

Using a forceps, aviculturist Lynne Neibaur carefully extends a bee larva to the bobbing head of a nine-day-old palila bird.

After some deliberation, the palila, which at this age is nothing more than a pile of loose skin, some tufts of gray feathers and a yellow beak the size of a small fingernail clipping, uncoils from the plastic container it's sitting in and latches on to its meal. Neibaur will feed the bird several more larvae at this sitting and then repeat the procedure, which she began at six in the morning, every hour until eight o'clock at night.

For what is called by some an extraordinary exercise in patience, Neibaur humbly accepts praise, downplaying the fact that she is helping to rear one of the state's most endangered birds at the Keauhou Bird Conservation Center on Hawai'i island.

Through a partnership between private organizations and state and federal agencies, the \$3.5 million center was created in 1996 to help save the population of Hawaiian crows, or 'alalā, from extinction. The Zoological Society of San Diego's Hawai'i Endangered Bird Conservation Program administers the Keauhou center, which is located on 155 acres of Kamehameha Schools land, as well as the Maui Bird Conservation Center in Olinda. Since its inception, the program has hatched and raised over



The endangered 'alalā, or Hawaiian crow

## On the front line of survival

The Keauhou Bird Conservation Center helps save native birds from the brink of extinction

By Sterling Kini Wong

600 endemic Hawaiian birds from 12 different species – eight of which are endangered. Included in those species is the small yellow and gray palila, Hawai'i's lone surviving seed-eating honeycreeper, which today is found exclusively in the māmane forests of Mauna Kea.

OHA Trustee Oswald Stender, who as a Kamehameha Schools trustee was instrumental in providing the program with the lease to its Keauhou site, said he pushed hard for the center because he believes that native birds are an integral part of the culture and natural history of Hawai'i. "These birds are so

delicate and are in such danger that we need to be aggressive when saving them," Stender said. "When opportunities present themselves, we have to capitalize on them."

The primary focus of the program remains on saving the 18- to 20-inch-

See BIRDS on page 9

## Time running short for Akaka Bill

After an attempt to attach it as an amendment to a lawsuit-reform bill runs afoul of partisan politics, few opportunities remain for passage of the federal recognition measure before Congress adjourns

By Derek Ferrar

With the second and final year of the 108th U.S. Congress nearing its end, time is running short on hopes for passage of a federal recognition bill for Hawaiians. Efforts to move the bill forward in the Senate have been stymied by a procedural hold placed on it by opponents of the measure, and with just a few work days left before the session ends prior to the November general election, consideration of the Akaka Bill is likely to be a low priority. The Senate is now on August recess, with tentative plans to reconvene on Sept. 7 and work through early October. If the recognition measure does not pass before adjournment, it will have to be re-introduced from scratch in the next two-year congressional cycle.

In early July, Hawai'i Sens. Daniel Akaka and Daniel Inouye attempted to force a vote on the bill by attaching it as a "kitchen-sink" amendment to a major

measure on class-action lawsuits — a commonly practiced late-session tactic to promote consideration of stalled legislation. In fact, the recognition measure joined a host of other amendments proposed by the Democratic minority, dealing with everything from global warming to assault weapons.

In an unusual move, however, Senate Majority Leader Bill Frist (R-Tenn.) employed a seldom-used procedure to block amendments and limit debate before a final vote on the class-action reform bill. But the procedure, known as "stacking the amendment tree," fell well short of the required 60 votes, effectively killing the class-action measure along with the Akaka Bill and other amendments.

"Mr. President, I rise today to express my extreme disappointment with the actions of the majority leader in preventing the consideration of amendments, including ... the Native Hawaiian Government Reorganization Act," Akaka said following the vote. "The Senate Committee on Indian Affairs has

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Commentator Guy Kaulukukui questions Bishop Museum's new assertion of rights to claim artifacts under the Native American Graves Protection and Repatriation Act. See Discussion Forum on page 4.

Thanks to stars like Tandy Ka'ohu Mackenzie and performances by Hawaiian ali'i, opera has had a long and illustrious history in the islands. See story on page 10.

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### Keiki are the future

Mahalo for your coverage of the "Ka Nowelo Aupuni Hawai'i" conference. I agree with Manu Meyer that "we are building the nation from the inside out." A critical component to nation building begins from within the circumference of our 'ohana. Our children are the most precious and invaluable resources we have. It is our children that will strengthen the foundation of the Hawaiian nation. Praise your children. Raise them to believe in themselves and their capacity to stand up and protect our customs, traditions and cultural, and ecological resources. My husband, Michael, and I strive to be loving and supportive parents. Our daughters understand that Hawaiian values are not just concepts; these values are embedded in our Hawaiian DNA. Our daughters also know that anything that they believe, they can achieve. Our children are the future of the Hawaiian nation. Praise your children.

*Maile Lu'uwai  
 Pā'ia, Maui*

### S.344 unacceptable

I am 15 years old and recently did a report on our beloved Queen Liliu'okalani, and during my research I found that the Akaka Bill is totally unacceptable and a truly dishonorable way of representing Kānaka Maoli and our kūpuna that suffered through the past 100-plus years. I protest against this bill as a Kanaka Maoli.

To think that all of the 20,000 signatures of Hawaiian people to protest the annexation was ignored. I have found my grandfather five generations back on the first page of that signature list that took me to tears. How is it that we can have so much hardship and suffering that the American government brought on to Hawai'i, and the people accept just a bill of recognition? If not for my project, I wouldn't have known what my tūtū and all my

kūpuna endured. It's sad and heart-aching, but not forgotten. I hope everyone speaks and in the same sense is heard, because I am fortunate to learn what I know at such a young age. I say, "I mua Kānaka Maoli."

*Beka Kahawai  
 Kailua Kona, Hawai'i*

### No end in sight

According to statistics as of December 2000, states housed some 53,000 prisoners in private prisons... The U.S. ratio of prisoners to population was 110 per 100,000 between 1900 and 1975. In less than thirty years that figure has increased four-fold to 445 per 100,000, a total of over one million caged citizens. The U.S. is trapped in a penological tautology predicted by President Dwight D. Eisenhower four decades ago. A decrease in crime heralds the success of building prisons, and so we build more prisons. An increase in crime means we need more prison, and so we build more prisons.

This is exactly the "corrupted" reasoning on which private prisons thrive. This is exactly the "corrupted" reasoning that state and federal legislators are using tax dollars to support. And the reality is that there is no end in sight. Imagine ten years from today, with the statistics offered how our state and federal government will be forced to enclose a whole state just to capacitate its ever growing prison population, of which the majority is non-violent offenders. The State of Hawai'i has fallen prey to this vicious cycle. Your tax dollars are no longer being fueled back into Hawai'i's economy. It is now being used to support other states. Is this how you have chosen to appropriate your tax dollars?

*Jacqueline Aloha Overturf  
 McLoud, OK*

### OHA propaganda?

Watched your program on the

Akaka Bill, and again the Office of Hawaiian Affairs continues to be out of touch with the Native Hawaiian community. Are you people for real? Is it too much to ask that you just present the Akaka Bill for us to see as it is written. Do you think Hawaiians are too ignorant to make up their own minds? Why not just read and hō'ike the bill?

You insult all of us Hawaiians and non-Hawaiians alike. You treat the community as if people are too stupid to read and hear the facts and contents of the bill for themselves.

What validity did your three panelists lend? Can they speak for the federal government and its intentions, obligations, expectations or designs in relationship to this bill? No. Why do you continue to use our financial resources in such a reprehensible and irresponsible manner, and call this garbage education? Who advises the Office of Hawaiian Affairs to make such poor public relations decisions?

These formats and strategies are bordering on the worst kind of propaganda a government agency can be engaged in. They only serve to cause further division and isolate the Hawaiian community. Can OHA for once just present education without being biased? It's not rocket science people. May God help us all if this is where we are at ... and Buddha too.

*Manu Gay  
 Kailua, O'ahu*

*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.* ■

## LEKA Kālele

### KWO FOCUS LETTER

### Let's take pride in our homesteads

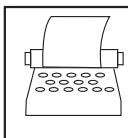
Recently I visited my brother in Waimānalo. I was raised in Waimānalo Homestead too, from 1966 until 1978. I went into the Air force to find myself a career. Today I work for the city of Vallejo, California as a firefighter.

I can't believe the amount of rusted cars and trucks that are parked in the yards and streets. I mean some of these vehicles have no tires, and oil is spilled on the roads. There is a large amount of weeds, and a lot of the homes are not being taken care of. Is there any kind of standards or guidance that the Hawaiians needs to go by? Pit bull dogs are running loose.

I remember when we first moved to Waimānalo back in 1966. The whole area was just bulldozed and nothing but dirt. No houses were built yet near Nalu St. and Huli St. Blanche Pope Elementary School was there, but with limited buildings. With all these vehicles that are not running, weeds and houses that are not being cared for, Waimānalo Homestead should start all over like in 1966.

I hope the other Hawaiian homestead areas don't look like that. I know Hawaiians have pride. I know I do. Something must be done.

*Jonah Nu'uhiwa Jr.  
 Vallejo, CA*



### Grants 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. A grants informational workshop will be held Aug. 5, 4-6 p.m., in the OHA Board Room at 711 Kapi'olani Blvd., 5th floor.

For more information, call Grants Specialist Nancy King Holt at 594-1925, or visit [www.oha.org](http://www.oha.org).

### Entrepreneur classes

OHA is offering scholarships to Native Hawaiians interested in enrolling in one of four business-training classes to be held throughout the state starting in September. The classes teach entrepreneurs everything they need to know about starting a business, and completion of at least one of the classes fulfills one of the application requirements for start-ups from OHA's Native Hawaiian Revolving Loan Fund (NHRLF).

One of the classes – titled "Growing Your Mind" – is being offered by Kapi'olani Community College in partnership with OHA. The 15-session class will cover sales, advertising, filing taxes and business and financial planning. The class runs from Sept. 21-Nov. 18, and meets every Tues. and Thurs., 5:30-8:30 p.m. The course fee is \$231.

The three other classes are offered by NxLevel, a program of the Hawai'i Small Business Development Center. The 12-session classes, which will be held on O'ahu, Kaua'i and Hawai'i island, focus on teaching better business practices and the production of a comprehensive business plan. Tuition is \$495.

The class schedule is:

• Kaua'i Community College: Sept. 8-Nov. 24; Wednesdays, 5:30-8:30 p.m. For more information, call (808) 246-1748. To register, call (808) 245-8318.

• Leeward Community College: Sept. 15-Dec. 8; Wednesdays, 6-9 p.m. Call 522-8131.

• Hawai'i Community College: Sept. 15-Dec. 8; Wednesdays, 5:30-8:30 p.m. Call (808) 933-0776.

OHA scholarships are provided through the NHRLF and cover the entire fee for any one of the classes, but each scholarship is split into two

portions. The first portion is awarded upon registration of a class and covers half the tuition cost. After successful completion of the class, the second portion is awarded and covers the remainder of the cost.

The NHRLF, which is administered by OHA and federally funded by the Administration for Native Americans, was created in 1988 to provide lending to Native Hawaiian entrepreneurs who have failed to obtain loans from two financial institutions. Proof of Hawaiian ancestry is required. For more information, call Sharon Kato at 594-1917.

### Hālau Lōkahi



Hālau Lōkahi kumu Hinaleimoana Wong leads students in chant at a Kū i ka Pono demonstration for Hawaiian justice. Photo: Sterling Kini Wong

Hālau Lōkahi Public Charter School is seeking Kindergarten-12th grade applicants for the Fall 2004 school year. Located in Honolulu and Ko'olaupua, Hālau Lōkahi is a member of Nā Lei Na'auao Native Hawaiian New Century Charter School Alliance, and applies a curriculum that embraces Native Hawaiian culture and values. Students at Hālau Lōkahi work to meet the Hawai'i Content Performance Standards while learning Hawaiian language, chanting, hula and Hawaiian history and culture. As a public charter school, there is no admission fee.

Lessons are often taught outdoors, providing opportunities for students to learn about stewardship of the land and sea, while instilling a sense of pride and awareness of their surroundings. Hālau Lōkahi partnerships provide students with the opportunity to study marine science, archaeology, history and ecology through the restoration of a local fishpond. Students also learn practical mathematical applications via construction of a village through an eco-wood program, under the tutelage of master carvers and educators at Windward Community College. Hālau Lōkahi also participates in sports through the O'ahu Interscholastic Association.

For more information, call 832-3594, 842-9831 or 842-9832, or visit online at [www.halaulokahi.org](http://www.halaulokahi.org).

### Homeowner program

The OHA Homeownership Program, through Fannie Mae home

loans, is currently being evaluated. We are interested in comments from participants of this program. Please call Paulette at 594-1931.

### NMAI opening

Sept. 21 will mark the opening of the National Museum of the American Indian (NMAI) in Washington, D.C. As part of the opening festivities, native communities from throughout the Western Hemisphere are being invited to participate in a procession on the National Mall. The procession will be followed by the museum's open-

See BRIEFS on page 12

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### OHA election draws 14 hopefuls

A total of 14 candidates have filed to run for the four OHA trustee seats that are up for election this year. On Moloka'i, incumbent Colette Machado is running unopposed. For the state at-large seat, incumbent and current chairperson Haunani Apoliona is being challenged by Frank Kawelo, John Sabey and Shaun Hill. On Hawai'i island, incumbent Linda Dela Cruz is being challenged by former trustee Louis Hao, as well as Jackie Burke, Kalikoolani Chun, Reynolds Kamakawiwo'ole, Richard Nelson III and Kaheaokalani Stocksdales. On Kaua'i, incumbent Donald Cataluna is opposed by Leona Kalima.

OHA candidates do not participate in the primary election. The OHA vote will take place during the general election on Nov. 2. ■

### NASA Announces the Availability of the Draft Environmental Impact Statement for the Outrigger Telescopes Project

The National Aeronautics and Space Administration (NASA) announces the availability of the Draft Environmental Impact Statement for the Outrigger Telescopes Project. NASA is proposing to fund the Outrigger Telescopes Project at the W.M. Keck Observatory in the Mauna Kea Science Reserve on the summit of Mauna Kea, the Island of Hawai'i. The Draft Environmental Impact Statement addresses alternative sites and the environmental impacts that could potentially occur with on-site construction, installation, and operation of four, and possibly up to six, Outrigger Telescopes. The proposed Telescopes would be strategically placed around the existing Keck I and Keck II Telescopes, within the current footprint of the W.M. Keck Observatory. A reasonable alternative site has been identified on La Palma, Canary Islands, Spain.

The Draft Environmental Impact Statement may be reviewed at the following locations:

- (a) NASA Headquarters, Library, Room 1J20, 300 E Street SW, Washington, D.C. 20546-0001;
- (b) Jet Propulsion Laboratory, Visitors Lobby, Building 249, 4800 Oak Grove Drive, Pasadena, CA 91109; and
- (c) Legislative Reference Bureau, Room 004, State Capitol, Honolulu, HI.

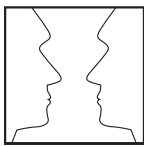
NASA has also sent a hard copy of the Draft Environmental Impact Statement to each library within the Hawai'i State Public Library System and to Regional Libraries. Specific addresses for State and Regional libraries can be found in the appropriate telephone directory and online at <http://www.librarieshawaii.org/locations/index.htm>. Limited hard copies of the Draft Environmental Impact Statement are available by contacting Dr. Carl B. Pilcher at the address or telephone number indicated below.

NASA welcomes and requests public comments and concerns regarding alternatives and environmental issues associated with the proposed Outrigger Telescopes Project. NASA is holding public meetings to provide an opportunity for the people of Hawai'i to comment on this Draft Environmental Impact Statement. Public meetings will be held at the following locations:

- August 23, 2004, King Kamehameha Beach Hotel; 75-5660 Palani Road, Kailua-Kona, HI 96740 (free parking);
- August 25, 2004, Naniloa Hotel; 93 Banyan Drive, Hilo, HI 96720 (free parking);
- August 26, 2004, Waikoloa Beach Marriot; 69-275 Waikoloa Beach Drive, Waikoloa, HI 96738-5711 (free parking);
- August 30, 2004, Maui Arts & Cultural Center; One Cameron Way, Kahului, HI 96732 (free parking);
- September 1, 2004, Wai'anae District Park; 85-601 Farrington Highway, Wai'anae, HI 96792 (free parking); and
- September 2, 2004, Japanese Cultural Center; 2554 South Beretania Street, Honolulu, HI 96826 (free parking).

All meetings will begin with an informal Open House from 5:45 to 6:15 pm. The formal meeting to receive public comments will begin at 6:15 pm. NASA plans to videotape and have a Hawaiian language translator at each meeting.

Written comments on the Draft EIS must be received by NASA no later than September 30, 2004. Written comments should be addressed to Dr. Carl B. Pilcher; Office of Space Science, Code SZ; NASA Headquarters; 300 E Street, SW; Washington, DC 20546-0001. Although hardcopy written comments are preferred, comments may be sent by electronic mail to Dr. Carl B. Pilcher at [otpeis@nasa.gov](mailto:otpeis@nasa.gov) or by facsimile at 202-358-3096. Please call NASA toll-free at 877-283-1977 if you have any questions.



## Museum's new artifact guideline makes false claims

By Dr. Guy H. Kaulukukui

*Editor's note: Dr. Guy H. Kaulukukui is a former vice president for cultural studies at Bishop Museum. The views expressed in this community discussion column are those of the author and do not necessarily reflect the views of the Office of Hawaiian Affairs.*

The Native American Graves Protection and Repatriation Act (NAGPRA) is a federal law intended to facilitate the return of human remains, funerary objects, sacred objects and objects of cultural patrimony to Native Hawaiians and Native Americans. The act corrects an imbalance that has favored museums, such as Bishop Museum, over Native Hawaiians for more than a century.

Bishop Museum made recent changes to its NAGPRA guideline, including controversial provisions that stretch the limits of key definitions and make false assertions regarding the contents of the museum's collection of Hawaiian cultural objects. The museum now

asserts that it is a Native Hawaiian organization as defined by NAGPRA, and as such able to place claims on objects that are covered by the act. This is a weak assertion, because in a fair and impartial review, it will be difficult for the museum to prove that as a primary purpose it serves and represents the interests of Native Hawaiians in a manner distinguishable from its service to any other ethnic group.

The act defines a Native Hawaiian organization as a group that can demonstrate that it: a) serves and represents the interests of Native Hawaiians; b) has expertise in Native Hawaiian affairs; and c) has as a primary and stated purpose the provision of services to Native Hawaiians.

NAGPRA defines the cultural affiliation of a Native Hawaiian organization as applying to groups that can establish a connection to the items they are claiming by the following criteria: a) geographical; b) kinship; c) biological; d) archaeological; e) linguistic; f) folklore; g) oral tradition; h) historical evi-

dence; or i) other evidence or expert testimony.

Bishop Museum asserts that it has a cultural affiliation to Hawaiian cultural items in its collection. Again, this is a weak assertion because the museum would have a difficult time demonstrating its cultural affiliation by any of the above criteria, except in the singular case of the objects in its founding collection. This collection is comprised of the personal belongings of Princess Pauahi, including bequests from members of the Kamehameha family that preceded her



Dr. Kaulukukui

in death.

Also, the act describes sacred objects as having religious significance or function in the continued observance or renewal of a religious practice by present-day Native Hawaiians. The museum asserts that it does not have sacred objects as defined by NAGPRA in its collection. This is a false assertion because the Lono image in the museum's collection is a sacred object due to the renewal of the

celebration of Makahiki and the worship of Lono. Other images of Hawaiian gods are also sacred objects if they are needed for worship. The museum cannot determine whether an item is or will be a sacred object. Native Hawaiians make this determination as we continue to renew the practice of our traditional religion and the celebration of our numerous gods. Bishop Museum must forever respond to our claims, and if it cannot demonstrate its right of possession over these images, the museum must repatriate them to the claiming organization.

The act defines right of possession as relating to an object obtained with the voluntary consent of an individual that had the authority to give the object away. Bishop Museum asserts that it has the right of possession of all unassociated funerary objects in its collection. This is another false assertion, because in order to make this claim the museum must demonstrate that the original acquisition of the unassociated funerary object was made from an individual that had the

See MUSEUM on page 18

## Experts validate legitimacy of international law case

By David Keanu Sai

*Editor's note: David Keanu Sai served as lead agent for the acting Council of Regency in the Larsen case, and is presently a Ph.D. candidate in political science at UH Mānoa, specializing in international relations. The views expressed in this community discussion column are those of the author and do not necessarily reflect the views of the Office of Hawaiian Affairs.*

The 2000 *Larsen* case (*Lance Larsen v. the Hawaiian Kingdom*) held at the Permanent Court of Arbitration (PCA) in The Hague represents a genuine anomaly given today's assumption that Hawaiians lost their sovereignty and cannot access international proceedings. There are few people in the islands that can articulate, let alone adequately explain, the mechanics of this case. I don't know if it's because they really don't understand it or they really don't care to understand it.

Case in point: on OHA's call-in program "Akaka Bill: Myth or Reality?" that aired on KITV on June 21, a viewer posed a question to the panel on whether the *Larsen* case had any legal effect. One of



Sai at the PCA

the panelists, Melody MacKenzie, answered in the negative and stated that the case was dismissed—implying it was futile. But if any opinion were to be solicited, wouldn't it be prudent that it come from experts in the field of international law and international proceedings? It was evident that OHA's three panelists were not these experts, but rather their expertise centered on U.S. municipal laws and relationships between Native Americans and the federal government.

What many people don't know is that a qualified and independent opinion already exists regarding the *Larsen* case, published in the 2001 *American Journal of International Law*.

The journal provides commentaries on international decisions by leading experts. One of the authors of the *Larsen* case commentary, David J. Bederman, is a professor at Emory Law School. He served on the journal's Board of Editors, and teaches public international law, torts and international institutions. Professor Bederman was also a legal assistant at the U.S.-Iran

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The fate of the Hawaiian people now hangs in the balance, tested by lawsuits and legislation that seek to steal everything away. In 1978, the Hawai'i Constitutional Convention created OHA with the intent of servicing our people as a whole. The problems that face many of our communities – the right to self-determination, the right to economic self sufficiency, the right to protect our land and natural resources, the right to provide programs and services – all of this, and more, require OHA Trustees to have the highest level of integrity, trust, and leadership.

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*He Ho'omana'ō Aloha No*

## Elizabeth Nālani Ellis

1904-2004

By *Manu Boyd*

The term “hulu kupuna” expresses respect, esteem and aloha for an elder whose life is long, experiences are many, and contemporaries are few. For the late Elizabeth Nālani Ellis, who went home to ke Akua June 15 at age 100, “hulu kupuna” is a most fitting honor.

Elizabeth Nālani Mersberg Spencer MacMillan Ellis, known simply as Tūtū Mamma to many, was an educator, mentor, role model and an outstanding Hawaiian. Through the works of her daughter Betty Kawohiokalani Ellis Jenkins with the D.O.E. kupuna program and the Office of Hawaiian Affairs, Tūtū Mamma impacted many lives, long after her own retirement

as an educator and administrator. A regular at OHA's 'Aha Kūpuna, Tūtū Mamma led Hawaiian language classes, easily sharing stories with other kūpuna, many of whom were years younger than her.

“She really helped to unlock memories of other kūpuna who didn't feel they had much to share,” said longtime OHA staffer Rona Rodenhurst. “She was trained to teach; she knew educational theory and practice; and she was also mānaleo (a native speaker of Hawaiian)

so she could really work wonders with the kūpuna. She was good at making others comfortable in the classroom, and she really brought out the best in them.”

Tūtū Mamma was born at Pā'auhau, Hawai'i, in 1904 — the hiapo, or eldest child, of Edward Poli'ahu Mersberg Spencer and Mary Kawohiokalani Ka'anana. She married Richmond Kaliko Ellis of Nāwiliwili, Kaua'i, and had a daughter and a son: Betty and Richmond Jr. Among her many grandchildren and great-grandchildren is mo'opuna Nālani Jenkins Choy, a member of the popular music group Nā Leo Pilimehana.

In services at Kawaiaha'ō Church on June 29, Hulu Kupuna Elizabeth Nālani Ellis was eulogized as an outstanding educator and aunt by her niece, Winona Ellis Rubin, and as a mentor by Dr. Paul Ka'ikena Pearlsall, who has applied Tūtū Mamma's values and philosophies at seminars around the world. Amid the presence of Hawaiian Royal Societies, 'ohana and scores of friends, associates and admirers, Tūtū Mamma was honored for a lifetime of learning, teaching, sharing and aloha. ■



*“She really helped to unlock memories of other kūpuna who didn't feel they had much to share. She was good at making others comfortable, and she really brought out the best in them.”* —Rona Rodenhurst

### LARSEN from page 4

Claims Tribunal held at The Hague.

The *Larsen* case was not part of the Hawaiian sovereignty movement. It was a legal proceeding based upon sovereignty already achieved since the 19th century — especially when the United States was the first country to recognize the Hawaiian Kingdom as an independent nation-state on Dec. 19, 1842. The commentary correctly explained that at “the center of the PCA proceeding was ... that the Hawaiian Kingdom continues to exist and that the Hawaiian Council of Regency (representing the Hawaiian Kingdom) is legally responsible under international law for the protection of Hawaiian subjects, including the claimant. In other words, the Hawaiian Kingdom was legally obligated to protect *Larsen* from the United States' ‘unlawful imposition [over him] of [its] municipal laws’ through its political subdivision, the State of Hawai'i. As a result of this responsibility, *Larsen* submitted, the Hawaiian Council of Regency should be liable for any international law violations that the United States committed against him.”

The commentary adequately described the mechanics of the case,

and after providing critical comments on strictly procedural matters, the authors admitted that the *Larsen* case was indeed legitimate. They stated, “because international tribunals lack the power of joinder that national courts enjoy, it is possible — as a result of procedural maneuvering alone — for legitimate international legal disputes to escape just adjudication. For example, in *Larsen*, the United States commanded an enviable litigation posture: even though the United States admitted its illegal overthrow of the Hawaiian Kingdom, it repeatedly refused to consent to international arbitration.”

Consequently, the *acting* Council of Regency, who presently represents *Larsen* by agreement, is preparing to file a complaint, at a time of its own choosing, with the International Court of Justice in The Hague, so the United States can be engaged outside the limitations of arbitration. The *Larsen* case represents a stepping stone back into international relations, and, most importantly, a monumental step taken by a country whose international “legal” sovereignty was never extinguished.

For more information regarding the *Larsen* case, visit online at [www.HawaiianKingdom.org](http://www.HawaiianKingdom.org). ■

## Setting the record straight

Akaka Bill does not require global settlement

Recently, detractors of the Akaka Bill have claimed that it requires a “global settlement” of all Native Hawaiian claims in order to get federal recognition. This is not true. The Akaka Bill specifically states, “Nothing in this Act serves as a settlement of any claim against the United States.” [Section 8(c)(1).] The wording is explicit that no claims are being settled by passage of the bill.

In addition, settlement of claims is not required to receive federal recognition. The timing of activities outlined in the Akaka Bill is clear: first, federal recognition is granted, then negotiations may begin between Native Hawaiians, the federal government, and the State of Hawai'i. [Section 8(b)(1).]

For the complete text of the Akaka Bill, please visit [nativehawaiians.com](http://nativehawaiians.com). If you have questions about the Akaka Bill or other forms of self-determination for Native Hawaiians, feel free to call our Hawaiian Governance section at 594-0219. We are available to answer questions or make presentations with groups wanting more information.

*This column is designed to address common misconceptions about OHA and its activities. If you would like to see a specific question addressed, please e-mail [kwo@oha.org](mailto:kwo@oha.org), or write to Ka Wai Ola, attn: “Setting the Record Straight,” Office of Hawaiian Affairs, 711 Kapi'olani Blvd., Ste. 500, Honolulu, HI 96813. ■*

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

## Healthy habits, early treatment can help Hawaiian families prevent cancer

“E‘imi i ke ola ma waho” are words of wisdom from our ancestors. Literally translated, they say, “seek health (or life) outside.” These words mean that seeking or asking for help to keep healthy is expected. Consulting doctors and other health professionals during illness is appropriate. We know that our kūpuna ate an excellent diet and experienced physical activity daily. They practiced lomi lomi, family prayer, ho‘oponopono and regular treatments with traditional herbs to keep their families healthy. However, when there was illness, they asked for help from healers without hesitation or embarrassment.

Cancer is still the most dreaded illness in the U.S. and requires skilled care. We fear cancer because curing it was difficult. One problem is that there are many types of cancer, and understanding them all was complicated. Another problem is that cancers sneak up on us. Cancers grow slowly and are relatively quiet, until the condition has gone too far for easy treatment. Another problem is that screening tests to find cancer early are not done as often as they should be. Finding and identifying the cancer early makes cure more likely. Finally, another problem is that many Americans do not use healthcare as they should. Television and newspapers constantly report that Americans are becoming less and less healthy.

What’s the good news? Most cancers can be prevented. More lives can be saved. After working hard for about 40 years to understand and cure cancers, scientists now have ways to predict, detect, identify, prevent, treat and cure many cancers. The good news is that more Hawaiians are getting screening tests and finding cancers early enough to be saved. And some Hawaiians are making critical lifestyle changes that help themselves and their children live cancer-free lives. But more of us still need to learn about the ways to prevent cancer and to catch it early if it does occur. Children must be taught ways to keep healthy; family health must be a priority.

The latest cancer facts show the leading cancers in Hawai‘i are cancer of the lung and bronchus (wind pipe), breast, prostate, colon and rectum. Unfortunately, Hawaiian men have more lung and bronchus cancer, and Hawaiian women have the highest breast cancer rates among all ethnic groups in Hawai‘i. And, because some Hawaiians wait too long before seeking help, more Hawaiian men die from lung and bronchus cancer and more Hawaiian women die from breast, lung and colon cancer than other groups in the islands.

These deaths can be prevented. Studies show that causes of cancer are: tobacco use (smoking

and chewing), a poor diet (no vegetables and fruit, high fat), alcohol use and being overweight. In fact, between 60 to 70 percent of cancers are directly linked to foods eaten daily and lifestyle habits. And, as we get older, cancer risk goes higher.

Cancer-fighting foods are vegetables and fruits. These foods are naturally low in fat and contain lots of vitamins, phytochemicals (naturally occurring nutrients in food) and fiber that fight cancer. Traditional Hawaiian foods contain cancer fighters. In addition, papaya, guava, mangoes, all cabbages, broccoli, Brussel sprouts, cauliflower, lū‘au (taro leaves), spinach and watercress are great cancer fighters. They are easy to find and cook. In fact, all can be eaten raw, except lū‘au. Eating some of these foods daily will strengthen the body’s defenses against cancer.

Simple rules to fight cancer are: 1) Choose a diet high in a variety of plant foods. 2) Eat plenty of vegetables and fruits (at least five servings a day). 3) Keep a healthy weight and be physically active. 4) Drink alcohol in moderation (one or two drinks a day), if at all. 5) Choose low-fat and low-salt foods. 6) Prepare and store foods safely. And, do not use tobacco in any form.

Reduce your family’s risks for developing cancer by adopting these simple rules. Get routine health care. Return to the ways of our ancestors. ■



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# 'ōiwi

a native hawaiian journal

**B**randy Nālani McDougall is a poet of Native Hawaiian, Chinese and Scottish descent, born and raised in Upcountry Maui. She received her master of fine arts in poetry from the University of Oregon in 2001 and a bachelor of arts in English from Whittier College in 1998. She is the 2002 recipient of Hawai'i Pacific University's James Vaughan Award for Poetry and has published her work in literary journals and anthologies throughout the U.S. and Aotearoa. In 2002, she completed a Fulbright Award to Aotearoa, where she studied Pacific literature and conducted interviews on creative development with other indigenous Pacific writers. Her first collection of poetry, "Origins," is near completion.



The author with her grandfather, Clifford Nahinu Kekauoha, who is featured in the poem.

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/oiwi](http://www.hawaii.edu/oiwi).

## Ka 'Ōlelo

by Brandy Nālani McDougall

'O ke alelo ka hoe uli o ka 'ōlelo a ka waha.  
The tongue is the steering paddle of the words uttered by the mouth.

### 1. 'ekahi

Think of all the lost words, still unspoken, waiting to be given use, again, claimed, or for newly born words to unburden them of their meanings. There are winds and rains who have lost their names, descending the slopes of every mountain, each lush valley's mouth, and the songs of birds and mo'ō, that cope with our years of slow unknowing, somehow. It was not long ago that 'ōlelo was silenced, along with its dying race, who lived, then thrived, reverting to the old knowing words. English could never replace the land's unfolding song, nor the ocean's ancient oli, giving us use again.

### 2. 'elua

Like the sea urchin leaves, pimpling its shell as its many spines let go, turn to sand, my great-grandfather's Hawaiian words fell silent, while his children grew, their skin tanned and too thin to withstand the teacher's stick, reprimands demanding English only. The ban lasted until 1986, after three generations of family swallowed our 'ōlelo like pōhaku, learned to live with the cold, dark fruit under our tongues. This is our legacy – words strewn among wana spines in the long record the sand has kept within its grains, closer to reclaiming our shells, now grown thicker.

### 3. 'ekolu

Ka 'Ōlelo has a lilting rhythm arising from the coastal mountains' moans

as they loosen their salted earth, succumb to the ocean and its hunger for stone. It carries the cadence of nā waihi, born from the fresh rain in nā waipuna and flowing past the fruiting 'ulu trees, wiliwili, kukui and koa. It holds the song my grandfather longs for most, as he remembers his father's voice, and regrets not asking him to speak more Hawaiian, so that he may have the choice to offer words in his inheritance, knowing his 'ohā will not be silenced.

### 4. 'ehā

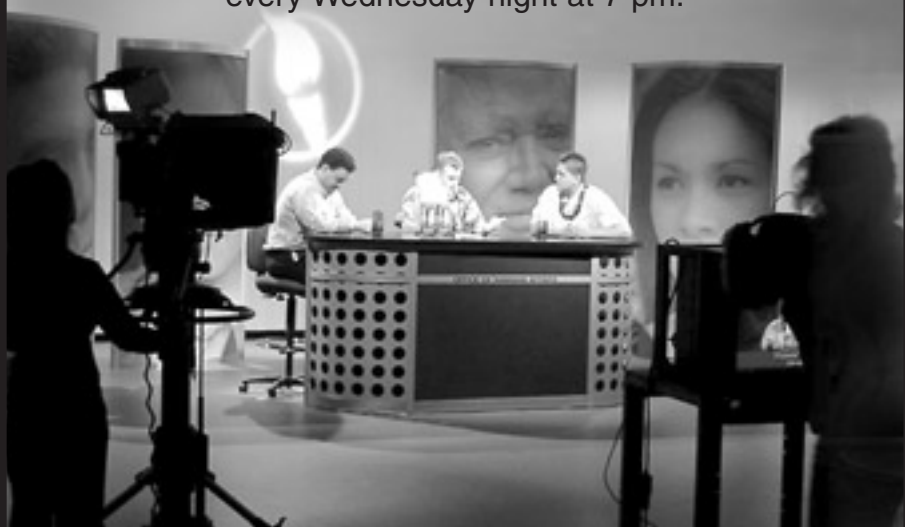
Think of all the old words that have succumbed, their kaona thrown oceanward for English words we use like nets to catch the full sum of our being, finding too little fish caught in the mesh, even as we adjust the gauge, reshaping them to suit our mouths. I must admit I love the brittle crust my only tongue's foreignness forms; it crowns the dark, churning pith of prenatal earth rising in the volcano's throat, unspoken for now, founding my wide island of words. And kaona, a ho'okele's current, circles during my wa'a's slow turn inward, steering my tongue through each old word learned.

### 5. 'elima

As the 'ape shoot, whose delicate shoots shoot forth their young sprouts, and spread, and bring forth in their birth, many branches find their roots in the dark, wet 'ōlelo the earth bore. My unripe tongue taps my palate, my teeth, like a blind ko'e that must feel its way through the liquids, mutes and aspirates of speech, the threading of breath and blood into lei: "E aloha. 'O wai kou inoa?" I ask, after the language CD's voice. "'O Kekauoha ko'u inoa," my grandfather answers, "Pehea 'oe?" So, we slowly begin, with what 'ōlelo we know; E ulu ana kākou. ■

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**BIRDS from page 1**

long 'alalā, of which the 40 adults and 10 chicks housed in aviaries in Keauhou and Maui are believed to be the only remaining individuals. The last wild pair has not been seen in a South Kona forest in two years. The decimation of the population of this once common bird can be attributed to a variety of factors, including habitat destruction, disease and predation by rats and mongooses. In order to save the 'alalā, the U.S. Fish and Wildlife Service is preparing a new draft recovery plan concentrating on working with the Hawai'i Endangered Bird Conservation Program to expand the captive flock.

Over the years, the program has refined its captive breeding and rearing techniques for the 'alalā. They have developed an elaborate diet of fruits and insects for the crows and found that they can strengthen the birds' eggshells by feeding them mice, which are rich in calcium. Staffers also meticulously watch videos of the program's 'alalā, observing the behaviors of each couple. The staff has such a clear understanding of the crow's breeding habits that during this year's mating season they knew in advance when every egg was going to be laid and were able to take the precautionary measures necessary to ensure the safety of each egg. The staff's hard work has paid off. This mating season has yielded a record 10 chicks hatched in captivity and two fertile eggs that may still hatch.

The conservation program's director, Alan Lieberman, said the 'alalā project is breeding itself out of space and will likely reach the recovery plan goal of



Top: Aviculturist Lynne Neibaur carefully extends a bee larva to the bobbing head of a nine-day-old pallia. Middle: An adult pallia ready for release. Bottom: Program director Alan Lieberman examines a nest.

Photos: Top and bottom, Sterling Kini Wong  
Middle: Peregrine Fund.

having a population of 75 birds before the plan's deadline in 2008. "We are at a point now that we know the 'alalā will not go extinct and the population numbers will only go up," Lieberman said.

The success of the program's ability to breed the 'alalā has increased the urgency to locate potential reintroduction habitat for the crow, a task the bird conservation program has been working on in collaboration with the U.S. Fish and Wildlife Service, the state Department of Land and Natural Resources and other organizations. Jeff Burgett, 'alalā recovery team leader for the USFWS,

said that they are considering eradicating hoofed animals, such as feral pigs and mouflon sheep, from potential 'alalā reintroduction habitat and then erecting a fence to keep alien species out. He said the hoofed animals have destroyed much of the native Hawaiian forest – particularly the understory that provided the 'alalā with food and protection from its primary traditional predator, the Hawaiian hawk, or 'io.

Burgett said that the USFWS will adhere to its five-year recovery plan even though Lieberman has said they should consider expediting the process to accommodate the number of crows the breeding program is producing. "[Lieberman] has great confidence in his program, and he should," Burgett said. "Their program is the best, and if they can't do it, no one else can." ■



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# 'AUKAKE

## AUGUST CALENDAR OF EVENTS

### Mon., Aug. 2 - Mon., Sept. 6 - Pahu Drum Workshop

The Amy Greenwell Ethnobotanical Garden will be holding a five-day workshop on making pahu drums. Ulialia Ka'ai Berman will teach participants

how to make the hula instruments out of coconut logs and cow hide. Required supplies are two brown paper bags, chisel, mallet and cordage. Aug. 2, 4, 16, 18 and Sept. 6; registration, 8:30-9 a.m.; class time, 9 a.m.-2 p.m. Amy Greenwell Garden, Captain Cook, Hawai'i island. \$40 for members, \$70 for non-members. For information, call (808) 323-3318.

### Wed., Aug. 4 - Fri., Aug. 6 - Nā Kumu Hula Workshop

Kumu Hula Leimomi Ho will lead a three-day hula workshop, teaching participants the fundamentals of this ancient dance form. 10 a.m.-noon and 2-4 p.m. Bishop Museum. \$250 per person, 20 percent kama'aina discount. For

information, call 847-8291, or visit [www.bishopmuseum.org](http://www.bishopmuseum.org).

### Thur., Aug. 5 - Mr./Ms. Heiva i Kaua'i Pageant

The Mr./Ms. Heiva i Kaua'i Pageant kicks off the three days of competition featuring young men and women competing for the title of Mr. and Ms. Heiva. Opening ceremony and a Tahitian Tamara'a (feast). 6 p.m. dinner; show at 7 p.m. Kaua'i Convention Hall, Lihue, Kaua'i. \$35 for dinner and show, \$10 for show only. For information, call (808) 822-9447.

### Mon., Aug. 9 - Sun., Aug. 15 - 2004 IVF Hilo World Sprints

This is the 11th Biennial International Va'a Federation's World Sprints Competition, hosted by HCRA and the Keku Foundation. More than 1,600 outrigger canoe paddlers from 22 countries and regions will compete in the weeklong event. With a parade of paddlers, special art and education exhibit, arts and crafts expo, health, wellness, canoe trade show, food

booths and evening cultural events. 7:30 a.m.-4 p.m. Bayfront Beach Park, Hilo. Free. For information, call (808) 938-2884, or go to [www.kekua.org](http://www.kekua.org).

### Sat., Aug. 14 - Hawai'i's World Heritage Festival

Experience the richness of Hawai'i's heritage shared by modern ancestors of immigrants who started coming here with Polynesians arriving in 300 AD (Hawaiians) followed by Europeans in the 1700s, Americans, Chinese, Portuguese, Okinawans and Japanese in the 1800s, then Puerto Ricans, Koreans, Filipinos and Spanish in the early 1900s. Journey through Kalakaua Park while enjoying ethnic foods, traditional art, craftwork, displays, demonstrations and performing artists. 10 a.m.-3 p.m. Downtown Hilo. Free Admission. For information, call (808) 933-9772.

### Sat., Aug. 14 - Sun., Aug. 15 - "Ke Kulana No'eau o ka Wā Kahiko"

Pu'ukoholā Heiau National Historic Site celebrates its 32nd

anniversary. The heiau at Kawaihāe is one of the last major sacred structures built in Hawai'i before outside influences altered traditional life permanently. Constructed in 1790-91 by Kamehameha I, this heiau played a crucial role in the ruler's ascendancy, and serves as a site of Hawaiian reunification today. The festival includes a march down from Pu'ukoholā, ho'okupu will be received, traditional dance, demonstrations and cultural workshop activities. Sat., 7 a.m.-3 p.m.; Sun., 9:30 a.m.-3 p.m. Pu'ukoholā Heiau National Historic Site. Free. For information, call (808) 882-7218 ext. 23.

### Wed., Aug. 18 - Hapa Haole Hula and Vocal Competition and Concert

The Hapa Haole Festival concludes with this evening of Hapa Haole Hula and Vocal Competition. Special guest appearances by Nina Keali'iwahamana, Beverly Noa, Mahi Beamer, 2003 Ms. Sophisticated Hula Charlene Hazlewood and 2003 Hapa Haole Vocal winner Paul Shimomoto. 5:30-10:30 p.m. Royal Hawaiian Hotel. \$65. For information, go to [www.hapahaole-fest.org](http://www.hapahaole-fest.org), or call 754-2301.

### Thurs., Aug. 19 - Moonlight Mele on the Lawn

The Makaha Sons: Moon, John and Jerome will headline this popular Hawaiian music and hula concert. Doors open at 6 p.m., concert begins at 7 p.m. Museum exhibits open until concert time. Bishop Museum. \$15 general public; \$10 for Bank of Hawai'i customers, employees and Bishop Museum members; and \$5 for children 4-12 years of age. For

tickets and information, call 847-3511.

### Fri., Aug. 20 - Tues., Aug. 24 - 2004 Made In Hawai'i Festival

Presented by the Hawai'i Food Industry Association and First Hawaiian Bank, this year's festival will include food, books, gifts, fashions, plants, art, crafts, produce and more, and will showcase live music from Nā Hökū Hanohano award winners and Hawai'i's top culinary artists in the Arena. Exhibition Hall and Arena, Neal S. Blaisdell Center. For information, call HFIA at 533-1292, or visit [www.madeinhawaii-festival.com](http://www.madeinhawaii-festival.com).

### Fri., Aug. 20 - Tues., Aug. 24 - Duke Kahanamoku Ho'olaule'a

The incredible life of Duke Paoa Kahanamoku, Olympic swimming champion, life-guard, the father of international surfing and Hawai'i's "Ambassador of Aloha," will be celebrated in the spirit of competition, friendship and goodwill with a mile swim, waterman challenge, brunch at the beach and more. 9 a.m.-5 p.m. Waikiki. Free admission. For information, call 526-4888 or 523-3289.

### Sat., Aug. 21 - Mo'ō'ōlele

Enjoy songs and dances of Kawaikapuokalani Hewett and Kuhai

Hālau O Kawaikapuokalani Pā 'Ōlapa Kahiko in their 27th Annual Hō'ike. This year's event will showcase Hewett's latest release, "Mo'ō'ōlele," and his influence on the work of many kumuhula beyond his original hālau. 2 p.m. and 7 p.m. Castle High School. \$15. For information, call 234-1155.

### Sun., Aug. 22 - Hulihe'e Palace Concert

Presented by the Daughters of Hawai'i, this free concert will pay tribute to King Kamehameha III - Kaulikeaouli. Enjoy the voices of the Merrie Monarch Glee Club and Hawaiian performing arts by Kumu Hula Etua Lopes and his Hālau Nā Pua U'i O Hawai'i. Seating is limited, so bring a beach mat or chair. 4 p.m. Hulihe'e Palace. Free. For information, call (808) 329-1877 or visit [www.huliheepalace.org](http://www.huliheepalace.org).

### Tues., Aug. 31 - Fri., Sep. 3 - CNHA Native Hawaiian Conference

"La'ahia ka Mana o nā 'Ōiwi - Empowered for the future." An opportunity to share, learn, and celebrate our success, while working together to overcome any future challenges to Native Hawaiian well-being and self-determination. It is a special forum for people to come together whether you have an interest in the state of Hawai'i, Native Hawaiian health, education, housing, cultural preservation and the arts, or economic development. 9 a.m.-5 p.m. Hilton Hawaiian Village. \$30-\$335. For information, go to [www.hawaiiancouncil.org](http://www.hawaiiancouncil.org) or call 521-5011.

A three-time Olympic gold medal winner in swimming, Duke Kahanamoku broke the 100-yard freestyle swim world record by 4.6 seconds in Honolulu Harbor on Aug. 11, 1911.

## 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

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## MELE 'AILANA

### Hawaiian ali'i, vocalists part of opera's long and colorful history in the islands

By Derek Ferrar

When you think of great Hawaiian vocalists, opera might not be the first genre that springs to mind. And yet Hawai'i has had a connection with opera that stretches back to the 1850s, when the first recorded opera performance, a traveling production of Donizetti's comedy "The Daughter of the Regiment," was mounted in Honolulu. Seven years later, Queen Emma sang in the chorus of Verdi's "Il Trovatore," while her husband, King Kamehameha IV, served as the stage manager.

In 1881, an opera house was built across the street from 'Iolani Palace, where ali'i regularly joined the audiences at performances. Queen Lili'uokalani is even said to

have written her own opera. Her star music pupil, Charles E. King, wrote Hawai'i's best-known opera, "Prince of Hawai'i," which premiered in 1925.

"I believe Hawaiians have connected with opera largely because we are a very emotional culture, and opera is a very emotional art form," says Hawai'i Opera Theatre Artistic Director Henry Akina, himself a part of the Hawaiian-opera tradition. Raised in Lanikai, Akina worked as an opera director in Berlin before returning to the islands in 1996 to direct HOT. "There's great passion in opera," he says,

At Honolulu's first opera house, built across from 'Iolani Palace in 1881, ali'i regularly joined the audiences at performances. Later on, Tandy Mackenzie brought Hawaiian vocal talent to the international opera stage.



"and, hopefully, great spectacle."

Although Hawai'i is hardly known as an international opera powerhouse, a number of Native Hawaiians have been among the art form's stars. Most notable was tenor Tandy Ka'ohu MacKenzie, who was born in Hāna in 1892 and went on to become a star of the international opera stage after he was discovered by an Irish singer who happened to drop in on a performance by MacKenzie's Kamehameha School glee club. Hawai'i also has a current native star in Keith Ikaia-Purdy, another Kamehameha graduate who is a soloist with the Vienna State Opera. And the next generation is represented by rising young baritone Quinn Kelsey, an alum of Honolulu's Hawai'i Youth Opera who is now a member of Chicago's Lyric Opera company.

In addition to its regular winter season, this year Hawai'i Opera Theatre has added some light summer fare in Gilbert and Sullivan's Far East

farce "The Mikado," directed by Akina and premiering Aug. 6.

As it happens, Gilbert and Sullivan's Victorian comedies have their own royal tradition in the islands: in 1880, Princesses Miriam Likelike and Bernice Pauahi Bishop sang in a performance of the British duo's "H.M.S. Pinafore."

"We're trying to be eclectic and have fun," says Akina of his Mikado production, whose supporting cast includes a sumo wrestler and Japan's diplomatic counsel to Hawai'i. "But we're also very serious about being true to the absurdities of the original text."

Performances run Aug. 6-15. For ticket information, call 596-7858, or visit [hawaiiopera.org](http://hawaiiopera.org).

HOT Artistic Director Henry Akina hams it up with singer Cathy Foy, who will play Pitti-Sing in Akina's production of "The Mikado."

## ISLAND MUSIC SCENE



Photo: Hawai'i Opera Theatre

# Na Wai 'Oe?

## Whose child are you?

### Part 2

By Lucille Meyer  
& Albert Tiberi

In April, *Ka Wai Ola* ran the first installment of “*Na Wai 'Oe — Whose child are you?*”—a series of introductory articles on the resources and research methods needed to establish Hawaiian heritage and to trace your family genealogy. In the first article, we provided some guidelines within which you could begin to develop a kumu 'ohana, or family record. (If you missed that article, you can find it online at [www.oha.org](http://www.oha.org), in the “Resources” section.) The intent of this second article is to identify some of the more accessible genealogical resources here in Hawai'i and to familiarize you with some of the various records that may be useful.

As we mentioned previously, the information you will be looking for is often categorized by location and date. Hopefully, your family knew enough names, dates and locations, and had some documentation to give you a decent foundation so that you are now ready to look to outside resources to fill in the missing pieces. A comprehensive listing of all resources within Hawai'i is too much to list here, so this article focuses on several of the main ones. A more complete listing of available resources may be found in the “*Hawaiian Genealogy Project, Directory of Secondary Resources*,” published by the Office of Hawaiian Affairs. Please check your nearest public library for availability).

#### Department of Health, Office of Health Status Monitoring

1250 Punchbowl St. Honolulu, HI, 96813  
[www.hawaii.gov/doh/records/index.html](http://www.hawaii.gov/doh/records/index.html)

This office receives and preserves vital records (birth, death, marriage and divorce certificates) for events that occurred in Hawai'i. The DOH maintains vital records that date back to 1841.

For records that are less than 75 years old, certified copies will be issued to you only if you are the registrant (the person named in the record), the registrant's spouse or parent(s); a descendant of the registrant (e.g., a child or grandchild); a person having a common ancestor with the registrant (e.g., a sibling, grandparent, aunt/uncle, or cousin); a legal guardian of the registrant; or an authorized agent of the registrant.

Records of events that occurred more than 75 years prior to the current year are available for access by any person working on a genealogy project.

#### State of Hawai'i Archives, 'Iolani Palace Grounds, Kekāuluohi Bldg.

Honolulu, HI 96813  
(586-0329)

The State Archives collection includes a wide variety of 19th century government records. Documents that may be useful include birth records, individual census records, church records, court

documents, death records, immigration records, land records, marriage records, military records, change of names records, naturalization records, Chinese entry permits and taxes. Many of the records provide information including names, birth dates, place of residence, citizenship, military service and former names – any of which may lead to other valuable family information.

A note regarding census information: censuses are useful for finding information about individuals who were alive prior to 1933. By law, individual records cannot be released to the public until 72 years after the census in which they were collected. As such, individual records are accessible only for the 1900, 1910, 1920 and 1930 federal censuses. Census records from the Kingdom of Hawai'i are also available and date back to 1840. Information may include names of household members, places of birth, the location of a family residence, ages of family members, occupations and school information.

#### Bureau of Conveyances

1151 Punchbowl St., Honolulu, HI. 96813  
587-0148

The Bureau of Conveyances has records of land titles and related documents, as well as maps from 1845 to the present. The information you find varies from record to record, but may include the name of the seller (grantor), the name of the buyer (grantee), the date and place of the land transaction, size of the piece of land being granted, price of the piece of land, and where the grantee (buyer) came from.

#### Hawai'i State Library, main branch

478 South King St., Honolulu, HI 16813  
586-3535

Microfilm copies of selected vital records and indexes are available in the Hawai'i and Pacific Collection at the main branch of the Hawai'i State Library, located at 478 South King St. in Honolulu. Call for further information. They also have microfilm available of old newspapers and the U.S. Census for 1900, 1910, and 1920.

A note regarding newspapers: newspapers are valuable in that they often include notices of births, marriages, deaths, obituaries, etc. To find newspapers, you need to know the place and an approximate date of an event.

#### Hamilton Library

University of Hawai'i at Mānoa  
2250 The Mall, Honolulu, HI 96822  
948-8264

The Hawaiian/Pacific Collections at UH Mānoa's Hamilton Library contain copies of selected birth records occurring between 1896 and 1909, the U.S. Census for 1900, 1910, and 1920, indexes to the cemeteries of O'ahu and Maui county and microfiche of local newspapers.

#### Church of Jesus Christ of Latter Day Saints

LDS maintains several Family History Research Centers throughout the state for the purpose of providing a place for genealogical research. Each of the various centers have much of the same research material and may be an excellent starting point if one is located in your community. Available materials may include: various church records, Department of Health Vital Records, census records, cemetery directories and some land records.

LDS temples are located throughout the state and on the continent. Call your local LDS for more information.

This is just a sampling of the many resources that you may wish to visit in an effort to complete your kumu 'ohana. In future articles, we will introduce other sources of genealogical information. If you are just starting or are continuing the research process, the following suggestions may be helpful:

- Trace only one line at a time.
- Make copies of all documents whenever possible.
- Include photographs when available.
- Use a research log.

The documents you find will help substantiate your genealogy and likely will be passed on to other family members. The research log will ensure that no information is lost and no effort duplicated. The log will document your research efforts, it will identify where the document was obtained, and it will help you categorize, file and locate the documents you accumulate.

*Lucille Meyer is coordinator of OHA's Hawaiian Registry Program; Albert Tiberi is an advocate in the Hawaiian governance division.* ■

Read the “Na Wai 'Oe” series on the web at [www.oha.org](http://www.oha.org). Click on the “Resources” and then the “Genealogy research” links.

#### BRIEFS from page 3

emony and a six-day Festival of the First Americans.

All participants must register by Sept. 1 in one of the following three categories: Native Nation, Organization, or Independent. Due to heightened security and the large number of guests anticipated, only registered participants will be allowed in the procession.

OHA is planning a Hawai'i reception in Washington, D.C., on Sun., Sept. 19. Native Hawaiians from

Hawai'i and abroad who plan to attend the NMAI opening are encouraged to call the Office of Hawaiian Affairs at (808) 594-1888 so that we may keep in contact with you..

Information on the NMAI opening can be obtained online at [www.AmericanIndian.si.edu](http://www.AmericanIndian.si.edu), or by calling toll-free at 877-830-3224.

#### Book donation

With the help of OHA and other organizations, a container of much-needed books and supplies was

delivered on June 16 to Moloka'i to be used by students at Kualapu'u Elementary and Kaunakakai Elementary schools. Both are rural elementary schools that primarily serve students from Hawaiian homesteads.

The books and supplies were donated by Our Lady of Sorrows school in Wahiawā, which closed last year. Many volunteers came together to make delivery of the books possible, including Star of the Sea and Our Lady of Sorrows parishioners, Young Brothers Ltd, the Rotary Club of Wahiawā, Girl Scout Troop #113, Boy Scout Troop

#29, the Knights of Columbus Council #7156, and OHA Trustees Oz Stender, Collette Machado and Dante Carpenter. The overall effort was coordinated by Margaret Boyd, a member of the Hawaiian Civic Club of Honolulu and the Pastoral Council at Star of the Sea.

#### Enomoto leaves KIRC

On July 20, the Kaho'olawe Island Reserve Commission announced the departure of Acting Executive Director

See BRIEFS on page 18



# Various Pacific Northwest sites named after Hawaiians

By William Kuamo'o

The Chinook Indians of the Pacific Northwest have two remarkable words in their vocabulary: *Kanaka* and *Owyhee*. When and where did these two Hawaiian words assimilate into the Chinook language? Apparently with Captain Cook circa 1789 and Captain George Vancouver circa early 1800s.

Captain Vancouver and the English Hudson Bay Fur-trading Company were headquartered out of Fort Vancouver, in the present-day state of Washington, from 1800 to the 1860s. They imported Native Hawaiian, or Kanaka, workers from Owyhee (how the English originally spelled Hawai'i)

to supplement the Indian workers. Additionally, many Kānaka served as seamen on English vessels and may have left the seafaring life to settle down in the Oregon Territory.

One such Kanaka was a seaman named John Kalama, recorded as marrying a local Nisqually princess and settling in what is today the town of Kalama in Clark County, Washington, just north of Vancouver and the Columbia River.

The early Native Hawaiian Oregonians persevered in the new Oregon Territory through the 1800s, and soon many geographical name places bore testament to their arrival and settlement. We find:

- Aloha, Oregon, a suburb outside of

present-day Portland.

- The Owyhee River, named after a band of Hawaiian fur-traders in the 1700s and forming the border between Oregon and Idaho.

- Owyhee County, Idaho, named after the same band of Hawaiian fur-traders exploring the area in the 1700s.

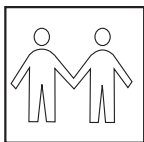
These adventuresome, courageous explorers were not only brought to the Pacific Northwest as seamen, trappers, miners and fur-traders, but were also acting consistently with their Polynesian heritage of bold seafaring exploration of new lands and places.

As with our Hawaiian ancestors, both across the Pacific Ocean and in the Pacific Northwest, our young people should also be encouraged to

strive to be bold, adventurous pioneers striking out for new lands and horizons to seek their fame and fortune.

*This article is an excerpt from "The History of My Family Kuamo'o, Son of Hilo & Honolulu, Hawai'i" by William Kuamo'o, who makes his home in Scottsdale, Arizona. Mr. Kuamo'o, a retired vice-president of Valley National Bank of Arizona, has resided on the U.S. continent for 41 years.*

*If you are a Hawaiian on the continent with an 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.*



## HO'OHUI 'OHANA

FAMILY REUNIONS

E nā 'ohana Hawai'i: If you are planning a reunion or looking for genealogical information, *Ka Wai Ola o OHA* will print your listing at no charge on a space-available basis. Listings are printed chronologically and should not exceed 200 words. OHA reserves the right to edit all submissions for length. Send your information to OHA, or e-mail kwo@OHA.org. E ola nā mamo a Hāloa!

**Bush** — A family reunion for the descendants of Samuel Keli'inohopono Bush and Ada 'Ekekelā Keawe Williams Bush is scheduled for Fri.-Sun., Aug. 6-8 on O'ahu. For more information please write to Randy Bush Vincent, 615 Na'ale St., Honolulu, HI 96813, or email Misty Bush Williams at mwll23714@aol.com.

**Tripp** — James Jonathan Benjamin Tripp, Rebecca Pōpoko Pū'ohu'ole (Kekaulike) Tripp, and Nāmāhana Keli'i'ohu'ole Paiaulani Kūwehie Tripp family reunion. Aug. 6-7 in Hilo, Hawai'i. \$20 per person. Contact Nalani Longakit (808) 959-3443, or email at longakit@verizon.net.

**Mahelona** — The descendants of Joseph Mahelona and Elizabeth Emma Pakuai (later Ho'opi'i) are invited to a family reunion Sat., Aug. 14 at Mā'ili Beach Park, O'ahu. Contact Michael Kapua at 683-4666 or 91-2001 Pahuhu Place, 'Ewa Beach, Hawai'i 96706.

**Zablan** — Our 'ohana picnic is set for Sat., Aug. 14, 8 a.m.-6 p.m. at Ala Moana Park, area #9 (behind the Waikiki concession). The annual luncheon is scheduled for Sat., Oct. 23, 10:30 a.m.-2:30 p.m. at Treetops Restaurant in Mānoa: \$16 for adults, \$8 for keiki ages 4-12. This year we will be raffling off prizes and updating our genealogy for Book II. Contact Leatrice at 808-734-4779 or at 4220 Kilauea Ave., Honolulu, HI 96816.

**Victor** — The 2nd Victor 'Ohana Reunion will be held on Fri., Aug. 20 at 4:30 p.m. at the Waioloa State Park in Hilo. On Sat., Aug. 21, if you are going on the Bus Tour of Hilo and the volcano areas, meet in the public parking lot across from the Naniloa Hotel at 8 a.m. Those who choose not to go on the tour can meet at the park to check on genealogy, see Vaughn Victor about getting a traditional Hawaiian tattoo. At 5 p.m., our lū'au will begin at the YMCA in Hilo with food and entertainment. On Sunday, Aug. 22, at 10 a.m., we will again meet at the park. For more information, contact chairman Walter Victor, Jr. at JaniceGailArt@aol.com, or call (808) 775-0466, or write to P.O. Box 397, Laupahoehoe, HI 96764. On O'ahu, contact Joe and Nickie Hines at kalaniwaikapu@juno.com or call 259-8406 or write to 41-326 Manawaiola St., Waimānalo, HI 96795. For 'ohana T-shirts, caps and more information, contact Lincoln and Linda Victor at ulukou@hawaii.rr.com, or call 668-7127, or write to 87-232 Mikana St., Waianae, HI 96792.

**Kauaua** — T-shirts and tank tops will be the remembrance items for the 2004 biennial reunion of 'Ohana Kauaua, scheduled for Aug. 20-22 at Rainbow Bay Pavilion at the Rainbow Bay Marina. Pearl Harbor, O'ahu. Orders for the shirts/tank tops are available by a registration form form one of the following: Clifford "Butch" Kaholokula, 456-2882; Lani Guillermo, 488-2449 and Elsie Kihano, 688-1835. Kauaua family lines consist of Papai, Kamaka, Puupuu, Apuakahei, Moeloa. Participants are welcomed to attend from Hawai'i Island, Maui, Kaua'i and Moloka'i.

**Mai'elua** — The 4th Mai'elua 'Ohana Reunion will be held on Aug. 27-29 at Bellows Air Force Station Base, Waimānalo. We are celebrating our great grandparents and their children: Solomon Nukuhiwa Mai'elua and Koana Kenoli'o and their children: Elizabeth Ah Hee Kamohali'i, Johanna Koana Chee Kama Ka'ai'awahia, Mary Keahilani Benjamin Opunui, Solomon Mona, David Kenoli'o, James Kahalepua, William Keli'i and William Mai'elua. For more information, contact Charlene Brandt at (808) 235-4540 or Tina King at (808) 674-0585.

**Kuloloia** — A Kuloloia reunion is planned for Aug. 27-29 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 Nuhū; 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 or Carla Peters; (808) 249-0765.

**Akoma/Komomua** — Nā Pulupula O Komomua will be holding its Installation of Officers Luncheon at 10 a.m., Sun., Aug. 29 at Hale'iwa Joe's in Kāne'ohē. The menu is their full buffet line and we are pleased to have noted historian Edith K. McKinzie as our guest speaker. This event replaces our August meeting. All descendants, whether pili koko or pili hanai, are welcome to join us the last Sunday of every month from 9 a.m. at the Hewett Residence in Kāne'ohē. Our monthly meetings provide an opportunity to gather and share history and genealogy information. Surnames of the extended family include, but are not limited to: Adams, Akona, Jones, Kahana'oi, Kaho'okele, Kea, Komomua, McCabe, Pekelo, Rowan, Scott. For more information on meetings and making luncheon reservations, please contact Lehua Alina at (808) 386-1444; email: npokinews@aol.com; or P.O. Box 5253, Kāne'ohē HI 96744-9162.

**Kahaunaale** — The Kahaunaale 'ohana is planning a family reunion scheduled for Sat., Aug. 28, at Mā'ili Beach Park, Wai'anae, O'ahu. We are seeking the descendants of the marriage of John Kahaunaale Sr. (b: 1858) to Maka Moka by way of their four children: 1) John Jr. (m: Annie Haaheo) had 6 children – John III, Abel, Mabel, Rose, Helen and James; 2) James (m: Annie Kaai) had 3 children – Charles, Joseph and Alfred; 3) Emily (m: Papapa Holualoa) had 3 children – Elizabeth, Victoria & Rachel; 4) Luika (m: Thomrad Von Madycki) had 3 children – Annie, Alice and Rudolf (2nd m: Hee Wong) had 3 children – Agnes, Louisa and Patrick. We would also like to invite the descendants of Samuel Kahaunaale (b: 1852) married to Elena Kanohoho'okahi-Kama by way of their two children: 1) Mary (m: Harry Armitage) had 2 children – Harry and Abraham (2nd m: James Ho'omana) had 1 child – Mary (3rd m: Sylvano Nobriga) had 10 children – Agnes, Helen, Becky, George, Sylvano, Harvey, Maria, Samuel, Margaret & Abigail; 2) Agnes. We believe that John Sr. and Samuel are either brothers or cousins as they are originally from Pelekunu, Molokai. Please contact the following family representatives: John Jr's 'ohana: Joann Wong, 676-4403; James' 'ohana: David Kahaunaale, 808 822-5335; Emily's 'ohana: Roberta Westbrooks, 668-2906 or Kimo Kelii, 696-0321; Luika's 'ohana: Penny Kam, 396-6618; Mary's 'ohana: Aileen Kaai, 944-8069.

**Mahu** — Descendants of John Kalimanui Mahu (aka Limanui) and Poluea Kaaualii are planning a family reunion, Sept. 3-5, at Pu'uiki Pavilion, Waialua, O'ahu. Their offspring include: Rachel Weed; Esther Hale Kauwala Pohaku, Sarah Kaleiheana and David Mahu (aka Limanui). Contact Hyenie Weed-Sato at 259-5040 or Danielle Gora at 637-5394 for more info.

**Keo/Pia** — Descendants of Kahinawe Keo and John Pia are planning a family gathering, Sept. 3-6, at Hanamaulu Beach Park on Kaua'i. All interested parties should contact: Rosie Leimomi Manner at P.O. Box 11181, Hilo, Hawai'i 96721 or email kahinawe\_JohnPiaOhana@yahoo.com or Joan Hall 20598 Woodmere Court, Sterling, Virginia 20165, or email jjhall48@yahoo.com for more information.

**Hekekie/Kahana** — A 2004 reunion is being planned for the family of Solomon "Li'ili'i" Huaka Kahana Hekekie, Sr., of 1865 to 1944, formerly of Honuapo, Ka'ū, Hawai'i. The children are Josephine, Hilda, Charles, and Lydia. The event will be held on Sept. 4 (Labor Day Weekend), at Auntie Sally's Lu'au Hale, formerly the Seven Seas Lu'au House, Hilo, Hawai'i. The event will be from 6-10 p.m. If you would like to be included in the family tree, please bring an updated family genealogy to the event, including family members that passed on. A second notice will be sent out at a later date with a reminder for donations, supplies items, T-shirts, visor hat fees and etc. Please call and let us know ASAP, if you are planning to attend the reunion: Ada Kalani, Chairman 808-964-1655, William Kuamo'o 808-935-4375, Wes or Clarissa Kahakua 808-935-4147.

**Lindsey/Fay** — Reunion for the descendants of Thomas John Weston Lindsey and Mary Ka'ala Fay. Nā Mamo Aloha a Thomas John Weston Lindsey is announcing the dates for the next reunion to be held at the Hawaiian Homes Hall in Waimea, Kamuela, Hawai'i from Sept. 24-26. It is requested that all the nā 'ohana submit changes and additions to their family history records to the chairman, Allen Henry U'iha Ai at 52 Alokele Place, Pukalani, Maui, HI 96768-8202. (Phone: 808-572-0453) no later than April 30, 2004. Please also include any deaths in your 'ohana since Aug. 1999. The descendants include those of John "Poko" Kawanakoa Lindsey, Thomas Kamaki Lindsey, James Ka'alua Lindsey, William Miller Pili'aloa Lindsey, George Miller Seymour Lindsey, Albert U'iha Lindsey and Emma Kawanalulani Lindsey Mossman/Lemon.

**Pe'a/Kelihoomalua** — A reunion for the descendants of Kahale Charles Iaukea Pe'a and Kuluwaimaka Kelihoomalua of Kai-mu, Puna Hawai'i, is being formed. A steering committee is being organized. The tentative dates are Oct. 27-30. The event is planned for the Kalani Honua Ocean Retreat in Kamaili, Puna, plus the Pe'a and Kelihoomalua homesteads in Kai-mu. Since we are in formation, it would be nice if each child of Kahale and Kuluwaimaka be represented in the steering committee: 1. John Ulumahaipua Pe'a and Keola Kauwila; 2. Benjamin Kainoinuanu and Lizzie Kapua Kauwila; 3. John Kahale Pe'a and Mary Haleola Amina; 4. Kahikina Pe'a and Herman Elderts; 5. Kilo'hana Pe'a and William Elderts; 6. Peter Kaleikini Pe'a and Elizabeth K. Ahua-I-Lupenui; 7. Nellie Uluolani Pe'a and William Akula Kane; 8. Maria Kamanu Pe'a and John Kaheiki Kuokoa; 9. Kawaimaka Pe'a and Sam Kamelamela; 10. Kane Pe'a. The present steering committee is the following: Lois Sanekane, 982-9321; Mark Franklin, 965-1261; Lizzie Pankey, 968-7093; Anthony Kealoha Wood; Nelson Makua, consultant/designer of shirts, 966-4647 and Vernal Pe'a Lindsey, 965-0827. For more information on the accommodations at Kalani Honua, contact Denis Fusten at 965-0468 ext.122. Because our lineage is vast, the "I", Mahi & Kapalena" warrior clans are included!

**Hauani'o** — John Ka'aipa'i Hauani'o, Sr. and Lily Ka'uluwehiwehi Hulih'e-Hauani'o. The descendants of Emma Pi'ilani Hauani'o-Pestano, Harriet Rose Hauani'o-Waltjen, John Ka'aipa'i Hauani'o, Jr., Mary Mahelani Hauani'o-Pressimone, Benjamin Kauhī Hauani'o, Gilbert Wiliama Hauani'o, Sr., Joseph Kaheakalani Hauani'o, and Dorothy Leimomi Hauani'o-Green, are having a one-day family gathering Nov. 27, on the island of Hawai'i at Waioloa State Park big pavilion from 9 a.m.-5 p.m. For more information, please call Auntie Elaine at (808) 965-8074 after 8 p.m. on weekdays, or Gladys at (808) 982-6764, or email lw.brig@verizon.net.

# Leo 'elele



**Haunani Apoliona, MSW**

*Chairperson* *Trustee, At-large*

## Nā 'ōiwi 'ōlino: nā pulapula a Hāloa

**E**ō e nā 'ōiwi 'ōlino 'eā  
Nā pulapula a Hāloa 'eā  
Mai Hawai'i a Ni'ihau 'eā  
A puni ke ao mālamalama 'eā ē

*Answer O natives, those who seek knowledge, the descendants of Hāloa, from Hawai'i island in the east to Ni'ihau in the west and around this brilliant world.*

Kū'ē au i ka hewa, kū'ē!  
Kū au i ka pono, kū!  
Kū'ē au i ka hewa, kū'ē!  
Kū au i ka pono, kū!

*I resist injustice, resist! I stand for righteousness, stand! I resist injustice, resist! I stand for righteousness, stand!*

Aloha e nā kūpuna kahiko 'eā  
Nāna e ho'oulu mai nei 'eā  
Iā kākou e holo pono 'eā  
A loa'a e ka lei lanakila 'eā ē

*Love to our ancient forebears who*

*continue to inspire us to move forward on a righteous path, that victory will be realized.*

Kū'ē au i ka hewa, kū'ē!  
Kū au i ka pono, kū!  
Kū'ē au i ka hewa, kū'ē!  
Kū au i ka pono, kū!

*I resist injustice, resist! I stand for righteousness, stand! I resist injustice, resist! I stand for righteousness, stand!*

E hana kākou me ke ahonui 'eā  
A pili me ka hā a ke aloha 'eā  
'Oiai e kūlia i ka nu'u 'eā  
A kau i ka 'iu o luna 'eā ē

*Let us work together with patience Holding close the essence of aloha, as we strive for the very best until we achieve our ultimate goal.*

Kū'ē au i ka hewa, kū'ē!  
Kū au i ka pono, kū!  
Kū'ē au i ka hewa, kū'ē!  
Kū au i ka pono, kū!

*I resist injustice, resist! I stand for righteousness, stand! I resist injustice, resist! I stand for righteousness, stand!*

He mele no nā 'ōiwi 'ōlino, kū!

Mahalo a nui to Aunty Mālia Craver for responding to OHA's 2002 request for guidance in our advocacy and native rights work, and for giving her mana'o, "Nā 'Ōiwi 'Ōlino," in the fall of 2002, when she stated "my expectation of giving that name to the project was to have the children and families be people of knowledge and wisdom in every thing they do or with every aspect ... with our kūpuna, a positive name means that it's your expectation that a person or group of people will grow to do the things that the name meant."

Mahalo a nui to Manu Boyd, inspired by Aunty Mālia's mana'o, for further expression of this

mana'o in the three, soon to be five, verses of the mele oli, "Nā 'Ōiwi 'Ōlino."

It is a fact that when we gather together with good intent, wisdom, discernment, and aloha to chant "Nā 'Ōiwi 'Ōlino," we are unified in thought; we are unified in spirit; and we connect with our ancestors as we express our hope for the future. "Nā 'Ōiwi 'Ōlino" calls on all Native Hawaiians, in Hawai'i and away from our shores, to renew and heighten our commitment to advance Hawaiian issues through unified action and "political activism" in the expression and exercise of Hawaiian self-determination, toward Hawaiian governance. With a unified voice, a unified spirit, and a unified vision, there will be unified success no nā 'ōiwi 'ōlino. Aloha a hui hou.

45/48



**Rowena Akana**

*Trustee, At-large*

## Hawaiian cultural center should be priority

**'A**no'ai kākou. It seems like almost every community in the state has its own cultural center except us.

The Okinawans have two of them. The Maui Okinawa Cultural Center and the Hawai'i Okinawa Center in Waipahu serve as a lively gathering place for the Okinawan community.

The Filipino Community Center in Waipahu was built to perpetuate and preserve Filipino culture. The Japanese Cultural Center in Mō'ili'ili aspires to create a deeper knowledge of Japanese heritage. The local Korean community is in the process of building a cultural center of their own where future generations can learn about their heritage and history.

So just why is every community so eager to build a community center?

The Filipino community wanted a special place where they could feel comfortable participating in social and recreational activities.

The Japanese community wanted a place where future generations could look back and be fully conscious of their roots. They also wanted a convenient and hospitable gathering place for the study, display, demonstration and interchange of such arts, culture, history and language.

The Korean community wants a meeting place for the Korean community and a museum to preserve their history.

The Hawai'i Okinawa Center provides meeting facilities, a library, an exhibit room and office space. They also have a 1,200-seat capacity auditorium and banquet hall, which provide a natural setting for cultural shows, performances, banquets, conferences and receptions.

OHA's constitutional mandate is to better the conditions of Native Hawaiians by protecting their entitlement rights, land, culture, language, and perpetuating their lifestyle and environmental resources. An authentic Hawaiian Cultural Center should clearly be one of OHA's top priorities.

So where is the Hawaiian Cultural Center? The issue has been approached many times by many organizations but nothing has ever materialized. Hawaiians have unique needs and concerns, and yet we are simply lumped together with the general population and expected to assimilate. This borders on the criminal. We are the host culture, the same culture that is sold to the tourists.

Shame on us for not creating a place of our own. Other Polynesian

cultures have already built focal points for their communities.

The Māori of Aotearoa/New Zealand have the Marae, a sacred open meeting area, and communal meeting house. The Marae is a place with the greatest mana, the place of greatest spirituality; the place that heightens people's dignity, and the place in which Māori customs are given ultimate expression. It is the home of traditional Māori community life where official functions, celebrations, weddings, christenings, tribal reunions and funerals take place.

Tahitians have open air sanctuaries also known as Marae. All important events of a secular nature such as peace treaties, celebrations of war or voyage preparations were held at the marae.

So what would a Hawaiian Cultural Center look like? In addition to serving to preserve, protect and perpetuate our unique traditions, customs, spiritual values and practices, the center can also provide a place for: large gatherings; a marketplace where Hawaiian-made products and merchandise can be sold; after school and weekend programs for our keiki and kūpuna; learning about Hawaiian history, language, cultural practices, music, crafts, the environment, seafaring, healing arts and martial arts; and an

archive library and genealogy research center.

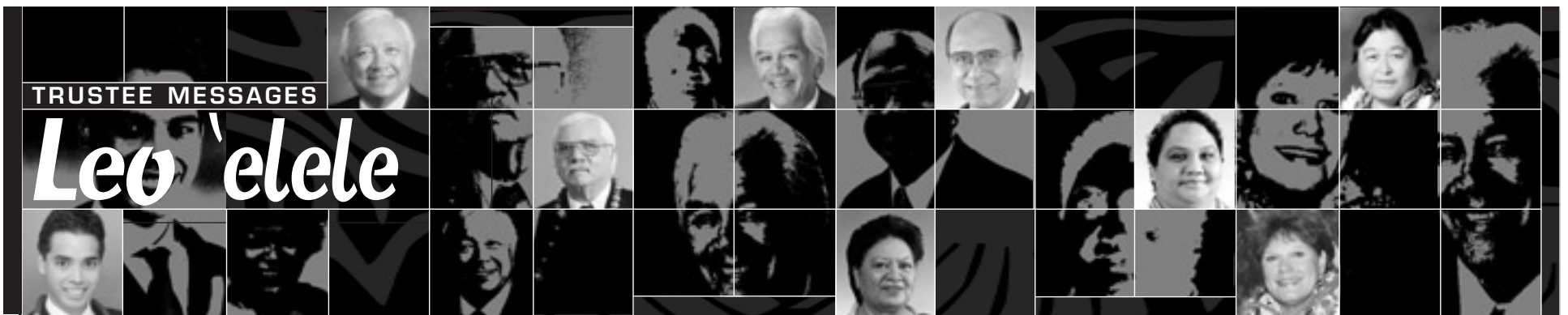
OHA could be instrumental in getting the state to donate some land for a center or negotiate a 99-year lease with the Department of Hawaiian Home Lands. Perhaps even a private company could donate some land. The Filipino Cultural Center is built on land donated by AMFAC. The goal of the center should be to eventually become self-sustaining, perhaps by becoming a major world-class visitor destination where anyone can experience, study and practice our living Hawaiian culture.

Sounds like wishful thinking? Think again. Where there's a will, there's a way.

I welcome your mana'o on this issue. Please e-mail me at rowena@oha.org and let me know how you feel about building an authentic Hawaiian Cultural Center.

I mua e Hawai'i nei ...

*For more information on important Hawaiian issues, check out Trustee Akana's website at [www.rowenaakana.org](http://www.rowenaakana.org).*



## Got \$\$? Seek grants or loans

**Dante Keala Carpenter**

*Trustee, O'ahu*



**A**loha mai kākou. In the short period of time that I have been a Trustee at the Office of Hawaiian Affairs, many beneficiaries have approached me with questions regarding OHA grants. Therefore, I would like to remind everyone that the deadline for OHA grant proposals for Fiscal Year 2004-05 is coming up. Funding requests must be for the purpose of community development within the areas of education, health, human services and culture. Proposals mailed must be postmarked no later than Aug. 27, 2004 and hand delivered proposals must be delivered to any OHA office by 4:30 p.m. Aug. 27, 2004.

According to the OHA Grants Program Guidelines for Funding, "The Grants program of the Office of Hawaiian Affairs assists community-based non-profit organizations that are working to address the needs of the Hawaiian Community. This funding program is not designed to provide financial support to individuals for personal needs or to finance business ventures." The Office of Hawaiian

Affairs offers two other programs to assist beneficiaries for business ventures or personal needs.

### *Grants Program Funding:*

The criteria for grant eligibility is as follows: the organization must have IRS tax-exempt non-profit status (operating in the State of Hawai'i) or be a government agency; the project must benefit Native Hawaiians individually or as a group; the organization must provide a percentage of total project cost (percentage determined by the amount of funding request), and all applicants must attend an OHA Grant Workshop or meet with Grants Program staff within 12 months prior to the application deadline. The next scheduled Grant Workshop will be held on Thursday, Aug. 5 in the OHA Board Room (711 Kapi'olani Blvd., Ste. 500). To reserve your seat, please call the Grants office at 594-1925, or 594-1888 (OHA's main switchboard). Leading the team of capable Grants Specialists is Nancy King Holt. Nancy is assisted by Carolina Lam and Stephanie Kon. This professional team of efficient and

hard-working individuals is ready to assist you and your organization so that your grant request experience is a positive one. Again, remember the deadline dates and call OHA to either make an appointment or request a Grants Packet.

### *Consumer Micro-Loan Program:*

Another funding related program offered at the Office of Hawaiian Affairs is its Consumer Micro-Loan Program which is designed to provide low-cost loans to Native Hawaiians who are experiencing "temporary financial hardship" due to unforeseen events, or who wish to enhance their careers. For more information and an application packet, please call OHA's Micro Loan team at 594-1829 or 594-1888 (OHA's main switchboard). This proficient and experienced team includes Dana Hauanio-Lore, Business/Micro Loan Supervisor, and Consumer Loan Officer, Gilbert Fernandes. This Consumer Micro-Loan Program is fairly new to OHA and hopes to address financial needs that our beneficiaries have long been awaiting.

*The Native Hawaiian Revolving*

### *Loan Fund (NHRLF):*

NHRLF is OHA's lending program for Native Hawaiians whose mission is to increase sustainable business by fostering economic independence, commitment and fiscal responsibility through entrepreneurial development. This program's purpose is to expand the entrepreneurial opportunities of Hawaiians unable to secure conventional financing through traditional lending sources. Loans up to \$75,000 with low interest and loan terms up to seven years are available for qualified applicants. Leading OHA's Native Hawaiian Revolving Loan Fund team is our skillful Senior Loan Manager Dean Oshiro and his resourceful team members Susan Maltezo and Sharon Kato. Please call 594-1917 or 594-1888 (OHA's main switchboard) for more information.

As always, my staff and I invite your comments 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. ■

## Community groups decry Stryker as 'disaster for the people and environment of Hawai'i'

**Donald B. Cataluna**

*Trustee, Kaua'i and Ni'ihau*



*The following article was presented to Hawai'i's congressional delegation on July 6, 2004, as part of a Community Impact Statement on the Stryker Brigade. DMZ Hawai'i/Aloha 'Āina thanks Trustee Cataluna for offering column space to present it here.*

**T**he Stryker Brigade Environmental Impact Statement is a horror story. It is a 2,000 page depiction of the realities that will befall us if the Stryker Brigade Combat Team were to be stationed here in our home: precious water will be contaminated; unexploded ordnance will be left in the ground; historic sites will be destroyed; our people will be exposed to toxic chemicals and other health hazards, and little or nothing will be done to mitigate these circumstances. The EIS admits of all these things, yet members of the congressional delegation continue to insist on this program. If for this reason alone, the voices represented here in this Community Impact Statement reject the proposed military expansion for a Stryker Brigade in Hawai'i.

However, there are many other issues which the Army has not, or will not consider in this EIS. This includes the impact of toxins and mutagens on civilian populations, wholesale omissions of specific deadly compounds from their analysis, alternative proposals for lessened or no impact on our communities, or even the important question of cleaning up and returning existing military-occupied lands. The military uses, with practically zero compensation or rent, 245,000 acres of prime land in our fragile home, including more than 1/4 of the island of O'ahu. The EIS does not tackle these important points, and the concerns of the people have been left behind, rendering it an incomplete document. This Community Impact Statement seeks to lift up the voices of the communities most affected by the expansion to highlight concerns and traditional knowledge that were ignored by the Army.

The proposed Stryker Brigade expansion would not occur in isolation. The people of Hawai'i and the 'āina have endured over a 100 years

of military impacts. The Army Stryker Brigade EIS fails to assess their proposed action in light of the cumulative impacts of all these military activities and bases in Hawai'i.

The wrong questions have been asked, and a narrow scope has been used, in the preparation of this Environmental Impact Statement. In assembling this Community Impact Statement, we are building on the testimony of the people, who called for a broader and more profound analysis and response on how the Stryker Brigade will affect us and our families, both alone and also in conjunction with the century-long amassing of American military forces in Hawai'i nei, with the cumulative impact of all of the toxins, carcinogens, and mutagens we have been exposed to, and the social and economic effects of so much of our land being consumed by militarism, as well as the increase in violence that occurs when families are saturated in the carnal violence of war-making.

After reviewing the information contained in the Army's Stryker EIS and listening to the concerns of

our community, we conclude that the Stryker Brigade would be a disaster for the people and the environment of Hawai'i. It would expose communities to unacceptable risks and hazards. Therefore we reject the Army's Stryker Brigade and vow to protest this dangerous project.

We call on General Campbell, the Secretary of Defense Rumsfeld and Army officials at the Pentagon to cancel the Stryker Brigade. Furthermore, we call on Hawai'i's congressional delegation to listen to the people, and end their bankrolling of the controversial Stryker Brigade. We demand no military expansion, and for the clean up, restoration, and return of the 'āina. Regarding the hundreds of millions of dollars dedicated to military expansion in Hawai'i, we call for those funds to be redirected to environmental cleanup and community based economic alternatives based on human needs. Finally, the military must pay just compensation for its use and damage of Hawaiian lands. ■

# Leo 'elele



**Linda Dela Cruz**

*Trustee, Hawai'i*

## Aloha, a hui hou

On June 21, I attended the Hawaiian Homes Commission meeting in Papakōlea to plead to the commissioners to stop all evictions on Hawaiian Home Lands. These evictions have been going on for a long time. I can still remember Hilbert C.K. Kahale Smith's eviction from his home in Anahola, Kaua'i.

In January 1996, Kahale burned his home with him in the house. I guess he was trying to prove a point. That's the last we heard about that. There are many more evictions on Hawaiian Home Lands that have never been resolved in favor of homesteaders. All that Hawaiian Homes is interested in today is providing homes to the wealthy Hawaiians on the waiting list.

My experience with the latest eviction of Mr. Bernard Olsen helps me to realize that I am correct in

saying, "no more evictions on Hawaiian Home Lands." The Hawaiians that are being evicted have the 50-percent Hawaiian blood quantum. With these evictions Hawaiian Homes has become a monster to the poorest Hawaiians in this state.

In Papakōlea, and I am sure on the other homesteads, there are homes that are over 50 years old. I drove pass the Waimānalo homestead and saw roofs that were patched with different materials, I guess to keep out the rain. I am not sure of the names of the materials they used to patch the roofs. The homes are old and the lessee must be old too. Soon, I suspect the lessee with the old home that cannot afford renovations or a new home will also receive an eviction notice.

All our people need is money and someone to take them step by step,

what to do and how to abide by the laws and for goodness sake use patience, understanding and a lot of compassion. It is time to bring back to the homesteads the social worker, welfare worker and health nurse like we had in the old days. Somehow, we lost these services and yet we pay every tax in the books except the seven-year exemption on the land tax.

Now, for some good news: on June 26, I went to Alaska and attended a leadership forum titled, "Building Knowledge-Based Economics." At this conference, Hawai'i had a chance to shine. Dr. Lilikalā Kame'eiehiwa, former director of the Kamakakūokalani Center for Hawaiian Studies at the University of Hawai'i at Mānoa, did an excellent presentation on Hawaiian history and genealogy. Nainoa Thompson, president and

CEO of the Polynesian Voyaging Society, did an awesome presentation on the five waves to future directions for Hawaiians. Leialoha Danner, technical support officer for the Council for Native Hawaiian Advancement, did an excellent job providing information for organizations to increase their access to resources for social and economic development. Well done.

I guess by now, you must want to know what I learned about banking and economics and what else? You are correct, "nothing." Everything went right over my head and out into space. I guess this is something I should leave to the bankers and economic experts. Aloha nō!

Aloha, a hui hou (until we meet again). ■



**Colette Machado**

*Trustee, Moloka'i and Lāna'i*

## Beneficiary Advocacy and Empowerment

### Committee mid-year review

Aloha kākou. The first six months of 2004 have slipped by and we find ourselves already moving into the second half of the year. Before we go further, as the chairperson of the Beneficiary Advocacy and Empowerment (BAE) Committee, I wanted to review some of the initiatives trustees have dealt with thus far.

As a review, the committee's purview is to review and refer matters to the board that involve programs which encourage Hawaiians to participate in government, promote beneficiary health, human services and education, implement policies relating to land use, housing, the environment and natural resources, and evaluate all OHA programs to ensure that the programs actually have a positive impact on beneficiaries. One of the major undertakings of the BAE Committee is to review and approve grants to programs that support OHA's legislative and advocacy efforts. In the first half of 2004, there have been a total of 15 BAE Committee meetings convened.

During the legislative session, the BAE Committee deliberated and

made recommendations on more than 250 legislative measures. Some measures, like shoreline certification, bio-prospecting and land-exchange, had such an impact on trustees that discussions often continued into subsequent meetings.

While legislative efforts were in full swing, trustees were also dealing with two rounds of OHA grant recommendations. Trustees approved the first group of nine grants, totaling \$413,505, in March. OHA's grant reviewers screened over 100 grant proposals that met the September 2003 deadline. Those that adequately met all program guidelines and requirements were brought before the joint committees for final approval and referral to the full Board. In April, trustees reviewed a second group of grants recommendations and approved an award package totaling \$556,560.

In January, trustees were met with decisions on whether or not to participate in a joint effort to take dialysis back to Kalaupapa. For more than a decade, former Hansen's disease patients of Kalaupapa were forced to leave the peninsula because dialysis machines were no

longer available. Trustees granted approval to purchase two on-site dialysis machines for patients needing dialysis.

Also in January, trustees approved a pilot project called the OHA Kupuna Bus Program. This program was designed to address the recent increase in the cost of O'ahu bus passes and would provide an alternative for Native Hawaiian kūpuna who have limited means for travel. The committee is expecting an update on the status of the program in the coming months.

Another new initiative approved early in the year is the OHA Olomana Program. This tri-fold appropriation implements a pilot rehabilitation program for kūpuna to teach Hawaiian culture and values to youth at the Hawai'i Youth Correctional Facility. It also addresses a request to purchase hardware to build a local area network to give incarcerated students, both boys and girls, access to the internet and distance learning programs. Finally, it incorporates an initiative to improve the juvenile justice system, called the Hawai'i Juvenile Justice Project. The committee is also expecting an update

on the status of these programs within the next month.

The most recent referral by committee members is a multi-year funded program called Ka Liu 'Oihana – Hawaiian Vocational Training Program. This initiative would provide 489 scholarships and job placement services. The financial assistance is geared toward vocational, technical and life-skills education for Native Hawaiian adults in order to increase their employment opportunities. This program allocated funding to three separate and individual education centers; the Hawai'i Technology Institute (46 scholarships); the BIA's Construction Training Center of the Pacific (38 scholarships); and the Wai'anae Maritime Academy (226 scholarships for U.S. Coast Guard certified mariner training).

Throughout the rest of the year, the committee will continue to review programs and evaluate those already being funded for accountability, efficiency, overall impact and success in addressing the needs of the Hawaiian community. ■

# Hawaiian government necessary with or without Akaka Bill

Boyd P. Mossman

Trustee, Maui



**A**loha nui kākou. Another month has gone by, and as time marches on we fast approach the end of the congressional session and, perhaps, the Akaka Bill. There are those who are suing OHA that would cheer the bill's demise and there are those who join them from the other end of the spectrum who are seeking complete separation from the United States – seemingly an unholy alliance but one united for a common objective: stop Akaka.

With the session coming to an end we have the media reporting the bill DOA thus fueling speculation and generating a public perception that the bill will fail for the third time in a row. This, however, is as close as the bill has ever come to being passed and our congressional delegation to a man has worked long and hard to pass this bill and won't cease their efforts. Senator Akaka and Senator Inouye have done

all we can expect and the fact that a Senate procedural rule would allow one or two senators from other states to deny Hawaiians long overdue recognition and threaten the potential loss of our identity as Native Hawaiians despite support by more than 60 other senators, is a sad commentary on fairness in politics.

Nevertheless, where there is a will there will be a way, and our senators have the experience, expertise, seniority and friendships to preclude us from counting the bill out just yet. Along with the support of our delegation, governor, Legislature and most all mainstream Hawaiian organizations in Hawai'i and on the mainland – including the only elected body to represent all Hawaiians, OHA – this bill has the legitimacy and justification to be moved over or around the unjust hold that has been placed on it in the Senate.

And so what happens if it doesn't pass this year? We try again next year, having bought ourselves extra time by winning motions in the U.S. District Court this year. Again, why Akaka? In one word, Arakaki. We need Akaka to help us prevail in court. We need also a government entity and that's where Kau Inoa comes in.

Except for OHA's underwriting of the costs to establish and conduct an election process for some kind of government, OHA is not involved in Kau Inoa. True, OHA has published materials and will be sending out more, but only in an effort to help create a base of voters who will ultimately be able to express their desires first, as to who should be selected to create the organic documents and kind of government that will represent Hawaiians, and, second, to elect Hawaiians to lead their government. Kau Inoa has nothing to do with Akaka. Kau Inoa is not run by OHA

and its trustees. A group open to all Hawaiians, the Native Hawaiian Coalition, gathers regularly to make decisions regarding Kau Inoa and the process of creating a government. Hopefully they will be able to come to some reasonable consensus someday soon and allow the rest of us to move forward to choose delegates to a constitutional convention and then on to the creation of a Hawaiian government.

And so, with or without Akaka this year, Hawaiians need to press on with the creation of a government which will be something rather than nothing to add to our argument before the Supreme Court against the Arakaki plaintiffs. In the meantime, OHA will continue to defend Hawaiian rights in court and to seek passage of the Akaka Bill, which despite criticisms against it, is still the best and most reasoned hope for Hawaiians to secure their future, not tomorrow, but today. ■

## OHA FINANCIAL REPORT

### COMBINED BALANCE SHEET AS OF MAY 31, 2004

	Funds	Account Groups
<b>ASSETS:</b>		
Petty Cash	10,000.00	
Cash in State Treasury	12,038,990.80	
Cash held outside of State Treasury	5,580,641.88	
Interfund Assets	0.00	
Accounts Receivable	291,014.89	
Interest & Dividends Receivable	298,405.38	
Notes Receivable	16,405,790.89	
Allowance for Doubtful Accounts	(4,861,680.13)	
Prepaid Expenses	284,130.09	
Security Deposit	47,187.07	
NHTF Investments (Market Value)	324,475,848.26	
NHTF Premium (Discount) Carrying	0.00	
NHRLF Investments (Market Value)	22,342,057.09	
NHRLF Premium (Discount) Carrying	86,794.61	
Accr Interest Paid - Bond Purchase	11,274.99	
Land		84,100.00
Building		1,041,303.96
Leasehold Improvements		389,337.02
Furniture, Software & Equipment		3,098,804.53
Artwork		10,000.00
Prov for Accr Vacation & Comp Time		584,729.84
Prov for Est Claims & Judgements		460,026.00
<b>Total Assets</b>	<b>377,010,455.82</b>	<b>5,668,301.35</b>
<b>LIABILITIES:</b>		
Accounts and Other Payables	277,562.61	
Due to State of Hawaii	110,000.00	
Accrued Vacation & Comp Time		584,729.84
Estimated Claims & Judgements		460,026.00
<b>Total Liabilities</b>	<b>387,562.61</b>	<b>1,044,755.84</b>
<b>FUND BALANCE:</b>		
Investment in Fixed Assets		4,623,545.51
Reserve for Encumbrances	5,245,903.74	
Reserve for Prepaid Exp & Sec Deposit	349,386.44	
Reserve for Notes Receivable	12,440,359.56	
Unreserved Fund Balance	358,587,243.47	
<b>Total Fund Balance</b>	<b>376,622,893.21</b>	<b>4,623,545.51</b>
<b>Total Liabilities &amp; Fund Balance</b>	<b>377,010,455.82</b>	<b>5,668,301.35</b>

### COMBINED STATEMENT OF REVENUES, EXPENDITURES AND CHANGES IN FUND BALANCES FOR THE PERIOD ENDING May 31, 2004

	Total Funds
<b>REVENUES:</b>	
General Fund Appropriations	2,532,647.00
Public Land Trust	7,205,755.37
Dividend & Interest Income	4,026,214.63
Hawaiian Rights Fund	13,549.24
Federal and Other Grants	213,892.40
Newspaper Ads	39,777.87
Donations and Other	64,108.74
Nonimposed Fringe Benefits	87,792.70
<b>Total Revenues</b>	<b>14,183,737.95</b>
<b>EXPENDITURES:</b>	
Current Programs:	
Board of Trustees	1,526,131.24
Support Services	8,060,293.91
Beneficiary Advocacy	5,176,665.90
<b>Total Expenditures</b>	<b>14,763,091.05</b>
<b>EXCESS (DEFICIENCY) OF REVENUES OVER EXPENDITURES</b>	<b>(579,353.10)</b>
<b>OTHER FINANCING SOURCES (USES):</b>	
Realized Gain(Loss) on Sale of Invstmnts	14,643,428.42
Unrealized Gain(Loss) on Invstmnts Held	19,085,831.57
Operating Transfers	4,563.87
Lapse of Cash to State General Fund	(12,276.71)
<b>Total Other Financing Sources/(Uses)</b>	<b>33,721,547.15</b>
<b>EXCESS (DEFICIENCY) OF REVENUES AND OTHER FINANCING SOURCES OVER EXPENDITURES AND OTHER FINANCING USES</b>	<b>33,142,194.05</b>
Fund Balance, Beginning of Year	343,480,699.16
Fund Adjustments	0.00
<b>Fund Balance, End of Year</b>	<b>376,622,893.21</b>





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AFFORDABLE HEALTHCARE: \$69.95/mo per family. Pre-existing conditions accepted. The non-insurance solution. Savings on hospitals, doctors, dental, vision and much more! Call Myrah at 808-696-5113. CEO6778.

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21 Realty Specialists Corp.

FOR SALE, KULA, MAUI: Vacant lot. .78 acres. Gorgeous view. Must be 50% Hawaiian and willing to build now. 50K. Serious only. 800-700-6763.

HAWAIIAN MEMORIAL, GREENHAVEN: 3 plots, side by side, \$5,000/all. Call: Eddie 808-885-8444/808-936-4711.

INCOME FROM HOME. FREE BONUS: No computer needed. Send \$15 check/money order to Lehua Enterprises, Box 861419, Wahiawā, HI 96786. Information sent ASAP.

KONA COFFEE 100%: \$18/lb., specify dark/ medium, whole bean/ ground. Shipping \$4/lb. Visa/ MC/ American Express. 808-966-4035. Richard's Fruit Stand, Box 2895, Kailua-Kona, HI 96745.

LAND WANTED: Waimānalo/ Kailua Kāne'ohē/ Maunawili/ Kualoa/ Waikāne; any zoning; Undeveloped; 0.25 to 1.5 acres; around \$100,000 (around), no utilities; above sea level. Road easement. Email: sue@ktechnologies.com or call 808-262-0443.

LARGE COLLECTION OF OLD PICTURES OF HAWAII: Scenery, outer island, kings, queens, etc... Copies for sale or

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AKAKA BILL from page 1

favorably reported this bill for the past three Congresses. Our legislation enjoys widespread support in Hawai'i. Our governor supports it, our state Legislature supports it, and a majority of our constituents support it. For five years, we have worked to enact this bill, which has effectively been blocked from Senate consideration by a handful of Senators who refuse to acknowledge Native Hawaiians as indigenous people.

"Mr. President, we have the votes to pass this legislation .... This is why we sought to have our legislation considered today - because we knew we could debate it quickly and pass it. I join my other colleagues in expressing my disappointment with the procedural maneuvering that has occurred today."

In a statement, Akaka said that he and the rest of the state's congressional delegation would "continue to pursue opportunities to advance this important legislation in the 108th Congress." But as time runs out, so do the options for advancing the measure. Akaka and Inouye have said they believe they have the 60 votes necessary to force the measure to the floor, but there is little time left for such a move, which would be a rare occurrence in Senate etiquette.

Still, proponents of the measure remain hopeful it can be passed this

year. "It's not over until the gavel comes down," OHA Chairperson Haunani Apoliona told the press. ■

MUSEUM from page 4

authority to give them the item. In at least two cases, the museum would not be able to prove its right of possession to burial goods in its collection. Bishop Museum has two ki'i taken from a burial cave on Maui in 1963 and the niho of a lei niho palaoa removed from a sand burial on Moloka'i in 1937. In both cases, museum records indicate that the person who removed the items from the burial setting and gave it to the museum did not have the authority to do so.

Bishop Museum's new guideline makes false assertions, frustrates the intent of NAGPRA and insults Native Hawaiians and the law. It implies that the museum is better suited to care for cultural objects than Native Hawaiians. The museum's paternalistic attitude makes it impossible for Native Hawaiians to accept any part of its new guideline.

Bishop Museum's new NAGPRA guideline can be reviewed at www.bishopmuseum.org. Comments on the guideline can be e-mailed to mbaron@bishopmuseum.org or mailed to Malia Baron, Bishop Museum, 1525 Bernice Street, Honolulu, Hawai'i 96817 before the public comment period ends on September 1, 2004. ■

BRIEFS from page 12

Stanton Enomoto, who has accepted a position with the Hawai'i Community Development Authority as the director of planning and development for Kalaeloa.

Enomoto has been with KIRC for nine years and has served as acting executive director for the past three. He was recently named Manager of the Year by the Department of Land and Natural Resources for his work with the KIRC.

Enomoto said that following his departure, Kaho'olawe will continue to benefit from the support and involvement of various Hawaiian, environmental and community organizations, as well as state and federal agencies. "There is so much interest and support for Kaho'olawe that I know it will always be in good hands," Enomoto said.

KIRC Chair Emmett Aluli said that the commission and the KIRC staff will miss Enomoto. "He's been more than a great administrator; he's been a good friend to those he worked with and has listened to the voice of the island," Aluli said. ■

# CNHA's 3rd Annual Native Hawaiian Conference

La'ahia ka Mana o na 'Oiwī—Empowered for the Future

Please Join Us



—an annual gathering dedicated to Native Hawaiian community development

August 31-September 3, 2004—Hilton Hawaiian Village Beach Resort & Spa

Please join us for the largest gathering of people to learn and discuss Native Hawaiian issues that affect **all** of us. CNHA's Third Annual Native Hawaiian Conference is **the** place to learn about the latest developments at the local, state and federal level on issues critical to **all** Hawaiians, such as health, education, housing, self-governance, cultural preservation, economic development, and Hawaiian homelands. Attend some or all of the events.

Hear from **Senator Inouye, Lt. Governor Aiona, KS CEO Dee Jay Mailer, OHA Administrator Clyde Namuo, DHHL Chair Micah Kane, Congressman Abercrombie, Congressman Case** and many other key decision makers in the Native Hawaiian community.

## Conference Features

### Forum on Federal Self-Governance Policy

### Oahu Mayoral Candidates Luncheon

### Native Vote 2004 Luncheon

- Featuring Hawaiian Public Policy Makers in the State Legislature

### Oli Workshop

- by Kumu Hula Leina'ala Kalama Heine

### Bishop Museum Banquet

- Honoring King David Kalakaua and Queen Kapi'olani

### Native Voices Concert

- Local Native Hawaiian talent and Native guest appearances
- Proceeds Benefit Hula Halau

### Keynote Speakers

- **Constance Lau**, American Savings Bank CEO
- **Rick West**, Director of the National Museum of the American Indian
- **Janice Whitney**, Environmental Protection Agency (EPA)
- **Trudy Anderson**, National Native Health Initiatives
- **Mervina Cash-Kaeo**, ALU LIKE, Inc. President & CEO
- And more...

### Informational Workshops & Grant Resources

- Setting the Agenda for Environmental & Cultural Resources
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- Court Cases Impacting Native Hawaiian Communities
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- Affordable Housing
- And more...



### what people are saying

"This is the conference to attend!"

"I could not believe all the books and materials that were available to me. You have no idea how this conference impacted my life."

"Leina'ala Heine's oli workshop was awesome. She included all participants at the same level, no matter what experience we brought to the workshop."

"IMUA! This conference gave me the confidence to go ahead and get our community involved."

"Mahalo nui loa for the opportunity to share and learn from other Native Hawaiian individuals and/or groups."

The diversity of the speakers either reinforced or put things into perspective...an opportunity so valuable for the people of Hawaii."

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