



DOCUMENTING SPIRIT

EDGY LEE PREMIERS NEW FILM ON 'ŌIWI HAWAI'I

By Derek Ferrar

On March 15, viewers across the islands watched the television premier of *The Hawaiians-Reflecting Spirit*, the latest documentary by noted Hawai'i filmmaker Edgy Lee, produced with major funding from the Office of Hawaiian Affairs. The film, which spotlights the spiritual origins, cultural history and present-day struggles of the Hawaiian people, will air again on April

15 at 7 p.m. on KHON-Channel 2, and is expected to be released on DVD in late April or early May.

Lee said her hope in making the film was to bring deeper awareness of the "great and beautiful" Hawaiian culture to a national public whose image of Hawaiians often remains shaped by Hollywood "hula-hula" stereotypes. "We tried our very best to reflect a well-rounded image of the Native Hawaiian culture," she said at a premiere showing of the film at Honolulu's elegant

Hawai'i Theatre. "We in Hawai'i should be very proud, because the Hawaiian culture has so much to teach the rest of the world."

Narrated in the rich voice of Hawaiian scholar Winona Rubin, the film traces Hawaiian cultural history from the mythical union of Papa and Wākea to the struggles of present-day cultural practitioners to preserve their heritage in the modern world. Shot in state-of-the-art high-definition video, the documentary features an artistic, emotional

treatment along with stunning visuals of Hawai'i's unique natural environment.

Hawaiian elders and cultural practitioners interviewed in the film range from celestial navigator Nainoa Thompson and U.S. Sen. Daniel Akaka to herbal healer Alapai Kahuena and traditional salt-maker Wilma Holi. Among others featured are Hawaiian language expert Puakea Nogelmeier, musician and kumu hula Keali'i Reichel,

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Senate panel passes amended recognition bill

By Derek Ferrar

On March 9, the Senate Indian Affairs Committee unanimously passed an amended version of the Hawaiian Government Reorganization Act, also known as the "Akaka Bill" after its primary sponsor,

Sen. Daniel Akaka (D-Hawai'i).

The committee's vote came after the bill was amended to clarify that it would not make Native Hawaiians eligible for federal Indian programs and services. The amendment, submitted by Akaka and Sen. Daniel Inouye (D-Hawai'i) jointly with Indian Affairs Committee Chairman Sen. John McCain (R-Arizona), was designed to address concerns McCain had expressed about the bill.

Akaka said the amendment will not adversely impact Hawaiian programs. "Native Hawaiians already have their own federal programs addressing matters including health, education and housing

which are separately authorized and appropriated," he said.

This is the fourth time the Indian Affairs Committee has approved a Hawaiian federal recognition bill. In the last three congressional cycles, the bill failed to reach a full vote on the Senate floor. At the end of last year's session, however, the Senate leadership promised that the bill would get a full vote this year.

"I am very pleased that the committee has voted for the fourth time to favorably report this bill," Akaka said. "We have a challenging road ahead of us as we prepare for a debate and roll call vote on the Senate floor."

Akaka's press secretary, Donalyn Dela Cruz, said the senator is optimistic that the Hawai'i delegation can garner enough votes to win full Senate approval for the bill. Meanwhile, an identical bill must also be passed by the House of Representatives. The House voted solidly to back the recognition bill during the last congressional cycle and is expected to do so again.

The Native Hawaiian Government Reorganization Act, which this year is designated as Senate Bill 147 and House Resolution 309, would set up a process through which the federal government,

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As part of our year-long coverage of OHA's 25th anniversary, former Trustee Roy Benham recalls the agency's early days. **See story on page 5.**

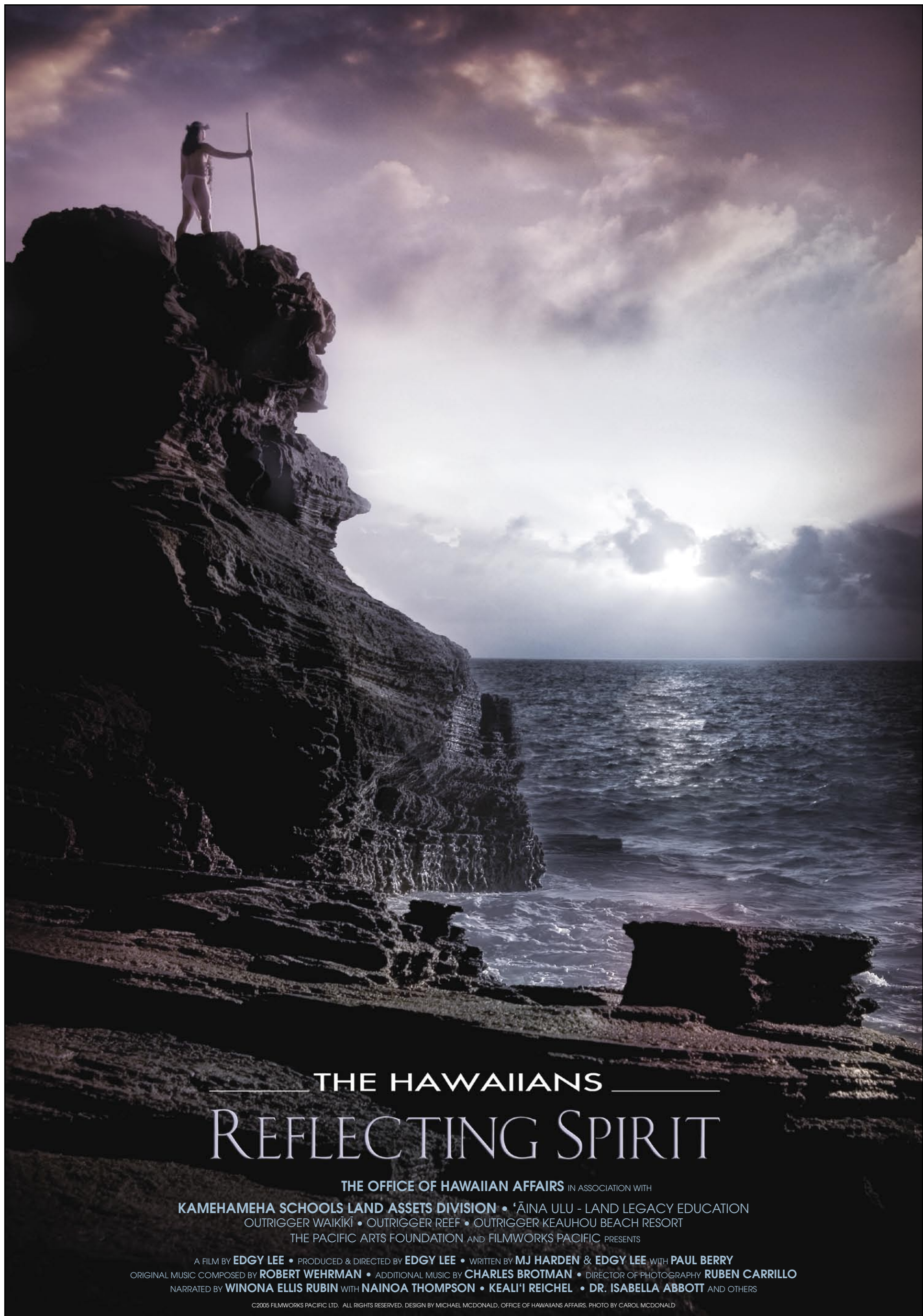
A new book and documentary shed cultural light on the infamous Massie murder case, which divided Hawai'i's population along racial lines. **See story on page 13.**

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Ka Wai Ola o OHA

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THE HAWAIIANS
REFLECTING SPIRIT

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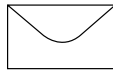
KAMEHAMEHA SCHOOLS LAND ASSETS DIVISION • 'ĀINA ULU - LAND LEGACY EDUCATION
OUTRIGGER WAIKĪKĪ • OUTRIGGER REEF • OUTRIGGER KEAUHOU BEACH RESORT
THE PACIFIC ARTS FOUNDATION AND FILMWORKS PACIFIC PRESENTS

A FILM BY **EDGY LEE** • PRODUCED & DIRECTED BY **EDGY LEE** • WRITTEN BY **MJ HARDEN & EDGY LEE** WITH **PAUL BERRY**
ORIGINAL MUSIC COMPOSED BY **ROBERT WEHRMAN** • ADDITIONAL MUSIC BY **CHARLES BROTMAN** • DIRECTOR OF PHOTOGRAPHY **RUBEN CARRILLO**
NARRATED BY **WINONA ELLIS RUBIN** WITH **NAINOA THOMPSON • KEALI'I REICHEL • DR. ISABELLA ABBOTT** AND OTHERS

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“The Hawaiians – Reflecting Spirit” Television Rebroadcast
Friday April 15, 7 p.m. on KHON – Channel 2

“The Hawaiians – Reflecting Spirit” is the newest documentary by noted Hawai‘i filmmaker Edgy Lee. The film offers important cultural insights into who the Hawaiians are as a people, their origins, historical challenges and current social conditions. Most importantly, the film points to the revival of spirit of a native people whose identity is intrinsically tied to their Hawaiian homeland.



Define beneficiaries

Derek Ferrar’s article in the March *KWO*, entitled “OHA bill proposals cover range of Hawaiian issues,” refers to the need to define ceded lands. What may also be important is to define who exactly should be the beneficiaries of those lands. If beneficiaries are defined by Native Hawaiian blood alone, benefits may ultimately go to a substantial number of nonresidents living outside of Hawai‘i. The political, economic and social ramifications and impact of that possibility on all the residents of this state need to be considered. The failure to think things through comprehensively can lead to unintended consequences.

Rt. Rev. Wayne W. Gau
Honolulu

King Day comments

I read David Shapiro’s article in the March *KWO*. I was amazed how petty, naïve and ignorant individuals like David Rosen and Thurston Twigg-Smith are. The NAACP and Jewish Anti-Defamation League would have branded such statements and behavior on the U.S. mainland as white supremacist, racist and genocidal in a heartbeat. But apparently in Hawai‘i, ignorance or cowardice prevail in the court of public opinion. Dr. Martin Luther King, Queen Lili‘uokalani and Mahatma Gandhi were great world-class leaders, and when under attack by established or rouge government power, they utilized the strategy of peaceful, passive resistance, instead of armed military conflict and bloodshed. So all three world-class leaders deserved to be honored on Dr. Martin Luther King Day, each being a giant in his or her time; contrary to the converse opinions of a vocal minority of mental midgets apparently critical of the good all three stood for: righteousness, justice, liberty and freedom.

Additionally, Native Hawaiians should use another tactic devised by Dr. Martin Luther King against the Twigg-Smiths, Burgesses and Rices: boycott their goods, services, products and investments.

William Afong Kaipo Kuamo‘o
Scottsdale, Arizona

Fight for education

We must continue the battle of fighting for the best education for our children. Higher education is the key to everything for which we have battled and continue to battle for.

I read about the lawsuits against OHA and Kamehameha Schools and can see that these lengthy battles demand the best and brightest individuals from the best schools available. I have always felt that these suits were frivolous, costly, time-consuming and attempting to deprive Hawaiians of what is supposed to be for us.

The bloodline says it all, and this should be the deciding factor for these issues. Being adopted by a Hawaiian family and carrying that family’s name definitely does not qualify an individual to receive what has been set aside for Hawaiians. These individuals should be grateful that a Hawaiian family was caring and considerate enough to bring them into their ‘ohana. This I feel is due to what is inherently passed on to all Hawaiians by our ancestors of the past. Could it be the jealousy of these individuals that make them want what is not supposed to be theirs, and then deprive a Hawaiian of what should be theirs?

Wehart Kaahumona Hosea
Mannheim, Germany

Conserve ‘opihi

The reason I am writing this letter is to try and offer protection to Hawai‘i’s

‘opihi. I refer to the ad running for years in *KWO* selling Big Island ‘opihi to O‘ahu or wherever.

How many ‘opihi have people shipped from Big Island shores to put money in their pockets? The poor ‘opihi are becoming so scarce I am motivated to speak out. Please kōkua and help the ‘opihi survive!

People of reason must consider the loss of so many of Hawai‘i’s fish, trees and plants we have seen in the last 50 years. The blessings of abundant resources are given to those who realize their value and take care of the natural environment. Resources are taken away by greed, and the ‘opihi deserve better than this exploitation.

I humbly ask you to consider nā ‘ō‘pio and what will be left as time passes. The Hawaiian people must protect and cherish their resources; it will give them the strength and courage to survive in this often brutal western culture. Money earned in a destructive manner will have bad results.

Thank you for allowing me to express myself. I would hope the ‘opihi pickers can find something else to do to make money, and *KWO* will not advertise and promote the taking of Big Island resources in this manner. What happened to the ‘opihi on O‘ahu?

K. J. Kent
Hōnaunau

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“The Living Water of OHA”

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LEKA Kālele
KWO FOCUS LETTER

Group to offer cultural materials to prisoners

This letter is in response to prisoner Kaleihau Kamau‘u’s request for Hawaiian cultural materials in prisons.

I am Hanalei Colleado, kahuna o ka hale pule ‘o Pu‘uhonua o ‘Īao Maui/Hawai‘i. In January, we were privileged to enter the Oklahoma community correctional facility in Watonga County to touch nā pu‘uwai o nā Kānaka Maoli ‘o Hawai‘i.

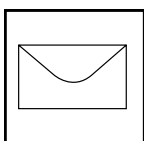
As per Kamau‘u’s request, Pu‘uhonua o ‘Īao would like to offer the vehicle to record and document ka mana‘o of cultural practitioners to CD/cassette for use in our prison systems where nā pa‘ahao reside. We will assume all expenses incurred. No marketing for profit.

You got my word!

Pu‘uhonua o ‘Īao is committed to the healing of our nation from the root to the fruit! There are three kinds of kānaka in Hawai‘i: The ones who make things happen, those who watch things happen and those that say, WHAT HAPPENED? What part you?

Serious inquires only, please. Contact me by phone at 808-357-4776, through email at projectio@juno.com or by mail at P.O. Box 425, Wailuku, HI 96793.

Hanalei Colleado
‘Īao



Hee's Bissen vote

Regarding my vote against confirmation of Richard Bissen as a Circuit Court judge, OHA Trustee Boyd Mossman writes in his March KWO article: "...one cannot help but question the senator's motivation ... and his stubborn reliance upon his evidence, an 'anonymous' complaint. To the senator I simply say that I am glad he has chosen to be a politician and wish him well, but I am glad to know that he will never become a judge."

Mossman is flat wrong. The "anonymous" complaints were by two well-known lawyers who asked not to be identified. More importantly, the complaints were verified as published opinions by Supreme Court Justice Simeon Acoba.

Former Maui Prosecutor and Judge Mossman should know. After all, Mossman was the presiding judge in the case that was reversed by the Intermediate Court of Appeals known as *State v. Sanchez*, where former Prosecutor Bissen was found to have committed multiple instances of prosecutorial misconduct. OHA politician Mossman should also know that there are Hawaiians he prosecuted

and sentenced to jail that wish he followed his own advice.

People may not know that it is the judicial nominee that carries the burden of convincing the Senate that he should be confirmed, and any doubts should be resolved in favor of protecting the public. On this issue, USC law Professor Erwin Chemerinsky wrote, "The Senate is fully entitled to begin with a presumption against the nominee and confirm only if persuaded that the individual is worthy."

What I found most troubling for nominee Bissen was that he failed to disclose two admonishments of misconduct to the Judiciary Committee, the Bar Association and the Judicial Selection Commission. Even after admitting to the Judiciary Committee that he should have disclosed the first case, *State v. Sanchez*, he "could not recall" the second case, *State v. Schmidt*. That inability to remember these cases is baffling and suggests the nominee either has difficulty recalling serious admonishments or that he may have believed the Senate would never have found out. This speaks to the elements of character and integrity.

Prosecutorial misconduct is a serious offense. It is a zeal to convict at any

cost, at the expense of longstanding rules governing a prosecutor's ethical conduct and the right to a fair trial for the accused. Cases like *Sanchez* are even more rare because the appellate court reversed the lower court's decision.

Every lawyer and judge I have spoken to has said no one could "forget" a written court admonishment. In fact, to a person, each has said it is those criticisms that are remembered most. They speak to the heart of one's professional conduct as being improper and unacceptable.

Moreover, were it not for a single Maui lawyer who brought the *Sanchez* case to the Judiciary Committee, no one would ever have known. Only when asked did the nominee disclose the case to us. He never disclosed the second admonishment either verbally or in writing.

In the second case, *Schmidt*, the Intermediate Court of Appeals in its published opinion admonished the nominee for improper behavior involving a theft case. Again, had it not been for one single Maui lawyer the Senate would never have known about it.

Furthermore, during the floor vote seven Senate members voted "Yes, with reservations." That suggests they

continue to doubt the fitness of this nominee to sit in judgment over others accused of crimes that include rape, assault and murder.

Finally, we should remember that no person is entitled to a seat on the Circuit Court. Nor should a judgeship be viewed as a reward, and if a nominee cannot clearly satisfy the Senate without any reservations, the people of Hawai'i should not bear the risk of entrusting that individual with the reins of judicial power.

U.S. Sen. Robert Byrd said, "The benefit of any doubt should be resolved in favor of the people. If there is a cloud of doubt, this is the last chance ... if there is a doubt, I say resolve it in the interest of our country and its future, and in the interest of the Court."

Senator Byrd is right. This was the last chance for ten years. Because of this nominee's courtroom indiscretions, the court's admonishments in two separate cases and the nominee's inability to recall and voluntarily disclose the admonishments to the Judiciary Committee, it was with regret and sadness I voted no.

Sen. Clayton Hee
Dist. 23, Kahuku – Kāne'ohe

NAGPRA committee reaffirms Forbes Cave ruling

Process was flawed, body rules after heated Honolulu hearings

By Sterling Kini Wong

After hearing three days of emotional testimony in Honolulu, a federal committee has unanimously reaffirmed its prior recommendation that the repatriation of the 83 Forbes Cave artifacts was flawed and remains incomplete.

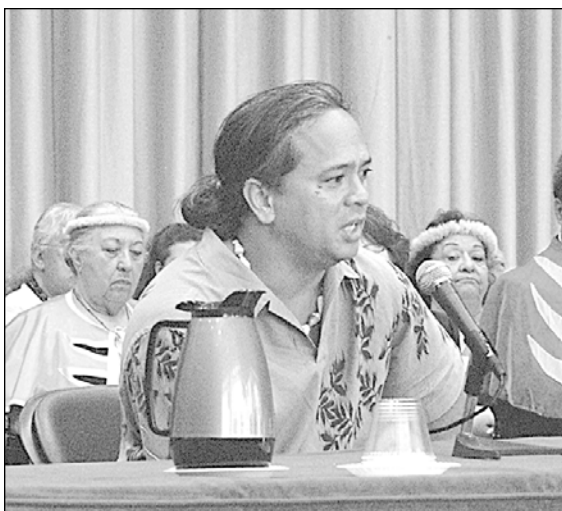
The review committee of the federal Native American Graves Protection and Repatriation Act (NAGPRA) met at the East-West Center at the University of Hawai'i-Mānoa in mid-March to consider several Native Hawaiian cases involving NAGPRA. The 1990 law provides a process for museums and federal agencies to return artifacts and human remains to America's native people. The committee serves as an advisory body to help resolve repatriation issues.

The committee's recommendation is the latest chapter in the ongoing dispute surrounding the artifacts, which were removed from a Kawaihae cave nearly a century ago by David Forbes and his expedition.

The controversy also brings into focus the split in the Hawaiian community over how to classify and care for objects that are buried with iwi, or human remains. Some argue that objects found with iwi are not meant to be kept in museums, but rather with the individuals with which they were buried. Others argue that in some cases objects were buried for safety.

The Forbes Cave controversy started in February 2000, when the Bishop Museum granted a one-year loan of the artifacts to the repatriation group Hui Mālama i nā Kūpuna o Hawai'i Nei. The group was one of four claimants recognized by the museum at the time. Hui Mālama says that after receiving the artifacts it reburied them in the Kawaihae cave, located on the Kohala Coast of Hawai'i island. The group has since refused the museum's requests to have the artifacts returned.

Since the loan, nine other claimants have been recognized, and they also want to be a part of the



Hui Mālama spokesman Edward Halealoha Ayau testified before the NAGPRA review committee in March.

Photo: Sterling Kini Wong

repatriation process. In 2003, the NAGPRA review committee found that the repatriation process was flawed and remained incomplete.

At the recent Honolulu hearing, Hui Mālama spokesperson Edward Halealoha Ayau said that the loan was intended to facilitate the repatriation of the items and that there was an understanding between the museum and the group that the artifacts wouldn't be returned.

However, Van Horn Diamond, whose family is a claimant in the dispute, said that Hui Mālama's refusal to return the artifacts has prevented the completion of the repatriation process. He said that the majority of the claimants have not been able to inspect the artifacts or consult on the repatriation because the objects were reburied prior to their recognition.

"This slaps the NAGPRA review committee determination regarding the importance of consultation," he said.

When the committee decided to uphold its previous decision, committee member Dan Monroe said that the repatriation process was "seriously flawed and excluded the involvement of other claimants."

Another member, Vincas Steponaitis, said "the flaws in this case are so egregious, I hope I don't see anything like it again."

While drafting its recommendation, the committee expressly avoided either requiring or prohibiting the removal of the objects from the cave, which sits on land controlled by the Department of Hawaiian Home Lands, which is also a claimant in the dispute. At the hearing, DHHL Director Micah Kāne testified that the agency believes that the repatriation is complete.

After making its recommendation, the committee urged the museum and the 13 claimants to work together in good faith to settle the issue. While many of the claimants expressed optimism over the prospects of negotiations, some did not rule out the possibility of a lawsuit.

"Everyone involved has the responsibility of exhausting every possible alternative and utilizing it to find a solution," said Diamond. "The option of a lawsuit has always been there, but we choose to be more positive."

Bishop Museum director William Brown said that he was pleased with the committee's decision and hopes all the groups will enter into talks with a "fresh look."

La'akea Sukanuma, who represents the claimant the Royal Hawaiian Academy of Traditional Arts, said that while he was surprised by the committee's recommendation, "it was the only honest decision that could've been made," he said.

Sukanuma said that he is confident the dispute will be resolved before the end of the year. "We just have to sit down and talk," he said.

While different groups may disagree over artifacts issues, he said, each respects the fact that the others are also working to "honor our ancestors."

Other recommendations made by the committee during the March hearings:

- Hawai'i Volcanoes National Park should move forward in the process to repatriate five objects that also originated from the Kawaihae cave.

- The Bishop Museum should repatriate three artifacts found on Moloka'i.

- The agreement between the Bishop Museum and a group over the Kalaina Wāwae sandstone blocks on Moloka'i should be changed to prohibit the removal of the items without approval from the other group.



Original OHA trustee Roy Benham remembers, looks ahead



Photos: Sterling Kini Wong

By Manu Boyd

Editor's note: In commemoration of the Office of Hawaiian Affairs' 25th anniversary, throughout the year Ka Wai Ola will be presenting memories and insights from some of the people who were involved in OHA's creation. This month, Roy Benham, one of OHA's first board of nine trustees, recalls those early days.

After living on the continent in the quiet of Marin County for five years and, before that, in Europe as an army civilian for five more, Roy Benham didn't know quite what he was coming home to more than a quarter century ago. With the 1978 State Constitutional Convention completed, Benham, a year later, received a call from Ray Pua in the City Clerk's office.

"A meeting was to be held at Kawaiaha'o Church enlisting help in registering Hawaiians to vote," Benham remembers. "What was most compelling was that we were going to register Hawaiians for the first-ever election to select leaders – trustees – for the brand-new Office of

Hawaiian Affairs.

"A few months into the registration, people started asking if I was running, and said that they'd vote if I did," Benham said. "So I did. It was a long shot. There were 80 candidates or more, and only nine would be selected."

Benham remembers Election Day in November 1980 well: "They told us to go down to the Capitol to check out the print-outs. I went pretty late and hardly had anyone there. I looked at the OHA elections and saw that I was number eight. 'Are you running?' someone asked. 'Yeah, Office of Hawaiian Affairs,' I said. 'Oh then you're in already since you're that high up.'" Turns out that somebody was Ben Cayetano, himself a legislative candidate that year.

"The first gathering we had after the election was in the lieutenant governor's office," Benham recalled. "We had no staff or office of our own. We had to pick our leader, and someone suggested that the highest vote-getter be chairman of the board. That was Walter Ritte from Moloka'i. I was a teacher and had done personnel work in the army, so I sort of took the lead in helping get things organized.

"We set up committees for culture, education, employment and all, and we also included community members in our committees for input. One problem we had was in getting neighbor island participation. We had no money. All we got was per diem payments for attending meetings – so we started holding plenty meetings.

"The employment rate among Hawaiians was our big priority. The culture was being renewed, and we wanted to support that too. What we didn't want to do was duplicate services of other state agencies, like the Department of Health, so we met with them and encouraged them to better serve Hawaiians. These agencies had so many Hawaiian 'customers'; we wondered why they weren't better served.

"The Legislature was very pleased with OHA because they didn't really know how to handle Hawaiian issues. They came to us for advice."

Looking back over the years, Benham feels that OHA may have lost its sense of community. "In the few meetings I've been to, it seems that OHA now tells the community what to do, rather than getting their input," he said. But Benham

sees the recent increase in community grants as a step in the right direction: "I like what OHA is doing now in assisting the community in establishing a Hawaiian governing entity. I don't throw out independence, but it needs to be timed right. The Akaka Bill is okay for now, but future generations may want to negotiate differently. We need to keep the door open.

"In the next 25 years, I'd like to see Hawaiians have a governing entity fully responsive to Hawaiian people's needs, like education, health and kupuna care. Today, we don't have the expertise to run a government, but we will. In 25 years, we'll be so good that non-Hawaiians will look at us and say, 'They're doing a much better job than the state.'"

When asked what his grandmother might say about what was going on with Hawaiians today, he pondered. "Grandma always wanted to help Hawaiians, especially those less fortunate. She spoke fluent Hawaiian, and was alive during the time of the overthrow. I think she would be pleased," he said, of the rejuvenated Hawaiian language, culture and sense of identity. "She would be overwhelmed."



UH Mauna Kea bill stalls in Legislature

Deferral of measure comes as NASA ponders final decision on Outrigger Telescope Project

By Sterling Kini Wong

A bill that would have expanded the University of Hawai'i's authority to manage property it owns or leases seems to have stalled for this legislative session, after the measure was tabled at a joint meeting of the House Hawaiian and Water, Land and Ocean Resources committees on March 23. Some Native Hawaiian groups were concerned that the bill might have removed public input from the management of certain ceded lands, including the summit of Mauna Kea. The measure had moved through the Senate before being sent over to the House.

UH Deputy General Counsel Ruth Tsujimura, in her testimony, stated that the bill would allow the school to regulate public recreational and commercial activities on lands under its control, specifically Mauna Kea. The bill

would also have enabled the university to impose fines for violations of its rules.

UH leases the 13,796-ft summit of Mauna Kea from the state Department of Land and Natural Resources for astronomy research. The mountain, which is considered one of the most sacred places in Hawaiian tradition, is now home to 13 telescopes, two of which are the largest optical telescopes in the world.

OHA submitted testimony in opposition to the bill at a March 17 hearing by the House Committee on Higher Education. In the testimony, the agency expressed concerns over the UH's management of Mauna Kea's spiritual, cultural and natural resources.

The state Land Board "cannot simply divest itself of [its] fiduciary duties by handing over full responsibility to a leaseholder that has proven itself more interested in international and commercial interests on ceded lands," OHA's testimony said.

OHA is supposed to receive 20 percent of all revenues generated from ceded lands, which are the former crown and government lands of Hawai'i.

A separate bill, Senate Bill 1474, calls for a study of

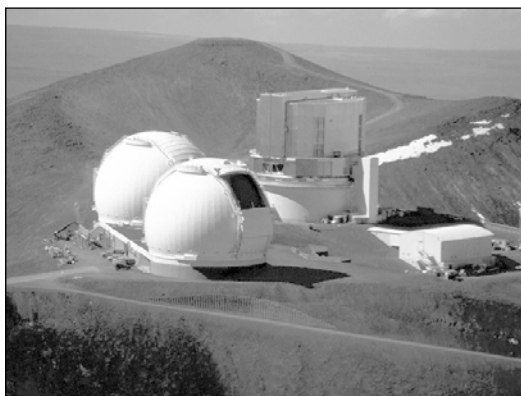
the state Department of Land and Natural Resource's approval and decision-making procedures on the Mauna Kea Science Reserve. As KWO went to print, the bill was making its way through the House.

Mauna Kea observers are also waiting for NASA's decision on whether it will move forward on its controversial Outrigger Telescopes Project, which would add up to six 1.8-meter telescopes to the mountain. In February, the agency released the project's final environmental impact statement, in which it found that the cumulative impacts on the mountain's cultural and biological resources from nearly 40 years of astronomy activity are adverse and significant.

NASA spokesman Carl Pilcher said that the agency will release its decision sometime after March.

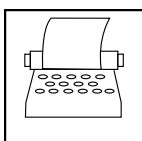
Attorney Lea Hong, who represents several groups that are appealing the state Land Board's

approval of a permit that would allow NASA to build the Outrigger Telescopes Project, said that it's very important that the EIS recognizes that the cumulative impacts of development on the mountain are significant and adverse. "That is something that everyone knew, but no one wanted to acknowledge," she said.



NASA's twin Keck observatories on Mauna Kea house the largest telescopes on earth.

Photo: Richard Wainwright, UH IHA



OHA grants

The Office of Hawaiian Affairs Grants Program assists community-based nonprofit organizations that are working to address the needs of the Hawaiian community. Funding requests for Fiscal Year 2005-2006 are now being accepted for the purpose of community development to include the areas of education, health, human services and culture.

To be eligible for funding, an applicant must meet the following criteria:

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

In addition, all applicants must attend an OHA grants workshop or meet with Grants Program staff within 12 months prior to the application deadline. Deadline for applications is Fri., April 29, 2005.

For more information, or to request a grants information packet, please call Grants Program staff at 594-1972 or 594-1762, or visit the OHA website at www.oha.org.

Haku hulu honored

At a banquet on April 15, Hawaiian featherwork (haku hulu) master artists Mary Louise Kaleonahenahe Kekuewa and Paulette Nohealani Kahalepuna will be honored with the Native Hawaiian Chamber of Commerce's prestigious 'Ō'ō Award, which recognizes outstanding Hawaiian businesspeople and professionals.

"We were so overwhelmed that we were selected for the award that we're doing centerpieces for the 28 corporate tables," said Kahalepuna recently at the family's featherwork shop on Kapahulu Avenue. The centerpieces – all unique, beautiful works of art – are kähili lele, or hand-carried royal feather standards that will be propped up on wooden stands. "We chose earth tones to complement event backdrops created by (Hawaiian artist) Carl Pao titled *Wao Kanaka* (the forest)," said Kahalepuna as she wound a bunch of rooster hackles onto the kähili.

It may seem unusual for the honorees to be creating centerpieces for

their own dinner, but over the years, these artists/business owners have generously shared their talents with many. The family feather business, Nā Lima Mili Hulu No'eau (skilled hands touch the feathers), was first started back in the 1970s and has been located in Kapahulu for the last 14 years.

"Our name was a gift from Auntie Edith Kanaka'ole," said "Auntie Mary Lou" as she adjusted the trademark feather comb in her hair. Kekuewa and her daughter, Paulette, have created the lei hulu (feather lei) that are the symbols of office for OHA trustees, and they also taught haku hulu at Bishop Museum for many years.

Also being honored with an 'Ō'ō Award this year is Thomas Kaulukui Jr., chairman of the Queen Lili'uokalani Trust, Hawaiian cultural practitioner/advisor, and retired state Supreme Court justice.

The 2005 'Ō'ō Awards banquet will be held Fri., April 15 at the Hyatt Regency Waikiki Resort and Spa. 5 p.m.: silent auction; 7 p.m.: dinner; 8 p.m.: awards program. Tickets are \$85 per person. Tables of 10 and corporate tables available. Call 531-3744 or visit online at nativehawaiian.cc.

CBED grants

OHA is seeking applicants for its Community-Based Economic Development (CBED) program, which has \$350,000 available in grant funding for projects. Projects must support the development of sustainable business ventures that serve local and Native Hawaiian needs and are compatible with the community's vision, character and cultural values.

To be eligible, organizations must meet the following:

- Serve a community, which is defined as a geographic community, a community of identity or a community of interest which is directly involved in community-based economic development activities;
- Be a nonprofit organization incorporated in Hawai'i;
- Include the community in membership, decision making and project development and demonstrate outreach and organizing activities;
- Demonstrate that the proposed project will better the condition of Hawaiians; and;
- Have a clear potential for sustainability and to improve the socio-economic well-being of the community.

Funding awards will be available up to \$50,000 per organization for the

following purposes: organizational capacity building, feasibility study and planning, and business plan development.

Application deadline for grant proposal submittals is April 15, 2005. All grant proposals are subject to a grant review process. For more information and applications, call OHA's CBED program at 594-1895.

'Ōlelo competition

Aloha Festivals will hold its new high school Hawaiian language competition, scheduled for April 23 at Pearlridge Center. The contest will have two categories: junior varsity (9th and 10th grade) and varsity (11th and 12th grade), with the winner of each receiving \$500 cash and \$250 in Pearlridge gift certificates. Their story will also be featured in the 2005 Aloha Festivals magazine.

Two students (one for each category) from each participating school will compete by first submitting their story, written in both Hawaiian and English. They will then memorize and present it orally to a panel of three judges. Students will be judged on fluency, pronunciation, readiness, accuracy, facial expression/acting, clarity of the Aloha Festivals' theme, time limit and writing ability. The deadline to submit entries is April 8, and finalists will be

notified by April 15.

Entry forms are available at the Aloha Festivals office located above Nohea Gallery at Ward Warehouse or via mail at P.O. Box 15945, Honolulu, HI 96830. For more information, contact Aloha Festivals at 589-1771 or visit www.alohafestivals.com.

Pauahi scholarships

Ke Ali'i Pauahi Foundation, a nonprofit support organization affiliated with Kamehameha Schools, is seeking Native Hawaiian applicants for its more than \$50,000 in college and other scholarships.

Individuals applying for scholarships must generally be classified as a student in a degree-seeking program at an accredited institution; be enrolled in a full-time accredited two-to four-year post-high degree program; demonstrate financial need (if applicable); and demonstrate satisfactory academic achievement and merit.

Applications with supporting materials must be received in the foundation's office by 4 p.m. on May 13. Applications and additional information are available at www.pauahi.org. Applicants may also pick up a scholarship application packet at the foundation's office at 567 South King St., Ste. 160, Honolulu, HI 96813. For more information, call 534-3966.

See BRIEFS on page 16



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- ✦ 23-36 years of age
- ✦ Drug policy/drug testing mandatory
- ✦ Entry-level salary (GS-10) is \$46,186 Academy training; \$57,646 - \$62,571 upon graduation, including locality/availability pay



Legislative Report

Tracking OHA bills that remain alive in the Legislature



Compiled by the OHA legislative team

This year OHA submitted 23 measures which addressed various issues from our beneficiaries. Of these, 13 measures – either the original bill introduced by OHA or a similar bill that would accomplish the same goal – remain alive as this issue of *Ka Wai Ola* goes to press. They include:

- **Ceded lands revenue (SB911)**

OHA strongly encourages passage of this bill, which would clarify the technical definition of ceded lands and hopefully help resolve the long-running dispute over exactly what revenues from these lands are due to OHA for the betterment of Hawaiians.

- **OHA autonomy (HB 447)**

Should OHA transition into a Hawaiian governing entity? This bill provides the first step towards autonomy by allowing OHA to issue checks in its own name. This would ease the transition of fiscal responsibility towards independence from the state.

- **Land-use board representation (SB925)**

OHA, as the agency charged with the betterment of Native Hawaiians, should have a voice in selecting members of public land and natural resource boards. Though similar measures seeking representation on other boards have failed, this measure

to ensure Hawaiian input into the state Land Use Commission remains alive.

- **OHA budget (HB 450)** This is a budget request of \$2.5 million to continue funding for the Hawaiian service organizations Alu Like, the Native Hawaiian Legal Corporation and Nā Pua No’eau. We will also be urging an amendment to include funding for pre-construction costs for an Office of Hawaiian Affairs building which would also house a Hawaiian cultural center.

- **Teacher certification (HB441)** With teacher shortages creating a statewide crisis, passage of this measure would enhance the ability of under-represented members of Hawai‘i’s teaching population to successfully complete the national competency examination by providing them with financial assistance.

- **Cultural “kīpuka” (HCR25/SCR3)** This pair of resolutions

(one each for the House and Senate) encourage cultural perpetuation in rural Hawaiian communities. The proposed measures would urge county and state governments to treat rural Hawaiian communities, or “cultural kīpuka,” as cultural heritage treasures.

- **Archaeology oversight (HCR26/ SCR2)**

OHA’s beneficiaries have been increasingly voicing concerns regarding the competency and cultural sensitivity of the archaeological profession in Hawai‘i. These resolutions seek a proactive approach by analyzing the effectiveness of the state Historic Preservation Division’s regulatory role and examining whether the Hawaiian community is being adequately protected in the important services that archaeologists render.

- **Kuleana land taxes (HCR180/ SCR193)** Today’s inflated real estate market has resulted in increasing pressure on residents of kuleana land in

the form of higher property taxes. These resolutions urge county governments to address this crisis.

- **Shoreline certification (HB1020)**

Many shoreline boundaries have been incorrectly certified and are currently too close to the ocean, which has resulted in the loss of coastal trust lands and public access. This bill would clarify the definition of shoreline and would also authorize the state land surveyor to rescind a shoreline certification based on a misrepresentation in the application.

- **Natural Area Reserve funding (SB1897)**

The state’s Natural Area Reserve System has long been under-funded and neglected. This bill establishes permanent funds for land conservation by dedicating 25 percent of the state’s conveyance-tax revenue for this purpose. ☑

Get Involved!

The enactment of these bills can only be realized through your civic participation. Your comments are welcomed, and we invite you to call your legislators to support these initiatives. If you feel strongly in support of our endeavors or if you’re interested to learn what other bills we are tracking, please contact David Rodriguez at (808) 594-1888.

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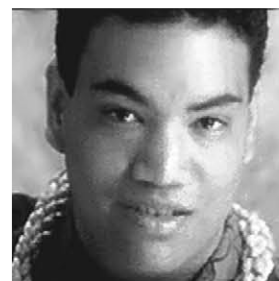
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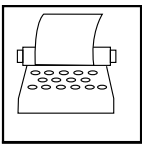


Adrian Kamali'i

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OHA board approves additional community grants

Recipients include social service agencies, cultural preservation efforts, youth education programs and more

By Manu Boyd

At two separate meetings in late February and mid-March, OHA's Board of Trustees approved 19 more community grants, totaling more than \$1.2 million. Added to a previous round of grant approvals, this means that the board has approved a total of more than \$2.4 million in grants this year. Recipients of the grants included organizations serving homeless and at-risk families, cultural preservation projects, educational and health initiatives, environmental protection projects and more.

Prior to approval, the grant applications were reviewed by OHA grants staff and other personnel in the appropriate program areas, then recommended to the board's Asset and Resource Management and Beneficiary Advocacy committees. The grant awards were then approved by the full board.

OHA accepts grant proposals twice

each year. Proposals must support goals and objectives of OHA's Strategic Plan, and should be submitted by nonprofit organizations. Grant applications and information are available online at www.oha.org.

The next deadline for grant proposals is Fri., April 29, 2005. For more information on OHA's grants program, call 594-1762.

In the last edition of *Ka Wai Ola*, we published a list of the organizations that were awarded grants on Feb. 3. What follows is a list of the 19 organizations that were awarded grants on Feb. 24 and March 17. For a list of all grant recipients, please visit www.oha.org:

Aloha House: \$42,102, to provide substance abuse services on Maui, incorporating the use of cultural practices.

Alu Like Inc.: \$49,850, to support the expansion of the Ulukau Hawaiian Electronic Library project by adding a genealogical sub-library.

Alu Like Inc.: \$90,000, to support the Hui Nā 'Ōpio o Nā Ko'olau program's work with the Hawai'i Youth Correctional Facility.

American Lung Association: \$50,000, to support the Open Airways for Schools program providing early

childhood asthma education.

Anahola Ancient Culture Exchange: \$41,238, to support the Ho'okahua Project to build and maintain a traditional agricultural site in Anahola, Kaua'i.

Community Development Pacific: \$109,464, to support the Mo'omomi Ahupua'a Management project on Moloka'i.

Habitat for Humanity-Moloka'i: \$50,000, to support the construction of two self-help homes on the island of Moloka'i.

Hawai'i Community Television: \$47,896, to support the video documentary *Heart Strings – The Story of the Kamaka 'Ukulele*.

Hawai'i Maoli: \$46,250, to support the Ke Alaula o k a Huliau Project to video and document oral history interviews with kūpuna.

Hawaiian Legacy Foundation: \$100,000, to support the Lahaina film documentary and the archival preservation of previous source material.

'Ike 'Āina: \$36,400, to support the establishment of a cultural learning center in Hālawa Valley, O'ahu.

Institute for Criminal Rehabilitation: \$46,875, to support the Nurturing Fathers Program of Hawai'i which assists fathers in establishing

relationships with their families, in partnership with The Institute for Family Enrichment.

Kahuku Hospital: \$36,126, to support the Hawai'i Covering Kids Kahuku Local Project to reduce the number of uninsured youth.


Keaukaha Community Association: \$50,000, to support the construction of a playground as part of the Kawanakoa Gym.

Keola Laulima 'O Leikula: \$44,000, to increase transportation services for the elderly, disabled, disadvantaged, and youth on Hawai'i island through the purchase of a van.

Maui Tomorrow Foundation Inc.: \$48,300, to support Project Ka'eo, which will produce a comprehensive cultural report and preservation plan for the Ka'eo ahupua'a on Maui.

PBS Hawai'i: \$121,520, to support the research and development phase of an educational television documentary on Hawai'i's ali'i trusts.

Polynesian Voyaging Society: \$140,000, to support preparations for Building Bridges, Hōkūle'a's voyage to Micronesia and Japan.

Wai'anae Community Outreach: \$100,000, to support the design and planning of the Wai'anae Homeless Transitional Residential Center. 

Building HOAP for the Home Lands

DHHL's Home Ownership Assistance Program

The process of homeownership can often be *frustrating and complicated*. DHHL's HOAP provides beneficiaries with *effective assistance* by offering *professional support* every step of the way.

HOAP helps beneficiaries of the Hawaiian Homes Commission Act improve their ability to be prepared for statewide homeownership opportunities through homebuyer counseling and ownership readiness training.

HOAP Statewide Implementation:

- 18 HOAP Orientation Sessions
- 41 Rounds of Homebuyer Education and Financial Literacy Courses
- 8 DHHL Application and Genealogy Workshops
- Case Management Services as needed

HOAP Training Topics:

- Hawaiian Homes Commission Act
- Mortgage Lending
- Budgeting and Saving
- Credit Repair
- Debt Reduction or Restructuring
- Completing Loan Applications
- Documenting Ancestry

 HOAP is a Department of Hawaiian Home Lands program, administered by the Council for Native Hawaiian Advancement

"This program was created to help our beneficiaries become financially ready to own their own homes and take advantage of the thousands of leases that will be awarded in the coming years," explained Hawaiian Homes Commission Chairman Micah Kane.



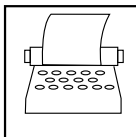
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- April 6 – Kuhio Hale, Waimea, Hawaii
- April 13 – Makaha Resort Golf Club, Oahu
- April 20 – Mitchell Pauole Center, Kaunakakai, Molokai
- May 11 – Kealakehe Elementary School, Hawaii
- May 18 – Kauai Veteran's Hall, Kauai
- June 1 – Lanai High School, Lanai
- July 6 – Lahaina Civic Center, Maui
- July 13 – Blanche Pope Elementary, Waimanalo, Oahu

to register or for more info, contact:

HOAP Information Call Center
 33 South King Street, Suite 513, Honolulu, HI 96813
 On Oahu: 808.791.3403 / Toll-Free Phone: 866.897.4384
 Fax on Oahu: 808.791.3405 / Toll-Free Fax: 866.897.4385
 E-mail: info@dhhahoap.org / Website: www.dhhahoap.org



Suit by Hōkūliʻa lot owners likely

Threat of legal action follows developer's legislative efforts

By Sterling Kini Wong

It now appears likely that nearly 100 lot owners of the Hōkūliʻa luxury development, which was halted by a state judge over land-use issues more than a year ago, will soon file a \$200-million lawsuit against Hawaiʻi County. Robert Baker, the attorney for the lot owners, said that if a solution can't be found in the state Legislature, he will send the county formal notification on April 10, and 60 days later he will file the lawsuit, which he said is already prepared.

In 2003, Circuit Judge Ronald Ibarra ruled that the 1,550-acre development on the Kona Coast of Hawaiʻi island was in violation of state law because its lands would not be used for agriculture, the use for which they are classified. Ibarra stopped development at Hōkūliʻa and ordered the developer, 1250 Oceanside Partners, to seek reclassification of their lands from the state Land Use Commission.

Oceanside appealed the decision to the state Supreme Court, where some cases have waited for up to four years before being heard because of its backlog of cases. In December, the court denied Oceanside's request for a faster hearing.

Native Hawaiian Legal Corp. (NHLC) Litigation Director Alan Murakami, who argued the case to halt the project, said Ibarra's ruling served as wake-up call to Hawaiʻi developers who have long circumvented state land-use laws by using agriculture lands for urban developments. The NHLC filed the action on behalf of local residents who fear the project will jeopardize the



An excavator sits idle on the Hōkūliʻa site.

Photo: Naomi Sodehara

archaeological sites found on the property, which include an ancient Hawaiian stone trail and burials.

In a letter Baker sent to Hawaiʻi island Mayor Harry Kim in February, he said that the development agreement between the county and Oceanside provided the lot owners assurance that their property rights were secure and the project could be developed as planned.

If the lot owners do sue the county, it seems that Oceanside will be brought into the litigation. Hawaiʻi County Managing Director Dixie Kaetsu said that because Ibarra ruled that both Oceanside and the county were at fault, the county will make sure that both are party to the lawsuit.

"If [the lot owners] don't sue Oceanside, we will enjoin to bring them in," she said.

Murakami said that while the county is responsible to a certain degree, he believes Oceanside should bear

See HŌKŪLIʻA on page 22

UH Faculty Senate approves master's degree programs in Hawaiian studies, language

By Derek Ferrar

The University of Hawaiʻi at Mānoa's Faculty Senate has approved master's degree programs in both Hawaiian studies and Hawaiian language. If the programs are given final approval by the university's Board of Regents this month, as expected, students should be able to begin taking master's-level classes this coming fall.

Kamakakūokalani Center for Hawaiian Studies Director Jon Osorio said his department has been working toward offering a master's degree for more than five years. "It's been a very long process," he said, "and it's wonderful to see the program clear this hurdle." The Senate's approval came after several committees thoroughly reviewed both programs' curricula and gave them high marks.

Hawaiian Language Program Coordinator Leilani Basham said that the master's programs, if approved, will provide a foundation for Hawaiian scholars.

"He mea maikaʻi maoli nō ia no ka lāhui no kēia hanauna nei me nā hanauna o kēia mua aku," she said. (*This is a truly good thing for Hawaiians of this generation and beyond.*)

Osorio said he is hopeful that final approval will be taken up by the Board of Regents at their meeting at Windward Community College on April 7, and that there is every reason to expect that the regents will approve the programs. "It would be quite unusual for the Board of Regents to put further

See UH MASTER'S on page 22



The Council for Native Hawaiian Advancement presents The Akaka Bill and Current Lawsuits: National Policies for Native Needs

The Council for Native Hawaiian Advancement operates a year-round Public Policy Education Program on National Policies for Native Needs. Informational sessions on the Native Hawaiian Government Reorganization Act of 2005, also known as the Akaka Bill and litigation threatening Hawaiian institutions and programs will be held statewide.

Sessions on this topic and other legislative issues are part of CNHA's Public Policy Program to provide public policy education and enhance the ability of the Native Hawaiian community to participate in federal legislative initiatives and other public policies that affect them.

Become Informed. Get Involved. Decide for Yourself.

Attend a workshop session and receive relevant information to make your own decision about an important piece of federal legislation affecting Native Hawaiians and the State of Hawaii.

Sessions are Free of Charge

Each presentation runs from 6:30 p.m. – 8:30 p.m.

DATES & LOCATIONS

Lanai – April 7, 2005 Lanai High Cafeteria

Oahu – April 12, 2005 Washington Intermediate Cafeteria

Oahu – April 21, 2005 Kapolei High Cafeteria

Oahu – May 3, 2005 Blanche Pope Elementary Cafeteria

Hawaii – April 27, 2005 Kealakehe Elementary Cafeteria

Hawaii – April 28, 2005 Keaukaha Elementary Cafeteria

Molokai – May 10, 2005 Mitchell Pauole Community Center

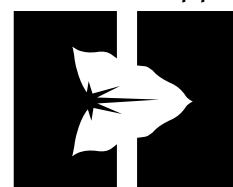
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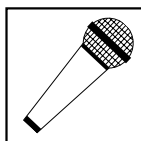
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What did you think of Edgy Lee's new film, *The Hawaiians – Reflecting Spirit*?



I thought the film was very inspirational; it really touched the spirit. In many ways, I felt my grandparents and other ancestors speaking through the film, and I thought it offered a lot of hope.

—Sen. J. Kalani English, Hāna

I thought it really made the point that we are not westerners although we live in a western world, and that how we are today is because of what happened in the past. I think it's wonderful if this message can go out to the mainland and throughout the world so that people in other places can better understand the Hawaiian people.

—LaVerne Isabelo, Hale'iwa



It offered a powerful perspective on the Hawaiian experience, and it touched wonderfully on the basic elements of our history and culture. I hope it can help promote a better understanding of the Hawaiian people, both the challenges and the opportunities that we face.

—Jan Dill, Nu'uuanu

It was so beautiful and moving, so true to our history – what our people did then and what they're doing now. Hopefully it can help bring about improvements for Hawaiians in our political status, our social conditions and the practice of our customs.

—Leiana Woodside, Waimānalo



HAWAIIANS from page 1

farmer John Kaina and elders from the island of Ni'ihau.

"I hope the film will bring more awareness of what Hawai'i is all about, not just on the mainland but in other parts of the world too," Kaina said after the Hawai'i Theatre premiere. "Then maybe they can help us protect what is being lost."

OHA Trustee Boyd Mossman, who played a primary role in the agency's funding of the film, said that *The Hawaiians* "sends a powerful message to the world about the Hawaiians' special spirit." Mossman said OHA funded the film "to present to the people of the world a more accurate image of who we are as Hawaiians, that we are a unique people with a culture and history that is not what many people in the world think it is."

"We're so pleased with the results, and thankful to OHA for taking the leadership



"We tried our very best to reflect a well-rounded image of the Native Hawaiian culture," Lee said at the Hawai'i Theatre premiere of the film.

Photo: Sterling Kini Wong

to make this film possible," said Neil Hannahs, director of Kamehameha Schools' Land Assets Division, which also helped fund the film. "At the land division of Kamehameha Schools, we feel a great sense of kuleana to help tell this story of Hawaiians' deep relationship with the 'āina, which is so important to the survival of our people."

The Hawaiians is the seventh documentary produced in and about Hawai'i by artist-turned-filmmaker Lee, whose family has been in the islands for five generations. Her previous documentaries have covered such topics as the traditions of the Hawaiian paniolo (cowboys), the construction of Waikiki and the history of Papakōlea homestead. Last year, her powerful exposé on the human cost of Hawai'i's crystal

meth epidemic sparked unprecedented media exposure and community dialogue when it was broadcast simultaneously on 11 television and seven radio stations.

Hawaiians must speak out to improve housing conditions

By Ka'imo Muhlestein
OHA Housing Specialist

The recent film *The Hawaiians – Reflecting Spirit* produced by Edgy Lee successfully captured the resilience of the Hawaiian spirit. Images in the film validate our Hawaiian strength as we are challenged with housing and other social conditions as results of western influence.

Native Hawaiians continue to have a unique and special relationship with the 'āina because it provides spiritual, economic and social balance. Historically, land, water, plants and animals were interwoven in a society that allowed its people to flourish. The abundance of land and natural resources provided food, clothing, shelter and other needs.

Like other indigenous peoples, Hawaiians cultivated the land in areas that accommodated daily communal life. It was common to find housing structures in low elevations near streams and the ocean, not in the upper elevations, which were often reserved for religious and cultivation purposes.

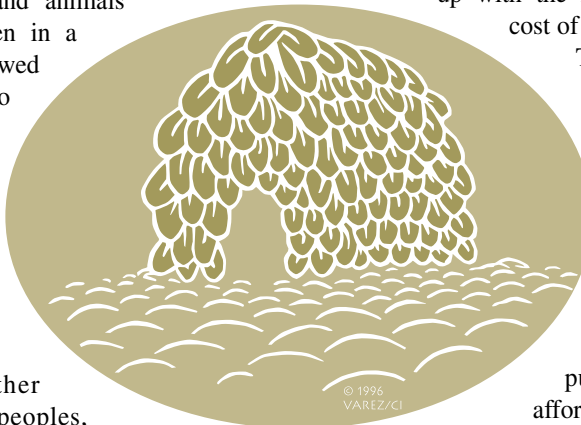
Today, Hawaiians have been displaced from their ancestral lands and natural resources. This displacement has impacted

the spiritual, economic and social balance of the Hawaiian people, and the housing conditions of Hawaiians are a reflection of this influence.

Clearly, we need to build more affordable units, and to acquire land to care for the unmet housing needs of Hawaiians. For an 'Oahu household of four earning \$67,750, an affordable house would range between \$184,900 and \$243,400, according to federal affordable sales guidelines. Currently, the median cost of a single family home exceeds \$500,000, leaving many Native Hawaiians wondering how they can remain in Hawai'i when their income cannot keep up with the rapidly increasing cost of homeownership.

This year, the legislators are considering bills that address Hawai'i's housing crisis. In particular, House Bill 1731, SD1 would identify public lands for affordable housing projects and provide 20 percent of the units developed in the project to Native Hawaiians.

However there are other concerns for our people as well. Existing policies often clash with the need for housing that accommodates multi-generational families and communities that embrace our cultural lifestyles. The acquisition of land over



See HOUSING on page 17

‘APELILA ~ MEI

APRIL – MAY CALENDAR OF EVENTS

Through Sun., Oct. 16 Nā Akua Wāhine Exhibit

Created to honor female deities, the exhibit will feature rare female images and the works of noted contemporary Hawaiian artists. The exhibit is based on the book *Akua Hawai‘i*, written by Kimo Armitage and illustrated by Solomon Enos. Artists include Rocky Jensen, Puni Kukahiko, Meleanna Aluli Meyer, Richard Kupihea Romero and more. Admission rates apply. Bishop Museum Vestibule Gallery. Open daily, 9 a.m.–5 p.m. For more information, call 847-3511.

Sat., Apr. 16 – Beginning Hawaiian Language

Learn the basics of ‘ōlelo Hawai‘i including vocabulary, conversation, grammar and sentence structure in this three-session intensive workshop with Loke Kamanu. \$75. Volcano Art Center. 9:30 a.m.–1 p.m. For information, visit www.volcanoartcenter.org or call 808-967-8222.

Fri., Apr. 22 – Nā Palapalai in Concert

Kuana Torres, Kēhau Tamurē and Keao Costa all learned to play music the old-fashioned way: in family backyards from friends, relatives and kūpuna. Nā Palapalai

aims to touch a new generation of fans by preserving the traditional Hawaiian sound of falsetto with their own original style. Tickets: \$22. Maui Arts & Cultural Center. 7:30 p.m. For tickets, call 808-242-7469.

Sat., Apr. 23 – Ho‘omau Concert on Moloka‘i

Hawaiian educational ho‘olaule‘a to benefit Pūnana Leo o Moloka‘i. Festival includes Hawaiian music, crafts, food booths and keiki games. \$10. One Ali‘i Beach Park. 10 a.m.–9 p.m. For information, call 808-567-9211.

Sat., Apr. 23 – Kaua‘i Legendary Nights

Relive the past through the 9th Annual Royal Pā‘ina, which features three famous old-school nightspots on Kaua‘i: Coco Palms, Tahiti Nui and The Club Jetty. Entertainment will reflect the style of each establishment from Tahitian to Hawaiian to classic rock. Aloha attire or period dress recommended. \$75. Kaua‘i Marriott Resort Grand Ballroom. Reserve by Apr. 15. For information, visit www.kauaihistoricalsociety.org

kauaihistoricalsociety.org or call 808-245-3373.

Sun., May 1 – The Brothers Cazimero May Day Concert

For the 28th time, Robert and Roland Cazimero present their beloved Lei Day concert. Features Leinā‘ala Kalama-Heine and special guests. \$15-\$25. Waikīkī Shell. 7:30 p.m. Charge by phone 877-750-4400 or www.ticketmaster.com. For information, call 597-1888.

Sun., May 1 – Lei Day Celebration

The City & County of Honolulu presents this annual celebration. Includes the traditional investiture of the Lei Day Queen and her court, an adult and youth lei contest, craft demonstrations and Hawaiian entertainment all day. Free. Queen Kapi‘olani Park. 9 a.m. For information, call 808-692-5118.

Fri., May 6 – Hapa Haole Hula & Vocal Competition

The Hapa Haole Festival concludes with the Hapa Haole Hula and Vocal Competition. Special guest appearances by Nina Keali‘iwahamana, Beverly Noa, Mahi Beamer and more. Tickets: \$35 (\$25 before May 1). Hale Koa Hotel. 6 p.m. Charge online at www.hapahaolefest.org or call 754-2301.

Sat., May 7 – Te Vaka

These artists from islands near New Zealand incorporate electric and acoustic guitars with traditional pate (log drums) to yield a high-energy show of dance and music. The band maintains a deep devotion to their culture and writes their lyrics in their native tongue in order to preserve their language. \$25-\$30. Leeward Community College. 8 p.m. For information, call 455-0385.

Wed., May 11–Sun., May 15 –

Weaving Conference

The 10th annual Ka Ulu Lauhala o Kona Weaving Conference will feature beginner, intermediate and advanced weaving workshops taught by experts from across the state. Learn to

KWO CALENDAR

Ka Wai Ola o OHA

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

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make lauhala baskets, bracelets, hats and more. Master feather crafters will also conduct demonstrations. \$116 per night, includes food and room; \$125 for conference, includes materials kit. Kona Village Resort. For more information and registration forms, call Barbara at 808-325-5203, or Harriet, 325-7715.

Fri., May 13–Sun., Jun 5 – Pacific Voyagers, Canoes

In a celebration of Pacific island voyagers, this exhibit will be comprised of canoes from the 2004 Festival of Canoes. Included will be paddles, drums and tools used in canoe making. Maui photographer Masako Cordray will complement this exhibit with black-and-white photographs of the festival participants and carvers. Free. Schaefer International Gallery. Open Tues.–Sun., 11 a.m.–5 p.m. For information, call 808-242-7469.

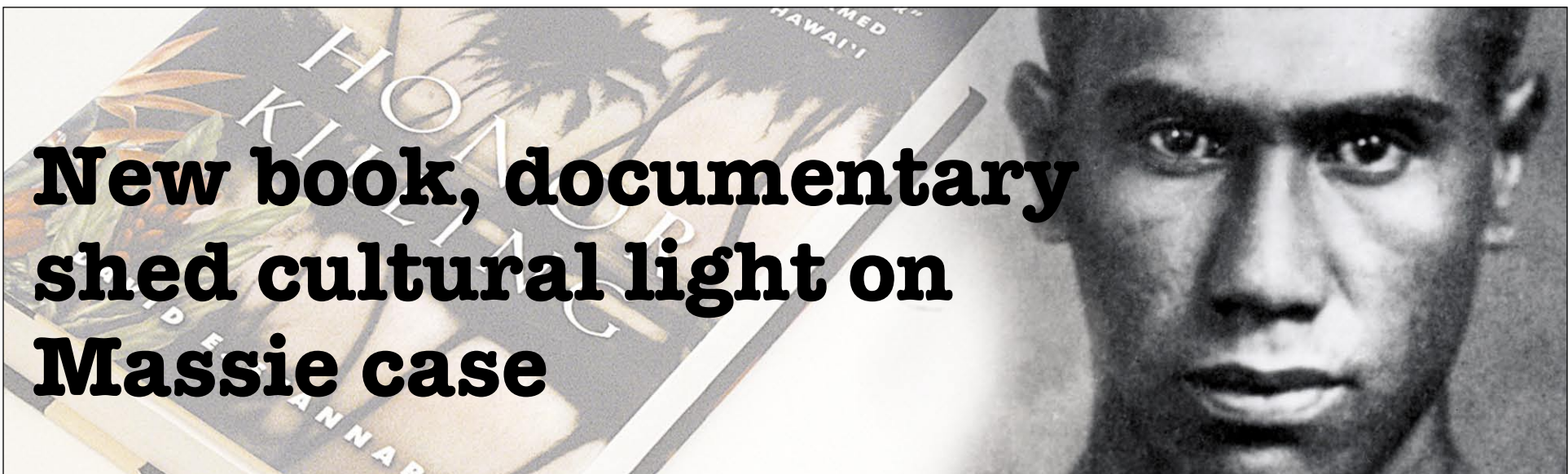
Sat., May 14 – Kanu o ka ‘Āina Hula Drama

More than 100 students from Kanu o ka ‘Āina New Century Public Charter School will perform their annual hula drama. The theme of this year’s production is “Ho‘i i ka Piko a Mālama i ke Kahua.” In the drama, the students will demonstrate the knowledge they have learned throughout the year regarding Mauna Kea as the piko of Hawai‘i. Kahilu Theatre in Waimea, Hawai‘i. 6:30 p.m. For more information, call 808-887-1117.

Sat., May 14–Sun., May 29 – Festival of Canoes

Master wood carvers from across the Pacific come together in Hawai‘i to showcase their trade. Demonstrations of old-style surfboard and drum making, house thatching and a crafts fair will be held at Banyan Tree Park. The launch of completed canoes and surfboards will be held on May 28 at Kamehameha Iki Beach Park. Free. Front Street, Lahaina. Daily, 9 a.m.–5 p.m. For information, call 888-310-1117.





New book, documentary shed cultural light on Massie case

By Sterling Kini Wong

No other criminal case in Hawai'i's history has ever rivaled the sensationalism and drama of the notorious Massie affair. The 1932 trial of a white U.S. naval officer accused of murdering one of his wife's alleged rapists, who was Hawaiian, grabbed headlines in newspapers across the nation and abroad, and shattered Hawai'i's image as a carefree paradise getaway. In that year alone, the *New York Times* published nearly 200 stories on the case and the *Associated Press* called it one of the top world news events of the year.

The story, which exposed blatant racism toward Hawaiians and Asians, inspired several books, a local play and a CBS mini-series. But none of them have placed the Massie event within the context of Hawai'i's complex social history as does David Stannard's new book *Honor Killing*, to be released April 11 (Viking, \$25.95). An accompanying PBS documentary titled *The*

Massie Affair, for which Stannard served as a consultant, will air on KHET on April 18 at 8 p.m.

Stannard, an American Studies professor at the University of Hawai'i-Mānoa, pored through hundreds of documents and conducted numerous interviews with residents who were alive during the time to present an insightful and provocative discussion of how the Massie case helped transform the islands' ethnic and political landscapes during and after the territorial period.

By the late 1800s, Stannard writes, plantations had forever changed the ethnic composition of the islands. Hawai'i's booming economy was riding on the backs of the Chinese, Japanese, Portuguese and Filipino immigrants who were brought to Hawai'i to work in the cane and pineapple fields for mere slave wages. While these ethnic groups, along with Hawai'i's native people, comprised the overwhelming majority of the population, whites were able to maintain control of the islands' economy and govern-

The Massie Affair
April 18, 8 p.m.
Hawai'i Public Television
KHET Channel 11

ment by keeping the plantation workers divided and distrustful of each other.

"With a broken and submissive workforce, plantation owners reaped enormous harvests of sugar and pineapple, harvests that in past years could hardly have been imagined," Stannard writes. "... A united front of all plantation laborers was the haole elite's worst fear."

By the 1920s, however, many of these workers had fulfilled their contracts and were moving away from the plantations and into the tenements of Honolulu. It was there, in some of the worst slums in the nation, that the children of these different ethnic groups began to befriend one another. Stannard points out that this unified generation would

be the first to challenge, in small ways at first, the white dominance over the islands.

It's with this backdrop that in the early morning hours of Sept. 31, 1931, the white and affluent Thalia Massie was found walking alone with a swollen jaw in Waikiki. Although her claim that she was gang-raped by a group of Native Hawaiians seemed dubious (with many suspecting that she had in fact been abused by her husband), five young men of Chinese, Japanese and Hawaiian descent were arrested and tried for the charges. After a hung jury failed to convict the men, Massie's husband, mother and two accomplices kidnapped and shot one of them, Joseph Kahahawai.

National newspapers justified the murder as an "honor killing" and claimed that Hawai'i was unsafe because "bands of degenerate natives or half-castes lie in wait for white women driving by." Adding to the spectacle was the presence of Clarence Darrow, who was the most famous crimi-

See MASSIE on page 22

MELE 'AILANA

ISLAND MUSIC SCENE

No shortage of good Hawaiian music releases

Four albums are among plentiful recent releases

By Manu Boyd

On the heels of Grammy excitement with this year's first-time inclusion of a Hawaiian category, and with our own Nā Hōkū Hanohano Awards on the horizon, scores of new recordings have been produced in Hawai'i over the past several months, representing a broad range of tastes.

Here is a sampling of four recent CD releases that all include brand-new compositions in 'ōlelo Hawai'i, contemporary island fare, as well as old favorites.

Owana Salazar: *Hula Jazz*

In a word, Owana Ka'ōhelelani Salazar's vocal performances seem "effortless." Her clear soprano easily nails every note with jazz flair and attention to puana 'ōlelo, Hawaiian enunciation. And to further accentuate her already gorgeous vocals, Salazar assembled a "who's who" of fine jazz musicians including pianist Kit Ebersbach, bassist Steve Jones, Noel Okimoto on drums and vibes, and a quartet of steel guitarists that, together with Salazar, includes Alan Akaka, Casey Olsen and Greg Sardinha.

Every cut on *Hula Jazz* is well-

produced. A stand-out is Charles E. King's *Lei Lokelani*, a tribute to the Maui rose that also hails "the bays of Pi'ilani" and Haleakalā, ancient home to many of Salazar's kūpuna ali'i. *Moaniani* is a new mele for Waipi'o, Hawai'i, penned by Punahale Andrade, and the title cut, *Hula Jazz*, is fun, a little kolohe, and reflective of its talented composer/performer.

Kimo Alama Keaulana and Lei Hulu: *Hula Lives*

Old-style kani ka pila and a well-chosen mix of old and new mele (mostly old) are featured on Kimo Alama Keaulana's CD that presents "Hawaiian music as it was meant to be heard." Lei Hulu is Keaulana's band that includes Uncle Joe Keaulana, longtime bassist and vocalist, who very recently passed away. Aloha nō to the 'ohana and to Lei Hulu. Pahukoa Morse, Lanihuli Lee, Kilakila Ozawa and Dougie Keaulana round out the group.

What stands out on this CD is not just the song selection but the composers whose mele are featured: Johnny K. Almeida, Mary Kawena Pūku'i, Maddy Lam, Lena Machado, Bill Ali'iloa Lincoln and Andy Cummings. Keaulana's own composition, *Kinoiki Kekaulike*, pays tribute to Abigail Kawānanakoa "and all of the good works that she has quietly but

generously performed."

'A'a i ka hula, waiho ka hilahila ma ka hale!

Kawaikapuokalani Hewett: *Ulu Kau*

Undoubtedly one of the most prolific composers of our time, Kumu Hula Frank Kawaikapuokalani Hewett presents many of his own mele previously recorded by others. *Ulu Kau*, alluding to inspiration, presents *Ka Pilina* that Sean Na'auao also recorded years ago in award-winning form; *Poli'ahu*, recalling the snow goddess of Mauna Kea and her unrequited relationship with the Kaua'i prince 'Aiwohikūpua, originally recorded by Hewett's cousin, Teresa Naniali'i Bright; and *Hōpoe*, the haunting, bittersweet love song recounting the demise of Hi'iaka's intimate companion, first performed by Loyal Garner and her niece, Pi'ilaniwahine Smith, at the first World Invitational Hula Festival.

New mele by Hewett including *Sakura*, which he penned for his mo'opuna who is part Japanese. Hewett cleverly weaves 'ōlelo Hawai'i with Nihongo

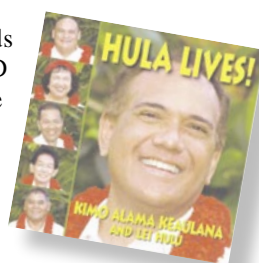
(Japanese language) in typical, catchy Kawaikapu style. *Pō Puna i ke 'Ala o ka Maile* weaves all of the different forms of maile found in Hawai'i's forests into a beautiful mele lei, also for his mo'opuna. Hewett's fascination

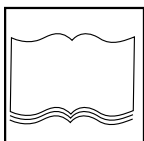
with divine figures in our lore have brought to life for new generations the mo'olelo that once delighted our kupuna.

Pali: *In Harmony*

In Harmony, a product of the six-member, Maui-based band, is one of last year's best recordings, in that it presents new mele well and breathes new life into classics using rich harmony and solid musical arrangements. Auntie Genoa Keawe joins the boys in *Pauoa Liko ka Lehua*. Jay Kauka and his son perform his own composition, *Haleakalā*, originally recorded by The Caz in the mid-1980s. *Island Days* gets a lot of radio play and has a really nice feel. *Lē'ahi* and *Jungle Rain* are presented in old-school harmony, the performances are fresh and palatable for the younger set not necessarily familiar with the likes of Buddy Fo and the Invitations.

Pali members are Pali Ka'aihue, Shepherd Kawakami, Dwayne Keomaka, John Tanner, Rory Lono and Mark Kawakami. ☑





Tale of fire and water sisters warns of sibling jealousy

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

Channeling development of growing minds of our keiki is a kuleana of elders in the 'ohana. Riddling or asking word puzzles, "ho'onanane," was one method the mākuā and kūpuna of old used to stimulate and challenge the minds of their young keiki.

Another way was storytelling. Parents and elders used storytelling to transmit family values, repeating stories that had life lessons or morals to them. Mo'olelo taught respect and consideration for elders and visitors, as well as doing good in the community. Frequently, the tales told of the power of 'aumakua and kupua. Fortunately, books of mo'olelo are now available for us to read to keiki. This is a great way to spend an hour or two with your keiki or mo'opuna.

One mo'olelo, about two female kupua living in Hilo, tells how jealousy between siblings is unproductive, and can lead to disaster. Hinaikeahi, woman of the fire, had a younger sister named, Hinaikawai, woman of the water. Hinaikeahi had magic powers with fire and Hinaikawai could use water to work magic. The goddess Hina, their mother, gave each daughter a portion of land to manage. Everything went well until a famine came to the area. Without food, the people were hungry, sick and discouraged.

Hinaikeahi reacted with great compassion to the distress and suffering of the people on her land. Hinaikeahi asked the strongest men to go up mauka to cut wood for fuel. She asked other men to gather

river stones, and to prepare a very hot imu. Although puzzled by her orders, out of love for their chiefess the men did exactly as they were told. When everything was ready, Hinaikeahi walked around the imu and pointed, saying, "Here are sweet potatoes, here kalo, here yam, pork, fish, the tender shoots of fern and here



chicken!"

Then Hinaikeahi walked into the center of the imu and ordered her retainers to cover her in the imu. The men cried, "No! no!"

Hinaikeahi reassured everyone, saying she was going directly to the divine ancestors to ensure their lives. "On the third day, a cloud in the form of a woman with a radiant face will appear above the imu," she said. "Open the imu and enjoy the gifts from your ancestors."

With reluctance, the men followed their chiefess' directions. On the third day, when the cloud appeared

over the imu, the imu was opened. All the foods were found cooked and in the places the chiefess had pointed out. After the imu was opened, Hinaikeahi emerged from the ocean, wreathed with brown seaweed. The food was hurriedly served to everyone, and Hinaikeahi told of her visit with the divine ancestors who provided the food out of love for them. Before returning, Hinaikeahi had bathed in the ocean with Hina'ōpūhalako'a, woman of the coral, a wife of Kū.

This incident caused a great deal of talk. The subjects of Hinaikawai complained as they reported the stories told by her sister's retainers. The spirit of jealousy arose in Hinaikawai. She ordered her retainers to build an imu, and when it was ready, she did as her sister had done. Circling the imu, she repeated the names of foods, then she ordered her retainers to cover her with earth. On the third day, the sky was overcast as a dark cloud of a woman appeared directly over the imu. The men worked quickly to uncover the food, but there was no food, only the charred body of Hinaikawai. Rain began to fall as the heavens wept for her.

If only Hinaikawai had used her own magical powers with water, she would have been saved. Instead, driven by jealousy, she tried to use her older sister's magical gift. The penalty for pride and jealousy lead to her end. When her retainers saw they had no chiefess or food, they went to live with Hinaikeahi.

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NOMINATIONS NOW BEING ACCEPTED FOR THE ORDER OF KE ALI' PAUAHI AWARDS

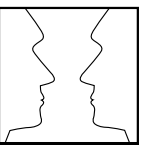
Since 1956, the Order of Ke Ali'i Pauahi has honored those who have been unselfish in their gift of time, dedication and service to furthering the education of the Hawaiian people and Kamehameha Schools. As of 2003, the awards have been extended beyond the Kamehameha Schools 'ohana to recognize individuals who have made extraordinary lifetime contributions to the community and exemplify the values and vision of Princess Bernice Pauahi Bishop.

Nominees do not need to be Hawaiian, a resident of Hawai'i or an alumnus of Kamehameha Schools.

Kamehameha Schools is currently accepting nominations from the community through Friday, May 13, 2005. Nomination forms are available online at www.ksbe.edu or you may call 534-3803 for a nomination packet.



KAMEHAMEHA SCHOOLS



Fulfilling our kuleana to our northwestern ‘kūpuna islands’

By Laura Thompson

Editor's note: Conservationist Laura Thompson is a member of the Northwest Hawaiian Island Coral Reef Ecosystem Reserve Advisory Council and longtime matriarch of the Polynesian Voyaging Society. The views expressed in the community discussion column are those of the author and do not necessarily reflect the views of the Office of Hawaiian affairs.

The Northwestern Hawaiian Islands Coral Reef Ecosystem Reserve was founded by presidential executive order in 2000 to protect the fragile balance of life in this unique and vast coral ecosystem, among the healthiest and most extensive in the world. The executive order recognized, as does Hawaiian culture, that coral reefs are the foundation of the whole life cycle in the ocean. Limu that grows on coral feeds the small fish that feed bigger fish that feed the people. ECOSYSTEM is the key word to everything. All living creatures depend on one another – our planet is a gigantic ecosystem.

On a recent visit to Midway, I was sad to see dozens of white terns, the manu-o-Kū which Polynesian voyagers use to guide them to land, dead on the ground. Scientists there explained that they died of starvation. White terns live off the small fish which swim up to the surface of the sea because of large fish below them. But with our large fish being taken by longline fishermen, the little fish don't rise to the surface as much, and the white terns starve.

The endangered Hawaiian monk seal's diet includes lobster, and many scientists



The author communes with the locals on a visit to Midway Atoll. Overfishing in the Northwestern Hawaiian Islands could threaten such seabirds' survival.

believe that this species is starving because a main food source has been depleted by overfishing – especially the young pups, who lack the experience of being able to catch rapidly moving prey such as fish. The lobster has a long life cycle; it takes many years for an egg to mature into an adult with the ability to reproduce. In the 1980s and '90s, in the height of the take, lobster fishermen didn't bother to save the young or egg-bearing females, thereby causing the lobster population to crash that eventually led to the current ban on taking lobsters in the area. What I find scary is that moves are currently being proposed by the local fishery management council to resume their take of lobster and other fish.

These are but two examples of our natural ecosystem process, but they show the interdependence and connection of

life on our planet. They also illustrate the harm that can be done when we humans care more about short-term gain than long-range sustainability.

The reserve is now in the process of seeking permanent sanctuary status, a tedious but thoughtful procedure. It includes input from the Reserve Advisory Council, which was established for the purpose of determining how the area could best be structured as a sanctuary. Voting council members represent commercial fishermen (limited to only nine who currently hold fishing permits for the area), recreational fishermen, the Native Hawaiian community, researchers, educators, conservationists and a representative of the State of Hawai'i. I serve on that council and provide mana'o from a perspective of conservation.

The process to reach sanctuary status also requires public input, and much input has been given. Since 2000, more than 30 separate federal and state public hearings have been held to discuss protection needs for the proposed Northwest Hawaiian Islands (NWHI) Sanctuary and nearby state waters. The results to date indicate overwhelming support for conservation measures to protect the ecological integrity of the NWHI and limits placed on human activities, including fishing. More than 50,000 comments concerning management needs of the proposed sanctuary have been received by the reserve, and most of them urge the highest protection possible.

Hawai'i residents should know that the designation process continues and includes many opportunities for them to express how they feel. The public is welcome and encouraged to participate in Advisory Council meetings. When the draft management plan and draft environmental impact statement are released for public review and comment, hearings will be held statewide.

Through these meetings, we can all determine what kind of sanctuary we want for our kūpuna islands. Do we want it wasted for the sake of "our economy," or will we allow it to survive as the last major coral reef ecosystem in the U.S., an ecosystem which affects the entire world? It is my wish for our special Hawai'i to be a place where people, land and sea are cared for and communities are safe and healthy for generations to come.

The future of the Northwestern Hawaiian Islands depends on the people of Hawai'i. Visit www.hawaiiireef.noaa.gov to find out more about how you can express your mana'o and participate in the sanctuary designation process. ☐

Kānaka Maoli prisoners struggle for religious freedom

By Kaleihau Kamau'u

Editor's note: Kaleihau Kamau'u is a pa'ahao (prisoner) at Diamondback Correctional Facility in Oklahoma and a plaintiff in a lawsuit that successfully sought to allow Hawaiian inmates to observe makahiki rites. The views expressed in this community discussion column are those of the author and do not necessarily reflect the views of the Office of Hawaiian affairs.

Perhaps the most pressing human rights issue at this time for Kānaka Maoli who are incarcerated is the denial of their right to practice traditional Native Hawaiian spirituality. This is particularly true for Kānaka Maoli systematically sent from their ancestral homeland to private for-profit prisons on the American continent. Practices that we take for granted in Hawai'i, such as our hula, chants, prayers, protocol, ceremonies and special observances, are prohibited there. When it is allowed, it is under the most hostile conditions, or for entertainment only. When we are singing and dancing for people's entertainment,

it's okay, even encouraged. But, when Kānaka Maoli want to gather and practice their hula, chants, prayers, protocol and ceremonies for their recovery and spiritual healing in prison, we face hostility, even retaliation.

Since its founding, the American prison system has permitted prisoners to freely exercise their religious beliefs based on the underlying philosophy that religion is an important part of rehabilitation. Indeed, throughout the American prison system, religious services are provided for Muslims, Native Americans, Christians, Wiccans, Buddhists and persons of other faiths. Yet, when Kānaka Maoli sought to collectively practice traditional Native Hawaiian spirituality in prison for recovery and spiritual healing, we were denied an equal opportunity to do so.

Compounding matters, we are sent to places under the care of people with little or no understanding and sensitivity toward our culture. Nor do they understand that we are a distinct group of native people with a spirituality of our own. The practice of removing Kānaka Maoli from our homeland makes it virtually impossible to have visits from family,

When Kānaka Maoli sought to collectively practice traditional Native Hawaiian spirituality in prison for recovery and spiritual healing, we were denied an equal opportunity to do so.

friends and spiritual leaders. For Kānaka Maoli who share a familial relationship with our ancestral land, this separation becomes an even greater spiritual, mental and emotional crisis.

Native Hawaiian spiritual practices are very important for the healing of Kānaka Maoli, whether inside or outside of prison. They connect us to the creator, creation, and who we are as a distinct group of island people. Denying Kānaka Maoli our traditional spiritual practices throughout the American prison system is more than just a denial of our religious rights under the U.S. Constitution; it is tantamount to denying us opportunities for recovery and spiritual healing.

Sadly, it was only when the Native Hawaiian Legal Corporation filed a

lawsuit against the Hawai'i Department of Public Safety and Corrections Corporation of America that we were allowed to collectively practice our traditional Native Hawaiian religion at the Diamondback Correctional Facility in Oklahoma. To date, our efforts for recovery and spiritual healing through the practice of traditional Native Hawaiian spirituality continues with the support of many individuals and organizations within our community: the Office of Hawaiian Affairs; the Native Hawaiian Legal Corporation; Kumu John Keola Lake; 'Ohana Ho'opakele; the Support and Advocacy Group for Native Hawaiian prisoners at Diamondback led by Rev. Rosemary McCombs Maxey and based in Oklahoma; the United Church of Christ; and the citizens of the Muscogee Nation.

Lastly, I acknowledge my brothers, the many Kānaka Maoli inside, who went hang 'em solid through the threats, the shaming, the humiliation, the labeling, the retaliation, the "special" cell-searches, the change(s) of address(es) and the harassment, but continued to stand for what they know is pono.

E ho'omau i ke ala ola. ☐



Creating our own reality

To those advocating that the Akaka Bill is the only “realistic” means we have for self-governance, I wish to point out “reality” is whatever we decide it should be.

It wasn’t long ago that people said it was “unrealistic” that a black man could be elected president of South Africa, that the Berlin Wall would be torn down to reunify Germany or that the Cold War would end peacefully. People in the U.S. used to say it was “unrealistic” that women would ever vote, much less be elected to Congress. Some here said it was “unrealistic” to think that the bombing of Kaho‘olawe could end when it did, or that Hawaiian could thrive as a spoken language.

In every case, a few dedicated people refused the “reality” that others tried to dictate. In every case, there was a passion and inspiration to challenge the status quo. In every case, the world was better for it.

If Hawai‘i’s independence from the U.S. will allow a new citizenry to define enforceable laws for the entire archipelago – for the wise use of all lands and waters, for sustainable growth, for insightful educational policies, for unprecedented care of our iwi and our kūpuna – then perhaps that’s where the inspiration for reality should come from.

If those before us had focused only on what would be allowed by the status quo, or what obstacles stood before them, then where would the world be today?

To those advocating that federal

recognition is the only way to preserve our identity or even existence, I question why they seek to solve significant social problems at the same level of thinking that created them.

Since U.S. occupation, the Hawaiian population went from the most literate to the most educationally at-risk; since occupation, we went from Hawaiian-speaking to English-speaking; since occupation, we’ve seen more degradation of our lands by the military and more behavioral health risks in our communities. Indeed, our social, economic and health statistics mirror those of tribes that have had federal recognition for many decades. Addressing these issues “within the laws of [the U.S.] nation,” as Trustee Mossman put it in his February column, will not provide the solutions and positive

change our community yearns for. We need a new level of thinking.

Sure, the future is unpredictable. So why not create it? And why not create it by building on the best of what we’ve done and what we’ve seen, rather than by believing what others say is and is not possible? Our imagination and inspiration for a different reality and better future isn’t an abstraction if we remember when the seemingly impossible was made real.

Eric Kaponu
Hilo

“Sure, the future is unpredictable. So why not create it?”

Akaka Bill and independence

I support Hawaiian independence, but that doesn’t mean I must oppose the Akaka Bill. Yet I find too often those two positions being placed in opposition to one another. It’s part of that “or” syndrome: either Akaka or independence.

The Akaka Bill is not a substitute to the independent nation. It is a small, inadequate step to fully address the illegality of the overthrow and the wresting of self-determination from our Hawaiian nation. But it can be an important step to move us along that way. It can be an important step in addressing the current social, educational, cultural and economic needs of our native Hawaiian population, whether or not they select to enlist in the cause of Hawaiian independence.

The passage of the Akaka Bill will in no way retard or thwart the struggle for our sovereign nation. Like the Office of Hawaiian Affairs that was never meant to be the substitute for our independence, it could, and has, served to bring us one step closer to independence.

Instead of the Akaka Bill standing as an “or” proposition to Hawaiian sovereignty, I see it as an “and” solution.

Instead of dividing the causes among Hawaiian proponents between federal Native Hawaiian recognition vs. Hawaiian independence, such causes can be joined together. One is not exclusive of the other. We need not be divided on this issue.

The times now call for a new framework in which we plan our future. I can accept the Akaka Bill and continue to strive toward our Hawaiian independence. Hawaiians, whether defined by race or by national allegiance, can continue to march hand in hand toward our historical justice and our brighter future.

Pōkā Laenui,
Wai‘anae

“Instead of the Akaka Bill standing as an ‘or’ proposition to Hawaiian sovereignty, I see it as an ‘and’ solution.”

Do you have thoughts you’d like to express regarding the Hawaiian recognition bill currently before Congress? Whether you’re for or against the bill, write in and share your reasons why. E-mail us at kwo@oha.org, send letters to Ka Wai Ola o OHA, 711 Kapi‘olani Blvd., Ste. 500, Honolulu, HI 96813, or fax us at 594-1865.

AKAKA from page 1

through the Department of the Interior, would extend formal political recognition to a yet-to-be-formed Native Hawaiian governing body.

Advocates of the bill, including the Office of Hawaiian Affairs’ Board of Trustees, say it is needed to help protect Hawaiian rights and assets from ongoing legal attacks. Some Hawaiian opponents of the measure, however, believe that it will only cause even further loss of native resources, culture and identity. Meanwhile, at the other end of the spectrum, advocates of a “colorblind America” believe the bill would give Hawaiians unconstitutional “preferential” treatment.

Hawai‘i officials lobby for bill

The Indian Affairs Committee’s passage of the bill came after Gov. Linda Lingle, Office of Hawaiian Affairs trustees and other officials traveled to Washington to testify and lobby in favor of the measure.

“Native Hawaiians seek self-determination not unlike American Indians and Alaskan natives,” OHA Chairperson Haunani Apoliona told the committee. “We ask for this same opportunity, this same freedom to develop programs that best serve our members, lessen dependence on government and take advantage of opportunities to make positive contributions to our economy.”

Lingle, meanwhile, discussed the bill with fellow Republican McCain and also with President Bush, who has yet to take a position on the issue, when she was invited to spend several nights at the White House. Soon after, however, partisan finger pointing broke out between Lingle and Hawai‘i’s all-Democratic congressional delegation, with the legislators charging that Lingle had failed to sway Bush and Lingle countering that the delegation has yet to get a recognition bill passed by their colleagues after more than five years of trying.

Senators’ arctic drilling vote draws accusations

Fuel was thrown on the flames of the debate when, on March 16, Akaka and Inouye cast the deciding votes in the Senate’s narrow approval of a measure authorizing oil exploration in Alaska’s Arctic National Wildlife Refuge (ANWR), a goal long sought by President Bush. The measure succeeded by just two votes,



Sen. Akaka offers testimony at the Indian Affairs Committee hearing on his Hawaiian recognition bill. Committee Chairman Sen. John McCain is at far left.

meaning that if the Hawai‘i senators had voted the other way, the measure would have been defeated. Only one other Democrat broke party ranks to vote in favor of the ANWR drilling provision.

The senators’ votes on the Arctic Refuge bill drew strong protests from some Akaka Bill opponents, who have long said they suspected the senators might trade their votes on arctic drilling in exchange for support for Hawaiian recognition.

Both senators, however, said that their votes were based on longstanding convictions. Akaka said he voted for drilling “based on my experiences in Alaska, when I spoke to the Inupiat peoples who greatly desire this opportunity for economic self-determination. For me, this vote is not a vote just about preservation of the environment versus development. It is a vote about the self-determination of an indigenous people and their homeland.”

A full Senate vote on the Akaka Bill is expected this spring or summer. As part of the agreement reached at the end of last year’s session, the senate leadership promised an up-or-down vote by the end of August.

BRIEFS from page 6

Pali battle recalled

A commemoration of the 1795 Battle of Nu‘uanu, which resulted in a decisive win for Kamehameha I in his quest to unify the Hawaiian islands, will be held at the Pali Lookout on April 30.

Since 1995, Nā Papa Kānaka o Pu‘u Koholā has organized the event of the historic battle in which the forces of Kamehameha I drove the warriors of Kalanikūpule over the pali. The organization is a multi-island affiliation of practitioner groups involved in Hawaiian chant, protocol, hula, lua and other expressions of ‘ike Hawai‘i.

In solemn ceremonies that follow ancient and modern Hawaiian protocol, the event will honor the spirits of those who fell — not only the victors, but the vanquished as well. The event will feature a retelling of the battle, a ho‘okupu ceremony and demonstrations of hula and lua, or Hawaiian martial art.

The commemoration is a deeply spiritual activity. Those planning to attend should be prepared to be fully respectful of both the history of the event and of the contemporary participants. The event begins at 5:30 a.m. For more information, call 808-842-8719.



The Kaholokula ‘Ohana: A Hawaiian rainbow under gray Washington skies

By Keaumiki Akui

America’s Great Northwest boasts the second largest contingent of Native Hawaiians living on the continent. Nearly 20,000 reside in Oregon and Washington, states known for their dismal weather. It seems ironic that Hawaiians would trade our island sunshine for the rain, sleet and snow the Northwest is famous for. Nevertheless, we find large Hawaiian families thriving there. Take the Kaholokula family from Maui, for example. Two brothers and a sister have raised families in Washington and are doing quite well, thank you. However, the magic and uniqueness of the islands still permeate their lives in many ways.

Keith and Rosemary Kaholokula have traveled extensively. From O‘ahu, Keith moved to the Marshall Islands where he met Rosemary, then a vacationing Texas college student. They returned to the Lone Star state and tied the knot before returning to the Valley Isle, where their first daughter was born 12 years ago. They named her Ka‘imina‘auao Ikaika Morrigan Kaholokula, but just call her Ka‘imi.

Three months later, with baby in her bassinette they moved again, this time

to Sāmoa where Rosemary worked as a prosecuting attorney. It was in Sāmoa where their second daughter, Mahina-Diana A‘o Ka‘eo Kaholokula was born. Then came time to leave Sāmoa, and a difficult decision it was.

“We were deciding whether to return to Hawai‘i or move elsewhere,” recalls Rosemary. “We elected the mainland,” she said, “because we can afford to do things for our kids that we wouldn’t be able to afford in Hawai‘i.”

They chose the coastal city of Bellingham, Washington, just below the Canadian border. Today, Rosemary continues her work as a prosecutor while Keith works as a dealer at the popular Skagit Valley Casino, one of the many Indian casinos that thrive in the Northwest. Although there are a number of Hawaiian clubs in the Northwest, the



The Kaholokula family in their chilly adopted environment: the Great Northwest.
Photo: Courtesy of the Kaholokula ‘Ohana

Kaholokula family has yet to actively join one, but they do attend local ho‘olaule‘a events, especially in the Tacoma area where Keith’s brother resides.

Hawaiian culture continues to play an important role in the lives of this family, who say they are also supporters of federal recognition for Native Hawaiians. Twelve-year-old Ka‘imi, always interested in her Hawaiian roots, entered a National History Day Competition last year at the private school she attends.

The theme had to do with cultural exchange and its impact. Ka‘imi’s entry followed the historical events leading to the overthrow of the Hawaiian monarchy and the life of Queen Lili‘uokalani. Not only did she win for her school but earned a place in the regional and state competitions. This year’s National History Contest deals

with communication, so Ka‘imi’s project will focus on the history of hula. When the time comes, she plans to attend the University of Hawai‘i.

Ka‘imi and Mahina are both talented and competitive gymnasts. Even at the “ripe old age” of 10, Mahina already sees herself attending an ivy league college then settling in Hawai‘i. When the girls finally leave “the nest,” Keith and Rosemary plan to return to the islands themselves.

Meanwhile, the Kaholokula family will take a “pan-Pacific” trip next summer to O‘ahu, Maui and Sāmoa so both daughters may revisit the places of their birth. Guided by the values instilled by their parents, it is easy to believe that Ka‘imi and Mahina will succeed in whatever endeavor they choose in life while retaining that cultural perspective and aloha – a Hawaiian rainbow under Washington’s gray skies

Keaumiki Akui is the public affairs specialist with OHA’s governance division. 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

TUNE IN To Nationhood

For the latest news and information on issues that affect all Hawaiians, tune in to Ho‘oulu Lāhui Aloha on ‘Ōlelo channel 53 every Wednesday night at 7 p.m.



To Raise a Beloved Nation

Every Wednesday night at 7 PM on Channel 53

Produced by the Office of Hawaiian Affairs

HOUSING from page 11

which we have design control should remain our priority.

What can be done? Hawaiians need to voice their mana‘o and be heard. Call, fax or email your legislator and the governor to insist that lands be made available for housing projects are a true refection of our native culture and values.

Hawaiian values and practices of ancient times must not be forgotten. Our ancestors

passed on a legacy of excellence and wisdom to us, and in turn we are responsible for improving the conditions of all Native Hawaiians. As Hawai‘i’s society evolves with diverse cultures and values, our ability to maintain a special relationship with our land will be tested as we seek spiritual, economic and social balance. Improved housing conditions for Native Hawaiians would be a reflection of this balance.

Quarterly Board Action Report

Major actions approved by the Office of Hawaiian Affairs Board of Trustees in the first quarter of 2005

Compiled by Mark B. Glick
Director, Office of Board Services

• **OHA legislative package.** OHA’s approved 2005 legislative package has 20 measures that touch upon each of the OHA strategic plan goals. As a result of the board’s action, legislation was introduced to the 23rd legislative session addressing OHA’s budget, ceded lands revenue, OHA autonomy, Hawaiian input into nominees for state land and resource boards, funding to begin planning an OHA building and Hawaiian cultural center, shoreline certification and other environmental issues, host-culture charter schools and other educational initiatives, and more.

To find out how the bills are faring thus far, see the legislative report on page 7.

• **Nomination of Glen Makakauli‘i Kila to fill an at-large vacancy on the Native Hawaiian Historic Preservation Council.** The council advises the OHA Board on matters related to Hawaiian burials and artifacts. Kila, a Hawaiian cultural practitioner, is principal of Kamaile Elementary School and sits on the Wai‘anae Neighborhood Board. His term on the council runs through Dec. 31, 2006.

• **Grants approvals.** In three separate actions, the board approved more than \$2.4 million in community grants involving 38 grantees. For more information on these grants, see page 4, or visit www.oha.org.



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

Passage of Akaka Bill grants simple, profound justice for Hawaiians

Aloha e na ‘ōiwi ‘ōlino, nā pulapula a Hāloa, mai Hawai‘i i a Ni‘ihau, a puni ke ao mālamalama.

Mahalo, Ke Ali‘i Maka‘āinana Hawaiian Civic Club for mana‘o in March’s trustee column. In our recent travel to Washington, D.C., for the March 1, 2005 Senate Indian Affairs Committee hearing on S. 147, the Native Hawaiian Government Reorganization Act of 2005, members of our ‘ōpio Hawaiian Civic Club in the Association of Hawaiian Civic Clubs, provided inspiring support by their presence in the Indian Affairs Committee Room.

The spirit of Prince Jonah Kūhiō Kalaniana‘ole, delegate to Congress, whose legacy this club represents was present among us along with the spirit of resolve and compassion of Queen Lili‘uokalani. Ke Ali‘i Maka‘āinana members also opened the evening gathering of community and congressional representatives with Hawaiian protocol and chant which gave those in attendance more

reason to respect and experience our traditions. The hearing on March 1, 2005, for the Senate Indian Affairs Committee on S147, was limited to testimonies by speakers invited by Chairman John McCain. Our Alaskan native and American Indian ‘ohana of the “North and the lower 48” spoke of their continuing support for the successful passage for Native Hawaiians of the Native Hawaiian Reorganization Act of 2005.

A modification of language was suggested by National Congress of American Indians board chair Tex Hall in order to further clarify for protection of federally funded Indian programs. In addition to the Hawai‘i Congressman of the 2nd District, the Honorable Eni F.H. Faleomavaega provided testimony in support of S147. He said, “as an original co-sponsor of HR 309, a companion bill to S147, I want to state my absolute support of the ‘Native Hawaiian Government Reorganization Act of 2005’ expressing the policy of the United States regarding the United

States relationship with Native Hawaiians and providing a process for the recognition by the United States of the Native Hawaiian governing entity. First, I thank my good friends and colleagues from Hawai‘i, Senators Akaka and Inouye, Neil Abercrombie and Ed Case, for their tireless, diligent efforts on this legislation. I also thank Governor Linda Lingle and Haunani Apoliona, the Chairperson of the Office of Hawaiian Affairs, for appearing today in support of S147.”

Congressman Faleomavaega of American Sāmoa concludes his remarks with, “In passing the Apology Act (Public Law 103-150 in which the United States apologized to the Hawaiian people for the illegal overthrow of their sovereign country, we here in Congress committed to a reconciliation process with the Hawaiian people. The bill introduced here today fulfills that promise. We have an opportunity here to right a longstanding injustice that has been perpetuated on the Native Hawaiian people ... This bill will restore a

measure of well-deserved autonomy to the Native Hawaiian people and provide a foundation for the reconciliation process.” Governor Linda Lingle included the following in her testimony before the committee: “I am appearing before you on behalf of the people of Hawai‘i. We are seeking justice for Native Hawaiian people, who have been made to wait too long for the kind of recognition that Congress has granted to America’s other indigenous peoples. You are not being asked to extend the ability to establish a self-governing structure to Native Hawaiians because of their race. Rather you are being asked to do so because of their unique status as the indigenous people of a once sovereign nation to whom the United States has a recognized trust responsibility.

“Passage of S. 147 would grant simple, but profound justice to the proud Native Hawaiian people whose future well-being is essential to the long-term well-being of the State of Hawai‘i.” ‘O ia ho‘i ‘olua, ka pololei. 5/48

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

OHA needs a land konohiki

‘Ano‘ai kākou. On Aug. 19, 2004, *The Honolulu Advertiser* ran an article titled “OHA gets offer of free Puna land.” Six months later, the offer was withdrawn because OHA took too long to finalize the deal. Sound familiar?

The same thing happened in late-2002 when a mainland company offered to donate 198 acres of land in Mā‘ili to OHA, 80 to 90 acres of which were developable. The company was leaving Hawai‘i and wanted to donate its land. OHA waited too long to respond and the company sold it to someone else for almost nothing. Trustee Oswald Stender, the budget chair at the time, said he did not see the urgency of the deal and failed to take it up in his committee in a timely manner.

There were so many possibilities for the Mā‘ili property. It was cleared of environmental hazards and zoned for agriculture and conservation use. At the very least, OHA could have sold it to a developer. The land was valued at \$3,000,000 and it was sold for a measly \$100,000. It was unconscionable to let such a huge opportunity slip through the cracks.

Unfortunately, history tends to repeat itself.

On Aug. 18, 2004, Joe Wedeman made an offer to donate 66.4 acres of Puna land to OHA on behalf of his wife, Harriet, who had inherited the land from her mother. About 35 acres contained no archaeological sites and could be developed. Trustee Boyd Mossman said the gift was a “tremendous opportunity” and could be an educational and cultural resource for students.

Trustee Carpenter and I immediately sent a memo to Trustee Stender after the offer was made, and asked him to bring it to the Board of Trustees for a vote as soon as possible. Trustee Carpenter wrote that “time is of the essence.” I specifically reminded Trustee Stender about the Mā‘i‘i debacle.

On Sept. 1, 2004, Trustee Stender responded that he asked the OHA administrator and his staff to ensure that a “due diligence” study is done before the issue could be presented to his committee. On Sept. 29, 2004, the administration reported to the Board that the consultants they hired, MN Capital Partners, LLC, needed

three weeks since they needed to visit the site.

Ten weeks later, on Dec. 17, 2004, my staff checked with the ARM committee to see whether the due diligence study was done or not. It was not. The administration finally presented the due diligence study to the Board of Trustees on Feb. 16, 2005. Unfortunately, it was too late. Mr. Wedeman had already sent a fax to OHA two days earlier, withdrawing the offer (the entire fax was just one sentence).

All this could have been avoided if OHA followed a May 2002 recommendation from the Land Committee (back when OHA had five subject-matter committees) to create an OHA Land Division to be headed by a “land konohiki,” an expert specializing in land acquisition, management, investment and ceded land claims. The land konohiki could quickly look at and consider private lands for acquisition or even partner with other Hawaiian agencies to acquire land.

The first step in the land konohiki plan was to hire a land consultant to review prior land studies and make

recommendations to the board. The plan was passed by the board on Oct. 30, 2002.

Unfortunately, despite my numerous inquiries, nothing was done about the issue for months. On April 4, 2003, the administration reported that they were still looking for a consultant. The administration’s slow pace can only be blamed on the lack of direct trustee oversight. When the current leadership took over in late 2002, they got rid of the Land Committee and there was no one to keep their feet to the fire.

It is sad to think of all the lost possibilities. If we had a land konohiki in place, our beneficiaries would now be in control of 264.4 acres of land. It is a supreme irony that OHA spends millions to lobby for federal recognition and yet continues to refuse free land. What good is a sovereign nation without a homeland?

I mua e Hawai‘i nei

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



If can, go generic!

Dante Carpenter	
Trustee, O'ahu	

Aloha mai kākou. Many kūpuna rely on prescription drugs today at costs that can dig rather deep into the pockets of senior citizens on fixed incomes. In 2004, changes to the Medicare laws attempted to assist kūpuna with prescription drug costs by introducing a Medicare discount card program. For seniors that qualified a \$600 credit towards prescriptions was offered. Medicare estimated that approximately 33,000 Hawai'i residents may have qualified for the \$600 drug credit, but less than 20 percent have actually taken advantage of this benefit. The Medicare drug discount card and credit program hasn't attracted a huge audience due to the complexity and confusion experienced by kupuna in understanding the programs requirements and benefits.

Beginning Jan. 1, 2006, Medicare will have available prescription drug plans, separate from the Medicare-approved drug discount cards, which will expire by May 15, 2006. Medicare will work with insurance companies to offer these drug plans,

in which seniors will pay monthly premiums and a portion of the cost of each prescription. The Medicare website www.medicare.gov provides beneficial information on this issue. Kūpuna can also call the SAGE Plus program, a state program, at 586-7299 on O'ahu and toll-free from the neighbor islands at (888) 875-9229 for more information.

For seniors, the changes in Medicare will hopefully ease some of your financial burdens, but until then there are some other options to consider. Many of your physicians receive prescription drug samples from pharmaceutical companies that they can give to you. You need to be assertive and ask your doctor each time you visit if they have any samples to offer. Don't be shy or embarrassed to ask, your doctor is visited frequently by sales representatives from a variety of pharmaceutical companies who are out there promoting the newest drugs. Especially if your doctor is prescribing you a new medicine, ask him/her if samples are available. This is a great way for you to save on your

prescription drug expenses. In fact, some samples prescription drugs also come with coupons that offer your next prescription fill free, so check it out!

Another option to consider in helping to lower your medicine bill is to ask for "generic" instead of "brand" named drugs. Generic drugs on average cost about one-third less than brand-named drugs. A generic drug is called by its chemical name compared to a brand name that a manufacturer assigns; yet both products have the same active ingredients. Due to glitzy television and radio ads consumers are lured to brand named drugs and many patients tend to ask their physicians for their prescriptions by name based on what they've seen or heard. Of course, if your physician only has brand named samples, that's what you want for free, but ask about generic if you have to pay for your prescription. Not all drugs have generic equivalents because some drugs are protected by patents; unfortunately only about half the drugs on the market are available in generic form. Remember, your doctor

may not automatically prescribe a generic drug, therefore you should ask.

One other option to check out are drug discount programs. These programs are offered by different pharmaceutical companies. Go to www.helpingpatients.org and look up different public and private patient assistance programs, including programs offered by pharmaceutical companies.

If we had our way, we would all choose to be healthy, wealthy and wise. Living without prescription drugs would be a goal for all, but until then take advantage of what is out there to help ease the financial burden.

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 email, dantec@oha.org. A hui hou, mālama pono. ☑

Akaka Bill lays foundation for our future

Boyd P. Mossman	
Trustee, Maui	

Aloha kākou. Trustees recently returned from committee hearings in Washington, D.C., and an historic event which included the testimonies of many representatives of the people of Hawai'i including our governor, congressional delegation, OHA chair, DHHL chair, Hawaiian Civic Club president, CNHA representatives, and also Native American and Alaskan leaders. The sentiment at the hearing was clearly favorable to allowing Native Hawaiians an opportunity to seek self-determination to include moving S.147, the Akaka Bill, to the Senate floor for the first time in four tries.

While our Senators continue to tirelessly direct the bill through Senate hoops, and our Representatives work to position the bill through the House, our governor has also been exerting her influence in her efforts to convince the Bush administration and congressional leaders of the need for this legislation. With a team like this, whose interests

are not selfish or self-centered but clearly in the interests of the Hawaiian people and the people of Hawai'i, we really have an excellent opportunity to finally succeed with this bill and to secure for our people a degree of self determination never seen since 1893.

Julie Kitka, the president of the Alaska Federation of Natives, closed the hearing on a high note stating to Sens. McCain and Dorgan that the United States has exerted enormous resources and efforts to bring self-determination to Iraq and other foreign countries, and so why shouldn't it also look to within its own borders and allow self-determination for the only other unrecognized indigenous people in America, the Hawaiians?

A week after the hearings, the Indian Affairs Committee unanimously passed the bill and now a report will be prepared and the matter set for hearing on the Senate floor. If all goes well, Hawaiians will have in place a process to bring to pass the establishment of a government entity


which will be able to speak as a government body representing Native Hawaiians regarding a myriad of matters affecting Hawaiians today and preserving our identity as a people. We Hawaiians will finally be able to take care of our own problems and focus on rehabilitating, educating and uplifting our own people. And to the naysayers who complain about the wording of the bill and its imperfections, no bill is perfect. An attorney friend has observed that maybe, if all the people were evil, crooked and stupid, then S. 147 might be a problem, but that would be the case with any legislation.

And so we press forward with hopes that our people will soon have their own government and sovereignty to the extent that we are finally recognized politically as the last of the indigenous peoples of America. The result will not stop those who are working for complete independence as they can continue their efforts as a small minority to gain international acceptance of their arguments. Nor will

this result in any more discrimination in Hawai'i but instead will preserve for this state its attraction as a unique pearl in the Pacific because of its host culture, the Hawaiians.

Along these lines the recently premiered movie by Edgy Lee, *The Hawaiians: Reflecting Spirit*, (T.V. rebroadcast set for April 15, 7 p.m.) presents the essence of why Hawaiians should be recognized, appreciated and supported as the substance, the source and the roots of Hawai'i. This movie artistically offers to the world an explanation of who the Hawaiians are and now all will be able to understand why we as a people cannot be allowed to disappear as have other cultures and species. We need Akaka to help win in court. We need Akaka to lay a foundation for the future. We need Akaka to stem the forces that would eliminate Hawaiians as a people. We need Akaka to preserve what we have today and provide a promise for tomorrow. ☑



	Colette Machado	
	Trustee, Molokaʻi and Lānaʻi	

A letter to Molokaʻi residents and newcomers alike

Editor's note: Trustee Colette Machado offers her column space to Molokaʻi resident, Matt Yamashita. Trustee Oz Stender allotted his space as well to accommodate the length of this community letter.

Aloha kākou. This month, I share with you a letter written by a young man named Matt Yamashita. After college on the mainland, Matt returned to Molokaʻi and has become an active voice for his generation in the community. For those of us who've been on countless lines with picket signs, here's something to ponder.

The 'Four Agreements,' and being pono.

When I hear all the controversy and angry dialogue about John McAfee and other new residents moving to Molokaʻi, I realize that much of it is due to a lack of healthy communication between all sides. I think we can begin to solve these problems of misunderstanding without having "big beefs" if we can all embrace four simple agreements.

These agreements are explained in a short little book written by Don Miguel Ruiz called the *Four Agreements*. The book is based on ancient wisdom from the native Toltec culture of Central America. Like most ancient wisdom, the agreements are simple yet profound. Incorporate them into your life and I guarantee that you will spend less time being angry and more time finding solutions.

The first agreement is to "be impeccable with your word." This means to say what you truly mean and to realize that the words you use

create the reality you experience. The ancient Hawaiian concept embraces this fully when it speaks of the mana held within language, "In language there is life, in language there is death." When we speak negative words we attract negative people and circumstances. When we speak positive words we attract positive people and circumstances.

To all newcomers, please do not speak deceptively when you move to Molokaʻi. Speak positive words and be honest about who YOU really are, and people will respect you for it. And, to the people of Molokaʻi, we are pretty good at saying how we feel, but let's try harder to be positive with our words so that we can build up the *Pono* that keeps our island alive.

The second agreement is "don't make assumptions." This means don't think that you know anything outside of yourself. Everyone's reality is different, so we cannot think that we ever really understand other people or their paths. Therefore, we really have no right to judge others. Neither should we have expectations about how things or people should or might be. Not assuming also means being willing to ask honest questions and searching out answers for our selves.

If you are new to Molokaʻi, please do not assume that you understand the way we live or think or that we are one way or another. Try to come only with an open mind and honest words, and the truth will reveal itself in time. And, to the people of Molokaʻi, this is what we are supposed to be best at – aloha. Having aloha means not assuming, it means embracing all people with love and allowing them to be who they

are so that they can show their true colors. When our true colors surface we understand each other better and can communicate more effectively.

The third agreement is "don't take anything personally." In a small community we are often the subject of rumors or hearsay, this is because some people assume things and do not watch their words, but we cannot get angry when this happens to us. To take something personally is to lend *mana* to it. If you get angry about something that is untrue or said in spite, you empower the negativity behind it. This might be the most difficult to practice of the four agreements, but it is the one that will keep you free of the nastiness of others and allow you to keep yourself positive.


Newcomers really need to understand that the people of Molokaʻi are not necessarily mad at them as individuals (we don't really know them!). Rather, we are concerned about the impact they might have if they don't try to understand and embrace our community. Don't take it personally, our concerns about newcomers don't revolve around hate and prejudice, but stem from our knowledge of the workings of the world outside Molokaʻi and our strong desire to protect and perpetuate our island culture, our tightly knit community lifestyle, our Hawaiian values, and the health and wealth of our natural resources. Ultimately, newcomers and locals alike need to make an effort to understand each other's concerns and perspectives without feeling threatened and angry by each other on a personal level. We will find clarity and answers much quicker if we do

not create self-centered ego battles out of these issues.

The fourth and final agreement is "always do your best." This means listen to your naʻau and act in a manner that represents your best positive effort without using harmful words, making assumptions, or taking things personally. Always know that there is a better solution to be found, a clearer understanding to be had, a truer effort to be made, and make it your desire to find it.

When you live on Molokaʻi you are equal with everyone. More money, more fame, more success or more power doesn't mean your doing things any better than anyone else on this island. You are only as good as your actions, only as successful as the people you share this island with, only as loved as you are willing to love and only as healthy as your community and the natural environment in which you live ... so always do your best to be your best as a loving human being and as a humble caretaker of this island.

I suppose the four agreements are basically another ancient culture's way of defining what is Pono. I just wanted to share these agreements to remind everyone of what we all already know. Pono is in all of us ... no matter the creed, color or place of birth. Pono is the Creator's imprint within us all ... and it is good, humble and righteous. Write the four agreements down, practice them and find the Pono within... then trust it to guide us to the solutions that we need. ✍

	Linda Dela Cruz	
	Trustee, Hawaiʻi	

Community concerns are top priority

Aloha kākou. It has come to pass that I shall be a trustee for the Office of Hawaiian Affairs (OHA) from the island of Hawaiʻi for the next four years. Mahalo nui loa – thank you very much to all those that voted for me.

My main focus for the next four years, hopefully, shall be for the aboriginal indigenous Native Hawaiian people of the present day and future generations.

The letters and phone calls I received have been very confusing which leaves me undecided on issues such as:

1) The congressional bill S. 147, referred to as the Akaka Bill. At first, I

thought we were just asking to be recognized and this new version is saying to reorganize. What are we going to reorganize? Is it, the Hawaiian Homes, Office of Hawaiian Affairs and the aliʻi trusts? Oh well, whenever a bill is put through the political process, when it comes back to us we hope we can still recognize it.

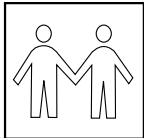
2) The Kawaihae Harbor. The Department of Transportation Harbors Division only takes care of the harbors, but some of the land around the Harbor belongs to the Department of Land and Natural Resources, the Department of Hawaiian Home Lands and the Queen Emma Trust.

Actually, I should mention that all this harbor business relates to the Kawaihae Harbor expansion that will include the Super Ferry, the eucalyptus wood chips, the Stryker Force and also other impacting enterprises. None of these companies have any regard to the communities concerns. The state Legislature had a bill calling for an environmental impact statement but the senators decided to drop the bill. The community, though, still want an EIS because of all the development.

3) The Burial Council. It seems that the only time Hawaiians speak about the remains and artifacts of our ancestors

is after a developer develops the land and digs up the remains and artifacts; and not before it happens. Why is this? 4) To Build a Nation. For months now the Coalition Group headed by Kahu Kaleo Patterson has been working very hard to find a way to create a nation. Believe me, it is not easy. Whether the Akaka Bill is approved or not in Congress, how will all aboriginal Hawaiians get together to work toward building a nation?

Finally, I am trying to comprehend all that I can and I will appreciate all the input you have to share with me. Mahalo and until we meet. ✍



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!

Kenolio — Nehemia Kenolio was born in Lahaina, Maui, 1841. The family reunion will be held on May 27-29, 2005 at the Keolahou Congregational Hawaiian Church Hall/Kenolio Recreational Complex, Kihei Maui. We are hoping to meet and gather with the descendants and relatives of George Kahi Kenolio, Edward Kahi Kenolio, Frank Kahi Kenolio, David Kenolio and Tia Kenolio. We look forward to sharing family stories, photos and updating family genealogies; but most of all to enjoy a weekend of activities, mea‘ai, fellowship and aloha. Additional information will be forthcoming. We are also asking of any descendants from the Kenolio ‘ohana, to call or email the following contacts: on O‘ahu, James “Kimo” Kenolio (622-2195, kenoliok001@hawaii.rr.com); David “Kawika” Kenolio (623-4452, ekenolio@hotmail.com); on Maui, Verna Alo, (244-3358); Ann and Paul Kenolio Jr. (572-8738, akenolio@thisweek.com).

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 and marriages, and to also 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 descendants of William Christopher Brown, Enoch Brown, Violet Nathaniel, Mealoha Anakalea, Benjamin “Tuna” Brown, Keala Kuamo‘o, Valentine Brown, Manoa Brown, Maria Hendershot, John Thomas Brown, Irene I‘i Brown, Emmaline Brown Lyman, James Harbottle Brown, Harry Kaina Brown, Frances Mililani Ludloff and Helen Kanoolehua Brown Kawai. Information regarding the reunion will be sent out by the middle of March 2005. All interested parties are invited to attend planning meetings held the second Sunday of every month. Please call Ku‘uipo McFadden Shimizu at 864-1185 or email brownohana2005@yahoo.com.

Keawe/Maunu — The Keawe/Maunu ‘ohana family reunion for the family of Samuel Harmony and Becky Keanu (Kahikina) Maunu (Kahalewai, Kalele, Palakiko, Kahikina Ka‘aialii) will be held in Kailua-Kona, Hawai‘i on July 1-3, 2005 at Big Pavilion-Old Airport. Family members need to update their contact information, births, deaths and marriages. For more information, contact Emily Kamaka at 808-329-8147 or email at kamakad002@hawaii.rr.com; Herbert Maunu at 74-316 Nuhi Place, Kailua-Kona, HI 96740-3300, or at 808-355-6266, or email at maunuh001@hawaii.rr.com; Maraea Ynigues at 808-265-7223 (cell) or 808-840-1342(home); or Marilyn Castro at 808-696-5191 and email at waianaewes@hawaii.rr.com. Next family meeting will be held on Feb. 26, 2005 in Kailua-Kona at Herb Maunu’s house. Early registration is \$20 per person due by Feb. 28, 2005. Please send to Herb Maunu.

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. We, 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 Kanahele (w), Malia Kalehuawehe (w) and Joseph AhChong Akanako aka Akanako AhChong (k), Lillian Kalehuawehe (w) and Arthur Allen, Jr, welcome you all to join the rest here on Maui to share stories, photos and update family genealogies, 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).

Uli‘i — The descendents of Maria (Kaluali‘i) Uli‘i and Charles (Apkenstires) Uli‘i have organized a family reunion to be held on Sat., July 2, 2005, at Koko‘olio Beach Park, Hau‘ula, O‘ahu, 9 a.m.-5p.m. ‘Ohana who plan to attend are requested to send in their registration form, which was attached to the March ‘ohana newsletter. Those who are not on the mailing list, or for those who have questions, contact Pua, Mamo or Yolanda at 808-533-2006, or Lady/Sweetheart at 808-845-0861, or email huelo423@yahoo.com. The children of Kūpuna Maria and Charles were Henry, Charles, Rose, Mary, Elsie, Violet and Edward. Their only surviving child is Lydia, affectionately known as Tūtū Kawai, who

is spry and youthful at 97 years old.

Cummings — A reunion will be held on July 2, 2005 for the descendants of Thomas Booth Cummings and his children: Caroline Cummings Dutro, William Humphrey Cummings, Thomas Cummings, Amy Hoolai Cummings Sheldon, Jonah Booth Cummings, Joseph Elijah Cummings, Parker Andrew Cummings and Hannah Rachel Cummings Sheldon. The location of the reunion is the Great Lawn, Bishop Museum, Honolulu, 10 a.m.-4p.m. For reunion information, contact Yoyo Liu by email at eahou@hawaii.rr.com or by phone at 842-0232.

Pe‘a/Keliihoomalu — A reunion for the descendants of Kahale Charles Iaukea, Kuluwaimaka Keliihoomalu, Tutu Samuel Kahukai Keliihoomalu and Kalama Pila Waiau of Kaimu, Puna Hawaii, is being formed. A steering committee is in the process of being organized. The confirmed dates are July 7-9 (Thu-Sat) 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 Keliihoomalu, Samuel Kahukai Keliihoomalu & Kalama Pila Waiau be represented in the steering committee. General chairperson for this event is Auntie Barbara Kekaulua, 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 Auntie Barbara.

Waialae/Mokulehua — The descendants of George Waialae Sr. and Julia Mokulehua will be planning an ‘ohana reunion scheduled for Saturday, 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 Waialae grandchildren and their families, we would also like to invite the sibling families of George (Keohoonani, Kalua, Maria, Cecilia, Ui, Laie and Keomo Waialae) 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 Kimo Kelii at 225-3356 (kimokelii@aol.com) or Gloria Waialae at 455-9475.

Alapa — We will be having a family reunion for the descendants of Oliwa Alapa Sr. (born circa 1853, Kekaha, Kaua‘i) and his wife, Emily Pahuaniani Makakao (born circa 1854, Kaupō, Maui), and their children: Harvey Oliwa (8/2/1872), Moses (circa1874), Alapa (circa1876), George (circa 1879), Kaawa (circa1881), Nahiniu (circa1883), Ana (1/22/1886), Oliwa Jr. (circa1888), George Oliwa (1/15/1890) and Wahahulu (circa1892). Our reunion will be held on Kaua‘i at Camp Naue in Hā‘ena, July 21-25, 2005. We are updating our ‘ohana mailing list so please contact Nell Ava (email: nava@hawaii.rr.com or call 293-5778 in the evenings on O‘ahu) or Nettie Alapa Hunter (email: anake58@aol.com).

Swift/Hapakuka — The descendants of John Pakanaka Hapakuka and his two wives, Lahela Pili and Kali Kuhaulua; Joe Swift and his three wives, Hiona Makia, Naimu, Kaumualii, have already planned a reunion for July 22-24, 2005 to be held on Maui. The families of Fredrick Ned Swift are also invited reunion. We especially want updates on your genealogy as another book is in the making. All family members are asked to submit their updates to Kathy Shimada. For more information on the reunion, contact the following people: Kathy Shimada at 877-0839 or email at shimadah002@hawaii.rr.com; Leinaala Hapakuka Moore at 760-2227 on Maui and O‘ahu; and Barbara Swift at 395-4185 or email at bswift@hawaii.rr.com

Coito/Freitas/Nobrega — First cousins reunion to be held in August 2005. We have 24 living cousins (74 years to 97 years). Flyer to be mailed after holidays. Need updated addresses

and photos. Contact Jeanne Kahanaoi at 696-5002 for further information.

Owali-Kukona — The Owali-Kukona family reunion is for the families of Kala, Kaaihue, Kaaea, Kalawaiapi and Paoa. The reunion will be held on August 11-13, 2005 on Maui. Updated meetings will be held on Maui Friday, March 25, 2005 at 6 p.m. and on O‘ahu Saturday, March 26, 2005 at 11 a.m. For more information and reunion location, call Mary Kau Kala-Brook at 801-356-0606 or email at marykb28@comcast.net. If you’re on Maui please call Betty Lou Kala at 808-871-1050; Yolanda Diego at 808-248-8281; and Diana Wallace at 808-244-9101. If on O‘ahu, call Ui Cullen at 808-696-7937, and if in Las Vegas, call Ipo Naihe at 702-259-6814 or email at iponaihe@hotmail.com. We are also asking anyone who has information regarding Leonard Kahunanui, his wife Annie Honolulu Maihui, son Duke or (Leonard Jr.) Kahunanui and any Paoa family members. The family originated from Kaupo, Maui. The next family newsletter will be mailed out to everyone sometime this February. Family dues \$40 and all family information sheets are due by April 1, 2005. Mahalo for your support and hope to see everyone there.

Kalawai‘a — A reunion is planned for the ‘ohana of Kalawai‘a of Maliko, Maui (a.k.a. Simeon Sr, born January 1851) and wife, Nakiha Nauuoe (a.k.a. Teresa, born Oct. 1860 in Kaupo, mar.<1878 in Kula, Maui). This gathering is planned for August 12-14, 2005 at Hale Nanea, Maui. We are hoping to meet and gather with descendants of their children: Kalawai‘a; Puana (b. <1881, mar. Hanah Kahaleapu); Kahuela (b. 1883); Puhau (b. <1884); Kelekia (b.1889); Teresa (b. 1890); Thomas (b. <1892), Kalawaialilii (b.1894); Simeon Jr. (b. 1895); Ellen Pokini Kalawaia (b. 1896); Pekelo (b. 1897); and Joe Kalawaia (b. 1899). Updates are requested for the ‘ohana of Lona ‘Zakalia’ Kalawaia (b. 1886); Sam Kalawaia Sr. (b.1895) and Annie Nakieha Kalawaia Solomon (b. 1888). This is the first attempt to meet with ‘ohana of all 15 children listed. We look forward to sharing family stories and updating family genealogies and to enjoy a weekend of activities, kaukau, fellowship and aloha. Additional information will be forthcoming, thus updated addresses are requested. For further information, contact Francis Maddela, (808) 870-8236 e-mail: lmaddela@msn.com or John Kainoa, (808) 276-2646; or Mel Kalawaia, (808) 877-5388 Keaukalawaia@aol.com; or on Oahu, Pauline Kalawaia, (808) 262-5757 (email: kalawaiask@aol.com).

Koholua/Kaholua — The families of James Kuhaulua (Koholua/Kaholua) Jeremiah and Julia Pelewahine Lono Naone Jeremiah, both of Kalāwahine, O‘ahu, are planning a reunion for August 27, 2005 at Kualoa Beach Park. The children of James and Julia are: Ilima Koholua Naone (married Ida Feary-Milton); Wallace (m. Josephine Frank), John “Kenala” (m. Dorothy Lindo); William “Jerry” (m. Louise Kahanu); Albert “Mana” (m. Madeline Cayetano and Lorraine Buelher); Lono (m. July Kaonohilani); Dalton (m. Harriet Dudoit, Ethel Hallock, Carmen Widdowson and Elaine Mahoe); Marigold “Esther” (m. Arthur Wilcox, Robert Clark and Henry Rodrigues); Isaiah (m. Alma Bartels, Marian Mark and Marguerite Tilton). Meetings are being held once a month; any questions may be directed to Mae Jeremiah-Wong (daughter of Howard “Bubu” Jeremiah) at 358-4466 or 585-8101.

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 Waialua Church Pavillion, Māna‘e, Moloka‘i. If you have any questions or suggestions, call Moana Naki Keohuloa 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 mwil123714@aol.com or write to Randy Bush Vincent at 615 Na‘ale St. Honolulu, HI 96813.

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Mahalo!

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