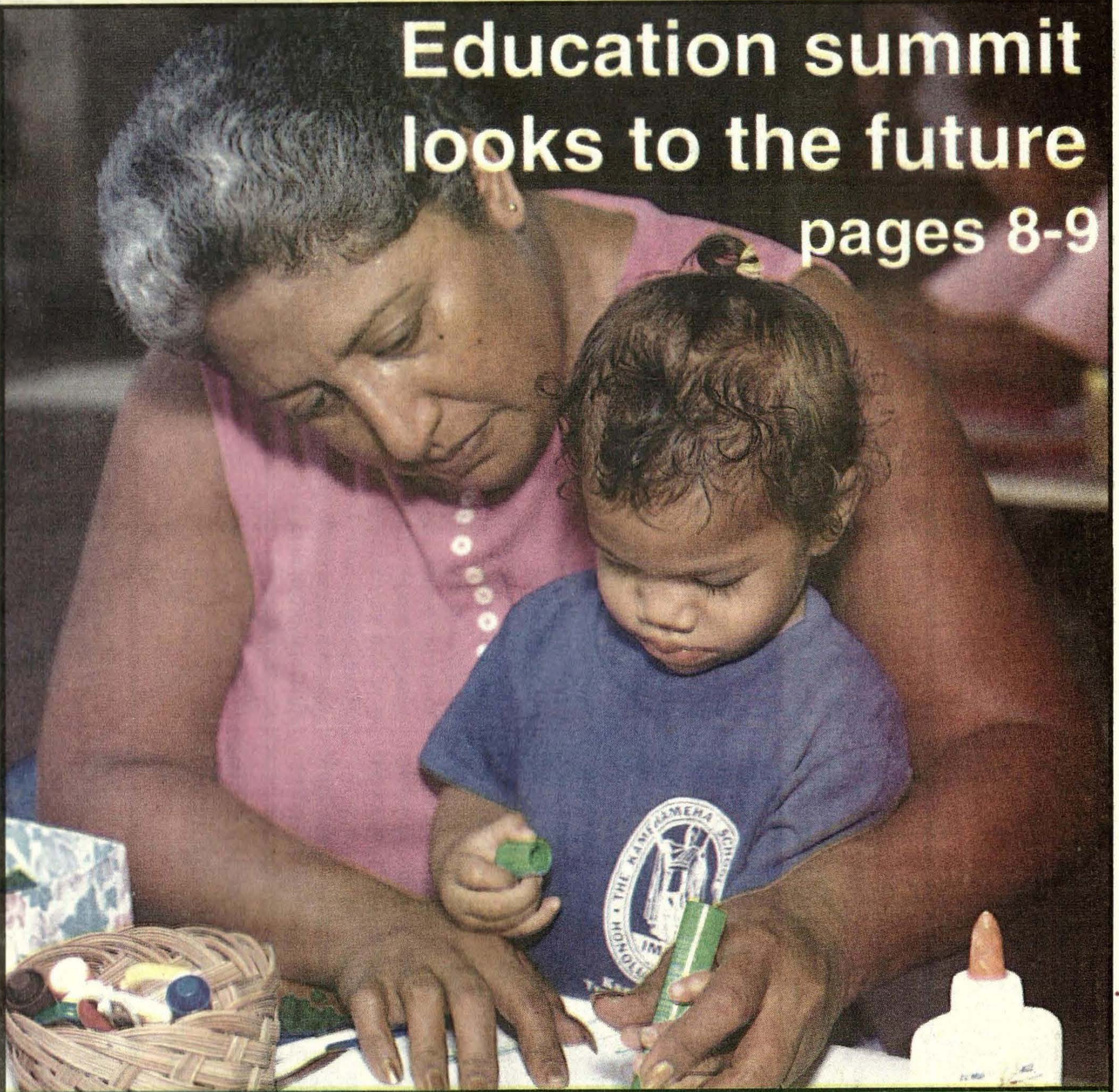




Education summit looks to the future pages 8-9



Hawaiian Sovereignty Advisory Commission to be formedpage 1
OHA to receive payment on past-due ceded land revenuespage 3
Developing a master plan for Hawaiian educationpages 8,9
Microenterprise: what's in it for you?pages 12-14

State passes landmark legislation for Hawaiians

One step closer to sovereignty

by Jeff Clark

It's taken 100 years but the process of returning Hawaiian self-determination has finally begun. In the final days of the 1993 session, the state Legislature reached a compromise on the two competing sovereignty bills and passed legislation establishing a Hawaiian Sovereignty Advisory Commission that would propose a process for bringing about Hawaiian sovereignty.

The commission will make proposals to next year's Legislature for a Hawaiian convention and three elections: a referendum on whether to convene a convention, election of delegates to the convention if the answer to the referendum is yes, and ratification of whatever document that convention produces.

The commission will review, and can revise, the referendum question proposed in the bill, "Shall a Hawaiian convention be convened to propose an organic document for the governance of a Hawaiian sovereign nation?" The referendum question will be asked of Hawaiian voters as part of the November 1994 general election. The commission will also make recommendations as to how delegates will be elected to the convention,

including candidate eligibility and district apportionment.

Right now the time frame for the convention remains open. The delegates will "convene in a man-

"We are pleased that the legislators remained committed to ensuring open and democratic participation for all Hawaiians, despite the many pressures they faced from groups having different agenda." — Clayton Hee, chairman, OHA board of trustees

ner and at a time recommended by the commission and enacted by the 1994 Legislature," the bill reads.

In addition, the commission, which will be assigned to the Office of State planning for administrative purposes, will conduct educational activities for Hawaiian

voters as well as a voter registration drive.

The governor must appoint 19 commissioners by Aug. 1. At

Hawaiian Affairs, Ka Lāhui Hawai'i, the State Council of Hawaiian Homestead Associations, and the Association of

Nominations sought for sovereignty advisory commission

The first step in nominating individuals to the Hawaiian Sovereignty Advisory Commission began last month with the mailing of solicitation letters to Hawaiian organizations. The commission will advise the state Legislature on holding a convention to determine an organic document for governance of a sovereign Hawaiian nation. Over 122 organizations were sent a letter asking for nominations by July 12, 1993. Gov. John Waihe'e will appoint at least 12 of the 19 of the commission members from the list of nominees by Aug. 1, 1993. Organizations who have not received a nomination packet are asked to call the Office of State Planning at 587-2844.

least 12 of the members will be nominated by Hawaiian organizations. That dozen must include nominees of the Office of

Hawaiian Civic Clubs. The commission must have at least one member representing each of the islands of O'ahu, Hawai'i, Maui,

continued on page 4

Legislature says OK to trustee compensation

by Patrick Johnston

For the first time since OHA's inception 13 years ago, trustees will be receiving a salary.

Senate Bill 1027, the result of a recommendation by the legislatively appointed OHA Trustee Compensation Advisory Commission, was passed into law by the 1993 Legislature.

On July 1, trustees will begin receiving an annual salary of \$32,000 and the chairman \$37,000, with half of the money coming from special funds and half from the state. Trustees will receive all regular state benefits except retirement. (Including retirement would have required changing a separate law).

A salary commission will be set up in 1997 to make future board salary recommendations.

An individual audit of each trustee suggested by the commission was replaced by a general audit of OHA every four years.

Explains Mary Aragon, legislative analyst for Senate Hawaiian Programs chair, Sen. Anthony Chang, "We researched what other trustees on the island had to do and found that they weren't subjected to an individual audit. ... We felt if they don't get audited, why should OHA trustees?"

Trustees will be asked to work

full time but, like elected state officials, will be allowed to have other work commitments

The issue of part-time and full-time work had divided the legislature. The original senate bill wanted the trustees to work full time with no other work commitments, the house wanted part-time.

"We were thinking of giving them compensation," says Tom Okamura, Hawaiian Affairs Committee chair, "but were going to treat it as a part-time salary similar to elected officials."

The Senate felt that making the wording full-time would be a more accurate reflection of how much time trustees put into the position.

Says Aragon, "Because OHA trustees do work full-time we decided to include that language. ... it shows that they are even more entitled to salaries than legislators who only have to work part time."

Up to now trustees have been paid \$100 per meeting plus per diem. There was general consensus that because trustee responsibilities have increased significantly since OHA's creation, they should be adequately compensated for the work they do.

Says OHA trustee Abraham Aiona, "The demands of

Hawaiians have increased. ... they have become more aware of what OHA is supporting and what it can do for them."

In 1983 the OHA trust was \$1.5 million. It is now over \$20 million. With the money OHA will receive in past due revenues from the state ceded land trust, the it will be over \$140 million.

Legislation for trustee salaries has been debated in the House and Senate since 1987 but the only significant change in trustee income resulted from a 1989 bill that increased compensation for attending meetings from \$50 to \$100.

In 1991 a study was done on alternative means of compensating trustees. The study gave impetus to the creation of the salary commission that eventually recommended compensation.

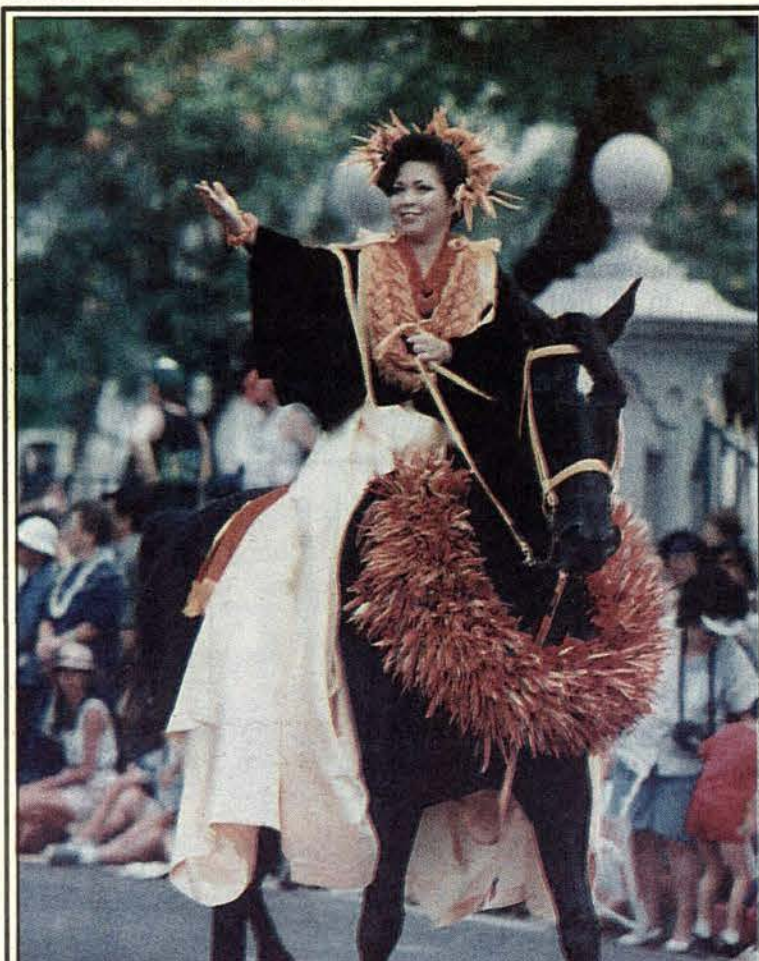
The salary commission, a legislatively appointed group headed by Fred Cachola, felt that the low compensation offered to trustees restricted the position to individuals with enough money to support themselves independently or to people willing to "endure severe financial hardship or even risk bankruptcy" to hold the position.

"If you want people, especially young people, to come and run you have to pay them," Aiona

says.

The commission also felt that native Hawaiians had many unmet needs and that the "piece-

meal" compensation was not enough for trustees to adequately attend to those needs.

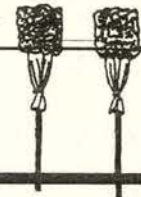


The Kamehameha Floral Parade wouldn't be complete without colorful pā'ū riders. For more on the parade and other holiday activities, see page 7 and the calendar on page 21.

OHA Board Business

Nā kuleana a ka Papa Kahu waiwai

by Ellen Blomquist
Public Information Officer



The regular business meeting of the Board of Trustees was held Wednesday, April 28 at OHA's board room. Chairman Clayton Hee opened the meeting at 10:05 a.m. and Vice-Chairman Abraham Aiona said the opening pule.

The first item was approval of the agenda. Hee requested that business from the Ad Hoc Committee on Entitlements be heard first since Norma Wong, Office of State Planning, was there to present the board with a Memorandum of Agreement (MOA) formalizing the \$111.8 million settlement on the past-due entitlements.

He also noted that the following items were to be taken off the agenda: the Thomas K. Kaulukukui Sr. graduate scholarship was referred to the Education and Culture Committee, the contract on land identification was withdrawn to be put out for bid, and plant rental for the office was withdrawn since it was to be handled in-house. The agenda was approved unanimously as amended.

The Board unanimously approved the MOA after Norma Wong's presentation. Wong was introduced by Hee who noted that "the state and OHA have spent many years clarifying the monies native Hawaiians are entitled to through Act 304 (legislation enacted in 1990 which defined ceded land and ceded land revenue). The memorandum of agreement presented today represents the end of the first phase of negotiations. There are issues outstanding that OHA asserts and OSP disagrees with. These will be discussed as we move to the next phase."

Wong opened by reviewing some of the history of the entitlements negotiation which occurred, she said, in several stages. In the first, OHA sued

the state for revenues due it. The courts decided there was insufficient language in the law to allow a judicial decision and that the matter had to be decided legislatively. Negotiations with the governor ensued and resulted in Act 304. Auditors for the state and OHA independently collected data on ceded land and ceded land revenue, as Wong put it, "parcel by parcel, state department by state department, program by program." Last year, 56 issues were resolved which led to an initial settlement of \$111.8 million, to be paid this year.

Act 304 stated that the settlement could be paid in cash, land or a combination of cash and land. OHA has elected to take the settlement in cash, but, as noted in the memorandum, retains first option to six parcels of land, including the Waikiki Yacht Club.

Wong noted that the memorandum excludes from the settlement the outstanding issues which remain to be discussed. She also took the opportunity to reiterate that this settlement and memorandum have nothing to do with reparations or other negotiations, but merely the constitutional provision that established revenue sharing for OHA and the state.

Trustees commended Wong for her professionalism and the good faith that inspired the negotiations prior to approving the MOA.

The minutes were then reviewed by the trustees. Trustee Rowena Akana requested that conversation in the last meeting regarding legal counsel's opinion on the reorganization of OHA be inserted in the minutes. Chairman Hee asked that the statement "a written opinion would be forthcoming" be inserted. He also told the board that the legal opinion from the board's attorney, Sherry Broder, confirmed that an administrative reorganization could be approved with a major-

ity vote, and said he would distribute copies of the opinion to all trustees. After correction, minutes were then approved unanimously as were the correspondence reports from the chairman and administrator.

The next item on the agenda was introduced by Trustee Aiona on behalf of the Budget, Finance & Policy committee, and seconded by Trustee Kamaki Kanahale. It appropriated \$8,000 from Ka Wai Ola advertising revenues for redesign of the OHA logo and \$8,000 from ad revenues for reprinting stationery, business cards, etc. Trustee A. Frenchy DeSoto stated the importance of including all trustees in the process. The appropriation passed, 8 to 1, Akana dissenting.

Also passed 8 to 1, Trustee Moani'ke'ala Akaka dissenting, was an appropriation for grants, subsidies, purchase of services, donations and emergencies. The proposal was to set aside \$1 million in special funds for FY94 and \$500,000 in the annual special fund draw down plus 15% of the interest income from the corpus of the trust to fund these items, with 60% of the funds set aside for grants, 30% for purchase of services and subsidies, 5% for donations and 5% for emergencies. When the item was introduced, Trustee Akaka

moved to amend the item to allocate 55% for grants and 10% for emergencies. It was seconded by Trustee Samuel Kealoha, Jr. The amendment was defeated. A subsequent amendment, changing FY94 to read FY93-94 to clarify the time period, was passed 7 to 2, Akaka and Kealoha dissenting.

Trustee Keale, as chair of the Planning, Economic Development & Housing committee, introduced the remaining items, seconded by Trustee Kanahale. A pool of candidates for the Native Hawaiian Revolving Loan Fund Board of Directors was approved by the board 8 to 1, Kealoha dissenting.

The board unanimously approved a partnership with the University of Wisconsin to apply for a grant from the National Institute of Mental Health to research mental health issues among Hawaiians residing in the state.

Hawai'i ranks 51st in the nation for mental health care, Trustee Akaka noted, and little has been done in mental health research, particularly among native Hawaiians. Dr. Hamilton McCubbin, a native Hawaiian, and the University of Wisconsin have received national recognition for their work in mental health and family issues. OHA's

NEXT ISSUE
JULY 1, 1993
NEWS, ARTICLES & LETTERS DEADLINE:
June 8
Deadlines are strictly observed.
For more information, call the editor at 586-3777.

Ka Wai Ola O OHA
711 Kapi'olani Blvd.
Suite 500
Honolulu, Hawai'i 96813
Phone (808) 586-3777 or
fax (808) 586-3799

ADVERTISING DEADLINE:
June 8
For advertising rates and information, contact Dave Chun at Innovation, 943-8599

role would be to help formulate culturally-sensitive research protocols, identify sampling groups and potential data collectors, help train data collectors, and provide some administrative oversight.

Several trustees spoke in favor of the partnership, calling it a rare opportunity to benefit the Hawaiian people. Trustee Kina'u Boyd Kamali'i requested clarification on the need for additional staff and resources; Trustee Keale noted that the grant, if received, would cover additional resources needed.

Prior to adjourning at noon, the trustees unanimously approved a resolution honoring the late John Dominis Holt, a leading Hawaiian author, historian and philanthropist.

Sovereignty economic symposiums in June

Two symposiums to study the economic impact of Hawaiian sovereignty have been scheduled this month, on Sat., June 5 and Sat., June 26.

The symposiums will examine the economic ramifications of models of Hawaiian nationhood ranging from "nation within a nation" to complete independence. Invited participants include various Hawaiian sovereignty organizations, state and federal legislators, state officials, economists, industry and labor heads, university specialists, and Hawaiian culture experts.

The public is invited to attend, but pre-registration is required.

June 5—Symposium at UH-Mānoa law school,

8:30-4 p.m. Co-chairs are Hayden Burgess and Kioni Dudley. Fee is \$20 and includes lunch. To pre-register call 396-4160.

June 26—Symposium at the Kamehameha Schools Ke'elikolani Auditorium (upper campus) from 8:30 to 4 p.m. The symposium is sponsored by the Sovereignty Advisory Council (SAC), Bruss Keppeler, chair and Keoni Agard, vice-chair.

For information on symposium fee and to register call 538-6677 or 524-7030.

A second symposium is being planned by SAC in September to continue the discussion on economic impacts of sovereignty.

BOT meetings on cable TV

Videotaped coverage of the monthly meetings of the OHA Board of Trustees is shown throughout the state in areas with a public access cable channel.

On O'ahu, BOT meetings are shown at 10 p.m. on Oceanic Cablevision channel 22 every Monday.

Subscribers to Jones Spacelink on the Big Island can see the meetings every Wednesday at noon on channel 35. The meetings are also aired at 8 p.m. on Fridays on channel 2.



KA WAI
OLA
O OHA

"The Living Water of OHA"

Published monthly by the Office of Hawaiian Affairs, 711 Kapi'olani Boulevard, 5th floor, Honolulu, Hawai'i 96813. Telephone 586-3777. Fax 586-3799. Circulation is 55,000 copies, 48,000 of which are mail distribution and 7,000 are distributed through island offices, state and county offices, private and community agencies and target groups and individuals. Ka Wai Ola O OHA is printed by Hawaii Hochi, Ltd. Advertising in Ka Wai Ola O OHA does not constitute an endorsement of products or individuals by the Office of Hawaiian Affairs.
© 1993 Office of Hawaiian Affairs. All rights reserved.

OHA BOARD OF TRUSTEES

Clayton Hee

Chairman & Trustee, O'ahu

Abraham Aiona
Vice-Chair & Trustee, Maui
Moanike'ala Akaka
Trustee, Hawai'i
Rowena Akana
Trustee-At-Large
A. Frenchy DeSoto
Trustee-At-Large

Kina'u Boyd Kamali'i
Trustee-At-Large
Kamaki A. Kanahale III
Trustee-At-Large
Moses K. Keale, Sr.
Trustee, Kaua'i & Ni'ihau
Samuel L. Kealoha, Jr.
Trustee, Moloka'i & Lāna'i

Richard K. Paglinawan

Administrator

Jerry A. Walker

Deputy Administrator

Ellen Blomquist

Executive Editor

Deborah Lee Ward

Editor

Jeff Clark, Assistant Editor

Patrick Johnston, Assistant Editor

"Back rent" from 1980-1991

OHA to receive payment of ceded land revenues

The Office of Hawaiian Affairs expects to receive payment by July 1, 1993 from the state for OHA's 20 percent share of revenues generated by the ceded land trust between June 16, 1980 and June 30, 1991.

On April 16 Gov. John Waihee signed into law House Bill 2006 (Act 35), which appropriates \$136.5 million in general obligation bonds to fund the state's obligation to pay the Office of Hawaiian Affairs for its share of past-due revenues from ceded lands. The administration-backed measure was passed by the regular session of the 17th Hawai'i legislature. The \$136.5 million is intended to the negotiated settlement of most issues related to the OHA entitlement, plus interest owed.

State ceded land revenue comes from the use and or disposition of public trust lands that includes rents, leases and licenses for the

use of trust lands, minerals and runway landing fees.

The Senate committee on Ways and Means recommended passage of this act as "a fiscally prudent method of meeting the state's obligation to the Office of Hawaiian Affairs" in a time of limited state budgetary resources. It allows the state to pay OHA and to avoid further accumulation of interest on the unpaid balance.

At its regular business meeting on April 28, the OHA Board of Trustees unanimously approved a memorandum of agreement with the state that formalized last year's \$111.8 million agreement on revenues owed by the state to OHA. OHA has asserted that it is owed additional monies, but the Office of State Planning has not agreed to payment. Issues OHA considers still outstanding may be resolved in further discussions with the state. (See article, page 2 of this issue)



OHA Trustees received the first \$5 million down payment from the Office of State Planning April 30 as part of the state's forthcoming payment to OHA of past-due ceded lands revenues. OHA chair Clayton Hee, left, on behalf of the board, accepted the check from Norma Wong of OSP, along with Trustees Kanahele, Akaka, Keale and Aiona.

Loan fund helps entrepreneurs get started and expand

The Native Hawaiian Revolving Loan Fund provides loans to native Hawaiians wanting to start a new business or to expand an existing one. Its primary purpose is to expand the entrepreneurial opportunities of Hawaiians who are unable to secure conventional financing through traditional lending sources. The growth of new and existing Hawaiian-owned businesses creates a visible Hawaiian economic sector throughout the state.

The loan fund is a federal demonstration program, supported by the Administration for Native Americans (ANA) and administered by the Office of Hawaiian Affairs, Economic Development Division. The program was originally a five year demonstration project (1987-1992), with just under \$3 million funded by ANA. Repayments and interest on loans provide additional loan capital, making it possible for loans to continue to be made. As of September, 1992, the Native Hawaiian Revolving Loan Fund had made 99 loans, totaling \$3,593,897.

In October, 1992, the Native Hawaiian Revolving Loan Fund was reauthorized for three more years, ending in 1995. The first year is funded at \$1 million per year from ANA and \$1 million in matching funds from the Trustees of the Office of Hawaiian Affairs.

However, current demand for loans now totals \$42 million. Loan fund manager Ken Sato says "It's proven that there is a need for this kind of program. Hawaiians comprise 20 percent

of the population, but only four percent of all business ownership in Hawai'i. That's a great disparity." Sato notes that while the loan fund has experienced a delinquency rate that is somewhat higher than the commercial loan average, this is to be expected in this type of loan fund program, where businesses are more high risk to start, and meanwhile feeling the effects of the current national recession.

The NHRLF also provides free or low cost management and technical assistance through direct staff support and/or through consultants contracted by OHA. Loan fund staff consist of Sato, loan officers John Serrano, Adrian Lau and Richard Yanagawa, and secretary Lisa Rodrigues.

Basic loan information:

- Maximum loan amount is \$100,000.
 - Maximum term is five years.
 - Interest rate is 2 percent below the 6-month Treasury bill effective the date of loan approval, and fixed for the term of the loan.
 - Loan can be used for working capital and equipment
 - Loan cannot be used for purchase of real estate and/or building construction.
- How to apply:
- Fill out pre-application (questionnaire).
 - Send in pre-application with a copy of birth certificate
 - Provide requested documentation, e.g. income tax returns, personal financial statements, business financial statements, resume.
 - Provide a business plan detailing intended operation or expansion, and projected earnings and

expenses.

A decision on the loan will be made 60 to 90 days after submission of required documents. The loans cannot be processed without the requested paperwork.

Steps in the review process:

- A review by the loan officer, who will refer viable proposals to the Loan Review Committee, a volunteer group of financial experts, if applicant is eligible and all requested documentation has been provided.
- The Loan Review Committee will recommend the loan to the Loan Fund Advisory Board if they agree the proposal has merit. The advisory board, a group of business and professional experts, gives final approval.
- The loan officer then documents the loan, including insurance requirements, loan security if

applicable, permit and licensure, and other documentation that might be required by law. The loan is then closed.

Eligibility:

To be eligible for an NHRLF loan, an applicant must:

- Be native Hawaiian. Although there are no blood quantum restrictions, documentation (birth certificate and some form of picture identification) is required.
- Be starting or expanding a business that is 100% Hawaiian-owned.
- Have a good credit record.
- Have been denied a loan by two traditional lending institutions.
- Not have any immediate family employed by the Office of Hawaiian Affairs.

For information on the Native Hawaiian Revolving Loan Fund, call:

Loan fund board member wins SBA national award

Robert Masao Fujii, vice president with Bank of Hawai'i, has won the national title of minority small business advocate of the year for his volunteer and professional advocacy work on behalf of minority entrepreneurs and small business owners.

Fujii, who is an energetic member of the Office of Hawaiian Affairs Native Hawaiian Revolving Loan Fund board of directors, recently went to Washington, D.C. to receive his award from President Clinton. The OHA Revolving Loan Fund provides business loans to qualified native Hawaiian applicants seeking to establish a new busi-

ness or expand an existing one.

Fujii is also involved with work of the Kalihi-Palama Immigrant Services Center, Small Business Development Center, Pacific Business Center, Chaminade University and other organizations. He has received many awards, including awards from the Small Business Administration for financial services and market development. He is chair of the State of Hawai'i's Strategic Development Corporation and is an active member of the Chamber of Commerce's small business council.



Receiving his minority small business advocate award, Bob Fujii (center) is congratulated by Sam Slom of Small Business Hawai'i (right) and Andrew Poepoe, of the Small Business Administration.

Hawaiians share mana'o on religious freedom act

by Jeff Clark

In part to acknowledge its inclusion of Hawaiians, the title of the American Indian Religious Freedom Act (AIRFA) is being changed to the Native American Free Exercise of Religion Act, according to U.S. Sen. Daniel Inouye.

Inouye made that statement during a hearing on amendments to the act held May 8 in Honolulu by the Senate Committee on Indian Affairs, which he chairs.

The act protects "the inherent right of any Native American (including native Hawaiians) to believe, express and exercise his or her traditional religion, including ... access to any Native American religious site, use and possession of sacred objects, and the freedom to worship through ceremonies and traditional rites." The draft amendments authorize legal action for the violation of rights protected under the act, require federal agencies to consult and negotiate with native organizations when projects threaten religious sites, and emphasize native prison inmates' rights to worship. For a detailed look at the act and the proposed amendments, see last month's issue of Ka Wai Ola O OHA.

The hearing gave the committee a chance to receive testimony favoring the amendments by a variety of Hawaiian organizations and traditional Hawaiian religious practitioners, including representatives of OHA, the

Temple of Lono, Hui Mālama I Nā Kūpuna 'O Hawai'i Nei, the Hou Hawaiians, Ka Lāhui Hawai'i, the Pele Defense Fund, the Native Hawaiian Historic Preservation Council, and the Protect Kaho'olawe 'Ohana.

Kumu hula and spiritual teacher Frank Kawaikapuokalani Hewitt opened the hearing with a chant, and emphasized Hawaiians' responsibility to perpetuate their traditions. "Bishop Museum serves as the foundation of Hawai'i's past. What I want to say today is that it doesn't end there, that we are all living exponents of Hawai'i today."

Kahuna lā'au lapa'au (traditional herbal healer) Papa Henry Auwae, saying some of his mo'opuna and students are non-Hawaiian, asked whether the law will protect only Hawaiians. Inouye said the act is for all Americans because America's founding fathers wanted to protect the freedom to worship, and the bill's purpose is "to put life into what our founding fathers felt was absolutely essential."

The bill was drafted by Native Americans for Native Americans, but will benefit all, he said.

Auwae, who said he has been arrested and charged with trespassing on state land and told he needed permission to gather herbs he has been gathering for decades, said, "All the medicine on earth is put there by god. It is not man's and it is to be shared." He told the senator, "I hope and pray that you can help open up lands that the state and federal governments control" so Hawaiians can continue to gather plants and materials for medicine and worship. Inouye read Auwae

the part of the bill ensuring access, and told him that as long as national security is not at risk, access will be assured.

OHA trustee Kīna'u Boyd Kamali'i urged that there be more flexibility regarding access, however.

"There is a potential and harmful limitation on such access if it rests too heavily on a national security determination. Unlike other states, (in Hawai'i) virtually all federal lands are either in national parks or (under) military jurisdiction. We have existing agreements for access which acknowledge security considerations, but still allow for access. As written (in the act), such determinations seem blanket in nature, rather than flexible."

Kamali'i said it should be made clear that lands affected by the bill include all ceded lands, regardless of whether they fall under federal, state or county jurisdiction. She added that OHA should be specifically named in the measure, as it is in the federal Native American Graves Protection Act and the National Historic Preservation Act.

Protect Kaho'olawe 'Ohana leader Dr. Noa Emmett Aluli suggested that the bill's definition of "land" and "lands," which mentions "water and waterways occupying, adjacent to or running

through the land," be expanded to include "offshore ocean waters, from the shoreline out to at least three miles or to where the fishing ko'a (grounds) are located."

Aluli said the National Ocean

... be reviewed for their impact upon Hawaiian sites and religious belief, customs, and practices."

Lydia Namahana Maioho, chairperson of OHA's Native Hawaiian Historic Preservation

Council, supported the bill and underscored its importance by saying, "The spirit is broken each time harm comes to one of our sacred places."

Ka Lāhui Hawai'i Kia'āina (governor) Mililani Trask spoke in favor of the bill but suggested amendments. The definition of "Native American practitioner" should

be expanded beyond its designation of native Hawaiians who are caretakers of sites to include native Hawaiians who participate in native Hawaiian religion, ritual or ceremony, she said. Also, governmental agencies preparing to undertake a project should be required to publish notice of their plans in a newspaper for two consecutive weeks in advance.

Finally, Trask said, the bill anticipates that a federal agency will know about significant sites before they begin work, but it should also specify that a project be halted in the event of the accidental uncovering of a previously undiscovered religious site. "With these added changes, we believe the AIRFA amendments will provide adequate protection for native rights to worship and the protection of native sacred sites," she said.



From left: Mililani Trask (Ka Lāhui), Emmett Aluli (Protect Kaho'olawe 'Ohana), Palikapu Dedman (Pele Defense Fund), Frank Palani Nobriga (Temple of Lono), Punahele Lerma (Hui Mālama I Nā Kūpuna 'O Hawai'i Nei).

"The spirit is broken each time harm comes to one of our sacred places." – Lydia Namahana Maioho, chairperson, Native Hawaiian Historic Preservation Council

Sovereignty

continued from page 1

Kaua'i and Ni'ihau, and Moloka'i and Lāna'i.

Commissioners who want to be delegates to the convention cannot take part in deciding apportionment. The commissioners won't be paid but will be compensated for travel and other expenses.

The governor can convene an interagency task force to support the needs of the commission, and the commission can also establish a kūpuna council to provide advice and support.

Funding for the bill, \$420,000, is matched general and special funds from the OHA 5(f) ceded land trust.

Clayton Hee, chairman of OHA's Board of Trustees, said, "We are pleased that the legisla-

tors remained committed to ensuring open and democratic participation for all Hawaiians, despite the many pressures they faced from groups having different agenda."

Said Kīna'u Boyd Kamali'i, chair of OHA's Land and Sovereignty Committee, "Although the legislation ... differs substantially from the bill we first introduced, we feel it is a tremendous step forward toward self-determination for the Hawaiian people. It is especially gratifying to have this legislation come up in 1993, the centennial of the illegal overthrow of the Hawaiian nation. It begins to answer to the call for justice our people voiced in January."

The bill went to a floor vote

May 3, the last day of the session. During the previous week, legislators attempted to mesh bills supported by OHA and Ka Lāhui Hawai'i in conference committee.

"We feel it is a tremendous step forward toward self-determination for the Hawaiian people. ... It begins to answer to the call for justice our people voiced in January."

Kīna'u Kamali'i

OHA government affairs officer Donald Scott Bowman III said, "For Hawaiians, this was probably the most important legislative session ever held. Passage of the bill puts into motion the first steps toward the creation of a Hawaiian nation. But next year's session will be even more important."

"The Legislature is not going to solve any of the problems facing Hawaiians today. They're willing to take steps to implement the desires of the Hawaiian people, but they're not going to step in and make the decisions for Hawaiians – the Hawaiians have to make the decisions themselves. By 10 a.m. Wednesday, January 19, 1994 (the session's official

start), we'd better have our act together and be ready to roll. We need to provide a united front."

Mililani Trask, Ka Lāhui Hawai'i kia'āina (governor), was less enthusiastic. During a joint House and Senate hearing, held April 25, she called for both bills to be killed. "Ka Lāhui Hawai'i will not accept a state-controlled process, a state-dictated process, a state-created nation with no land," she said, adding that the native Hawaiians have to be allowed to define the process as much as possible. Ka Lāhui Hawai'i introduced SB 1028, also known as the Loa'a Ka Pono bill, and the final compromise includes many key features of this bill.

For breaches of DHHL trust

Legislature grants extension for homestead claims

by Deborah L. Ward

A two-year extension granted by the Legislature will allow native Hawaiians until Aug. 31, 1995 to file claims as individuals for active damages or out-of-pocket losses through breaches of the Hawaiian Home Lands trust from 1959 to 1988.

In March and April this year more than 600 people attended public workshops held statewide by the Hawaiian Homelands Trust Claims Office to explain the claims process, how the office and review panel operate, and to help the community file claims. Claims Office executive director, attorney Melody K. MacKenzie says that many questions came from homestead applicants seeking to know their status on the waiting list, and others who felt DHHL was not answering their questions.

MacKenzie said that 80 percent of claims received by the claims office involve individuals still on the waiting list after an average of 10 to 15 years, however the earliest claim so far dates back to 1959. The panel's policy is to

encourage everyone to file a claim if they think there was a breach of trust, even if they don't have all the evidence right now.

Once a claim is received, the Hawaiian Claims Office staff first determines whether it falls within the legal guidelines:

- the claim must be for actual damages or direct, monetary out-of-pocket loss suffered as a result of breach of trust;
- the breach of trust must have occurred between Aug. 21, 1959 and June 30, 1988;
- the damage must have been caused by an act or omission of an employee of the state in the management and disposition of trust resources under the Hawaiian Homes Commission Act.

The Claims Office will then investigate each qualified case, to establish the facts by gathering documents and evidence, interviewing witnesses and researching the law to show whether a breach of trust did occur. Once investigation has been completed, the case will

then be heard, much as in a court, by a hearings officer, before it goes to the Claims Review Panel for review and decision-making.

The panel's decision will be sent to the state Legislature, with either a recommendation for compensation or corrective action that a claimant may, at any time, accept or reject. Claimants may bring in their own attorney at any time, or represent themselves. In certain cases, the claims office may provide legal assistance to claimants who cannot afford an attorney.

If a claimant does not accept the Legislature's finding, the individual still has the right to file a suit in court. If the claimant does accept the Legislature's recommendation, it is up to the panel's staff to assure receipt of compensation or that corrective action is taken.

To date almost 100 claims have been accepted by the Hawaiian Home Lands Trust Individual Claims Review Panel, which was created by Act 323 of the 1991 state Legislature to

Follow-up information workshops by the Hawaiian Claims Office will be held this month on Kaua'i, Maui and O'ahu:

- June 15, 6- 8:30 p.m. at the Lihu'e Neighborhood Center, 3353 Eono St.
- June 17, 6-8:30 p.m. at Wai'anae District Park multipurpose building, 85-601 Farrington Highway
- June 22, 6-8:30 p.m. at the Lahaina Neighborhood Center, 1840 Honoapi'ilani Highway.

receive and review these individual claims. The five-member panel, chaired by attorney Peter Liholiho Trask, is supported by staff of the Hawaiian Home Lands Trust Claims Office, located at 828 Fort St. Mall, Suite 600, P.O. Box 641, Honolulu, Hawai'i 96809. Its phone number is (808) 586-2826.

Members of the Claims Review Panel, in addition to Trask, are Alexander A.S. Ahuna, of Maui, Monsignor Charles A. Kekumano, of Honolulu, Marie A. McDonald (the panel's only homesteader), of Kamuela, and

Warren C.R. Perry, Esq. of Lāwa'i, Kaua'i.

The claims office is administratively assigned under the Department of Commerce and Consumer Affairs, due to its investigative responsibilities. It is not part of the Department of Hawaiian Home Lands, despite its similar-sounding name, nor is it a part of OHA. Its sole purpose is to help homesteaders and homestead applicants to understand, and to assist them to file breach of trust claims under the law, for review by the Claims Review Panel.

The HERITAGE Series

Bank of Hawaii is happy to sponsor the Heritage Series, an exploration of the rich cultural heritage of Hawaii and its people.

You won't want to miss these exciting programs which include such topics as volcanoes, the taro industry, Hawaiian family aumakua, the popular beach boys of the old Moana Hotel and early Radio Days in Hawaii.

Tune in to the Heritage Series at 12:30 p.m. on the last Sunday of every month. Just turn your dial to KCCN 1420 AM. If you miss Sunday's program, no problem. It will be rebroadcast on Wednesday evening, 7:00 p.m., 10 days after the original broadcast.

We sincerely hope you like these programs. Aloha.

h
Bank of Hawaii
HAWAII'S BANK
MEMBER FDIC



Book review

"Nēnē," the native goose, still needs protection

"Nēnē," a new book by Marion Coste, is a good way to introduce upper-elementary and intermediate school-age children to the life of the Hawaiian goose, and the concept of an endangered animal. The nēnē is Hawai'i's state bird. This educational book and its environmental protection message are dedicated "to the children of Hawaii, who hold the future of the islands in their hands and hearts."

Warmly illustrated with watercolor drawings by Cissy Gray, "Nēnē" is divided in two sections.

The first part describes the life cycle of a nēnē family soon after the autumn birth of chicks, their environment amid the lava fields, their diet of berries and grasses, their daily life, and the dangers they face from predators as the young chicks grow to maturity. It also explains, simply, how life changed for the nēnē when humans came to the Hawaiian islands. The author explains how the nēnē, having evolved in a land where the only predators

were native hawks and owls, were easy prey for humans, mon-gooses and other animals that liked to eat the nēnē eggs and goslings. Changes to the land wiped out their nesting and feeding grounds. Soon there were very few nēnē left. Protecting the nēnē has helped them regain their numbers, though they are still considered endangered.

The second half of the book is devoted to factual information about the nēnē—its appearance, habitat, food, nesting and breeding habits, care for its young, self-defense, adaptation from the Canada goose, population and the status of a nēnē restoration program in Hawai'i. A glossary explains Hawaiian, botanical, and scientific terms such as adaptation, habitat and incubation.

"Nēnē" is published by University of Hawai'i Press in hardback edition, price: \$9.95, and is available at local bookstores, or by mail order through the Press at 2840 Kolowalu St, Honolulu, Hawai'i 96822. Phone (808) 956-8697.

Bishop Museum presents lecture series

Linking traditions with modern lives

The Bishop Museum presents "I ke Kahi, I ke Kahi - All is One, One is All," a lecture series featuring young Hawaiians who are living their culture. The program focuses on how a renewed commitment to Hawaiian cultural heritage can promote balance

between people and the natural world.

Wed. June 9 - Spiritual Healing: Teachers and counselors discuss using Hawaiian traditions to build self-esteem and promote healing.

Wed. June 17 - Chant, Hula

and Mo'olelo: John Kaimikaua shares the Moloka'i traditions illustrating the relationships between humans and nature. In his unique and informative style, Kaimikaua presents chant, hula and mo'olelo (storytelling) and shares his rich interpretations. Location: Atherton Hallau.

Wed. June 23 - Mālama 'Āina: A panel of young Hawaiians from each island will present today's environmental solutions based on yesterday's traditions. Sol Kaho'ohalahala and his daughter Ha'aeo will speak about their experience replanting a native forest on Lāna'i and the plan to restore the ancient village of Kaunolū. Colette Machado will discuss the development of a local market for native products on Moloka'i and a cooperative exchange with other native peoples; her daughter Malia Akutagawa will tell of her commitment to studying environmen-

tal law.

The Dukelow family will discuss the need to protect streams and water rights and their experience in returning to Kahakuloa, Maui to reopen lo'i. Hannah Springer will focus on the Kona ahupua'a system and the need for designing new communities based on this traditional land management system. LaFrance Kapaka Arboleda will discuss

educational programs in the natural environment as well as rebuilding Kaua'i's community after 'Iniki. Hiko'ula Hanapi will focus on environmental education and efforts to re-establish native plant species. Location: Hawaiian Hall.

All programs will be held from 7 - 9 p.m. at the Museum. Admission is free.

Holy Eucharist now in Hawaiian

An updated version of the Episcopal Church's "traditional" and "contemporary" Holy Eucharist services has been published by the Church's Commission on Hawaiian Ministry. The Hawaiian translation was done by Prof. Alberta Pualani Hopkins, instructor of Hawaiian language at University of Hawai'i-Mānoa. It has the English translation on the left side and the Hawaiian on the right.

Copies may be purchased for \$12 from members of the commission or at the Queen Emma book room on the grounds of St. Andrew's Cathedral in Honolulu. The first translation of these services was done by King Kamehameha IV in 1862.

This year's King Kamehameha Commemoration is 121st

This year marks the 121st anniversary of the King Kamehameha holiday, the only holiday in the U.S. honoring a monarch. It was established by King Kamehameha V on Dec. 22, 1871 to honor his grandfather, the unifier of the Hawaiian Kingdom, King Kamehameha the Great.

"Ho'omaka Hou (A New Beginning)" is the statewide theme for the 1993 King Kamehameha Celebration. It is a call for self-determination, self-governance, and the restoration of rights by the indigenous people of these islands - the Hawaiians.

Flower lei, some 26 feet long, will be sewn and draped on the King Kamehameha statue on King Street downtown during decoration ceremonies beginning at 4:30 p.m. on Friday, June 11. Individuals and organizations are invited to bring plumeria lei or loose plumerias to the statue between 8 a.m. and 2 p.m. Anyone wishing to help string lei is welcome.

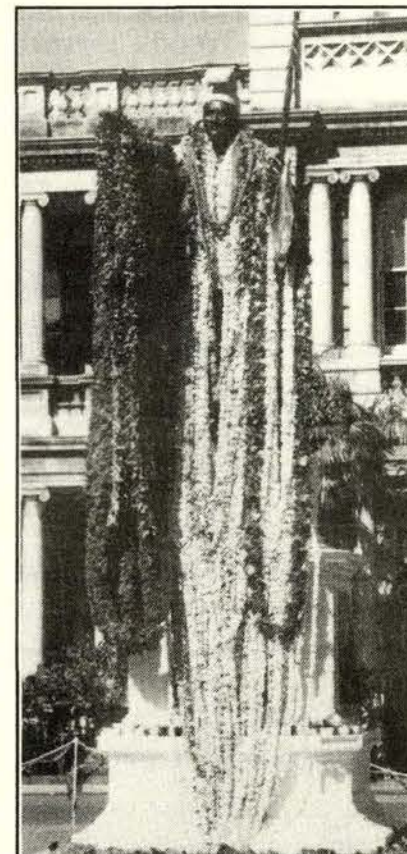
Monsignor Charles Kekumano, chairman of the board of Lili'uokalani Trust, will serve as the grand marshal for the 77th Annual King Kamehameha Celebration Floral Parade on

June 12. Gerald Keaniniokalani Mendiola will portray Kamehameha the Great atop a floral float created by the Prince Kūhiō Hawaiian Civic Club, and Dedra "Dee" Lehua Rego Balfour will reign as the Pā'ū Queen. The parade starts at the intersection of King and Richards Streets and will reach Queen Kapi'olani Park via Punchbowl Street, Ala Moana Boulevard, Kalākaua Avenue and Monsarrat Avenue.

After the parade, Hawaiian artists and crafters will demonstrate and display their handiwork in the park. Entertainment will be presented at the bandstand, and the parade awards presentation will be made at 2:30 p.m.

The 20th Annual King Kamehameha Hula Competition will be held June 25-26 at the Neal S. Blaisdell Center. Twenty-four hālau and nine chanters from Hawai'i, California and Japan will

compete. Groups will compete in kahiko and 'auana and individuals will compete in a special chant division. The Makaha Sons of Ni'ihau will be honored for their contribution to Hawaiian culture through music. All dances in the 'auana division will be performed to their songs, and the group will give a short concert.



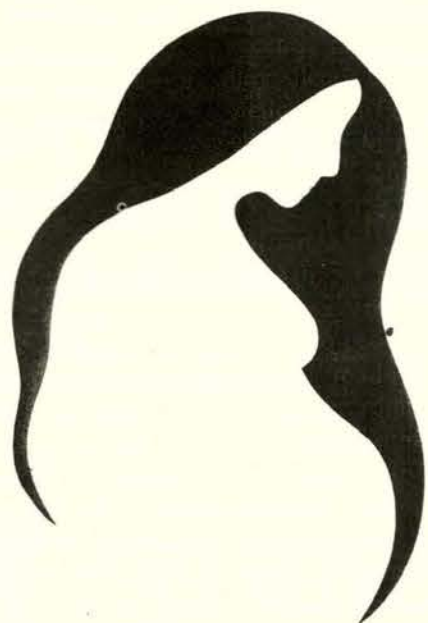
PREGNANT/HAPAI?

GET FREE GIFTS

For getting *early* and *regular* medical care during pregnancy.

Available at:

- Oahu
Honolulu, Kahuku, Kalihi, Wahiawa, Waimanalo
- Big Island
Hilo & Kona
- Kauai
Lihue & Waimea
- Maui
Wailuku
- Molokai
Kaunakakai



Gifts Include:

- Pregnancy calendar and appointment magnet
- Fanny Pack
- Maternity T-Shirt
- Tote Bag
- Insulated Lunch Bag
- Water Bottle
- Hair Brush
- Bus Passes
- Gas Gift Certificates
- Receive a free gift at each appointment!

If you think you're pregnant, get medical care today! Call your doctor, clinic, or MothersCare Phoneline.

MothersCare
For Tomorrow's Children

Oahu 973-3020 / Neighbor Islands 1-800-772-3020

Educators meet for Native Hawaiian Education Summit

by Jeff Clark

Hawaiians should decide what Hawaiians are taught; Hawaiians should do the teaching; and the Hawaiian educational experience should reflect the Hawaiian culture.

These ideas were championed the weekend of April 24-25 when more than 200 Hawaiian educators convened at Kamehameha Schools for the Native Hawaiian Education Summit. The purpose of the summit, organized by the U.S. Senate Select Committee on Indian Affairs, was to get an overview of Hawaiian education and to identify goals and policies that could be used to draft amendments to the Native Hawaiian Education Act (NHEA).

The NHEA is actually Title IV of the federal Augustus F. Hawkins-Robert T. Stafford Elementary and Second School Improvement Act, which is coming up for reauthorization this year. The Committee on Indian Affairs staff will write a report on

the summit and present it to Congress and the president.

"We've never set a master plan for educating the Hawaiian people," U.S. Sen. Daniel Inouye told Ka Wai Ola. "I have to be able to tell my colleagues native Hawaiians have a program, they have goals, this is what they want to do, to work with the infrastructure. Right now I've got nothing. If someone should ask me, 'What

"We've never had a master plan for educating the Hawaiian people. ... This summit is the first step." - U.S. Sen. Daniel Inouye

are the goals?' I can't just tell them, 'Education.' ... This (summit) is the first step."

The first day, participants broke into working groups and devised these goals for Hawaiian educa-

tion:

- *The 'ohana and native Hawaiian communities shall determine, shape, and guide the education of our people.*
- *We shall shape an educational system which embraces, nurtures and practices our traditional foundation as embodied in our language, culture, values and spirituality.*
- *We shall shape an educational system which empowers native Hawaiian people to be contributors, active participants and leaders in our local and global communities.*

On day two the educators came up with ideas on how to reach those goals. The groups' kuleana were: language, culture and values; assessment and outcomes; governance and self-determination and family and community involvement; health and nutrition and reduction of substance abuse; and increasing student participation and reducing truancy and dropout rates.

Their recommendations included ensuring that all Hawai'i's children have the opportunity to receive their education in the Hawaiian language, establishing educational facilities (hālau 'ike) with a land base and mauka to makai access, establishing a Native Hawaiian Educational Outcomes Panel that will devise alternative methods of assessment, providing family-based preschools that include health programs, instituting traditional Hawaiian concepts of health and nutrition in existing educational programs, and requiring DOE employees to participate in workshops on Hawaiian language and culture.

Basic themes emerging from the proceedings were the importance of cultural sensitivity in the learning environment, the need for empowerment and personal self-esteem, the importance of coordinating efforts among institutions and agencies, the need to fund successful programs, and quality of education as reflected in the values underpinning the system.

In preparation for the summit, the Office of Hawaiian Affairs

held public meetings in 13 communities statewide. Said OHA education officer Rona Rodenhurst, "Not everyone could go to the summit, so we provided the means for the communities to take part. About 225 people attended the 13 meetings, and the official count of the summit participants was about 185, so we doubled the participation." Educators' and community mana'o was much the same. For instance, what happens at home and in the community affects what happens in the school, and vice versa, Rodenhurst said. "Hawaiian education must be grounded in Hawaiian values and traditions. If those things aren't pono, how can the rest fall into place?" she asked, adding that

"education is not a means to an end, but an ongoing process."

Haunani Apoliona, president and CEO of Alu Like, Inc., agreed with Rodenhurst, stressing in her remarks to the summit participants that education doesn't begin and end at school. "We must commit and dedicate ourselves, our families and our community to the principle that education is synonymous with life-long learning. When we accept (that) principle, ... education and the opportunities sought through education take on a different dimension and meaning. Education becomes relevant throughout all stages of life from before birth to old age."

Apoliona also stressed the

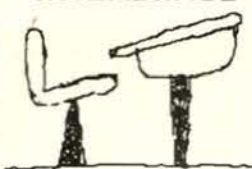
continued on next page

Hawaiian students constitute the largest ethnic group in Hawai'i public schools : 23.4%. How do they compete?

Source: Kamehameha

Needs Improvement

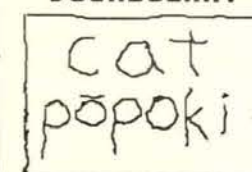
ATTENDANCE



Last year, 18% of Hawaiian students (twice the percentage of non-Hawaiian students) were excessively absent, meaning they missed more than 20 classes in at least one subject per semester.

Needs Improvement

VOCABULARY



Hawaiian kindergarteners have lower vocabulary scores than do non-Hawaiians, except for Filipinos.

A+

Kamehameha Schools preschool graduates have better vocabularies than students without that preparation.

Needs Improvement

SUBSTANCE ABUSE



Hawaiian students reported heavier drug and alcohol use than did non-Hawaiian students at four grade levels surveyed.

A+

Drug and alcohol use has declined for all students since 1987.

Needs Improvement

HIGHER EDUCATION



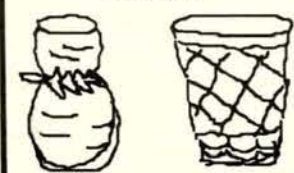
Hawaiian students enroll in college at rates below non-Hawaiian students.

A+

The number of Hawaiians enrolled at UH has increase by about 10% per year for the past four years.

A+

CULTURE



Fourth- and seventh-grade Hawaiian history and culture courses are required in the DOE. Seven Pūnana Leo Hawaiian language preschools have opened since 1983, and the DOE conducts immersion classes in five schools, with enrollment growing rapidly.



Brandon Reis, Justin Torio (partially obscured), Ashley Silva, Kaikaina Punzal and Pualani Ragudo, students at Kamehameha Schools' Anahola Preschool on Kau'i, explore nature's classroom, the outdoors. Photo by Bruce Lum

Inouye: 'The ball is in our court to raise the money' for Hawaiian education

by Jeff Clark

U.S. Sen. Daniel Inouye told those gathered for the Native Hawaiian Education Summit how, when he visited Nānākuli High School 20 years ago, "It didn't take me long to sense that something was dreadfully wrong on that campus. ... There wasn't a single Hawaiian on the faculty. The only Hawaiians were those men and women who were pulling weeds in the yard. Ninety-five percent of the student body were native Hawaiians, because they were from the homesteads. I thought to myself, 'It must be a terrible experience to get up in the morning, go to school, and realize that something is wrong with his ethnicity, that he's a failure, because not a single schoolteacher is of the same ethnic group.'"

Saying he was pleased with the goals voiced during the summit, he added, "I am happy that it does not only speak of the practical, materialistic aspect of society: you have much on the spirit, the spirituality and



U.S. Sen. Daniel Inouye

continued on next page

Educators

continued from previous page

Hawaiian values in Hawaiian education. "The introduction of Hawaiian values toward shaping ... human interaction, communication styles, learning/teaching styles and attitudes should not be underestimated," she said. "Our Hawaiian values are powerful and profound. They foster and renew lōkahi, balance and harmony. ... Our values are the keys to the regeneration and renewal efforts of our people."

According to Ormond W. Hammond, Kamehameha Schools director of program evaluation and planning, newer programs serving Hawaiians, including those funded by the NHEA, "have not been in exist-

tence long enough for us to see long-term effects."

Hammond took on the unenviable job of laying out for the participants the dismal statistics of the current state of Hawaiian education. But it is not a picture devoid of hope (see graphic previous page).

Patricia Zell, staff director and chief counsel to the Senate Committee on Indian Affairs,

consciousness of Americans who are not in this room: that includes the United States Congress, the president of the United States and the executive branch, the leaders in state government and the state Legislature, and the American public in general." Zell added that First Lady Hillary Rodham Clinton was aware of the summit, and is reportedly planning to turn her attention

toward education and native issues when she completes her work on health care reform.

The committee's report on the summit will be available to the public by mid-June. Interested parties may call Sen. Inouye's Honolulu office at 541-2542.

"Hawaiian education must be grounded in Hawaiian values and traditions." – OHA education officer Rona Rodenhurst

said the summit really had two audiences, one of which was the administrators, teachers, parents and students who participated.

"But we also realized that this summit had a broader purpose, and that was to raise the con-

The Native Hawaiian Education Act currently funds six programs:

- Nā Pua No'eau, a UH Hilo-based education project for gifted and talented children;
- Pihana Nā Mamo, a special education program with the Department of Education;
- the Native Hawaiian Higher Education Program, a counseling and scholarship program at Kamehameha Schools;
- the Native Hawaiian Model Curriculum Implementation Project, which involves improving the Kamehameha Schools Early Education Project (KEEP);
- the Kamehameha Schools Family-Based Education Centers, prenatal care and preschool services; and
- the Pūnana Leo Project, native Hawaiian language immersion preschools.

Inouye on Hawaiian education

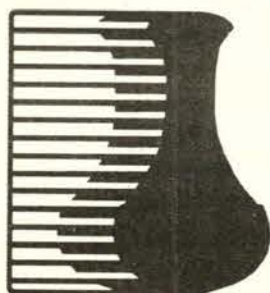
continued from previous page

morality of people, which is essential." He complimented the participants on their work to devise a plan for Hawaiian education, and said that now "the job will be ours to see if we can get the resources to bring this about."

Midway through the summit, Inouye spoke in an interview about how he viewed the gathering's progress. "It's beyond all expectations. The start has been wonderful. For one thing the conference was able to attract this large a number of important principals in our educational system, yet also if you look at their enthusiasm ... I've been to hundreds of conferences, and about this time of the day one can sense a loss of enthusiasm, but this is far from it.

"I think the conferees have been successful in channeling their high emotional energy toward a productive end. The ball is in our court to raise the money.

"Underlying all of this is the realization that education is a powerful instrument. Education can develop and create, but it can also destroy. The educational system that we operate is a Western educational system, conceived by Westerners and administered by Westerners, by those who have been brought up under Western standards. And to carry out the Western standard of education oftentimes you do so at the expense of other cultures. (We told) the Indians, 'Forget about your past, speak English, become Christians,' you know, all of that. The same thing with the Hawaiians. Kamehameha Schools was an example. My contemporaries who came to this school could not eat poi on the campus—can you imagine that, me going to a Japanese school and not eating rice?—or speak Hawaiian, or learn Hawaiian history. So without realizing, these good teachers, in all the goodness of their heart, are steadily destroying the culture. So what these people have to now come up with is a plan to use the Western educational infrastructure to their advantage."



Pa'i'ai Poi Systems

COUNTERTOP POI & KULOLO PROCESSING

Call: O'ahu 293-1721

Kaua'i 822-7583

Hawai'i 776-1655

Are you tired of the high price of poi?

- Easy to use poi and kūlolo grinders
- FREE in-home demonstrations
- Make poi at home with your very own grinder
- Taro in half/full bags with FREE O'ahu delivery

'Aha 'Ōpio O OHA 1993 convenes this month

The Office of Hawaiian Affairs' sixth youth legislature, 'Aha 'Ōpio O OHA, is scheduled for June 21-26 in Honolulu. Sixty high school stu-

dents from across the state and one from Alaska will serve as delegates and get "hands-on" experience in the workings of gov-

ernment. They'll learn the ins and outs of the legislative process and then write, introduce, debate and pass or kill their own bills. All of this will take place within a Hawaiian cultural context.

'Aha 'Ōpio is conducted annually by OHA's education division, with the Kūpuna Team pitching in to provide the cultural element.

Sessions are held in the House and Senate chambers at the State Office Tower, Leiopapa ā Kamehameha.

The public is invited to attend the opening ceremonies, 9:30 a.m. at Kawaiaha'o Church on Monday, June 21, and closing ceremonies, from 2-3 p.m. at St. Andrew's Cathedral on Friday, June 25.



"I Ola Ana Nā Loina Hawai'i"



That Hawaiian ways will endure ...

Hawaiian culture is our identity. If you are a practitioner of Hawaiian culture — a canoe builder, lauhala weaver, chanter, Hawaiian language translator, traditional fisherman, genealogist, lei maker — anyone who has learned and practices native Hawaiian culture, OHA seeks your kōkua.

OHA's Culture Division is working to identify all Hawaiian cultural resources in Hawai'i by way of a simple informational survey. For copies of the Hawaiian Artisans, Crafters & Practitioners survey form, contact Pikake Pelekai or Manu Boyd today at 586-3777. Mahalo piha!

Chanter adds tradition to May Experience

by Patrick Johnston

"I am a very good chanter," the balding, bespectacled man said at the front of the classroom.

Obviously self-esteem wasn't a problem for him.

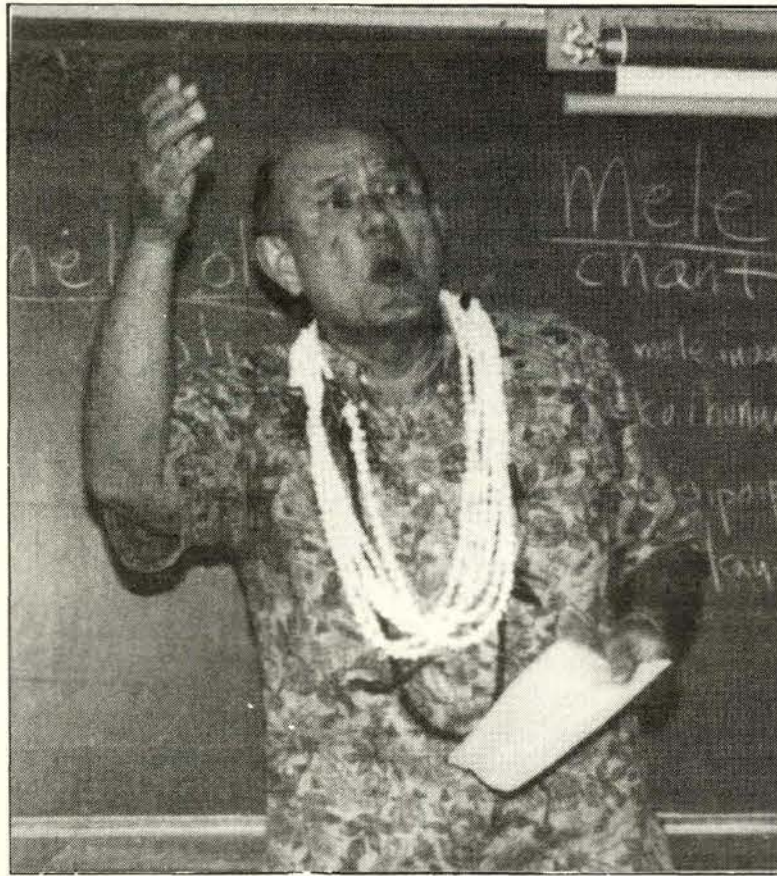
But after 45 minutes of listening to Ka'upena Wong at the Wai'anae High school "May Experience" it was clear he had plenty of reason to be proud.

Wong, now retired, is a highly regarded chanter, and was one of nearly 40 speakers who recently took time out of their schedules to speak to Wai'anae students about their chosen professions.

The May Experience is a two-week long series of presentations supported by local, state, and national organizations that brings in various native Hawaiian professionals from around Hawai'i to serve as role models and encourages Wai'anae and Nānākuli High School students to expand their career considerations.

Wong's presentation focused on the chant and its various forms: oli, hula, kepaKepa, ho'āeae and kanikau.

Oli, he explained, does not use music or dance. It is used in prayer, and is a general classification that covers all of the other



Ka'upena Wong

photo by Patrick Johnston

types of chants except hula. Hula incorporates musical instruments and body movement.

Kepakepa is a conversational style of chanting with every syllable clearly pronounced and without prolonged vowels.

Wong noted that the

Polynesians who wrote the chants were very sensitive to their natural environment and that they reflect this in the songs they wrote.

He cautioned students not to be too romantic about the past. "Let's face the past with reality,"

he said. "Most of the chants were written about the ali'i, not the common person."

Ho'āeae is the flute-like style used in a love chant.

"The old folks knew it was an important emotion," Wong said. "It is the same as love today."

Kanikau is a lament. In his presentation Wong chanted a song written by a leper as he was about to be sent off to Kalaupapa. In the chant the leper gets so angry at the way the government is treating him that he starts to cry.

The May Experience started nine years ago after two Wai'anae parents, Danette Rayford and Dottie Moku'ola Preston, organized a Hawaiian speakers bureau to bring native Hawaiian professionals in to talk to students and encourage them to pursue professional careers.

The parents were angry at the fact that their high schools were filled with non-Hawaiian teachers and that their children, although quite intelligent, lacked inspiring role models and were dropping out of school.

They originally tried to get more native Hawaiian teachers in the schools. When they realized there weren't enough around,

they started working to put together the Hawaiian speakers bureau.

The past ten years have seen an increasing appreciation of Hawaiian culture by Wai'anae students and this is reflected in the interest students show towards speakers.

"Nine years ago students would laugh and seem embarrassed by Hawaiian artists," May Experience co-ordinator, Diane Kahanu explains. "Now they pay more attention. ... In the past ten years there has been a change. Students are more interested in Hawaiian culture."

This was obvious during Wong's presentation as Wong used an entertaining combination of English, pidgin, and Hawaiian to hold the class' attention for the full forty minutes.

Relating to students like this, according to Kahanu, is the key to making them more interested in learning and improving themselves."

"Teachers who come out here should be trained in the Hawaiian language, and in Hawaiian teaching traditions. Then Hawaiian kids will listen to them"

Maui student powers his way through sports, studies

by Deborah L. Ward

With a role model like the "Incredible Hulk," it's no surprise Maui High School senior Donald Miller Morgan III is an outstanding Hawaiian youth

who goes full bore in both athletics and academics.

His "Hulk-like" physique (see photo), built up by lifting weights and years of football training (three years' varsity, one year in junior varsity), suits his role as

co-captain and three-year All-Star of the Sabers football team.

Morgan applies his mental power as president of his school's chapter of the National Honor Society, in his advanced placement British literature and European history classes, and his top level classes in physics and trigonometry. In his spare time he is a volunteer math tutor to classmates and Maui Community College students. He also allocates some hours working as an A+ program aide at Lihikai School, helping kids in grades 1-3 with homework or games. All this and a 4.4 GPA in his first semester this year.

This modest, well-liked Hawaiian athlete and student credits good study habits and an interest in reading, classical liter-

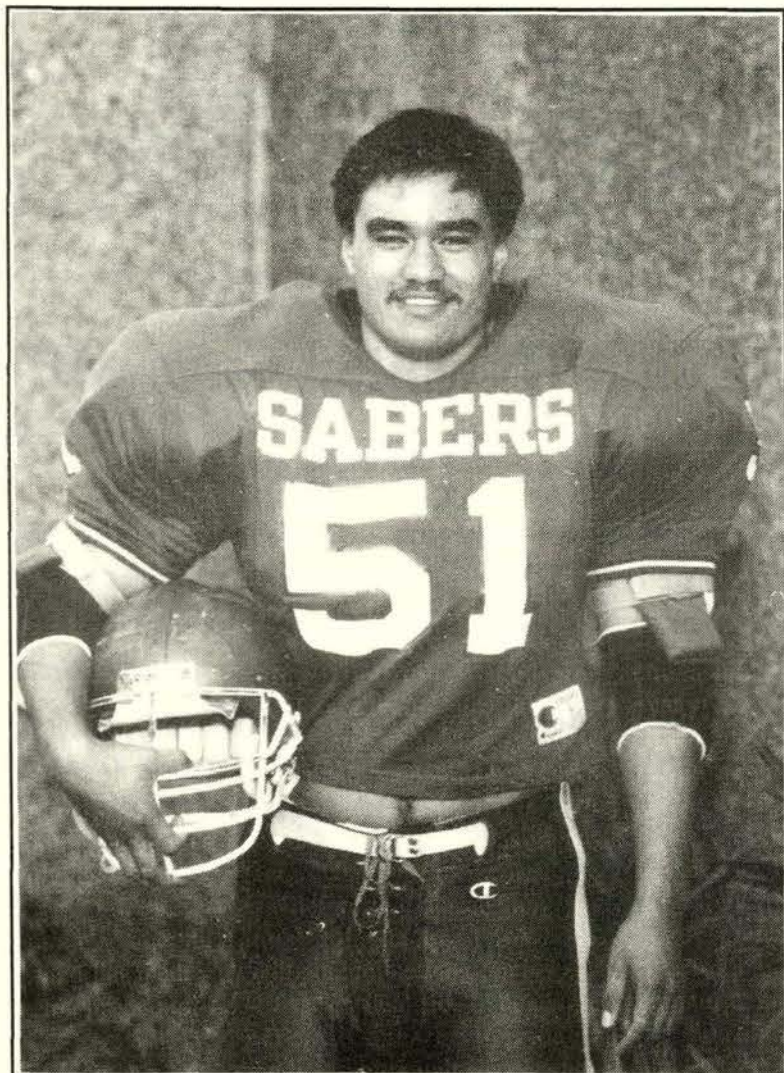
ature, poetry, all types of music, as well as sports, with providing him the intellectual power and interest to make schoolwork enjoyable.

Born on Maui, Morgan is the son of Donald Miller Morgan, Jr. and Pamela Morgan of Ha'ikū. He is of Hawaiian, Irish, Japanese, Chinese, French and German ancestry. After graduation this summer he hopes to enter the University of Hawai'i - Mānoa this fall, where he is considering a career in civil or aeronautical engineering. He's also applying for a Wally Yonamine scholarship and will try out for the UH football team, but says he has to build up more speed first.

Impressed by his excellent writing skills and accomplish-

ments in the classroom, Morgan's teacher, Agnes Terao-Guiala, nominated him for recognition as an outstanding individual in the Maui radio KMVI program "Athlete of the Week."

Despite all his activities, Morgan hasn't lost sight of his Hawaiian heritage. He took a Hawaiian history class last summer and is now trying to learn the language. He thinks Hawaiians should be compensated for what was taken wrongly, and that Hawaiian leaders need a plan of action. He encourages other Hawaiian youth to "learn about your history. Be proud of your background. Keep up your education and be the best you can be."



Donald Miller Morgan III

Native Hawaiian Legal Corporation Board of Directors' Meeting Schedule

All interested persons are invited to attend NHLC board meetings. Meetings are held at 12 noon at NHLC's offices at 1164 Bishop St., Suite 1205, Honolulu, Hawai'i. Phone 521-2302.

- June 24, 1993
- July 22, 1993
- August 26, 1993
- September 23, 1993
- October 28, 1993

WCC's summer: the best of the best in Polynesia

This summer Windward Community College offers innovative courses in Hawaiian and Polynesian culture, language and

performing arts as part of its summer institute (June 14 to July 3). Early enrollment is encouraged for this first of a planned annual series.

Visiting faculty from Hawaii, Tonga, Easter Island, New Zealand, Samoa and the mainland will teach daily classes in:

- Cosmos, Stars and Gods: The Legacy of Hawaiian Thought (Rubellite Kawena Johnson);
- The

Hawaiian Masculine Mystique (Sam Kaha'i Ka'ai, Kalani Meinecke, Pomaika'i Gau'i);

- Introduction to Hawaiian chant and hula (Edith Kawelohea McKinzie);
- Traditions of the ali'i in history, chant, hula and the great epics (John Keola Lake);
- The ethnochoreology of the hula: Hawaiian dance in pan-human perspective (Dr. Joann Keali'inohomoku);
- New Zealand Maori language and culture: challenge and response to change (Wiremu Mangai Kaa and staff);
- Rapa Nui (Easter Island): past, present and future (Sergio A. Rapu);
- Samoa: an ethnographic introduction (Loia Fiaui);
- The cultural heritage of Tonga (Dr. 'Inoke Funaki, Emil Wolfgramm, Nolini Mateaki

Funaki).

The summer institute is open to adult students of Hawaiian and Polynesian studies, educators, performing arts specialists and the public. Course fee is \$130 (special fee of \$95 for registra-

tion before June 1).

Phone registration using VISA or MasterCard is accepted. For a brochure or further information, contact the WCC Office of Community Services, 235-7433.



John Keola Lake

Free forums on culture

The public is invited to two free open-air educational forums during the institute, under a tent on the WCC campus. On Saturday, June 19, institute faculty will discuss "Hawaii, Hawaiians, Polynesia and Education Today" from 9 a.m. to noon. Discussion will center on the place of traditional cultural values in a Western educational system. It will be followed by a presentation on Maori language from 1:30-4:30 p.m. On June 26, past, present and future directions for Hawaiian and Polynesian cultures and the performing arts will be discussed, from 9 a.m. to noon.

The WCC Pacific Islands Taro Festival, Saturday, July 3, will close the summer institute and feature dancers who participated in the performing arts classes.

Ka Wai Ola O OHA Letters Policy

Letters to the editor are gladly accepted for publication on a space-available basis. Letters shall be: specifically addressed to Ka Wai Ola O OHA and legibly signed by the author and accompanied by an address and/or telephone number(s) for verification purposes. OHA reserves the right to edit all letters for length, defamatory and libelous material and for profanity and other objectionable contents. Length shall not exceed 200 words and letters shall be typewritten and double-spaced. Send letters to: Editor, Ka Wai Ola O OHA, 711 Kapi'olani Blvd. Suite 500, Honolulu, Hawaii 96813

Editor:

Hawaiians and their loyal supporters are to be congratulated for increased participation in the Legislature, City Council, various board meetings, special seminars and symposiums. Any victories will be hard-won as the political (insiders) do not want to transfer their power to the Hawaiian nation. Hawaiians need to be jealous of our indigenous rights and our rights as Americans. We cannot be discouraged, as the government and institutions respond to numbers and to legal and knowledgeable arguments.

But who is responsible for the insult to Hawaiians in the state Legislature? We are the only group who face guns and undercover police at our hearings. On April 23 there were more than 20 muscular officers in the halls, standing in the packed meeting room and occupying chairs usually available to citizen lobbyists. April 28 officers greeted participants at the elevator, in the halls — only on the 12th floor.

Why? Does the Bill of Rights, the right to assemble peacefully, the right to freedom of speech and the right to petition the government for redress of our grievances not apply to Hawaiians? We Hawaiians are participating peacefully in the political process. We expect the respect and not the intimidation we face at the state office tower.

Lela Hubbard
Aiea, O'ahu

Editor:

Someone please say it isn't so. Our first native Hawaiian governor and senator, of whom we are justly proud, intend to petition Congress for \$120 million to clear live ordnance from Kaho'olawe so that it can be used for "spiritual and religious" purposes.

Has anybody asked the thousands of Hawaiian families on the long list for homestead land how they feel \$120 million should be used?

Shouldn't we focus on establishing what is necessary to help us remain native Hawaiians? Shouldn't our first priority be to stop the flight of Hawaiians to the mainland because they cannot afford to live in Hawaii? One third of our native population has already been lost — victims of economics, politics, and the failure of the mission of DHHL over the past 70 years.

Could prioritizing our needs equal the survival of our race? For instance: #1, homes; #2, health; #3, education; #4, culture; #5, spiritual/religious.

Before our respected leaders, Gov. Waihe'e and Sen. Akaka, appeal for \$120 million from our fellow citizens, consider: are you contributing to the survival of the Hawaiian race or bowing to the high-flown rhetoric of a tiny, but clamorous group of "activists?" Let's take a vote, shall we?

Marisa Mia Plemer
Hale'iwa, O'ahu



Mo'olelo is good for business.

For many visitors, a vacation in Hawaii is the culmination of a lifetime of dreams and planning. So let's be sure we have something to show them.

Your business can help us by sharing the mo'olelo, or Hawaiian traditions, that make our islands such a special place to visit. Hawaiian music, a lei-making demonstration, even something as simple as the sound of the pu create lasting memories for our guests.

Your efforts serve a double purpose: they keep visitors coming back. And they help preserve the essence of Hawaii for our community.

So, for the third year in a row, we're going to reward those businesses that help us Keep It Hawaii. For more information on how you can earn a prestigious Third Annual Kahili Award, call Gail Ann Chew, Hawaii Visitors Bureau, 923-1811.

HAWAII VISITORS BUREAU

1 • 9 • 9 • 3

Credit: Are you getting yours?

Microenterprise advocate offers model for small business financing

by Patrick Johnston

People who want to start a business but have no assets face a catch-22: They need money for startup but they don't have the collateral for a bank loan. To build up the collateral they need money.

Beverly Smith, executive director of the Association for Enterprise Opportunity (AEO), an umbrella group that supports the activities of more than 40 microenterprise (small business) loan fund programs, has found a way to break this cycle.

Smith, who spoke at a series of OHA and DBEDT-sponsored microenterprise workshops at the end of April (see stories page 13), is part of a rapidly growing movement to provide loans to "nontraditional" borrowers in a nontraditional but far more accessible way.

Explains Smith, "We target low income individuals with limited access to training and resources and open channels to funds that would otherwise be blocked."

The process begins with funding, either by a private foundation, a bank, or government

agency, to create a microenterprise loan-fund program. With these resources, the microenterprise lending group offers financing to individuals in the community who need money to start a business but don't have the collateral to secure a loan from a bank.

Often these individuals are poor, are unfamiliar with financial and business practices, and risk losing any money that comes their way. The lending group overcomes this by putting on training programs that provide borrowers with business know-how, and by offering the money in small increments. Loan recipients take the bare minimum necessary to get set up and, as he or she learns the tricks of the trade, can borrow more. Recipients then can avoid the demoralizing effects of bankruptcy or failure that might be caused by taking on a large, unmanageable amount of money.

"I know that when somebody borrows a lot of money and then declares bankruptcy it can have a

crippling affect," says Smith. "With a microenterprise loan they never have to carry too much of a debt burden."

At the same time the borrower gains valuable financial and business experience.

"Some of the people I have worked with never had more than 100 dollars in the bank and didn't even know how to manage a checking account," explains Smith, adding, "these loans allow them the opportunity to learn about business but not get into financial trouble."

Another method AEO uses to ensure loans get repaid and recip-

ients stay diligent is a communal approach to borrowing that involves lending money to small groups. Those in the group most ready to receive the money begin

the process of borrowing money and making payments. The others cannot receive their loan until the first loans are repaid. This forces the original recipients and the rest of the group to work together to make sure the debt is paid off.

The approach is modeled on one developed by an American-educated Bangladesh economist who believed that if he used the community (in his case, small

Bangladeshi communities) as collateral it would be possible to provide loans to low income individuals. The community would provide the peer pressure to make sure that the loan recipient stayed on his toes and got the loan paid off.

This nontraditional approach removes lending obstacles to individuals or groups with low-income because no collateral or underwriting is required. Individuals who want to borrow money have to write a business plan and commit to the plan, but they do not have to meet the stringent conditions of the banks.

The process encourages the growth of small community-based businesses, providing jobs and income for people living in the community as well as creating a healthy, financially stable, neighborhood environment.

"It's good to own something, to feel a part of your community. It helps the community grow," Smith believes. "Schools, businesses, all benefit. ... the money stays in the community and is recirculated."

Smith began her work with poor, largely African American women in a Chicago ghetto as part of the Woman's Self-Employment Project, a microenterprise loan fund program. This

continued on page 14

"There are many people capable of taking on a loan that don't have the financial service available to them."

Beverly Smith



Smith: Believes credit is a right

photo by Patrick Johnston

Moloka'i activist plants seeds for microenterprise development

by Patrick Johnston

The south-east shore of Moloka'i is about as removed from modern, urban Honolulu as you can get after a thirty minute flight and a short ride in a compact sedan. There are no stop lights, few cars and fast food means the cook at the Local Food restaurant on a good day. Many area inhabitants maintain a subsistence lifestyle, eating the fish they catch in the sea and the food they grow on their land.

Colette Machado, longtime political and environmental activist, has lived in the area most of her life and spent a lot of time and effort to preserve its largely Hawaiian character. She now is encouraging people in the community to engage in their own microenterprise activity, keeping the business practices close to the land, and developers as far out as possible.

Since the summer of '92 Machado and a staff of three, with financial assistance from OHA and the Department of Business, Economic Development and Tourism, have been operating the Moloka'i Limu Project, a limu production lab designed to see whether it is possible for property owners on the shoreline to start commercial

production of long ogo, a tasty and nutritious seaweed that grows naturally in the area.

"We are trying to promote the shoreline, microenterprise development, and Moloka'i products," says Machado. "We're also trying to get other growers on the island to start businesses, and to create a grower's network."

Machado's limu operation sits on 28 acres of landfill surrounding a man-made lagoon near Pūko'o. Wire mesh baskets filled with long ogo are strategically placed in different parts of the lagoon to find the most effective place to grow the seaweed.

"Our hope is to eventually revive the fishponds found on the south shore and use them to cultivate the limu," Machado explains.

Their most recent experiment is

to increase production and facilitate planting by artificially propagating seaweed spores in a lab and then planting these in the lagoon seaweed cages. Now seaweed has to be collected from the reef in places more than a quarter of a mile from shore.

Machado says, "We are on the cutting edge of research into this

makes occasional site visits.

The Limu Project is part of Ke Kua'āina Hanauma Hou, a group headed by Machado that actively encourages the development of small commercial enterprises for Moloka'i farmers and fishermen.



Limu technician inspects seaweed at limu project; long ogo.

photo by Patrick Johnston

type of seaweed cultivation."

She and her staff work with the University of Arizona Environmental Resources Lab. They do the field work while the university studies the data and

Ke Kua'āina activities include maintaining a garden for medicinal plants, creating a network of Moloka'i growers, producers and gatherers, setting up a packaging and marketing support for this

network, and establishing distribution outlets on Moloka'i, Maui, and O'ahu.

The group is the culmination of two decades of activism by Machado and other Moloka'i



residents. They have halted the onslaught of hotel and condominium development and empowered the community to ensure that it has the final say in any development that takes place on the island.

They have halted the onslaught of hotel and condominium development and empowered the community to ensure that it has the

final say in any development that takes place on the island. In 1975 she helped organize Hui Alaloa (Group of Long Trails) to fight for access to Moloka'i beaches and shoreline points. This was followed four years later by the creation of Aloha 'Āina O Moloka'i, a group whose goal was to involve residents in decisions concerning development on Moloka'i and was later able to block the development of a 75-unit condominium development on the south shore.

Thanks largely to their efforts, in the early 1980s a community

continued on page 14

Workshops offer opportunities for budding Hawaiian entrepreneurs

by Patrick Johnston

Microenterprise loans, the lending of relatively small amounts of money to fledgling entrepreneurs, have become increasingly popular around the country in the past few years. Many see them as a way of providing jobs, stimulating the economy, and rejuvenating neighborhoods ravaged by failed businesses and unemployment.

OHA and the Department of Business, Economic Development and

Tourism sponsored three microenterprise workshops last April, one each on Kaua'i, Moloka'i and O'ahu, with the goal of introducing microenterprise concepts to Hawai'i and

encouraging resource groups to provide support.

A microenterprise is a small business that takes relatively little money to set up. It is owned by an individual or individuals in the community, and helps rejuvenate the area by having money

circulate within that neighborhood rather than be outside it.

Says Christine van Bergeijk, OHA economic development specialist, "It (microenterprise) is a strategy for communities to recapture wealth and keep it in communities by creating small local companies whose owners live and spend their money there."

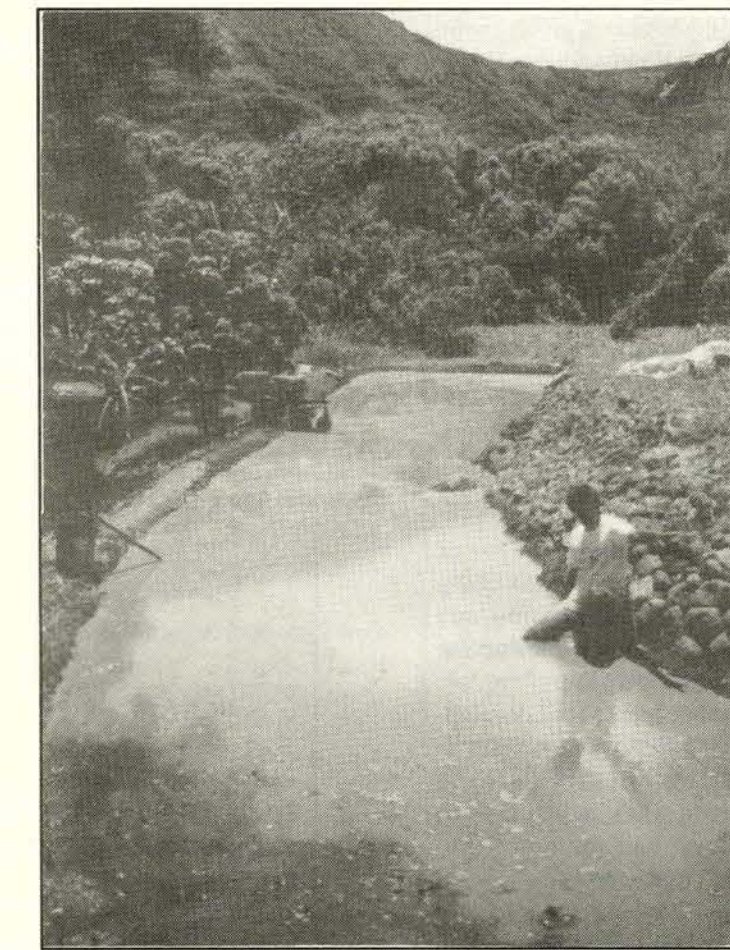
Beverly Smith, executive director of the Association for Enterprise Opportunity, a

A microenterprise is a small business that takes relatively little money to set up. It is owned by an individual or individuals in the community, and helps rejuvenate the area by having money circulate within that neighborhood rather than outside it.

microenterprise umbrella group (see story page 12), conducted the workshops. They brought together the varying interests of each island, focusing on their concerns and

how they can be resolved using microloans for small business projects.

On Kaua'i, discussion dealt primarily with rebuilding efforts after Hurricane 'Iniki, and how the community can redirect the development of the island in



Moloka'i taro farmer: Hawai'i agriculture has a lot of potential for microenterprise development.

photo by Patrick Johnston

ways that are more compatible with their needs.

Van Bergeijk, who helped coordinate the workshops said, "There was a lot of focus on the opportunities made available by the rebuilding and how the com-

munity can use the rebuilding to help shape the direction of development."

Many voiced concerns about getting tourists back visiting Kaua'i. Others worried that the island was too dependent on

tourism and should use microenterprise to diversify the economy, making it less vulnerable to natural disasters and more self-sufficient agriculturally.

On rural Moloka'i, participants placed less emphasis on tourism and more on gaining control of natural resources and maintaining their agrarian way of life (see story at bottom of page).

O'ahu, because of its central location, large population and diverse economy, brought together the largest and most varied group of the workshop islands. Businessmen, community leaders, educators, and state agencies from all over Hawai'i gathered to discuss the potential of introducing microenterprise programs to Hawaiians.

"There's growing interest in community-based economic development," says van Bergeijk. "Federal agencies such as SBA (Small Business Administration) and HUD (Housing and Urban Development) through its CDBG (Community Development Block Grant) have found that federal legislation has been amended to include microenterprise development in their programs."

Federal funds for microenterprise development come from a variety of sources. SBA makes loans to organizations to be used

continued on page 14

Moloka'i residents talk microenterprise

by Patrick Johnston

Moloka'i represents a unique challenge for microenterprise development given its rural environment, scattered population, and native Hawaiian character.

The OHA/DBED-sponsored Moloka'i microenterprise workshop brought together farmers, fishermen and small businessmen and women from the area and focused less on moving "forward" than maintaining a more traditional way of life.

Control of land and water was a primary concern for workshop members, in light of increased foreign ownership of real estate on the island and the slow pace of the Hawaiian Homes applications process.

Jeff Turner, a Kona accountant who does work on Moloka'i, said, "What we have going on here is an economic strip-mining of Moloka'i where all the money is leaving the island because of foreign ownership of land."

Foreign ownership also threatens the rural Hawaiian way of

life by bringing in developers and speculators that speed up the modernization process and alter the island environment.

Colette Machado, director of Moloka'i based Ke Kua'aina (see story page 12), mentioned that they were fighting a developer who had bought land in Kaunakakai and wanted to build a modern shopping plaza.

"With all the traffic that building would create, we would have to start putting in traffic lights in town. We don't want that."

Beverly Smith, executive director of AE O (the Association of Enterprise Opportunity), conducted the workshop and suggested that residents organize a microenterprise loan fund program to address some of the concerns they're facing.

"The community is getting ripped off because you don't understand money. ... if you build your own small businesses through microloans then money gets recirculated back into the community, improving the lives

of everyone." She added, "You have enough talent in this community to put a program together."

Smith said residents could build food processing plants, marketing services, transportation operations, even help seamstresses set up shop through the use of small microenterprise loans.

She explained, "You're not going to hire attorneys, to control your own businesses, to make your dreams come true without credit: without access to it, without creation of it, and without control of it."

Some people at the workshop reacted to the commercial tone of the presentation saying they did not want to use money and greed to disrupt their traditional Hawaiian way of life.

Walter Ritte, longtime Hawaiian rights activist, said in response to the money emphasis, "Does this mean I have to become haole?"

Smith responded that in today's world "you need money to afford your lifestyle." She added, "The



Moloka'i workshop: Maintaining traditional activities was a priority.

photo by Patrick Johnston

problem is people are taking money from the community and not putting it back in. ... That's no reason for you to dislike money."

To get things going, most agreed that they needed more know-how, community participation and local partnerships, in addition to cash. A small minority suggested political revolution.

Education was seen as particularly important but only if it taught practical and business skills.

"Education is nothing unless it is relevant and people can see

results," Smith said.

Many of the concepts introduced by Smith were new to the Moloka'i group and several participants appeared to resist some of the proposals she was making. One member responded to her suggestion to create a communal borrowing team (a feature of microenterprise lending, see story page 12) that it would be impossible to find anyone they trusted enough. However, most agreed that the next step was to take the ideas home and see how they could be applied to their own communities.

Beverly Smith

continued from page 12

offered both training and start-up money for entrepreneurs as well as group loans. She helped set up numerous small businesses, including childcare operations, carwash stands, record stores, even truck brokers.

Funding for the group came largely from the Mott Foundation, a private group engaged in a variety of philanthropic projects.

With the proliferation of such microenterprise loan fund projects in the early 1990s the Association for Enterprise

Opportunity was established to oversee the activities of the different groups, try to implement public policy, and promote exchange between group members. Smith became executive director at that time.

Says Smith, "I've done a lot of work in the traditional banking world and it stopped making sense. ... There are many individuals capable of taking on loans that don't have the (financial) services. Credit is a right. You've got to have access."

Colette Machado

continued from page 12

plan was drawn up by the mayor which recognized that Moloka'i development should be primarily concerned with preserving its rural, largely Hawaiian character.

"We've empowered the community into developing a policy statement with a strong preservation message," says Machado.

The result is roads where most vehicles are pick-up trucks, not rentals, where edible greens grow instead of golf greens, and where people live without many of the modern conveniences found elsewhere but seem better off for it.

With developers put on hold, Ke Kua'aina is now concentrat-

ing on improving the lives of community members, but doing it without the alienating and demoralizing affects of working in a foreign enterprise.

"I want people to start developing their own revenue doing traditional activities like fishing and farming so they don't have to sell their land or move into tourism," Machado says.

She believes that the microenterprise emphasis on partnership and team effort suits the rural environment of Moloka'i and can help residents make its shoreline and farmland profitable.

Microenterprise workshops

continued from page 13

as loan principal, the OCS (Office of Community Services) has been a source of operating grants for microloan programs, and the CDBG program may soon be including microenterprise programs in their economic development strategy.

The state, through its Department of Business, Economic Development and Tourism, supports one microloan project in Hawai'i: a partnership between the local nonprofit Kalihi-Palama Immigrant Service Center, the federal government, the state CBED program, and Liberty Bank. The project offers small loans to Vietnamese and Laotian refugees.

To date, local foundations have not yet targeted microenterprise development specifically when making their funding decisions.

Van Bergeijk believes there is tremendous potential for microenterprise loans in Hawai'i but a lot of work has to be done first.

"People need to go back to their communities and examine what they would need to do in taking on a microlending project. ... They need to do an assessment of demand for loans, determine what size of loans are

needed, and whether they should do group or direct lending."

On O'ahu, van Bergeijk suggested the agricultural lands surrounding the Wai'ahole poi factory and the back yard aquaculture project in Wai'anae as good locations for microenterprise loan projects.

"We're a real microenterprise economy in Hawai'i," she points out. "A lot of people are already doing it on their own."

The concept of microenterprise loans is relatively new to Hawai'i. The workshops helped introduce Hawaiians to the idea as well as the resources available to finance small business loan programs.

Before returning to the mainland Smith made a presentation to a group representing banks, foundations, and government agencies, outlining the merits of microenterprise and encouraging them to consider support for programs.

Van Bergeijk explains, "One of the motivations for the last presentation on O'ahu was to help resource people understand what microdevelopment is so they'll consider allocating some of their resources to this type of lending."

The final presentation was co-sponsored by OHA, DBEDT, and the Bank of America.

LEGACY



Ke Ali'i Bernice Pauahi Bishop

Forever

Few organizations must deal with the concept of "forever" each and every day. For Kamehameha Schools/Bishop Estate it is built into everything we do. It is a goal which is difficult and enriching as we seek to fulfill the wishes of Bernice Pauahi Bishop. She founded KS/BE over 100 years ago, to educate Hawaiian children in perpetuity. That means forever.

When she created her will in 1884, it was clear the Hawaiian people were in severe decline, with extinction much more than a remote possibility. Pauahi believed the chief reason behind this decline was the inability of Hawaiians to deal with the swiftly changing times of 19th century Hawaii and complexities of Western civilization. It was her dream that Kamehameha Schools would help change this forever.

Today, the five trustees who carry out Pauahi's legacy are constantly confronted with the realities of perpetuity and forever. The estate's financial resources fund all of Kamehameha School programs and the trustees must ensure that those resources are available to educate Hawaiian children for as long as there are Hawaiian children. Thanks to Pauahi's foresight and her will, it is clear that Kamehameha Schools/Bishop Estate will be here for them and for their children.

To educate generation after generation of Hawaiian children we constantly seek the appreciation of KS/BE assets. That is our job. Experience tells us the cost of education will continue to rise, because of evolving educational technologies, the ever-increasing spiral of inflation and our constant efforts to do more and more for Hawaiian youth.

KS/BE is sometimes accused of not having a heart. Nothing could be less true. It is because we have the welfare of untold generations of children at heart that we are managing our assets and cultivating our resources. These resources, if handled astutely, promise a better and brighter future for Hawaiian children.

For most people, forever is an abstraction. At KS/BE it is our inspiration.



KAMEHAMEHA SCHOOLS/BERNICE PAUAHU BISHOP ESTATE
KS/BE sponsors this column in the
interest of helping people understand its role and mission.

'Ai pono, e ola

Eat right and live well

by Dr. Terry Shintani



The Fat Finder Formula

By now it is clear that the traditional Hawaiian way of eating has been demonstrated to be much healthier than what most people eat today. One of the biggest differences between the way we eat today and the way it was in the past is the amount of fat in the diet. The diet in the past was somewhere between 7 percent and 10 percent fat in caloric content. Today we eat about 35-40% fat in caloric content. This high consumption of dietary fat has been implicated in promoting diseases that are killing Hawaiians and most people in America, including heart disease, cancer stroke, and diabetes.

Thus, in order to follow a diet that is low in fat, similar to that of our ancestors, it is essential that we learn how to identify the fats in our diet. This is difficult because the nutrition labels on our food are some of the greatest sources of misleading information in modern marketing. All too often, the fats in foods are hidden or skillfully disguised on the food labels, and sometimes deliberately so.

For example, you might think

that "2 percent fat" milk is really good because it is only 2 percent fat. This is a great lie. "2 percent" milk is 2 percent fat by weight, not by calories! If you look at 2 percent milk by calories, it is actually about 45 percent fat! In fact, whole milk is only 3.3 percent fat by weight, but is actually 55% weight by calories. Thus you might say that drinking 2 percent milk avoids 1.3 percent of the total fat in the product—hardly worth the effort.

Confused? Well, rather than being confused, learn how to be a 'fat detective' and be on the alert for 'fat fraud' during every supermarket trip, and every opportunity there is to look at a food label.

This is where the Fat Finder Formula comes in. The Fat Finder Formula (FFF) is like a translator or a key to understanding fat labels. It offers you a simple way to look right past the apparent nutritional contents of any given product and see to the core of things. It is a simple cal-

ulation that allows you to calculate the percentage of fat in your food.

Here's the formula: Take the grams of fat (usually found on the food label), multiply it by nine (the number of fat calories per gram), then divide the answer by the total number of calories in the food. Once again, the FFF=grams of fat multiplied by 9, the sum to be divided by the total number of calories. Your answer will give you the proportion of fat per calorie, as a decimal figure. If you want to convert it to percent, simply multiply by 100.

Even chicken hot dogs (which are often labeled as being less than 20 percent fat) are not much better. Using the FFF, you realize that chicken hot dogs are about 73 percent fat.

Even foods that are supposedly health foods are not always low in fat. For example, say you have a container of "low fat, low salt" ricotta cheese, generally considered a good nutritional bet by most people. One brand claims one gram(g) of fat per serving (15 servings per 15 oz. container), with overall calories per serving at 30. This means we take the 1 oz. fat times 9, which

equals 9; then we divide this number by the total number of calories,

30, and come up with the number .3. To convert to percent multiply by 100 and you find that this product is actually 30 percent fat by calories, considerably higher than our ideal intake of 7-12 percent! Yet this product has glaring yellow labels all over it bragging that it has two-thirds

less fat and two-thirds less sodium than whole milk ricotta! And, though this may be true, it's far from a low-fat product.

You can see now that with the FFF, you can find hidden fat in any nutritionally labeled product, even though most food manufacturers try to hide the true fat content.

And, since it's apparent now that too much dietary fat has severe consequences to the Hawaiian people. It's long past time that these deceptive practices were stopped. Unfortunately, the U.S. government, while addressing the issue, is moving slowly on implementing guidelines and targeting key manufacturers that are using these deceptive practices. In the meantime, you're on your own when it comes to detecting fat in your food. Fortunately, the FFF gives you a simple device to see to the truth.

Dr. Terri Shintani, physician and nutritionist, is Director of Preventative Medicine at the Wai'anae Coast Comprehensive Health Center.

The Fat Finder Formula: grams fat x 9 divided by total calories= proportion of fat (decimal) x 100=percent fat.

A good example is a hot dog, which is supposedly less than 30 percent fat. In reality the fat is 30 percent by weight! When you take the weight of the fat, 16.6 grams x 9=149.4 and divide it by the total number of calories, 183, you may find an eyebrow-raising 82 percent fat in your hot dog!

Healer offers alternative to modern medicine



Place: Feels people should learn about traditional medicines and their use.

Photo by Patrick Johnston

by Patrick Johnston

In a world of reclusive, most often elderly practitioners, Marie Place is an articulate spokesperson of a fledging movement toward increasing use of traditional Hawaiian medicine.

Traditional Hawaiian medicine relies on plants found throughout the islands and is administered with prayer and other spiritual

rituals. Hawaiians use healing plants to treat a number of different ailments including diabetes, asthma, and gastro-intestinal disorders.

Place grew up on the southeast shore of Moloka'i and her medicines are very much a product of those surroundings.

She gathers Hina hina kahakai (native Hawaiian water leaf) and

hala, both native to Moloka'i and uses to treat diabetes.

Laukahi (broad-leaf plantain) she boils into a tea and uses for asthma.

She rubs 3 to 5 leaves of pōpolo (glossy nightshade) into the head. Place claims it will clean out mucous and help with respiratory problems.

For people with skin conditions she will pick pink and lavender morning glories, boil them and apply them to the body. The next day she repeats the process.

(Ed. note: Anyone considering using traditional medicine should not try to make it themselves and should only go to individuals known to be experienced in the practice.)

For Place, prayer is as important as taking the medicines.

"Before you do anything you must ask the Lord for help. Without him nothing can help."

This spiritual side of healing is generally ignored by modern medicine although many advocates of both traditional and

modern medicine feel it is an important psychological component of the healing process.

None of Place's remedies have been scientifically verified as being effective treatment for disease, but Place says that she has

The spiritual side of healing is generally ignored by modern medicine although many advocates of both traditional and modern medicine feel it is an important psychological component of the healing process.

had considerable success using some of the remedies.

In one case she administered laukahi to her grandsons who was suffering from asthma. He took the medicine for five days, his asthma cleared up, and has yet to reoccur.

In another case she administered her morning glory treatment to a boy suffering from a severe rash. His problem also cleared up quickly.

Place started her work 40 years ago, and has been helping Moloka'i residents with her treatment since that time.

"Sometimes people will go up to Emmett (Aluli) and want traditional medicines," Place says.

"He tells them to go see Marie."

She does not ask for money but offers the medicine as a way to help and educate.

"If I can help the people that's what I want. ... I feel people need to learn about traditional medicines and how to use them. I'm here to help others."

In addition to offering traditional medical services, Place teaches a kūpuna class about some of her practices.

Place learned everything she knows from her mother and has not written any of the medical recipes and treatments down.

"God created eyes, ears and head and that is where I store everything. Nothing is written down. That's how I learn."

Place's knowledge, however, will not be forgotten when she dies. In addition to the time she spends teaching kūpuna she also makes sure her children and grandchildren know about Moloka'i plants and their healing attributes.

Ola kino o nā Hawai'i Hawaiian health horizons



Outreach program uses 'ohana to fight diabetes

by Patrick Johnston

On the Wai'anae Coast, a group of enterprising young women are tackling diabetes by taking treatment out of the clinic and into the warmth and support of the 'ohana. Their goal: to bring modern medicine to native Hawaiians and other minorities but in a way that is both culturally sensitive and medically effective.

'Ohana Health Outreach is a new program based at the Wai'anae Coast Comprehensive Health Center and aims at getting health care to people who have difficulty with modern medicine and treatment.

Much of the problem with modern medicine is that it ignores emotional and cultural aspects that are an important part of Hawaiian lives and their approach to healing. 'Ohana Health Outreach helps close the cultural gap between practitioner and patient by using native Hawaiians and Samoans as community health workers, sending them directly to the homes of patients. They monitor their health, help them take their medicine, and give them moral support in their struggle against the disease.

"We go into the home, talk story, and try to get them some help," 'Ohana Outreach director Lolani Jameson says. "The community health worker helps explain to them why they need medication and makes them more trusting of the system. She is the key person to make the link between the benefits of western medicine and Hawaiian culture. It (western medical treatment) is foreign to them, it is not their way."

'Ohana Outreach feels that if you can also bring the family into the equation, either by providing moral support or by helping out with medication and lifestyle problems, many of the difficulties that surround native Hawaiian diabetics can be overcome.

Says clinical manager Sandra Hebert, "We once had a patient who said there was no need to take care of himself because he was going to die by 50. Then he decided he wanted to see his kids grow up. ... It is real common for Hawaiians to live for today and die young. The key is to focus on the children and the 'ohana."

In the home of Sarah Larinaga, an outreach participant, her daughter Mauna Kekua assists her by carefully controlling the kinds of food she eats, making sure not to add salt and avoiding the frying pan whenever possible.

"I don't use salt or butter and I try to bake, not fry, foods," explains Kekua. "I also go to all the support group meetings and help give my mom her shots."

Larinaga has been a diabetic for 13 years and recently has developed blood circulation problems and cataracts. She joined the outreach program six months ago to help her get on track with her medication and diet.

"Many diabetics in the community have trouble sticking to the diet and medication that is subscribed to them," Jameson points out. "By coming to the home we educate them about the importance of food and medicine and encourage them to stay with the program."

"I didn't know things and I am pa'akikī (stubborn)," says Larinaga. "But after talking to Lani and Michelle (senior community health worker Michelle Weaver) I can understand better. ... They helped with the injection of insulin and about dieting, things that can help me control diabetes. ... I don't know what I would do if they closed it up."

The process of becoming a participant on the Outreach program begins when a diabetic at the Wai'anae Coast Comprehensive Health Center is referred to the program by a physician. Program staff screen each referral based on certain criteria. This includes not following medical advise, missing appointments, and having out-of-control blood sugar levels.

Program staff then sit down with each other and discuss the particular case, looking into the total needs of the patient and the best way to tackle the problem.



Community health worker Michelle Weaver tests blood pressure of Outreach participant Sarah Larinaga at her home in Wai'anae.

photo by Patrick Johnston

Jameson says, "We approach each participant holistically, looking into all features of their health and lifestyle. This way we feel we can most effectively treat each person and do it in a way that native Hawaiians understand."

After examining the patient's circumstances 'Ohana staff develop a care plan, usually including a combination of exercise, medication and diet. The plan is taken back to the patient who is given the choice to accept or reject it.

The program also helps diabetics, many of whom are poor and unfamiliar with government procedures, apply for medical assistance, either through SHIP, the state health insurance plan, or the federally funded Medicaid.

"Applying for health insurance involves filling out a mountain of forms," Jameson says. "Many of our participants can't get through them on their own."

'Ohana Outreach is in its second year and is funded by a three-year federal grant. Its five-member staff represents the field workers of a coalition of community and public agencies that provide technical, legislative and financial assistance.

Coalition members include the Department of Health, Ke Ola Mamo, Nānākuli Hawaiian Homestead, Wai'anae Hawaiian Homestead, the Wai'anae Coast Comprehensive Health Center, Ke Ola O Hawai'i, the Wai'anae Human Services Coalition and the Hawai'i Cancer Information Service.

The federal grant for the 'Ohana Outreach program will end in a year and a half. After that time they will be looking to state agencies for funding and technical support.

Lolani Jameson

cedures, apply for medical assistance, either through SHIP, the state health insurance plan, or the federally funded Medicaid.

"Applying for health insurance



Lolani Jameson

Maui health center summer calendar

June 7-27

La'au No Ka Mea 'Ai (medicine is in the food) This will include traditional Hawaiian nutrition program, cultural evening programs, hula/cise/exercise, and daily monitoring of blood pressure, glucose levels and weight/height.

21 Healthy Back This is a demonstration of the proper postures for standing, sitting, sleeping, and the safe way to lift things. Demonstration of exercise designed to give back strength and flexibility.

July 12-20

Kōkua Nā Kēiki Family Asthma Program Seven daily one hour session teach about asthma. Instructors include western trained specialists and healers from Kahuna La'au Lapa'au. Evening programs for the community will be offered on 6, 13, and 20.

Keiki Nutrition Program For elementary and intermediate age group. Will include nutrition games.

13,15,20,22 Fresh Start American Cancer Society quit smoking program



Hui No Ke Ola Pono

August 5-9/16
Lāu Lapa'au Classes Will focus on Hawaiian herbs, Hawaiiana terminology, cultural teaching and planting techniques.

For information call 244-4647 (Wailuku) or 248-7502 (Hana)

Chairman's View

Ka 'ikena a ka Luna ho'omalu

(This column reflects the views of the OHA board chairman and does not necessarily represent the official position of the OHA board of trustees.)

The future of Barbers Point Naval Air Station

by Clayton Hee
Chairman, Board of Trustees

Everyone, it seems, is after the latest land grab opportunity—Barbers Point Naval Air Station. The closure of Barbers Point presents a rare opportunity for the Hawaiian people, one which has not yet been discussed. Ever since the military was ordered by President Clinton to close military bases serving no particular security need for the United States, everyone staked a claim on Barbers Point.



Mayor Fasi talked about a second Waikiki at Barbers Point. City Prosecutor Keith Kaneshiro testified to Sen. Inouye that

Barbers Point could serve as the site of a new penal institution. Just about every legislator or City Council member has one idea or another about the future use of the hundreds of acres on the 'Ewa plains, ranging from golf courses and housing to shopping centers and office buildings.

A few facts. First, Barbers Point is not ceded land; it was purchased by the military from the largest privately-owned estate in 'Ewa. Second, the military is building more military housing there, guaranteeing some form of future use by the armed services many years into the future. Third, the runway at Barbers

Point may continue to be used by the U.S. Coast Guard stationed at Barbers Point NAS, and perhaps be turned into a second aviator runway for small aircraft, for example, Air Moloka'i, or Panorama Air.

Fourth, and most importantly, the federal government continues to use lands other than

Barbers Point, lands which were and are ceded. These include lands occupied by the Federal Aviation Administration at Diamond Head (Fort Ruger), Kapālama Military Reservation, Bellows Air Force Station, U.S. Immigration Station (Fort Armstrong), and Fort DeRussy among others.

These ceded lands which the federal government occupies are

lands which should provide revenue for the benefit of the Hawaiian people under section 5(f) of the Admissions Act. These Hawaiian lands were once used for the benefit of

These ceded lands which the federal government occupies are lands which should provide revenue for the benefit of the Hawaiian people

everyone.

These lands should be returned to the Hawaiian people once again by moving federal agencies to the non-ceded lands at Barbers Point Naval Air Station.

Once this is accomplished, the ceded lands vacated by these military agencies should form the basis for discussion on the return of public lands to the nation of Hawai'i, which is one major step

closer to reality as a result of the 1993 Legislature. The relocation of federal agencies to Barbers Point will clear the way for the return of public lands back to the Hawaiian people. Whatever lands

at Barbers Point are "left over" after relocating federal agencies there, off ceded lands,

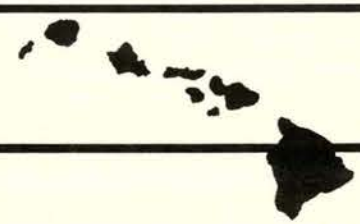
can be "haggled for."

And make no mistake, OHA will be at that table. Many trustees hold that Hawaiians are entitled to these lands by law, and that the federal government continues to use them exclusively without paying a penny to the Hawaiian people for that privilege.

OHA Trustee's Views

Ka mana'o o nā Kahu Waiwai pākahi

(This column is open to all OHA trustees to express their individual views and does not necessarily represent the official position of the OHA board of trustees.)



The Legislature's impact on Hawaiians

by Abraham Aiona
Trustee, Maui

As a member of OHA's legislative lobbying team, I came away quite satisfied with legislation that passed. It will profoundly impact Hawaiians now and in the immediate future. OHA's team, led by Trustee A. Frenchy DeSoto, and including Kina'u Boyd Kamali'i, was able to effectively work with the legislators, their staff, and others directly involved in the hearings and meetings, even with those who were not in support of our introduced bills.

As one of the House staffers remarked to me after the last Senate-House conference hearing, "You folks showed a lot of patience and class." I thought it was a noteworthy compliment to us and our organization. It was a tough task and took a lot of time, effort, and scheduling during the time constraints that are always present during the session. Fortunately we were able to continue our regular business and board meetings.

Of the 4,086 bills introduced, OHA sponsored 12 senate and 11 house bills. We offered testimony 140 times on 74 different bills, all affecting or impacting Hawaiians in one way or another.

OHA supported 62 bills with 13 passing. Certain bills were held over and may reappear in the next years legislative session.

A brief synopsis of significant legislation includes:

1. HB 2006, now Act 35, which authorizes the issuance of General Obligation Bonds for payment of \$136 million to pay revenues owed by the state to OHA plus 10% interest for the period of June 16, 1980, to June 30, 1991. Outstanding issues will be resolved in the next phase of negotiations. A memorandum of agreement between OHA and the state was unanimously approved by the Board of Trustees at its meeting on April 28.



2. HB. 2015, HD 2, SD2, CD1, relates to the island of Kaho'olawe and establishes a Kaho'olawe island reserve. Among other statutory provisions it provides criteria for eventual transfer of Kaho'olawe from the state to a future Hawaiian nation.

3. SB 1027, SD 2, HD 2, establishing a seven-member salary commission appointed by the governor and recommendation

for the salary of the members of OHA's Board of Trustees and provides salary ranges. Salaries will be commensurate with members of the state Legislature and their allowances as authorized by law.

4. SB 1028, SD2, HD2, CD1, relates to Hawaiian sovereignty and was one of our high-priority initiatives. This compromise bill will facilitate efforts by native Hawaiians to be "governed by an indigenous nation of their own choosing."

This was an important piece of legislation for all Hawaiians and will "ensure an open and democratic process." Although it differs from our initial proposal, it is a tremendous step forward in the creation of our sovereign nation.

There were times during the last week of the session, especially during the conference committee meetings, when all other Hawaiian groups with their own agenda lobbied to "defer" this all-important bill. However, the leadership of the conference committee under Tom Okamura and Senator Anthony Chang provided the necessary impetus and language. We thank them and their conference colleagues for working towards this accomplishment. We also thank the leaders of both houses, Speaker

of the House Joseph Souki, Senate president James Aki, and the legislators for their passage of this bill and others of equal

Of the 4, 086 bills introduced, OHA sponsored 12 senate and 11 house bills. We offered testimony 140 times on 74 different bills, all affecting or impacting Hawaiians in one way or another.

importance during the recently completed session.

We were especially proud to serve our people during this ses-

sion and deliver as much as we could.

To our staff who worked so diligently with us, even working on weekends and late into the night, we say, "Mahalo nui loa kākou." And to Chairman Clayton Hee, we say, "Ma-

halo for your leadership and mana'o during this very important legislative session."

Me ke aloha pumehana.

July fourth event recalls theft of sovereignty

A gathering on the grounds of 'Iolani Palace is being called by the Institute for the Advancement of Hawaiian Affairs, Sunday, July 4 from 11 a.m. to 2:30 p.m. Institute director Poka Laenui notes the gathering is intended to reflect on "another step in the most flagrant theft of a nation's sovereignty," when on July 4, 1894, the constitution of the new Republic of Hawai'i was proclaimed from the steps of the palace by provisional government head Sanford B. Dole. The general public is invited to attend and organizations wishing to coordinate their activities may call Laenui at 696-5157.

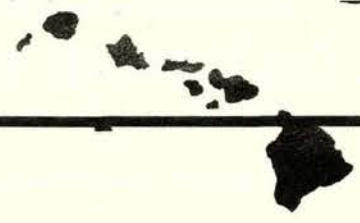
Following the overthrow of the Hawaiian monarchy in January 1893, a provisional government was formed in place of the native government of Queen Lili'uokalani. The provisional government sought a treaty of annexation with the U.S. but was unable to get one before President Harrison, a supporter of annexation, left office. His successor, Grover Cleveland, withdrew the treaty and questioned the legitimacy of the provisional government's rule, which he also criticized for its lack of a constitution.

Sanford Dole, president of the provisional government called a constitutional convention of 37 delegates. The majority of 19 were appointed by himself and the remainder chosen by the general public in a jury-rigged election. Eligibility for voting and candidacy required disavowing any loyalty to Queen Lili'uokalani and swearing allegiance to Dole's provisional government.

OHA Trustee's Views

Ka mana'o o na Kahu Waiwai pakahi

(This column is open to all OHA trustees to express their individual views and does not necessarily represent the official position of the OHA board of trustees.)



Help chart OHA's course

by the Rev. Moses K. Keale, Sr.
Trustee, Kaua'i & Ni'ihau

"There is hereby established an Office of Hawaiian Affairs. The Office of Hawaiian Affairs shall hold title to all real and personal property now or hereafter set aside or conveyed to it which shall be held in trust for the native Hawaiian and Hawaiian." (Hawai'i State Constitution, XII Sec. 5)

This trust, established for you and your children, belongs to you and all Hawaiians who shall come thereafter. This office is the ship by which the trust is delivered. The staff of the office is its crew and the leaders (the administration and trustees) are its commanders, but even a sound and worthy ship must have a rudder, good helmsmen,



and an agreed-upon destination. Whether by map, star chart or dead reckoning, the voyages of the Hōkūle'a have proven this again and again. A ship without a united leadership and a clearly defined destination embarks on a journey of futility and runs the danger of hitting the doldrums. After 13 years of defining and redefining its mission, OHA finally documented its plan in 1989. A comprehensive master program, entitled a "Blueprint for Hawaiian Entitlements", was declared as the first draft of a focused, long term program for accomplishments. But a plan is simply an itinerary and must be accepted by the people for whom the plan is intended. In the words of Chairman Thomas Kaulukui in 1989—"I call the Blueprint a starting point, because it is not a

final document. This Blueprint will not be complete until every Hawaiian has had a chance to examine it, discuss it, and make suggestions for change."

Meetings were scheduled and held to gather input on the draft Blueprint. After much testimony and response from the community, OHA agreed to revise and redraft the Blueprint using input from the community. OHA also promised to conduct more hearings on the new draft. The final Blueprint, which was to be reviewed and approved by our community, would be used to form the basis for legislation and lobbying efforts in Congress to achieve the goals agreed upon by the native Hawaiian community. These were promises made by our institution. An institution is only as strong as its ability to live up to its basic promises ... only as strong as its credibility with its beneficiaries.

Of the three federal draft bills sent to Sen. Inouye's office in 1992, one is seriously flawed, another is presumptuous and the third needs input from the affected beneficiary class. No formal hearings have been held on these documents and the public input process has been limited to meetings of the former OHA

"This is your ship! Please be a part of its destiny. I can only do my job with your support. I must know where you stand."

Committee on Sovereignty.

Our ship has set sail on the open seas. You are the passengers of this ship. You are paying for the journey. Would you purchase a ticket on a ship without knowing where it was going? Would you buy a tour to a place you do not want to visit?

I am greatly concerned and troubled by what appears to be a growing lack of good faith by OHA in fulfilling our promises to the community. To me a

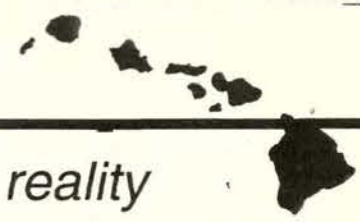
promise and a promise not kept goes against the strong Hawaiian value of keeping true to the words that have been spoken. There are some who remember the promises and others who conveniently forget. But whatever the agreements of disagreements we may have as leaders, it is you, the Hawaiian beneficiary, the passenger of this great sailing vessel who should be able to choose your destination. This is your ship! Please be part of its destiny. I can only do my job with your support. I must know where you stand. Your silence is deafening and dangerous! Contact me at OHA or on Kaua'i.

A i mana'o kekahi e lilo po'okela i waena o 'oukou, e pono no e lilo ia i kauwa na 'oukou. Na ke Akua e malama a e alaka'i ia kakou apau.

OHA Trustee's Views

Ka mana'o o na Kahu Waiwai pakahi

(This column is open to all OHA trustees to express their individual views and does not necessarily represent the official position of the OHA board of trustees.)



Admiral's justification for keeping Bellows falls short of reality

by Rowena Akana
Trustee-at-large

The Commander in Chief for the U.S. Pacific Command recently broke decades of military silence to claim the land at Bellows Air Force Station is so vital to the Marines at Kane'ohe MCAS that without it, he'd recommend they move to California.

Adm. Charles Larson says this and more to counter claims made by Rep. Abercrombie, myself and others that Bellows belongs, and should return to, the Hawaiian community. That kind of talk, he implies,



might trigger decisions that would damage the islands' economy.

"Frankly, without an amphibious training site, the Marines (and I) would be hard-pressed to justify their continued presence at Kane'ohe—especially since other states that do offer adequate training are [eager] to beef up and protect their own bases," the admiral writes.

He meant Camp Pendleton, where the land, resources and residents presumably are more accommodating. The 8,900-member 1st Marine Expeditionary Brigade could go there for its amphibious assaults and inland maneuvers, but then the Marines couldn't rest and recreate all over Windward O'ahu.

Larson rationalizes the Bellows station "helps satisfy a major morale and welfare requirement." Morale, Welfare and Recreation (MWR) at Kane'ohe MCAS already provides the Marines with barbers, BayFests, bowling, child care, dining, disco, golf, karaoke, pool tables, private surfing, sailing, scuba diving, shopping, swimming, tailors, a theatre and weight rooms to name a few subsidized perks. Does it also really need a 1,500-acre, \$88 million playground?

Yes, the admiral says, and don't you forget the Marines contribute substantially to the local economy. His assumption, the media's foregone conclusion,

should be scrutinized.

Since the armed services pay almost no property taxes for bases here, contributing to the local economy means leaving base and paying local prices. To avoid this "severe financial hardship" (the admiral's words), MWR strives to provide all the on-base eating, shopping and playing the military community will ever need.

And no one ever bothered to estimate the sizable chunk the military chews out of the local economy in natural resources (aquifer stores, energy consumption and prime ceded soil), federal taxes (22.5 percent COLAs, subsidized off-base housing and commissary and exchange privileges) and local headaches (traffic congestion, school overcrowding, environmental pollution and crime rate increases).

It is at our own expense that Hawai'i residents subsidize the military industry's occupation of Hawaiian lands. If Bellows returned to a sovereign Hawaiian

nation, native Hawaiians could build a land base for a self-sufficient economy.

The state has already zoned the land for 5,000 single-family units and an equal number of agricultural plots. A master-planned community could also include cottage industries that would soften the blow the military threatens to deliver.

"If Bellows returned to a sovereign Hawaiian nation, native Hawaiians could build a land base for a self-sufficient economy."

Hawaiians supporting themselves would relieve a tremendous burden on social service programs which cost us all dearly.

The admiral says the Marines might ship out if we don't shape up.

Frankly, without enough affordable housing sites, Hawaiians would be hard-pressed to tolerate the Marines' continued presence at Kane'ohe—especially since native Hawaiians are eager to beef up and protect their own causes.

"I can assure you that your military cherishes our special relationship with the people of Hawai'i," Larson wrote. "In the past 20 years at least nine military sites have been conveyed to the state or sold."

Perhaps. But admiral, do you know of the military's special relationship with the indigenous people of Hawai'i? Hawaiians never asked you to come, yet you came. Hawaiians never gave you Bellows, yet you took it. Hawaiians never wanted you to dominate the economy, yet now you threaten to cripple it.

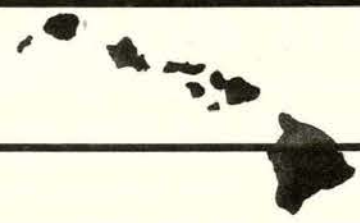
Do us all a favor, give back Bellows. It's not yours and you

**Call the
OHA Newline
586-3732
for 24-hour
recorded message
of OHA
board and
committee
meetings
scheduled**

OHA Trustee's Views

Ka mana'o o nā Kahu Waiwai pākahi

(This column is open to all OHA trustees to express their individual views and does not necessarily represent the official position of the OHA board of trustees.)



For our land and our people

by Moanike'ala Akaka
Trustee, Hawai'i

The long-awaited retroactive ceded lands backrent payment due OHA was passed in the Legislature this session. The Legislature agreed to float a bond that shortly will begin to deliver resources with which to help the Hawaiian people.

There is confusion that needs to be cleared up relating to this past-owed package. We trustees believe that there are a few more issues to be negotiated.

When we negotiated the retroactive package between 1988 through 1990, we agreed the proposed settlement would be \$95 million, subject to verification by our auditors; and was to be paid by the state in land and/or money.

It has taken from then until now for our auditors to negotiate and come to an agreement on amounts owed. We received a \$5 million down payment April 30.

We trustees who negotiated for OHA (only two of the original

team remain on the board, Trustee DeSoto and myself) were told that "the retroactive package was confined to land and/or money for what is owed" native Hawaiians between 1980-1990. It was also agreed by the state that in the prospective package there would be the option to get lands!

Harold Masumoto, director of Office of State Planning, was quoted in the *Honolulu Advertiser* on April 20 as saying that Hawaiians "can have the money or the land but not both." He was partially wrong! In a *Honolulu Advertiser* letter to the editor April 27, Masumoto clarified that he was referring to the retroactive payment only and that the legislation specified cash or a combination of cash and land for the retroactive payment.

Norma Wong of OSP, and the governor's point person on Hawaiian affairs, came before the board of trustees on April 28 and admitted Masumoto erred in

the perception conveyed in his statement. (This meeting will be televised on all islands as part of OHA's monthly meetings on cable.) She agreed that certain issues regarding land are excluded from the memorandum of agreement until further discussion. She also noted that the state's retroactive payment should not be confused with federal negotiations.

When Wong spoke to the Hawai'i Economic Association at the Plaza Club (quoting the *Honolulu Advertiser*, April 30), she was quite accurate in explaining "Economic impacts can be quite severe in this state if the general community is not supportive of Hawaiian sovereignty."

Wong also pointed out that the aloha spirit could decline toward tourism if frustrations over sovereignty are not addressed. She mentioned a ceded land base for the nation.

This trustee has been pushing for exactly that for decades. Instead of most of us being the renters as we have been since the

end of the last century, we will become the landlords once again — and rightfully so!

While the Hawaiian Business and Professional Association

Charles Larson threatened that the Marines may pull out of Kāne'ohe if they cannot use Bellows for maneuvers. Yet Abercrombie learned that Marine

I am concerned that whatever business endeavours occur on nation land be in the spirit of Aloha 'Āina, not exploitative of our people, and of course they must be environmentally sound.

(now called the Hawaiian Chamber of Commerce) is lining up with others locally, nationally and internationally to create business on our Hawaiian sovereign lands, I am concerned that whatever business endeavors occur on nation lands be in the spirit of Aloha 'Āina, not exploitative of our people, and of course they must be environmentally sound. Solid, community-based economic development must be part of our future.

Congressman Neil Abercrombie must be congratulated for stating in a Sunday, May 2 *Honolulu Advertiser* Focus section article, that "by rights Bellows belongs to the Hawaiians," and that the 'Onipa'a (centennial) observance was "a wake-up call." Adm.

Commandant Gen. Munday has no intention of leaving Kāne'ohe. This threat of Larson's is an intimidation tactic to silence the cry for the return of Hawaiian lands into Hawaiian hands.

In closing, we see today in the Balkans a surge towards nationalism that has enmeshed several ethnic groups into a ghastly multi-sided civil war with no clear solutions in sight. We must, as Hawaiians — enlightend children of aloha — avoid such violent means and continue working clearly, honestly and peacefully towards a sovereignty that is a credit to our Polynesian tradition and heritage.

Mālama pono. Ua mau ke ea o ka 'āina i ka pono.



News from Washington D.C.

Mai Wakinekona Mai

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



Ingredients of a constitution — Part 2

Last month's column began discussing the creation of a constitution. A modern native constitution for a native government usually covers: jurisdiction; membership; division of power between the nation/state or tribe/village; the make-up of the governing bodies, including districts; elections, including removal, recall, referendum, and petition procedures; the powers of the governing institutions; special provisions, such as land assignments, land use, or cultural rights; a bill of rights for the citizens; adoption procedures for the constitution; and the amendment process.

• **JURISDICTION** includes the territory over which the government seeks to assert authority, the people subject to that authority and the range of powers that the government seeks to exercise. Statements of jurisdiction are often very broad and cover the full range of potential powers. A

narrow or very specific statement of jurisdiction might leave out things that may be necessary in the future. For example, the government's power to tax income was added to the U.S. Constitution by amendment.

• **MEMBERSHIP** is often a very critical and controversial part of constitutions. It defines the criteria for citizenship and frequently sets out the process or system to add new citizens. For native governments, this often involves the framers of the constitution setting out clear policies on how to reflect the nation's unique cultural and political status in its membership.

Many native governments, particularly Indian tribes, use various blood quantum formulae. Others use a descendancy method, for example, everyone descended from a roll or from a certain time may be a member of the nation or tribe.

The United States most often defers to a native government's

rules for membership, even where these rules might not be acceptable in the larger society. For example, some pueblos will allow membership only to children of male tribal members, but not the children of female members, in cases of mixed marriages. This practice has held up in the federal courts.

• **DIVISION OF POWERS** refers to constitutions that describe a multi-layered system of government. The United States Constitution reflects a separation of powers between states and the federal government. For natives, this division of powers may take many forms. For example, self-governing villages share power with the central government at the Hopi Nation in Arizona.

In some native nations, there is a division of power between the general council (voting members of the tribe) and the tribal council (a governing body), whereby the general council retains supervision over all major activities.

For native Hawaiians, the division of powers section could be a place to address the role of each of the islands, in terms of self-

governance, of local self-governing entities similar to the home-stead communities, or of other traditional native communities.

• **GENERAL ELECTION** requirements are usually provided in constitutions, including: qualification of candidates, length of term of office, and staggered elections. Short electoral terms may make for instability, but excessively long terms run the risk of isolating elected officials from voters. Constitution drafters have the difficult task of developing a functional government that best reflects the community needs.

• **REFERENDUM** refers to a process by which voters can require that a governmental action be brought before all the voters for approval or rejection. When a legislative item is brought to referendum, its effect is often suspended until a vote is taken.

• **PETITION** (more commonly known in Hawai'i as initiative) refers to a process in which voters can add their own legislative proposal to the ballot for all voters to approve or reject. Referendum and petition can pro-

tect against arbitrary government; some or all devices may be appropriate in any given constitution.

• **RECALL AND REMOVAL** provisions often provide protection against bad elected officials. Recall refers to a process where voters by petition and then election remove an elected official. Removal usually refers to a process by which elected officials remove one of their own, often through impeachment and conviction process. Recall and removal are usually set up so that they don't cause instability every time political winds shift.

Governing Bodies usually function in some combination of executive, legislative and judicial branches. In smaller tribal governments, all three functions may reside in a single elected tribal council. This arrangement, however, has been criticized by those who think an independent judicial branch of government assures fair government.

To be continued.



Ka'ao O Hawai'i: "Nā Manu O Ka'ae"

Editor's note: We begin this month to present a regular feature on Hawaiian language. Ka Wai Ola O OHA thanks the students of Kalani Akana's UH-Mānoa fourth year Hawaiian poetry class for this article. It consists of five mele (poems) arranged in traditional order, starting with a prayer to the gods, a song for the ali'i, a poem or succession story following traditional Hawaiian elements, a love song and a call to unity.

na Kalani Akana

'Auhea 'oukou e ka lāhui Hawai'i mai Hawai'i o Keawe a Kaua'i o Manokalanipō, a hiki aku i nā moku hāpapa o Kanaloa, ka palena pau o nei pae mokupuni, me 'oukou ho'i nā lālā o nā 'ano'ano kumu koa i lū 'ia ai e ka Moa'e, ka Malanai, ke Ko'olau, ke Kona, a i ho'okupu 'ia ai ma nā pou 'ehā o ka honua nei, ka iwi o ku'u iwi, ke ēwe o ku'u ēwe, ke koko o ku'u koko, ke kupa, ka 'ōiwi pono 'i o nei 'āina, Aloha 'oukou.

hou, mahalo au i nā kūpuna 'o ia ho'i 'o Elizabeth Kauahipaula lāua 'o Agnes 'Ā'i nāna i kū pani hakahaka no ko'u mau kūpuna Hawai'i i hala loa ai. Mahalo nui loa 'oukou.

A ma muli o ko lākou mau ha'awina, ko lākou ho'omanawanui ua lae'ula 'ia nā ku'eku'e maka o nā haumana a'u ma ke kula nui o Hawai'i ma Mānoa. 'O ko mākou ha'awina nā mele Hawai'i i haku 'ia i kēlā me keia au. Ua nānā 'ia ke 'ano o ka mele hula, mele inoa, mele kū'auhau, mele ho'okipa, pule a pēlā nui aku. Eia kekahi, ua ho'olohe 'ia ke 'ano o ka leo o ke olioli, ke kepakepa 'oe, ka ho'āeae 'oe, ke kāwele 'oe ā nānea ka pepeiao.

'O ia ho'i, ua kono 'ia nā haku

...Polapola au, noa ho'i au Noho i ka mālie a kau i ke aloha Ke aloha pumehana ka'u i ka nāhelehele

He lei laua'e ma ka nāhelehele. Hemelole au, maika'i au Maluhia i ka pō me ke ao A Waipi'o au a 'ike i ka pono Ka pono o ke ola, ka pono o ke kino.

Pale au, pakele au Noa au i ka 'ino Luana ma ke one o kai Nanea i ka waiwale o Waimanu

Ola au, pono au Pau ka 'ino i ke aloha Pau ke kaumaha i ka 'oli'oli Pau ka 'ino, pau ka 'ino.....

— na Kamana'olana Mills

A ho'omau ho'i ana kona mau mana'olana no 'elua mau 'ao'ao hou. Kū i ka hāweo.

Na Malia Forsythe i hāpai hou i ka inoa o ke ali'i Pauahi ma kāna mele ma lalo nei. Ua 'ike 'ia, 'eā, ka ho'onā'aikola 'ia 'ana e kekahi nūpepa ma ke kaona 'o Honolulu nei i ka hana a nā kahu waiwai o kā Pauahi Waihona Ho'oilina. No laila, he ho'ōla a he ho'ohanohano kēia mele no Pauahi me kāna mau pua e ola nei:

He inoa keia nou e ka lani, Iā 'eā Ka wahine hele Iā o Kaiona.

Alaka'i 'oe i nā kula Hawai'i, Iā 'eā No nā pua maoli o ia 'āina.

Kama'āina he lā'au kū ho'okahi Iā 'eā No Ka'ala ho'i, he lehua.

Ua lehu a mānoa ka 'ikena, Iā 'eā O nā mo'opuna a Kamehameha.

E ola mau kou inoa e ka lani, Iā 'eā No Pauhilani nō he inoa.

—na Malia Forsythe

Ma ka papa, ua kūkākūka 'ia ke 'ano o ke kaila o haku mele 'ana a ua nānā 'ia nā laupua hoihoi i loko nō kapa 'ia he meiwī.

'O ka meiwī kekahi hua 'ōlelo hou i haku 'ia e Kalena Silva no Hilo nei. Mahalo nui 'ia ua kanaanā nei i kona akamai i ke oli a he polopeka kaulana 'o ia i nā mele Hawai'i like 'ole. Ua helu a kapa 'ia nā inoa no nā meiwī like 'ole e ia. He kōkua nui ka nānā meiwī 'ana no nā haumana. Na'u pū

'O ka meiwī e 'ike nui 'ia nei ma nā mele 'o ia ho'i ka meiwī kani Kama'āina ka hapanui o nā kōkua me ka māmalā 'ōlelo haole no ua meiwī nei, 'o ia ho'i ka "linked assonance." Akā na'e, nui 'ino a'e ka heluna o nā meiwī. Ua kāhāhā nā haumāna i

ka loea o nā haku mele Hawai'i ma o ka haku meiwī 'ana.

Eia kekahi, he mea ko'iko'i loa ka ho'onohoho pono o nā hana a pau na kākou, nā Hawai'i. 'A'ole hana me ka no'ono'o 'ole. 'A'ole hana me ke kāpulu. Ho'olālā a ho'onohoho 'ia me ke ka'ina maika'i. No ia kumu, ua kapa 'ia kēlā he meiwī ka'ina. Hiki ke 'ike i kekahi lā'ana ma kēia mele nei i haku 'ia e Braven Kalama Cabignon no Kapahulu mai. Ho'omaka 'ia kāna mele ma uka o Ka'au ma Pāloalo a 'oi holo ka huaka'i mele i kai o Kalehuawehe ma Waikiki. Eia nō:

He nani 'o Kapahulu Ku'u 'āina ehuehu i ka lā Aia ala iā Ka'au Lua Ka uka hāuli mai i ka paoa laua'e

Ka uka ko'eko'e i ka ua 'o Makahuna

Aia ala ho'i ka pūnohu 'ena'ena iā Kalehuawehe

A hewa, Iā 'eā, nā maka malihini a kama'āina ho'i

I ka nani o Lae'ahi e kāmoe ala I ka la'i a me ka mālie!

A he li'a aloha no, 'o nā u'i o nā Iā, 'o ka ho'oleilei a kamali'i

Ahona ho'i hā nei kula 'o Kapahulu

He 'āpa'a no nā 'ōpio punia ma ka 'io

Ka 'eu o nā 'ewa'ewa e o!

Kū i ka mālie! ā...

He aloha nou e Kapahulu a mau ā...

—na Braven K. Cabignon

'O'i aku ka nui o nā mele i haku 'ia e nā haumāna no ka 'āina, nā kulāiwi ho'i ma mua o nā 'ano mele ē a'e. Ua 'ike kā lākou mau po'o mana'o me nā po'e kahiko - he mea nui ka 'āina.

Puni nā Hawai'i i ka haku mele aloha 'ana kekahi. Eia kekahi mele aloha i kapa 'ia e 'Ulalia Woodside "Ku'u Lei Pikake." 'A'ole i hoakāka nei haumana i ke 'ano o ka pua akā ua hiki ke 'ike 'a'ole pili kēia mele i kekahi pua maoli. 'O ia ka maika'i a me ka ho'onanea o nā mele:

'Auhea 'oe e ku'u lei pikake Ka hanu 'a'ala a'u i aloha He lei pāpahi i ka ua noe He u'i nohea ('oe) i ka 'ike 'ia.

Kou mau maka onaona Kou leo pā nahenahe Kou poli pumehana Kou kino malu e malu mai ai.

Ku'u hoa, 'ohi pua melia Ku'u hoa i ke kui lei Ku'u hoa i ka ua Tuahine Ku'u hoa i ka pō me ke ao

E o mai 'oe i kou inoa Ka lei 'a'ala o ke aumoe E hahani mai i ko'u poli He mai, e ku'u pikake.

—na 'Ulalia Woodside

Ua hū ka 'aka'aka o'u no ka mea keu nō ho'i ka hoihoi o nā wahine me nā kāne i loko o ka papa i nā mele ho'oipoipo. Kainō wau no nā kāne wale nō ka hau ho'oipoipo. Auē ke aloha ē!

No laila, ua oki iki ma 'ane'i.

Ua ho'omaka au me ka 'ōlelo 'o kēia ka wā kūpono e ho'oleleo i nā mele ko'iko'i no nā Hawai'i i ka lehulehu - ka 'ā'ume'ume no ka 'āina, ke kūkulu aupuni Hawai'i, ke kula kaiapuni, e pēlā nui wale aku. 'Oiai ka nani o nā mele aloha he maika'i inā kūkala ha'aheo kākou i ke kaulike a me ka pono i mea e ho'okūpa'a i ka maluhia a me ke ea o ka 'āina.

No laila, eia mai ka puana o kekahi haumana ma ka papa i ho'okaiapuni 'ia ma ka 'ōlelo Hawai'i. Maopopo le'a 'o ia i nā 'ā'ume'ume o ko kākou lāhui. 'A'ole 'o ia ha'i waha wale. 'A'ole 'o ia namunamu wale. Akā hele 'o ia i ka 'Aha 'ōlelo Hawai'i e hō'ike i nā 'elele me nā kenekoa kona mau mana'o e pili ana i ka hului 'āina no ke kahua kolopā, ka lawe malū 'ana o ka 'āina ma lalo o nā 'āina ho'opulapula, a pēlā aku. Kapa 'ia kēia 'ano kanaka he "radical" e nā nūpepa akā i ko'u wahi mana'o, 'o lākou nei nā mamo hiwahiwa o ka lāhui. 'O lākou nei nā me'e e paio ana no nā kuleana no nā mo'opuna e hiki mai ana.

Mai ho'okae a ho'onā'aikola mai 'iā lākou akā e heluhelu a e ho'olohe pono i kāna e kani ha'uha'u mai nei. E ala e nā manu o Ka'ae!

E o e Kūikalāhiki Nā 'ōiwi e kū'ē ana, e kūpa'a ana, e kūpono ana i ka Iā e hiki mai ana.

E kū i Mānoa ka hale o ka 'imi na'auao.

Kū'ē 'o Kamehameha, ka 'ālapa pi'o mo'o o Kū

Kūpa'a 'o Ka'ahumanu, ke ali'i wahine kila

Kūpono 'o Kahekili pā'ele kū lani

He aha ke kuleana o nā mamo? Moe mākou, kū lākou?

Kū mākou, moe lākou? 'A'ole! Kū Kākou!

E kū e Hawai'i ka mokupuni nui E kū e Maui no ka 'oi

E kū e Moloka'i pule 'o'o me Lāna'i a Kaulawahine

E kū e Kaho'olawe ka mālamalama

E kū e O'ahu ke one o nā ali'i E kū e Kaua'i kūikawā

E kū e Ni'ihau i ke kikū. 'O ka mālama 'ana ka mea e pono ai

i ka 'āina Hawai'i, ka po'e Hawai'i, nā mea Hawai'i

'O ia nō ke kuleana o nā mamo 'O kēia ka Iā e holomua ai

Kū ka pū'ali E kū'ē, e kūpa'a, e kūpono

E o Kūikalāhiki.

—na Kēhaulani Pu'u



He makahiki kēia no nā manu o Ka'ae e leleo aku i nā mana'o kūpono no ka lāhui. 'O Ka'ae kekahi manu o ke au kahiko nona ka leo u'i loa a piha pū me ka mana. Ua ho'okohu 'ia nā kākā 'ōlelo o ke aupuni Hawai'i me ia - 'o Kuakini, 'o Nāihe, 'o Desha. Pēlā pū ka ho'ohālikelike 'ana me nā po'e Hawai'i e 'ōlelo ana ma ka 'ōlelo Hawai'i i kēia manawa- he manu o Ka'ae nō lākou.

Ma muli o ke a'o maika'i 'ana mai ia'u, ua hiki ke a'o ma ke kula kaiapuni o Waiua a me ke kula nui o Hawai'i ma Mānoa i keia mau lā ma ka 'ōlelo makuahine wale nō. 'A'ole kēia he kaena akā he hō'ike i ka maika'i o o nā manu a Ka'ae nāna i hānai mai ia'u ma ka pūnana me ka mama 'ōlelo 'ōiwi. No laila, huli wau iā lākou a 'o Sarah Nākoa (ua hala) 'Iliāloha Quick, Pila Wilson, me Kauano Kimura a mahalo nui. Huli ho'i wau i nā kumu hula nānā i ho'okupu i loko o'u ka hoihoi nui no nā mele Hawai'i 'o ia ho'i 'o Ho'o'ūlu Richards (ua hala), Edith Kanaka'ole (ua hala), Pat Bacon, Auntie Nona Beamer, Edith McKinzie, Kalena Silva, Ka'upena Wong me ko'u kumu i aloha nui 'ia e a'u 'o Kaha'i Topolinski a mahalo nui. Huli

mele kaulana e ka papa e kama'ilio e pili ana i kā lākou e hana nei a pehea lākou i haku ai i nā mele i mea e ho'omākaukau i nā haumāna ma ke kākau 'ana. No laila, ua kipa mai 'o Haunani Apoliona, Haunani Bernardino, Manu Boyd, John Ka'imikaua, Mahina Kauakahi, me Chinky Māhoe i ka papa a ua pi'i nui a'e ka 'i'ini i loko o nā haumāna e haku i mele. Mali'a paha ua haku 'ia no ke kaha "A". 'Ae paha, 'a'ole paha. Koe aku ia.

No laila, aia ma lalo nei kekahi o nā mele i haku mua 'ia e nā haumāna a'u ma ua papa kula nui nei. Nui 'ino ka laulā me ka hohonu o ko lākou 'ike i ho'opuka a kākau 'ia ma ka pepa. E māliu mai. He punua wale nō kēia. E 'olu'olu 'oukou e kōkua a kāko'o mai e hiki iā kākou a pau, nā Hawai'i ke hō'ehehe aku a ki'ililī mai me ka ha'aheo a me ke kūlana hiehie o Ka'ae. E pohā ka leo me ka nani a me ka mana o ka 'ōlelo Hawai'i.

Ua like kēia hō'ike me ka papa hana i ho'onohoho pinepine ai e nā kahiko. He kūpono ka ho'omaka 'ana o kahi papa hana me nā mele no nā Akua me nā ali'i Eia kekahi māhele mai kekahi pule lō'ihi loa i haku mai au 'ia e Kamana'olana Mills no kona akua;

He mau hanana

A calendar of events

June

2
Hawaiian Quilt Lectures – Lee Wild will present a slide lecture on "Uncovering Hawai'i's Quilting Heritage" and Laurie Woodard will demonstrate "Care and Storage of Heirloom Quilts" at 7 p.m. in the Community Room at the Waipahu Cultural Garden Park (Hawai'i's Plantation Village). Free. Sponsored by the Hawaiian Quilt Research Project through support from the State Foundation on Culture and the Arts. For more information, call 239-9766.

3
Nā Ka Wai Ke Ola o Ka Honua: Water—the Life of the Land, presented by Hui Na'auao and the University of Hawai'i—Mānoa Summer Session. From the native Hawaiian perspective, water is a procreative force. Proper management and usage are essential to living in harmony with nature. Explore how water was managed in the past and why its management is so critical to native Hawaiians. 7 - 9 p.m. at Kuykendall Auditorium on the campus of UH—Mānoa. Free. For more information, call 956-7221.

5
Hawaiian Quilt Registration Day on O'ahu – volunteers of the Hawaiian Quilt Research Project will be registering Hawaiian quilts and patterns made prior to 1960 in the Community Room at the Waipahu Cultural Garden Park (Hawai'i's Plantation Village). O'ahu residents are invited to bring their Hawaiian appliqued quilts, Hawaiian flag quilts and patterns for photodocumentation, examination and registration. Quilt historians, textile specialists and conservators, and a professional photographer will aid in the documentation process. Oral history recorders invite quilt owners to bring as much information about the quilt and/or the quiltmaker as possible. Owners' names and photos of the quilts will not be released to the public without the owners' consent. Sponsored by the Hawaiian Quilt Research Project, a special project of the Kalihi-Pālana Culture and Arts Society. For more information, call 239-9766.

11
Kamehameha Day in Hilo, featuring children's games, Hawaiian crafts, lei making, lauhala weaving, educational displays, food, and Hawaiian music, singing and dancing, at Moku Ola – Coconut Island. Sponsored

by the Malia Puka O Kalani Catholic Church, the event begins at 9 a.m. with a pule and ends at 4 p.m. with the singing of "Hawai'i Aloha." At noon, the royal court presentation will depict King Kamehameha's Court of the mid-1800s. Admission to the island is free.

11
King Kamehameha Celebrations in Kapa'au on the Big Island begin at 8:30 a.m. with the decoration of King Kamehameha statue at the Kapa'au Court House. Community activities will follow. For more information, call Keahi Allen at 536-6540.

11
Decoration of King Kamehameha's Statue at Ali'iolani Hale (State Judiciary), makai side of King Street between Richards and Punchbowl Streets. The program, which is free and begins at 4:30 p.m., features Hawaiian music, dance, and historical anecdotes. For more information, call Keahi Allen at 536-6540.

11
Moloka'i King Kamehameha Celebration Ho'olaule'a at Mitchell Pauole Center in Kaunakakai begins at 9 a.m. and features Hawaiian arts and crafts demonstrations and entertainment. For more information, call Keahi Allen at 536-6540.

11
Fourth Annual Hawaiian Falsetto Festival, 11:30 a.m. to 3:30 p.m. Hyatt Regency Waikoloa, Monarchy Room, Island of Hawai'i. Sponsored by the West Hawai'i Kamehameha Parent Association. Proceeds will go to a scholarship fund honoring the late falsetto singer Kekua Fernandez, who was a student of Uncle Bill Lincoln, and himself a teacher of many young musicians. Tickets are available at Rhythm and Reading in Kona, Waimea and Hilo, or Sunshine Hardware in North Kohala. For information call on the Big Island: Lani Eugenio, 889-6841; Pat Jameson, 326-5449; or Rissa Matsumoto, 326-6095.

11-23
Contemporary Hawaiian artists Imaikalani Kalahale and Bob Freitas are featured at Inner Ecology Gifts/Makk Gallery in a fine art and jewelry sale to support the Interfaith Network Against Domestic Violence. The Interfaith Network is an ecumenical group which works through churches and clergy to teach coping skills as an alternative to family violence. The show's aim is to raise public awareness that

domestic violence is unacceptable behavior and that help is available. Other artists in the show include Toni Martin, Snowden Hodges, Louis Pohl, John Bade and Ruth Pistor. Inner Ecology Gifts is located in the Makk Gallery, Century Center building, 1750 Kalākaua Ave. Gallery hours: 10 a.m. - 6 p.m. Monday-Friday, 1-5 p.m. Sunday. Closed Saturday.

12
77th Annual King Kamehameha Celebration Floral Parade and Ho'olaule'a, featuring pā'ū riders, floats, decorated vehicles, and private mounted units. The parade starts at 9:30 a.m. at 'Iolani Palace, goes to King Street, to Punchbowl Street, to Ala Moana Boulevard, to Kalākaua Avenue, to Monsarrat Avenue and ending in Kapi'olani Park. The Ho'olaule'a will be held in the park after the parade



Kamehameha's statue will be decorated with lei on June 11.

and will feature crafts demonstrations and displays. The theme for the 121st annual observance of the King Kamehameha holiday, designated in honor of the life of King Kamehameha the Great, is "Ho'omaka Hou – A New Beginning," a call for Hawaiian self-determination. For more information, call Keahi Allen at 536-6540.

12
Kailua-Kona King Kamehameha Celebration Floral Parade will parade through Kailua-Kona via Ali'i Drive starting at 9:30 a.m. A Ho'olaule'a at Hale Hālāwai will follow. For more information, call Keahi Allen at 536-6540.

12
Maui King Kamehameha Celebration Floral Parade will parade through Lahaina town via Front Street, starting at Mala Wharf. A Ho'olaule'a under the Great Banyan Tree will follow. For more information, call Keahi

Allen at 536-6540.

12
Festival of Hawaiian Quilts, the Mission Houses Museum's 14th annual exhibit of Hawaiian quilts, featuring the traditional family quilts of the Serrao family and quilts of several of John and Poakalani Serrao's students. The exhibit preserves and perpetuates the quilting tradition of the Serrao family by displaying work by quilters of the past and quilters of the future. Admission is \$3.50 for adults, \$1 for youths age 6-15, free for children under 6. For more information, call 531-0481. Repeats Aug. 1.

12
Great Hawaiian Plate Lunch Challenge, held during King Kamehameha Day Celebrations at Kapi'olani Park. Sponsored by the Office of Hawaiian Health, the contest to create a healthy and delicious plate lunch is open to restaurateurs, caterers, lunch wagon operators and others in the food industry. For more information, call 586-4800.

12-13
Fancy Fair, one of Hawai'i's oldest and most select craft fairs, featuring a variety of high-quality arts and crafts, entertainment, and food. Hawai'i's finest craftspeople offer featherwork, lauhala crafts, woodwork, Ni'ihau shell jewelry, ceramics, artwork, designer clothing, plants and more. Presented by the Mission Houses Museum, 553. S. King St. For more information, call 531-0481.

12-13
13th Annual Maui Upcountry Fair at Eddie Tam Center complex, on Makawao Ave. between Puakalani and Makawao, from 9 a.m. to 5 p.m. Features livestock show and sale, country store, handmade crafts fair, plant sale, soccer tournament and food. No admission, free parking.

19
Kamehameha Schools Alumni 'Aha'āina (lū'au), featuring food catered by Haili's Hawaiian Foods and entertainment by the Makaha Sons of Ni'ihau, Ho'okena, Mana'o Company, Kawaiola and Tropical Nights. Alumni artisans will offer an array of original arts, crafts and preserves at the Hale Kū'ai (country store). Tickets are \$6 and available by calling 842-8680.

19
King Kamehameha Celebration Floral Parade on Kaua'i will proceed from Antone Vidinha Stadium along Rice Street to the Kaua'i County

Building. Colorful floral floats, pā'ū mounted units, decorated vehicles, VIPs and more. Ho'olaule'a and entertainment to follow.

25-26
20th Annual King Kamehameha Hula & Chant Competition will feature hula kahiko, hula 'auana and chant performances. Competition begins at 6 p.m. Friday and 3 p.m. Saturday. Neal Blaisdell Center Arena, 777 Ward Ave. Tickets: General admission \$6.50 per night; reserved seats \$7.50, \$10, \$35 for both nights. For more information, call Keahi Allen at 536-6540.

29
"Hawai'i on Screen," a video by producer Lynne Waters, will be shown at the Lizard Loft in Java Java Cafe, 760 Kapahulu Ave. at 8 p.m. Admission is \$4. Part of Java Java Cafe's Tuesday series of screenings of film and video by local filmmakers. For more information, call 732-2670.

July

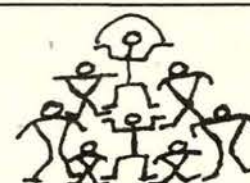
2
Taro Action Resources Organization (TARO) conference will feature discussion of ongoing taro-related projects. Organizers from O'ahu and Neighbor Island taro festivals will meet at Windward Community College to form a statewide taro festival network. For more information, call 262-0981 or 254-2920.

3
Fifth Annual Pacific Islands Taro Festival, celebrating taro and other Pacific Island foods through arts and crafts, a farmers' market, cultural and historical lectures and storytelling, exhibits on Pacific ecology, agriculture and aquaculture, poi-making demonstrations, imu cooking, taro gardening and cooking, organic farming, island food booths, and traditional dance and chant. The festival, the theme of which is "Unity and Diversity, the Festival of the Future," will be held from 10 a.m. to 4 p.m. at Windward Community College.

11
Bankoh Nā Wāhine O Hawai'i, the fourth annual women's song and dance festival. A four-hour concert at Ala Moana Beach Park's McCoy Pavilion. Admission is free. For more information, call 537-8660 or 522-7030.

'Ohana Reunions

Nā 'ohana e ho'ohui 'ia ana



Kalawe-Wright

The Kalawe-Wright 'ohana is having a reunion June 19 at the Wailoa Park Pavilion in Hilo from noon to 10 p.m. Lots of food, entertainment, and genealogy information. Contact Irma Yamada at 935-4496 (Hilo), John W.K. Wright, Jr. at 533-3290 (O'ahu) or May L. Wright at 668-1831 (O'ahu) for information.

Mahoe/Various Canada Hawaiians

Hawaiians are invited to Vancouver, British Columbia, Canada for a reunion June 27 from 10 a.m. - 4:30 p.m. at Belcarra Park in Greater Vancouver. Many descendants of Hawaiians who migrated to North America will be there, including descendants of Naukana, Mahoe, Adams, Eihu, and Browne. Reunion includes guest speakers and entertainment. For information, call Larry Bell at (604) 853-5528 or Mabel McPhee at (604) 431-9005. Bell, a descendant of Mahoe, is seeking Hawaiian relatives (see related article, this issue). Mahoe worked at Ft. Vancouver, Washington State and Ft. Rupert, British Columbia, Canada in the early and mid-1800s. He has many descendants in Canada. For more information, write Larry Bell at 33392 Babich Pl., Abbotsford, British Columbia, Canada V2S 6V3.

Kupukaa

The descendants of Moses and Carrie (Keawehawaii) Kupukaa will have a family reunion the weekend of July 2-4 in Kohala at Māhukona Beach Park. Moses and Carrie had 13 children. They include John Kaulahea Kupukaa, David Kaalaehu Kupukaa, Samuel Kakalia Kupukaa, James Kulolia Kupukaa, Kahaikupuna Kupukaa, William Kaaihue Kupukaa, John Momona Kupukaa, Emily Kaulakeahi Kupukaa, Henry Keamolani-haumea Kupukaa, Mary Kapoeokeolani Kupukaa, Kalainuiahina Kupukaa, Henry Kahelehonu Kupukaa and Harry Kaia Kupukaa. The 'ohana would like to include all members in the scheduled activities. For more information, contact Violet (889-5987) or Diana (889-5485) on the Big Island; Malia (841-6884) or Sarah (293-8743) on O'ahu; or write Nā 'Ohana O Kupukaa, P.O. Box 728, Hau'ula, HI 96717.

Pali

The descendants of the Rev. Adam Pali and Paaaoa Kila Poholopu and their children, Philip Paaaoa Pali, Sr., Lilia Pali, Lizzie Pali, Mary Kawahine Haole Hookiehe Pali and Laura Pali, will have a family reunion with potluck picnic at Kualoa Regional Park, Ko'olaupoko, O'ahu on Saturday, July 10 from 7 a.m. to 5:30 p.m.

'Ohana members are asked to bring genealogies and pictures.

There will be talk-story time and entertainment. Connected 'ohana include Ako, Andrade, Antone, Auburn, Barboza, Bright, Fairman, Goldstone, Gomes, Kakalia, Kalepa, Kalilikane, Mitchell, Pickard, Salanoa, Salvadorif, Smith, Spencer, Werner and Wong. For more information contact Barbara Andrade Tachibana at 293-1618, Havana McLafferty at 949-0025 or David Pali at 696-4135.

Hukiku-Keulua

The 'ohana of Moke Hukiku and Kapali Keulua will hold a reunion and potluck at Sand Island Park, O'ahu on Sat., July 17 from 10 a.m. - 6 p.m. Some of the families will camp at the park July 16-18. This 'ohana includes the children of Hukiku and Keulua - James Moses, Mary Kiko, Annie Flores, Jack Moses, Joseph Kaahanui Moses, Frank Moke, Louise Larinaga, Kalei Tisalona and Malia Santiago, as well as from Lokalia Anakolio Holt, James Lawrence Holt, Kaluna Keawekane, Malia Kaneaiakala, and the Kaahanuis. For more information, call Dolores at 488-3530 (reunion), Annamae at 423-1835 (pre-reunion meeting), Kapali or Eva at 696-4635 (camping arrangements), or Kalani at 338-0229 (genealogical data).

Puha / Keamohuli

(Keamohuli)

The 'ohana of John Moses Puha and Elizabeth Kuluwaimaka Keamohuli will be having a family reunion July 23-25 on Maui. The 'ohana is inviting the descendants of Moki and Kaiu Puha and also the descendants of George and Elizabeth Keamohuli to the reunion.

For more information, please contact any one of the following: on O'ahu - Leinani Puha Kaai at 941-1465, Nohea Santimer at 595-0117, or Jim Keanini at 521-4091 (evenings); on Maui - Noenoe Lindsey at 878-1943; and on Hawai'i - Shirley-Ann Kanuha at 329-7205. Or please write to Elmer K. Kaai, Jr., 1215 Alexander St., Apt. 406, Honolulu, Hawai'i 96826.

Enos

Descendants of Joaquin and Louise Kaiama Enos, through their sons William, Huakini, John and Joseph, are planning a reunion at Kahului, Maui from July 29-31. The family wants to update family information to include everyone. Reunion includes: genealogy workshop, family night, arts and crafts workshops, sports day and a lū'au. Contact: Elsie Daniels (572-5592 on Maui), Rachelle Enos (877-3283 on Maui), Bobby Akoī (293-8276 on O'ahu) or Audrey Kahanu (247-5738 on O'ahu). For more information write Elsie Daniels, P.O. Box 1809, Makawao, Hawai'i 96868.

King

As a scout leadership project, Ann Hamanalau Yoshida is planning an 'ohana reunion Aug. 6-8 on O'ahu for all descendants of our kūpuna who lived in the year 1790: Jonas Dickson and Elizabeth Gill, William Menzies and Sara Quarles, E. George Miner and Kukonaokalani, Kanepaina and Luahiwa o Kalani, Kanehailua (Palea) and Kaiaahue, William Gay and Ann Patterson, Frances Sinclair and Elizabeth McHutcheson, Kainoahou and Kealiikuokoa (and Puohu), Kapuniainui (Maulili's adopted family, which included Kapuniaililii and Anna), Isaac Hart and Elizabeth Wond, Mikahaka and Pahakoa, Kawelo and Pokipala, and Liwai Kauai and Haliimaile. Also invited are the 'ohana of my late father, Jack P. King. For further information contact the Dexter Dickinsons (Decca, Verna, Lolly) at (808) 239-9951 or 239-5580, or Amelia P. King, 152 Cheltenham Way, San Jose, CA

95139-1213, phone (408) 281-9417.

Opunui/Kawani

The 'ohana of Opunui and Kawani will be having a reunion at Sand Island Beach Park, O'ahu on Saturday, Aug. 7 from 9:30 a.m. to 9:30 p.m. The reunion will include updating genealogies, entertainment and activities for the children. For more information, contact Patsy Muniz Chu at 839-1756.

K a i n a - Saunders

Aloha pumehana iā kākou apau, mai ka 'ohana i O'ahu nei. No ka makemake a kākou, e kono 'ia aku nei 'oukou i kekahi ho'ohui 'ana no ka kākou 'ohana. E hui like kākou. Warm greetings to you from the family on O'ahu.

The descendants of David Mauolele Kaina and Nelli Naha'alelea Naho'opi'i, are planning a family reunion for Aug. 20-22 on O'ahu, as follows: Aug. 20, 6-10 p.m. genealogy workshop; Aug. 21, 9 a.m. - 10 p.m. family day and pa'ina; Aug. 22, 10 a.m. - on, relaxation and fellowship.

For more information contact: Laverne Hatch (672-4700), Agnes Saunders (488-5138), Sam Kaina (677-9286), Glenn Kamanao (254-3291), Nellie "Nahala" Aina (259-7835), Juanita Tolentino (885-4909 on the island of Hawai'i), or Peter Kaina (874-4068 on Maui).

Kai

All Kais of Hawaiian/Chinese ancestry and descendants of John Akina Kai and Kekulu Kanealoha Kaiu Kai (1800s) through their sons John Makia, Kekunu, Henry Kalamakai, John Kikai and daughters Mary Kauana Kai, Annie Lukia Kahilo Kai Metcalf, are asked to contact the Hilo Family Plan Gang for a reunion Aug. 20-22 in Hilo. In Hilo contact Louella Gramberg (959-5190), Paul Kai (959-7213), or Harvey Kai (959-5190). In Honolulu, contact Sonny Kai (261-2482) or Johnny Kai (735-5118). On Kaua'i, contact Kelvin Kai (332-8873). Or write to Kai 'Ohana, 434-B Manono St., Kailua, HI 96734.

Ni'ihau

The Ni'ihau 'ohana and its major branches of descendants will be having a family reunion Aug. 20-22 on O'ahu. The Ni'ihau major branches include: Niheu, Nihau, Kalalau, and Kupanuhi. For more information

B.C. native searches for kin of Mahoe

Editor's note: The following article was submitted by Operation 'Ohana volunteer, Larry Bell, of Abbotsford, British Columbia, Canada. He writes about his great-grandfather, William Mahoe (possibly Mahoi or Mahoy), who left Hawai'i in the early 1830s to work for Hudson Bay Co. at Fort Vancouver in what is now Washington state. It is estimated that between 300 to 500 Hawaiians left for North America in the 1800s and settled in British Columbia and Washington. Local archival records documenting the flow of Hawaiian men and women to foreign continents are lacking for that period. Hudson Bay Co. records and the 1880 and 1890 U.S. census records were helpful in identifying Bell's ancestry. His story reflects the poignancy of the search for his Hawaiian ancestor that is shared by many mainland Hawaiians.

by Larry Bell

Before the shores of North America were filled with the history of Europeans, Hawaiians came by ship to the green northwest coast of North America. They came with the tide of a new world order. For better or worse, they were part of change. They helped reshape mana from horizon to horizon. But Hawaiians tread softly. They left no print, save for the term "kanaka" on some occasional creek, bluff or bay.

My great-great-grandfather, William Mahoe, was part of that change. Today, I am the first blood descendant to know his name. While the void of the unknown events of his life is large, at least now he can sleep, because the ears of the living have heard his pain.

William Mahoe speaks, "My voice has been heard. It has carried across the waters and cut through the limitless time of the dead. I was a kanaka when I left Hawai'i, the place of my birth, in 1833 to work at Ft. Vancouver, a time long before you were born. Later, I worked at Ft. Rupert on the north end of Vancouver Island. Surviving Ft. Rupert was hard. It was called the asylum and we were called devils. And, yes, we were all mad, and yes, there were times when I hung my head in sorrow. The nights were long. Only the company of stars and my native wife kept me sane."

"My name has been found and now I rest. My name is said in Hawai'i and on the northwest coast of North America. My bloodlines are tied to both and I live in my 'ohana's thoughts. Oh Hawai'i, do not forget me! Though I died many days and many miles from my piko, I remained Hawaiian to the bone."

Ka nūhou mai Alu Like

News from Alu Like

(presented by Ka Wai Ola O OHA and Alu Like as a public service)



Kamehameha scholarship

Alu Like will be administering \$200,000 in vocational and computer training scholarships made available by the Kamehameha Schools/Bishop Estate's Financial Aid Department.

Says Michael Chun, president of Kamehameha Schools. "Alu Like already has the expertise and staff in place to provide these services and Kamehameha will provide financial support."

Of the \$200,000 total, \$150,000 is earmarked for non-degree vocational training. To be eligible for these funds, students must be U.S. citizens of Hawaiian ancestry who can demonstrate financial need. They must also be enrolled in a non-degree program within the UH community college system or at Cannon's

Business College.

The remaining \$50,000 is designated for computer-training scholarships. Qualified students may use grants to enroll in a 15-week instructional program at the Alu Like/Hawai'i Computer Training Center (HICTC) in downtown Honolulu. The computer center is a public/private partnership between Alu Like and the IBM corporation.

"The acquisition of knowledge and skill in vocational and applied technology will be one key to successful Hawaiian self-determination," says Haunani Apoliona, president/CEO of Alu Like. "Alu Like is pleased to be a partner with Kamehameha as we work together for Hawaiians and Hawai'i."

Applications are available through Alu Like offices

statewide: O'ahu, 847-3868; Maui, 242-9774; Kaua'i, 245-8545; Moloka'i, 553-5393; Hawai'i, 961-2625; Waimea, 885-4700 and Kailua-Kona, 326-1899.

Entrepreneurship Training

Are you interested in starting your own business? Do you have a particular talent or experience that could supply a need in your community and be a viable business?

The Alu Like Entrepreneurship Training Program shows you how to create a business, step-by-step. The goal of the class is to get the outline of your business plan completed, after which you can go to the Alu Like Management and Technical Assistance Program to get your financial projections and busi-

ness plan compiled. This program receives funding from OHA and frequently assists NHRLF applicants.

The Alu Like Entrepreneurship Training Program is a seven-week, forty-two hour, evening program that covers subjects such as business attitude, marketing, organization, financial management and business planning. It has over 500 graduates.

The next class will begin Aug. 16. Call 524-1224 for application and interview. Space is limited.

Alu Like Class 17

Graduation for Class XVII of the Hawai'i Computer Training Center was held on Saturday, March 20 at the forum in Ward Center. The keynote address was delivered by Thomas Kau-

lukukui, former chairman of the Office of Hawaiian Affairs Board of Trustees.

Applications for Class 19

The Hawai'i Computer Training Center has begun testing of applicants for its Class 19 which will begin Aug. 16, 1993 and end Dec. 3. Testing is conducted on Fridays until July 16 (there will be no test on June 11) at 1120 Maunakea St, Suite 200, from 7:45 a.m. to 1:00 p.m. Applicants will be tested in basic mathematics, English and typing.

The 15-week, tuition-free program runs from 8:00 a.m. to 4:30 p.m. daily. For more information contact Ernest Mika at the Hawai'i Computer Training Center at 532-3655. Center hours are Monday through Friday, 8:00 a.m. to 5:00 p.m.

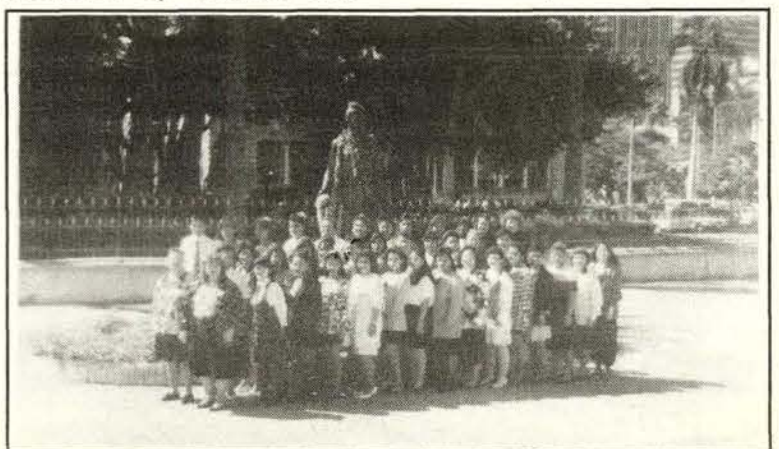
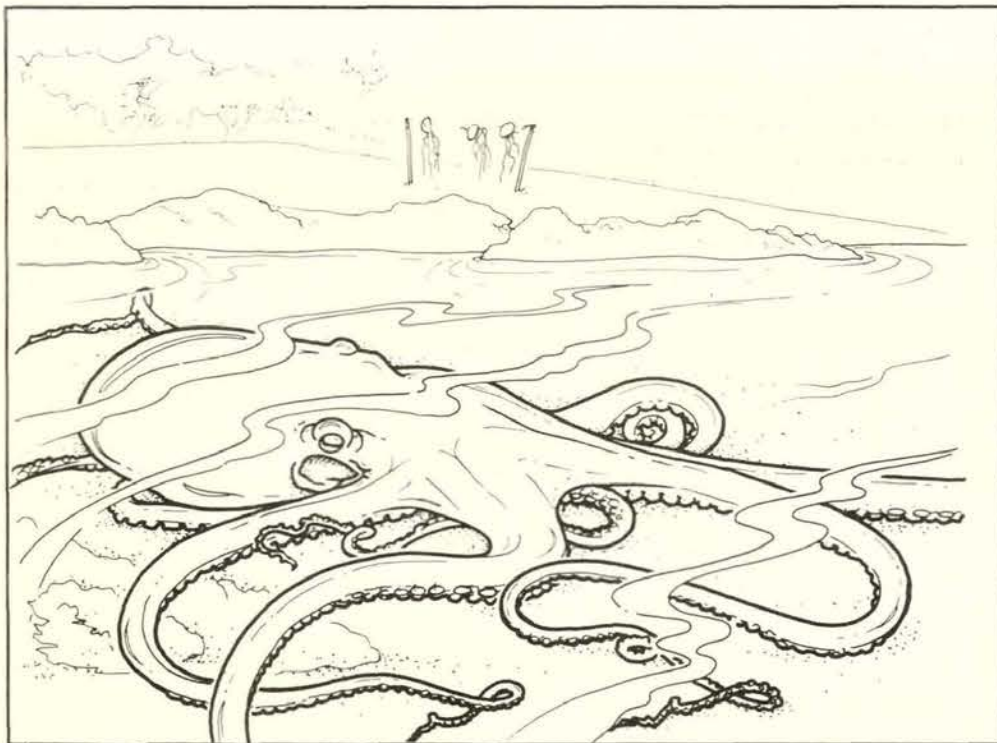
Ke ao nani

Naturally Hawaiian

by Patrick Ching
artist/environmentalist



"Squidding," Hawaiian-style



Hawai'i Computer Training Center Class 17

Classifieds

Advertising Rates

Just \$12.50 per column inch plus 4 percent tax (approximately 1 in. long x 1 1/2 inch wide). Up to 24 words per inch! To qualify for this low classified rate, we must request that ads not include artwork or other special layout requirements. To place an ad with us call 943-8599 for a convenient order form. All ads must be prepaid.

Mail with payment to: Innovation, P O. Box 12065, Honolulu, Hawai'i 96828.

1	2	3
4	5	6
7	8	9
10	11	12
13	14	15
16	17	18
19	20	21
22	23	24

Fishing for octopus, or "squidding," as it is commonly called, is a popular pastime of many Hawaiians. Modern-day fishermen often call octopus "squid," but, true squid live in open water and have long, cone-shaped bodies with 10 tentacles compared to the octopus' eight. The Hawaiian name for the true squid is mūhe'e.

There are two types of octopi that are commonly caught for food. Both are known as he'e.

The he'e pūloa is reddish brown with distinctive light-colored spots. It spends the day hiding in holes in the reef and is most active at night. This behavior has earned it the common name "night squid."

The he'e maui or "day squid" is tan or dark brown. It can often be seen during the day when it leaves its burrow to search for prey. Its meals consist largely of mollusks, crabs and shrimp. The he'e maui may grow to be much larger than the he'e pūloa. It is also considered better tasting.

He'e are caught by several techniques, from grabbing them by hand to spearing them. Another method,

known as lūhe'e, is to use a lure made of a cowry shell attached to a hook, weight and line. The lure is placed next to a hole where an octopus is known to be. When the octopus wraps itself around the cowry shell, the line is pulled in and the octopus cap-

tured.

To subdue a squirming octopus the fisherman may bite it between the eyes. By the same token he must be careful not to get bit himself. Octopus have strong beaks and a bite from one can be very painful.

Octopi are most abundant on shallow reefs between August and December. An old Hawaiian adage says that "When the sugar cane flowers, the he'e are abundant."

He'e may be prepared in a number of ways. The meat is tough and is usually pounded to make it more tender. It may then be cooked, dried or eaten raw. "Raw squid" is often mixed with limu, roasted kukui nut and its own ink sack ('ala'ala he'e). The ink sack can also be used to prepare fish chum or "palu."

Some Hawaiians worshipped the he'e and mūhe'e as family



EXPLORE THE ARTS

Summer Performing Arts Academy

June 21 - July 30

\$275

Explore and increase your appreciation of performing arts this summer. Sign up for courses in band, choir, orchestra, dance and more during the six-week, half-day sessions (12:30 - 4:00pm).



Enrollment is limited. Any student entering grades 6-9 may apply; preference is given to Hawaiians.

Financial aid is also available to Hawaiians based on need. Airfare to and from O'ahu will be paid for all neighbor island students accepted to the program.

To apply, call 842-8761 or the Kamehameha Schools Neighbor Island Regional Resource Center on your island.



KAMEHAMEHA SCHOOLS/BERNICE PAUHI BISHOP ESTATE

**Ka Wai Ola O OHA
OFFICE OF HAWAIIAN AFFAIRS
711 Kapi'olani Blvd., Suite 500
Honolulu, Hawai'i 96813-5249**

**BULK RATE
U.S. POSTAGE
PAID
Honolulu, Hawai'i
Permit No. 298**