



October 15, 1982

update 82

Polynesian Cultural Center

A Birthday Surprise !!



Governor Ariyoshi and President Cravens

October 12th marked the 19th anniversary of the PCC. The events of the day began with a traditional cake cutting ceremony at 10 am held in the Gateway Restaraunt. Guests of Honor were Elder and Sister Ashton, Brother and Sister Rodgers, and a special surprise visitor, Governor George Ariyoshi. The Center honored Governor Ariyoshi on his birthday last March, and in return the Governor's office arranged the surprise visit on Tuesday.

Later in the day Center employees were treated to a birthday lunch in the Gateway, featuring a menu of fried chicken, Samoan chop suey, salads and dessert. The luncheon was spread out over a two day period to accomodate the many employees and assure them a comfortable, relaxed atmosphere.

Short speeches were offered by Brother Rodgers, Elder Ashton and President Cravens. Elder Ashton congratulated the Center on its success and spoke of the value of reflecting on the past. President Cravens commented on the Center's success at a time when the recession is affecting so much of the nation. He reminded us that it is our keeping of the commandments that will guarantee the continued success of the Polynesian Cultural Center during the troubled times to come.

The Center is now entering its 20th year of operation and this promises to be an important one in terms of growth and change. With many new programs still in the planning stages the Update encourages all readers to watch upcoming issues for announcements concerning these new developments.



The Rodgers, Elder Ashton and Reupena Fitisemanu

NEWS



EXECUTIVE CHAMBERS
HONOLULU

GEORGE R. ARIYOSHI
GOVERNOR



MESSAGE FROM GOVERNOR GEORGE R. ARIYOSHI

It is a pleasure to extend my congratulations to the Polynesian Cultural Center on the occasion of your 19th anniversary, October 12, 1982.

Few enterprises in our islands have been as consistently successful as the Polynesian Cultural Center. This achievement can best be attributed to the business acumen and leadership of management, as well as the dedication and commitment of the many employees.

The Polynesian Cultural Center has, through the years, greatly enhanced Hawaii's tourism industry by perpetuating and promoting the spirit of aloha, showcasing the unique cultures and lifestyles of Polynesia and offering meaningful employment and business to the residents of our community. We are grateful for these contributions to our state.

I extend to all associated with the Polynesian Cultural Center, my best wishes for continued success. May all your years ahead be filled with prosperity.

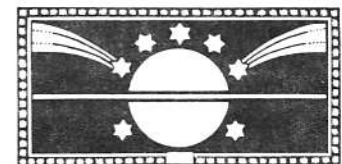
George R. Ariyoshi
George R. Ariyoshi

During Governor Ariyoshi's visit to the Center he presented President Cravens with an official commendation.

Following this the Governor passed from table to table shaking hands with employees and spending time visiting with them. After leaving the Center the Governor stopped at Kahuku High School where he joined the students in the cafeteria during their lunch period.



Governor presents commendation to President Cravens as Sharon Ishii and Center Employees look on.



A spokesman for the American Automobile Association reports that the Polynesian Cultural Center has been given their "Diamond" rating. A spokesman for the association's national travel department explained the "diamond rating...reflects the excellence of those attractions so designated by the AAA field representatives."

As Hawaii's top paid-admission visitor attraction, over 11 million people have toured the 42-acre living museum since we opened 19 years ago.

NEWS

Introducing:

Elliott was born in Honolulu and is a graduate of Iolani High School. He obtained a degree from the University of Minnesota in Business Administration with a major in Accounting. He is also a Certified Public Accountant.

During World War II Elliott's family was placed in relocation camps in Arizona and Arkansas and he spent grades 1-4 in this environment. He remembers this as a time of playing with the many other children in the camps.

Elliott was introduced to the Church by a girlfriend several years after graduation from the University.

He is now Bishop of the BYU-12th Ward, a calling that he loves. He finds his greatest rewards in watch-

ing people grow and change for the better.

Elliott has been with the Center for 11 years. Prior to this he worked with a public accounting firm, was controller for Saint Francis Hospital, and also a controller in the Wholesale Division of Servco Pacific.

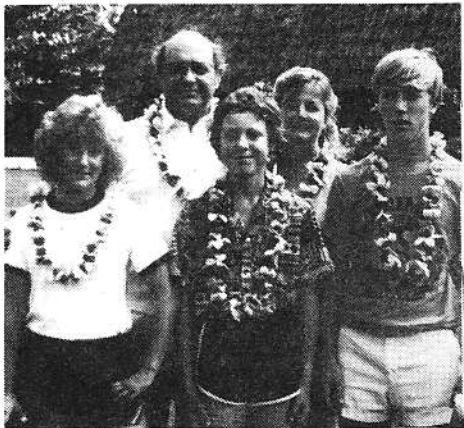
Elliott and his wife June have four children. Their oldest is at Kahuku High School, and their youngest is a four year old Korean child whom they have adopted.

Bishop Ozu is settling in to his new position with Corporate Administration and enjoys his work there. He sometimes misses the hustle and bustle of the Business Office, but finds his new responsibilities challenging.

Elliott Ozu



Our Guests This Week.....



Emmanuel Floor and Family

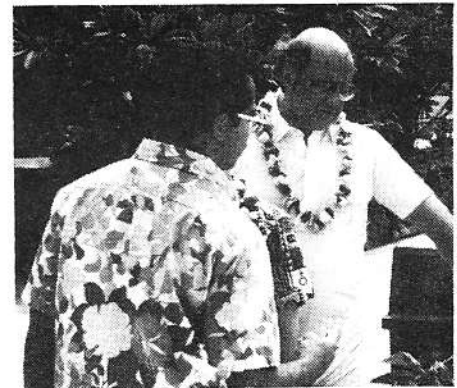
Visitor's to the Center this past week included the Floor family. Residents of Salt Lake City, the Floors chose to come to Hawaii for an unexpected vacation as a family treat. Mr. Floor is the President of Triad Corporation

and has been working with the Church and Elder Ashton in particular.

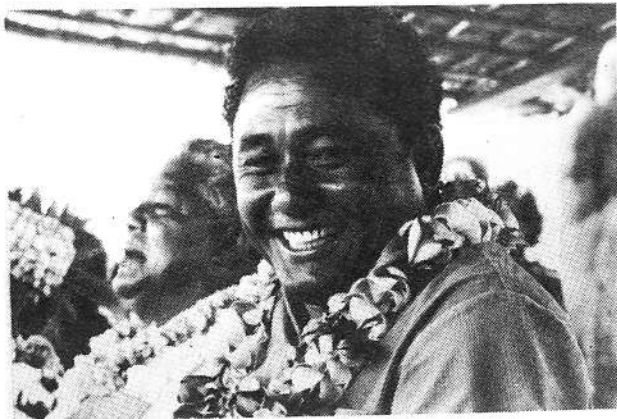
The Floors toured the Center with guide Joseph Pouha, who reports that they showed a strong interest in the Maori meetinghouse because of their own work with their family genealogies. "Uncle Tommy" Taurima gave the Maori presentation and Mrs. Floor particularly enjoyed his delivery.

The Floor children enjoyed the demonstrations given in the various villages, and the youngest boy was intrigued by the bird weaving.

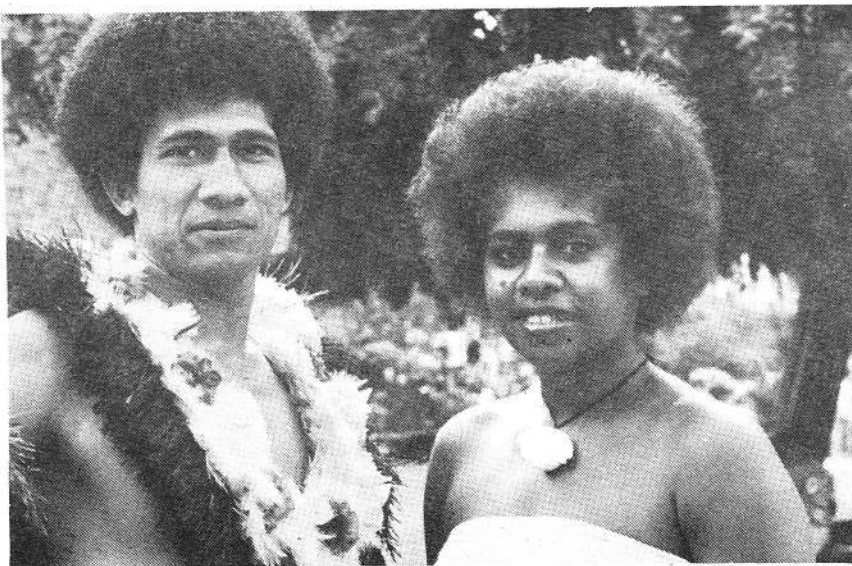
The Floors expressed their appreciation for the hospitality of the villagers and for the work the Center is doing to preserve the arts and crafts of the Polynesian people.



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The Fijian Villagers celebrated their annual Day of Independence this past Saturday, October 9th. The day-long festival included songs and dances from Fiji, music by the brass band, demonstrations, a kava ceremony, and a canoe pageant with Fiji's canoes even more brightly and beautifully decorated than usual. Fijian children dressed in traditional





Fijian **liku casili**, or ti-leaf skirts, ran through the village preparing to perform their dance.

The afternoon was a special treat for Center guests who lined the bleachers along the Haolaulea grounds next to the Tongan Village. The weather was perfect for all the activities and everyone enjoyed themselves.

Fijian Day Brings Smiles !



The Cultural Corner

DID YOU KNOW THAT:



The ava ceremony is known by different names and conducted in different ways depending upon the people and Polynesian culture in which it is found. This week the Update uses a generalized version of the Samoan ava ceremony to illustrate the formality and tradition found in this important event. There are many different types of ava ceremonies and the format within the villages may also vary. This is among the most common:

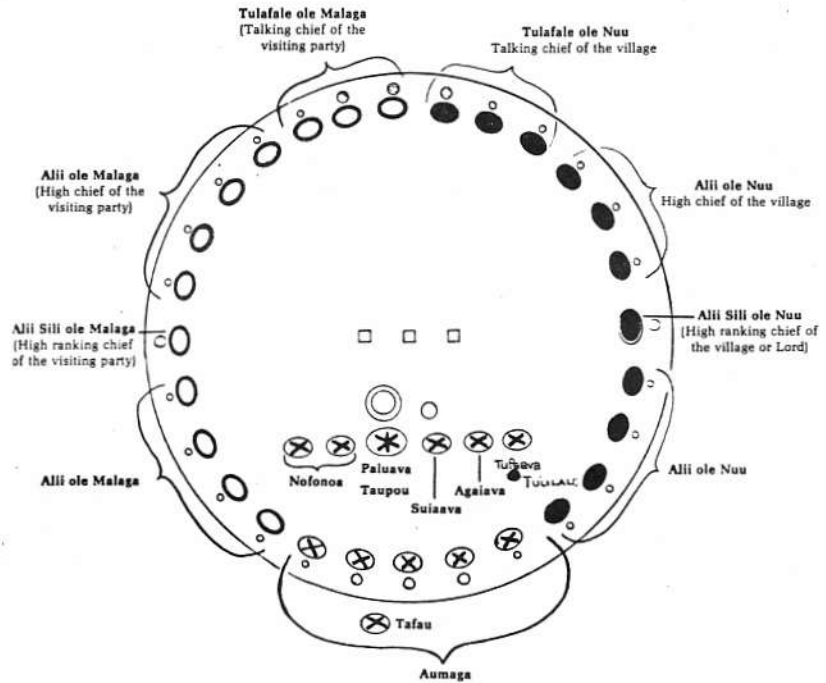
The ceremony begins with the arrival of the visiting party. After being seated in the **Fale Tali Malo**(see accompanying chart) a brief greeting is given which includes the titles, ranks, and districts for the chiefs of both parties. The first greeting is issued by the host--the visiting party replies.

Next, the High Talking Chief of the host party announces the collecting of the ava from each village chief. The young man (**Taule'ale'a**) chosen for this purpose now proceeds to drag a mat (**fala**) slowly in front of the hosting chiefs to collect their ava with the exception of the **Alii Sili**. When the collection is completed, the full mat is placed before the host High Talking Chief (**Tulafale Sili**) who then calls for the ava of the **Alii Sili**.

The collected ava is now presented to the High Talking Chiefs of the visiting party who have designated one among themselves to act as distributor for the avas. This Talking Chief will slap the mat in front of him to signify his acceptance of the responsibility. He is now the

Folafola Ava. After giving a brief speech to create an atmosphere of solemnity, the ava ceremony begins.

The first ava goes to the **aumaga** and the **taupou** who begin the



Positions of the Ava Ceremony

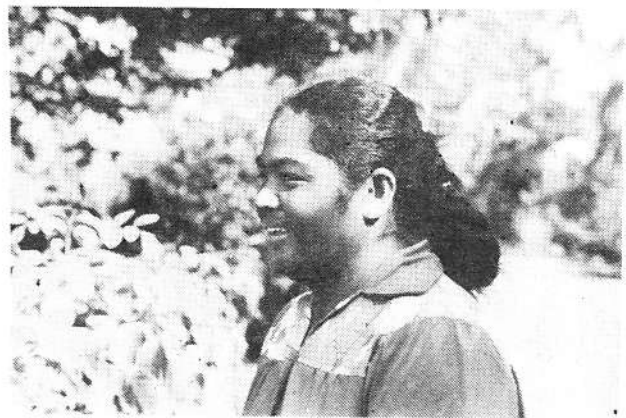
preparation process which will result in the ava drink. The second ava is given to the **Alii Sili** of the visiting party. The rest of the ava remains with the **Falofalo Ava** to be used at the discretion of the visiting party.

A debate now begins between the village talking chiefs to decide which of them will act as the mouthpiece for the village. The chosen chief will deliver the traditional welcoming speech (**lauga usu**). Following this the same process takes place among the visiting Talking Chiefs for their answering speech (**lauga tali**). While these speeches are being given the **aumaga** and **taupou** are busy mixing the ava and preparing to serve it. When the **lauga tali** ends, the ceremony of the ava begins with the caller (**Tufa Ava**) assigning the cups

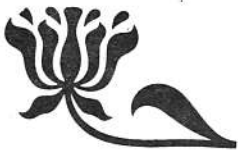
to be presented to the gathering. The **Tautu Ava** carries the cup and presents it to the recipient. Both are young untitled men of the host party. The first to drink of the prepared **ava** is the **Alii Sili** of the visiting party. Second, the **Alii Sili** of the village is served. The Talking Chief who has spoken for the visiting party is third. Fourth is the Talking Chief who has spoken for the village. This procedure is critical to maintaining the proper protocol of the ceremony and is known as **vai ava**.

When the caller (**Tufa Ava**) proclaims **ua moto le agatonu**, the ceremony is finished. This statement, short, clear and powerfully to the point establishes the unquestioned

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Here are some of the familiar faces who are responsible for the well-kept lawns and flowering bushes within the Center. Some come to work as early as 6 am so that when our guests arrive they are greeted by Polynesia at its best. For those of us who hurry along the Center sidewalks to reach our offices by 8am these are the smiles we meet along the way.



Continued from page 6

equality of the **Alii Sili** last served to the **Alii Sili** of the visiting party who was first to be served.

The chief's name is different from his **ava** title (**igoa ipu**). Lesser chiefs and orators are served in **ava** ceremonies by their **matai** names because they do not carry **ava** titles. It is a mark of distinction in chief assemblies. Most of the chiefs' names and **ava** titles were originated to commemorate past heroic acts performed by the chief's ancestors or they may have been handed down and circulated in the chiefly councils

for many generations. Most of these names were awarded from the kings or the chief's council to which the chief now belongs. These chiefly names are supplemented by able orators with the names of other meritorious acts performed by other title holders in the past, since the inauguration of their first chief. Thus, a chief can be addressed legally by other titles by which his family is known. These hereditary rights were strictly guarded by the holders of the titles from the time when they first had a chief appointed. Although the

orators are specifically assigned the duty of representing the high chiefs and village in social functions, they originally did not carry **ava** titles and some of them now carry **ava** titles awarded them by their high chiefs' council for their ability and wisdom in directing the affairs of their village and district. In less important village functions, other orators are directed by their head to perform. The system gives every member of the chiefs' council a chance to progress. It is in this way that they can be educated and found able to train prospective individuals.

NEWS



October 6, 1982

Dear Barney Christy,

A very warm and sincere thank you from all our California Woodcarvers. We enjoyed your hospitality at the Polynesian Cultural Center. All of your staff was very helpful.

Most of all we appreciate the time you gave us in demonstrating the Maori carvings and techniques and tools. We were very interested in the explanations of the meanings of the figures in the Maori carvings. My wife and I learned a lot more from a short visit with you than we did on our entire trip to New Zealand.

Our group was most impressed with the way the Polynesian Cultural Center is keeping the many cultures alive and thriving, as well as educating the rest of the world about the Polynesian countries.

With our deep appreciation and Mahalo, and kindest regards to you.

Gene and Ruth Langhauser
Santa Ana California

PCC MOKE



Ken Coffey