



A conceptual draft of what an OHA headquarters and Hawaiian cultural center might look like at the Kaka'ako waterfront site. While the actual design is likely to change, the complex is intended to include outdoor areas for cultural practice. Illustration: Courtesy of Architects Hawai'i

OHA proposes new Hawaiian center

\$32-million waterfront complex would include offices and cultural center

By Sterling Kini Wong

In April, OHA presented a preliminary proposal to build a \$32-million complex on the Kaka'ako waterfront that would include the first Hawaiian cultural center in the state and office space for the agency and other Hawaiian organizations.

The directors of the state's Hawai'i Community Development Authority, which manages the Kaka'ako district, heard the proposal and gave OHA the green light to proceed. Administrator Clyde Nāmu'o said that OHA will

now begin more studies on the feasibility of the site and will eventually provide a development plan to its Board of Trustees for approval. The agency would then present a formal proposal to HCDA, which would be followed by either lease or land acquisition negotiations.

Nāmu'o said that if everything goes smoothly, the proposed complex could be completed in 2 1/2 years.

"The center is an excellent opportunity for Hawaiians to have a place of their own, a place where their culture can thrive," Nāmu'o said.

"Many other groups have their own community centers, and it's about time Hawaiians got their own, too. But this isn't just for Hawaiians, it's for all of Hawai'i."

The complex would serve as a multi-functional location for a variety of Hawaiian activities. It would provide space for people to practice and learn about different aspects of Hawaiian culture, including lua (martial arts), hula, navigation, kalo farming and traditional cooking using an imu. The proposed three-story complex would include conference space, an OHA

boardroom, an outdoor performance area, a food service court and an adjacent 180-stall parking lot. The complex would also include 60,000 square feet of office space for OHA and other organizations.

Wesley Kaiwi Nui Yoon, an architect OHA contracted to develop the project's preliminary plan, said that he used Hawaiian culture to guide his conceptual design of the complex.

"Hawaiian culture is very deep, and the cultural nuances should be reflected in the design of the project," Yoon said, adding that the project's design was inspired by the *Kumulipo* genealogy chant. "People will see that the building isn't just beautiful, but that it also has meaning."

While the outdoor facilities would have obvious Hawaiian cultural elements, such as taro patches and a canoe house,

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Native Hawaiian Coalition defines steps to nationhood

Voter registration, elections and a constitutional convention are among components in building a native government

By Sterling Kini Wong

Registration of voters, elections and a constitutional convention are among the eight components in building a Native Hawaiian government that have been identified by a grassroots group representing

a wide range of sovereignty interests. The Native Hawaiian Coalition initially drafted the components at its December meeting and then further refined them in February.

The statewide coalition was formed in February 2004 and has convened six times

since then, not including smaller meetings held on individual islands. The mission of the coalition is to "establish a process that will provide the Hawaiian people with a mechanism for achieving self-governance through self-determination." Members of the diverse group include advocates for complete Hawaiian independence, nation-within-a-nation status and the reinstatement of the Kingdom of Hawai'i.

OHA facilitates the coalition by providing funding for meeting facilities and travel expenses for members. To date, OHA has spent more than \$120,000 in support of the effort.

Now that the coalition has identified the

components to nationhood, there is some disagreement over the group's future. At an OHA board meeting in March, Administrator Clyde Nāmu'o told the trustees that he believes the coalition has satisfied its mission, and that the question now is who should be responsible for implementing the nation-building process.

"Whoever is tasked with implementing these steps must have strict management and be held accountable," he said. "Will it be the coalition? I don't know. But it is important that the community determines it. OHA cannot simply take it over."

While several trustees expressed

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While federal legislators assess the Akaka Bill's chances of passage, state lawmakers ponder its implications, including ceded lands and blood quantum issues.

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Waimea Valley slowly regains its natural splendor after nearly two years of environmental management by the National Audubon Society.

See story on page 9.

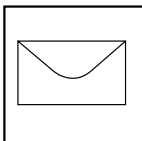
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Ka Wai Ola o OHA

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Bissen vote

Kudos to Sen. Clayton Hee on his Richard Bissen vote. Shame on Bissen for his selective memory and reluctance to be forthcoming about his courtroom indiscretions.

As Hawaiian inmates of the recently beleaguered Brush Correctional Facility in Colorado, we were dismayed to learn that Bissen is the acting director of the state Department of Public Safety. The outlook for DPS is dismal at best when it inherits the cast-offs from the more honorable and prestigious appointments.

As more evidence surfaces here at BCF of sexual misconduct by staff and with the recent firing of employees with criminal records, the climate for us Hawaiians is frightening at best. What does Bissen have to say about this? He told Hawai'i press that the DPS is not planning to launch its own investigation into the incidents because they are satisfied so far with the investigations conducted by Colorado authorities.

Oh, that's right! Bissen has already revealed (or not) his overzealousness for prosecution, why on earth would he step in to stick up for a bunch of female Hawaiian inmates who are 3,000 miles away from home. Auē!

Annette Cummings
Brush, Colorado

So bottom line Trustee Dela Cruz, do not assume to be an advocate for Hawaiian Home Lands if you don't have all your facts together. Sometimes attaining those facts might be difficult for you if you haven't spent most of your life with some of those evictees as neighbors, particularly the Bernard Olsen family.

Maj. Penny Kalua
Baghdad, Iraq

Cultural center

The Hawaiian cultural center sounds wonderful. We wish you luck in the process of bringing it to Kaka'ako, and we are looking forward to visiting it and experiencing all that it offers. We were thrilled last weekend to be able to see the Merrie Monarch Hula Festival as it happened on KITV 4. This, to us, is another way that the generous people of Hawai'i share so much with others. The three nights were beautiful and moving. So much work and commitment has gone into making this a wonderful experience for anyone who cares for things Hawaiian. We are listening to Hawaiian music playing on KINE-105.1 FM. We miss being in Hawai'i and hope to return soon.

Phyllis and Lanny Younger
New Lenox, Illinois

testing in the 21st century, and DNA science has come a long way. DNA science can greatly help the people of Hawaiian ancestry and the people of the Kingdom of Hawai'i. Please stand and be counted. The dark times are over.

Keoni R. May
Scarsdale, New York

Mauna Roy

I am writing this as a tribute to David "Mauna" Kahelemauna Roy, a highly honored kupuna of Keauhou, who has recently passed on. His stewardship of many of our sacred temples is an example of his perseverance. While he was an accomplished man in many fields of study, his love was sharing the history of Hawai'i. He served our country in war and served Hawai'i island as a solid pōhaku and leader in his own right.

One of his missions was to preserve our sacred lands and their ancient rites. Through his relentless efforts he held back greedy developers. 'Onipa'a. His diligence, hard work and mostly his aloha for Hawai'i and her people will be deeply missed. But we must keep the torch burning. Mahalo to his gracious wife, daughters, grand-and great-grandchildren. His legacy and vision will live through you and others that had the privilege to learn from this great man.

Puna Kihoi
Via the Internet

DHHL evictee

I am writing in response to Linda Dela Cruz's August 2004 column. Dela Cruz mentioned her experience with the eviction of Bernard Olsen and stated that there should be "no more evictions on Hawaiian Home Lands."

Well, my experience with Olsen and his family spans 39 years; my sisters and my mother's experience with him, over 63 years. Let's talk about their numerous family fights, chicken fights, transients and a particular incident involving an explosion and fire in the Olsen's yard.

This DHHL evictee had every opportunity to take care of his home. You don't have to be 50-percent Hawaiian to simply take care of what you've earned or what has been passed to you. Too many people take for granted that because they're Hawaiians they should have this or that.

Hawaiian DNA

This is in regards to the letter in March by Onolono Sheerin of Puna. Your caustic response to my plain language letter in turn deserves a response. In 200 words or less, I did the best that I could. I did not choose the language of gay liberation. They were my own words and thoughts. Hardcore American racists classify me as a "mud person." Therefore, I am excluded as a racist. I was a U.S. Army paratrooper in the Vietnam War, and not a German army paratrooper in World War II. I am not related to Adolph Hitler by DNA.

On Sept. 11, 2001, I was a New York law enforcement officer, emergency medical technician and rescue responder. My fellow rescuers and I were under the World Trade Center towers when both fell. After the attacks, I collected in five-gallon buckets many body parts, which had to be identified by DNA laboratories. People are still being identified today. There is a great need for DNA

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

LEKA Kālele
KWO FOCUS LETTER

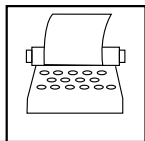
Kahahawai murder

Unfortunately, the 1931 Massie affair has been resurrected with wide coverage in the press. At the time, I worked for the St. Louis alumni senior league football team, taking care of the locker room and assisting the team.

One of our most valued linemen was Joe Kahahawai, a full-blooded Hawaiian. He was liked by everyone:

he was mellow, law abiding and never had a bad word for anyone. In my candid opinion, it would have been highly improbable for him to commit such a crime. This was a case of an innocent Hawaiian put to death by murder needlessly. Support for one of our brothers is long overdue. Mahalo for your kōkua.

Leon Thevenin
Kamuela, Hawai'i



CNHA conference

The Council for Native Hawaiian Advancement (CNHA) will hold its annual Native Hawaiian Conference Aug. 30-Sept. 2 at the Sheraton Waikīkī Hotel. The conference focuses on the development of Hawai‘i’s native community.

This year’s theme is “Na Wai ke Kuleana? Na Kākou! – Who is Responsible? We All Are!” Topics of discussion will include Native Hawaiian health, education, housing, cultural preservation, arts and economic development. The conference, which routinely draws 500 to 700 participants, features some of the most prominent leaders of the Native Hawaiian community as well as Native American and Alaskan guest speakers.

The daily rate for members is \$120; nonmembers, \$160. A special two-for-one fee for is available participants from last year’s conference. For more information, call 521-5011 or visit www.hawaiiancouncil.org.

Ocean concert

A free ocean-awareness concert and festival will be held at Kapi‘olani Park on May 7 to benefit Pūnana Leo Kawaiaha‘o Hawaiian-immersion preschool.

The 7th annual E Mālama i ke Kai (care for the ocean) festival will promote public awareness about protection of the ocean environment, as well as the perpetuation of Hawaiian language and culture. Pūnana Leo Kawaiaha‘o is a nonprofit immersion preschool located in downtown Honolulu.

The event’s concert will feature some of the top performers in Hawaiian music, including ‘Ale‘a, Ho‘okena, Kaumakaiwa Kanaka‘ole, Kupa‘āina, Sudden Rush, Sean Na‘auao and more. The festival will also include ocean exhibits and activities provided by nationally acclaimed ocean-conservation organizations as well as local experts and institutions. There will also be keiki rides and games.

Event supporters include Chevron Hawai‘i, Kamehameha Schools, Hawaiian Airlines, HMSA, Island Insurance Foundation, Oceanic Time Warner Cable, Cox Radio, the Honolulu Star-Bulletin and MidWeek.

Hula drama

Hawai‘i island’s Kanu o ka ‘Āina Charter School will present its annual hula drama on May 14 in Waimea. The school’s annual hō‘ike is used as a performance-based assessment of what the students have learned throughout the school year. The theme of this year’s hō‘ike is “Ho‘i i ka Piko a Mālama i ke Kahua,” which means returning to the source and maintaining the foundation. Students will present their understanding of Mauna Kea as the piko, or center, of Hawai‘i. The more than 100 participating students, from grades



A student performs in one of Kanu o ka ‘Āina’s previous hula dramas.

Photo: Courtesy of Kanu o ka ‘Āina

K-12, will perform hula, oli and mele.

The performance begins at 6:30 p.m. at Kahilu Theatre. For more information, contact Kanu o ka ‘Āina at 808-887-1117.

Lua classes

Pā Ku‘i a Lua is accepting applicants for a set of introductory classes on lua, or Hawaiian martial arts, which will be held on O‘ahu in June. The six-day course will provide the foundation for understanding the philosophy and way of life of a lua practitioner. Students will learn the use of traditional lua weapons, battle formations, the five basic strikes and other fighting techniques.

The course is open to all Native Hawaiians who are at least 21 years old and do not already belong to a lua group.

The class schedule is:

June 11 and 12, Nu‘uanu Elementary
June 18 and 19, Nu‘uanu Elementary
June 25 and 26, Hale ‘Aha, Punalu‘u

All classes run from 8 a.m. to 5 p.m. and are free, except for a \$15 facilities fee. Attendance of all classes is required. For more information and registration forms, call Noelani Māhoe at 599-8464.



Lua practitioner Umi Kai demonstrates how to make a shark’s-tooth weapon.

Photo: Sterling Kim Wong

A military first

In March, Elizabeth Kapua Kenui became the only second woman – and the first of Hawaiian ancestry – to achieve the rank of sergeant major in the Hawai‘i Army National Guard. Kenui, who has served in the National Guard for 23 years, has also assumed the responsibilities of the Hawai‘i Guard’s G1 Operations, which is the Army’s equivalent of a human resources division.

“It took dedication to obtain this rank, but it’s a really good feeling,” Kenui said. “I hope my promotion can serve as an inspiration for women and Hawaiians.” Kenui lives in the Nānākuli Hawaiian Homestead community with her husband, Lance, and two of their three children. She is one of seven keiki of Anthony and Joe-Ann Sang. Her father is the president of the State Council of Hawaiian Homestead Associations.

Hula conference

The second Ka ‘Aha Hula ‘O Hālauala will be held July 25-29. The first conference, five years ago in Hilo, drew throngs of hula enthusiasts from throughout Hawai‘i and the world to learn many facets of this indigenous Hawaiian art form.

Maui will host this July’s event under the guidance and leadership of the Kauahea Foundation.

More than 100 kumu hula, artisans, enthusiasts and practitioners will share their knowledge and experience. In addition, pre-conference training in hula, oli, pule and other protocols for the conference’s opening ceremonies is ongoing throughout the year.

Registration for the conference extends through June. General adult registration is \$375 with discounts for keiki and kūpuna.

For information or a schedule of statewide protocol training sessions, visit online at www.hulacommunity.org.

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IN MEMORIAM



DAVID KAHELEMAUNA ROY

The Hawaiian community is mourning the loss of prominent cultural leader David Kahelemauna Roy Jr., who was instrumental in restoring Kamehameha I’s personal heiau in Kona. Roy died on April 6 of complications from hip surgery. He was 79.

Roy grew up in Kawa Nui, Kona, in a home where Hawaiian language and culture were deeply rooted. He was a graduate of Konawaena High School and the University of Hawai‘i Teacher’s College. After serving in the Army as a radio operator in World War II, he returned to Kona to start a fishing business and later was a construction superintendent.

While he contributed to the Kona and Hawaiian communities in many ways, Roy will be best remembered for his work with Ahu‘ena Heiau. Kamehameha I rebuilt the heiau and used it as his temple to worship Lono, the god of fertility and agriculture. In 1975, Roy served as the superintendent of the restoration of the heiau and later became its kahu.

Roy was also an integral figure in the creation of the national park at Kaloko–Honokōhau and an early supporter of the Polynesian Voyaging Society, and he taught Hawaiian language and history at Kona Community School for Adults.

Although confined to a wheelchair as the result of a stroke, in 2003 Roy still protested a construction project at Kailua pier that he feared would jeopardize Ahu‘ena heiau. “Even though he was in a wheelchair,” Native Hawaiian writer Anne Keala Kelly said in a press release, “he stood stronger and fiercer than most of us on the matter of protecting our iwi kūpuna.”



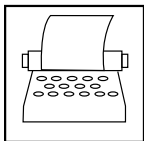
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Tougher burial law close to passage

Measure would impose increased fines and criminal penalties

By Sterling Kini Wong

People who knowingly alter or destroy burial sites would face criminal penalties of up to \$25,000 per offense and up to a year in jail under a bill that seemed poised to be approved by the Legislature as KWO went to press.

The bill would add some much-needed muscle to the state’s burial laws and could encourage people to act more carefully when sites are found. “Often damage and destruction [to burials] is irreparable, and these stronger deterrents are needed to protect these last vestiges of the [Hawaiian] culture,” OHA stated in its testimony supporting the bill, called HB 712.

The bill specifically targets people who are aware that they are damaging burials. It would make altering a burial site without state approval or failure to immediately stop work and report the discovery of a burial site a misdemeanor. The proposed criminal penalties would be in addition to existing civil and administrative fines of up to \$10,000.

Currently, if state prosecutors want to seek criminal penalties for burial violations, they would have to pursue it under a separate law, for which

convictions are often difficult to obtain and the fines are lighter.

If the bill passes, violators of the burial law could also face large penalties if they don’t act quickly to rectify their offenses. Provisions in the bill state that each day of a continued violation is deemed a separate offense.

The bill also includes penalties for gluing together or labeling iwi with a marking pen without state approval. A state investigation into such alleged desecrations by archaeologists at the Wal-Mart property on Ke’eaumoku Street has prevented the reburial of 61 sets of remains found there in 2003.

OHA expressed concern, however, over a provision in the bill that would make it a violation not to rebury remains within a reasonable amount of time as determined by the state. OHA stated that a family or a designated kahu, or guardian, might be considered liable even if their honest attempts at reburial are somehow prevented.

“The current proposed language may discourage some from taking on the responsibility to re-inter the remains and others, who may have a kuleana to undertake the re-interment effort, may seek expeditious solutions, which may not always be culturally appropriate,” OHA testified.

Hawaiian master’s degree programs gain final approval

Green light comes after heated words exchanged between Hilo, Mānoa scholars

By Derek Ferrar

On April 21, the University of Hawai’i’s Board of Regents gave final approval to long-awaited master’s degree programs in Hawaiian studies and language at UH Mānoa. Both departments hope to begin their graduate programs in the coming fall semester.

“These programs are deeply linked to our mission, and provide Native Hawaiians and all who are interested in a richer understanding of Hawaiian cultures, views and language a chance to continue their education,” UH Mānoa Chancellor Peter Englert said after the board’s action. “We anticipate that these new programs will also nourish the community by providing leadership for future generations.”

The university said in a press release that the “master’s degree in Hawaiian will emphasize education in Hawaiian language and literature as an integral part of the efforts to revitalize Hawaiian as a living language... Research will emphasize the study of literature and the development of resource and curriculum materials to enhance teacher training for Hawaiian-medium schools.”

The Hawaiian studies master’s, the university said, “will emphasize visual and performing arts, land and ocean resource management, and other cultural studies. The creation of this graduate program will contribute to the expansion

of the world’s knowledge of ancient and recent Hawaiian culture using native sources.”

The approvals came after a three-hour hearing that turned contentious when a longstanding rift was exposed between the Hawaiian language programs at UH Mānoa and UH Hilo, which already offers a master’s degree in Hawaiian language and literature. After numerous people spoke in favor of the Mānoa master’s programs, UH Hilo associate professor Larry Kimura testified that he had concerns over Mānoa’s proposed language degree, saying it needed to be more academically rigorous.

Former Mānoa Hawaiian Studies Director Likikalā Kame’eleihiwa angrily responded that the Mānoa program is at least as rigorous as Hilo’s. “We’re not duplicating (UH Hilo),” she said, “we’re outdoing them.”

UH-Mānoa Vice Chancellor for Academic Affairs Neil Smatresk said that Kimura’s concerns were considered when the university’s administration and Faculty Senate approved the new graduate programs. “These are groundbreaking fields,” he said. “We trust faculty to bring high-quality degrees to us.”

To find out more about the Hawaiian studies master’s program, call 973-0989. To get information about the Hawaiian language program, call 956-8672.

Legislative Update

Tracking the current status of OHA bills in the Legislature



OHA autonomy bill passes

Several other OHA measures remain alive as Legislature winds down

By Derek Ferrar

A bill that would give OHA greater fiscal autonomy has passed the Legislature and is awaiting Gov. Lingle’s signature to become law. The measure will allow the agency to issue its own checks and payments, rather than having to go through the added bureaucracy of the state’s financial system.

OHA Chairperson Haunani Apolonia has named this kind of increased autonomy as a major goal for the agency. “Wherever legally permissible, OHA needs to begin to operate as the quasi-independent organization, the fourth arm of government, that was envisioned by the framers of the Hawai’i State Constitution in 1978,” Apolonia said in her State of OHA address in December. “(We envision) an OHA with less statutory or regulatory constraints—retaining accountability and prudent decision-making, but moving closer to enabling the paradigm of native governance fashioned by Native Hawaiians.”

Other OHA-sponsored measures that remained alive at the Capitol as *Ka Wai Ola* went to press include:

• **OHA budget (SB 915, HB 450).** Included in this request for the Legislature to authorize OHA’s

\$3 million-per-year state-funds budget for fiscal years 2006 and ’07 is increased funding for the Hawaiian service organizations Alu Like, Nā Pua No’eau and the Native Hawaiian Legal Corp.

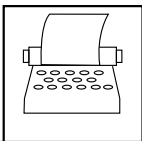
• **Conservation funding (SB 919, HB 452).** Currently, there is no dedicated funding for management of many protected lands, including the state’s Natural Area Reserve System, which contains many of the most intact native ecosystems under state control, and which are located primarily on ceded lands. This bill would assure funding by setting aside a permanent portion of the conveyance tax – which is paid whenever real estate is bought or sold.

• **Cultural “kīpuka” (SCR3, HCR25).** This resolution encourages 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 (SCR2, HCR26).** 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.

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 OHA legislative liaison David Rodriguez at (808) 594-1888.



State lawmakers ponder Akaka Bill issues

Ceded lands, blood quantum among questions raised



At a state legislative briefing, members of Hawai'i's congressional delegation outlined what lies ahead for the Akaka Bill. Photo: Sterling Kini Wong

By Sterling Kini Wong

In March and April, the state Legislature held two briefings on the Akaka Bill in order to sort through some of the more controversial issues relating to the legislation, which would extend official U.S. recognition to Hawaiians as a distinct native nation. While the legislators generally continued to express support for the measure, some lawmakers expressed concerns over the state's role in issues like blood quantum, ceded lands and citizenship

of the Native Hawaiian governing entity if the bill passes Congress. The legislators' concerns focused on the negotiation process that would take place between the Native Hawaiian governing entity and the federal and state governments if the bill, which is officially called the Native Hawaiian Reorganization Act of 2005, is passed. The negotiations would determine the resources of the Hawaiian government. Legislators anticipate that ceded lands and the lands of the Department of Hawaiian Home Lands (DHHL), both of which

are under state control, would be on the table during negotiations. At a meeting on April 14, Rep. Scott Sakiai, chairman of the House Hawaiian Affairs Committee, asked Attorney General Mark Bennett if the state is prepared to negotiate the transfer of ceded lands. "There are still jurisdictional and title claim questions relating to ceded lands," Saiki said. "How are we going to resolve those issues?" Bennett responded that the state has done everything that it needs to up until this point. "If the bill does pass, we will have a great deal of time between its passage and the beginning of negotiations to decide as a state how and what we want to negotiate," he said. Estimates place the total acreage of ceded lands between 1.2 million and 1.8 million. A state consultant has estimated that a Geographic Information System survey of the lands would cost about \$18.5 million. The state has yet to decide whether to proceed with the inventory. If the Akaka Bill passes, DHHL lands and assets could also be transferred to the Native Hawaiian government. The federal Hawaiian Homes Commission Act of 1920 set aside more than 200,000 acres for Hawaiians with at least a 50-percent blood quantum to build homesteads. The responsibility for administering the program now falls under the state.

If the transfer occurs, Sen. Colleen Hanabusa asked, would the homestead land then be available to all the citizens of the Native Hawaiian governing entity, presuming that not all of them would be 50 percent Hawaiian? If so, Hanabusa suggested, there is nothing in the Akaka Bill that would prevent the state from being sued by those who do meet the current DHHL blood quantum. Bennett responded that the state should suggest a provision in the bill that indicates that the state is not breaching its trust obligations by participating in the federal recognition process. A recurring concern at both meetings was that there were many non-Hawaiian citizens of the Kingdom of Hawai'i, many of whom, especially the Chinese people, lost rights when the monarchy was overthrown in 1893. At a March 31 meeting, Sen. Clayton Hee, former longtime OHA trustee, asked the members of the state's congressional delegation if non-Hawaiians would be prevented from becoming citizens in the Native Hawaiian governing entity. U.S. Rep. Ed Case responded that in the spirit of self-determination, the federal government would first work with Hawaiians, and then later Hawaiians could determine for themselves the extent to which they would like their resources and rights opened up to non-Hawaiians. ❏

Federal delegations details chances, obstacles in Akaka Bill passage

By Sterling Kini Wong

At recent hearings held by the state Legislature, Hawai'i's senior U.S. senator said he is confident that the Akaka Bill will pass the Senate, but Hawai'i's representatives in the federal House of Representatives said that passage of the measure in that body could be more of a challenge because the Bush administration has yet to indicate its position on the matter. Although versions of the bill have been introduced in Congress since 2000, the full Senate has never voted on it. At the end of last year's congressional session, however, the Senate leadership promised that they would provide a full debate and vote on the bill no later than this summer. At a March 31 legislative briefing, Sen. Daniel Inouye said he is convinced the bill will "prevail by a hefty margin" in the Senate, but that he is not sure what types of amendments might be added on in the process. "I am certain that we can defeat amendments that we feel may not be helpful," Inouye said. "On the other hand, some of my colleagues may come forth with suggestions that we should seriously consider." One procedural obstacle in the Senate, however, could be the amount of time allotted for debate on the issue. OHA Administrator Clyde Nāmu'o said that Republican Sen. Jon Kyl of Arizona, an opponent of the bill who used a procedural hold

to block it from moving forward during the last session, has requested 45 hours of debate time. "That is a considerable amount of floor time and could influence whether it's debated sooner rather than later," Nāmu'o said, adding that OHA's lobbying firm was to meet with Kyl to clarify how much time he needed to debate. Meanwhile, U.S. Rep. Neil Abercrombie said that the passage of the bill through the House of Representatives could be difficult because President Bush has still not indicated his stance on the legislation. Abercrombie said that House Republicans will be reluctant to pass the bill if there is a chance the president will veto it. "The position of the administration has to become clear," he said. "If that is resolved favorably, then I think the passage of the bill essentially in its present form is not preordained, but certainly enhanced." State Attorney General Mark Bennett said that he has been meeting with Bush administration officials to address their concerns over the legality of the bill. One such concern, Bennett said, is whether Congress has the power to extend recognition to Native Hawaiians without a defined percentage of blood quantum. Bennett said that as long as Native Hawaiians themselves determine the blood quantum needed to be a citizen of the native governing entity described in the bill, he believes the courts will uphold that decision. Bennett said he also tried to assure administration officials that the preferences that would be afforded to Native Hawaiians through the Akaka Bill would be based on a political relationship, not a racial one, and thus would not violate the racial-equality provisions of the U.S. Constitution. ❏

CENTER from page 1

Yoon said he imagines the design of the offices also incorporating Hawaiian values and protocols. He said, for example, the offices would be more open than conventional corporate offices in order to be conducive to the Hawaiian value of wala'au, or communication. The complex would be located on a 5.2-acre parcel on the 'Ewa end of the Kaka'ako waterfront area, between Hawai'i Stevedores Inc. and the Waterfront Park. OHA is also considering a site on the Diamond Head end of Kaka'ako, fronting the surf break Point Panic, near John Dominis Restaurant. Nāmu'o said, however, that while the Point Panic site may provide more ocean views, there are concerns about the Hawaiian cultural center and OHA offices being a part of a larger retail complex that the HCDA is considering for the lot. Regardless of what site is ultimately chosen, Nāmu'o said, the proposed complex would eventually be transferred to the Native Hawaiian governing entity when it is created. While OHA will shoulder most of the financing, it is seeking some funding from the state Legislature for the project. A bill that would have provided funding to help build the complex stalled in February, but the Legislature is still considering a \$6-million appropriation to be included in OHA's operating budget. OHA is also exploring several financing options, including issuing bonds. OHA currently spends a little under \$800,000 a year to rent 23,000 square feet of office space. The agency has been searching for a permanent home for several years and has considered such possible sites as the historic downtown post office and federal building, and the historic Ala Moana sewage pump station property in Kaka'ako. However, those sites did not prove feasible. ❏



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 (808) 594-1865.

Support from Native American law students

I am a law student at the University of Oklahoma, and I recently attended a presentation on federal recognition for Hawaiians at the Federal Bar Association Indian Law Conference in New Mexico. OHA Trustee Boyd Mossman and Jade Danner and Lisa Oshiro from the Council for Native Hawaiian Advancement did an excellent job of presenting the issues facing the Hawaiian people as they deal with federal recognition. I attended the presentation with two other members of our Native American Law Student Association chapter, and we were extremely moved by the messages sent out by these speakers and other Native Hawaiians in attendance.

I am writing to support your cause, and to say that we have initiated a letter campaign on the issue to our state's members of Congress. This process is exciting for us to witness, and hopefully we can be a part of helping your people gain the federal recognition they deserve. As Native Americans, we understand and support you in this process.

Melissa Hilburn
Norman, Oklahoma

Hawaiians deserve true facts on recognition

Federal recognition is indeed a controversial measure in our community. Hawaiians who understand and have read the Akaka Bill realize that federal recognition is a total sellout. The Office of Hawaiian Affairs through its biased educational campaign has never told its beneficiaries the truth. Beneficiaries should be given the facts on issues and controversies so they can decide themselves what they want done.

For example:

- The Findings section of the Native Hawaiian Government Reorganization Act (the Akaka Bill) gives Congress power over the indigenous people of the United States, including Hawaiians. Meanwhile, the Declaration of Indigenous Rights has been languishing in the U.N. for over a decade, with the U.S. having strongly opposed it.

- The bill's Findings jump from the Sovereign Kingdom of Hawai'i, where we had total rights of citizenship and control of our lives and land, to the Hawaiian Homes Commission Act of 1920, through which the abused native Hawaiians were supposed to be rehabilitated – a farce until the late 1990s.

- The submission of Hawaiians to

the power of the United States is further delineated in the public trust based on the government and crown lands of the Kingdom of Hawai'i that were somehow acquired by the United States. In the Statehood Compact, Native Hawaiians were considered one of the purposes of this ceded lands trust; therefore the State of Hawai'i, in its munificence, gives the Office of Hawaiian Affairs 20 percent of those land revenues. Strange. Don't Hawaiians still have title to and ownership of their national lands?

- The illegal invasion of the Kingdom of Hawai'i and the co-opting of our country by the United States is mentioned in connection with the Apology Resolution, which focuses on a reconciliation process that is limited to the American definition of self-determination, with only local internal control and preservation of our culture – self-sufficiency and self-governance would be limited to the Hawaiian Indian reservation. On the other hand, true nationhood means that the Hawaiian Nation would have equal status with the nation-states of the world.

If Hawaiians accept the Akaka Bill, they are continuing the domination of the United States. Simply put, Hawaiians acquiesce – a legal term which means Hawaiians accept everything that has happened to them,

including the loss of their lands and control of their destiny. The United States and the State of Hawai'i will decide what lands will be returned, probably about 10 percent if the Alaskan Land Settlement is used as a guideline. It is rather ridiculous for the Hawaiians to so easily give up what is rightfully theirs.

True education on self-determination would let Hawaiians know the pros and cons of the different forms of government that a true nation could create. For example: what are the advantages and disadvantages of a Compact of Free Association, with which we could have dual citizenship, American and Hawaiian.

What is the true price of federal recognition? Many of us believe the price is too high: the loss of the right of full restoration of our nation, lands, identity, culture, traditions and control

of our internal and external affairs.

However, what Hawaiians should be focusing on is creating their government. That is the only element we lack to be a true nation, for we are a distinct people with an established land base, our own language, history, culture and traditions.

Lela M. Hubbard
'Aiea

"Beneficiaries should be given the facts so they can decide themselves what they want done."

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 Information Call Center was established to provide beneficiaries with **ACCESS** to *professional support* every step of the way.

HOAP Statewide Implementation:

- 18 HOAP Orientation Sessions
- 41 Rounds of Homebuyer Education and Financial Literacy Courses
- 8 DHHL Ancestry Documentation 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 thousand of leases that will be awarded in the coming years," explained Hawaiian Homes Commission Chairman Micah Kane.

Attend the HOAP Orientation Session

Make Sure You're Financially Ready to Take Advantage of the New Upcoming Homestead Developments!

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@dhhkhoap.org
Website: www.dhhkhoap.org

Tale of siblings warns of stinginess



Hawaiian elders communicated family values to keiki in many ways. One of the most stimulating ways was the telling of mo'olelo, such as the story of two siblings who came to Hawai'i from Kahiki. The

brother was Kūka'ōhi'alaka, Kū the 'ōhi'a of the forest, and Kauakuahine, the sister rain, was his sister. The sister married a farmer and lived with her husband and children in 'Ola'a on Hawai'i island. Her brother, a

fisherman, lived with his wife in Kea'au.

Kauakuahine frequently brought vegetables ma kai for her brother. In return Kūka'ōhi'alaka instructed his wife to give generously of dried fish to his sister whenever she came. But his wife was stingy and hid the dried fish under the sleeping mats.

When Kauakuahine came with vegetables while her brother was fishing, Kūka'ōhi'alaka's wife said, "As you can see, we have no fish. All we have is salt." Kauakuahine gathered coarse seaweed for her family to eat instead of fish. Again, the sister brought vegetables and returned mauka with only seaweed.

Her sister-in-law's constant stinginess distressed Kauakuahine. She brought generous gifts of vegetables and could only give seaweed to her patient husband and children. One day, when her husband and children ran out to greet her, she changed them into rats, and she herself became a spring of water where fine rain fell.

The gods appeared to Kūka'ōhi'alaka to reveal his wife's actions and his

sister's fate. Greatly distressed, he hurried home from fishing. He asked his wife, "Did you give fish to our dear sister?"

"Yes, I always give her fish," the wife lied. Kūka'ōhi'alaka saw the large stash of hidden dried fish and knew the truth. He was extremely angered. "What a cruel woman you are! You have caused great misfortune for our little sister and her family."

In despair, he rushed ma uka to 'Ola'a. He saw rats scampering about where his sister's house had stood. Overcome with grief and sorrow for his beloved sister, he dove into the spring and immediately changed into an 'ōhi'a tree. To this day, the tree bears only two blossoms each year, and when a branch is broken off, blood flows from the tree.

This tale conveys the deep affection and responsibility between siblings, as well as the importance of sharing the fruits of one's labor with others. The mo'olelo also warns of the consequences of relying too much on others, even loved ones, to do what you should do for your family. ❏



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

HO'ONA'AUAO EDUCATION

OHA vocational scholarships aid in construction industry training

By Sterling Kini Wong

OHA is offering \$250,000 in scholarships to Native Hawaiians over the next two years to enroll in a training program that would help them acquire construction skills in such fields as steel framing, plumbing, electrical and carpentry.

The Project Aloha Scholarship Program provides students with funding to attend a nationally certified pre-apprenticeship training program administered by the Construction Training Center of the Pacific (CTCP). The program's goal is to teach students basic skills that will give them a competitive edge over others applying for entry-level jobs in the construction industry.

"Our students are drug tested and trained in basic construction safety," said Karen Nakamura, chief

executive officer of the Building Industry Association of Hawai'i, which established the CTCP. "For employers, that addresses their number-one concern: will this worker be a liability at the construction site? That automatically gives our graduates an advantage over other workers."

OHA's contribution will provide 38 Hawaiians with full scholarships to attend the program, which normally costs \$6,580 per student. The funding is offered through OHA's vocational program, called Ka Liu 'Oihana (employment preparation), which includes an additional \$1 million in scholarships to two other career training organizations: the Wai'anae Maritime Academy and the Hawai'i Technology Institute.

Trustee John Waihe'e IV, who initiated the program, said that Ka Liu 'Oihana is OHA's attempt to address the state's employment fallout following the 9/11 terrorist attacks, which he said hit Hawaiians particularly hard. "We wanted to develop programs to help Hawaiians acquire job skills that will enable them to support their families," Waihe'e said.

With more than \$2 billion in civilian and military construction commitments in the state over the next decade, the building industry is a promising source of jobs for Hawai'i's local people. It has been estimated that about 25,000 additional construction workers will be needed over the next five to seven years, bringing the total number of positions in the industry to a level

not seen in Hawai'i since the development boom of the 1980s.

"The industry is already feeling the crunch," Nakamura said. "Companies are already having a hard time finding contractors and workers."

The pre-apprenticeship program, which is available to anyone with a high school diploma or an equivalent, fits the nontraditional school model that OHA has wanted to help provide for its beneficiaries. "We wanted to target Hawaiians who for whatever reason would not be able to attend the typical two- or four-year colleges," Waihe'e said. "Many of these people have family obligations and other jobs. We wanted to offer them programs that would accommodate their schedules."

The program's classes are offered weekday evenings and on Saturdays at locations around the state, and the course can generally be completed in two to three months. CTCP Director Wendy Nakano said that the program doesn't directly place students in positions, but that the Building Industry Association, which is affiliated with 800 professional trade organizations, can help direct students to job openings. "We cannot promise people jobs," she said. "It's up to the students if they want to work for it."

For more information or applications, visit info@constructiontraing.org or call 847-4666, ext. 208. ❏

COALITION from page 1

concern that OHA has already spent a considerable amount of money on the coalition, Trustee Dante Carpenter, OHA's representative to the group, said that the coalition is on the cusp of success and shouldn't be dissolved yet. "Nation building is a long process," he said. "One year and \$100,000 is peanuts compared to what other nations have needed to create their own government. We need to be patient."

Carpenter added that the Akaka Bill is not supposed to influence the process. "As OHA trustees, we have to support

what our beneficiaries want. But we still don't know what they want," he said.

Coalition member and former state legislator Annelle Amaral said that she doesn't believe the group has fulfilled its mission yet, since it hasn't refined all of the steps. "It's going to take more time," she said. "We're all volunteers working as hard as we can."

The eight nation-building components identified by the coalition are:

- Education: Would include informing Native Hawaiians, the general public and political leaders about the different models of self-determination.

- Registration: A possible goal would be to sign up 150,000 Hawaiians to take part in the process. It has not yet been determined if the current Kau Inoa registration process will be used.

- Organizational structure: To ensure management and fiscal accountability of the nation-building entity.

- Community organizing: Collaboration among various groups to better inform communities and to identify and develop potential leaders.

- Elections: To develop and conduct a

fairly apportioned and secure election of representatives to the Hawaiian convention.

- Constitutional convention: Hawaiian representatives would debate all forms of government, then draft organic documents for the Hawaiian nation.

- Ratification: Ratify organic documents for the Hawaiian nation.

- Elections for new government: In accordance with the ratified organic documents, elections would be held for the leaders of the new Hawaiian nation. ❏

No Aloha No Respect

On March 16, 2005, the U.S. Senate voted 51-49 for oil drilling in the Arctic National Wildlife Refuge.

Hawai`i's **Senator Daniel Akaka and Senator Daniel Inouye** cast the deciding votes, setting in motion the destruction of the last great wild place in America. Most people in Hawai`i and the nation want to protect the Refuge. Who do our senators represent?

The coastal plain of the Refuge is a miracle, the birthplace of many animals and a source of life for the Gwich'in and Inupiat people.

The Senators from Hawai`i claim that a purported economic benefit for 286 Inupiat of Kaktovik village justifies opening 1.5 million acres of pristine public land to multi-national oil companies.

U.S. Fish and Wildlife studies found that oil drilling in the calving grounds will harm the Porcupine River caribou herd, which has sustained the Gwich'in, the Caribou People, for 20,000 years.

Disregarding science, our Senators endorse transforming the heart of the Refuge into an industrial zone, with the infrastructure and pollution of year-round oil production. Their promise of environmental protection is a cruel hoax.



What tangle of political obligations would compel Senators Akaka and Inouye to support the destruction of a place and way of life so unique, beautiful and ancient?

`Eha ka na`au

We have been to the coastal plain of the Arctic Refuge, among the musk ox, bears, wolves and the great herd of caribou. We honor our Gwich'in and Inupiat friends and pray that their traditional life goes on unbroken.

— Charles `Ōpe`ape`a Makawalu Burrows Ed. D.,
Masako Cordray, Lance Holter, Greg Westcott



Robert and Jane Thompson of Kaktovik, Alaska



A statement from the Gwich'in Nation after the Akaka-Inouye vote

This is an extremist form of environmental racism. No one has the right to deprive a people of their subsistence rights. The Gwich'in have protected the Sacred Place where Life Begins, the calving and nursery grounds of the Arctic National Wildlife Refuge for over 1000 generations.

— Jonathan Solomon,
Gwich'in Steering Committee

Gwich'in leader Faith Gemmill
of Arctic Village, Alaska

Inupiat people are speaking out.

Support for oil drilling among Inupiat is changing dramatically. On March 8th, during the congressional visit to the Arctic, there were protests in my village of Kaktovik and in Barrow. The Elders of Kaktovik are calling for the protection of the Refuge. Point Hope, the second largest Inupiat village on the North Slope, passed a resolution strongly opposing oil development in the coastal plain of the Refuge.

The whole north coast of Alaska is open to oil drilling. Only the Arctic Refuge is protected. Leases are happening at a very fast pace, even the ocean is being aggressively leased. Why can't we save this one place, preserving the culture of my people, the Inupiat and of our friends the Gwich'in?

— Robert Thompson of Kaktovik, Alaska



A message to Congress from the Bishops of the Episcopal Church

To risk destruction of an untouched wilderness and an ancient culture violates our theological mandate to be caretakers of creation... It is a clear case where the environment and human rights are both at stake.

— Bishop Mark McDonald

Kahu Tom Van Culin of Saint Matthew's Episcopal Church, Waimānalo, O`ahu, holding a picture of Gwich'in leader Norma Kassi and her son Yudhii

Kōkua

It is not over. The Senate will vote again. Please help. Call our Senators and urge them to protect the Arctic Refuge by voting against the Budget Bill.

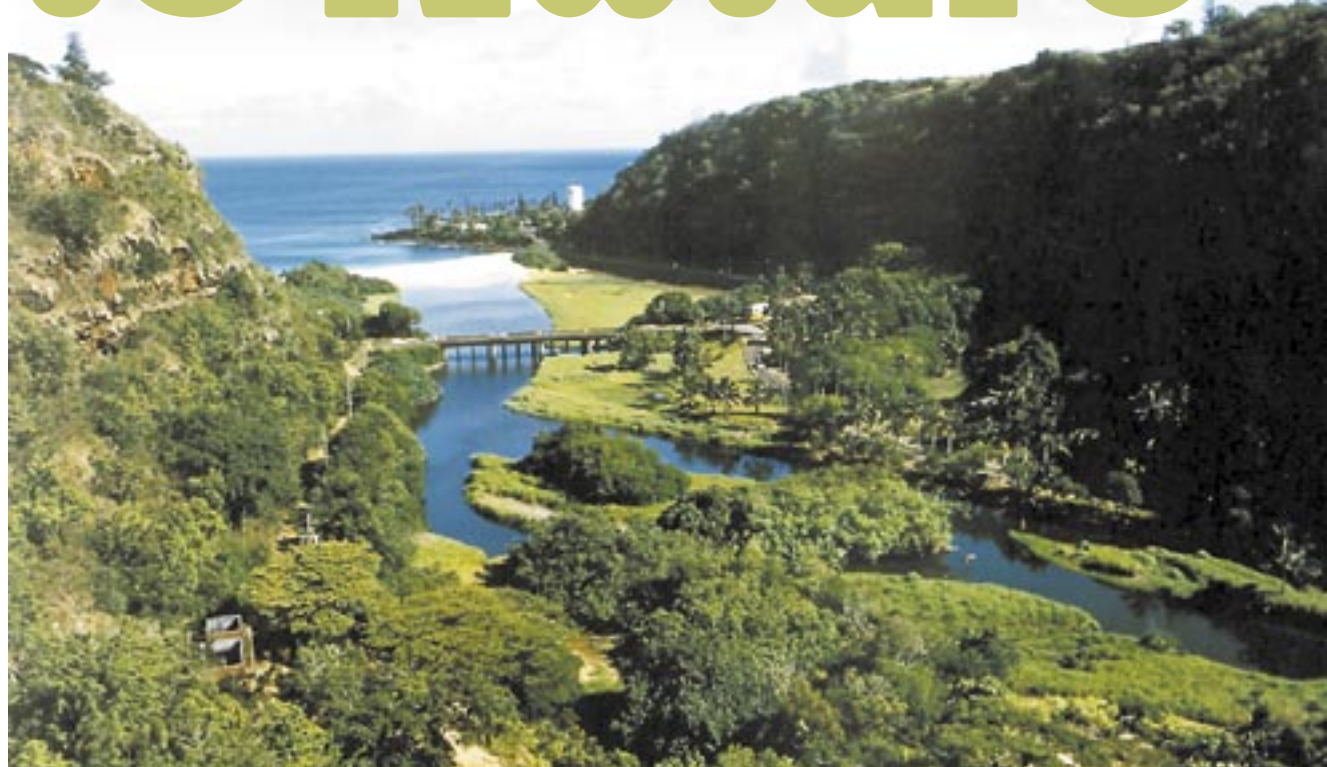
Senator Daniel Akaka	Senator Daniel Inouye
D.C. Office: 202-224-6361	D.C. Office: 202-224-3934
808-522-8970 fax: 808-545-4683	808-541-2542 fax: 808-541-2549

Friends of the Arctic Refuge — P. O. Box 869 Ha`ikū Maui Hawai`i 96708



`Ahahui Mālama I ka Lōkahi • Kailua Hawaiian Civic Club • Queen Emma Hawaiian Civic Club • Ka Lei Maile Ali`i Hawaiian Civic Club • Keala Pono Indigenous College • KAHEA • `Ohana Koa • Nuclear Free & Independent Pacific • Hui Ho`opakele `Āina • Protect Keopuka `Ohana • Hawai`i-Arctic Hulahula Alliance • Conservation Council for Hawai`i

Back to Nature



Waimea Valley's natural beauty and deep cultural history are once again returning to the fore, after years of neglect under the valley's former commercial management. Even the valley's famed waterfall is more natural, now that the pumps that once guaranteed its flow have been shut off.

Photo: Courtesy of Scott Foster and Associates

Under the Audubon Society's environmental management, Waimea Valley is slowly regaining its natural splendor

By Derek Ferrar

It's been nearly two years since the National Audubon Society took over management of Waimea Valley, and though it's been a daunting task to say the least, the valley is slowly beginning to show the benefits of the international environmental group's efforts to nurture the site's stunning natural and cultural resources, and to provide quality educational programs for the public.

"I think it's fair to say that we're finally over the hump now," says the center's director, Diana King. "There's more of a public awareness that the valley is no longer being used simply as a tourist attraction, but rather as an important cultural and natural resource for everybody."

Gone are the gimmicky trams, ATV trails and cliff-diving shows of the valley's previous incarnation as a tourist "adventure park." In their place, 'alae'ula, endangered Hawaiian moorhens, swim in ponds fringed with native plants. The valley's 30 botanical collections – containing more than 5,000 species from around the Pacific and the globe, many of

them endangered or extremely rare – are once again in good health, after suffering severely from lack of funds under the valley's previous commercial management. And the long-neglected archaeological sites in the valley – which for many centuries was a key religious center ruled by kahuna nui (high priests) – have undergone a cultural assessment to help determine what preservation measures might be appropriate. Even the pumps that formerly kept the valley's famous (and cash-generating) waterfall flowing during dry times have been removed, returning Kamananui Stream's flow to the will of nature.

Programs geared toward residents

An average of about 500 to 700 people a day, most of them tourists, still make the 3/4-mile trek back to the falls. But instead of the big tour operations that used to roll through, King says, visitors now tend more toward smaller groups and independent travelers who are interested in experiencing the valley for what it is, rather than as a packaged fantasy.

While Waimea continues to rely on visitor admission fees to pay for the bulk of operations, most of the center's programs are now geared toward local island residents. "Our focus is on programs for local people," King says, "and we believe

that what interests locals can interest visitors, too." Incentives to encourage residents to rediscover the valley include affordable kama'āina entry rates (\$5 for a day pass, and \$3 for keiki and kūpuna), monthly family events, school programs, lectures and

workshops, and a summer day camp.

One measure of local support is the large number of volunteers who have come forward to help out in all of the center's operations. King says that around 300 volunteers contributed a total of 8,000 hours of work in the center's first year, and that the figure will probably top 10,000 hours in the second year. A range of community groups, including hālau hula and Hawaiian culture-based substance abuse programs, have adopted gardens or otherwise incorporated volunteer work at the center into their programs.

The volunteers have been indispensable, King says, because the center's annual budget of around \$2 million can only provide for a "skeletal" crew to maintain the 1,875-acre park. "The deferred maintenance issues are enormous," King says.

Cultural assessment due soon

One big development for the center will be the release soon of the cultural and archaeological assessment of the valley conducted by Archaeology Consultants of the Pacific. Paid for with funds from a \$500,000 grant from OHA, the study incorporates information from oral histories, Bishop Museum survey records and the mana'o of former park historian Rudy Mitchell.

Money from the OHA grant will also be used to fund a new archaeology position at the center. Part of the new job will be to develop preservation and restoration plans for the sites, as well as appropriate hands-on archaeology programs for the public, such as clearing brush, making maps and gathering further information on the sites.

Another big change is that King herself will be leaving at the end of June to spend more time with her two young sons, after four years of

putting her heart and soul into the Waimea center. During her tenure at the valley, King has gracefully dealt with innumerable crises and hurdles. Probably the best known was the outcry that occurred last year after the valley's conservation manager killed several peacocks, whose aggressive behavior can sometimes be a threat to the valley's visitors.

In retrospect, King says, the painful controversy was an important reminder that "a site like this really belongs to the public. While you can never please everybody, as a manager you have to at least take their point of view into account."

Condemnation case lingers

By far the biggest difficulty still facing the center is the unresolved lawsuit over the City and County of Honolulu's acquisition of the property by condemnation. In 2001, the city acquired Waimea after the park's previous owner, New York financier Christian Wolffer, placed it in bankruptcy. Then in 2003, the city awarded a \$1-per-year management contract to Audubon, which has a network of nature centers around the country, although Waimea is by far the biggest.

Wolffer and the city, however, have still not agreed on a fair price for the condemnation, and the process drags on, with a court trial scheduled to begin in the fall if the matter cannot be resolved earlier through mediation. Pending the outcome of the case, the Audubon center remains on a long-term lease with the city, revocable on 30-days notice, making it extremely difficult to attract funding for long-range needs.

"The condemnation case remains a problem for us," King admits, "but we're optimistic that resolution will come this year, and the property will be secure for conservation and learning."

As King wraps up her work at the valley, she says that no matter who takes her place, she is confident that the site is in good hands with the center's staff and the three community steering committees that recommend botanical, cultural and conservation policies.

"This whole valley is such a community effort, involving so many people with an incredible amount of expertise," King says with obvious pride and satisfaction. "It really does take a village to restore a valley." ❏



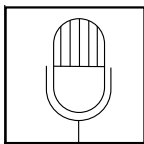
A reconstruction of a hale 'aina, or women's eating house, at the historic kauhale (village) site in Waimea.

Photo: Derek Ferrar

Lend a hand

The Waimea Valley Audubon Center is always on the lookout for qualified cultural staff and volunteers. For information, call the center at 638-9081.

Photo: Derek Ferrar



WELO IS KANAKA'OLE'S POWERFUL EXPRESSION OF 'HULIHIA'

By **Manu Boyd**

'Hulihia' means to overturn or completely change. In his second CD, titled *Welo*, or "ancestry," Kaumakaiwa "Lopaka" Kanaka'ole brings about change by reaching back to his heritage and expressing it through bold new musical compositions in which 'ōlelo Hawai'i is infused with progressive sounds and rhythms.

"I took things a bit further, exploring other genres of music and other sounds," Kanaka'ole said. "There's acoustic rock, flamenco, classical. I don't really want to be known as a contemporary artist, but I'd say I'm a contemporary traditionalist because I appreciate progression."

"But this project is really no different from *Ha'i Kupuna*," he said of his award-winning debut, released in 2003. "That one honored the specific 'welo' that I come from: my ancestors. This project is not just to honor 'ohana, but the natural progression of Hawaiian

music. Each generation, in succession, composing classics for their time. I like to hō'ōia (affirm) the idea that younger artists need to 'auamo (carry) the kuleana of composition. They should see the importance of haku mele and not to be afraid of it."

Among the CD's many originals, *Pua O Ka Nahele* has a distinct flamenco flair and was composed with Lopaka's grandmother Pualani Kanaka'ole Kanahele in mind. "It reflects her air, her lawena," he explained. "That's how I see her, how she carries herself. She is commanding but has a very calming presence – very subtle. The flamenco guitar reflects her when she likes to be 'fab' in her showmanship. She's a strong traditionalist, but she can push the envelope, too."

E o e Kupu'eu Nā Pae Moku documents a huaka'i, or trip, aboard *Hōkūle'a* to Nihoa, one of the Northwestern Hawaiian Islands. "Kupu'eu Nā Pae Moku was the name of our traveling gang," Lopaka said. "From first light to last light, the colors were vivid. Pink, orange, yellow – like the 'ohai and 'ilima." At first, he said, he

imagined a harpsichord in this song, "kind of English sailor type music," but instead guitars handle the job in an energetic performance that includes the teasing refrain, "'eā lā, lā 'ehehene."

Lullabies are for infants, but in a generational twist *Mele Hi'i Pēpē* is composed for his mother, Kekuhi Kanahele-Frias, herself an award-winning recording artist and a pillar in the family's hula school, Hālau O Kekuhi. "When my mom gave birth to my two baby sisters, she became a different person. I would watch her and saw a refreshing side of motherhood. I saw her nurturing, one Kekuhi to another. This song is to comfort her, like a blanket of moonlight," he said.

Welo is artfully packaged by Kanaka'ole's cousin Kūha'o Zane, son of celebrated Hilo clothing designer Sig Zane and Kumu Hula Nālani Kanaka'ole. Kūha'o follows in his dad's footsteps as a graphic artist and a partner in the Hilo-based Sig Zane Designs. The CD art is simple yet striking, including subtle elements that collectively add to *Welo*'s mana: "The package is the

See WELO on page 19

Photo: Courtesy of the Mountain Apple Company



New books help recapture native history, language

By **Sterling Kini Wong**

Local authors continue to produce a bounty of intriguing releases on topics of Hawaiian interest. Here's a selected sampling of some of the recent offerings:



Aloha Betrayed

Noenoe Silva
Duke University Press;
260 p.; \$21.95

Few historians have ever examined the vast body of Hawaiian-language materials detailing

Hawaiian resistance to foreign colonialism. Instead, nearly every non-Hawaiian historian has either ignored, glossed over or disputed that resistance.

In *Aloha Betrayed*, Noenoe Silva, a political science professor at the University of Hawai'i-Mānoa, reawakens the Hawaiian voices of the 19th and early 20th centuries, retracing their opposition to foreign control as expressed in 75 Hawaiian-language newspapers, songs, poems and other literary material of the day. At the heart of the book is the Hui Aloha 'Āina Anti-Annexation Petitions of 1897-1898, which were signed by a majority of the Native Hawaiian population and rediscovered by Silva in the U.S. National Archives a century later.

Aloha Betrayed immediately joins John Osorio's *Dismembering Lāhui* and Lilikalā Kame'eiehiwa's *Native Land and Foreign Desires* as must-

reads for people searching for modern books on Hawai'i's history from a native perspective.



Ka Ho'olima: The Legacy – Vol. 3

Kamehameha Schools Press; 188 p.; \$25

Published by a hui of Kamehameha Schools, the University of Hawai'i and Alu Like Inc., the journal *Ka Ho'olima* presents archival Hawaiian-language sources in a format that includes both the original and modern Hawaiian spellings, along with an English translation and bilingual annotations. This latest volume includes 19th and 20th century materials from Hawaiian-language newspapers, chants, stories, government documents and Mary Kawena Pūku'i's compilation of Hawaiian ethnological notes from the Bishop Museum, as well as other forms of literature.

These and many more resources are also available on the extensive "Hawaiian electronic library" website ulukau.org.



He Mau Nane Hawai'i: Hawaiian Riddles

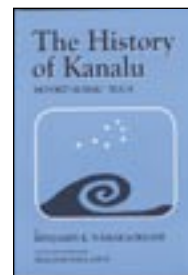
Kimo Armitage
Illustrated by
Meleanna Aluli Meyer

Bishop Museum Press; 30 p.; \$8.95

This children's book teaches keiki

both traditional and modern Hawaiian words as they try to unravel simple riddles. Written by noted keiki-book author Kimo Armitage, with vibrant illustrations by Native Hawaiian artist Meleanna Meyer. Published under Bishop Museum Press' children's imprint, *He Mau Nane Hawai'i* includes both Hawaiian and English translations.

The History of Kanalu: Mo'okū'auhau 'Elua



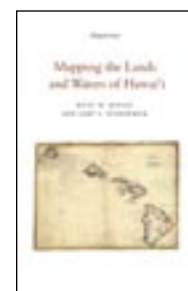
Benjamin K. Nāmakaokeahi
Translated & edited by Malcolm Nāea Chun
First People's Productions; 370 p.; \$30

Malcolm Nāea Chun spent 30 years translating this once-forgotten newspaper serial about a priesthood of Hawaiian astronomers and prophets. Before being pulled because of lack of interest, the series was originally published in the Hawaiian newspaper *Ke Kū'oko'a* at the turn of the 20th century. It was contributed to the newspaper by Benjamin Nāmakaokeahi, who was allegedly both Queen Lili'uokalani's personal astrologer and a descendant of the priesthood he described in the series.

While the genealogy epic seems to incorporate some elements of western religion, its importance as a cultural resource today may be best framed by Professor Rubellite Kawena Johnson, who once called it the second

Kumulipo, referring to the well-known Hawaiian creation chant.

The series is now made available with both English and modern Hawaiian translations by Chun, a cultural specialist at the University of Hawai'i. The story tells of the priesthood that descended from Kanalu, a kahuna who was tasked with praying to the gods to help replenish the native population after most of it was wiped out by a massive tsunami. The priesthood's detailed observations of Hawai'i's night sky could be very useful to native astronomers and navigators.



Mapping the Lands and Waters of Hawai'i

Riley Moffat & Gary Fitzpatrick
Editions Limited; 120 p.; \$65

The third book in Editions Limited's "Palapala'āina" (maps) series, *Mapping the Lands and Waters of Hawai'i* highlights the work of the Kingdom of Hawai'i's official surveying agency, which recognized in its maps the traditional ocean-to-mountain ahupua'a land divisions. Included in this large-format book are numerous rare maps and illustrations created by the kingdom's Hawaiian Government Survey over 28 years of work. Lending his expertise to the book is co-author Gary Fitzpatrick, who worked in the Geography and Map Division of the Library of Congress for 33 years. ☑

Wed., May 11- Sun., May 15
Weaving Conference

The 10th annual Ka Ulu Lauhala o Kona Weaving Conference will feature beginner, intermediate and advanced workshops taught by experts from across the state. Learn to make lauhala bracelets, fans, earrings, baskets, clutch purses and more. Master feather crafters will also conduct demonstrations. \$125 for conference, includes materials kit. Kona Village Resort. 8:30 a.m.-3 p.m. For information, call (808) 325-5203.

Sat., May 14 —
'Imi Pono Concert

Enjoy a day of food, music and crafts all for great cause: money raised from the event will benefit students of the Hawaiian language immersion School at Pū'ōhala. Event will also feature a petting zoo, pony rides and other activities. Entertainment includes Ilona Irvine, Iva Kinimaka and friends, Nā Hoa, Pōmaika'i and Halau Hula O Ulumeanani. Free. Pū'ōhala Elementary School in Kāne'ohe. 9 a.m.-4 p.m. For information, call Carol or Makana at 233-5667.

Thu., May 19-Sat., May 21
Moloka'i Ka Hula Piko

The Ka Hula Piko Festival will feature entertainment, food and crafts from the residents of Moloka'i. Kumu John Ka'imikaua and Hālau Hula O Kukunaokalā will present lectures and site excursions. Free. Pāpōhaku Beach Park. 9 a.m.-4 p.m. For information, call the Moloka'i Visitors Association at (808) 553-3876 ext 21.

Sat., May 21 —
Hawai'i Secondary Schools
Hula Kahiko Competition

In this annual competition, intermediate and high school students from around the state showcase their talent and knowledge in ancient hula. Participating schools include Kamehameha (Kapālama and Maui campuses), King, Kohala, Mililani, Punahou, Wahiawā, Baldwin, Farrington, Lutheran, Mid-Pacific Institute and Sacred Hearts Academy. \$7. Hemmeter Field House, Punahou School campus. 10 a.m.-3:30 p.m. For information, call 521-6905.



Mon., May 23 —
I Ka Wā Kahiko:
Once Upon a Time

The performing arts group 'Aheleakala presents a very unique way of telling Hawaiian mo'olelo using oli, hula, modern dancing and even aerial acrobatics. \$10. Hawai'i Threatre. 7:30 p.m. For information and tickets, call 528-0506.

Sun., May 29 —
Pu'uhonua:
Refuge of Wonders

An event showcasing the natural and cultural treasures of the Northwestern Hawaiian Islands, and the effort to protect them. Dinner to follow with special guests, oli and hula. Free (\$30 donation for dinner). McCoy Pavilion, Ala Moana Park. 2-5 p.m. For information, call 524-8220 or visit www.kahea.org.

Mon., May 30 —
Hālau Hula o Maiki
Founders Day

This event celebrates the life and work of the late Maiki Aiu Lake, a revered kumu hula and an influential figure in the Hawaiian renaissance movement. \$20 donation, which includes T-shirt. St. Francis High School. 11 a.m.-2 p.m. For information, call 955-0050.

Fri., June 3 —
Nā Hōkū Hanohano Awards

Even with Hawaiian music now having a category at the Grammys that doesn't take away from this long-running award show acknowledging excellence in island recordings. Presented by the Hawaiian Academy of Recording Arts, event will feature live entertainment from the best in local music. \$95. Hilton Hawaiian Village, Coral Ballroom. No-host cocktail, 5 p.m.; dinner, 6 p.m.; program, 7:30 p.m. For information, call 235-9424.

Fri., June 10 —
Kamehameha Statue
lei draping

The statue of King Kamehameha I in downtown Honolulu will be decorated with 13-foot lei. Event celebrates King Kamehameha Day and will include music and hula performances. Free. Ali'ōlani Hale. 4 p.m. For information, call 586-0333.

Sat., June 11 —
King Kamehameha
Celebration

This annual celebration honors King Kamehameha I. The famous parade includes floral floats, pā'ū riders and marching bands. Parade starts at King and Richards streets, goes down Ala Moana Blvd., through Kalākaua Ave. and ends at Kapi'olani Park. Ho'olaule'a will include free entertainment, crafts and food. Free. Honolulu/Waikīkī. For information, call 586-0333.

Sat., June 11 —
Mākaha Sons concert

Moon, John and Jerome present *Take a Walk in the Country*, a star-studded show featuring hula performances from Chinky Māhoe and Hālau Hula O Kawaili'ulā and music from Ho'okena and others. 5 p.m. Waikīkī Shell. For information, visit www.makahasons.com.

Sat., June 11 —
Hālau Kū Māna hō'ike

Hālau Kū Māna Charter School presents *Kupuohi*, a theatrical twist on their annual hō'ike. Offered entirely in Hawaiian, the production showcases the students' talent as they re-enact mo'olelo. The hō'ike highlights the important benefits found in traditional Hawaiian values and morals. Tickets cost \$10 in advance, \$15 at the door. Kaimukī High School Auditorium. First show starts at 12 p.m.; second show, 6 p.m. For tickets and information, call 988-8995.

KWO

CALENDAR

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

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



Concert celebrates Hawaiian Music Hall of Fame's 10th year

By Derek Ferrar

On June 7, the Hawaiian Music Hall of fame will celebrate its 10th anniversary with a concert at the Hawai'i Theatre featuring the Hall of Fame's only two living inductees – Kahauanu Lake and Auntie Genoa Keawe – as well as a host of other distinguished performers, including Gaye and Mahi Beamer, Nina Keali'iwahamana, the Kamehameha Alumni Glee Club, Emma Veary, Pa'ahana and more.

The Hawaiian Music Hall of Fame began 10 years ago as an effort to preserve classic Hawaiian music in the face of changing contemporary tastes. "The whole idea was to perpetuate the Hawaiian music of yesteryear, because things are different today," says Lake, the legendary Hawaiian singer and arranger who heads the Hall of Fame's selection committee. "This is the beautiful music that went around the world and made Hawai'i famous."

For the moment, the Hawaiian Music Hall of Fame remains a "cyber museum," which can be viewed online at hawaiimusicmuseum.org. A search is on to secure funding for a physical brick-and-mortar home, but

in the meantime the organization has created beautiful koa-framed traveling displays with photos and biographies of inductees. Several of the displays are currently on view at Windward Community College's Paliku Theatre, and the Lyman House Museum in Hilo.

The Hall of Fame's guiding patrons are Nā Lani 'Eha – the four royal siblings, all composers in their own right, who are credited with revitalizing Hawaiian music in the second half of the 1800s: King Kalākaua, Queen Lili'uokalani, Princess Miriam Likelike and Prince William Leleiohoku. Honorees among the Hall of Fame's ranks include such luminaries as Joseph Kekuku, Charles E. King, Helen Desha Beamer, Lena Machado, Alfred Apaka, Sol Ho'opi'i, Sonny Cunha, Ray Kinney, John Kameaalooha Almeida, The Royal Hawaiian Band, Gabby Pahinui and many others.

According to Hall of Fame literature, honorees are chosen because they have been "instrumental in creating and perpetuating Hawai'i's unique musical 'voice.' Some have created a sea change in music style; some have composed songs that express the essence of aloha. Others, over more than a century of

Kahauanu Lake, a Hall of Fame honoree, will headline the anniversary concert.

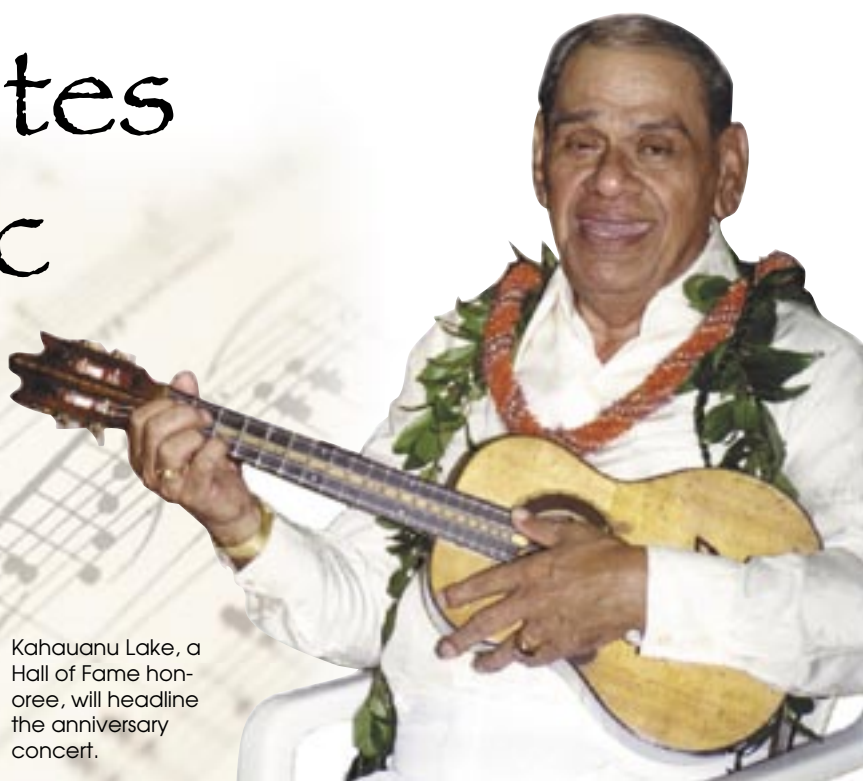


Photo: Courtesy of the Hawaiian Music Hall of Fame

our islands' history, have tuned the ears of the world to Hawaiian music through incomparable vocalization and instrumental performance."

Since the passing of Irmgard Aluli, Lake and Auntie Genoa remain the only living inductees. When asked why so few living artists have been inducted, Lake, affectionately known as to many Uncle K, explains that there is still a lot of catching up to do. "I tell them just to ho'omanawanui – be patient," he laughs.

In fact, Lake objected strenuously, but to no avail, when he himself was inducted without his knowledge last year by his fellow advisory committee members. "I have to admit, I was little embarrassed to get in," he says. "But they just said, 'too bad, you don't get to vote this time.'"

In addition to the Hall of Fame's websites and displays, the organization also partners with the Hawai'i Youth Opera Chorus to present a Hawaiian music education program for 4th and

5th graders in Hawai'i's public schools. Called E Mele Kākou (let's all sing), the six-week program, which focuses on the compositions of Nā Lani 'Ehā, is available only to public schools that do not offer regular music education.

"The program is a wonderful way to fill a real need at these schools," says Hall of Fame President Kimo Stone. "And through the music of the royal composers, the kids are exposed to Hawaiian music, language and culture all at the same time."

Upon completion of the program, the students usually perform several songs with the Royal Hawaiian Band at one of the band's regular Friday concerts.

Tickets for the Hawaiian Hall of Fame 10th Anniversary Concert are \$20-\$25 and are available from the Hawai'i Theatre box office, at 528-0506. Pre-show music will be provided by Pa'ahana beginning at 7 p.m. There will also be a post-show 'meet the artist' session, with music by Paul Martinez and Nā Hōkūpā. ☐

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Country Roads

Island expatriate Dr. Ku‘uleialoha Kāneakua Patton spreads Hawaiian aloha in Appalachia

By Keaumiki Akui

Floyd Hatfield was acquitted of stealing Ran'l McCoy's razorback hogs back in 1878 in Tug Valley, West Virginia. That didn't sit well with the McCoys, who then ambushed a group of Hatfields. Thus began America's most famous family feud, which ultimately involved two states, two governors, two National Guard units and a ruling by the U.S. Supreme Court before it ended around 1891.

West Virginia is replete with folklore like the tale of the Hatfields and McCoys, and aside from the Appalachian Mountains one would be hard-pressed to find anyone who knows much more about the Mountain State. So we asked a local girl, born and raised in Hawai'i.

Dr. Ku‘uleialoha Kāneakua Patton's long journey to West Virginia began in Kaka'ako in 1944. Her pedigree reads like a who's who of Hawaiian music. She learned her native tongue, hula, music and culture from her parents, Queenie Lucy Cummings Kāneakua and Ernest Keaupuni Contrades. Her tūtū, Maria Kaikaka of Waipouli, Kaua'i, taught her lā'au lapa'au (herbal healing) and the spirituality of her culture. Her tūtū kāne was John Mahi'ai Kāneakua, whose sister, Isabella Desha, was mother to the matriarch of the musical Beamer 'ohana, Helen Desha Beamer.

Ku‘uleialoha began dancing



Ku‘uleialoha Kāneakua Patton (at left, wearing the Kamehameha shirt) with members of her West Virginia hula group. Photo: Courtesy of the Kāneakua 'Ohana

hula professionally in Hawai'i's nightclubs at the age of 14, having studied since "small-kid time" from nā kumu hula Adeline Lee, Henry Mo'ikeha Pā, Puanani Alama, Louise Kaleikī and others. Hula took her to the Bora Bora Club in San Francisco in 1965, then with the USO to Vietnam the next year along with Barry Manilow, Eddy Arnold, Lannie Kazan and the Artie Shaw Band. That same year, Ku‘ulei took top honors at the first Tahiti Fete in Long Beach, Calif., with Tahiti artist Marie Mariterangi, and for three years she performed with the cast of ABC's "Lū'au Show" on television with Bill Gordon and the late Rava "Josie" Over.

Ku‘uleialoha has performed

and taught hula throughout the mainland, in Europe, Japan, China and Taiwan. In 1989, she married Donald Wesley Patton, whose work as a construction superintendent led them to West Virginia in the year 2000.

"I started my hālau in 2002 with a bunch of kids from O'ahu who were students at West Virginia State College," she said. Together, they produced the community's first real Hawaiian lū'au. "It was a huge success," she recalls.

The Pattons reside on a retired country farm in rural Elkville. "The people here are very much like Hawaiians," she says, "simple folks always willing to help you when in need." Even the postal

service doesn't use the familiar RFD addresses. Instead you will find an HC number, meaning "hired carrier," where people actually bid to carry the mail.

Ku‘ulei and her husband have four children and seven grandchildren spread out over five states, including Hawai'i. She holds a master's degree in Christian studies and church ministry from the Sure Foundation Theological Institute in Detroit and earned her doctorate degree of divinity in counseling from the Buxton University in London, England. Besides keeping busy as an ordained minister, her nonprofit organization, "Keiki o ka 'Āina" performs at state fairs, lū'au and community functions all year long. They also teach multi-culture at all levels of education.

Ku‘uleialoha and Donald Patton will return home to the islands when her assignment as kahu in West Virginia is over. Hawai'i will welcome them home, but they will be sorely missed in the Appalachian Mountains of West Virginia. ☑

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.

KAU INOA TO BUILD A NATION

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Name

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There is no blood-quantum minimum or age requirement.

The Kau Inoa Registration team will visit the following neighborhoods with free T-shirts for every completed registration form:

Kapolei: May 7, at Kapolei Community Park
9 a.m.-2 p.m.

May 19, at Kapolei High School (teacher's lounge)
6-8 p.m.

'Ewa Beach: May 14, at Geiger Park (behind Foodland)
9 a.m.-2 p.m..

Kāne'ohe: May 21, at Windward Community College sponsored by
Ke Keiki 'O Ka Aina. 10 a.m. – 3 p.m.

Moloka'i: May 21, at the Ka Hula Piko Ho'olaule'a at Pāpōhaku Beach
Park Kaluako'i, Moloka'i, from 9 a.m – 4 p.m.

For information call 808.394.0050, or online at www.hawaiiimaoli.org.

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

Akaka Bill will protect programs, turn political tide to Hawaiian self-governance

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

The summer of 2005 will mark a milestone in the movement toward Native Hawaiian governance. The Native Hawaiian Government Reorganization Act of 2005 (S. 147) will be enacted. At the present time, efforts to instill fear among our residents here in Hawai‘i and against Native Hawaiian governance and self-determination continue to rear their ugly heads. It is time to subordinate the fear of the unknown that immobilizes, and to elevate the courage to create a future for Native Hawaiians, to turn around the political change that Queen Lili‘uokalani said she could not.

Absent an expressed federal policy on the legal and political relationship to Native Hawaiians, protected by the U.S. Constitution, federally funded programs and services in education, health, economic development, housing, social services to youth and elders, and employment training for youth

and adults (to name a few of the 150 federal laws addressing the conditions of Native Hawaiians) are at risk.

A recent case in point is the complaint filed against the University of Hawai‘i for making tuition waivers available to Native Hawaiians, in violation of Title VI of the Civil Rights Act of 1964. The Office of Civil Rights (OCR) has closed the complaint, citing the pending case of *Arakaki v. Lingle*, currently on appeal to the Ninth Circuit, U.S. Court of Appeals, addressing the key issue of whether Native Hawaiians’ status is a non-racial political classification subject to the requirements of the Fourteenth Amendment of the U.S. Constitution. The office notes that the outcome of the *Arakaki v. Lingle* case may define the OCR’s Title VI jurisdiction over Native Hawaiian benefit programs provided by recipients of federal financial assistance, but it further notes that the complainant may refile the complaint with the OCR within 60 days of the termination of the *Arakaki* litigation.

S. 147, in its section on U.S. policy and purpose, affirms the legal and political status of Native Hawaiians, and enactment of the bill will clarify that classification and work favorably for the defendants in *Arakaki v. Lingle*.

Some speculate that the Appeals Court of the Ninth Circuit, as did the Federal District Court, will see the “political question,” S. 147, as necessary to be settled first. But the courts will not wait indefinitely. Public and private lands and natural resources with Hawaiian roots slip from Hawaiian ownership or control with each passing day. Further erosion before these political questions are resolved to the satisfaction of the courts and some detractors will short-change current and future generations. Delays will be destructive.


Implementation of S. 147, the Native Hawaiian Government Reorganization Act of 2005, will afford the Native Hawaiian governing entity, speaking and advocating on behalf of Native Hawaiians, its equal place at the table along side

the state and federal governments. It will not be a simple nor easy journey. Ethical, experienced, principled Native Hawaiian leaders, prepared to serve and not self-serve, guided by our cultural and spiritual values, will be in great demand as we turn the tide of political change.

For the detractors to S. 147, perhaps mana‘o from Pōkā Laenui, of Wai‘anae, found in the April 2005 issue of *Ka Wai Ola*, speaks volumes. He says, “I support Hawaiian independence, but that doesn’t mean I must oppose the Akaka bill. Yet, I find too often those two positions in opposition to one another. It’s part of that ‘or’ syndrome: either Akaka or independence. Instead of the Akaka Bill standing as an ‘or’ proposition to Hawaiian sovereignty, I see it as an ‘and’ solution.”

As the demographic and political landscape changes in Hawai‘i, in Washington, D.C., and across this nation, time is not on our side. ▣

6/48

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

Proposed changes to board policy amount to censorship

‘Ano‘ai kākou. As most of you who consistently read my monthly columns know, I never shy away from telling beneficiaries the truth about what is going on at OHA. However, that may soon all come to an end.

On March 15, the Assets and Resource Management Committee held a workshop to review proposed changes to OHA’s Board of Trustees Policy Manual. Most of the proposed changes were not earth shattering, except for the following proposed language that was added to the *Ka Wai Ola* Editorial Policy: “No libelous or defamatory material will be published. Questions on libel and/or defamation will be resolved in consultation with the editor of the *Ka Wai Ola*, the Public Information Director, and OHA’s in-house counsel.” If this policy passes, our newsletter might not just get one, but two new censors! Not to mention a slap-in-the-face to free speech.

OHA currently has a policy in place that ensures all articles are written responsibly and meet the standards of good taste. trustees have never needed a censor since we are all personally liable for our comments. Each of us can be sued individually for any slanderous or libelous remarks. Any of us could be taken to court if we were to write something that wasn’t true. To my knowledge, no Trustee has ever been sued for public comments in our newsletter.

Giving two members of OHA’s administrative staff the power to censor trustees will, for all intents and purposes, give that power to the chairperson. First of all, the chair of the board has enormous power and influence over all staff, not to mention their boss, the administrator. The chair could easily make their work life miserable if they dared to defy her. I know of several staff members who have already left

because they fell into disfavor.

It is simple for any chairperson to control the flow of information to trustees once he or she has had enough time to place his or her “people” into important OHA staff positions. If and when a dissenting trustee receives any information requested, it is only months later and with the crucial information missing. This amounts to an ongoing “silent censorship” within OHA. Therefore, there is really no need for an additional policy to make sure that only glowing accomplishments appear in our newsletter.

The trustees’ monthly columns are one of the few remaining opportunities we have to communicate honestly with our beneficiaries. If this policy passes, dissent will be silenced and all you will ever hear is how wonderful things are going. ***Ka Wai Ola* will simply be reduced to a propaganda rag.**

Freedom of communication is

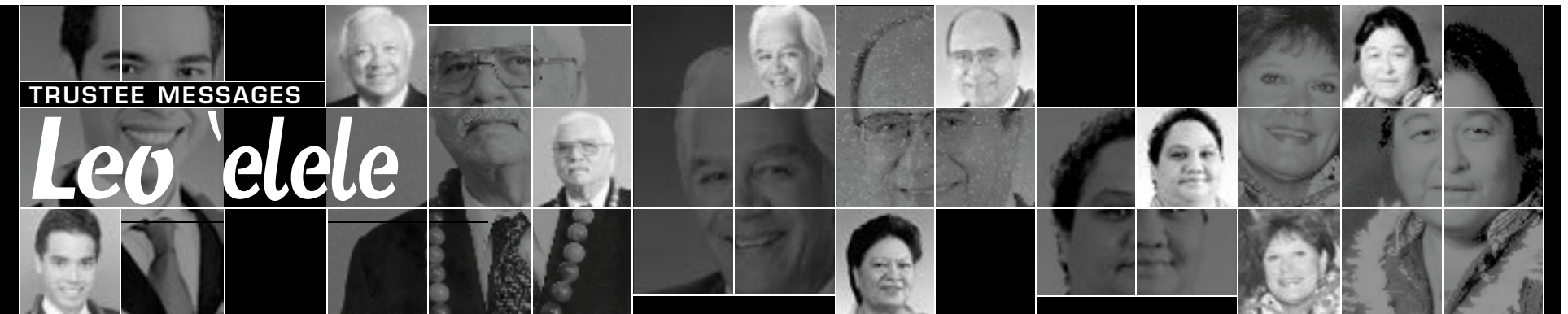
crucial for a healthy democracy. Instead of putting up barriers, we should be tearing them down. It is impossible for all people at all times to agree on the value of all ideas. However, how can we grow as an organization if there is no room for dissent?

Restricting what our beneficiaries can or cannot read is simply unacceptable. It amounts to a dictatorship and will only lead to political and intellectual repression. It will force our people to consider only a narrow view.

Censorship is an assault on the rights of all of us. We must fight with all our strength for the freedom to read, to see, to know and to think for ourselves.

I mua e Hawai‘i nei ...

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



The health of our nation is dependent on the health of our wāhine

	Dante Carpenter	
	<i>Trustee, O'ahu</i>	

Aloha mai kākou. The month of May is upon us, and I'd like to take this opportunity to honor and recognize all our mothers on Sun. May 8, 2005, as we celebrate Mother's Day. Without sounding like a Hallmark card or debating on whose mom is the best, this special day gives each of us an opportunity to think about all the wonderful things our mothers have done for us. Love and appreciation for our moms is something we share throughout the year. For those whose moms have passed on, we have memories that will last us a lifetime; think about sharing some of those memories with family and friends every now and then – it'll bring a smile and maybe some tears to remember special "mom moments."

May 8-14 is National Women's Health Week, and in particular May 9 is National Women's Check-up Day. The Hawai'i State Department of Health reminds us that, "one of

the most important steps a woman can take for better health is to get regular check-ups. Ask your health care provider about screenings for heart disease, diabetes, cancer and sexually transmitted diseases."

As an avid health advocate, I urge you to take this opportunity to be conscientious of your health and well-being, and to take charge of your body by having it checked out by your health care provider. There is no time to be shame or too busy; your health determines your future. No health, no future! No matter what age bracket you fall into, mākua to kūpuna, you need to be aware of your physical and mental condition, be it good, bad or ugly. There are many diseases out there just waiting to stomp all over us, but if we can prevent or control our health situations by learning and maintaining healthier lifestyles we will contribute to a stronger and greater population of Hawaiians.


The role of the wāhine in Hawaiian history is awesome. From Pele and Hi'iaka to Queen Lili'uokalani, our Hawaiian women have made their mark and many more Hawaiian women today will continue to make history as we move forward.

In respect to today's wāhine, generally they're quite knowledgeable about healthier lifestyles, but you probably know a few women who fall into the following category: they harp on their husbands or boyfriends or significant others, kids and family members to go to the doctor when they are feeling "under the weather," but hardly follow the same rule themselves. These same women provide healthy meals and snacks for their family but usually not for themselves. It's puzzling, but many of us have known women who for years have put their personal needs behind the needs of others even though they generally live longer

than men.

The upshot is: we men should pay more attention to our loved ones (women's) admonitions to stay well – and pay more attention to their personal health needs, too! That way men and women will enjoy longer and healthier lives! So, whether we are male or female, each of us needs to keep track of our health. To build a Hawaiian nation we need strong and healthy Hawaiians. Finally today, tell 10 Hawaiian women how important they are to you and the future of our Hawaiian nation.

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

A hui hou, mālama pono. 

Breaking the generational cycle of dysfunctional behavior

	Donald Cataluna	
	<i>Trustee, Kaua'i and Ni'ihau</i>	

Behavioral problems that have existed in dysfunctional families for generations pose the question: "Why does the problem keep perpetuating itself?" Some of the major causes are verbal, emotional, physical and sexual abuse; drug addiction; alcoholism; poverty; crime; single parents or parent with multiple partners; violence; mental illness; unemployment; dependency on welfare and illiteracy.

Dysfunctional behavior is passed down from generation to generation. Statistics from a recent study conducted at prisons revealed that families of criminals breed future criminals who contribute to crime, homelessness, welfare, violence and are a burden on society – whereas a family of healthy and responsible citizens contribute to the well-being of our community.

Children imitate everything parents say and do. They are mirrors


and tape recorders of our behavior – they record every word they hear, and this is the core of their vocabulary and behavior. Change begins with you. We cannot change the past, but we can change the future. Stop the old habits and do more things together as a family. Children need parental supervision at home, family involvement in school and church, and a nurturing, loving and happy family environment.

OHA has granted major funding to help our keiki. In 2005 alone, OHA has contributed to the betterment of our families by contributing \$46,875 to support the Institute for Criminal Rehabilitation's Nurturing Fathers Program, which assists fathers in establishing relationships with their families; \$100,000 to support the Wai'anae Community Outreach for the Wai'anae Homeless Transitional Residential Center project; \$99,925 to the Turning Point for Families Inc.


Ke Ala Lōkahi domestic violence prevention program; \$86,737 to YMCA Communities in Schools of Hawai'i Project to provide 'Ohana Management System training; \$105,560 to support the establishment of a Neighborhood 'Ohana Center in Wailuku; \$42,102 to support Aloha House Inc. to provide culturally-focused substance abuse treatment and prevention; \$90,000 to support Alu Like, Inc. for the Hui Kū 'Ōpio o ke Ko'olau project to work with the Hawai'i Youth Correctional Facility; \$36,126 to support Kahuku Hospital for the Hawai'i Covering Kids Kahuku Local Project to reduce the number of uninsured youths; \$50,000 to support the Keaukaha Community Action Group for the construction of the Kawānanakoa Hall Playground; \$50,000 to support the American Lung Association for the Open Airway for Schools program providing early childhood

asthma education; \$40,000 to support Ho'omau Ke Ola's substance abuse treatment program; \$50,000 to support the Life Foundation's Hawaiian HIV Program; \$75,226 to support Nānākuli High and Intermediate School's Literacy Improvement Project; \$44,508 to support Olomana School's after-school technology-based enrichment and pre-vocational training program; \$44,045 to support the Kohala Intergenerational Center and Tūtū & Me programs; and \$25,000 to the Ke Au Ho'ohuli Program for substance abuse and treatment. In all, that's \$986,104.

We must be good role models for our children and become the people we want our children to be to set the groundwork to build a beloved nation for generations to come.

Nā mākua mālama. 



	Boyd P. Mossman	
	<i>Trustee, Maui</i>	

We support recognition as a reasonable, viable option for Hawaiians

Aloha nō kākou. The past few weeks have seen several newspaper articles about the Akaka Bill and its contents. Every Hawaiian should now have a fairly good idea of what it is all about, but is that true? Do you know what its purpose is and why we need it? Do you understand that despite the objection of Twigg-Smith and Arakaki types and the objection of independence minded Hawaiians, there really is only one reasonable, rational, and logical solution that will provide the means for Hawaiian cultural and legal self-preservation? Do you understand that in order for Hawaiians to survive, federal recognition as provided by the Akaka Bill and success in the *Arakaki* case which seeks to end alleged discrimination by Hawaiians are necessary? Without the Akaka Bill we will lose *Arakaki*, and thus the *Arakaki* plaintiffs are making every effort to derail the bill as well as hoping that providence will be on their side; and in D.C. anything can happen.

The fact that two so diverse views are collaborating in an effort to defeat Akaka should alert the rest of us that something is seriously wrong with the justiciability of their positions. But alas, because of ignorance and indifference too many of us are without a clue and thus undecided. These are the sins that most seriously affect mankind and so it behooves us to take the time to educate ourselves on the issues and take the most reasonable course in seeking to preserve our existence for our posterity. The wrong choice will lead to the removal of “native Hawaiian” from the laws of our nation and state and will terminate any recognition, benefits, or entitlements now being received by Hawaiians which will also affect non-Hawaiians and our state.


And so be advised that OHA will continue to support passage of the Akaka Bill. Our board has come a long way, baby, and unlike its political past I believe that today’s

board is more trustee-oriented and better understands its fiduciary duty to its beneficiaries. We will continue to seek what we as trustees believe is best for all Hawaiians and where there is a unresolvable conflict, then what we believe is best for the most Hawaiians.

OHA will cease to exist with or without passage of the Akaka Bill as either a new government takes over with Akaka or the State of Hawaii takes over without Akaka. I for one believe politics has no place in a trust relationship with beneficiaries as the disfunctionalitis of the past has so aptly demonstrated; nevertheless, we have reached a time in history that we need to acknowledge the labors of our predecessors, reap their fruit, add our efforts to serve our people, and bring Hawaiians together as best we can.

We support Akaka. We fund Kau Inoa and wonder why more Hawaiians have not registered to vote. What is there to lose? You are either Hawaiian or not and if you

are why should you not have the right to vote and have a say in the future of our people and the birth of a nation? Even if you register, you need not vote. And if the list were ever used to provide names should Akaka pass, you can remove your name. So every Hawaiian needs to register to vote under the Kau Inoa voting effort. Call me at 594-1898 for forms. We left hundreds in San Antonio on a recent visit. Call the Hawaiian Civic Club which is running the registration. Go to their website www.aohcc.org. or www.oha.org. Register to vote for your representatives to an ‘aha or constitutional convention who will in turn craft and create for our people a government which can lead them into the future and keep Hawai‘i Hawaiian. May God bless us all in this endeavor.

	Colette Machado	
	<i>Trustee, Moloka‘i and Lāna‘i</i>	

Maui Community Television’s public service threatened by bill

Island-wide community meetings are common events on Moloka‘i. If it’s not water rights, it’s the Land Use Commission or county budget hearings. Depending on the date and time of the meeting, attendance can vary, but usually you’ll find the same people. A couple of kūpuna, a politician or two, a “new” resident, some activists and, at the back of the room, Akakū – Maui Community Television’s crew. Guided by its motto, “Empowering our community’s voice through access to media,” Akakū volunteers record these meetings day after day. If a member of the community wanted to see first-hand what happened, they either wait for the piece to play on TV or call the office to see the recordings.

While Akakū may seem amicable to Moloka‘i, its existence is threatened at the State Legislature. A dispute that pits Maui Community College (MCC) against Akakū has made its way to the state capitol. Senate Bill 959 was introduced early in the session to remedy a dispute

between the two organizations over funding. At one time, MCC received 29 percent of cable franchise fees allocated to Akakū via state franchise requirements. At some point in time, Akakū’s Board of Directors voted to withhold funding, which spurred the conflict.

What seems to be a contractual disagreement between two Maui affiliations has morphed into a legislative measure. Legislative committee meetings on O‘ahu have supporters and opponents bringing out all sides of the issue, from free speech arguments to citing the actual contract between the Department of Commerce and Consumer Affairs and Akakū.

Although Hawai‘i is home to three other Public, Education and Government (PEG) Access sites, the bill’s objectives are specific to Akakū. The other nonprofit community-based PEG corporations are located on all major islands except Moloka‘i, Lāna‘i and Kaho‘olawe, who are also served by Akakū.

For Moloka‘i residents, the Akakū Moloka‘i Media Center has made substantial contributions to the community’s understanding of the communications world. In the past four years, the Moloka‘i satellite facility has become a vital resource that allows our mostly Hawaiian communities a voice while also providing the only resource for media education and training to our island’s youth. Other achievements include outreach education programs to hundreds of youth, certifying over 100 adults as qualified video producers and forming successful partnership programs with the local educational institutions.

While efforts by Akakū’s board to negotiate are under way, the bill continues its way through the state Legislature. At the time of this printing, the bill was awaiting a conference scheduling. If approved, the measure would cut Akakū’s already underfunded budget by two-thirds, and most likely put an end to Moloka‘i’s Akakū Media Center.

The Office of Hawaiian Affairs is very familiar with public television, having worked with ‘Ōlelo since April 2003 producing over 30 one-hour segments on issues of importance to Native Hawaiians. OHA staffs all of its productions with trained and certified OHA employees, and in 2004 the agency’s *Ho‘oulu Lāhui Aloha* roundtable discussion program won an award as ‘Ōlelo’s best Native Hawaiian show.

In 2004, OHA provided a grant to the Akakū Moloka‘i Media Center to expand media access services to the island by developing a special projects department, increasing personnel, purchasing more equipment and providing scholarships for media training. From fishponds to public hearings to Kalaupapa blessings, Moloka‘i has a wealth of cultural traditions, practices and contemporary knowledge that will be lost without a committed effort to perpetuate, document and disseminate information.



OHA is an advocate reaching out to communities

Linda Dela Cruz

Trustee, Hawai'i



Aloha and happy Mother's Day to all the mothers and all the dads acting like mothers, and all the grandparents doing the mothering thing again! I am sending out my congratulations! At the Office of Hawaiian Affairs, the trustees and staff and all the volunteers working on all the islands are working hard trying to reach out to the communities. OHA is tasked with the responsibility of "advocating" for the Hawaiian beneficiaries. So what is advocating? The dictionary says: "to support or urge."

Sometimes OHA can urge too

much, and we want to know when that is happening and what we should do about it. Sometimes OHA thinks we are supporting, but public statistics show the Hawaiian community still at the bottom of progress, and we want to know what we should do about that. I like to think our staff and volunteers are turning out good things, but the Hawaiian communities are the best to judge our actions. So, it must be that the Hawaiian community agrees generally with what we are doing, otherwise we would be getting a lot more feedback.

I don't remember ever hearing

about the Board of Trustees visiting 'Ewa Beach, but we will be in your community in May. The trustees are planning to visit the Big Island on Nov. 30 and Dec. 1 (if nothing happens). There are so many issues I would like to share with the trustees and plan site visits for on the Big Island, but it would be helpful if the community would provide insight on what is most pressing in our communities.

OHA is considering stuff like sending the Native Hawaiian Historic Preservation Council to Lāna'i for a workshop on kuleana lands on that island. We still send the

Hawaiian Registry and the Kau Inoa programs all over the continental U.S. and to any of your community meetings, cultural events and family reunions. We are still encouraging the use of the Grants Program, the Micro-Loan Program, scholarships and the Native Hawaiian Revolving Loan Fund for businesses. We still encourage the use of over 100 federal laws that provide benefits like education and health. And we want to hear from you.

Aloha.



OHA administrator approves \$560k in grants

In April, OHA Administrator Clyde Nāmu'o approved more than \$560,000 in grants to community organizations whose services include benefits for Native Hawaiians. The majority of the grants went to charter and Hawaiian-immersion schools to support projects ranging from curriculum development to student transportation. Other organizations receiving grants include an oral health project, a gathering of indigenous artists, a nutrition literacy program and more.

The grants come in addition to more than \$2.4 million in awards approved by OHA's Board of Trustees earlier this year. Under OHA's rules, grants for amounts smaller than \$25,000 can be approved by the agency's administrator, while larger amounts must be approved by the trustees.

OHA grant proposals that support goals and objectives of OHA's Strategic Plan. Grant applicants should be community-based organizations with nonprofit status. Applications and information are available online at www.oha.org. For more information on OHA's grants program, call 594-1925.

What follows is a list of the 25 administrative grant recipients. To view a list of organizations that received grants approved by the Board of Trustees, visit www.oha.org.

Global Medilink Technology: \$24,725, to support the Hawai'i Oral Health Outreach Project.

Hālau Lōkahi Charter School: \$19,999, for curriculum development supplies.

Hilo Intermediate School: \$10,000, for the Keaukaha Learning Center evening tutorial program.

Ho'oulu Lāhui: \$24,999, on behalf of Kua O Ka Lā Charter School, to support a community computer lab.

Ka Waihona o ka Na'auao Charter School: \$12,150, to provide students from the Wai'anae Coast with bus transportation service.



Students from Hālau Lōkahi Charter School, which is one of the recipients of the latest OHA grants.

Photo: Courtesy of KWO archive

Kāko'o Ka 'Umeke: \$24,999, on behalf of Ka 'Umeke Kā'eo Charter School, to support the Ho'omana Pono after-school and intersession program.

Kanu o ka 'Aina Learning 'Ohana: \$24,999, on behalf of Kanu o ka 'Aina Charter School, to support a schoolwide reading intervention program.

Kanu o ka 'Aina Learning 'Ohana: \$24,999: On behalf of Nā Lei Na'auao (the Native Hawaiian Charter School Alliance), to support the Nā Lei Na'auao Media Project, a multi-island media network.

Kanuikaponono: \$24,999, to provide project-based learning activities.

Ke Ana La'ahana Charter School: \$24,995, for the Ho'ona'auao instructional support program.

Ke Kula Kaiapuni 'O Ānuenue Immersion School: \$24,999, to support the Ānuenue School Rainbow Warrior Football Team.

Ke Kula Ni'ihau O Kekaha Charter School: \$24,956, for Project Kumu A'o 'Ōlelo Ni'ihau, which supports continued teaching by native language instructors.

Ke Kula 'o Samuel M. Kamakau Charter School: \$24,999, for expansion of the Ola Pono program with two additional coordinators for cultural and health resources and activities.

Keōmailani Hanapī Foundation: \$20,820, for initial planning for 2007 PIKO, a Pacific Rim gathering of indigenous artists in Hawai'i.

Kūkulu Kumuhana no Maui Hikina: \$24,999, to expand a music program for Hāna High and Elementary Schools.

Kula Aupuni Ni'ihau A Kahelelani Aloha Charter School: \$24,799, to improve transportation services that will help reduce absenteeism and increase enrollment.

Kula no nā Po'e Hawai'i: \$24,999, for the Ku'ike (Rise up for Literacy) project, aimed at improving reading skills through reading engagement in children's homes.

Mana Maoli: \$23,462, on behalf of Hālau Kū Māna Charter School, to support purchase of a 15-passenger van and fund a mo'olelo teacher's salary.

Manawale'a Inc.: \$16,953, to support construction of a disability-accessible bathing facility for Manawale'a's children

Marimed Foundation: \$15,035, for the Kailana Food Literacy and Nutrition Program.

Maui Youth and Family Services: \$24,688, for a program that uses cultural practices to care for Hawaiian youth with substance use disorder.

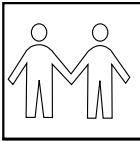
Moanalua Gardens Foundation: \$24,999, for the foundation's Partners in Education program.

Native Hawaiian Legal Corp.: \$24,999, to support a technology upgrade.

Sisters Offering Support: \$24,999, to support intervention for individuals affected by commercial sexual exploitation.

Wai'anae Coast Coalition: \$24,300, for Wai'anae 'Ohana Navigators, a program that intervenes in families at risk of CPS referral.





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 Keolohou 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).

Pulawa Kahalehili — A reunion is scheduled for Sat., June 18, 10 a.m.-6 p.m. at the Makakilo Hawai‘i Stake Center for the descendants of Edward Kealikahakuelele Pulawa Kahalehili and Dorothy Kawehipualaniikamakaokaula Campbell. Many offspring and descendants give promise for a huge ‘ohana gathering. For information, call Leilani Reis at 668-7101.

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, 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 Kanoelehua Brown Kawai. 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.

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.-5 p.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 Distro, 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.-4 p.m. For reunion information, contact Yoyo Liu by email at eahou@hawaii.rr.com or by phone at 842-0232.

Pe‘a/Kelihoomalua — A reunion for the descendants of Kahale Charles Iaukea, Kuluwaimaka Kelihoomalua, Tutu Samuel Kahuakai Kelihoomalua 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, 2005. This event is planned for Wailoa State Park, Pavillion #2 (largest one). Since we are in formation, it would be nice if each child of Kahale Charles Iaukea, Kuluwaimaka Kelihoomalua, Samuel Kahuakai Kelihoomalua & 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 (Keohonani, 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.

Wagner/Kahaulelio — The descendants of Charles Frederick Wagner (from Germany) and Marion Manamana Kahaulelio (Lahaina) are planning a family reunion on July 16, 2005 at Forax Beach Park in Nānākuli, formerly known as Zablan Park. The children of Charles and Marion were Charles F. Wagner, Martha Inez Wagner Gray, Maria Wagner Mizumoto, John Wagner, Fred Wagner, Willie Wagner, Henri Wagner and a half-brother, Gerald Woods. The following were siblings of Marion Manamana Kahaulelio Wagner: Julia Manamana Naki, Amy Manamana Nahooikaika, George Kahaulelio Manamana, Bertie (Albert) Manamana, Gerald Manamana, Myra Manamana Neumann, and Rose Manamana Neumann. Monthly meetings are being held to update the family genealogy and implement our first family reunion. We invite all interested parties to help provide any information about these families and to be a part of our planning meetings. Please call any of the following for reunion details or genealogy information: Betty Lou Cullen at 668-8244; Marion Joy, 488-7711; Keala Kaimimoku, 848-0445; Sandy Kupahu, 292-2060; or Doris Naumu, 455-2142.

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, Kaumuali, 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

Nihipali — We are in the planning stages for the Nihipali family reunion, scheduled for July 23, 2005 at Hau‘ula Beach Park, 8:30 a.m.-6 p.m. For more information about call: Emily at 293-1587; Auntie Pea, 293-5016; or Adeline , 232-2089. Please update your genealogy as soon as possible: we are in the process of making a new book.

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 10-12, 2005 on Maui. For more information and reunion location, call Mary Kaui 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.

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 Nakiha 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. Hariet 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 Keohulua 808-567-6220 or Walter Naki 808-558-8184 on Moloka‘i. On O‘ahu, Jesse Galas 808-423-9519; Thomas Naki 808-487-2898. Please call after 6 p.m. Registration form for reunion will be sent upon request.

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

Kaahanui/Nakoa/Kalawaianui —A family reunion for the descendants of Kaahanui, Nakoa and Kalawaianui is being planned for Labor Day weekend, Sept. 2-5, 2005, at Camp Maluhia, (Boys Scout camp) Maui. It’s time to connect our kūpuna and ‘ōpio as we strengthen our family history and genealogy. Our Maui host has organized an exciting event with a rodeo, activities, genealogy workshops, food and great music. You won’t want to miss any of it. Cabins with bunk beds are available on a first-come, first-served basis, and a camping area will be available. Get your reservations it. Contact the following committee members: Kalani Kaahanui at 619-271-9726; Vernon Kaahanui, 808-239-4047; Ui Colon, 808-567-6394; Phyllis Colon, 808-385-2189; Lloyd and Mimi Gilliom, 808-244-8060; Donna Curimao, 808-669-6084; Wendy Lindo, 808-249-9729; or Auntie Winnie Cockett, 808-244-0873.

Panaewa — The Panaewa ‘ohana reunion will be held in August 2006. We invite the families and descendants of George Kahoiwai Panaewa, Solomon Kahaluakea Panaewa and Richard Keliinui Panaewa to participate. For more information and to get on our mailing list for updates, contact Alohalani Pang on O‘ahu at 696-8139 or Kahili Kawaiinui Norman at 808-885-6792 on Hawai‘i Island.

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

Family Search — I am seeking our ‘ohana in Hawai‘i nei and across the sea. For many years I’ve wondered if it was ever possible to gather genealogical information on my family. Names related to my family include: Unauna, Neula, J.W. Bipikane, John Wise, Hanau-umi-o-Kanoena, Keliimaikai, Kauhiaimokuakama. My mother said that Kanoena had 40 children. Wouldn’t it be wonderful to have such a family gathering of this magnitude? If you have any information on these names, please contact Charles K. Ahlo by phone at 941-0379 or write to 2222 Kapi‘olani Blvd. Apt 3, Honolulu, HI, 96826.

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Burial Notice

Public Notice

NOTICE IS HEREBY GIVEN that Archaeological Consultants of the Pacific, Inc. (ACP) representing Mr. Abe Lee, has identified through previous research five unmarked burial sites located at TMK: 5-4-01:44, Hauʻula Ahupuaʻa, Koʻolaupua District, Island of Oʻahu.

Proper treatment shall occur in accordance with Chapter 6E of the Hawaiʻi Revised Statutes regarding the five known burial sites. Proposed treatment of the burials is to preserve the remains in place, however, the decision whether to preserve in place or disinter and relocate the human remains shall be made by the Oʻahu Island Burial council in concert with the wishes of lineal descendants.

The Council is requesting DESENDANTS OF KAHUNAHANA (LCA# 8341), MAHOE (LCA# 10241), or KAUNELE (LCA# 8411) or HAWAIIANS WHO ONCE LIVED IN HAUʻULA AHUPUAʻA, KOʻOLAULOA DISTRICT, or who may have knowledge regarding these remains, to immediately contact Kanaʻi Kapeliela of the State Historic Preservation Division at (808) 692-8037 to present information regarding appropriate treatment of the human remains. Individuals responding must be able to adequately demonstrate a family connection to the burials or the ahupuaʻa of Hauʻula.

WELO from page 10

color of koko (blood), lava and fire. And my kūpeʻe wrapped in a spiral – these are all symbols of piko and welo. This enhances the educational value of the project,” said Zane.


With years of training in hula, chant, choreography and a second CD now complete, Kanakaʻole has much to reflect upon. “*Welo* stands for the lineage I come from, the contemporary Native Hawaiian that I am as a product of my environment and the ancestral memory that I must pass to the generations of my family to come,” he concluded. “This is the biography of my past, my present and things ahead.”

BRIEFS from page 3
PIC director

Pacific Islanders in Communications has named Ruth Bolan, a ten-year veteran in the film and television industry, as its new executive director. Bolan succeeds Carlyn Tani, who left PIC on April 30.

PIC is a Honolulu-based nonprofit organization that supports the advancement of Pacific Islander media talent and content. The group is a major supplier of programs to PBS and national public television.

Bolan has worked on films and television shows in New York City and Los Angeles. She previously served as executive director of ʻŌhiʻa Productions, a local nonprofit theatre company. She received her bachelor’s degree in folklore and mythology from Harvard University, graduating with honors.



Useful Addresses

Office of Hawaiian Affairs

Office addresses and telephone numbers

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Honolulu, HI 96813
Phone: 808.594.1888
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email: kwo@OHA.org
websites:
www.OHA.org
www.NativeHawaiians.com

East Hawaiʻi (Hilo)

162-A Baker Avenue
Hilo, HI 96720
Phone: 808.920.6418
Fax: 808.920.6421

West Hawaiʻi (Kona)

75-5706 Hanama Pl., Ste. 107
Kailua-Kona, HI 96740
Phone: 808.329.7368
Fax: 808.326.7928

Molokaʻi / Lānaʻi

Kūlana ʻŌiwi
P.O. Box 1717
Kaunakakai, HI 96748
Phone: 808.560.3611
Fax: 808.560.3968

Kauaʻi / Nīʻihau

3-3100 Kūhiō Hwy., Ste. C4
Līhuʻe, HI 96766-1153
Phone: 808.241.3390
Fax: 808.241.3508

Maui

140 Hoʻohana St., Ste. 206
Kahului, HI 96732
Phone: 808.243.5219
Fax: 808.243.5016

Washington, D.C.

1301 Connecticut Ave. NW, Ste.200
Washington, D.C. 20036
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