



OHA refocuses nationhood campaign in light of recognition bill amendments

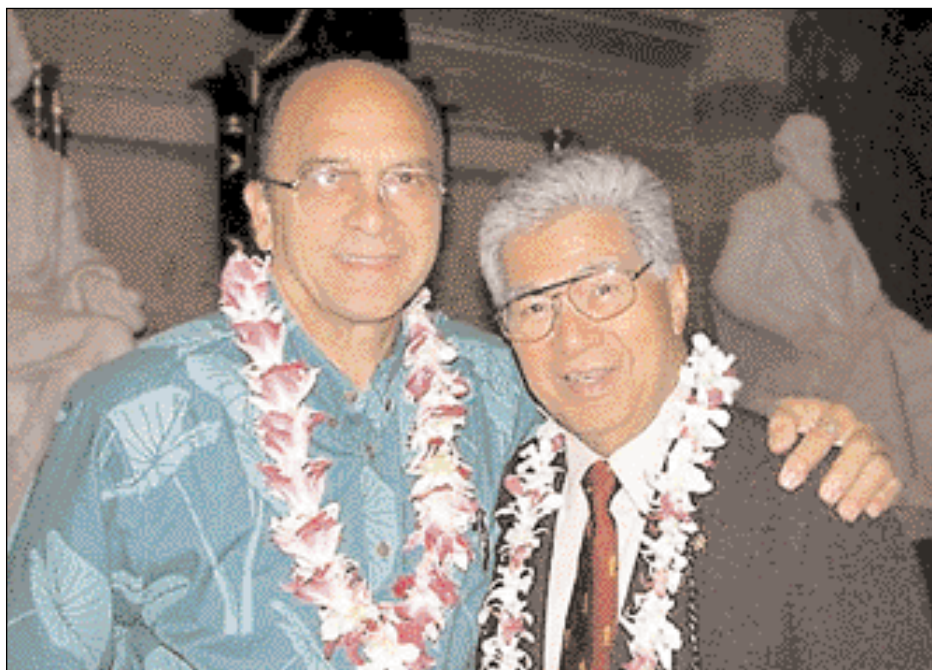
By Derek Ferrar

Responding to recent amendments to the U.S. Senate bill seeking federal recognition for native Hawaiians, OHA has refocused the timeline of its own campaign to facilitate Hawaiian self-governance, known as Ho'oulu Lāhui Aloha, or "To Raise a Beloved Nation."

In early May, OHA's Trustees, together with a variety of Hawaiian community groups, announced the process of public discussion and participation leading to a community-based 'aha, or gathering of delegates, which would frame the founding documents of a governing entity to represent the Hawaiian people. OHA's Board has several times affirmed its view that federal recognition and the formation of a Hawaiian governing body are the best ways to defend against legal and political attacks seeking to terminate benefits to Hawaiians as being unconstitutionally based on "racial preference."

"As representatives elected solely to represent the Hawaiian people," OHA Chairperson Haunani Apoliona said at the launch of the Ho'oulu Lāhui Aloha campaign, "the Trustees of the Office of Hawaiian Affairs are resolute and committed to advancing the process of Hawaiian governance and nationhood."

Initially, it was hoped that the election of delegates could take place in November, with the 'aha to be convened early in 2004. On May 14, however, the Senate's Committee on Indian Affairs passed an amended version of the federal recognition bill that spelled out its own specific process for the formation and recognition of a Hawaiian governing body. Now known as the "Akaka-Stevens Bill" following the addition of influential Alaska Sen. Ted Stevens as a cosponsor, the legislation calls for eligible Hawaiian adults to register for



OHA Trustee Boyd Mossman and Sen. Daniel Akaka during the trustees' recent visit to Washington, D.C., to lobby in favor of the Akaka-sponsored Hawaiian Recognition Bill.

a list, or "roll," that would be assembled under the supervision of a federal Office for Native Hawaiian Relations created by the Department of the Interior. These Hawaiian voters would then choose the nature and representatives of the Hawaiian governing entity,

which would be empowered to negotiate with the federal and state governments over control of ceded lands and other vital issues.

In light of this new procedural framework, OHA's leadership has postponed scheduling the 'aha pending developments on the recognition bill, which, having passed out of the Indian Affairs Committee, is now awaiting

consideration by the full Senate. "The changes in the Akaka-Stevens Bill may affect the timing of our governance campaign," said Peter Yee, OHA's Director of Hawaiian Governance and Native Rights, "but they don't affect

the principle focus — to give members of the public the information they need to come to a decision that nationhood is serious and important, especially now in the face of the legal threats to programs benefiting Hawaiians."

As a first step in the drive for nationhood, OHA is currently facilitating a wide variety of hālāwai, or community meetings, to discuss the issues of nationhood and federal recognition. In addition, it is sponsoring such media outreach efforts as an e-mail newsletter and televised roundtable discussions on Hawaiian issues (see box at left).

Meanwhile, OHA is prepared to proceed with the original 'aha process in the event that the Akaka-Stevens bill fails to advance during the current session of Congress. "We are hopeful that the recognition bill will be passed into law sometime in the fall," OHA Administrator Clyde Nāmu'o told staff at a recent meeting. "If that should not occur, however, we are prepared to move ahead with the originally announced Ho'oulu Lāhui Aloha plan to build a Hawaiian governing entity from the community level up."

"The bottom line of all of this is that we cannot rest until there is recognition of a Hawaiian governing entity," said Apoliona. "But even after that, nationhood will be an ongoing effort, and it is one that will require the participation of all Hawaiians." n

Find out the facts

Watch the new Hawaiian issues TV roundtable, Wednesdays at 7 p.m. on 'Ōlelo Channel 53.

Sign up for the new biweekly Hawaiian nationhood electronic newsletter by sending your name and e-mail address to newsupdates@oha.org

Host a hālāwai or become a facilitator. Call 594-1759 from O'ahu or toll free from the mainland and other islands at 1-800-366-1758. Find out more at oha.org

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Arakaki plaintiffs' attorney Hanifin dies; hearing rescheduled

By Naomi Sodetani

A June 16 hearing on motions submitted in the *Arakaki v. Lingle* case has been rescheduled because of the sudden death of one of the plaintiffs' attorneys.

Patrick Hanifin, 48, suffered a heart attack on June 13 and died the following day.

Federal Judge Susan Oki Mollway has rescheduled the hearing to Sept. 8.

The three-month delay means the case could be affected by the outcome of the Hawaiian Recognition Bill. The bill is pending before the U.S. Senate, and action could be taken on it before the hearing begins.

The March 2002 lawsuit filed by Hanifin and retired attorney William Burgess on behalf of 16 plaintiffs challenges the constitutionality of OHA and the state Department of Hawaiian Home Lands (DHHL).

The rescheduled hearing will address the first in a series of pre-trial motions in this case, which is scheduled for a trial in June 2004.

Sherry Broder, Jon Van Dyke and Melody MacKenzie filed OHA's motion for partial summary judgment, asking the court to recognize Native Hawaiians as an indigenous people for whom the state and federal governments have a recognized trust responsibility.

The motion alternatively asks the court to dismiss the claim as a "nonjusticiable political question" it has no authority to decide. The court had rejected a similar motion filed by OHA last spring. But Broder said new grounds merit reconsideration.

The new motion cites a recent district court ruling, *Kahawaiola'a v. Norton*, that Native Hawaiians are recognized as "indigenous to the United States, and that therefore it is up to Congress to determine the full

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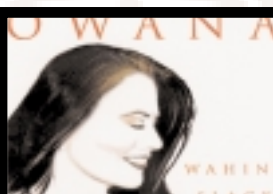


"Kū'ē: People, Land and Sea" photo exhibit traces genesis of sovereignty movement. See story on page 12.

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Singer/guitarist Owana Salazar's latest release earned her a Nā Hōkū Hanohano Award. See page 11.

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"I never thought Native Hawaiians would achieve unity in my lifetime. Seeing this conference, I believe I will see our people come together and work as one."

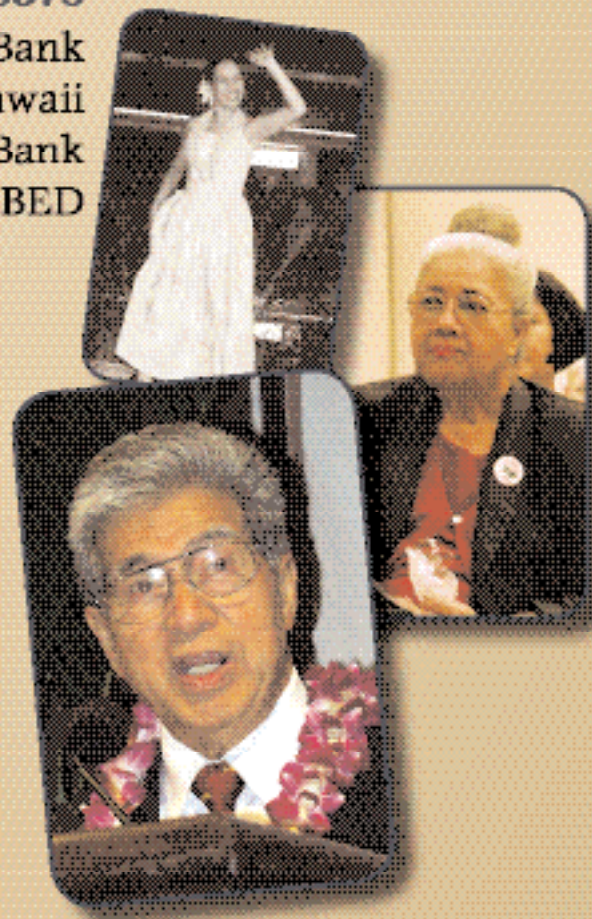
"Incredible. What a spectrum and range of content, kanaka, and activities! There was something for everyone."

"I learned so much not only from the presenters but from the attendees as well. Sharing views on issues with those who work in the trenches to foster the betterment of our Hawaiian people was great!"

"Timely and spiritual to bring together the strength of all Hawaiian descendants to unite and be able to learn how to take back our communities."



"I was overwhelmed with the highly professional manner with which this conference was organized and implemented."





Hawaiian soul

Kanaka Hawai‘i maoli, ‘aha mana maoli, lōkahi, laulima, he lei poina ‘ole ka lei ‘ohana.

What do these words mean to me as a Native Hawaiian today? They mean a great deal; they are a part of my identity as an indigenous, true child of this land. Six-and-one-half years ago I faced two life terms in prison, and in spite of my obstacles, I held on with both hands, my love for my people. I couldn’t speak ‘ōlelo Hawai‘i nor did I know the true politics of what really happened 110 years ago and the genocidal attacks on us which have continued for 11 decades since.

Here in the prison system I have met a few special kanaka maoli prisoners who, just like me when released, will not ever come back in here for nothing and no one. Though we come across opposition from even our own kind, we stand firm in our beliefs. Language and sovereignty is our responsibility.

For me, I am probably the most blessed prisoner in prison history. I’ve met and learned from the best in and outside of prison. It doesn’t matter if I never go free again because I am at peace with myself and I have an identity today.

I hope my experience can help stimulate more prisoners to give up drugs and gang activity. They may be in prison, but they are still kanaka maoli. No Hawai‘i mai au.

Boogie Kealohapau’ole
Kekahuna

Blood quantum

This is in response to Rod Ferreira’s letter (*Ka Wai Ola o OHA* June 2003 issue).

Ferreira apparently has the same goal as the plaintiffs in the Arakaki suit: take away lands set aside for native Hawaiians as defined in the HHCA,1920 and Section 5(f) of the Admission Act, 1959, by wip-

ing out the blood quantum criteria.

Ferreira reveals that he does not care about the survival of native Hawaiians as defined in the HHCA, 1920, instead he simply wants “benefits” now set aside for native Hawaiians.

In this manner, Ferreira seems to share the same goal as the State of Hawai‘i’s Office of Hawaiian Affairs (OHA). OHA officials are using the Arakaki suit as a pretext to push for the Akaka bill and get rid of the HHCA, 1920, and Section 5(f) and give those lands and resources to yet another governmental entity little different from OHA.

Emmett E. Lee Loy
Honolulu

Ka Lāhui

The letter “*Ka Lāhui: End of a Nation*” (May KWO) was a sad commentary as to why some Hawaiians remain fractured and divided as a people.

The allegations that two Ka Lāhui Hawai‘i (KLH) executives manipulated the recent KLH elections are absurd. Sloppy and disorganized maybe, but “manipulated” — nonsense! Until the answers are obtained and all facts are known, little is gained by “inciting” our citizenry. I wonder if the letter’s authors understand or even care about the possible negative effects this brings upon the nation they so reverently claim to believe in. There were several statements that were misleading:

- “Present leadership has no intention of ever letting go of the reins of power over a diminishing constituency.” What reins of power? The power resides with the citizens, the people, not the executives!
- “Ballot counting held without candidates and O’ahu caucus members present.” All pertinent information regarding date, time and location were announced beforehand. All candidates and

caucus members were free to attend, including the 10 complainants. Nobody bothered to show. If there were suspicions of misconduct, why didn’t they come witness the counting of the ballots?

- KLH database: Kia‘āina-elect Lehua Kinilau was given the responsibility to update and maintain the database. To say she “controlled” it is a stretch. No one was excited to take the job.

We need constructive criticism, not emotional tirades that divide our citizens. We need to ask ourselves if this was written as a lament of a few caring, loyal KLH followers or a deliberate, vindictive attempt by a few malcontents to publicly humiliate two candidates not of their choosing? If this is indeed the end of the nation, its demise will be marked by the 10 people whose names were affixed to that letter.

Alika Lambert
Kāne’ohe

Waiting list woes

Please help me and other Hawaiians understand what is going on? I am referring to the Lambert Hans Ho’olehua Moloka‘i watermelon farmers.

We read a few years ago that the Department of Hawaiian Home Lands won a \$600 million lawsuit whereby the state was to pay DHHL \$30 million each year until 204. What has happened? Couldn’t it help move the over 33,000 on the waiting list a lot faster than the 9.6 million we read in the papers a few weeks ago? Please explain this mystery! We are so tired of all the delays, stalling, excuses, while others are trying their level best to aggressively cut in line, ahead of the bona fide Hawaiians dying on the waiting list.

Elizabeth G.L. Lee Loy
Hilo

Share your mana’o on the recognition bill

Do you have thoughts or feelings you’d like to express regarding the Hawaiian recognition bill currently before Congress? Starting in our August issue, *Ka Wai Ola o OHA* will be running a special forum devoted to community discussion on the federal recognition legislation, also known as the “Akaka-Stevens Bill,” or S.344. So whether you’re for or against the bill, please write in and share the reasons why.

Please indicate that your submission is for the “*Ka Wai Ola Federal Recognition Forum*” and e-mail to kwo@oha.org, fax to 594-1865, or mail to *Ka Wai Ola Recognition Forum*, 711 Kapi’olani Blvd., Suite 500, Honolulu, HI, 96813. n

OHA reserves the right to edit all letters for length, defamatory and libelous material, and other objectionable content, and reserves the right to print. All letters must be typed, signed and not exceed 200 words. Letters cannot be published unless they are signed and include a telephone contact for verification. Send letters to Ka Wai Ola o OHA, 711 Kapi’olani Blvd., Ste. 500, Honolulu, HI 96813, or email to kwo@oha.org. n

LEKA Kālele
KWO FOCUS LETTER

Military eco-friendly

Sparky Rodrigues’ June issue letter contains false statements regarding the Mākua military training and they need to be corrected.

On KITV news (Feb. 5), the Sierra Club said that the military is better than the state and counties at environmental management. As to specific statements expressed:

- The Army does not have a 100-year lease at one cent a year on the entire Mākua training area. The state lease is for 782.35 acres along Farrington Highway;
- Destruction of waste material was terminated a long while ago, according to Alvin Char, who oversees environmental and public works at Schofield Barracks;
- As to toxic substances leaching into our

soil, the Army has contracted a private company to do the required testing and the report is due out later this year;

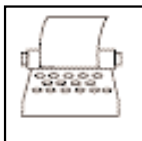
- On endangered plants, the Army’s Biologist Kapua Kawelo noted, “If it weren’t for the Army’s efforts to protect the land, these plants and animals would be in much worse shape,” and that pigs and goats caused greater soil erosion damage to endangered plants than the military’s presence;
- Pres. Bush reportedly plans to exempt the military from most major environmental protection laws, but Congressional action is pending.

Our elected officials and community leaders have always had a close relationship

with the military. Many of our families have sons, daughters and relatives in the armed services, not to mention the many veterans and retirees who live here.

If Mālama Mākua is about caring for Mākua, then shouldn’t the removal of abandoned cars, refrigerators, ‘ōpala, you name it, that continually litters the highway and beaches be of concern too? Battery acid, radiator anti-freeze, lubricants, etc. leaking into the ground pose a serious contamination problem to the environment, too. Isn’t that enough to also cause ‘eha?

Bill Prescott
Wai’anae



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Hold on \$31 million in federal funding for Native Hawaiian education programs released

By Sterling Kini Wong

Native Hawaiian education programs will benefit from the distribution of \$31 million in federal funds that were temporarily blocked for about a month.

The flow of federal funds under the Native Hawaiian Education Act were halted for unknown reasons, but Attorney General Mark Bennett speculated that there were concerns amongst the Bush administration regarding the constitutionality of the appropriation of monies to programs that would benefit only Hawaiians.

"We had to assuage those concerns and convince them that the programs were not race based and would pass constitutional muster," Bennett said.

Gov. Linda Lingle, Bennett and the Hawai'i Congressional delegation persuaded high-level officials in the Department of Justice, Department of Education, White House, and Office of Management and Budget to distribute the grants for education programs under the Native Hawaiian Education Act.

"It was a real team effort on the part of the Lingle administration and the congressional delegation," Bennett said. "We worked hard and ultimately succeeded."

Jennifer Sabas, the chief of staff for Sen. Daniel Inouye, D-Hawai'i, explained that the Hawai'i congressional delegation and Gov. Lingle's administration implemented a two-prong approach to persuading the Bush administration. The congressional delegation worked the budget



Native Hawaiian Leadership Project Director Manu Ka'iama (middle), with NHLP recipient 'Iwalani Lum and NHLP counselor Rona Kekauoha. Photo: courtesy NHLP

angle and the Lingle administration, in collaboration with the Indian Affairs Committee, worked the policy angle.

Gov. Lingle's June 12 announcement of the resumption of the process of distribution of these federal monies came shortly after the U.S. Justice Department, in a letter to Sen. Olympia Snowe R-Maine, chairwoman of the Committee on Small Business and Entrepreneurship, questioned the inclusion of Native Hawaiians in a bill that would authorize grants and other assistance for small businesses owned by Indian Tribe members and Native Alaskans.

The Justice Department characterized the political status of Native Hawaiians as an "unresolved question," because Congress has not recognized any group of Native Hawaiians as an Indian tribe.

Sabas said that bills are susceptible to the scrutiny of the administration, but the Native Hawaiian Education Act has been enacted into law. "There is nothing discretionary

about this; these funds have been authorized and appropriated for decades," Sabas said.

Manu Ka'iama, the director of the Native Hawaiian Leadership Project, said her program was preparing letters to their 500 new applicants notifying them that there would be no new applicant awards due to the impediment of the federal funds.

"Basically, we were telling our new applicants that the rug has been pulled from under them," Ka'iama said.

The Native Hawaiian Leadership Project, funded completely through the Native Hawaiian Education Act, assists Native Hawaiians in attaining undergraduate, graduate and doctorate degrees. The project funds over 200 scholarships, faculty trips, curriculum development programs, workshops and graduate and teaching assistantships.

Ka'iama said that when her program was first awarded money five years ago she realized that the flow of the federal money was contingent upon the whims of the federal administration. She decided to allocate the program's money over a two-year span, thus guaranteeing scholarship awardees money for at least two semesters.

"If our funds stopped, we would be phased out in a year," Ka'iama said. "The economic effect of such action would be far-reaching."

Ka'iama said she has been seeking out other sources of funding, such as OHA, so the program is not solely dependent on federal funds.

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July roundtable TV shows feature pros and cons of federal recognition bill

This month's schedule for "Ho'oulu Lāhui Aloha," "OHA's televised roundtable discussion series on Hawaiian nationhood issues, features two shows focusing on the pros and cons of the federal recognition bill currently before Congress. Both shows are moderated by Ku'umealoha Gomes, director of the Kua'ana student-services program at the University of Hawai'i.

In the first hour-long program, scheduled to air on July 2 and 9, Jade Danner of the Council for Native Hawaiian Advancement joins Gomes to review the terms of the Akaka bill.

The second show, scheduled for broadcast July 16 and 23, focuses on alternatives to the "Akaka-Stevens" federal recognition legislation, with panelists Nation of



Roundtable panelists Bumpy Kanahele, Moderator Ku'umealoha Gomes, Keoni Agard and William Burgess discuss different reasons for opposing federal recognition for Hawaiians.

Hawai'i sovereignty activist Dennis "Bumpy" Kanahele, native rights attorney Keoni Agard and attorney H. William Burgess, who is involved in lawsuits challenging the

constitutionality of Hawaiian entitlement programs.

"Ho'oulu Lāhui Aloha" airs every Wednesday at 7 p.m. on Oceanic Cable Channel 53.

n

Homesteaders, civic clubs, waitlist group join forces in recognition workshops

By Naomi Sodetani

Four organizations with a combined membership base of more than 42,000 Native Hawaiians have forged a historic alliance in a massive grassroots outreach to enlighten Hawaiians about pending litigation they call “the biggest threat since the overthrow.” Organizers say that, once informed, the silent majority of Hawaiians will be able to decide whether to support the Hawaiian Recognition Bill to safeguard their entitlements and embark on a path to self-governance as “dual citizens” of both the United States and a Hawaiian government.

The State Council for Hawaiian Homestead Associations and the Hui Kāko’o ‘Āina Ho‘opulapula’s Public Policy Project, in partnership with the Association of Hawaiian Civic Clubs (AOHCC), is conducting a series of workshops throughout the islands through July 24. (See schedule below.)

Hui Kāko’o President Blossom Feiteira said the three groups joined forces to address a common challenge: the *Arakaki v. Lingle* lawsuit seeking to dismantle the Office of Hawaiian Affairs and Department of Hawaiian Home Lands. “We just got so tired of everybody saying that Hawaiians just can’t unite,” Feiteira said. “So now you have four very diverse organizations with very diverse purposes understanding the need for Hawaiians to be Hawaiians and speak with one voice.”

“*Lawsuits & Legislation: Arakaki Suit and Akaka Bill Explained*”

examines the federal policy of self-determination as it has been extended to American Indians and Alaska Natives, and presents the ramifications of the lawsuit and the bill. The goal of the workshops is to “present the information in a very understandable way,” Feiteira said.

Nearly 1,000 Hawaiians attended the first five workshops held in the O‘ahu and Hawai‘i homestead strongholds of Wai‘anae, Waimānalo, Papakōlea, Kamuela and La‘iōpua. The Council for Native Hawaiian Advancement, a nonprofit organization that provides training, technical assistance and networking opportunities for Hawaiians, helped develop the presentations and materials for the SCHHA/HUI project.

“Native Hawaiians have much in common with other native peoples whose homelands exist within the boundaries of the United States,” CNHA President Robin Danner said. “All struggled to survive the ‘United States business plan,’ what I call the ‘no-cost land acquisition model.’”

The project’s social and economic impact analysis found that if a Supreme Court decision agreed with Arakaki plaintiffs that OHA and DHHL programs are race-based:

- 20,000 homesteaders could be forced out;
- The DHHL wait list will be eliminated, dashing the hopes of 19,000 now waiting;
- DHHL and OHA will be eliminated, and more than \$400 million taken from Hawaiian trusts;
- Private ali‘i trusts would be impacted;



Photo: Sterling Kim Wong

Papakōlea residents participate in a workshop held at Lincoln Elementary School to learn about federal recognition and how pending lawsuits will affect them as homesteaders.

- 3,100 jobs related to implementing Hawaiian services would be in jeopardy, with the state hard-pressed to offset the loss of over \$147 million generated from federal funds now flowing into Hawai‘i.

When this information was presented at a workshop held recently at the Blanche Pope school cafeteria, the overflow crowd of more than 300 homesteaders and others audibly gasped.

“It’s a really big challenge for us, one that requires all of us to come together, because whether you’re an applicant or a homesteader, an OHA beneficiary or just a Hawaiian on the street, everybody loses,” Feiteira said.

“Now is the time to act,” said

SCHHA Chairman Tony Sang. “Bottom line, we can’t afford to lose our programs. And it’s our kuleana as the grassroots to protect them.”

“We support the homesteaders all the way,” Association of Hawaiian Civic Clubs President Charles Rose said. “I’m a populist; I believe our people deserve to decide their fate.”

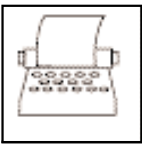
With the DHHL providing \$150,000 in funding for the workshop project, Hawaiian Homes Commission Chairman Micah Kane praised the collaborative effort as “an outstanding initiative that will prepare generations of Hawaiians to carry the torch of responsibility we all have for one another.” n

“Lawsuits & Legislation: Arakaki Suit & Akaka Bill Explained”

Schedule of community workshops presented by the SCHHA/HUI Public Policy Project in partnership with the Association of Hawaiian Civic Clubs and the Council for Native Hawaiian Advancement.

July 7 Keaukaha Elementary School Cafeteria Hilo, Hawai‘i	July 17 Lāna‘i School Cafeteria Lāna‘i City, Lāna‘i
July 9 Kulana ‘Ōiwi, DHHL Conference Rm. Kaunakakai, Moloka‘i	July 23 Anahola Clubhouse Anahola, Kaua‘i
July 15 Hale Pomaika‘i Hall Paukukalo, Maui	July 24 Kekaha Neighborhood Center Kekaha, Kaua‘i

For more information, call SCHHA at 853-2000 or 386-4045, or CNHA at 800-709-2642.



Ua hala akula i ka moe loa o Niolopua

*Two beloved kūpuna who embraced and promoted
‘ōlelo makuahine pass into the eternal rest of Niolopua*

Kupuna Elizabeth Kauahipaula nurtured the revival of ‘ōlelo awai‘i

By Sterling Wong

Elizabeth Kauahipaula, the longest-serving kupuna in the Department of Education’s Hawaiian language and Hawaiian Studies programs, passed away June 8.

The Hawaiian community mourns the passing of Kauahipaula as well as two other revered kūpuna, Mary Lindsey and Lilia Wahinemaika‘i Hale. Lindsey helped establish the Hawaiian language program in Waimea. Hale worked with the Hawaiian language program at the University of Hawai‘i.

At the age of 88, Kauahipaula continued to serve as a kupuna to numerous educational programs, hālau hula and organizations. She worked up until earlier this year as a kupuna at Ke Kula Kaiapuni o Waiau Hawaiian language immersion school and also volunteered as a kumu at Ānuenue and Samuel Kamakau immersion schools.

Kalani Akana, a DOE Hawaiian language teacher and a colleague of kauahipaula for nearly 20 years, said that all the accolades she received reflected her love for helping and serving the community.

“She was always willing to share over and beyond what was required of her,” said Akana.

Kauahipaula received many honors for over 20 years of educational commitment to the community. She was awarded the Hawai‘i Alliance of Language Teachers award for excellence in teaching in 1999 and OHA’s Ke Kukui Mālamalama Excellence in Hawaiian Education award in 2000.

Kauahipaula hosted “*Mānaleo*,” the first and only Hawaiian language talk show. The seven-year-old show, which airs on ‘Ōlelo Channel 53, perpetuates the Native Hawaiian voice.

Kauahipaula was born in 1914 in Honolulu and moved to the homestead in Keaukaha, Hawai‘i island, as a child. She was raised in an old-

style Hawaiian atmosphere: fishing, practicing traditional medicine and speaking Hawaiian.

At school, she was punished by her teachers for speaking Hawaiian. Kauahipaula’s mother told her that if her teachers had a problem with her speaking Hawaiian they should talk to her mother.

Her teachers eventually gave up trying to stop her from speaking Hawaiian.

Kumu hula Māpuana de Silva of Hālau Mōhala ‘Ilima said Kauahipaula was well connected to the land and the past, yet she fit into today’s world.

“She didn’t need to change to maintain her simple lifestyle,” de Silva said. “It’s very hard to find people like that.”

Akana said that even though Kauahipaula only went to school up to the eighth grade, she was a natural teacher who taught through her life experiences and by example.

Kauahipaula served as a kupuna to Hālau Mōhala ‘Ilima on various



Photo: Kalani Akana

Elizabeth Kauahipaula
August 31, 1914 - June 8, 2003

occasions. De Silva said that when Kauahipaula corrected the students, she never said they were wrong.

“She just showed them the right way to do things – through example,” de Silva said.

Kauahipaula is survived by one son, four children, 18 grandchildren, 49 great-grandchildren, and 19 great-great-grandchildren. n

Tūtū Lilia Wahinemaika‘i Hale lived her life as an ‘ambassador of aloha’

By Kalani Meinecke

Editor’s note: Kalani Meinecke is a kumu ‘ōlelo Hawai‘i (Hawaiian language instructor) at Windward Community College.

Lilia Wahinemaika‘i Ka‘apui-ki Kanahale Keali‘inohomoku Hale lived life to its fullest, for she was always full of life. She believed that each day was a special blessing from the Lord, and she always remembered to thank Him and to ask for His continued guidance, protection and blessings, wherever and whenever.

Kupuna Hale’s strong spiritual foundation, her firm, positive outlook on life and her hope in the future helped her through an underprivileged childhood, through the struggles of young motherhood, the great depression and then the disruption of Hawai‘i’s wartime years.

In her adult years, she found a revived participation in the sustainment and fellowship of the church – and in singing – and in entertaining, as she was blessed with a quick wit and an insightful feel for language,

whether it be English or her first language, Hawaiian.

It was, however, in the last 25 years of her life that she can be said to have “blossomed forth” into the extraordinary, outgoing “kupuna”



Photo courtesy: Kimi Armitage

Lilia Hale
April 20, 1913 - June 5, 2003

ever ready to be the innovative kupuna teacher in the classroom or the witty, persuasive lobbyist and spokesperson for educational goals, or the one-of-a-kind traveling ambassador of aloha and goodwill, be it among Europeans, White Americans, Native Americans, Native Alaskans or Polynesians.

She is fondly remembered in Alaska by the family and clan members of the Tlingit Indian Nation leader Judson Shakakuni Brown, who adopted Kupuna Hale as his sister, bestowed upon her the name “Shaa Yee” and adopted her into the Eagle tribe and Killerwhale clan.

A “killer” ambassador of aloha she certainly was, whether it was in Juneau or Sitka, Alaska, or anywhere in Aotearoa — that is, New Zealand. Having traveled there 15 times, “Mama” Hale was probably the best known Hawaiian in New Zealand. She loved the Maori people, and they loved her! She used to remark, “I came to New Zealand a Hawaiian, but I’m going home a Maori.”

In summary, what can we say is Mama Hale’s legacy? Perhaps we can propose her legacy to include the following:

- Her affirmation, appetite and zest for life; always accentuating the positive in people and in life;
- Her constant outreach to people, from the little ones to the elderly and infirm, to those less fortunate than herself;
- Her affirmation and love for her Hawaiian heritage, the Hawaiian

language and her long-term desire to promote the understanding, the appreciation and the perpetuation of this precious legacy unique only to Hawai‘i; and, finally,

• Her everlasting sense of cheer, charm and good humor!

Just reflect on this: How many times have you asked her, “Mama Hale, how are you?”

She, in her characteristic way, would reply, “Well, darling, how do I look?”

In closing, we might remind ourselves that in her 90 years on this earth, she touched many, many lives. She brought good cheer, smiles, laughter and warm love to each and every one of us.

Her legacy lives on through her many descendants, her family and thousands of friends throughout the world. She will be beautifully remembered in our minds and heart and in Eddie and Myrna Kamae’s “*Hawaiian Legacy*” film documentary series, including her appearances in “*Words, Earth and Aloha*” and “*Hawaiian Voices*.”

Her voice will for us forever be the voice of aloha! n



He mau mele ho‘omana‘o aloha

Loving tributes to Kupuna Kauahipaula and Tūtū Hale

He Inoa no Kauahipaula

na Adrian Kamali‘i lāua ‘o Hi‘ilani Shibata, Hui Ho‘oulu Inc.

Auē, auē, auē	<i>Grief stricken, woe, sadness of our loss</i>
Ua hala akula o ‘Elikapeka Kauahipaula	<i>Elizabeth Kauahipaula has passed away</i>
Uē ka lani, uē ka ‘ōpua	<i>Our heavens weep, our clouds pour</i>
Ua ho‘omana iā mākou me ka ‘ōlelo ‘ōiwi	<i>You strengthened us with our native tongue</i>
Nou ka hana e ao nā ‘ōpio	<i>It is your work that has enlightened our youth</i>
Hiamoe e ka wahine aloha	<i>Sleep, now, our beloved lady</i>
Hele ‘oe i ke ala ho‘i ‘ole mai	<i>Travel on the path of no return</i>

He Inoa no Wahinemaika‘i

na Adrian Kamali‘i lāua ‘o Hi‘ilani Shibata, Hui Ho‘oulu Inc.

Helele‘i ka ua, ka waimaka	<i>The rain and tears fall from above</i>
Uē‘o Kulanihāko‘i, kaumaha nō	<i>Kulanihāko‘i sheds tears, saddened</i>
Ua hele ‘o Wahinemaika‘i i ke ala ho‘i ‘ole mai	<i>Tūtū Hale has gone on the path of no return</i>
Ua a‘o aku me kou leo ‘olu‘olu	<i>You taught with your pleasing voice</i>
Ua wiwo ‘ole ‘oe e ‘ōlelo makuahine	<i>You spoke our mother tongue without fear</i>
E moe loa e Wahinemaika‘i	<i>You have embarked on your endless sleep, Tūtū Hale</i>
E komo ‘oe i ke kau ‘ana o ka lā	<i>Join now your ancestor</i>

Oli Aloha no Wahinemaika‘i

na Kalani Meinecke

Ma ka Hikina pā mai ka lā i Kumukahi	<i>In the East the sun shines forth at Kumukahi</i>
A pā mai ā hiki loa aku i ka mole o Lehua	<i>And shines all the way to the base of Lehua</i>
Aia Lā! Aia ho‘i!	<i>Behold! Behold indeed!</i>
Mai ka pūhaka mai o Kaiākea Nui	<i>From the loins of Great Kaiākea</i>
Me ka welo a Pe‘elua-kolo-i-ke-ao	<i>And the progeny of Pe‘elua-kolo-i-ke-ao</i>
Aia lā! Aia ho‘i!	<i>Behold! Behold indeed!</i>
Puka mai ke mamo ‘o Lilia, i ulu a‘e	<i>Came forth the descendant Lilia who grew</i>
I kō kākou Wahinemaika‘i	<i>To be our Wahinemaika‘i</i>
Aia lā! Aia ho‘i!	<i>Behold! Behold indeed!</i>
Loloa kona noho ‘ana mai, kona noho	<i>Long was her lifetime, her travels</i>
Hele ‘ana ma ia pae ‘aina o Hawai‘i nei	<i>Around the regions of Hawai‘i nei</i>
Me ka holopuni ma ka Moana Nui	<i>And across the vast Ocean.</i>
Aia lā! Aia ho‘i!	<i>Behold! Behold indeed!</i>
Ānō ke alaloa ho‘i ‘ole mai	<i>Now the pathway of no return</i>
Ma ‘o Kona kai malino aku	<i>From Kona of the serene sea forth</i>
E hele mālie ‘oe	<i>Go gently</i>
Hele maluhia,	<i>Go peacefully</i>
Hele Aloha ‘oe!	<i>Go lovingly</i>
Aia lā! Aia ho‘i! Aloha wale ‘oe!	<i>Behold! Behold indeed! Love be with you</i>



Kōkua builds successful communities

The practice of helping, sharing and depending on one another has been at the heart of successful community building ever since Hawai'i's early history.

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

*"Hilina'i Puna, Kūlele ia Ka'ū"
Puna leans and reclines on Ka'ū*

This saying, from *'Ōlelo Noeau*, describes a person who leans or depends on another person.

The saying originated when ancestors of the Ka'ū and Puna districts, who were one extended family, decided to divide their district in two, without breaking their ties entirely. Those living in Ka'ū referred to themselves as the Mākaha and those in Puna as the Kūmakaha. These names are heard in chants about chiefs of Ka'ū.

Mary Kawena Pūku'i explains that residents of early settlements considered themselves to be a family, an 'ohana. This saying describes the close and dependent relationship that existed between the Puna and Ka'ū districts, where her family lived. Considering the history of early Hawaiian arrival, closely bonded 'ohana living in one area would be an expected outcome. The ancestors arrived in self-sufficient units, bringing all types of tools, plants, and skills, such as farmers, fishermen, canoe builders, tapa makers, kahuna, and others, that were needed to set up a flourishing settlement. Although not of blood relationship at the time of arrival, after many generations of living in one area, blood ties would undoubtedly have occurred.

Kōkua is the practice of helping, sharing and depending on one another. Kōkua strengthened and maintained bonds within 'ohana and community relationships.

'Ohana living in makai areas would kōkua 'ohana living in mauka areas with seafood. Kalo, firewood and other mountain items, were exchanged by those living in the highlands. The kōkua process has been the heart of successful com-

the arrival of the first Hawaiians, Kailua's rich and fertile land became a highly productive food area. The land surrounding Mt. Olomana featured extensive terraces devoted to cultivation of kalo and food crops with ample fresh

about 1930.

Old Kailua boasted rich fishing grounds and reefs that provided much food. Extensive shoreline areas were known for ocean fishing for 'ahi, awa, kāhala, and other fish. Gathering of great quantities of prized limu lipoa is also the history of this area. Choice fish were grown in ponds, and Kawainui grew fish and mullet for the ali'i. Many food-related names are heard. For example, oneawa means sand of the awa fish, and that area was famous for huge quantities of high quality 'ō'io fish caught there too.

In ancient times O'ahu's great chief Kakuhihewa vacationed in the 'Ālele area, where he built a large government house called Pāmoa to conduct important land, genealogical work and an extensive variety of education for the people. Many heiau, an adze quarry, fish ponds, a race course, a canoe landing and several burial grounds were found in developing Kailua. Most of these have been destroyed. 'Alalā, a natural rock shrine located in Lanikai, was part of the 'Alalā heiau. A rock formation from the heiau remains and now bears the Lanikai sign. It is said that Kūali'i, the great O'ahu chief, was born on this heiau in the 1600s. Ka'ōhao was renamed by a realtor who conjured up "Lanikai," thinking that meant "heavenly sea." Kailua has changed in the last 400 years, and its past is difficult to see. This glimpse of history gives us greater appreciation for the work and achievements of early Hawaiians. n



Kōkua in action — "A'ohē hana nui ke alu 'ia — no task is too big when done together by all." This 'ōlelo no'ēau collected by Kawena Pūku'i is exemplified in fishpond restoration on Moloka'i. Photo: Walter Ritte

munity building ever since Hawai'i's early history. The history of early Hawaiians clearly demonstrates what diligent, persevering, hard-working and considerate people they were. Collaborative living created productive and thriving villages that expanded and filled large geographical areas.

An excellent example of a flourishing community that eventually became an important seat of governmental activities exists on O'ahu's windward side. Soon after

water coming from the mountains nearby. Difficult to visualize today were at least five kuleana existing mauka of Kawainui area, watered by springs and a stream from Mt. Olomana. Additional kuleana to the side of Kawainui were watered by the stream connecting Kawainui and Ka'elepulu ponds. Two additional kuleana flanked Ka'elepulu. A Waimānalo kupuna was able to name nearly two dozen terrace sections in lower Olomana area that were devoted to wetland kalo, until



Nationhood family day set for Sept. 7

Mark your calendar for a "pause for the cause" on Sunday Sept. 7 and bring the 'ohana down to Kapi'olani Park Bandstand for a day of family fun and information about the vital issues facing the Hawaiian community today.

An upcoming all-day celebration called "Ho'oulu Lāhui Aloha no nā Keiki" — "To Raise a Beloved Nation for the Children" — will feature music, hula and other entertainment; rides and games; cultural displays; crafts demonstrations and booths; and plenty 'ono grinds, along with informational booths and presentations on the urgent drive for Hawaiian nationhood.

While discussing such topics might not normally be considered part of weekend

"family time," current legal threats to Hawaiian programs and indigenous rights mean that what we do about these issues today will affect our mo'opuna for generations to come. As the popular phrase goes, "It's a kākou thing" — that is, it is for all of us to address together.

"This is really a day for people to come together and share their mana'o," says OHA Director of Planning, Research and Evaluation Richard Pezzulo, who is spearheading the family day event, "and to have a great time together while showing support for the Hawaiian governance movement." n

"Ho'oulu Lāhui Aloha no nā Keiki" Family Fun Day

Sunday Sept. 7, 10 a.m. — 5 p.m.

Kapi'olani Park Bandstand

For more information, call 594-0219

Food and crafts vendors: To participate in this special day, call Reynold

Freitas at 594-1941.



Audubon assumes management of Waimea Valley, plans focus on ecology, culture, education

By Derek Ferrar

On June 26, the National Audubon Society officially assumed management of O'ahu's Waimea Valley park, ushering in a new era for the 1,875-acre park, which has long been operated primarily as a visitor attraction.

"We don't see this as an entertainment-oriented tourist attraction anymore," says Audubon's Waimea project manager, local nature educator Diana King. "Instead, it's going to be a cultural, ecological and educational experience for everyone."

In 2001, the City and County of Honolulu moved to acquire Waimea through condemnation, after the park's previous owner placed it in bankruptcy. Several months ago, the city awarded a 30-year, \$1-per-year management contract to Audubon, an international conservation group that plans to run the site as one of its network of Audubon Centers, devoted to "getting people out into nature and helping them create positive, lasting experiences."

Many of Audubon's goals for the valley involve long-term projects — such as protecting archaeological features, replanting native forest and developing a cultural and environmental learning center — but some changes will be immediately visible. For one thing, Audubon has lowered admission rates from \$25 to \$5 for adult residents, and \$8 for visitors. With its emphasis on self-guided immersion in nature, Audubon has also ended the park's longstanding cliff-diving and hula shows, as well as tram rides to the falls and other activities.

For the moment, however, Audubon's tenure in Waimea remains tenuous, since permanent title to the valley is still unresolved. The city's \$5.1 million condemnation price has been challenged by the previous owner, New York financier Christian Wolffer, and a court trial on the matter starts July 7. If the court rules that the valley's fair market value is higher than the condemnation price, the property could revert to Wolffer, and Audubon's lease would be void.

Until the condemnation case is resolved,



Waimea Valley under Audubon's care will enjoy protection of its archaeological sites and native forest and will become the site of a cultural and environmental learning center. Photo: Scott Foster & Associates

Audubon's management contract is on month-to-month terms.

Honolulu City Councilman Romy Cachola has said that once the condemnation issues are resolved, he would like to see the Office of Hawaiian Affairs purchase the valley from the city. In 1991, when the city first took possession, OHA's Board of Trustees voted to explore acquisition of the valley, but any new action on the matter would have to be re-examined by the current board.

OHA has published a "Cultural Vision Statement" for the valley that includes surveys and preservation of historic sites, propagation of the existing Hawaiian gardens, re-introduction of native species and the use of the valley as a "hands-on, life-long education center for

students of all ages studying Hawaiian anthropology, history, culture, language, biology and wayfinding."

"Waimea is one of the few places, particularly on O'ahu, where it's possible to experience a virtually intact ahupua'a," says at-large Trustee John Waihe'e IV, who has advocated having OHA purchase the valley for the city's \$5.1 million price. "It's a place that is not only special to Hawaiians, but non-Hawaiians from anywhere can easily see how important it is."

If OHA were to purchase the valley, terms of the city contract would require that Audubon's 30-year-lease would remain in effect. Whether or not that comes to pass, says King, Audubon is hoping that OHA will be part of the valley's cultural steering committee. n

Negotiations begin in Waikōloa ceded lands dispute

By Sterling Kini Wong

If the Board of Land and Natural Resources (DLNR) and the owners of the land under a West Hawai'i island resort are unable to reach an agreement to resolve the 17-year dispute over the resort's utilization of ceded lands, the BLNR will prepare for eviction.

This decision came as part of BLNR

s June 13 unanimous approval of a three-person appraisal process. The purpose of the appraisal process is to arrive at an agreed upon value of the ceded lands being utilized by the Hilton Waikōloa Village Resort to determine a land exchange or a lease.

Alan Murakami, litigation director of the Native Hawaiian Legal Corp., said that if an agreement cannot be made the BLNR should follow through with an eviction.

"If these were Hawaiians illegally using the land the SWAT team would have been on them



Community members participating in "Lei Day" at Waikōloa form human chain outlining the boundaries of the ceded lands occupied rent-free by the resort.

in a heartbeat," Murakami said.

Jerry Rothstein of Public Access Shoreline Hawai'i (PASH) said that the community's efforts in events such as the June 7 "Lei Day," at the Hilton Waikōloa successfully demonstrated

the community's desire to see a fair resolution of the longstanding dispute.

More than 100 people participated in "Lei Day," in which community members held hands to outline the boundaries of the 1.8 acres of ceded lands to pressure the BLNR to reconsider a land swap as a form of compensation for the illegal use of the land.

Rothstein said this is the first time the BLNR has given a land lease equal consideration to a land exchange. "There is a bright light resulting from all the things we've done," Rothstein said. "We are making progress."

In October, the BLNR approved, in concept, a land exchange for the filled land, a perpetual, non-exclusive, easement for the submerged lands and the payment of back rent for the filled lands from 1986 in compensation for the resort's utilization of the land.

See WAIKŌLOA on page 15

2003

IULAI

JULY 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.

Sat., Jul 5 — Aloha Festivals Frank B. Shaner Falsetto Contest

Join KINE Radio personality and comedian Frank B. Shaner as contestants belt out their best high-register falsetto, a vocal art form that dates back to when Hawaiian women were forbidden to sing publicly. 7 p.m. Hawai'i Theatre. Tickets are \$35, \$27, and \$22 (\$5 off if you have an Aloha Festival Ribbon). For information, call 589-1771.

Wed., Jul 9 & Jul 23 — Hawaiian lessons live on the Internet

Kamehameha Schools' Distance Learning Department has developed

an innovative new program called "*Nahenahe: Sweet Melodies of Hawai'i*," utilizing technology to provide access to learners worldwide. The series will explore the Hawaiian language through mele (song) to be broadcast live at www.hawaiian105.com. Broadcasts begin at noon Hawai'i Standard Time, 3 p.m. Pacific, 4 p.m. Mountain, 5 p.m. Central and 6 p.m. Eastern Time. Free. To register, log on to www.hawaiian105.com or call 842-8789. From the neighbor islands or the Continental U.S., call 1-800-842-4682, extension 8789. Forms may be requested via email to nahenahe@ksbe.edu.

Sat., Jul 12 — Nā Leo Mana o ke Oli

First Hawaiian Chant Concert featuring a walking tour of Kona

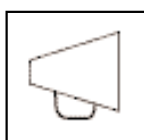
Village Resort, craft vendors, champagne dinner with Hawaiian music, chant and hula performances. 3-8 p.m. Kona Village Resort. \$75 (\$65 advance). Call 808-929-8700 for reservations.

Sat., Jul 12 — Hawai'i Volcanoes National Park 22nd Annual Cultural Festival

A cultural festival including music by Pandanus Club, Diana Aki & Friends, and Kilauea. There will be traditional demonstrations, lei making, poi pounding, wood and stone carving, and much more. You can even learn how to trace your Hawaiian genealogy! Festival goers are advised to bring sunscreen, hat, sunglasses, a ground mat, snacks, water and a rain jack-

et. 9 a.m. - 3:30 p.m. Hawai'i Volcanoes National Park. Free. For information, call 808-985-6011 or visit nps.gov/havo on the web.

Kumu Ekela Kani'auipi'o-Crozier (below) and her special guest Robert Uluwehi Cazimero (right) discuss the use of language through mele in "*Nahenahe*," a brand-new, online Hawaiian language series using Hawaiian songs as the medium of instruction. Photo: Kamehameha Schools



HANANA KŪIKAWĀ

SPECIAL EVENTS FEATURE

Keiki Hula brings long unseen mele for Lili'uokalani to light

By Manu Boyd

Since 1976, the Queen Lili'uokalani Keiki Hula Competition has been attracting young dancers and their hālau to what has become the longest running children's hula event to date. Organized by the Kalihi-Pālama Culture and Arts Society, the popular event also has a hand in reviving old mele or chants that have not been seen or heard for generations.

Competition judge and cultural icon Patience Nāmaka Bacon, known to many as "Aunty Pat," has again shared two mele from the collection of her "hānai," Mary Kawena Pūku'i. "Mahiki" and "Ke Anu i Waimea," required for the kaikamahaine (girls) and keikikāne (boys) divisions respectfully, honor Queen Lili'uokalani with references to Hawai'i island sites, particularly in Waimea. Imagery of water sipping birds,



The girls of Hālau Kamuela in their award-winning performance in Keiki Hula 2002. Hālau 'o Kamuela finished in first place for Hula Kahiko.

māmane blossoms, palapalai fern and the rising sun at Kumukahi dot these mele.

"I have no preconceived expectations of the hula," said Bacon. "I leave that up to the kumu hula to interpret. Some reflect the mele one way, and others, another. But it's getting harder and harder to find mele that are fit for children. We stay away from subjects that are better suited for adults. These kids are too young for mele that suggest 'this and that,'" Bacon chuckled.

Kalihi-Pālama Executive Director Itagaki, along with Nathan Nāpōkā who also judges the competition, helped in combing through the Pūku'i collection at Bacon's Mānoa home for this year's mele. "We tried to visualize movement based on the poetry and select mele we think the kumu can work with," Itagaki explained. Other

See KEIKI HULA on page 17

RECENT RELEASES BY ISLAND ARTISTS



Rupert Tripp Jr.: “For an Audience of One” — This Hilo-born Hawaiian sings praise to Ke Akua for his many blessings of life, family and love. The former member of Nalu maintains smooth vocals and haunting guitar. All songs based on Holy Scripture. Produced by God and LL Production.



Naneca: “Desert Isle” — Las Vegas transplants make up the seven-member “Naneca” in a long distance tribute to their homeland. “Nani Manoa” is among classics featured, and the title cut, “Desert Isle” is an original by Frank Corpuz Sr. Produced by Frank Corpuz Sr.



Waena Boyz: “Get Up and Dance” — Dane Patao, Uti Lama, Byron Tabangucura, Ransen Camara, Anthony Crisologo and Shane Patao serve up pure reggae. Several originals by Dane Patao. Produced by Steve Hicks and David Covington.



Richard Ho'opi'i: “Ululani” — Leo ki'eki'e, or falsetto, gets higher and higher with Rick Ho'opi'i's solo featuring a number of Hawaiian oldies, and a hīmeni favored by members of the Kahakuloa Protestant Church. Produced by The Mountain Apple Company.

Sat., July 12 —
**Nānāikapono
Scholarship Lū'au.**

Join members of the Nānāikapono Hawaiian Civic Club at their annual scholarship fundraiser lū'au. 'Ono Hawaiian food, auction, and entertainment by Keoni & Friends, Keawe Lopes, Kumu Hula O'Brien Eselu and Ke Kai o Kahiki, Kumu Hula Ku'ualohanui Kauli'a and Ka Pā Kū Kaiāulu. 12 - 4 p.m. Nānākuli. \$25 adults, \$15 keiki. For information, call 668-8449, or 668-8711.

Sat., Jul 12 - Sun., Jul 13—
**Pacific Handcrafters
Guild 29th Annual
Summer Festival**

A festival of fine arts & crafts open to the public, with pottery, wood, clothing, glass, jewelry, seed leis, Japanese style bags, polymer clay art, folk art, metal sculpture, miniature Hawaiian hula ornaments, and fish hook pendants. There will be a Native Hawaiian plant education and sale, massage tent, bonsai demonstration, martial arts demonstration, Food and entertainment featuring smooth jazz by Bo Evans. Sat. 9-5 p.m. and Sun. 9-4 p.m. Thomas Square Park. Free. For information, call 841-0171.

Fri., Jul 18 - Sun., Jul 20 —
Heiva I Kaua'i

The 2nd annual Heiva I Kaua'i is an international Tahitian Dance Competition featuring solo and group performances, plus



Traditional & Contemporary drumming categories. Festival participants can enjoy a weekend of great Tahitian entertainment, browse through an array of Polynesian arts and crafts, savor delicious local foods and win prizes. Kukui Groove Pavilion. \$5 a day or \$12 for a 3-day pass. Children under 6 are free. 808-821-1299.

Sat., Jul 19 —
**26th Annual Prince Lot
Hula Festival**

This award-winning annual event is the state's oldest and largest non-competitive exhibition

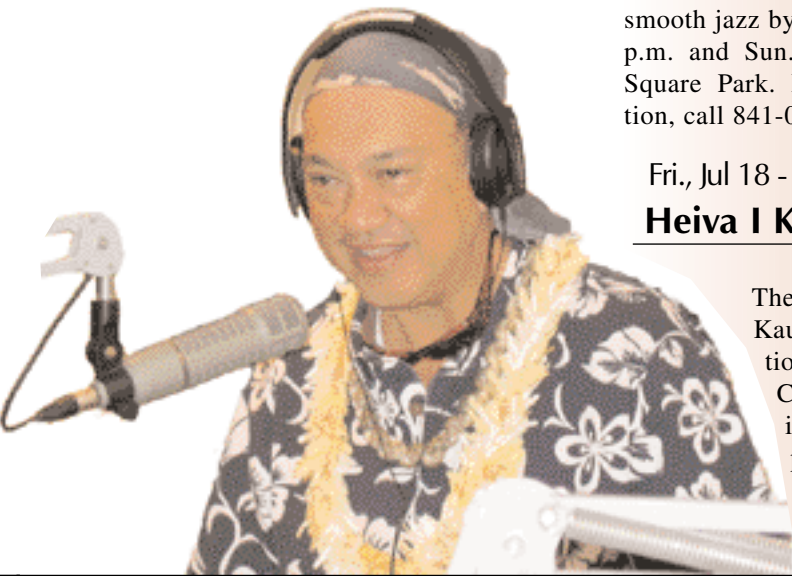
of hula. Thirteen halau hula will grace the earthen hula mound under the decades-old monkeypod trees. Enjoy crafts, kapamaking, lauhala-weaving, ipu-make-and-take, lomi lomi massage, traditional Hawaiian games, food, and so much more! Bring beach mats or low-back chairs. 8-4 p.m. Moanalua Gardens. Free. For information, call 839-5334.

KWO CALENDAR

Ka Wai Ola o OHA

accepts information on special events throughout the islands that are of interest to the Hawaiian community, such as: fund-raisers, benefit concerts, cultural activities, sports events, etc. Please submit information and color photos by the 15th of the month prior to the date of your event.

Ka Wai Ola o OHA
711 Kapi'olani Blvd., Ste. 500
Honolulu, HI 96813-5249
kwo@oha.org



MELE 'AILANA

ISLAND MUSIC SCENE



Salazar reflects all that makes Hawai'i special in her musics

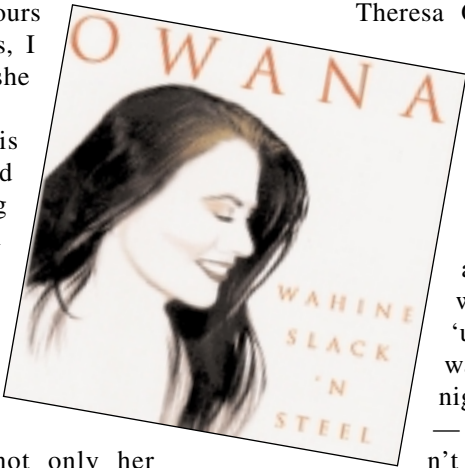
By Manu Boyd

Singer/guitarist Owana Salazar has a lot going on. She resides on Maui where she performs at numerous functions and spends a good deal of time sharing and celebrating Hawaiian history, something her family has done for generations. Of royal descent herself, Owana Ka'ohelani Māhealani-rose Salazar commits time and energy to The Friends of Moku'ula, a Lahaina-based organization seeking to preserve the now-covered-up royal residence of Kamehameha III, originally established in the 1600s during the reign of paramount Maui ali'i Pi'ilani.

“Working with the Friends group is awesome. The Moku'ula royal compound was in the middle of a large pond, Mokuhinia. National Geographic calls it the archaeological find of the century. Everything is intact,” said Salazar. “Aside from

giving the historical walking tours which can take up to two hours, I also help with fund raising,” she said.

But history aside, Salazar is hailed as a slack-key master, and she has the distinction of being the only recognized female steel guitar player in Hawai'i. Her latest CD, “Wahine Slack 'N Steel,” earned her the coveted Nā Hōkū Hanohano Award for island contemporary album of the year in May. That honor, long overdue, acknowledges not only her diverse guitar savvy, but her outstanding vocals as one of the top Hawaiian sopranos of all time. Her pitch and tone are impeccable, and her love of music as nurtured by her family is always apparent. Her great-grandmother, Princess



Theresa Owana La'anui Wilcox, is credited as the composer of the classic “Uluhwa Wale Au” which Salazar recorded on an earlier project. Salazar makes her haku mele debut with “Kapalua,” a Hawaiian language song with 'umeke (Tahitian 'ukulele) accompaniment. “I was playing at a hotel one night, and it was really quiet — almost boring. But I couldn't allow myself to be bored with all that natural beauty around, so I looked out to the ocean and started singing phrases. I repeated them over and over,

See SALAZAR page 17



‘Kū’ē: People, Land and Sea’

Photojournalist Ed Greevy
traces birth, evolution of
Hawaiian sovereignty movement

By Naomi Sodehani

Handbag tucked neatly in the crook of her arm, a demure old local woman rests her umbrella against the sidewalk. She could be waiting for the bus, but for the sign gripped in her other hand that reads: “Stop Evictions.” Her gaze, weary yet hopeful, emanates from a picture taken at a 1970s demonstration by photojournalist Ed Greevy.

Spanning more than three decades of political activism in Hawai‘i, an exhibition of Greevy’s work — “Kū’ē: People, Land and Sea” — runs through July 13 at the Academy of Arts Center at Linekona. “Any photojournalist can record a scene, but what makes Ed’s work stand apart is its resonance and poetry,” says Academy of Arts Center Curator Carol Khewhok.

In 1967, the L.A.-born Greevy moved to Hawai‘i after being groomed for corporate success in a New York insurance firm and then doing a stint in advertising photography. His first foray into photojournalism came in 1970, when he documented Save Our Surf’s efforts to save O‘ahu’s surfing areas from planned developments. “I went out of curiosity, and my political understanding began to awaken,” says Greevy, who majored in political science in college.

Public uprisings against development and dispossession were then occurring on every island, and Greevy was always there at rallies, protest marches, fundraisers and evictions. “Through Ed’s pictures, we see the human agony that was created by the efforts of the state, the counties and developers after statehood to transform Hawai‘i into nothing but a tourist spot,” says Hawaiian leader, poet and scholar Haunani-Kay Trask, who wrote the captions accompanying Greevy’s photographs in the “Kū’ē” exhibit.

Greevy and Trask jointly selected the shots for the exhibit — no easy task, given the roughly 60,000 photos he has shot since 1970. The two first met in 1978, when both were helping Sand Island fishing families resist eviction. Demeaned as “squatters” in the media, “they were asserting their right to live on the shoreline and fish,” Greevy recalls.

In one of Greevy’s pictures from that unsuccessful struggle, a man steers a tiny skiff away from Mokauea Island. Behind him on the horizon, billowing smoke and flames engulf the wood and canvas structures that had housed his fishing community, which the state burned down. “These are the images that historians 100 years from now will want,” Trask says, “not those thousands of pictures of beautiful volcanoes that romanticize and mythologize Hawai‘i. These are people in extreme conditions; they’re going to be evicted, their houses are going to be smashed. But Ed was always respectful, very unobtrusive in photographing them as human beings in their resis-



Hawaiian nationalist Kalani Ohelo speaks at a 1971 Save Our Surf - Kōkua Hawai‘i demonstration against evictions in Kālama Valley. The “Huli” sign conveys the position of Kōkua Hawai‘i: to overturn the system. An upheld poi pounder symbolizes the people’s determined resistance to cultural displacement. Photo: Ed Greevy

tance, and in many cases, their defeat. His commitment really needs to be acknowledged.”

“I felt it was important to show Ed’s work now, because it resonates so much with current events,” gallery director Khewhok says. “It’s a

reminder that you can’t just sit back. If you don’t like what’s going on, you need to stand up for your views, as dangerous as that might be.”

“My camera is a tool that I use to advance political beliefs,” Greevy says. His images are on the cusp of greater exposure. In December, Greevy’s works will be showcased among those of photographers repre-

senting 50 states in the “Only Skin Deep” exhibit at the prestigious International Center for Photography in New York. A publisher at the reception also broached the possibility of a book project featuring a larger sampling of Greevy’s work and Trask’s writing.

Meanwhile, the June 16 opening reception for the “Kū’ē” exhibit served as something of a reunion for activists who took part in the community struggles depicted in the framed black-and-white photographs lining the hall. Young exhibit-goers stared at scenes of a history they never knew; some of the communities in the photos no longer even exist. But under the potent, witnessing eye of Greevy’s lens, their impassioned struggles live on.

When only a few friends and family remained, plastic cups filled with juice were raised, as Trask fondly toasted: “To Ed Greevy, my friend and comrade, and Hawai‘i’s greatest photographer.”

Under the justice-seeking gaze of her late mother, Tūtū Patacsil — the old woman in the “Stop Eviction” photo — Josephine Patacsil softly added: “Mahalo, Ed, for capturing our history.” n



Creative collaborators Trask and Greevy
Photo: Naomi Sodehani



Top: Musician and Protect Kaho‘olawe ‘Ōhāna founder George Helm plays at a 1972 benefit concert at the Waikiki Shell. Helm’s later disappearance along with Kimo Mitchell while occupying Kaho‘olawe to protest Navy bombing of the island became an emotional turning point in the struggle for Hawaiian rights.

Above: The agony of dispossession shows on the faces of a Sand Island fishing camp resident and his son as they join a group of residents educating tourists in Waikiki about the plight of the Hawaiian people. Photos: Ed Greevy



TAONGA PŪORO

Nā mea ho‘okani kahiko a ka Māori

Na Manu Boyd

Pōmaika‘i kākou ka Hawai‘i i ka hikina mai o nā hoahānau no ka hema mai, nona ka ‘āina o ke ao kea loa, ‘o ia nō ho‘i ‘o Aotearoa. Ho‘olālā ‘ia e ke Kikowaena Mo‘omeheu o nā Kula Kamehameha ka ‘Aha Mana Maoli ma Honolulu nei i kēlā mahina aku nei. ‘O ke kumuhana nui o ia ‘aha, ‘o ka hō‘oia ‘ana i nā ēwe kahiko e hīpu‘u ana i nā ‘ōiwi o ka moana nui ākea. He pilina maika‘i a pa‘a pono ko ka Hawai‘i me ka Māori mai ke au kahiko a hiki nō i kēia wā.

Polo‘ai ‘ia nā laekahi mo‘omeheu Māori mai ke Kulanui o Waikato ma Kirikiriroa, Aotearoa, ‘o Hoturoa Barclay-Kerr, ‘o Matiu Dickson a ‘o Rangiiria Hedley. Me ia wahine

*I Hawaiki na anō e Ngatoroirangi
I ona tuahine Te Hoata u Te Pupu
E hū ra i Tongariro ka mahana i taku kiri
Ngārangi mai ra anō nāna i māraena
Ko Pihanga te wahine, ai ua, ai hau
Ai Marangai ki te muri e
Kokiri*

Me ku‘una no Aotearoa mai

ka wawā o ke kai a me ke ku‘i o ka hekili. Ke ho‘okani ‘ia nā taonga pūoro, hiki ke lohe ‘ia nā leo o nā kūpuna i hala.

Hana ‘ia nā taonga pūoro me ka iwi, ka lā‘au, ka hue, ke kaula, ka pounamu (pōhaku ‘ōma‘oma‘o), ka pōhaku a me nā ‘ili‘ili. He ‘ano hōkio ke “koauau,” a wahi a ka

kō kākou ipu heke ‘ole. Wahi a ka mo‘olelo, ma mua o ka hui (hālāwai) ‘ana ma ka mārae, lawe ‘ia ka hue puruhau e ka tohunga (kahuna) i ka nahele a karakia (pule, oli) me ka ‘upo‘i i hemo ‘ia, ‘upo‘i hou, lawe i ka hui, hemo hou a puia ka hale hālāwai me nā ‘uhane o ka nahele. Ke pau, ‘upo‘i hou ‘ia ka ipu i piha me nā “korero” (‘ōlelo) maika‘i o ka hālāwai, a lawe hou ‘ia i ka nahele e ku‘u aku ai ma laila. Hoihoi loa nō.

Ho‘ohana ‘ia ka “porotu” me ka iwi ka‘upu/mōlī a ua like kona leo me ka leo manu. Ho‘okani ‘ia ka “nguru” me ka hanu ihu, ‘ano like me ko kākou ‘ohe hano ihu. Ua like kona leo nahenahe me ka pule. ‘O ka “porotiti” he la‘au ia e ho‘oniniu ana me ke kaula, a like kona leo me ka makani. (Aia ka porotiti e ho‘ohana ‘ia e Rangiiria i ke ki‘i o luna).

‘O ha‘awina nui o ia hō‘ike‘ike, ‘o ia nō ka hō‘ihi i ho‘okau ‘ia ma luna o nā taonga pūoro, me kona kani, he leo kapu nō ia o nā kūpuna. Mahalo ka Hawai‘i i ka ‘olu‘olu, ka lokomaika‘i a me ka no‘eau o ko kākou po‘e hoahānau no ka ‘āina o ke ao kea loa. Aloha nui nō.



Ua hō‘ike ‘o Rangiiria i ka porotiti

Synopsis: Last month, the ‘Aha Mana Maoli, sponsored by the Kamehameha Schools’ Culture Center Project, brought three Māori cultural experts from Aotearoa to Honolulu for a week-long symposium. Hoturoa Barclay-Kerr, Matiu Dickson and Rangiiria Hedley of Waikato University presented forums on Māori law, land trusts, protocol, history and more. A presentation on “nga taonga pūoro” at the Kamakakūokalani Center for Hawaiian Studies featured Rangiiria Hedley speaking on traditional Māori instruments. “The pleasing sounds of these taonga pūoro are the voices of our tupunga (ancestors). These musical traditions connect us with our land,” she said. The mele above opened the evening’s presentation, connecting Hawai‘i and Aotearoa in ancestral bond.



Pa‘i ki‘i ‘ia e Sterling Wong

Ua hui pū mai ka Hawai‘i a me ka Māori ma nā panela a me nā hō‘ike‘ike o ka ‘Aha Mana Maoli: Māpuana deSilva, Jamie Fong, Hoturoa Barclay-Kerr, Kim Barclay-Kerr, Rangiiria Hedley, Randie Fong, Matiu Dickson and Māhealani Chang.

‘o Rangiiria kākou e maha iki ai, e apo a nanea i kona ‘ike ku‘una i nā mea ho‘okani kahiko o kona po‘e kupuna, he “taonga pūoro” ka inoa.

He mamo ‘o Rangiiria na ka ‘ohana Ngati Tuwharetoa. Ma mua, ua a‘o ‘o ia i ke Kohanga Reo (ke kaikua‘ana o ko kākou Pūnana Leo). Ua a‘o ‘ia ‘o ia e kona kumu, ‘o Hirini Melbourne, he kanaka i hō‘ihi nui ‘ia no kona na‘auao.

Hoihoi mai ho‘i kau kāna i hō‘ike‘ike aku ai ma ka Hālau o Haumea ma ke Kikowaena Hawai‘i ‘o Kamakakūokalani:

Ua ‘ōlelo mai ‘o ia, i kēia wā, ‘o ke kīkā ka pila ho‘okani kūmau a ka Māori. Ua no‘ono‘o ‘o ia, “he aha ia i pili ai nā waiata (mele) a me nā haka (hula) o nā kūpuna. Mai laila ‘o Rangiiria i ho‘omaka ai i kona ala noi‘i nōwelo. Wahi āna, he aho nā taonga pūoro – nā lōina mele – e ho‘opili ana i ke kanaka me kona ‘āina. Ho‘omāhu‘i ana nā mea ho‘okani i ka leo o nā manu like ‘ole, ka makani, ka holo a ka wai,

mo‘olelo, ua ho‘ohana ‘ia ke koauau mua me ka iwi ‘īlio. Loa‘a ‘ekolu puka e ‘oko‘a ai ke kani, a ua kapa ‘ia nā puka me nā inoa o Māui me kona mau pōki‘i.

He akua ‘o Hinepūtehue nona ka ho‘omaluhia. ‘O ka hue (ipu) kona kinolau, a ho‘ohana ‘ia nā taonga pūoro me nā hue nui a me nā hui iki. ‘O ka mu‘o o ka hue, ‘o ia ke kumu o nā hō‘ailona o nā mea i kālai ‘ia ma ka Mārae. Kapa ‘ia ia mu‘o he “Kowhaiwhai.” Ho‘ohālike ‘ia ka ulu ana o ka hue me ka whakapapa, ‘o ia ka mo‘okū‘auhau. ‘Ano like ka “rarā” me ka ‘ulī‘ulī, he hue li‘ili‘i i ho‘opiha ‘ia me nā anoano a i ‘ole nā ‘ili‘ili. No ke ona manu ka “poiawhiwhio,” he hue i pa‘a ‘ia me ke kaula lō‘ihi a pūhihio ana ma luna o ke po‘o. ‘O ka “ororuarangi” he hue me ka leo e lapa‘au ka po‘e ‘ōma‘ima‘i, a he kōkua ia kani no ka lapa‘au iwi haki.

‘Ano like ka “hue puruhau” me

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	Haunani Apoliona, MSW
	<i>Chairperson Trustee, At-large</i>

Words of kupuna are a challenge to Nā ‘Ōiwi ‘Ōlino to accomplish unity

Editor's note: This month, Trustee Haunani Apoliona presents her mana'o as shared with the participants in last month's 'Aha 'Ōpio o OHA, an annual Hawaiian leadership conference for high school juniors. In order to accommodate her remarks, Trustee Oz Stender has made his column space available.

Aloha nui kakou, e nā ‘ōiwi ‘ōlino. The sixteenth annual ‘Aha ‘Ōpio, Nā ‘Ōiwi ‘Ōlino o OHA, a week-long youth legislative/executive experience for Hawaiian ‘opio from throughout the State has been completed. In addition to leaders selected from among the delegates, past and present, Governor Lingle, Trustee Waihe‘e and myself were provided the opportunity to address the 2003 delegates. The following are excerpts from my remarks.

E ō, e na ‘ōiwi ‘ōlino ‘eā
Na pulapula a Hāloa ‘eā
Mai Hawai‘i a Ni‘ihau ‘eā
Puni ke ao mālamalama ‘eā
Kū‘ē au i ka hewa kū‘ē
Kū au i ka pono kū
Kū‘ē au i ka hewa kū‘e

Kū au i ka pono kū
He mele na ‘ōiwi ‘ōlino.
Kū!

Nā ‘ōiwi ‘ōlino calls upon us individually and collectively to work for the betterment of Hawaiians, to work for the empowerment of Hawaiians in self-determination and towards successful Hawaiian governance. As descendants of our one common ancestor we are bound together, whether living in our homeland or elsewhere. As people seeking wisdom, whether kama‘āina or malihini, compassionate and unified in support of Hawaiian advancement, we are unified in our efforts to accomplish good works. Embrace and live the spirit of nā ‘ōiwi ‘ōlino. Share and extend its message. Stand in unified effort. Auntie Malia Craver, of the Queen Lili‘uokalani Children’s Center who created the name Nā‘Ōiwi ‘Ōlino says, “on the name of the group.... I named the project nā ‘ōiwi ‘ōlinolino, and when you think of the word ‘ōlino there’s so many meanings — brilliance, glittering, gleaming, shine, and brilliant. It’s a positive name — and you know with our Hawaiian

kupuna, a positive name means that it’s your expectation that a person or a group of people will grow to do the things the name meant.” She says, “It is my expectation of giving that name to the project, (it) was to have the children, the families — to be people with knowledge and wisdom in everything they do or in every aspect.”

“To be people with knowledge and wisdom in everything they do in every aspect,” these words of Auntie Malia direct the course for our work for our lifetime. Your week together, at ‘Aha ‘Ōpio will compel you to develop your knowledge and wisdom to create, to debate, to deliberate, and to decide on proposed “public policy.” Your work must be balanced by knowledge — the gathering, analyzing, and organizing of facts; AND the wisdom — applying compassion, principles, spiritual and cultural values, ethics, aloha, ‘iike pono, ‘ōlelo pono, ha‘aha‘a, ahonui, and vision to shape your collective decision-making.

As maturing leaders, just know that as you do your work here in these legislative chambers — there is similar public policy debates

affecting Hawaiians happening 6,000 miles away in Washington, D.C., in the Congress of the United States relating to federal recognition for Hawaiian people. Also, there is in the federal Court of this district, housed at the Prince Kūhiō building, just blocks from here, litigation by 16 plaintiffs who seek to have the Federal courts declare Hawai‘i statute and Constitution and Congressional laws, addressing Hawaiian needs, unconstitutional — and these 16 plaintiffs are litigating to terminate Hawaiian homesteads and ceded land revenue benefits due Hawaiians that they characterize as “race-based.” The Hawaiian community is at a significant crossroads again. While leaders like me, OHA Trustees, Governor Lingle, Administrator Nāmu‘o, and many, many, many countless others are on the front line of these issues balancing knowledge and wisdom in our daily deliberations and decision-making, it is you, our emerging generation of leaders, that must prepare well for your kuleana to create the future for our people and the wellbeing of our native nation.

See APOLIONA on page 15

	Rowena Akana
	<i>Trustee, At-large</i>

A process for nationhood returns to Akaka Bill

A no‘ai kākou...

During OHA’s trip to Washington, D.C., in mid-May, I was pleased to learn that the Akaka Bill was amended to include a process for federal recognition. The language describing the process makes it clear that we will not be obligated to follow it exactly, word-for-word. It is merely a suggestion based on the process that the U.S. Department of the Interior currently uses to recognize Native American tribes.

One of the concerns I had about the first version of the 2003 Akaka Bill (S.344) was that it lacked a section which would allow for a fair process for all Hawaiians to be included in the federal recognition effort. The original bill (S.81 in 2000) included a reasonable process, but it was subsequently taken out in later versions.

The first step in the process outlined in the bill is to create an offi-

cial “roll” (list) of those who can directly trace their ancestry to indigenous Hawaiians who resided in Hawaii on or before Jan. 1, 1893, or those who were eligible during 1921 for the programs authorized by the Hawaiian Homes Commission Act.

Once the roll has been finalized by the Department of the Interior, members of the final roll who are over the age of 18 may run to serve on an Interim Governing Council. Candidates elected to the Interim Council may then conduct a referendum and draft organic governing documents for a Native Hawaiian governing entity. The Council may also tackle questions such as the proposed criteria for citizenship, the proposed powers, privileges, immunities, and authorities of the Native Hawaiian governing entity. They may also consider the civil rights and protection of rights of citizens and other issues it deems appropriate.

The proposed organic governing documents can then be distributed

to all Hawaiians on the certified roll and an election held to ratify them. Additional elections may be held by Hawaiians on the certified roll to elect officers of the new Native Hawaiian governing entity. The Interim Governing Council will then be terminated after the elected officers take office.

The new Native Hawaiian governing entity may then submit their ratified organic governing documents to the Secretary of the Interior to be certified. Once recognized by the United States, the Native Hawaiian governing entity may enter into negotiations with both the United States and the State of Hawai‘i to address the transfer and exercise of governmental authorities over lands, natural resources, and other assets.

Opponents of the Akaka Bill should note that S.344 does not settle any claims against the United States nor does the bill authorize the Native Hawaiian governing entity to conduct gaming activities under the Indian Gaming

Regulatory Act.

As you can imagine, the process outlined above will take many years to complete. The organic governing documents alone will probably need to be revised several times before it is ratified by the Hawaiian people. In the meantime, those who want to be involved should prepare now by gathering their documentation to join the roll and consider whether to get involved by running for the Interim Governing Council.

There is much to do and OHA will be working tirelessly, to bring people together to make a Native Hawaiian governing entity a reality. I will continue to keep you posted on any and all information regarding this important measure.

A hui hou!

For more information, please call Trustee Akana at 594-0204. For articles, check out Trustee Akana’s website at www.rowenaakana.org.n



OHA welcomes volunteers to help Hawaiians in all island communities

Dante Keala Carpenter

Trustee, O’ahu



Aloha mai kākou! In early June, I had the privilege of attending a special luncheon acknowledging OHA volunteers on the island of O’ahu. Similar gatherings were also held on the neighbor islands to honor the specific island volunteers.

Since OHA’s inception in 1978, OHA has enjoyed and utilized the services of many volunteers. In fact, the efforts of the informal grass-roots organization “Volunteers for OHA” has served to introduce the Office of Hawaiian Affairs throughout communities in Hawai’i. In 1986, a formal volunteer program was created with the intent to provide Hawaiians and “Hawaiians at heart” the opportunity to work with OHA staff and their clients. Today, the OHA volunteer program is statewide, contributing 12,000 man-hours of service and providing over \$70,000 of “in-kind” services. OHA Volunteers are managed by

the Human Resources Office.

The Webster dictionary defines a volunteer as “one who enters into or offers oneself for a service of his or her own free will.”

OHA volunteers assist on a wide variety of levels. They serve as members of advisory boards, councils, and committees such as the OHA Native Hawaiian Historic Preservation Council and the OHA Native Hawaiian Revolving Loan Fund Board of Directors, to name a few.

The OHA Hawaiian Registry enlists countless number of volunteers to assist in the enrollment of Hawaiians. The OHA ‘Aha ‘Opio Program relies on numerous volunteers to make the annual week-long youth conference a success.

Besides major programs and projects, OHA also utilizes volunteers on a daily basis for various administrative assistance. Volunteers come in daily or many times a week as

well. These volunteers range from students to retirees. Volunteer positions include but are not limited to: administrative assistants, clerical aides, advisory board council members, district coordinators, genealogy researchers, professional volunteers, receptionist aides, recruiters, single task/special project volunteers, trainers, and voter registrars.

The volunteer program also has had volunteers who have come from many segments of the community, such as individuals required to perform community service or those in transitional programs. Along with individuals who are college interns, senior citizens and other community workers who want to fulfill their need to help Hawaiians have participated in the OHA volunteer program.

The rewards of volunteering at OHA are as varied as the volunteers’ contributions. Some of the benefits of becoming a volunteer

are: travel reimbursements (mileage, parking, bus), meal reimbursements, insurance coverage for “registered” active volunteers, and automobile liability insurance.

OHA continues to invite individuals to join our Volunteer Program. We can use your talents here if you have the extra time to share as a volunteer. For those individuals who are already part of our volunteer ‘ohana, we thank you once again. If you are interested in becoming a volunteer, please call our office at 594-1888 and ask to speak to our Human Resources Office.

You may also call my office to assist in getting connected to the Volunteer Program. My numbers are: phone 594-1854, fax 594-0210 and e-mail address — dantec@oha.org. A hui hou, aloha pumehana. n

APOLIONA from page 14

In the not too distant future — before the end of this calendar year — Hawaiians in our homeland and elsewhere, will assemble, in person or by technology, to advance the formation of a Hawaiian governing entity. From a roll of adult Hawaiians affirmed and choosing to participate, Hawaiian leadership will be chosen to struggle, debate and draft governing documents for our Hawaiian government. These organic documents, will set the design and operation of a Hawaiian government — a Hawaiian nation — a native nation — that will be charged with administering assets (i.e., lands, revenues and programs) for the betterment of Hawaiians. These “draft documents” will need to be finally ratified by Hawaiians before any implementation of the Hawaiian governance occurs.

As maturing leaders, you must be involved. The future of Hawaiians and the future of Hawai’i will be the kuleana of your generation and the six generations following. Make it your kuleana to understand Public Law 103-150 (the Apology Bill). Make it your kuleana to understand the 2000 Report of the Department of Justice and the Department of the Interior — “Mauka to Makai, Let the River of Justice Flow Freely.” And make it your kuleana to understand S.344 and HR665. And make it your kuleana to get involved with the plan for facilitating Hawaiian governance — Ho’oulu Lāhui Aloha, “to raise a beloved nation.” Prepare well, ensure that the cultural and spiritual values passed down to us by our ancestors guides all decision making. Embrace and live the spirit of nā ‘ōiwi ‘ōlino. Share and extend the message of Nā ‘Ōiwi ‘Ōlino. Individually and collectively, work for the betterment of Hawaiians, work for the empowerment of Hawaiians in self- determination and towards successful Hawaiian governance. Remember that we are descendants of one common ancestor and are bound together, whether living in our homeland or elsewhere. Be compassionate and unified in support of Hawaiian advancement, unified in our efforts to accomplish good works. Live the spirit of nā ‘ōiwi ‘ōlino; extend its message and stand together, all of us, in unified effort. Resist injustice, stand for what is just and fair. E ō, e nā ‘ōiwi ‘ōlino a ho’oulu lāhui aloha. 32/48 n

WAIKŌLOA from page 9

An independent appraisal that the state had commissioned, completed in February, valued the perpetual rent of the ceded lands at \$192,000 a year and set back rent at \$2 million.

The Hilton Waikōloa leases the lands it occupies, which includes the disputed ceded lands, from Lanpar/HTL Associates.

Hilton Regional Director of Public Relations Karen Winpenny called the rent dispute an “issue between Lanpar and BLNR, and we wish to see it resolved as expeditiously as possible.

In February, Lanpar rejected a \$2.7 million independent appraisal of the ceded lands, claiming that they were standing firm to their original position of accepting an earlier valuation of the lands at \$403,626. In 1998 and 2000, the property had been appraised by the Department of Land and Natural Resources, not by an independent appraiser.

The three-person appraisal process, which is non-binding, requires Lanpar to select an appraiser. If Lanpar’s appraisal differs from the state’s independent appraisal, a third appraisal will be completed by an appraiser either agreed upon by Lanpar and the BLNR chair or one that is appointed by a Circuit Court.

If at least two of the three apprais-

ers cannot agree on a value of the land, the appraisal process will end. At that point, the June 13 decision directed DLNR staff to proceed with “an eviction action” of the resort occupant or to establish “accepted values for a land exchange or lease.”

The DLNR had, in fact, threatened to evict the resort in Sept. 2000 when settlement negotiations with Lanpar stalled.

The dispute began in 1986 when developer Chris Hemmeter filled in submerged lands and several anchialine ponds at Waiulua Bay while building the 62-acre resort.

In response to the development Native Hawaiian fisherman Mervin Nāpe‘ahi and the Native Hawaiian Legal Corp. filed a complaint in U.S. District Court stating that the state breached its fiduciary responsibilities by not protecting public lands.

The state’s appraisal was completed in accordance with the 1997 decision of federal judge David Ezra in the Nāpe‘ahi case ordering the state to seek fair compensation for the improper development of ceded lands.

The 1.8-acre property includes the Waters Edge Ballroom, one of the hotel’s seven restaurants and sections of the boat and tram systems. n



HO'OHUI 'OHANA

FAMILY REUNIONS

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!

Cho — The descendants of Sin Kun Cho and Anela Kelekolio have a reunion planned for Saturday and Sunday, July 5-6, at Hōnaunau Beach, Kona. For information, contact George Cho at 488-1827, keokiokona@aol.com or Henry Cho, at 808-328-2367, Honaunau, Kona.

Cockett — Our annual reunion will be held Aug. 15-17 on O'ahu. This year's theme "E mau kuu 'ohana, may our family endure" reflects the many generations since the first Charles Cockett arrived in Lahaina and married into Hawaiian society. His numerous descendants from the lines of Joseph-William-Mary-Charles-Elizabeth-George-Phoebe-Emily-Patrick are encouraged to attend. There will be a backyard-style barbecue, an 'ohana luau, and Sunday church services followed by a brunch buffet. Family tree activity by Aunt Irene Bishaw and storytelling by Kupuna Roy Benham. For more information, please call Lennox Cockett 239-7678 or Reuben Cockett 488-3639 or email Reuben for a registration form rcockett@pueo.net

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

Halemano/Naone — A grandson of Henry Halemano of Waikapu, Maui and Miriam Naone of Honolulu. Andres F. Nelson (son of Rebecca Halemano) is looking for family contacts. Please email IsleChefAFN@aol.com or call 377-3716 after 8 p.m.

Hanohano/Kuaioholani — A family reunion is planned in Hilo on Aug. 22-24. We are looking forward to gathering with 'ohana members to share our family information. If you have any pictures or genealogy information, please contact us or join us at the reunion. Contact Betty Martin at 55 Todd Ave., Hilo, HI 96720, 808-969-4821, or Solomon "Eddie" Hanohano at 89-216 Ualakahiki Pl., Nānākuli, HI 96792, 808-668-2838, or Sharon Moniz at P.O. Box 646, Kapa'au, HI 96755.

Holualoa/Kahaunaele — The descendants of Papapa Holualoa and Emily Kahaunaele are having their first 'ohana reunion on Sat., Aug. 16 at Mā'ili Beach Park, Wai'anae, O'ahu. The reunion committee is searching for the descendants of Papapa and Emily by way of their three daughters: Elizabeth (m: Joseph Akau) Her 10 children were Joseph, James, Sarah Waialae, Samuel, Dora Martinez, Elizabeth Griffin, Robert, Ethel Kahili, Raymond and Norman; Victoria (m: George Palakiko). Her 12 children were George, Emily Kalawaiamoku, John, Annie Yee, Robert, Victoria Woods, James, Rose Repercio, Frank, Daniel, Adeline Hauanio and David; Rachel (m: Harry Kuhia/Thomas Kamalii) Her 10 children were Harry Kuhia, Eva Kamalii, Elizabeth Kalua, Sonny Kuhia, David Kuhia, Ramona Lacaden, Rosaline Panoke, Henry Mikasobe, Thomas Kamalii, and Cecilia Gante. Contact Kimo Keli'i at 808-668-7650/696-0321, Roberta Westbrook at 668-2906 or Kekela Miller at 293-8431 or visit our reunion/genealogy website at www.august2003ohanareunion.hometstead.com.

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

Kaholo — The descendants of Lizzie Likekehaulani Alapa'i and Joseph Eokewi Kaholo will be holding their 5th reunion at Keaukaha, Island of Hawai'i, July 18-20. This generation of first cousins comes together to honor their parents, aunts and uncles: Mona Doris Kaholo Ha'o, Joseph Kaholo, James Akoni Kaholo, Julian Kahikina Kaholo, Henry Kaluihalama "Kalua" Kaholo, John Kaholo, Alice Ka'alaniuahina Kaholo Tupinio, Marjorie U'ilani Kaholo Kailiana, Maggie Maka Kaholo, Alfred Eokewe Kaholo, Elvira Alawina Kaholo, Kahinawe Douness Kaholo, Mary Like Kaholo, Sally Kapiolehua Kaholo Kaleohano, Evangeline Leialoha Kaholo, Joseph Lei Kaholo, Eleanor Ellen Kaholo Garcia, William Kaholo aka Daniel Kimokeo Puihi, Larkins Lukela Kaholo and Ginger Pi'ilani Kaholo. Call Hawai'i-Smith Kaleohano at 808-961-6147 or Richard Kaleohano at 808-961-4675, email: rkaudio@earthlink.net for information.

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. Please call Momi Kalehuawehe at 808-244-9513, Diane Amado, 808 579-9429 (Maui), or Ku'ulei Kalua, 523-1690.

Kauhi/Mae — The reunion is for the children of Robert Kauhi Mae and Hattie Kekipi Ka'aiwela Mae. Children are: Joy Kauhi, Hattie Kauhi, Mary Kauhi, Harry (Nahale) Kauhi & Neki Kauhi, along with their children and below on July 5. Catered party paid by individual family members. (This reunion is separate from the brother of Robert Kauhi Mae whose name is John Holi Mae). The reunion is not being held in Waipi'o nor Puihi Bay in Hilo on July 4-6. Contact person: Yolanda Hesla @ 935-4759 or 640-0028.

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'aeo); 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: Sarah K. Kahele, 144 Ka'ie'ie Pl., Hilo, HI 96720, or call 808-959-1607, 808-987-8920(c)

Kea — The descendants of John K. Kea, also known as John K. Makahi, and Nancy P. Cullen are holding their fifth family reunion on O'ahu on Sat.

July 19 at Nānākuli Beach Park. Dad and Mom had eleven sons and two daughters. Sons are John Jr., Jerry (Sam), Luke, Walter, Alex, Logan, Charles, Charles K., Harry, Leslie, and Raymond. Daughters are Emily Pall and Katherine Kea. We are updating the family tree and mailing list, so if you have any knowledge and information regarding our 'ohana please call Leilani Makahi at 294-2707 or write her at 382 B-12 N. Vineyard Blvd., Honolulu, HI 96817.

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.

Komomua — The descendants of Komomua and Ko 'amokumoku o he'e'ia will once again gather for a family reunion from Fri. Aug. 8 to Sun., Aug. 10. Highlights of the celebration include a golf tournament and aloha reception, seven-course Chinese luncheon on Saturday at the Hilton Hawaiian Village Coral Ballroom, picnic at Kualoa Beach Park, presentation on the family history and a genealogy workshop. To order your copy of the family genealogy books and reunion T-shirts, get more information or make your reservations for the luncheon, please contact Keoho Fujimoto at 247-4131 or at ealohaehae@hgea.org. Deadline for reservations is June 15. The luncheon program includes entertainment led by several 'ohana members, including Kawaikapu Hewett and Haunani Apoliona. OHA will be there on Saturday with the Hawaiian Registry, so be sure to bring your birth certificate or a copy of it.

Konanui — The descendants of David Marshall Konanui and Martha Kahaikaula Punahoa Konanui of Kapaahu, Kalapana are gathering for a reunion on Aug. 1-2 at Wailoa State Park in Hilo. Their keiki include Apelehama (hanai to Kalauli 'ohana), Keahi Konanui, David Kawika Konanui, Samuel Oulu Konanui, Phillip Fred Punahoa, Mokuhalii Konanui, Luika Konanui Kaipo and Halaulani Konanui Stone. For information contact Ellen Walker at ewalker@hilobay.com, Jerry Konanui at jerryk48@aol.com, Frank & Shirley Kaipo via kaipos001@hawaii.rr.com or 808-981-2855, or Wanda Pua-Kaipo at wpkaipo@turquoise.net or 808-959-3674.

Kupahu - The descendants of John Haui and Eme Kulamanu Kupahu will gather on O'ahu in Nānākuli, July 4-6 to commemorate the 25th anniversary of the Kupahu 'Ohana Reunion. The reunion will honor the memory of our kupuna, first and second generation, now deceased. Their children were: Bertha, Samuel Kailipua, Miriam Ha'o Hirakawa, Manuel Ehu "Joe Gang" Henry Iwiena and Bertha Loe Mahoe. We are looking for lost relatives and other cousins with old addresses and old phone numbers. If you would like more information about the reunion, or if you have information to share, please call Luana Na'mi Kama at 426-1005 or 486-1400 (bus).

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 Nāmīlīmīlī (b. March 10, 1896) and Agnes Koloa Mauna (b. March 23, 1912). The reunion will be held Aug. 1-2, 2003 at Ma'ili Beach Park, across Maliona St. Planning meetings are held the second Saturday of each month. Call Harriet K. Mahi'ai at 696-7232 or 294-0836 (c).

Nāmu'o/Simerson — Although this reunion is coordinated by the descendants of John William Nāmu'o and Helen Hariett (Hattie) Simerson, our ancestor cousins are welcome to come. Our 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 lkanno@hawaii.rr.com or write to P.O. Box 4937, Kāne'ohe, HI 96744.

Purdy — The children of Papa Ikua and Tutu Keala Purdy will be having a family reunion on July 11-13 at the Lion's Club at Hau Bush Beach in 'Ewa, Oahu. Their offsprings are: William Ulumaheihēi, 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.

Rodrigues Gaspar/Lukela — Our first reunion for the family of Antonio Rodrigues Gaspar and Minnie Ha'aha'a Lukela, who lived in Kalihi-uka will be held Aug. 10 noon at the Miramar Hotel Ballroom. Their only child was Manuel Rodrigues Gaspar Sr., who married Sophia Augusta de Jesus. They had seven children: Manuel Gaspar Jr. (Minnie Jordan); Maria (Mary) Gaspar (Ah Tuck Lum, Charles Sawaguchi); Elizabeth Gaspar (Harry Johnson, William Makaea Puaoi); Margaret Gaspar (John Pires); Bina Gaspar (Alred Souza); Peter Gaspar (Margaret Freitas); Antone Gaspar (Rosina Lake). Call Bev Yeung, 395-5005; Luci Pikini, 941-7941; Julia Duarte, 239-9267; or Kay Pires, 737-2916.

Shimooka/Kamaipiialii/Kamehonua — The family of Shimooka, Kamaipiialii and Kameehonua will hold their seventh reunion at Bellows Beach Park, Area B-5 on Aug. 9. Contact Raymond or Ruth Shimooka, 487-2025.

Zablan (with corrected dates) - Our 'ohana picnic is set for Sat., Aug. 16, 8 a.m.-6p.m. at Ala Moana Park, area #9, behind the Waikīkī concession. The annual luncheon is scheduled for Sat., Oct. 18, 10:30a.m.-2:30p.m. at Tree Tops Restaurant in Mānoa Valley. \$16 for adults, \$8 for keiki ages 4 to 12. We invite everyone to come enjoy our 'aha'aina. We are updating our genealogy for Book II and would like everyone to "talk story" about your 'ohana. For more information call Auntie Leatrice at 734-4779, or write to 4220 Kilauea Ave., Honolulu, HI 96816. n

Business course

The Samoan Service Providers Association (SSPA) is contracted by the Office of Hawaiian Affairs to offer the SmartStart Business Readiness Course for individuals wishing to start their own business. SmartStart, an extensive 11-week entrepreneurship training course beginning July 8, now includes optional basic computer classes at no additional cost. The classes are held Tuesday, Wednesday and Thursday evenings from 6-9 p.m. Fee. For more information or to register, call the SSPA Business Service Center at 842-0218.

Mākua valley access

Cultural accesses into Mākua valley will be on Sun. July 13 and and Sat. July 26. Meet at 7 a.m. at the gate of Mākua. Wear covered shoes and sun protection. Bring ID, water, and snacks or lunch. Call Fred 696-4677, Melva 696-9921 or Leandra

696-2823 at least three days prior to the access.

Student conference

A number of Native Hawaiian graduate students at the University of Hawai‘i at Mānoa are organizing the first-ever “*Ka Li‘u o ka Pa‘akai*” Native Hawaiian Graduate Student Conference, which is being held Aug. 20-22 at the Kamakūokalani Center for Hawaiian Studies at University of Hawai‘i at Mānoa. The purpose of this conference is to bring together Native Hawaiian graduate students from all disciplines and educational institutions and provide them with a venue to showcase their research and share the work being done in the various disciplines and to create partnerships.

This conference will also provide Hawaiian institutions and organizations an opportunity to witness the next generation of Hawaiian leaders as they present their work.

The conference will feature pre-

sentations, keynote speakers, graduate skills workshops, receptions, and huaka‘i.

We are currently soliciting abstracts from Native Hawaiian graduate students and are encouraging all interested students, faculty, educators and members of the Hawaiian community, as well as the larger community to attend.

For information, call 973-0979 or email: nhind@hawaii.edu.

Arts apprenticeship deadline Aug. 8

The State Foundation on Culture and the Arts has announced Aug 8. as the deadline to apply for its Folk Arts Apprenticeship Awards, which provide opportunities for advanced one-on-one instruction between a master traditional artist and an experienced apprentice.

“In contrast to much of modern life, the traditional arts are learned slowly and under the individual guidance of a master of that form,” says SFCA Folk Arts Coordinator

John Keoni Fujitani. “The Apprenticeship Awards program helps perpetuate these important artistic traditions of Hawai‘i, so that they will continue to be a part of our living heritage.”

The program is open to practitioners of any traditional art form of any culture in Hawai‘i. In previous years, Hawaiian arts such as chant, slack-key guitar, lauhala weaving, gourd ornamentation and net making, as well as other ethnic traditions such as Okinawan dance drama, Chinese opera and Laotian weaving, have been among the art forms supported.

Awards, which range from \$2,000 to \$4,000, cover master artist fees, supplies and mileage costs for the apprenticeship. The master artist and apprentice must apply together as a team. Application forms and guidelines are available in the Folk Arts Program section of the SFCA website at www.hawaii.gov/sfca. To have an application form mailed to you, or for more information, call 586-0306. n

ARAKAKI from page 1

extent of the trust obligation owed by the United States to Native Hawaiians and the manner of its fulfillment.”

Oki-Mollway had last May indicated that “whether native Hawaiians are a ‘tribe’... may raise a political rather than a purely legal question.” She further acknowledged, “The court is well aware that legislation is pending before Congress that, if passed, may well affect any reconsideration of the merits” of the case.

Such layering of judicial opinion “leads to the conclusion that the present claim must be dismissed as a nonjusticiable question,” OHA’s new motion asserts.

“If it is a nonjusticiable political question to challenge the failure of Congress to grant rights to and establish programs for Native Hawaiians, then it must logically also be a nonjusticiable political question to challenge those programs that have been established by Congress, and by the State pursuant to the mandate laid down by Congress.”

On Sept. 8, the judge will hear State Council for Hawaiian Homesteaders (SCHHA) pretrial motion to dismiss the case. Like OHA, the homestead associations contend the constitutional challenge to DHHL is more a political than judicial issue that Congress should decide. SSCHA’s motion cites the 1921 Hawaiian Home Lands Act that set aside 200,000 acres for native Hawaiians and the 1959 Admissions Act that directed the state to use a portion of its revenue from public lands for the betterment of native Hawaiians.

Broder said, “It would be excellent

for us if DHHL is dismissed from the case, quite a success story for us. If they’re let out, Native Hawaiians will have achieved an important victory that will provide arguments we could use as a springboard to make additional arguments.”

Hanifin, 48, a Saint Louis High School graduate, is noted for being the plaintiff’s attorney in several cases that challenged government programs for Native Hawaiians.

Hanifin won a federal court case that allowed non-Hawaiians to run for the OHA board. The ruling followed the landmark U.S. Supreme Court *Rice* decision in Feb. 2000 that opened up OHA’s Hawaiians-only elections to voters of all ethnicities. He represented Patrick Barrett, who challenged the constitutionality of OHA, the Hawaiian Homes Commission and native gathering rights. A federal judge in Aug. 2001 ruled Barrett had no standing to bring his case.

Kenneth Conklin, the first non-Hawaiian to file as an OHA candidate as a result of Hanifin’s work, called Hanifin “a warrior fighting for the unity of Hawai‘i’s people under a single sovereignty, and for equality under the law.”

Hanifin was at work on the morning of June 13 when he suffered a heart attack. He died the next day, after undergoing open heart surgery. The 16 plaintiffs are Earl Arakaki, Evelyn Arakaki, Edward Bugarin, Sandra Burgess, Patricia Carroll, Robert Chapman, Brian Clarke, Michael Garcia, Roger Grantham, Toby Kravet, James Kuroiwa Jr., Fran Nichols, Donna Scaff, Jack Scaff, Allen Teshima and Thurston Twigg-Smith. n

KEIKI HULA from page 10

past competition mele have been originals by Wendell Silva, formerly of Kalihi-Pālana Culture and Arts, and Auntie Mālia Craver of the Queen Lili‘uokalani Children’s Center.

Only Friday’s hula kahiko division will feature the required competition mele honoring the queen. In Thursday’s Miss and Master Keiki Hula divisions and Saturday’s group ‘auana division, song selections are left up to the kumu. “Even in hula ‘auana, some songs are better suited for children than others,” Bacon said.

The Queen Lili‘uokalani Keiki Hula Festival will be held July 24-26 at the NBC Arena in Honolulu. Tickets are \$8.50 - \$9.50 per day and will be available at the NBC Box Office July 19. The competition will be broadcast on KITV Channel 4 on Fri., Aug. 1, 6:30-10 p.m.; and Aug. 2, 6-10 p.m. n

SALAZAR from page 11

and before I knew it, I had a verse. Brother Frank Hewett helped me later with the Hawaiian. I’m not a native speaker, but I love our language,” she said.

“*Nani Hala‘ula*” by John Ka‘imikaua is a tribute in waltz time to the North Kohala district named for the red hala (pandanus). Kaname‘e and Paliakamoa are sites memorialized in the mele which pays honor to Kohala as the birth place of Kamehameha. “*Kohala Moon*,” another Ka‘imikaua composition, features romantic steel guitar — a sprinkle of nostalgia albeit a recent composition.

“*Ali‘ipoe*” by Rev. William Maka‘ehu salutes Kaua‘i and is classic in poetic form and per-

formance. “*A he waiwai nō e ke aloha, he ui‘i, he nohea i ku‘u maka, E kīloha iho ai ka waiho kāhela o Hā‘upu i ka maka o ka ‘ōpua*” (You are truly a treasure, my beloved; young and beautiful to my eyes; gazing at the view spread before me of Hā‘upu in the eye of the clouds).

“My hope is that Waikīkī and other visitor destinations depend more heavily on good local musicians to create an image that is Hawai‘i. So many talented performers who have dedicated years to their craft are treated less than respectably. Let’s encourage quality Hawaiian entertainment throughout our Hawai‘i,” she concluded.

For additional information, visit www.owanasalazar.com. n

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Send by fax to 808-594-1865, or email to

kwo@OHA.org

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**for more
information**



2003 Native Hawaiian Producer Conference



Location: Kamakūokalani Center for Hawaiian
Studies
University of Hawai'i at Mānoa
2645 Dole Street, Honolulu, Hawai'i

Day One: Friday, July 25
1:00 p.m. to 6:00 p.m.

Topics: General Business Issues, Pricing,

Advertising and
Distributing for Producers.

Day Two: Saturday, July 26
9:00 a.m. to 5:00 p.m.

Topics: Native Hawaiian Made
Trademark,
Packaging/Labeling, Marketing,
Small Business Loans and

Sponsored By
Hale Kū'ai Cooperative
Ko'olaupua Hawaiian Civic Club

Funded in Part By
U.S. Administration for Native
Americans Grants Program

TRADEMARKING - The Conference will
address the development of a Native
Hawaiian Made Trademark to serve as an
expression of Hawaiian pride and economic
self-determination. Native American Indians
and Maori people have deve-loped trade-
marks of their own in recognition of the
importance in distinguishing themselves

from non-native producers.
ECONOMIC SELF-SUFFICIENCY - Native
Hawaiians are increasingly becoming pro-
ducers of fine art, crafts and food products
to financially support or supplement their
family income.

ROLE MODELS - The 2003 Native Hawaiian

Producer Conference will provide producers
with information about packaging, pricing,
advertising, marketing, website develop-
ment, small business loans and distributing.
Our guest speakers are primarily Native
Hawaiian producers, artisans and entrepre-
neurs with a proven record of hard work and
success.

cut here.....cut here
Conference Registration (Deadline July 15, 2003)

Name	_____
_____	Phone
_____	_____
Organization/Company	_____
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Address	_____

KSBE