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Akaka Bill:

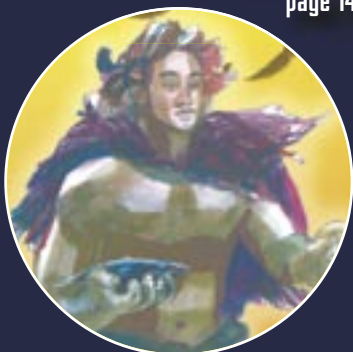
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CALLING ALL HAWAIIANS

This holiday season, give the
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the Hawaiian nation

During the week of Dec. 12-17, the Kau Inoa registration team will be available at OHA's neighbor island offices, with free T-shirts for every completed registration form.

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Mon. 12/12 - Fri. 12/16, 9 a.m - 3:30 p.m.
Sat. 12/17, 8 a.m - noon

OHA Maui Office:

Mon. 12/12 - Fri. 12/16, 9 a.m. - 6 p.m.
Sat. 12/17, 9 a.m - noon

OHA Moloka'i Office:

Mon. 12/12 - Fri. 12/16, 9 a.m - 3:30 p.m.
Sat. 12/17, 7 a.m. - noon

OHA Kona Office

Mon. 12/12 - Fri. 12/16, 9 a.m. - 4:30 p.m.

OHA Hilo Office:

Mon. 12/12 - Fri. 12/16, 9 a.m. - 4:30 p.m.

The Kau Inoa team will also be at the following locations during December:

Sat. 12/10, 10 a.m. - 3 p.m. – Windward Mall

Sat. 12/10, 9 a.m. - 3 p.m. – Waikōloa Village Marketplace (Hawai'i)

Sat. 12/10 & Sun. 12/11, 8 a.m. – 5 p.m. – Kuakini Hawaiian Civic Club (Hōlualoa, Hawai'i)
Call 324-1392 for directions

Mon. 12/12 & Fri. 12/16, 10 a.m. - 2 p.m. – Booth District Park

Tues. 12/13 & Thurs. 12/15, noon - 4:30 p.m. – Hu'i Park
Hula Studio

Sat 12/17, 10 a.m. - 3 p.m. – Wai'anāe Gym; Nānākuli District Park; Wahiawā District Park; Waikele Park.

To register, or for more
information, contact:

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Press Letter

Democrats and Republicans both need to answer the Hawaiian question

This letter is in response to Daniel Laraway's remarks regarding my views expressed in the article "Native Hawaiians: a thousand points of light," which was printed in the September issue of *Ka Wai Ola*. Mahalo to Laraway for correctly pointing out that President Grover Cleveland was a Democrat. My piece should have identified Cleveland as "Republican-backed." According to White House historians, Cleveland won the presidency with the combined support of Democrats and reform Republicans, the "Mugwumps," who disliked the record of his opponent James G. Blaine of Maine. The omission was entirely my own, and I am grateful for his clarification.

At the same time, I am troubled by Laraway's interpretation of the piece as an effort to promote the worth of one party's policies over another, or, in his analysis, Republicans over Democrats. Clearly, he failed to appreciate my use of irony and underlying message. The very purpose behind framing the piece around "conservative" ideology and its champions was not to glorify foes of Hawaiian legacy programs, but rather to shed light on the disconnect that exists between their rhetoric and their practice.

They say they want a thousand points of light. I say, "Great, here we are!" They challenge people to strive to pull themselves up by their own initiative. I answer, "Yes, that's what we are trying to do!" They argue that people based in faith serve a mighty purpose. I respond that, indeed, spirituality is the very lifeblood of the Hawaiian culture. They call for greater

states' rights and then set out to destroy the state of Hawai'i's efforts to improve our condition.

Laraway revealed notable examples of the ways in which conservative leaders have failed to help Hawaiians. I wish he had stopped there, rather than exploiting the subject for a partisan purpose.

The "Hawaiian question" is neither a Democratic question nor a Republican question. It is an American question. Does America, the leader of the Free World, have the will to help us rebuild our nation? To assign blame to one party or the other at this juncture is overly simplistic.

If Hawaiians are to succeed in saving our legacies, we must win the support of all parties. There'll be time enough later to take credit for the effort.

*Kēhaulani Lum
Via the Internet*

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.

Charter schools grant

Mahalo nui to Chairperson Apoliona for her excellent summary of the plight of Hawaiian-focused public charter schools (*KWO* Nowemapa 2005). Financial survival is especially difficult for small charter schools like Ke Kula Ni'ihau o Kekaha, even when combining our state allocation with the Ho'olako Like grant we receive from Kamehameha Schools.

Without the additional funding recently approved by the OHA trustees, it would be impossible for us to remain open without having to continue soliciting personal donations just to cover basic operating expenses.

Mahalo also to the trustees for approving funds to make emergency repairs to the roof of our school, which was badly damaged in a "freak tornado" earlier this year.

*Haunani Seward
Kekaha, Kaua'i*

Who's an ali'i?

In a court document she submitted for the Forbes cave lawsuit, Abigail Kawānanakoa stated: "Hui Mālama has been able to falsely assert [...] the dictates of the Kupuna of ancient times [...] such mana (authority or power) rests solely with the ali'i (aristocrat) class." Kawānanakoa says

this because she identifies with the status of ali'i. She, however, neither understands nor practices the beliefs of her 'ōiwi ancestors, and her claims of being an ali'i are not only questionable, but absurd:—not because of her birthright, but because of her failing to mālama her kuleana.

Hawaiian ali'i were not feudal figureheads of their people; instead they were the champions of their people, lest they be deposed. In the Hawaiian language we have words like na'au ali'i and 'ōpū ali'i, which define the character and integrity of the ali'i as being generous and pono. Our history teaches us that you were not only born an ali'i, but in order to maintain that status, the people

and the gods needed to agree that you were deserving of that kuleana. This is where Kawānanakoa has failed.

With a history filled with ali'i who epitomize the mastery of the sacred and the skill to provide for effective leadership of their beloved people, what has Kawānanakoa exemplified? How many Native Hawaiians has she provided shelter for? How many has she provided food for? How many Hawaiian families has she helped thrive in our homeland?

Kawānanakoa is an ali'i in terms of white America — simply an aristocrat. She is a product of the native bourgeoisie, an artifact of colonialism.

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Chairperson, Trustee, At-large

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Fax: 808.594.1875

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Email: boydm@oha.org

Oz Stender

Trustee, At-large

Tel: 808.594.1877

Fax: 808.594.1853

Email: oswalds@oha.org

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Many strides in OHA's 25th year



By Clyde Nāmu'o
OHA Administrator

For 25 years, the Office of Hawaiian Affairs has worked to better the conditions of 'ōiwi Hawai'i – indigenous Hawaiians. With more than 250,000 Hawaiians and part-Hawaiians in Hawai'i, and an additional 170,000 on the continent, our kuleana is daunting. Nine publicly elected trustees and a staff of more than 125 in offices throughout Hawai'i and in Washington, D.C., work tirelessly in the areas of governance, culture, education, housing, health, human services, communications, economic development, community grants and more – with a collective focus of bettering the lives of Native Hawaiians.

I am saddened when OHA is accused of doing a “pathetic job” in bettering the conditions of native Hawaiians and Hawaiians. I am saddened because these accusations do not emanate from Thurston Twigg-Smith, John Goemans or other revisionists, but from a small vocal minority of beneficiaries, who should know better.

It is easy to cast aspersions and criticize OHA when one does not know the facts, so here they are:

When I first joined OHA in 2001, the agency was characterized by the State Auditor as being in a state of institutional crisis. She further noted that the Board of Trustees had not adequately planned to improve the conditions of Hawaiians, and that this inability severely hampered the agency's efforts to meet the needs of its beneficiaries.

In 2005, I am proud to declare that the Office of Hawaiian Affairs has an updated and functional strategic

plan encompassing 10 goals and a multitude of strategies to ensure the betterment of the conditions of Hawaiians. We have coupled our strategic plan with a comprehensive time/labor management application which tracks all expenditures and employee efforts to specific goals and objectives. Each workday hour and each dollar spent can be directly related to one of the 10 OHA goals.

Allow me to be more specific. In calendar year 2005, OHA granted more than \$6 million to almost 100 agencies and nonprofit organizations committed to benefiting the Native Hawaiian community. These grants included over \$2 million to Alu Like, the Native Hawaiian Legal Corporation and Nā Pua No'eau, an organization which promotes the development of our gifted and talented youth. We provided \$2.2 million to the burgeoning charter school initiative and \$250,000 to partner with the federal government in the acquisition of Wao Kele o Puna, a 25,000-acre forest preserve of enormous natural and cultural significance.

We assisted the Audubon Society in its efforts to restore Waimea Valley, one of the few remaining ahupua'a in the state. We granted financial assistance to Ka Liu 'Oihana – a consortium of the Building Industry Association, the Hawai'i Technical Institute and the Wai'anae Maritime Academy – to foster vocational opportunities in the Native Hawaiian community.

In 2005, we have loaned over \$805,000 to 16 Native Hawaiian small businesses. We also provided more than \$140,000 in emergency assistance loans to 37 Hawaiian families. In addition, \$350,000 was distributed to 12 agencies to promote community-based economic development within Native Hawaiian communities.

In addition to producing 24

roundtable discussions for our award-winning 'Ōlelo public-access TV series, *Ho'oulu Lāhui Aloha*, OHA commissioned the Edgy Lee documentary *The Hawaiians: Reflecting Spirit*, which vividly increased national understanding of Hawaiian issues, traditions and beliefs.

At the Legislature, OHA reviewed over 4,500 bills and resolutions and submitted testimony on more than 300 measures relating to Native Hawaiians. Significant legislative achievements include the enactment of the “legacy lands” bill designed to protect natural area reserves on ceded land and a measure allowing OHA increased fiscal autonomy. We also responded to more than 350 environmental, conservation and shoreline assessments with the intent of minimizing impacts on historic, cultural or burial sites.

Our monthly *Ka Wai Ola* newspaper enjoys an improved circulation of over 60,000, including more than 4,000 households on the mainland. Similarly, Kau Inoa enrollment now exceeds 40,000 registrants nationwide – 40,000 Native Hawaiians committed to the concept of fairness and justice.

On a related note, we continue to fund the Native Hawaiian Coalition, a group of individuals and organizations who have taken on the task of establishing the steps to build a nation. Coalition members are now in the process of determining election protocol and procedures.

We are also continuing our advocacy efforts on behalf of the Akaka Bill to preserve the “nation-within-a-nation” model as a viable self-governance alternative.

These are but some of the facts, representing just a portion of our efforts and accomplishments. Want to know more? Visit us at www.oha.org, or call the office at 594-1888.

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UH faculty nixes Navy center

University of Hawai'i faculty leaders have struck a blow to plans to launch a \$50-million Navy research partnership with the school. On Nov. 16, the UH Mānoa Faculty Senate approved by a vote of 31-18 a resolution requesting that school administrators reject the plan to bring the controversial University Affiliated Research Center (UARC) to the school's main campus.

The proposal, however, could still become a reality if it is approved by the university's interim President, David McClain; interim Mānoa Chancellor Denise Konan; and the Board of Regents.

The vote was the latest display of opposition to the project, which would create the fifth such research center in the nation. Since its introduction in July 2004, the UARC proposal has been denounced by some teachers, students, community members and several Native Hawaiian organizations, who see the proposal as an attempt to further militarize Hawai'i.

Opponents claim that research conducted through the proposed center, such as military weapons development, maybe deemed

classified by the Navy, thereby keeping the public in the dark about what types of studies are being performed on the campus. In the spring, protestors held a weeklong occupation of McClain's UH office, demanding that the approval process be slowed down so that more discussions on the issue could take place.

Proponents of the plan claim that the university needs the federal research funding, which is getting harder to come by, and that the proposed relationship with the Navy could make the school one of the nation's premiere research centers. In addition, they say that most of the work done through the proposed center would be unclassified and that no weapons of mass destruction will be created at the university.

Host culture economics

As Native Hawaiians go, so goes the state's economy - according to the state Economic Momentum Commission.

In October, the commission, a 31-member body created by Gov. Linda Lingle, released about 30 recommendations on how to maintain the state's economic growth.

The commission stated that a strong Hawai'i economy depends on a healthy Hawaiian culture and a Native Hawaiian population that is well educated, employed, adequately housed and practicing their traditions. Commission members said that a vibrant Hawaiian culture is important to Hawai'i's economy because it sets the state apart as a unique vacation destination.

One of the commission's recommendations was to support the Akaka Bill to protect various programs that benefit Native Hawaiians. Another was the construction of a Hawaiian-culture center in Waikiki that would showcase hula, food and other native arts.

Kūpuna conference

A statewide gathering of Hawaiian elders is being coordinated this month by the Kahana Community Association and Hui o nā Kūpuna o ka Na'i Aupuni Hawai'i, a kupuna organization that endeavors to bridge the differences among Hawaiians of all age groups, as kupuna councils operated

See **BRIEFS** on page 7

OHA annual address

"Ke Kūlana Kaiāulu 'Ōiwi Hawai'i: The State of OHA and the Hawaiian Community" is set for Wed., Dec. 7, 11 a.m., at Kawaiaha'o Church in Honolulu.

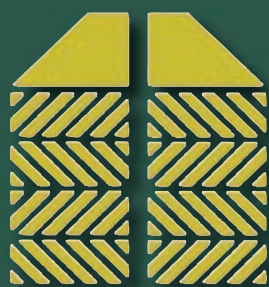
OHA Chairperson Haunani Apoliona will give the keynote address focusing on the accomplishments of 2005, as we look forward to what lies ahead. Kawaiaha'o Church Kahu Curtis Kekuna will preside over the service.

Also joining in the program will be students from the Nānākuli-based Ka Waihona o ka Na'auao Charter School, and Nola Nāhulu's mixed choral ensemble. Highlights of the event will be published in the January issue of *Ka Wai Ola*.

The public is welcome. Anyone wishing to attend should RSVP to OHA at 594-1888.

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Akaka Bill hopes turn to next year's session

By Derek Ferrar
Public Information Specialist

With just a few working days remaining in this year's congressional session, supporters of the Akaka Bill are conceding that there is no real chance the bill could pass both houses of Congress before the session ends in mid-December.

However, Sen. Daniel Akaka and other supporters of the bill, which would extend U.S. political recognition to a future Native Hawaiian governing entity, say they will continue to press for its passage when Congress returns to work in January. Akaka told reporters he remains "confident that the bill will be considered" before the 109th Congress ends its two-year cycle at the end of 2006.

Meanwhile, OHA Administrator Clyde Nāmu'o

said there is still a "slim chance" that a procedural motion, known as "cloture," could be filed at the end of the Senate's current session, which would force a vote at the beginning of the next session.

"Senators Akaka and Inouye have told us that they still haven't given up on seeking a cloture vote this year," Nāmu'o said. If 60 of the 100 senators approve a cloture motion, a time limit would take effect for the vote to receive a limited amount of debate and a final up-or-down floor vote.

A cloture vote on the bill, which is also known as the Native Hawaiian Government Reorganization Act of 2005, had been scheduled for early September, but was cancelled due to the Katrina and Rita hurricane emergencies and President Bush's Supreme Court nominations.

Short of a cloture motion, Nāmu'o said, Akaka and Inouye would at least like to get Senate Majority Leader Bill Frist on the official congressional record as being committed to bringing the bill up for a vote in 2006.

But even if none of this occurs, the bill will start the new session with the same status it has currently – awaiting scheduling for a Senate vote, but held up by procedural holds placed by several senators who oppose the measure.

OHA Chairperson Haunani Apoliona told the Gannett News Service in Washington that OHA and other supporters of the bill will continue to press for its passage. "We continue to be optimistic that we will persevere," she said.

"Plan B"

Nāmu'o said that regardless of whether or not the Akaka

Bill passes anytime soon, the Hawaiian community should proceed with the process of forming a representative body using the voter base being built by the Kau Inoa registration process. More than 40,000 Native Hawaiians in Hawai'i and on the continent have already signed up for Kau Inoa, indicating that they are interested in participating in the formation of a Hawaiian governing body.

"To me, that's Plan B," Nāmu'o said. "Let's create a governing entity regardless of the federal legislation, so that when we do get to Congress, it can speak on behalf of Hawaiians (as a formal representative body)."

Nāmu'o said the broad-based Native Hawaiian Coalition, which has been meeting for two years to discuss the process of forming a Hawaiian entity, has identified the components necessary to found such a body.

Among the nation-building components identified by the coalition are community education and organization, voter registration, election of delegates, and finally a constitutional convention to draft and ratify founding documents.

Nāmu'o said the next step would be to engage nonprofit organizations – preferably Hawaiian ones – to organize district apportionment, voting for delegates and the eventual 'aha, or constitutional convention. That process would likely be funded by OHA and overseen by a community-based committee to ensure that the process envisioned by the Native Hawaiian Coalition is followed, he said.

"The issue for me is that the process needs to be managed fairly so that all Hawaiians who are interested will be able to participate," Nāmu'o said. "But if it's the will of the people – if enough Hawaiians are interested in organizing ourselves – then let's go for it."

LETTERS

Continued from page 3

As the 'ōlelo no'ea states: "I ali'i nō ke ali'i i ke kānaka." An ali'i is an ali'i because of the people; an ali'i without the people is no ali'i at all.

Mehanaakalā Hind
Pāloalo, O'ahu

Blood quantum

I was disgusted to read that a lawsuit has been initiated by a few people over Hawaiian blood quantum. This outrageous act only serves to feed the few at the expense of many. We all realize that blood quantum issues need to be resolved, but why now, before Sen. Daniel Akaka's bill for federal recognition has been

through all the hoops?

Being 47.5 percent Hawaiian, I don't feel one bit bad about doing away with the whole blood-quantum requirement. The smallest percentage should count just as much as the largest. Only as a cohesive unit can we progress and thrive as a culture. All this posturing and protecting of blood quantum is degrading and displays negative, cannibalistic tendencies. For shame.

Everyone – regardless of blood quantum, regardless if they live on the islands or on the mainland or the moon – deserves equal recognition of their Hawaiian heritage by the federal government, deserves an equal voice in sovereignty issues and deserves to share equally in economic payback provided for in the act.

Linda Kapi'olani Fonville
Otis Orchards, Washington



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Hawaiian homesteaders lend support at a court hearing on the Arakaki case.
Photo: Sterling Kini Wong

Rehearing denied in Arakaki suit

Case will return to local federal court for trial on state tax issue

By Sterling Kini Wong
Publications Editor

On Nov. 7, the 9th U.S. Circuit Court of Appeals denied a rehearing request by the plaintiffs in the lawsuit that seeks to have OHA and other Hawaiian programs declared unconstitutional. The case will now return to federal district court for a retrial of the only remaining issue in the lawsuit: whether OHA can legally continue to use state tax funds, which amount to about 10 percent of the agency's total \$28 million annual budget.

William Burgess, an attorney for the plaintiffs, told *The Honolulu Advertiser* that he was not surprised the appeals court decided not to reconsider the case and that the plaintiffs will wait until after the lower court issues a new ruling on the remaining portion of the lawsuit before they decide whether to appeal to the U.S. Supreme Court.

The lawsuit, currently called *Arakaki v. Lingle*, was originally filed three years ago by 18 state taxpayers, led by retired Honolulu policeman Earl Arakaki, who claimed that by discriminating against non-Hawaiians, OHA, the Department of Hawaiian Home Lands and other programs violate the equal protection clause

of the 14th Amendment to the U.S. Constitution.

In 2004, U.S. District Judge Susan Oki Mollway dismissed the case, ruling that, as state taxpayers, the plaintiffs lack standing to challenge federally mandated programs, such as the Department of Hawaiian Home Lands and OHA's use of ceded lands revenue. She also rejected the plaintiff's challenge of the funding OHA receives from state tax revenue, because, she said, Congress was still in the process of determining the political status of Native Hawaiians, and the court shouldn't interfere.

In August, a three-member panel of the San Francisco-based appeals court partially affirmed Mollway's ruling. The appeals court ruled that the plaintiffs did indeed lack standing to challenge federal programs; however the panel reinstated the state tax revenue challenge.

In their request for reconsideration, the plaintiffs asked that either the same three-member panel rehear the case, or that an 11-member panel of judges review the ruling. The group argued that the court's initial ruling ran counter to previous 9th Circuit and U.S. Supreme Court rulings, and that it set "unprecedented restrictions" on taxpayer challenges.

The court, however, rejected those arguments.

Fashion statement

A few months ago, after we ran this picture taken at the big rally to protest the court ruling against Kamehameha Schools' admission policy, we received a number of calls from people wondering where they could get hold of one of those "Keep Kamehameha Hawaiian" T-shirts.

Well, we finally found out (from an aunty's friend's cousin) who made the shirts: the folks at Creative Native Crafts in Kāne'ohe.

The store's owners, Delia Parker-Ulima and Bella Finau-Faumuina, are both Kamehameha graduates.

"On the day of the ruling, Delia said we should really do something," says Finau-Faumuina. "So she came up with this statement of how we felt, as Hawaiians and



Photo: Sterling Kini Wong

Kamehameha alumni. The plan, she says, was to make the shirts just for family and friends, but they had some left over, so they brought them to the march—and we sold out of them right away."

As it turns out, Parker-Ulima and Finau-Faumuina are past recipients of an OHA business loan to pursue Creative Native's main focus: manufacturing supplies for a Hawaiian-style version of scrapbooking, which was

identified as the fastest-growing segment of the hobby and crafts industry in a recent survey.

To find out about the Kamehameha T-shirts, call 236-0800, or e-mail creativenative@verizon.net. To learn more about Creative Native's island-themed brand of scrapbooking supplies, visit creativenativecrafts.com, or visit the store at 46-174-F Kahuhipa St.

BRIEFS

Continued from page 5

in traditional times.

This year's conference is set for Dec. 16-18 at Kahana State Park in Ko'olauloa on O'ahu. Discussion topics will include traditional cultural protocols, ho'oponopono, homelessness, legal issues, Hawai'i's future and nationhood.

The conference will include a Friday potluck at 5 p.m., Saturday workshops, speakers and talk-story sessions, and closing ceremonies on Sunday at 1 p.m. To register for this free conference and for camping information, call Kapua Kaluhilei'ulaokalā at 237-7262, or email poniwolf@yaho.com

Paniolo Hall of Fame

In November, 11 new cowboys were inducted into the Paniolo Hall of Fame at

the Hawai'i Cattlemen's Council's annual convention on Hawai'i island.

The Paniolo Hall of Fame was created in 1999 by the O'ahu Cattlemen's Association to recognize the contribution of cowboys to the paniolo heritage and to the perpetuation of the cattle industry. The new inductees bring the number of members in the hall of fame to 79, with each island represented.

The Paniolo Hall of Fame's new members are:

- Tony J. Jose of Palani Ranch, Hawai'i
- William Kaniho (1894-1978) of Parker Ranch, Hawai'i
- Robert Kamuela "Sonny" Keākealani Jr. of Parker Ranch
- Eben Parker Low (1864-1954) of Parker Ranch and Pu'uwa'awa'a Ranch, Hawai'i
- Joseph Punilei Manini Sr. of Makaweli Ranch and Pu'u 'Ōpae Ranch, Kaua'i
- Alfred Medeiros Jr. of McCandless Ranch, Hawai'i

- John B. Medeiros Jr. (1927-2001) of Pu'uwa'awa'a Ranch
- Herman L. Pacheco (1934-1991) of Shipman Ranch and Parker Ranch, Hawai'i
- Martin Ikua Purdy Jr. of Parker Ranch
- Jack Ramos (1918-2002) of Jack Ramos Ranch, Hawai'i
- Charles "Kale" Stevens (1929-1994) of Parker Ranch.

The O'ahu Cattlemen's Association is also conducting an oral history interview series to record the stories of Hawai'i's paniolo. For more information, on the project, visit hicattle.org.

Adult education

Beginning in January, Alu Like will hold free basic adult education and General Educational Development (GED) preparation classes that include Hawaiian history and culture instruction.

See BRIEFS on page 11



Charting new ground

As OHA prepares to assume title of the Wao Kele o Puna rainforest, a host of unprecedented issues need to be resolved

Above: Longtime Wao Kele activist Palikapu Dedman shares his love for the forest with OHA Native Rights Advocate Jonathan Scheuer. Photo: Derek Ferrar

Inset: Kumu Hula Pualani Kanahale leads marchers at the 1990 anti-geothermal protest at the forest's gate. Photo: Franco Salmoiraghi

Below: The now abandoned geothermal well. Photo: Jonathan Likeke Scheuer

By Derek Ferrar

Public Information Specialist

Under a damp, grey Puna sky, the Wao Kele o Puna rainforest lives and breathes. Ferns unfurl, dripping rainwater. Insects flutter. An 'io circles high above the 'ōhi'a tops.

At the gate into the forest, Pele Defense Fund President Palikapu Dedman stands beneath a glaring "NO TRESPASSING" sign. It's the same spot where, in 1990, Dedman and others led about 2,500 people in a march on the gate to protest geothermal energy development in the forest, and he and many others were arrested in a passionate act of civil disobedience.

The poignant scene underscores



the reason why Dedman and the knot of other people talking on the cinder road that leads to the former geothermal site have come to Wao Kele – to hash out some of the complex issues involved in the process that will put stewardship of these precious former kingdom lands back into Hawaiian hands.

The occasion is the first group site visit to Wao Kele since the announcement of the landmark conservation deal that will give the Office of Hawaiian Affairs title to the forest, to be held in the interest of the Hawaiian people and eventually transferred to a future Native Hawaiian government.

"This deal is so unprecedented that we're really learning how to go about it as we go along," says OHA Native Rights Lead Advocate Jonathan Likeke Scheuer. "But what's great is that we're all learning from each other."

Scheuer says he is hopeful that SOHA can obtain title to the land in the first half of 2006. First, however, a number of tricky issues need to be settled.

For one thing, OHA and the state

must reach a joint Memorandum of Agreement outlining who would be responsible for such things as access, monitoring and liability. And, under the terms of the \$3.4-million federal Forest Legacy Program grant that will pay for nearly all of the purchase price of the land (with OHA's share being just \$250,000), OHA must also have some kind of management plan in place before the transaction can close. Since the formation of a long-term plan is likely to take a couple of years, Scheuer says, that means coming up with an interim plan in the meantime.

One of the immediate goals of the plan, Scheuer says, would be to secure funding from the state Legislature for plugging and abandoning the two geothermal wells at the site, at an estimated cost of around \$2 million. Another would be to seek removal of the special zoning that allowed the geothermal drilling in the forest-in the first place.

The management plan will also have to take into account such issues as:

- Rare and endangered species propagation;
- Identification and protection of cultural sites; and
- Conservation of the forest as an important seed bank for natural reforestation of lava flows.

Among the most difficult issues that will need to be dealt with are:

1) How much public access should be allowed into Wao Kele, and what kinds of uses should be allowed. State Department of Land and Natural Resources officials, who have responsibility for managing the Forest Legacy Program in Hawai'i, want to ensure that access to the area is open to anyone, as long as they follow hunting and other rules. Others believe that perhaps the forest should be closed except for traditional cultural uses.

The Pele Defense Fund's Dedman, on the other hand, is not concerned about people visiting the forest, as long as they treat the land with the same respect as traditional Hawaiian users. "The problem is not use by the general public,"



Dedman says. "The

problem is the commercial mentality. The general public will have to learn how to use the forest, instead of raping it."

2) Who will ultimately be responsible for such enforcement tasks as preventing poaching or illegal harvesting of hāpu'u fern and other native plants.

While the state's existing forestry enforcement force, DOCARE, might seem like a natural choice, DLNR officials say the force is already stretched thin without taking on an additional 25,000 acres.

And Dedman, who has been fighting the state for more than 20 years over native access, geothermal development and other issues in the forest, says that the surrounding subdivision associations, traditional users and other community groups can handle the task.

"We can take responsibility enough to manage our lands with-

See **WAO KELE** on page 11

NAGPRA ruling clarified

Review board reportedly amends its decision on Forbes Cave artifacts

By Sterling Kini Wang
Publications Editor

A federal review board has reportedly amended its prior decision on the repatriation of the controversial “Forbes Cave” artifacts to clarify that the board’s recommendation should not be used to require the removal of the objects from the cave. According to Edward Halealoha Ayau, executive director of the Hawaiian repatriation organization Hui Mālama i nā Kūpuna o Hawai‘i Nei, the review committee for the federal Native American Graves Protection and Repatriation Act (NAGPRA) made the change to its original recommendation after Ayau testified at the committee’s meeting in Albuquerque, New Mexico,

on Nov. 17.

NAGPRA establishes the guidelines that museums must follow to return Native American human remains and cultural artifacts to groups that have ties to them. In its 2003 recommendation, the review committee said that Bishop Museum should recall its loan of the artifacts to Hui Mālama and that the items should be made available to all the claimant groups to complete the repatriation process. The committee then reaffirmed this recommendation during meetings held in Honolulu in September 2004.

In Albuquerque, Ayau requested that the body rescind its recommendation, claiming that the committee, which only has advisory powers, overstepped its authority by issuing what he

called a “conclusion of law” in the case. Ayau said that while he was disappointed the review committee didn’t repeal its ruling, he was pleased that they amended their original recommendation, which he believes a federal judge relied upon in September, when he ordered that the objects immediately be removed from the cave. That ruling has since been delayed pending an appeal.

The dispute over the artifacts started in 2000, when Hui Mālama accepted the 83 items – which include spirit images, carved bowls and other relics – on loan from the museum. Hui Mālama claims that it reburied the objects in the Hawai‘i island cave where they were originally found and has refused the museum’s repeated requests to return the items.

Earlier this year, two groups sued to have the artifacts removed from the cave so that all 14 claimant groups could par-

ticipate in the repatriation process. On Sept. 2, District Court Judge David Ezra ordered the items to be retrieved and placed back with Bishop Museum until the court case was complete. Hui Mālama appealed Ezra’s order to the 9th U.S. Circuit Court of Appeals, which will hear oral arguments on the case in December.

In the end, however, the review committee’s recent clarification may not have much of an impact on Hui Mālama’s appeal.

Alan Murakami, attorney for Hui Mālama, said that it’s probably too late to introduce the committee’s decision into the appeal. But he said that it may not be necessary, because the 9th Circuit judges may come to the same conclusion anyway.

La‘akea Sukanuma, president of the Royal Hawaiian Academy of Traditional Arts, one of the groups trying to retrieve the artifacts, said that he hadn’t heard about the review committee’s

latest recommendation. But he said that what the review committee says now doesn’t really matter because the case is now in the courts.

“It’s a silly game,” he said. “It’s past that point and its in the judge’s hands now.”

In other burial news

- The Office of Hawaiian Affairs and three other Hawaiian organizations have requested that they be included in the consultation process to decide the fate of more than 20 Hawaiian artifacts inadvertently found during construction in Kailua-Kona.

The items, said to be akua images, some standing between 3 and 4 feet tall, were discovered when construction workers at a luxury golf and residential development punctured a lava tube.

See **BURIAL NEWS** on page 13



Seeking Island Burial Council Candidates

Governor Linda Lingle, through the Historic Preservation Division of the Department of Land and Natural Resources, is seeking candidates who are qualified to either be a regional representative or a development and large property owner representative on the Island Burial Councils. The councils are primarily responsible for making determinations of preservation or relocation of previously identified Native Hawaiian burial sites and recommendations to the department regarding appropriate management, treatment, and protection of Native Hawaiian burial sites, in compliance with §6E-43.5 of the Hawaii Revised Statutes (HRS) and §13-300-21 of the Hawaii Administrative Rules (HAR). Island Burial Council members live on the island they represent and attend monthly Island Burial Council meetings.

To be considered as a regional representative candidate, one must have a cultural link or tie to the area being represented and demonstrate knowledge of Hawaiian culture, history, customs, practices, and in particular, beliefs and practices relating to the care and protection of Native Hawaiian burial sites, ancestral remains, and burial goods.

To be considered as a development and large property owner representative candidate, one must be currently employed by or associated with a development or large property owner and be able to represent the interests of either development or large property owners or both.

To be considered as a candidate, please visit our website at <http://www.state.hi.us/dlnr/hpd/> to download a Boards and Commissions application and the Island Burial Council Application Addendum or visit any of the Office of Hawaiian Affairs branches to pick up an application. For any further questions, please contact the Historic Preservation Division at 692-8015.

Ka Mo‘ili‘ili Dedication

Kawaiaha‘o Church invites prior Ka Mo‘ili‘ili Church ‘Ohana to a dedication ceremony of the Ka Mo‘ili‘ili monument’s refurbished church bell and plaque.



This monument marks the present site of loved ones whose remains were reinterred at Kawaiaha‘o Church in the 60's from the Ka Mo‘ili‘ili cemetery. A new plaque has been added to the monument to memorialize and honor those buried here.

The dedication service will be at the monument site in the Kawaiaha‘o Church cemetery on

Sunday, December 11th

immediately after the 9:00 a.m. service.
After the dedication service, a pa‘aina will follow.

We invite all interested parties to share their memories of Kamoilili Church. We plan to compile the memories shared in a booklet to be placed in the church archives. Send inquiries, questions and memories to:

Pastor's Office
Tel: 522-1333
Fax: 522-1340
957 Punchbowl Street
Honolulu, Hawaii 96813



Former OHA trustee valued sound leadership, 'ohana and Hawaiian history

Kīna'u Boyd Kamali'i, 1930-2005

By Manu Boyd

Just days after her 75th birthday in October, former OHA trustee and community leader Kīna'u Kamali'i passed away at her home in Honolulu. Kīna'u was a hoahānau (cousin), but as is typical in Hawaiian families, we grew up calling her "Aunty," as she was from my father's generation.

Her lengthy career in public service included government positions, public office, community organizations, political appointments and more, but her passion was working on behalf of Native Hawaiians. As a trustee of the Office of Hawaiian Affairs from 1992-1996, she focused on issues including health, repatriation of iwi kupuna, historic sites preservation and more. In the state Legislature, she served in the House representing Waikīkī and Ala Moana districts. Her proudest accomplishment was serving as the chair of the Native Hawaiian Study commission, to which she was appointed by U.S. President Ronald Reagan.

Aunty Kīna'u was a longtime member of the Prince Kūhiō Hawaiian Civic Club, proudly wearing the club's purple silk lei, her favorite color. She served as the club's president for several years and was an active delegate

in the civic clubs' annual convention. In 1985, she was recognized as the outstanding Hawaiian of the year by the Association of Hawaiian Civic Clubs.

My earliest memory of Aunty Kīna'u was at a Prince Kūhiō Civic Club party at her home on Hawai'i Kai Drive. It was a windy day, and her lauhala hat flew off her head into the marina. My brother and I were tasked to retrieve it, "immediately!" I don't remember how we got it out of the water, but we did, quickly. She had a hearty laugh and smiling eyes, but could also be impatient and demanding. She was incredibly strong.

Kīna'u was born in Honolulu on Oct. 24, 1930, to Victor Keli'imaika'i Boyd and Elizabeth Kealoha Duvauchelle. She was the granddaughter of Robert Nāpunakō Boyd, who along with Robert Wilcox, led the revolution in 1895 to restore power to Queen Lili'uokalani. Robert Nāpunakō Boyd was the son of Edward Harbottle Boyd of Maunawili, and Beke Adams. E.H. Boyd also had elder children from Beke's sister, Maria Hi'o Adams. Their son, James Harbottle 'A'alapuna Boyd, along with Helen Manu'ailehua Cleghorn, daughter of Governor Archibald Scott Cleghorn, are my great-grandparents. Another

daughter of Edward and Maria Boyd, Sarah Kaleimoku Boyd Mossman, is the grandmother of Boyd Mossman, OHA trustee and retired judge.

Kīna'u's own name was inherited through association with the Kamehameha family.

"Mom really loved family history," said daughter Na'unanikīna'u Kamali'i, an attorney. "She enjoyed fishing and the ocean, and would often speak of her early days growing up at Mōkapu. She inherited my grandpa's fishing poles and used them whenever she had free time. Her favorite spots along the windward coast for fishing included Punalu'u and Hau'ula, where the family spent many summers," Na'u said.

Kīna'u Boyd Kamali'i had great conviction, a zest for life, and was an outspoken leader. She was fair, honest, hardworking and loved to have fun. Although she could be "po'o pa'akiki" (stubborn) and sometimes gruff, she was filled with aloha and shared it with many. Besides Na'u, Kīna'u Boyd Kamali'i is survived by another daughter, Sissi, son Rudolph Kamali'i Jr., sister Yvonne Kealoha "Blondie" Boyd Erickson, many cousins, friends and colleagues. Aloha nō ...



He Halī'a no Kīna'u Boyd Kamali'i

Na Manu Boyd, hoahānau

Iā Kūlanihāko'i e ho'olana mālie iho nei
E kū mai ka 'ōpua hiwa i ka pohu la'i
'O ka pi'i a'ela nō ia o ke ao pōpolohua mea a Kāne
Ea mai ka wai kapu lani, lokuloku iholā a puni Hawai'i
He hānini kuluwaimaka ia o nā kūpuna
E ho'ōla mai i nā kupukupu a uluwehi
Aia ku'u hoahānau i ke ala o ka ho'i 'ole mai
He moe loa ia i ka 'olu o Niolopua
Ua maha mau nō i ka poli o ke Akua
Me nā kini 'aumākua mai ka hikina a ke komohana ē
He wahine hana nui 'o Kīna'u Boyd Kamali'i
Mau loa ka mahalo no ia lei ha'aheo o ka lāhui
Auē ho'i ē, ola ke aloha ē!

*As the heavenly pool of Kūlanihāko'i is stilled
Dark clouds stand in the calm
The purple clouds of Kāne amass high above
Sacred waters rise, Hawai'i experiences a downpour
These are tears of the ancestors
That give life to new sprouts, green and verdant
My cousin now travels the path of no return
Asleep in the comfort of Niolopua
At rest in the embrace of Akua
And the ancestral guides from east to west
Kīna'u Boyd Kamali'i is a woman of great accomplishment
Endless is our admiration for this proud adornment of our people
Alas, her love lives on!*



The mainland council of the AHCC comprises 11 clubs from Alaska to the west coast to Washington, D.C.
Photo: courtesy of AHCC

Civic action

The Association of Hawaiian Civic Clubs holds another successful convention

By Manu Boyd
Public Information Director

In October, the Association of Hawaiian Civic Clubs (AHCC) held another successful convention – their 46th – bringing 440 Hawaiians together from throughout Hawai‘i and the continent to discuss matters of importance to ‘ōiwi Hawai‘i. Founded by Prince Kūhiō in 1918 as the original entity now known as the Hawaiian Civic Club of Honolulu, the association now includes 48 clubs – 36 in Hawai‘i and 11 on the continent.

Like a legislative body, individual clubs introduce resolutions relating to Native Hawaiian community concerns ranging from health to education to sovereignty. Many weeks before the fall convention, clubs review all resolutions submitted, discuss them, propose amendments and take formal positions. At the convention, subject matter committees spend hours discussing, amending and debating the merits of the measures.

In all, 36 resolutions were acted on by the convention delegates. One measure, a resolution

urging Congress and the State Legislature to continue supporting the Native Hawaiian Government Reorganization Act (the Akaka Bill) was overwhelmingly reaffirmed by the body of delegates, although the Queen Emma and Ka Lei Maile Ali‘i Hawaiian Civic Clubs opposed it. Opposing testimony by a number of individuals centered on proposed amendments to the legislation that have yet to be acted on by Congress.

The ‘Aha Mele Hawaiian choral singing competition was won by the Waimea Hawaiian Civic Club, who beautifully performed *Keawaiki* and *Ke Akua Mana ē*. Among other convention honorees were JoAnn Stark of the Hawaiian Civic Club of Honolulu for outstanding civic club member; ‘Āinahau o Kaleponi for outstanding Hawaiian civic club; and Nālani Olds for outstanding Hawaiian non-civic club member. A brand-new club in Chicago was chartered: the Ka Ali‘i Victoria Hawaiian Civic Club.

Under the leadership of AHCC President Toni Lee, this year’s theme, “Ho‘oikaika i ka Waiwai Na‘auao o nā ‘Ōiwi: Strengthen the Value of Wisdom for the Future” set the tone for a productive and enjoyable convention. Hosted by the Hawai‘i Council, this year’s four-day event was held at the Fairmont Orchid Mauna Lani in South Kohala. Next year’s convention will be hosted by the O‘ahu Council, and will be held Oct. 23-29, 2006, at the Waikiki Beach Marriot.

BRIEFS

Continued from page 7

The classes will be offered through Alu Like’s Native Hawaiian Literacy Services Project and run from Jan. 18 to March 15 in Nānākuli and Kaka‘ako. For information, call Kawai Aona-Ueoka at 535-1361 or Yoletta Boucher at 668-0555.

Run for justice

The ‘Īlio‘ulaokalani Coalition will hold a Kū i ka Pono Run for Justice around an easy 2.5-mile course in downtown Honolulu on Jan. 15, with divisions for bicyclists, runners, walkers and groups. Schools, hālau, clubs, classes, families and companies are encouraged to participate.

The event is part of a three-day celebration that culminates with a vigil to remember the overthrow of the Hawaiian Kingdom. On the day of the run, the grounds of ‘Iolani Palace will be filled with food and information booths, and Hawaiian art and craft vendors.

Special rates are available for early registration, which ends on Dec. 26. The early entry fee is \$15 and includes a special edition black Kū i ka Pono T-shirt; \$10 without event T-shirt. Late entry fee will cost \$20 and includes event T-shirt; \$15 without T-shirt. Event packets pickup is Jan. 7, from 10 a.m.-2 p.m. at Kalihi Kai Elementary parking lot. The event starts at 7 a.m. on Jan. 15.

For information, call 753-9773 or visit www.ilio.org.

Kanu o ka ‘Āina jobs

Kanu o ka ‘Āina Learning ‘Ohana, in partnership with Kanu o ka ‘Āina New Century Public Charter School, is seeking

applicants to fill various school positions. Both organizations are located in Waimea on Hawai‘i island and are committed to perpetuating Hawaiian language, culture and traditions.

They are accepting applications for the following positions:

- Paraprofessional /educational assistant
- K-2 elementary teacher
- Middle school language arts teacher
- Certified special education teacher
- Teacher trainer
- Curriculum planner
- Human resource specialist
- Principle investigator/grants manager

Submit resumes by email to olanililly@yahoo.com, fax to 808-887-0030 or mail to P.O. Box 6511, Kamuela, HI 96743. No phone calls please.

Med school prep

UH Mānoa’s John A. Burns School of Medicine is currently accepting applications for a program that prepares students from Hawai‘i and throughout the Pacific for the rigors of medical school.

The ‘Imi Ho‘ōla Post-Baccalaureate program is a 12-month series of workshops, seminars and lectures that help develop critical thinking skills, allow participants to interact with medical students and faculty and provide networking opportunities with medical professionals.

The application deadline for the 2006-2007 school year is Jan. 13. Applicants must be from a disadvantaged background and demonstrate a commitment to serve areas of need in Hawai‘i and the Pacific. For information, call Nanette Kapulani Judd at 692-1030, or write to University of Hawai‘i at Mānoa; John A. Burns School of Medicine; ‘Imi Ho‘ōla Post-Baccalaureate Program; 651 Ilao Street MEB 3rd Floor; Honolulu, HI 96813.

WAO KELE

Continued from page 8

out having to have a state agency to baby-sit us,” he says. “And the state can learn from Hawaiians how to manage the land culturally. It’s not all about science; it’s about the native people too. We’re part of the forest.”

While they might disagree on some issues, the people involved in negotiating the deal all say that the

important lessons being learned could eventually be applied to other ceded lands areas.

“My idea is to prove something in this forest that can be used on ceded lands across the state,” Dedman says. “I envision all ceded lands eventually being put to physical use, such as hula hālau having areas set aside to propagate their native lei plants. It’s the greatest classroom there is to show mālama and responsibility, and I think it will spread – that the state will say, if it works here, why not elsewhere?”

Mānoa Cemetery cleanup offers workable approach to burial issues

Respecting kūpuna and their families should be the focus

By Puanani Akaka Cainde

Editor's note: Puanani Akaka Cainde is the chairperson of the Board of Trustees for Kawaiaha'o Church, which founded the historic cemetery fronting Mānoa Valley Theatre.

Every day, thousands of people drive past a modest cemetery across from the fire station on East Mānoa Road where the Mānoa Valley Theater (MVT) sits, unaware of its rich cultural history. Mānoa Cemetery was founded in 1823 by Kawaiaha'o Church and, as one of the oldest cemeteries in Hawai'i, it occupies a special place in the history of Hawaiian burials.

After Kuhina Nui Ka'ahumanu converted to Christianity, she gifted this plot of land in Mānoa to Kawaiaha'o Church for a Christian cemetery. Thus, Mānoa Cemetery marks the transition from traditional Hawaiian to Christian burials. Many graves are marked not by headstones, according to the Christian practice, but by the placement of stones and their proximity to trees, following Hawaiian tradition.

A recent lecture on the history of Mānoa Cemetery, hosted by lessee MVT, included a plea to kōkua a major cleanup of the theater and cemetery grounds. The thought of 200 neighbors working in the small graveyard prompted Mānoa resident Kim Ku'ulei Birnie to ask both Kawaiaha'o Church and MVT if the families of the kūpuna buried there were being consulted on how to clean up the graves.

The church responded immediately. Working with Ku'iwalu, its consultant on historic preservation, cultural resource planning and protocols related to Hawaiian burials, a process was established that would include all stakeholders in the planning of the cleanup. Known descendants of those buried at the cemetery were contacted for their input and to assure them that any cleanup activities in the cemetery would be appropriate and respectful.

Kawaiaha'o Church then brought together descendants, MVT management and others coordinating the cleanup to develop culturally appropriate guidelines on how best to remove debris and prune plants in the cemetery without disturbing the family gravesites, including the many unmarked sites.

More than 200 volunteers showed up, representing Mānoa Valley Theater, Mālama o Mānoa, Kawaiaha'o Church, Hālau Kū Māna Charter School, neighborhood residents and descendant families. Flyers were passed out detailing activities to avoid, such as removing stones, turning the soil by uprooting plants and vines, and dragging branches or debris across the property, which could disturb markers and the graves themselves. Because certain types of trees – including ti, loulou and plumeria – were planted by families as markers, the guidelines specified that only koa haole and short shrubs should be cut.

The cleanup event began with a pule from Kahu Curtis Kekuna of Kawaiaha'o Church, followed



Volunteers pitch in at the cemetery cleanup. Inset: cemetery expert Nanette Napoleon briefs the workers on protocol. Below: a walkway waits to be repaved. - Photos: courtesy of Kawaiaha'o Church

by several moving oli, or chants, offered by haumāna (students) of Hālau Kū Māna. Cemetery expert Nanette Napoleon briefed the volunteers on the cemetery and its historical significance before going over the cleanup protocols and guidelines.

An incredible amount of foliage and debris were hauled away, but more importantly, a greater public awareness and respect for Hawaiian traditions was realized. In honoring the iwi kūpuna, all were reminded that Mānoa Valley was once full of Hawaiian families. Many also learned that in something as sacred as ancestral burials, family traditions must prevail.

The most rewarding outcome is the families' reacquaintance and renewed commitment to mālama their kūpuna. Those who came were thankful for the cleaning and pleased with the sensitivity shown.

One family member, Kahalaopuna Motoyama, said after the cleanup that "the successful completion of this daunting task came from a spiritual unity among those involved. I truly felt everyone worked with



respect for our ancestors."

After many recent stories in the news about controversies related to Hawaiian burials, it is gratifying to discover an approach that yields a constructive outcome. Kawaiaha'o Church believes bringing together the families and other interested individuals is the best model to ensure a pono resolution to sensitive issues.

Kawaiaha'o Church wants to

continue to kāhea (call out to) the families of descendants at Mānoa, Ka Mō'ili'ili, and Kawaiaha'o cemeteries. We will be updating their family registries for future reference and ask families to contact either Kahu Kekuna directly at 522-1333, or they may call Lani Ma'a Lapilio of Ku'iwalu at 539-3589.

Ola nā iwi. The bones live.

Keiki should be rooted in cultural values



By Claire Ku'uleilani Hughes,
Dr. PH., R.D.

"He 'a'ali'i kū makani mai au; 'a'ohe makani nāna e kula'i"

I am a wind-resisting 'a'ali'i, no gale can push me over.

The roots of the 'a'ali'i plant grow deep, anchoring the flowering shrub to the earth. The 'a'ali'i's root system holds firmly to its source of nourishment; therefore, any strong wind that blows cannot uproot the 'a'ali'i. This 'ōlelo reminds us that, if our roots and self-identity are strong and firmly established, we can withstand life's many challenges. On the other hand, if our roots are shallow, we may be unable to face and overcome the challenges.

An individual's self-identity begins developing soon after birth. Surrounded by loving 'ohana, an infant is nourished and learns that someone there will always protect and provide for him.

Traditionally, Hawaiian children were raised in a family-centered environment, with parents, grandparents guiding healthy development and nurturing the

keiki with cultural values and practices. As the child became more independent, older siblings and children in the 'ohana assumed a role in the care of little ones. Older children modeled appropriate behaviors, taught simple lessons and protected the young child. Elders guided the keiki, taught family traditions and assured lessons were learned well. Gradually, the child's sense of self, his sense of place and his role in the 'ohana became clearly defined.

Older children learned more complex and physically demanding work, like planting and weeding the lo'i and clearing the 'auwai. Such tedious, hard work was essential for the family's survival and helped impart cultural values like respect for hard work and a purposeful life. The child's skill and mastery of tasks were assured by an elder kahu (guardian). The child's self-identity, skills, abilities and value to the family and community were developed during these lessons.

Today, a new paradigm for socialization and learning creates huge challenges for development of self-image for our children. Most of our keiki are now of mixed ethnicities, and they are raised in diverse, multi-cultural environments.



With increasing influences coming from outside of the 'ohana, keiki need to learn their family histories and cultural traditions. - Photo: KWO Archive

Roles have shifted. The role of parents and grandparents as educators has diminished, with instruction now taking place in classrooms amid children and teachers from diverse backgrounds. And our children are exposed to an incredible amount of information from the media, such as television, video and movies.

Changes in societal roles and exposure to media without guidance and discernment by elders pose a problem. Many challenges and behaviors that are not pono confront our children, such as smoking, not exercising, and eating and drinking to an excess. These harmful habits may create significant lifetime health challenges. Children who are strongly rooted, like the 'a'ali'i, can withstand many of life's challenges.

Our children need to learn their family history, so they can

develop strong family and cultural roots. Adults who model appropriate and acceptable behaviors will help youngsters identify and develop ways that are pono. Building pride in community begins with taking care of our own yards and home. Exposure to cultural activities such as hula, language, woodcarving, weaving and planting are modern ways to learn some expectations and essence of the culture.

While progression and integration of various cultural traditions is inevitable, preserving some of the uniqueness of the Hawaiian identity is also crucial. Assuring a healthy self-image for children continues to reside in the strength and hearts of Hawaiian families. Let's help our children become like the 'a'ali'i, with the ability to face the storm of challenges yet remain strongly rooted.

26% of Hawaiian families regularly engage in cultural practices

74% of Native Hawaiian families with children under age five rely on family for childcare.

37% of Hawaiian families with young children have grandparents living in the home, compared with the state average of 29%. In nearly one-third of such households, grandparents served as caregivers for their young grandchildren.

63% of married-couple Hawaiian families have both parents working – compared to the state average of 57%.

Source: Kamehameha Schools' Ka Huaka'i report, available online at www.ksbe.edu/pase/KaHuakai.php.

Information provided courtesy of Papa Ola Lōkahi Native Hawaiian health initiative, www.papaolalokahi.org.

BURIAL NEWS

Continued from page 9

In a written statement, the Hawaiian groups Kohanaiki 'Ohana, Pono i ke Kānāwai and Nā Keiki He'e Nalu o Hawai'i threatened legal action if they were not included in the consultation process, which they characterized as a "conspiracy to defraud the Hawaiian community and keep secret a significant archeological find that represents

the values and beliefs of our people."

The archaeologist for the developer of the project told local media that they are following state burial rules and working with a group of Hawaiians with family connections to the property.

- The 200-year-old Native Hawaiian skull that a California man took from a Maui construction site in 1969 and attempted to sell on eBay last year is finally back in Hawai'i.

In November, Ayau and

Melanie Chinen, the administrator for the state Historic Preservation Division (SHPD), retrieved the skull from New Mexico, where it was being held by the U.S. Bureau of Indian Affairs. The Maui/Lāna'i Burial Council and SHPD will now determine where the skull will be reburied.

After failing to auction off the skull on eBay in February 2004, Jerry David Hasson, 57, sold the skull to an undercover federal agent for \$2,500. He was convicted for breaking federal burial law and ordered to pay a \$13,000 fine,

perform 600 hours of community service and to apologize in several newspapers for his actions.

- The state Board of Land and Natural Resources will hold a contested case hearing in the next few months to determine whether two archaeological firms will have to pay \$210,000 in state fines for alleged infractions committed while conducting work on Hawaiian remains unearthed during construction of the Wal-Mart superblock on Ke'eumoku Street.

SHPD recommended that

Aki Sinoto Consulting and the International Archaeological Research Institute be fined for violations that include writing on a child's skull with indelible ink, and using tape and modeling clay to hold remains together.

In a written statement, the two archaeological firms denied any wrongdoing. "We are professionals and carried out our work in the most professional manner possible to insure full compliance with applicable statutes and regulations," the statement said.



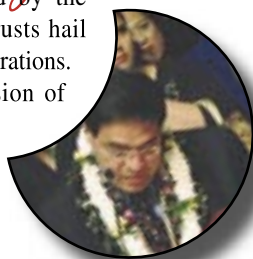
2005 IN REVIEW

2005 was a productive yet turbulent year for Hawaii, with federal recognition, while seeing



IANUALI *January*

- Mandatory leasehold conversion is repealed by the Honolulu City Council. Supporters of ali'i trusts hail the repeal as a victory for future Hawaiian generations.
- Sen. Daniel Akaka introduces the 2005 version of his Hawaiian recognition bill in the Senate.
- Lāna'i's Sol Kaho'ohalala leaves his newly re-elected state House seat to direct the Kaho'olawe Island Reserve Commission.



PEPELUALI *February*

- The first-ever Grammy for Hawaiian music is awarded in L.A. The award becomes somewhat controversial, however, when it is won by an instrumental slack-key compilation album, *Slack Key Guitar Volume 2*, over such nominees as the Brothers Cazimero, Ho'okena, Keali'i Reichel, and Willie K and Amy Hanaiali'i Gilliom.
- Aaron Mahi leaves the Royal Hawaiian Band after newly elected Mayor Mufi Hannemann replaces him with Pearl City High School band director Michael Nakasone. Some in the Hawaiian community protest Mahi's ouster after 23 years as bandmaster.



MALAKI *March*

- A federal review committee affirms its earlier recommendation that the repatriation of 83 "Forbes Cave" artifacts was flawed and incomplete. Two claimants subsequently file a lawsuit seeking the return of the items, which were reburied by the repatriation group Hui Mālama i nā Kūpuna o Hawai'i Nei after Bishop Museum granted the group a one-year loan of the objects.
- The Akaka Bill passes the Senate Indian Affairs Committee and in the process is amended to clarify that it would not make Native Hawaiians eligible for federal Indian programs and services.
- The reburial of Hawaiian remains that had been unearthed dur-

ing construction of the Ke'eaumoku Street Wal-Mart is delayed indefinitely after the state launches an investigation into alleged "desecration and injury" to the remains, which have been stored in a trailer at the site. The state eventually levies a \$210,000 fine against the archaeologist on the project, but that ruling is currently under appeal.

'APELILA *April*

- The UH Board of Regents approves new master's degree programs in Hawaiian language and Hawaiian studies at Mānoa.
- In a rare appearance at Merrie Monarch on their hālau's 30th anniversary, the men of Robert Cazimero's Nā Kamalei sweep the men's kahiko, 'auana and overall titles. Maile Francisco of Sonny Ching's Hālau Nā Mamo o Pu'uanaulu is named Miss Aloha Hula – an unprecedented third soloist title in a row for a hālau.
- The State Auditor releases an audit of OHA that is critical in some respects but notes marked improvements in others.

MEI *May*

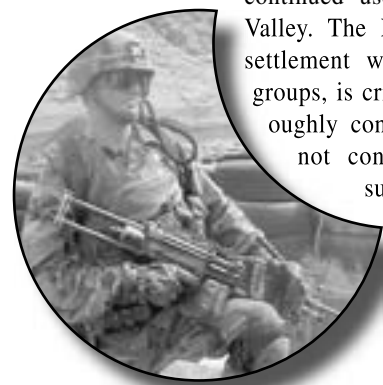
- Hawaiian-related bills that succeed at the end of the state legislative session include tougher burial law penalties, designated funding to protect vital "legacy land" natural areas and a fiscal autonomy bill for OHA.
- The state Land Board approves a marine-refuge plan banning commercial fishing in the Northwestern Hawaiian Islands. Soon afterward, Rep. Ed Case proposes similar rules for the more extensive federal waters in the region.
- After protests by farmers, UH promises not to conduct genetic modification research on Hawaiian varieties of kalo without first consulting with Hawaiians about cultural concerns.
- The Hālawā-Luluku Interpretive Development project releases a draft of its federally mandated plan to mitigate the cultural impact of the H-3 freeway. The plan calls for cultural and education facilities in four distinct areas, to be used for cultural healing, preservation, education and religious purposes.

IUNE *June*

- The voyaging canoes Hōkūle'a and Hikianalia arrive in Hawaii for a delegation to the Northwestern Hawaiian Islands. Kumu Hula Pua'a performs a solstice ceremony on Mokumanamana, a site of historical and spiritual link to what some believe is the original point of departure for the voyagers.
- UH Mānoa's law school establishes a Native Hawaiian Law, to focus on the development and support Native Hawaiian law students.

IULAI *July*

- A promised Senate debate on a bill to allow the settlement of several Republican senators' claims of discrimination against Native Hawaiians is postponed.
- The Army releases a draft environmental impact statement for the proposed settlement of the Hawaiian Islands.



'AUKAKE *August*

- A federal appeals court rules that the U.S. Department of the Interior's preference admission policy for Native Hawaiians is unconstitutional. Following the ruling, thousands of Native Hawaiians and their supporters march in out-landings and on the continent. The U.S. Supreme Court's decision of the ruling is still pending.
- The same appeals court affirms the U.S. District Court's ruling that the U.S. Department of the Interior's preference admission policy for Native Hawaiians is unconstitutional.





oulent year for the Hawaiian community, as Native Hawaiians struggled with the political issues of self-determination and ng their trusts and programs suffer disappointing setbacks in the courts. Here's a recap of some of the year's headlines.



a and Hōkūalaka'i carry a cultural n Hawaiian Islands of Nihoa and ualani Kanahale and others conduct anamana to re-establish a cultural call the "kūpuna islands." lishes a Center for Excellence in on Hawaiian legal issues and sup- ents.

the Akaka Bill is postponed after ce holds on the measure. ronmental impact statement on its e of live-fire training in Mākua EIS, prepared as part of a legal ith Hawaiian and environmental iticized by opponents for not thor- sidering alternative locations and ducting expected archaeological rveys. • A federal spending bill intro- duced in the U.S. Senate includes \$63 million in funding for Native Hawaiian programs.

gust t Kamehameha Schools' Hawaiian- violates federal civil-rights sands of Hawaiians and rage throughout the he school's appeal most of a lower

court's dismissal of the *Arakaki* lawsuit, which challenges the constitutionality of OHA and the Department of Hawaiian Home Lands. However, the court rules that the plaintiffs may sue over OHA's use of state tax funds. The case will now proceed back to the lower court for trial on that issue.

KEPAKEMAPA *September*

- The state signs a landmark conservation agreement to transfer control of Hawai'i island's 25,000-acre Wao Kele o Puna rainforest to OHA. The last unprotected lowland native forest of its kind, Wao Kele has long been at the center of controversy over native access rights and geothermal drilling for electricity generation.
- Supporters of the Akaka Bill attempt to force a Senate vote on the measure through a procedure known as cloture. The scheduled cloture vote is postponed, however, due to the Hurricane Katrina emergency. Meanwhile, Sen. Akaka proposes major amendments to the bill to assuage Bush administration concerns.
- The Hawai'i Supreme Court rules against OHA in the agency's long-running suit to recover Honolulu airport ceded lands revenue from the state. The court once again refers the issue to the Legislature for a political resolution.
- Federal judge David Ezra sets a deadline for the "Forbes Cave" burial objects to be returned to Bishop Museum. However, an appeals court cancels the deadline while an appeal is pending in the case.



- Development construction in Kona uncovers a major collection of Hawaiian artifacts buried in a lava tube. A variety of parties are now in discussion over what to do with the objects.
- Kamehameha Schools purchases lands surrounding Mo'okini Heiau in Kohala to protect the site from development.

NOWEMAPA *November*

- OHA marks 25 years since the agency's first Board of Trustees was elected in November 1980.
- Hopes for passage of the Akaka Bill this year fade as the congressional session draws to an end. Supporters vow to press for passage of the measure again when 109th Congress' second session begins in January, and Sen. Akaka says he "remains confident" that the bill will be voted on by the current members of congress.

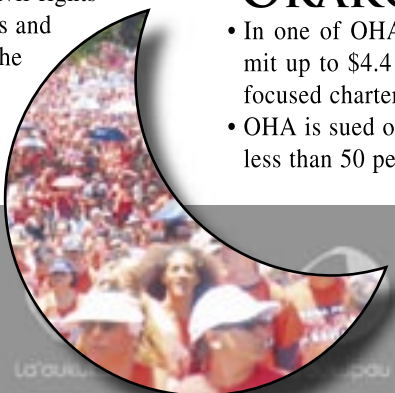


KĒKĒMAPA *December*

- The third annual "State of OHA and the Hawaiian Community" address is given by OHA Board Chairperson Haunani Apoliona at Kawaiaha'o Church.

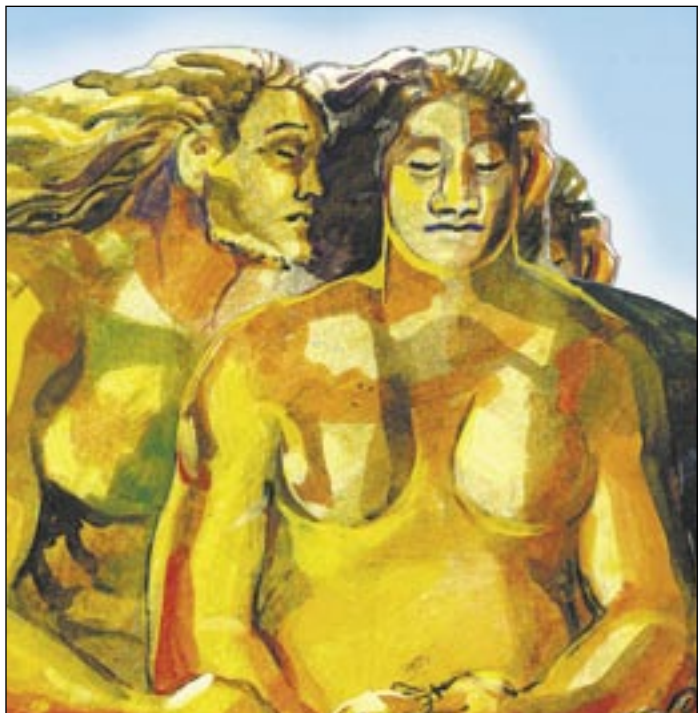
'OKAKOPA *October*

- In one of OHA's largest grant appropriations ever, trustees commit up to \$4.4 million over the next two years to help Hawaiian-focused charter schools.
- OHA is sued over its use of ceded lands revenue for Hawaiians of less than 50 percent blood quantum.



The gods be praised

Attention to cultural detail helps the new children's book ***Akua Hawai'i*** break new ground in telling the stories of Hawaiian deities



The Hawaiian god of the sky, Wākea, warmly embraces his wahine, Papahānaumoku, the goddess of the earth. - Photo: courtesy of Bishop Museum Press

By Sterling Kini Wang
Publications Editor

Of the almost 30 Hawaiian deities author Kimo Armitage touches on in his new keiki book *Akua Hawai'i*, there is a hidden reason – the kaona – as to why he chose the lesser known fishing god 'Ai'aiakū'ulakai to grace the book's cover.

Just as 'Ai'aiakū'ulakai traveled throughout the islands to teach Hawaiians fishing prayers and protocols, Armitage said he wants *Akua Hawai'i* to teach children about the gods of Hawai'i and to help them understand that Hawaiians are a very spiritual people.

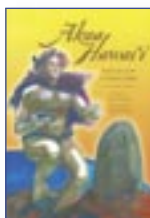
"I want this book to be a springboard for kids' interests," he said. "But this isn't only for kids, it's for everyone. I see it as a reference book, something that will incite dialogue."

The book is sort of an encyclopedia on Hawaiian gods, featuring

short biographies and stories on the divine beings, some better known than others, all hand-picked by Armitage. Perhaps what will most appeal to keiki are Solomon Enos' dramatic watercolor paintings, which capture the warmth, dignity and power of the gods. Standout images include a ferocious Kamapua'a, in his pig form, about to raze chief Olopana's army; a procession of people emerging from Haumea, the goddess of childbirth; and the war god Kū, whose startled eyes hint at his humanness.

But *Akua Hawai'i* isn't a conventional Hawaiian culture-themed children's book. Armitage said that with *Akua Hawai'i* he and Enos wanted to reassess how Hawaiian gods were portrayed in previously published books. "The images of the gods aren't always accurate," Armitage said. "In a lot of books, authenticity was sacrificed for aesthetics."

To avoid the trap of basing their



Akua Hawai'i
Written by Kimo Armitage
Illustrated by Solomon Enos
Bishop Museum Press; \$16.95

book on flawed depictions of gods, the author and illustrator looked to the original records of Hawaiian history: the ancient chants and prayers. In addition, to ensure the accuracy of the gods' clothes, they visited with Betty Kam, collections specialist at Bishop Museum, to view the museum's cache of traditional kapa. As a result, the book's characters are presented wearing pre-contact malo, or loincloth, which do not have the extra frontal flap over the garment.

In total, Armitage spent four years researching the book, an amazing amount of time for a children's book, but something he said was a necessity. "I think everyone who writes a book on Hawaiian culture, even a children's book, should do the same [amount of research]."

Akua Hawai'i's cultural authenticity carries the book into some sensitive areas not normally addressed in children's books, such as incest, war and nudity. Armitage recalls discussing with Enos where to place a leaf on one of the figures in the book. "It felt like we were talking about Adam and Eve," he said. "But we didn't want that to be an issue. Our main goal was to be as accurate as possible. These aren't my stories; they were culled from other sources. This is our culture, this is who we are."

Armitage said that if there is enough interest in *Akua Hawai'i*, he would like to do an entire series on Hawaiian gods, grouping them by the disciplines they are associated with, such as canoe gods or hula gods. Considering the thousands of gods Hawaiians had, this could be the first book in a very long series.



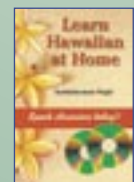
Growing Native Hawaiian Plants
Heidi Leiānuenue Bornhorst
Bess Press; \$14.95



Growing Hawai'i's Native Plants
Kerin E. Lilleeng-Rosenberger
Mutual Publishing; \$44.95

Always wanted to grow native Hawaiian plants but thought they were too difficult to raise in your home garden? Well, bus' out your gardening hat and the lepo gloves, the just-starting-fo-rust pruning sheers and the – nail clippers? At least hunt down your reading glasses, because two books (yes, they are two separate books with nearly identical titles) have been released that focus on growing native Hawaiian plants in your garden.

In their respective books, longtime horticulturalists Heidi Bornhorst and Kerin Lilleeng-Rosenberger explain that with just the right amount of work, your backyard could be filled with such plants as the endangered native gardenia, several rare native hibiscus species, maile or even a koa tree. And for the truly ambitious gardener, Lilleeng-Rosenberger even teaches how to get those stubborn native seeds to germinate. (That's when you'll need the nail clippers.)



Learn Hawaiian at Home
Kahikāhealani Wight
Bess Press; \$24.95



Illustrated Hawaiian Dictionary
Kahikāhealani Wight
Bess Press; \$9.95

If you kept your cassette player just so you could do the oral exercises in Kahikāhealani Wight's popular 1992 Hawaiian instructional book, you can finally throw it out. Bess Press just released the updated version of the course, which comes with a book and two CDs. It's like taking one of Wight's 'ōlelo Hawai'i classes at Kapi'olani Community College without leaving your home. A helpful supplement to the course is Wight's new *Illustrated Hawaiian Dictionary*.



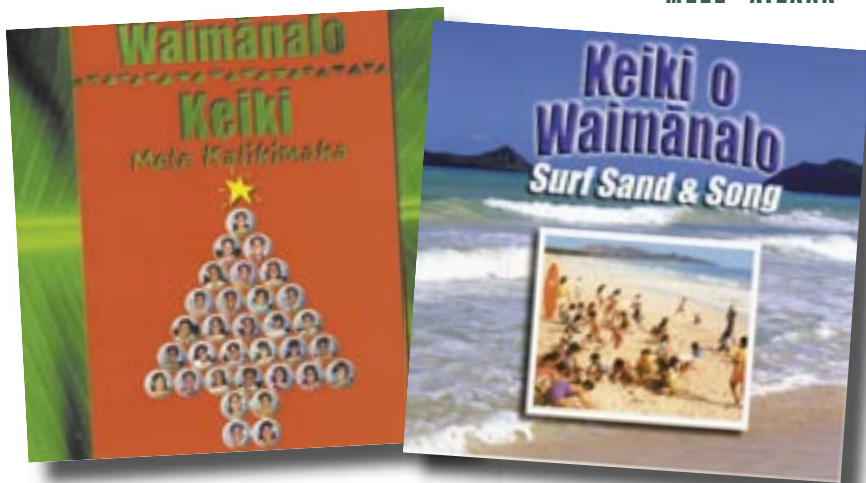
'O Kāwika Kalākaua
Written by Ruby Hasegawa Lowe
Illustrated by Robin Yoko Racoma
Kamehameha Schools Press; \$9.95



Princess Pauahi
Written by Julie Stewart Williams
Illustrated by Robin Yoko Racoma
Kamehameha Schools Press; \$9.95

Kamehameha Schools Press continues to educate keiki about Hawai'i's ali'i with the release of its two newest books. *'O Kāwika Kalākaua* is the Hawaiian translation of the 1999 biography of Kalākaua, published in the school's Hawaiian Monarchy Series. Translated by Kamakānealoha Hopkins, this book is an outstanding introduction for young Hawaiian language immersion students to the life and accomplishments of the seventh monarch of the Hawaiian Kingdom. Writing for a slightly younger audience, Kamehameha Schools alumna Julie Stewart Williams chronicles the life of her alma mater's founder in *Princess Pauahi*.

See **BOOKS** on page 18



Calling all 'Waimānalo Keiki' – 'auhea 'oukou?

By Manu Boyd
Public Information Director

Noelani Kanoho Māhoe is a kumu through and through. As such, she is a source of knowledge and has imparted that 'ike in different settings: on stage as a performer and in the class-

room as an elementary school teacher.

Now retired from teaching, Māhoe continues to perform, and she is now also committed to the study of lua (Hawaiian martial arts) as a member of Pā Ku'i a Lua.

In the 1970s, her musical talent and teaching credentials melded with the establishment of the Waimānalo Keiki, a children's singing group she led at Blanche Pope Elementary School that is considered by

some to be the precursor to the Honolulu Boy Choir

"I was at Pū'ōhala School in Kāne'ohe in the late 1960s when Danny Akaka (now Sen. Akaka) called and asked if I'd consider a position at Pope Elementary in Waimānalo," Māhoe remembers. "I said, 'Yes!' I would be teaching primarily Hawaiian kids, and a permanent elementary school position is what I preferred. That way, I could incorporate Hawaiian studies into all subjects.

"When I got to Pope, I had the entire sixth grade class. When that first year ended, I sent a letter to the parents asking what they'd like their children to be learning. Several parents suggested forming a children's chorus, and that's how it all got started," she said.

Already a member of the Leo Nahenahe Singers along with Lynette Ka'ōpūiki Paglinawan, Mona Noelani Teves and Ethelynn Kaleimokihana Teves, Māhoe had a keen ear for music and 'ōlelo Hawai'i.

"I used to teach hula at Mānoa Park, and Mona and Ethelynn were dancing," she says. "When Ka'upena (Wong) entered the Parks and Recreation song composing contest with Ku'u Lei Pikake, we sang it with him, and his song won! That's how we got started."

With the Leo Nahenahe Singers' "Hawaiian Christmas" album already a hit, Māhoe put together a project for the Waimānalo Keiki titled "Mele Kalikimaka," featuring many Hawaiian and standard Christmas favorites, and recorded it on the Tradewinds Records label. A couple of years later, the group – now called Keiki o Waimānalo – recorded "Surf, Sand & Song," a collection of songs especially fitting for children. Both albums have now been released as CDs.

Nearly 30 years later, many of those Waimānalo Keiki continue to perform. Analu 'Āina, who performed in Israel Kamakawiwo'ole's band, now continues with Mel Amina. Kevin Kealoha plays at the Hualālai Resort on Hawai'i island, along with fellow Pope schoolmate Lena Naipo. Jory McElroy, Cory Kāne'aiakalā, Alike Kepa and others also play on.

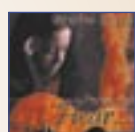
A CD re-release party is scheduled for Sat. Dec. 10 in Honolulu, and "we would like to get as many of the performers together for it as possible," says Māhoe, noting that she is seeking both those who recorded and the many other members of the Waimānalo chorus. Members are asked to call Analu or Bev at 259-5357 (after 3 p.m.) for information on the reunion event.



**Ho'okena
Treasure II:
Lei Pūlamahia**
Ho'okena

At 17, Brittni Kahealani Paiva's considerable musical talent belies her tender age. Mentored by such slack-key legends as Keoki Kahumoku and Herb Ohta Jr., Brittni already has two Nā Hōkū Hanohano awards (best instrumental album and most promising artist) under her belt, both won this year for her debut album, "Brittini X 3." Her second release, "Hear ...," shows her musical growth on all three instruments she's become famous for playing: 'ukulele, slack-key guitar and electric bass.

It's been almost 20 years since Ho'okena first started delighting audiences in Hawai'i and around the world. Nine albums, numer-



Hear ...
Brittini Paiva

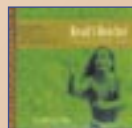
ous Nā Hōkū Hanohano awards and a Grammy nomination later, they're still at it. "Lei Pūlamahia," Ho'okena's second best-of album, is a collection of some of the group members' favorite recordings over their impressive career. The CD contains digital remixes of such Ho'okena standards as *Iā 'Oe e ka Lā*, *Kā i ka Hoe* and *Ho'okena*.



**Feel
the Spirit**
Na Leo
Pilimehana

Nā Leo Pilimehana's new album, "Feel

the Spirit," represents the female trio's attempt to reach out to listeners beyond Hawai'i's shores. To help do so, they enlisted the talents of Keith Olsen, who has produced 24 platinum albums with such groups as Fleetwood Mac, the Grateful Dead and Santana. The CD includes several new tracks and pop remixes of such Nā Leo classics as *Flying with*

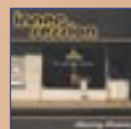


Kamahiwa
Keali'i Reichel

Angels and *Saving Forever*.

Often lost on Hawaiian music listeners – most of whom don't speak Hawaiian fluently – is the appreciation for the poetry woven into each composition. "Kamahiwa," Keali'i Reichel's sixth album, is

dedicated to haku mele, or the tradition of Hawaiian poetic songs. The two-CD set is a collection of some of Reichel's best recordings, including songs written by Reichel himself, Hawaiian language professor Puakea Nogelmeier and

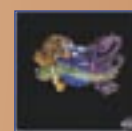


Chasing Dreams
Inner Session

Kahikina de Silva.

Inner Session's Jack Johnson-ey acoustic rock n' roll sound is refreshingly different from most of the music produced by young local bands in Hawai'i today. Their debut album features 12 original songs written by soulful lead singer Keao Cockett. Slickly packaged, the album also comes with a well-produced DVD that highlights

one of the group's jam sessions and includes interviews with band members Cockett, Sean Carroll and



Kumuhau
Kumuhau

Nakana Wong.

Don't be fooled by their debut album's dragon cover art or their local hip hop record label – Kumuhau's music is smooth contemporary Hawaiian. Their self-titled album features a traditional Hawaiian song (Queen Lili'uokalani's *Sano'e*), a Kalapana cover (*To Be True*) and several original compositions. A notable track is *Matsonia*, written by the great-grandmother of one of the band members' wife. It's a heartfelt mele about a young girl who leaves her family

BOOKS

Continued from page 16



**Hawai'i:
A Sense of Place**
Mary Philpotts
McGrath
with Kauī Philpotts
Mutual Publishing;
\$45

From lauhala mats to rattan couches, from mounted Hawaiian quilts to Japanese shoji screens, from koa bowls to the most delicate China, high-end interior design in Hawai'i reflects the islands' multi-ethnic history. In *Hawai'i: A Sense of Place*, interior designer Mary Philpotts McGrath traces the evolution of the idealized island home, and describes how it has been influenced by nearly every group of people that arrived in Hawai'i. The

book is packed with more than 300 pictures of island dream homes by noted photographer David Duncan Livingston.

If Rich Budnick doesn't want to read another word about Hawai'i's history in the last century, who could blame him? To write *Hawai'i's Forgotten History*, Budnick pored over 300 books and 8,000 newspapers to filter out some of the most important and little-known events that occurred in Hawai'i during the 20th century. The result is a compressed timeline-style book that spotlights 2,001 Hawai'i events – many of which you may not know happened.



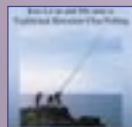
**Hawai'i's
Forgotten History**
Rich Budnick
Aloha Press; \$14.95

Hawaiian DVDs



**Words,
Earth & Aloha**
Eddie & Myrna Kamae

The fourth film in the Kamaes' Hawaiian Legacy Series and only the second to be formatted to DVD, *Words, Earth & Aloha* examines the history and transformation of Hawaiian music, from its beginnings as chant and hula songs to the influences of missionary gospel to its use as a tool by Hawaiian politicians in the late 19th and early 20th centuries. The documentary features such culture and music experts as Lydia "Mama" Hale, Pualani Kanahele, Clyde "Kindy" Sproat and Andy Cummings.



Kau Lā'au and Ma'ama'a: Traditional Hawaiian Ulua Fishing
Charles Langlas and Kate Emma Sample

Now available on DVD, *Kau Lā'au* follows the Hauani'o family of Kalapana as they fish for ulua using the traditional Hawaiian style of hang baiting with an 'ōhi'a pole. While the ulua proves elusive for the camera, *Kau Lā'au* provides a fascinating look into the Hauani'o's fishing traditions, passed down from generation to generation. The film, which was funded by the Hawai'i Council for Humanities and OHA, features interviews with family members and details their fishing protocols and techniques for gathering 'ōhi'a, soaking fishing lines and chumming the water.



BRAND-NEW RELEASE

Ho'okena Treasure II: Lei Pūlamahia

Kūhiō Bay
E Kū Kanaka
Kaua'i Beauty
Iā 'Oe e ka Lā
Nani Hāmākua
Kā i ka Hoe
Nou e Nani
Pua 'A'ali'i
Lei 'Ola'a
The Prayer
'Ala Pīkake
Aloha Hōnaunau
Ho'okena

As Ho'okena approaches their 20th anniversary in 2006, they present "Lei Pūlamahia," a collection of treasured originals and other favorite mele.

E ho'onanea mai i nā lei pūlamahia o ko kākou kulāiwi aloha 'o Hawai'i nei.

Enjoy the treasured songs of our beloved, ancestral homeland – Hawai'i.

IN STORES NOW

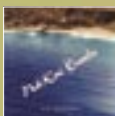
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Thirst Quencher



Choice of the Heart



Nā Kai 'Ewalu



Ho'okamaha'o



Ho'okena 5



Home For the Holidays



Treasure



Cool Elevation



WWW.HOOKENA.COM

‘Ōiwi

a native hawaiian journal



Artist and writer Lufi Matā‘afa Luteru, whose inoa Hawai‘i is Ka‘analike, draws her main inspiration from the spirit and power of the goddesses and women of Oceania. Lufi is currently an artist in residence with Honolulu Community College’s Native Hawaiian Center. An exhibition of her work is on display through Dec. 9 at HCC’s Dillingham campus – building 7, room 432.

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

He aha ia mea Hawai‘i?

Na Lufi A. Matā‘afa Luteru

We are people of the land
 Worshippers of many glorious Gods
 Origin of true aloha
 Master navigators
 Symbiotic beings of nature
 Children of Papahānaumoku and Wākea
 Siblings of Hāloanakalaukapalili
 Discovered by greedy kanaka ‘ē
 Subjugated at the hands of covetous transgressors
 Innocent recipients of horrendous, defiling diseases
 Wahine sterile, lost heirs—
 He aha ia mea Hawai‘i?
 Ali‘i misled by whispered promises of fortune—
 He aha ia mea Hawai‘i?
 Introduced to a foreign God by the ‘black box’ people—
 He aha ia mea Hawai‘i?
 Mouths taped, backs beaten—
 He aha ia mea Hawai‘i?
 Mother tongue silenced

Resurgence of hope by sovereign, pride-filled youth
 Voices awaken, na‘au stirs to life
 Emerging out of pō
 Ancestors speak again, history is shared—
 Ma ka ‘ōlelo Hawai‘i
 Wahine speaking to their unborn children
 Ma ka ‘ōlelo Hawai‘i
 Keiki utter their first words—
 Ma ka ‘ōlelo Hawai‘i
 ‘Ōlelo haole eradicated!
 Wākea once again showers his son Hāloa
 In untold numbers of lo‘i kalo
 We are kanaka maoli on the verge of revolution!

Mehana o ka Lā



Pō‘ele





Sleeping beauties

By Sterling Kini Wong
Publications Editor

Starting in late December, the Honolulu Academy of Arts will present an exhibit on kapa moe, which are traditional Hawaiian blankets made from the pounded inner bark of the wauke tree, or paper mulberry.

The exhibit will feature the

academy's collection of about a dozen kapa moe pieces, all of which date back to the 19th and early 20th centuries and were donated to the academy.

Exhibit curator Sara Oka said that most of the blankets are quite large, about three feet longer than an average king size bed with about the same width. She added

that several of them have as many as five layers of kapa.

Kapa makers usually decorate their blankets – in most cases just the top layer – with elaborate geometric patterns using ink made from various plants. With the amount of detail evident in the designs, and with the quality of the craftsmanship in the kapa

itself, each blanket is a piece of art in its own right.

Oka said that the pieces in the exhibit will represent a wide array of designs, some traditional and others more contemporary. She noted that the flower motif pattern on one particular blanket almost resembles that of a Hawaiian quilt.

Kapa moe exhibit

Honolulu Academy of Arts

Tuesdays – Sundays, Dec. 21 – April 9

\$7 general; \$4 seniors; keiki under 12 free.
532-8700.



Magic fingers

Ledward Ka'apana (foreground) joins host George Kahumoku at a Masters of Slack Key concert. Photo: slackkey.com

By Sterling Kini Wong
Publications Editor

Every Wednesday night, the Masters of Hawaiian Slack Key Guitar Concert Series transforms a little theater in the Ritz-Carlton Kapalua Resort into a backyard jam session, and in the process has turned the hotel into one of Maui's premiere venues to hear Hawaiian music.

The series, which is in the middle of its third year, showcases some of the biggest names in slack key each week, with regular performances by such top artists as Ledward Ka'apana, Martin Pahinui, Cyril Pahinui and Dennis Kamakahi.

One of the show's appeals is its informal, talk-story format. Held in a small theater, the intimate setting inspires some art-

ists to reveal the personal experiences behind the songs they've written. Audience members also gain insight into the music by listening to the guest artists interact with slack key legend George Kahumoku Jr., who serves as the show's emcee.

Audio recordings of the series have already resulted in one award-winning compilation CD, *The Masters of Hawaiian Slack*

Masters of Hawaiian Slack Key Guitar

Ritz-Carlton Kapalua Resort
Wednesdays, 7:30 p.m.

(Some shows feature two performances, at 6 and 8:30 p.m.)

\$40 general; \$30 for residents with state driver's license
808-669-3858, or
toll-free: 888-669-3858
www.slackkey.com

Key Guitar Vol. 1, and the second volume is currently in the works. Organizers of the series are also working on a pilot that could be turned into a regular show for National Public Radio.

Upcoming performances in the series include:

Dec. 7 – Martin Pahinui
Dec. 14 – Keoki Kahumoku
Dec. 21 – Cyril Pahinui
Dec. 28 – Ledward Ka'apana (6 & 8:30 p.m.)
Jan. 4 – Dennis Kamakahi
Jan. 11 – John Keawe
Jan. 18 – TBA
Jan. 25 – Cyril Pahinui

Hula at Volcano Art Center

Sat., Dec. 10, 9:30 a.m.

Featuring Hālau Hula ka Makani Hali 'Ala o Puna and Hawaiian craft demonstrations. Volcano Art Center, Volcanoes National Park. Free; park fees apply. 808-967-8222.

Tui Tonga Canoe Festival

Sat., Dec. 10, 8 a.m.

(race at 10:30)

A race and canoe clinic with some of the sport's best paddlers. Keauhou Bay, Kailua-Kona. Entry fee: \$40. 808-969-6695.

Mākaha Sons Christmas concert

Sat., Dec. 17, 8 p.m.

Mākaha Sons spread their Christmas cheer in Hilo. UH Hilo Theatre. \$30 in advance; \$35 at door. 808-990-0474.

Mali'o: The Women of Hawaiian Songs and Instruments

Sat., Dec. 17, 1:30 p.m.

A Maiki Aiu Foundation concert featuring some of today's top female Hawaiian musicians. Mission Memorial Auditorium, Honolulu. Free. 428-3434 or 227-0600.

Hulihe'e Palace concert

Sun., Dec. 18, 4 p.m.

A concert in honor of Princess Pauahi, featuring the Merrie Monarch Glee Club and Hālau Nā Pua U'i o Hawai'i. Hulihe'e Palace, Kailua Kona. Free. 808-329-1877.

'Iolani Palace evening tours

Wed. & Thu., Dec. 28 & 29, 6-8:30 p.m.

Special evening tours of the palace to commemorate Queen Kapi'olani's birthday. 'Iolani Palace, Honolulu. \$12 adults; \$2 children 13-19; keiki under 12 free. 522-0822.

Success for Hawaiians lies in our talents, skills, partnerships



Haunani Apoliona, MSW
Chairperson Trustee, At-large

Eō e nā 'ōiwi 'ōlino, nā pulapula a Hāloa, mai Hawai'i a Ni'ihau, a puni ke ao mālamalama. Aloha e nā kūpuna kahiko, nāna e ho'oulu mai nei, iā kākou e holopono, a loa'a e ka lei lanakila. E hana kākou me ke ahonui, pili me ka hā a ke aloha, 'oiā e kūlia i ka nu'u, a kau i ka 'iu o luna. Aloha mai kākou i kēia mahina, ka hopena o ka makahiki.

As we come to the close of 2005, we acknowledge those who have joined in our collective efforts, and we reflect on work accomplished, work still in progress and work yet to come. On Dec. 7, 2005, the third annual "State of OHA and the Hawaiian Community" speech will be delivered at Kawaiaha'o. This annual sharing and accounting for the work accomplished in the year, the work in progress pending completion and the work that lay ahead in the new year measure the challenges and opportunities, the triumphs and the setbacks, the lessons and the breakthroughs for Native Hawaiians here in Hawai'i and away from our motherland experienced as aboriginal, indigenous, native people.

This annual pause and assessment renews the spirit with hope and the will to persevere to improve and advance conditions for Native Hawaiians. Certainly, Native Hawaiians will not accomplish our goals in isolation. The success for Native Hawaiians lives in our talent and skill certainly, but, also in the support and partnership with others. As an example, in the ongoing pursuit of the passage of the Native Hawaiian Government Reorganization Act of 2005, S.147, and the launch and building of KAU INOA, many hands have reached out, many courageous individuals, families and groups have stepped up to help.

In July, OHA published in the Honolulu Advertiser the "We the undersigned" advertisement, a testimony of support for S. 147, in which 2,000 individuals affixed their names for all the world to see. In addition, more than 200 individuals, natives and non-natives assembled at 'Iolani Palace

to proclaim in a unified voice support for S. 147. Hawai'i organizations, labor unions and families have and continue to stand firm in support of S.147 as do national and regional entities.

"Standing Together For Justice," features endorsements from the Alaska Federation of Native, the National Congress of American Indians, the Association of Asian Pacific Community Health Organizations, Governors' Interstate Indian Council, Japanese American Citizens League, Leadership Conference on Civil Rights, League of United Latin American Citizens, Mexican American Legal Defense and Educational Fund, National Asian Pacific American Legal Consortium, National Association for the Advancement of Colored People, National Association of Social Workers, National Coalition of Asian Pacific Americans, National Coalition for Asian Pacific American Community Development, National Council of LaRaza, National Indian Education Association, National Organization of Pacific Islanders in America, Organization of Chinese Americans, Tribal Education Departments National Assembly, Virginia Indian Tribal Alliance for Life along with congressional co-sponsors of S. 147, Akaka, Inouye, Case, Abercrombie, Smith, Cantwell, Murkowski, Coleman, Dorgan, Stevens, Graham, Dodd, Bordallo, Faleomavaega, Grijalva, Moran, Young, Rahall, Cole and Honda.

And in this last month of 2005, we can report the KAU INOA registration is approaching 50,000 names. With those many hands, hearts, and minds working collectively to better the future for Native Hawaiians the potentials are limitless. For these hands, hearts and minds working collectively to better the future for Native Hawaiians, I say mahalo. To all, have a blessed and safe holiday season: "blessed are the peacemakers for they will be called children of God." OHA begins year 26 in 2006, and we will continue to do our best to serve our Native Hawaiian community.

Wrapping up 2005



Rowena Akana
Trustee, At-large

'Ano'ai kākou. Another challenging year for OHA has come to an end. As we look forward to the coming year, I'd like to take this time to reflect on issues and events from the past year.

State Legislature

Although OHA was able to help Nā Pua No'eau, the Native Hawaiian Legal Corporation and Alu Like Inc. boost their budgets, several of our most important bills ended up dying. For example, ever since 2001, we've tried unsuccessfully to pass legislation that would reestablish the continued funding of OHA from ceded land revenues. The Legislature needs to define, once and for all, the revenue stream from public trust lands that is to be given to OHA for the benefit of Hawaiians.

We must also do something to save our kuleana lands. For the past two years, I have submitted bills that would exempt kuleana lands from real property taxes if the land has been continuously occupied by the descendants of the original titleholder. I am determined to give struggling Hawaiian families living on kuleana lands the tax relief they desperately need to hold on to their homes and legacy.

Fiscal

I brought up two concerns when Goldman Sachs and Frank Russell were hired to serve as OHA's two financial managers on Jan. 16, 2003. First, I felt that their fees were too high. Secondly, I argued that we should hire an independent consultant to make sure they were doing their jobs. Unfortunately, OHA's leadership at the time didn't agree with me and the contracts were approved. I finally got some vindication when state Auditor Marion Higa came out with her April 2005 audit of OHA and found that our money managers' fees were too high and that we should have hired an independent consultant to help us evaluate them (which still has not occurred).

OHA policy

For years now, I have been calling for OHA to create a land division to be headed by a "land konohiki," an expert specializing in land acquisition, management, investment

and ceded land claims. The land konohiki would be able to quickly consider private lands for acquisition. The administration is now beginning to look at addressing this concern.

Also, back in April, I strongly opposed a proposal to establish two censors to control what trustees could print in their Ka Wai Ola columns. Thankfully, this threat to free speech was quickly dropped after I brought up my concerns in an editorial to the Honolulu Advertiser and in my Ka Wai Ola column. While the chairperson has publicly stated that there was no attempt to implement the censors, I have a copy of the written recommendation that was given to the trustees.

Lawsuits

We made some progress in the Arakaki lawsuit. The 9th U.S. Circuit Court of Appeals' denied the Arakaki plaintiffs any standing regarding the Department of Hawaiian Home Lands and ceded land revenues. That just leaves OHA's matching funds from the state, which I feel is pretty ridiculous since we are a state agency.

I was most disappointed by the October lawsuit filed by Virgil Day, Mel Ho'omanawanui, Josiah Ho'ohuli, Patrick Kahawaiola'a and Samuel Kealoha, Jr. against OHA. They want OHA to stop serving Hawaiians with less than 50 percent blood through programs such as Nā Pua No'eau and the Native Hawaiian Legal Corporation. They also want us to stop supporting the Akaka Bill. When will we learn that a people divided cannot stand? The only people that will gain from our bickering are those who do not want to see Hawaiians prosper in their own homeland.

Federal recognition

We learned in late July that the previously unheard of Grassroot Institute of Hawai'i, led by Richard Rowland, had joined Thurston Twigg-Smith and H. William Burgess in opposing the Akaka Bill. These people fed Congress false and misleading information in an effort to confuse the issue. They say that they are fighting for equality, but I believe they are really motivated by racism.

Urgent matters, such as Hurricane

ended up postponing the Akaka Bill. As of this writing, OHA is planning to lobby the Senate in the week before Thanksgiving. I believe it will be our last chance to get the bill passed this year.

Elder care

On a positive note, I was very pleased that on June 23, 2005, the Board of Trustees approved a grant of \$300,000 to help fund the Kupuna Continuing Care Assurance Program, which will be administered by Lunalilo Home over the next two years. The

program is designed to help make residential care, respite care, adult day care and outreach nutritional services more affordable for Native Hawaiian kūpuna.

Your prayers and guidance, for those of us in hardship in 2006, will help to make our journey successful. May the Lord bless and keep you all safe this holiday season. Aloha pumehana.

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

Good, bad or ugly?



Dante Keala Carpenter
Trustee, O'ahu

Aloha mai kākou. I hope everyone enjoyed their Thanksgiving turkey day celebration. The holiday season is here and keeping on track with our health needs to be kept a high priority. In my efforts to learn about a healthy lifestyle, I've decided to find out more about that critter called "cholesterol." Many people have heard about cholesterol through advertisements and/or commercials of popular cholesterol lowering medication, but what do we really know about cholesterol?

Cholesterol is a soft, fat-like, waxy substance produced by the liver and it's found in our bloodstream and body's cells. Cholesterol is a normal part of a healthy body and is used for producing cell membranes and some hormones along with serving other essential bodily functions. So far the information sounds okay, so when does cholesterol turn into something bad or ugly? Well, a high level of cholesterol in one's blood is considered a major risk factor for heart disease! When you have too much cholesterol in your blood, cholesterol and other substances build up in the walls of your arteries, and this buildup is called plaque. The plaque causes your arteries to harden and become narrow. As the arteries narrow, the blood flow to your heart slows down. Since blood carries oxygen to the heart, if not enough blood and oxygen is allowed to reach your heart, you may suffer chest pains. The worst-case scenario is if the blood supply is totally blocked and then a heart attack follows!

So how do we check our cholesterol? The American Heart Association notes that it is best to have your cholesterol measured at least once every five years if you are age 20 or older. Of course, consult your physician to get advice that pertains to your individual situation. You will need a fasting blood test called a "lipoprotein profile" to find out some cholesterol numbers, including "good" cholesterol: total cholesterol, LDL (low-density lipoprotein) "bad" cholesterol, HDL (high-density lipoprotein) "good" cholesterol and triglycerides. To explain the "good" and "bad" cholesterol a bit more:

- LDL (bad) cholesterol is the main source of cholesterol buildup and blockage in the arteries. When too much of it circulates in the blood, it can slowly build up in the walls of your arteries.

- HDL (good) cholesterol helps remove the "bad" cholesterol from your arteries and prevents blockage. Higher HDL numbers are better.

- Triglycerides is another form of fat in your blood and can also add to the risk of heart disease.

You should consult your physician to explain what your cholesterol numbers mean and to give you an indication of what your cholesterol goals are.

A variety of things can affect cholesterol levels and there are things you can do maintain a healthy level such

as (1) reducing the amount of saturated fat and cholesterol in your diet; (2) losing weight can help lower your LDL and total cholesterol levels, as well as raise your HDL and lower your triglyceride levels; (3) incorporating regular physical activity helps lower LDL cholesterol and triglycerides, and raise HDL cholesterol levels.

You should have your cholesterol checked by your healthcare provider because high cholesterol has no symptoms. As always being proactive has its rewards. I found the American Heart Association's website www.americanheart.org very informative.

Keep up with the "good," control the

"bad," and you'll never be "ugly." Here's wishing you all good health and good holidays, too!

For those who are overweight and diabetic: The Taking Control of Your Diabetes conference will be held in Honolulu on Feb. 11, 2006, and on Moloka'i Feb. 12, 2006. For information, call toll-free 800-998-2693 or visit www.tcoyd.org.

As always, my staff and I invite your comments. My OHA access numbers are: phone 594-1854, fax 594-0210 and email is dantec@oha.org. Mālama pono, a hui hou.

Much productivity and community involvement this year



Linda K. Dela Cruz
Trustee, Hawai'i

Aloha kākou. Mele Kalikimaka a Hau'oli Makahiki Hou! I am reviewing this past year and I think the state of Hawai'i, OHA, DHHL, Kamehameha Schools and the Hawaiian communities in Hawai'i and on the mainland have worked very hard and accomplished much in the past year.

The court cases challenging Hawaiians are pending with no rulings as of yet. Kamehameha Schools seems to be successful in garnering support for the schools' admissions policy. The Legislature and our governor have worked together on many issues despite the many controversies. DHHL has made many families happy by awarding new lots on Lāna'i, Maui and Hawai'i. The OHA Akaka Bill Forums on television, in the newspapers and in community meetings have been successful on all sides of the issues. That was the point: all sides had some time to share their thoughts to each other.

Sen. Colleen Hanabusa, Rep. Scott Saiki and U.S. Rep. Ed Case have been to the Big Island to hear what our communities have to say about what is important to us. Rep. Cindy Evans and Councilman Pete Hoffmann from Waikōloa are working hard with the South Kohala communities

to find solutions to all the impacts and challenges that are on the horizon, like having the Superferry in 2009 without infrastructure, traffic, water and cultural issues. Each resident should attend at least one of these meetings and share their concerns. Hawaiians are so used to "letting the other guy do it" or complaining late; a probable reason why solutions take so long to achieve.

The Waimea Community Association and the Waimea Development Design Plan is presently holding monthly meetings to gather resident concerns about reviewing the Hawai'i County General Plan changes. I have been attending these meetings also and have assigned staff as well because I want to meet with our beneficiaries to find out how OHA can help. When the West Hawai'i Today newspaper prints articles claiming that OHA is not in the community, they are misinformed.

By next year, we should have our Hilo and Kona offices fully staffed and ready to go out into the communities. We continue to provide applications for the Hawaiian Registry and Kau Inoa and invite you all to visit our offices. May the blessings of the season be with you all. A hui hou kākou.

Remembering Samuel Ka'ōpūiki



Colette Y. Machado
Trustee, Moloka'i and Lāna'i

This month Trustee Machado shares her column space with Sol Kaho'ohalahala and his hānai 'ohana as they celebrate the life of Lāna'i's own Uncle Samuel "Sammy" Kamuela Ka'ōpūiki.

Samuel was born on Dec. 6, 1925, to Rev. Daniel and Hattie Ka'ōpūiki at Keōmuku, Lāna'i. With 13 brothers and sisters, life on the east shores of Lāna'i was simple, grounded in good values, dependent on a subsistence lifestyle, with hard work ethics and respect for the 'āina.

Samuel was married to the late Kumu Hula Elaine Ka'ōpūiki at Kō'ele, Lāna'i. Together they continued to perpetuate hula and Hawaiian music for nearly 50 years on the beautiful little island of

Lāna'i. Sammy, as many also knew him, dedicated his life to the care and love of his children, Māpuana, Owen and Sol.

The children remember going to Lōpā and camping at the beach for weeks. For Sammy, fishing was a daily affair to feed everyone. Pūlehu manini, dried weke and kala, the sweet taste of raw 'ama'ama, 'opihi, 'ōhiki, 'a'ama and moi. Sammy always said, "If you want to eat fish, you must learn to see the fish." He definitely had "fish eyes."

Every day, Sammy would cut bundles of grass that were neatly tied to his Jeep and transported it to where his cattle awaited in Pālāwai. Fixing the puka in the fences was a daily chore to be sure that the cattle wouldn't get out into the pineapple fields. There was always that phone call

or pineapple radio call to tell Sammy that his cattle were out eating pineapples or standing their ground against pineapple workers who were trying to herd them back to their pastures. Ferdinand, the bull, would never budge for anyone but Sammy.

Hunting was just a way of life for Sammy. He used a Winchester 30-30, and what a "sharp-eye" he was. He hunted deer, goat and sheep to put food on the table. Meat was divided and wrapped for the freezer and given to family members. During the bird season, there were pheasants, turkey, gamble quail, partridges, chukkar and doves. The land provided plenty.

Then, there was Hawaiian music and hula that Sammy and Elaine had committed to. The downstairs patio was the hula studio where hula lessons were a part of everyday life. It is where many lives were nurtured in Hawaiian cultural values. It is where there were many moments of sweet four-part harmonizing to every Hawaiian song that was sung.

Together, they traveled to many parts of the world to bring honor to Hawaiian music and hula in their old Lāna'i style.

Sammy loved his people, he loved his 'ohana, he loved his island home, he loved to tell his stories, he loved to smile and in these very complex and critical days, he understood the importance of standing for his rights as a Native Hawaiian. "Ua mau ke ea o ka 'āina i ka pono." That phrase he truly believed and honored. His smile, grace, humbleness, sense of humor, concern for others and his true spirit of aloha will be missed by all whose lives he has touched.

"Kūlia i ka pono" best describes his integrity and character. Upright and honest, he was a man of honorable and good deeds. While he walked upon this earth and his beautiful island home of Lāna'i, we have all been blessed by his presence and by his mana. As we bid him aloha, it would bring honor to his life if we commit to action and practice but a measure of his good works.



He Lei Aloha No Samuel Ka'ōpūiki

A kanikau, a traditional lamentation, written for Sam Ka'ōpūiki by Puakea Nogelmeier and submitted by Lehua Matsuoka.

Hākumakuma 'o uka o Lāna'ihale
Lowering skies cover Lāna'ihale
I ka hohola 'ia mai o ke ao 'ele'elekū
As dark, laden clouds spread
Lulu'u 'o luna e kāomi mai nei
The skies are heavy, pressing down
Lulu'u 'o loko, mokumokuāhua
The heart is heavy, burdened by grief
Moku ka pilina, 'o ka makua, ua hala
The tie is severed, the makua has passed on
'O Sam Ka'ōpūiki, aia i ka polikua o Kāne
Sam Ka'ōpūiki is in Kāne's eternal embrace
Kānaenae 'o Nāna'i a puni
All of Lāna'i calls out its affection
Mānewanewa i ka 'ae one o Polihua
The sands of Polihua are dizzy with sorrow
Heahea aloha 'o Keomoku me Pālāwai
Keomoku and Pālāwai proclaim their love
Na wai lā ka pono, i hea lā ka lima kuhi aloha?
Who could set it right? Where is the beloved guiding hand?
Lei 'o Maunalei i ka hali'ali'a
Maunalei wears the garland of loving remembrance
I ka pili 'ala māpuana i aheahe aku nei
For that sweet, familiar fragrance that has wafted away
Pu'ia ke ao i ka hanu o ia pua papa o ka 'āina,
The world was suffused with the scent of that native blossom
Mā'e'ele Hulupoe, pehia 'o Pu'upehe i ke Kona
Hulupoe is numbed, Pu'upehe lashed by Kona winds
Ka makani 'ō'ale'ale a'o Mānele
The wind that pierces like a billowing gale at Mānele
Māna'ona'o ke ala 'ā o Kaunolū
The rocky paths of Kaunolū are a harsh trail of heartbreak
I ka hālo'ilo'i o ka waimaka
Through the veil of flowing tears
Aia nō ka pono i ka la'i o ke aloha
Goodness must come through the peacefulness of love
Ma ona lā e pili poli ai, mau a mau
Through which we share our closeness, now and forever



Hawaiian is Hawaiian, regardless of blood quantum



Boyd P. Mossman
Trustee, Maui


Aloha nō. Another month has passed and the *Arakaki* case in the 9th U.S. Circuit Court of Appeals received some good news with the denial of the plaintiffs' attempt to rehear the appeal on the issues they lost. The case will likely be headed back to Hawai'i now for further hearings and trial while our attorneys and the attorney general pursue legal steps to help us establish our status as an indigenous people.

The *Doe* case has received no news, which is good news for Kamehameha Schools for now from the 9th Circuit. The latest lawsuit against the OHA trustees by Hawaiians who want only 50 percent blood quantum or more to receive any benefits from OHA will hopefully be defeated. Should the Akaka Bill pass, a convention to create the government and voter base will once and for all resolve the problem. With a diminishing 50 percent population, the likelihood is that the new nation will not be limited to those 50 percent and above. And so we continue to battle in the courts with any and all who would threaten the continued existence of the Hawaiian people as a people, culture, nation and with a birthright that allows them to call themselves Hawaiians.

The recent decision by the *Associated Press* that "Hawaiians" refers to the native people of Hawai'i and not just anyone who lives in Hawai'i is a welcome recognition of our existence. I grew up calling myself "Hawaiian" and not Native Hawaiian with a big "N" or native Hawaiian with a small "n," trying to be politically correct or distinguishing myself as more or less than 50 percent Hawaiian. State laws have imposed these distinctions and that reverts back

to the 1920s when the Hawaiian Homes Act identified those who qualified for Hawaiian Home Lands as 50 percent or more blood quantum, figuring in no time there would be none left. Well, though they're decreasing rapidly, half Hawaiians are still around, just check the lawsuits against OHA. I would say check the Hawaiian Homes residents too but it appears to me that a large percentage of homesteaders are less than 50 percent Hawaiian having passed their homes on to their posterity of less than 50 percent.

In any event, as a large "N" Native Hawaiian just shy by 1/16th from being called a small "n" native Hawaiian, I can say that my wife and seven children all are small "n" native Hawaiians. And does someone really care about that? Apparently a few small "n" native Hawaiians who have a penchant for lawsuits do. But the point I make here is that to me, Hawaiian is Hawaiian and if the *AP* can recognize this why can't we? Political correctness can create a false sense of security, which in time can erase an entire way of life. How many remember calling the mainland "the mainland" as opposed to the "continent" a term my esteemed Uncle Roy Benham and others demand being used in our daily lives. Well, I like the way I was brought up and so excuse me if I don't change just to be culturally and politically correct with the modern day Hawaiians.

Bottom line, if we don't pass the Akaka Bill, it won't matter one bit – big "N" and small "n" native Hawaiians will no longer be there to confuse the law books, and "Hawaiian" will refer to all residents of Hawai'i and the *AP* will have to again change its definition of "Hawaiian" to include all residents of Hawai'i. 

In a fast-paced world, take time to enjoy life and family



Dz Stender
Trustee, At-large

Today's world is a different world than the one I grew up in. We are bombarded daily with deadlines and activities that cause many of us to lead stressful lives. Gone are the carefree days that I grew up in, and I oftentimes find it hard to comprehend how things got to be this way. Although modern technology has made things much easier for us, it has also made daily living seem to speed up. Modern technology allows us to be almost anywhere at any time with the touch of a finger and has created a population that expects things to come quickly and easily.

Gone are the days when families sat down together for breakfast and dinner, gone are the days when vacations were truly vacations. Today's families are going in so many different directions, sharing daily meals is not possible. Our children are inundated with hours of homework, organized sports and other activities. You name it, they participate in them and are rewarded for excelling in them. Gone are the days when children came home from school and went out to play for hours with their friends.


Today, however, private school and college applications require not only good grades and test scores, but a record of participation in sports programs, scouting programs and community service. Job applications require a solid educational background and previous experience, and we need great paying jobs to pay off college loans and to get all the material things that will make us look successful. We have no time to play and to relax. Families are becoming fragmented.

As the holidays approach and our already busy lives become almost frantic and out of control, let each of us take a moment to slow down, take a deep breath, get in touch

with our surroundings, solidify family relationships and embrace friends so that we may truly enjoy this most special time of the year. As the holidays approach let us also look for opportunities to perform as many acts of random kindness as we can.

Traditionally, Christmas is a time when many people remember the birth of Jesus Christ, but Christmas has become much more than that. Christmas has become a time when we make it a point to gather with family and friends, a time when parties and gift giving is the norm and a time that is more "commercial" than any other time of year. Sadly, it can also be a time when many are depressed or feeling inadequate because they lack that which many see as "necessary" to participate in the holiday season or to be a participating member of our society.

Each and every one of us can make a difference in the lives of others. An extra hug, a kind word or a hot meal, even for a stranger, can make a world of difference for someone. Let us promise ourselves, today, that this holiday season we will make it a point to do something extraordinary for someone else. Let us promise ourselves, today, that random acts of kindness will become a part of our daily lives. Let us promise ourselves, today, that we will love one another and ask each recipient to pass it on. Let us promise ourselves, today, that we teach our children that they need to be kind, respectful, loving children in a society that is full of examples to the contrary.

It is my hope that each of us will truly live the sentiment, "Peace on earth, goodwill toward men," not only for this holiday season but for the rest of our lives. Let there be peace on earth, and let it begin with us. 



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E nā 'ohana Hawai'i: If you are planning a reunion or looking for genealogical information, *Ka Wai Ola o* will print your listing at no charge on a space-available basis. Listings 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!**

Aki/Kaiahua — The descendants of William Joseph Aki and Annie Wahinealii Kaiahua will hold a family reunion July 13-16, 2006 in Wailua, Moloka'i. For information, call Lu Ann Mahiki Lankford-Faborito at 668-9006.

Ka'auwai — After a long 17-year wait, nā mo'opuna of Isaiiah Kalunakanawai Ka'auwai and Daisy Contrades are planning a family reunion to be held July 7-9, 2006, on Kaua'i. Nā mo'opuna are asking for all family members to submit updated information on names, phone numbers, and home and email addresses. We would like all the information as soon as possible so we can start keeping family members in the loop with reunion information. If you are a Ka'auwai and have not yet been contacted, or if you need more information, call Nalani Ka'auwai Brun at 652-3304 (cell) or 822-0811 (home), or email at geevum001@earthlink.net.

Kahanamoku family search — Kimo (James) Kianoha Kahanamoku (Cook) was born between 1902 and 1905, and died in 1932. His wife was Annis Eloise Cook. She is my great-grandmother and is still alive. James was born in Honolulu and died in Eugene, Ore., of tuberculosis. His mother's name on his death certificate is Elizabeth and his father's is Manuel.

My great-grandma said they worked in the Royal Hawaiian Hotel in Waikiki. Kimo left Honolulu on a ship and came to the Port of Seattle and worked his way down the coast to the Coos Bay area where he met my great-grandma. He must have come over in the early 1920s from the Honolulu. Kimo had five children before he died: Betty Lou Cook (died shortly after birth), James Lloyd Cook (died in 2004), Helen Delores Cook (my grandmother), Harold Joseph Cook and Manuel Kianoha Cook. If you have any information, contact Mikayle by phone at 541-344-4377 or 541-912-1021, or by mail at 2230 Tyler Street, Eugene, OR 97405-2159.

Kekahuna family search — I am seeking relatives in the Hawaiian islands. My 'ohana is Kekahuna. My father is a Kekahuna. His dad is David Noeau Kekahuna. My father is one of nine children. My grandfather's wife is Emily A. Haae. I'm trying to meet any relatives to this 'ohana. I was told that the Kekahuna 'ohana is huge, and I'm working on the family genealogy. If you have any information on the Kekahuna or Haae families, contact Lavaina Kekahuna-Hoaeae at 696-6838 or email to Kekahunapride@hotmail.com or write to 87-1643 Ulehawa Rd, Wai'anae, HI 96792

Konohia U'u — My great-grandfa-

ther Konohia U'u (1861-1918) was married to Hoopii(Hapakuka) Konohia (1856-1928) from Ulupalakua. They are the parents of my grandfather Ioela Konohia U'u (a.k.a. Ioela Konohia, Joel Konohia U'u, Joel Konohia) of Pauwela, Maui. My grandmother was Lillian (Kealoha) Konohia of Huelo, Maui. My great-grandfather Konohia U'u has a huge burial plot at the Ha'ikū Protestant Church beside Hoopii and two of their daughters (my great aunts) Annie Mitchell and Lizzie Mitchell. I have been told that my great-grandfather once owned Māliko gulch and the town of Pā'ia along with other properties in Kuiaha and Pa'uwela. If anyone has information about him please contact me, Eric Konohia, by mail at 6403 Gifford Lane Temple Hills, MD 20748; email Ekonohia@comcast.net; or call (301) 440-7586.

Kumahakaua (Kilauano) — We are gathering information to organize a reunion on Kaua'i. We need kōkua to update our genealogy and to form a 'ohana committee. We are looking for the descendants of Kumahakaua (Kilauano)/Baba (Papa) and Kainoapuka/Kaoao. The Kumahakaua 'ohana consisted of six children who were all originally from Hamakua, Hawai'i Island and later relocated to Kaua'i. The children were: Louis, Kamaile, Kilauano Liilii, Kamala, Alika and Kamaluhia.

The Kainoapuka 'ohana, originally from Kalalau and Mana, consisted of five children. They were: Kalaulahaole, Kawahinenohopali, Kailiau, Pakana and Kawehiwa. These descendants trace back to the 1700s-1800s. Genealogy research was done by Carolyn Kilauano. For information, contact Kunane Aipoalani at 337-1219, Rhoda Kilauano Golden at 337-1104 or email at Grhoda@aol.com.

Lu'uloa — Nā mo'opuna of Samuel Lu'uloa Sr. (born Oct. 1, 1905, in Kaluaaha Moloka'i) are planning a family reunion in July 2007 on Moloka'i. His daughters are Elizabeth Chang of 'Aiea, O'ahu, and Alice Smith of Ho'olehua, Moloka'i. His sons are Paul Lu'uloa of Moloka'i, Thomas Lu'uloa of Pearl City, O'ahu, Walter Lu'uloa of Nānākuli, O'ahu, and Henry Lu'uloa of Moloka'i. His mo'opuna are asking for all the family members to submit updated information on names, addresses, phone numbers and e-mail. We would like all information as soon as possible so we can start a committee. The contact person is Sam Lu'uloa: P.O. Box 1516, Kaunakakai, HI 96748; cell, 808-336-1445; e-mail, luuloa@hotmail.com. Also contact Joreen N. Mamuad: P.O. Box 1521, Kaunakakai, HI 96748; home, 808-567-6221; e-mail, joreenn.m@yahoo.com

Thompson — The descendants of William Thompson and Mary Sherman, of Kainaliu, Kona and later Nu'uuanu, will hold a family reunion July 21-23, 2006, in Honua'ino, Kona. William and Mary married in 1863 and had seven children: William (Kamala) of Maui; Caroline (Frank Chaney) of O'ahu; Ellen (David Kalani Morton) of Maui and O'ahu; John of O'ahu; Louisa Ana (Frank Poor) of O'ahu; Charles Edward Kealakekua (Annie Akuini, Amoe Ahlo, Isabelle Namauu, Lillian Eckart) of Maui; and Mena (Franklin Ferguson) of O'ahu. For information, visit Thompson-reunion2006.com; email info@thompson-reunion2006.com; or call Lori Thompson Weeks at 808-322-2069 or Karen Ching Silva at 808-332-9264.

Waikoloa family search — We are planning a family gathering of the Waikoloa 'ohana. We are attempting to locate the family members of Jacob Waikoloa (born on Maui, 1885) and his first wife, Philomena Paakaula (born on Kaua'i, date unknown). Jacob had a second wife, Mary Waikoloa. Jacob's father's name is unknown, but his mother was Victoria Kauhaahaa. Our family is related through Mathias Waikoloa (born in Waipahu, 1907), son of Jacob and Philomena. We request that if your family is related in any way to please contact Rae Leong at 236-0115.

NO KA ILINA • BURIAL NOTICES

NOTICE TO INTERESTED PARTIES IS HEREBY GIVEN that Cultural Surveys Hawai'i Inc., representing Consolidated Theaters Inc., has identified one unmarked burial at a 1-acre parcel at 2284 Kalākaua Avenue, Waikiki, Kona District, Island of O'ahu (TMK: 2-6-22: 9). The former location of the Waikiki 3 Theatre. The project area is on lands formerly part of Grant 2785 to C. Kanaina, 'Āpana 8, and is also within the lands of Kaluaokau (LCA 8550-B to W.C. Lunalilo). Additionally, Grant 2949 to Kamaipuupaa existed on the makai (west) side of Kalākaua Avenue, opposite the burial site. The burial was found in sediments below 1920's fill material and designated State Inventory of Historic Properties, (SIHP) #50-80-14-6819.

The remains were determined to be over 50 years old and based on observed characteristics are most likely Native Hawaiian. Proper treatment shall occur in accordance with Chapter 6E, Hawai'i Revised Statutes, Section 43.5, regarding unmarked burial sites. Proposed treatment is to preserve in place the previously identified human remains, however the decision to preserve in place or disinter and relocate shall be made by the O'ahu Island Burial Council in

consultation with any identified descendants.

The State Historic Preservation Division is requesting persons having any knowledge of the identity or history of these human skeletal remains to immediately contact Ms. Sunny Greer or Ms. Melanie Chinen, at the State Historic Preservation Division located at 555 Kakuhihewa Building, 601 Kamokila Boulevard, Kapolei, Hawai'i 96707 (Telephone: (808) 692-8021 or (808) 692-8015 Fax (808) 692-8020. All interested parties should respond within thirty (30) days of this notice and provide information to DLNR/SHPD adequately demonstrating lineal descent from these specific burials or cultural descent from ancestors buried in the vicinity of this project.

NOTICE TO INTERESTED PARTIES IS HEREBY GIVEN that an unmarked burial site containing human skeletal remains (Site 50-30-9-792/B) was discovered by Cultural Surveys Hawai'i, Inc. at a 170-acre parcel at Kapalawai, Makaweli Ahupua'a, Waimea District, Island of Kaua'i (TMK: 1-7-05: Por. 1) formerly part of LCA 7713 to Victoria Kamamalu (there are no kuleana claims in

the vicinity).

The remains were determined to be over 50 years old and proper treatment shall occur in accordance with Chapter 6E, Hawai'i Revised Statutes, Section 43.5, regarding unmarked burial sites. The decision to preserve in place the previously identified human remains shall be made by the Kaua'i/Ni'ihau Island Burial Council in consultation with any identified descendants.

The State Historic Preservation Division is requesting persons having any knowledge of the identity or history of these human skeletal remains to immediately contact Ms. Sunny Greer or Ms. Melanie Chinen, at the State Historic Preservation Division located at 555 Kakuhihewa Building, 601 Kamokila Boulevard, Kapolei, Hawai'i 96707 (Telephone: (808) 692-8037 or (808) 692-8015; Fax (808) 692-8020 to present information regarding appropriate treatment of the unmarked human remains. All interested parties should respond within thirty days of this notice and provide information to DLNR/SHPD adequately demonstrating lineal descent from these specific burials or cultural descent from ancestors buried in the vicinity of this project.

email: kwo@OHA.org
websites:
www.OHA.org
www.NativeHawaiians.com

Clyde W. Nāmu'o
Administrator

Manu Boyd
Public Information Director

Derek Ferrar
Public Information Specialist

Michael McDonald
Publications Specialist/Art Director

'Aukai Reynolds
Media Production
Specialist/Webmaster

Sterling Kini Wong
Publications Editor

John Matsuzaki
Production Specialist

Francine Murray
PIO Support Assistant

Charles Ogata
Volunteer

HONOLULU
711 Kapi'olani Blvd., Ste. 500
Honolulu, HI 96813
Phone: 808.594.1888
Fax: 808.594.1865

EAST HAWAI'I (HILO)
162-A Baker Avenue
Hilo, HI 96720
Phone: 808.920.6418
Fax: 808.920.6421

WEST HAWAI'I (KONA)
75-5706 Hanama Pl., Ste. 107
Kailua-Kona, HI 96740
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Kūlana 'Ōiwi
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Kaunakakai, HI 96748
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Li'hu'e, HI 96766-1153
Phone: 808.241.3390
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140 Ho'ohana St., Ste. 206
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Phone: 808.243.5219
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1301 Connecticut Ave. NW, Ste. 200
Washington, D.C. 20036
Phone: 202.721.1388
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Notice to Readers

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

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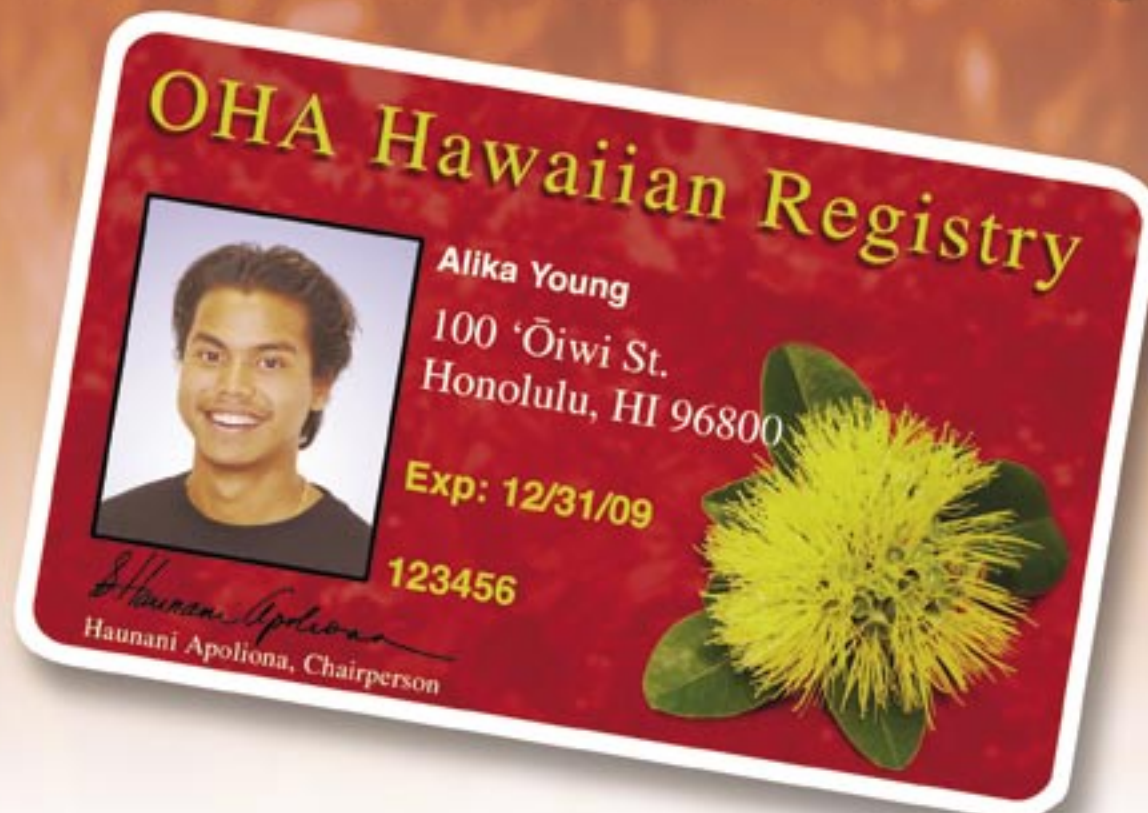
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Jan. 11, 18 & 25 — 6-8 p.m., KS Community Learning Center at Nānākuli (89-101 Farrington Hwy., Wai'ānae)

Hawai'i

Kamehameha Preschool, Wai'ānae (64-7801 Māmaloa Highway, Kamuela)

Dec. 13 — 3:30-5:30 p.m. Jan. 24 — 3:30-5:30 p.m.

Jan. 10 — 8-10 a.m.

Kamehameha Preschool - Kohala (55-1999 Kohala Mountain Road, Hāwī)

Dec. 8 — 2-3:30 p.m. Jan. 25 — 2-3:30 p.m.

Jan. 11 — 3:30-5:30 p.m.

Kamehameha Preschool - Hōnaunau (84-5574 Hōnaunau Beach Road, Hōnaunau)

Dec. 9 — 2-3:30 p.m. Jan. 17 — 2-3:30 p.m.

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O'ahu

Jan. 11 — 6 p.m., KS Community Learning Center at Nānākuli (89-101 Farrington Hwy., Wai'ānae)

Kaua'i

Jan. 11 & 12 — 5-7 p.m., Kamehameha Preschool (2201 Kaumakani Road)

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