

Photograph by Monte Costa

Return to Kaho'olawe

The 'early warriors' reunite, and canoe voyaging returns to the island

By Sterling Kini Wong

It was a scene that is so common in Hawai'i – some 200 people gathered on a white sandy beach to celebrate a reunion. Kūpuna reclined in beach chairs in the shade of tarp structures, keiki body-surfed the shore break and parents prepared the fish they just caught.

But they weren't at just any beach: they were at Honokanai'a Beach on Kaho'olawe, the one time "target" island that was bombed for nearly 50 years by the U.S. Navy. And they weren't there for just any reunion: they came to celebrate a reunion of the island's "early warriors," those brave people who risked their lives in the late 1970s to stop the bombing on Kaho'olawe. The Navy stopped training on the island in 1990 and finally left the island completely this past spring following a \$400-million cleanup process.

The people also came to celebrate the return of traditional Hawaiian voyaging to a place that could be as significant to Hawaiian wayfaring as its name implies: Kealaikahiki, a western point on Kaho'olawe whose name means "the path to Tahiti."

Master navigator Nainoa Thompson said that Kealaikahiki is the "single most significant place" to study traditional navigation because of its location at the center of the Hawaiian archipelago, and because it has an unobstructed, panoramic view of the night sky. But due to the Navy's presence on the island, modern-day Hawaiian navigators have not been

able to use the western point until now. A platform has been built at Kealaikahiki, where Thompson said the Polynesian Voyaging Society (PVS) will take their students "to learn the shape of the sky." He also said that future PVS voyages into the South Pacific will be launched from Kealaikahiki.

"This is an opportunity to validate the importance of Kaho'olawe to traditional navigation," said OHA Trustee and Kaho'olawe Island Reserve Commissioner Colette Machado.

Thompson said that none of this could have happened without the early warriors. "We are so thankful to all those who risked so much to bring Kaho'olawe back so we could use it. It's a precious gift to be able to sail from Kealaikahiki," he said aboard *Hōkūle'a*, which, along with the traditional canoes *Makali'i* and *Hōkūalaka'i*, came to the island for the celebration. "Our people need the symbols of *Hōkūle'a* and Kaho'olawe to come together as a people to design our future."

Hōkūle'a and Kaho'olawe are the two symbols that defined the Hawaiian

See WARRIORS on page 9

Senate vote on Akaka Bill promised for next year

By Derek Ferrar

After languishing for more than a year due to a procedural blockade by a single Republican senator, the Native Hawaiian Government Reorganization Act (also known as S.344, or the Akaka Bill), failed to receive a vote by the full U.S. Senate prior to Congress' pre-election adjournment. However, before agreeing to drop the bill, Hawai'i's senators were able to secure promises from key Senate leaders and a prominent opponent — who was likely the one that blocked the measure — that the issue would receive a full Senate hearing after it is reintroduced in the next legislative cycle.

"While I am disappointed that we could not reach an agreement for consideration of S. 344 prior to the adjournment of the 108th Congress, I feel good about

the commitment made today that we will no longer endure the procedural shenanigans that have prevented the Senate's consideration of this bill for the past five years," said Sen. Daniel Akaka, the bill's primary sponsor. "We will reintroduce the bill at the opening of the 109th Congress and work with the Senate Committee on Indian Affairs ... so that we can get to the Senate floor as soon as possible." Hawai'i's senators have said previously that they are confident they can muster enough votes to pass the measure.

In a joint announcement on Senate floor, Akaka and fellow Democratic Hawai'i Sen. Dan Inouye received assurances from Sens. Pete Domenici (R-New Mexico) and Jon Kyl (R-Arizona) that they would no longer try to block the Hawaiian recognition bill from receiving a full Senate vote. Kyl, an outspoken opponent of the recognition bill, is widely

See AKAKA on page 6

IN THIS ISSUE



PAGE
9

Mauna Kea rangers like Trevor Anderson help keep both visitors and fragile sites safe on Hawai'i's tallest mountain. See story on page 9.

Cutting-edge Hawaiian artist Rocky Jensen and his children, Frank and Natalie Mahina, present a powerful exhibit of maoli fine arts at Bishop Museum. See story on page 11.

PAGE
11



Ka Wai Ola o OHA

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Selling DHHL lots

I am totally amazed at the number of homesteads that are being sold to whoever are 50 percent Hawaiian and can meet the price. I can agree that homesteaders who have made improvements on their lots deserve to receive a reasonable and fair return on their investments, but an unimproved, residential lot is questionable. I can even understand that leases on improved commercial and agricultural lots can be sold to qualified Hawaiians. But residential lots are something else. We have moved so far from the intent of the homestead act that these lands are treated more like real estate on a very exclusive market.

The Hawaiian Homes Commission Act may not have been a perfect program, but it did set down some basic understandings as to its intent. What happened to those qualified Hawaiians on the waiting list? And furthermore, after selling your award, you can get back on the waiting list to do the same thing again! Auē!

Jane Lee
 Kaunakakai, Moloka'i

Return mamo

I hea nā mamo o ka pae moku? Aia ma Kahikānāwai paha? Na nā kōlea e hahai aku nā mamo! I hea ka wahi no ka noho 'ana mai o kēia mau mamo? Nui nā kolea mai ka moku honu i lele mai. He aha kā lākou kuleana no kēia pae moku? 'A'ohē ea?

E ho'i mai e nā mamo! E ho'i a ho'i mai i ka pūnana maoli. E ho'i mai a kāko'o e loa'a ka wai no ka lehua maka.

Where are all of the mamo of these islands? In Kahikānāwai perhaps? The kōlea have chased these mamo away! Where is this place where these mamo reside?

LEKA Kālele

KWO FOCUS LETTER

Community workshop costs should be within community's reach

Recently, I have seen several ads for various events, mostly conferences and workshops coordinated by one or more non-profit organizations created for the betterment of the conditions of Native Hawaiians and/or for the broader community. However, I am struck surprisingly at the cost of attendance, anywhere from \$50-\$200 or more, which puts many Native Hawaiians and other local residents at a financial disadvantage. Moreover, I do not see justifiably how non-profits can charge such fees, yet hold these functions at expensive hotels, e.g., the Sheraton Waikīkī, or the Convention Center.

What we need is government support and funding for community centers in every moku (district) and perhaps each ahupua'a (subdistrict). School cafeterias, classrooms and pavilions, which are commonly used for events, are inadequately equipped and inappropriate. Centers should be located alongside government offices and public buildings such as libraries and satellite city halls. Easier access may also encourage residents to participate in government affairs.

A community board can operate these centers and appoint volunteers to maintain them, reducing operating costs, allowing non-profits to host their events either for free or at a significantly reduced cost.

Community centers should serve as a pu'uhonua (place of refuge) where people may connect with family or become more involved in local events, not our shopping malls and nightclubs. This may also deter crime as well. Having community centers may instill pride among residents because they will then have a place to meet to discuss matters close to home, or to practice their culture without restraint. With the revival of cultural events such as Makahiki, a place that serves to unify the community and host visitors is imperative.

Dear readers, take this message with you and lobby our government officials to make this possible.

R. Kealoha Kaliko
 Honolulu, O'ahu

There's an enormous amount of kōlea that fly over. What is their duty to these islands? Fly home.

Return mamo! Return, return to the nest of comfort. Return and help to obtain the waters for the lehua maka.

Kamalani A. Childs
 Via the Internet

Respect host culture

Hawai'i gives wonderful lip-service to appreciating, respecting and supporting Hawaiian culture and traditions. In reality, the Pro Bowl football game receives millions of dollars a year plus the profits from the stadium parking and concessions. But the State of Hawai'i and the powers that be give nothing to honor the Hawaiian ali'i (Kamehameha Day Parade, Prince Kūhiō Day Parade, Aloha Festivals) nor to the World Invitational Hula Festival.

The World Invitational Hula Festival, Nov. 11-13, 2004, at the Waikīkī Shell, is in its 13th year and brings in over a million dollars in business. However, the World Invitational Hula Festival has been so ignored by financial backers that it is scrambling to survive. Hula dancers are coming from Africa, France, Japan, Iran, North America and the South Pacific as they love Hawaiians and our culture.

Although this festival publicizes Hawai'i globally, there is still no respect for Hawaiians. Pat them on their heads occasionally but give them no money to continue worthwhile events. Eventually the host people, the Hawaiians, will just fade away. Auē. Where else can you enjoy a relaxing lomilomi and sip on kava while watching handsome kāne in malo and scintillating wahine performing on stage?

Lela M. Hubbard
 'Aiea, O'ahu

Mainland prisons better

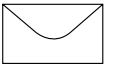
I am an inmate serving time at the Hālawā Correctional Facility in Honolulu, Hawai'i. I am writing to comment on the survey on sending Hawai'i inmates to prisons on the mainland (*Ka Wai Ola o OHA*, October 2004).

I've been locked up for nearly 16 years. Honestly, sending Hawai'i inmates to private operated prisons on the mainland is the best thing that ever happened for them, their families and all taxpayers. It cost a lot less to house our inmates on the mainland. And our inmates are provided with a lot more rehabilitative programs and privileges. And those private operators will go an extra 10 miles to accommodate the Hawai'i inmates, at no extra cost.

The state of Hawai'i has been in control of our prisons for many, many decades, with too little or nothing to offer. Their ways of rehabilitation are centuries behind in time. Decades of failure! We'll all miss our families and loved ones, but we need to make wise decisions for the better. Otherwise, we'll be stuck in our state prison system for the rest of our lives, IN and OUT!

Lael Samonte
 Hālawā, O'ahu

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Decision on trustee retirement bill was based on prudence and fairness, not political “payback”

I was troubled to read Trustee Rowena Akana’s recent accusations regarding the Democrats in the House of Representatives (*KWO*, Sept. 2004).

Ms. Akana alleged that SB 1155, a bill that would have specifically benefited OHA trustees, failed to pass due to political considerations. Specifically, she claimed that the failure of SB 1155 was “payback” for the trustees’ endorsement of Governor Lingle’s unsuccessful education reform plan.

Unfortunately, Ms. Akana’s essay provided few details regarding the legislation and its implications. I would, therefore, like to take this opportunity to provide some of the facts.

In 2002, the Legislature passed a law that provided OHA trustees the same retirement benefits afforded to other elected salaried officials. As a result, OHA trustees who were in office on July 1, 2002 were given the option of becoming contributory plan members of the Employees’ Retirement System (ERS) effective October 1, 2002. In addition, the trustees were allowed to claim credit for any service

retroactive to July 1, 1993 by making after-the-fact retirement contributions for their earlier years of service in order to obtain a larger retirement benefit.

Under current law, ERS members in this category may do this by either payroll deduction or making a lump sum payment. However, the lump sum method is available only if an individual has at least five years of membership service in a qualified position. SB 1155 would have created a special exemption for the trustees by allowing them to use either method, regardless of their years of service.

This bears reiterating. If we had chosen to pass SB 1155, it would have given special treatment to a select few – treatment no other employee of the state or counties enjoys. So the question becomes, if other members of the ERS – including many who have worked for decades – must follow these rules; why would the OHA trustees deserve special treatment?

Passing SB 1155 would have been precedent setting and could have caused other ERS members to demand the same privilege. And why not? More credited years as a contributory member means more money at retirement.

And while this may work out well for the employee, it means greater costs for the employer. Each state and county agency pays into the ERS

fund for its employees’ retirement benefits, so when the trustees were given the ability to become ERS members, it meant an additional cost to OHA. If a trustee then chooses to build up his or her retirement benefits by making retirement contributions to claim past service, it also means there must be greater contribution into the ERS by the OHA trust funds over time.

And as Governor Lingle herself pointed out, State ERS payments are a significant expense that must be reckoned with. In a speech given to the Honolulu Rotary Club luncheon in August, the governor identified the ERS fund as a significant source of future-year expenses. Following her logic, the larger payments called for in SB 1155 would have meant even greater costs in the years to come.

The decision not to pass SB 1155 was based on three criteria:

- Equity and fairness for different groups of state and county employees;
- Preservation of OHA’s trust funds; and
- Maintenance of fiscal responsibility.

In other words, the failure to pass SB 1155 was a decision based on prudence. It most certainly was not based on positions the trustees might have taken on other issues.

*Rep. Dwight Takamine
Chair, House Committee on Finance*

An open letter to Trustee Rowena Akana and the readers of *Ka Wai Ola*

By Winona E. Rubin

Editor’s note: Winona Rubin, chairperson of ALU LIKE, Inc. and an aide to OHA Chairperson Haunani Apoliona, purchased advertising space in order to run this open letter in its entirety.

On page 24 of the *Ka Wai Ola o OHA (KWO)* edition of October 2004, Trustee Akana’s article insults me and my integrity with distortions and misinformation. I would have expected anyone who needs to know the truth to ask and receive direct honest responses. At least that is the way all *responsible* public officials need to deal with information – verify and document your statements. Therefore, as a public official Trustee Akana has failed the basic principles of ethics with blatant innuendo and falsehoods.

If Trustee Akana had wanted the truth she could have checked with me directly, since my office is right next door to her office suite. She would have received the correct information. However, since she has chosen to make this a public issue with the *KWO* article, she will receive a public response. The latter I loathe to do, and seldom do, but too many people have read Trustee Akana’s untruths before, and some have believed the distortions. Enough already. People deserve to receive the truth.

• *Lie No. 1:* “Since Apoliona’s administrative aide worked with Ward Research on the poll, one can only guess who gave them the names for the list.”

Response: While I am aware that Ward Research is a large organization which conducts surveys for many organizations and businesses throughout the state, I have not been in direct nor indirect contact with them for more than a decade. Using innuendo still counts as abetting untruths, Trustee Akana.

• *Lie No. 2:* “Last year, OHA invited the Hawaiian community to attend presentations on federal recognition. Again, Apoliona’s aide (among others) was asked to sign the invitation letter. Her aide...missed 95 percent of the meetings they invited the community to attend.”

Response: OHA contracted Ho’ākea, a public information firm, to facilitate convening leaders of Hawaiian organizations to discuss possible first steps toward Hawaiian self-governance. The meetings had nothing to do with federal recognition, as Trustee Akana erroneously stated.

The contractor, Ho’ākea, asked five Hawaiians, who have been involved with the invited Hawaiian organizations over decades, to sign the letter of invitation to meetings on O’ahu, Kaua’i, Maui and Hawai’i. I was one of the signators because I am chairperson of the board of ALU

LIKE, Inc., which has served over 100,000 Hawaiians over nearly 30 years; and I have been involved with Hawaiian issues for over 40 years – longer than Trustee Akana has been back living in Hawai’i. In addition, I attended and participated in meetings on O’ahu, Kaua’i and Maui and had conflicting engagements for the meetings on Hawai’i island.

Trustee Akana has difficulty with math, it seems. My absence from two meetings certainly does not equate to her erroneous 95 percent absence figure. While playing the attendance game, Trustee Akana may wish to explain her record of absences from OHA board and committee meetings over the past few years. That information should be of interest to all beneficiaries who elected her.

• *Lie No. 3:* “Apoliona’s aide appears again in a soon to be released OHA video as the narrator. Since this video is being produced by a noted local film maker, one has to question why a trustee’s aide was chosen over a recognized professional.”

Response: I have been approached on a number of occasions over the years to narrate videos and other presentations. I have refused all of those requests because, as those who know me understand, I do not relish taking a prominent visible role in programs. Especially since my retirement some several years ago, that has been a firm position.

If Trustee Akana had checked with film producer Edgy Lee, she would have found that Lee had sought me out because I had the “quality of voice” she was looking for. I turned her down, as is my usual response, but she prevailed on me to read the script before I made a final decision. After a few days and two versions of the script, I gave a tentative okay pending approval by OHA. I checked

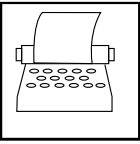
with the Administrator and Chairperson Apoliona on whether they saw a conflict with my participation as a Hawaiian individual (*not* as the Chair’s aide). They saw no conflict; I agreed to narrate the film, and I am pleased to have been part of that meaningful production.

I choose not to deal with the other untruths in the rest of Trustee Akana’s article, but I do wish to comment further on the total shameful article, which disparages me and her fellow Trustees, who have unquestionable reputations for integrity and honesty. I suggest that Trustee Akana practice the qualities she “talks about” but forgets to practice.

Also, reference to Trustee Akana’s website is made at the bottom of her article, a website in which she takes personal credit for actions for which the majority of the board should be acknowledged. As we all know, one Trustee alone cannot and should not take credit for the good things that the OHA Administrator, staff and the Board of Trustees have collectively accomplished in the past three years in which Haunani Apoliona has been chairperson.

This open letter to Trustee Akana and the readers of *Ka Wai Ola o OHA* has been written by a proud Hawaiian OHA beneficiary and a policy maker of a large Hawaiian organization who would expect consistent honesty and professional ethics from all elected officials, especially those who represent Hawaiians.

I consider this matter ended. I look forward to honest communication in the public arena in the future. Mahalo. ■



Mū'olea purchase

In September, the Maui County Council unanimously approved a \$1 million contribution towards the purchase of Mū'olea Point in East Maui, the rich cultural and coastal resources of which the county plans to preserve.

The county's contribution is the last of the \$3 million dollars needed to purchase the 73-acre parcel, which contains a heiau and King Kalākaua's summer home. The property is temporarily in the possession of the nonprofit group Trust for Public Lands (TPL), which obtained a \$4.05 million loan to buy the property from Hanahuli Associates Inc., in order to remove it from the private market. TPL, a national organization founded in 1972 to conserve land for people, has agreed to sell the land to the County of Maui for a little more than \$3 million. The group is planning to raise money to make up the difference.

The National Oceanic and Atmospheric Administration awarded the county a \$2 million grant for the purchase, and OHA's board provided a \$342,000 contribution, with the recommendation that the county consider transferring management and control of the land and its waters to the sovereign Native Hawaiian entity upon its recognition by the U.S. and the State of Hawai'i.

"OHA's contribution to the purchase serves two purposes," said board Chairperson Haunani Apoliona. "First it ensures that our important coastal and cultural resources are protected for future generations, and second, it empowers our Native Hawaiian community for the kuleana (responsibility) of land stewardship, as has been committed to by the County of Maui."

Maui Mayor Alan Arakawa's assistant on environmental concerns, Rob Parsons, said that the county will work with community nonprofits to manage and maintain Mū'olea Point.

Historic Preservation

The Native Hawaiian Historic

Preservation Council is accepting applications from individuals interested in serving on its council, which acts as an advisory body to the Office of Hawaiian Affairs Board of Trustees on issues pertaining to historic preservation and cultural conservation.

The mission of the NHHPC is to improve the quality of life and ensure the cultural identity of Native Hawaiians by preserving and perpetuating Native Hawaiian cultural and historic resources and empowering all Hawaiians to participate in the stewardship of these properties, traditions, practices and values.

Members are chosen to assure a broad and balanced geographical representation of professional and cultural disciplines involved with historic preservation. Presently, there are vacancies for the following seats: At-large, Lāna'i, Maui, Moloka'i and West Hawai'i. To request an application or for more information, call OHA's Native Rights division at 594-1997. Completed applications must be postmarked by Dec. 6, 2004.

Burial Councils

The Native Hawaiian Historic Preservation Council is now accepting applications for seats on Burial Councils statewide. Burial Council members meet once a month on each island to review issues relating to Native Hawaiian burials. The application deadline is Dec. 6, 2004. For applications or more information, call the OHA's Native Rights division at 594-1997, or email anitam@oha.org.

Misty May honored

In October, the OHA board approved a resolution congratulating Native Hawaiian Misty Kēhaunani May for winning a gold medal in women's beach volleyball at the 2004 Summer Olympic Games in Athens, Greece.

May and her teammate, Kerri Walsh, stormed through the 2004 Olympics, winning every set in their seven



Trustee Dante Carpenter presents Olympic gold medal winner Misty May and her father with a resolution of congratulation from the OHA board.

matches. They disposed of the second-seeded Brazilian team to win the gold.

Although May was born and raised in California, she has family ties to Moloka'i, through the May-Kupahea 'ohana.

College counseling aid

The Office of Hawaiian Affairs has awarded a \$450,000 grant to the program "500 Hawaiians to College," which, as its name implies, plans to help 500 Native Hawaiian youths enroll in college over the next five years. The award leaves College Connections Hawai'i, the nonprofit group administering the program, \$300,000 more to raise.

Statistics show that few Native Hawaiians make it to college. For example, while Hawaiians represent a quarter of the students in the state's public school system, they make up just eight percent of the student body at the University of Hawai'i at Mānoa.

"Native Hawaiian students are often not given the supportive environment they need to succeed," OHA Trustee Colette Machado said. "This is an attempt by the OHA board to provide Hawaiians a foundation they can use to get to college."

Since its inception in 1998, College Connections has provided disadvantaged students with programs similar to "500 Hawaiians to College" in order to encourage them to further their education. This program will focus on preparing Hawaiian students in grades 8-12 for college by affording them

with academic and financial-aid counseling, along with tutoring for the SATs. The program will prepare students for four-year undergraduate, master and doctoral degrees.

Ahupua'a management

The University of Hawai'i Sea Grant and Hawai'i Coastal Zone Management Program are presenting a "talk story" series to share information and successes regarding ahupua'a resources management. The purpose of the series, which is sponsored by the U.S. Department of Commerce and the National Oceanic and Atmospheric Administration, is to bring groups together to build partnerships that will foster community-based ahupua'a resources management.

On Nov. 17, groups from He'eia Ahupua'a, Waipā Ahupua'a on Kaua'i and the Learning Center at Ka'ala Farms in Wai'anae will discuss their work. The workshop will run from 6:30-8:30 p.m. and will be located at the Palikū Theatre in Windward Community College.

Four separate workshops will focus on the challenges facing He'eia Ahupua'a. The workshops will be held on Dec. 1, Jan. 5, Jan. 26 and Feb. 16. All workshops run from 6:30-8:30 p.m. and will be located at Hale 'Ākoakoa, rooms 107 and 109, at Windward Community College. For more information on the series, contact Chris Woolaway at 956-2872.

Breast cancer study

Native Hawaiian women who have sisters diagnosed with breast cancer are being sought by a national study that began enrollment in October. The Sister Study, conducted by the National Institute of Environmental Health Sciences (NIEHS), part of the National Institutes of Health, will look at 50,000 women to investigate environmental and genetic causes of breast cancer. The Sister Study is the largest study of its kind to look at breast cancer risk factors.

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Hau'oli Lā Hānau e Hale Kū'ai

Hale Kū'ai Cooperative is celebrating it's 10th Anniversary and would like to invite you to our annual meeting and celebration!



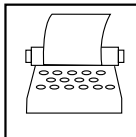
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KAU INOA

OHA board approves \$9.4 million in increased program spending

By Sterling Kini Wong

In August, the OHA board voted to amend its spending policy, freeing \$9.4 million dollars from the agency's trust fund that will be used to finance various Hawaiian programs and initiatives.

The OHA board will decide in the near future how to spend about \$4 million of the recently released money that has not yet been earmarked for any projects. Much of the remaining money has already been allocated to fund multi-year grants for various programs, including one that plans to enroll 500 Hawaiian youths into college over the next five years and another that focuses on vocational scholarships for Hawaiians.

The change in policy was based on a spending policy study completed by the Frank Russell Company that said OHA was actually saving and investing more money than was necessary, according to Jim Sharp, OHA's chief financial officer. "There has been an emphasis on saving money to ensure that future generations of Hawaiians could benefit from the trust fund," he said. "But that meant less money is spent on Hawaiians today."

OHA Trustee Oswald Stender said that the board decided it needed to balance the needs of current beneficiaries with that of future beneficiaries. "Up to now, we haven't paid

"If OHA spends more money now to solve some of the problems facing Hawaiians today, there may not be some of the same problems in the future, so less money would be needed."

—Trustee Oz Stender

enough attention to the current beneficiaries," he said. "The rationale of the board was that if OHA spent more money now to solve some of the problems facing Hawaiians today, there may not be some of the same problems in the future, so less money would be needed."

With the change in policy, the board now has the opportunity to spend revenue the state pays OHA from ceded lands. Previously, that money was invested with the rest of OHA's trust fund, which is currently \$330 million. Sharp said over the last three years, OHA has received an average of \$9.4 million from revenues generated from ceded lands, which are the former crown and government lands of the Kingdom of Hawai'i that were transferred to the state upon entering the Union.

As in the past, OHA will continue to spend five percent of the value of the investment portfolio annually. ■

By Stephen K. Morse

A very important step in raising a Hawaiian nation is the registration of Native Hawaiians declaring a desire to be part of the nation-building process. This fundamental step, "Kau Inoa" (to place your name), was launched in January, and in its 11th month is growing by leaps and bounds.

The Office of Hawaiian Affairs' Kau Inoa Community Outreach Team is on the move, seeking out and enrolling Hawaiians in Hawai'i and abroad. Working with community partners like Hawai'i Maoli Inc. and the Association of Hawaiian Civic Clubs (AHCC), OHA's Hawaiian Governance staff is helping to coordinate enrollment events – large and small – to engage Hawaiians in the process of nation-building.

In the past few months, OHA staff and registrars from the AHCC have been on the road, enrolling Hawaiians from the North Shore of O'ahu to Phoenix, Arizona. They have participated in events such as the North Shore Sunset on the Beach, Waimānalo Sunset on the Beach and the Heard Museum's 75th Anniversary Celebration in Phoenix. Presentations have been made to Kamehameha Schools' students at Kaleiopapa

on the move

Dormitory on the Kapālama Campus, the Queen Lili'uokalani Children's Center–Punalu'u Unit staff and Uncle Bill Wallace's Hawaiian History class at BYU-Hawai'i.

Hawaiians in the Ko'olauloa area between Kahana Valley and Kahuku can expect to see much more of us in the next month or so. The outreach team has been concentrating its enrollment activities in this area since Oct. 1. We'll be knocking on doors, talking about Kau Inoa at community meetings, and setting up booths at shopping centers like the one at Lāi'e.

Look for us in your neighborhood. Invite us to your community or 'ohana meetings. A Kau Inoa T-shirt will be given to those who turn in completed enrollment forms while supplies last. We encourage individuals and community groups including canoe clubs, hālau hula, churches, athletic teams and others to help promote Kau Inoa. Call 594-0219 for information on how to become a community volunteer.

E kau inoa mai e kukulu i aupuni hou no ka 'oiwi. Place your name and register to help build a new nation for Hawaiians.

Steven Morse is a policy advocate with OHA's Hawaiian Governance division. ■

continued from previous page

Women of all backgrounds and ethnic groups are eligible for the study if they are between the ages of 35 and 74, live in the United States, have never had breast cancer themselves and have a sister – living or deceased – who has had breast cancer. To recruit a diverse group of volunteers and to ensure the results benefit all women, researchers are especially encouraging African-American, Latina, Native American and Asian women, as well as women 60 and older, to join the Sister Study. The landmark study will stay in touch with the volunteers for 10 years and compare those who develop breast cancer with the majority who do not.

To volunteer or learn more about the Sister Study, visit www.sisterstudy.org, or call toll free at 1-877-4SISTER (877-474-7837). Deaf/Hard of Hearing call 1-866-TTY-4SIS (866-889-4747).

Northwest islands

A panel of Native Hawaiian science and cultural experts will discuss the Northwestern Hawaiian Islands and how these 'kūpuna islands' are integrally connected to the Native Hawaiian culture. The

Northwestern Hawaiian Islands Coral Reef Ecosystem Reserve was established on Dec. 4, 2000 and is now undergoing a public process to be designated as a national marine sanctuary.

The panel discussion will explore the historical, cultural and scientific significance of the remote Northwestern Hawaiian Islands, the eldest in the Hawaiian chain. The panelists are: Dr. Isabella Aiona Abbott, internationally known ethnobotanist, author and algae expert; fisherman and cultural practitioner William Aila; and attorney Edward Halealoha Ayau, who works with the Hui Mālama i na Kūpuna o Hawai'i Nei on iwi repatriation issues.

The hour-long OHA roundtable program is moderated by Kim Ku'ulei Birnie, community health advocate with Papa Ola Lōkahi and member of Protect Kaho'olawe 'Ohana.

The program will air on Wednesdays, Nov. 24 and Dec. 1 on 'Ōlelo Channel 53 at 7 p.m., and at various times throughout December. For more information, visit the Reserve website at hawaiireef.noaa.gov.

Kalo implements

A free demonstration of traditional

Hawaiian implements used in kalo farming and poi making will be presented on Nov. 7 at 'Iolani Palace. The program, featuring Hawaiian tool craftsman Dennis Kana'e Keawe, is the final event of the Living Heritage 2004 series sponsored by the Hawai'i State Foundation on Culture and the Arts (HSFCA) and the Friends of 'Iolani Palace.

Keawe's work has been commissioned by the Bishop Museum, Lyman House Museum and Kamehameha Schools. Kalo cultivation and poi making are included in a Hawaiian Ethnobotany class that Keawe teaches at the University of Hawai'i at Hilo. At the program, Keawe and his apprentice Hōkūao Pellegrino will present such tools as poi pounders, poi boards, digging sticks and calabashes. The program is free to Hawai'i residents and will be held on the 'Iolani Palace grounds from 11 a.m.-1 p.m. For more information, call HSFCA at 586-0306, or 'Iolani Palace at 522-0832.

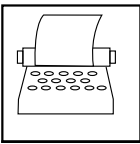
Luahine legacy

The teachings of the revered hula master and chanter 'Iolani Luahine continue today in Hālau Kaleihulumamo, announced Kumu Poni Kamau'u, grand-nephew and

student of Luahine, who passed away in 1978. With the generous support of the Kawānanakoa Foundation, Kamau'u now maintains a school of Hawaiian culture based in Kona and Honolulu. A website, www.kaleihulumamo.com, gives background to the philosophies of "Aunty 'Io" as preserved by her niece, the late Kumu Hula Hoakalei Kamau'u, and Kamau'u's son, Poni. Kaleihulumamo was the name of Luahine's hula studio in Honolulu years ago, and is the name of an ancestor, the eldest sister of Hula Master Keahi Luahine.

Classes are offered in hula, oli, implement making and costuming, in addition to guest lecturers who will share their knowledge of Hawaiian culture. 'Iolani Luahine's dream was that this information would be shared at Nāpo'opo'o in Kona.

Classes in Honolulu will be held on Wednesdays from 5:30-8:30 p.m. at the 'Auwaiolimu Ward of the Church of Jesus Christ of Latter Day Saints on Lusitania Street. For additional information, visit the website listed above, or call Kumu Hula Poni Kamau'u at 808-381-0610. ■



Bishop Museum drops artifacts claim

By Sterling Kini Wong

Following opposition from Sen. Daniel Inouye and some in the Hawaiian community, the Bishop Museum board decided in October to drop its controversial assertion that it can claim Native Hawaiian artifacts under federal law.

The stance reversal came through the museum directors' approval of its "Final Guidance" policy, which clarifies the steps the museum will take to implement the federal Native American Graves Protection and Repatriation Act (NAGPRA). The 1990 law sets forth the repatriation process for native remains and cultural objects, many of which were stolen over the years from burial sites by archaeologists and subsequently transferred to museums.

While the final guidance policy addresses many issues, the one that drew the most interest was whether the museum can be recognized under federal law as a Native Hawaiian organization, which can claim Native Hawaiian artifacts. The controversy first arose in June, when the museum stated in its proposed final guidance that it met NAGPRA's definition of a Native Hawaiian organization. Some in the community opposed the assertion, arguing that the intent of the law



Bishop Museum ignited controversy recently when it proposed designation as a Native Hawaiian organization.

was not to provide a museum the right to claim artifacts that the museum itself might possess. Inouye, who helped draft the federal law, also opposed the museum's proposal and requested the Department of the Interior to render a decision on the issue. In a letter to Inouye in early October, the department ruled that the museum's claim was legal under federal laws.

Meanwhile, the Bishop Museum considered 27 written statements on its proposed final guidance, all of which were received from the community between June and September. While 10 of those statements supported the museum's recognition as a Native Hawaiian organization, 15 – including a petition signed by 361 individuals – were opposed. After considering the comments, the board decided that it will not recognize itself as a Native Hawaiian organization because of "concerns over potential conflicts."

Eddie Halealoha Ayau, spokesman for Hui Mālama i nā Kūpuna o Hawai'i Nei, a group dedicated to protecting Native Hawaiian remains and cultural items, told local press that "the interim guidance policy was a gross waste of everyone's time."

"The museum should have discussed the matter with the community first and then developed its policy," he said. "Instead, it promulgated the policy first and then acknowledged there was a conflict of interest."

Other decisions made in the museum's final policy:

- The museum will review each Native Hawaiian organization's cultural affiliation claim to NAGPRA items on a case-by-case basis.
- The museum does not currently possess or control any Native Hawaiian burial remains or

funerary objects for which lineal descendants have been ascertained

• The museum is holding some Native Hawaiian remains temporarily for other Native Hawaiian organizations and is working with these groups to repatriate or care for those items.

• The museum will work with Native Hawaiian organizations who request through NAGPRA the repatriation of possible funerary objects that the museum possesses.

• The museum has the right of possession of unassociated funerary objects in its collections (and sacred objects and objects of cultural patrimony if any are in the collections) if the museum is the owner under Hawai'i State law. However, the museum believes that it holds no objects of cultural patrimony or sacred objects as defined by NAGPRA. ■

Recap of Akaka Bill activity in the 108th Congress

• **Feb. 11, 2003:** S. 344 is introduced by Hawai'i Sens. Akaka and Inouye. Sens. Harry Reid (D-Nevada), Ted Stevens (R-Alaska), Ben Nighthorse Campbell (R-Colorado), Orrin Hatch (R-Utah) and others later join as co-sponsors. Like federal-recognition measures introduced by Akaka in previous sessions, the bill lays out a process for the U.S. government to formally recognize a Native Hawaiian governing entity, similar to the status held by Native American tribes and Native Alaskan groups. An identical companion measure is introduced in the House but is held pending Senate action. The bill is supported by Hawai'i's entire congressional delegation, along with the Hawai'i state Legislature and Gov. Linda Lingle, who testifies in favor of the bill and lobbies her fellow Republicans on its behalf. OHA trustees and other Hawaiian groups also testify in favor of the bill.

• **June 2003:** The Senate's Committee on Indian Affairs approves S.344, but it is blocked from reaching a full floor vote by a Republican senator using an anonymous procedural hold. In the ensuing months, efforts to break the deadlock fail.

• **January 2004:** By a vote of 65-28, the Senate approves the creation of a federal Office of Native Hawaiian Relations within the U.S. Department of the Interior to administer the "special legal relationship between Native Hawaiians and the U.S." Although the measure stops short of extending full federal recognition to Hawaiians, it sets in place an important first step in the recognition process laid out in the Akaka Bill.

• **April 2004:** Major amendments are made in the bill, primarily to address concerns raised by Department of Interior officials. Among the changes is the revival of a provision from earlier versions that would create a commission of Native Hawaiians to oversee ancestry validation for potential voters in an election to form a Hawaiian representative body. In addition, a controversial provision sets a time limit of 20 years for the Hawaiian governing entity to file existing claims against the U.S. government in federal court. The Indian Affairs Committee again approves the bill as amended, but the procedural block against the bill remains in place. The companion bill in the House, H.R. 665, is similarly amended and is eventually approved by the Resources Committee in September.

• **September-October 2004:** After the Senate bill fails to advance as a standalone measure, Sen. Inouye attempts to attach it to an important legal reform bill. However, the effort falls short when the legal-reform issue is shelved due to partisan wrangling. Inouye then attaches the bill to a funding package from the Energy and Natural Resources Committee, but drops the amendment after an end-of-session agreement is reached to ensure a hearing on the Akaka Bill as a standalone measure in the 109th Congress. ■

AKAKA from page 1

acknowledged as being behind the hold that had stymied the bill. Under Senate rules, any Senator can block legislation using an anonymous hold.

"I would express publicly my personal commitment to assist in (an) effort to ensure that no more procedural roadblocks would be thrown in the way of that legislation or a final vote," Kyl said. In return, Akaka and Inouye agreed to remove the recognition measure as an attachment to a funding package backed by the Senate Energy and Natural Resources Committee, thus clearing the package for passage. Inouye had attached the Akaka Bill to the package as a final effort to gain a full Senate vote on Hawaiian recognition.

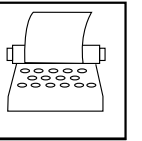
Following the joint announcement, Senate leaders Bill Frist (R.-Tennessee) and Tom Daschle (D-North Dakota) penned letters pledging to ensure a full Senate hearing of the Akaka Bill before the close of the 109th Congress' first session next August.

Both houses of Congress adjourned on Oct. 11 so members

"While I am disappointed that we could not reach an agreement for consideration of S. 344 prior to the adjournment of the 108th Congress, I feel good about the commitment made today that we will no longer endure the procedural shenanigans that have prevented the Senate's consideration of this bill for the past five years."

— Sen. Daniel Akaka

could campaign for the Nov. 2 general election. Legislators are scheduled to return in mid-November for a short "lame duck" session, but the scope of their work is likely to be limited to a few key measures already near completion. ■



Hālau Kū Mana charter school students dance in front of Foster Towers, one of the condominiums at the heart of the leasehold conversion controversy, during September's Kū i ka Pono march opposing forced conversion. Photo: Sterling Kini Wong

Lease-to-fee repeal bill passes out of City Council committee

The measure likely has enough votes to pass the full council, but outcome of a veto scenario is uncertain

By Sterling Kini Wong

Now that Bill 53 has passed the Honolulu City Council's Executive Matters Committee, it appears that there is enough backing in the council to repeal the city's controversial condominium leasehold conversion law.

The repeal bill passed the committee, which is made up by the full council, on Oct. 21, by a vote of 5-3. Councilmembers Charles Djou, Barbara Marshall and Gary Okino voted against the repeal, with Donovan Dela Cruz, Mike Gabbard, Nestor Garcia, Ann Kobayashi, and Rod Tam voting in favor. Romy Cachola, the committee's chairman, was absent.

Bill 53 would abolish the city's 13-year-old leasehold conversion law, called Chapter 38, which allows the city to force landowners to sell their fee interest in condominium land to qualified lessees. The law is supported by lessees who believe leasehold conversion

affords them an opportunity at homeownership. On the other side, small landowners and charitable trusts say the law threatens to strip them of potential revenue. One such organization is the Queen Lili'uokalani Trust, which uses its revenue to benefit destitute and orphaned children of Hawaiian ancestry.

If all goes well for the bill, it will be heard during the Nov. 10 council meeting, then be referred to its final committees hearings and finally sent back to the council for a final vote on Dec. 1. But while the bill seems to have the minimum five votes needed to pass the full council vote, it may not have enough to overturn a mayor's veto, which requires six votes. So whether the leasehold conversion law is repealed depends on three factors: the five council members who support the bill continuing to do so; which way Cachola votes; and who is mayor.

As *Ka Wai Ola* went to press shortly before the election, Duke Bainum was leading Mufi Hannemann in the polls. Bainum told *Ka Wai Ola* during the campaign that he would veto the repeal bill if it came to him as mayor, while Hannemann said he would sign it.

Ka 'Aha Pono conference explores ways to preserve Hawaiian cultural legacy

By Sterling Kini Wong

Kalei Bajo's knowledge of cultivating kalo is hundreds of years old, having been passed down to him from one generation of Hawaiian farmer to the next. Kalo, the staple of the traditional Hawaiian diet, was so important to the culture that according to oral histories the first kalo was the son of gods and the elder sibling of the first Hawaiian. But Bajo, speaking at the second annual Ka 'Aha Pono ("righteous gathering") conference, said that being a kalo farmer today can be a struggle, with few financial rewards. "It's hard," he said. "Sometimes I just like give up and let the weeds in the lo'i (kalo patch) grow."

Several stories similar to Bajo's, of Hawaiians trying to uphold their responsibility to preserve traditional practices, were shared at the Ka 'Aha Pono conference, put on last month by the 'Īlio'ulaokalani Coalition and a group of Native Hawaiian students in the William S. Richardson Law School at UH Mānoa.

While last year's conference focused on understanding how traditional knowledge can be legally stolen through the use of Western intellectual property laws such as copyrights, trademarks and patents, this year's conference explored methods of protecting cultural practices in order to leave a legacy for future generations of Hawaiians.

Former OHA trustee and Native Hawaiian rights attorney Mililani Trask said that on the front line of preserving that legacy are the practitioners, who can teach the next generation first hand. She said that of all the ways traditional knowledge can be taught – such as through reading books and watching videos – the only way to truly perpetuate a practice is through doing it. "The cataloging of our traditional knowledge is nothing more than just that," she said. "The knowledge itself is maintained in the practice. You can talk about fishing, but that is not the way to learn it. You have to do it."

She also talked about how important maintaining the environment is for the survival of the Hawaiian culture. "If the sea is polluted and the stream is dry, and if [Hawaiians] cannot gather what we

need medicinally or otherwise, our traditional knowledge and the application of it will pass," she said. Trask said that with millions of native people around the world fighting similar battles with Western laws, Hawaiians need to remember that they are not alone in this struggle.

Three indigenous speakers from the Pacific region and North America were brought to the conference to share what their people have gone through. One of them, Dr. Leonie Pihama, the director of a school in New Zealand that is dedicated to Maori studies, explained the exchange that happens between the cultural practitioners and native activists in her homeland. She said that activists get emotionally and physically drained after they fight for native rights in the courts and in the government. So when they come home, she said, the cultural practitioners take them in and rejuvenate them.

Several participants at the conference said Hawaiians need a place where a similar exchange system – one involving ho'oponopono, the Hawaiian practice of making things right – could happen. The Office of Hawaiian Affairs was suggested as one possible place.

Another issue raised at the conference was how community representatives appointed to boards that review research projects can inform the community about what those projects are doing to and for Hawaiians. It was

recommended that guidelines be set, and that community groups engage the different levels of people involved in the projects, including their funding sources, to educate them about the concerns of the Hawaiian people.

The theme of the conference was captured by Bajo, whose speech drew many teary eyes from the audience. In his speech, he said that he has to work hard to pay the lease on his Waialua farm on O'ahu, and that his family makes numerous sacrifices for their lifestyle. He said, however, that no matter how overwhelming his responsibility as a Hawaiian may seem, he is determined to "never give up the pono (what is right)."

For more information on Ka 'Aha Pono, call 845-4652, or visit ilio.org.



Cultural practices such as canoe building, tattooing and kalo farming were the subject of last month's Ka 'Aha Pono conference.

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Candidate for the Island of Hawai'i



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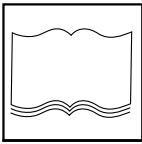
To all that supported me, statewide, I extend my sincere mahalos. To

those that I had opportunity to greet personally, it was my pleasure. To family ties and to those close to me who believed in my commitment to provide quality service to our people, I am forever indebted to you. To Kaimo, my daughter, who made time available to do

all the things campaigning demands between parenting and working to provide basic family needs, you were a beautiful miracle. Finally, to my sweetheart, Esther Leinaala, who was my spiritual strength and constant companion from the beginning, I love you much.

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

A gift of water for Pūehuehu pool

Long ago, a farmer was sitting beside a stream in the Kuakini area, when a beautiful woman adorned with forest greenery approached. She returned the farmer's polite greeting and asked what news there was in the lowlands. The farmer reported that a man was going to be put to death nearby. The woman asked where the man had come from and who he was. The farmer knew no details, but had watched the chief's men leading the doomed man to a place where a large fire was being started. The chief had ordered the man's death.

The farmer expressed compassion for the unlucky man. "Would you like to see him escape?" the woman asked, surprised by the farmer's sympathy. "Indeed, I would," the man responded.

"We both agree," she said. "May I ask your name?"

"It is Kali'u. I am called that because there is no water in this area."

"Have you any 'awa?" the woman asked.

"Yes, I have a bit of 'awa root; I'll get it."

Kali'u agreed to chew the 'awa for them, but reiterated his lack of water. "No water?" she asked. "We depend on the rains that cause water to flow down Waolani Stream to us," the man explained. "There is water in the rainy season, but in the midst of a hot summer, no rain falls."

"You chew our 'awa and I will seek water," the

woman instructed. Looking around, she found a large rock. "I will throw this stone at that bank of Waolani Stream," she said. "If water splashes and fine drops rise up into the air like the mists that nestle on the mountain tops, that is the water of Pūehuehu." Kali'u doubted the stranger could throw the rock at the solid hillside and get water; even many men could not move the stone.

"How can you do it?" he asked. "Watch me,"

As youngsters, we were often reminded to be respectful of strangers, because it may be a test of our generosity, honesty or respect.

she said.

The woman uttered a prayer. Lightning struck the side of the rock, loosening it. Kali'u watched in amazement as the woman lifted and tossed the rock, and a gust of wind nearly knocked him off his feet. The rock struck, the earth trembled, and water sprayed up into the air from Waolani

Stream. The woman sent Kali'u to fetch water from the spring that spilled into the deep Pūehuehu pool below. Pūehuehu means the spray-scattered.

Mo'olelo such as this often hold lessons for us. As youngsters, we were often reminded to be respectful of strangers such as this woman, because it may be a test of our generosity, honesty or respect. The woman in the story seemed ordinary, with only one sign of significance – her forest greenery. In fact, she was the fertility goddess Haumea. Because Kali'u was kind, sympathetic and willing to assist her, the gift of water was given.

The mo'olelo locates the spring that was created when Haumea threw the rock and even the rock that made the spring, which lies on the 'Ewa side of the bridge at Kuakini Street. The land makai of present-day Kuakini Street was named for Kali'u, the farmer, who became Haumea's war leader.

Today, Hawaiian historic and sacred sites are erased as new highways, resorts and subdivisions are built. As they disappear the magic of the gods and lessons of our history go with them. Preservation means accepting the kuleana of caring for the sites and telling their stories to the youth. ■

TUNE IN To the Northwest Hawaiian Islands

Watch OHA's *Ho'oulu Lāhui Aloha* roundtable discussion show on Nov. 24 or Dec. 1 to learn the latest on the Northwest Hawaiian Islands Coral Reef Ecosystem Reserve



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WARRIORS from page 1

Renaissance in the 1970s, when Hawaiians started to assert their rights and reclaim their culture. Both cost Hawaiian lives: Eddie Aikau, who was lost when *Hōkūle‘a* capsized in waters off Lāna‘i on March 17, 1978; and George Helm and Kimo Mitchell, who mysteriously disappeared at sea after making an illegal landing on Kaho‘olawe in March 1977, eight months after *Hōkūle‘a* returned to Hawai‘i from its historic first trip to Tahiti.

Earl DeLeon, one of the early warriors, said that following Helm and Mitchell’s deaths, he decided to get involved in the Kaho‘olawe struggle by participating in an occupation. The only catch, he said, was that while they were on the island, the Navy kept on bombing. DeLeon said that reporters from a national magazine and a local

newspaper came along on the landing, and shortly after the bombings started they ran straight to the beach and gave themselves up. “The reporters were terrified, they kept saying ‘You Hawaiians are crazy.’” After two days, DeLeon said he gave up too and was arrested.

In February 1978, Joyce Kainoa took part in a landing that was intended to bring water to members of the Protect Kaho‘olawe ‘Ohana who were already occupying the island. She said that after evading the U.S. Coast Guard in a boat, they landed at the wrong spot on the island. Several of them had to scale a steep cliff, while one man swam around in shark-infested water.

“When we got to the top, we were smack in the middle of the target area; we had to get out,” said Kainoa, who at the time was 30 years old with six children. She spent eight days in jail, and her boat was confiscated before

her case was finally dismissed.

Aunty Frenchy DeSoto, a former OHA trustee and one of the early warriors said that she, like many others, didn’t know much about aloha ‘āina (love of the land) or the Hawaiian culture before she got involved in Kaho‘olawe. But once she got involved, she said, she loved it because she believed in what they were doing. “All those people who had question marks about Kaho‘olawe, they need to come here and feel it,” she said.

DeSoto said that she would have never believed the movement would come this far, to the point where there is running water on the island. “It’s like the Kaho‘olawe Hilton over here,” she joked. But on a more solemn note, she added, “A lot of pain went into this. We should all give thanks to the kūpuna and people who made this happen.” ■



Return to Kaho‘olawe

Photography by Monte Costa



On one of his rounds to the summit of the highest mountain in Hawai‘i, Mauna Kea ranger Trevor Anderson pulls his Chevy Tahoe off to the side of the road to check up on an elderly couple who seem to be hiking aimlessly.

After finding out they are looking for Lake Wai‘au – Hawai‘i’s lone alpine lake – Anderson tells them that they walked down the wrong path and are now about a 45-minute hike from their destination. The elderly man declines Anderson’s offer of bottled water and asks the woman he is with if she wants to continue. She looks across the barren, undulating landscape of cinder cones and says, “How about we don’t and say we did.”

Anderson smiles and drives away from the couple knowing that they are safe, and that he has done his job as one of five rangers tasked with maintaining the Mauna Kea Science Reserve and helping to ensure the safety of the astronomers, visitors and Hawaiian cultural practitioners who use it.

The 13,796-foot-high mountain has long been a melting pot of interests in the community. Whereas many Native Hawaiians view Mauna Kea as one of the most sacred places in the islands, the home of numerous deities and traditional shrines, astronomers see the mountain as such a consummate location for celestial observation that they have erected 13 telescopes on the summit since the late 1960s. Visitors, on the other hand, go to the mountain to experience both the cultural and astronomical aspects, while also hoping to get a glimpse of a rarity in Hawai‘i: snow.

Office of Mauna Kea Management Director Bill Stormont says that having rangers to ensure everyone’s safety is imperative because of the mountain’s high altitude and remote location, along with severe weather, including snowstorms and hurricane force winds, and numerous visitors – up to 1,500 a day during special events – trying to make it up the unpaved summit road. All of which make it, as Stormont says, “a tricky job.”

“It takes a certain kind of person to do it,”

Stormont says. “Some people’s bodies can handle it, some can’t. But they don’t know until they try.” Anderson says of his ability to manage the job physically: “My perception is that the mountain allows me to be here; it agrees with my body.”

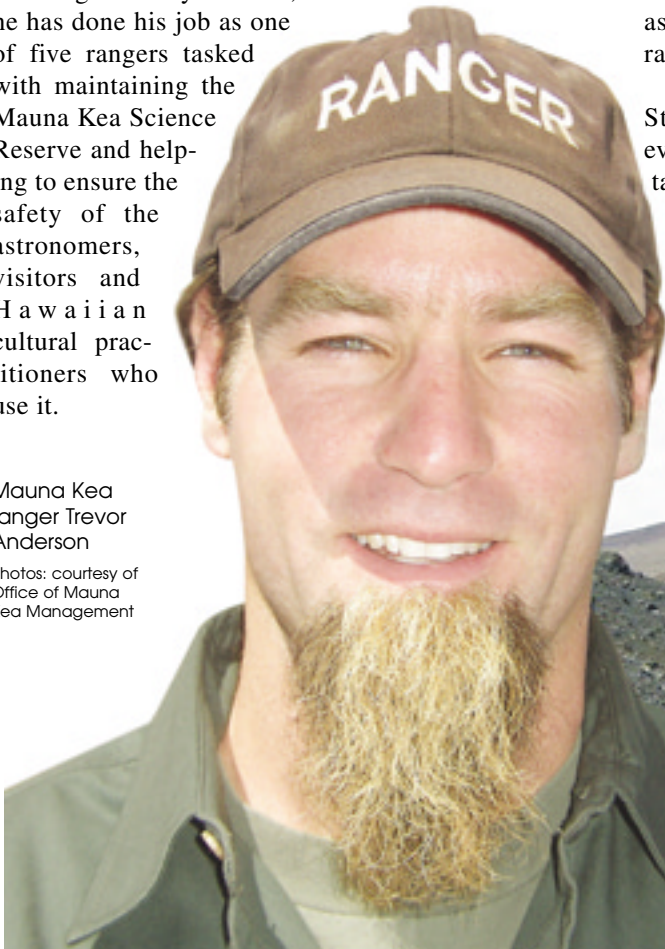
Further complicating the job is the controversy surrounding the question of who has enforcement authority on the mountain. Kealoha Pisciotta, president of Mauna Kea Anaina Hou, a watchdog group that focuses on the mountain, says that the rangers do not have the authority to enforce rules and regulations on state land, a power that she says is reserved for the Department of Land and Natural Resources’ Division of Conservation and Resource Enforcement (DOCARE).

Pisciotta, who worked for observatories on Mauna Kea for 12 years, is an outspoken critic of the management of the mountain by the University of Hawai‘i, the lessee of the state land. And Pisciotta is not alone. In 1998, a state audit that was critical of the university’s management of the mountain’s cultural and natural resources led to the UH Board of Regents’ approval in June 2000 of a new master plan for Mauna Kea. The master plan called for the creation of the Office of Mauna Kea Management, which, from its location at the University of Hawai‘i at Hilo, would be responsible for the day-to-day

See RANGERS on page 16

Mauna Kea ranger Trevor Anderson

Photos: courtesy of Office of Mauna Kea Management



High Security

Mauna Kea’s rangers help keep visitors - and the mountain’s fragile sites - safe

By Sterling Kini Wong



NOWEMAPA ~ KĒKĒMAPA

NOVEMBER – DECEMBER CALENDAR OF EVENTS

Thur., Nov. 11 - Sat., Nov. 13 - World Invitational Hula Festival

This event is an on-going celebration of Hawaiian culture, history, art, language, and the Hawaiian natural environment providing an opportunity for hula performers to hone their skills and share their knowledge with others, through workshops and



competition. Workshops throughout the year are designed to involve participants in hands-on experiences that are fun as well as enlightening. \$5 - \$25. Waikīkī Shell. 5:30 p.m. For information, call 877-750-4400 or visit www.worldhula.com

Sat., Nov 20 - Nā Lani 'Ehā

Attend this unprecedented event where four kumu hula and their hālau from Maui join one of the most respected kumu hula of Hawai'i and her hālau to honor the ancestors in chant, dance and song. Enjoy the hula of Leinā'ala Kalama and Hālau Nā Pualei O Likolehua and the Maui groups including Hōkūlani Holt-Padilla with Hālau

Pā'ū O Hi'iaka, Pali Ahue with Nā Maile Kū Honua, Keali'i Reichel with Hālau Ke'alaokamaile and Nāpua Greig and Kahulu Maluo-Huber with Hālau Nā Lei Kaumaka O Uka. \$11-\$37. Maui Arts & Cultural Center, Castle Theater. 7:30 p.m. For tickets, call MACC Box Office (808) 242-7469.

Thurs., Nov. 25 - Oceanfront Thanksgiving Lū'au

A fabulous oceanfront lū'au featuring a special holiday menu and an enthralling hula show in a spectacular, under-the-stars setting. The evening's fun includes an unforgettable performance by three-time world champion fire-knife dancer, Ifi So'o. Reservations strongly recommended. \$33-\$73. Wailea Marriott. 4:30 - 8 p.m. For information, call (808) 874-7831.

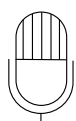
Sat., Nov. 27 - Native Voices

Soothe the soul and lift the spirit with the nahenahe music of two internationally recognized, award winning master musicians, Keola Beamer and Carlos Nakai. Slack key

guitar virtuoso Keola Beamer is one of Hawai'i's most beloved performers. The recipient of multiple Nā Hōkū Hanahono awards, his best-selling releases are both innovative and enthralling. R. Carlos Nakai, the world's premier Native American flutist, has 27 albums to his credit and numerous Grammy nominations. His beautiful interpretations touch the hearts of music lovers world-wide. \$32-\$37. Maui Arts & Cultural Center, McCoy Studio Theater, 7:30 p.m. MACC Box Office (808) 242-7469.

Sat., Nov. 27 - E Ho'oulu Aloha – To Grow In Love

The 4th Annual benefit concert featuring Hawai'i musicians Uluwehi Guerrero, Lei'ohu Ryder and Richard Ho'opi'i. The concert benefits the Maui Historical Society and the Bailey House Museum. Hawaiian arts and crafts, hula, music, silent auction, free museum tours, raffle drawings and 'ono food. \$10 presale, \$15 at the gate, under age 12 free. Bailey House Museum 9am-3pm. www.mainmuseum.org Roslyn Lightfoot (808) 244-3326.



MELE 'AILANA

ISLAND MUSIC SCENE

Spread the word about the new Caz CD, but shhh, don't tell

By Manu Boyd

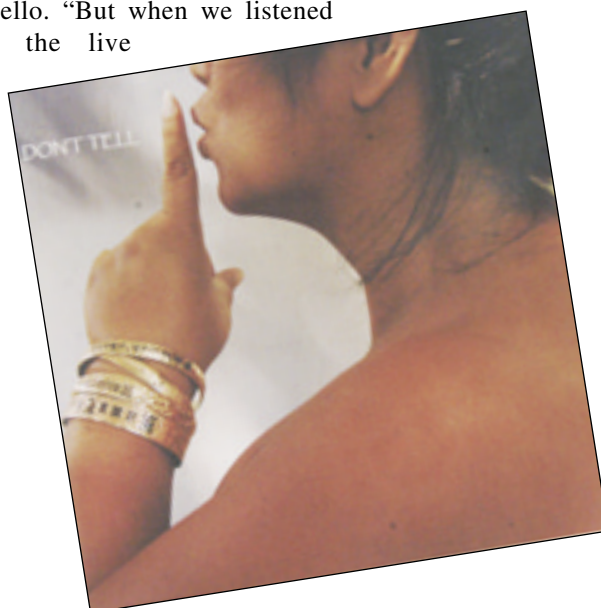
Never judge a book by its cover – or a CD for that matter. Because if you don't flip over the recent CD release "*Some Call It Aloha ... Don't Tell*," and see the smiling faces of the duo synonymous with contemporary Hawaiian music, you'd think, perhaps, that the project featured the sultry sounds of an island woman.

Sparkling with gold bracelets in a quieting "Shhh" gesture, Hawaiian language kumu 'Ekela Kanī'aupi'o-Crozier, seems to be saying, "*He feva na'u, ke 'olu'olu, einei, mai ha'i iā ha'i* — I have a favor, please, hey you, don't tell anyone." Her secret? The long-awaited release from Hawai'i's most prolific musical duo, The Brothers Cazimero.

Sixteen tracks are generously offered up by brothers Robert Uluwehionapuaikawekiokalani and Roland Kanoekalani Cazimero, who have even re-recorded their own Sunday Mānoa hits "*Pua*

Lilia," and "*Hawaiian Lullaby*," breathing new life into classics recorded 30-plus years ago.

"We re-did *Pua Lilia* in the studio," says producer and Mountain Apple Company owner Jon de Mello. "But when we listened to the live

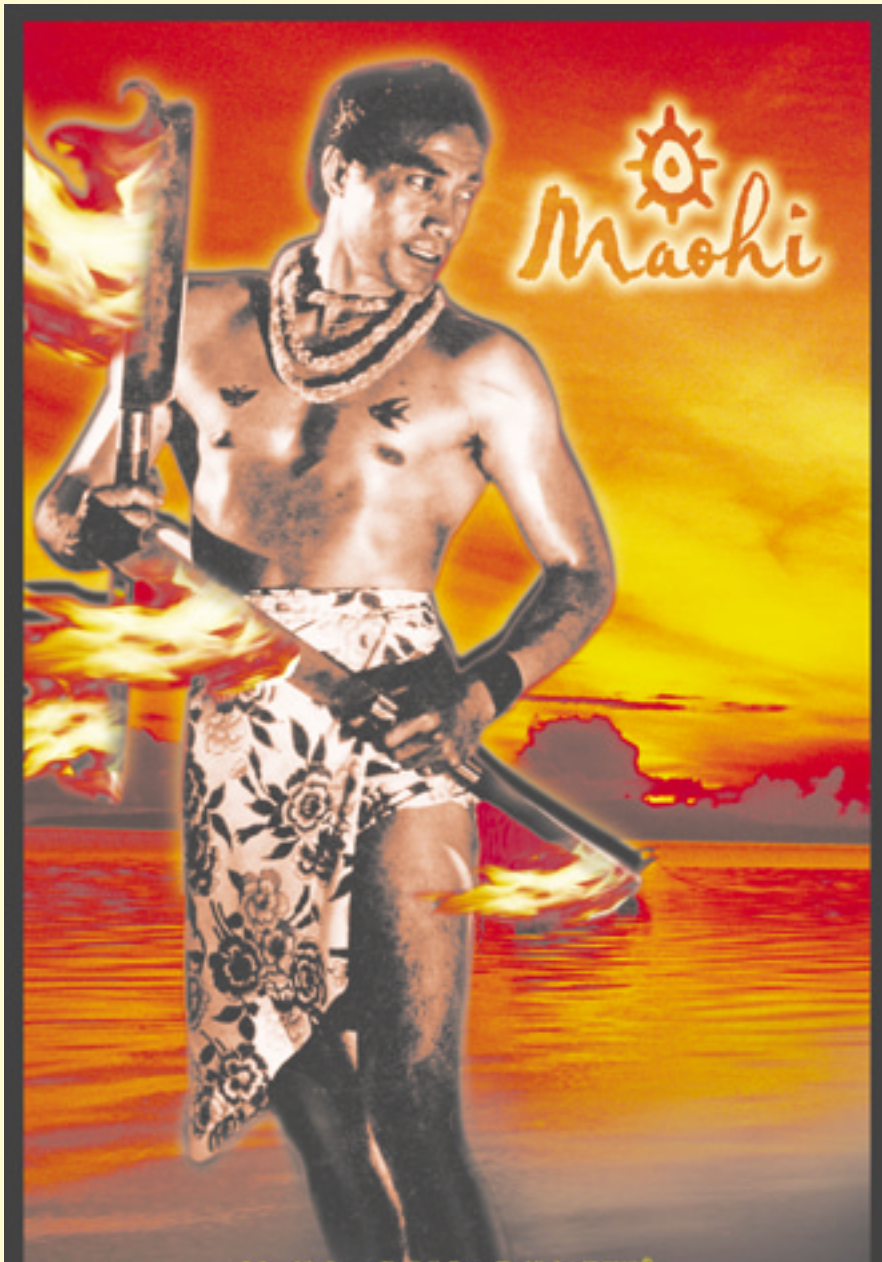


recording from this past Lei Day concert at the shell, we went with it. The energy was awesome." "*Hawaiian Lullaby*," a long-standing staple in Caz productions usually danced by "third brother" Leinā'ala Kalama Heine, is beautifully re-worked, although the Sunday Mānoa version remains a radio favorite.

Stand-outs among the album's new original songs are "*Ka Ua Kilihune*" by Korey Keola Chock, expressing love for the fragrant pakalana blossom, insisting that "*Eia ka manawa no kou ho'i mai*," (now is the time for your return). Robert's "*Pili I Ka Pu'uwai*" and "*Mahina Poepoe*" are also among the new mele. The latter, a tribute to the full moon, is languid, easygoing, romantic and perfect for hula. Roland's "*Fly Me to the Moon*" illustrates the younger brother's gift as both a lyricist and guitar virtuoso.

Ki'ope Raymond, the Maui-based kumu 'ōlelo Hawai'i (Hawaiian language teacher) composed a powerful new piece that expresses overwhelming

See CAZ on page 18



Hilton Hawaiian Village, Coral Ballroom. 4:30 - 9 p.m. For information, call (808) 941-9706.

Fri., Dec. 3 -
Nā Mele o Maui Student Song & Art Contest

Maui County students in K-12th grades sing their hearts out in traditional Hawaiian songs. Enjoy high school student juried art exhibit with corresponding Hawaiian theme displayed in a Kā'anapali hotel from Nov. 29 til Dec. 5. Your admission helps to raise scholarship funds. \$2. Hyatt Regency Maui Resort & Spa ballroom, Kā'anapali, 8:30 a.m. - 1 p.m. For information, call 808-661-3271.

Fri., Dec. 3 - Mon., Jan. 3 -
20th Annual Honolulu City Lights

The lighting of the Honolulu City Lights are a holiday season tradition. Ceremonies began when the city's 65-foot Norfolk Island pine will be lit at Honolulu Hale. A traditional light parade will start at 6 p.m. proceeding down King St. to Honolulu's Hale followed by a Holiday concert, beginning at 7:30 p.m. Indoor Christmas trees and beautiful wreath exhibits are on display in the lobby of Honolulu Hale. Free. Honolulu Hale. 6 - 11 p.m. For information, call 523-4674.

real life story down on paper. All levels; no writing experience necessary. \$55. Volcano Art Center. 9 a.m. - 5 p.m. For information, call 808-967-8222.

Fri., Dec. 10 - Sat., Dec. 11-
Christmas Pops with the Brothers Cazimero and Nā Leo Pilimehana

Enjoy the melodious sounds of the Honolulu Symphony with the Brothers Cazimero and Nā Leo Pilimehana in a festive holiday concert. \$30-\$75. Blaisdell Concert Hall. 8 p.m. 792-2000. ■



Sun., Nov. 28 -
Maohi Native Cultural Festival

The Ke Ala 'Ōlino Native Cultural Center presents this 2nd Annual event with cultural entertainment and presentations, native arts, crafts, activities, Polynesian tatau, drumming, fire knife demonstrations, cultural exhibits, 'ono food and more. Free. Queen Kapi'olani Park Bandstand. 10 a.m. - Sunset. For information, call (808) 247-8799 or 234-5664.

Sun., Nov. 28 -
He Makana O Nā Mele

Youth Symphony I, the state's most exciting student orchestra, headlines with Nā Hōkū award-winning Kapena and internationally-famous alto saxophonist Gabe Baltazar at a benefit concert for the Hawai'i Youth Symphony. The spectacular evening includes a silent auction, a lū'au-style buffet dinner and this greatly anticipated concert that will blend Hawaiian, jazz and classical music conducted by Maestro Henry Miyamura. \$75.

Sat., Dec 4 -
Writing Family History and Personal Memoir Workshop

Launch your personal or family story with this exciting beginning writing workshop, which gives you the tools you need to finally get that

KWO CALENDAR

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

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

HANANA KŪIKAWĀ

SPECIAL EVENTS FEATURE

'Birthright' a powerful exhibit of maoli fine arts at Bishop Museum

By *Manu Boyd*

As we celebrate the 168th anniversary of the birth of King Kalākaua this month, we remember his many contributions to the arts and culture of Hawai'i that continue to enhance our quality of life. Kalākaua's flair for innovation coupled with his deep respect for tradition is mirrored today in one of the most powerful exhibitions of maoli (native) fine arts to-date.

Gracing the Hawaiian Hall Vestibule of Ka Hale Hō'ike'ike o Kamehameha - Bishop Museum - is a stunning exhibition by a leader in Hawaiian art, Rocky Ka'iouliokahihikolo'Ehu Jensen, his son Frank, and daughter, Natalie Mahina. "Ho'oilina: Birthright" marks the approaching 30th anniversary of the elder Jensen's Hale Nauā III Society of Hawaiian Artists - an organization whose name is directly influenced by the mō'i whose birth we celebrate on November 16.

King Kalākaua, in order to preserve and promote fast-disappearing knowledge of ancient Hawaiian arts and sciences, established Hale Nauā, a secret society of experts to keep alive maoli knowledge, wisdom, insight, values and lifeways. In a more modern context, Jensen's society continues to do just that.

In a Bishop Museum exhibition that runs through November 30, the Jensen 'ohana masterfully presents their powerful, artful expressions in media including sculpture, wood and stone carving, featherwork, photography, illustration and more.

The exhibition combines three components so that, like a family, each supports the other: "Nā Waihona: Sacred Vessels of Darkness and Light" by Rocky; "Nā Kaikamahine a Haumea: Daughters of Haumea" by Mahina; and "Nā



Kaua a Maui-a-Kalana: The 12 Challenges of Maui, Son of Kalana" by Frank. Infusing mana through the already powerful showing are four ki'i akua lā'au (wooden god images) of Kāne, Kū, and a

See **BIRTHRIGHT** on page 12





BIRTHRIGHT
from page 11

male/female pair representing Kū and Hina, believed to have been from Pāka'alana, the storied luakini at Waipi'o. The Kāne image, discovered at Kapa'a, Kaua'i, in 1909, is draped with pieces of kapa kea (white cloth), giving the rigid image soft animation in the Kaiwi'ula breeze.

Natalie Mahina Jensen's photographic art depicting women in traditional roles is moving, to say the least. Contemporary models include renowned Hawaiian cultural practitioners as well as less-known but equally stunning wāhine in a myriad of roles from an obstetrician responsible for the birth of royal offspring, to one who prepares the dead for burial. The photographs in this feminine series

weave throughout the exhibit, each handsomely framed and matted with accents of 'ohe kāpala designs depicting dancers, feather workers, doctors, artists and more. A standout among them, "He Wahine Mākaukau I Kāunu: A Woman Skilled In the Art of Love," illustrates the sophisticated Hawaiian sense of sexuality and sensuality.

Mahina's expert hand in haku hulu (feather work) is showcased in two kähili pa'a lima (hand-held royal feather standards), one of which is named for Manono, the warrior wife of Kekuaokalani who both gave their lives to defend their traditional religious beliefs.

So follow in the footsteps of the seventh sovereign of the Hawaiian Kingdom - King Kalākaua himself, who visited Bishop Museum at Kaiwi'ula when it opened its doors in 1889 - and absorb the beauty and mana of "Ho'oilina: Birthright." It is a merging of old and new that is perhaps the best-yet example of maoli contemporary fine arts.

For information on admission fees and hours, call Bishop Museum at 847-3511, or visit online at www.bishopmuseum.org.

Photos by Sterling Wong; composite by Michael McDonald



Hawaiian treasures featured in special Smithsonian exhibit

Nā Mea Makamae exhibit showcases cultural gems ranging from the personal effects of high ali'i to the oldest known Hawaiian canoe in existence

By *Manu Boyd*

In conjunction with the auspicious opening of the National Museum of the American Indian in September, the Smithsonian Institution's National Museum of Natural History (NMNH) unveiled its long-planned exhibition of indigenous Hawaiian cultural gems titled "Hawaiian Treasures: Nā Mea Makamae o Hawai'i." The exhibition was organized by Dr. Adrienne Kaepler of the NMNH's Department of Anthropology with guidance from members of

Hawaiian Royal Societies, who were also in attendance at the September opening.

Among the rare pieces on view in the special six-month exhibition is a fishing canoe believed to be the oldest Hawaiian canoe in the world, donated by Queen Kapi'olani more than 115 years ago. In 1887, Kapi'olani, representing her husband, King Kalākaua and attended by her sister-in-law, Princess Lili'uokalani, traveled to London to the jubilee celebration of Queen Victoria. En route

continued on following page



Photo by Manu Boyd

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Hawai'i Calls

Like many island expatriates, Larry Kamahale of Washington state keeps connected to his Hawaiian heritage through his love for music and culture

By Keaumiki Akui

Like the call of the wild, the islands of Hawai'i have beckoned Larry McCully Kamahale for over 50 years. As with many who left the islands for more favorable opportunities, the longing to return is always there.

Kamahale's home in Edmonds, Washington, is filled with island memories, including his huge Hawaiian music library. He updates his collection regularly, but it is the old traditional music that really ignites memories of a childhood on homestead land in Keaukaha.

Kamahale was born in Honolulu, but his parents moved to Hawai'i island when he was young. In those days, many homestead matriarchs subsidized the family income by sewing leis and selling them at the docks to passengers on departing island steamers such as the Hualālai and Wai'ale'ale. Kamahale recalls that he was the first boy during that era to help his mother with the work.

Eventually, he returned to Honolulu to attend the Hawaiian Mission Academy, graduating in 1947 then crossing the Pacific to continue his



Larry Kamahale (center) jams some Hawaiian-style kanikapila at a Washington state Ho'olaule'a with fellow island expatriates Larry Awana (left) and Pete Nova (seated).

education at the University of Washington. Kamahale excelled academically, earning a degree in microbiology. After serving with the U.S Army during the Korean Conflict, he returned to the Northwest and joined the laboratory staff of the Seattle-King County Public Health Department.

Seeking out fellow Hawaiian expatriates, he helped found the Wakinikona Hawaiian Club in 1962. (Wakinikona is the Hawaiianized version of "Washington.") Hawaiian seamen and longshoremen on the Seattle waterfront who, like Kamahale, longed for an

island connection, found it at the WHC, which quickly evolved into a family-oriented organization perpetuating the Hawaiian culture. (You can read more about the club online at wakinikona.com).

In 1988, after he retired from the county, Kamahale became co-founder and CEO of an asbestos removal company and even opened an office in Nānākuli. He finally retired from business in 1996 but soon became Deputy Director of NAPALI (National Pacific American Leadership Institute), a nonprofit organization

that offers skills training to young Pacific Islanders.

Kamahale and his wife Wanda remain active in various ways. With his Hawaiian music collection and his library of over 850 books relating to Hawai'i, he is considered an authority on Hawaiian history and culture. Over the years, the Burke Museum and the University of Washington have sought out his advice. His memories of "small-kid" times growing up in Keaukaha and his love for his heritage are gifts he unselfishly shares with Hawaiians and non-Hawaiians alike in the Great Northwest.

Keaumiki Akui is the public affairs specialist with OHA's governance division. His primary information sources for this article were the WHC website and an article in the Northwest Hawai'i Times by Danny Ka'ōpūki.

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 via e-mail at aulania@oha.org.

continued from previous page

back to Honolulu, Kapi'olani visited the Smithsonian, and, later, made arrangements for the important donation. It is believed that even then the canoe was quite old. Today, more than a century later and after extensive conservation, the wa'a is testament to the engineering skill of Hawaiians. The canoe's sail is also a part of the NMHH collection, but its fibrous make-up is too fragile for public display.

Among other eye-catching items is a multi-layered kapa moe, a bed covering made of kapa (bark cloth) intricately patterned using 'ohe kāpala stamps. Such chiefly regalia as 'ahu'ula and kāhili add formality to the exhibit, including a feather cloak associated with High Chief Kekuaokalani, whose army was defeated by that of his cousin Liholiho – Kamehameha II – at the fierce Battle of Kuamo'o in 1820. The battle formed the decisive conclusion in Liholiho's campaign to overturn the ancestral kapū religion.

Lei of pūpū Ni'ihau highlight the skills of Ni'ihau's unique population over the generations in the art of shell lei making, and finely woven hats of lauhala and other fibers add elegance to the exhibit. Royal wooden bowls donated in 1947 by Princess Abigail Wahīka'ahu'ula Campbell Kawānanakoa illustrate the generosity of our ali'i, whose personal items are in museum collections around the world.

Located on the National Mall in Washington, D.C., at 10th Street and Constitution Ave. NW, the museum is open daily from 10 a.m.-5:30 p.m., except Christmas. Admission is free to the public. "Hawaiian Treasures: Nā Mea Makamae o Hawai'i" can be found in the NMNH's Hall 8 through March 27, 2005. For information, call 202-633-1000.

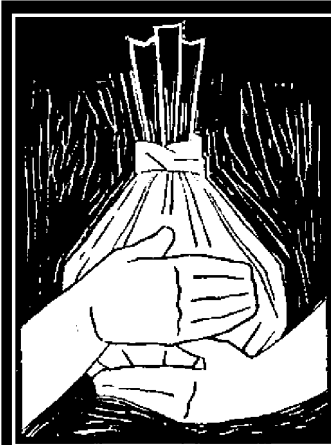
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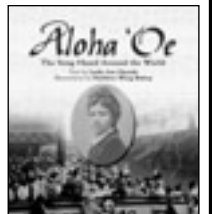
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NOVEMBER EVENTS

The following are **Holiday Book Signings and Book Launch Parties**. For a complete listing of our seasonal events and concerts, please visit us on-line at: www.nativebookshawaii.com

Fri. Nov 5. · 5p-9p
First Friday at Fort St.
Book signings for *Aloha 'Oe* with Kathy Bishop & Judge Hayashi, *Ghost of Walter Kupau* with Lori Aquino, and *Super Puffy* by Laurie Shimizu Ide.



Fri Nov. 12 · 6p-9p, Ward
Book launch for *Ku'e-30 Years of Land Struggle in Hawai'i*. Photographs by Ed Greevey, text by Haunani Kay Trask.



Thurs. Nov. 18 · 5p - 8p, at Ward
Book launch celebration for *Managing with Aloha* by Rosa Say

Sun. Nov. 21 · 1p-2p, Ward
Book signing for *Where is Kahele?* and *Limu, the Blue Turtle and his Hawaiian Garden* by Kimo Armitage.



Sun. Nov. 21 · 3p-5p, at Ward
Book launch and reception for *The Queen's Quilt* by Rhoda Hackler & Loretta Woodard.

Sat. Nov. 27 · 5p-7p, at Ward

BeachHouse Authors Children's Party!
Signings with three authors, including Leonard Villanueva for *Kaipō & the Mighty Ahi*.



Leo 'elele



Haunani Apoliona, MSW

Chairperson *Trustee, At-large*

Let us strive for clarity, work with patience and aloha, and achieve the very best we can

Aloha nui e na 'oiwi 'olino, nā pulapula a Hāloa, mai Hawai'i a Ni'ihau, a puni ke ao mālamalama. Aloha e nā kūpuna kahiko nāna e ho'oulu mai nei iā kākou e holo pono, a loa'a e ka lei lanakila.

In November 1917, Queen Lili'uokalani passed into the realm of her creator, a leader who survived the most significant political and social upheaval faced in the 19th century by Native Hawaiians and Hawai'i. She acknowledged that she could not "turn back the political change." And in the essence of that statement, affirmed indeed, that political change had come to pass, taken hold, and Hawai'i governance was no longer to be the same. Despite the humiliation, hurt and struggle Queen Lili'uokalani counseled all who would listen — to save our heritage, not cease to act for fear of failure, discern that decisions and choices in life are like a "blade of pili grass,

a razor's edge," that aloha is all important, and that while in this world all things are two, in heaven there is but one. Queen Lili'uokalani left the unfinished business to Native Hawaiians of the decades to follow, to act, to take up shaping a political and social change to benefit Native Hawaiians and Hawai'i. Ninety-seven years later, in November, 2004, Native Hawaiians and Native Hawaiian leaders face issues of challenge as well. On November 1, the public trusts that serve Hawaiians – OHA and DHHL – return to federal court, challenged by plaintiffs who want to dismantle both the Hawaiian homestead program (established by the U.S. Congress) and the Office of Hawaiian Affairs (established by the State of Hawai'i Constitution and approved by all Hawai'i voters) as racially discriminatory. On Nov. 4, the Kamehameha Schools is forced to return to federal court challenged

by an "anonymous" plaintiff who seeks to dismantle the Hawaiian preference admission to Kamehameha as racially discriminatory. And in November, the Queen Lili'uokalani Trust will again face the Honolulu City Council in the quest to repeal an ordinance that currently compels this private Trust to sell its legacy lands left by Lili'uokalani. Now more than ever, Native Hawaiians and Native Hawaiian leadership must stand, must act and not cease to act for fear we may fail. Now more than ever Native Hawaiians and Native Hawaiian leaders must envision the future, must chart the "political change" toward that future. Native Hawaiians, in Hawai'i and away from our shores, have the opportunity to take the first necessary steps. Register and be identified. KAU INOA. Commit to participate in the process to create our Native Hawaiian governance. And yes, our debates, deliberations,

choices and decisions must strive for clarity and be as keen as a razor's edge, a blade of pili grass. But our work must be done with patience and aloha as we strive for the very best and achieve the ultimate goal.

E hana kākou me ke ahonui, a pili me ka hā a ke aloha, 'oiai e kulia i ka nu'u, a kau i ka 'iu o luna.

Lili'uokalani reminds us, "the world can not stand still. We must advance or recede." This November, now more than ever, let us advance together. We know as Native Hawaiians, in Hawai'i and away from Hawai'i, what we must do. We know as Native Hawaiian leaders what we must do. Let us not cease to act for fear that we may fail. We should not recede. We must advance, it is our destiny.

A hui hou i ka mahina a'e. 48/48 ■



Rowena Akana

Trustee, At-large

Apoliona uses staff to publicly attack fellow trustees

'Ano'ai kakou. In late September, I received an advance copy of a letter from Chairman Haunani Apoliona's administrative aide that is supposed to appear in this month's newsletter. The letter attacks my October 2004 article in which I brought up questionable expenditures and decisions made by her supervisor.

For the record, as an OHA trustee, I am required to call attention to Apoliona's questionable actions as chairman. According to Hawai'i Revised Statutes 554A-5:

"...a dissenting trustee is not liable for the consequences of an act in which the trustee joins at the direction of the majority of the trustees, if the trustee expressed a dissent in writing to any of the cotrustees..."

In my opinion, Apoliona has abused her position as chairman. Unfortunately, Apoliona is either self-delusional or suffering from self-denial. No one is perfect, yet

she continues to portray her leadership as flawless. I've heard about accentuating the positive, but give me a break. How many new OHA programs can she point to that has occurred in the last two years? Our existing programs are in shambles from neglect.

One really has to ask what we are doing for our beneficiaries besides lobbying for federal recognition. While it is important for Hawaiians to be officially recognized by the federal government, our people have other, more pressing needs in health care, housing and education. I made every effort to get answers to my questions and concerns through the proper channels. I have many memos to OHA's administration and staff asking for answers on how our beneficiaries' money is being spent. If you read the budget today, you could swear that all OHA is paying for are lawyers' fees. The frustrating part is that Apoliona only uses double-speak

and rarely gives any clear answers.

So now, it seems, the only means I have to get to the bottom of Apoliona's shenanigans is to openly call her on it. Instead of responding to my concerns, Apoliona chooses to ignore them and, through her administrative aide, attempts to indirectly bully me into silence. But this is nothing new. Just look at a small sampling of Apoliona's past involvement in misdeeds:

- Sending an e-mail to all OHA staff to evaluate the previous administrator in an effort to discredit and humiliate him and force him to resign;
- Forwarding confidential memos to the media to discredit fellow trustees;
- Leaking a confidential and uncertified recording of a former trustee's conversation at a community meeting to the media in order to ruin her reputation;
- Slandering a former state department head; and

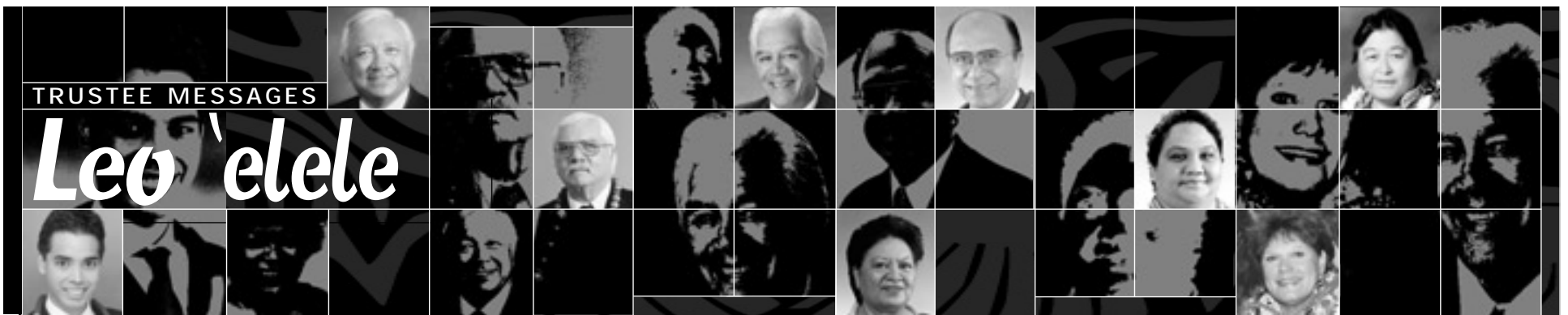
• Harassing competent and capable administrative staff until they were finally forced to leave.

As far as I'm concerned, as long as Apoliona endorses a policy that allows OHA staff members to publicly discredit any trustee or administrative staff who disagrees with her, OHA will be plagued with internal strife that will continue to cause morale problems and dissatisfaction for both staff and trustees. Behavior such as this cannot be considered constructive or pono.

As for the issues I brought up in my last article, I am ready, willing, and able to publicly debate Apoliona anywhere and at any time.

I mua e Hawai'i nei...

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



Too good, too bad, just right

Dante Keala Carpenter

Trustee, O'ahu



Aloha mai kākou. Can you believe it? November is upon us. I hope everyone went out and voted in the General Election. This month begins the Holiday season where pā'ina are abundant and wherever there is pā'ina there is lots and lots of kau kau. So, it's a good time for us to be reminded that we must try to avoid overindulging. I know this feat is a tough one because many "mea 'ai" appeal to all of our senses. For those of you who have done well with your New Year's resolution of changing your lifestyle and eating habits I certainly congratulate your achievements! The holidays always pose a great challenge for the disciplined dieter. An avid reader of this column from Kapa'a, Kaua'i, wrote me earlier in the year expressing, "If as the old saying goes, 'health is wealth,' does anything else matter?" What a perfect reminder to get us through the upcoming holiday celebrations.

So how do we get through the

holiday buffets without damaging our waistlines and our health, to boot? Well, we all know that "will-power" is easy to talk about, but hard to actually stick to. Why? At times I want to tell people when I say "no thank you," I really mean it! Ever been in a situation where you're trying your very best to keep to your meal plan and someone comes up to you with a delicious pūpū urging you on to try just one or two? Oooh ... You kindly decline and they give you the sad face and again attempt to persuade you to change your mind and again you decline graciously, only to get a hardcore in-your-face "come on ... you've got to taste this, I made it myself" plea. How can will-power stand up to these kinds of offers? And, isn't funny that right after someone compliments you on how great you look after losing some weight, the same people try to sabotage your efforts by tempting you with foods not in your meal plan. Okay, so maybe a small taste

of this or that might not kill your routine, but temptation is really hard to resist when it is virtually everywhere. Sometimes the only way to avoid all the food is to move away from it and find other activities to distract you from the pūpū table. That's called "won't-power" as compared to "will-power".

Experience tells us that we should never go to a paina hungry; it only makes you overeat and indulge in, most likely, all the wrong food choices. If you eat a small meal at home before you go, you are assured that your meal choices will include a reasonably well-balanced meal. If you want to be extra well-disciplined bring your own food to the pā'ina. Don't worry about hurting anyone's feelings, just do what you feel is "just right" for you and your health. We need to start thinking much more seriously about our health and well-being in order to face the many challenges out there in this world waiting for us.

I also wanted to touch a little bit

on the subject of exercise during the busy holiday season. You hear about how good walking is for us and how simple it is to include, so if you think about it, maybe shopping is a way to promote the walking habit. And, when you go to the many pā'ina during the holidays, look for ways to keep up the walking habit by checking out the pā'ina grounds or keep on your feet while catching up on the latest gossip with 'ohana and friends. And park farther away from your destination, too! Just keep in mind that walking is good for you!

Here's wishing you all good health, and good holidays too!

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. ■

OHA hopes to add Hawaiian perspective to state's Ocean Resources Management Plan

Colette Machado

Trustee, Moloka'i and Lāna'i



In recent months, OHA's Native Rights, Land and Culture (NRLC) division has enacted an effort toward gathering Native Hawaiian resource management skills and knowledge that might be incorporated into the Hawai'i Ocean Resources Management Plan.

The Hawai'i Ocean Resources Management Plan is a statewide plan designed to direct all state agencies in management policies and practices for the ocean and coastal regions. Originally published in 1991, the ocean management plan was adopted by the state Legislature as policy in 1995. While the plan has overcome years of preparation, its implementation has been hindered by fiscal shortfalls as well as the lack of cooperation among agencies. Most notably missing from the plan was any mention of Native Hawaiian resource management knowledge or practices.

Efforts to redo the ORMP were underway via a "2004 Summit-to-Sea Conference," scheduled for December. The conference, co-sponsored by OHA and the state

Coastal Zone Management (CZM) Program, would allow stakeholders the opportunity to rework the ORMP, making it into a living document with a functional implementation strategy. The conference will allow Native Hawaiian ocean and coastal values and resource management knowledge to be incorporated into every panel discussion, and ultimately, the entire ORMP.

To identify Native Hawaiian values and practices, "community conversations" were held on every island where community members were asked to identify important ocean management concerns in their area. These "community conversations" included a representative from OHA's NRLC Division, the CZM and the Association of Hawaiian Civic Clubs.

On Sept. 24, 2004, OHA's Heidi Guth and the Association of Hawaiian Civic Clubs' Leimana Damate met with community members on Moloka'i. A group of 11 concerned citizens voiced concerns ranging from enforcement implementation to property taxes.

Most discussion revolved around

reinstating the konohiki system, or a management system based on individual ahupua'a. Community members felt that empowering local communities to manage their own areas using methods handed down from generation to generation would be the best way to address the different needs associated with different areas. Additional suggestions involved incorporating a kūpuna council to oversee state empowered konohiki. Mana'e resident Alapa'i Hanapī stated, "Native rights will work on Moloka'i because there are enough Hawaiians here who still know and use traditional skills, uses and values." When asked about concerns with enforcement of management systems Hanapī replied, "when Hawaiians try to enforce what is pono and righteous, they end up on the wrong side of bars."

"On Moloka'i people still live in ahupua'a," offered Wilma Kamakana Grambusch, "because of this, Moloka'i should be considered a cultural preserve." Other participants stated that regulations should be island by island, ahupua'a by ahupua'a which is why community

based management is the best. Ms. Grambusch also shared concerns about the difficulty kuleana land owners along the shore have with paying property taxes. She asked OHA to incorporate a tax cap for Native Hawaiians who have ancestral lands. "It's very sad when people sell their land and kuleana because there is a disconnection between future generations from the mana of past generations." NR will try to incorporate this suggestion into OHA's legislative package for the next session.

At the printing date of this article, OHA received word that the Governor's office will be postponing the Hawai'i Summit-to-Sea Conference to sometime between April and June of 2005. In the interim, OHA is considering co-sponsoring a symposium with CZM that would involve other Hawaiian community groups which may already be implementing pilot projects like the land konohiki system. Look for updates on the symposium in upcoming issues of the *Ka Wai Ola*. ■

Leo 'elele



Boyd P. Mossman

Trustee, Maui

Documentary film and federal legislation shed light on the plight of Hawaiians

Aloha kākou. With the recent delay in passage of the Akaka bill, Hawaiians have some time now to reflect upon the purpose of the bill and the future of Hawaiians: for what will help Hawaiians, will help Hawai'i and vice versa. The bill could have passed this session but for the decision of our congressional representatives that it would be better to have a bill pass on its own, after thorough review and opportunity for debate on the floor, rather than sneaking it by attached to an appropriations bill. Up until now the bill could not reach the floor for debate because of one senator who has now reversed his stance and seen fit to remove his hold on the bill for next year with the promise to support its routing to the senate floor where he will undoubtedly speak in opposition to it.

Should the Akaka bill in its latest form reach the senate floor, the world will be witness to the plight

of Native Hawaiians historically and today, and better understand who we are, where we came from, and what we seek to preserve and become.

Along those lines but in a more artful and cultural setting, producer Edgy Lee recently presented a movie in Washington, D.C., entitled "The Hawaiians: Reflecting Spirit," which seeks in a small way to explain to the world what Hawaiians indeed are, and that we are an indigenous people whose roots reach deep back to our ancestors and our land. I am happy to have had some say in at least recommending that the narrator not be someone with a Caribbean accent and bass voice but better some kupuna with a deep resonance and calming tone. Ms. Lee selected the perfect person, Mrs. Winona Rubin, and everyone but one person who has seen the movie agrees that her voice is the perfect one for a movie of this import that will be shown to all the world.

As we think of who we are and where we want to be, let's not neglect the fact that few of us are the Hawaiians who were here before Captain Cook, but we are a mix of different races and cultures. For Hawaiians to abandon their other heritages for a stunted vision of "Hawaiians only" is to disparage and deny their non-Hawaiian ancestors who toiled long and hard for their posterity. Hawaiians today must consider too the other 80 percent of the population in Hawai'i who do not have the koko and accept that they are a part of the Hawai'i of today.

What the Akaka bill seeks to establish is the restitution to and preservation of a race of people who were, as with all indigenous people, wrongfully deprived of their lands, their culture and their future, and to provide a framework from which we can build and preserve our culture for our posterity within the bounds of our constitution. This,

one might expect, would meet the approval of the Arakaki types who argue against Hawaiians because of the constitution, as well as the independents who gain something rather than nothing at all. But, alas, such is not the case.

These vocal minorities will continue to bash OHA, the state and every organization that speaks up for the mainstream Hawaiians not only here in Hawai'i but on the mainland. Be advised, however, that OHA will remain firm and focused, and we will seek to fulfill our fiduciary responsibilities as trustees for all of our beneficiaries. The last two years have seen a positive change in the face of OHA and I look forward to the challenge of the next two years, for the life of our land will be perpetuated in the righteousness of our people. Hopefully our "Reflecting Spirit" will prevail for the benefit of our posterity. ■

RANGERS from page 9

management of the mountain. The OMKM in turn created the ranger program in 2001 to directly address issues raised in the audit.

Pisciotta says she is wary of UH being the authority on Mauna Kea because of the fact that the university benefits from development on the mountain and that it is the lessee of the land, not the owner. "It's like letting the fox guard the chicken coop," she says.

However, some members of the community believe that the rangers – possessing the proper authority or not – are a necessity to the well-being of the mountain and everyone that uses it. "That's a silly detail," says Hawaiian language professor Larry Kimura, a member of a group of Hawaiian cultural experts that advises OMKM, referring to the ranger's lack of enforcement authority. "I want to see the mountain cared for, and the rangers do that."

Meanwhile, the rangers, whom Stormont calls "the eyes and ears of the mountain," continue to watch over Mauna Kea. Anderson makes his rounds through the science reserve, documenting road and weather conditions, as well as the number of visitors, astronomers and commercial tour vans. He tries to interact with all of the visitors he sees, encouraging them to take precautions against the effects of altitude sickness, including drinking lots of water and stopping to acclimatize to the elevation at the Mauna Kea Visitor Information Station, located at 9,200 feet above sea level. If someone does get hurt, the rangers and the VIS staff are all certified through a first-responder course.

Stormont says that after the authority issue is settled and passes, he is confident that the rangers will still be on Mauna Kea: "The ranger program is the fulfillment of a long overdue promise the University made to the community, and a strong indication the University is serious about its stewardship role on Mauna Kea. I think they're here to stay." ■

Who controls Mauna Kea?

Although the Office of Mauna Kea Management and its ranger program have proven to be significant improvements in the University of Hawai'i's management of Mauna Kea, some believe that the issue of who has the authority on the mountain must be settled.

OHA Native Rights Advocate Heidi Kai Guth explained that according to state administrative rules, the University of Hawai'i, as the lessee of the 11,288-acre science reserve, must have its master plan for the area approved by the Board of Land and Natural Resources, the lessor of land – as has been done for past Mauna Kea management plans.

The problem, Guth said, is that university's June 2000 Mauna Kea Science Reserve Master Plan, which called for the creation of the OMKM, has never been approved by the land board. "Therefore, in essence, the university is monitoring itself on the mountain," she said. In addition, she said that because the BLNR has not approved the master plan, the Department of Land and Natural Resources never transferred the authority to enforce state laws and rules for the state land to UH.

However, Sam Lemmo, the administrator of DLNR's Office of Conservation and Coastal Lands, said that the master plan is an internal university document that was not expressly prepared for the land board's review or approval. "There is no pending request for the

BLNR to approve the master plan; there's nothing running in that direction," he said.

OMKM Director Bill Stormont said that Mauna Kea, as a conservation district with surrounding state reserve lands, does fall under the jurisdiction of the DLNR. He said, however, that the DLNR does not have sole responsibility. "We have worked closely with the local DLNR enforcement division to ensure that

when our staff sees even potential violations, one of their officers can respond ASAP. It's already happened several times," Stormont said.

Weighing in on the authority issue, Mauna Kea ranger Trevor Anderson says that not having the power of enforcement can be an advantage. When he talks to visitors, he said, he does his best to provide them with information on

the perils of the mountain and then offers suggestions. "I make a concerted effort to use mindful language," Anderson said. "I don't say, 'you can't do this, you can't do that.' I encourage people to do things and hope they make good decisions. And when people cross that certain line, we call the cops."

In an attempt to answer the authority question, two resolutions in the 2004 Hawai'i state legislative session requested the state auditor to conduct two evaluations on the mountain: one on the feasibility and necessity of the creation of a science reserve authority, and the other on the necessity of implementing a new project approval process for the management of Mauna Kea. Both resolutions passed the Senate but died in the House. ■

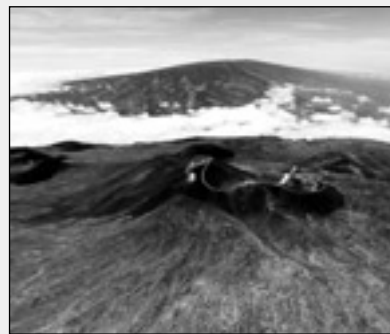
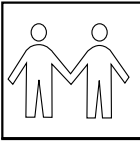


Photo: Courtesy of UH IFA



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!

Mahi — The children and grandchildren of Felix Kekaulikeokalua Mahi are planning a family reunion this Thanksgiving, Nov. 25-28, 2004. To be held in Hilo at Kawananakoa Hall at Keaukaha Park. For more information, contact Darnell or Nat Mahi at 808-935-7383 or Christine Alicia Hanohano at 808-959-4770.

Hauani'o — John Ka'aipa'i Hauani'o, Sr. and Lily Ka'uluwehiwehi Hulihe'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 Kauhi Hauani'o, Gilbert Wiliama Hauani'o, Sr., Joseph Kaheaokalani Hauani'o, and Dorothy Leimomi Hauani'o-Green, are having a one-day family gathering Nov. 27, 2004, on the island of Hawai'i at Wailoa 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.

Brown — In preparation for the 2005 reunion of the John and Benjamin Brown 'ohana of Hilo, Hawai'i, the Honolulu 'ohana is asking for all family members to update their contact information, births, deaths or marriages or share contact information about other family members. The family will be holding its reunion on O'ahu from July 1-3, 2005. The 'ohana includes the descendents of William Christopher Brown, Enoch Brown, Violet Nathaniel, Mealoha Anakalea, Benjamin "Tuna" Brown, Keala Kuamo'o, Valentine Brown, Manoa Brown and Maria Hendershot. A newsletter on the reunion was sent out at the end of August 2004. All interested parties are invited to attend monthly reunion planning meetings held the 2nd Sunday of every month. Please call Ku'uipo McFadden Shimizu at (808) 626-1645 or email brown-hana2005@yahoo.com.

Kalehuawehe Napoka — The third family reunion is been planned for July 1-3, 2005 on Maui. It will be held at "Hale Nanea," located on the beach in Kahului. The reunion is for the descendants of John Nālani'ewalu Kalehuawehe Nāpoka (k) and Ha'upu 'Ukukua (w) and their son Nāpoka Kalehuawehe aka Kalehuawehe Nāpoka (k) and Ke'elehiwa 'Ukukua (w) their children and all the heirs of John Nālani'ewalu II, known also as "Wawalu" (k) and Lily Aulani Dart (w), John I. Kalehuawehe also was nicknamed as "Wawalu (k) and Mary Aliona Kanahale (w), Malia Kalehuawehe (w) and Joseph AhChong Akanako aka Akanako AhChong (k), Lillian Kalehuawehe (w) and Arthur Allen, J. We welcome you to join us on Maui to share stories, photos and update family genealogies. But most of all, to meet and get to know who the families are. For more on the reunion and information, please contact: chairman: Chad Kalehuawehe (808-573-1357), vice chair: Patrick Kekahuna (808-242-4729) or Edi-Ann Sanchez (808-244-9859).

Pe'a/Kelihoomalua — A reunion for the descendants of Kahale Charles Iaukea, Kuluwaimaka Kelihoomalua, Tutu Samuel Kahuakai Kelihoomalua and Kalama Pila Waiiau of Kaimu, Puna Hawaii, is being formed. A steering committee is in the process of being organized. The reunion will be held Thu-Sat, July 7-9, 2005. This event is planned for Wailoa State Park, Pavillion #2 (largest one). Since we are in formation, it would be nice if each child of Kahale Charles Iaukea, Kuluwaimaka Kelihoomalua, Samuel Kahuakai Kelihoomalua and Kalama Pila Waiiau be represented in the steering committee. General chairperson for this event is Aunty Barbara Kekaukua, 431 Keonaona St. Hilo, HI 96720, (808) 959-3876. Other contacts: Lois Sanekane (808) 982-9321; Lizzie Pankey (808) 968-7093; Mabel Wilson (808) 982-7645. Please join us in the planning and implementation of our very first reunion. Should you need more information on accommodations, please call Aunty Barbara.

Wailae/Mokulehua — The descendants of George Wailae Sr. and Julia Mokulehua will be planning an 'ohana reunion scheduled for Sat, July 16, 2005, at Nānākuli Beach Park. Because our tūtū cowboy and tūtū lady were originally from Miloli'i and Honaunau, South Kona, and received their homestead land in Nānākuli in the late 1920s, we would

like to honor our kūpuna in the town where they were one of the first settlers and pioneers. We are gathering information by way of their seven children: 1. Josephine (m: Charles Kopa II); 2. Kananilehua (m: Frank Kalili); 3. Maria Rose (m: Henry Young); 4. Elizabeth (m: Walter Andrade Sr.); 5. Agnes (m: William Kaae); 6. George (m: Minnie Nah); 7. Joseph (m: Sarah Akau). Although this reunion will focus on uniting the Wailae grandchildren and their families, we would also like to invite the sibling families of George (Keohoonani, Kalua, Maria, Cecilia, Ui, Laie and Keomo Wailae) and Julia (Thomas, Kaua, Elizabeth, Moses, John, Ella, Sabina, Juliano, Annie and Victor Mokulehua). If you have any information about these families listed or want to be a part of the planning of this reunion, please contact Kim Keli at 225-3356 (kimokelii@aol.com) or Gloria Wailae at 455-9475.

Owali-Kukona — The Owali-Kukona Family reunion (Kala, Kaaihue, Kaaea, Kalawaiapi, and Paoa) will be held August 11-13, 2005 in Kahului, Maui. For more information, call 808-871-1050 or 801-356-0606 or email marykb28@comcast.net. Family meetings were held on Sept. 10, 2004 on Maui and Sept. 11, 2004 on O'ahu, Waimānalo.

Naki — Descendants of James Hikiona and Julia Kanui Kahaulio Naki are welcome to attend the Naki 'ohana reunion, to be held on Sept. 1-4, 2005, Labor Day weekend. The location of the event is Wailua Church Pavillion, Māna'e, Moloka'i. If you have any questions or suggestions, call Moana Naki Keohulua 808-567-6220 or Walter Naki 808-558-8184 on Moloka'i. On O'ahu, Jesse Galas 808-423-9519; Thomas Naki 808-487-2898. Please call after 6 p.m. Registration form for reunion will be sent upon request.

Bush — 2005 reunion is being planned for the family of Albert Maunahina Bush, Samuel Keli'inohopona Bush, Elizabeth Kapeka Bush, Roseline Bush, Lily Bush, Julia Bush, Maria Bush and Daniel Bush Jr. Scheduled for Labor Day weekend, Sept. 2-4, 2005. Hosting island will be O'ahu. For more information, email Beverly Martinez at bmartinez@boh.com or call 681-6637; Misty Bush William at mwill23714@aol.com or write to Randy Bush Vincent at 615 Na'ale St. Honolulu, HI 96813.

Farrington High School Class of 1980 — Farrington High School Class of 1980 is planning their 25th Class Reunion in 2005. For more information or to help in planning, visit www.farrington80.com.

Aweau — We are planning a gathering to organize a reunion on O'ahu. We need kōkua to update our genealogy and form an 'ohana committee. Contact Kolomona at 683-1146. Aweau descendants are Ioane: David, Lilia, Kahopuwaiki: Nalaeluakamanu, John Keahiapale, James Hoolulu, Joseph Kahopuwaiki, Kauhaanu, Nakuilauhulu: Haonui, Pohue, Wahinine, Mary Irene Ailimukala, Kau, William, Mahoe; Kalaupaina, Hinaikamalalama: Hihikaina, Akamakiu, Margaret Kamaha Aweau Padeken: John, Rose, Frederick, Charles, Annie. These descendants trace back to about 1850-1870. Genealogy research was done by Henry Nalaelua and Larry Aweau. For more information, visit www.Aweaufamily.com.

Waipi'o Valley family search — Kalainaina, Paakahili, Thomas, Honuiwa, Keliwaanui, Kailikakio, Kaohimaunu, Kanekoa, Nakagawa, Lau Kong and Ah Puck. My family surnames come from Waipi'o Valley on the Big Island. I am working on my families' genealogy and any information big or small will be greatly appreciated. If you have any information on these families, please contact me. Descendants of Samuel Kalainaina and Malaka Kaliwai Paakahili, Edwin Thomas and Emalia Honuiwa, William Keliwaanui and Kailikakio, Mahoe Kaohimaunu and Kaumekeko Kanekoa. My great grandparents are Lily Kaeha Mahoe Kaohimaunu and Young Leong Ah Puck, and Emily K. Thomas, Charles K. Thomas and Nancy Ana Kalainaina. My grandparents are Rachel K. Ah Puck and Charles P. Thomas. Information can be sent to Yoko Lindsey at P.O. Box 463 Kamuela, Hawai'i 96743, or email me at Lahelz@aol.com.

Ekekela — Looking for information on Sebastianus Ezekiel (Ekekela?) and Cecilia Mana, about circa 1840. They lived in Honaunau, Hawai'i according to the baptismal record at St. Benedict Catholic Church. Their daughter Veronica Keawe was married to Victor Kukua Kalua. She was born in 1867. Veronica Keawe is my grandmother. If anyone has information or know of any family with the last name Ezekiel or Ekekela, please email fujimotomargie@msn.com.

Kalama — Requesting information on the families of my grandparents and great grandparents: Poepoe, Kalama, Kamaka, Kamehameha, Kumukoa, Aseu-Young, Tien-Yen, Gouvea, Goas. Besides putting together my family genealogy, also seeking family medical history that could affect my children and me. I am the son of Richard Allen Kalama Sr. and Constancy Keala Onaona Young, origin Honolulu. My father's parents are Charles Kaanapu Kalama I and Estufania (Fannie) Gouvea, origin Maui, relocated to O'ahu. My mother's parents are Frank Aseu Young (Frank Chong Fat Aseu) and Adelina Pu'uwai Maemae Poepoe, origin North Kohala, relocated to O'ahu. Charles Kaanapu Kalama I is the son of Samuel Kaumoana Kalama and Kainoa Kanoelahahelemamau, origin Maui, relocated to O'ahu. Estufania (Fannie) Gouvea is the daughter of Joseph P. Gouvea and Eugenia Goas, origin Portugal, relocated to O'ahu. Frank Aseu Young (Frank Chong Fat Aseu) is the son of Tien Yin Aseu and Malakina Kamaka, origin North Kohala, relocated to O'ahu. Adelina Pu'uwai Maemae Poepoe is the daughter of Olopananui Akea Kalamakuikaeo Gulstan Poepoe and Maile Mary Napuaelua, origin North Kohala, relocated to Kaula'i, then O'ahu. Please call at home (808) 259-5502, cell: 808-753-2910 or email at www.kalamar001@hawaii.rr.com.

Luhia — I am seeking relatives/friends of the Puueo district of S. Hilo, Hawai'i who are related or have known a, James Luhia, Sr. James Luhia, Sr. was born circa 1870's and was married to a Kaleikahua Mehau from Kapaahu, Puna, Hawai'i. I am in search of anyone providing me with any source of records, pictures that you might have. Any source of information is helpful and appreciated. You may contact me by email: janicek@stchwaii.com or by mail: Janice, 85-1164 Kumaipo Street, Waianae, Hawai'i 96792.

Kepano — I'm looking for relatives of Susan Kepano (Hāna, Maui) or Susan Kukona a'ala who married Frederick Christian Wittrock in Hāna, Maui. Susan Kepano was born circa 1841 in Hāna, Maui and died 1933 in Honolulu, Hawai'i. Please send email to ann0415@earthlink.net or phone number (320) 253-3618. I am looking for information on Sebastianus Ezekiel (Ekekela?) and Cecilia Mana, about circa 1840. They lived in Honaunau, Hawai'i according to the baptismal record at St. Benedict Catholic Church. Their daughter Veronica Keawe was married to Victor Kukua Kalua. She was born in 1867. Veronica Keawe is my grandmother. If anyone has information or know of any family with the last name Ezekiel or Ekekela, please contact me at my e-mail at fujimotomargie@msn.com. Marjorie Fujimoto. 81-1030 Keopuka Heights Rd. Kealakekua, HI 96750.

Kalaaua/Kila — Seeking information for genealogical purposes only on my paternal great-grandmother, Rev. Daisy Kalaaua aka Hoopiona Kila. She was once pastor of Kaulanapueo Church on Maui and was married to Kealoha Kalaaua. According to her sworn testimony given on behalf of my grandfather (Joseph Kamaouha Laanui) to verify his birth, Daisy was born in Ke'anae or Kula "in the Bible on Oct. 4, 1886." Her family later moved to Kihei where my Grandfather was born in 1901. Please contact Primrose (Laanui) Judge via email pjudge@jjma.com or (703) 256-5341. I'm looking for relatives of Susan Kepano (Hana, Maui) or Susan Kukona a'ala who married Frederick Christian Wittrock in Hana, Maui. Susan Kepano was born circa 1841 in Hana, Maui and died 1933 in Honolulu, Hawai'i. Please email to ann0415@earthlink.net or call (320) 253-3618.

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www.NativeHawaiians.com

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Fax: 808.920.6421

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3-3100 Kūhiō Hwy., Ste. C4
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Ka Wai Ola o OHA will accept for consideration news releases and letters to the editor on topics of relevance and interest to OHA and Hawaiians, as well as calendar events and reunion notices. *Ka Wai Ola o OHA* reserves the right to edit all material for length and content, or not to publish as available space or other considerations may require. *Ka Wai Ola o OHA* does not accept unsolicited manuscripts. Deadline for submissions is the eighth day of every month. Late submissions are considered only on a space-available basis.

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T H E

M A R K E T P L A C E

Mākeke

Classifieds only
\$12.50

Type or clearly write your 24-word-or-less ad and mail to:
OHA at 711 Kapi'olani Blvd., Honolulu, HI 96813.
Make check payable to OHA.

AFFORDABLE HEALTH CARE: \$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.

ALWAYS FRESH OPIHI FROM BIG ISLAND: For graduation, weddings, political party lū'aus, etc. Real ono, fresh frozen, \$215-gal, \$109-1/2 gal, \$55-1 qt. Call O'ahu: 808-262-7887.

COMMERCIAL DRIVER'S LICENSE TRAINING AND ADULT EDUCATION: H2K Driver Training Services. Call: Hiram K. Keli'ikoa, 808-935-3912. or cell 808-895-0652.

CONTRACTORS OF HAWAII.COM: Looking for cold calling sales rep. \$15-\$20 an hour potential. Call for details 808-286-5549 or amandassociates@aol.com.

FOR SALE: Kawaihae mauka, Big Island (residence); Hawaiian Homes Lot, 31,276 sq.ft. (.718 acres). Gorgeous clear ocean, Mauna Kea views. Call O'ahu 808-352-2828.

FOR SALE: Waiehu Kou III approximately 7180 sq. ft. Lot only. A/S 65,000, 5%, 4-year term. Negotiable. Call 808-877-0054.

FOR SALE: Lots in Panaewa/ Hilo (Ag), Kalamaula & Ho'olehua/ Moloka'i (Res/Ag), Kawaihae/ Big Island (Res), 3 bedrm/2 bath home in Waiehu Kou & Nānākuli. Have buyers for Waimea, Waimānalo, Kalawahine Streamside, Wai'ōhuli, Kapolei & Princess Kahanu Estates. Leasehold - Hawaiian Homes. Call Charmaine Ilima Quilit @@ 295-4474 Century 21 Realty Specialists Corp.

I BRING PEOPLE AND PROPERTY TOGETHER: All the islands of Hawai'i are my specialty. Fee simple and leasehold properties. Your island Realtor Charmaine Ilima Quilit @ @295-4474 Century 21 Realty Specialists Corp.

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

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PONCHO'S SOLAR SERVICE: Solar water heating contractor, utility rebates, tax credits, save money. HECO & MECO approved independent contractor, new systems, pool heating systems, repairs. Free estimates. O'ahu: 808-422-4266; Maui: 808-760-2345. Located in Wai'ōhuli Homestead.

WANTED: Big Island of Hawai'i... Kawaihae (Res) lot. Call: 808-883-8333 or 808-896-2286. If no answer, please leave a message.

WANTED: Pastoral or agriculture acreage in Pu'ukapu, Waimea, Hawai'i. DHHL list. Please call 808-330-2951 or 808-368-5329.

WANTED: Waimānalo residential homestead in EXCHANGE for 10 ACRES of Waimea Pu'ukapu pastoral lot. Call: 808-5543087 if you are interested. ■



Burial Notice

PUBLIC NOTICE

All persons having information concerning unmarked burials on a roughly 23-acre property (TMK: 3-7-3-2:09) in Kalaoa 2nd Ahupua'a, North Kona District, Island of Hawai'i are hereby requested to contact Dr. Bob Rechtman, Rechtman Consulting, LLC (808) 966-7636, HC1 Box 4149, Kea'au, HI 96749, and/or Mr. Kana'i Kapeliela, Burial Sites Program (808) 692-8037, 555 Kēkuhihewa Building, 601 Kamokila Blvd., Kapolei, HI 96707. The subject property was part of a larger land grant (Grant 2032) made to Kupono in 1856.

Appropriate treatment of the remains will occur in accordance with HRS, Chapter 6E, respective to the burial site. The landowner intends to preserve all burials in place, following the preparation of a Burial Treatment Plan in consultation with any identified descendants and with approval of the Hawai'i Island Burial Council. All interested parties should respond within thirty (30) days of this notice and provide information to DLNR-SHPD adequately demonstrating lineal descent from these specific Native Hawaiian remains, or cultural descent from ancestors buried in the same ahupua'a.

CAZ from page 10

sentiments of love and longing. Set to music by Robert, who performs the vocals and piano, "*Iolialoha*" is poignant to say the least, and could easily be a contender for music awards next year.

Enhanced with vocal back-up by Robert's Hālau Nā Kamalei and guest instrumentalists Jeff "Chips" Au Hoy, Glen Smith, Ken Makuakāne and Sean Thibadeaux, The Caz presents "*Some Call It Aloha ... Don't Tell*," with what de Mello describes as "relaxed confidence that comes from experience."

With three dozen recordings to date and at least two dozen Nā Hōkū Hanohano Awards under their belts, the well-seasoned Cazimeros continue to lead the way for high-quality recordings of contemporary Hawaiian music. For online information on Caz recordings, visit www.mountainapplecompany.com. ■

SUBSCRIPTION REQUEST



Due to the growth in popularity of the *Ka Wai Ola o OHA*, the Office of Hawaiian Affairs is presently expanding the circulation of the publication. If you or a family member would like to receive a monthly edition of the *Ka Wai Ola o OHA* please fill out the subscription area below and return it to the provided address Mahalo for your continued support.



Yes, I would like to receive the *Ka Wai Ola o OHA*.

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Please return this subscription on reply to:
Office of Hawaiian Affairs
Attn: Ka Wai Ola
711 Kapi'olani Blvd., Ste 500
Honolulu, HI 96813

Free Training on How to Apply for Funding from the Administration for Native Americans (ANA) provided by Council for Native Hawaiian Advancement

We Can Help You Get the Funding Your Project Needs



ANA Funds:

Community-Driven Projects by and for Native Peoples in traditional practices, economic development and so much more! Last year, ANA gave out \$37 million in two programs!

- Social & Economic Development Strategies Program (SEDS)
- Language Preservation & Maintenance Program

Minimum Grant: \$25,000 per year
Maximum Grant: \$500,000 per year (SEDS)

A Must For:

- Nonprofit Agencies serving Native peoples of Hawai'i, American Samoa, Guam and/or CNMI
- Public Agencies serving Native Peoples of Hawai'i, American Samoa, Guam and/or CNMI
- Colleges & Universities serving Native Peoples located in Hawai'i, American Samoa, Guam or CNMI

CNHA Can Help You!

Last year, CNHA helped more than 80% of the Pacific Region applicants who scored in the funding range! Our training and technical assistance works. We want to help you!

Training Dates:

- Nov. 3-5 at Hawai'i Naniiloa Hotel in Hilo
- Nov 10-12 at Maui Beach Hotel in Kahului
- Dec 8-10 at Kava'i Marriot Resort & Beach Club in Kapa'a

For More Info or to Register, Contact CNHA:

33 South King Street, Suite 513, Honolulu, HI 96813
Direct Tel: 808.521.5011 Toll-Free: 800.709.2642
Via E-Mail: info@anapacific.org
Website: www.anapacific.org

What People are Saying:

- "I would recommend this workshop to anyone I know who has an interest in the grant writing process."
- "I've been to several grant-writing workshops, and this is by far the best."
- "Staff exuded confidence, a clear understanding of issue, was personable and kept discussion relative."

Training and Technical Assistance made possible with support from:



Ka Wai Ola Advertising in COLOR

If you are interested in cost effective advertising to a large Native Hawaiian readership, then you cannot afford to overlook the *Ka Wai Ola o OHA*.

Ka Wai Ola o OHA has the largest readership of any Native Hawaiian publication and is mailed each month to homes statewide and on the continent. Copies are available at all public libraries, and are distributed to Hawaiian agencies and offices throughout the islands.

Ka Wai Ola o OHA is posted monthly at www.OHA.org. Web advertising is available upon request.

For details on web and publication advertising rates, call 594-1760 for your media kit. Take a closer look at the *Ka Wai o Ola o OHA*.

120,000 distribution
120,000 readers

Call 594-1760 for your *Ka Wai Ola o OHA* Media Kit

LEARNING CAN BE CHILD'S PLAY



**APPLICATION DEADLINE:
January 31, 2005**

Applications for the 2005-2006 school year are being accepted for Kamehameha preschools. Kamehameha offers programs for three-year-olds at selected sites, and programs for four-year-olds in all areas. Children born in 2001 and 2002 may apply.

O'AHU

- Honolulu (Hawai'i Kai to Pearl City) . . .3 & 4-year-olds
- Ko'olaupoko (Waimānalo to Kailua) . . .3 & 4-year-olds
- Ko'olauloa (Kāne'ohē to Waimea Bay) . .3 & 4-year-olds
- Waialua (Waimea Bay to Ka'ena Pt., Mililani & Wahiawā)3 & 4-year-olds
- Wai'anae Coast (Waipahu to Mākaha) . .3 & 4-year-olds

HAWAII

- Hāmākua (Honoka'a to Pa'auilo)3 & 4-year-olds
- East Hawai'i (all of East Hawai'i)3 & 4-year-olds
- West Hawai'i (Kohala/Waimea to Hōnaunau)3 & 4-year-olds

MAUI

- Central Maui (all Maui except for Hāna) . . .4-year-olds
- Paukūkalo (Paukūkalo residents)3 & 4-year-olds
- Hāna (Ke'anae to Kahikinui)3 & 4-year-olds

KAUAI

-3 & 4-year-olds

MOLOKA'I

-4-year-olds

For applications call 842-8800 on O'ahu or 1-800-842-IMUA x8800 from the neighbor islands.

For preschool information call 842-8887 on O'ahu or 1-800-842-IMUA x8887 from the neighbor islands.

Financial Aid is available.

Kamehameha is a non-denominational Protestant Christian school.



KAMEHAMEHA SCHOOLS

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