

Raising a beloved nation

Hawaiians explore common ground: unifying under 'umbrella' of self-governance

By Naomi Soderani

Office of Hawaiian Affairs trustees and staff presented information on the Hawaiian federal recognition bill at a March 15 gathering attended by members of Hawaiian civic clubs.

The "Ho'oulu Lāhui Aloha" (raise a beloved nation) meeting followed up on OHA's proposed resolution, adopted at the Association of Hawaiian Civic Clubs (AOHCC) national convention last year to facilitate nation-building in the Hawaiian community throughout the civic club network.

OHA also held meetings on the pending legislation in several Hawaiian stronghold communities on O'ahu and Moloka'i March 14-18.

Since January, grassroots pro-sovereignty groups like the Living Nation and Maui-based Nā Hawaiian Aupuni are regularly convening leaders together on a weekly basis to methodically map out the logistics of running affairs of a reasserted Hawaiian government.

Garnering no media fanfare, these meetings signify the serious behind-the-scenes labors of nation-building among leaders who represent diverse sectors of the Hawaiian community. Their goal: to mobilize themselves while respecting and allowing political differences under the unifying umbrella of Hawaiian self-governance.

The trustees hurriedly organized the public informational meetings when they learned that the Senate Indian Affairs Committee would accept public comments on Senate Bill 344, also known as the Akaka Bill, currently before the United States Congress, through March 20.

The meetings were held at community centers and school facilities in Kalama'ula, Wai'anae, Waimānalo, Kāne'ohe, and at the Kamakakuokalani Center for Hawaiian Studies at the University of Hawai'i at Mānoa.

OHA Administrator Clyde Nāmu'o said that the meetings are part of OHA's broad-based outreach to connect with Native Hawaiians throughout the islands and through grassroots networks like the civic clubs, to facilitate the nation-building process.

In coming months, Nāmu'o said, OHA plans more meetings and activities to bring together Hawaiians to discuss the bill and to lay out exactly what the Hawaiian recognition bill does and does not do.

At the civic clubs' meeting held at Kamehameha Schools, Winona Rubin, chief of staff to OHA chair Haunani Apoliona, stressed to the crowd of 60 the importance of the legislation as part of a coordinated strategy to "shield" Hawaiian services and programs from legal challenges seeking to end them.

"Talk is pau, now it's time to act," Rubin said. "There are three kinds of people: those who make things happen, those who watch and talk about what happens, and those who wonder, 'What happened?'"



Waimānalo homesteader Deron Aklona (top) suggests ways to mobilize his community to defend Hawaiian lands at the OHA meeting held at Blanche Pope Elementary School. OHA Trustee Oz Stender listens on. (Below, l-r) OHA Chairperson Haunani Apoliona and a civic club member; sovereignty advocates Roy Dahlin, Keoni Agard (seated) and fellow participant discuss self-determination strategies at the clubs' nation-organizing gathering at Kamehameha Schools.

"We have only two years to safeguard what we have, before they're gone," Rubin said, urging Hawaiians to organize a self-governing entity before current litigation, notably the Arakaki v. Cayetano case, is expected to reach the U.S. Supreme Court on appeal in 2005.

Federal recognition is the centerpiece of OHA's legal strategy to reverse or correct the effects of the *Rice* and other court decisions that may find Hawaiian programs unconstitutional.

The bill was originally introduced to Congress by Senator Daniel Akaka and the Hawai'i Congressional delegation in 2000. In 2001 and 2002, the bill was reintroduced but was not voted on. It was again intro-

duced by Sen. Akaka in February. The current version (S. 344) is identical to last year's S. 746.

Lela Hubbard, a civic club member and longtime activist, chastised OHA at the meeting for pushing federal recognition so hard. "What we want is true self-determination, and it is a long process. It can't be railroaded through or be top down."

Attorney and sovereignty advocate Keoni Agard proposed that while organizing and seeking legislation, all the major Hawaiian groups and leaders should immediately hold a joint press conference — "OHA and everybody, to declare that we are reinstat-

See NATION on page 6

IN THIS ISSUE



Modern-day warriors revive the ancient fighting art of lua. See Arts and Culture Feature on page 11.

PAGE
11

Kainani Kahaunaele's first solo CD release signals a fresh, appealing sound from a rising star. See Island Music Scene on page 13.

PAGE
13



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HAWAIIAN FEDERAL RECOGNITION BILL



The Hawaiian Federal Recognition Bill, also known as the "Akaka Bill," is now before Congress.

The bill seeks to affirm the indigenous status of the Hawaiian people and their political relationship with the United States. Hawaiians will achieve parity with more than 550 Native American and Alaska Native tribes already recognized by the federal government.

The bill is a crucial first step to protect hundreds of health, education, housing, employment, economic development, and arts and culture programs benefiting the Hawaiian community.

All these programs and services are now in jeopardy by legal challenges calling them race-based discrimination.

To find out the facts about legislation that will affect all of us who call Hawai'i home, visit our website at www.OHA.org or call (808) 594-1888.

www.OHA.org

**"How will
Federal
Recognition
affect me?"**

*Federal
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FOR NATIVE HAWAIIANS



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See Recognition Bill on pages 16-17



Blood quantum

Rod Ferreira's letter (*Ka Wai Ola o OHA*, March 2003) illustrates that he, like many others, simply do not understand the significance of the blood quantum requirement of the Hawaiian Homes Commission Act (HHCA), 1920, and the Admission Act, Section 5(f) ceded land trust.

The blood quantum criteria is designed to reach the closest relatives, by degree of kinship, that are heirs to the native tenants that never received their share of lands since the time of the Māhele of 1848, and for whom Congress sought to treat under the HHCA, 1920 and Section 5(f).

Congress in 1920, then closer in time to the overthrow of 1893, looked right pass the overthrow, and further back to the Māhele of 1848, to find the root cause of the mass dispossession of native Hawaiians.

Left landless and destitute and driven to a point near the edge of extinction, the conditions of native Hawaiians were so dismal by 1920, that Congress was moved to enact the HHCA to treat this particular class of native Hawaiians.

Persons of half to full-blooded native Hawaiian are more closely related to the native tenants in the Māhele of 1848, than say, a 1/64th Hawaiian under the Akaka bill.

This is a simple concept.

Yet, apparently too complicated for Mr. Ferreira and perhaps, painful for him to accept because he does not seem to possess the minimal amount of Hawaiian blood necessary to meet the criteria as a native Hawaiian.

Regarding the Akaka bill, we all know that Lingle is wasting her time. Anybody on Capitol Hill will tell you that the Akaka bill does not enjoy the support of key members in the U.S. Senate, the Executive Branch, Department of the Interior

and Department of Justice.

Emmett E. Lee Loy
Honolulu

Hilo protests

On March 1, a group of Hawaiians were demonstrating near the Hilo Airport. I stopped at the entrance to the Hilo airport and went to see some Native Hawaiians who were eating in a large tent. I put some money on the table and said to some men, "I want you to know that I am proud of what you are doing."

I believe that small groups that firmly believe in demonstrating and sacrificing for what they believe are doing the right thing. Just as Jesus stood for what he believed, you who are demonstrating should continue to stand firm and sacrifice for what you believe.

Why should you take action, instead of waiting for lawyers, or OHA or other organizations to lead you? You will gain the support of more Native Hawaiians. Like you, they will stand and sacrifice for your beliefs.

Think of Patrick Kahawaiolaa and Richard Kela. Though they lost their homes, they gained the respect of many other Hawaiians. Surely because of these men's protests, more Native Hawaiians are now willing to also sacrifice for what they believed in.

I hope and pray that you who are demonstrating will continue to stand firm for what you believe, even if you are arrested. You will surely show Hawai'i's government leaders, our Native Hawaiian lawyers and leaders of Hawaiian organizations that you will continue to demonstrate and speak for what you believe in.

Kahu Tuck Wah K. Lee
Hilo

St. Joseph gala

The alumni and friends of St. Joseph's Schools of Hilo will be hosting a three-day gala of events that will include the 50th anniversary commemoration of the Class of 1953, to be held on May 23-25.

For information, please contact: Joseph Dart (808) 885-7176; Agnes Crivello (808) 935-7753, Tony Phillips (808) 959-8303; McWarren J. Mehau (808) 968-8833.

We are also encouraging all those who attended St. Mary's School for Boys and St. Joseph's School for Girls, prior to 1951, to come forward, be recognized and be a major part of the first of many gatherings to come. It is imperative that current addresses of all participants be made available so as to keep our files up to date. Your participation will be greatly appreciated.

McWarren J. Mehau
Mountain View

People power

Last October I learned that a zone change that could harm our Hālawā community was heading for a final vote at the City Council.

By dialoguing with neighbors and community representatives, a handful of us united. We collected hundreds of signatures opposing the zone change. We went to council and neighborhood board meetings and lobbied with those in power to stop this mistake. At the March 'Aiea Neighborhood Board meeting, Councilman Okino informed us that the developer withdrew the zone change request. Through this experience we learned:

1) The Neighborhood Board is more important than many of us realize. They are truly the grassroots connection to government.

Representatives from many important agencies and community groups attend these meetings each month to give reports and listen to community concerns.

2) 90 percent of the City Council return phone calls. Councilman Tam called me personally, and I'm not even in his district! Through open dialogue, we were able to share our concerns with several council members.

2) It only takes a few concerned people to begin the process. Neighbors shouldn't wait until a tragedy occurs to talk with one another.

I hope those in the community who believe "nothing can be done" about a community problem will learn from our experience and begin to dialogue. Mahalo to our neighbors who helped and those leaders who listened. The voice of the community has power!

Mary K. Dias
'Aiea

PKO, safety and youth

I am writing in response to the Navy's attempt to restrict access to Kaho'olawe. My wife and I have participated in several Protect Kaho'olawe 'Ohana (PKO) accesses, and can attest that the PKO is absolutely serious about enforcing safety rules, for obvious reasons.

For more than 20 years, the PKO has been responsible for the safety of some 5000 visitors, and its safety record is excellent. No access participants have ever been injured by an explosive on Kaho'olawe. This is not to downplay the very real element of danger, but to make the point that the safety rules have been and are being followed by everyone who is fortunate enough to spend time on Kaho'olawe.

See LETTERS on page 4

LEKA Kālele

KWO FOCUS LETTER

Kūpuna program under attack in public schools

The kūpuna program is made up of educators who teach "nā mea Hawai'i" (things Hawaiian) in our public schools, servicing kindergarten to grade six. This has been a successful program for over 20 years statewide.

We are kūpuna (grandparents), and in the last few years have added mākuā (parents) to the program. We usually service the schools from October to May for the school year. In past years we received training sessions and workshops from different sources to build our skills. We also were placed in available positions in the schools each year. Now we have less training and must individually apply to the school and be interviewed by the principal.

Some of the main questions asked: Do you do May Day? Do you do music? Do you do

hands-on crafts? This shows us that the schools are not really concerned with the intellectual part of Hawaiian studies, which have been mandated to be taught in our schools.

Yes, I can do all that and more, but as a Hawaiian educator, this offends me because that is not all that we are. Most of us are not kumu hula, music teachers or musicians.

President Bush's No Child Left Behind requires all part-time teachers to have an associate's degree by a certain time frame. Why do we need this to do May Day or teach music? This presents difficulties for our generation. Our program is unique to Hawai'i and we should be exempted.

This past February presented a new concern for us. Three kūpuna in one of our schools were given a few days notice of termination

due to the depletion of kūpuna monies for their salaries.

This was a total shock to them and caused the rest of us to wonder about our positions. Why did this happen? Why wasn't there enough money allocated to last until May? Why aren't these three kūpuna receiving support from higher-ups in the program? Why are they left to fend for themselves?

This is *not* Hawaiian. There must be other monies that can pay their salaries at least till April. Get the money from somewhere.

Parents and teachers, we need your voices to speak up for us.

Joyce Pu'u, kupuna
Mōkapu Elementary School



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LETTERS from page 3

I find it extremely disappointing that the Navy sees fit to handle the current misunderstanding with the PKO in such an arbitrary and draconian fashion. If a communication breakdown is the cause of the concern, that problem needs to be addressed. Punishing the Big Island students and the Maui hālau hula by blocking the February access (and possibly future accesses) serves absolutely no good purpose. Many, many student groups and hālau hula have safely accessed Kaho'olawe over the years. I have witnessed some of the profound effects that an access can have on a person of any age. But it is the younger people who are especially open to personal revelation. Seeing such an opportunity for growth denied is painful.

For the sake of everyone concerned, I hope for a speedy resolution to this misunderstanding and that the final months of the Navy's control of Kaho'olawe ends on a note of goodwill.

David Armstrong
Honolulu

The Queen's Trust

I am a native Hawaiian, tracing my ancestors that go back thousands of years of ancient Polynesia and beyond. I recently read an article regarding the Trustees of our beloved Queen Lili'uokalani. I felt very disgusted and in shock that this all has gotten to this point.

How can Trustees use their power to deny subsistence—food, housing and clothing to innocent children? How can they give themselves a 27 percent pay raise, and at the same time terminate 45 dedicated workers of the queen? Evidently, the

trustees made some major mistakes and bad judgements in marketing investments, and now her workers and worse of all, her beneficiaries lose out.

This is the only trust of its kind set up for a specific purpose of caring for Hawaiian orphans and others in need, not for the benefit of the trustees. They are taking advantage of these innocent children, who cannot stand up for themselves. We need to stand up for them. Administrators continue to cut thousands of children and many programs statewide. This is out of control. We need people in there that will use their ingenuity to help the children, not themselves.

Enough is enough! The battle will go on until justice is served. The spirit of our queen is vigilant and her aloha for her children is her legacy. Stand up people and demand that this wrong be corrected. If we sit back and do nothing, these selfish, individuals will continue to run the Queen Lili'uokalani Trust into the ground. We demand a thorough investigation and their resignation. For the sake of the children, we need to be "Onipa'a."

Anela Kapule
Volcano

Research inquiry

I am an American Indian researching projects on WWII history and another on indigenous peoples survival. I hope to correspond with elders who either as an adult or child lived through 1939-1945 and have memories to share.

Native Hawaiian persons could have served in the military or on the homefront. Women are especially encouraged to reply. I hope this

inquiry can be forwarded to community elders. I very much want to include the diverse Native Hawaiian community for this project. There is a mistaken belief that only anglo-whites contributed to the war effort. Contributions could have been made in the military, Red Cross, defense industries, etc. I am also trying to determine if the Civil Air Patrol allowed Native Hawaiian pilots and support staff during the war. Is anyone aware of Veterans of Foreign Wars or American Legion posts that are primarily Native Hawaiian?

I am also searching for xeroxes of letters and e-mail from Native Hawaiians circa 1940s as well as duplicates of photographs of that era. Many department store photograph developing services have machines that can make duplicates of historic/old photographs.

The other project is on indigenous peoples surviving cultural and population genocide. I am very interested in hearing of the cultural renaissance that is growing amongst the Native Hawaiian people. I look forward to any replies, which may be mailed to me at PO Box 685 Collinsville, Illinois 62234.

Robert J. Clark
Collinsville, Illinois

"Homestay Hālawā" Photographic Exhibit



Elijah Manners pauses while working in a lo'i kalo, Hālawā, Moloka'i. Eli was a participant in an innovative month-long culture-based program created to help at-risk 15 year old boys.

Photo: Monte Costa

Honolulu Community College's Hulili Ke Kukui Native Hawaiian Center presents the inaugural exhibit of its artist in residence program, featuring the work of photographer Monte Costa.

Costa's "*Homestay Hālawā: Boys on the Brink*" documents a Boys & Girls Club Hawai'i culture-based program to help "troubled" young men navigate the difficulties of growing up. The photo essay traces the journey of discovery experienced by ten Wai'anae Coast youths over the course of one month spent in secluded Hālawā Valley, living and working as an 'ohana and coming to terms with themselves.

"In living their lives, these youths define not only their character but also, to some extent, the character of our communities, our culture, our very quality of life," Costa notes in her artist's statement for the exhibit.

The exhibit will be displayed at the center's gallery space April 4 through June 30. Hālau 'Ike, Bldg. 7, Rm. 433, Monday-Friday, 8:30 a.m.-4:30 p.m. For information, call 844-2347.



Editorial correction

A March issue *Ka Wai Ola* story wrongly stated that the first delegate to Congress was Prince Jonah Kūhiō. In fact, the first delegate to Congress (1900-1902) was Robert William Kalanihiapo Wilcox.

Cultural conference

From the summit of Mauna Kea to the depths of the calm seas of Kona, what types of changes are impacting Native Hawaiians? The OHA Native Hawaiian Historic Preservation Council will be hosting another forum addressing endangered Hawaiian cultural traditions, practices, rights, and sites on May 16-18 in Kona, Hawai'i. Call Lora Contreras at 284-1238 for more information or e-mail contral001@hawaii.rr.com.

Fishpond workshops

Project Kāhea Loko is offering professional development workshops to educators interested in learning how Hawaiian fishponds can be used to teach science, social studies and language arts.

The upcoming workshops are: April 5, Maui; April 26, Kaua'i; May 17, Kona; June 13, Hilo; and June 21, O'ahu.

Each participant will receive a complete set of curricula and a 30-minute video designed for students in grades 4-12. Lessons meet the academic and performance standards of the Hawai'i State Department of Education.

Project Kāhea Loko began in October 2000 as a three-year project funded by the U.S. Department of Education and administered by the Pacific American Foundation.

To register, refer to PAF's website at www.thepaf.org or contact Project Coordinator Bob Kahihikolo at 533-2836.

Entrepreneur classes

Turn your good ideas into your own business with the help of OHA's entrepreneur training course. The SSPA Business Service Center will conduct the SmartStart Business Readiness Course for individuals wishing to start their own business. SmartStart is an extensive 11-week entrepreneurship training course beginning April 8. The \$75 course includes optional basic computer classes at no cost. The classes are held Tuesday, Wednesday and Thursday from 6-9 p.m. at 1209 North King St. For information or to register, call SSPA at 842-0218.

Mauna Kea hearing

The University of Hawai'i's application to expand its current facility with the building of six "outrigger" telescopes on Mauna Kea will be discussed at a state



Prince Jonah Kūhiō's birthday was celebrated by the O'ahu Council of the Association of Hawaiian Civic Clubs at its annual Hō'ike'ike at Kapi'olani Park March 22-23. The event featured arts and crafts and food booths, music and hula and cultural demonstrations given by the members of the various civic clubs. Pictured (from top) are a joyous performance by kupuna dancers Aggie Lee (foreground) and Ku'ulei Benedict of Sonny Ching's Hālau Nā Mamo o Pu'uana'hulu; Ipu vendor Lehua Bongo with her mo'opuna Nicole Bongo and carved Ipu; and master lei artisan Louis Ko displaying his skillful technique stringing seeds into a patterned lei.

Photos: Naomi Sodefani

Department of Land and Natural Resources contested-case hearing. The hearing will be held April 3-4, 9 a.m.-4 p.m. at the Kumuhana Agricultural Complex Building, 875 Kumuhana in Hilo. The hearing will focus on the university's management plan for the proposed project, which was not discussed during the February hearings.

The proposed \$50 million funded project will establish six "outrigger" telescopes around the perimeter of the W.M. Keck Observatory, as a part of NASA's "Origins" project to study the beginnings of the universe. Mauna Kea is considered sacred by Hawaiians and is home to the endangered wēkiu bug.

The project is opposed by six groups and individuals representing Native Hawaiian cultural, environmental and religious interests.

Summit to Sea

Ocean awareness and stewardship will be the guiding theme of the inaugural "Hawai'i Summit-to-Sea 2003: Global Strategies for Integrated Ocean and Coastal Resources Management" conference. It to be held October 26-29 at the Sheraton Waikiki.

The conference is seeking input from Hawaiian cultural practitioners on stewardship values to guide

the state's management of ocean and coastal resources. The conference will link people, resources, knowledge, and culture to provide opportunities to achieve an integrated ocean and coastal resources management strategy for Hawai'i and the global community.

Cultural practitioners and Native Hawaiian organizations are invited to submit abstracts presenting solutions on a range of ocean and coastal resource management issues during the four-day event within the following themes: traditional and cultural wisdom, ecosystem and resource management, research and education, and ocean industry and technology.

Electronic submissions are due July 31. Submit your paper as an email attachment to abstracts@dbedt.hawaii.gov with "Hawai'i Summit-to-Sea 2003 Final Paper" in the subject header. To find out how to submit abstracts and to learn more about the "Summit to Sea" conference and proposed Hawai'i Ocean Resource Management Plan, go online to www.hawaii-iormp.com.

Pū'ā Foundation

The Pū'ā Foundation is accepting grant applications through June 2 for projects that cultivate understanding of Hawai'i's unique history,

politics and culture, and which promote human rights, especially self-determination among native Hawaiians. Grant award amounts range from \$500 to \$5000.

The foundation seeks to assist projects and organizations that: nurture understanding of the historical, cultural, spiritual, economic and political environment of Hawai'i, especially as they impact native Hawaiians; promote human rights with special emphasis on the right of self-determination among the Native Hawaiian people; assist local and global society in becoming aware of Hawaiian sovereignty.

The non-profit foundation was established in May 1996 as part of the apology and redress process between the United Church of Christ and Native Hawaiian people.

To request an application packet or for more information call Toni Bissen at 945-3570. Applications must be postmarked by June 2 and sent to the Pū'ā Foundation, 2331 Seaview Ave., Honolulu, HI 96822.

Mākua sunrise

The public is invited to an all-religions sunrise service in the ninth annual "Mākua Sunrise" ceremony to be held in sacred Mākua Valley on Easter Sunday, April 20.

See NEWSBRIEFS on page 6



Walmānalo homesteader Poki Kekuewa was among the residents who attended the community at Blanche Pope Elementary School on March 15 to learn more about the Hawaiian federal recognition bill. At right, OHA Trustee Linda Dela Cruz hears residents' concerns about the impact of post-Rice litigation on their homesteads and families.

NATION from page 1

ing our government under Queen Lili'uokalani. From that point, under that umbrella, our nation is reinstated under the protection of our queen."

OHA Hawaiian Governance Director Peter Yee said that the recognition bill does not establish a Hawaiian government in itself or waive any claims against the United States. Nor does it prohibit international recognition or foreclose independence, Yee said.

Yet if the results of a poll undertaken by the civic clubs over the past two months accurately reflects the views of the larger Hawaiian community, many Hawaiians are wary of total independence.

The questionnaire asked 308 Hawaiians their opinions on issues specifically relating to establishing a Hawaiian nation.

AOHCC President Charlie Rose noted that respondents live in 70 different zip codes, "meaning that the sampling was very diverse, they came from all over." So, though the poll presented a statistically small "capsule view," Rose called the findings "very significant" in gauging the pulse of the Hawaiian community today.

71 percent of respondents identified the formation of a governing entity as "very urgent."

"That's a significant indication, in my mind, that our people feel this issue is important," Rose said.

At the Waimānalo meeting, homesteader Deron Akiona echoed that view: "The reality is if you life on homestead land today, you could lose what you have. If you don't care, so be it. But I care." ■

PUBLIC NOTICE: NHPA Section 106

Notification of draft programmatic agreement covering treatment of historic properties that may be affected by conversion of Second Brigade, Twenty-fifth Infantry Division (Light) and U. S. Army Hawai'i to Stryker Brigade Combat Team

The 25th Infantry Division (Light) and U.S. Army Hawai'i (Army) announces the completion of the draft programmatic agreement covering its responsibilities under sections 106 and 110 of the National Historic Preservation Act of 1966, as amended, for the treatment of historic properties that may be affected by the conversion of the Second Brigade to a Stryker Brigade Combat Team (SBCT). This conversion includes development of 28 projects on the islands of O'ahu and Hawai'i. It may also potentially include the purchase of additional lands for training purposes.

It is anticipated that numerous revisions will be made to this draft as the result of public review and comment. The programmatic agreement covers all survey, evaluation, and protection/mitigation of historic properties that may be affected by the SBCT. Separate Section 106 consultation letters are being sent out to individuals, families and groups that may have an interest in this project and its effects.

For a copy of the draft programmatic agreement for review contact Laurie Lucking at 656-2878 ext. 1052, e-mail luckingl@schofield.army.mil or Christi Shaw at 438-0470, or email christi.a.shaw@usace.army.mil. Review copies of the draft agreement can also be accessed at various libraries on O'ahu and on the island of Hawai'i. ■

NEWSBRIEFS from page 5

Participants are invited to celebrate the sacredness of this valley whose name means "parents" and to pray for new life for the 'āina and kai, and for peace and justice throughout the world.

The valley has been used by the U.S. military as a live-fire training range and munitions disposal site since the 1920s. The sunrise ceremonies were first held in 1997; when the Marines planned to conduct an amphibious landing on Easter morning.

Interested persons should gather at 6 a.m. at the gate to Mākua Military Range. For information, contact Pat Patterson at 695-8243.

Community grants

Are you looking for funding for a collaborative project in your community? If you are, federal funds are now available through the U.S. Department of Housing and Urban Development's Native Hawaiian Institutions Assisting Communities (NHIAC) grant program.

The program provides up to \$600,000 over a three-year period for a variety of community development activities such as affordable housing, economic development, education and cultural preservation.

An April 4 workshop sponsored by the Council for Native Hawaiian Advancement will be held at the 'Ohana Keauhou Beach Resort in Kona, 11 a.m.-2 p.m. Presenters will give insight on this grant program and application process, and past recipients will share how they successfully applied.

The non-profit CNHA is committed to promoting the advancement of Native Hawaiians through community empowerment and informational initiatives.

Cost is \$60 per person (includes training manual and lunch). CNHA members receive a 25% discount. Download registration form from www.hawaiiancouncil.org or call 521-5011 (O'ahu) or 808-823-9191 (Kaua'i). Email alana@hawaiiancouncil.org or fax 808-821-1641.

School job opening

Hālau Kū Māna Public Charter School in Honolulu is seeking an enthusiastic and committed team player to serve as Program Director. An interim position is available now; a permanent position begins in the summer.

Hālau Kū Māna provides a culture- and community-based learning environment featuring curriculum that is academically rigorous, interdisciplinary, hands-on and relevant to the real world. Learning is nurtured through projects and themes like Polynesian wayfinding, Kumulipo, ahupua'a, canoe-building, traditional fishponds and native plants and their uses.

Please send resume to: Hālau Kū Māna, 2645 Dole St., Room 209A, Honolulu, HI 96822. Or email halaukumana@hawaii.rr.com. Deadline for interim position is 4 p.m.

Environmental internships

The University of Hawaii Hawaiian Internship Program (UH-HIP) is offering undergraduate students a great opportunity to gain career-related experience in environmental fields.

UH-HIP is especially looking for applicants of Hawaiian ancestry from the sciences, agriculture and math fields to work in paid, 10-week full-time internships with host agencies and organizations throughout Hawai'i that focus on environmental issues.

Interns must complete a project that is specifically defined by the host agency and participate in daily agency activities. Students also have to write a project proposal, submit progress reports, participate in group meeting and teleconferences, give a final presentation and write a final project report. College credit is potentially available. Housing and travel is not provided, but effort will be made to match accepted students to internships on their home islands.

Although the application deadline was April 1, some positions may still be available. Contact Sharon Ziegler-Chong at ziegler@hawaii.edu or 808-933-0706. For information go online www2.hawaii.edu/~uhintern. ■



Legal expert roundtable:

Federal recognition 'foothold' urgently needed

By Sterling Kini Wong

With Native Hawaiian entitlements and programs under constant attack in the courts, a panel of Native American and Native Alaskan leaders and legal experts emphasized that the time is now for federal recognition.

"There is a lot of knowledge and there is a lot of talking about what to do," said Loretta A. Tuell, Esq., Monteau & Peebles. "But it is time to come forward to do something."

The five-person panel was participating in OHA's "Native Hawaiians and Self-Determination: Nationhood and Governance Models," a 90-minute discussion held at Kapi'olani Community College on Jan. 8.

The panel agreed that the 1996 U.S. Supreme Court decision on *Rice vs. Cayetano*, which declared the Office of Hawaiian Affairs' elections unconstitutional based on the 14th Amendment, which says that state-sponsored elections must not be based on race, set the precedent and opened the flood gates for future attacks on Native Hawaiian entitlements.

The *Arakaki et. al v. State of Hawai'i* case currently challenges the existence of OHA and the Department of Hawaiian Homes Lands on the grounds that Hawaiian entitlements are race-based and so discriminatory against non-Hawaiian state taxpayers. Whichever party prevails, an appeal is destined for a Supreme Court ruling within two years. With that inevitable outcome on the horizon, the panel said that Native Hawaiians must act now to work towards a form of recognition with the United States that establishes a Native Hawaiian governing entity that can work directly with the federal government to protect Native Hawaiian entitlements.



OHA attorney Robert Klein, retired Supreme Court justice (center) moderated the panel of (l-r) Robert N. Clinton, Esq., Julie E. Kitka, Loretta A. Tuell, Esq., and Harry R. Sachse, Esq., in a forum being aired on 'Ōlelo. Photo: Manu Boyd

Robert N. Clinton, Esq., professor, college of law, Arizona State University, said Native Hawaiians are able to structure that governing

"You don't have the luxury of debating it for another 20 years. If you do, the chance will be gone."

—Harry R. Sachse, Esq.

entity in a number of different ways and the governing entity can be changed. But he said the important thing is that Native Hawaiians control their own destiny.

"Having a police force, having a body of laws, having a judiciary to enforce them and using a tribal council to enact laws is all part of that self-determination process," Clinton said. "Self-determination is the ability to control your land and resources."

The panel acknowledged that a segment of the Native Hawaiian community favors the reestablish-

ment of the Kingdom of Hawai'i as a separate independent nation from the United States over federal recognition. But the panel stressed that action must be taken now — or risk the loss of all programs currently serving Hawaiians.

"You don't have the luxury of debating it for another 20 years. If you do, the chance will be gone," said Harry R. Sachse, Esq., Sonosky, Chambers, Sachse, Enderson & Mielke.

The discussion was a part of the consumer legal education series "You and the Law," which is produced by Robert J. LeClair, professor and department chair of the KCC Legal Education Department.

Julie E. Kitka, president of the Alaskan Federation of Natives, said native Alaskans consider their land claims to be a "living document" — a relationship between the native people and the federal government. She said that the federal legislation is not perfect and that not everyone within the Native Alaskan community agrees with it. However, she said that every year for the past 30 years the bill has been amended to accommodate the needs of Native Alaskan community.

Kitka said similar to the Native Alaskan situation, not everyone within the Native Hawaiian commu-

nity will agree with everything about federal recognition. But she emphasized that federal recognition is a starting point and that nothing is carved in stone.

"The Hawaiian people might take a look at that kind of model that you are never going to get everything that you want in one piece of federal legislation," Kitka said. "But you need to get a foothold. You need to start somewhere."

Kitka also said the entire Native Hawaiian community must be involved in the process of choosing a form of recognition or self-determination.

"As many of the grassroots people need to be involved as possible because whatever you go forward with you need to have the credibility of your own people," Kitka said.

Kitka said that without self-determination, native people remain marginalized within their society. She said although there are still many problems within the Native Alaskan community, they control their own destiny.

"We are making progress and we are creating our own future. It is very much a grassroots-driven effort all over the state from the smallest village to our largest city. It is a very positive growth among our native people," Kitka said. ■

National civil liberties group supports Hawaiian recognition bill

Members urged to contact Congress to support the rights of Native Hawaiians

The Japanese American Citizens League (JACL), the nation's oldest and largest Asian Pacific American civil rights organization, reaffirmed its support for Native Hawaiian self-determination by submitting testimony to the Senate Indian Affairs Committee on March 20.

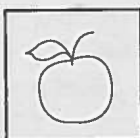
Both the national organization and the Honolulu chapter provided testimony in support of S. 344, as introduced by Senator Daniel Akaka (D-HI), and urged Congress to act on the legislation.

"The JACL recognizes Native Hawaiians as an aboriginal, indigenous and native people with a unique history and trust relationship with the

United States," stressed the national organization in its testimony. "Accordingly, we urge the United States Congress and President to recognize the political status of Hawaiians as a native people, and provide for the implementation of reconciliation efforts between the federal government and Native Hawaiians in accordance with Public Law 103-150."

Commented JACL Honolulu Chapter President, Susan Kitsu, "This issue deserves the attention of Congress because it has been neglected for far too long. Although our nation apologized to Native Hawaiians ten years ago for the terrible wrong that they suffered, we must now provide further assistance by establishing a process and mechanism through which the indigenous people of these islands can exercise their right to self-determination."

The National Council of the JACL has long supported the rights of Native Hawaiians, having adopted several major resolutions over the past 20 years during national conventions in 1984, 1986, 1992 and 2000. During the 1984 National Convention, delegates representing members throughout the country adopted a resolution urging Congress to acknowledge the illegal and immoral actions of the United States and to provide restitution for losses and damages suffered by Native Hawaiians as a result of these wrongful actions, and most recently during the 2000 National Convention, the National Council called for legislation formally recognizing the political relationship between Native Hawaiians and the U.S. government in the wake of the U.S. Supreme Court's decision in *Rice v. Cayetano*. ■



By Claire Hughes, Dr.PH., R.D.

Food for the body and spirit

Early Hawaiians were keen observers of everything in nature and created a naming system that linked nature with their environment. The naming system described plants and natural phenomena with precision. Capturing particular characteristics of seas, tides, winds and rains, it often connected a unique occurrence to a location or place. Our ancestors also attributed spiritual qualities of their gods to these gifts of nature. For example, Hawaiian farmers named and classified varieties of kalo according to specific characteristics, such as color, length, shape, or other notable features found in the stem, leaf or other plant parts.

For Hawaiians, kalo has immense cultural significance. The first kalo grew from the place where Wākea and Ho'ohōkūkalani's first-born, Hāloa, was buried. Many older Hawaiians consider Hāloa to be

their older sibling and, when asked about their origins, would say that they came from the taro patch. Kalo is a kinolau of Kāne. Those who eat poi or taro receive the mana of Kāne in the form of nutritional and spiritual strength. When the calabash of poi is placed on the table, it is expected that all conversation and behavior be respectful in the presence of akua Kāne (god).

Experienced Hawaiian fishermen are able to observe and name the types of ocean and determine what kind of fish are running. Many fish are kinolau of specific Hawaiian gods, whose mana is passed on to the person who eats the fish. 'Ama'ama (mullet) and 'āholehole are called "sea pigs" and are kinolau of Kamapua'a, kinolau of Lono and akua of rain, agriculture and peace. The kinolau of the edible tree-ferns is Haumea, also known as Papa, the Earth Mother. While all traditional foods provide necessary vitamins, minerals, fiber and other nutrients, they also transfer the mana, or spiritual support, of the gods to the body. Kupuna Mary

Kawena Pūku'i shares a great deal about this aspect of foods in her book, *The Polynesian Family System in Ka'ū*.

Many mo'olelo talk of natural events and their spiritual significance. For instance, "ka ua Kuahine o Mānoa" is the famous rain of Mānoa Valley. It is a misty rain that moves slowly in a wave-like motion down the valley and appears to be brushing against the mountain side. This rain is distinctive to Mānoa and Nu'uano on O'ahu. The mo'olelo of Kuahine, chiefess and wife of Kahaukani, tells of their daughter who was so beautiful that rainbows appeared wherever she was. Kuahine was transformed into this rain after the tragic death of her daughter.

Kumuhea, the son of Kū, is the caterpillar-god. He is said to have risen from the depth of the ocean. Loli (sea cucumber) and baby eel are Kumuhea's kinolau. In his animal form, Kumuhea journeyed to Moloka'i and then to Ka'ū on Hawai'i, where he built a home on a hill called Pu'uenuhe (caterpillar

hill). Later, he married a mortal woman from Ka'ū and took her to his home on the hill. He fed her only sweet potato leaves, his favorite food. The steady diet of sweet potatoes leaves soon made his wife weak. Afraid that his wife would die, Kumuhea acquired more wives and fed them sweet potato leaves also.

The father of Kumuhea's first wife feared for his daughter's life and he prayed to Kū for help. Hearing the worried father's prayer, Kū took away Kumuhea's power to assume human form. From that time on, Kumuhea has only been able to assume a spirit form that resembles man, but he can no longer live as a man and take a wife. When angered, Kumuhea can be destructive and devour fields of sweet potato leaves. His anger is unrelenting. It is said that anyone related to Kumuhea who breaks the kapu that forbids eating one of his forms, usually dies. While Kumuhea can bring death and destruction, the other gods are more benevolent and are much revered. ■



Photo: Nooni Sodehant

Ke'ānae farmers Ali'iloa Kimokeo and Leo Ka'auamo harvest kalo, perpetuating a traditional practice that links them with their ancestors and provides food that nourishes their bodies and spirits.



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The Western Pacific Regional Fishery Management Council (Council) is preparing to publish a solicitation for proposals for the Western Pacific Community Demonstration Projects Program (CDPP). The program provides awards for traditional, community-based fishery projects in the Western Pacific area. Communities who wish to participate in the program, register for workshops and get more information on the Council's programs should call Charles M. Ka'ai'ai at (808) 522-8227, email charles.kaai'ai@noaa.gov or fax (808) 522-8226 by April 30, 2003.



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Kanaloa: restoring a national treasure

By the Protect Kaho'olawe 'Ohana

The Protect Kaho'olawe 'Ohana is the grassroots organization that, for the past 27 years, has struggled to stop Navy bombing of Kaho'olawe and restore its cultural and natural resources. We write in response to articles about the clean up of ordnance on Kaho'olawe by the Navy.

The Navy spoke of the island's significance from a national defense perspective. From this perspective, it should be noted that by the time of the Gulf War, Kaho'olawe had become obsolete, because primary training shifted to other state-of-the-art electronic target ranges.

In 1993, when the U.S. Congress recognized Kaho'olawe as a national treasure, it was the island's cultural and natural resources that led it to spend \$400 million to clear the island of ordnance.

Traditionally, the island was honored as a realm of sacred Hawaiian deities, in particular, the Hawaiian god of the ocean, Kanaloa. Kaho'olawe was originally name Kanaloa. It was renowned as a training center for celestial navigation between Hawai'i and Tahiti. It was home to Native Hawaiian fishing and farming families.

Following contact with the Western world, Kanaloa was progressively degraded by goats, sheep and cattle ranching, and finally, live-fire combat training by all branches of the U.S. military and navies of countries involved in RIM-PAC exercises.

In January 1976, Native Hawaiians first occupied Kanaloa to draw national attention to the desperate conditions of Native Hawaiians. Not only did the protesters witness vast destruction, they also sensed a deep spiritual force. In seeking an explanation, early occupiers sought out Native Hawaiian kūpuna (elders) who shared their traditional knowledge. The original significance of Kanaloa as a sacred island was revealed and led to a revival of the traditional Hawaiian value of aloha 'āina (love and respect of land and nature). Gradually, the movement to stop the desecration of Kanaloa grew into a major cultural renaissance throughout our islands.

Beginning in 1980, the Protect Kaho'olawe 'Ohana has taken more than 13,000 persons of every ethnicity to the island under a Consent Decree with the Navy. Given our commitment to ohana (family) values, customs, and practices, these participants have ranged from one year to 86 years in age.

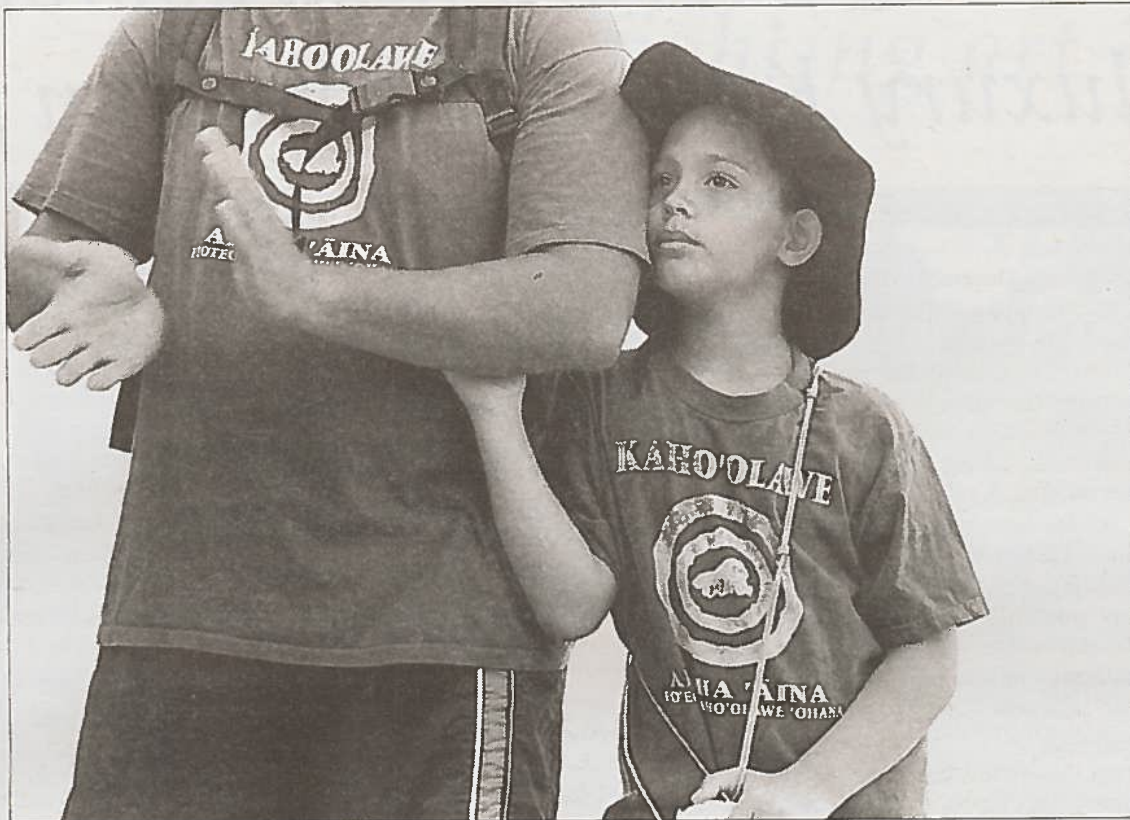


Photo: Monte Costa

Conner Naho'opi'i leans on his father during the June 2001 PKO access to Kaho'olawe.

When the Navy states that there is safe and meaningful access to the island, it is due to the hard work and safety protocols carried out by the Protect Kaho'olawe 'Ohana, under the guidance and blessings from our elders and our ancestors. The Navy places numerous obstacles before us and we overcome them, one by one.

The goal of the massive and expensive clean up of Kanaloa is to expand safe access for all of Hawai'i's people, native and non-native, to experience and connect with the Native Hawaiian culture that is the core of our island society. Unfortunately, despite the millions of dollars spent, only nine percent of the island will be "cleared" of subsurface ordnance. And in these areas, the Navy can only guarantee that they have a 90 percent confidence that 85 percent of the ordnance in each area was detected and "cleared." Another 69 percent of the island will be surface cleared and 31 percent will not be cleared at all.

What does this mean? Access to our beloved island will continue to be limited to the "cleared" areas and to the uncleared areas with escorts who are trained to detect and handle unexploded ordnance. Activities will focus on the healing and restoration of the cultural and natural

resources of Kanaloa — not on recreation, commercial activities, or re-settlement. And, the Navy needs to be held accountable to clear Kanaloa of remaining ordnance.

Is this the end? No. Under state law, when the Navy transfers control of Kanaloa to the State, it will be held in trust for transfer to the sovereign Hawaiian entity when it is re-established and recognized by the federal and state governments.

The 'Ohana is committed to hold the Navy accountable to eventually clear the whole island of ordnance. Kanaloa will be returned to the sovereign Hawaiian entity for safe and meaningful use as a cultural reserve. We invite you to join us. (See www.kahoolawe.org)

This article was written by PKO members Lopaka Aiwahi, Noa Emmett Aluli, M.D., Alani Apio, Tom Brennon, Kim Ku'uilei Birnie, Jonathan Ching, Kalama Chock, Ginny Hench, Kelvin Ho, Camille Kanoa, Syd Kawahakui, Keaka LaBenz, Kris Maile, Rev. Richard Matsushita, Davianna McGregor, Keola Silva, Ikaika Soares, Patricia Tannahill and Nāmaka Whitehead.

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New land board head approves building luxury Kona golf homes on ali'i burials

By Dickie Nelson

Since December 2000, Protect Keōpuka 'Ōhana (PKO) has pursued 1250 Oceanside Partners to redress the desecration of many Hawaiian burial sites located on Hōkūli'a, Oceanside's multi million dollar gated community in Kealahou, Kona Hema.

At the same time, PKO sued the State Historical Preserve Division (SHPD), a subordinate unit of the Division of Land and Natural Resources (DLNR) for its systematic failure to implement burial protection and trail preservation laws. Although PKO dismissed the DLNR from the lawsuit in exchange for its promise to protect the revered burial site known as Pu'u Ohau, PKO is now poised to sue DLNR again after its new director Peter Young reneged on that promise.

For a brief time, the ushering in of a new state administration under the promising leadership of Governor Linda Lingle seemed to offer Hawaiians a breath of fresh air to business as usual.

Former SHPD Administrator Don Hibbard and his Archaeological Branch Chief Ross Cordy resigned as of December 2002. They left a wake of problems in that division that will require great managerial skill to overcome and resolve.

"The [Hawai'i Island] burial council was convinced that such a revered site must be protected as a whole."

One could have easily presumed that the new chief (Lingle) influenced the departure of Hibbard and Cordy as a start of cleaning house in DLNR. So, in the eyes of the Hawaiians, Lingle was apparently fulfilling her gubernatorial campaign promise to be a friend to the Hawaiians by doing what is necessary to finally make things "pono."

Shortly thereafter, Governor Lingle appointed Peter Young to head the much-troubled DLNR. Then, before Mr. Young even appeared before the Senate Committee on Land, Water, and Hawaiian Affairs at his confirmation hearing, he made a swift and unilateral decision to reverse a 1999 recommendation made by the Hawai'i Island Burial Council (HIBC) to protect the entire hill



Photo: Steve Kornberg

The decision by new DLNR head Peter Young allows the Hōkūli'a developer to build luxury homes nearly halfway up the pu'u upslope of fairways already encroaching upon burials known to be contained throughout Pu'u Ohau. The pu'u is recognized by the Hawaiian community as the sacred burial place of ali'i, and is known to contain the remains of Kamaeokalani, the grandmother of King Kalākaua and Queen Lili'uokalani and probably many of her retinue.

known as Pu'u Ohau.

Pu'u Ohau is recognized by the Hawaiian community as the sacred burial place for many Hawaiians. The pu'u contains the remains of Kamaeokalani, the grandmother of King Kalākaua and Queen Lili'uokalani and probably many of her retinue. The burial council was convinced that such a revered site must be protected as a whole. Instead, Mr. Young chose to side with the developer so it could market five multi-million dollar residential lots on the northern slope of this hill as well as install sand traps and part of the grassing for the second fairway of its golf course. His action also violated a specific promise to follow the 1999 burial council recommendation. It also promises new litigation against the DLNR, which PKO had dismissed against the agency, relying on DLNR's promise to protect the pu'u.

This decision by Mr. Young has infuriated many, many Hawaiians in our community of West Hawai'i and beyond. As the July issue of the *Hawai'i Island Journal* stated "Mr. Young is off to a rocky start." The fact that Mr. Young is not Hawaiian, was a real estate appraiser, and opened the way for 1250 to make millions of dollars in the sale of 5 premium lots located on the pu'u raised the eyebrows of not only the

Hawaiian community but the thousands of non Hawaiians that are sympathetic to the Hawaiian cause. Young's decisions suggest he has a very glaring bias favoring developers! This developer bias of Mr. Young is further reinforced with the appointment of Dan Davidson as his deputy. Davidson, the former head of the Land Use Research Foundation (LURF) a landowner/developer advocacy group that opposes, amongst other things, the enforcement of traditional and customary rights to access and gathering. The LURF also opposed the Waiāhole ditch proceeding, the restoration of Windward O'ahu stream flows for habitat and cultural resources protection.

What can be done about the state's failure to protect Pu'u Ohau? I believe the Hawaiian community would forgive Mr. Young, who obviously lacks cultural sensitivity, if he rescinded his decision for not following cultural and legal protocols. However, it has been my personal observation that while the solution offered is simple, historically, people in high places have great difficulty in confessing wrongdoing, asking the community for forgiveness and then moving on to make decisions that would satisfy our community. The Young decision

on Pu'u Ohau forces PKO to sue the state again. Will Governor Lingle condone business as usual?

The Democratic Party was plagued with this embarrassing civil service disease! So when the new Republican leader was elected, promising to appoint quality people to her cabinet posts, this happens! If I heard Governor Lingle correctly in her five-year campaign speech, she insured us (the community of taxpayers) that her administration would restore trust in government by serving the community to which the State owes its allegiance.

Lingle emphatically stated over and over again that she advocates for the Hawaiian cause and would not cater to special interest groups. The latest appointments for DLNR clearly raises that nagging specter over state government once again. Has Governor Lingle forgotten her promises so soon after the November election?

Dickie Nelson is a resident of Kawanui, Kona Hema, near the Hōkūli'a project site. He is also president of the Hui Kāko'o association of Native Hawaiians awaiting homestead lots.

Views expressed in this discussion forum are those of the author and do not necessarily reflect those of



LUA:

Modern warriors revive the ancient fighting art

By Naomi Sodekani

As dusk falls over Honolulu, a dozen men and women clad in black t-shirts and shorts line up on padded mats.

"Ha, he, hu! Ha, he, hu!" The room echoes with the guttural chorus of their breathing, each breath inhaled and expelled in an explosive mantra.

Their powerful, fluid movements evoke a curious mix of disciplines: martial drills, hula, Asian combat moves. They lunge forward and back, dodge from side to side, then whirl and pivot in unison, as arm strikes aim for an invisible opponent's eyes, then throat. Their deep breathing and vigorous stamping of their feet, punctuated by chanted shouts, produce a hypnotic rhythm.

Assuming the mokomoko posture of the ki'i image — legs and elbows deeply bent, fists clenched, eyes blazing — they are ready to rumble, glistening with sweat and purpose. With each 'ai, or move, these modern warriors are reclaiming a cultural legacy: the ancient Hawaiian fighting art of lua.

In olden times, lua warriors were the chief's elite commandos. Secretly, in the dark of night, they practiced hand-to-hand combat in sacred compounds dedicated to the war god Kū. On the battlefield, they killed efficiently. Precise nerve strikes paralyzed, followed by a methodical process of "bundling up" the opponent by dislocating his joints, breaking every major bone in his body, and, finally, snapping his back.

But in their daily regimen, warriors also trained to develop their mental and spiritual sides, through practices associated with the moon goddess Hina, the yielding, feminine counterpart to Kū's aggressive male principle.

Warriors commonly "composed poetry, danced, surfed and excelled in sports and games," says 'Olohe Lua (lua master) Jerry Walker.

They were also master healers adept in practices developed to restore the wounded. 'Olohe Lua Mitch Eli says that warriors applied lomilomi massage to aid circulation and alleviate muscle sprains, the art of lā'au lapa'au (herbal healing), and mended fractures and joint dislocation through ha'iha'i iwi (bone-setting).

The word lua means the number "two," "duality," and "pit." 'Olohe Richard Paglinawan explains lua's paradoxical wisdom: "Lua is both Kū and Hina. It is sky and earth, sun and moon, day and night, male and female, fire and water, good and evil, life and death."

Paglinawan, Walker, Mitch and Dennis Eli and Moses Kalauokalani head two lua pā in Hawai'i.

Paglinawan, a former OHA administrator, manages projects at Queen Emma Foundation. Kalauokalani works at Hawaiian Electric. Mitch and Dennis Eli are both chiropractors, and Jerry Walker is a retired hospital administrator and former OHA deputy administrator.

Thirty years ago, they studied with the last surviving 'olohe lua, Charles W. Kenn. The Hawaiian-Japanese-German kahuna (expert or priest) was honored as a living treasure for his pioneering work documenting Hawaiian language, culture and spiritual traditions long before the present-day Hawaiian cultural renaissance.

After Kamehameha's consort Ka'ahumanu converted to Christianity, lua was condemned as barbaric by missionaries, and banned along with hula and other traditional arts. The already secretive practice went further underground.



Senior 'Olohe Lua Mitchell Eli (at top of steps) looks on as Billy Richards, one of the new generation of 'olohe lua, downs Henry Dela Cruz, in a Pā Ku'i-a-Holo demonstration of the martial art performed at the civic clubs' Hō'ike'ike celebration honoring Prince Jonah Kūhiō's birthday. Kūhiō (in framed photo) was a lua practitioner.

Kenn learned lua from two teachers who had trained at a royal lua school established by King Kalākaua in the late 1800s. He also studied with jujitsu founder Seishiro "Henry" Okazaki, who had incorporated lua 'ai taught to him by a Hawaiian practitioner into his style of aikido.

In 1978, Kenn anointed his five haumāna (students) as 'olohe — meaning "hairless," because the bodies of master warriors were plucked bare and oiled to prevent an enemy from obtaining a sure grip — he required their promise that they would teach lua only to Hawaiians, to help restore their connection with their culture.

After Kenn's death in 1988, fearing that lua knowledge would pass with their teacher, the five resolved to perpetuate the discipline and its underlying philosophy.

Over the years, hundreds of Hawaiians throughout the islands and from all walks of life have been drawn to learn lua. Women number among both pā's haumāna, just as stories tell of female lua warriors who fought under Kamehameha's command.

"Lua is the mother of hula," Mitch Eli says. "It was martial practice disguised as dance, an integral part of lua training to develop balance, leg strength, stamina and grace." Hula allowed warriors to practice their techniques without giving away battle tactics. During the day, warriors practiced haka, or fighting postures, in a sacred dance reserved for the temples of Kū. These 'ai were later known as "ha'a," then "hula," Eli says.

In 1991, the Native Hawaiian Culture and Arts Project organized a project to research and resuscitate a practice that the Bishop Museum had earlier classified as a "lost art." The fruits of that effort, funded by the museum and the National

Park Service, will be published this year in the first comprehensive sourcebook on the subject: "Lua: The Hawaiian Martial Art."

After centuries of strict secrecy, Paglinawan says, "sharing the knowledge is the only way we can keep this art form alive."

Each pā trains twice a week, alternating days at Kekūhaupi'o Gym at Kamehameha Schools. Aptly, the gym is named after the legendary lua master who taught the arts of war to Kamehameha the Great.

Haumāna learn techniques of hakihihi (bone-breaking), ku'iku'i (punching), hākōkō (wrestling) and a'alolo (nerve pressure to cause paralysis). Students also learn to wield and construct their own traditional weapons of wood, stone, shark tooth and bone. Among the ancient tools of battle are the ka'ane (strangling cord), ma'a and pōhaku (sling and stone), pololū (long spear), ko'oko'o (staff), leiomano (shark tooth club), single- and double-edged pāhoa (wood daggers), and blunt hand clubs.

Last year, nine veteran students attained 'olohe status in 'ūniki, the first graduation ceremonies held by the two pā.

Paglinawan ponders the relevance of the ancient art form today: "Obviously, you're not going to walk down the street with a 20-foot pololū. So, why do we practice using them? The point is, when we make these weapons and learn how to use them, we understand the technology and the wisdom of our ancestors."

"Lua's key lesson is to become spiritually balanced and flexible," Paglinawan says. "There is a time to be hard like Kū, and a time to be Hina, soft. Lua teaches us to ho'omau (persevere) — to flow with life, not fight it."

Photo: Naomi Sodekani

2003

'APELILA

APRIL CALENDAR OF EVENTS

Events of interest to the Hawaiian community are included in the calendar on a space-available basis, and do not constitute endorsement or validation of the events or the sponsors by the Office of Hawaiian Affairs. Hawai'i's area code, 808, is only included in non-O'ahu phone numbers.



Ho'okupu honor Mauna Kea as a wahi pana, sacred home of Pōlī'ahu.

Tues., April 1- Fri., April 18 —
Mauna Kea Exhibit

"Mauna Kea - The Temple" is an exhibition of Tom Whitney's photographs of the sacred wahi pana of

Mauna Kea and the traditional practices that continue today. Join the The Royal Order of Kamehameha I, Mauna Kea Anaina Hou, Kanaka Maoli Religious Institute and the Sacred Mountains Society in observing and protecting Mauna Kea. Bishop Museum, daily. For information, call 847-3511.

April 2-Wed., April 30 —
Kapa Art Exhibit

You are invited to an exhibit of prints, oils, kapa and ipu pawehe by Marie McDonald. Artist's reception on April 5, 3 p.m. - 5 p.m. Waimea Arts Council Firehouse Gallery at the main intersection in Waimea, Hawai'i Island.

Fri., April 4, —
Hana Hou! Hawaiian

Music Series - Olomana

"A Vintage Voyage" presents Olomana, as they play contemporary and traditional musical styles to create a unique sound that is deeply rooted in the land, people and culture of Hawai'i. For more than 25 years, Olomana has shared its unique perspective and love for Hawai'i with people throughout the islands, continental U.S.A., Canada, Japan and the Pacific. 8 p.m. Hawai'i Theatre. \$30. For tickets and information, call 528-0506.

Fri., April 4 - Wed., June 4 —
"Homestay Hālawā" Photographic Exhibit

Photographer Monte Costa traces the experience of Wai'anae Coast youths in Moloka'i's Hālawā Valley in 1999. The inaugural exhibit of

the Honolulu Community College Hulili Ke Kukui Native Hawaiian Center's artist in residence program will be displayed at the center's Hālau 'Ike, Bldg. 7, Rm. 433, Monday-Friday, 8:30 a.m.-4:30 p.m. For information call 844-2347.

Fri., April 4-Sun., Jun.1 —
"Hula: Dance of Poetry"

An in-house exhibit sponsored by Native Hawaiian Culture and Arts Project features collections, performances, theater, and participatory learning experiences. The story will celebrate and honor Hawai'i's kupuna who left behind their legacy of hula lore and artistry. An historical perspective of hula is juxtaposed with a nature perspective of hula. 9am-5pm. Bishop Museum, daily. \$7.95 Kama'āina rate (bring I.D.). For information, call 847-3511.



HANANA KŪIKAWĀ

SPECIAL EVENTS FEATURE

Hilo's Merrie Monarch celebrates 40 years

By Manu Boyd

In 1963, the Merrie Monarch was born — not King Kalākaua, the "merrie monarch" known for his love of culture and the arts, but the Hilo festival that bears his name. Originally intended to boost tourist travel to East Hawai'i and spark the sluggish economy, festival founders representing the Hilo Chamber of Commerce produced such events as a bicycle race and a mustache contest mimicking the festival's bearded namesake. But it wouldn't be for another eight years that the festival's premier event would emerge — getting to the heart of what King Kalākaua perhaps loved most of all.

"The first Merrie Monarch Hula Competition was in 1971," recalled Kumu Hula Aloha Dalire, who won that year as the festival's first Miss Hula, now known as Miss Aloha Hula. "Uncle



Miss Aloha Hula 2002, Māliia Peterson.

George Nā'ope and Auntie Dottie Thompson wanted to see the festival grow even more," she said. And now, with 33 years of the hula competition, Uncle George and Auntie Dottie as kūpuna are still festival icons, although Thompson's daughter, Luana Kawelu, is taking over as festival chair.

Without a doubt, the Merrie Monarch Hula Competition has emerged as the premier hula event in the world with thousands of live viewers, and hundreds of thousands who witness the spectacle via statewide television, and through the Internet. Tickets are at a premium and are often difficult to get, even for Hilo residents. For those who are lucky enough to get in, they'll be treated to Hawai'i's finest hula with the solo division — Miss Aloha Hula — on Thursday, hula kahiko

See MERRIE MONARCH on page 20



Kumu Hula from participating hālau gathered on stage at last year's Merrie Monarch Hula Competition to receive gifts from sponsors and to share a light moment just prior to the awards ceremony. Photo courtesy of KITV.

Sat., April 5-Sun., April 6 — 2nd Annual Tahiti Fete

Tahitian dancers perform with the drums of the Pacific as they compete for top honors. Enjoy Hawaiian arts, crafts, and cultural demonstrations. 11am-4p.m. Lahaina Cannery Mall. Free. For information, call 808-661-5304.

Sat., April 5 — Ho'omau

Pūnana Leo O Moloka'i presents an all-day fundraiser for family fun with music by the children of Pūnana Leo O Moloka'i. Food booths, crafts, keiki corner and much more. 10 a.m.-6 p.m. One Ali'i Beach Park. For information, call 808-567-9211.

Sat., April 5 — Holomua Ka No'eau

Kumu Hula Māpuana de Silva presents Hālau Mōhala 'Ilima in concert offering a glimpse of their 2003 Merrie Monarch performances, including Miss Aloha Hula

entrant, Meali'i Kapiko. Also performing in concert will be Anuheā, 'Ale'a, Kilinahe and 'Ulaleo. Hālau Māpuana Leo, under the direction of de Silva graduate Kamana'o Mano'i-Hyde, will make its first public appearance. 6 p.m. Hawai'i Theatre. \$15, \$25. For tickets, call the hālau at 261-0689 or Hawai'i Theatre at 528-0506.

Fri., April 11-Thurs., April 17 — Hawai'i International Spring Film Festival

The 6th annual Hawai'i International Spring Film Festival is the very best and latest in independent and global cinema. Varying times. Signature Dole Cannery Theatres. For more information, call 528-3456 or visit www.hiff.org.

Sun., April 13 — 'A'ali'i 5.5 Ocean Party

Hālau o ke 'A'ali'i Kū Makani, a Kāne'ohe-based hālau, celebrates five-and-a-half years with their second annual Ocean Party fundraiser. Pūpūs, door prizes, dancing, no-host

bar and entertainment. Performers include Teresa Bright, Ho'okena, Kai Nioi and Ooklah the Moc. Prize drawings for a Kamaka 'ukulele, a custom long board, a king size Hawaiian quilt and more. Event age minimum: 21. 4-9 p.m. Ocean Club, Restaurant Row. \$10, tickets at the door. For information, call Kilolani at 235-7920.

Thurs. - Sun., April 17-20 — Kapalua Celebration of the Arts

The Ritz-Carlton Kapalua presents its 11th annual series of cultural events, this year themed "Nā Wahine Kau i ka Hano" (women placed in honor). Traditional ceremonies; craft demonstrations including lei pupu Ni'ihau, kapa and weaving; hula performances; and panel discussions on a variety of subjects with such panelists as Pua Kanahale, Kaha'i Topolinski, Governor Linda Lingle, Edgy Lee and Mahi Beamer. Saturday's concert features Kekuhi Kanahale, Henry Kaponi and Amy Gilliom. Ritz-Carlton Kapalua. Some events have fees and others are free. For a full schedule and additional information, call 808-669-6200 or go online www.celebrationofthearts.org.

Wed., April 30 — UH Hawaiian Chorus & Hula & Chant Ensembles

The ensembles celebrate May Day in a concert of mele and hula dedicated to Hawai'i's symbol of aloha, the lei. This popular concert features students in the Music Department's Hawaiian dance and music programs directed by kumu hula Vicky Holt Takamine and choir director Nola A. Nahulu. 7:30 p.m. Orvis Auditorium, UH Music Department. \$10 general, \$6 students, seniors. 956-8742.

KWO CALENDAR

Ka Wai Ola o OHA

accepts information on special events throughout the islands that are of interest to the Hawaiian community. Fundraisers, benefit concerts, cultural activities, sports events and the like are what we'd like to help you promote. Send information and color photos to

Ka Wai Ola o OHA

711 Kapi'olani Blvd., Ste. 500
Honolulu, HI 96813-5249
kwo@OHA.org

ISLAND MUSIC SCENE

MELE 'AILANA



Kainani Kahaunaele a rising star on the horizon

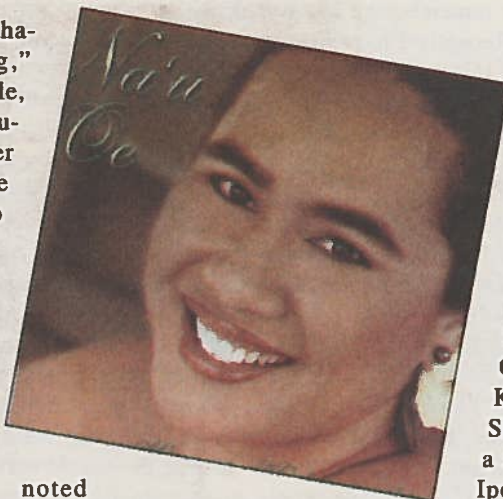
By Manu Boyd

There's a new CD out that is bound to stir up excitement in the local recording industry. It is fresh, appealing, Hawaiian with jazz/contemporary flair, and an easy contender as one of the best local CDs yet in the millennium. Kainani Kahaunaele, 28, has a multi-faceted style that should attract a wide range of fans from keiki to kūpuna. "Na'u 'Oe," her first solo release and the first commercial recording produced by the Hawaiian language educational organization, 'Aha Pūnana Leo (APL), is big.

Not only does "Na'u 'Oe" meet the mark as a credible collection of well-written Hawaiian and contemporary material, it is designed to accompany curriculum in the art of haku mele or song composition. "Lessons have been written for students from pre-school to high school, and will be

posted at ahapunanaleo.org," said Kahaunaele, herself a curriculum developer at APL whose mission is to reestablish the mana 'ōlelo Hawai'i as a living language. "We're also producing video clips of interviews with noted Hawaiian haku mele who share mana'o on poetic composition," she said.

Kahaunaele was born and raised on Kaua'i but



lives in Hilo where she graduated with a degree in Hawaiian studies/language. She embodies the essence of 'ohana which she acknowledges throughout the project. Her grandmother, Kanani Pānui Kahaunaele, is the subject of the title cut in which Kainani proclaims, "'O 'oe ku'u mea e koa ai au" (you are my very strength to continue). "I was the first of more than 20 mo'opuna, so I was taken straight to Grandma who raised me," said Kahaunaele. "She taught me everything. She took good care of her family and was a fine example." Kainani's mother, Lady Ipo Kahaunaele, a well-known Kaua'i entertainer, sings a duet with her daughter

See KAHANAUELE on page 20



'Ōiwi

a native hawaiian journal

This month, *Ka Wai Ola* presents a new collaboration with 'Ōiwi: A Native Hawaiian Journal. Every other month, we will feature writings that have been previously published in the literary journal. We also encourage our readers to submit writing to be published in *Ka Wai Ola* and considered for inclusion in 'Ōiwi.

These pages will share words that reflect the inner journey of kanaka maoli at a time of momentous change — ka huliau. Never before has our community needed its artists and visionaries more, to illuminate the way.

This first installment honors the life and enduring vision of one of Hawai'i's beloved literary voices of her generation: D. Māhealani Dudoit. The founder of 'Ōiwi died last year, at the age of 48 — just days before the August 30 release of the second edition.

Dudoit's excerpted essay below speaks of finding one's own way of seeing, speaking, thinking, feeling and creating that is rooted in the past but that forges freely into the future.

Submit your writings to 'Ōiwi at: P.O. Box 61218, Honolulu, HI 96839-1218. For information, call 956-3031 or visit www.hawaii.edu/oivi.



Attending the birth of 'Ōiwi are nā luna: (l-r) the late writer/editor Māhealani Dudoit, who founded the journal, Chief Editor Ku'uoloha Ho'omanawanui Meyers and Hawaiian Language Editor Noelani Arista.

Carving a Hawaiian Aesthetic

By D. Māhealani Dudoit

Editor's note: The following is excerpted from "Carving a Hawaiian Aesthetic," published in 'Ōiwi: A Native Hawaiian Journal, volume 1 (1999).

Every morning before I get down to work, I go through a ritual of sweeping and dusting, walking through my garden and, if I remember, praying to the 'aumākua. This last act is perhaps the most important, yet the one I most easily forget. The 'aumākua, I figure, will be here despite myself. That is the excuse I give for my laziness, partly because I believe it to be true, but also because the praying has yet to achieve the kind of reality that, say, sweeping the floor, already possesses.

*Nā 'aumākua mai ka lā hiki a ka lā kau,
Mai ka ho'oku'i a ka hālāwai...*

From the bedroom window of my small house in the middle of Mānoa valley I can see Kōnāhuanui, the highest point in the Ko'olaus. Kōnāhuanui is also the source of the waters that run through the little stream near my house that my companion and I dug open in spots among the clusters of Job's tears and reeds to create paddies for taro. I am not sure if the taro will live. They depend on the good graces of both humans and gods. Yet I refuse to believe that their condition is fragile, although I more and more believe that it will depend on my remembering nā 'aumākua.

Recently I have been saying these words as I work at my table that sits beside my patch of parsley and beets and behind a screen of trees that borders a path running alongside the stream.

My work these days has been to plait strands of hau for the making of a cape. After soaking the strands in water, I twist them into a strong cordage between which I will weave aerial roots of the banyan tree, a traditional kapa design in marine-blue cloth, strips of paper with words and photos imprinted on them, and the delicate skeletons of leaves I gathered in the mountains nearby.

The cape is my first piece of "contemporary Hawaiian art." I have made other things I call "art"—bamboo nose flutes, kīkepa. But these are largely recognized as traditional Hawaiian objects, despite the use of acrylics or cotton. The cape would also normally be considered "traditional," but what distinguishes it from my flutes or kīkepa has to do with the direction it is reaching towards. Traditional Hawaiian art reaches back—with

the goal of rediscovering or recreating something from the past. Contemporary Hawaiian art also reaches towards the past, but in order to translate our traditions into the language of today.

I am not the only Hawaiian who is new to this kind of work.

'Īmaikalani Kalahale, one of the founding fathers of Hale Nauā, told me, "Fo' us guys in contemporary times, it's been a trip. From the '70s Hawaiians have been redefining who we are. So things started changing. The cultural view of our people, the 'ono, all of a sudden became something that we wanted to define, not the 'ono of da haole. When we talk about 'art'—yeah?—what dat 'art' as maoli people? What is our taste? What feel good to us?"

In elaborating on his work, he spoke about the concept of the image: "When you read da word ki'i, what dat mean, ki'i, image? Ki'i is take pictcha, ki'i is pound rock, ki'i is also being in da right place when da shadow hit da right spot, and you go, 'Ho!' Image is ... song. Image is ... poetry. Image is whatever stimulates something inside of you, whether you see it, hear it, feel it, smell it, taste it. These are all images. And den maoli images? These are our images. Da European images were color, shape, form, balance. We dealt with these other things. Fo' me art is 'ono. Art is not doctrine."

Art is not about color or shape or form. It is ultimately not even about the thing that gets put down on paper, or made into an object, or carved into a stone. Art is the life that made that thing of paper or clay or stone. It is that individual life moving forward into another stage of being.

I am one of those lives. I am right now making the cape for our first project. The theme: the story of our ancestors. Before I begin, I try to remember my prayer:

*Nā 'aumākua mai ka lā hiki a ka lā kau...
Eia ka pulapula a 'oukou, nā 'ōiwi o Hawai'i nei.
E mālama 'oukou iā mākou...*

In this cape there will be stories of life and death, birth, marriage, a man who pledged his loyalty to his sovereign, another man who defied that sovereign. There will be murder, insanity, desertion. There will be love and happiness. There will be homelands left, homelands returned to, homelands in which to be buried. There will be stories, many stories. The cape itself will be one of those stories. ■



What is the Hawaiian Federal Recognition Bill?

How will it affect your family and your future? Will it help the Hawaiian community's journey toward self-determination?

Importantly, will it protect hundreds of health, education, housing, jobs, economic development, and arts and culture programs benefiting the Hawaiian community that are currently being challenged in the courts?

The Hawaiian Federal Recognition Bill (S. 344) is now before Congress. The bill proposes that Hawaiians be formally recognized as the indigenous people of Hawai'i by the United States. This will reinforce their unique political status and open the door for them to establish their own mechanism of self-governance.

The language in the bill is not final. But with the passage of this bill, Hawaiians will enjoy the same status as other native peoples in the United States who have already received federal recognition.

Your questions — your future.

Read the bill on the following pages. Find out the facts about legislation that will affect all of us who call Hawai'i home.

What does the bill do?

It affirms the special trust relationship between the federal government and Native Hawaiians.

It provides for a Native Hawaiian governing entity organized by Native Hawaiians.

It provides a process for federal recognition of a Native Hawaiian governing entity.

It establishes an office within the Department of the Interior to focus on Native Hawaiian issues and to serve as a liaison between Native Hawaiians and the federal government.

It prevents the sale, disposition, lease, or encumbrance of lands, interests in lands or other assets of the Native Hawaiian governing entity without the consent of the Native Hawaiian governing entity.

It says the Hawai'i State Legislature must, through act or resolution, support the recognition of the Native Hawaiian governing entity by the United States before the Native Hawaiian governing entity is certified by the United States.

It says Native Hawaiians have the inherent right to self-governance and autonomy in their internal affairs as the indigenous people of Hawai'i.

What doesn't the bill do?

It **does not**, in and of itself, create a Hawaiian government.

It **does not** settle any claims by Hawaiians against the United States.

It **does not** allow for casinos or other gaming in Hawai'i.

It **does not** separate Hawai'i or any portion thereof from the United States.

It **does not** remove American citizenship from Hawaiians.

It **does not** provide for a formal registration of Native Hawaiians. (A previous version of the bill did include this process.)

It **does not** automatically guarantee full protection of Hawaiian programs and services in and of itself, but constitutes a crucial first step in a legal strategy to effectively shield them.



A message from the Office of Hawaiian Affairs
Working for a better Hawai'i
www.OHA.org

In hopes of fostering open, informed dialogue on pending legislation, KWO offers the current bill in its entirety.

**S. 344 - 108th CONGRESS, 1st Session
IN THE SENATE OF THE UNITED STATES**

A BILL

Expressing the policy of the United States regarding the United States relationship with Native Hawaiians and to provide a process for the recognition by the United States of the Native Hawaiian governing entity, and for other purposes.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled,

SECTION 1. FINDINGS

Congress makes the following findings:

(1) The Constitution vests Congress with the authority to address the conditions of the indigenous, native people of the United States.

(2) Native Hawaiians, the native people of the Hawaiian archipelago which is now part of the United States, are indigenous, native people of the United States.

(3) The United States has a special trust relationship to promote the welfare of the native people of the United States, including Native Hawaiians.

(4) Under the treaty making power of the United States, Congress exercised its constitutional authority to confirm a treaty between the United States and the government that represented the Hawaiian people, and from 1826 until 1893, the United States recognized the independence of the Kingdom of Hawaii, extended full diplomatic recognition to the Hawaiian Government, and entered into treaties and conventions with the Hawaiian monarchs to govern commerce and navigation in 1826, 1842, 1849, 1875, and 1887.

(5) Pursuant to the provisions of the Hawaiian Homes Commission Act, 1920 (42 Stat. 108, chapter 42), the United States set aside 203,500 acres of land in the Federal territory that later became the State of Hawaii to address the conditions of Native Hawaiians.

(6) By setting aside 203,500 acres of land for Native Hawaiian homesteads and farms, the Act assists the Native Hawaiian community in maintaining distinct native settlements throughout the State of Hawaii.

(7) Approximately 6,800 Native Hawaiian lessees and their family members reside on Hawaiian Home Lands and approximately 18,000 Native Hawaiians who are eligible to reside on the Home Lands are on a waiting list to receive assignments of land.

(8) In 1959, as part of the compact admitting Hawaii into the United States, Congress established the Ceded Lands Trust for 5 purposes, 1 of which is the betterment of the conditions of Native Hawaiians. Such trust consists of approximately 1,800,000 acres of land, submerged lands, and the revenues derived from such lands, the assets of which have never been completely inventoried or segregated.

(9) Throughout the years, Native Hawaiians have repeatedly sought access to the Ceded Lands Trust and its resources and revenues in order to establish and maintain native settlements and distinct native communities throughout the State.

(10) The Hawaiian Home Lands and the Ceded Lands provide an important foundation for the ability of the Native Hawaiian community to maintain the practice of Native Hawaiian culture, language, and traditions, and for the survival of the Native Hawaiian people.

(11) Native Hawaiians have maintained other distinctly native areas in Hawaii.

(12) On November 23, 1993, Public Law 103-150 (107 Stat. 1510) (commonly known as the Apology Resolution) was enacted into law, extending an apology on behalf of the United States to the Native people of Hawaii for the United States role in the overthrow of the Kingdom of Hawaii.

(13) The Apology Resolution acknowledges that the overthrow of the Kingdom of Hawaii occurred with the active participation of agents and citizens of the United States and further acknowledges that the Native Hawaiian people never directly relinquished their claims to their inherent sovereignty as a people over their national lands to the United States, either through their monarchy or through a plebiscite or referendum.

(14) The Apology Resolution expresses the commitment of Congress and the President to acknowledge the ramifications

of the overthrow of the Kingdom of Hawaii and to support reconciliation efforts between the United States and Native Hawaiians; and to have Congress and the President, through the President's designated officials, consult with Native Hawaiians on the reconciliation process as called for under the Apology Resolution.

(15) Despite the overthrow of the Hawaiian Government, Native Hawaiians have continued to maintain their separate identity as a distinct native community through the formation of cultural, social, and political institutions, and to give expression to their rights as native people to self-determination and self-governance as evidenced through their participation in the Office of Hawaiian Affairs.

(16) Native Hawaiians also give expression to their rights as native people to self-determination and self-governance through the provision of governmental services to Native Hawaiians, including the provision of health care services, educational programs, employment and training programs, children's services, conservation programs, fish and wildlife protection, agricultural programs, native language immersion programs and native language immersion schools from kindergarten through high school, as well as college and master's degree programs in native language immersion instruction, and traditional justice programs, and by continuing their efforts to enhance Native Hawaiian self-determination and local control.

(17) Native Hawaiians are actively engaged in Native Hawaiian cultural practices, traditional agricultural methods, fishing and subsistence practices, maintenance of cultural use areas and sacred sites, protection of burial sites, and the exercise of their traditional rights to gather medicinal plants and herbs, and food sources.

(18) The Native Hawaiian people wish to preserve, develop, and transmit to future Native Hawaiian generations their ancestral lands and Native Hawaiian political and cultural identity in accordance with their traditions, beliefs, customs and practices, language, and social and political institutions, and to achieve greater self-determination over their own affairs.

(19) This Act provides for a process within the framework of Federal law for the Native Hawaiian people to exercise their inherent rights as a distinct aboriginal, indigenous, native community to reorganize a Native Hawaiian governing entity for the purpose of giving expression to their rights as native people to self-determination and self-governance.

(20) The United States has declared that—

(A) the United States has a special responsibility for the welfare of the native peoples of the United States, including Native Hawaiians;

(B) Congress has identified Native Hawaiians as a distinct indigenous group within the scope of its Indian affairs power, and has enacted dozens of statutes on their behalf pursuant to its recognized trust responsibility; and

(C) Congress has also delegated broad authority to administer a portion of the Federal trust responsibility to the State of Hawaii.

(21) The United States has recognized and reaffirmed the special trust relationship with the Native Hawaiian people through the enactment of the Act entitled 'An Act to provide for the admission of the State of Hawaii into the Union', approved March 18, 1959 (Public Law 86-3; 73 Stat. 4) by—

(A) ceding to the State of Hawaii title to the public lands formerly held by the United States, and mandating that those lands be held in public trust for 5 purposes, one of which is for the betterment of the conditions of Native Hawaiians; and

(B) transferring the United States responsibility for the administration of the Hawaiian Home Lands to the State of Hawaii, but retaining the authority to enforce the trust, including the exclusive right of the United States to consent to any actions affecting the lands which comprise the corpus of the trust and any amendments to the Hawaiian Homes Commission Act, 1920 (42 Stat. 108, chapter 42) that are enacted by the legislature of the State of Hawaii affecting the beneficiaries under the Act.

(22) The United States continually has recognized and reaffirmed that—

(A) Native Hawaiians have a cultural, historic, and land-

based link to the aboriginal, native people who exercised sovereignty over the Hawaiian Islands;

(B) Native Hawaiians have never relinquished their claims to sovereignty or their sovereign lands;

(C) the United States extends services to Native Hawaiians because of their unique status as the aboriginal, native people of a once sovereign nation with whom the United States has a political and legal relationship; and

(D) the special trust relationship of American Indians, Alaska Natives, and Native Hawaiians to the United States arises out of their status as aboriginal, indigenous, native people of the United States.

SEC. 2. DEFINITIONS

In this Act:

(1) **ABORIGINAL, INDIGENOUS, NATIVE PEOPLE-** The term 'aboriginal, indigenous, native people' means those people whom Congress has recognized as the original inhabitants of the lands and who exercised sovereignty prior to European contact in the areas that later became part of the United States.

(2) **APOLOGY RESOLUTION-** The term 'Apology Resolution' means Public Law 103-150 (107 Stat. 1510), a joint resolution extending an apology to Native Hawaiians on behalf of the United States for the participation of agents of the United States in the January 17, 1893, overthrow of the Kingdom of Hawaii.

(3) **CEDED LANDS-** The term 'ceded lands' means those lands which were ceded to the United States by the Republic of Hawaii under the Joint Resolution to provide for annexing the Hawaiian Islands to the United States of July 7, 1898 (30 Stat. 750), and which were later transferred to the State of Hawaii in the Act entitled 'An Act to provide for the admission of the State of Hawaii into the Union' approved March 18, 1959 (Public Law 86-3; 73 Stat. 4).

(4) **INDIGENOUS, NATIVE PEOPLE-** The term 'indigenous, native people' means the lineal descendants of the aboriginal, indigenous, native people of the United States.

(5) **INTERAGENCY COORDINATING GROUP-** The term 'Interagency Coordinating Group' means the Native Hawaiian Interagency Coordinating Group established under section 5.

(6) **NATIVE HAWAIIAN-**

(A) Prior to the recognition by the United States of the Native Hawaiian governing entity, the term 'Native Hawaiian' means the indigenous, native people of Hawaii who are the direct lineal descendants of the aboriginal, indigenous, native people who resided in the islands that now comprise the State of Hawaii on or before January 1, 1893, and who occupied and exercised sovereignty in the Hawaiian archipelago, including the area that now constitutes the State of Hawaii, and includes all Native Hawaiians who were eligible in 1921 for the programs authorized by the Hawaiian Homes Commission Act (42 Stat. 108, chapter 42) and their lineal descendants.

(B) Following the recognition by the United States of the Native Hawaiian governing entity, the term 'Native Hawaiian' shall have the meaning given to such term in the organic governing documents of the Native Hawaiian governing entity.

(7) **NATIVE HAWAIIAN GOVERNING ENTITY-** The term 'Native Hawaiian governing entity' means the governing entity organized by the Native Hawaiian people.

(8) **SECRETARY-** The term 'Secretary' means the Secretary of the Interior.

SEC. 3. UNITED STATES POLICY AND PURPOSE

(a) **POLICY-** The United States reaffirms that—

(1) Native Hawaiians are a unique and distinct, indigenous, native people, with whom the United States has a political and legal relationship;

(2) the United States has a special trust relationship to promote the welfare of Native Hawaiians;

(3) Congress possesses the authority under the Constitution to enact legislation to address the conditions of Native Hawaiians and has exercised this authority through the enactment of—

(A) the Hawaiian Homes Commission Act, 1920 (42 Stat. 108, chapter 42);

(B) the Act entitled 'An Act to provide for the admission of the State of Hawaii into the Union', approved March 18, 1959 (Public Law 86-3; 73 Stat. 4); and

(C) more than 150 other Federal laws addressing the conditions of Native Hawaiians;

(4) Native Hawaiians have—

(A) an inherent right to autonomy in their internal affairs;

(B) an inherent right of self-determination and self-governance; and

(C) the right to reorganize a Native Hawaiian governing entity; and

(5) the United States shall continue to engage in a process of reconciliation and political relations with the Native Hawaiian people.

(b) **PURPOSE-** It is the intent of Congress that the purpose of this Act is to provide a process for the recognition by the United States of a Native Hawaiian governing entity for purposes of continuing a government-to-government relationship.

SEC. 4. ESTABLISHMENT OF THE U.S. OFFICE FOR NATIVE HAWAIIAN RELATIONS

(a) **IN GENERAL-** There is established within the Office of the Secretary the United States Office for Native Hawaiian Relations.

(b) **DUTIES OF THE OFFICE-** The United States Office for Native Hawaiian Relations shall—

(1) effectuate and coordinate the trust relationship between the Native Hawaiian people and the United States, and upon the recognition of the Native Hawaiian governing entity by the United States, between the Native Hawaiian governing entity and the United States through the Secretary, and with all other Federal agencies;

(2) continue the process of reconciliation with the Native Hawaiian people, and upon the recognition of the Native Hawaiian governing entity by the United States, continue the process of reconciliation with the Native Hawaiian governing entity;

(3) fully integrate the principle and practice of meaningful, regular, and appropriate consultation with the Native Hawaiian governing entity by providing timely notice to, and consulting with the Native Hawaiian people and the Native Hawaiian governing entity prior to taking any actions that may have the potential to significantly affect Native Hawaiian resources, rights, or lands;

(4) consult with the Interagency Coordinating Group, other Federal agencies, and with relevant agencies of the State of Hawaii on policies, practices, and proposed actions affecting Native Hawaiian resources, rights, or lands; and

(5) prepare and submit to the Committee on Indian Affairs and the Committee on Energy and Natural Resources of the Senate, and the Committee on Resources of the House of Representatives an annual report detailing the activities of the Interagency Coordinating Group that are undertaken with respect to the continuing process of reconciliation and to effect meaningful consultation with the Native Hawaiian governing entity and providing recommendations for any necessary changes to existing

Federal statutes or regulations promulgated under the authority of Federal law.

SEC. 5. NATIVE HAWAIIAN INTERAGENCY COORDINATING GROUP

(a) **ESTABLISHMENT-** In recognition of the fact that Federal programs authorized to address the conditions of Native Hawaiians are largely administered by Federal agencies other than the Department of the Interior, there is established an interagency coordinating group to be known as the 'Native Hawaiian Interagency Coordinating Group'.

(b) **COMPOSITION-** The Interagency Coordinating Group shall be composed of officials, to be designated by the President, from—

(1) each Federal agency that administers Native Hawaiian programs, establishes or implements policies that affect Native Hawaiians, or whose actions may significantly or uniquely impact on Native Hawaiian resources, rights, or lands; and

(2) the United States Office for Native Hawaiian Relations established under section 4.

(c) **LEAD AGENCY-** The Department of the Interior shall serve as the lead agency of the Interagency Coordinating Group, and meetings of the Interagency Coordinating Group shall be convened by the lead agency.

(d) **DUTIES-** The responsibilities of the Interagency

Coordinating Group shall be—

(1) the coordination of Federal programs and policies that affect Native Hawaiians or actions by any agency or agencies of the Federal Government which may significantly or uniquely impact on Native Hawaiian resources, rights, or lands;

(2) to assure that each Federal agency develops a policy on consultation with the Native Hawaiian people, and upon recognition of the Native Hawaiian governing entity by the United States, consultation with the Native Hawaiian governing entity; and

(3) to assure the participation of each Federal agency in the development of the report to Congress authorized in section 4(b)(5).

SEC. 6. PROCESS FOR THE RECOGNITION OF THE NATIVE HAWAIIAN GOVERNING ENTITY

(a) **RECOGNITION OF THE NATIVE HAWAIIAN GOVERNING ENTITY-** The right of the Native Hawaiian people to organize for their common welfare and to adopt appropriate organic governing documents is hereby recognized by the United States.

(b) **PROCESS FOR RECOGNITION-**

(1) **SUBMITTAL OF ORGANIC GOVERNING DOCUMENTS-** Following the organization of the Native Hawaiian governing entity, the adoption of organic governing documents, and the election of officers of the Native Hawaiian governing entity, the duly elected officers of the Native Hawaiian governing entity shall submit the organic governing documents of the Native Hawaiian governing entity to the Secretary.

(2) **CERTIFICATIONS-**

(A) **IN GENERAL-** Within 90 days of the date that the duly elected officers of the Native Hawaiian governing entity submit the organic governing documents to the Secretary, the Secretary shall certify that the organic governing documents—

(i) establish the criteria for citizenship in the Native

Hawaiian governing entity;

(ii) were adopted by a majority vote of the citizens of the Native Hawaiian governing entity;

(iii) provide for the exercise of governmental authorities by the Native Hawaiian governing entity;

(iv) provide for the Native Hawaiian governing entity to negotiate with Federal, State, and local governments, and other entities;

(v) prevent the sale, disposition, lease, or encumbrance of lands, interests in lands, or other assets of the Native Hawaiian governing entity without the consent of the Native Hawaiian governing entity;

(vi) provide for the protection of the civil rights of the citizens of the Native Hawaiian governing entity and all persons subject to the authority of the Native Hawaiian governing entity, and ensure that the Native Hawaiian governing entity exercises its authority consistent with the requirements of section 202 of the Act of April 11, 1968 (25 U.S.C. 1302); and

(vii) are consistent with applicable Federal law and the special trust relationship between the United States and the indigenous native people of the United States.

(B) **BY THE SECRETARY-** Within 90 days of the date that the duly elected officers of the Native Hawaiian governing entity submit the organic governing documents to the Secretary, the Secretary shall certify that the State of Hawaii supports the recognition of a Native Hawaiian governing entity by the United States as evidenced by a resolution or act of the Hawaii State legislature.

(C) **RESUBMISSION IN CASE OF NONCOMPLIANCE WITH FEDERAL LAW-**

(i) **RESUBMISSION BY THE SECRETARY-** If the Secretary determines that the organic governing documents, or any part thereof, are not consistent with applicable Federal law, the Secretary shall resubmit the organic governing documents to the duly elected officers of the Native Hawaiian governing entity along with a justification for each of the Secretary's findings as to why the provisions are not consistent with such law.

(ii) **AMENDMENT AND RESUBMISSION BY THE NATIVE HAWAIIAN GOVERNING ENTITY-** If the organic governing documents are resubmitted to the duly elected officers of the Native Hawaiian governing entity by the Secretary under clause (i), the duly elected officers of the Native Hawaiian governing entity shall—

(I) amend the organic governing documents to ensure that

the documents comply with applicable Federal law; and

(II) resubmit the amended organic governing documents to the Secretary for certification in accordance with the requirements of this paragraph.

(D) **CERTIFICATIONS DEEMED MADE-** The certifications authorized in subparagraph (B) shall be deemed to have been made if the Secretary has not acted within 90 days of the date that the duly elected officers of the Native Hawaiian governing entity have submitted the organic governing documents of the Native Hawaiian governing entity to the Secretary.

(3) **FEDERAL RECOGNITION-** Notwithstanding any other provision of law, upon the election of the officers of the Native Hawaiian governing entity and the certifications by the Secretary required under paragraph (1), the United States hereby extends Federal recognition to the Native Hawaiian governing entity as the representative governing body of the Native Hawaiian people.

SEC. 7. AUTHORIZATION OF APPROPRIATIONS

There is authorized to be appropriated such sums as may be necessary to carry out the activities authorized in this Act.

SEC. 8. REAFFIRMATION OF DELEGATION OF FEDERAL AUTHORITY; NEGOTIATIONS

(a) **REAFFIRMATION-** The delegation by the United States of authority to the State of Hawaii to address the conditions of the indigenous, native people of Hawaii contained in the Act entitled 'An Act to provide for the admission of the State of Hawaii into the Union' approved March 18, 1959 (Public Law 86-3; 73 Stat. 5) is hereby reaffirmed.

(b) **NEGOTIATIONS-** Upon the Federal recognition of the Native Hawaiian governing entity by the United States, the United States is authorized to negotiate and enter into an agreement with the State of Hawaii and the Native Hawaiian governing entity regarding the transfer of lands,

resources, and assets dedicated to Native Hawaiian use to the Native Hawaiian governing entity. Nothing in this Act is intended to serve as a settlement of any claims against the United States.

SEC. 9. APPLICABILITY OF CERTAIN FEDERAL LAWS

(a) **INDIAN GAMING REGULATORY ACT-** Nothing contained in this Act shall be construed as an authorization for the Native Hawaiian governing entity to conduct gaming activities under the authority of the Indian Gaming Regulatory Act (25 U.S.C. 2701 et seq.).

(b) **BUREAU OF INDIAN AFFAIRS-** Nothing contained in this Act shall be construed as an authorization for eligibility to participate in any programs and services provided by the Bureau of Indian Affairs for any persons not otherwise eligible for such programs or services.

SEC. 10. SEVERABILITY.

In the event that any section or provision of this Act is held invalid, it is the intent of Congress that the remaining sections or provisions of this Act shall continue in full force and effect. ■

For more information ...

- www.OHA.org
- Senate website: www.senate.gov
Search for bill "S.344" to link to related documents and current developments
- Daniel K. Akaka - <http://akaka.senate.gov>,
Honolulu: (808) 522-8970;
D.C.: (202) 224-6361
- Daniel K. Inouye - <http://inouye.senate.gov>,
Honolulu: (808) 541-2542;
D.C.: (202) 224-3934
- Neil Abercrombie - www.house.gov/abercrombie
Honolulu: (808) 541-2570;
D.C.: (202) 225-2726
- Ed Case - <http://www.house.gov/case>
Honolulu: (808) 541-1986;
D.C.: (202) 225-4906. ■

'Native Hawaiians have never relinquished their claims to sovereignty or their sovereign lands...'

Leo 'Elele



Haunani Apoliona, MSW

Chairperson *Trustee, At-large*

Local, national and global issues impact well-being of Hawaiians and Hawai'i

Aloha nui e nā 'ōiwi 'ōlino. We are faced with looming international, national and local issues that will impact the well-being of Hawaiians and Hawai'i. Daunting tasks require attention to detail, and completion. A look back over the last 12 months provides perspective to what we can achieve. OHA is focused, operationally efficient, a committed advocate with stronger partners/collaborators, and a presence in Washington, D.C.

OHA focus and operational efficiency. Since February 2002, the OHA Board adopted a Performance and Program Budgeting approach, complementing OHA's Total Operating Budget approach, linking all expenditures to OHA's Strategic Plan; adopted first year action plans of the OHA Strategic Plan 2002-2007; created the Hawaiian Registry; selected Robert Klein as OHA Board counsel; adopted alternative management style for OHA's Native Hawaiian Trust Fund to a Manager-of-Managers approach; amended OHA by-laws sections relating to Accommodations for Persons with Disabilities (ADA), travel and committee referrals;

approved OHA grants program; amended OHA by-laws reducing board Standing Committees from five to two (the Asset Resource and Management Committee and the Beneficiary Advocacy and Empowerment Committee) with all Trustees serving as members on both; approved the hire of Frank Russell Company and Goldman Sachs and Company to manage OHA's Native Hawaiian Trust Fund and approved Frank Russell and Company to provide transition management services; approved hire of R.V. Kuhns and Associates for consultant service to develop a revised Investment Policy Statement for the Hawaiian Trust Fund.

OHA, committed advocate with strong partners/collaborators and active presence in the community at the State Capitol and in Washington, D.C. The Board pursued appeal of the decision and order of the Commission on Water Resources Management in the matter of Kukui Inc. (Moloka'i) contested case hearing; supported the reauthorization of the Humpback Whale Sanctuary; appropriated \$350,000 per year for five years to

the U.H. Mānoa Kamakūokalani Center for Hawaiian Studies; appropriated \$150,000 to provide scholarships for 46 students enrolled in Hawai'i Technology Institute; appropriated \$110,250.00 to the D.O.E. for the purpose of funding the efforts of Kanu o ka 'Āina to measure the impact of "native-designed and controlled education;" filed suit against NASA and the U.H. Institute for Astronomy to require an EIS for the Keck Observatory Outriggers project on Mauna Kea; partnered with Fannie Mae, FHB and BOH for OHA homeownership program; opposed Honolulu City Council Bill 53 relating to mandatory conversion of leasehold property of Queen Lili'uokalani Trust; endorsed OHA administration's plan relating to advocacy and native rights, to secure a predictable, on going revenue stream from the Public Land Trust — which led to restoration of quarterly transfer of ceded land revenues to OHA and payment of past due "undisputed" revenues; approved OHA administrative plan to take the lead role in guiding self-determination, federal recognition and self-governance for Hawaiians

with assistance of Native Hawaiian organizations, starting with the Association of Hawaiian Civic Clubs; supported Bill 82 seeking repeal of Chapter 38, Revised Ordinances of Honolulu 1990 in protection of interests of Hawai'i's private Ali'i trust; established OHA Ad Hoc Committee on Resolving Public Land Trust issues; approved OHA measures for Legislature 2003; approved support for S. 344 and its House companion (H.R. 665) reserving amendments as appropriate; testified in support of S344 before the U.S. Senate Indian Affairs Committee with Governor Lingle, and while in D.C., completed the formal opening of OHA's Washington, D.C. Bureau staffed by Martha Ross.

We will continue to work to pass the Hawaiian federal recognition bill, facilitate a process to organize a Hawaiian governing entity, work with the state toward resolution of Public Land Trust issues, prepare for Legislature 2004 and further stabilize policy making, administrative and organizational efficiency. 29/48 ■



Rowena Akana

Trustee, At-large

Education is key to Hawaiian federal recognition bill passage

'Ano'ai everyone... In my last article, I wrote about our lobbying efforts in Washington, D.C., for the Akaka Bill. It is important to note that there are significant obstacles to overcome in order to successfully pass the recognition bill. Not only must it make it through the Congress, it must also pass muster with President Bush and his administration. This is why Governor Lingle's time and effort spent in conveying the importance of the recognition bill to Attorney General John Ashcroft, Interior Secretary Gale Norton and presidential adviser Karl Rove were critical in laying the ground work for its passage. In the governor's words, "I tried to lay the foundation." I believe that she has done that.

It has been my experience during my many trips to Washington, D.C. that it is very important to educate everyone, including all of the U.S.

Senators, Congressmen, and the president's administration, about Hawai'i's unique history and its native people. It is even more critical to continue the education process and maintain our current presence. Otherwise, it becomes a case of "out of sight, out of mind." The opening of the new OHA office in Washington, D.C. will be critical in achieving this awareness.

It is very frustrating for me to hear people on the mainland commenting only on our weather and physical beauty. This is about all that people outside the state know about Hawaii. Would it not be refreshing to hear people say, "I hear Hawai'i has the only royal palace in the country where kings and queens once lived?"

Emphasizing Hawai'i's unique history could bring about a NEW way to market Hawaii, at a time when many states are competing fiercely for the same dwindling tourist dollars.

"Hawaiian Recognition is not a Democratic or Republican issue. It is an issue of what is right."

The U.S. economy is slowing almost to a halt, and with the delays from security checks and the current war, the competition is only going to get worse.

Since the days of the territorial government, officials have marketed Hawai'i as a place to visit. Never has Hawai'i been marketed for its living and breathing Hawaiian culture and language. By refocusing our marketing strategy to emphasize our Hawaiian people, we could educate the millions who visit our islands and, who in turn, would

take this knowledge home and share it with their friends and family.

Everyone can and must play a role in this education process.

Education is needed on all fronts. In our state legislature, in our schools, in our private clubs, in our businesses, and most certainly in our media. Let us all work together, to tell the real story of our past, which is historically accurate, to everyone we know and to all of the organizations that we belong to, and to everyone who will listen.

Let us move along together, leaving blame behind for our plight, focusing not on political agendas or parties. After all, Hawaiian Recognition is not a Democratic or Republican issue. It is an issue of what is right. Mālama pono!

Check out Trustee Akana's website at www.rowenaakana.org. ■

Leo 'Elele

Creation of a nation needs acceleration

Dante Keala Carpenter

Trustee, O'ahu



Aloha mai kākou. This article continues the discussion of Goal 6. In conjunction with the goal of nationhood, "By 2007 OHA shall have assisted, coordinated and established the creation of a unified Hawaiian Nation."

Recently seven trustees returned from Washington, D. C., in conjunction with a successful Senate (Indian Affairs Committee) hearing on the "Akaka Bill" (S. 344) on February 25. In addition to the strong testimony offered by Congressman Case, Governor Lingle, Chairperson Apoliona, Delegate Faleomavaenga of Sāmoa and DHHL Director Micah Kane also testified in support. Others attending the hearing, in addition to trustees Carpenter, Machado, Mossman, Stender, Waihe'e and Akana were Board Counsel Robert Klein, Administrator Clyde Nāmu'o and key staffers Nani Lee, Peter Yee and Martha Ross, newly situated Washington, D. C. office manager. Also travelling with the trustees were Tony Sang, State Council of Hawaiian Homestead Associations president and Charles Rose, president of the Association of Hawaiian Civic Clubs.

After meeting with our delegation, Senators Inouye and Akaka, Congressmen Abercrombie and

Case, we were notified that the Senate Committee on Indian Affairs had set March 20 as the deadline for public comment. Thereafter, S. 344 will go through "mark up" (amendments) and be ready for sending to the floor of the Senate for discussion and hopeful passage. Governor Lingle may be a key supporting figure, particularly with the Republican Administration and Senate leadership.

Obviously, time is of the essence. Not only to meet the goal, but, because of pending lawsuits which threaten to undermine the very existence of OHA & DHHL! Therefore, the goal needs to be accelerated within the next several years!

I concur with certain concerns that federal legislation should not hinder or impair the "self determination" aspect of the Hawaiian people's prerogatives. Moreover, our delegation assured OHA trustees that S. 344 language does not hinder or impair any international ("independence") prerogatives.

S. 344 does discuss the notion of nation-to-nation status within the Federal context ("integration"). However, S. 344, in its present format or language, does not create a Native Hawaiian governing entity, but, rather leaves that job to the Hawaiian people to determine.

When the governing entity is ultimately determined, it will be subject to review and approval in accordance with Section 6. PROCESS FOR THE RECOGNITION OF THE NATIVE HAWAIIAN GOVERNING ENTITY. This process will certify that the "organic documents" adopted by the elected officers of the Native Hawaiian governing entity meet the "certification" requirements, listed in part:

- (i) establish criteria for citizenship;
- (ii) adopted by a majority vote of citizens;
- (iii) provide for exercise of governmental authorities;
- (iv) provide for NH governing entity to negotiate with federal, state & local governments and others;
- (v) prevent sale, disposition, encumbrance of lands without consent;
- (vi) provide for protection of civil rights of citizens; and
- (vii) consistent with applicable federal law and special trust relationship with U. S., etc.

Chairperson Apoliona's testimony in support of federal recognition is subject to amendments which OHA will forward to the delegation prior to the deadline of March 20. OHA's trustees recognize the

impending loss of \$30 - 40 million annually in direct federal aid for health, education, housing and economic development for Hawaiians would be devastating.

OHA's strategic plan notes that "Native Hawaiian leaders must work together to unify Native Hawaiians by providing clear, concise information on all models of sovereignty in a moderated discussion within a safe environment. A well funded, well planned and fairly managed project will enlighten and educate the Hawaiian community and motivate the kind of interest that leads to involvement in the processes of decision-making on questions of sovereignty, self-governance and self-determination."

OHA invites all Hawaiian civic, cultural, professional and athletic organizations and all interested parties to participate in discussions related to federal recognition and nationhood. OHA will participate as a facilitator in future meetings that will be publicized and held statewide, as well.

Finally, my staff and I invite your advice and counsel on the above or any other concerns within our purview. My OHA access numbers are: phone 594-1854, fax 594-0210 and email address dantec@oha.org. Aloha pumehana. A hui hou. ■

'Imi Hale — getting the word out about cancer prevention

Colette Machado

Trustee, Moloka'i and Lāna'i



Last month 'Imi Hale had their annual meeting for the Community in Nu'uano for the Queen's Summer Palace. I am a new member of the Community Advisory Council of 'Imi Hale — the Native Hawaiian Cancer Awareness, Research and Training Network, which is a five-year project of Papa Ola Lōkahi, funded by the National Cancer Institute.

The native Hawaiian community has the second highest overall incidence rate of cancer, and the highest age-adjusted cancer mortality rate in Hawaii, when compared to other ethnic groups here. Hawaiian women have a mortality rate 2.6 times higher than the general population of our state — and the second highest breast cancer incidence rate in the nation. These statistics suggest that we are being diagnosed late with cancer, and we need to do something to change this. 'Imi

Hale is actively engaged in creating better ways to address cancer through — promoting cancer awareness, prevention, and research in the Hawaiian community. Imi Hale emphasizes community participation and respect for our cultural values and beliefs.

At the annual meeting there were many photographic exhibits that illustrated the education efforts within our community to raise the level of consciousness for self-breast exam, and other cancer screening methods. One of the popular methods to engage the community regarding breast cancer is the making of the "cancer bead necklace." The beads represent the size of tumors that can be detected in the breast. By illustrating this medical condition with a tactile object, women, Hawaiian women, can begin to raise their awareness and the knowledge in their 'ohana of

breast cancer. By promoting early cancer screening within our Hawaiian community we can achieve a significant reduction in cancer mortality.

Cancer awareness is the starting point for our community, but what about those who have breast cancer already, how do we help them? Imi Hale has developed the Native Hawaiian Breast Cancer booklets entitled: (1) "Breast Health Care," (2) "Discovering We Have Breast Cancer," (3) "Post — Diagnosis: Now What?" and (4) "The Importance of Ohana in Survivorship." These four booklets are available to you through your local office of the Native Hawaiian Health Care Systems.

There was a slide show regarding the seven NIH funded pilot projects that were presented to the audience by the principle investigators. One project was particularly impressive,

"Native Hawaiian Research Training Using the Search for Bioactive Compounds in Hawaiian Medicinal Plants." This project involves Native Hawaiian students at Kamehameha Schools, and some public and private high schools. Students in this advanced placement science program are engaged in investigating native plants for medicinal purposes. KS teacher Dr. Larry Morden, and KS' ethnobotanist Nathan Nishimura are the investigators for this project, and two of their students, Amanda Garcia and Kaupua Ka'uhane, were recognized for their work. What makes this project so exciting is the development of the scientific method in our young people.

Dr. Clayton D. K. Chong (KS '72), principle investigator for 'Imi Hale and the only Native Hawaiian

See MACHADO on page 20

Leo 'Elele

John D. Waihe'e IV

Trustee, At-large

No aloha in a 'colorblind' Hawai'i

The Campaign for a Colorblind America, the opprobrious organization backing the drive to eliminate the Office of Hawaiian Affairs, is certainly busy these days.

Not content to confine its atrocities to any single place and coming off a successful campaign ending affirmative action in California government and universities, its latest crusade seeks to prohibit the golden state from collecting racial data on its citizens. Called the 'Racial Privacy Initiative,' this demented endeavor would make it nearly impossible to measure the impact of race on socio-economic matters or collect concrete evidence for litigation against discrimination or inequality.

Racial data has been a useful tool for many minority groups, native Hawaiians in particular. Hard data provided the United States with tangible evidence that the illegal

overthrow of the Hawaiian government had an adverse affect on native Hawaiians. In an effort to reverse the impact of that action, the U.S. Congress consequently established the Hawaiian Homes Commission Act as well as over 150 federal laws dealing with a myriad of issues concerning native Hawaiians.

Needless to say, the Racial Privacy Initiative poses a serious threat to California. It also poses a serious threat to the rest of the country, as there is no reason to believe that the Campaign for a Colorblind America will be satisfied limiting this effort to a single state. There is also no reason to believe that it will be satisfied should it succeed in passing the Racial Privacy Initiative and/or eliminating the Office of Hawaiian Affairs.

In fact, there is no reason to believe that the Campaign for a Colorblind America will ever be

satisfied until the United States becomes a society that accommodates a single culture, as defined by it.

Unfortunately, its definition of American culture is one that whitewashes the Country's diversity rather than celebrate it. The concern for native Hawaiians is that historically what has been defined as "American" has often conflicted with what is "Hawaiian." In a colorblind Hawai'i, all the laws established to address these conflicts would be rendered unconstitutional.

This puts more at stake than just University of Hawai'i tuition waivers and Hawaiian government-sponsored rehabilitation programs and service providers like OHA, DHHL, and Alu Like. Laws protecting Hawai'i's traditional and customary rights would have no place in a colorblind Hawai'i. Neither would Hawaiian language immersion programs. Hawaiians would not qualify as claimants

under NAGPRA, or for any laws affecting native peoples in a colorblind Hawai'i. Developers would not need to conduct a Cultural Impact Statement, at least not one based on native Hawaiian culture, in a colorblind Hawai'i. Actually, any law involving native Hawaiian culture: fresh water, kuleana lands, gathering practices.... the list goes on, would have no place in a colorblind Hawai'i.

For generations, Hawaiians who have asserted their cultural identity were stigmatized as rabble-rousers who should be stifled in order to keep the American status quo comfortable. By its actions here and in the mainland, it is evident that the Campaign for a Colorblind America wants to mutate this unconscionable prejudice into law.

MACHADO from page 19

oncologist, and Joann Tsark (KS '68), MPH and project director – both gave tribute to the research projects funded by NIH, and the Oregon Health and Science University-Native American Research Program. They acknowledged the work of the 'Imi Hale staff. Charles Rose – colorectal cancer survivor – was instrumental in getting the full support of the Association of Hawaiian Civic Clubs membership to support the 'Imi Hale's colorectal cancer project. Charlie was honored and presented with a two panel set of beautifully framed Pegge Hopper prints, in appreciation for his commitment and support.

The annual community meeting of 'Imi Hale gathered all the members from around the islands to talk-story about cancer, and ways to reach our community – this was inspiring, and I especially commend the work of our Community Outreach staff within the Native Hawaiian Health Care Systems, who are there in the trenches talking and educating us about cancer prevention.

If you would like to know more about 'Imi Hale's programs, are interested in training for your community – or interested in helping to develop a research proposal, please go to www.imihale.org.

MERRIE MONARCH from page 12

(traditional/ancient) on Friday, and 'auana (modern) as well as group awards on Saturday. Always following Easter Sunday, this year's hula competition will be held April 24-26 at the Edith Kanaka'ole Stadium in Hilo.

The three-evening competition is aired live on KITV channel 4, and is a media magnet the entire week with regular coverage in statewide newspapers, magazines and through broadcast media. Each evening, you will be treated to nearly five hours of hula by some of Hawai'i's top hālau as well as groups from the continent. In this competition, international hālau may participate in community activities, but not the hula competition.

Some regular participants include Dalire and her Keolalaulani Hālau 'Ōlapa o Laka; Hilo's Johnny Lum Ho and Hālau o ka Ua Kanilehua; Olana Ai and Hālau Hula Olana, and the late Paleka Mattos' Hula Hālau o

Kamuela, to be led this year by Kau'i Kamana'o. Fifteen Miss Aloha Hula hopefuls make this the biggest solo competition yet.

With the regal presence of the Merrie Monarch Royal Court, colorful T-shirts, 'ono food, craft fairs galore and a festive Saturday parade through Hilo town, the 40th annual Merrie Monarch Festival promises to be the biggest and best ever. For those interested in attending the 2004 event, tickets are available after January 1, 2004, by writing to the festival at the Hawai'i Naniloa Hotel, 93 Banyan Dr., Hilo, HI 96720. For information, call 808-935-6198, but don't expect an answer right away, because the festival is still run Hilo-style with a minimal office staff and a cadre of hundreds of grassroots volunteers who ensure the festival's success from year to year.

KAHAUNAELE from page 13

of a medley of songs titled "Kalalea" for the famous peak above Anahola. One of the two was composed by Kainani's great-great-great-grandmother, Keali'ikua'āina Kahanu.

"Kainaniokalihiwai," the beautiful sea of Kalihiwai, is the full Hawaiian name of this artist, whose love for the ocean inspires her work. Aside from being an educator and a performer, Kahaunaale is also a crew member of the Kawaihae-based voyaging canoe, "Makali'i." A huaka'i to Satawal, Maikonekia (Micronesia) in 1999 sparked "E Mau ē," a tribute to master navigator Mau Pailug, largely responsible for re-awakening traditional seafaring and celestial navigation in Hawai'i. A Māori haka (chant) precedes the song, recounting the genealogy of Hawaiian voyaging canoes from the source, Hōkūle'a, to Hawai'i'iloa, Mauloa and Makali'i.

Among Kahaunaale originals in English is "So Delicious" which has cross-over potential, and speaks

of love, surfing, and the love of surfing. Great lyrics and music. Another potential hit, "Only 2 U" by Kiliona "Moku" Young, has a catchy Hawaiian refrain by Kahaunaale again alluding to surfing and love.

Fragrances of lau'e and hinano permeate through the valley of Wainiha, the subject of a romantic ballad, "Lei Wainiha" with soothing guitar and equally soothing lyrics and melody. "Ka Hinano O Puna," a chant-like hula song about the volcano district with haunting 'ohe hano ihu (nose flute) is another stand out.

There's a lot going on in "Na'u 'Oe." Outstanding graphics, invaluable liner notes, clean engineering, beautiful photography, expert Hawaiian language usage and overall high quality are a feast for those who hunger for good food for the soul.

E 'ai a mā'ona, e inu a kena, a e ho'olohe mai i ka leo 'ōiwi o "Na'u 'Oe" he nahenahe i ka pepeiao a he ho'onanea mai ho'i kau!



E nā 'ohana Hawai'i: If you are planning a reunion or looking for genealogical information,

Ka Wai Ola o OHA will print your listing at no charge on a space-available basis.

Send your information to OHA or email kwo@OHA.org. E ola nā mamo a Hāloa!

Enoka — A 2003 reunion is being planned for the family of William and Margaret (Sniffen) Enoka of Ho'olehua, Moloka'i, Aug. 29 - Sept. 1, Labor Day weekend, on Moloka'i. For more information, contact James Butch Enoka at 808-422-6946 or enokajb@hotmail.com or Cheryl K. Enoka at 808-391-9651 or ckenoka@yahoo.com.

Halulu/Kuhaiki/Naihe/Hooke — I'm seeking genealogy information on Punana Kalaulehua (Lulua) Halulu with 1st husband James Kuhaiki and their descendants, with 2nd husband James Kamaka Naihe and their descendants, and William Hooke and their descendants. Please contact "Pomai" at 236-2654.

Holualoa/Kahaunale — The descendants of Papapa Holualoa and Emily Kahaunale are planning a reunion in August. Their offspring (three daughters) were: 1) Elizabeth Nu'uhiwa (m: Joseph Akau). Her 10 children were Joseph, James, Sarah Wai'ala, Samuel, Dora Martinez, Robert, Elizabeth Griffin, Ethel Kahili, Raymond and Norman. 2) Victoria Maika'i (m: George Palakiko). Her 12 children were George, Emily Kalawai'amoku, John, Annie Yee, Robert, Victoria Woods, James, Rose Repercio, Frank, Daniel, Angeline Haunio and David. 3) Rachel Lahela (M: Harry Kuhia and Thomas Kamali'i). Her 10 children were Harry Kuhia, Iva Kamali'i, Sonny Kuhia, Elizabeth Kalua, David Kuhia, Gay Lacaden, Henry Miksobe, Ku'ulei Kamaka, Thomas Kamali'i and Celelia Gante. Please contact Arviella Wai'ala Keli'i at 668-7650, or email Kimo Keli'i at kimo@bscn.com for planning meeting and reunion information.

Ho'ohuli/Pa'ahao — Descendants of Ho'ohuli Pa'ahao and Pua Kahiewalu are scheduling a reunion next summer, July 10-13. If you are connected to this family or would like additional information, call Joe and Noe Ho'ohuli at 668-1241 or email lhoohuli@aol.com

Huluole — I would appreciate any help with genealogical information on my grandmother, Hattie Kaleohano Huluole. She was married to Kam Hu Ching, a.k.a. Sam Ahu Ching, and they lived in Waihe'e, Maui around the 1920's. Call J.M. Ho at 722-8699 or email moonui21@hawaii.rr.com.

Kaae Ninaulia/Ninaula — I am eagerly seeking any information concerning one of my great grandmothers by the name of Kaae Ninaulia/Ninaula from Kaua'i, possibly the Hanalei area, born around 1851. It is my belief that she was one of five children. She married a Lui Wohlers who immigrated from Germany to work as a carpenter at Lihu'e and Hanamaulu Plantations. They had five children, the eldest was a daughter born in August 1872 by the name of Susan Wohlers. Ms. Wohlers married an Adolph Peiler from Germany in 1886, they had 12 children all born in Koloa, Kaua'i. Please contact Pua Lee at hulakamehana@cs.com or P.O. Box 2496, Wailuku, HI 96793.

Kahana'oi / Pōmaika'i — An 'ohana reunion is scheduled for Sat., March 15, at Zablun Beach Park, before Nānākuli Beach Park, left side by Navy Station, across Nānākuli Ranch on Farrington Hwy. The potluck event is from 9 a.m.-6 p.m. A flier was recently sent, but mailing list updates are needed. Call Jeanne Kahana'oi at 696-5002 for more information.

Kaholokula — The descendants of Joseph Alapai Kaholokula are planning a family reunion of all Kaholokula family members, descendants, ancestors and friends. The reunion is planned for the summer of 2003 on Oahu. We are actively pursuing those interested in participating in the reunion and family genealogy efforts. Please contact Clifford "Butch" or Mary Jane Kaholokula at 456 2882 or write to them at 98-1343 Hoohiki Street, Pearl City, HI 96782 or email kaholokula2003@cs.com

Kaluanawaa — Plans are underway for a reunion on O'ahu, Oct. 18, for the descendants of Solomon Palau Kaluanawaa and Elizabeth Nawahinemakaokekai Paakaula. Their children are Samuel, Mary (David Bell), Simon Kino (Annie Feary, Sarah Kahiwa), Phillip, Kapela, Kamaihoonipo, Moeikawai, Frank (Annie ako, Mary Reiman), Elizabeth (William Malama), John (Susie Kahilahila), Palau, Mary (Alexander Harris), Mary Ann (William Emo), Paakaula, James (Bessie Kaleo, Francis Souza), Mable (Kahaunale Kanohoano), Henry, Maria (Louis Poaha, William Halena Kahele). For location and additional information, call Pauleen Kaluanawaa Torres, 847-5507, by writing to 1940 Iwaho Pl., Honolulu, HI 96819 email at res0g79t@verizon.net.

Kanawaliwali — The descendants of Peter Hala'ula, aka Peter Kalua (k) and Mele Kuluwaimakalani Ni'ihau (w); and Benjamin Kaleo (k) and Kekai Pelio (w) of Kaua'ula, Lahaina, Maui; are planning a family reunion on Maui, July 4-5. Descendants of Peter Kalua are Lucy Kamalu, Hattie Pualoke, Julia Mikimiki, Nakaikua'ana, Peter Hala'ula, Bernice, Kalani, Henry Lapahuila, Nakapalau, Charles (Agripa) Ninau'apoe, Abraham Tila, Bush Kalani. Peter J. Jr. Descendants of Kaleo are James Koanui aka Kekoanui, John Kaleo, Julia Kealo and Mary Kanawaliwali. For information, call Momi Kalehuawehe at 808-244-9513, Diane Amado, 808 579-9429 (Maui), or Ku'ulei Kalua, 523-1690.

Kauhi/Ma-e — A 2003 reunion is being planned for the family of Moano Ma-e Holi and Kumualii Kekahimoku of Napo'opo'o, Waipi'o, Hawai'i, July 5, 2003. For more information contact Yolanda (Gilbert) Salvador Hesla 808-935-4759, 808-640-0028 or Richard (Darlene) Salvador, 808-342-8685.

Kawā'auhau — A reunion is planned for July 2-5 in Miloli'i, South Kona, for the descendants of the Kawā'auhau brothers. Daniel (wife: Alikapeka Kaliuna; children: Wahinenui, Pahio, Kahalepō, Keli'ikuli, Kahanapule, Kapeliela, Kaulahao, Paula, Makia, Kekumu, Kauka and Ha'aheo); and

Philip (wife: Kahele Ka'aiwaiū; children: Henry Hart Kawā'auhau and Hattie Wilkins; and James Kawā'auhau and Louisa Kupihea (Beirnes, Lukzens); and John (wife: Waiwai'ole, children: Anna and William Copp (Hubbells); Keli'ihelelā and Auliana and Ah Ko. For information, contact Sarah K. Kahele, 144 Ka'ie'ie Pl., Hilo, HI 96720, or call 808-959-1607, 808-987-8920(c)

Kekumu — A first 'ohana reunion for the family of Horace and Leinani (Kahananui) Kekumu of Wailuanui, Ke'anae, Maui, is planned for Aug. 15-17, Admission Day weekend. Their offspring were Nancy, Nettie, Katherine, and Esther (Hana), Horace Jr., Matthew and Kenneth. For more information, contact Charlie Minewa Kaili Jr. at 808-572-5942 or Charlie Villalon Jr. at 808-242 2992 (Maui) or e-mail Kaili@maui.net.

Kuahua /Ka'au'a — The descendants of Kuahua (w) born about 1831 and Ka'au'a (k) born about 1829 in Kekaha, Kaua'i, and their children Haliaka, Oliwa Alapa, Wahahulu-Walea, Kaluaiki and Kuahua will be having their 8th family reunion in California, Oct. 15-18. We are updating our family mailing lists and taking a survey of family members who would be interested in attending. For more information or for a survey, call Nell Ava at 808-293-5778 (evenings) or email Nell at nava@hawaii.rr.com or Nettie Alapa Hunter at Anake58@aol.com

Kupihea — The descendants of Samuel Kupihea and Mary Kahilulu (Melia Hipa) Kaaikanaka, parents of David Malo and Kahilulumoi (Lulu) Kupihea are gathering family information and photos in preparation for a reunion picnic scheduled for July 12 at Ala Moana Park. For information, call Sami Dolan at 292-4444, Mike Kelly at 247-0498, Charles Warrington Sr. at 737-4420 or Gerry Chong at 626-1833.

Mahi'ai — A reunion is being planned for the descendants of Samuel Kahope Mahi'ai, born Oct. 12, 1891, through offspring of his two wives, Rose Ka'ililaulani Nāmilimili (b. March 10, 1896) and Agnes Koloa Mauna (b. March 23, 1912). Planning meetings are held the second Saturday of each month. For meeting locations, call Harriet K. Mahi'ai at 696-7232 or 294-0836 (c).

Namaau — Descendants of Keoki (George) and Hannah Nihoa Namaau are having a reunion Nov. 28- Dec. 01 at Spencer Beach Park in Kawaihae, Hawai'i. Namaau families from different branches are welcomed. A Thanksgiving potluck luncheon will be held at noon at the beach park pavilion. Camping at the beach park is optional, and requires families to obtain permits. If you have updates on family information, contact Momi Moore at 808-966-7378, or by email: plm5623@aol.com. For reunion information, contact Lovey Toki at 808-961-4988, by email: kilohiwai@hotmail.com, or write to 38 Kilua Road, Hilo, HI 96720.

Nāmu'o/Simerson — Although this

reunion is coordinated by the descendants of John William Namu'po and Helen Harriett (Hattie) Simerson, our ancestor cousins are welcome to come. The 2003 family reunion on O'ahu is scheduled for Friday, Aug. 15 (Admission Day). RSVP notices have been mailed. If you need an RSVP notice or additional reunion or genealogy information, contact Lora Kanno at lkan-no@hawaii.rr.com or write to P.O. Box 4937, Kāne'ohe, HI 96744.

Parker — I'm a direct descendant of Kipikani Parker (1800 - 1860), great-granddaughter of King Kamehameha the Great and the wife of John Palmer Parker I (1790 - 1868), founders of the Parker Ranch. I'm working on my genealogy and would like to know if anyone has a picture of Kipikani. Also, does anyone have a picture of Mary Ann Kaulalani Parker, deceased Aug. 30, 1859, daughter of Kipikani. Please contact I. Yuen at 45-355 Lehu'uila St., Kane'ohe, HI 96744.

Poaipuni/Pu'upu'u Nahuawai Kauaia — A 2003 reunion is planned on Maui, Aug. 29-31. We are looking for information on families of the Poaipuni, 'Aipu'upu'uimuaona-keolana-ali'i Kauaia (a.k.a. Pu'upu'u Nahuawai Kauaia). If you have family information, we would appreciate you contacting reunion president Geri Ku'ulei Kalawai'a, 808-878-3420 (days, Mon.-Fri.), or write to P.O. Box 904, Kula, HI 96790.

Puni /Koia — I'm seeking genealogy information on John Puni and his wife Eunice Koia and their descendants. Please contact Pomai at 236-265.

Purdy — The children of Papa Ikua and Tutu Keala Purdy will be having a family reunion on July 11-13, 2003 at the Lion's Club at Hau Bush Beach in 'Ewa, Oahu. Their offsprings are: William Ulumahehei, Margaret, George Kauhi, Hattie Leilehua, George Sr., Cecilia Kalili, Harry Kahuku, Daniel, Martin, Nelli, and Wallace Halulu. For more information, contact Shirley Aipa at 668 8357 or Ikua Purdy at 677-4122.

Santos — We are planning a reunion this year for the children of Antone Santos Jr. and Mary Ann Ka'a'a who include Julia, Antone, Mary Ann, Edwin, Paul, Calvin and Rebecca. We welcome all children, grandchildren and great-grandchildren. Form information, call Mary Ann at 942-8598 or Leinā'ala at 678-3085.

Schutte — A planning meeting is scheduled for Sat., March 29 at Blaisdell Park in Pearl City for a Schutte 'ohana reunion. For information, call Lynn Schutte at 864-7326.

Shimooka — A family reunion is being organized for the Shimooka 'ohana, Aug. 9. Location is yet to be determined. Look for additional information in upcoming issues, or contact Raymond or Ruth Shimooka at 487-2025. ■



Office of Hawaiian Affairs

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Fax: 808.594.1865
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www.all4aloha.org
www.NativeHawaiians.com
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Hilo, HI 96720
Phone: 808.933.0418
Fax: 808.933.0421

West Hawai'i (Kona)

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Kailua-Kona, HI 96740
Phone: 808.329.7368
Fax: 808.326.7928

Moloka'i / Lāna'i

Kūlana 'Ōiwi
P.O. Box 1717
Kaunakakai, HI 96748
Phone: 808.553.3611
Fax: 808.553.3968

Kaua'i / Ni'ihau

3-3100 Kūhiō Hwy., Ste. C4
Līhu'e, HI 96766-1153
Phone: 808.241.3390
Fax: 808.241.3508

Maui

140 Ho'ohana St., Ste. 206
Kahului, HI 96732
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Ka Wai Ola o OHA will accept for consideration news releases and letters to the editor on topics of relevance and interest to OHA and Hawaiians, as well as calendar events and reunion notices. *Ka Wai Ola o OHA* reserves the right to edit all material for length and content, or not to publish as available space or other considerations may require. *Ka Wai Ola o OHA* does not accept unsolicited manuscripts. Deadline for submissions is the eighth day of every month. Late submissions are considered only on a space-available basis.

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PUBLIC NOTICE:
NHPA Section 106

Notification of Project and Request for Public Feedback and Consultation in Compliance with NHPA Section 106, State of Hawai'i, Department of Transportation, Highways Division Kamehameha Highway, Replacement of North Kahana Bridge, Kahana, Ko'olaupua, O'ahu, Hawai'i, Federal Aid Number 83D-01-01

The State of Hawai'i, Department of Transportation (DOT), Highways Division (HWY) is proposing to replace the existing North Kahana Bridge located on Kamehameha Highway, near the Kahana Valley State Park entrance in the district of Ko'olaupua, O'ahu, Hawai'i. The bridge is situated at the estuary formed between the northern fork of Kahana Stream and the Pacific Ocean and is an integral part of Kamehameha Highway, which serves as the sole thoroughfare linking coastal communities on the northeastern portion of the Island.

Based on the guidelines of the US Department of Transportation, Federal Highway Administration (FHWA) the existing North Kahana Stream Bridge is eligible for replacement under the FHWA Highway Bridge Replacement and Rehabilitation Program. The project involves the construction of a replacement of the existing bridge with a new bridge and may involve the construction of a temporary bypass bridge across North Kahana Stream.

Tax Map Key State of Hawai'i, 1st Division (O'ahu) 5-2-02:001 5-2-05:003 encompasses the project site that may be affected by construction work.

This project is partially funded by the federal government and environmental documentation under the requirements of HRS 343 and NEPA is currently being developed for the project and will be submitted to the Kahuku Public and School Library — the closest public library to the project site — upon its completion for public use and review.

For the next month, at this early stage in project development, we are evaluating the comments and concerns of the public surrounding the aforementioned project. We are in the process of discerning whether the project will affect any historic or cultural properties as outlined by Section 106 of the National Historic Preservation Act of 1966 (NHPA). We welcome any information on historic or cultural properties that may be affected by this project; individuals, families, groups or organizations that may have concerns or interests regarding the proposed project. To express comments or concerns in the proposed project relating to any historic or cultural properties as outlined by Section 106 of the NHPA, contact Project Manager Dean Takiguchi, 601 Kamōkila Blvd., Rm. 611, Kapolei, HI 96707 or call 692-7614 during office hours.

OHA FINANCIAL REPORT

COMBINED BALANCE SHEET AS OF SEPTEMBER 30, 2002

ASSETS	FUNDS	ACCOUNT GROUPS
Petty cash	\$ 10,000.00	
Cash in state treasury	7,792,865.27	
Cash held outside of state treasury	16,708,270.69	
Interfund assets	0.00	
Accounts receivable	659,170.14	
Interest and dividends receivable	1,824,970.19	
Notes receivable	19,068,576.27	
Allowance for doubtful accounts	(5,464,800.42)	
Prepaid expenses	100,345.01	
Security deposit	47,187.07	
NHTF investments (market value)	242,681,654.82	
NHTF premium (discount) carrying	231,159.12	
NHRLF investments (market value)	16,263,282.12	
NHRLF premium (discount) carrying	84,121.32	
Accrued interest paid - bond purchase	201,122.15	
Land		\$84,100.00
Building		1,041,303.96
Leasehold improvements		375,337.02
Furniture, software & equipment		2,062,153.18
Artwork		10,000.00
Prov for LT debt - oper lease rent		924,400.44
Prov for accrued vacation and comp time		555,797.66
Prov for est claims and judgements		548,535.00

TOTAL ASSETS \$300,207,923.75 \$ 5,601,627.26

LIABILITIES

Accounts and other payables	\$ 2,814,291.47	
Due to State of Hawaii	110,000.00	
Operating lease rents		924,400.44
Accrued vacation and comp time		555,797.66
Estimated claims and judgements		548,535.00

TOTAL LIABILITIES \$ 2,924,291.47 \$ 2,028,733.10

Fund Balance:

Investments in fixed assets	\$ 6,207,148.66	\$ 3,572,894.16
Reserve for encumbrances	353,254.23	
Reserve for prepaid exp and sec deposit	13,603,775.85	
Reserve for notes receivable	277,119,453.54	
Unreserved fund balance		

Total Fund Balance \$ 297,283,632.28 \$ 3,572,894.16

TOTAL LIABILITIES AND FUND BALANCE \$ 300,207,923.75 \$ 5,601,627.26

COMBINED STATEMENT OF REVENUES, EXPENDITURES AND CHANGES IN FUND BALANCES FOR THE THREE MONTHS ENDED SEPTEMBER 30, 2002

REVENUES	TOTAL FUNDS
General fund appropriations	\$ 2,532,663.00
Public land trust	0.00
Dividend and interest income	2,848,643.67
Hawaiian rights fund	6,560.87
Federal and other grants	64,062.90
Newspaper ads	2,639.45
Donations and other	4,126.97
Nonimposed fringe benefits	35,843.81

TOTAL REVENUES \$ 5,494,540.67

EXPENDITURES

Current Programs:	\$ 339,865.44
Board of Trustees	1,711,577.81
Support Services	1,352,884.69
Beneficiary Advocacy	

TOTAL EXPENDITURES \$ 3,404,327.94

EXCESS (deficiency) of revenues over expenditures \$ 2,090,212.73

OTHER FINANCING SOURCES (USES)

Realized gain (loss) on sale of investments	\$ (6,389,067.52)
Unrealized gain (loss) on investments held	(15,569,545.91)
Non-imposed fringe expense	(35,843.81)
NHLC retained portion	(3,280.43)
Bad debt expense	(86,356.82)
Operating transfers	0.00
Lapse of cash to state general fund	(3,548.69)
Investment manager fees	(271,272.79)

TOTAL OTHER FINANCING SOURCES (USES) (22,358,915.97)

EXCESS (deficiency) of revenues and other financing sources over expenditures and other financing uses (20,268,703.24)

FUND BALANCE, BEGINNING OF YEAR \$ 317,552,335.52

FUND BALANCE, END OF PERIOD \$ 297,283,632.28

Note: The above figures are unaudited for Fiscal Year 2003.

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Kamehameha Schools Enrichment Programs

Summer 2003

Ho'omāka'ika'i: Explorations

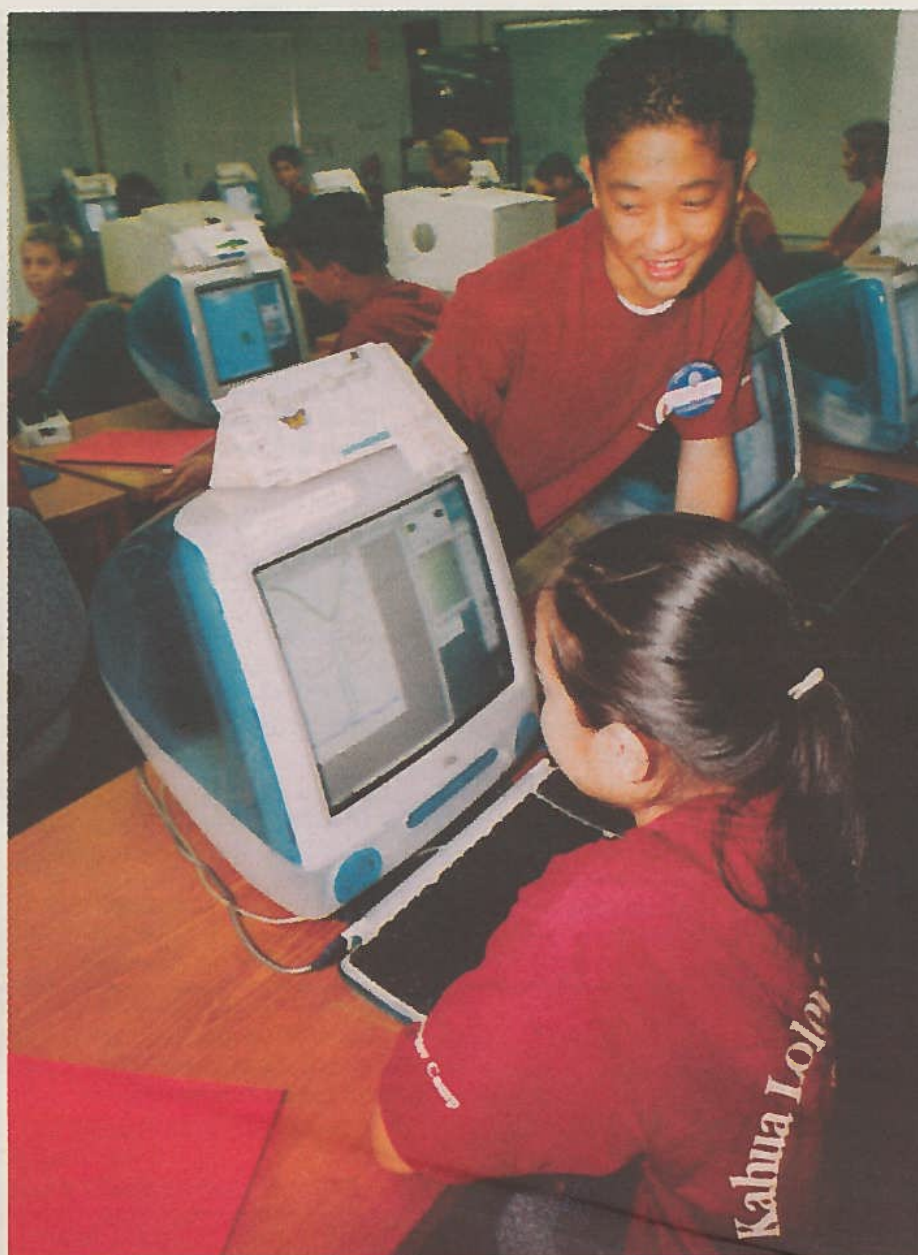
A one-week boarding program for non-KS students focusing on Hawaiian language, music and culture for students completing grade 5.* There are seven sessions and enrollment is limited. Application deadline is May 2. The fee is \$90. June 8 to July 26, 2003.

Kamehameha Computer Camp

A one-week boarding program which introduces students to computers. Open to selected, non-KS students completing grades 6 or 7.* There are seven sessions and enrollment is limited. Application deadline is May 2. The fee is \$185. June 8 to July 26, 2003.

Performing Arts Academy

A six-week program for students who have completed grades 5 through 11.* Courses include band, choir, orchestra, dance, drama, Hawaiian and percussion ensembles. Application deadline is May 23. The fee is \$330. June 16 to July 25, 2003 from 12:30 to 4:00 pm daily.



Career Exploration Academy — Culinary Arts

The Culinary Arts course gives high school students who are considering pursuing a career in the culinary arts industry "hands on" introductory experience.* Classes will be held on the Kapi'olani Community College. Up to 2 KCC college credits may be earned. Application deadline is May 23. The fee is \$365. June 16 to July 25, 2003 from 12:30 to 3:30 pm daily.

Ho'olauna Keauhou

Ho'olauna Keauhou (to introduce Keauhou) is a week-long boarding experience open to Hawai'i Island non-KS students who have just completed grade 6.* Students experience the West Hawai'i area. Activities include Hawaiian language, hula, crafts, and history. There are six sessions and enrollment is limited. Application deadline is May 2. The fee is \$125. June 15 to July 26, 2003.

For More Information

Call the Enrichment Programs office at 842-8761 or your Neighbor Island Regional Resource Center.

West Hawai'i	322-5400
Lāna'i / Moloka'i	553-3673
East Hawai'i	935-0889
Kaua'i	245-8070
Maui	877-8044

Financial aid is available to students who qualify.*

*Preference is given to children of Hawaiian ancestry to the extent permitted by law.

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