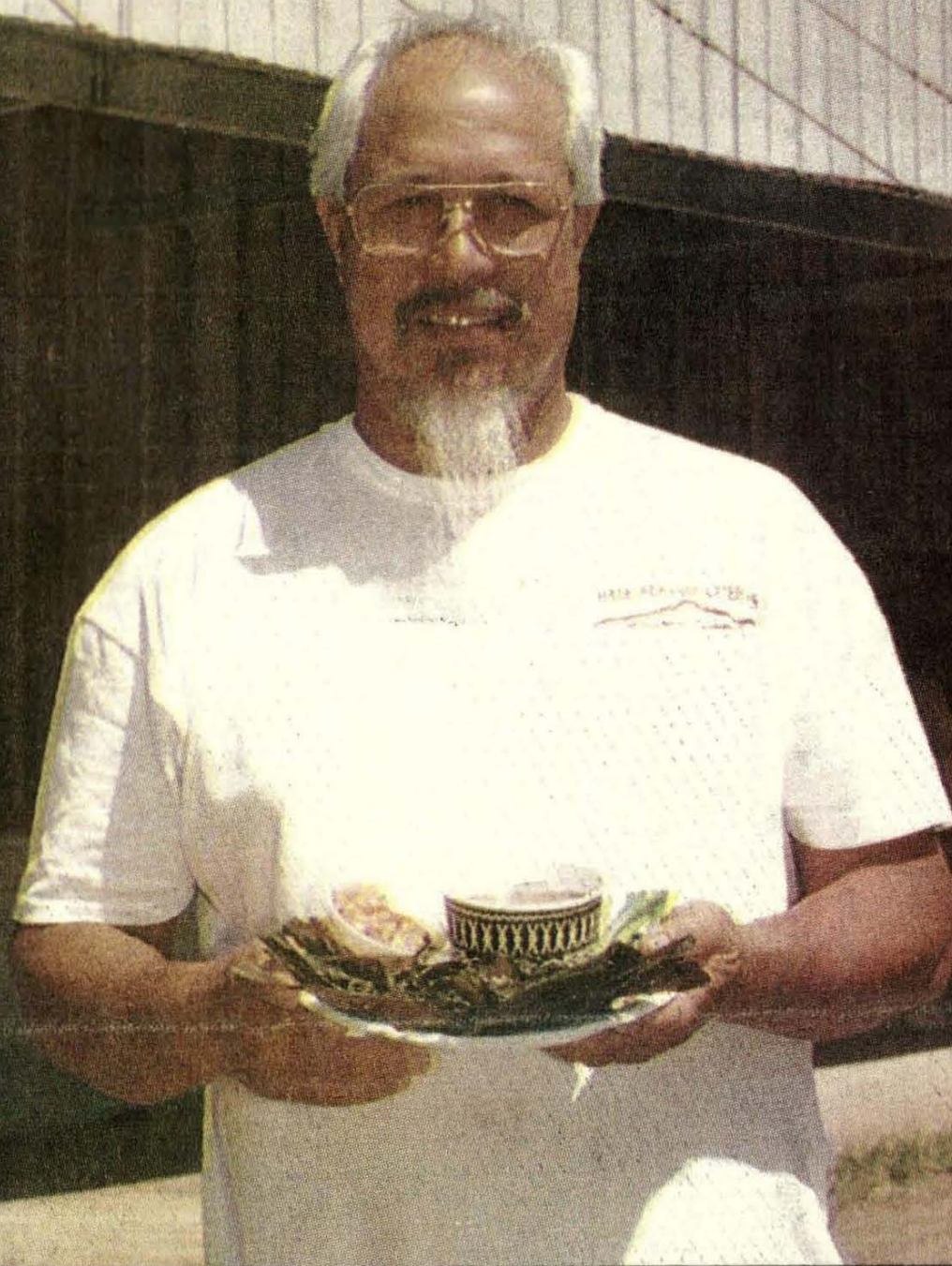


Waiāhole community restarts poi factory

page 7

WAIAHOLE POI FACTORY





Economics of sovereignty: more questions than answers for now

by Deborah L. Ward

Ea, Hawaiian sovereignty.

What does it mean to Hawaiians, and to non-Hawaiian residents of Hawai'i, now and tomorrow? Could sovereignty actually work in Hawai'i? What kind of economy would a sover-

eign Hawaiian nation have? Would it allow the Hawaiian culture and way of living to thrive? Would it bring a better quality of life for more people in Hawai'i?

A Hawaiian Sovereignty Economic Symposium sponsored by the Sovereignty Advisory Council made it clear that a lot of people are asking these questions, and that there aren't a lot of answers—yet. More than 100 participants — from bankers to taro farmers, and housewives to entrepreneurs — gathered on June 5 to discuss the potential economic impacts of different models of Hawaiian sovereignty.

Symposium organizers Hayden Burgess and Michael Kioni Dudley called it "a starting point" to raise questions that further research can begin to answer, and to identify shared values for the Hawaiian nation. They also saw it as a forum to "dream" together about what that nation would be like, although they acknowledged

there is a lot of work to be done to get "there" from here.

Organizations participating included: the Institute for the Advancement of Hawaiian Affairs (IAHA), Ka Pākaukau, 'Ohana Council of Hawai'i, Ka Lāhui Hawai'i and Nā Kane O Ka Malo.

The format of the day included brief presentations by panelists

Hayden Burgess of IAHA, Kekuni Blaisdell of Ka Pākaukau, Kioni Dudley of Nā Kane O Ka Malo, and Mililani Trask of Ka Lāhui Hawai'i, on their favored model of sovereignty, and moved to questions from the audience to the panel, to small group discussions and to sharing of the groups' reports to the assembly.

In written responses to a list of 25 questions asked by SAC, the sovereignty groups speculated on how they would deal with such matters as the Hawaiian nation's economic base, employment, cost of living, impact of sovereignty on tourism, agriculture, the military and housing, and other issues.

continued page 14



Nā kākā maoli who helped build Mauloa, the traditional coastal sailing canoe, participate in an 'awa ceremony prior to the vessel's launching. See story page 13.

Photo by Jeff Clark

In this issue:

How to apply for OHA project funding...page 4

Saving the Hawaiian language ... pages 8-11

Traditionally-built canoe launched in Kona .. page 13

Inside the Waiāhole Poi Factory ... page 7

Homestead water reservation made ... page 3



Delegates enter St. Andrew's Cathedral for closing ceremonies.

The Office of Hawaiian Affairs sixth youth legislature, 'Aha 'Ōpio O OHA, held last month, brought together 60 Hawaiian high school students from across the state (and Alaska) to get hands-on experience in leadership and the legislative process, and to strengthen their cultural heritage.

Photos by Patrick Johnston

Aha 'Ōpio '93



'Aha 'Ōpio officers, left to right, House Speaker Pearl Nalani Grube, Senate President Jaimelynn Souza, Governor/Kia Aina Lily Lyons, Lt. Governor Leroy Vincent, Kalaimoku K. Kainalu Villiarino and Konohiki/Advisor to Lt. Governor, Keola Chan.

Sam Choy: "Food has been my life."

Hawaiian chef brings together East, West, and Hawai'i to form a tasty menu and successful career

by Patrick Johnston

It's 6:30 on a Saturday morning. Tucked off a backstreet in an industrial area of Kona, miles from the nearest hotel or residential area and barely noticeable even on the road where it sits,

Choy was born to a Chinese father and a Hawaiian/German mother, a "chop suey" mix that put him in a good position to develop a cross-cultural cuisine that combines the East and West with the native foods of the islands.



Sam Choy

Sam Choy's Restaurant is running at full capacity. Sam must be doing something right.

Ever since Choy decided to go into the cooking business he has done plenty of things right. Born

in the small fishing village of Lā'ie, he has worked as an executive chef at some of Hawai'i's finest hotels, has written a cookbook highlighting Hawaiian cuisine and has received nearly a

dozen local and statewide cooking awards. He teaches Hawaiian cuisine at the University of Hawai'i School of

Travel Industry Management and is involved in numerous community and professional activities. Since 1991 he's also been operating two restaurants in the Kailua area and, judging by the crowds he brings in every day – not to mention the great tasting eats he serves up – appears to be doing a pretty good job of it.

"I love cooking," he says. "Food has been my life."

Choy was born to a Chinese father and a Hawaiian/German mother, a "chop suey" mix that put him in a good position to develop a cross-cultural cuisine that combines the East and West

young he spent weekends helping his father prepare for big Lā'ie lū'au that brought in close to 1,000 people and served Hawaiian delicacies like kālúa pig, squid lū'au, lomi lomi salmon and homemade haupia. He enjoyed the lū'au because they allowed people to eat plenty of delicious food, enjoy some Hawaiian entertainment, and forget their problems for a while.

After finishing high school Choy enrolled in Kapi'olani Community College's A.A. Food Service Management program where he graduated in 1972.

Like his lū'au, Choy's restaurants

cater to the family. "Home-cooked meals are my personal favorite. If everyone thought of their favorite dishes, most would have to agree that their favorite foods are the ones Mom or Dad would make for them at



Sam Choy's Restaurant

home. ... They bring happy memories back to us when we eat them."

Choy believes that eating with the family allows for a chance not only to eat good food but also for family members to be with each other. "It makes me feel good when I see a family come in to my restaurant, not only to enjoy my food, but more importantly, each other's company and fellowship."

Choy's two restaurants are in the Kailua area. Sam Choy's Diner is at the Frame Ten Center in Kailua and Sam Choy's Restaurant and Catering is on Kauhola Street just outside the city.

with the native foods of the islands.

Sam explains, "When someone asks me 'What is Hawai'i regional cuisine?' I tell them it's where East meets West in Hawai'i."

He serves a steamed 'ōpakapaka that includes shiitake mushrooms and butter shoyu and is seasoned with ginger, cilantro, salt and pepper. His laulau version uses all the same ingredients wrapped in fresh ti leaves. Says Sam, "To prepare laulau style is to prepare it in the old Hawaiian way. This is truly a dish where east meets west in Hawai'i."

Choy's love of food started with his family. When he was

Notice to readers:

The monthly Board Business report on business meetings of the OHA Board of Trustees will now be featured with the Trustee's columns. See page 19.

NEXT ISSUE
AUGUST 1, 1993
NEWS & ARTICLES
DEADLINE:
JULY 8

Deadlines are strictly observed.

For more information, call the editor at 586-3777.

Or write:
Ka Wai Ola O OHA
711 Kapi'olani Blvd.
Suite 500

Honolulu, HI 96813
Phone 586-3777
FAX 586-3799

Advertising deadline:
July 8

For advertising rates and information call
Dave Chun at
Innovation, 943-8599.

Auwe

The June issue of *Ka Wai Ola O OHA* incorrectly reported that Ka Lāhui Hawai'i introduced Senate Bill 1028. It was introduced as a short-form bill by Sens. Richard Matsuura and Mary George, and its language was written by various senators incorporating mana'o given by Hawaiian groups, including Ka Lāhui, during the Feb. 15 hearing at Mabel Smyth Auditorium.

The June issue also failed to

identify the subjects of the cover photo, Margaret Lopes and her mo'opuna, 23-month-old Caylee-Jay Lopes. They were photographed by Bruce Lum at the Kamehameha Schools/Bishop Estate Pu'u Heleakalā traveling preschool in Nānākuli.

Also in the June issue, the last line of trustee Akana's article was inadvertently omitted. It should have read: "It's not yours and you don't need it. We do."



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. Kanahele 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

Water reserved for Hawaiians, finally

by Patrick Johnston

It has taken over seven decades but Hawaiians on O'ahu now have a specific amount of water reserved for future use.

At a public hearing held June 2 at the Department of Land and Natural Resources, the Water

The Water Commission accepted a recommendation by Department of Land and Natural Resources that DHHL have 1.409 million gallons per day set aside for anticipated development on O'ahu homestead lands.

Commission accepted a recommendation by DLNR that the Department of Hawaiian Homelands have 1.409 million gallons per day set aside for anticipated development on O'ahu homestead lands.

The number was based on projected needs put forth by DHHL following a study of its planned

projects and lands they could foresee acquiring.

The Water Commission was able to offer the reserved water after O'ahu Sugar Co. notified the state that it would be cutting back its water use by 10 million gallons per day, freeing up water for other private and state projects.

Applications for water permits were submitted by Robinson Estate, Grace Pacific, Inc., the State Division of Water and Land Development, 'Ewa Plains Water Development Co., the Board of Water Supply and DHHL. Only the BWS and DHHL had their applications accepted by the Water Commission at the June 2 meeting.

Other applications were either denied or deferred to a later date.

DLNR engineer Roy Hardy, who presented the submittal to the Water Commission, said, "the commission accepted the recommendations they felt were most urgent. The Board of Water Supply needed water for some homes that were being built on the 'Ewa plain and the Native Hawaiian Advisory Council had

repeatedly been speaking to the commission about the need to reserve water for homelands."

The water will come from the 'Ewa-Kunia and Waipahu-Waiawa aquifers and will supply the needs of all O'ahu homelands except Waimānalo which gets its water from windward aquifers.

The commission will address Waimānalo reserved water at meetings coming up in the next

few months.

DHHL chairman Hoaliku Drake testified that O'ahu had the largest Hawaiian population, that homelands needs were very real and extensive development was just around the corner.

She mentioned 1000 housing units at Kapolei and 800 acres of farmland in Wai'anae as future homelands developments. "The needs are there and we are on the

fast track to get water," she added.

David Martin from the Native Hawaiian Advisory Council questioned the amount allocated for homelands. He argued that it only accounted for domestic needs and did not consider the possibility that many Hawaiians might want to go into agriculture, an activity that demands a lot more water.

"The reserving process does not consider agricultural needs," Martin pointed out. "They would be considerably more than the needs of single family homes."

Martin also expressed concern about the fact that DHHL arrived at its water reservation numbers without consulting homelands residents. "We believe beneficiaries should know about water reservations and how they got the numbers," he said.

The Water Commission will be hearing more recommendations for water permits over the next few months, including a submittal by the Moloka'i Working Group regarding water use on that island.



Water Commissioners listen to water use recommendation at the Department of Land and Natural Resources.

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



Hawaiian business expo planned

The Native Hawaiian Small Business Expo featuring exhibits of goods and services produced by Hawaiian entrepreneurs is planned for Aug. 19 by the Native Hawaiian Chamber of Commerce.

Business owners and employees will also have the opportunity to plug their businesses during an "open mic" session.

Small Business Hawai'i president Sam Slom will be the keynote speaker.

The expo will take place Aug. 19 from 5:30 - 8:30 p.m. at The Willows restaurant in Honolulu. Outstanding door prizes will be awarded from 5:30 - 6, so get there early. The registration fee is \$10, which includes heavy pūpū. Exhibitor tables are free for chamber members, \$20 for non-members. Make your check payable to NHCC and send to Native Hawaiian Chamber of Commerce, 552 N. Nimitz Hwy., Honolulu, HI 96817. For more information, call networking

chairperson Leighton La'akea Sukanuma at 377-5611 (or fax 377-5635).

The chamber is embarking on a major membership drive. Says Sukanuma, "The only way we can help each other is if we know what everyone is doing. We need

to recognize who's out there, and we need to organize ourselves to be a force in the economic future."

The Native Hawaiian Chamber of Commerce was known as the Hawaiian Business/Professional

Association until members voted to change the name at their May meeting. The organization, which is open to businesspersons of any ethnicity, exists to promote the interest of its members engaged in business, industry and the professions; to encourage fraternal and cooperative relations among its members, and to provide the means to organize the Hawaiian business and professional community.



PIC offers film, tv grants

Pacific Islanders in Communications (PIC), a non-profit media organization, will be awarding at least \$110,000 in film and television program production grants, funded by the Corporation for Public Broadcasting. PIC is seeking proposals from independent producers, non-profit organizations and public television stations. Applications are now available through the PIC office at 1221 Kapi'olani Blvd., Suite 6A-4, Honolulu, Hawai'i 96814. Deadline for submission of proposals is Aug. 2, 1993. Call Pacific Islanders in Communications, (808) 596-0059. FAX (808) 591-1114.

How to apply for OHA project funding

"My community association wants to set up a hui to sell products made by local Hawaiian farmers and crafters. Where can we get some kālā (money) to do this?"

"Our homestead association wants to teach home maintenance and budgeting to our members. We want to hire experts to teach us. Can anybody help pay for this?"

Through its monetary grants, subsidies, purchase of service agreements, and donations, the Office of Hawaiian Affairs assists members of the community in Hawai'i who seek to further OHA's objectives on behalf of Hawaiians. The Office of Hawaiian Affairs now has new procedures to award the money that will be set aside each year for these purposes by the OHA Board of Trustees.

OHA will carefully consider funding requests from individuals, for-profit or nonprofit organizations whose individual or group projects will further OHA's objectives to better the conditions of Hawaiians in these areas:

What program areas will OHA fund?

- Expanded educational opportunities
- Housing opportunities
- Health maintenance and promotion
- Economic development and employment opportunities
- Protection of traditional or individual rights
- Improved social conditions
- Individual and community participation in government
- Hawaiian culture — art, language, literature
- Hawaiian religious practices and rites
- Hawaiian history — based upon traditional culture and values

In addition, other areas of interest consistent with OHA's mandate may be considered.

Within the above areas, what activities will OHA fund?

- advocacy and political skills enhancement
- training and education
- direct services (for example, legal, social, health care)
- creative activities (for example, performing arts, film production, writing/research, traditional practices)

tices)

- micro-enterprise, community-based economic development, and value-added projects

Who must projects benefit?

Projects must in some way benefit the Hawaiian population. The geographic focus of OHA's funding activities will be limited to the state of Hawai'i. For now, the money provided by OHA is restricted to the use or benefit of Hawaiians of 50 percent or greater blood quantum), or for the perpetuation of Hawaiian culture. However the restrictions on the funds do not prevent an applicant or recipient from serving all Hawaiians or other purposes as long as those costs are covered by other funds.

Who is eligible to apply?

Applicants may be a for-profit corporation, partnership, or sole proprietorship, or a nonprofit organization registered under the laws of the state; or an individual scholar, artist or practitioner with appropriate credentials. In the case of donations and for emergency requests, the applicant may be an individual.

How will funds be appropriated?

ed?

The total amount of funds to be appropriated for all monetary requests will be determined annually by the Board of Trustees. Trustees establish funding priorities and allocations for types of funding. In general, grant requests may be for up to \$50,000. The limit for donation requests is \$1,000.

What types of funding requests will be considered?

Support may be provided for the following types of funding requests: "seed" money, special projects, operating costs, direct service costs, communications (video or printed materials), conferences, special events, challenge grants and matching funds, unrestricted gifts, emergencies, donations, subsidies and purchase of service.

Will OHA cover all costs?

Recipients of grant support will be required to provide a minimum of 20 percent of the total project cost. Matching funds may be in the form of cash or in-kind contributions. Cash matching may be in the form of grants or contracts from a source other

than OHA.

When can we apply for grants?

There are two funding cycles each year. Application forms or information may be sought at any time during the year, but completed grant requests should be submitted no later than the last Friday in either April or September. Emergency requests and requests for donations may be submitted at any time. Purchase of service proposals must be submitted in response to requests by OHA for a proposal, which may be issued at any time. Awards will be announced within two weeks of approval. Meetings to approve grants will be held within a four to six-week period after each deadline.

For more information on what kinds of projects may be eligible for OHA funding, and for application instructions and guidelines, contact OHA grants specialist Craig Brandow at 586-3857 or call 586-3777. On the neighbor islands, contact the OHA liaison office in: Hilo (933-4349); Kona (329-7368); Maui (243-5170); Moloka'i (553-3611); and Kaua'i (241-3390).

Workshop teaches the ins and outs of grantwriting

A free grantwriting workshop will be held by the Office of Hawaiian Affairs in Wai'anae on Saturday, July 31 from 1 to 5 p.m. at the Wai'anae Regional Park meeting room. The workshop is designed for people with no previous grantwriting experience and will cover developing a project idea, drafting a proposal and budget, and identifying funding sources. It also covers the basics of starting a non-profit organization.

The grantwriting workshop will also debut OHA's new grantwriting manual, prepared by the OHA Planning and Research Office staff. The manual is a how-to primer, guiding the user through each step of putting a grant together.

Pre-registration for the workshop is advised. To register call OHA grants specialist Craig Brandow at 586-3857.

Notice To Interested Parties

During archaeological testing at the Royal Brewery Property on Queen Street near Punchbowl Street in Honolulu, human burials were located in the makai portion fronting Quinn Lane. Persons having any knowledge of the identity or history of these burials are encouraged to contact Cultural Surveys Hawaii at (808) 262-9972.



Old Royal Brewery building

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

Different people, same problem

Indigenous peoples from Alaska to Oceania gather to tackle diabetes epidemic at International Conference on Diabetes and Native Peoples

by Patrick Johnston

Native peoples of North America and the Pacific have distinct cultures and live in vastly different environments but have had almost identical experiences with Type II, or non-insulin dependent, diabetes (NIDDM). The disease was virtually unheard of before the arrival of Europeans, stayed that way until the middle of the 20 century, and now has reached epidemic proportions in some communities.

(Type II, or maturity onset diabetes, is generally associated with middle and old age and obesity and can be effectively treated with diet and exercise.)

Health professionals from New

"As a result of changes in lifestyle and diet brought on by life in reservations there has been a dramatic increase in diabetes levels in native American communities."

Donnel Etzweiler

Zealand to New Hampshire came together to discuss the problem at the Second International

Conference on Diabetes and Native Peoples conference held in May at the Ala Moana hotel in Honolulu. Sponsored in part by OHA and the Wai'anae Coast Comprehensive Health Center, the conference brought together over 200 diabetes experts and focused on the common problems that communities share and how to deal with them.

Modern lifestyle a key factor

Conference participants agreed that the modern sedentary lifestyle and high fat and caloric diet adopted by native people were primarily responsible for the abnormal increase in the rates of diabetes among native popula-



tions.

Donnel Etzweiler, president of the International Center for Diabetes in Minneapolis said, "As a result of changes in lifestyle and diet brought on by life in reservations there has been a dramatic increase in diabetes levels in native American communities."

Alethea Kewayosh, coordinator of Diabetes Programming at the First Nation Health Commission in Canada pointed out, "These days there's not a lot of opportunity for native peoples to do physical activity. People have become sedentary couch potatoes."

"People are fat and getting fatter," said Dorothy Ghodes, director of the Indian Health Service Diabetes program in Albuquerque.

Etzweiler also said that genetics likely played an important role.

"Native peoples were originally hunters and gatherers and experienced many periods of feast and famine. This could have led to the development of a gene that would sustain life and help store fat during times of fasting."

The stabilization of modern life would make this gene a liability because it would make it easier for native peoples to gain weight. Overweight people are more likely to become diabetic.

None of the speakers blamed

the problem completely on genetics. Most agreed diet, lifestyle and genes

"People are fat and getting fatter."

combine to make native peoples especially vulnerable.

Statistics presented at the conference showed how susceptible native peoples are to diabetes. In Hawai'i the rate for diabetes among native Hawaiians is over

"Maybe in our quest for education we left behind some crucial knowledge."

two times the national average. In some tribes in the Southwest close to 70 percent of the population is diabetic. Nauru island in the south Pacific has the highest national rate of diabetes

"It is our problem and we should use community strength to solve it."

in the world.

(Ed. note: Experts are divided on whether native people are genetically more predisposed to get diabetes. Critics note that if a non-native person leads a sedentary lifestyle with a poor diet he or she is just as like-

continued on page 16



Dorothy Ghodes



A.J. Felix



Alethea Kewayosh

Expand your knowledge of ancient Hawaiian crafts

with

Special intensive workshops sponsored by the Native Hawaiian Culture & Arts Program, Bishop Museum

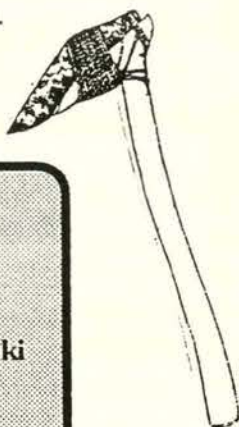
These workshops are for the experienced practitioner and will focus on repairs, little-known practices and special interest items. Samples of your work and knowledge of the Hawaiian language may be required by instructors. Each workshop is forty hours.

Dates, times and locations are determined by each instructor.

The instructor will make the final student selection.

Workshop start dates:

Ie'ie basketry Instructor: Pat Horimoto
O'ahu - September 11, 1993
Hawai'i - November 13, 1993
Kahili making Instructor: Kaha'i Topolinski
O'ahu - September 12, 1993
Maui - January 8, 1994
Gourds Instructor: Calvin Hoe
O'ahu - January 8, 1994
Moloka'i - March 12, 1994
Adze (ko'i) construction Instructor: Tom Pico
O'ahu - November 6, 1993
Hawai'i - November 13, 1993



The workshops are free. Space is limited so call NHCAP at 532-5630 for a registration form.

'Creating the future' through community economic projects is new video's message

by Patrick Johnston

OHA, in collaboration with Juniroa Productions has produced a 30-minute video introducing community-based economic development (CBED) and its benefits for Hawaiians.

The video, titled "Creating the Future," was put together under the direction of OHA economic development specialist Christine van Bergeijk. It is divided into four sections; "Taking Control,"

"Community-based economic development allows communities to take control of the future by allowing them to make decisions about controlling their resources, creating economic opportunities, building their skills and sharing the benefits of those kinds of efforts."

— Bob Agres

"Culture," "Community," and "Alternative Economic Approaches," and includes interviews with Hawaiians actively involved in promoting small scale, locally based, businesses.

"Taking control" brings up the issue of the powerlessness that many Hawaiians feel in the face of a system controlled by a few powerful interests that aren't overly concerned about the well-being of ordinary people.

"What can I do?" a young woman asks. "Who is going to listen to me? I'm not the one calling the shots."

The video then shows how community-based economic development allows people to get some of that power back.

Bob Agres, coordinator for the state CBED program explains, "Community based economic development allows communities to take control of the future by allowing them to make decisions about controlling their resources, creating economic opportunities, building their skills and sharing the benefits of those kinds of efforts."

As an example of a successful CBED project the video introduces the Waiāhole Poi factory on the Windward coast, an operation that processes taro produced by local growers (see story page

7).

Waiāhole farmer Charles Reppun says the project not only serves as an outlet for local produce but is also a way to help expand the agriculture of the area. "The Waiāhole Poi factory had been closed for a long time ... there were a lot of developments planned for our area but people wanted to see agriculture not only preserved but expanded."

Participants in the video explain that community-based economic development projects such as Waiāhole have an important cultural component because they help stabilize the community and allow people to focus on and expand their local culture rather than work outside the area.

It also benefits the community by allowing people to get to know each other, strengthen personal ties and provide assistance during times of crises.

"We believe in small communities where people stay and not just pass through all the time," Reppun says. "When they stay they get to know each other and when worse comes to worse they can help each other out. ... Too often people live someplace and they go someplace else to work and they don't have much connection with the place where they work."

The final section, "Alternative Economic Approaches," discusses the future. La France Kapaka-Arboleda, vice president of the Hawai'i Alliance for Community-Based Development, explains that a good case for CBED can be made using the example of Kaua'i which relied heavily on tourism for its economic well-being and was virtually wiped out by Hurricane 'Iniki.

"I think it's healthy for any community to broaden its base and choices of economic diversification. ... So if you have little Mom and Pop shops or community-based projects then at least

when one goes out we all don't go out and there is still some infrastructure left to circulate economic benefits."

Colette Machado, director of Ke Kua 'Āina in Moloka'i points

out that what people do now has value not only for their own lives but also for future generations.

"You must believe that what you do has benefits beyond your lifetime. That what we do on this

earth or what we do for our community and for our race of people must have lasting effects past our lifetime."

To see the video, call Christine van Bergeijk at 586-3745.

INDEPENDENT REPRESENTATIVE FOR THE BENEFICIARIES OF THE HAWAIIAN HOMES COMMISSION ACT

APPLICATIONS AND NOMINATIONS SOUGHT

The Circuit Court of the First Circuit, State of Hawaii, will be holding a hearing on July 30, 1993, or as soon thereafter as the Court so determines, to appoint an independent representative to represent the interests of the beneficiaries of the Hawaiian Homes Commission Act, i.e., persons of requisite Hawaiian ancestry eligible to receive lease lots under the Hawaiian Homes Commission Act, in negotiations with the State of Hawaii pursuant to Hawaii H.B. 2014-93, which is expected to become law. Under the settlement reached by the parties in *Ka'ai'ai et al, v. Drake et al.*, Civ. No. 92-3642-10 (Haw. 1st Cir. Settlement entered June 10, 1993), the independent representative will be appointed by the Circuit Court for the First Circuit in that litigation. For the 1993-1994 fiscal year, \$200,000 has been appropriated to compensate the independent representative and pay other expenses. The task of the independent representative will require significant expenditure of time between the time of appointment and convening of the 1994 session of the Hawaii Legislature. Counsel for the class, the State of Hawaii, and the Court, believe that an independent representative who is an attorney, and who has substantial experience in trust, commercial, or complex litigation would be of greatest assistance to the beneficiaries, and that knowledge of the rights of beneficiaries under the Hawaiian Homes Commission Act is helpful but not necessary. However, neither the parties nor the Court wish to preclude individual beneficiaries or others who are not attorneys from applying for the post of independent representative, or from nominating persons who are not attorneys for the position. Fees and expenses will be subject to approval by the First Circuit Court. Persons interested in seeking this appointment or in making a nomination for the same shall deliver a letter of application or nomination as the case may be, together with a resume of the applicant or the nominee, and supporting information to the following, not later than July 20, 1993. If nominations are made, the person nominated must consent, in writing, to his or her consideration.

William Meheula, Esq.
McCorriston Miho & Miller
5 Waterfront Plaza
Honolulu, Hawaii 96813
(808) 529-7429

Elizabeth Pa Martin, Esq.
1088 Bishop Street
Honolulu, Hawaii 96813
(808) 529-4380

Steven S. Michaels
Department of the Attorney General
425 Queen Street
Honolulu, Hawaii 96813
(808) 586-1360

Alan T. Murakami, Esq.
Carl C. Christensen, Esq.
Native Hawaiian Legal Corp.
1164 Bishop Street, Ste 1205
Honolulu, Hawaii 96813

Hanauma Bay volunteers needed for summer

Summer is the time when Hanauma Bay suffers the most damage as tourists walk on the coral, feed fish inappropriate foods, and create litter that often blows into the ocean.

Hanauma Bay Educational Programs is now looking for summer volunteers to help educate tourists on how to minimize their negative impacts on the bay.

HBEP hopes the volunteers can educate the public about preserving the delicate coral reef ecosystem and have a good time doing it.

Interested people should call Suzi Johnston at 956-9661.

Community-based initiative behind poi factory renaissance

by Patrick Johnston

The Waiāhole Poi Factory has gone through a lot of changes in the past 15 years. It originally made poi. Later the factory was converted into an art gallery. It then closed down. Three years ago, thanks to a community-based initiative, it re-opened, this time as a caterer, poi factory, and plate lunch restaurant in one.

Much of the credit for the factory's rebirth belongs to Hui Ulu Mea 'Ai, a non-profit community organization based in Waiāhole that is promoting the project in the hope that it will provide growers in the area a market for their product and in the process stimulate the economic development of the community.

Says Herbert Hoe, Hui Ulu Mea 'Ai president, "Because we are a community-based project we're trying to get people from around here to supply us with

Up and running



Customers line up for Friday lunch at poi factory.

their products and hopefully keep money in the community"

The "poi" side of the business is actually only a small part of the operation. Most days of the week the building is used by Hoe's daughter for her catering business, Hale Kealoha Caterers, which provides food for local lū'au and the factory plate lunches. Every Thursday, supplies permitting, the factory brings in taro from the surrounding area and processes them into poi.

The poi is produced by Waiāhole Poi Company, a local group headed by Charles and Lori Reppun.

"We intended to develop the business around farm products," says Hoe. "We'd like to help the farmers sell their products. ... in the future we would also like to do more processing."

For four hours on Friday the factory turns into a make-shift restaurant and serves up some of its produce to the mostly local crowd that drops by to eat and chat.

Hoe explains, "People remember driving by the poi factory when they were growing up. Now that it is back they come by and reminisce. People get together, talk story. It's that kind of atmosphere."

Originally they only planned to sell poi on Fridays but they soon realized that there was a demand for more variety and they responded by offering plate lunches.

"The people who come by are mostly local people and they wanted more," Hoe points out. "So we decided to start offering things like stews, kalua pig, and laulau."

Hui Ulu Mea Ai spent ten years gathering funds to get the factory up and running again. Recently OHA and the state have stepped in to provide help, OHA with a \$14,000 grant to help them upgrade equipment and the state with funds to hire a manager and assist in remodeling.

Hoe explains, "The money we had before was just for maintenance. ... The money that has come in recently were are going to use for expansion."

The Waiāhole Poi Factory is located on the Kamehameha highway in the windward town of Waiāhole. It employs four permanent staff with a few extras who come in to help on busy days. They do not advertise the plate lunch services because they only open for a few hours on Friday. Hoe suggests people interested in eating come early as they sell out fast.



Poi factory staff selling plate lunches.

Wai'anae group to receive grant for tourism and aquaculture projects

The Department of Business, Economic Development and Tourism are supporting the development of tourism and aquaculture ventures for Wai'anae residents with a \$50,000 grant.

The Wai'anae Coast Community Alternative Development Corporation was formed in 1987 to undertake alternative socio-economic development. It will use the funds, granted under the auspices of the Community-Based Economic Development program, to expand two promising endeavors: the

backyard aquaculture program and the Cultural Learning Center at Ka'ala.

The aquaculture project involves increasing the number of participating families and organizing them into a cooperative.

The learning center project, meanwhile will now focus on the formulation of strategic, business, and marketing plans to establish the Cultural Learning Centers as an economically viable, self-supporting educational and eco-cultural tourism program. This would include the creation of

a curriculum and guided tour package for visitors to the center and targeted audiences. The funds will also be used to draft a financing strategy for construction improvements and operations at the center.

In making the announcement, DBEDT director Mufi Hanneman said, "This is another fine example of the merits of our Community-Based Economic Program, which gives communities an opportunity to create and support business enterprises that meet the special needs of their residents."

On the Cover

Herbert Hoe of Hui Ulu Mea 'Ai. Photo by Patrick Johnston.

Who'd you pick for the fairest, most objective person you know?

The Legislature asked Hawaiian organizations to nominate candidates for the **Hawaiian Sovereignty Advisory Commission**. The Commission will advise the Legislature on format and procedures for a convention to propose a governing document for a sovereign Hawaiian nation.

Governor Waihee will appoint 12 Commissioners from a list of organization nominees. Nominations must be received by **July 12, 1993**.

The Commission will recommend special elections, size and composition of the convention, boundaries of convention districts, and proposed convention dates. The Commission is responsible for voter education, registration, and preparation for the convention.

Commissioners will not be compensated but will be reimbursed for expenses. Organizations who have not received a nomination packet should call the Office of State Planning at 587-2844.

Hawaiian language makes a comeback

by Jeff Clark

The Hawaiian language is making a comeback, but remains on the brink of extinction.

That's according to Puakea Nogelmeier, UH-Mānoa Hawaiian language instructor and radio host, who says, "We're still fighting for stability. Although we're in a renaissance — there are more places to learn than ever before — there is still a long way to go."

'Ōlelo Hawai'i (Hawaiian language) would be out of danger "if we could get 10,000 people speaking fluently and then some vehicles for them to remain fluent," Nogelmeier said, adding that without use and reinforcement, a fluent speaker loses fluency very quickly. Reinforcement would have to include

quality programming whose information is worth getting in its own right, not just because it's in Hawaiian.

Speakers of Hawaiian can reinforce their abilities by joining 'Ahahui 'Ōlelo Hawai'i, or Hawaiian Language Association. Nogelmeier is its president. Founded in 1977 to encourage the perpetuation of Hawaiian culture, specifically the Hawaiian language, it costs \$4 to join, and hosts various events during the year.

When talking to Nogelmeier and others who make their living by helping to perpetuate 'ōlelo Hawai'i, you get the impression there's a real sense of urgency about their work.

Says Lilinoe Young of 'Aha Pūnana Leo, "Hopefully we will

Pūnana Leo schools statewide, and because of expanded enrollment at the Wai'anae and Kaua'i sites, next year that number will exceed 150.

Anita Bruce, education special-

"If for no other reason, learn it because this is the language of your kūpuna."

— Sarah Quick

ist in the state Department of Education, said 470 students were enrolled this year in Kula Kaiapuni Hawai'i, the public schools Hawaiian immersion program. (Young estimates that two-

thirds of these students are former Pūnana Leo children.) In addition, 1,200 secondary (high school and intermediate) students took 'ōlelo Hawai'i classes. Four levels of Hawaiian and two levels of conversational Hawaiian are offered in

high school, and enrollment has been going up: "It's been a slight increase every year," Bruce said.

Much more than a slight increase in enrollment in Hawaiian language courses has taken place at Kamehameha

Schools. In 1982-83 there were 96 students in grades 9-12 enrolled in 'ōlelo Hawai'i. Ten years later, the number of Hawaiian language students in grades 7-12 was 748, and almost 1,000 are enrolled for next year.

Sarah Quick, Kamehameha Schools high school Hawaiian language instructor, said immersion programs have played a big part in the increase in enrollment by Kamehameha's high schoolers, even though immersion students haven't reached high school age: When the immersion students visit the campus, the older students are impressed and inspired to learn their language.

Other factors helping to swell Kamehameha 'ōlelo classes are cultural exchanges with South Pacific Islanders — the students are embarrassed that they can't speak their native tongue when their southern cousins are able to — and the current interest in Hawaiian issues. With topics like Kaho'olawe and sovereignty on everyone's mind, many young Hawaiians look to their cultural heritage as they search for, or solidify, their identities.

Quick has a pat answer for 'ōpio who seek advice when embarking on journeys of self-discovery: "You have to learn the language, because language contains how people think and feel." It's also illuminating to be able to read David Malo and other Hawaiian historians without relying on translations, Quick said, but added, "If for no other reason, learn it because this is the language of your kūpuna."

Kamehameha's continuing education division also offers a variety of evening classes, including Hawaiian language. Registrar

Susan Lau said there are 163 students enrolled in five 'ōlelo classes this summer.

There are 37 sections of Hawaiian language scheduled for the fall semester at the University of Hawai'i-Mānoa. They will be attended by 623 students, 207 of whom are enrolled in beginning classes. Said Emily 'Ioli'i Hawkins, Hawaiian language coordinator, "All the classes are full. But we'll be letting people add on ... if people come the first day, we usually let them in."

There will be 12 sections

"Nothing is going to come for Hawaiian language unless we push for it." — Emily 'Ioli'i Hawkins

(seven of them beginning) of 'ōlelo Hawai'i classes at UH-Hilo next semester.

Hawkins responds with cautious optimism when asked about the language's survival. "As long as the interest is the way it is now, we don't have to worry. But if people take things for granted, then we have to worry."

Ensuring there are funds for teachers, materials and programs is a struggle that needs to be joined. "Nothing is going to come for Hawaiian language unless we push for it, and that push has to be constant," Hawkins said. "I think the atmosphere in the state is good, I think the community in general supports Hawaiian language."



Students of Kaiapuni Hawai'i o Waiau, the Hawaiian immersion program at Waiau Elementary, participate in Lei Day activities.

Hawaiian-language radio and television in addition to opportunities for conversation. But it's not enough that stations broadcast in Hawaiian: they must offer

become a nation of native speakers again. But now we are trying to work through our children." During this school year there were 132 children enrolled in

WANTED:

Nā kumu 'ōlelo Hawai'i

If Hawaiians and non-Hawaiians are encouraged to learn 'ōlelo Hawai'i, who will teach them? Educators agree that teachers are a rare and precious resource and that training and hiring Hawaiian speakers to become teachers is extremely important.

Kamehameha Schools Hawaiian language instructor Sarah Quick said that because of increased enrollment Kamehameha has had to hire one additional teacher every year from 1988 to 1991, and had to hire two new teachers for both this year and next. From 1966 to 1988 there was only one permanent full-time Hawaiian language teacher at Kamehameha; now there are seven full-time and two half-time Hawaiian language teachers there. Quick is proud because half the department consists of her former students.

The DOE's Anita Bruce, who oversees the Asian, European and Pacific languages program

in the Office of Instructional Services, said that because there are six public schools with immersion programs, and the lead class moves up each year, every year they've needed to hire a minimum of six new teachers. Because there is such a great need, fluent speakers of Hawaiian who have bachelor's degrees and want to become teachers can get tuition waivers to get their teaching certification.

Pūnana Leo hires its teachers based solely on Hawaiian language fluency, but they are encouraged to get certified. The DOE teachers, in addition to being fluent, must have a teaching certificate. Through its federal funds, 'Aha Pūnana Leo is able to offer financial assistance to students who want to become immersion teachers.

To receive a brochure on becoming a kumu 'ōlelo Hawai'i, call or write the Hilo office of the Hale Kāko'o Pūnana Leo, 1744 Kino'ole St., Hilo 96720, 959-4979.

An immersion student speaks: Why the Hawaiian language is important to me

na Ku'uwainani Eaton

He mea nui ka 'ōlelo Hawai'i ia'u, no ka mea, inā 'a'ole au i a'o ai i ka 'ōlelo Hawai'i 'a'ole au e hiki ke 'ōlelo i ko'u kupuna kuakāhi a i nā 'a'ole wau i a'o i ka 'ōlelo Hawai'i e make 'ana paha ia.

No laila laki nō ho'i wau, no ka mea, i kēia manawa ua hiki ia'u ke 'ōlelo Hawai'i i ko'u kupuna kuakāhi mā mua 'o kona hala 'ana. Ua le'ale'a loa ka 'ōlelo Hawai'i 'ana ia. E ho'omana'o ana wau i nā mea apau i 'ōlelo 'ia i ka 'ōlelo Hawai'i mā waena o māua.

He mea nui ka 'ōlelo Hawai'i, no ka mea, inā 'a'ole i ho'omau 'ia ka 'ōlelo Hawai'i e make ana. A inā make 'ia ka 'ōlelo Hawai'i e

pōina 'ana 'ia nā mea Hawai'i a pau e like me ka mākou mau kupuna Hawai'i a ka mākou 'āina. No laila mana'o wau pono e ho'omau i ka 'ōlelo Hawai'i.

'O kēia ka'u mana'o e pili 'ana i ka 'ōlelo Hawai'i. 'A'ole pono mākou e pōina i ka 'ōlelo Hawai'i, pono mākou e hō'ā'o e ho'omau i ka 'ōlelo Hawai'i. No laila e ho'omau a, "E ola mau ka 'ōlelo Hawai'i."

by Ku'uwainani Eaton

The Hawaiian language is very important to me because if I didn't learn how to speak the Hawaiian language I wouldn't be

able to speak Hawaiian to my great-grandmother. And if I didn't learn the Hawaiian lan-

guage it might have died.

Well, I just know that I am very lucky because I was able to speak Hawaiian to my great-grandmother before she passed away. It was very fun and exciting speaking in Hawaiian to her. I will always remember what my great-grandmother and I would talk about in Hawaiian.

The Hawaiian language is very important because if we didn't continue the Hawaiian language it would have died. And if the Hawaiian language did die all of our ancestors and ancient Hawaiian things and our land would be forgotten. So I think that we should continue the Hawaiian language.

Well, this is my thought about the Hawaiian language. We shouldn't forget the Hawaiian language and we should at least try to continue the Hawaiian language. So, "Let the Hawaiian language live."



Ku'uwainani Eaton recently completed the sixth grade at Waiau Elementary.

Pūnana Leo: Language nests enable Hawaiian fledglings to warble in their mother tongue

The Pūnana Leo preschools offer Hawaiian language immersion instruction to students of all ethnicities between the ages of 2 and 5. All verbal communication is in Hawaiian, enabling students to learn their language the "natural" way, through interaction with teachers and classmates. Parents are required to attend weekly classes so the language skills their children learn at school can be reinforced at home.

There are currently seven sites (on all major islands except Lāna'i): Honolulu (Kalihi), Hilo, Maui (Wailuku), Kaua'i (Kekaha), Wai'anae, Moloka'i, and Kona. The

Wai'anae site opened this year and the Kona site will begin formal instruction this fall.

Pūnana Leo founder Kauanoe Kamanā said the preschools are truly family- and community-based: "We don't impose and go into a community with the idea of starting a preschool. They come to us, we tell them what they need to get started, and we tell them that they are the ones that have to do it."

Some funds are available to start new schools. If you're interested in starting a Pūnana Leo school in your community, contact Hale Kāko'o Pūnana Leo, 174

Kino'ole St., Hilo 96720, Attention: New Sites.

Pūnana Leo means "language nest" and was inspired by the Maori Kōhanga Reo programs in New Zealand. The first Hawai'i school was established in Kekaha in 1984. 'Aha Pūnana Leo, the nonprofit board which oversees Pūnana Leo, was established in 1982, and in 1990 began receiving funds from the federal government through the Native Hawaiian Education Act. Pūnana Leo's administrative arm is known as Hale Kāko'o Pūnana Leo.

Tuition is \$300 per month, but financial assistance is available. For more information, contact the preschool nearest you or call 'Aha Pūnana Leo in Hilo at 959-4979.



Kauanoe Kamanā



More teachers like Pūnana Leo o Hilo's Nā'ilima Gaison, right, are needed if the language is to survive.

photo by 'Aha Pūnana Leo, Inc.

Materials: "We used to weave mats – now we cut and paste."

Developing materials for Hawaiian immersion programs is "a monumental chore, one that cannot be done without partnerships with other organizations in the Hawaiian language community," says DOE educational specialist Anita Bruce. Lilinoe Andrews, materials development coordinator for Hale Kāko'o o Pūnana Leo, agreed and said there is much sharing between Hale Kāko'o, the DOE and Hale Kuamo'o, and Kamehameha Schools. Communication between the agencies is crucial so they don't duplicate efforts, Andrews added.

Translation is the major avenue for developing materials. Generally, translators write Hawaiian text for standard English textbooks and stories, and then the translations are pasted into the books right on top of the English. Many hours later, *The Cat in the Hat* becomes *Ka Pōpoki i ka Pāpale*.

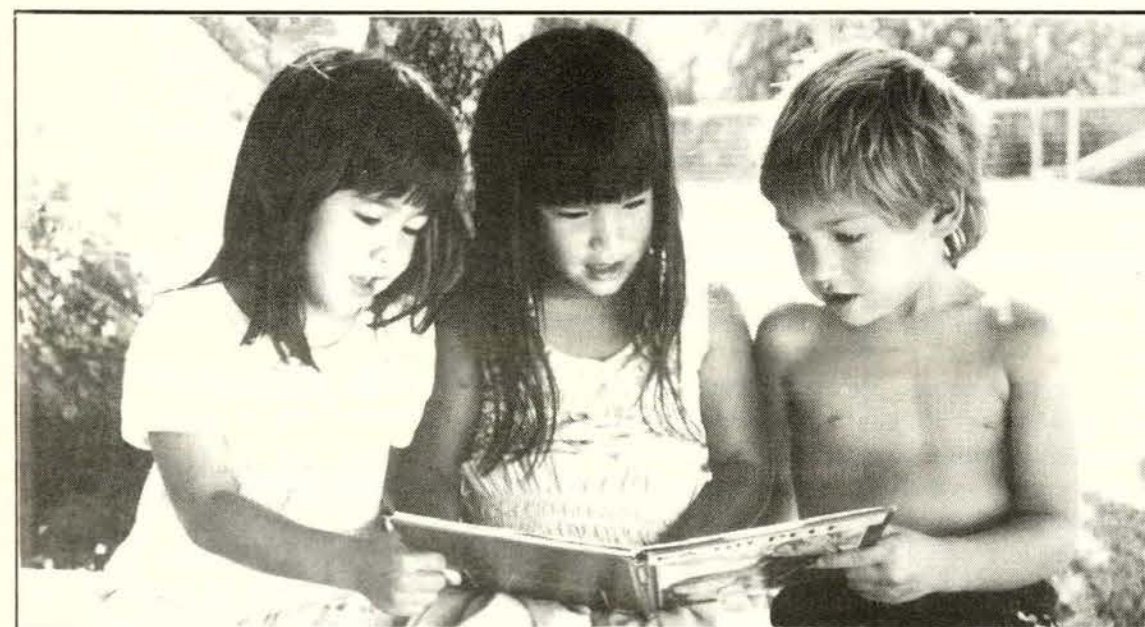
"The parents cut and paste and

laminate," says Bruce. "It's an art to cover the English." Uluwehi Sai, a mother of children enrolled in Pūnana Leo o Honolulu, said, "It's good because it's working together. We used to weave mats – now we cut and paste."

There are also Mainland publishing companies that issue translations. But Keiki Kawai'ae'a, who taught for three years in the immersion program at Pā'ia Elementary and now develops curriculum at Hale Kuamo'o, said translation shouldn't be the final answer for immersion. "We can always translate materials, but we lack our own," she said, emphasizing a need for new, original works in Hawaiian. In response to that need, some of the teachers and parents have written, illustrated and "published" their own simple books, while Hale Kāko'o and Hale Kuamo'o have developed some beautiful texts for classroom use.



Lilinoe Andrews



Funds are available to establish more Pūnana Leo sites. How about one in your community?

photo by 'Aha Pūnana Leo, Inc.

Public school immersion: Learning in Hawaiian, thinking in Hawaiian

by Jeff Clark

Public Hawaiian immersion education began in 1987 with state Department of Education kindergarten classes at Waiau (Pearl City, O'ahu) and Keaukaha (Big Island) elementary schools. This year those trailblazing students will be moving up to seventh grade.

Other DOE elementary schools with immersion programs, known as Kula Kaiapuni Hawai'i, are at Pā'ia, Maui; Kapa'a, Kaua'i; Pū'ohala, O'ahu; and Kualapu'u, Moloka'i.

Students learn all their subjects, including math and science, in Hawaiian. Until the fifth grade, when English is taught for one hour per day, the only English they speak is when they interact with non-immersion students during 'āina awakea, or "lunch," and on the pā pā'ani, or "playground."

Some question the wisdom of educating students in a language not used by society: will these children be able to function in the English-speaking world? Immersion students, like all DOE students, are evaluated in the third and sixth grades. Anita Bruce, who oversees the Asian, European and Pacific languages program in the DOE Office of Instructional Services, said third-grade immersion students take standardized tests that have been translated into Hawaiian, and sixth-grade immersion students take the tests in English. Their results are comparable to those of their English-speaking peers. If that's not convincing enough, consider this: the winner of last year's statewide student English-language poetry contest was a Hawaiian immersion student, Kekua Burgess.

The language immersion pro-

gram is supported by Hale Kuamo'o, the Hawaiian language center funded by the state Legislature to support and advocate Hawaiian immersion education. Hale Kuamo'o, which develops materials and trains teachers, is based at UH-Hilo.

While Pūnana Leo requires parental involvement, the DOE cannot. But some parents want to learn, so the teachers hold night classes.

"We don't teach the language, we teach *through* the language," said Keiki Kawai'ae'a, luna ho'oikaika papa ha'awina (curriculum developer) for Hale Kuamo'o. For example, non-immersion students might learn the concept of kuleana through a story or parable, whereas immersion students don't need a lesson on kuleana because it is one of the Hawaiian concepts they live daily.



Keeping immersion students supplied with Hawaiian language books and other materials is a constant challenge.

photo by Jeff Clark

Native Americans agree . . . Culture and language are inseparable

by Jeff Clark

Language is the most important aspect of culture, but not so important that it can exist independent of culture.

That was the clear message of two native languages conferences held at the University of Hawai'i-Hilo in late May: the Polynesian Languages Forum and the Native American Languages Institute Conference (NALI). Both were co-hosted by 'Aha Pūnana Leo, Inc. and the UH-Hilo Hawaiian studies department, and cosponsored by the Office of Hawaiian Affairs and Kamehameha Schools.

In his message to the confer-

ence, OHA chairman Clayton Hee said, "'O ka māhele mana loa i loko ona e 'ike 'ia ai ka mo'omeheu o ka Hawai'i, 'o ia ka 'ōlelo. Ma ka 'ōlelo Hawai'i 'ana, pēlā e 'ike ia ai ko ka Hawai'i hahai 'ana i kona mēheheu iho, 'o ia ho'i, ke 'ōlelo Hawai'i ka Hawai'i, puka mai ka mana'o Hawai'i. (Language is the most powerful expression of our culture. Speaking Hawaiian identifies us as Hawaiians practicing our culture: when we speak Hawaiian, we think Hawaiian.)"



Nāmaka Rawlins

Teacher Maxine Thomas of the Oneida Tribal School in

Wisconsin said that language instruction must include a cultural element. Stripped of its cultural context, the language becomes an addition to English. For example, when she was taught the word for corn, she thought it simply meant "corn." But she later learned the word's literal meaning was "mother's milk," which emphasizes the importance of the staple food to its people. "I didn't know about my culture — I thought we were 'Indians.'"

Kenny Weatherwax, a Blackfoot from Montana, said discussing contemporary, often controversial cultural subjects is an effective way of teaching the language. Talking about things like the return of ancestral bones from museums to sacred resting places instills students with the idea that their culture is in danger. Hence, learning their language takes on a sense of urgency.

Weatherwax also said that it's good when this type of information is shared between tribes and peoples. He applauded get-togethers like the language conference, by which "you'll know what's going on with us, we'll know what's going on with you, and we can help each other out."

Kaipo Frias, in a workshop on using stories and legends to teach Hawaiian, said that to really understand the language and the

culture one must "live it. We teach the children to do this so they won't have to go to the university and learn it."

As is often the case when tribe meets 'ohana, there were some ear-opening exchanges between

tribes living relatively close to each other may have languages that are completely different.

Anita Bruce, who oversees the Asian, European and Pacific languages program in the DOE Office of Instructional Services, said she had been under the impression that Hawai'i was way

Naghunek odileh.

[Carrier, spoken by the Sai-Kuz of Canada.]

Kahkitsksiniipkitsipoowahsin.

[Blackfeet]

E a'o i kou 'ōlelo 'ōiwi.

Learn your language.

behind Indian communities in native language education. But

after talking with people at the NALI conference she realized that the contrary is true, and that Pūnana Leo and the DOE are really setting the standard.

Nāmaka Rawlins, one of the conference organizers and director of Hale Kāko'o (the Pūnana Leo support center), agreed. "A lot of time you tend to look outside to see what's happening, but it's actually happening right here in Hawai'i, and others are looking to us for guidance. We are very proud of that."

Said OHA culture specialist Manu Boyd, "Ten years ago, before any immersion programs were in place, the core group of Hawaiian teachers looked to Indian tribes for leadership and guidance. We have turned everything around so much that the Indians are now looking to the Hawaiians because of these flagship programs."

Native Americans and Hawaiians. Hawaiians who think it will be too hard to learn Hawaiian can take comfort by considering that Dene (Chipewyan), a language spoken by the Navajo, ranks as the world's third-most difficult language to speak — it has 39 consonants and 116 vowel sounds. Dene is so complicated that Navajos used it to write secret codes for the United States during World War II.

Kauano Kamanā, associate Hawaiian studies professor, luna ho'okele (director) of Hale Kuamo'o and luna ho'okele pelekikena (president) of 'Aha Pūnana Leo, said that when Tahitians or other South Pacific Islanders come to Hawai'i, speakers of Hawaiian can to some extent understand them, as their languages are not that different. But, she noted, Indian



Nā Kūpuna 'Amelika maoli (Native American elders) Velma Frank and Geraldine Jim, of the Confederate Tribes of Warm Springs, attended the NALI conference.

Photo by Jeff Clark

Opportunities to learn abound

There are lots of opportunities to learn Hawaiian. Community education classes are offered by Kamehameha Schools (call 842-8279), the state DOE (call 395-9453), the University of Hawai'i, and community colleges. Folks working in downtown Honolulu can brown-bag their way to conversational Hawaiian at 11 a.m. and noon on Wednesdays at 'Iolani Palace Barracks (call 522-0822).

If you can't make it to a class, there are other ways to learn. There are a number of good instruction books, including the late Robert Lokomaika'iokalani Snakenberg's *Hawaiian Word Book* and *Hawaiian Sentence Book*, Kahikāhealani Wight's *Learn Hawaiian at Home*, and Alberta Pualani Hopkins' *Ka Lei Ha'aheo: Beginning Hawaiian*. Cassette tapes are available, too.

There are also a couple of books that unlock the meanings of the many Hawaiian words we

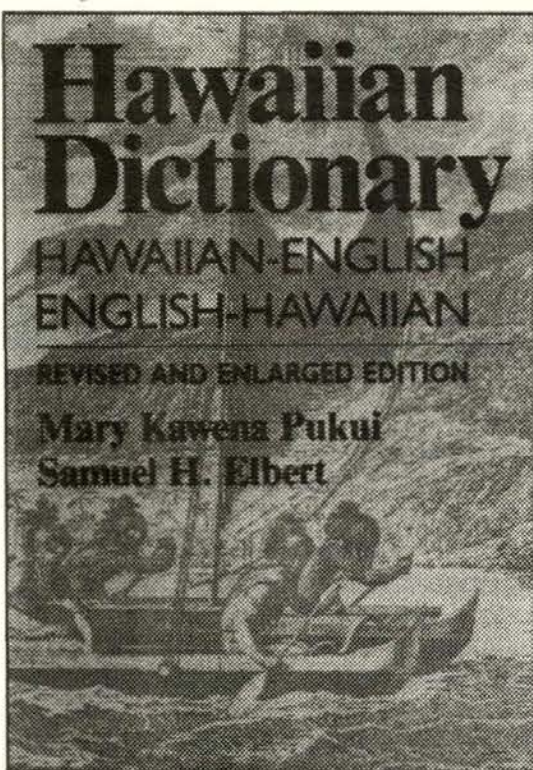
encounter daily: *Place Names of Hawai'i* and Rich Budnick's *Hawaiian Street Names*. And let's not forget the most important puke of all, Pūku'i's and Elbert's *Hawaiian Dictionary*.

Plus, it can't hurt to just listen in: radio station KCCN 1420 am features "Ka Leo Hawai'i," a Hawaiian language talk show, Sunday evenings at 7.

What are you waiting for?

Live your culture — perpetuate the Hawaiian language!

E ola mau ka 'ōlelo Hawai'i!



Words to live by.

OHA promotes 'ōlelo Hawai'i

Office of Hawaiian Affairs culture officer Pikake Pelekai told the NALI conference attendees OHA was created to address the problems of Hawaiians, and that mandate includes encouraging the use of 'ōlelo Hawai'i.

For instance, OHA has given money to both Pūnana Leo and the DOE immersion program. OHA also contributed \$25,000 to each of the two recent language conferences held in Hilo. Culture specialist Manu Boyd said, "Our reason for supporting NALI and the Polynesian Languages Forum was because of OHA's commitment to creating more speakers who speak Hawaiian."

OHA's education division holds two annual conferences, 'Aha Kūpuna and 'Aha 'Ōpio, which emphasize Hawaiian cultural values and promote Hawaiian language awareness. OHA has also provided cash awards for best use of the language in recent hula competitions.

OHA's monthly newspaper, *Ka Wai Ola O OHA*, has just introduced a Hawaiian language column that will run every month. The office also sponsors a weekly instructional 'ōlelo column in the *Maui Press*. Finally, look for an Office of Hawaiian Affairs language conference to be held next year, tentatively in May.

'Ōlelo Hawai'i is important to OHA because, Pelekai says, "What identifies you as a Hawaiian is not only your blood and the land, but also your language and culture."

"Language is the steering paddle" Polynesians gather to talk about language

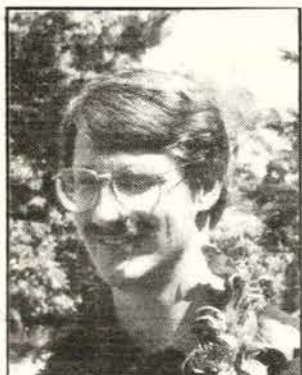
by Pila Wilson

"O ke alelo ka hoe uli — Language is the steering paddle." That was the theme on everyone's minds as representatives from 12 Polynesian governments met on the island of Hawai'i May 19-23 to discuss language issues at the Third Annual Polynesian Languages Forum.

Hosts for the conference were the University of Hawai'i—Hilo Hawaiian Studies Department, 'Aha Pūnana Leo, Inc., and the Ritz-Carlton Hotel. Co-sponsors of the event were the Office of Hawaiian Affairs and the Kamehameha Schools with assistance to some Hawaiian participants from the Native Hawaiian Culture and Arts Program.

Four languages were used officially during the conference — French, English, Spanish and Hawaiian, with simultaneous interpretations available in all but Spanish. It is believed that this was the first international conference in which Hawaiian was used officially.

Delegates reported that all Polynesian languages have suffered because of past bans on their use. In each country there are some families who do not speak their language at home, and some government offices do not conduct their business in their indigenous language. This situa-



Pila Wilson

police must speak both Tahitian and French, and Tahitian is being used on television and in airlines' in-flight announcements.

Hawai'i delegates reported that there are only about 800 native speakers of Hawai'i left. The Ni'ihau community is beginning to lose Hawaiian due to transitional bilingual education into English. The best news from Hawai'i is that are now over 600 children in Pūnana Leo and Papa Kaiapuni

Hawai'i (Hawaiian immersion) and that these children are not only revitalizing Hawaiian but also re-establishing the link between Hawaiian-ness and academic achievement. Last year, after only one hour a day in English, a Papa Kaiapuni Hawai'i student won a statewide English poetry contest. This year 46 percent of the immersion students who took the Kamehameha Schools entrance tests were admitted into the schools. The success of Pūnana Leo and Papa Kaiapuni Hawai'i have inspired many to study Hawaiian and it is believed that there are now about 4,000 people studying Hawaiian.

OHA Trustee Moses Keale expressed OHA's strong support for the Hawaiian language and its commitment to assist through the OHA Education Foundation. A native speaker, Keale also related a personal story of his own children growing up not knowing Hawaiian but that his grandchildren are now enrolling in Kaiapuni Hawai'i. Keale said that the true Hawaiian way is to choose Hawaiian for your family.

State Rep. Sam Lee spoke about the strong backing that Hawaiian language education has in the Legislature and of the desire of non-Hawaiians to support Hawaiian language. He called upon the Hawaiians in the audience to become more involved in politics and to request further support from the state.

DOE Assistant Superintendent Liberato Viduya shared the pride and enthusiasm that the DOE has for Hawaiian immersion and the plans to expand through high school.

The forum closed with the adoption of a resolution that Polynesian governments should treat their native languages as primary in their schools and government operations, with English, French and Spanish taught as second languages. Next year's forum will be hosted by the government of the Cook Islands in Rarotonga.

In Tahiti it is now obligatory that government business be conducted in Tahitian as well as French.

tion is now changing. Several countries have established policies that the indigenous languages will be the sole languages of instruction in schools. Others have re-established their languages as the working languages of government.

New Zealand, Tahiti and Hawai'i are the areas in which the languages are most endangered — but are also the areas where movements to strengthen the languages are growing fastest. In New Zealand, there are now more than 500 "language nest" preschools, over 50 immersion elementary schools and one university teaching in Māori. In Tahiti it is now obligatory that government business be conducted in Tahitian as well as French,



Laulima

*Working together cooperatively for the
balance and good of the community.*

Mahalo to the many people who have offered and given their support over the years. Your appreciation and understanding of our mission is comforting. It strengthens our resolve to hold fast — 'onipa'a — to the principles and ideals which guide this institution.

Ke Ali'i Pauahi intended her legacy to endure for the perpetual benefit of her people and all Hawai'i Nei.

Her vision of justice and hope extends to all in our community through the Hawaiian people. With your continued support, Kamehameha Schools/Bishop Estate will not only endure, it will continue to make Pauahi's dream a reality for more of Hawaii's people.

I mua Kamehameha! I mua Hawai'i!



KAMEHAMEHA SCHOOLS/BERNICE PAUAAHI BISHOP ESTATE

Plate lunch challenge

Food specialists compete to offer healthiest, most delicious alternative to standard plate lunch fare.

by Patrick Johnston

Only minutes before the first of the Kamehameha Day parade bands rounded the corner into Kapi'olani Park, the Great Hawaiian Plate Lunch Challenge crowned a new champion. The winner, Tip Davis, farmer and owner of plate lunch operation Broke the Mouth in Hilo, beat out

last year's champion, 'Aiea Taro Patch, with an ingenious combination of familiar sounding foods, all with a healthy twist.

Davis' menu included a meatless manapua, taro, and a Hawaiian salad with macadamia nut dressing. "We use names that locals will be familiar with," says Davis. "But we fill them with different, healthier, ingredients."

Instead of meat Davis used taro, sweet potato, and small amounts of salmon for his manapua. His salad had six different types of greens, all grown locally on the Big Island, and all generally more nutritious than regular iceberg lettuce. His dressing was oil-free.

The great Hawaiian Plate Lunch Challenge was initiated three years ago by the Office of Hawaiian Health and the O'ahu Native Hawaiian Health Council to encourage people in the food industry to design and create tasty and affordable native Hawaiian meals following U.S. dietary guidelines.

Contestants submit recipes, complete with nutritional information, to the Office of Hawaiian Health. On the day of the contest, participants bring their meals and a group of judges spend an hour tasting the lunches and studying the nutritional data.

This year's winner received a \$100 dollar cash prize donated by OHA.

Davis was the overall winner in a competition that included awards for most traditional, and most delicious plate lunches. Kahuku Hospital, with a menu of squid lū'au, "pau hana" stew, limu relish, and poi, won "most delicious," and Moloka'i General Hospital won "most traditional."

"The hospital is interested in promoting a healthy, culturally sensitive Hawaiian diet," said Judy Correa, director of nurses at Kahuku Hospital.

Compared to a regular hamburger plate lunch, the Kahuku Hospital entry had a fraction of the fat, half the calories and cholesterol and more of all recommended vitamins (see table on this page).

The Moloka'i General Hospital menu included chicken laulau, raw fish with limu, poi, taro, sweet potato, lomi tomato, steamed lū'au leaves, and fresh fruit salad.

"We focus on a therapeutic diet keeping low sugar and sodium



The Winner: "Broke the Mouth."

levels," said hospital dietary supervisor Dagmar Duffy-Right. "We've used the diet to improve the health of the kūpuna at our hospital."

'Aiea Taro Patch received special mention for being at the challenge two years running and for consistently producing tasty and nutritious lunches. Restaurant owner Bea Kealoha explained, "I really want to use foods that are natural to the islands and introduce them to other people. It

shows that Hawaiian food does not have to be heavy and fat to be 'ono."

Organizers would like to see the event expanded with the hope that these types of recipes will become familiar to plate lunch operators who will try to incorporate them into their menus.

"It's really easy to get products like these and use them in your menu," said Davis. "I think there is going to be a lot of interest in lunches like this in the future."

Plate Lunch Comparison

Regular plate	Kahuku Hospital plate
Menu	Menu
Hamburger Brown gravy 2 scoops rice Macaroni salad	Squid Lū'au Pau Hana Stew Limu Relish Poi
Nutrients	Nutrients
Calories 938 Protein 38 gm Fat 37 gm Carbohydrates 114 gm Cholesterol 118 mg Iron 8 mg	Calories 586 Protein 42 gm Fat 5 gm Carbohydrates 105 gm Cholesterol 65 mg Iron 14 mg
% of recommended daily allowances	% of recommended daily allowances
Vitamin C 4% Vitamin B1 43% Niacin 72% Vitamin A 8%	Vitamin C 213% Vitamin B1 143% Vitamin B2 50% Niacin 80% Vitamin A 100%



Great Hawaiian Plate Lunch participants and organizers.

The plate lunch: an exercise in overindulgence

The plate lunch is so much a part of Hawaiian culinary landscape that probably few ever stop to consider that the whole concept is virtually unheard of in the rest of the country and a rare bird globally.

The tradition began during the World War II when fleets of lunch wagons would feed lunches to workers engaged in wartime work projects. The meals were modeled after the Japanese bento, or box lunch, but came hot with a home-cooked feel.

Since the war, the plate lunch tradition has expanded steadily and the introduction of fast food has not stunted its growth. In recent years, while sales of fast food have leveled off, plate lunches have continued to increase in popularity.

Now neon replaces many of the cardboard signs that once advertised these food outlets and some shops even offer valet parking.

Despite improvements in image, the plate lunch still remains a nutritional no man's land, high in fat and calories, and low in essential vitamins and nutrients.

Styrofoam plates are loaded down with scoops of rice, macaroni salad, gravy and fatty pieces of meat, and there's not much left over for novelties like vegetables.

Health professionals warn that food like this is a primary factor in the declining health of many native Hawaiians.



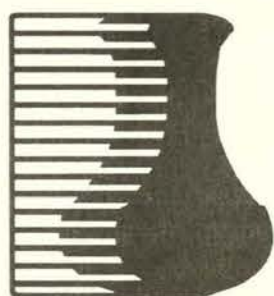
"I Ola Ana Nā Loina Hawai'i"



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!



Pa'i'ai Poi Systems

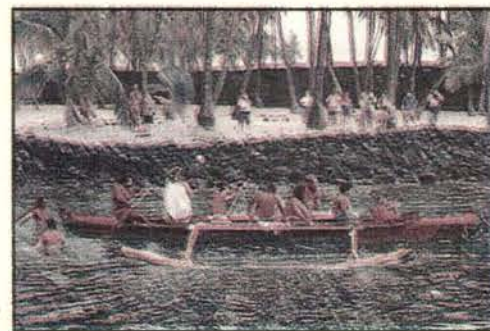
COUNTERTOP POI & KULOLO PROCESSING
Call: O'ahu 293-1721

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

Building canoes, building Hawaiians: Mauloa floats!



by Jeff Clark

The hālau was empty. The log it had sheltered for over a year now rested 100 feet seaward on the shore of the cove, waiting to be launched, waiting to be reborn as a canoe. Its voyage from the uplands to the sea was nearly complete, and soon would be followed by more voyages along the coasts of our islands through the waters that surround them.

Its carvers sat before the wa'a, first drinking 'awa, then expressing their mana'o. They reaffirmed to themselves and to each other what it meant to build a canoe not out of fiberglass but out of wood, with stone adzes, as their ancestors had once built canoes.

It became clear these Hawaiians had built more than a canoe: in the process they built their identities as Hawaiians.

You go out and you do things precisely the way your ancestors did them, just to try and regain something you've been told has been lost, and when you get the same results told in mo'olelo you realize the stories aren't just "stories."

Tiger Espere spoke about getting the tree, a mighty koa. Much

The Mauloa, a coastal sailing canoe built the traditional way with stone adzes, was launched May 22 at Pu'u'honua o Hōnaunau. Here are the facts:

- ☞ Hull: 26 feet of koa. Four thousand koa seedlings were planted to replace the tree that became Mauloa.
- ☞ Sail: 110 square feet of woven lauhala
- ☞ Lashing cordage and rigging line: coconut-fiber sennit
- ☞ Water-tight caulking: sap of the 'ulu tree.
- ☞ Finish: the hull's pigment comes from the root of the kukui nut tree; the finish is kukui nut oil.
- ☞ Construction: the canoe was built under the supervision of Mau Pialug of Micronesia, a master traditional canoe builder and the Hōkūle'a's first navigator. A rotating crew of Big Island volunteers, under the leadership of Nainoa Thompson, began work on the canoe in February 1992.
- ☞ Funding: the Mauloa's construction was a National Park Service-funded project of the Bishop Museum through its Native Hawaiian Culture and Arts Program, in cooperation with the Hawai'i Maritime Center, the Polynesian Voyaging Society, and Kamehameha Schools/Bishop Estate.

to their surprise, after cutting just a quarter of the way through the trunk, their felling work was pau. All they had to do was get out of the way. The tree spoke, it rumbled and shook, and then it lay

down.

"We were all backing away and looking at this tree, and this tree started rumbling, ... and I'm going, 'No way is this tree going to come down, we haven't even

gone half way.' ... What the tree was doing was uprooting itself. And that experience, what I wanted to stress to you guys, our knowledge about our ancestors is so real, and this is what makes us

so special. But we don't know about this, we forget. This project made us realize how much we all (have) ... so much to learn, so much to share.

"I remember that day was really hot, just like today. And when the tree was starting to talk, the clouds started coming over, the birds all stopped singing, and it was so quiet and so still and this rumbling was getting louder and louder, and it started to rain, but it was a drizzle, and we were all standing looking at this tree, and we didn't know what to think. All I remember was this was the way our ancestors brought trees down: with plenty prayer ... asking the tree to give up its life so we can fish, sail, and go to places that we've never been."

The months of carving, shaping, hewing, sealing, lashing, polishing, finishing ... were done. Two dozen malo-clad men carried the tree 10 feet farther from the mountain it was taken, and placed it in the water, ready to begin its new life as a canoe. No longer a log, the boat floated. There were no cheers. All the eyes on shore were focused on channeling their owners' mana to push the canoe seaward, and it was a proud day.

New net law riles fishermen

by Jeff Clark

If you lay net overnight and return to pick up your catch in the morning, you're breaking the law.

Gov. John Waihe'e recently signed into law Act 86, which makes it illegal to leave gill nets in the water for more than four hours. It is also illegal to leave a net for longer than two hours without inspecting it and removing undersized, illegal or unwanted fish. (Gill nets are curtain-like nets suspended in the water with mesh openings large enough to permit only the heads of fish to pass through, ensnaring them around the gill or spiny parts when they attempt to escape.)

The Department of Land and Natural Resources (DLNR) says the law's purpose is to protect fish. "These new restrictions are designed to enhance nearshore fish populations by reducing the number of undersized, out-of-season, or unwanted fishes that are inadvertently caught in gill nets," according to a press release issued by DLNR May 18.

Ka Wai Ola asked a couple Hawaiian fishermen for their mana'o.

Kāne'ohe-based commercial fisherman Stanford Kamaha'o Okalani Meheula said he had heard of the new net law but didn't know the details. This was his reaction on being informed: "Are you serious? That's a joke! How do they expect the fishermen to survive? And anyway, who's going to enforce it?"

"The small-time local fishermen suck wind, and all they want

"We fish with the tide, not with the clock."
- Billy Kalipi, Sr.

to do is make some pocket money and kaukau fish."

Said Billy Kalipi, Sr. of Kaunakakai, Moloka'i, "It's not realistic. Whoever made the law, they're not looking at how the fishermen fish. We fish with the tide, not with the clock."

Kalipi said he likes to lay his

net overnight in anticipation of high tide, so that fish will be caught heading seaward as the tide goes back out. He thinks fishermen should be allowed to lay their nets from 6 p.m. - 6 a.m. "To me, it should be sunset to sunrise," he said, but suggested that the net owner could be required to stay on his boat with the net so it could be checked periodically.

Rep. Kenneth Hiraki, chair of the committee on ocean recreation and marine resources, introduced the bill that became the net law. He said the bill was enacted "to implement the suggestions from the Department of Land and Natural Resources study." That study was issued in response to a resolution passed during the 1992 legislative session that called for DLNR to assess the impact of gill nets, finding that the department had in the past "documented that the use of gill nets has indiscriminately removed fish from the nearshore ecosystem and has thereby seriously depleted and harmed nearshore fishery



Stanford Meheula is upset with the four-hour gill-net limit.

photo by Jeff Clark

resources."

Violating the law is a petty misdemeanor punishable by fine.

When asked how the law will be enforced, Randy Honebrink, education coordinator in DLNR's aquatic resources division, said, "That is the problem. ... I think the (department's) enforcement guys are cringing (at the thought of enforcing the time limit)." Hiraki, however, said the department wanted the four-hour limit because it would be easier to

enforce than the previous 12-hour limit.

Honebrink said DLNR may also push to have the minimum mesh size increased from two inches to two-and-three-quarters or three inches.

Fishermen (and -women) wishing to keep track of legislation affecting fishing may call Hiraki's office at 586-6180 (neighbor islanders call 1-800-468-4644, extension 66180) to be put on the hearings mailing list.

Sovereign economics: no concrete plan yet in sight *from page 1*

Most of the sovereignty groups present favored Hawai'i becoming totally independent from the United States in gradual steps. Ka Lāhui Hawai'i sees a nation-within-a-nation relationship to the United States, but now says they do not rule out future options including free association, commonwealth, advanced commonwealth or complete independence.

Economic resource base of the nation

All groups agreed control of a land base and its resources is needed, though the size and nature of the land base, and the model of sovereignty, will determine what kind of employment and industry is possible.

What might the potential sources of revenues, investment and employment, be for sovereign Hawai'i? Advocates point to international banking, high technology and light industry, taxes, duty-free goods, free trade zones, fishing and aquaculture, food processing, education, more controlled tourism, commodities sales, income from franking (producing stamps) and postal activities and environmental preservation.

Jobs and employment

Some groups expected little change in jobs in commerce, the service sector and industry. Others saw more jobs being created in agriculture, fisheries, aquaculture and manufacturing because of a shift to greater self-sufficiency in production of food



Symposium organizers Dudley and Burgess: Hawaiians must get involved now in creating the future they desire.

and basic goods. Mililani Trask of Ka Lāhui said that indigenous economics emphasizes community-based economic development that uses local resources and workers to meet local needs.

Tourism

Burgess of IAHA wanted to see greater control over tourism and the number of firms involved, issuance of Hawaiian visas, and for foreign visitors to have greater economic and cultural interaction with Hawai'i's people. Ka Lāhui's Trask foresaw greater regulation of tourism to benefit the native people, and to monitor impacts on the lands and natural resources of the native nation. Blaisdell expected a decline in tourism, which Ka Pākaukau sees as harmful to Hawaiians, socially, culturally

continued page 23

Operation 'Ohana update

Operation 'Ohana, OHA's Hawaiian ancestry registration project, continues to increase enrollment and look at ways to develop a benefits package for enrolled Hawaiians.

All Hawaiians are eligible to enroll in Operation 'Ohana. All you need to do is to contact OHA at any of our offices and ask for an enrollment packet. It's free! Operation 'Ohana staff and OHA neighbor island liaisons are available to assist you in filling out the enrollment form.

The benefits package being developed will offer "Ohana discounts" or special rates on various goods and services. So far, 50 native Hawaiian-owned businesses have agreed to participate and more vendors of all types are being sought.

DO BOX:

Operation 'Ohana enrollees are invited to write or phone: Maria Kaina at 586-3739 or Kimberly Kau at 587-3147 with your mana'o on the following questions:

- What types of business and service discounts would you like to make use of?
- What kinds of discounts do you presently use?
- What other kinds of benefits would you like to see provided in a benefits package?

Results of the survey will help staff determine what types of benefits to seek for the package.

END BOX

Calling all Operation 'Ohana registrars:

Operation 'Ohana staff want to update the list of volunteer registrars who are trained to help families fill out the enrollment form. About 300 Operation 'Ohana registrars were sent letters recently to ask if they wanted to continue as registrars. However, about 30 percent came back with incorrect addresses. If you are a registrar (or if you would like to be one) but you did not receive a letter, please call Maria Kaina at 586-3739 or Kimberly Kau at 587-3147.

6th annual 'Aha 'Ōpio draws young Hawaiian leaders of tomorrow



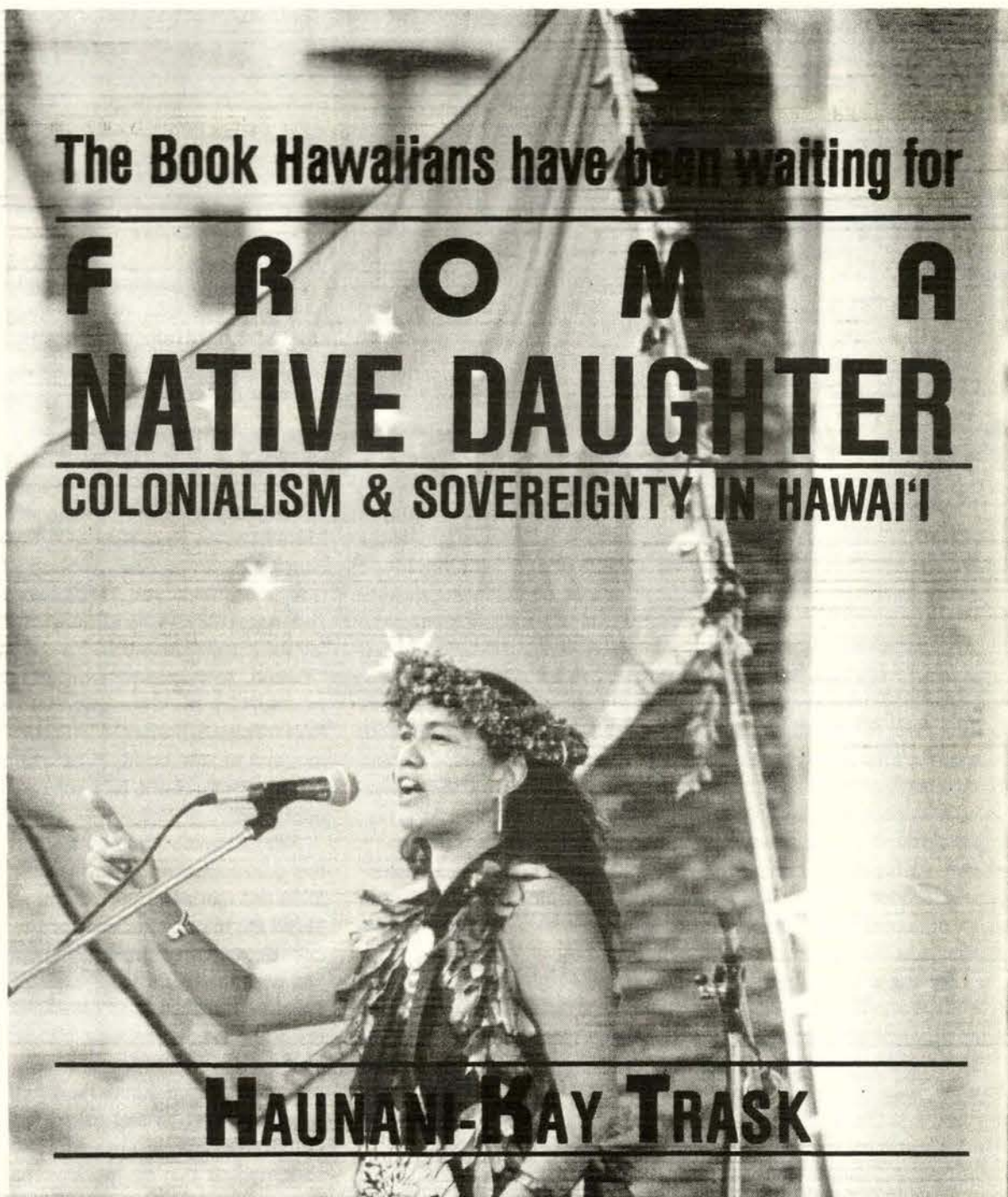
Youth delegates gather with new friends at the close of a busy and exciting week.

The Book Hawaiians have been waiting for

F R O M A

NATIVE DAUGHTER

COLONIALISM & SOVEREIGNTY IN HAWAI'I



HAUNANI-KAY TRASK

Available in bookstores in Hawai'i and the United States
or for V/MC order call 1-800-497-3207

Hui Na'auao

Sovereignty & Self-Determination A Community Education Project

Editor's note: This month begins a series of articles contributed by the Hui Na'auao sovereignty education organization and presented by Ka Wai Ola O OHA as a service to our readers.

What is Hui Na'auao?

Hui Na'auao is a coalition of more than 40 kanaka maoli organizations cooperating to provide education about sovereignty and self-determination.

Hui Na'auao operates a three-year, federally funded community education project, administered under the Administration for Native Americans (ANA) since September 1991.

Hui members range from volatile, action-oriented communities to conservative, nonpolitical groups — from King's Landing village on the island of Hawai'i, to the statewide Association of Hawaiian Civic Clubs.

Goal of Hui Na'auao

The stated goal of Hui Na'auao is "to increase and enhance the understanding and awareness of na kanaka maoli (indigenous people of Hawai'i) relative to their explicit and implicit spiritual, his-

torical, civil, political, legal, social, economic and cultural uniqueness, and understanding and awareness relative to self-determination and sovereignty for na kanaka maoli ... providing a strong basis for full and enthusiastic participation in all processes indispensable to the successful restoration and recognition of na kanaka maoli sovereignty."

Definition of sovereignty

Webster defines sovereignty as "supreme and independent political authority." The Ho'okahua ("to lay a foundation") curriculum of Hui Na'auao considers definitions of sovereignty from indigenous sources, including:

AUSTRALIAN ABORIGINES: "The power to make decisions politically, socially, economically and legally for the benefit of the community with total ability to implement those decisions without fear of veto or interference from others."

GUAM: "Today, we formally proclaim to a candid world, the 'Declaration of a Chamorro Nation.' For it is our inalienable right to exist as a people whose ancestors were brought into this

nation to live on this land, and survive off its resources. As descendants of the original inhabitants, we proclaim the inheritance of these inalienable rights to all crown lands and natural resources. We assume these rights with the promise to sacrifice our lives to protect and preserve our land and resources."

WARM SPRINGS TRIBES OF OREGON: "We, the members of the Confederated Tribes of the Warm Springs Reservation of Oregon, comprised of the Wasco, Warm Springs, and Northern Paiute tribes, hereby declare our national sovereignty. We declare the existence of this inherent sovereign authority — the absolute right to govern, to determine our destiny, and to control all persons, land, resources and activities, free from all outside interference, throughout our homeland and over all our rights, property, and people, wherever located. ..."

PRO HAWAIIAN SOVEREIGNTY WORKING GROUP: "By kanaka maoli (indigenous Hawaiian) sovereignty, we mean that we kānaka maoli accept no higher human authority over our lives, our lands and ocean resources, and our future than ourselves. We are sovereign. No other human is sovereign over us."

"This authority is in our 'iwi, our bones. It is inherent. It was transmitted to us by our kūpuna mai ka pō mai, our ancestors. Our kūpuna exercised undisputed control over our land, the entire kanaka maoli pae'āina (archipelago), as the first people in these mid-oceanic islands since time immemorial" (statement by Dr. Kekuni Blaisdell, Aug. 24, 1991).

Models of sovereignty

The Ho'okahua curriculum also studies elements and models of sovereignty. Elements of sovereignty include indigenous membership, land base, spirituality, government, laws and judiciary. It includes domestic and international relations, revenues, commerce, monetary system, tax powers, and indigenous defense.

Sovereignty models, such as "nation within a nation," the American Indian model, "nation within a state," free association, and restoration of the Hawaiian nation are explained in the book, *A Call for Hawaiian Sovereignty*,

written by Keone Kealoha Agard and Kioni Dudley, and published by Nā Kāne O Ka Malo Press, 1990 (\$19.95 hardback, \$12.95 paperback).

The authors conclude, "The nation many propose would truly be a Ha-wai-ian nation, distinctly different in the world: a sovereign nation composed of people of many races who felt themselves a part of the islands and who sense a oneness with the native people; a citizenry that supported the revitalization of Hawaiian culture with its traditional world view and approach to life. A Hawaiian nation ruled by Hawaiians."

Likewise, the Ho'okahua curriculum considers sovereignty models proposed by various kanaka maoli organizations, and models of other indigenous peoples. For example: **KA LĀHUI HAWAI'I:** Favors nation within a nation model: equity with other native Americans (with an eventual return to the United Nations' list of non-self-governing territories). A democratic constitution provides for initiative, referendum and recall by the native blood electorate residing in Hawai'i, and for an elected executive, unicameral legislature, and judiciary. Current following is claimed to be 19,000. Economic self-sufficiency would be based on the trust assets of ceded and Hawaiian Home Lands. **LA EA O HAWAI'I NEI** (now 'Ohana Family Council): Favors full independence, with 'ohana system: a network of families living on homestead lands would replace the state Department of Hawaiian Home Lands. Title to lands would be returned to native Hawaiians, who must understand their responsibilities.

STATE COUNCIL OF HAWAIIAN HOMESTEAD ASSOCIATIONS: Favors state to state model: self-governance with an executive branch, and statewide executive board. Hawaiian Homes commissioners would be elected instead of appointed. Population base is 30,000, land base is 187,400 acres. A co-operative economy would have homestead farmers and ranchers distributing their produce and livestock via O'ahu.

AMERICAN SAMOA: Unincorporated and unorganized territory of the United States.

Population 42,000. Gross national product is \$190 million. Economy strongly linked to the United States.

INDEPENDENT SAMOA: Constitutional monarchy under native chief. Population 186,000. GNP \$112 million. Economy dependent upon nationals sending money home and on foreign aid. **PUERTO RICO:** Commonwealth associated with the United States. Population three million. GNP \$18 billion. Economy encouraged by duty-free access to the United States and by tax incentives. **PHILIPPINES:** Republic. Population 66 million. GNP \$41 billion. Economy: agriculture, forestry and fishing employ 50 percent of the work force and provide 30 percent of the GNP.

As nā kānaka maoli move toward an indigenous sovereign nation, it behooves everyone "to increase and enhance the understanding and awareness relative to self-determination and sovereignty."

As *A Call for Hawaiian Sovereignty* says, "To be a part of the birth or rebirth of a nation is a privilege given to few humans."

Therefore, Hui Na'auao encourages all Hawaiians and other interested persons to:

- Review Senate Bill 1028. For copies, call 586-6470.
- Participate in sovereignty education events, such as Ka Ho'okolokolonui Kānaka Maoli, The Peoples' International Tribunal Hawai'i in mid-August. For information call 595-6691.
- Register for the University of Hawai'i Summer Session/Hui Na'auao classes on Hawaiian sovereignty by calling 956-7221. The remaining schedule of free public lectures scheduled at UH Kuykendall Auditorium, from 7-9 p.m. is as follows:
 - July 6, "Traditional and customary rights"
 - July 13, "Native Hawaiian Spirituality"
 - July 20, "Hawaiian Language"
 - July 27, "Hawaiian Health"
 - Aug. 10, "Self-determination and Self-governance."
- Inquire about Hui Na'auao's public workshops by phoning 671-6699.
- For other information about Hui Na'auao call 947-6322.

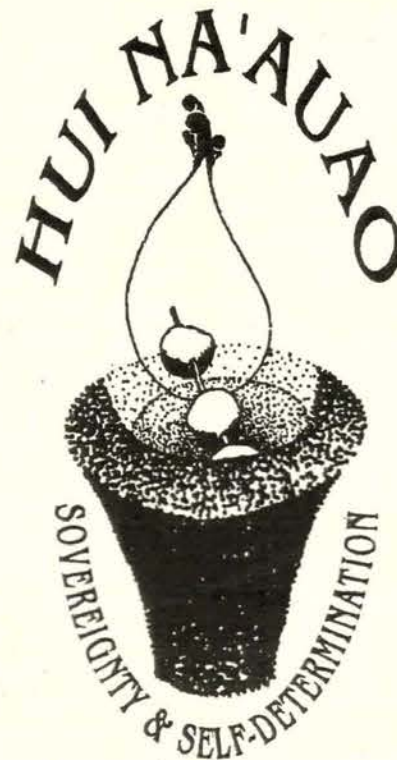
Next month: "Ho'āla" (to awaken), and additional models of sovereignty.

NEW HUI ADDRESS:

Hui Na'auao has moved from its home in Nu'uano to: 1585 Kapi'olani Boulevard, Suite 1638, Box 33, Honolulu, Hawai'i 96814. Phone 947-6322, FAX 941-4543.

Members of Hui Na'auao:

Aboriginal Native Hawaiian Association
'Ahahui Ka'ahumanu Chapter I of Honolulu
Aloha 'Āina Education Center
Alu Like, Inc.
Assoc. of Hawaiian Civic Clubs
Council of Hawaiian Organizations
Free Association
Friends of Kamehameha and Kamehameha Schools
Hā Mana
HACPAC (Hawaiian Affairs Civic/Political Action Committee)
Hou Hawaiians
Hui Ho'opakele 'Āina
'Ili Noho Kai O Anahola
Ka 'Ohana O Kalae
Ka Pākaukau
Kahana 'Ohana Unity Council
Kamehameha Schools Alumni Association, O'ahu
Kānaka Maoli
Kapili Entertainment Group
Kaua'i Island Council/Hui Na'auao
Ke Kua'aina Hanauana Hou
King's Landing Village
Kona Advisory Council/Hui Na'auao
La Ea O Hawai'i Nei
Make'e Pono O Lāhui Hawai'i
Maui Island Council/Hui Na'auao
Nā Kāne O Ka Malo, Inc.
Na Koa Ikaika
Nā Maka O Ka 'Āina
Native Hawaiian Advisory Council, Inc.
Native Hawaiian Environmental Defense Fund, Inc.
Native Hawaiian Legal Corporation
Native Hawaiian Chamber of Commerce
Nohili Coalition
Office of Hawaiian Affairs
'Onipa'a O Ka 'Āina
Pa'a Pono O Miloli'i
Pāhe'ehe'e Ridge Association
Pele Defense Fund
Protect Kaho'olawe 'Ohana
Royal Order of Kamehameha
UH-Hilo Hawaiian Leadership Development Program
Waiohuli-Keōkea Homesteaders Inc.
West Maui-Moloka'i Taro Farmers Association



'Ai pono, e ola

Eat right and live well

by Dr. Terry Shintani



Diabetes, native people, and diet

Hawai'i held the international spotlight May 19-21 as host of the Second International Conference on Diabetes and Native People. The conference was organized by the University of Arizona Native American Research and Training Center (NARTC), with the Wai'anae Coast Comprehensive Health Center (WCCHC), the Health Commission Assembly of First Nations of Canada, the Indians Health Service, Office of Hawaiian Affairs, and the Hawai'i affiliate of the American Diabetes Association.



The conference was attended by 574 people from all over the world, most of them native people. They came from the U.S., Canada, Australia, Micronesia, Hawai'i, Guam, even London,

England. At least 50 Native American tribes including the Navaho, Cherokee, Apache, Sioux, Ojibwa, Pima, Iroquois, Mohawk, Winnebago, Choctaw, Kiowa, and Cree, to name a few, were represented. There was also

a strong representation from the Aborigines of Australia.

The conference focused on culturally appropriate strategies for intervention on diabetes. For example, some projects seek to empower communities to take better care of their own people by using community health workers, in partnership with health professionals.

The number of projects presented was impressive. However, one theme remained the same. The health problems of native peoples from all over the world, diabetes

in particular, were remarkably similar. Every group could point to the introduction of Western ways, and the abandonment of traditional culture as a major cause of the high rates of disease and diabetes.

Dr. Gary Nabham of Native Seeds Search, Arizona, who has worked with the Pima Indians, and the Aborigines, demonstrated results that were similar to ours in the impact of traditional diet on diabetes. They were so similar that I had to laugh in amazement with him because of how simple, inexpensive and effective this approach to diabetes was and that the Hawaiians, American Indians and Aborigines have a lot to offer modern medicine.

Dr. Nabham, an ethnobotanist, has demonstrated that the traditional foods of the Pimas, includ-

ing mesquite (kiawe) pods and cactus fruit, were foods that seemed to prevent diabetes. He was also invited to work with the Aborigines on their native foods. However, he told me that when they use the traditional foods in Australia, the blood sugar in some individuals on medication for diabetes dropped so fast it was dangerous.

Of course, in the Wai'anae Diet Program, we anticipate this same phenomenon and have a medical protocol that requires the reduction of diabetes medicine by 50 percent before the program starts in order to ensure a safe decrease in blood sugar.

Chief Simon Lucas of Canada closed the session on traditional diet and brought the house down with humorous anecdotes on what it is like to have diabetes,

and to attempt the kind of dietary changes recommended to him in the past.

Much information exchange and networking took place at this conference. One thing is clear: The problems faced by native peoples around the world are similar to those faced by the native Hawaiians. This kind of information exchange will help develop solutions to solve these problems more rapidly than if native peoples work alone.

Terry Shintani, M.D., J.D., M.P.H., physician and nutritionist, is director of preventive medicine at the Wai'anae Coast Comprehensive Health Center. The center is the largest provider of primary health care to native Hawaiians in Hawai'i.

Diabetes conference

continued from page 5

ly to get diabetes as the native person.)

Present attempts to control disease.

Rates of Type II diabetes have shown a remarkably consistent pattern across the Pacific and North America in the past 50 years as modern diets and lifestyle have dramatically changed the way people eat and live.

As a case in point, Ghodes mentioned the Navajo tribe in the Southwest where, in 1900, there was only one reported case of diabetes. In 1987 some areas reported levels as high as 70 percent of the population.

A number of speakers pointed out that the dramatic increase in chronic diseases like diabetes came about at the same time rates of infectious disease were on their way down. This was due to the effective implementation of an infectious disease control program and the virtual non-existence of a chronic disease health program.

"We have to learn how to take care of chronic diseases," said Ghodes. "We've done well on infectious diseases but very poorly on diseases like diabetes."

A chronic disease health care program would help native people get proper treatment and provide education to help them avoid becoming diabetic.

Another problem with the typical health care system is the cultural gap between the native per-

son and health worker which makes effective communication between the two groups difficult. Kewayosh said that older native people find hospitals frightening, don't understand the terminology and feel alienated by the experience. She related a story of how a health worker tried to describe a pancreas to a tribe in northern Canada that did not have a word for the organ in their own language. The health worker eventually told them it was long, shaped like a wiener and located below the stomach.

Her description only confused them further.

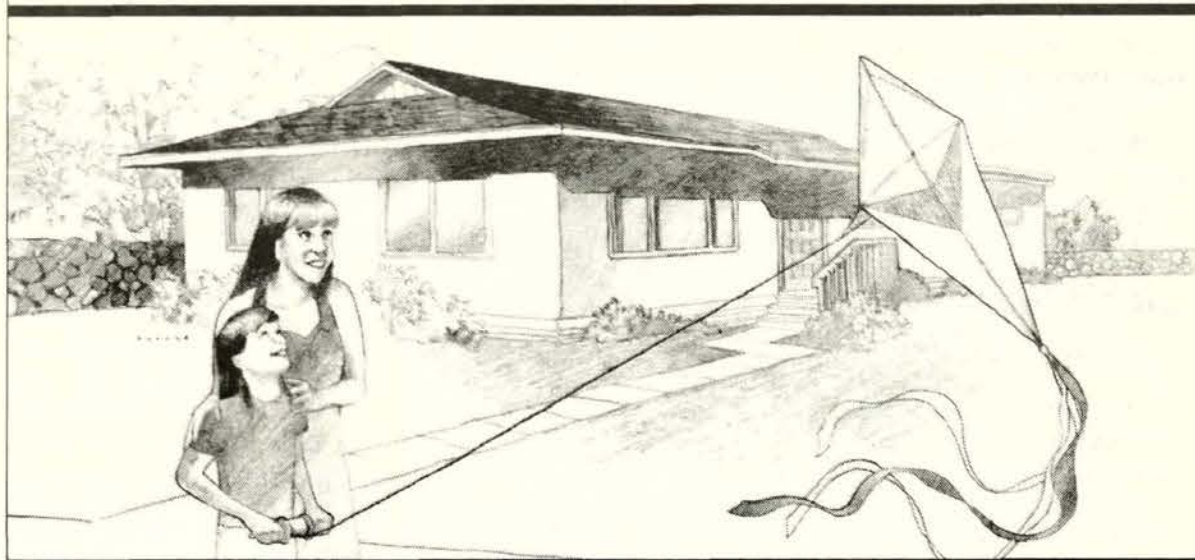
The same problem was true of researchers who, in the past, communicated to community leaders neither what they were doing nor the results of their work.

Kewayosh said, "We no longer accept that type of attitude. Researchers have to do things properly. They have to meet with community leaders, tell them what they are doing then tell them the results."

The solution

Initial European impressions of native peoples in the Pacific and North America were remarkably similar. Just as Cook recorded that Hawaiians appeared to be a nation of strong, slim people, in the late 1400s native Americans were described as being "healthy, with mid-sized, strong bodies and relatively few disorders." Indian treatments of external injuries

ARE YOU INTERESTED IN BUILDING A \$50,000 HOME FOR YOUR FAMILY?



Artist Rendering

The Alger Foundation, a private operating foundation, is offering qualified low income families with children the opportunity to build and own their home in a neighborhood that values community participation. Our goal is to help about 70 families to create a Waianae Coast community that truly fosters the spirit of Aloha and Kokua. Perhaps we can help you achieve your dream of leasehold and then fee simple home ownership.

- Are you interested in building a very special community of three-and four-bedroom single family homes where families with children are committed to helping each other?
- Are you willing to learn the skills needed to build your own home?
- Can you and your spouse or partner each contribute 20 hours a week of "sweat equity" in addition to your full-time job(s)?
- Are you able to qualify for a loan of approximately \$50,000 through some of the special loan programs available for this project? (We can provide you with information on this.)

Alger
FOUNDATION

For more information regarding self-help housing, call the Alger Foundation at **532-3939**.



continued on page 17

Ola kino o nā Hawai'i Hawaiian health horizons



OHA's health and human services division a leader in fight to improve well-being of Hawaiians

When OHA sponsors a diabetes conference or supports an agency assisting Hawaiians, a lot more goes into it than a check.

OHA's health and human services division is responsible for coordinating, administering and monitoring contracts for HHS programs that OHA puts money into, a heavy work load for the two OHA staff and half-time secretary that comprise the division.

OHA HHS staff
Lorraine Godoy –
Officer
586-3730
Babette Galang –
Specialist
586-3731

Staff must also advocate for and monitor agencies, organizations, and programs on behalf of the Hawaiian people.

OHA's Health and Human Services division is run by two staff, officer Lorraine Godoy, who came on board in August of 1992, and specialist Babette Galang, who has been with OHA since 1989. Both women have been active in human services work for a better part of their careers and want to see OHA take the initiative in advocating for needed services for native



Health division staff Babette Galang and Lorraine Godoy

Hawaiians.

Says HHS officer Lorraine Godoy, "I would like to see the Health and Human Services Division take a leadership role in making sure the Hawaiian community has full access to available services and have choices in private and public programs that are found in their communities."

OHA's health and human service committee, headed by trustee Moanike'ala Akaka, provides leadership and policymaking for the division.

Because OHA does not provide direct services it must work closely with other agencies, both

state and private, to ensure that services are put in place. Explains Galang, "We get involved in the planning process and provide oversight to see that projects are carried out."

The division is responsible for administering the funding of a variety of programs that OHA supports, including Alu Like, the Wai'anae Diet, Lunalilo Home, and Project Ho'olauna. Health division staff also assist in programs to help native Hawaiian prisoners, various demonstration projects, and in coordinating functions like the recent diabetes conference. All of these projects have, as a primary concern, the well-being and promotion of the Hawaiian people and culture.

OHA's funding of Alu Like supports administrative costs and helps provide the infrastructure for services such as Alu Like's job training and placement programs.

The Wai'anae Diet is a program run by the Wai'anae Coast

Health and human services projects supported by OHA

Alu Like – A multi-faceted operation that includes a variety of job training services for native Hawaiians.

Wai'anae Diet – A program based at the Wai'anae Coast Comprehensive Health Center that uses a diet of traditional Hawaiian food to help Hawaiians lose weight.

Lunalilo Home – An adult residential care home for Hawaiians.

Ho'olauna Project – Workshop to educate VA staff to make them more sensitive to the needs of Hawaiian veterans.

Comprehensive Health Center that helps Hawaiians lose weight and improve their health by applying a diet that incorporates traditional Hawaiian food. The diet appears to be effective in preventive treatment for type II diabetes, cancer, and hypertension, illnesses widespread in the Hawaiian community. It has also been held up as a model for other island communities and even other indigenous peoples. OHA supports the project with a grant for operating costs.

In fiscal year 1991/92 OHA bought a van and gave a \$200,000 grant to Lunalilo Home for operating costs. Lunalilo Home is an adult residential care home for Hawaiians. The grant was a one-year allocation but OHA staff still continues to provide assistance.

The Ho'olauna Project is a cooperative program between OHA and the Department of Veterans Affairs which provides workshops for VA staff to edu-

cate them on the Hawaiian culture and make them more sensitive to the needs of Hawaiian veterans in their outreach programs.

"Hawaiians vets were not going to the VA clinic because the staff was insensitive," says Galang. "Because of this insensitivity the VA now has a task force that is looking into the needs of Hawaiian vets."

The project is the offshoot of a similar, highly successful workshop done in 1989. Four workshops are planned for this year.

In the future the health division is looking to concentrate on issues like diabetes and adolescent mental health care.

"This is a very exciting time for health and human services," says Godoy. "There are a number of health projects going on that are dealing specifically with native Hawaiian health problems. We'd like to seize the moment and work with public and private agencies assisting Hawaiians to improve their lives."

Diabetes conference

continued from page 17

were considered "rational" and they had avoided most of the plagues of Europe.

A. J. Felix, Tribal Chief from Prince Albert, Ontario, said at the conference that it is now time to look back to the culture of native peoples to solve the present crises. "It is unfortunate that sometime ago our medicines, our language, our history were not good enough. Today we are in a dilemma. Maybe in our quest for education we left behind some crucial knowledge."

Speakers generally agreed that the key to future prevention and treatment lies in the community, its education and its ability to implement health care programs.

Kewayosh explained, "The development of our own program is significant. It is our problem and we should use community strength to solve it."

Implicit in this was the need to make the program culturally sensitive and attuned to the needs of the community.

"We want to use more community-based health workers and develop culturally relevant edu-

cational materials," said Ghodes.

As an example of this Ghodes mentioned a program in the Southwest where the community worked together to organize fitness and diet programs.

Another example is the outreach program at the Wai'anae Coast Comprehensive Health Center which uses native Hawaiian health workers to assist diabetics in the community.

Speakers also stressed the need for native communities to work together and share the information and experience they have working in their communities.

"There are a lot of programs but people work in isolation," Kewayosh explained. "We need to share. We have to build and we have to support each other."

The diabetes conference ran for three days and included a series of workshops and panel discussions. Other activities included early morning walks and "hulacise" and receptions the first and third nights. The first reception was hosted by OHA and the Wai'anae Coast Comprehensive Health Center and included a welcoming presentation by OHA chair Clayton Hee.

Maui health center summer calendar



Hui No Ke Ola Pono

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.

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

13, 15, 20, 22
Fresh Start

American Cancer Society quit smoking program

August
5-9/16

Lā'au Lapa'au Classes

Will focus on Hawaiian herbs, Hawaiiana terminology, cultural teaching and planting techniques.

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

E ola mau ka 'ōlelo Hawai'i: May the Hawaiian language live forever

by Manu'aikohana Boyd

Aloha mai e nā hoa makamaka o nā kai 'ewalu, mai ka lā hiki i Ha'ehe'e a i ka lā welo i Lehua, aloha kākou.

He hau'oli 'i'o nō mākou i ke ola maika'i 'ana o ka 'ōlelo 'ōiwi o Hawai'i i kēia lā, a he ola hou nō ia. Na nā kumu pa'ahana a pilipili mau ka mahalo piha no ko

lākou ho'okumu ikaika 'ana i nā Pūnana Leo a me nā Kula Kaiapuni ma kēia mokupuni. Ua hemo 'ia nā Pūnana Leo, he ma māla pēpē kaiapuni 'ōlelo Hawai'i he 'ehiku, ma Hilo, Kona, Wailuku, Kualapu'u, Honolulu, Wai'anae a me Puhi kekahi. Aia nā kula kaiapuni, ma lalo o ka māhele ho'ona'auao o ke aupuni, ma Keaukaha, Pā'ia, Kualapu'u, Wai'anae, Pū'ōhala a me Kapa'a.

I kēia mau lā, nui 'ino nā Hawai'i e a'o nei i ko lākou 'ōlelo, 'ōiwi, i hō'ole 'ia i ka wā ma mua. Eia ho'i, ua lohe 'ia mai nei ka nui o nā haumāna ma ke kula 'o Kamehameha, mai ka papa 'ehiku a i ka 'umikūmāwalu, e a'o ana i ka 'ōlelo Hawai'i i kēia kau hā'ule lau a'e, he ho'okahi kaukani ka helunui! Pēlā nō a 'oi ma nā kula ki'eki'e a me nā kulanui 'ē 'e. Hū ka maika'i!

No laila, ke no'ono'o nei mākou, ke Ke'ena o nā Kuleana Hawai'i, ka māhele mo'omeheu, e ho'ākoakoa mai i nā mea hoihoi i ka 'ōlelo Hawai'i, nā kumu, nā kākō'o, nā haumāna, nā mea unuhi a pēlā wale aku mai nā mokupuni apau, i 'aha 'ōlelo Hawai'i e hana 'ia ana i kēia makahiki a'e no ka ho'oiikaika ho'omau i ka 'ōlelo makuahine.

Pehea lā kākou e holomua ai inā he 'ole ke kūkākūkā mau e pili ana i ke ola o ko kākou 'ōlelo

'ōiwi? I kēia manawa, ke mālama 'ia nei kekahi mau 'aha 'ōlelo no nā kumu kaiapuni Hawai'i a me ko Pūnana Leo ma, 'o ia ho'i 'o Leo Ola me 'Aha Leo Mohala. Iā mākou e ho'okumu ana i kēia 'aha hou, he 'oko'a ana nō, no ka mea, na kākou apau e koho ana, he aha lā ka papahana, a he aha nō ho'i ka pahuho'u o ia 'aha 'ōlelo Hawai'i. Inā he mau mea e nele ai, e ho'okō 'ia mai nō.

Eia na'e, e pono kākou e ho'olaha i ka maika'i a me ka ikaika o nā polokalamu ho'omohala 'ōlelo i ka lehulehu apau e noho ana i kēia pae'āina. Pehea kākou e kākō'o 'ia mai, ke maopopo 'ole ka hapanui o nā kupa i ka pono o ia 'ōlelo 'ōiwi?

E hana mua 'ia ana kekahi mau "hālāwai kūkākūkā" i nā mahina e hiki mai ana i kēia me kēia mokupuni e hō'ili'ili i nā 'ano mana'o a 'oukou. Ma muli o ia mau hālāwai kūkākūkā, ho'opaepae pono ana mākou i ua 'aha 'ōlelo Hawai'i i kēia makahiki a'e, aia ana paha i ka mahina 'o Mei 1994.

E malui mai 'oukou i nēia ho'olaha. Inā he mau mana'o ko 'oukou e pili ana i nā kumuhana a i 'ole nā po'omana'o o kēia 'ano 'aha, e kelepona mai, e kelepa'i mai, a i 'ole e leka mai iā mākou, ka māhele mo'omeheu o ke Ke'ena o nā Kuleana Hawai'i. Aia 'o Mrs. Pikake Pelekai ka ho'okele, a 'o au 'o Manu Boyd ke kākō'o ma lalo ona.

'O ia iholā nō no kēia manawa a koe ka 'ano'ai aloha pumehana iā kākou apau loa. A hui hou aku i ka wā kūpono. "E 'ōlelo i ka 'ōlelo 'ōiwi i ola ka 'ōlelo o nā 'ōiwi ē!"

by Manu'aikohana Boyd

Greetings to our friends throughout the "eight seas" from the rising sun at Ha'ehe'e to the setting sun at Lehua, aloha.

We are very pleased with, and encouraged by, the positive state of the Hawaiian language today, thanks to the arduous undertakings of the many key Hawaiian language teachers, whose tenacity and commitment led to the establishment of such institutions as the Pūnana Leo Hawaiian immersion preschools and the state Department of Education's immersion program. To date, seven Pūnana Leo preschools have been opened and are located in Hilo, Kona, Wailuku, Kualapu'u, Honolulu, Wai'anae and Puhi. Hawaiian language immersion programs are at Keaukaha, Pā'ia, Kualapu'u, Wai'anae, Pū'ōhala, and Kapa'a.

Many Hawaiians today are learning their native language, once strictly disallowed. Recently, we learned that at Kamehameha Schools, grades 7-12, there are nearly 1,000 students enrolled in Hawaiian language this coming fall. So too with the various high schools and universities throughout the islands. How wonderful!

The Office of Hawaiian Affairs, through its culture division, is working on convening those interested and involved in the Hawaiian language: teachers, aides, students, translators, etc. from each island in order to further strengthen our "mother tongue."

How will it be possible for these successes to escalate if we don't continue to communicate and develop strategies to support the well-being of our native language? Presently, there are Hawaiian language workshops

that occur under the auspices of the immersion schools and Pūnana Leo, such as "Leo Ola" and "Aha Leo Mohala." However, as we develop the concept for this Hawaiian language conference, it appears different from the others. It will be for us all, members of the Hawaiian

to the proposed Hawaiian language conference, please contact OHA's culture division by phone (587-3139 or 587-2677), fax (586-3799) or letter addressed to Mrs. Pikake Pelekai, culture officer, or Manu Boyd, culture specialist, 711 Kapi'olani Blvd., Suite 500, Honolulu, Hawai'i 96813.

That's all for the time being. Again, warm regards to all.

"Speak the native language, that the language of the people will endure!"



The future of 'ōlelo: Pūnana Leo students.

Photo by 'Aha Pūnana Leo, Inc.

language community, to decide what the conference's program needs to include, and what our goals are. What is lacking should be fulfilled.

We must also continue to inform the community at large of what is happening as a result of the many Hawaiian language programs. How will we receive community support if the majority of Hawai'i's citizens are unaware of what's happening and why?

We will be holding "halawai kūkākūkā" (discussion meetings) on each island prior to the proposed conference to gather information and ideas, so that next year's Hawaiian language conference, tentatively slated for May, can be orchestrated in a manner that will be of ultimate benefit to all.

Heed this message: If you have thoughts or ideas to share relating

Vocabulary (Italicized):

nā kai 'ewalu: "the eight seas," a poetic reference to the eight major islands of Hawai'i that extend from Ha'ehe'e near Cape Kumukahi on the island of Hawai'i to Lehua, an islet off the northern tip of Ni'ihau.
'ōlelo 'ōiwi: indigenous language
hemo: to open, as for business
kaiapuni: immersion
hā'ule lau: fall (season), lit. falling leaves
mo'omeheu: culture (newly coined word)
polokalamu: program (English origin)
hapanui: majority, lit. "greater half"
kelepona/kelepa'i: phone/fax (English origin)
Ke'ena o nā Kuleana Hawai'i: Office of Hawaiian Affairs

July 31 events mark 150th anniversary of Ka Lā Ho'ihō'i Ea

The 150th anniversary of Ka Lā Ho'ihō'i Ea, Restoration Day, also known as Hawaiian Flag Day, will be commemorated Saturday, July 31 at Thomas Square, Honolulu.

Planned from noon to 3 p.m. is a potluck pā'ina, music, Hawaiian flag raising and 'awa ceremony by native Hawaiian organizations, to commemorate the restoration of Hawaiian sovereignty. It was on this day in 1843, in a special ceremony on the plain of Kulaokahu'a, east of the town of Honolulu, that British Admiral Richard Thomas, acting on royal authority, declared Kamehameha III to be "independent sovereign." Thomas pulled down the Union Jack and ordered the Hawaiian flag hoisted. This ended five months of British occupation instigated by Lord George Paulet. The site of the ceremony later came to be known

as Thomas Square, in honor of Admiral Thomas.

In a thanksgiving service that followed at Kawaiaha'o Church, Kamehameha III uttered the words "Ua mau ke ea o ka 'āina i ka pono." (The life/sovereignty of the land is perpetuated in righteousness.)

The Honolulu Department of Parks and Recreation, Outdoor Circle, Straub Hospital, McKinley High School, Honolulu Police Department and community groups plan an all-day festival with music and entertainment. Events will begin at 9 a.m. with a concert by the Royal Hawaiian Band, and conclude with a performance by the Honolulu Symphony.

The Honolulu Academy of Arts will feature an exhibition of historical photographs of Thomas Square and its surroundings.

UH tuition waivers available for Hawaiian students

The 1993 state Legislature passed legislation providing 250 tuition waivers for students of Hawaiian ancestry to attend one of the schools within the University of Hawai'i system.

The following information is for Hawaiian students interested in applying for tuition waivers at the University of Hawai'i-Mānoa only. Students attending one of the other University of Hawai'i campuses or community colleges may contact their office of student services and/or financial aid office for more information on tuition waivers for students of Hawaiian ancestry.

Students of Hawaiian ancestry who have undergraduate or grad-

uate status, are in good standing, and have a financial need may be granted a tuition waiver.

All applicants are required to submit the following:

- completed Hawaiian Tuition Waiver Application, including an essay justifying your financial need and an autobiographical sketch;
- proof of Hawaiian ancestry; and
- a copy of your completed 1992 state and federal income tax forms.

The tuition waiver application and supporting documents must be returned to Kua'ana Student Services no later than Friday, July 23, 1993. Contact Kua'ana Student Services directly at 956-

2644 for more information.

The Hawaiian Tuition Waiver Committee may not be able to accommodate all applicants. However, there are other programs administering tuition waivers that students of Hawaiian ancestry may be eligible for. For more information, contact the following programs directly:
Center for Adults Returning to Education: 956-6469
Operation Manong: 956-7348
Women's Studies: 956-7464
UHM Children's Center: 956-7963
UHM Financial Aid Office: 956-7251

OHA Board Business

Nā kuleana a ka Papa Kahu waiwai

by Ellen Blomquist
Public Information Officer

The Board of Trustees had its regular business meeting Thursday, June 3, 1993 at the Waimea Community Center on the island of Hawai'i. All trustees were present with the exception of Trustee Moses K. Keale who was excused.

The following summarizes board actions during this meeting.

Appropriation of funds for an information campaign and approval of a Request for Proposals. The board approved the allocation of \$200,000 to continue a media information campaign begun last February.

Formal research, such as focus groups, and informal results, such as increased telephone calls and response of other Hawaiian agencies, showed that informational television spots were very well received by the Hawaiian community. Focus group participants commented on how helpful it was to see the different programs run or sponsored by OHA. Many added that it felt good to see Hawaiians pictured in a positive way.

As part of this action, the board also approved the issuance of a request for proposals on another information campaign. The RFP was to be issued June 9, with proposals due June 23 and a decision to be made by June 30.

Hawaiian Projects Fund. OHA engages in several activities that produce revenue, including Ka Wai Ola advertising and OHA-sponsored programs such as the Native Hawaiian Land Title Project. The Board

approved transferring the funds from these sources from the state treasury, where they are currently held, to accounts for short-term cash investments. This way OHA can collect interest on these accounts.

Renewing Contracts for OHA Attorneys. The Board approved renewing contracts securing legal services of four attorneys currently working for OHA. OHA's various activities, from executing contracts to drafting legislation to pursuing entitlements, often require legal counsel. It is more cost-effective to have attorneys on retainer who are familiar with OHA and its different activities than to hire new ones on a case-by-case basis and bring them up to speed. Contracts were

renewed for Earl Anzai, to continue working with the state on resolving past-due entitlement issues; Sherry Broder as counsel to the Board (see story this page); Charlotte Libman to act as in-house counsel for administrative matters; and Larry Okinaga to complete work on OHA's plan to establish a for-profit financial services subsidiary.

Kuleana Escheat Cases. In 1987, legislation ensured that kuleana lands with no known heirs or takers were to revert to OHA, rather than revert to (escheat) the state. This ensured that Hawaiian lands would stay in Hawaiian hands. In a 1989 amendment, courts were required to name OHA as a party in quiet title actions affecting kuleana

lands. This ensured that OHA would be notified of these actions and be able to assert claim if necessary. OHA has been involved in two kuleana land cases recently and the board took action on them at this meeting. The board decided to pursue the kuleana interest in a parcel on Kaua'i and to disclaim interest in a parcel on the island of Hawai'i in favor of a Hawaiian heir whose family could show continuous possession of the property.

The next business meeting of the Board is scheduled for Friday, July 2, 1993 on the island of Maui. Call the OHA Newsline for further updates on time and location of the board and other committee meetings.

Neighbor island BOT meetings

The Board of Trustees will be holding their monthly meetings on the neighbor islands during the summer months, as follows:

**July – Maui
July – Kaua'i
August – Lāna'i
September – Moloka'i**

Dates, times and locations will be announced in local media, or call your OHA island office or the OHA Newsline at 1-586-3732.

OHA information campaign to continue

Thirty seconds of television seems to have double the impact of this paper at half the cost. That's the preliminary report from Ward Research's evaluation of OHA's communication efforts and a primary reason that OHA's board approved \$200,000 for a 12-month information campaign.

The first information campaign featured four 30-second public service announcements focusing on programs run or supported by OHA: the Native Hawaiian Revolving Loan

Fund, Lunalilo Home, a computer project at Ho'okena School, and the Wai'anae Diet.

How effective was it? "Is that spot on the air again?" loan fund staff asked. They hadn't seen it on television themselves yet, but the phones were ringing off the hook.

Hawaiians participating in focus groups conducted by Ward Research responded warmly to the spots. "It's about time they had a positive commercial," one said, "something that provided

information." Another commented, "This TV campaign is the only way you're going to reach parts of the community." The findings stand in sharp contrast to OHA's videocast of the board meetings, which have a low viewing audience and, according to the evaluation results, an inappropriate format for television watching.

Staff analysis of the cost/benefit of the campaign compared to this newspaper showed that the television spots could reach as many people as Ka Wai Ola for a

tenth of the cost. Of course, neither television, nor radio if that is used, can replace the variety and depth of information a newspaper can provide. After the board approved the appropriation and a request for proposals, public notice to bidders was published. As of this writing, three firms have indicated they intend to bid.

OHA trustees and staff are looking forward to the added components of the next information series as a positive complement to OHA's communication efforts.

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.)

OHA is for our youth

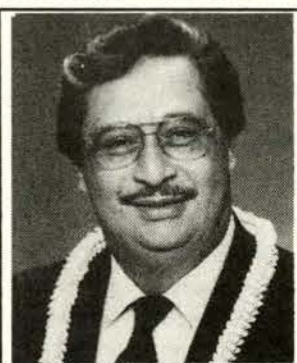
by the Rev. Moses K. Keale, Sr.
Trustee, Kaua'i & Ni'ihau

Every year at this time, in the month of July, my spirits are usually at an all-time high. Nothing is more exhilarating and exciting than being part of a great success story. Our world is so full of despair and impediments that good news is always welcome.

For the sixth consecutive year OHA has sponsored and completed an annual leadership conference for our young Hawaiian leaders ('Aha 'Ōpio).

We could not have completed our work without the active partnership of our most revered Hawaiian organizations, such as

the Royal Order of Kamehameha and its women, the Ka'ahumanu Society; Hale O Nā Ali'i, the Daughters and Sons of Hawaiian Warriors, the many members of the Association of Hawaiian Civic Clubs and the Daughters of Hawai'i.



Our thanks go also to the many loyal volunteers and, of course, to the students themselves.

A fine example is Jonah Kuhio Kalaniana'ole Kaauwai from OHA's second 'Ōpio class (1989).

He was elected youth governor and, from his experience in this Hawaiian youth legislature, he went on to Boston University in Massachusetts with a wealth of

knowledge. He returns each year, not only to visit his parents, Mr. & Mrs. Kenneth Kaauwai of Kapa'a, Kaua'i, but also to help out in the 'Aha 'Ōpio program.

While many detractors criticize

For the sixth consecutive year OHA has sponsored and completed an annual leadership conference for our young Hawaiian leaders.

OHA for its lack of programs and assistance, I offer you the shining success of at least one of several examples of the positive work done by our education division.

My motto has always been "For Our Youth," and I am proud of the work done by our education division's three staff members who accomplish much because they inspire so many others to volunteer their time and talents to our worthy projects.

Ultimately, the beneficiaries of these programs are our youth, who in turn will return to serve our Hawaiian community with a true spirit and dedication to our people.

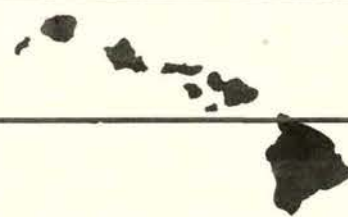
It was several years ago that our young men and women passed their own legislation on obtaining more tuition waivers from the University of Hawai'i, and today we can proudly point to the increase in the number of tuition waivers for Hawaiians, not only at the University of Hawai'i-Mānoa, but at all colleges in the University system.

This was the result of their actively lobbying with the Hawaiian civic clubs and royal societies who in turn brought this matter to the attention of the Legislature. And a result was the increase of 25% tuition waivers. You see, the system works and can be made to work for you. But you must participate!

We must be partners, you and I, in the betterment of the conditions of our Hawaiian people. Our education programs prove that this partnership works. Now let us join hearts and spirits in new projects. I urge you to contact me and tell me what you would like me to pursue. Let us enter into a partnership and repeat the success story of our productive education programs.

OHA Trustee's Views

(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 theft of Diamond Head beach

by Moanike'ala Akaka
Trustee, Hawai'i

The latest failure of the Department of Land and Natural Resources to carry out its responsibilities involves the possible sale of Diamond Head beachfront to the wealthy landowners that have been illegally "squatting" on the public beach (known as Government Road) for over 25 years.

In 1968 the state Supreme Court ruled that these lands are owned by the state and its residents, according to Kazuhisa Abe, who was an associate justice when this ruling was issued. The theft of our public lands and the state's failure to hold these elite lawbreakers accountable should be intolerable to "ordinary" citizens. Hawaiians should be outraged! What was once beach and a government road has been fenced or walled up and turned into manicured



lawns and private property.

When Hawaiians are considered to be trespassing on state lands we are arrested and hauled off to jail immediately (even though we are the true landowners), whether it be at Waimānalo Beach, Hilo Airport Runway, Anahola, Makapu'u, Sand Island, Kūka'ilimoku village or wherever!

They treat us like common criminals! But it's okay if these rich folks living on Diamond Head trespass illegally on our 'āina. There is a blatant double standard here — one for the rich and the powerful, and another for "ordinary" citizens who struggle for survival.

In 1987, the Department of Land and Natural Resources (DLNR) notified these landowners to cease their encroachments, remove their walls, or face imprisonment and fines of up to \$500 per day. The state must vindicate public ownership of these

lands by collecting all appropriate back rents, fines and other penalties for past years of encroachment.

Keith Ahue, the new DLNR director, stated, "This is not about allowing anyone to purchase pub-

in trade.

This sale of beachfront property to private landowners would set a dangerous precedent and adds insult to injury in this year of the commemoration of the Overthrow.

Hawaiians should be outraged! What was once a beach and government road has been fenced or walled up and turned into manicured lawns and private property.

lic beaches. We will not sell one grain of sand on the existing beach area."

However, these private property owners built their walls, fences and lawns over our sandy beach!

Is this not theft and loss to the people of Hawai'i?

Though these landowners claim they own this property, they are willing to pay the state millions to purchase a lot for a park and facilities farther down the coast

Please call Keith Ahue at DLNR and voice your concern that the sale of these Diamond Head lands be halted immediately. The Supreme Court ruled in 1968 that the land belongs to the people.

Ho'omaika'i to all 1993 high school and university graduates. It is hoped that you will incorporate your youthful enthusiasm

and energy into Hawaiian issues, for fresh approaches are needed to the problems facing all Hawai'i, which are complex and at times seem overwhelming.

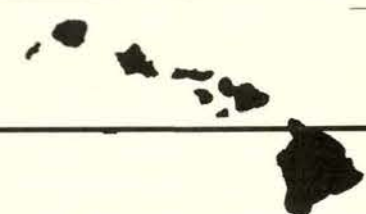
Those of us courageous enough to keep abreast of local and even world news see both splendid opportunities and disastrous pitfalls on the road ahead. None of us will escape the ramifications of what goes on in science, technology, the arts and politics. We live in exciting, tumultuous times — we are moving toward a global village on one hand and are, on the other, threatened with social instability and disintegration. As you learned in your history courses, today is a continuation of yesterday's wars, treaties and compromises.

Be strong in your spirit of aloha, understand and appreciate aloha 'āina, and righteousness will be done. Hawai'i nei needs your intelligence, your energy, your aloha. Akua bless you all. Good luck and ho'omaika'i in your future studies and endeavors.

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.)



Just do it

by Rowena Akana,
Trustee-at-Large

Well ... they've finally done it. Hawai'i legislators approved Senate Bill 1028 — the Hawaiian sovereignty referendum. It took 100 years, three months and 13 days, but a legislative body is finally helping Hawaiians do something about the wrongs committed against them.

Some groups praised the bill, others denounced it. Like it or not, ready or not, it's here and all of us are going to have to deal with it. Soon.

Four Hawaiian organizations are to nominate applicants from which the governor must appoint 12 of a 19 member Hawaiian sovereignty commission. The appointments must be made by

Aug. 1.

Two weeks after that, the commission will begin to meet, discuss and make a host of decisions for a report it must deliver to legislators no later than 20 days before the 1994 session. The commission's report must discuss the value of a special election, the method of apportioning voting districts, the requirements of delegate eligibility, composition and size, the establishment of election dates and the education of Hawaiian voters.

The Legislature can then use the commission's report to con-



clude if and how to ask the Hawaiian voters whether or not they want to convene a convention to propose an organic document for the governance of a sovereign Hawaiian nation.

If Hawaiians vote yes in 1994, then they will have the opportunity to elect constitutional convention delegates who will forge a document Hawaiians can ratify or not sometime in 1995.

The bill demands much in a short order. My guess is most Hawaiians don't fully grasp the magnitude of the bill, its possibilities or its ramifications.

The Office of Hawaiian Affairs, Hawaiian Civic Clubs, Ka Lāhui Hawai'i and the State Council of Hawaiian Homestead Associations will start the decision-making by their nominations. Gov. John Waihe'e appoints the Sovereignty Advisory Commission from their and his own choices. Hawaiians' first mistake would be to ignore the selection process. This is a process of self-determination. If Hawaiians ignore the process, they forsake self-determination

and leave the same people in charge to make the same decisions.

The more we get involved, the greater our chances for discovering innovative leaders and fresh ideas to manage our affairs through the 21st century and beyond.

"The more we get involved the greater our chances for discovering innovative leaders and fresh ideas to manage our affairs through the 21st century and beyond."

beyond.

If you feel you don't know enough to make an educated choice, be brave enough to ask for help. If you think you know something, then express an opinion, ask a question, or decide an answer.

Whatever you do, don't do nothing. We will educate only if we communicate. Talk to those

within you sovereignty organization. Join or at least visit one of these organizations.

The Lieutenant Governor's office registers eligible Hawaiians to vote. Call 453-8683 to receive a Wiki Wiki registration form by mail.

The Office of Hawaiian Affairs holds open meetings on all its activities. Attend one or watch it on cable access 22 until June 30. Call your elected trustees. Let them know what's on your minds or they'll just do what's on theirs.

If OHA doesn't fit your style, try another organization like Ka Lāhui Hawai'i, Hawaiian Civic Clubs, the State Council of Hawaiian Homestead Associations or a host of others.

It is no longer possible for Hawaiians to keep their opinions on sovereignty to themselves, even if they have no opinion. The silence will speak for itself if the questions are not asked, the answers not found and the choices not made.

Self-determination is at hand. If we don't embrace the process, we lose the opportunity to govern our future.

This time is forever.

Performing arts directory seeks info

The Directory of Native American Performing Artists is being updated, and artists in all performing areas who want to be included are encouraged to contact Atlatl, the national service organization for Native American arts.

There is no charge to be listed in the directory, which is distributed nationally and internationally to funding agencies, schools, libraries, museums and cultural centers.

The deadline to respond is July 15. Call Ka Wai Ola O OHA at 587-3144 for a registration form. For more information, call Atlatl in Phoenix at (602) 253-2731.

He mau hanana

A calendar of events

July

2 Taro Action Resources Organization (TARO) conference on taro-related projects, 2-5 p.m. at Windward Community College. Topics include huli banks, restoration of traditional lo'i, feeding Hawai'i's people, growing taro, public awareness and marketing. Call 262-0981 or 254-2920.



The Prince Lot Hula Festival has become a July tradition.

3 Fifth Annual Pacific Islands Taro Festival celebrates taro and other Pacific Island foods through arts and crafts, 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. 10 a.m.-4 p.m. at Windward Community College. Free. Call 235-7433.

4 Turtle Independence Day - open ocean release of adult sea turtles raised in protected seawater ponds at the Mauna Lani Bay Hotel and Resort on the Kohala Coast of Hawai'i, in cooperation with Sea Life Park. Call Leilani Hino at 885-6677.

4 'Iolani Palace gathering, 11 a.m.-2:30 p.m., organized by the Institute for the Advancement of Hawaiian Affairs. Call Pōkā Laenui at 696-5157.

6 Traditional and Customary Rights lecture, part of the University of Hawai'i-Mānoa Summer Session. Some of

Hawai'i's common laws come directly from Hawaiian traditions and customs. What was the impact of statehood? What changes occurred? What are "access" and "gathering" rights? Kuykendall Auditorium, 7-9 p.m. Call 956-9883.

11 Bankoh Nā Wāhine O Hawai'i, fourth annual women's song and dance festival, pays tribute to Queen Lili'uokalani from 4:30-9

p.m. at Ala Moana Beach Park's McCoy Pavilion. Free. Call 537-8658.

13 Native Hawaiian Spirituality lecture, part of the University of Hawai'i-Mānoa Summer Session. All things were sacred to ancient Hawaiians and spirituality was constant in everyone's lives. Two panels will discuss creation chants, genealogy, and Hawaiian burial 7-9 p.m. in Kuykendall Auditorium. Free. Call 956-9883.

17 Prince Lot Hula Festival, 17th annual non-competitive event held on the hula mound at Moanalua Gardens, 9 a.m.-4 p.m. Thirteen hālau hula from O'ahu, Kaua'i and Lāna'i will be featured. In addition, a hālau from Utah will perform a holokū parade during intermission. Festival theme is "The Elements." Participants are invited to create hula interpreting earth, fire, water or air. The Prince Lot Hula festival is named for Kamehameha V, credited with reviving hula during the 19th century when he lived in the Moanalua area. Free, but the Moanalua Gardens Foundation accepts donations. Call 839-5334.

20 Hawaiian Language lecture, part of the University of Hawai'i-Mānoa Summer Session. An historic overview of the language's evolution with a focus on present-day developments (e.g. Pūnana Leo and Kūpuna programs), 7-9 p.m. in Kuykendall Auditorium. Free. Call 956-9883.

26 Alternative Views Towards Sovereignty lecture, part of the University of Hawai'i-Mānoa Summer Session. Rubellite Johnson will lecture at 7:30 p.m. in Kuykendall Auditorium. Free. Call 956-9883.

27 Hawaiian Health lecture, part of the University of Hawai'i-Mānoa Summer Session. Foreign diseases devastated the native Hawaiian population and resulted in long-term psychological and physical health problems. These and other health issues will be discussed from 7-9 p.m. in Kuykendall Auditorium. Free. Call 956-9883.

31 - Aug. 6 Friends of the Library Book Sale will allow you to browse through 4,000 boxes of books containing more than 180,000 items - most selling for less than \$1. In addition to books there will be magazines, encyclopedia sets, maps, pamphlets, audio and visual cassette tapes, and more ... more than 90 tons worth of knowledge. Last year the sale raised \$107,000 for state libraries. This is the 46th annual installment of a real literary tradition. For more information or to volunteer, call 487-7449.

August

1, 8 Nā Hula O Hawai'i, City Department of Parks & Recreation-sponsored hula festival, 11 a.m. at the Kapi'olani Park bandstand in Honolulu. Call 266-7654 or 522-7077.

7 Hawaiian Canoe Racing Assoc. State Championships, Hanaka'ō beach, Lahaina, Maui. Call Mary Serrao at 689-6798.

10 Self-determination and self-governance lecture, part of the University of Hawai'i-Mānoa Summer Session. Develop an understanding of the controversy and the impact behind the issues surrounding self-determination, self-governance and sovereignty, 7-9 p.m. in Kuykendall Auditorium. Free. Call 956-9883.

13-14 Ka Himeni Ana, 11th annual concert and contest of old-style Hawaiian singing without amplification. All songs must be in the



Check out the huge book sale this summer. Call 487-7449.

Hawaiian language and date back to pre-World War II. Over \$2,000 in cash prizes will be awarded. 8 p.m. at Orvis Auditorium, University of Hawai'i-Mānoa. Call 842-0421.

15 Bankoh Kī Hō'alu Hawaiian Slack-Key Guitar Festival, a five-hour concert in Waimānalo by Hawai'i's best slack-key guitar players. Call Milton Lau at 522-7030.

15-16 Pu'ukoholā Cultural Festival, demonstrations at Pu'ukoholā Heiau in Kawaihae, Hawai'i. Call Daniel Kawaiaea at 882-7218.

19 Native Hawaiian Small Business Expo, featuring exhibits, networking, keynote speaker Sam Slom. Sponsored by the Native Hawaiian Chamber of Commerce. \$10 registration fee includes heavy pūpū. The Willows, 6 - 8:30 p.m. Call 377-5611.

21 "Year of American Craft" crafts fair at Thomas Square features more than 150 artists and craftspeople displays, craft demonstrations and art for sale. Workshops at the Linekona Academy Art Center will include raku firings, printmaking and jewelry-making, and activities for children. A quilting and stitchery show, "The Creative Festival," will be held nearby at the Blaisdell Center. Event sponsor is the American Craft Council. Call 737-6488.

27-29 Queen Lili'uokalani festival in Hale'iwa honors Hawai'i's last monarch with a barefoot ball, festival of healing arts, crafts, food, and an 'ukulele contest. For more information, call 637-5620.

Lakes form Hālau Mele

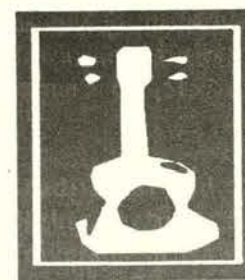
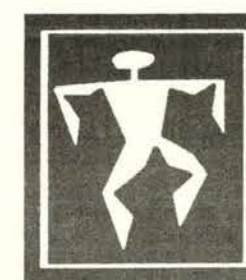


A pair of Hawaiian culture experts has formed the Hawai'i Academy of Arts, Music, and Dance - Hālau Mele, which is offering classes in Hawaiian arts, language, hula, chant, 'ukulele, guitar, and stand-up bass.

Hālau Mele is the creation of Kahauanu Lake, popular recording artist and renowned master of Hawaiian music, and John Keola Lake, celebrated kumu hula, educator, and chanter.

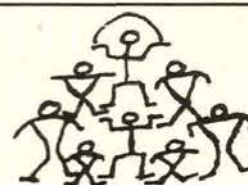
Classes are offered for eight-week sessions. The first set of classes began June 7, but new classes begin in August. Tuition is \$120 per class, or \$100 per class for students enrolled in more than one class. For more information on the academy's curriculum and schedule, call 737-0302 or 737-0421.

Hālau Mele is located in Honolulu at 1122 Koko Head Ave., Suite 2.



'Ohana Reunions

Nā 'ohana e ho'ohui 'ia ana



Waia'u

The 'ohana of Sam Keli'ihō'omalū-Kalama Waia'u will be having a reunion Friday-Sunday, July 2-4 at Robert and G-Girl Keli'ihō'omalū's home in Kaimū-Kalapana. Introduction of families will occur on Friday, with dinner at 5 p.m. Saturday's activities include sharing of genealogical data, a lū'au, and family entertainment. For more information, write Mrs. Edward K. Kamanu at P.O. box 126, Pāhoa, Hawai'i 96778.

Luaehu

The descendants of John Luaehu and Elizabeth Annie Poole will be having a reunion July 2-5 at Punalu'u, O'ahu. All 'ohana members are urged to participate. For more information, call Holly Kim (456-0688), Stanley "Musso" Lyons (422-1796), Daniel Kaholokula (455-4023), or Richard Bissen (877-0481).

Akau

All descendants of Akau (Ching Sen and Kamakahemali'ili'i) from Kawaihae and Kona are hereby notified that a campout will be held Friday through Sunday, July 9-11. Please call Eunice Kalahiki Cullen at 235-2563 or Agnes Kuahine Freitas at 239-9327 for more information.

Dart

The island of Maui will be the setting for the fifth reunion of the Dart 'ohana, which will be held at the Pā'ia Community Center July 9-11. For more information, call Gordon Kalehuawe at 244-9513 (Maui), Joseph Dart III at 886-7176 (Big Island) or Adeline Kimi at 961-6574 (Big Island).

Jones

The William Claude Jones 'ohana is having a golf-and-picnic reunion July 30-31. All family members who golf are invited to participate in a golf tournament to be held July 30 at Olomana Golf Course. Come one, come all, as early as possible. On July 31 come out to Sand Island for a picnic. Camping is permitted, but family members must make their own arrangements. We look forward to welcoming all family members to join together and get acquainted with new and old family ties. For more information, call Hope Silva at 455-2836, Nona Carrel at 671-7289 or Kanaina Halualani at 737-2526.

Kauhola

The Kauhola 'ohana is planning a reunion for Aug. 6-8 at 'Ōhikilolo Ranch, Mākua, O'ahu. For more information contact Bill or Hycarty Bathe by calling 696-3582 or writing 85-1018 Wai'anae Valley Rd., Wai'anae, HI 96792.

King

As a scout leadership project, Ann Hamanalaui 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.

Kuloloia

The Kuloloia 'ohana is planning a reunion for Aug. 13-15 at Mākena, Maui. For more information, contact Evalani Kuloloia Johnson at 244-4805, Leone Rodrigues Purugganan at 244-9332, Angus Peters at 879-8486, or Bernard Kaina Kuloloia at 669-6297.

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 Kupanihi. For more information contact your island representative or Naomi at 682-4814 on O'ahu.

Makekau

The Makekau 'ohana will hold its first statewide family reunion on Saturday, Sept. 18 from 8 a.m. - 8 p.m. at the LDS Waikalua Chapel in Kāne'ohe. The Makekau 'ohana descend from Abel Keliimakakauonuanu and Meli Kahiwa Swinton and their 14 children: Harriet Kalanikui-nuiamamao Makekau, Hattie Nahienaena Makekau Ella/Mahoe, Ramon Hoe Makekau, Malia Makekau, Tamar Piehu Makekau Recard, David Hauola Makekau, Lele Makekau Duncan, Mima Umiulaikaahumanu Makekau Apo, Sam Umihulumakaokalani Makekau, Charlie Kuapuikealoonaalii Makekau, Jennie

Kaaka Makekau Saffrey, Naohulelua Makekau, Alice Hakaleleponi Hall, and Abel Nakaielua Makekau. For more information, please contact any of the following representatives: Norman Nakamoto (O'ahu, 671-6970), Alice Aki Shimomura (Maui, 572-0066), Kau'i Alameda (Hawai'i 959-3478), or Evalynn Makekau (Moloka'i, 553-5817).

Akana-Wood-Russell

The descendants of Lee Akana (a.k.a. Ah Mai San) and Kamila Akana (nee Makanui) of Anahola, Kaua'i are planning a family reunion on O'ahu in January, 1994. Included with the Akana, Wood and Russell branches are the Ki'ilehua (Grace), Mattos (Lani), Sylva (Sarah) and Yanagi (Lani) 'ohana and their respective branches. We are looking for Hāna, Maui pilikana who were in the Hui 'o Mōkae and Hui 'o Kahawalu to include Ka'ahanui, Kaipō, Kekahuna and Wahinemaika'i. We are also looking for Mānana, O'ahu kin: Ka'anā'anā, Kekaula, Kaho'okano, Keone, Keli'ipi'o and Makanui. On Kaua'i, we are searching for descendants of Moehau Kaluna of Anahola. Direct inquiries to Keith Kalani Akana at 456-1747. Big Island 'ohana can call Joshua Koi'i Akana at 885-4100.

Ka nūhou mai Alu Like

News from Alu Like

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



Business classes for Big Island, O'ahu

If you need help to start a business, complete a business plan, or operate or expand your business the Alu Like Entrepreneurship Training Program offers the Hawaiian business community business preparation. The program has over 500 graduates and includes subjects such as business attitude, marketing, organization, financial planning, and business planning. The next two classes will be held in Hilo and Honolulu.

The Hilo classes begin on July 17. Classes will run from 9 a.m. - 4 p.m. for six consecutive Saturdays. Call Dave Brown at 961-2625 for applications and further information.

The Honolulu classes begin with orientation on Monday, August 16. These evening classes will run 6 - 8 p.m. on Tuesdays, Wednesdays and Thursdays for seven weeks. This will be the

first class that will include one week of computer training. Call 524-1225 for applications and interviews.

Alu Like Success story

Shawn Hayashida had always wanted to be a firefighter.

When he graduated from Kamehameha Schools at age 17 he joined Alu Like's Work Experience Program and began to work for the Hawai'i County Fire Department as a mechanic helper.

Hayashida is now determined to become a firefighter. He has passed all the written and physical exams and it's now just a matter of time. In the meantime he has started to work at Aloha Otto Parts as a counter/warehouse/delivery person.

March success story, O'ahu Island Center

When Loreen Among found herself out of a job when the Hawai'i Meat Company closed down, she turned to Alu Like for

help.

She was counseled by an employment specialist and said she would like to be an accountant and a tax consultant. Among then applied at H & R Block Tax Training School and, after an extensive training, she was hired by H & R Block.

"Without the assistance of Alu Like, Inc.," she said. "I would never have made it."

March participant highlight, Moloka'i

Rosette M. A'alona-Keoho was the outstanding participant for March at Alu Like's Moloka'i Employment and Training Program.

A'alona-Keoho is enrolled in Work Experience (WEX) activity as a teacher's aide at Maui Economic Opportunity, Inc. Ho'olehua Head Start Center. She is very competent, dependable, and positive and is making the most of the experiences and training being provided to her.

Her supervisor, Brenda Kaahanui, says, "She is courteous, punctual, efficient and very eager and willing to learn skills. ... I'm very pleased with her and very satisfied. She enjoys working with children and the children enjoy her."

She plans to enroll at Maui community College-Moloka'i this fall and major in early childhood education

April success story, O'ahu Island Center

Kaua'i Ohelo came to the O'ahu island center after she was laid off from a job she had held at Dole Packaged Foods for 33 years. She wanted to work with people, preferably in the human services field and was encouraged to follow up on a lead with Kuakini Adult health care. She was uncertain at first because she lacked certification and felt she might not be able to do it, but Alu Like convinced her that her ability to share and love could over-

come any hurdle. She decided to apply and is now working as a recreational aide at Kuakini Adult Health day care in Nu'uuanu.

April participant highlight, Moloka'i

Wendy M. Kekahuna had always wanted to work in the clerical field.

When she realized she lacked the necessary skills needed in order to do this kind of work Kekahuna decided to seek job training assistance through Alu Like's Employment and Training Program.

Kekahuna is now enrolled in Work Experience Activity (WEX) as a clerk typist/receptionist at Alu Like's Moloka'i Island Center. According to her immediate superior, Kookie Pa, she is rapidly gaining work skills and excelling in her job performance.

Sovereign economics

from page 14

and environmentally

U.S. military presence in Hawai'i

All groups advocated military reduction and eventual withdrawal of the U.S. military forces as necessary to sovereignty. IAHA sees a Hawaiian military assuming national security functions. According to IAHA and Nā Kane O Ka Malo, phasing out the U.S. military would compensate for lost employment and spending by freeing up housing units, and making more land available for housing and other purposes.

Cost of living

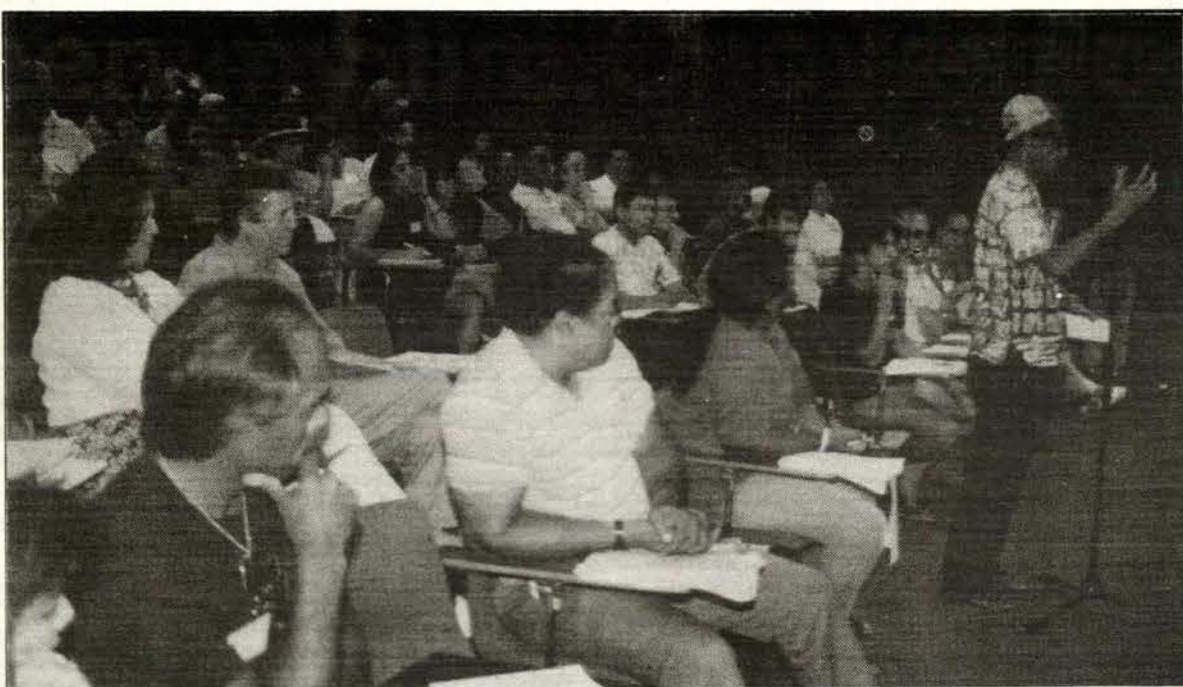
Most groups expected a decrease in the cost of living in Hawai'i, particularly in housing, as former military housing and bases become available, but they diverged in their opinions on how the standard of living would be

affected. Blaisdell of Ka Pākaukau spoke of a return to a more simple subsistence lifestyle that would mean less luxury, but also be less costly and less harmful to the environment.

The people's mana'o

In the afternoon, participants broke off into small groups to discuss the implications of the models of sovereignty presented. In their individual reports back to the assembly, they expressed a wide range of opinions and concerns.

Many individuals thought this was an exciting opportunity to create a new society where economics would mean more than buying, selling and profits. Instead, they saw it as being founded on the health of society, and on pono, the balance between man, nature and god. Sabra Kauka of Kaua'i said, "To me it means values based on spiritual



Hawaiians from many walks of life attended the symposium, but many more need to join the discussion and start working for real solutions.

and cultural values Hawaiians hold and want to perpetuate."

Others, such as Ho'oipo DeCambra of Wai'anae, said sovereignty made her "nervous," because "My children will inherit

this Hawai'i." Will it mean teaching Hawai'i's children to love the 'āina, teaching them to keep our subsistence lifestyle, she asked? "This is about people, our livelihood, and our future," she said.

Winona Rubin, director of the state Department of Human Services, asked "Will we be able to provide an economic base that is broad enough to give us the financial resources to address the needs of the people so everyone will have a quality of life they can count on? Will we be able to develop that economic base in the context of our cultural and spiritual base?"

All participants were urged to brainstorm ideas for the nation, ask questions of family, friends and co-workers, and to do research on problem areas, for further discussion at the follow-up symposium, planned for Sept. 25.

The Opelu Project and American Friends Service Committee co-sponsored the symposium, and OHA provided funds to the SAC.

For a copy of the SAC questionnaire, and/or a transcript of the proceedings, contact Tanya Walker, conference coordinator, at 396-4160

Notice to readers

Aloha e na po'e heluhelu. This information is presented to help you understand how the Ka Wai Ola O OHA newspaper is mailed, and how to make address changes or correct delivery problems. We appreciate your kōkua to help us serve you better.

The Ka Wai Ola O OHA mailing list is based on the statewide list of 57,710 OHA voters maintained by the City Clerk's office. (OHA voters are Hawaiians residing in Hawai'i, or living elsewhere who maintain their legal residence here and vote by absentee ballot.) A copy of the newspaper is mailed each month to the oldest registered OHA voter at each address, to be shared by the household. After each election we obtain the latest OHA voter list to add on new voters and to update mailing addresses. However, if you don't vote you will be dropped from the list.

Office of Hawaiian Affairs prepares and distributes Ka Wai Ola to help inform its Hawaiian ben-

eficiaries and other interested parties about Hawaiian issues and activities, and OHA programs and efforts.

To keep receiving Ka Wai Ola, please remember to:

- **Vote in each election** and continue to receive news of Hawaiian affairs, while demonstrating Hawaiian self-determination through the power of the vote; and
- **Notify us when you change your address** or your name so that delivery can continue to your new address.

The newspaper is mailed at bulk rates to save on postage, and is not forwarded like first class mail. The majority of readers receive their paper at the beginning of each month but bulk rate service also means that delivery to some neighbor island addresses may take longer. Mainland addresses may take a month or more for delivery. We do not mail to foreign addresses, because of high expense.

Troubleshooting

If you used to get the paper, but don't now, check this list for what to do:

- **Has your address changed?** Write to (or call) Ka Wai Ola O OHA, Office of Hawaiian Affairs, 711 Kapi'olani Blvd., Suite 500, Honolulu, Hawai'i 96813. Phone is (808) 586-3733 or 586-3799.
- **(OHA voters) Did you vote in the last OHA election?** If not, call your city or county clerk's office to get re-registered with a Wiki Wiki mail-in registration form (some telephone Yellow Pages directories have a form in the front of the book).
- **(OHA voters) Are you the oldest registered OHA voter at your address?** If not, check if that person is receiving the newspaper.
- **If none of the above apply to you:** call the Ka Wai Ola O OHA or your OHA island office, and staff will take your information to handle your mailing problem

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.

Moving? Changed your address?

Mail this completed form to: Ka Wai Ola O OHA, Office of Hawaiian Affairs, 711 Kapi'olani Blvd., Suite 500, Honolulu, Hawai'i 96813. (Allow 8 to 12 weeks for changes)

Change of address _____ OHA voter? No _____ Yes _____ (SS#) _____

Add (Have not received Ka Wai Ola O OHA before) _____ Delete _____

Name _____

Address _____

City, State _____ ZIP _____

Former address (if changed) _____

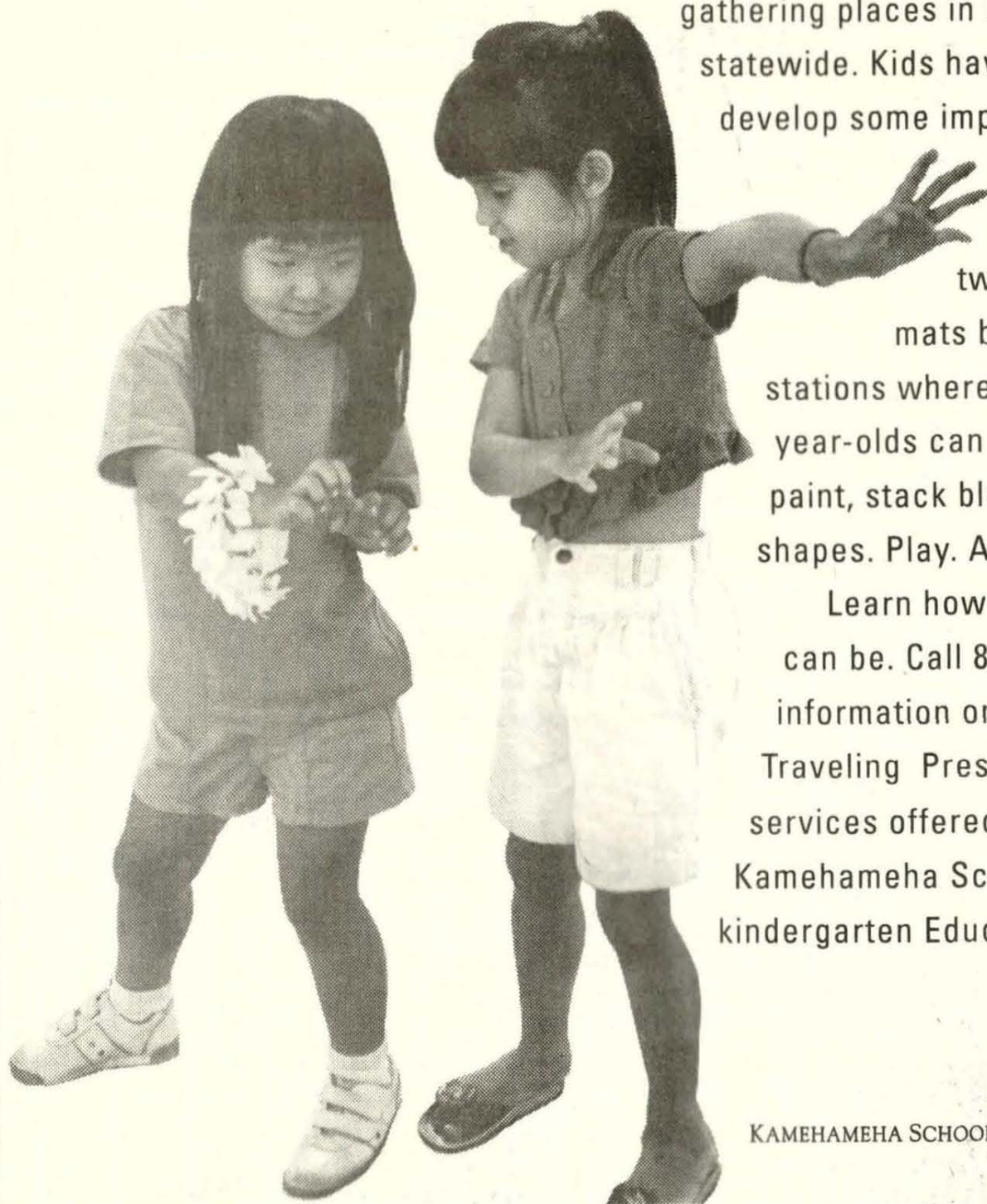
1	2	3
4	5	6
7	8	9
10	11	12
13	14	15
16	17	18
19	20	21
22	23	24

K

S

Play Smart

Preschoolers learn by playing. That's why Kamehameha Traveling Preschools take a wide variety of developmentally balanced activities to 32 parks and other gathering places in neighborhoods statewide. Kids have fun while they develop some important skills.



At each site, for two hours a day twice weekly, grass mats become learning stations where two- and three-year-olds can do fun things like paint, stack blocks, sort colors and shapes. Play. And learn.

Learn how much fun learning can be. Call 842-8462 for more information on Kamehameha Traveling Preschools and the other services offered as part of the Kamehameha Schools' Pre-kindergarten Education Program.



KAMEHAMEHA SCHOOLS/BERNICE PAUHI BISHOP ESTATE

B

E

**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**