



Akaka Bill Amended

Revision clarifies recognition process

By Derek Ferrar

In early April, Hawai'i's congressional delegation announced that it would be submitting new amendments to the Hawaiian federal recognition bill, Senate Bill 344. Later in the month, the Senate's Indian Affairs Committee approved the revisions, which were designed primarily to address concerns raised by Department of Interior officials, who felt the bill needed further clarity on the process of reorganization and recognition of a Native Hawaiian government. Among the proposed amendments is the revival of a provision that would create a commission of Native Hawaiians, appointed by the Interior Department, who have experience with genealogy and could oversee the validation of potential voters' Hawaiian ancestry.

An analysis of the bill by University of Hawai'i law professor Jon Van Dyke appears below. For an additional summary and side-by-side



Seeing eye to eye: Interior Secretary Gale Norton and Sen. Daniel Akaka met at an OHA-sponsored reception for Norton in January. Many of the new amendments to the federal recognition bill proposed by Akaka were included to address concerns from Norton's department over clarity of the recognition process. Photo: Sterling Kini Wong

analysis of the new amendments, visit NativeHawaiians.com.

A statement released by the measure's primary sponsor, Sen. Daniel Akaka (D-Hawai'i), said that the latest revision, which followed "many months of negotiations with the U.S. Department of the Interior and consultation with the State of Hawai'i ... further clarifies the process for the reorganization of a Native Hawaiian governing entity and reaffirms the special political and legal relationship between the United States and the Native Hawaiian governing entity."

The new version of the bill includes two significant changes: Section 7 calls for the creation of a nine-member commission appointed by the Secretary of the Interior to verify the ancestry of those who enroll to participate in the Hawaiian governing entity. All members of the commission must be Native Hawaiian.

Section 8 establishes a 20-year limit during which the Native Hawaiian governing entity

See REVISIONS on page 7

Revised bill would help protect existing Hawaiian programs and allow pursuit of additional claims

Editor's note: Recent amendments to S.344 – the Akaka Bill – have sparked important discussion and debate within the Hawaiian community. The Office of Hawaiian Affairs is consulting with experts to shed light on the pros and cons of the pending federal recognition legislation. This month, attorney Jon Van Dyke, a professor at the University of Hawai'i's Richardson School of Law, provides a legal analysis of the amendments to S.344.



Analysis

By Jon Van Dyke

Interior. These changes do not in any way alter the central mission of this bill, which:

- would reaffirm the rights of Native Hawaiians as indigenous people and grant formal "federal recognition" to the Native Hawaiian governing entity,
- would facilitate a process for establishing this Native Hawaiian governing entity and set in motion a negotiating process for pursuing the additional claims the Hawaiian people have for the lands and resources that

were taken from them, and

- would thereby protect the existing programs that the federal and state governments have established for them.

This revised bill has been immediately attacked by some Hawaiians as an inadequate compromise that would entail giving up rights presently held by Native Hawaiians. Although the bill is a compromise, as is all legislation, its enactment would be a very positive step to protect and expand the rights and resources of Native Hawaiians, and it would not require any Native Hawaiians to give up any rights or claims they presently possess.

The pluses:

- **Formal federal recognition.** The Akaka Bill will provide formal federal recognition of Native Hawaiians as

See ANALYSIS on page 8

KWO
Readership
Survey
on page 14

IN THIS ISSUE



PAGE
9

Hawaiian warrior culture is being perpetuated by lua practitioners and artisans who craft traditional weapons like the leiomanō. **See story on page 9.**

Claire Hughes honors the works of Hawaiian wāhine like Princess Pauahi during Women's Health Month. **See story on page 13.**

PAGE
13



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Get On Board



If you are Hawaiian, now is the time to step forward and kau inoa — place your name — to take part in the process of self-determination. Today, the establishment of a new Native Hawaiian government is on the horizon and can be achieved with the will and support of the Hawaiian people. Those who register will eventually be able to help shape the nation to come.

The process is open to anyone of indigenous Hawaiian descent, no matter where you live worldwide or what your beliefs are. This community-driven effort is being moved forward by a broad-based coalition of Hawaiian organizations with a wide variety of perspectives on Hawaiian nationhood. As such, the Kau Inoa registration is separate and unrelated to the provisions of the federal-recognition “Akaka Bill” now before Congress.

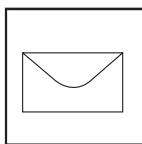
All you need to register is verification of your Hawaiian ancestry through documents such as a certified copy of a birth certificate showing Hawaiian parentage, or by prior verification through programs such as the Department of Hawaiian Home Lands or OHA’s Operation ‘Ohana and Hawaiian Registry. “Kumu ‘Ohana” or other means of legal verification will also be considered. There is no blood-quantum minimum or age requirement.

Don’t let the wave of history pass you by. Make your voice heard. Kau Inoa to build a strong Hawaiian nation.

Kau Inoa registration forms are available from most Hawaiian organizations, or by contacting the official repository of the registration records — Hawai‘i Maoli Inc., a nonprofit arm of the Association of Hawaiian Civic Clubs.



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Kaho'olawe rehab

I read with intense interest your latest article, "Culture Behind Bars" in *Ka Wai Ola o OHA*. As a retired Hawai'i public school educator, I cannot help but feel some guilt for my profession failing so many young people who find themselves incarcerated and probably facing a lifetime of recidivism. The problems facing the community must be addressed from both the preventive and rehabilitative perspectives. Our statistics on Native Hawaiian juvenile arrests for the state magnify a persistent situation that requires immediate attention and creative approaches.

Several years ago, in informally speaking to a few leaders in the Native Hawaiian community, it was hoped that discussion could be stimulated on the use of potentials inherent in the Kaho'olawe situation. Could we use our Native Hawaiian inmates to significantly demonstrate one step towards re-establishing a place historically lost? Rehabilitation of Kaho'olawe and incarcerated Native Hawaiians would include re-culturation, voluntary participation in the reclamation of the island and the development of self-esteem and a sense of pride and place. The benefits would be to the state, the Native Hawaiian community, and the individual men and women who commit to this challenge.

The idea was not well received at that time, but perhaps the timing is better now and the situation safer with much ordnance removed. Are there leaders who can muster the needed programs and workforce to embark on simultaneously rebuilding an island and lives of its people? Ms. Nālani Olds is to be commended for taking the cultural teachings into prisons. Imagine how much more impact those teachings can have if the inmates are brought into the native environment and are provided opportunity to practice many of their cultural values.

*Miles C. Muraoka
Kaunakakai, Moloka'i*

Astronomical error

I notice in the April 2004 edition of *Ka Wai Ola o OHA* the statement that Mauna Kea is "home to 13 observatories — more than anywhere else in the world." The Kitt Peak National Observatory near Tucson, Arizona is the site of 22 optical observatories and two radio telescopes. The national observatory is located on the Tohono O'odham Reservation.

*Rod Thompson
Hilo*

Trustees ignore youth

The April 2004 issue of *Ka Wai Ola* was one of the most disgusting issues of lies and betrayal by the trustees on the present OHA Board.

I am here in Los Angeles, attending UCLA. I did not receive any

scholarships or financial help for tuition, books, housing, and of course for emergency expenses. Yes, I had applied many times during my high school years to Kamehameha Schools, Alu Like, OHA, the State Council of Hawaiian Homesteaders Assoc., and many various non-Hawaiian Scholarships. Finally, the Institutional Advancement for Low Income Families for Higher Education awarded me \$1,500.00 to be used ONLY for entrance exam into a four-year higher educational program in Los Angeles.

The reason why I am angry about the April issue of *Ka Wai Ola* is the salary increase for all the present trustees. This made me feel that all the OHA trustees are careless about Hawaiian youths. There are many young Hawaiians trying to gain some respect, by endurance, on their own. I never felt so much distance from the people of Hawaiian leadership for ignoring other young Hawaiians in this same fate.

I am now a senior in engineering, and still working to provide for my education and helping my dear Hawaiian family in Maui. I want truly to take my mama and sisters "out of poverty" of the Hawaiian Homestead lifestyle. No future, no hope, no encouragement of any kind, living like animals on Homestead lands. I will endure, I will remain in California. I am ashamed of my Hawaiian background.

"Liki Boi" from Maui

UH lands

The investigation by the U.S. Department of Education of our university for alleged giving of waivers to Hawaiian students is uncalled for. The lands that the University of Hawai'i at Mānoa now occupy were part of the Victoria Kamāmalu Estate. Kamāmalu was the granddaughter of Kamehameha I and daughter of Kūhina Nui Kīna'u. She was well-landed. Some say the estate controlled more land than all of the chiefs put together.

Presently, most of the Kamāmalu lands through judicial probate decisions from the past are now called Kamehameha Schools. The portion of Kamāmalu's land set aside for the university, in a sense, belongs to all Hawaiians. So, it is only right that some of the indigent Hawaiian children do get waivers.

One final note, all students do enjoy some kind of waiver—the Hawaiian queen's free land, which the University of Hawai'i at Mānoa occupies.

*Paul D. Lemke
Kapa'a*

Catching cold

In the letters section of the March issue, Mr. Kapolei writes that Captain Cook and his crew were responsible for bringing the cold virus to the islands and decimating the population. We know this to be true. But it is also true that, over

time, the entire population of the planet has been exposed to this virus and would not have acquired antibodies had it not been exposed. Short of building a Berlin Wall around the Nation of Hawai'i and forbidding all intercontinental travel, sooner or later the diseases of the world become our diseases, and visa versa.

The "Political Dance" between nations is usually about power. In 1779, King Kalani'ōpu'u was waging a bloody war with the island of Maui; it's logical to assume that the king would be looking to Cook to provide him with superior weapons that he could use against his enemies. Cook, on the other hand, was looking at Hawai'i as exploitable real estate and would probably not wish to get involved in what he would perceive as a domestic quarrel. My point is that the dominance of one nation over another is not specifically an English or Hawaiian phenomenon but is (sadly) common to all nations at some point in their history.

For better or worse, the Hawaiian Nation is now part of the world. Deforestation and uncontrolled growth is a problem the world faces. I don't believe that racist attitudes or bitterness is an effective or unifying force against the destruction of this Nation or this planet.

Speaking out plainly is a good way forward.

*Ma Anand Zana
Hilo*

OHA reserves the right to edit all letters for length, defamatory and libelous material, and other objectionable content, and reserves the right not to print any submission. 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 kwo@oha.org.



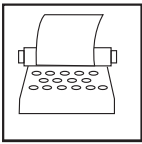
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We are now sending your copies of *Ka Wai Ola* via airmail, which should significantly reduce delivery time.

Please drop us a line at the address or e-mail above to let us know if you received your copy in a more timely manner.

Mahalo!





Grants approved

In April, OHA's Board of Trustees approved more than \$550,000 in community grants to 12 organizations ranging from a Hawaiian-culture summer camp to a program to provide HIV/AIDS services for Hāna and Moloka'i. (For a complete list of recipients, visit www.oha.org.)

The latest round of grant awards came in addition to nearly \$700,000 in grants approved in March. The additional awards were handled separately due to the large volume of grant requests.

In 2001, OHA's Grants Program was suspended because of questions relating to state procurement law. Following legislative action in 2002, former Gov. Cayetano signed the program into law.

Grant deadline

The next deadline for submitting funding requests to OHA's Grants Program is Fri., Aug. 27. To be eligible for funding:

- The applicant must have IRS tax-exempt nonprofit status (operating in the State of Hawai'i), or be a government agency;
- The project must benefit Native Hawaiians individually or as a group; and
- The organization must provide a portion of the total project cost.

In addition, all applicants must attend an OHA grants workshop or meet with Grants staff within 12 months prior to the application deadline. Workshops will be scheduled in June (O'ahu) and July (neighbor islands). For more information, or to request a grants packet, call Grants Specialist Nancy King Holt at 594-1925, or visit www.oha.org.

Nation-building visioning conference

The first-in-a-series of OHA-sponsored visioning conferences on Hawaiian nation-building is scheduled for May 5 and 6 at the Dole Cannery Ballrooms. The purpose of the conference, titled "Ka Nowelo Aupuni Hawai'i: Delve Into the Possibilities,"

is to continue community discussions on what a new Hawaiian government might look like.

Registration will be at 7 a.m., and the conference will run from 8 a.m.-5 p.m. on both days. The fee of \$20 includes conference materials, continental breakfast and lunch for both days. Capacity is limited, so register today by calling OHA at 594-1888, or visit online at www.oha.org.

In addition, OHA encourages other community organizations to sponsor similar events. "The Office of Hawaiian Affairs is just one of many Hawaiian community organizations helping to spark discussions on forming a new Hawaiian governing entity," said OHA Administrator Clyde Nāmu'o. "We encourage this kind of creative thinking among community groups, families, schools, anyone."

'Aha Kūpuna 2004

The Office of Hawaiian Affairs is now accepting applicants for the June 2-4 'Aha Kūpuna, which provides Hawaiian elders the opportunity to plan their future and legacy while preserving their knowledge of Hawaiian traditions and culture.

The program was first started in 1988 to recognize the vast cultural knowledge kūpuna have accumulated over their lifetimes. This year's program, titled "Ka Mo'opuna I Ke Alo," will emphasize grandchildren as the focal point of the future.

The 'aha will conclude with the annual Kūpuna Treasure awards, in which three exemplary kūpuna will be recognized for living as keiki o ka 'āina, or children of the land. Participation is limited to 80 kūpuna, which for this program is defined as Native Hawaiians who are either grandparents or over 55 years old.

For more information, or to request an application, please call OHA at 594-1894, or visit www.oha.org.

Keiki Scholars

Applications will be accepted through May 15, 2004, for Kamehameha School's Pauahi Keiki

Scholars Program. Scholarship money is available for three- and four-year-old keiki to attend eligible preschools in the 2004-2005 school year.

To be considered for the program, applicants must:

- demonstrate financial need
- have been born in 2000 or 2001
- be a Hawai'i resident.

For applications, please call 534-8080 on O'ahu, or toll-free at 1-800-842-4682 (press 9, then dial ext. 48080) on the neighbor islands. For more information, visit www.ksbe.edu/finaid.

KS' policy is to give preference to applicants of Hawaiian ancestry to the extent permitted by law. All applicants who would like to be considered under the preference policy must verify their Hawaiian ancestry with Kamehameha's Ho'oulu Hawaiian Data Center.

Pū'ā Foundation grants

The Pū'ā Foundation, a nonprofit organization that focuses on Hawaiian issues, is accepting grant applications through July 5, 2004. The foundation offers funding for projects that fall within these areas: enhancing the understanding of the historical, cultural, spiritual, economic and political environment of Hawai'i; promoting human rights and fundamental freedoms, with an emphasis on Native Hawaiians; and broadening the awareness of Native Hawaiian sovereignty. Awards generally range from \$500 to \$5,000.

The foundation was established in May 1996 as a part of the Apology and Redress process between the United Church of Christ and the Native Hawaiian people.

To request an application packet, or for more information, call Toni Bissen at (808) 945-3570. Completed applications must be postmarked by July 5, 2004, or delivered directly to the Pū'ā Foundation Office at 2331 Seaview Ave., Honolulu, HI, 96822.

Mauna Kea culture

The Mauna Kea Visitor Information Station has launched a program in

which different Hawaiian cultural practitioners will share their mana'o on past and present uses of Mauna Kea. The one-hour presentations will begin at 6 p.m. on the third Saturday of every month, followed by the regularly scheduled stargazing program. On May 15, Kupuna Agnes Pung will conduct a presentation on lauhala weaving, and on June 19 the program will feature Pili'aloa Shiplay.

The Visitor Information Station is located at the 9,300 feet elevation of Mauna Kea and is accessible from Hilo, Waimea and Kona via the Saddle Road. There is no admission fee and limited seating is based on a first-come first-serve basis. For more information, visit www.ifa.hawaii.edu/info/vis, or call (808) 961-2180.

Alu Like CEO

On March 1, the Board of Directors of Alu Like Inc. announced the appointment of its new President/Chief Executive Officer, Mervina K. M. Cash-Kaeo.

Cash-Kaeo recently served as the President/CEO for the Asian Pacific American Women's Leadership Institute, a national, nonprofit organization dedicated to enhancing leadership skills for Asian Americans and Pacific Island women. She has also served as the deputy director and managing attorney at the Legal Aid Society of Hawai'i, a nonprofit law firm that assists the less advantaged community.

Cash-Kaeo holds a juris doctor degree from the University of Puget Sound, and a Bachelor of Arts degree from the University of Hawai'i. She currently lives in the Nānākuli Homestead with her husband and two children. She also is a member of several community-based boards including the Hawai'i Community Foundation, Nānākuli Kokua 'Ohana, and the Native Hawaiian Bar Association's Ho'oponopono Project.

Alu Like Inc. was established in 1975 as a private, nonprofit, statewide multi-service agency that assists Native Hawaiians in their efforts to achieve social and economic self-sufficiency. ■

Contributions sought to send Hawaiian students to summer medical program at Harvard

The Hawaiian political-action group the 'Ilio'ulaokalani Coalition is seeking community contributions for a program that would send 10 Native Hawaiian high school students to study at Harvard Medical School for three weeks this summer.

'Ilio'ulaokalani, along with PA'I, the nonprofit arm of the hālau hula Pua Ali'i 'Ilima, have been developing the Hawai'i-Hopi Summer Program for three months. Despite holding a benefit dinner in March, the organizers are still short of the \$115,000 needed to create the program and sustain it beyond this summer. The program will be an addition to several existing summer programs designed to increase the probability that Native American students will pursue medical or science degrees at leading universities

'Ilio'ulaokalani representative Pi'ilani Smith said

it is important for the community to come together to support this program because more physicians are needed to focus on Native Hawaiian health disparities. "If we want Hawaiian doctors, we need to mentor them and give them the opportunity to do that," Smith said. According to the Native Hawaiian Center for Excellence, Native Hawaiians comprise about 20 percent of Hawai'i's population, yet they represent only 5.5 percent of the state's 2,500 practicing physicians.

The Harvard program will provide Native Hawaiian students with the opportunity to examine issues that affect their communities while developing their understanding of science and math. The Hawaiian 'ōpio will join the Hopi tribe of Arizona in Boston for three weeks in June, and together the groups will be familiarized with dorm life and the rigors of collegiate academia.

In order to balance the western science aspect of the program with a traditional perspective, the Hawaiian 'ōpio will be guided through a week-long culture education course before they depart to Harvard. The nine girls and one boy selected for the program are all sophomores and juniors, and hail from O'ahu, Hawai'i island, Moloka'i and Maui. Smith said that the organizers avoided selecting seniors because they wanted the students to return to their schools after the program and inspire and inform their peers on the many educational opportunities open to Native Hawaiians.

At the March benefit dinner, master navigator Nainoa Thompson, who will help teach the culture portion of the course, told the ten selected students: "You are navigating an extraordinary future ... but beyond becoming doctors, what we are really talking about is coming back as leaders. You need to understand the value of service, the value of giving back."

For more information about contributing to the Hawai'i-Hopi Summer Program, call 'Ilio'ulaokalani at 845-465. ■



“Kanaka Bill” Davis

San Diego’s Hawaiian Founding Father

This month, Ka Wai Ola begins a regular column by or about Hawaiians on the U.S. continent. This month’s inaugural column recounts the tale of San Diego founding father “Kanaka Bill” Davis. This story was compiled with information provided by Margaret Sanborn, a Native Hawaiian who has lived in San Diego for 40 years.

If you are a Hawaiian on the continent with interesting story to tell, or if you know of one, please contact OHA Outreach Coordinator Aulani Apoliona at 594-1912, or e-mail aulania@oha.org

Although modern-day San Diegans will tell you the city of San Diego was founded by Alonzo Horton, Hawaiians who know San Diego’s history would say otherwise. California annals show that William Heath Mahi Davis began to develop New San Diego a good 20 years before Horton’s arrival.

“Kanaka Bill” Davis, as he was affectionately known, was a wealthy trader, shipmaster, rancher, entrepreneur, pioneer, and developer. Born in Hawai‘i in 1822, he was one-fourth Hawaiian. His mother was Hannah Holmes, daughter of Mahi. His father was an English seafarer, Captain William H. Davis, who traded sandalwood with China and Alaska.

At the tender age of nine, Davis made his first trip along the California coast and eventually settled with his uncle, Nathan Spear, in the San

Francisco Bay area. With his uncle’s guidance, he became a wealthy trader conducting business all over California, including San Diego.

In 1850, when Davis was only 28 years old, a San Diego surveyor convinced him that the town of San Diego needed to be moved closer to the waterfront. They formed a partnership and bought 160 acres of brush and cactus for \$2,304. Davis built a \$60,000 wharf and warehouses close to the shore. He built the first house in San Diego and attracted Army officers who bought lots and built homes.

However, his efforts were not without problems. For one thing, the new town lacked good water sources. Then, in 1861, with the Civil War in full swing, the U.S. Army decided that Davis’ wharf wood was a “military necessity.” They took his wood, tearing the wharf apart. Because of the war, few ships arrived at San Diego harbor, and his “new town” became known as “Davis’ folly.”



Today, Davis is honored with a park at the corner of G Street and Columbia Street, part of the original 160 acres he purchased. One of his houses sits at the edge of the park, on Island Street in the Gaslamp Quarter.

Before his death, Davis wrote two books, “Sixty Years in California” and “Seventy-five Years in California.” From his books it is clear that this son of Hawai‘i played a significant part in building California, now the most populous state. ■



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Lauhala Lady!

Linda Schweitzer will be flying in from Hawai‘i island to demonstrate lauhala weaving at our Ward Store—Sat. May 8th, from 10a-2p. There will be a wide selection of her work available.



Gourmet Taste Treats!

Kapuakea Bakery’s lilikoi-lemon bars and brownies—Wed. & Fri. Call ahead for special orders!



Original Art!

From our in-house gallery, **The Aupuni Artwall**, at our Ward Warehouse Store.

“Beauty?”

May 2-28, 2004
A mixed media art Exhibition by the Kamehameha Schools Art Club.

E Komo Mai! “Tūtū & Me”

We are now accepting applications! Sign up now for our free **Traveling Preschool!** Available for **Grandparents, Parents, Aunties & Uncles & their keiki ages birth-5 yrs.**

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Legislative Review

Experts comment on the impact of Hawaiian-related bills moving through the Legislature



Compiled by the OHA legislative team

How are Hawaiians faring at the Legislature this year? A number of bills impacting Native Hawaiians remain alive in this year's legislative session, but it can be difficult for a lay person to determine whether a particular measure is beneficial or harmful to their interests. So, as lawmakers

headed into the home stretch for the year, OHA asked seven experts on laws impacting Native Hawaiians and the environment to offer their observations on pending bills.

We urge you to contact your representative and senator with regard to their position on these critical matters. For further information on these and/or other bills, or copies of OHA testimony, contact David Rodriguez at 594-1756.



Alan Murakami

Litigation Director,
Native Hawaiian
Legal Corp.

• On **HB2985 HD2, Relating to the Land Use Commission**, which would allow the governor to select commission members from lists provided by OHA and the leadership of the Senate and House: "This is a good bill for Hawaiians. It would give OHA unprecedented input into the appointment process, which is due."

• On **HB21266 HD1, Relating to the Land Use Commission**, which would establish a presumption that a dwelling is not a farm dwelling if certain nonagricultural features in a subdivision or development are determined to be present: "The passage of

this bill would be timely, given the spate of developments seeking to avoid compliance with the agriculture provisions of state land-use law. An early indication of compliance with the laws would preclude confusion over land uses well in advance of investment and design decisions, and would help avoid the protracted conflicts we have witnessed across the state."

• On **SB3052 SD2 and HB2800 HD1, Relating to Important Agricultural Lands**, which would establish policies and procedures for identifying and managing important agricultural lands: Murakami says the intent of the bill is worth supporting, but the "uses do not uniformly conform to the agreements by the Agricultural Working Group, so we recommend deferring these bills. Both bills are an attempt to implement Art. XI, sec. 3, which requires the state to identify 'important agricultural lands.'"



Jon Van Dyke

Professor, William S.
Richardson
School of Law

• On **HB1805 HD3, Relating to the State Plan**, which would recognize the military presence in the state as an area of important state concern: "In its present state, the bill would be detrimental to the Hawaiian community, because it expresses support for a continued substantial military presence in Hawai'i without a corresponding recognition of the urgent need to address and resolve the claims of the Native Hawaiian people against the federal government."

• On **HB1806 HD2, Relating to Military Installations**, which would require county planning officials to notify nearby military installations of proposed zoning changes and to consider the impact of any zoning changes on nearby military installations: "This bill would be detrimental to the Hawaiian community and should be opposed. The recent activities of the military in Mākuā Valley remind us once again that the military has not been a responsible steward of the lands they occupy. The military is an invitee to our 'āina and should not play a dominant role in determining how the lands should be used."



Jeff Mikulina

President,
Sierra Club –
Hawai'i Chapter

• On **SB3116 SD2, Relating to Cruise Ships**, which would establish standards and violation penalties for discharge of wastewater and air emissions from commercial passenger vessels into marine waters of the state: "While the bill allows for penalties and sets up a monitoring inspection program funded through a small passenger fee, this measure currently doesn't go far enough to protect Hawai'i's coastal waters. The bill should be amended to prohibit all sewage and

gray water (galley and shower wastes) from being discharged into Hawai'i's waters."

• On **SB1556 SD2, Relating to Coastal Zone Management**, which would clarify the definition of "shoreline" and authorize the state land surveyor to rescind a shoreline certification based on misrepresentation: "The bill clarifies that the shoreline is at the highest wash of waves during the season when the highest wave wash occurs, and increases public notification of shoreline certifications. But the measure should be amended by deleting any reference to vegetation growth (an indicator occasionally abused by homeowners who want to reduce their setback)."



Melody Mackenzie

Native Rights
Attorney

• On **SB2758 SD1, Relating to Ceded Lands**, which would prohibit the state from selling, exchanging or otherwise alienating lands contained in the public land trust: "The state should not sell or otherwise transfer these lands until the claim of the Native Hawaiian people is addressed and resolved. The ceded lands are the land base for a re-established Native Hawaiian government and should be held intact for the Hawaiian people."

• On **HB2074 HD1 SD1, Relating to Penalties of Health, Environmental and Cultural Preservation Laws**, which would ensure that allowable waivers or reductions of penalties for small businesses will not apply to any laws protecting the environment or cultural resources: "This is generally a good bill that will help protect important Hawaiian cultural and environmental values."

• On **HB2167, Relating to Public Access**, which would prohibit gated communities that deny public access to any coastal shoreline, mountain or inland areas used for recreational or cultural purposes: "Although this is a good bill, and will help Hawaiians gain access to shoreline and inland areas, the Legislature should undertake a comprehensive review of access problems throughout Hawai'i."



Dr. Verliann Malina-Wright

Chairperson, Native
Hawaiian
Education Council

• On **HB1335 HD3 SD2, Relating to Tuition Waivers**, which would award partial to full tuition waivers to University of Hawai'i students of Hawaiian ancestry: "Native Hawaiian people have not been fairly compen-

sated for the use of ceded lands and revenues for these lands. A major purpose of this process was, and continues to be, meeting the educational needs of the Native Hawaiian people. But the proposed date for this statute to take effect is not until July 1, 2010. I do not support this delay in addressing the needs of the Native Hawaiian people. We have waited 92 years for the educational needs of our people to be met. The bill should take effect in January 2005."



Malia Nobrega

Waikiki Hawaiian
Civic Club

• On **SB643 SD2 HD2/HB2034 HD2, Relating to Bioprospecting**, which seek to protect rights to Hawai'i's unique biological resources by prohibiting the conveyance of rights, interest and title to biological resources on all public lands.

(Bioprospecting refers to the search for "interesting" or commercially valuable species and genes for pharmaceutical, chemical and other uses.) The bills also establish a temporary advisory commission to propose future legislation: "The proposed commission will have little work to do if interim regulations staking Hawai'i's claim to our biodiversity are not put in place now. We will only support legislation that requires that reservation of Hawai'i's title and biosafety standards are put in place."

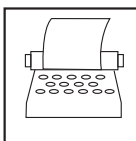


Harriet O'Sullivan

Kupuna

• On **SB2440 SD1, Relating to Public Lands**, which would allow

900 homestead leases to be assigned to hānai and adopted first cousins: "If this bill is approved, I certainly believe it would improve the status of the hānai child."



Wai'anae lineal descendants defend ancestral religious, birth and burial sites based on 'pono'

Long-standing struggle reflects disparity between Native Hawaiian oral tradition, cultural and religious rights versus state records, power, politics and apparent discrimination

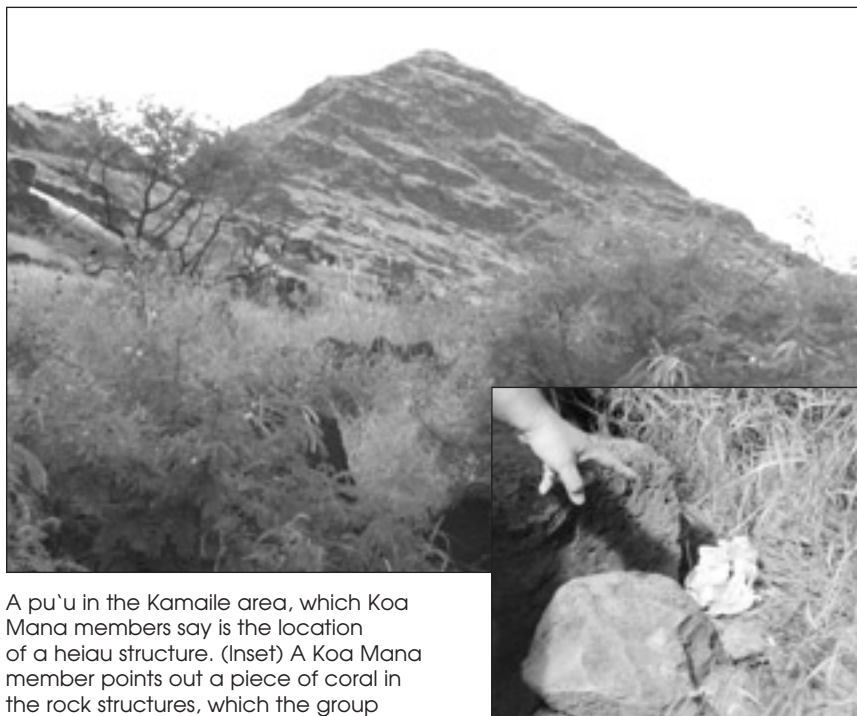
By Manu Boyd

Major heiau (temples) dedicated to Kāne, the god of creation, need urgent protection in the Wai'anae moku (district), say residents whose families have lived there for generations. A group called "Koa Mana," made up of residents who say their families have been the traditional caretakers of these sacred sites, have raised objections to the Wai'anae emergency access road now under construction, as well as to Board of Water Supply activities in the area.

Such heiau as Kāneikapualena, Kāne'ilio, Kāne'ākī, Ukanipō, Pūnana'ula, Nīoi'ula, Kāne Kua'ana, Kāne Kaulele and the

wahi pana of Kāne including Kānehunamoku, Kāneana cave, Pōhaku o Kāne, Mauna Lahilahi, Kamaile and Puea in the Wai'anae moku have been fervently cared for and protected by the "kupuka'āina," which they define as "lineal descendants" of the original families of Wai'anae.

Traditionally trained by their kūpuna in continuing aloha 'āina and mālama 'āina (respect and care for the land), their family kuleana is in protecting, preserving and maintaining Kāne cultural sites in the Wai'anae moku. Koa Mana members Theola Silva, Lucio Badayos, Alike Silva, Glen Kila, Clarence Delude, Kala'au Kila and others have spent more than three decades educating and working with the Department of Land and Natural Resources' (DLNR) Historic Sites Division (SHPD), military and other government agencies on preserving these historic and sacred places. Today, modern "improvements" such as waterworks, road excavations and beach developments are adversely



A pu'u in the Kamaile area, which Koa Mana members say is the location of a heiau structure. (Inset) A Koa Mana member points out a piece of coral in the rock structures, which the group says is indicative of heiau.

impacting the religious, burial and sustenance zones in the Wai'anae moku.

According to Koa Mana, Wai'anae lineal descendants' tradi-

tional stewardship of these wahi pana has been passed down from generation to generation since the time of the Kumulipo (the source of life). Kupuna Lei Fernandez, Adrian Silva, Papa Kalā, Maxine

See WAI'ANAE on page 18

Coalition forms to address governance process

By OHA staff

Over the past several months, a coalition of organizations and individuals from throughout the Hawaiian community has begun taking shape to work toward the re-establishment of a governing entity to represent Native Hawaiians. The group includes nearly all major Hawaiian organizations, including the ali'i trusts, as well as those with political viewpoints ranging from federal recognition to independence.

Nearly 60 participants initially gathered on Feb. 28 at the request of OHA to form an "advisory council" that would help establish guidelines for the election of delegates to a constitutional convention for the re-emergent Hawaiian nation. However, at the council's initial meeting, the participants decided first to re-examine the purpose and ultimate membership of the group. As a result, it was decided that the group would organize itself not as an "advisory council" initiated by OHA, but rather as an independent coalition of Native Hawaiians working toward the formation of a governing body. The group also decided to conduct outreach into the

community and begin some informal organizing by island and moku (district). The issue of membership and specific tasks and goals for the coalition were left for consideration once further island meetings, or puwala, were conducted.

"We think that may be one of the fairest processes available to us right now," said coalition member Coochie Cayan during the discussion at meeting. "I think just the fact that we're all sitting in this room is a consensus in itself, no matter what hat you're wearing."

On April 3, the group met again, this time with about 90 participants, to begin discussing the issues of vision, purpose, membership and how to maximize community involvement. The group broke into smaller workgroups to discuss these issues before bringing them back to the larger group. In the afternoon, they also held island caucuses to continue outreach efforts within their respective communities. These discussions are expected to continue at the group's next meeting, which is tentatively scheduled for May 14 & 15 at the Honolulu International Airport Conference Center. The coalition's meetings are open to all Hawaiians. For more information, please call 594-1902. ■

REVISIONS from page 1

may bring claims to the United State District Court in the District of Hawai'i.

OHA Administrator Clyde Nāmu'o said that this 20-year statute of limitation is considered by experts in the field of Indian law to be extremely generous. In other federal recognition legislation, he said, the statute of limitation has ranged from one to six years.

In addition, said Akaka, "The substitute amendment provides authority for the United States and the State of Hawai'i to enter into negotiations with the Native Hawaiian governing entity to address such matters as the transfer of lands, natural resources and other assets ... the delegation of governmental powers and authorities to the Native Hawaiian governing entity; and any residual responsibilities of the United States and the State of Hawai'i. As agreements are reached, the three governments are authorized to submit recommendations to the relevant committees of Congress and to the Hawai'i State Legislature for the enactment of legislation."

The Interior Department said in a statement that it "sincerely appreciates all of the effort the congressional delegation and the governor have made regarding a number of provisions included in S.344. We look forward to contin-

uing productive communications with the congressional delegation and the state as the Administration develops its position on this legislation."

Delegation requests floor debate

Also in April, Sens. Akaka and Dan Inouye (D-Hawai'i) sent another letter — their third — to Senate Majority Leader Bill Frist (R-Tennessee) requesting a floor debate on the recognition measure. The letter states that the senators have garnered enough votes in the Senate to overcome a procedural hold that has been placed on the bill. Frist said recently that the Senate calendar is too full to schedule a debate on the measure, but promised that he would try to find time.

Last June, S.344 became eligible for consideration by the full Senate after it was approved by the Indian Affairs Committee. However, the bill has since failed to move forward due to an anonymous hold that was placed on it. Should the Senate eventually approve the bill, it would then pass to the House of Representatives for consideration. Last year, the House voted to approve a similar measure.

If the bill does not pass by the end of the current two-year congressional cycle in October, the arduous process will have to begin anew in the 2005-2006 congressional cycle. ■

Setting the record straight

Answers to common misconceptions about the Akaka Bill

With the recent revision of the federal-recognition bill S. 344 (also known as the "Akaka Bill," after its primary sponsor, Sen. Daniel Akaka), OHA's Hawaiian Governance division has prepared this list of questions and answers to address common misperception about the measure, which seeks to formalize the federal government's special relationship with Native Hawaiians.

Q What is the purpose of the Akaka Bill?

A The purpose of the Akaka Bill is to approve a process for Native Hawaiians to seek federal recognition from the U.S. government. The Akaka Bill does not give Hawaiians federal recognition in itself, it just outlines steps for Hawaiians to follow to form a nation if Hawaiians want to be federally recognized.

Q Why is recognition important?

A Federal recognition is important because it will give Hawaiians a status similar to what American Indians and Native Alaskans now have with the U.S. government. This status will stop some of the attacks on Native Hawaiian rights and entitlements because it will formally define Hawaiians not as a race but as a political group to whom the U.S. owes special consideration. It will establish Hawaiians as an indigenous people of a once sovereign nation to whom the U.S. has established a trust relationship. It will take the wind out of the argument that preferential treatment of Hawaiians is race-based and thus unconstitutional.

Q Does federal recognition, through use of the Indian Commerce Clause, make Hawaiians into Indians?

A No, it does not. The Indian Commerce Clause has already been used to afford federal recognition to Alaska Natives, who are not Indian either. In using the Indian Commerce Clause, Congress is not looking at the literal meaning of the word "Indian," but at Indians being an indigenous, aboriginal group of people, a classification that also applies to Alaska Natives and Native Hawaiians.

Q Would federal recognition prohibit Native Hawaiians from seeking independence in the international arena?

A No, it would not. The Akaka Bill specifically states that it does not settle any claim against the United States. Native Hawaiians can still pursue claims against the U.S., both within the U.S. and in the international arena.

Q Will the Akaka Bill extinguish Hawaiian claims to land and resources?

A No, it will not. The Akaka Bill specifically states that it does not settle any claim against the United States.

Q Is the Kau Inoa enrollment process really for the Akaka Bill?

A No, it is not. Kau Inoa is a separate and distinct track from the Akaka Bill. Kau Inoa enrollment is for the purpose of enrolling Native Hawaiians so they can participate in the formation of a Native Hawaiian governing entity by voting and running for office, if they so desire. We need to form a Hawaiian nation regardless of whether the Akaka Bill passes, because right now there is no governing entity that speaks for the Hawaiian people. Hawaiians who participate in the formation of a Native Hawaiian governing entity may choose federal recognition or any other form of government.

Q Has OHA spent \$7 million on lobbying for the Akaka Bill?

A No. OHA has spent something less than \$1 million on lobbying for the Akaka Bill. The exact amount to date is being compiled for release.

Q If the Akaka Bill passes, how will we ensure that the Department of Interior and Bureau of Indian Affairs (BIA) do not mismanage Hawaiian assets they way they mismanaged Indian assets?

A The way to make sure our assets are not mismanaged is to *maka'ala* (pay attention). Under the Akaka Bill, Hawaiians would not be part of the BIA, but would come under the U.S. Office for Native Hawaiian Relations, which would be under the Department of Interior. We have the benefit of knowing how the Department of Interior has acted in the past, and we can be vigilant in making sure that our land and resources are protected.

Q If the Akaka Bill passes and we don't like some of its provisions, are we stuck with it?

A No, we are not. We can seek to amend the Akaka Bill even after it passes. We can seek to amend it every year until it meets our satisfaction. If it never meets our satisfaction, we can just decline to form a nation according to the bill's steps. We can continue to seek self-determination in other forms and arenas, including the international arena.

The reason OHA trustees support the Akaka Bill is to preserve federal recognition as an option *should Hawaiians want federal recognition as a form of government*. Should Hawaiians decide they do not want federal recognition, the Akaka Bill and its provisions will be irrelevant and can be ignored. ■

ANALYSIS from page 1

indigenous people entitled to the same legal status as other natives in the United States. Congress has enacted many previous laws that have included "findings" stating that Native Hawaiians have this status, but the 2000 decision of the U.S. Supreme Court in *Rice v. Cayetano* concluded that Congress still had not "determined that native Hawaiians have a status like that of Indians in organized tribes," so some new more formal and more specific enactment is needed. The Akaka Bill is explicit in its language and is designed to fill this gap.

• **Negotiations for the return of land and resources.** The establishment of a Native Hawaiian governing entity pursuant to the Akaka Bill will create a body with the legitimacy to negotiate for the return of land and resources. Although Native Hawaiians could re-establish a government without the Akaka Bill, any governmental body established by a group of Native Hawaiians might still be subject to attack by other Native Hawaiians who did not participate in the process or opposed it. Without the Akaka Bill, therefore, it would be very difficult to enter into a serious negotiation for the return of lands and resources, because the federal and state governments are unlikely to transfer valuable lands and resources unless they are sure they are negotiating with the legitimate representatives of the Native Hawaiian people.

• **Consistent with the constitutional authority of Congress.** The U.S. Supreme Court's opinion in the *Lara* case, which was issued on April 19, 2004, strongly confirms Congress's power to legislate for native people and thus gives strong support for the conclusion that the Akaka Bill would be found to be a constitutional exercise of congressional power under the Indian Commerce Clause.

• **Allows additional claims to be brought.** The recent revision to Section 8(c)(2) of the Akaka Bill empowers federal courts to hear claims "over any existing claim against the United States arising under [existing] Federal law...and relating to the legal and political relationship between the United States and the Native Hawaiian governing entity." Although this is a limited grant of jurisdiction, it does allow at least certain types of claims

to be brought that cannot now be pursued, and it grants a generous 20-year period during which such claims can be brought.

Although some have complained that this language cuts off claims, it does not exclude any claim that can now be maintained. In fact, this provision goes on to say explicitly that the Court of Federal Claims will continue to have jurisdiction over any claims that can now be brought to that court. The phrase granting "original jurisdiction" to the federal district courts means simply that the district courts sit as trial courts for these actions, rather than as appellate courts. This phrase is not designed to limit, nor would it have the effect of limiting, claims that could be brought in other tribunals, such as international or regional courts.

Questions:

• *Does the Akaka Bill have a downside?* No.

• *Is Approval by Congress and the Hawai'i State Legislature of the transfer of land, resources and governmental authority necessary before formal federal recognition would be extended to the Native Hawaiian governing entity?*

No. Formal federal recognition will occur automatically upon the certification by the U.S. Secretary of Interior that the organic documents establishing the Native Hawaiian governing entity were approved by a majority of those adult Native Hawaiians listed on the roll and that these documents establish the criteria for citizenship in the Native Hawaiian governing entity, establish the power of the governing entity to exercise governmental responsibility, provide the entity with the authority to negotiate with other governmental entities, protect Native Hawaiian lands and the civil rights of Native Hawaiians, and are consistent generally with federal laws governing other native peoples. Once this certification occurs, negotiations would then begin between the Native Hawaiian governing entity and the federal and state governments to transfer lands, resources and governmental authority to the Native Hawaiian entity.

The language of the revised bill is somewhat difficult to follow, because it is written in legalese drafted to be precise, but it becomes clear after a careful reading that this is the sequence that would be followed. No further action by the U.S. Congress or the Hawai'i State

Continued on page 9

Setting the
record straight

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Nā Mea Kaua

THE ART OF WAR



Master weapons crafter Umi Kai helps keep Hawaiian warrior culture alive by revealing beauty in the tools of death

By Sterling Kini Wong

Master Hawaiian weapons crafter Umi Kai holds up a weapon called leiomanō iki, an eight-inch wood instrument shaped like a small paddle and lined with seven razor-sharp tiger-shark teeth. The weapon's smooth finish and rich wood grain make it an art piece worthy of display in a gallery, but the beauty of the leiomanō belies its deadly function.

Kai, who is one of just a few Hawaiian weapons crafters remaining of a once vibrant warrior culture, explains that the leiomanō (lei of shark's teeth) was used in battle to sever an opponent's arteries. "You'd want to hit across the neck, under the arm, behind the leg or across the belly in order to disable your opponent," he says.

In traditional Hawaiian society, in which the two paths to achieve power were genealogy and war, the relationship between a warrior and his weapon was such that Hawaiians would name their instruments out of respect. "Weapons were likened to a father or brother," says Kai. "The warrior depended upon it; if it didn't perform for him that was his life."

In contemporary society, the role of Hawaiian weapons has diminished to almost a nostalgic art form, relegated to museums and galleries. However, Kai is among a select few who are trying to keep the Hawaiian warrior culture alive, blurring the distinction between artisan and practitioner. "The whole idea behind practicing an art is not to have it put in a glass case, on the wall or in a vault," Kai says, "but to have them out where people can look at them and handle them if they wish, so that the culture can come back to life."

A member of the lua (Hawaiian martial arts) school Pā Ku'i-a-Lua, Kai has focused on creating weapons and poi pounders for the last 20 years. He honed his craft working alongside Hawaiian culture expert Kahauanu Lake, master woodcrafter Wright Bowman Sr. and many lua experts such as Richard Paglinawan, Mitchell Eli and Jerry Walker.

Kai says that the art of crafting Hawaiian weapons has changed markedly since ancient days. While ancient Hawaiian weapons were very simple

in design but very effective in execution, he explains, modern weapons have more decoration, such as notching and knobs at the end of the handles. Moreover, he says, his comprehensive arsenal of weapons, which include daggers, slings, spears, clubs and strangling cords, would have been rare in ancient times, when warriors usually possessed just one favorite weapon.

The decline of native plants and the introduction of electric tools have also had a pronounced effect. Hard woods such as kauila and uhiuhi once favored by weapon makers have become so scarce that practitioners generally use softer woods, such as koa, as a substitute. Instead of using the fibers of the olonā shrub for cordage, contemporary practitioners use a close relative in hemp. Tiger-shark teeth, prized for their sharpness, durability and the connotation of the shark's man-eating characteristics, are bought from Mexico for \$5-\$8 apiece, depending on the season. And while ancient Hawaiians used rock adzes, coral, the skin of



(Above) Umi Kai uses the jaw of a tiger shark to explain that the predator's durable front teeth are preferred for weapons. (Left) Kai watches a student drilling a hole in a shark's tooth, which will be used to thread cordage. Electric tools have had a significant impact on the crafting of weapons.

Photos: Sterling Kini Wong

sharks and certain fish and stones to work the wood, contemporary practitioners use band saws and electric sanders.

At a recent workshop at UH Mānoa's art department, Kai taught more than 20 students how to make a leiomanō iki and a niho oki, an L-shaped utility knife with a single shark's tooth as a blade. Maile Andrade, an assistant art professor at UH,

said that she brought Kai to do a weapon demonstration because she thought it was important to balance the Western art forms prevalent at the university with a traditional Hawaiian art. Andrade said that her students will use the niho oki in the Hawaiian fiber class she teaches.

"This shows that our art is just as valid as Western art," Andrade said. "I consider him to be of a higher caliber than other artisans like painters, because his art form has a function and he practices it." ■

ANALYSIS from page 8

Legislature would need to occur before formal federal recognition is granted, but these legislatures would need to approve the later-negotiated transfers of land, resources and governmental authority. The language introducing Section 7(c)(4)(A) — which says that the Secretary of Interior's certification is to be made "[w]ithin the context of the future negotiations" for the transfer of land, resources and governmental responsibility — simply reinforces the understanding that such negotiations should begin upon certification. The words "future negotiations" make it clear that the negotiations are to take place *after* the certification.

• *Do Native Hawaiians relinquish, abandon or "settle" any of their claims in the Akaka Bill?* No. Those advocating independence assert that the Akaka Bill will undercut their efforts. But Section 8(c)(1) of the revised Akaka Bill explicitly states that it does not involve the settlement or relinquishment of any claims: "Nothing in this Act serves as a settlement of any claim against the United States."

In its revised "findings" in Section 2(13), the bill now reaffirms that "the Native Hawaiian people never directly relinquished to the United States their claims to their inherent sovereignty as a people over their national lands, either through the Kingdom of

Hawai'i or through a plebiscite or referendum."

Working to implement the procedures that would be established under the Akaka Bill would not involve "acquiescing" to the illegal overthrow of the Kingdom of Hawai'i in 1893. It is a historical fact that the kingdom was overthrown illegally in 1893 and that lands were taken without the consent of or compensation to Native Hawaiians. The Akaka Bill would begin the process of providing some long-overdue compensation.

After the Native Hawaiian governing entity is established and is granted formal federal recognition, those favoring independence are still free to promote their cause. But

even if Hawai'i were to become independent at some time in the future, the Native Hawaiian people would be a numerical minority in the islands, and they would still need something like the Akaka Bill to protect their unique claims to their land and resources.

The Akaka Bill may not have everything one might have hoped for, but it is a good solid bill designed to protect existing programs and to begin the process of addressing and resolving the long-festering claims of the Native Hawaiian people. If Congress passes this Bill, it will open a new era for Native Hawaiians and lead to a better and more prosperous Hawai'i for everyone. ■



2004

MEI

MAY CALENDAR OF EVENTS



Fri., May 7 — Traditional fishing film

Pili Productions present a showing of their new video, "Kau Lā'au and Ma'ama'a: Traditional Hawaiian Uluu Fishing." The video, which was funded through grants from the Hawai'i Council for Humanities and the Office of Hawaiian Affairs, explores the preservation of traditional Hawaiian fishing through three generations of a Kalapana fishing family – Ben, Aku and Kainoa Hauanio. The video documents the Hauanio family fishing for ulua using the traditional style of kau lā'au, or hang baiting with an 'ōhi'a pole.

Audience discussion with the

fishermen and filmmakers will follow the showing. 7 p.m. Konawaena High School. For additional information, contact Chuck Langlas via e-mail at Langlas@hgea.org, or call 974-7639.

Sat., May 8 — "Kumulipo II"

Hālau Kū Māna, a Native Hawaiian Charter School, presents their annual concert, with guest performers Kainani Kahaunaele & The Wish List Band, Kaumakaiwa Kanaka'ole, Amy Hānaiala'i Gilliom & Friends, Kalia, and Ka Lei Pāpahi 'O Kākūhihewa. Help support this family-oriented hālau whose curriculum is built upon Hawaiian culture and values. \$20-\$25. Hawai'i Theatre. 7-10:30 p.m. For information, call 945-1401.

Fri., May 14 - Sat., 15 — Kamapua'a drama

Experience Kamapua'a, the story of the pig-child of Hina and Kahiki'ula, the pig-grandson of Kamaunuanoho and the nemesis of Pele, the woman of the crater at

Kīlauea. Join Ka Hālau Hanakeaka as they share a Hawaiian perspective on the life and journey of the man that would not be detained. Kamapua'a's search for his identity takes him on a journey that breaks through all boundaries from Hawai'i's shores to the pillars of Kahiki.

\$10 presale, \$15 at the door. 7 p.m. Paliku Theatre, Windward Community College. Tickets can be obtained by emailing: no_kamapuaa2004@yahoo.com.

Note: This play contains adult subject matter and sexual situations.

Sat., May 15 — "Ho'oilina: Affirming Our Birthright"

A hula drama performed by Kanu o ka 'Āina students, grades K-12, in relation to their education and interpretive knowledge applying Ho'oilina in the 21st century. The students will touch on stewardship of land, protection of our natural environment, and the proper care of human and natural Hawaiian resources. \$15. Kahilu

RECENT RELEASES BY ISLAND ARTISTS



"Territorial Airways" – A collection of Hawaiian songs from 1920-50, revived by KCCN's Territorial Airways radio show, which first aired in 1979. Cord International/ Hana-Ola Records.



KUMZ: "Reflections" – Veto Baker and Michael Lanakila Casupang, kumu hula of Hālau I Ka Wēkiu, present their second album, which contains 11 original compositions by the KUMZ and their students.



The Faithfully Yours Band: "A Legacy Series Volume 1" – This CD, which is dedicated to kumu hula Kimo Alama Keaulana, is a collection of Hawaiian songs popular between the '30s and '60s. TH Records.



Hi-Risk Faktor: "Chillaxin'" – This album features some of the brightest up-and-coming performers ranging from Kaitlin Kiyau, a 13-year-old singer, to Gemini Burke, son of Rock-n-Roll star Solomon Burke. Hi-Risk Entertainment.

Theatre, Waimea, Hawai'i. 6 p.m. For information, call (808) 887-8144.

Sat., May 15 –

'Imi Pono

Help support nā keiki of Ke Kula Kaiapuni 'O Pū'ōhala at their annual concert and craft fair. This all-day event features musical artists Keawe Lopes, Napunahaeleonapua Hālau Hula, Anelaikalani, Kauha'a, and nā keiki o Ke Kula Kaiapuni 'O Pū'ōhala. Crafts, food booths, performances and much more, all going to help Ke Kula Kaiapuni 'O Pū'ōhala. Free. Pū'ōhala Elementary School. 9-4 p.m. For information, call 233-5660.

Thur., May 13 - Sat., May 15 – 12th Annual Moloka'i Ka Hula Piko Festival

The cultural theme "Aia ka Wai a Kāne Kau i ka Lani," translates as "There is the water of Kāne hanging

in the heavens." This was an ancient saying that poetically refers to the sweet waters found in coconuts that suspend beneath the leaves of tall palm trees. Kāne was an important deity in early Hawaiian religion. Pāpōhaku Beach Park. 8-4 p.m. Call the Moloka'i Visitors Association at (808) 553-3876, ext. 21.

Sat., May 15 - Sun., May 30 –

International Festival of Canoes Cultural Event

Master Carvers from nations across the Pacific come together with Hawai'i carvers to create canoes from wood logs, daily 9-5 p.m. at two parks on Front Street. Demos of old-style surfboards, drum making, house thatching, cultural arts lessons and crafts fair held in Banyan Tree Park. Watch the

ceremony and launch of completed canoes and surfboards, with island food and a music festival. Free. Kamehameha Iki beach park. For information call, (888) 310-1117.



Sun., May 16 — Nā Mea Hawai'i Hula Kahiko Performance

Enjoy traditional hula and chant performed outdoors overlooking beautiful Kīlauea Crater, featuring Hālau Hula Ka No'eau under the direction of kumu hula Michael Pili Pang. Free (Park entrance fees apply.) Hawai'i Volcanoes National Park. 10:30 - 11:30 a.m. Call the Volcano Art Center (808) 967-8222.

KWO CALENDAR

Ka Wai Ola o OHA accepts information on special events throughout the islands that are of interest to the Hawaiian community. Fund-raisers, benefit concerts, cultural activities, sports events and the like are what we'd like to help you promote. Send information and color photos to:

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



MELE 'AILANA

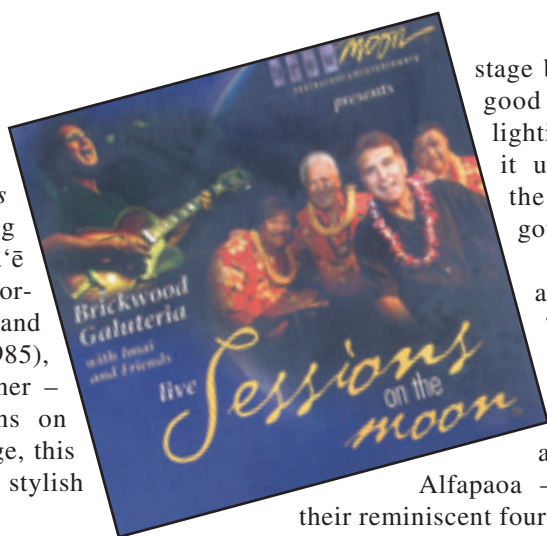
ISLAND MUSIC SCENE

TV and radio's Brickwood Galuteria sings to the moon

By Manu Boyd

Known to most as KINE 105.1's peppy morning show DJ and the host of "Hawai'i's Kitchen," a popular local cooking show, Brickwood Malihinimaika'āina'e Galuteria has been moonlighting. A former Nā Hōkū Hanohano male vocalist and most promising artist of the year (1985), recording artist and Waikiki entertainer – namely, the former Banyan Gardens on Kānekapolei – "Brick" is back on stage, this time at Ward Centre's Brew Moon, the stylish brewery/eatery in Kaka'ako.

"I met with Brew Moon owner Marcus Bender a few years ago. He wanted to provide a venue for musicians to entertain his restaurant clientele," said Galuteria. "I suggested that the



stage be bigger, with good sound and lighting. Really do it up. That's how the whole thing got started."

Galuteria – along with 'Imaikalani Young, Greg "Hale" Kāne'aiakalā and Gordon

Alfapaoa – are bringing their reminiscent four-part harmony,

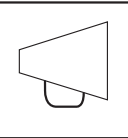
jazz and exotica to the forefront. And now it's not only winners and diners at Brew Moon who get to enjoy the smooth musical stylings of Galuteria and company: a brand-new CD,

"Sessions on the Moon" – live from the "Moon," launches listeners into a galaxy of such favorites as "Nani Waimea," "Jungle Rain," "Coconut Island" and "Maunaloa."

"We could have gone to the studio to record, but I wanted to catch that live spirit," Galuteria said. "We just turned on the sound, lights and cameras, and just went for it," he said. Riptide Records' Karey Oura produced the live recording, with engineering help from Alden Levi, Tony Hugar and Weldon Ching.

Music has surrounded Galuteria for a lifetime and then some. His mother, Juliette, is a soprano in the Kawaihae'o Church choir, where Galuteria has also held leadership roles. Juliette Galuteria's brother, the late, well-known musician Richard Kauhī, had a huge influence on

See BRICKWOOD on page 19



HANANA KŪIKAWĀ

SPECIAL EVENTS FEATURE

'Ōpio represent three islands in inter-scholastic ho'okūkū hula

By Manu Boyd

For nearly three decades, Hawai'i's 'ōpio have engaged in friendly hula competition. And while the Merrie Monarch, King Kamehameha and Queen Lili'uokalani Keiki Hula events have brought hula to international acclaim, the Hawai'i Secondary Hula Kahiko Competition has instilled a sense of school pride among Hawai'i's youth while they learn about and help to preserve hula traditions and Hawaiian language.

On Sat., May 8 at 10 a.m., the 28th annual secondary school hula event will take place at Kapolei Middle School on O'ahu. Initiated in the 1970s by the Queen Lili'uokalani Children's Center at the urging of Aunty Mālia Craver, the popular hula event was taken over years ago by the Kalihī Pālāma Culture and Arts Society, a community-based non-profit organization that

also produces the annual Queen Lili'uokalani Keiki Hula Festival.

Mālia Craver, who now serves as statewide kupuna cultural and spiritual advisor to QLCC, will serve as judge. Joining her will be hula mainstays Pat Nāmaka Bacon, Edith Kawelohea McKinzie and Nathan Nāpōkā. Language expert Puakea Nogelmeier will judge 'ōlelo Hawai'i.



Dancers from Maui's Baldwin High School perform in last year's secondary school hula competition.

This year, 15 schools will represent three islands in the middle school and high school divisions. Middle school participants will represent 'Iolani, Kamehameha Schools Kapālama Campus, Kapolei, Ke Kula Kaiapuni 'o Ānuenuē, King, Lokelani (Maui), Mililani and Moloka'i Intermediate. High school participants are Farrington, Baldwin (Maui), 'Iolani, Kamehameha Schools Kapālama Campus, Kailua, Mid-Pacific, Moloka'i High, Punahou and Sacred Hearts Academy.

Tickets are \$7 and will be available at Kapolei Middle School on the day of the event. For additional information, call the Kalihī-Pālāma Culture and Arts Society at 521-6905.

Head out to Kapolei May 8 and support our 'ōpio in what has become a popular and important event celebrating our indigenous island heritage.

E ho'omākaukau!

'ōiwi



a native hawaiian journal

Today, many of our lāhui are physically separated from our ancestral homeland. Despite the physical distance, they have not forgotten the importance of nā mea Hawai'i instilled in their hearts and memories. Although this month's featured writer, Cindy Ka'ihilani Beck Luebbers, has lived in Seattle for decades, her work centers around her mo'okū'auhau and heritage in Hawai'i. "Heavenly Chant" honors her kūpuna, Pi'ilani and Lā'ielohelohe, as, Cindy writes, "a mele inoa for my children and grandchildren born and raised on the continent, so they may embrace their 'ohana. "The Earth Trembled" embodies the turmoil Hawaiians have experienced from the devastating loss of our culture and identity.

In collaboration with 'Ōiwi: A Native Hawaiian Journal, Ka Wai Ola regularly showcases works by Kanaka Maoli writers. Submit your writings to 'Ōiwi Journal at P.O. Box 61218, Honolulu, HI 96839-1218. For information, call (808) 956-3031, or visit www.hawaii.edu/oivi.



The author with two of her mo'opuna, whom she credits with inspiring her to write about her own ancestors.

Heavenly Chant

The akua and 'aumākua gathered
Their ancient chant cut through the heavens
As the eternal tree of Hina,
Nourished by the water of Kāne
Prepared for the sprouting of a new branch

Precious bark was stripped and pounded
Penetrating sounds of i'e kuku striking sacred stone
Filled the clouds of Hina, the godly ninikea
Completed, ke kapa o ka mo'opuna was held high
Catching the wind of Lono, the breath of life

The moonlit veil wrapped between his loins and 'uhane
Connecting both worlds in a timeless union
The 'ōlelo inhaled as a strong cry burst forth
As the godly mana embraced the newborn
His piko carefully hidden in a mist of red

Kūkeoloewa guarded the ali'i's earthly kuleana
Mighty akua who rode the waves to Maui's shore
Born from Haumea's tree of changing leaves
He who hid sacrifices yet to be offered
In the dark half of the crescent moon

Thunder and lightning beckoned 'ohana
The child's destiny decided
Loyal kahu came forth bearing gifts
He was Maui's own, born from the heavens,
Nurtured by nā akua, cherished by his people
The powerful ali'i followed his ancestral path
Feather cape reflecting the heat of a brilliant sun
Maika'i maiden, fiery flower of the 'ie
Surrounded by fragrance and devoted mo'o
Unleashed the kapu cord preparing for the heavenly one

Budding branches filled the forest
Red lehua and maile draped nā heiau
Secret memories whispered by leo kapu
Echoed the mele inoa of an ancient time
When Maui was known as Ihikapalaumaewa

Hear the thunder, see the lightning, feel the wind
Teach the children the heavenly chants
Guide them to their ascending path
Through the veil of ancient kapa
Seen by the light of the crescent moon

The Earth Trembled

Like descending armies of Kahekili and Kalani'ōpu'u
The pushing forces devoured Hawai'i nei
Bodies staggered, minds swirled, tears flowed
The earth trembled under righteousness
And in its wake, there was an emptiness

Kahuna haole ravage the woodlands
Crushed maile intoxicated the senses
Scattered lehua tinted the soil
Young fallen 'ulu soured in the sun
Uprooted kanawao seeds scattered in barren crevices

Weary Hi'iaka searched for 'ilima
Caressing trampled sacred plants
Kapo mourned Ka'ana's loss
Kihapū released its haunting cries
Hina's gardens ceased to yield

"Kīhēhē, kīhēhē," the goddesses chanted
To the pulsating rhythm of Hinaikapa'ikua
While dancing with the wind
They ascended into the heavens
To join the gods of thunder and lightning

Nā kūpuna, hearing their ancient voices
Echoing through the skies
Inhaled the breathe of Ma'ihī-'ala-kapu-a-Lono
Embracing the power and wisdom within
Their aloha nourishing godly 'uhane

Together the forces of heaven and earth
Pulled Hawai'i nei from despair
Bodies swayed, minds soared, tears ceased
The earth trembled with bursting energy
And in its wake, there was new life

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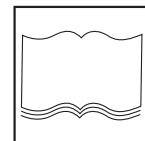





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By Claire Hughes
Dr.PH., R.D.

Honoring Hawaiian wāhine in Women's Health month

Ka wahine hele lā o Kaiona alualu wai li'ulā o ke kaha pua 'ōhai

The woman, Kaiona, who travels in the sunshine pursuing the mirage of the place where the 'ōhai blossoms grow.

This 'ōlelo describes Kaiona, the goddess of Ka'ala and the Wai'anae Mountains. She was known for her kindness and helpfulness. Kaiona rescued travelers who lost their way while crossing her mountain home by sending an 'iwa bird to guide lost

individuals to safety. This goddess was so beloved by Hawaiians that her name was given to Bernice Pauahi Bishop in mele that honor Pauahi.

May is Women's Health Month in Hawai'i. Mother's day is also celebrated in May. Thus, we elevate the status of women in May.

Hawaiians have many examples of good, powerful Hawaiian women who serve as role models. Bernice Pauahi Bishop, who had no children of her own, has provided education for thousands and thousands of Hawaiian children for more than a hundred years. Queen Emma was so concerned about the health of Hawaiians and others in Hawai'i that she worked hard to leave a legacy that continues to provide healthcare for thousands throughout the islands, every day. Kapi'olani endowed healthcare for Hawai'i women during childbearing and delivery, and Kauikeōlani funded medical care for Hawai'i's children.

Mary Kawena Pūku'i, Aunt Gladys Brandt, 'Iolani Luahine, Aunt Mālia Craver and sisters Anna Kahanamoku and Dolores Martin are examples of strong Hawaiian women role models. There are numerous examples of Hawaiian women, working among us

today, who strive to make Hawai'i a better place. Many examples exist of Hawaiian mothers and grandmothers who have worked hard managing homes that are filled with happy multi-generational families. And there are mothers who have taught hundreds of children to be productive human beings, like Elizabeth Ellis and her daughter, Aunt Betty Jenkins; Hazel Kauahikaua; Violet-Marie Mahela Rosehill; kupuna Violet Hughes; Isabella Aiona Abbott; and Esther McClellan.

The ancient culture protected women in their roles in making families vigorous, healthy and productive. Kamehameha's Law of the Splintered Paddle singled out women for protection from harm. Cultural practices during pregnancy and childbearing protected the health of mothers and their babies. And the food kapu for women was, in large part, a protection for a woman's health during her childbearing years.

The Hawaiian community has inherited the legacy of service and purposeful, productive Hawaiian female role models. However, challenges continue for Hawaiian women today, and for their children and households.



Above: Princess Bernice Pauahi Bishop
Left: Gladys 'Ainoa Brandt

We need to be as decisive as Pele while being as kind as Kaiona in our fight against breast cancer, heart problems, drug abuse, domestic abuse, neglect and discrimination, as well as the homelessness and joblessness that plague Hawaiian women today. We must not forget to be as fun-loving, educated, positive and productive as all the women named above, as well as the hundreds more that deserve to be added to the list of powerful, productive women. I mua!

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E Komo Mai!



OHA board supports education reform to improve opportunities for Hawaiian students

Haunani Apoliona, MSW

Chairperson *Trustee, At-large*



Eō e nā 'ōiwi 'ōlino, nā pulapula a Hāloa, mai Hawai'i a Ni'ihau a puni ke ao mālamalama. In Hawai'i, education reform is on the legislative table for 2004. Public dialogue on educational reform, an issue of high priority for the Governor, the Legislature, the Superintendent of Education, the board of education, teachers' unions, community-business groups, and parents has been joined by the Trustees of the Office of Hawaiian Affairs. OHA's position is outlined in the article "Why OHA Trustees Support Education Reform" submitted to the Honolulu dailies and published on April 13 and 16.

"At its meeting on April 1, 2004, the OHA Board of Trustees voted to support education reform. Why did OHA Trustees speak out in support of increasing local control in schools? Because the current system has not worked for Native Hawaiians for more than 20 years. We need change, and we need it now.

"A 2003 PASE report – *Policy Analysis & System Evaluation* – by

Kamehameha Schools shows Hawaiian students have the lowest test scores and the lowest graduation rates of all students in the public school system. They have the highest rates for students held back a grade each year. They are over-represented, by more than 50 percent, among students needing special education. The schools they attend are more likely than other schools to employ teachers with less experience and tenure, while Hawaiian children make up 26 percent of the public school population. The drop out rate between freshman year and senior year at one high school in a predominantly Hawaiian community is nearly 50 percent.

"Such statistics cannot be ignored. OHA trustees have a statutory obligation to work to better the conditions of Native Hawaiians. Education is one of the most basic necessities to improving the social and economic conditions of Native Hawaiians. In a State where Hawaiians score at the bottom in public education and where predominantly Hawaiian communities

have the highest teacher turnover rates, something must be done.

"As early as 1983, the Native Hawaiian Educational Assessment Project reported that Hawaiian children were performing dismally in the public school system. Consider that these statistics exist among the indigenous people of Hawai'i who, in the mid-1800s, had a literacy rate of 97 percent, one of the highest literacy rates in the world!

"All of this information tells us that something about our public education system needs to change. The changes need to be of essence, systemic changes, not just band-aid approaches to change. The OHA Board's decision calls for educational reform increasing local control in schools. Local control is not just about providing teachers and principals with greater opportunities to react to situations which occur in the schools. More importantly it is about accountability — something which has been lacking in our public school system.

"A recent Hawai'i Poll indicates the general public feels schools need smaller class sizes and more

textbooks, computers, and building maintenance. In the survey, school governance did not appear to be of concern to the typical parent. However, it is governance itself that can bring more textbooks and smaller class sizes to schools. It is a redirecting of substantial funding to schools, and the delegation of authority to school principals on how to spend that money, that will allow principals to purchase more textbooks, hire more teachers, reduce class sizes, buy more computers, and take care of building repairs and maintenance. We need a positive relationship among all state departments to create and maintain a better learning environment for our public schools. The mandate is clear. We want our children to be able to read and write, to complete secondary education, to seek post-secondary educational opportunities by graduating from college or a vocational education program if that is their choice, to be successful in job applications, and obtain and retain jobs with salaries that increase Hawaiian families'

See APOLIONA on page 19

Sharing thoughts on issues impacting OHA and the Hawaiian community

Rowena Akana

Trustee, At-large



'Ano'ai kākou. Following are some thoughts on a number of issues facing OHA and the Hawaiian community.

Goldman Sachs Reduces Fees: Back in March I questioned why one of OHA's two investment managers, Goldman Sachs, charged us \$53,878 more for their services than our other investment manager, Frank Russell, despite the fact that as of December 31, 2003, Frank Russell Company made \$500,000 more for OHA.

I'm pleased to report that on April 6, 2004, our new Chief Financial Officer reported that Goldman Sachs has "reviewed their fee schedule which provided annual savings of \$50,000." I can't say for certain whether my complaints had any impact on their decision, but it was more than a coincidence that they immediately matched Frank Russell's fees within a three week time frame. I'm glad that Goldman Sachs has provided OHA with some relief from their high fees.

Federal Recognition: A substitute

version of the Akaka bill has been drafted to clarify its language and to address concerns about the suggested process for recognition. The administration has drafted a side-by-side comparison of the new and old versions of the bill and an electronic version is available at native-hawaiians.com.

OHA Legislative Package: One of the bills that I really pushed hard for at the legislature this session was Senate Bill 2759 - Relating to Real Property Taxes on Kuleana Land. Many Hawaiian families living on kuleana lands face the loss of their legacy as well as the potential for homelessness because they cannot afford the property tax assessments based on the supposed "fair market value." For example, the heavy development of the Kona coastline is causing property values to sky-rocket and forcing families on kuleana lands to pay higher property taxes. There has even been a case where a family has asked OHA to take custody of their kuleana lands until they were able to save up enough money to pay off

their back taxes. Further delays will only worsen their suffering.

The bill passed all of its Senate committees and looked set to cross over to the House for consideration when suddenly, without explanation, it was "recommitted" or sent back to its original Senate committee. I have never heard of a bill being killed in this fashion. I know that most people are frazzled and dazzled by the convoluted legislative process, but let me assure you that it can even happen to elected officials.

Through the grapevine, I heard that one of the neighbor island counties commissioners had some concerns about the bill's impact on county property tax revenues and without any hearing to discuss their concerns, Sen. Hanabusa recommitted the bill to her committee. It has been estimated (though not yet confirmed) that kuleana lands make up less than 15,000 acres or less than .5 percent of the total state acreage. The impact to county tax revenues would be miniscule at best.

Getting all four counties to agree to exempt kuleana lands from

property taxes could take years to accomplish. If anyone knows of a faster way to provide Hawaiian families on kuleana lands with immediate relief other than passing a bill, I'd like to hear it.

Report Card for Legislators: I'm not sure whether our state legislators are aware of this but, at the end of this session, OHA plans to grade each senator and representative based on how they voted on Hawaiian issues. Their grades will be published here in *Ka Wai Ola* before the election. I encourage our regular readers to keep a look out for it and help our friends and crush our enemies. We must collectively show all elected officials that Hawaiian votes will count in the next and future elections. Our voices will be heard!

I mua Hawai'i nei...

For more information on important Hawaiian issues, check out Trustee Akana's website at www.rowenaakana.org. ■



TRUSTEE MESSAGES

Leo 'elele



Dante Keala Carpenter

Trustee, O'ahu

Hawaiian nation *idol* or Hawaiian nation *idle*?

Aloha mai kākou. Isn't it amazing how the media can capture the attention of keiki to kūpuna through "reality type" shows such as the "American Idol" and others. Do we need a media plan to get more Hawaiians excited about the creation of a Hawaiian nation? What's it gonna be folks...the "Hawaiian Nation Idol" or the "Hawaiian Nation Idle?"

My own sense is that Hawaiians, as a people, are on the verge of a form of unification unprecedented in the history of Hawai'i. Despite the naysayers, a political coalition of Hawaiians with a huge diversity of interest, backgrounds and philosophies are collectively meeting with a serious agenda aimed towards creating (by the principles of self-determination) the rebuilding of a legitimate Hawaiian Nation once again. Whether or not there is federal recognition is not the criti-

cal element, but, whether there is the collective desire to perpetuate the culture, history and a place of Hawaiians for all time, is!

Seemingly "idle" for over 100 years, a Hawaiian national governance entity is inevitable and only a matter of time. Much hard work by many who are truly concerned with the future of Hawai'i will make it so! Many people who are part of my generation (1930's) are quite knowledgeable about Hawaiian history, culture and experienced in governance. It's imperative we pass on this knowledge to our future Hawaiian generations.

How and when do we do this? The answer is here and now because perpetuating our culture for future generations is extremely important. I invite you to participate in the:

- Native Hawaiian Governance

Coalition meetings held at the Honolulu Airport Conference Room.

- Series of Visioning Conferences, (first in a series of visioning conferences to be held on May 5 and 6, 2004 at the Dole Cannery Ballrooms) entitled "Ka Nowelo Aupuni Hawai'i".

• "Kau Inoa" process. "Kau Inoa" is the first step towards forming a new government; a list must be compiled of those who want to participate in the establishment of a government. "Kau Inoa" forms are available at most Hawaiian organizations or you can contact Hawai'i Maoli (Ph. 394-0050) to request forms.

- Check out the OHA website, www.oha.org, for future meeting and conference dates.

Today, at least, I'm asking those who have shown even the slightest interest in the future of Hawaiians

to reach out and talk to another family member, friend, co-worker, fellow bus rider, etc. and tell them something you know about the future of Hawaiians. If you need help in getting your message across tell them to call the Office of Hawaiian Affairs (594-1888 or 594-1921) for information and/or referrals to get them started in learning about things Hawaiian and the future of the Hawaiians. Start your conversation off with some "reality" show particular and then transition into the excitement of the creation of a Hawaiian Nation! You have an opportunity to play a part in "Participatory Democracy" now.

Finally, as always, my staff and I invite your advice and counsel on the above or any other concerns within our purview. My OHA access numbers are: phone 594-1854, fax 594-0210 and e-mail address – dantec@oha.org.

A hui hou, mālama pono. ■



Donald B. Cataluna

Trustee, Kaua'i and Ni'ihau

'*Breaking the ice*' a proposal to curb native Hawaiian addiction to crystal meth

What is it? Where does it come from? What ethnic population is the biggest abuser? Why do people take the stuff? These are just the tip of the iceberg questions about the methamphetamine known as crystal, rock, crank, meth and ice just to name a few of the street names.

It was first synthesized in Japan in 1919. It was used as a nasal decongestant and was one of the first antidepressants. When the Allies occupied Japan after World War II they found that five to seven percent of the population was addicted to ice.

In World War II, soldiers used it to fight fatigue. American and British fighter pilots, German and Japanese soldiers, as well as civilian workers, were also users. During the 1950s and 60s, Swedish doctors used it to treat patients with heroin addiction just as the United States used methadone. The Swedish doctors quit the practice when they found that patients were

developing psychoses after only a few treatments. In the 1960s and 70s, pharmaceutical companies developed it for prescription use to aid in weight loss. Ice comes in liquid, powder or crystalline forms and can be injected, inhaled, smoked or taken orally. In order to convert the powder to a "rock," the powder is dissolved with the aid of methanol, acetone, ethanol or isopropanol and re-crystallized. Some of the symptoms that allow you to detect its use are large dilated pupils, severe weight loss, hyperactive behavior-talkativeness, long periods of wakefulness and hallucinations. Withdrawal symptoms are detected by extreme depression, tiredness, and long periods of sleep, paranoia, panic attacks, cold sweats, increased hunger and violence.

Statistics show that almost 50 percent of the population seeking help from agencies that will aid them to kick the habit are Hawaiian. These figures are alarming to say the least.

I had the opportunity to address a

request from the Honorable Ed Case, Hawai'i representative to Congress, for a proposal that is in the interest of Hawaiians that he could submit as a bill that would aid Hawaiians and the entire human race in Hawai'i.

I call the proposal, as this article is entitled – "*Breaking the ice*." The project seeks \$19 million to match the \$19 million in HB2004. It makes appropriations for methamphetamine treatment, prevention, rehabilitation, and education to the department of health; makes appropriations to the judiciary to expand services provided by the drug courts for first time nonviolent offenders and to expand canine drug interdiction efforts; makes appropriations to county government for grass root community mobilization efforts provided federal forfeiture funds are matched to state funds; makes appropriations to the office of community services to coordinate the drug abatement efforts to fight the ice epidemic; provides tax credits for drug reha-

habilitation homes and substance abuse prevention education and employment; establishes a substance abuse treatment monitoring program requiring state agencies to collect data and access program effectiveness; establish a multi-agency task force to respond to the effects of ice on children and makes appropriations for expenses.

Hawaiians, our most vulnerable population, are suffering the ravages of this epidemic as our kūpuna did when the white man brought diseases to our island many years ago and almost wiped out the Hawaiian population. We must stop this horrible epidemic. In our striving to "*Breaking the ice*," our battles will be strategized to address several missions – education, prevention, rehabilitation and the judicial system on all islands.

We have a start with HB2004 and the proposal to Congress through Congressman Ed Case. But I emphasize – this is only a start. This is war! We will not be defeated! ■



Dialysis treatment returns to Kalaupapa

Colette Machado



Trustee, Moloka'i and Lāna'i

It's been more than 30 years since the first dialysis machines were established in Kalaupapa. In 1974, four Kalaupapa residents were receiving dialysis treatments from their homes. As patients got older it became more and more difficult for helpers to run around to the homes to give service. In 1979 the local hospital was able to install two units. Eventually the hospital gave way to the Care Home where dialysis treatments continued and were successful. In 1996 renovations began at the Care Home which prompted the eventual closing of the dialysis unit. Longtime resident and former patient chairman, Ku'ulei Bell recalls Uncle Johnny Nākoa to be the last person to use the Care Home's dialysis machine in 1998.

Aunty Ku'ulei Bell remembers helping her husband with his dialysis treatments until his passing. After his passing, she continued helping other patients with their weekly treatments, going to their homes three times a week. "At that

time, there weren't very many people to help," said Bell. Most of those she assisted have long since passed, but Aunty Ku'ulei has been a strong proponent to bringing dialysis back.

Since the last dialysis treatment given in 1998, the community of Kalaupapa and many supporters have been discussing the possibility of bringing it back to Kalaupapa. A workshop titled "Together Our Voices are Strong," in August 2003 gave new life to the discussion. Ka 'Ohana o Kalaupapa, the community group sponsoring these discussions found the issue important enough to form a committee specifically for dialysis in Kalaupapa.

The quest to bring dialysis back to Kalaupapa was further fueled by an impassioned plea from Uncle Henry Nāla'i'elua. A resident of Kalaupapa since he was 16, Uncle Henry started dialysis treatment in 2003 and tried traveling between Honolulu and Kalaupapa. The arduous trips back and forth took a toll on him and eventually he gave

in to a life in Honolulu where he had easier access to dialysis treatments. "I want to come home, why can't I do this back home?," he asked community supporters in an October 2003 meeting. He's accepted the lifestyle of a diabetic but finds it even harder to adapt to life away from home.

After many months of meetings and updates, a collaborated effort was confirmed and commitments from different partners were realized. Concerns over liability issues and machine maintenance have been weighed in heavily by all parties, but in end all the details were worked out and the joint efforts a success. Similar to the process that brought dialysis to Moloka'i residents living "top side" in 2003, the project was facilitated by Moloka'i's Nā Pu'uwai Native Hawaiian Health Care System. Contributors to the project include the State Department of Health, St. Francis Medical Center, Moloka'i Rural Development Project, Ke Aupuni Lōkahi - Moloka'i

Enterprise Community Governance Board and the Office of Hawaiian Affairs. OHA approved funding the purchase of two dialysis machines and related equipment including a sophisticated water filtration system.

On April 29, 2004, project organizers will celebrate with the Community a blessing for the return of dialysis to Kalaupapa. Representatives from the joint partnerships will be on hand to celebrate with residents and Uncle Henry Nāla'i'elua as the first recipient of on-site dialysis.

I asked Aunty Ku'ulei Bell what it meant to them that dialysis was returning to Kalaupapa. She replied, "We are so happy I can't express enough gratitude to everyone who did this. Not only for Henry, but a lot of us are diabetics and will be candidates soon. Just knowing that the machines are here for us, gives us relief and peace of mind that we can stay here even if things turn out that way." ■

Entities promoting Hawaiian culture and ancestral knowledge will fortify nation

Boyd P. Mossman



Trustee, Maui

Aloha kākou, While the world reels and swirls in the midst of international conflict and political turmoil, we still await action on the Akaka bill in Congress and wonder whether it will ever come to pass. For Hawaiians, this would restore recognition by the United States of us as an indigenous people, not as an independent country, but nevertheless due the rights and privileges of the other two indigenous peoples of the United States. Albeit there are those who complain that we will become servants of the Department of Interior, there will never be absolute perfection in any form of self determination given to any group of people. Better we end up with our own unique form of self government, than nothing at all.

And so, if all Hawaiians would recognize that their future and that of their posterity can be secured with federal recognition even though it may not provide all that we might want, that the Akaka bill is the only practical mechanism for us to create our own governing entity, that rather than complain,

criticize, put down, and rant about how bad the bill is, Hawaiians should embrace a golden opportunity which may never present itself again, and that this is the best opportunity we have to prevail in the United States Supreme Court, then maybe we can move forward as one. The vocal opposition to the bill has the benefit of the United States Constitution to expose its views and should not forget the freedoms we have because of that document. Indeed we fail too often to recognize the many benefits we have received over the last century because we have had the privilege of being Americans as well as Hawaiians. Bitterness, distrust, and disgust are attitudes that do not contribute to a better status for Hawaiians. We need to work within the system and use it to our best advantage, not outside the system hoping for some international intervention of sorts which can only be to our disadvantage.

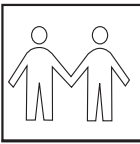
Hawaiians are and always have been a unique people in the world, distinguishable from any other group or civilization including our

Polynesian cousins. We are the indigenous people of our islands and the host culture. Our ancestors were a highly civilized people whose talents, knowledge, skills, and organizational structure are being recognized more and more today. The remnants of the culture continue today but are slowly disappearing. Thanks to modern Hawaiian scholars, to cultural specialists, to hālau hula and events such as the Merrie Monarch Festival, to Hawaiian civic organizations, to the Ali'i trusts and OHA, to businesses and industries with a focus on our culture, we Hawaiians can preserve and share some of what our ancestors knew and practiced.

In that regard, may I close in recognizing the 12th Annual Celebration of the Arts which was held at the Ritz-Carlton Hotel in Kapalua April 8-11 thanks again to the Ritz and cultural advisor, Cliff Nae'ole. I was privileged to attend and experience with many others, some who have been attending for many years with their families, the hands on displays of crafts from

island basketry to papa hōlua and pahu drum making. The Hawaiian artists, performers, and specialists present included some of Hawai'i's best such as Joanne Kahanamoku-Sterling, Keola Sequeira, Calvin Hoe, Kathleen 'Aiwohi, 'Īleialoha Beniamina, Hōkūlani Holt-Padilla, Charles Ka'upu, Kapulani Landgraf, Cy Bridges, George Nā'ope, Nona Beamer, George Holokai, Sabra Kauka, Likeke Paglinawan, Noelani Māhoe, Kaha'i Topolinski, Keone Kalawe, Keoni Turalde, Anthony Delos Reyes, Richard Ho'opi'i, Peter Apo, Lilikalā Kame'eleihiwa, Keali'i-'olu'olu Gora, Don Ho, Maunalua, Kuleana, Henry Kaponu and others too numerous to list here. Bottom line: events such as this deserve the support of Hawaiians and the Ritz Carlton should be commended for offering this special event each year for us to learn, enjoy, and experience.

Check it out next year during Easter weekend. Call Cliff Nae'ole for information at 808-669-1800. ■



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 e-mail kwo@OHA.org.

E ola nā mamo a Hāloa!

Aki — William Joseph Aki & Annie Wahinealii Kaihaha: all children, grandchildren, greats & great greats. A Reunion is planned for July 6-11 on Moloka'i at One Ali'i Beach Park. Call William Aki 567-6176, Emily Swaba 567-9051, Mahiki Lankford 552-0211 for more information.

Bush — A family reunion for the descendants of Samuel Keli'inohopono Bush and Ada 'Ekekelā Keawe Williams Bush is scheduled for Aug. 6-8, 2004; Fri-Sun, location will be on the Island of O'ahu, Hawai'i. For more information please write to: Ms. Randy Bush Vincent, 615 Na'ale St., Honolulu, HI 96813 or Email Misty Bush Williams at: mwill23714@aol.com.

Gilman/Meheula — A family reunion for the descendants of the late David L. Gilman Sr. and Alice Laa Kaukau (Meheula) is scheduled to be held at the Wai'anae Army Recreational Center, O'ahu on July 15-18. Those wishing to attend will be able to call Vidette Coyaso on O'ahu at 695-9423 or 218-0738. On the Big Island you can reach Mathilda Salinas at (808) 329-9429. Cottages are available for rent at the Army facility starting at \$59 a night. Those needing accommodations may call Roger (Leo) Salinas at (808) 987-5997. You may also respond by email at tutukamalu@aol.com or rsalinas@shaka.com.

Hukiku/Keulua — The 'ohana of Moke Hukiku & Kapali Keulua have several reunion activities on O'ahu planned for July 16-24, 2004. The 'ohana includes the descendants of James Moses, Mary Kiko, Annie Flores, Jack Moses, Joseph Kaahanui Moses, Frank Moke, Louise Larinaga, Kalei Tisalona, & Malia Santiago, as well as those of Lokalia Anakolio Holt, James Lawrence Holt, Kaluna Keawekane, Malia Kaneaiakala, Keola's/Ahsing's, & Kaahanui's. Contact Leona Santiago-Stephens (330-2251, O'ahu) for registration information or Erik Kalani Flores (e-mail: ekf@surfbest.net /ph: 808 885-5383 Hawai'i) for genealogical information.

Kahaunaale/Moka — The Kahaunaale 'ohana is planning a family reunion scheduled for August 28, (Saturday) 2004, at Mā'ili Beach Park, Wai'anae - O'ahu. We are seeking the descendants of the marriage of John Kahaunaale Sr. married to Maha Maka Moka by way of their four children: 1st) John Jr. (m: Annie Haaheo) had 6 children - John III, Abel, Mabel, Rose, Helen & James; 2nd) James Lima (m: Annie Kaai) had 3 children - Charles, Joseph & Alfred; 3rd) Emily Kapika (m: Papapa Holualoa) had 3 children - Elizabeth, Victoria & Rachel; 4th) Luika (m: Thomrad Von Madyski) had 3 children - Annie, Alice & Rudolf (2nd m: Hee Wong) had 3 children - Agnes, Louisa & Patrick. We would also like to invite Captain Samuel Kahaunaale's 'ohana to the reunion as we believe that he is the brother to John Sr. If you have any information about this family as they are originally from Pelekunu - Moloka'i, please contact Kimo Kelii at 696-0321. Please contact the following family representatives: John Jr's 'ohana - Joann Wong, 676-4403; James' 'ohana - David Kahaunaale 808 822-5335; Emily's 'ohana - Akau, Palakiko, Kuhia & Kamalii; Luika's 'ohana - Penny Kam, 396-6618; Samuel's 'ohana - Aileen Kaaia, 944-8069.

Kauaua — The 2004 biennial reunion for O'ahu, Big Island of Hawai'i, Maui, Kaua'i, Moloka'i is for August 20-22, at Rainbow Bay Park in 'Aiea, O'ahu. Contact Clifford "Butch" Kaholokula, telephone 456-2882, or write to him at 98-1343 Hoohiki Street, Pearl City HI 96782. General chair for the reunion, Lani Uwekoolani Guillermo, will also be happy to hear from you. Telephone her at 488-2449.

Kepano — I'm looking for relatives of Susan Kepano (Hāna, Maui) or Susan Kukona a'ala who married Frederick Christian Wittrock in Hāna, Maui. Susan Kepano was born circa 1841 in Hāna, Maui and died 1933 in Honolulu, Hawai'i. Please send email to ann0415@earthlink.net or

phone number (320) 253-3618.

Kinimaka — The Kinimaka 'Ohana Reunion is planning a family genealogy reunion on the island of Kaua'i on Sunday, May 30 at the Lydgate Park Pavilion, 9 a.m. until pau. Other events prior to the reunion are in process. We are seeking Matthew Holulu Kinimaka's 'ohana and Virginia Kinia Keawe Kinimaka, wife's family and George Henry Stephenson, Mary Kekaula Hoomanawanui family. If you have any information on our family, please call Kaupena Kinimaka at 808-652-1152 or his work 808-246-5193 or wife Carol at 808-651-4531. If attending, please call them or Piiiani Kinimaka at 808-822-1108 to register or get more information by April 1.

Kuloloia — A Kulololia reunion is planned for Aug. 27, 28 & 29, 2004 at Hale Nanea, Kahului, Maui. We are looking for families and descendants of the following: Joseph Kuloloia / Kaahanui Puhau; Lilia Kuloloia / David Chong; Joseph Kaina Kuloloia / Maryann Keakaokalani Nuhii; Josephine Keaho Kuloloia / Baker / Ross; William Aipalena / Cecelia Aweloa; Kuamoo Kuloloia; David Kuloloia. If you have any information, genealogy, etc. We would appreciate you contacting anyone of the following: Leone Purugganan (808) 244-3820; Drucilla Kaina (808) 660-8191; Carla Peters (808) 249-0765.

Kupono & Nakuiaaweawe: The Calling of the Lord — (1)Kaiama: (a) Hainoa; Livia, Hekeka, Kamaka; (b)Keao; (c) Kaleo; Hattie Pupuka; Violet Lincoln; Margaret Lincoln; Henry Lincoln Wikala Lincoln; Anna Pupuka; Clarence Moku; Nelson Moku; Samuel Moku; (d)Mele; (e)Keone; (2)Kanehailua: (a)Wahinekapu: Lolu; Kahilanui; Keola; Kuike; Kaulana; Hailua; Anna Kalopi; Emily; Keka; Lokalia; Samson; Kanahele; Sam; (b)Mikaele Kauinui; (c) Mokihana Kanehailua: Leulu; Kahale; Kainui; Kamanu; Kauano; John Kalawa; John Kalawa Keawe; Samuel Kalawa; Mary Kalawa; Ella Kalawa; Elizabeth Kalawa; Theresa Kalawa; Johnson Kalawa; Florence Kalawa; Emma Kalawa; Harry Kalawa; (3)Kaukalia: (a)Paiwa: Olivia; Lilinoe; Kaluawai Kaukalia; Nani; Kumakahiwa; Kaleiaupuni; Olivia; Joseph; Nahale; Mamae; Kauka; Nalei; Naea; Sam Kaimulua; Lydia; Pika; Alii; Kona; (b)Kalua: Kealii Kaninau; Wahinekapulu; Keawe-Hawaii; Pika; Namakaokalani; Kuaahi; Mokuaiikai; Kaniela; Lepeka; (c)Lo'e: Kailipakalua Kaholi; Luahine; Kauokalani; Nalei; Luahine; Maluhiluhi; Kealii; Haili; Kaholi; Mele; Hakuole (d)Kahalau; Sam Kahananui; Meleana Penikala; David Haleamau; Joseph Kahalehookahi; Alfred Kahananui; Samuel Kahananui; Eliza; Joseph; Alfred Kelii Jr. Makaokalani; George Kinoulu; Kaholi; Mileka; Ana; Rosie Wauke; Kahalau; Georgene; George; Joseph; Maria; Lunalilo; Joseph; Annie Ana Purdy; William Kalani Purdy; Jobi Ulumaheihai; Tammi Texeira; Kulia; Harley; Desirae Purdy; Sheena; Alike; Jory Purdy; Kuakini, Ikuu; Delphin Analani Alexander; Bronson Purdy; Shanon DeReis; Noah, Dallas; Myah; Ryan DeReis; Mary; Rosemary Boothby Eddie; Uilani; Edwina; Frederick; Edward; Asa; Jandy; Abraham; Leimomilani; Kalani; Nui Kane; Momi; Kopeia; Hannah; Victoria; Paul; Anna, Verna, Kealapua; Meleana; Kelli; Kahau; (e)Keoki; Kalua; Kawainui; Moke; Miliama; (f)Kikaha; Kekumano; Kealoha (g)Nahuina: Aho; Kaika(h)Kamakee; (i)Nahalea: Poai, Loe Annie; Kaninau; John Aloanu; James; Ben Amina; Charles Ai; Alice Wahine; Rose Kapohiwa; Samuel Kahale; Daniel; Moses Ulaule; (4)Puleimoku: Nalei Nahale'a; Kaluna; Melia Haleamau; Louis; Agnes; Louis; James; Kamawae; Elia; Puou; Julian; Maraea; Uliana; Kaohiwaii; Kinoulu; Kupono; Elikapeka; Komela; Ana; Imoaole; Kaohiwaii. Kupono & Kealoha: (a) Kawahineahanui; Naeole; Kano; (b)Kenoa; (c) Nakaula. Call Annie Purdy at 261-0078 or Analani Alexander at 261-4140.

Mahelona — The descendants of Joseph Mahelona and Elizabeth

Emma Pakuai (later Ho'opi'i) are invited to a family reunion Sat., Aug. 14, 2004 at Mā'ili Beach Park on the Leeward Coast of O'ahu. Plans and committees are being finalized at the April 2004 meeting. Contact Michael Kapua, 91-2001 Pahuhu Place, 'Ewa Beach, Hawai'i 96706, 683-4666.

Nihipali — 2004 Reunion: The annual Nihipali reunion is being held July 16-20. Camp-Out. It is scheduled for this year: Place: Hau'ula Beach Park. Please update your genealogy. For more information call Adeline at 808-232-2089; Deanne at 808-247-0457; Aunty Pea at 808-293-1587. All families related to the Nihipali's are welcome. Email: Silvac003@hawaii.rr.com.

Ikuu Purdy & Margaret Keala Napuupaehe: The Calling of the Lord — (1)William Ulumaheihai Purdy: (a)Ann Hiiaka; Walter Ritte; Albion Laulani; Scalette Loyola; Carla Leolani; Ella Luana; Laurie Leimamo; (b)William Ulumaheihai Jr.: William Kalani Purdy; Jobi Ulumaheihai; Tammi Texeira; Kulia; Harley; Jory; Kuakini; Ikuu; Delphin Analani Alexander; Bronson Purdy; Shanon DeReis; Noah; Dallas, Myah; Ryan De Reis; (c)Samuel (d) Benjamin Isaia (e)Beatrice; Karen Kaiaokamalae; Leonie Noelani; Alvin Ainoa; Russell Nohea; Kevin Mahealani; Milton Kekealani (f)Margaret Keala; Venus Kaohulani Shaw; George Palenapa; Janice Ke'ehukai; William Ka'ae; Charles Ulumaheihai; Benjamin Isaia; Pamela Leolani (g)James Harry; James Luma; Lorelei; Harry; William Ulumaheihai (h)Bernice Kuemanu; Wayne Alan Higa; Judy; Kathryn; Maureen; Joann; Jason; Martina Wirtl (i) Robert Waipa; Ella Wailani; Helen Pualani; Robert Waipa jr. (j) Andrew Anakalea; Andrea Puanani; Laurie Mauliani; Louise Keala; Adrienne Lealoha; Andrew Ankalea; Jonathan Keoki (k) Harriet Keaonaona; Melodi Fukuoka; Kazuo; Anthony; Sonny (l) Palmer Ulumaheihai; Parrish Aleka Purdy (2)George Kauhii: (a)George Kauhii jr: George III; Wayne; Dianne; Christine; Judy; Rick; Alex; (b) Ikuu Kauhii: Eric; Thomas; Nathan; Colleen; (c)Pualani; (d)Kane: Harold; Allen; Myron; Byron; Todd; (e)Parker: Don; Estell; Joy; Clint; Guy; (f)Solomon; Raynell; Darnell; Stallone; (3)Hattie Leilehua: (a)Sandy Bell; Sandra; (b) George; (c)Winifred; (d)Thelma: Rose Marie Gonzales; Jerry; Lambert; Darryl; Lynette; (4)Nellie: (a)Mamie Kahaunani Kahai; (5) Anna Hiiaka (6) Wallace Haiulu (7) Margaret: (a)Andrew Anakalea (8) George: (a) George Purdy jr; (b) Pearl Gomes: Dewey; Charmaine; Desirae; Tanya; Allen; Mitchell; (c) Eva Aipa : Ivy Aipa; Shirley Aipa ; Edwina; Levardis Kahoonei; Virgi; Venus; Ronnie; (d)Eric; (e) Ginger; (f)Kimo: Michael; Lesley; Shelly; Jonah (9)Daniel: Keala; Daniel; Mary; Michael; Ned; Ralph; (10) Harry Kahuku; Harry; Vivian; Manase; Leroy; Sarah; Holly; Paul; Yvette; Annette; (11) Martin: Frances; Martin; Eleanor; Leslie; (12) Cecilia Kalili: Cecilia Leinaala; James Kuulei; Virginia Kali; Paul Mokihana; Ethel Kaniu; Arthur Powell; Llewellyn Swift. Call Annie Purdy at 261-0078 or Analani Alexander at 261-4140.

Victor — 2004 Reunion, Hilo, Hawai'i ... descendants of Kamukai Victor and Amelia Akoi (Hilo, Hawai'i) will be held August 20, 2004 (Wailoa State Park - 5-11 p.m.), Aug. 21 (Tour 8:30 a.m.-2 p.m. 'Ohana gathering, 5-11 p.m. Hilo YMCA.) August 22 (Wailoa State Park - 8 a.m.-4 p.m.). Update genealogy files, meet 'Ohana from out-of-town, share stories, share photos, scrapbooks, compare notes. General chairman: Walter Victor (P.O. Box 397, Laupahoehoe, HI 96764. 'Ohana caps and t-shirts - Lincoln and Linda Victor on Oahu, 87-232 Mikana Street, Wai'anae, HI 96792 (808) 668-7127). Email: ulukou@hawaii.rr.com. Joe and Nickie Hines Phone: 259-8206. Address: 41-326 Manawaiola Street, Waimānalo, HI 96795. Victor 'Ohana Website: www.victor-ohana.org.

WAI'ANAE from page 7

Hee, Jay Landis, Ivanhoe Nāiwi, Caroline Neil, Agnes Piliā'au Kim, Mercy Garcia, Agnes Cope, Lucio Badayos and Theola Silva and many more have been the vanguards in the protection of these sites. Today, Koa Mana members continue their kauoha, or mandates, to carry out the kuleana of their Wai'anae kupuna.

Despite government claims, namely SHPD, that records do not exist documenting the burials, heiau and cultural sites in the Wai'anae moku, Koa Mana asserts that they have consistently provided documents, official site visits, viewing of petroglyphs, evidence of the rich history of the sites. They quote chants and oral histories, recorded by ancestors David Malo Kupihea, Harry Poe and in their family kuleana deeds. To protect the wahi pana and the indigenous history of the Kāne heiau, numerous site visits and meetings have been conducted with government and private agencies.

"Protecting these sites is about pono (righteousness). This is about love. Loving our kupuna and the 'ōpio yet to come. Taking care of the pulapula, the children, will open doors. Government and private agencies by law are required to protect these Kāne heiau and burial grounds. They cannot deliberately be indifferent in selecting documents that allow desecration of sacred places," said Koa Mana member Alike Silva. Koa Mana members urge that "we must continue our history and linkage to our culture by educating the people in the history of the kupuka'aina lineal descendants and their heiau. Protecting heiau like Kāneikapualena is pono. Our kupuna built Kāne heiau throughout the Wai'anae moku to invoke aloha āina. It is not just Kamaile 'ili," they said noting other wahi pana such as Mākua, Kaho'olawe and Mauna Kea that are tangled in controversy. "The integrity of sacred lands across Hawai'i nei are in urgent need of protection. These sacred places of worship and burial sites need your kōkua to be protected," Koa Mana concluded. ■

Asset-building addressed at conference

In February, OHA helped sponsor a conference organized by the Hawai'i Alliance for Community-Based Economic Development (HACBED) that began discussions on building financial and cultural assets in Hawai'i. The event, titled "Families Defining Economic Success - Redefining Wealth & Poverty in Hawai'i," convened eighty local and national speakers to provide their perspectives on asset-building initiatives and public policy. Over 270 people attended the conference, with close to one-fourth of the participants being Native Hawaiians. Most of the Native Hawaiian participants received scholarships from OHA.

One of the main reasons for convening the conference was to explore why so many families in Hawai'i continue to struggle despite many traditional economic indicators pointing to a healthy economy. "When people continue to say that Hawai'i's economy is

strong, but families don't have enough income to survive for three months at the poverty level without help, there is a serious disconnect," said HACBED Executive Director Bob Agres.

In the past, much of the discussion about poverty has centered on income and not financial assets. Because focusing on assets is a different way of looking at poverty, participants were asked to share a personal symbol of wealth throughout the three-day event to spark conversations about the different ways people view wealth.

Most of the attendees agreed that there is a need to further discuss and formulate an agenda for asset and wealth creation in Hawai'i. One of the fundamental issues moving forward will be to consider how traditional Hawaiian values regarding wealth would fit into this agenda. For further information, please call HACBED at 550-2661 or (1-866-223-7057), or visit www.hacbed.org. ■

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BRICKWOOD from page 10

Hawaiian music with his trademark piano and jazz style. "I know my grandfather wasn't pleased with Uncle Richard's music," Galuteria remembered. "He was way ahead of his time. He really liked The Four Freshmen and The Hi-Los, but had significant impact on Hawaiian." Richard Kauhi classics like "He Aloha nō 'o Honolulu," "Ku'u Pua Mae 'Ole" and "Minoi Minoi ē" are still occasionally heard on island airwaves. "Uncle Richard along with Buddy Fo and The Invitations are my local musical heroes," Galuteria said. "On the national scene, I like Wes Montgomery and Michael Franks." Since 1980, Brickwood has been a radio personality – first on KCCN 1420 AM, then FM 100, and now KINE – promoting Hawaiian music. "I love our music here in Hawai'i," he said. "But in four-part harmony – like The Invitations and The Surfers – when you hear that sixth or seventh in the cord, it sends you to another level – to the moon!" Check out Brick, 'Imai and friends each aloha Friday in "live sessions on the moon" at Brew Moon, Ward Centre, Honolulu. ■

APOLIONA from page 15

incomes to levels substantially higher than the present poverty levels. "OHA Trustees continue to urge transformation of the educational system significantly and immediately. OHA Trustees look to policy makers to keep healthy school learning environments uppermost in the plan. We look forward to enactment of sound and reasonable public policy that advances improved options for teacher to achieve higher student performance. We want all Hawaiians to be contributing members of the community. "We encourage Native Hawaiians and the larger community to jump

into the discussion and help bring about systemic change. Changing systems is a daunting task requiring much dialogue, objective analysis, cooperation, and timely action. We must also hear from our academic community which trains the majority of our public school teachers. At the end of the day, the beneficiaries of these inputs will be a more informed participating public. We need to do this not just for the betterment of Native Hawaiians but for the betterment of all of Hawai'i, Hawaiians and non-Hawaiians alike. As a community, we deserve nothing less." 42/48. ■

Burial Notice

NOTICE IS HEREBY GIVEN that the Board of Water Supply is planning to undertake the following projects in Wai'anāe:

- 1) **BWS -Farrington Highway: Part IV** – Install water mains from Lawai'a Street to Jade Street.
- 2) **Makau Street WSI (Mākaha)** – Install mains and appurtenances along Makau Street, Holt Street and Lawai 'a Street.
- 3) **Pūhāwai Road** – Install mains and appurtenances along Pūhāwai Road from Pu 'uhulu Road to Pāhe 'ehe 'e Road and along Wikolia Place from Pūhāwai Road to end.
- 4) **Kuwale Road** – Install mains and appurtenances along Kuwale Road from Pu'uhulu Road to Pāhe 'ehe 'e Road and along the side street from Kuwale Road to end.

The Board of Water Supply is requesting information regarding the location of unmarked burial sites containing human skeletal remains that may be encountered in the course of the above listed projects. If any remains are encountered, proper treatment shall occur in accordance with Chapter 6E, Hawai'i Revised Statutes, Section 43.6, regarding unmarked burial sites. The decision whether to preserve in place or disinter and relocate the human remains shall be made by the State Historic Preservation Division Burial Sites Program.

The Board of Water Supply is requesting that ANYONE WITH INFORMATION REGARDING BURIALS OR OTHER CULTURAL SITES IN PROXIMITY TO THE ABOVE LISTED PROJECTS immediately contact Mr. Kai Markell, Burials Program Director at the State Historic Preservation Division located at 555 Kākuhihewa Building, 601 Kamōkila Boulevard, Kapolei, Hawai'i 96707 (Telephone: 808-587-0008; Fax: 808-587-0044). ■

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|--|---|
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| East Hawai'i (Hilo) | 162-A Baker Avenue Hilo, HI 96720 Phone: 808.920.6418 Fax: 808.920.6421 |
| West Hawai'i (Kona) | 75-5706 Hanama Pl., Ste. 107 Kailua-Kona, HI 96740 Phone: 808.329.7368 Fax: 808.326.7928 |
| Moloka'i / Lāna'i | Kūlana 'Ōiwi P.O. Box 1717 Kaunakakai, HI 96748 Phone: 808.560.3611 Fax: 808.560.3968 |
| Kaua'i / Ni'ihau | 3-3100 Kūhiō Hwy., Ste. C4 Līhu'e, HI 96766-1153 Phone: 808.241.3390 Fax: 808.241.3508 |
| Maui | 140 Ho'ohana St., Ste. 206 Kahului, HI 96732 Phone: 808.243.5219 Fax: 808.243.5016 |
| Washington, D.C. | 1301 Connecticut Ave. NW, Ste.200 Washington, D.C. 20036 Phone: 202.721.1388 Fax: 202.466.7797 |

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Notice to Readers

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

Ho'oulu

Hawaiian Data Center

I ulu nō ka lālā i ke kumu

The branches grow because of the trunk

Without our ancestors we would not be here

Attention Kamehameha Schools Applicants for 2004 Education Programs and Financial Aid

Register Now!



All applicants who would like to be considered under **Kamehameha Schools' preference policy*** must verify their Hawaiian ancestry with Kamehameha's Ho'oulu Hawaiian Data Center.



Kamehameha Schools gives preference to applicants of Hawaiian ancestry to the extent permitted by law.*



Kamehameha Schools' preference policy applies to all education programs and financial aid administered by KS.



The registration process includes filling out an official Hawaiian Ancestry Registry form and submitting appropriate supporting documentation such as birth certificates.



Applicants who do not submit a completed registry form and supporting documents by the respective program deadline will NOT be considered under the preference policy.



To avoid delays in verification —
REGISTER IMMEDIATELY!



You do not have to be currently applying to a Kamehameha Schools program to verify your Hawaiian ancestry. Once verified, you do not have to re-submit ancestry documents for any other Kamehameha Schools programs.



Remember that Hawaiian ancestry registration is a separate process from program application, and does not guarantee admission to any of Kamehameha's programs.



The Data Center's purpose is to ensure accurate and consistent verification of Hawaiian ancestry for applicants seeking to qualify for admissions preference to KS programs; as well as to develop a comprehensive database of the Hawaiian population to support planning for lifelong learning in the Hawaiian community.



KAMEHAMEHA SCHOOLS

KS' policy is to give preference to applicants of Hawaiian ancestry to the extent permitted by law.



Kalani and Christopher Zarko have registered their children, Kawika and Pomai, in the Ho'oulu Data Center. Kawika, age four, is a current Pauahi Keiki Scholar.

For more information or to request an official registry form, please contact the Ho'oulu Hawaiian Data Center at:

www.ksbe.edu/datacenter
Email: registry@ksbe.edu

567 South King Street, Suite 130
Honolulu, Hawai'i 96813

Phone (808) 523-6228
Fax (808) 523-6286
Outside O'ahu 1 (800) 842-4682,
press 9, then 36228

You may also visit these community locations for help with your Hawaiian ancestry registration:

KS Community Learning Center at Nānākuli

87-2070 Farrington Hwy., Space C
Pacific Shopping Mall
Nānākuli, HI 96792
(808) 668-1517
M – F 8:00 a.m. to 4:00 p.m.

KS Neighbor Island Regional Resource Centers

East Hawai'i
101 Aupuni St., #102, Hilo, HI 96720
935-0116

West Hawai'i
78-6831 Ali'i Dr., #232,
Kailua-Kona, HI 96740
322-5400

Kaua'i
2970 Haleko Rd., #101, Lihu'e, HI 96766
245-8070

Maui
285 W. Ka'ahumanu Ave., #205, Kahului,
HI 96732
871-9736

Moloka'i/Lāna'i
P.O. Box 1047, Kaunakakai, HI 96748
553-3673

2004 KS Program Deadlines

Enrichment Programs—March 26, 842-8761 Post High Financial Aid—April 15, 534-8080 Pauahi Keiki Scholars—May 15, 534-8080
Outside O'ahu call 1 (808) 842-4682, press 8211