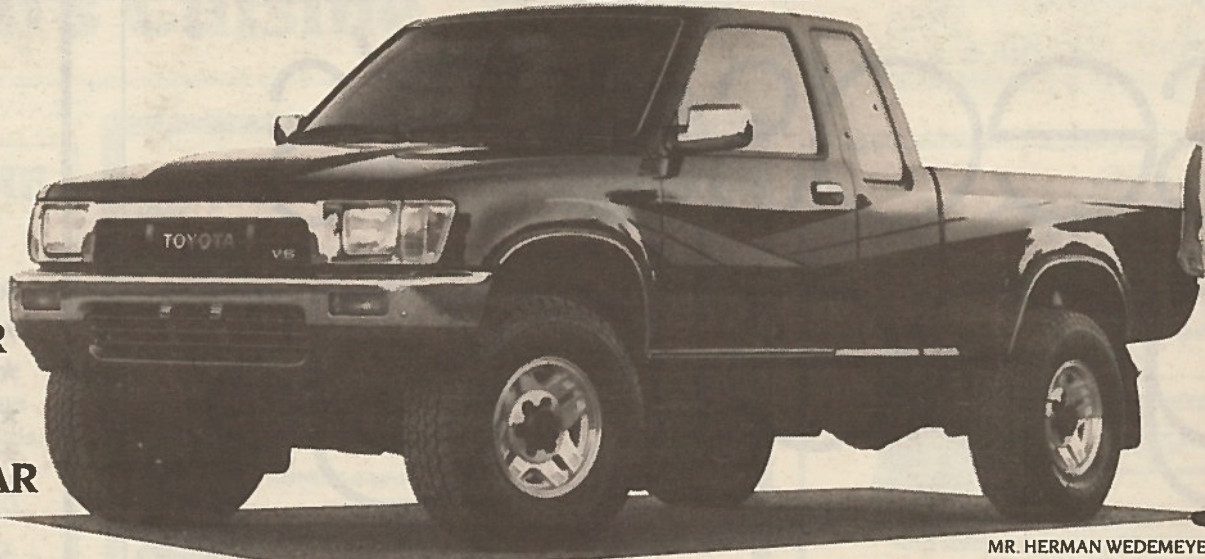
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Pele spreads her mantle on the Big Island

By Deborah Lee Ward
Editor, Ka Wai Ola O OHA

Working against time and the inexorable approach of advancing lava flows, federal and state archaeologists spent a feverish 17 days this summer to record, for posterity, archaeological sites in the Hawaii Volcanoes National Park.

Findings resulting from this unusual collaboration in an emergency situation are to be published soon, according to the National Park Service archaeologists Laura Carter and Gary Somers. They noted the collaboration the park service received from state archaeologist Bruce Masse in the race against Pele's march to the sea.

The team of 13 archaeologists concentrated on surveying known archaeological sites in the vicinity of Wahaula Heiau, located within the park in the Puna district of the island of Hawai'i. Lava flows from active vents, over several years, have reached the coast destroying homes in the Royal Gardens subdivision outside the park and covering known prehistorical sites such as the famed Queen's Bath, formerly called Pu'uloa.

In June the flows reached and covered portions of the Wahaula Heiau and visitor complex and an emergency team of archaeologists was pulled together to go in and record sites before they were engulfed by the lava. In addition to work around Wahaula Heiau they concentrated on features known to exist along parts of two ancient trails — the Kalapana-Volcano trail and the Puna-Ka'u trail.

On the second day of the project, June 21, 1989, the lava had reached the Wahaula visitor center and within hours, after staff had removed whatever they could from the building, it caught fire, and was engulfed. Today all that remains are a few charred metal frames amid a glossy black sea of lava.

At the heiau itself, of five walled structures, one

was completely buried, three were partly buried, and one still remains. Park archaeologists do not consider the sites destroyed in the usual sense since they are still "preserved" under the lava.

Before and after pictures of survey locations covered by lava show shocking changes. At Kamoamoa, the site of an ancient village, steep volcanic cliffs are buried under a broad black sand beach formed from cinder 20 feet deep which washed ashore from still active undersea vents a mile or more away. The nearby Kailiili coastal village site was covered in a few days. A coastal trail was obliterated. Also lost to the lava was one of the last remaining stands of coastal dryland forest, home of the uncommonly found lama hardwood tree.

Carter notes that while we stand in awe of the forces of nature today, ancient Hawaiians were also well acquainted with the power of the volcano goddess Pele in their own time. Legends kept to this day tell of villages covered by her fiery advances.

As analysis of the recovered data continues, park officials await dating of a large number of charcoal samples found. Somers, who heads the NPS Pacific area office, said they hope these samples will show the age of settlements in the area, and that they may corroborate legends of Wahaula heiau and the district. He said artifacts found and recovered will be curated in the park.

The emergency recording project was part of an extensive survey of archaeological resources in the Hawaii Volcanoes National Park that is now in its second year. In January 1989 Carter did a seven-week recovery program of features previously identified by Bishop Museum archaeologist Kenneth Emory that were in the path of the active lava flow at Kamoamoa and at Kupapa'u Point.

Among the features located and surveyed were the Moa heiau at Kamoamoa, and the Pu'uloa petro-

glyph field near the Chain of Craters road.

There were also agricultural pits hacked out of the seamless pahoehoe layer which, when enriched with mulch, were used as planting pits in ancient times. Just identified in the past two years were volcanic glass quarries amid the pahoehoe, from which sharp-edged stone not unlike obsidian was taken for cutting tools. Other coastal trails remain intact. Some consisted of small smooth pebbles or of large, smooth, water-worn stones placed as stepping stones across an a'a lava field.

Along the basalt coastline, canoe mooring holes are still found where fishermen launched and hoisted up their canoes along the cliffs. Bait cups hollowed out of the lava tell of the men who used them to prepare for fishing. In an area appearing desolate and barren there are water caves, perhaps 20-40 feet underground, which were sources of fresh water for ancient Hawaiians. At other sites are water pockets, obviously known and once used, with custom-made caprocks to protect them.

A possibly new kind of artifact found on these surveys has been hammerstones of dense coastal basalt, weighing about 20 pounds. These water-smooth stones were secured with ropes and used to crack open pahoehoe for planting pits, archaeologists believe.

A surprising find at a 19th century house site was a collection of bone fish hooks and lures that may date back to the 13th century. The team was also surprised to find, below the house site, a tattoo needle made of bone.

Gary Somers of the National Park Service regional office said the park anticipates getting funding for two future projects this year, to continue the survey of archaeological sites in the Hawai'i Volcanoes National Park, and to analyze the data gathered during the summer special recovery project.

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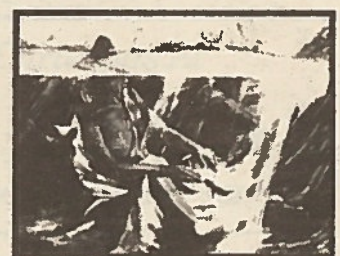



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Part 2: Questions, answers on the OHA Blueprint

Ka Wai Ola O OHA continues this month a series of articles that presents answers to questions raised by the community during public information meetings conducted on the OHA Blueprint for Native Hawaiian Entitlements.

Part 2 Questions and Answers on the OHA Blueprint for Native Hawaiian Entitlements:

Q: What is going to be the process for deciding on the final Blueprint? Are the trustees going to decide or will the people?

Based on the comments from people who went to the informational meetings, the trustees believe that it may be best to have a vote on the final Blueprint. Thus, if it is approved by the community, it will be clear to Congress and the state that the Hawaiian community is united and has agreed to the goals and objectives stated in the Blueprint.

Q: What happens to the draft blueprint after it is final?

The final Blueprint will be used as the basis for legislation and lobbying efforts in Congress and in the state legislature to achieve the goals agreed upon by the Native Hawaiian community and reflected in the Blueprint.

Q: What are ceded lands?

Ceded lands are lands which were ceded (turned over) to the United States when Hawai'i was annexed in 1898. It is estimated that there were about 1.75 million acres. These lands were formerly the government and crown lands under the Kingdom of Hawai'i. When Hawai'i became a state in 1959, most ceded lands were turned over to the state, but the federal government kept almost 400,000 acres. In the draft Blueprint, state ceded lands refers to the lands turned over to the state in 1959.

Q: What lands does the federal government have; what lands should be returned?

In 1959, when Hawai'i became a state, the federal government retained almost 400,000 acres of ceded lands, primarily as national parks and for military purposes. Portions of these lands should be returned and if they cannot be returned, other lands of comparable value should be acquired and transferred to the Native Hawaiian people by the federal government. At this time, we don't know which federal lands should be returned. OHA has compiled a list of federal lands, both ceded lands and lands held in fee simple acquired by the federal government. It is OHA's hope that the Native Hawaiian people will determine which lands are most important, valuable and necessary. Those are the lands that should be returned.

The federal government could continue to use the lands by negotiating leases with the Native Hawaiian self-governing entity. The draft Blueprint also proposes that title to the national parks in Hawai'i be returned but that the National Park Service continue to manage the parks.

It is important to remember that Hawaiians have a claim to all of the federal ceded lands, but it is unrealistic to expect all lands to be returned.

Q: How much ceded land does the state have; how much should be returned to Native Hawaiians?

The state has approximately 1.35 million acres of ceded land. About 188,000 acres is Hawaiian Home Lands. At this time, we don't know the exact number of acres or location of state ceded lands which should be returned. The Native Hawaiian people must determine which state ceded lands are most important, valuable and necessary. Those are the lands that should be returned.

Q: What about Hawaiian Home Lands? Shouldn't the Home Lands program be reformed first before it becomes a part of any self-governing mechanism?

Hawaiian Home Lands should be an integral part of any self-governing entity. Native Hawaiians should make their own decisions about Hawaiian Home Lands and the Hawaiian Home Lands program. If we wait for the Hawaiian Home Lands to be a perfect program and totally "reformed" or "rehabilitated" the program may never be ready for self-governing status. When the Home Lands program becomes part of a self-governing entity neither the state nor federal governments will be absolved of their continuing trust responsibility. The draft Blueprint anticipates a continuation and strengthening of that trust responsibility. It should also be made clear that the rights of current beneficiaries and qualified beneficiaries on the waiting list *must be protected and cannot be diminished* should it become part of a self-governing mechanism.

Q: What is "beneficial trust title"?

"Beneficial trust title" is a legal phrase indicating a relationship similar to full fee simple ownership, but recognizing that the trust lands cannot be sold, given, or alienated to non-Native Hawaiians.

Q: What are submerged lands and offshore waters? What is the exclusive economic zone? What claim do Native Hawaiians have to these areas? Why is OHA only claiming half of the resources in this area?

The Hawaiian Kingdom was sovereign over offshore waters and resources at the time of the overthrow. Native Hawaiians are entitled to participate in harvesting the resources from a preferred position because of this wrongful taking. The exclusive economic zone is defined as a 200-mile area surrounding our islands. Thus, this is a very large area since the claim here takes in the entire Hawaiian Archipelago and Johnston Island. The claim to half the resources is based on a U.S. Supreme Court case, U.S. vs. Washington, in which Indian tribes in the Northwest were awarded the right to harvest half the salmon resource based on interpretation of treaty rights.

Q: How much money should the federal government give to Native Hawaiians?

That cannot be determined at this time. It will depend upon how much land is returned by the federal government to the Native Hawaiian self-governing entity. In the past, amounts such as a billion dollars have been suggested and other native people have received equally large settlements.

Q: Why does the Blueprint talk about native rights?

The provision on native rights makes sure that native rights are preserved. Native rights should not be relinquished, given up, or extinguished in order to settle the Native Hawaiian claim for land and self-governance, nor should future claims be affected.

Q: Will Native Hawaiians still pay state and federal taxes?

For the most part, Native Hawaiians will continue to pay state and federal taxes. However, Native Hawaiians will not pay any taxes on lands, monies or resources returned under the Blueprint or on income generated by these lands, monies or resources. For instance, a Native Hawaiian owning private property and working for a private company will still pay real property tax and income tax. But a Native Hawaiian will not pay taxes for selling produce grown and sold on ceded lands returned to the Native Hawaiian self-governing entity and will not pay real property taxes on such trust lands.

Q: Is Operation 'Ohana related to enrollment for voting for the self-governing entity?

Operation 'Ohana is aimed at getting good solid information on and identifying Native Hawaiians. The information gathered eventually will be used as a basis for enrollment. However, signing up for Operation 'Ohana is not automatic enrollment for benefits, lands, and monies or voting for the self-governing entity.

To be continued.

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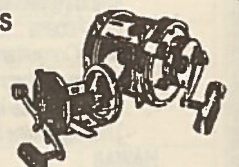
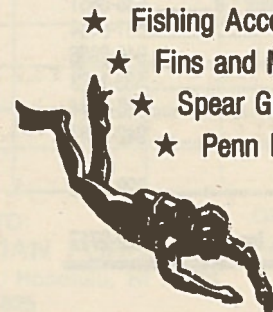
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Book Review

By Keone Nunes

The sub-title to "The Water of Life" is "A Jungian Journey Through Hawaiian Myth." Although I am not a student of Jungian philosophy I do know Hawaiian myths, I've read Hawaiian myths, I've worked with Hawaiian myths. Believe me, this is not a book on Hawaiian myths.

There are several things about the book that disturb me. First, the interpretations and compar-

isons between the Hawaiian stories and Jungian philosophy are based on English translations of the stories. Interpretation from one language to another is a difficult task in itself, but to base one's arguments on someone else's interpretation is dangerous. The author should have looked at the original stories in the Hawaiian language to get an idea of the true meaning of the story. Many

authors choose not to go to the original source because they do not understand the Hawaiian language and therefore use sources that may or may not be accurate to the original.

Second, the author does not list her resources. In a book such as this you cannot merely interpret a story based on your own philosophies, especially if it is from an outside perspective. You need to have verifiable sources to keep you on the right track; this is not evident in "The Water of Life."

The Menehune were not elves like creatures that can be equated to the male phallus, "These are all small, strong, and potent. Like the phallus, they work in the dark and from that place, they may produce new life. Like sperm, the tiny Menehune gods are numerous beyond count so that life may continue to re-create itself, despite obstacles and regressive tendencies."

Pele was not the first volcano god and does not represent a threat to the male side of the Hawaiian culture as she states, "The volcanic Pele aspects within me and other women very likely have so terrorized men that they have felt compelled to surround us with taboos or perish. Men have separated themselves and their masculine virility from annihilation."

Kamapua'a was known for his sexual prowess and his relationship with Pele but did not represent the piggish nature of men.

This book is just the latest effort to equate the unique Hawaiian culture with western culture. If the author's goal is to equate Jungian philosophy with the Hawaiian culture may I just point out that the Hawaiian culture with its Polynesian roots was in existence eons before Jungian thought.

As a book on Jungian philosophy it may be good, I cannot comment on that. But as a book on understanding the Hawaiian culture through the myths and legends, it falls far short, and I would not recommend "The Water of Life" as an addition to anyone's Hawaiian library.

Native Hawaiian Legal Corporation

On Sept. 15, Big Island Circuit Court Judge Shunichi Kimura ruled that the Hawaiian Homes Commission could not restrict awards of pastoral (ranch) lots to less than 20 acres.

Judge Kimura enjoined the commission from issuing further awards until it complies with the rule making procedures set forth in Hawaii's Administrative Procedures Act.

Original language of the Hawaiian Homes Commission Act set the minimum acreage for irrigated pastoral lots at 100 (500 maximum) acres, and 250 (1,000 maximum) acres for unirrigated land.

Prior to 1985, the commission awarded pastoral lots of 300-500 acres, which allowed homesteaders to ranch commercially for economic self-sufficiency.

In 1985, the legislature eliminated the minimum permissible lot size awards for irrigated and unirrigated pastoral land only designating a maximum of 100 and 1,000 acres respectively. In 1986, during the 1984-87 Award Acceleration Program, the commission unilaterally adopted a policy of restricting pastoral lots to 100 acres. The policy expired on Dec. 31, 1987.

In 1988, the commission again set the minimum lot size for all pastoral awards to limit lessees to raising two animal units after concluding that homesteaders favored a "subsistence" ranching lifestyle. In doing so, the commission had not provided notice or a formal opportunity for homesteaders to be heard on this question. This limit resulted in a plan to award 168 10-to-20-acre homesteads in Puukapu, Waimea, without any assurances that larger acreage would be made available.

Plaintiffs James P. Akiona Sr., and the Aged Hawaiians objected to the commission's 26-acre lot restriction because they say it is not enough ranchland to be commercially viable, as originally intended by Congress.

Plaintiffs, who applied for lots 37 years ago, believe the commission's unauthorized and illegal action is a fundamental restructuring, or amendment, of the Act requiring congressional approval.

They are represented by attorneys Paul N. Lucas and Alan Murakami of the Native Hawaiian Legal Corporation.



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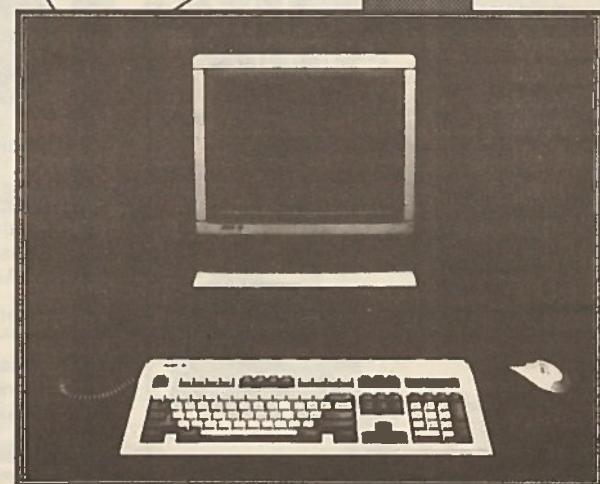
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New hui aims to promote native view in media

By Alani Apio

Special to Ka Wai Ola O OHA

How many of us have watched television programs, or feature films that included supposed "Hawaiians," or "Hawaiian culture," and been outraged by the misrepresentation of our culture and our 'aina?

We are in the process of rewriting our cultural history from a Native point of view. We live in an age of mass media and it is essential that we record, and produce materials, using modern media from that same native point of view. If we do not, then we will continue to be faced with a distorted view of ourselves. The missionaries portrayed us as heathen in need of salvation. Modern American media has portrayed us as happy-go-lucky beach-dwellers living in a Disneyland-like paradise.

In the media of film, television, video, and theater, there is a sore lack of competently trained Hawaiians. Even more alarming is the ignorance and lack of interest in the power and influence of modern media.

Hawaiians lack an awareness of the fact that modern media presents us with a way to promote and perpetuate our culture.

The problem has always been that non-Hawaiians have been the ones to do the promoting and perpetuating.

Productions such as "Jake and the Fat Man," "Magnum P.I.," and now "Island Son" use Hawai'i as a beautiful backdrop, while providing local people with extra work or token roles while non-Hawaiians and non-locals are given the leading roles. Could these types of productions, or productions of similar scope, be done by Hawaiians? I think they could.

Our problem, as Hawaiians, is a lack of organization. So I am proposing the creation of a data base to list Hawaiians who are involved in the media of film, video, and theater.

There are opportunities and revenue that we have not tapped into. Hawaiians need jobs, and Hawai'i needs to diversify its industrial base. By organizing our own media association, we will not only create jobs, but begin to turn the tide on how we, and in consequence the world, view ourselves.

After a foundation has been laid by identifying those Hawaiians involved in the media, I suggest



Alani Apio

the creation of a Native Hawaiian Media Association. The possibilities for an organization of this type are endless: a Hawaiian cable channel, a language series for adults, a Hawai'i-based sit-com, a series on traditions, myths, and symbols, plays for our keiki dealing with language, culture, and the environment. We are not limited in what we can do. But, we are far from using modern media to its greatest potential.

The Native Hawaiian Culture and Arts Program at the Bishop Museum has agreed to serve as the repository of a data base listing all Native Hawaiians involved in, but not limited to: film, television, video, and theater. This listing will include camera people, lighting, set, and costume designers, writers, actors, directors, producers, sound recordists, composers, musicians, dancers, models, photographers, make-up artists, pup-

peteers, artists, craft people and Hawaiians who want to be trained in any of the areas mentioned.

All interested people may mail in a resume or summary of their work experience in media and/or a statement of field of interest to:

Native Hawaiian Media Association, c/o Native Hawaiian Culture and Arts Program. Bishop Museum, P.O. Box 19000-A, Honolulu, Hawai'i, 96817.

Please list any equipment that you could make accessible. The information gathered will be made available only to organizations showing a definite need. For information call 689-0755.

Alani Apio is a free-lance writer, director, producer, actor and model.

Trustees to review reports on H3 route

Trustees of the Office of Hawaiian Affairs held a workshop, Nov. 15, on the anticipated route of the H-3 highway and its possible impact on archeological sites.

Invited participants included archeologists from Bishop Museum, officials of the state department of transportation, a representative of the state historic sites section of DLNR and a spokeswoman for Malama Kukuikane.

Following an exposition of the planned routes of H-3 and possible conflicts with ancient agricultural terraces and perhaps the heiau Kukuikane, the Bishop Museum archeologists said their final report would be made to DOT in late December.

Trustees decided to review the Bishop Museum archeologists' report and recommendations along with a recommendation from OHA archeologist Earl "Buddy" Neller and any recommendations which Malama Kukuikane may submit before reaching a decision on OHA policy on the state's highway route proposals.

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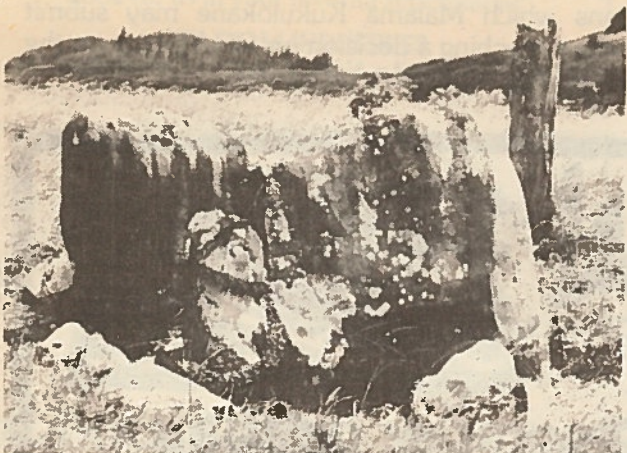
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Na'iwa: home of the Hawaiian 'olympic' games cel

Editor's note: The following article describes the Makahiki games once held in central Moloka'i at a place known as Na'iwa (the ferns). Though the area fell into disuse about 75 years ago, many of the ancient Hawaiian sites connected with the games have remained in good condition despite being grown over by brush and trees. Moloka'i Ranch, under manager Ian Hurst, has agreed to recognize the cultural significance of Na'iwa and has allowed restoration of sites by the community to begin. Edward Ayau, writer of this article hopes to start holding Makahiki games again there, starting next January with a footrace. He noted that a mural in the Moloka'i High School gymnasium depicts the Makahiki games at the Na'iwa grounds, which are located mauka of the high school.

By Edward Halealoha Ayau based on the mana'o of Harriet Ahiona Ayau Ne Aloha Mai. My name is Harriet Ahiona Ayau Ne. I am a kupuna (elder) and long time resident of the island of Molokai. I was born in Honolulu, October 21, 1915 to Rev. Edward Haleanini Ayau and Olivia Kaleialohakalahui Townsend. Due to birth difficulties, my mother was evacuated to Honolulu from our home in Pelekunu, located on the northeast coast of Molokai. When I was four months old my mother and I moved back home to Pelekunu, where I lived until I was six years old. There were eight to ten families living in the valley during this time, approximately 84 people. The only language spoken was Hawaiian. I am a kumu hula (teacher of Hawaiian dance). My kumu was Ka'o'o of Pelekunu, from whose halau (dance school) I 'uniki (graduated) from. I am recognized in *Nanainaloeahula Look to the Hula Resources* (Library of Congress Catalog No. 84-080164, 1984). I am also a retired kahu (minister) of Ka Hale La'a o Ierusalem Hou Church in Kalamaula. I am the historian of Molokai, having been commissioned in



The mother-daughter stone at Na'iwa is part of Moloka'i legend. In background is Pu'u Anoano, an important cultural site.

1974 by the late Gov. John A. Burns. My knowledge and experience of the cultural history of Molokai has earned me the title "living treasure." I wrote *Legends of Molokai* (Topgallant, 1981) and have been consulted regularly by Hawaiiana experts including the late Dr. Kenneth Emory and Mary Kawena Puku'i of the Bishop Museum, as well as other respected members of the community on the cultural history of Molokai.

This is the story of the makahiki grounds at Na'iwa. Throughout its history, Molokai was noted for two distinctive things. First, it was known for the powerful kahuna (experts) trained at Pu'u 'Anoano and then at 'Ili'ili'opae heiau (religious site). Indeed the most famous kahuna was a kaula (prophet) named Lanikaula, whose sacred kukui grove still stands at Pu'uohoku. The second distinction was athletic prowess. Molokai was noted for its athletes and the main event in which athletics were featured was the annual Makahiki. Na'iwa was the site where the land games were held. The ocean games were held at Kainalu.

The makahiki was a religious celebration conducted on all the islands. It was a celebration of the harvest, a Hawaiian thanksgiving which included religious ceremonies to the god Lono thanking him for bringing the rains that nourished the land and its people. Also there were hula performances. The makahiki season lasted from October to February, and began as soon as the

Makali'i (Pleides) became visible over the horizon. I was taught about Na'iwa and the makahiki celebration from two people. The first was my tutu wahine (grandmother) Lu'ukia Nakapuahi Holau, who was a trainer of Pelekunu athletes from 1916-1918. The other was a man named Ka'ilau Kaleikoa, keeper of Na'iwa and employee of Molokai Ranch from 1925-1928.

In 1918, I went to the makahiki celebration with Lu'ukia, the last time a makahiki celebration was held at Na'iwa. I was three years old at the time. Although women were not allowed to attend the games, exceptions were made for female trainers. My tutu wahine took me along with her and I observed the events that year. Therefore, my knowledge of Na'iwa comes from both the mana'o (expertise, thoughts and feelings) passed to me from these two people as well as my own personal experience.

Na'iwa is located in north central Molokai in the Pala'au ahupua'a (land division from the mountain to the sea). Na'iwa is an 'ili (district) in Pala'au ahupua'a. The physical boundaries demarcating Na'iwa include to the north Kauleonanahoa, to the southeast Umu Kalua Ua, to the southwest Pu'u Kauwamehameha, to the west Ho'olehua and to the northwest Kipu'u heiau.

Kauleonanahoa (the penis of Nanahoa) is a significant site consisting of a large pohaku (stone) shaped in the form of a penis. Molokai Hawaiians worshipped this pohaku which stood atop a pu'u (hill) because they wanted to increase and perpetuate the Hawaiian race. It is said that if a woman wished to become pregnant, she had to spend time on Kauleonanahoa meditating.

Umu Kalua Ua (rain-baking heiau) is another significant site. Chief Nanahoa loved to play good-natured tricks on his sister, who was a kapa (cloth) maker. Once, Nanahoa asked his kahuna to pray for rains to come and spoil her drying kapa. To counter this the younger sibling sought another kahuna, who instructed her to build a heiau to bake the rains. The heiau consists of square, compartmentalized formations representing an umu (above ground oven). Like other heiau, Umu Kalua Ua features an upright piko (navel) stone.

Pu'u Kauwamehameha (hill of the lonely warrior) is another physical boundary of Na'iwa. A man named Peleleu excelled at athletics and was known for the beautiful lei pupu he always wore. Hence, he was recommended by the makahiki high priest to Kamehameha for military training. Consequently, Peleleu was killed at the Battle of Nu'uano. His father went to O'ahu to retrieve his son's remains. Peleleu was buried on the south side of this pu'u. Hawaiian homesteaders living in Ho'olehua spoke of the sight appearing only at night, of a man sitting on the south side of the hill, puihi paka (smoking cigarettes). My mother referred to the hill as Pu'u Kauwamehameha (hill of the lonely warrior).

Ho'olehua is a homestead community in the Hawaiian Homelands Program, established after the first homestead at Kalamaula. My father moved our family after becoming a Kalamaula homesteader, and thereafter acquired a farming lot in Ho'olehua.

Kipu'u heiau or ruins is a luakini (place of human sacrifice). It is located just outside Na'iwa.

Na'iwa got its name from the 'iwa fern that grows in the area, and not the 'iwa (frigate) bird as has commonly been mistaken. A young man named Naula who lived at Kalaupapa had a girlfriend named Lehua who lived at Ho'olehua. Once a week Naula would ride his horse up the pali (cliff) and visit Lehua. Each time he did so, Naula always brought a gift for Lehua. However, one day, despite yearning to see Lehua, Naula did not have a gift prepared for her. His mother agreed that she would prepare a gift for Lehua while Naula got ready. The gift was a lei po'o (head wreath) made of the 'iwa fern. At the time, this fern was the favorite of the Molokai people for lei making and only grew at Kalaupapa. Hence, the opening lines of the famous Molokai chant, "'Aia Molokai" states:

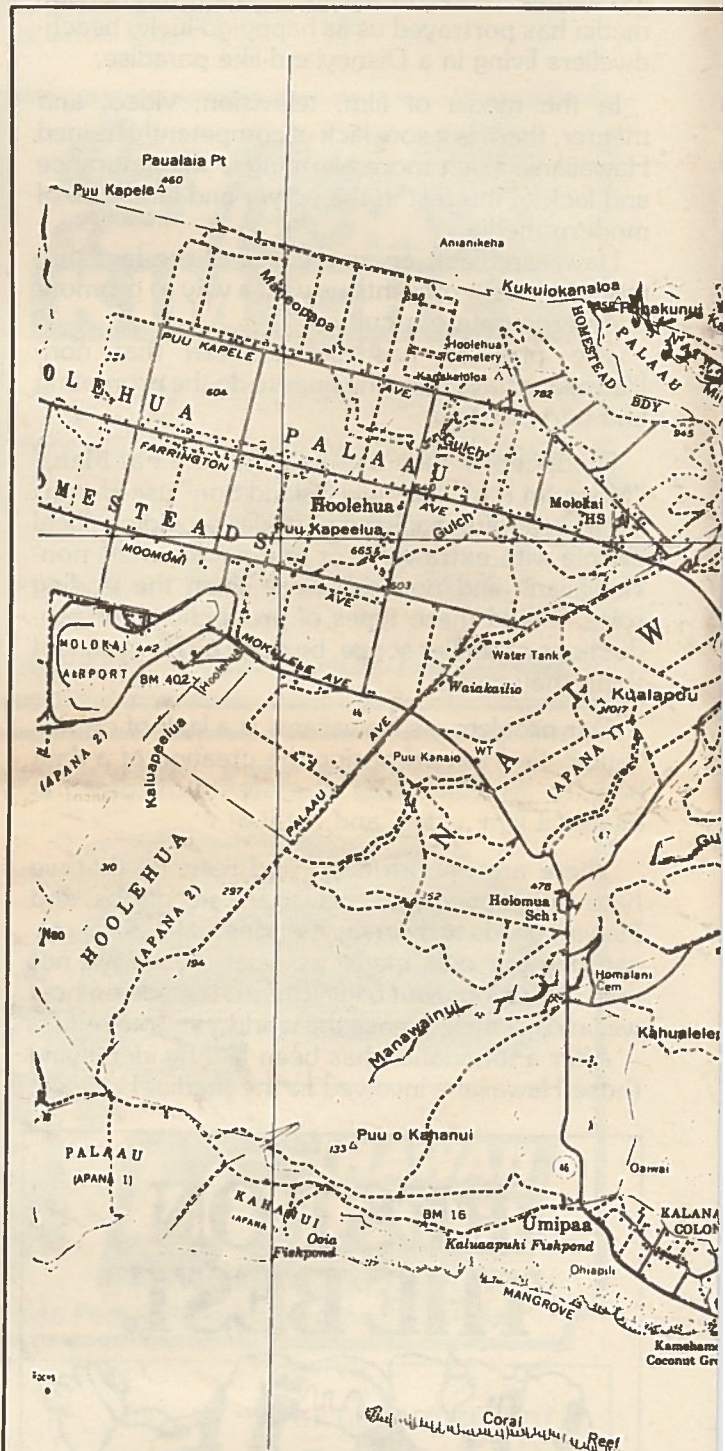
*'Aia Molokai ku'u 'iwa
I kekula wale o Kalaupapa
There on Molokai is my sweetheart, who is like the 'iwa fern*

That grows only on the plains of Kalaupapa Lehua loved the lei so much she refused to take it off. The lei eventually dried up and the strong winds near the pali blew the lei off of her head, where it rolled on the ground releasing the spores of the 'iwa fern. After a light rain, the fern began growing and the area came to be known as Na'iwa.

Later, Na'iwa was selected by the Molokai chiefs as the site of the makahiki games. The area where Na'iwa and Pu'u 'Anoano is located was in earlier times refer-

red to as Hanakeakua (work of the gods). It was a very special area to the people of Molokai, as is reflected in its name.

The makahiki on Molokai began with the choosing of a man by the makahiki kahuna to carry the akua loa (Lono banner) around the island in a clockwise manner beginning and ending at Na'iwa. The reason being that communities to the east of Na'iwa were located on the shores and hence provided the banner carrier with food. If the carrier went west first, he would have to get his own food since those communities lived further inland. When the people saw the tall banner bearing the white kapa cloth of Lono coming towards their village, they would shout "Lonoikamakahiki," which means



Topographical map of central Molokai shows district of Na'iwa (Molokai Airport is at left), and Kaulapapa peninsula to north. The Na'iwa

"Lono in the new year." This was an exultation of thankfulness to Lono for providing the rains as well as a request for rains come the new year. It was the duty of the banner carrier to go from ahupua'a to ahupua'a and register athletes for participation in the makahiki games. Each ahupua'a had an 'aumakua (personal and family deity) that symbolized the people of that area.

After leaving Na'iwa, the akua loa proceeded to bypass Kalaupapa because they traditionally did not have any athletes and proceeded first to Waihanau. Their 'aumakua was a stone that spurted water. However, I do not remember its name. Next, was Waikolu, whose 'aumakua was the manu koa'e (tropic or boatswain bird with black feathers and a white-tail). The akua loa then went to Pelekunu, whose 'aumakua was the honu kea (turtle with the white-spotted shell). Next came Wailau, whose 'aumakua was lau ho'oola (a medicinal leaf). The next ahupua'a village and 'aumakua I do not remember.

The rest of the ahupua'a and their respective

Celebrated as part of the Moloka'i makahiki

'aumakua are, as follows: Wailua, 'oha (stem of taro), Kainalu, manini (reef surgeon fish), 'Aha'ino, o'o ihe (spear), Puko'o, kokea (variety of sugar cane that was green with red and white stripes best known and most-used for medicinal purposes), Kilohana, kilohana (the outside, decorated sheet of tapa in the ku'inakapa), Kalua'aha, pohakulua (twin rocks), Ohi'a, 'ohi'aik'e'oke'o (rare variety of mountain apple with white blossoms and fruit), Keawanui, (Job's tears, a seed whose Hawaiian name I have forgotten), Kamalo'o, mo'o nui (large lizard), Kawela, 'alaokama'a (adze stone used for slingshots), Makakupaia, one (sand), Kamiloloa, milo (thespesia populanea trees that grow to 40 feet high found on coasts of eastern tropics),

'aumakua banner carriers arrived. Each banner symbolized the 'aumakua of the respective ahupua'a. Each group picked a camp site to kapu (make sacred), reserving it only for their athletes. The makahiki at Na'iwa always began with offering of ho'okupu at the altar stone, Pohaku Pa'ani Ho'oikaika (athletes' stone). The offerings were gifts to Lono to whom athletes prayed for victory. Once having made their offerings, athletes would walk backwards without turning their backs to the stone altar. This pohaku was very significant, for it was the piko of Na'iwa. Hawaiians believed the piko was the most sacred part of the body.

Athletic events held at Na'iwa included 'ulu maika (stone rolling) which was done at Pu'u Maika, located just southwest of Pohaku Pa'ani Ho'oikaika, o'o ihe (spear throwing), o'o pahe'e (spear sliding) and moa pahe'e (dart sliding) which were conducted just northeast of Pu'u Kauwamehameha. Just south of Pu'u Maika was an area where ku'i mokomoko (boxing) took place. The arena called Hakoko, was a dug-out pit lined with stones into which both combatants climbed.

To the north of the boxing pits was a hill where the ali'i sat and viewed the matches. Above this seating area was a small heiau for the boxers. On the opposite side of the hill where the ali'i sat was a hula pa (dancing platform or mound), located near a small cave. Ali'i viewed hula performances from the same seating area as well. Victorious athletes were allowed to view the performances and pick a dancer of their choice to be their wives.

Another event conducted at the makahiki was holua (sled riding). A participant would run down a hill and ride the holua through a winding course earning points for sliding past designated markers. The holua area at Na'iwa was well-developed and still exists in its original form today. However, wood-chipping activities in Na'iwa have caused a road to be cut into the holua slide. There are three springs located within the holua slide. The athletes got their drinking water from these springs. The first is called Waihuna (spring of secret waters) named for the gushing water that came from a natural underground tunnel flowing from Mount 'Alala. This spring is located at the starting area of the holua slide. A rider was given points for making it past Waihuna. The second spring is called Punawai Manawa'ole (spring that flows intermittently) and is located after the second of three winding turns. Riders gained more points for making it past the second spring. In the middle of the slide is a hill called Pu'u Lele (hill of leaping sands). After maneuvering past the second winding turn, a rider must make a broad loop around Pu'u Lele to reach the finish line marked by the third spring called Punawai Ho'olu (spring that pulsates like a heart). The holua track is located in Kapele (bell) gulch.

Pu'u Lele is a significant site in Na'iwa. It was used by the chiefs as a "leap." That is, a chief would signal a kahuna who sat on a hill mauka (toward mountains) of Pu'u Lele and the kahuna would begin to chant that particular chief's genealogy while the chief climbed up the side of the pu'u. The kahuna chanted to the wind asking it to carry and land the leaper safely. When the kahuna struck the pahu (drum) loudly, it was a signal to the chief to jump toward Punawai Ho'olu. Because of the existence of the spring, the area surrounding it was marshy and soft, acting as a cushion for the leaper's landing.

Once a young chief, admittedly afraid to jump off Pu'u Lele, wanted to make his father proud. He gathered his courage and climbed up Pu'u Lele. As soon as the kahuna saw this, he began chanting the young prince's genealogy. But the prince did not wait for the signal and jumped off. The wind bashed him on the rocky side of Pu'u Lele and he broke his right leg. The leg had to be amputated and replaced with a peg. Despite being proud of his son's courage, the elder chief punished him for not following proper procedure. The punishment was that the young chief had to stand on a stone facing sunrise for about an hour every morning and then return to the same position, turning toward the west to watch sunset for the same amount of time. The stone which is still located near Pu'u Lele is called Pohaku Wawaehaki (broken leg stone). The access road cut into Na'iwa comes approximately within 30 feet of this pohaku.

I am told by the State Historic Preservation Office that Na'iwa is the only makahiki grounds in Hawai'i where a living cultural and historical link exists, providing personal experience as well as mana'o on how the makahiki activities were conducted. The legacy of Na'iwa is created by the history of the makahiki epic.

Preservation of this knowledge and now, the passing of it to the 'opio (young adults) and makua (adults), keep this legacy alive. The traditions of Na'iwa live on.

Na'iwa is an integral part of the cultural identity of Molokai and its native people. It is a valuable cultural classroom, forming an important part of the history of Molokai because of the reputation of Molokai athletes. Nevertheless, many Molokai residents have yet to learn about Na'iwa and its traditions. These lessons are much too important to allow the area to be destroyed.

Na'iwa is a living classroom of Native Hawaiian culture and religion which should not be lost to the countless generations of Hawaiians yet to be born. Hawaiians who have yet to learn of Na'iwa will lose a part of themselves, a part that makes Molokai and its people so unique. Na'iwa should be preserved for all future generations to enjoy and cherish as their connection to the rich history that is Hawaiian culture. Ua mau ke ea o ka 'aina i ka pono. Molokai no ka heke. Mahalo.

Note to readers:

The reason that the name Molokai is left without the 'okina is because my tutu wahine says that when she was growing up in Pelekunu it was never pronounced Moloka'i, but rather Molokai. Then about the 1930s, the name changed to Moloka'i, in part she believes by musicians who began pronouncing the name that way. Three weeks before her death, Mary Kawena Puku'i called my tutu and told her that the correct name is Molokai, which means the gathering of the ocean waters. On the rugged north coast of the island, the ocean slams hard into the pali. On the south and east shores, the ocean water glides gently to shore due to the location of reefs at least a quarter of a mile offshore. Hence the name, Molokai, the gathering of the ocean waters.

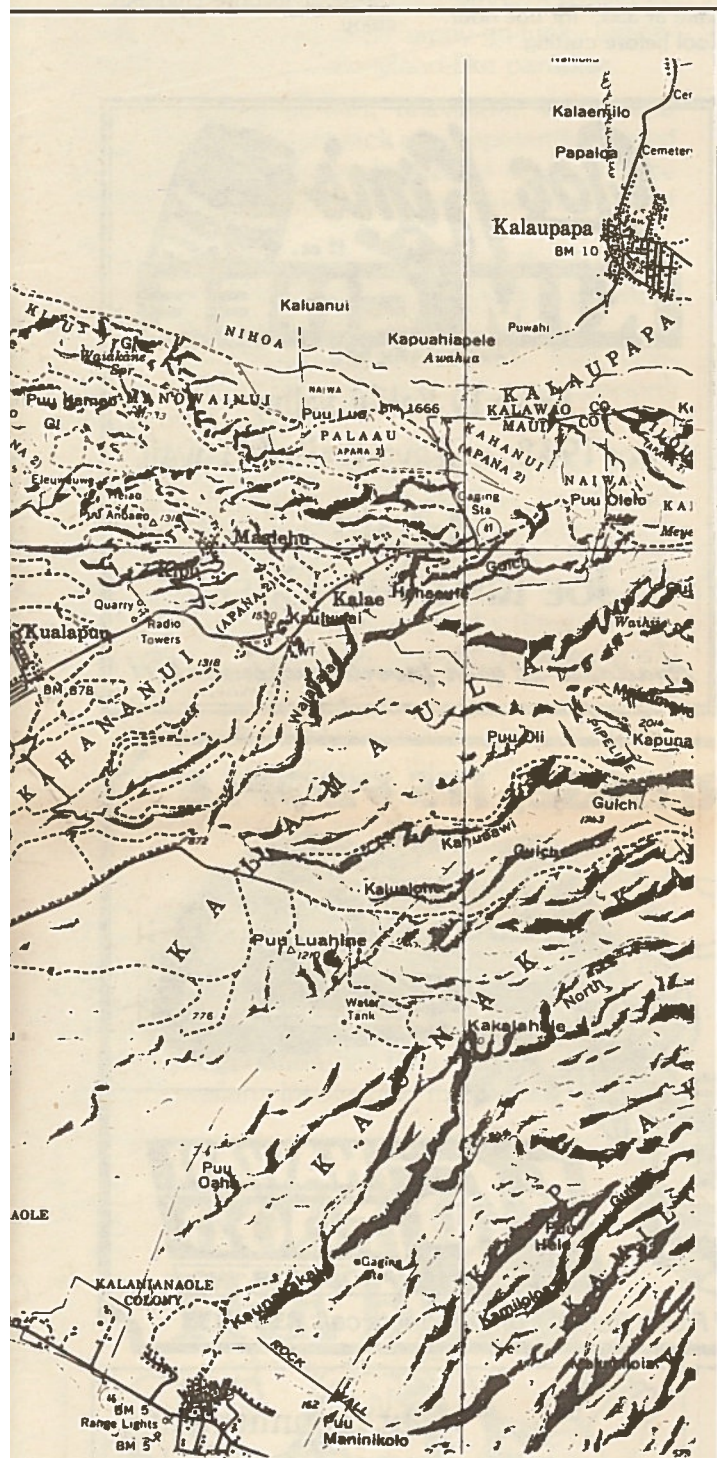
Edward Halealoha Ayau

Edward Ayau is the grandson of Harriet Ahiona Ayau Ne. He was born on Moloka'i and attended the Kamehameha Schools. He is presently a staff attorney for the Native Hawaiian Legal Corporation.



The Na'iwa district.

Photos courtesy The Molokai Dispatch



makahiki grounds are mauka of Molokai High School.

U.S. Geological Survey Map

Kapa'akea, kalole malo (loincloth worn by men), Kaunakahakai, pa'akai (salt), Kalamaula, kukunaokala (the rays of the sun), Pala'au, 'ilio hae (wild dog), Waikane, waiokane (waters of Kane), Kolo, pueone (sand heaps), Halena, onelepoula (silt from rain runoff made up of sand and red dirt), Haleolono, Lono (the god), Kanaluokaha, ipukai (saltwater held in a stone basin), Wahineholokai, lauohaowahineholokai (hair of Wahine Holokai), Kalaeokala'au, mano (shark), Papohaku, akule (big-eyed scad fish), Kepuhi, puhipaka (cream colored moray eel with brown spots), Kawakiu, pu'eo (owl), Kalaeoka'ilio, 'ilio'ula'ula (the long red dog), Mahana, kiele (gardenia flower), Mo'omomi, mo'omomi (lizard with pearly eyes), Anahaki, anapupu (sea shell found in cave broken by waves) and finally, Ho'olehua, kamakanikuehulepo (the wind that kicks up the dust).

Soon after the akua loa returned to Na'iwa, the registered athletes, their district kahuna, trainers and

Kids at risk seminar

The Second Annual Conference of the Elementary School Center (ESC) - Hawai'i entitled, "Children in a World at Risk," will be held on Dec. 8-10, at the Ramada Renaissance Ala Moana Hotel.

The purpose of the conference is to examine the role that schools and community-at-large play in addressing the needs and rights of all children.

The featured speaker will be Dr. Melvin Levine, director of the Clinical Center for the Study of Development and Learning at the University of North Carolina, Chapel Hill. He will discuss various patterns of learning, behavior and social interaction that reflected developmental variations among children.

Educators, health-care professionals, parents, social workers and advocates for children are invited to attend the conference.

For registration information contact Norma Cox, Punahou School, 1601 Punahou St., Honolulu, Hawai'i, 96822; phone: 944-5818.

For additional information about ESC - Hawaii contact Dr. Nora Hubbard at 395-9453 or Diane Gibbons at 948-6873.

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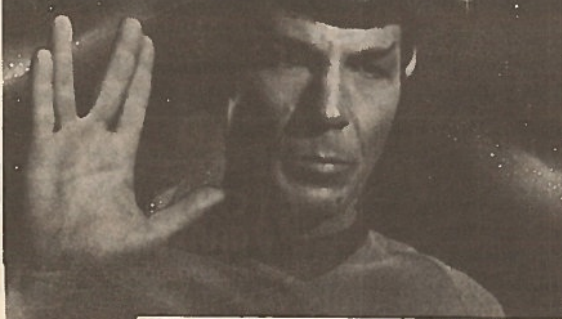
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Joe Kim's Kim Chee:
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 4 cups Joe Kim's Kim Chee
 1 can of 6 1/2 oz. water packed tuna (drained and flaked)
 1 tsp. sesame oil
 1 tsp. sugar
 2 cups flour
 1 egg beaten
 1 to 1 1/2 cup water
 vegetable oil for frying

Drain kim chee, squeeze dry and chop parsley, add drained tuna and egg mixed with water. Combine the remaining ingredients with the kim chee mixture in a large skillet. Heat 2 tbs. oil. Form patties by scooping heaping tablespoons of mixture into skillet, forming 3" round. Flatten with spatula and fry until brown.

Kaku Tofu:
Stuart's Tofu Grilled Cheese and Sprouts
 2 slice's Kaku Tofu (1/4" thick) grill to browned

Grill two slices buttered wholewheat bread, put cheese between grilled tofu, add sprouts and lay on bread.

Hawai'i Food Products, Inc.
Cheddar Luau Pie
 1/2 cup luau, cooked and drained
 1 1/2 cup shredded cheddar cheese
 2 T flour
 1 cup milk
 4 eggs, beaten
 4 crispy cooked bacon slices, crumbled
 1/2 T salt
 Dash of pepper
 9" unbaked pastry shells or filo pastry*

Drain luau well on absorbent paper. Toss cheese with flour. Add luau, milk, eggs, bacon and seasoning; mix well. Pour into pastry shell. Bake at 350° degrees for 45 minutes or until knife inserted in center comes out clean. Garnish with bacon as desired.

*If using filo pastry, grease on pan, lay one sheet of filo, brush with melted butter, repeat layers 12 times. Fill shell as directed.

Manna Brand Mandoo:
Mandoo Soup
 Boil your favorite soup and add frozen mandoo for 2 to 3 minutes. Beef or chicken recommended.

Honolulu Poi:
Taro Coconut Pudding
 1 1/2 cup mochi flour
 1 cup brown sugar
 1 1/2 cup coconut milk
 2 cups taro, cooked and grated
 1/2 tsp. baking soda
 1 cup grade coconut

Mix all ingredients thoroughly, pour into greased 12 x 7 pan. Cover with foil. Bake at 350° for one hour. Cool before cutting.

Tri-Palm Industries Hawai'i I'a:
Hawai'i I'a Chip Dip
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 Chopped parsely

Blend Hawai'i I'a and cream cheese to desired consistency. Add parsely to taste. Dip your favorite chip and enjoy.



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Trustee's Views

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

By Thomas K. Kaulukukui, Sr.
Trustee-at-large
Chairman, Board of Trustees



To those of you, who, although you expressed an opposite viewpoint from the views in the Blueprint, liked the fact that something is finally being done to right a long-standing wrong;

To a departed friend and one of the architects in the formation of the Office of Hawaiian Affairs — Hartwell Blake, whose vision for his fellow-Hawaiians is reflected in his statement during the constitutional convention, "The trust will embrace all;"

To the young lady in Los Angeles who reminded us that she moved with her husband and children for economic reasons but that her heart is still in Hawai'i;

To the many others whose remarks were brief but to the point, "Don't forget us, we are Hawaiians too;"

To the staff who sat through the testimonies, did all of the preliminary preparations to make the hearings successful;

Mahalo from the Chairman

To my fellow trustees, many thanks for your dedication during the many trying moments and tasks, and for letting me occupy the chairman's seat;

To my wife and family who support me in all my attempts to succeed in what they say sometimes is an "impossible mission;"

And finally, but most importantly, to the good Lord, for letting me get up each morning and see the sun rise and know that I will live another day.

For all these, and others too numerous to mention, I gave thanks on Thanksgiving Day.

And now a very brief wish in the last issue for the year: as Chairman of the Board of Trustees, my sincere mahalo and best wishes to the staff of the OHA family, Aloha!

During the past month, I had the pleasure of meeting many of you and hearing your mana'ō on the Blueprint and other Hawaiian issues. By the time you read this article, Thanksgiving will have come and gone, but nevertheless, I want to give thanks to all of you. As the old saying goes: "Better late than never."

To the many people who gave their testimonies during the recent hearings, especially the many young people in Hawai'i and on the mainland who made it known that they must be considered in all of our plans;

To all the members of the 1989 Aha 'Opio, the Hawaiian Youth Legislature, who will be carrying the torch into the future for Hawaiians, and whom we hope will respond to the challenge made by Gladys Brandt in her speech to the Hawaiian Civic Clubs in Las Vegas, Nev., in 1987;

To the young man who brought his ukulele to the hearing in Washington, D.C. and after the opening pule was given by Mr. Bailey, led the group in singing "E kolu Mea Nui."

To the Ainahau O Kaleponi Hawaiian Civic Club of Los Angeles for taking under their wing Lunalilo Home and whose members recently pledged to buy a VCR for the home and, in addition, bring clothes and other items when members of the club attend the annual Civic Club Convention in Hawai'i.

To the Hawaii Women's Guild of California, which has, for the last 20 years, put on a fund-raising luau to give scholarships to Hawaiian students attending a mainland college. My mahalo to them for inviting me and my family to the luau during our recent trip to Los Angeles. One of the recipients gave testimony at the hearing in Los Angeles, indicating her desire to return to Hawai'i to teach.

To my fellow trustees, and all of our beneficiaries — Mele Kalikimaka.

Hauoli Makahiki Hou!

Vote

from page 1

Native Hawaiian beneficiary class as it pertains to OHA trust revenues, Kaulukukui said.

Today, over 60 percent of the total Hawaiian population has less-than-half native blood. In another 15 years 70 percent of the Hawaiian population will be excluded from OHA programs and activities funded by trust funds. Kaulukukui said it is because of these statistics that OHA trustees believe a single Native Hawaiian definition would best serve all Hawaiians seeking benefits from OHA trust revenues.

There had been some concern over what effect the referendum would have over the Hawaiian Homes definition, Kaulukukui said. The Hawaiian Homes definition of a Native Hawaiian was established in the Hawaiian Homes Act of 1920, a federal law enacted by Congress. He said because it is a federal law it will not be affected by the OHA referendum. The referendum will clarify the wishes of the Hawaiian people pertaining to OHA, not Hawaiian Homes. If the state legislature decides to enact legislation to change the law on the OHA referendum question it would not change the adopted policies by the OHA board of trustees. These policies give "preference" to Hawaiians of 50 percent-or-more native Hawaiian blood where there is a demonstrated need, he said.

"I join with the members of the OHA board of trustees in recommending a "yes" vote on the referendum question of a single Native Hawaiian definition," Kaulukukui said.

Voter registration information Where to register on O'ahu

Office of the Lieutenant Governor, State Capitol, 5th floor, Honolulu, Hawai'i. Phone 454-VOTE or 548-2544.

City and County of Honolulu

Elections and Registrations Office, Honolulu Hale, 530 South King St., Room 100, Honolulu,

Hawai'i, 96813. Phone 523-4293.

The Elections and Registration Office will also direct callers to contact the closest Satellite City Hall office and will provide telephone numbers for the offices.

Office of Hawaiian Affairs, 1600 Kapi'olani Boulevard, Suite 1500, Honolulu, Hawai'i, 96814. Phone 946-2642. Recorded hotline 946-5703.

Neighbor Islands

It is suggested that neighbor island residents call the local OHA liaison office for voter registration locations and hours as follows: Kaua'i at 245-4390, Maui at 244-4219, Moloka'i at 553-3611, Hilo at 961-7349 and Kona at 329-7368.

Drake new HHL head

Hoaliku Drake is to be chairman of the Hawaiian Homes Commission replacing Ilima Piianaia who will become chairman of the newly created Office of International Relations.

The appointment of Drake by Gov. John Waihee in early November has to be confirmed by the state senate.

The new state Office of International Relations, Gov. Waihee said, will be the focal point for development and coordination of international policy.

The Hawaiian Homes Commission has a budget of \$57 million and is in the planning process for \$120 million worth of construction. The new international relations office has a \$200,000 budget and a staff of two. Piianaia will keep the same salary, \$81,629, according to a story in the Honolulu Advertiser on Nov. 4.

Drake has a Bachelor of Science degree. She was city human resources director for five years, 1974-1979. She is a former member of the Hawaiian Homes Commission. She runs an outlet which serves Hawaiian and Pacific artists. Drake is the mother of state Rep. Henry Peters. Peters represents Nanakuli, where Drake lives.

Neighbor Islands Hotline 1-800-442-Vote (toll free)

Neighbor island residents may also call their local county clerk for additional information.

Referendum appeal from the chairman

Aloha kaula,

The state legislature has asked the Office of Hawaiian Affairs to conduct a second comprehensive referendum of the Hawaiian people to determine their wishes regarding a "single Native Hawaiian definition." As Chairman of the OHA board of trustees, I urge you to study the following information on the referendum question. A vote of "yes" for a single definition will make it possible for all Hawaiians to benefit from OHA trust revenues derived from lands traditionally set aside for Hawaiians. I join with the other OHA trustees in urging you to vote "yes" when you receive your referendum ballot in the mail in December.

Me ke aloha pumehana,
Thomas K. Kaulukukui Sr.
Chairman, Board of Trustees

Kona theater holds 1990 run auditions

The Kona Community Players announces its opening play for the 1990 season will be an original comedy "The Edge and Over" by Tom Byrne, winner of the KCP play-writing competition.

Also scheduled this year are: "Quilters" opening March 9 with auditions scheduled in December, "Romeo and Juliet," in April, "Amadeus" in August, "Scapino" in September and "Annie" in November.

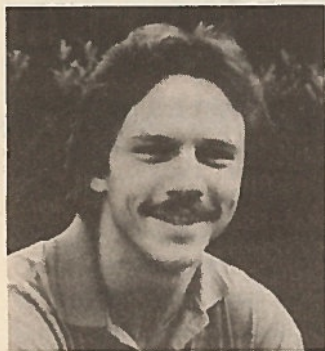
Tickets for all plays are on sale now. For further information, or to become part of the KCP production team, call 322-9924, or write to KCP, Box 583, Kailua-Kona, Hawai'i, 96745.

Naturally Hawaiian



The bird that helps build canoes

By Patrick Ching



The 'elepaio, a descendant of old world flycatchers, is one of the more common native Hawaiian forest birds in existence today. The species is endemic to the Hawaiian islands and there are at least five varieties or subspecies; one on O'ahu, one on Kaua'i and

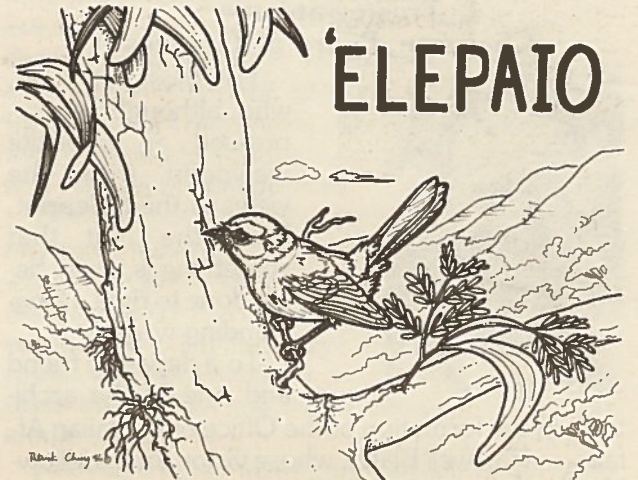
three on the Big Island.

With their erect posture, distinctive songs, and inquisitive habits these birds are easily recognized. The 'elepaio is a small bird, about five and a half inches long, with its tail often cocked in an upright position. Though the color patterns of the various subspecies may differ, the bird is generally brown or rust colored with patches of white on the wings, rump, underparts and throat. The distinct bristles at the base of the bill aid in catching insects which make up the bulk of the 'elepaio's diet.

The calls of this bird are varied with its most recognizable call sounding like the name of the bird itself; "e-le-PAI-o."

Bold and curious, these birds will often come right up to hikers and may be easily attracted by a person mimicking their calls. Many times they will follow hikers along forest trails; juvenile birds are especially notorious for this.

Though its feathers and flesh were not highly valued, the 'elepaio is a well-known bird to those who are familiar with the making of Hawaiian canoes. It was said that the goddess of canoe builders, "Lea," took the form of the 'elepaio and helped the canoe builder (kahuna kalaiwa'a) in selecting a suitable tree. If the 'elepaio ran across the bark of the koa tree without stopping, the tree was considered good. If the bird hesitated, or stopped and picked at the bark, this told the kahuna kalaiwa'a that the tree was laden with insects or worms and therefore unsuitable for use as a canoe.




Ching creates new poster

A new poster by Kaua'i artist Patrick Ching is now available at the Koke'e Natural History Museum. The poster, titled "'Ohi'a Lehua: Proud Blossom of Hawaii'" features a recent oil painting of Kalalau Valley in the mists with a blooming 'ohi'a lehua tree in the foreground. The image is painted in an old-fashioned oval vignette style by Ching, a noted Hawaiian wildlife artist. Notecards are also available with the design.

The museum carries other cards and posters by Ching, including his popular "Hidden Valley," "Akialoa" and Moanalua Valley" paintings. For information call the Koke'e Museum at 335-9975. For other location call 828-2088 on Kaua'i or 839-2866 on O'ahu.

*I maika'i ke kalo i ka 'oha.
The goodness of the taro is judged by the young plant it produces.
Parents are often judged by the behavior of their children.*



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




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'Ai Pono, E Ola

By Terry Shintani, M.D.

The delicious Hawaiian holiday staple: 'uala



Want a delicious, simple and healthy Hawaiian holiday food?

Want a food that is not only tasty but helps you to lose weight, lower cholesterol, and even help prevent cancer?

Try 'uala (sweet potato). Next to kalo (taro), 'uala was the most common staple consumed by the ancient Hawaiians. Because of its prominence in the Hawaiian diet, it was used generously in the Wai'anae Diet Program and it played an important role in the healthful results that was demonstrated by the program.

In ancient times 'uala (sweet potato) was considered to be an embodiment of Lono's "kinolau" (animal form), Kamapua'a. There was said to be over 230 varieties of 'uala then. Today, about 24 varieties are commonly cultivated. 'Uala was used as a staple in its whole form and in the form of poi, just as kalo and ulu were. In fact in certain localities, especially where water was not abundant such as on Ni'ihau, 'uala was used more commonly than kalo.

In modern times, 'uala is, of course, found in Thanksgiving and Christmas dinners and is a popular food around the holidays. Why is it so popular? Well, for one thing, it tastes so good! In the

Wai'anae Diet Program, many individuals preferred the taste of 'uala to that of kalo (taro) and found it easier to eat in its whole form than kalo. Kalo was preferred in the form of poi.

What's so good about 'uala besides its taste? We can start by considering the fact that like kalo, it helps you lose weight (see this column in the November issue of Ka Wai Ola O OHA). It contains about one calorie per gram of weight which is very low. Also, like all other plant-type foods, it contains no cholesterol. It is also low in fat 0.3 percent by weight and 2.3 percent by calories. Compare this to "low fat" milk which is 2 percent fat by weight and 35 percent fat(!) by calories. Furthermore, 'uala is high in fiber. The low fat, high fiber qualities not only help to lower cholesterol but also help prevent certain kinds of cancer such as colon cancer and breast cancer. In addition, it has one of the highest levels of beta carotene (a vegetable form of vitamin A) of any food. This nutrient is not only a vitamin which helps keep healthy eyesight but it is also felt to help protect against lung cancer as well as various other kinds of cancer.

With the good qualities of taste, convenience, and health benefits, it is a wonder why more people don't eat this as a regular staple. Perhaps they don't know how. For those of you who use that weak excuse, I will print this simple recipe below to show you how to cook 'uala so that you will have no excuse. And before the holidays are over, I hope that all of you will enjoy taking in the mana of Lono in the form of 'uala.

How to prepare 'uala

Take one or more 'uala (sweet potato), wash, bake at 500 degrees for 35-45 min., or steam for 20-30 min., or make fork-holes in skin and microwave for 5-10 min. Test with bamboo stick to see if it is done, slice and serve.

Dr. Terry Shintani, Physician and Nutritionist is the Director of Preventive Medicine of the Wai'anae Coast Comprehensive Health Center. A majority of the Center's 17,000 clients are native Hawaiian.

He Mau Ninau Ola

from page 18

were so honored, Fig. 1 depicts such an honor for Kaneoneo, an earlier ruling chief of O'ahu.

The usefulness of na iwi of the conqueror as 'unhipili to his 'ohana could have been considerable. Certainly much more beneficial than their being secreted in a remote cave.

In any case, mālama and ho'ohana as 'unhipili are not in the category of "good-luck charms" to a kanaka maoli and ho'ohana of an iwi as a handle or pole for a kahili would not be considered a mere "ornament," but rather a means of glorifying the departed ali'i.

Makaku

By Rocky Ka'iouliokahihikolo 'Ehu Jensen ©



On location with the National Geographic

By Rocky K. Jensen



Welina me ke aloha! Kala mai ia'u for being absent last month, but I was in Kona assisting Moana Productions in the filming of their National Geographic docu-drama "Hawai'i II." In my October article, I mentioned the scarcity of our more refined arts . . . continued filming has only confirmed my previous speculations.

In speaking to Mauna Roy, the maker and shaper of the rebuilt 'Ahu'ena Heiau and the fine handiwork displayed in the King Kamehameha Hotel, I discovered that Hawaiian teachers of arts and crafts are not equally respected as educators and unfortunately are not paid well. Elizabeth Lee, an excellent lauhala plaiter, is just one of these many kupuna, who devotes most of her time to "showing" her talent.

Roy went on to say that the hotels patronize them, give them a space to display their wares, but do nothing to encourage programs for instructing the youth of the future.

It would be ideal if the universities and colleges of our fair islands instituted serious, credit awarding classes which included the more refined of native arts. Alongside paper-making, ceramics, and drawing and painting, we could also have native sculpting of ancestral imagery, kapa design and painting, the making of dyes using endemic materials, the intricate plaiting of the fine Ni'ihau mats, substituting Makaloa with another more acces-

sible sedge, the awesome plaiting of Hawaiian basketry, an art that has been lost to us for over 100 years, the design and construction of Hawaiian architecture, stone and otherwise. The list is endless.

Hopefully, someday the outside world will appreciate our human resources, our artists. Remember that with each generation, something is inevitably lost. We really can't wait much longer.

On to other things, concerning the National Geographic filming: I'd like to extend my sincere ho'omaika'i to the manager of the King Kamehameha Hotel, Paul Pasteur, and his able director of cultural activities, Moana Kuma, for allowing us the privilege of using the "Liholiho" cape made by kupuna no'eau Mauna Roy. Our aloha of appreciation also goes out to kupuna-wahine Mary Kalili, who stood by us through two projects, through thick and thin, from morning until night. Her Hawaiian 'ohana, Jerome, na mo'opuna Kalei, Chanell and tiny Palea, mother Sonja, for being so patient . . . to Mary Ah Lo Padilla for her inexhaustible generosity and the support of her two lovely daughters, Tiffany and Trisha; to Lorin Keli'ikipu Bush, Jerome Kalili, Albert Kahaihili, Zadoc Kekuewa, Kupunakane Anum Kealamakia, who portrayed the handsome "A" (Ali'i) team with pride and conviction.

Also to Leland Pali Jr. and Buster Padilla, lawai'a nui (fishermen) par excellence; kupunakane Mikaele La'au, our 75-year-old "kahuna," who along with kupunakane Anum Kealamakia, showed up every morning precisely at six, dressed and ready for "action!"

These two men, joined by Mary Kalili and Elizabeth Lee gave us all a treat in constantly supplying us with personal anecdotes and histo-

ries in the spoken native tongue.

A great big mahalo nui to the neighboring po'e kanaka o Honaunau, especially Zadoc Kekuewa and recruit Wela Delo Santos, who pitched in at the last minute out of aloha. And to our "out-of-towners," Rhinehart Jensen, his wife Doreen, children Sean, Rhiney and Jocelyn, who traveled those endless miles from Kamuela daily to help with our project.

We could not have done anything without the cooperation of National Parks Director Jerry Shimoda and his multi-talented staff: Tom DeAguiar, Charles Grace, Herman Puou Kunewa and Carla Freitas, who gave of their time unselfishly. I would be remiss in my duties if I didn't extend a very personal aloha to brother Tom DeAguiar, who joined spiritually with me on several difficult issues concerning the sacredness of our esoteric culture. This man made it all possible for us.

Let me see, did I miss anyone? Oh yes, Patrick Horimoto for his incomparable helmets. They are things of beauty. When Lorin and Jerome put them on, they truly became transformed. I thank Herbert Kane, who took time out from his busy schedule to contribute huge stands of bananas for our humble 'ipu'upu'u . . . Mr. Hing for his adorable pua'a, Carlene Wakefield for her recruitment and delicious catered food and Mana Electric for the extra power needed for our many lights and cameras.

And, I cannot forget to thank my daughter Natalie Mahina, whose patience and enthusiasm while filming her feather segments overwhelmed me and my wife Lucia for her very special mana'o.

Remember to support our native artists! Mai ka po mai o'ia'i'o! From the time of Po, we are continuously acknowledged.



Mai Wakinekona

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



Taking a bill through the committee process (continued)

By Paul Alexander
OHA Counsel in Washington, D.C.

The development of a bill in the U.S. Congress was discussed in last month's column. This month we pick up on the bill as it starts through the committee process.

The key place for most work on bills is the committee system.

Committees generally have the technical expertise in the area the bill concerns.

Committees hold the detailed legislative hearings on bills and solicit formal views from all parties with a potential interest in the bill, including the critical views of federal agencies.

The primary point for negotiation on a bill is when it is in committee.

A controversial bill may take years to get through the committee process. In that case a new bill has to be introduced in each Congress.

Many hearings and much negotiation may take place before a bill is ready to be considered by the Senate and the House of Representatives.

The committee process for considering a bill is called the mark up.

The mark up is a formal session of the committee where the bill is discussed and amendments to the bill are voted.

An amendment in the nature of a substitute is one that strips all the original language from the bill and substitutes a whole new bill.

If a committee decides to act favorably on a bill, it votes to "report the bill with a recommendation" to the House or Senate to pass the bill.

The bill is then filed, along with a formal committee report that explains the bill, any amendments, the bill's purpose and the costs. The report also contains the views of the pertinent federal agencies.

Committee members who voted against the bill, or a section of it, may file a separate statement explaining their views which is put into the formal committee report.

The report becomes the key document the courts consider when questions arise about what a certain section of the enacted law may mean.

Once a bill clears the committee to which it has been assigned the bill must still be considered favorably by the House and the Senate before it is sent to the president for approval or veto.

He Mau Ninau Ola

by Kekuni Blaisdell, M.D.

Nā iwi Kānaka (human bones), mokuna 'eono (part six): Mālama (protect) and ho'ohana (utilize)



Nināu: Why are you Hawaiians so upset over the unearthing and scientific study of bones buried so long ago that they cannot be individually identified? After all, did not your ancestors use the bones of people they knew as fish hooks, ornaments and as

good luck charms?

Pane: Ma mua (previously) in this column, major reasons were given for Hawaiians' strong opposition to digging up our burial grounds. This conviction was recently reinforced at the Oct. 28 Native Hawaiian Burials seminar in the State Capitol Auditorium.

I kēlā mahina aku nei (last month), He Mau Nināu Ola also considered the special veneration given nā iwi (the bones) of Kamehameha I at the time of his death on May 8, 1819, at Kamakahonu, Kailua-Kona, moku Hawai'i. Some believe that his iwi were promptly hidden in a secret cave at Kaloko, North Kona. However, evidence reported by Bishop Museum researcher Dorothy Barrere favors the view that the king's iwi were housed in a hale poki ("tomb") at Ahu'ena, Kamakahonu, similar to the Hale o Liloa of the 16th century in Waipi'o Valley, and Hale o Keawe at Hōnaunau-Kona in the mid-18th century. Then, sometime between April 1820 and April 1822, the great warrior's iwi were taken from the imposing and well-guarded hale poki at Ahu'ena, and "distributed among his principal chiefs." So recorded two English missionaries, Tyerman and Bennett, after they visited the site with their guide John Young, close confidant of the late ruler Kamehameha I. A third English missionary of the same time, wrote that the king's successor and son, Liholiho, had taken the bones of his father with him on his ill-fated trip to England in 1824, where the young prince and his sister-wife died of measles. But we have no confirmation of that supposition.

Assuming Kamehameha's iwi were so disposed of, what ho'ohana (use) was made of his iwi? "Fish hooks, ornaments and good-luck charms," as the above questioner asks? The wording of this question suggests need for further explanation of

Hawai'i's ancient ways.

Nā iwi of a high chief, such as Kamehameha, required special reverence for at least two reasons: 1) It was essential that nā iwi never fall into the hands of an enemy who might desecrate them and thus insult and harm the famous chief and his family. Some acts of such disrespect included kaula'i nā iwi i ka lā (publicly bleaching the bones in the sun), puhi i ka iwi (display of burning the bones); using nā iwi in refuse receptacles, such as ipu kuha (spittoon), ipu mimi (urinal), or as fish hooks. 2) Nā iwi ali'i (chiefly bones) continued to contain the 'uhane (spirit) and this special godly mana of the chief, as long as they were treated as deified with proper respect and prayers.

Mālama pū'olo (safe-keeping of bones bundled in tapa) as 'unihipili (deified bones) were the highest form of mālama and ho'ohana (use) of chiefly iwi. A senior person in the 'ohana was assigned as kahu (keeper). Typically, ka 'unihipili was repeat-

edly asked to protect, to assure health and life, to promote healing of the sick and other favorable outcomes. Or, it might be sent on an errand of mercy, warning or even harm.

Abandoned or neglected, such iwi lost their mana. Kawena Puku'i describes their being rendered inactive through proper ceremonies releasing their 'uhane to return to the eternity of Pō, the great darkness from which all in the Hawaiian cosmos arose.

It is also conceivable that an iwi of Kamehameha, such as his iwi hilo (thighbone), could have been mālama 'ia (cared for) by ho'ohana (use) as a handle for a kahili, for it is said that in this way Kamehameha so "honored" Ka'iana, killed in the 1795 Battle of Nu'uuanu, and Kalanikupule, ruling chief of O'ahu, who was captured and his body sacrificed a year later. While we have no direct evidence that Kamehameha's iwi

continued on page 17



Fig. 1. A kahili in the Bishop Museum with a pole said to contain the right iwi ku (shin bone, tibia) of Kaneoneo.

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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 Keale,
Trustee, Kaua'i



Anoai Kakou:

It was a heart warming journey to the big, big island of America. All of us experienced the generous greetings of our Hawaiian 'ohana in Los Angeles, Sacramento, Seattle, Salt Lake and Washington, D.C. We set out on this journey

not knowing what to expect and got more than we expected. The formal testimonies were expected. The formal testimonies were comprehensive, knowledgeable and given in a spirit of sharing. The concerns seem to be the same concerns as Hawaiians everywhere. The informal

A spirit of unity and destiny

discussions were even more rewarding. There seemed to be a common theme. He Hawai'i Au! He Hawai'i Kakou!

As we listened to speaker after speaker, 'ohana after 'ohana tell us how much they missed "home" and wished to return to Hawai'i soon, it became apparent that Hawaiians, no matter where they live, leave a great part of themselves in their homeland. Maybe it is because their other 'ohana is at home in Hawai'i or maybe it is just to ensure that there will always be a reason, an excuse to return to the home of origin.

I was especially struck with the emotional expression of our transplanted Hawaiians. The plea was not to forget them. They said to us in every place we visited, "Don't forget us. We are Hawaiian too. We care about what is happening at home. We want to help. We want to do our share. Tell us what to do. How can we help our people? Tell us where to go and who to talk to and we will

march to the drumbeat of our people." With such warriors who could not feel choked with emotion?

Yes, there is room at the table for all. Our energy, our spiritualness will speak from Hawai'i — the homeland — across this nation to mobilize us all in a common battle cry "He Hawai'i Au! He Hawai'i Kakou!"

'Ekonu mea nui ma ka honua,
'O ka mana'o'i'o, ka mana'olana,
A me ke aloha, ke aloha ka i'oi a'e,
Pomaika'i, na mea apau,

With this faith in ourselves, hope for our future, and aloha kekahi i kekahi, let us march into the new year with the spirit of unity and destiny. Merry Christmas to all and a safe and prosperous New Year.

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

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

Taxes and You

By Lowell L. Kalapa, Director
Tax Foundation of Hawaii



Somewhere under a rock is that state surplus

By Lowell L. Kalapa, Director
Tax Foundation of Hawaii



Although it will be a few weeks before the state officials reveal the actual size of the state surplus, there is no doubt that the number will be staggering.

However, before anyone gets excited, remember much of the surplus was spent by

the 1989 legislature. It is estimated that the surplus figure could go as high as \$700 million as of June 30, 1989. On the other hand, as a result of actions by the 1989 legislature, more than \$475 million will be shelled out either in the form of tax expenditures (such as the \$125 tax rebate) or in direct expenditures on state programs.

Flush with surplus revenues, the constitutional limitation on general fund expenditures appeared to have had no effect on curbing the frenzied spending spree that characterized the last session. Legislators approved more than \$369 million in programs and projects which put the state appropriations over the spending limit.

Thus, lawmakers chose to spend the bulk of the surplus rather than attempt to reduce the burden of taxes we all pay here in Hawai'i. Taxpayers may be lulled into a sense of euphoria by the legislative rhetoric about returning tax dollars in the form of the \$125 tax rebate credit. However, taxpayers should realize that lawmakers were almost embarrassed into such a generous credit, for they did little else for the taxpayer.

True, the administration proposed some messing around with the income tax brackets and they threw another bone to taxpayers in the form of the credit for medical services. But overall, little was done to truly reform the tax system and reduce the burden of taxes.

To further confuse the taxpayer, public officials fiddled with other parts of the state's financing system. Discreet accounting and some fancy footwork in new legislation will have the effect of hiding a lot of those general funds so that they don't ap-

pear as a part of the surplus.

Nearly two years ago, the administration proposed, and the legislature concurred, that the Housing Finance Development Corporation could borrow up to \$120 million from the general fund to get the state's affordable housing program off the ground.

Now this money was never appropriated. Rather, it was an advance of money. So the borrowing was never counted against that constitutional spending ceiling. However, until that money is "repaid," it does not contribute to the surplus. So, the general fund will be short those dollars which makes the surplus look that much smaller.

Another mattress the administration created to hide some of that general fund money was the establishment of a new special fund for the construction of school facilities. The fund will take \$90 million per year in general excise tax collections that would otherwise have gone into the general fund. This will go on for the next seven years.

Thus, the general fund will be "missing" nearly \$200 million dollars when the auditors close the books next year.

These are pretty heady numbers, enough to make your head spin — a hundred million here, a hundred million there. Believe it or not, pretty soon it adds up to real money. Could it be that the tax system is producing more money than we need?

Indeed, it appears that anytime someone mentions that taxes should be lowered or that the surplus should be returned to the taxpayer, the prognosis is that there is a recession just around the corner, so taxes can't be lowered. When you come right down to it, the state usually tells us that it needs the money.

This catastrophic hocus-pocus is the standard excuse given by public officials in response to any proposal to reduce taxes. Crying "prudent" and "responsible" and fighting tooth and nail on any proposal that would reduce taxes, state officials have used this excuse to justify the high rate of taxation of Hawai'i's taxpayers.

Unfortunately, the losers in this scenario are the taxpayers who continue to be milked for more and more in taxes. The real question is whether or not government is justified in hanging on to taxpayers'

dollars when those very taxpayers could do as well in holding on to those dollars.

Now just around the corner, a citizen panel, which was given the mission to review Hawai'i's tax system, appears ready to recommend that the level of taxes be reduced, a notion that borders on the sacrilegious for public officials whose very existence depends on ever growing revenues. Will taxpayers again be denied real relief from the high level of taxes imposed by state and county governments in Hawai'i just because government "might need" the money?

Certainly the administration and the legislature have set the stage to plead poverty once more in the face of the taxpayer, pleading prudence in the face of tax relief.

It seems that just as there is an opportunity for the taxpayer to find real relief from the high taxes in Hawai'i, the state has been inspired to find ways to either spend the surplus or hide those excess dollars from public view.

As one observer described the situation, "Poof, and suddenly the surplus is gone."

Will the administration and the legislature tell you that there is no money in the till for tax relief?

Do you mean to say that there won't be any appropriation bills during the 1990 session?

Could it be because that they spent it all last session?

Perhaps lawmakers will come to the Hawaiian community to use Hawaiian concerns as a reason for new and added spending. But will they forget that Hawaiians are also taxpayers and that Hawaiians end up paying the same high level of taxes.

Let's hope that the Hawaiian community is not used as the scapegoat to keep taxes high, because as taxpayers, we all end up paying the bill.

This is the last column of "Taxes and You" to be featured in Ka Wai Ola O OHA. The column has been a regular feature since March 1988. Mahalo to writer Lowell Kalapa, director of the Tax Foundation of Hawaii for sharing information on taxation with our readers.

Next month, Ka Wai Ola O OHA will begin publishing articles featuring Hawaiians in business, entrepreneurs, and general business related information.

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



In the old days, when people traveled in Hawai'i, no one really was a stranger. Even if you never saw a person before in your life, he was never a stranger. When people saw someone coming, they would say, "They look tired." They knew that the person came from

afar. They would say, "Mai! Mai! E Ai!" Come and eat, and caress.

They would say, "After you are fed and when you are rested, we'll find out who you are."

Clyde "Kindy" Sproat, the singing cowboy from Pololu Valley, North Kohala, Big Island, is telling this story in introducing one of his popular melodies.

"The stranger would have responded: 'I was hungry. I was tired. I could go no more. You gave me your bed to sleep on.' That's right. In those days when there were no guest rooms, in giving and receiving 'Aloha,' you slept on the floor and the stranger slept on the bed."

What was this wonderful, "aloha" philosophy and lifestyle?

It was definitely worlds apart from the Alo—ha one hears thrown about in Waikiki, something that somebody could probably mistake for a tourist mating call.

However, it may be the password that could bring together in kinship and mutual respect the citizens of our Hawaiian nation, of America and the world. "Aloha" is the key that gives entry to the wonderful world of Hawaiian philosophy and thought.

The definition of "aloha" includes a hodgepodge of greetings and feelings — love, affection, compassion, mercy, pity, kindness, charity; greeting, regards; sweetheart, loved one; beloved, loving; to love, show kindness, mercy, pity, charity, affection; to remember with affection; to greet, hail. All of these dimensions sound great to the common ear.

However, coupled with the mind and thought of the Hawaiian, the word is transformed into a much higher level. The definition is the skeleton upon

Aloha — what direction?

which the flesh, blood and guts are hung, transforming a seemingly lifeless frame into a living reality.

When experiencing a situation similar to Kindy's, Nana Veary, in her new book *Change We Must*, told of her grandmother's response — "I was not feeding the man; I was entertaining the spirit of God within him."

Nana continues, "This practice of honoring the other was so much a part of the culture that it needed no name. Today we call it the 'aloha spirit,' but to the Hawaiians of old it was inherent and natural. They lived it. To feed a stranger passing by is pure aloha. Today we have to be taught it because we are so far removed from the Hawaiian culture. And we have given it a name."

Nana goes further, "The word is imbued with a great deal of power. I do not use the word casually. Aloha is a feeling, a recognition of the divine. It is not just a word of greeting. When you say 'aloha' to someone, you are conveying or bestowing this feeling."

There are those who believe the "aloha spirit" will someday engulf the world and help to create something that this planet has never seen, a world of acknowledgement, honor and respect between individuals, even between nations.

But let us not get too carried away with things yet. Yes, we are Hawaiian and the "aloha spirit" is a Hawaiian concept. Just because we are the descendants of those who were the source, it does not follow that each of us is an automatic heir. We will find, if we haven't realized it yet, that the "aloha spirit" has no preferred colors. Just because one is brown does not guarantee that one has it, or even a right to it.

In fact, if one looks around, a lot of non-brownies have this fine quality. Aloha becomes a part of one's attitude or spirit or both. Wherever it comes from, it dwells on the inside, and it can be taught, learned and felt. Many of our kupuna were good examples of its practice. We can learn from their example.

"Aloha" starts out as a conscious quality that must be identified, felt and acted upon. When we perfect ourselves as individuals, we can then perfect ourselves as a people. As part of our consciousness, it becomes part of our mana. When it becomes part of our unconsciousness, we become "aloha." This mechanism can become contagious. We can send it out to affect others in the world.

Sometimes OHA trustees are thrust into almost impossible situations which provide channels for the "aloha spirit" to manifest itself. There was an OHA community meeting scheduled on Lana'i a couple of months ago. Trustees Manu Kahaialii, Louis Hao and I decided, knowing that there were no available hotel rooms on the island, that we should go anyway.

Thinking that we could spend the night down at the beach if we had to, Louis Hao brought along a blanket and I took a sleeping bag. Manu Kahaialii brought just himself. But the aloha spirit came through. When Uncle Sol Kaopuiki heard of our plight, he made arrangements for us to spend the night. We expressed our thanks in the pule that was said before we retired and we blessed all those who were connected to the house we were temporarily gifted with. We accepted our benefactors' and Lanai's aloha, and hopefully, we left some of our own.

The question of the single definition for Hawaiians comes up again in January 1990. Each of us probably weighed its implications in last year's referendum and are again ready to cast the same vote. While those who oppose the issue have been very vocal, I expect that the 80 percent vote in favor of the issue will remain about constant. Most of the 20 percent who voted against the single definition last time did not consider the guarantees to the 50 percent Hawaiians, reserving to themselves the rights (such as to Hawaiian homesteads) for instance that they already had.

While most kupuna, I suspect, voted the way they did in hopes that their less than 50 percent grandchildren would be receiving benefits, some said, "I want my share now. I've been waiting a

continued on page 23

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Trustee's Views

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We must defend — No geothermal

By Moanikeala Akaka
Trustee, Hawai'i



In mid-October, over 300 (285 signed attendance list) concerned citizens from throughout our islands gathered at Pahoa High School and proceeded to Wao Kele O Puna Forest Reserve. They walked over three miles for Hawaiian religious ceremonies at the area where True Mid Pacific of Wyoming and Hawaiian Campbell Estate plan to put up the first of 200 geothermal wells. Also planned are as many as five power plants to generate as much as 500 megawatts of electricity. This energy would be cabled over to Maui, then to O'ahu to keep the empty high rise office buildings lit all night long. Several years ago we were told that we only need 25-30 megawatts of electricity for Hawai'i island. The Pele Defense Fund is to be congratulated for the successful gathering of young and old alike. Pua Kanahale, her haumana, and we Hawaiians intending to exercise our Native rights, plus non-native supporters crawled under the Campbell Estate gates to begin our three-mile walk through the ohia rainforest up to the proposed geothermal sites. Campbell's spokesman refused to allow a van full of our kupuna to be driven to the site, but they did not impede the march. Yet, the police drove their cars — what a

lack of consideration for our treasured kupuna, some walked through the forest with the rest of us anyway. Also present were three OHA Trustees: Frenchy DeSoto, Louis Hao, and I.

Wao Kele O Puna is the last lowland tropical rainforest in these Hawaiian Islands. It was set aside as a Natural Area Reserve to protect forever the rare Native Hawaiian plants, birds, and insects that inhabit the area. Ninety-five percent of the plants and animals living in this reserve are found nowhere else in the world. Last month I wrote my column about the rainforest in Brazil being destroyed. Well, we must first be concerned about protecting our Hawaiian rainforests, in our own homeland. Such sinful destruction perpetuated by Campbell Estate should not be allowed or tolerated, Hawaiian or not!

If you recall, more than several years ago I wrote in my trustee column about the 'ohi'a forests being cut down and desecrated by Campbell Estate at Kahauale'a, above Kalapana. At that time, I mentioned that Dr. Mueller Dombois, University of Hawaii professor of biology and world renowned expert on 'ohi'a forests, pointed out to Campbell Estate officials unique portions of that forest which "should never be destroyed." The next time he went to Kahauale'a those "kapu" trees, hundreds of years old and several hundred feet high, had been consumed by a machine and in seconds turned into woodchips to be burned to generate electricity to meet HELCO's contract with AmFac, an act of blatant corporate contempt. Campbell Estate finally stopped destroying that Kahauale'a forest after they cut down over 1,200 acres. After

that destruction of 'ohi'a forest had ended, Oswald Stender, Campbell's chief executive officer, told us that "we will never cut down another 'ohi'a tree." This statement was made at an OHA land committee meeting in the mid 1980s. However I see that Campbell Estate is at it again, only now cutting 'ohi'a rainforests at Wao Kele.

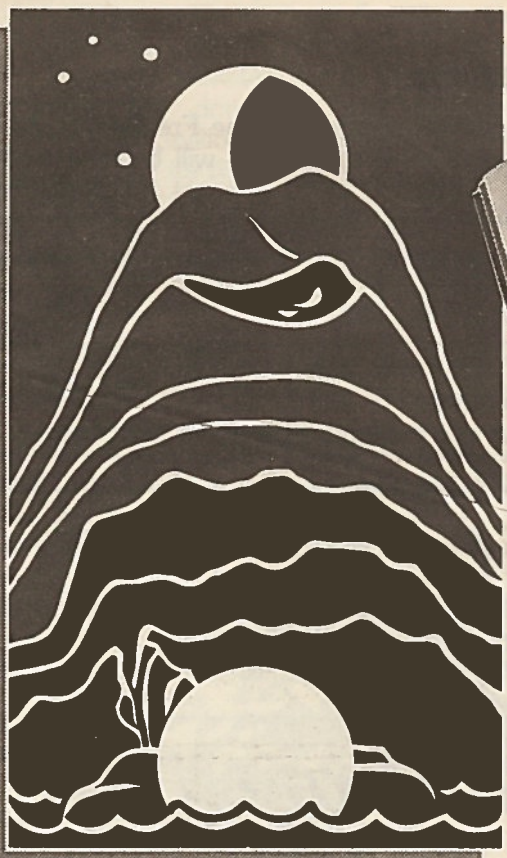
Ever since Campbell Estate received their permit for geothermal in Kahauale'a, they've had nothing but pilikia. Pele started her meanderings over much of Kahauale'a in January 1983 and continues until today. In 1985, I recall sharing with you through my column that 25,000 acres of Kahauale'a were being exchanged for 27,000 acres of ceded land (Wao Kele Reserve) by the state legislature without so much as a public hearing. OHA trustees have a fiduciary responsibility to protect the ceded land resources, yet OHA was not consulted or a part of this decision-making land exchange process. This is another example of the state government, legislature, and the Department of Land and Natural Resources mismanging our Hawaiian resources. And you ask me why we have to get out from under the clutches of the state and start managing our own resources as a self-determining sovereign entity. Mind you, this was an exchange of 27,000 acres of pristine Wao Kele 'aina that belongs not only to the Hawaiian people but to all residents of this state. We cannot afford the loss of our sacred, precious, unique Wao Kele Reserve rainforests, nor can we continue to allow the state to sanction such unfair land exchanges to the detriment of our rainforests and present and future generations. The incursion into these rare ecosystems by geothermal development will allow an onslaught of foreign, exotic species of vegetation and predators to destroy this pristine forest. Hydrogen sulfide poisoning which is a by-product of geothermal development causes acid rain which has decimated and polluted many forests and plant life. The five geothermal power plants and 200 wells proposed at Wao Kele may well destroy this precious forest forever!

It is ironic that Wao Kele was purposely set aside to protect the plants, birds and wildlife of that area, yet 27,000 acres are exchanged for 25,000 acres of Kahauale'a. At the time of the exchange, 6,000 acres of Kahauale'a had been overrun by Pele. By today, that has grown to 15,000 acres according to Pele Defense Fund literature. Of the remainder of that 'aina, 5,600 acres has been promised to Volcanoes National Park, as mentioned above, 1,200 acres have been ravaged for wood chips, and another 1,000 acres are unusable steep cliff land. This means we the people of this state are left with only 3,200 acres of forest land. This, while Campbell Estate received 27,000 acres of pristine Wao Kele which they now proceed to destroy for a profit in this geothermal madness.

This summer the county gave True Mid Pacific and Campbell Estate a permit to cut three acres for their access road into the forest so they could begin drilling operations. These developers grubbed eight acres, five more than permitted. They were halted only after we picketed the county building and had a talk with Mayor Akana. The developers were fined \$16,000 for their actions. The flagrant arrogance of these businessmen's behavior shows a "don't give a damn" attitude for the permit process — the same attitude Bio Power had when they woodchipped Kahauale'a for Campbell Estate.

All the while this was happening, a mediation process between developers and concerned community groups was supposed to be in progress. The state refused to participate, yet it is they that

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Trustee's Views

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Trustee Akaka

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have been trying to ram geothermal down our throats since the early 1980s. Mind you, this was going on while True Mid Pacific and Campbell illegally cut down five acres of our rainforest for access roads. While all this was proceeding, Pele Defense Fund was in court contesting the illegal land exchange and loss of our ceded lands. Native Hawaiian Legal Corporation, which receives most of its funding through OHA, has also been representing Kaolelo Ulaleo (whose mother is a Lum Ho) who lives in his ancestral home in Kalapana and who is also a part of this suit. They claim the land exchange was illegal and accuse DLNR of breach of trust in not looking out after Native Hawaiian interests. Ulaleo argues that he will no longer be able to gather in the forest of his ahupua'a or conduct religious or cultural ceremonies to his 'aumakua as he had done since childhood with his kupuna. OHA is joining this suit as amicus curiae, friend of the court.

The only geothermal well now in existence is being closed because of its polluting effects over at Pohoiki near Kapoho. For years, people living in that area have been complaining about rotten egg smell and respiratory problems which are by-products of geothermal development, as well as hydrogen sulfide poisoning. The well is supposed to be monitored, but a women living near the well that has a monitoring device on her property said, "No one has come to check it in over a year." A friend of mine who works for the county said his 'ohana is an instrument specialist who monitors the steam coming from the Pohoiki well. He relates that he is given orders to go up-wind away from the direction of the steam. In other words, he was instructed to not register the "air quality." He was directed to go away from where he would obtain a truthful reading. I was told this fellow jokingly laughed about it. This is how health and safety are being protected from a 202 megawatt geothermal well with this despicable track record. How can they ask us to permit further geothermal development, much less 500 megawatts? That well is finally being closed. It should never have been opened.

The 500 megawatt geothermal proposition will be utilized first to industrialize the Big Island with toxic sea-mining and a spaceport that will destroy the rural lifestyle of Ka'u. A major part of the proposed energy output will be cabled to Maui and O'ahu. Though the state says the cable will cost \$1.9 billion, the Northwest Economic Associates of Vancouver, Wash. did an "Economic

Analysis of the Kilauea Geothermal Development and Inter Island Cable Project" and they say that the cable to transport the geothermal will cost more than \$4 billion; the developers don't know for sure the technical feasibility of laying such a cable under treacherous Alenuihaha Channel. Taxpayers will likely be forced to pay for the cable and generator to back it up when it fails. Pirelli, the Italian company building the cable threw a million dollar party at the Democratic National Convention and according to The Washington Post, they also lobbied heavily and made significant contributions to key congressmen to get the seed-money from the feds for this cable project.

The Hawaii County Planning Commission recently gave Israeli-owned Ormat Company a permit to drill 25 megawatts of geothermal near Pohoiki, Leilani Estates. They will also take over the now existing polluting well area to be closed. A week after Ormat got their permits from the Planning Commission, HELCO, the electric company monopoly purchased half of Ormat. Weeks previous to the purchase I attended and testified at a HELCO electric rate hearing on a 16.9 percent increase for residential users. We pay the highest rates in the country in these islands and HELCO greedily tries to increase our rates almost 20 percent so that they can turn around and buy 50 percent of the Israeli-Nevada Ormat geothermal drilling company. As it is geothermal is to be sold at the same price as oil. So any way you

look at it, for the people of the Big Island, it's a "no win" situation.

The greed and exploitation at the expense of protecting Pele, our Hawaiian native rights, rainforests, and health and safety of the people of Puna is not to be tolerated any longer. The last weekend in October, five Puna residents, members of Puna Rainforest Action Group, were arrested in Wao Kele Reserve on behalf of the present and future generations. They were not Hawaiians, but fully Hawaiian at heart. This is only the beginning. It is unfortunate that acts of civil disobedience in the spirit of peace and aloha are the way we may have to go. When over 300 of us were at Wao Kele in mid-October, there were many of us that were prepared to get arrested. It was not necessary at that point. As with Gandhi and Martin Luther King, sometimes it is necessary to take that kind of stand for justice for our 'aina and people.

Now is the time to avert social unrest in Puna and Maui which also doesn't want this controversial and ill-advised geothermal project. Where is the voice of the tourist industry — first to profit from a clean Hawaiian environment, first to suffer when the environment turns toxic? Surely there must be someone responsible in that area. Their silence is deafening.

Malama pono. Ua mau ke ea o ka 'aina i ka pono.

'Ohana Reunions

Naone

The descendents of Peter Pahukalepa Naone, Sr., who was originally from Hilo, Hawaii, will hold their first family reunion from Friday, March 30, through April, at Kualoa Beach Park on O'ahu.

The family committee would like to invite the children, grandchildren and great-grandchildren, etc. of the following people: Peter Naihe Naone, George Kauhi Naone, Kuaiva Naone, Joseph Makalii Naone Sr., Annie Nihoa (Naone) Moses, Mary Manuahi (Naone) Naehu, Martha (Naone) Halemanu, and Mele Hoolale Naone.

Family members who would like more information by contact Sarah (Naone) Mahiai, P.O.

Box 728, Hau'ula, HI, 96717 or call 695-8530 on O'ahu.


Freeman

A general meeting of the Freeman and Sylva 'ohana of Waikapu, Maui, will be held Sunday, Dec. 3, starting at 10 a.m., at the Navy Public Works Center, Salt Lake Boulevard, Honolulu.

The gathering will be pot luck and genealogy is the theme. For information contact Gerri Freeman, 841-0539.

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Trustee's Views

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Trustee Ching

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long time. So after I get my share and after I am gone, then you can include my less than 50 percent grandchildren."

Sometimes even kupuna and makua have to be reminded that as keepers of the aloha spirit, they must share that aloha with their progeny and other 'ohana. It is possible that we get aloha only if we are willing to give aloha.

After experiencing the almost constant stream of OHA-bashing by our usually angry critics, I sometimes wonder what happened when the aloha spirit was passed out. While sincere dialogue in discussing diverse views should be encouraged, let us not forget, as Nana reminds us, that each of us should recognize the spirit of God in each other and treat each other accordingly. Should aloha be so easily displaced by egos?

When OHA's trustees made the decision to register Hawaiians worldwide (Operation 'Ohana) and when they went to the mainland to get input on the Blueprint, some said, "With all of the problems we have here, why go there to look for

more?"

We must remind ourselves that many of us went to the mainland to survive economically. Some went for adventure. Others went to be educated. Some were forced into labor by their King. The kanaka who were at Sutter's Fort when gold was discovered in California, or who tramped the western continent with the Hudson Bay Company, might not have been there by choice. Others have gone there because their health required it.

For whatever reason, there are Hawaiians on the continent, and they continue to be part of us. Some of them identify with their Hawaiian roots even more than some of us who have stayed. They are our brothers and sisters. They suffer from the same maladies that we do. They are us. The trustees decided for all of us that we are irrevocably united with each other by aloha.

We must put our sometimes unreasonably selfish and egotistic feelings behind us. Let us be real Hawaiians and continue to be the people who are the reservoir of, and disseminators of aloha. After taking care of our necessities, let us be generous and spread that aloha to the rest of the world. Then let the earth be consumed by it. Mahalo ke Akua! Aloha ke Akua!

Trivia: Name a common wood used for net floats and a wood used for net sinkers. Call Laura at 946-2642.

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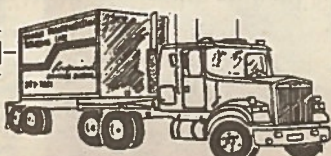
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The students and staff of Hale O Ho'oponopono reaffirm their unity of spirit against the dramatic backdrop of Honaunau and the City of Refuge. This alternative learning center is run cooperatively by Kamehameha Schools and Konawaena High School on the island of Hawai'i. Its academic program is enriched by special vocational education classes and Hawaiian culture activities. Hale O Ho'oponopono is just one of 50 community-based educational programs Kamehameha operates at 115 sites statewide. It's nice to be your neighbor.



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