



# KA WAI OLA

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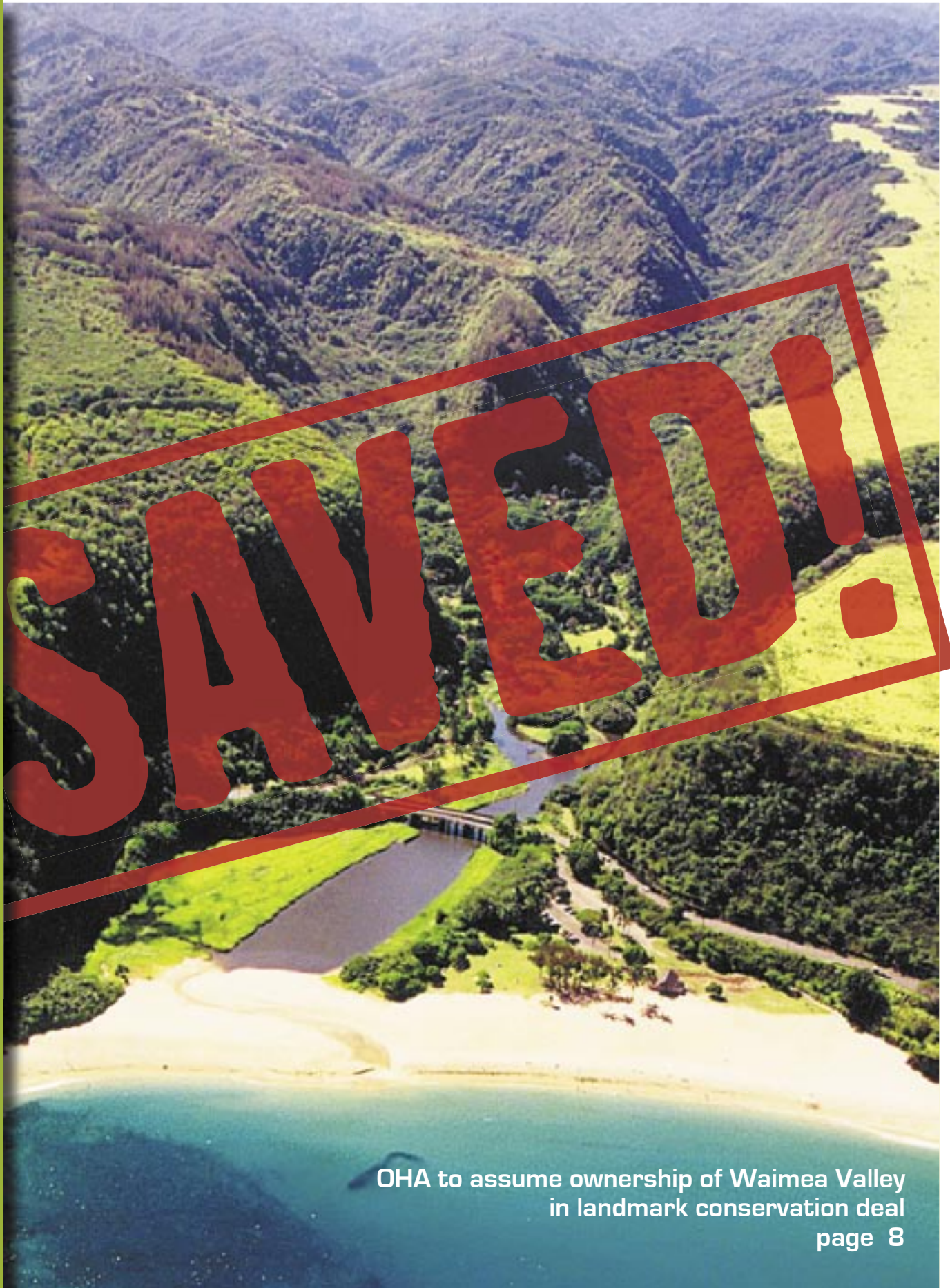
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## Poems Letter

### 'Ōlelo on KCCN

I would like to praise the letter that was sent in by J.F. Choo (*KWO*, January 2006), chastising those in the broadcast media who are kāpulu in their pronunciation of Hawaiian words. I too get aggravated when I hear the name of our own Queen Kapi'olani mispronounced in the radio and television commercials for Kapi'olani Medical Center (sounds like Copiolani) or when people say Kapālama with the emphasis on the first syllable. I think that those who are in the media have a

responsibility to pronounce words correctly, no matter what the language – but especially the native language of Hawai'i. I continuously try to correct our clients' mispronunciation of Hawai'i, but sometimes to no avail. They say they want it in a way that is not correct.

J.F. Choo, however, is not correct that all radio and television personalities (except for those on KHUI) fail miserably in their pronunciation. Our program director at KCCN F.M. 100 reminds us of the importance of using correct Hawaiian. Davey D., Lina Girl and I have all taken Hawaiian language classes.

We take our jobs and responsibilities very seriously, especially since we also work shifts on KKNE A.M. 940, which only plays traditional Hawaiian music. While we occasionally mispronounce words in Hawaiian and English (it happens from time to time no matter what the language), we make it a point to do our jobs as best we can in any language. E ola mau i ka 'ōlelo Hawai'i!

*Bill Van Osdol  
KCCN F.M. 100  
Via the Internet*

### Forbes Cave

I am not writing this letter as an advocate or member of Hui Mālama. I am an individual who strongly feels that the artifacts and all items retrieved from Forbes Cave should not be returned to Bishop Museum, but should remain in the caves and locale from which they were taken.

As a Hawaiian, I find it especially troublesome that archeologists, as was the case with David Forbes and his exhibition, desecrated iwi kupuna at the Wal-Mart site on Ke'eaumoku Street. This kind of desecration is continuing throughout our state, and not enough is being done to discourage it. Here is a Hawaiian group that had to take matters into their own hands because the law could not protect nor reverse past wrongs, and now they are being punished. Bishop Museum should be punished for accepting stolen objects, and not the other way around.

We, as Hawaiians, must have a place of our own in which to house the sacred objects and artifacts of our kūpuna. Until our sacred places are returned

to us and restored, it is far better that our sacred objects be hidden from others. I do not consider the preservation of these objects by those who wish to retrieve them to be of vital importance for the education of future generations. Bishop Museum has studied and photographed these objects and has documented their findings. One did not have to see the actual canoe of our ancestors to build the *Hōkūle'a*. They were able to do so by the writings and research available. It was a practice to hide objects of cultural value in caves to protect them against destruction. It was done in anticipation of the resurgence of our culture and practices.

Uphold the law, yes, but whose law are we to follow as Hawaiians? I believe in this case the law was wrongfully applied due to lack of understanding in regard to our practices and beliefs. We are not Native American Indians, and until such time that our issues are taken from our prospective, there can be no justice.

*Linda Paik  
Honolulu, O'ahu*

### Military's toxic dumping

Funny how time can change one's viewpoint on matters. In my dad's youthful days he was a real hell-raiser. Times were tough during the days after the war. He and a few of his friends took it into their heads to make a little beer money by boosting and selling some fire extinguishers being dumped into the ocean by the military. Heck, it was garbage anyway, they thought.

Apparently, the military thought otherwise. My dad and his friends were caught, roughed up like infiltrators and tossed into a cold jail cell. It's a wonder I'm here at all to tell his story. In those days, the locals didn't argue with the military, especially after the Massie Affair in the 1930s and the establishment of martial law over Hawai'i in the 1940s. No doubt the parents and families of these boys were ashamed by their misdeeds. Assuming a good whipping capped their ordeal is not a far stretch.

In light of recent news charging the military with dumping toxic chemicals in

Hawaiian waters, one could say my dad was an early champion for the environment, a steward of the blue waters for the youth of tomorrow and protector of our fragile shore life. Sure, his main concern at the time was getting a good Primo buzz. But was anyone else doing anything or has done anything since to deter the military machine from conducting their malicious plot?

*John Kapanui  
Papakōlea, O'ahu*

### Religious beliefs

This is in response to a letter printed last month entitled *Pagan Hawaiian religion*, in which the writer expressed their vexation with the resurgence of Hawaiian religion.

Religion for far too many people is a catalyst to impose a continually strange ideal: that there is only one way to live and only one thing to believe in. In our world, you need only turn on the television to see where this type of religious narcissism

takes us. The Middle East is rife with war, and our world has a history of religious warring that brings us back to nearly the dawn of our species. Our own country, the United States, is split down the middle and has somehow become a chasm between Christian evangelicals and supposed non-believing liberals.

And yet, we still see people – heck, entire countries – with a belief that their god, their way, their direction in life is absolute. Life would seemingly be better lived with less assumption and ignorance, and much more acceptance of different religious ideals, ways of life and beliefs.

Whether Christian, Muslim, Jewish or Buddhist, I think it is wonderful that people are reconnecting with the Hawaiian religion. It may not be one I believe in – but I certainly don't pretend that I know which way you should live your life. Mālama pono.

*Maika'i Nash  
Via the Internet*

## Grants deadline

The Office of Hawaiian Affairs is accepting applications for grants of up to \$100,000 until April 7. Programs seeking funding must address one of OHA's strategic plan goals, which include education, health, human services, housing, economic development, governance, native rights, land and culture.

To be eligible for funding, applicants must:

- be operating within the state;
- have an IRS tax-exempt non-profit status or be a government agency;
- benefit Native Hawaiians individually or as a group; and
- provide a percentage of total project cost, which is determined by the amount of funding being requested.

In addition, applicants must attend an OHA grants workshop or meet with OHA staff prior to the deadline. Workshops will be offered statewide in February and March. For more information, call 594-1972.

## Prescription drugs

Recent changes in the Medicare and Medicaid benefits may affect those whose prescription drugs have been covered in the past. A new prescription drug benefit, "Medicare Part D," offers extra help to those who qualify. This benefit may apply to you.

It is estimated that as many as 76,000 Medicare/Medicaid beneficiaries in the state of Hawai'i may be impacted by this change. That is, your prescription drugs that were covered in the past may no longer be covered, and will require full payment at prohibitive costs.

Family and friends of kūpuna and others possibly affected by this change should encourage them to assess their drug coverage immediately. If you're not sure, ask your doctor or check with your HMO (health management organization, i.e., HMSA, Kaiser, United Health MedicareComplete, AlohaCare Advantage).

May 15, 2006 is the cut-off date to apply for Medicare Part D. Enrollment will not be open again until mid-November 2006. Call your

health provider today and ask if your prescription drug coverage is impacted by this change.

Don't be frustrated—help is available. For assistance, call the Sage PLUS Program at the Department of Health's Executive Office on Aging: 586-7299 (O'ahu) or toll-free at 1-888-875-9229.

Sage PLUS volunteers are well trained, and are also available to conduct community enrollment events.

## Business training

OHA is offering scholarships for Native Hawaiians interested in attending business training classes to be held throughout the state starting this month. The classes are being offered by the Small Business Development Center of Hawai'i (SBDC), Kapi'olani Community College and Maui Economic Opportunity Inc., and satisfy one of the requirements to receive a business loan from OHA's Native Hawaiian Revolving Loan Fund program.

Depending on the program, scholarship recipients must pay either

part or all of the tuition, then OHA will reimburse them after they have successfully completed the course. Prospective students must submit their scholarship applications to OHA before they apply for the courses. For more information, call OHA's Native Hawaiian Revolving Loan Fund at 594-1923.

Schedule of classes:

- Kapi'olani Community College; March 14 – April 27, Tuesdays and Thursdays, 5:30-8:30 p.m. Students must pay entire \$231 tuition.
- Maui Economic Opportunity Inc.; March 21 – April 25, Tuesdays and Thursdays, 6-9 p.m. Students must pay half of \$250 tuition.
- Small Business Development Center of Hawai'i, 1041 Nu'uuanu Ave., Honolulu; March 15 – June 21, Wednesdays, 6-9 p.m. Students must pay half of \$495 tuition.
- Maui Research & Technology Center (offered by SBDC), 590 Lipoa Parkway, Ste. 130, Kihei; Feb. 8 – April 26, Wednesdays, 6-9 p.m. Students must pay half of \$499 tuition.
- Hilo Community College (offered by SBDC); Feb. 28 – June 6, Tuesdays, 5:30-8:30 p.m. Students

must pay half of \$499 tuition.

SBDC classes are also being planned for Kona and Kaua'i.

## Leila Kī'aha services

Services have been set for Sat., Feb. 4 for the late Martha Kaumakaokalani Hohu "Aunty Leila" Kī'aha, who passed away in January. Visitation at the Kamehameha Schools Bernice Pauahi Bishop Chapel will commence at noon. Funeral service at 3 p.m. with private scattering of the ashes on Moloka'i at a later date.

A 1944 graduate of the Kamehameha Schools, Kī'aha was herself an institution at her alma mater. As a musical arranger and choral conductor, she was synonymous with the Kapālama campus' annual song contest. "Where's the melody?" she would often ask when listening to intricate choral arrangements performed by her students. Next month's song contest will feature musical arrangements by Kī'aha that she worked on right up to the time of her death.

See BRIEFS on page 04

## Board Action Report

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

Prepared by the OHA Office of Board Services

### Action items:

- \$2.2 million in funding for 14 Hawaiian-focused charter schools.
- \$50,000 for emergency renovations to Ke Kula Ni'ihau O Kekaha.
- Two separate actions totaling \$704,000 in grant awards to 12 community organizations serving Hawaiians.
- Nomination of the following individuals to the Native Hawaiian Revolving Loan Fund Advisory Board: Debra L.B. Henton, Karen A. Taketa, Lawrence K. Lasua, Jo-Ann T. Ridao, Dr. Patsy Izumo, Richard A. Nelson III. and William K. Vincent. Linda Henriques and Gail F. Nakama were nominated as alternates. These individuals replaced positions vacated by Pauala C.H. Chang, Stephen E.K. Kaaa, William K. Pimental, Thomas Grimes, Jackie K. Burke, James V. Gomez and John P. Keppeler II.
- \$400,000 to support the Wolf Trap Foundation for the Performing Arts in Washington, D.C. – the nation's only national park dedicated to performing arts. OHA will be a featured

sponsored for the venue's 2006 season – including one performance dedicated entirely to Hawaiian artists.

- \$109,000 in funding of for the Native Hawaiian Hospitality Association.

### Resolutions:

- Three resolutions honoring outstanding Hawaiians: Edith Kawelohea McKinzie on her 80th birthday, and the late Kina'u Boyd Kamali'i and Henry Ku'ualoha Giugni.
- Approval for an amicus brief in support of Kamehameha Schools' appeal of the federal court ruling against the school's Hawaiian-preference admission policy.
- Expressing support for the Moloka'i Master Land Use Plan, under which Moloka'i Properties Unlimited (formerly Moloka'i Ranch) will donate 26,200 of its 65,000 acres to a public Moloka'i Land Trust for conservation and commit another 29,000 acres permanently to conservation, agriculture and open space preservation, in exchange for permission to develop a 200-lot luxury subdivision at Lā'au Point.



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## BRIEFS

Continued from page 03

Associated all her life with Kaumakapili Church, Kī'aha was the daughter of musical legend Martha Poepoe Hoku, church choir director and organist, who was considered an expert in hīmeni Hawai'i (Hawaiian hymns). Like her daughter, Hoku was exemplary in perpetuating Hawaiian choral singing and was a stickler for enunciation, 'ōlelo Hawai'i and phrasing.

Aunty Leila was preceded in death by her husband Charlie Kī'aha. She is survived by sons Charles, Gregg, Mark, Danny; daughter Marthalei; nine mo'opuna (grandchildren); and five mo'opuna kuakahi (great-grandchildren). She touched the lives of thousands whom she taught at Kamehameha, and in numerous community choral groups ranging from the Kailua Hawaiian Civic Club to the Hawaiian Telephone Hui Mele Nani.

### Makahiki ceremony

A makahiki closing ceremony will be held at the U.S. Marine Corps Base Hawai'i, located at Mōkapu, O'ahu, from March 10 through March 12.

The ceremony will include a huaka'i (march) to Kū'au, commonly known as Pyramid Rock, to celebrate the ending of the season in which the Hawaiian god of agriculture, Lono, was traditionally worshipped. The event will also include lomilomi, crafting, lei making, storytelling and traditional Hawaiian games.

Participants should bring a dish for the potluck on the first night; other meals and water will be provided. Attendees are encouraged to bring their own toiletries and will be allowed to sleep in the cabanas located on the base at a cost of \$40 per night. To make reservations or for more information, call Donna Camvel at 358-1354.

### Lei queen

Honolulu County is accepting applications for lei queen and two princesses in this year's Lei Day Celebration scheduled for May 1-2. Applicants must be female and between the ages of 18 and 30 on March 18, 2006. They will be judged on personality and their ability to make a lei, perform hula, pronounce Hawaiian words and articulate their thoughts in English.

In addition, the queen must provide her own chanter, conch shell blower, and four kähili and two spear bearers. Applicants must provide a written biography, color photograph and a completed application form by Feb. 15.

Applications can be downloaded from [www.honolulu-parks.com](http://www.honolulu-parks.com). For more information, call Ka'iulani Vincent of the county Department of Parks and Recreation at 692-5118.

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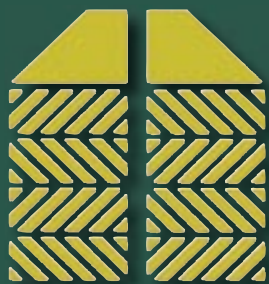
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# Common ground

## Native Alaskans, American Indians and Native Hawaiians share differences and similarities at a pair of leadership conferences

By **Manu Boyd**  
Public Information Director

A diverse mix of Native Alaskans, American Indians and Native Hawaiians came together in Honolulu last month in a two-tiered leadership forum attended by more than 150 people. Sponsored by the American Indian Resources Institute, this year's theme was "Native Leadership and Challenges Ahead; Protecting Sovereignty, Culture, Homelands and Resource Rights and Achieving Economic Self-sufficiency." The second track to the three-day conference was geared toward Native Hawaiian leadership development, sponsored by the Office of Hawaiian Affairs.

Morning sessions included keynote speakers and panel presentations moderated by

Richard Trudell, executive director of the American Indian Lawyer Training Program. Notwithstanding the great differences in cultures and geographic territories of America's indigenous people, what emerged were numerous similarities that bind us together. Speakers included U.S. Sen. Daniel Akaka, Congressman Ed Case, OHA Chair Haunani Apoliona, Native American Rights Fund Executive Director John Echohawk and Northwest Indian Fisheries Commission Chair Billy Frank Jr.

Patricia Zell, longtime staffer of the U.S. Senate Committee on Indian Affairs (now retired) and staunch advocate for Native Hawaiian rights, was optimistic about the future of America's indigenous peoples. "In 30 years,

I've never seen the outpouring of support other native peoples have for Native Hawaiians," she said. "What we want to accomplish, we cannot, unless we see ourselves (indigenous peoples) as one," said Zell, who is of Navajo extraction.

Law professor Charles Wilkinson of the University of Colorado, an expert on laws impacting the U.S.'s indigenous peoples, was equally optimistic on the future of Native Americans. "Ten years ago, many of the groups around today weren't here," he said. "Native Americans have spread out wide and really have 'taken the bull by the horn.'" Wilkinson's presentation outlined five decades of progress, beginning with dismal conditions of natives in this country in the 1950s to today's unprecedented



Bobbi Rae Sage, Miss Indian Nations 2005 from Mandaree, N.D., spoke and sang at the Native Leadership Conference held in Honolulu last month. Photo: Manu Boyd

successes in economics, political activism, organization and cultural rejuvenation – specifically the revival of native languages.

Hawaiian presenters echoed the importance of not just knowing Hawaiian language and culture, but living them. Among presenters were ho'oponopono

expert Mālia Craver, navigator Nainoa Thompson, kumu hula John Keola Lake, and lua practitioner and leadership trainer Tommy Kaulukukui. And presentations by 'ōlelo Hawai'i students from Kamehameha Schools left a lasting impression of pride in being 'ōiwi.



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# Ceded lands deal reached

By KWD staff

After more than a year of discussions, OHA and Gov. Linda Lingle have reached an agreement on legislation relating to OHA's share of income from the public land trust, made up of Hawaiian Kingdom lands that were "ceded" to the U.S. at annexation and later passed to the state government. By law, OHA is supposed to receive a portion of the state's income from these lands to benefit Hawaiians, but the exact amount due to OHA has long been a matter of dispute.

If approved by the state Legislature and the OHA Board of Trustees, the proposal announced

on Jan. 26 would establish OHA's portion of public land trust revenue at \$15.1 million annually, as of July 1, 2005 – unless changed in the future by the Legislature. Presently, OHA receives approximately \$10 million annually as its share of the public land trust proceeds.

The governor and OHA have also agreed that the proposed legislation should provide for an additional \$17.5 million to be paid to OHA for the period from July 1, 2001 to June 30, 2005, reflecting additional receipts that Lingle believes are fair and appropriate to pay OHA.

The agreement does not cover other "past due" amounts. Both

OHA and the governor anticipate further negotiations and the possibility of presenting a more comprehensive agreement for consideration by the Legislature in the future.

"I am very pleased with this agreement, which will assure additional funding for OHA and its Hawaiian beneficiaries going into the future," said OHA Chairperson Haunani Apoliona. "I would like to commend Governor Lingle for her willingness to tackle this very difficult and complex issue, and I urge the Legislature to respond favorably to legislation that will give substance to this agreement. This is a collective example of

**Proposed OHA revenue**  
**\$15.1 million annually**  
**\$17.5 million one-time payment**  
**for previously unpaid amounts**

being 'onipa'a, or steadfast in what is right."

Lingle called the agreement on revenue legislation "the right and fair thing to do," and praised the efforts of the negotiating teams on both sides. "This has been a difficult undertaking, and there is still more we can accomplish," she said. "[But], like Chair Apoliona, I too am pleased with the progress we have made and urge the

Legislature to codify this agreement."

As *Ka Wai Ola* went to press, a bill containing the proposed revenue formula had just passed first reading in the state House of Representatives, and the members of OHA's negotiating team were scheduled to recommend formal approval of the agreement at the Board of Trustees meeting on Feb. 2.



## Civil rights panel mulls Akaka Bill

By Derek Ferrar

Public Information Specialist

On Jan. 20, the U.S. Commission on Civil Rights heard a briefing on the proposed Native Hawaiian Government Reorganization Act, better known as the "Akaka Bill." The commission, which has no enforcement powers but can make recommendations to Congress on civil rights matters, could issue a report on the bill in several months if a majority of the commission's members vote to do so.

The commission currently has seven members (with one seat vacant) – four Republicans, two Democrats and an Independent. Half of the commission's members are appointed by the president and

half by Congress,

If passed, the Akaka Bill would formally acknowledge Native Hawaiians' status as indigenous people and would extend official U.S. government recognition to a future Native Hawaiian governing body. Supporters of the bill – including all nine of OHA's trustees, say it would be an important move toward reconciliation for past wrongs and would help protect existing Hawaiian programs against an ongoing barrage of legal challenges.

Some opponents of the measure, however – including several conservative senators who have so far succeeded in preventing the bill from receiving a hearing by the full Senate – claim that it discriminates

against non-Hawaiians and would set up an illegally "race-based" government. (Some Hawaiian groups also oppose the bill as a sell-out of more comprehensive Hawaiian sovereignty, but none of their representatives were invited to testify before the commission.)

By invitation, arguments in favor of the bill were presented to the commission by Noe Kalipi, a counsel for Sen. Akaka, and H. Christopher Bartolomucci, an attorney with the Hogan & Hartson law firm in Washington. Arguments against the bill were presented by San Diego University law professor Gail Heriot and H. William Burgess, a Honolulu attorney who has been involved in several lawsuits seeking to have Hawaiian

benefits declared unconstitutional.

According to a report on the hearing by *The Honolulu Advertiser's* Washington correspondent, Kalipi told the commission that Hawaiians are not a racial category but an indigenous people. "It is ... clear that Native Hawaiians are 'native' in the same sense as American Indians – aboriginal," she said.

Burgess, however, said that the bill would illegally discriminate against those without native ancestry. "Anyone who had an indigenous status would have a claim to create a separate government," he said. "Ultimately, that would lead to the breaking up of states."

According to the *Advertiser* report: "Commission Chairman Gerald A. Reynolds, a Republican and attorney for Kansas City Power & Light in Missouri, said after the briefing that he was skeptical about the bill but would not make a final decision until more information was collected. 'My ultimate vote will be based on the entire record, which we don't have yet,' he said.

"Commissioner Arlan D. Melendez, a Democrat and chairman of the Reno-Sparks Indian Colony in Reno, Nev., said he believed Hawaiians needed federal recognition to help them protect federal programs, ranging from housing to education.

"They're really receiving those things so I think by furthering that,

you will give them some stability in self-determination over those things they already have,' he said.

"But commission Vice Chairwoman Abigail Thernstrom, an Independent and a senior fellow at the Manhattan Institute in New York, said she was 'very unhappy about what I regard as proposals for race-based governments.'

"This is not the way I want this country to go, and I would like to see some acknowledgement that the story of governance of Indian tribes in this country has not worked out well,' Thernstrom said."

Hawai'i's congressional delegation had received a pledge from the Senate leadership that the Akaka Bill would receive a full hearing last session, but that promise was short-circuited when several Republican opponents of the bill filed procedural holds that stopped it from advancing.

A vote on a procedural measure that would have forced the bill to the Senate floor was scheduled for early September, but it was put aside due to the Hurricane Katrina emergency and President Bush's Supreme Court nominations.

Akaka announced recently that Senate leaders have once again given him assurances that the bill will be heard before the end of Congress' current session.

# Legislative Update



## OHA bills focus on ceded lands, resource boards, housing, education, cultural center

By Derek Ferrar

Public Information Specialist

OHA's priorities at this year's state Legislature are much as they have been for the last several years, with a few key differences.

Topping the list of priorities are ceded lands revenue, Hawaiian-dedicated seats on state land and water boards, funding for a proposed OHA office and Hawaiian cultural center on the Kaka'ako waterfront, a prohibition against the sale of ceded lands, improved public education for Hawaiian keiki and protection of kuleana lands.

"Issues of lands, natural resources and water continue to be at the forefront for Native Hawaiians and all residents of Hawai'i," said OHA Chairperson Haunani Apoliona. "We're hoping the legislators and the administration will take our efforts more seriously now that we're acquiring major conservation landholdings in Wao Kele o Puna and Waimea Valley."

One important difference this year comes in the issue of ceded lands revenue, which has been addressed in the recent agreement on proposed legislation between OHA and the governor. In light of that agreement, said OHA Administrator Clyde Nāmu'o, the agency's previously proposed bill on land revenues has been replaced by bills seeking the Legislature's approval of the agreement with the governor (see page 6).

In addition, several strong new proposals have been added to the mix. One bill would give OHA the authority to develop housing projects that would be exempt from zoning and other state and county regulations – much as the Department of Hawaiian Home Lands is now able to do. "This is one of our most aggressive measures," said Nāmu'o. "The purpose

is to establish OHA as an attractive partner for housing development, but the real benefit comes in helping to deal with the affordable housing and rental crisis, especially for Native Hawaiians."

Another bill would make it a crime to sell Native Hawaiian antiquities to anyone except qualified museums and repositories, and would establish specific penalties for trafficking in such cultural objects. "The sale of such items on the black market is becoming more and more of a serious issue," Nāmu'o said. "This law would help with enforcement against that, and hopefully help prevent the further looting of caves and so forth."

Other issues addressed in OHA's proposed package of bills include:

### Land and resource board seats

As it has in the past several sessions, OHA is seeking to reserve one seat each on the Land Use Commission, Board of Land and Natural Resources, Water Resource Management Commission and Coastal Zone Management Advisory Board for an appointee to be chosen by the governor from a list of nominees submitted by OHA.

"As the 'fourth arm' of state government, charged with looking out for the interests of Native Hawaiians, it's right that OHA pursue seats on these boards," said Apoliona. "And we feel that asking for one vote among a number of sentiments available on policy boards is not a very threatening thing."

### OHA office and Hawaiian cultural center

After floating a proposal last year to build an OHA office and Hawaiian cultural center on 5.2

acres of state land on the waterfront between Kaka'ako Park and Honolulu Harbor, this year OHA is seeking a state bond issue of \$1.35 million to help pay for planning and design of the site. "In the past, the Legislature has funded other ethnic cultural centers," said Nāmu'o. "So hopefully they'll see the same value – if not an even greater one – in having a Hawaiian cultural center."

### Ceded lands

In addition to the bills seeking approval of the revenue agreement with the governor, OHA is still pushing bills that would prevent the state from selling off ceded lands, along with one that would require the governor to provide an annual accounting of ceded lands revenue from all state departments.

"Up to now, we've simply had to accept what we were told was our share of the public land trust revenues," said Nāmu'o. "This would provide a transparent accounting,

so everything would be up front and clear."

### Education

OHA's package includes a number of bills aimed at "making sure Native Hawaiian students have an opportunity to succeed in the public school system," Nāmu'o said. A new proposal among these would require the Department of Education to offer Hawaiian language courses in public schools, and provide financial assistance to university students who commit to teaching such classes.

Other proposals include:

- A study into the effectiveness of the Department of Education's Hawaiian education program.
- Establishing alternative licensing requirements for teachers in certain Hawaiian education programs.
- Providing funding for a special school district made up of Hawaiian-focused charter schools.
- Increasing the number of char-


ter schools.

- Providing tuition subsidies for Hawaiian preschoolers and establishing "play-and-learn" programs on Hawaiian homesteads.

### Kuleana lands

Several measures would help protect kuleana lands (hereditary lands awarded to Hawaiian tenant-farmers at the time of the Māhele) by exempting them from property taxes, giving OHA a greater role in kuleana title cases and prohibiting claims to kuleana lands based on adverse possession.

### OHA administration

Several housekeeping bills address OHA administrative issues, including changing retirement benefits for some trustees and revising the 25-year-old state law requiring that OHA prepare a master plan for the entire Hawaiian community. The proposed revision would allow the agency's current strategic plan to fulfill the master plan requirement. 

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6:30 pm to 8:30 pm

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Feb. 8–Lahaina Civic Center, Maui

Feb. 15–King Intermediate School Cafeteria, O'ahu

Feb. 16–Keaukaha Elementary School Cafeteria, Hawai'i

10:00 am to 12:00 pm

Feb. 25–Lihū'e Neighborhood Center, Kaua'i

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EXCHANGE IDEAS AND SHAPE THE FUTURE



Story and photo by Derek Ferrar  
Public Information Specialist

The Office of Hawaiian Affairs is set to assume ownership of O'ahu's Waimea Valley within the next few months under the terms of a court settlement that will permanently protect the stunning and historic valley, considered to be O'ahu's last intact ahupua'a. The purchase represents OHA's second major acquisition of important conservation land in just a few months, after September's agreement that will give the agency title to Wao Kele o Puna rainforest on Hawai'i island. The two deals mark the first time that OHA has acquired substantial land holdings.

In mid-January, Waimea's former owner, New York developer Christian Wolffer, accepted a \$14 million offer to settle the long-running lawsuit over the city's 2002 forced purchase of the valley through condemnation. In addition to the \$5 million the city placed in escrow to pay for the 1,875-acre property, the remainder of the purchase price will be shared by OHA, the U.S. Army, the state Department of Land and Natural Resources and the National Audubon Society. (See box.)

"The bottom line is that the ahupua'a that is this valley is

going to remain intact," said OHA Chairperson Haunani Apoliona. "This deal is charting new waters for OHA, for sure. But after 25 years, OHA is stronger and better prepared to take a step like this. And, ultimately, all these assets will transfer to the future Native Hawaiian governing entity."

At the request of the seller, the purchase deal is scheduled to close by March 15. But according to OHA Administrator Clyde Nāmu'ō, final details of the complicated deal are likely to take some time longer to resolve. "In the meantime," Nāmu'ō said, "the valley will continue to run as it has been."

Before the purchase can occur, the judge still has to sign off on a final settlement agreement, and OHA's Board of Trustees must formally approve the agency's share of the funding. The Honolulu City Council must also give final approval to the deal at a hearing scheduled for Feb. 15. On Jan. 25, the council gave unanimous preliminary approval to the settlement, with only Councilman Romy Cachola expressing reservations over the amount of the city's expenditure.

#### How the deal took shape

On Dec. 7, the Honolulu

City Council – responding to overwhelming public testimony – unanimously rejected a settlement deal proposed by Mayor Mufi Hannemann that would have split the valley and returned most of it to Wolffer. At the council hearing, representatives of OHA, the Audubon Society and others said they would be willing to put together a partnership to come up with additional purchase funds, if that was what was needed to prevent the city from splitting up the valley.

Soon after the council hearing, the mediator in the condemnation suit, Clyde Matsui, contacted OHA and others who had pledged to help purchase the valley. After hurried consultations, Matsui and the contributing groups arrived at a purchase offer of \$12 million, and it was agreed that OHA would assume title to the property.

Wolffer, however, rejected the offer. At that point, according to the mediator's report, the mayor's representative in the negotiations, Deputy Corporation Counsel Donna Woo, reported that the mayor had secured an additional commitment of \$2 million from the Army, bringing the total offer up to \$14 million.

That offer was accepted. Wolffer's local attorney, William McCorrison, told *The Honolulu*

*Advertiser* that the developer's dream had been to one day own a home in the valley, but that Wolffer changed his mind after talking with the mayor, who stressed the valley's importance to the community.

Amid a flurry of rushed meetings after the offer was accepted, the mediator submitted his settlement report to Circuit Court Judge Gary Chang, who gave it preliminary approval on Jan. 12.

#### The issues

Now that the purchase deal has been set in motion, a number of complex issues face the parties involved. These include:

#### • The city's conservation easement

Because the city's share of the purchase price comes from the sale of building bonds, there is a requirement that the city must retain permanent conservation and public-access easements over the property. In essence, this means that the city will require that the valley remain protected from development and open to the public in some form.

But exactly how that will play out remains to be seen. "Sure, the public will have access, but to what part?" says OHA's Nāmu'ō. "That all needs to be worked out."

#### • DLNR's role

Another big question is what

part the state's Department of Land and Natural Resources will want to play. DLNR Director Peter Young said the department has multiple conservation interests in the valley, including protection of native and endangered species, and preservation of the valley's exceptional cultural resources. Young said he has already had discussions with OHA about forging some kind of management partnership, similar to the two agencies' collaboration in the purchase of Wao Kele o Puna forest.

"This is another great opportunity for OHA and DLNR to expand our already growing partnership," he said. "Our scientists and technicians would be able to learn about more traditional and cultural ways of stewardship, and hopefully they can help train OHA folks about modern conservation techniques. That's the exciting thing about our partnership at Wao Kele, and I think it's possible at Waimea, too."

#### • Audubon's role

After the city took ownership of Waimea in 2002, it awarded a 30-year contract to the National Audubon Society to operate an ecological and cultural visitor center in place of the former owner's "adventure park." However, the contract remained on a month-to-month basis as

See **WAMEA** on page 14

## Who's paying for Waimea

OHA	\$ 2.9 million
The City	\$ 5 million (already in escrow)
U.S. Army (via the Trust for Public Land)	\$ 3.5 million
DLNR	\$ 1.6 million
Audubon	\$ 1 million (advanced by OHA)

**TOTAL \$14 million**





In January, Hui Mālama i nā Kūpuna o Hawai'i nei leader Edward Halealoha Ayau, pictured with his wife, musician and educator Kainani Kahaunaele, was released from prison to participate in a mediation process for the Kawaihae caves dispute. Photo: Sterling Kini Wong

## Burial dispute goes to mediation

Target date of Feb. 24 set to resolve conflict over Kawaihae cave objects

By Sterling Kini Wong  
Publications Editor

The groups involved in the lawsuit over 83 cultural objects buried in a Kawaihae cave complex have agreed to try to resolve their dispute through mediation based on Hawaiian values.

In recognition of the sensitive cultural nature of the case, U.S. District Judge David Ezra decided to delay his order to retrieve the objects and allowed the groups to try to resolve the dispute on their own. A target date of Feb. 24 has been set for the groups to reach an agreement.

On Jan. 17, Ezra also released from custody Edward Halealoha Ayau, the leader of the burial repatriation group Hui Mālama i nā Kūpuna o Hawai'i nei, so he could participate in the mediation process. Ayau spent three weeks in Honolulu's federal detention center after he refused to provide Ezra with information on the precise location of the buried objects, and the judge charged him with con-

tempt of court. As a condition of his release, Ayau will remain under home detention and must wear a monitoring device.

Ayau has maintained throughout the trial that he would not under any circumstances provide information that would lead to the retrieval of the artifacts, an act he characterizes as a desecration of a burial site and a violation of his religious beliefs.

### 'Ready for mediation'

Meanwhile, U.S. Magistrate Kevin Chang, appointed as the supervisor for the negotiations, named two Hawaiian mediators who will work with the groups: Kamehameha Schools trustee and traditional navigator Nainoa Thompson, and Earl Kawa'a, the coordinator of a Kamehameha Schools outreach program in Waimānalo.

Ayau said that while he is firm in his stance that the objects should not be removed from the cave, he's still looking forward to working with the other parties to settle the dispute. "We

were ready for mediation from day one," he said. "That would have been our preferred mode of dealing with this."

Others, however, claim that Hui Mālama forced the lawsuit, pointing out that in March 2005 Ayau told a federal burials review committee that the appropriate forum for the dispute to be resolved was a "court of competent jurisdiction."

La'akea Sukanuma, president of the Royal Hawaiian Academy of Traditional Arts, which has advocated returning the objects to Bishop Museum, said that two attempts at resolving the dispute were made prior to the lawsuit, but they both ended with the sides still in disagreement.

"We've tried before," Sukanuma said. "Maybe the third time is magic."

The cultural objects were first taken from the Kawaihae caves – which also contain Hawaiian human remains, or iwi – in 1905, and shortly afterward they were sold to Bishop Museum. The current controversy started

in February 2000, when the museum loaned the items to members of Hui Mālama, who then reburied them in the caves.

In August of last year, the Royal Hawaiian Academy of Traditional Arts and Nā Lei Ali'i Kawānanakoa sued Hui Mālama and Bishop Museum, demanding that the items be retrieved so that the federal burial repatriation process can resume.


### Moepū or hidden objects?

At the center of the dispute is a collection of unique cultural objects that include two wooden female figures, two 'aumākua (ancestral guardian) statues and several bowls.

Hui Mālama insists that the objects are moepū, or funerary items, that belong to the people buried in the cave and should not be removed.

Some disagree, however, saying that the objects weren't actually found with the iwi, but in a separate chamber of the caves, hidden away after Queen Ka'ahumanu ordered that all items of worship be destroyed following the abolishment of the 'ai kapu system in 1819.

This disagreement over exactly what these cultural objects are appears to have been occurring since the early 20th century. In 1906, former Bishop Museum Director William Brigham wrote that "there is nothing in the collection to support" the theory that the objects were hidden from being destroyed after 1819, saying the items were "household deities" and "personal keepsakes" of those buried in the caves.

However, a document located in one of the Bishop Museum's collections states otherwise. The document is from the collection of Edgar Henriques, who compiled oral histories of Hawai'i, and his wife, Lucy Kalaniki'eki'e Davis, both of whom died in the early 1930s. The document, possibly written by either Edgar or Lucy, says that at least one of the figures found in Kawaihae was "hidden in a burial cave [...] at the time of the destruction of idols." 

## Where they stand

There has been some confusion as to who exactly the claimants to the Kawaihae cultural objects are and where each of them stands on the disposition of the items.

Bishop Museum has recognized 14 claimants in the case. However, Hui Mālama argues that Nā Lei Ali'i Kawānanakoa should not be a claimant because it was recognized five years after the objects were reburied.

Here's a picture of the current positions of the claimants on where the cultural objects belong, gleaned from various press releases, court documents and other sources:

### In favor of Bishop Museum:

- Hawaiian Genealogy Society
- Kekumano 'Ohana
- Keohokālole 'Ohana
- Nā Lei Ali'i Kawānanakoa
- Royal Hawaiian Academy of Traditional Arts
- Van Horn Diamond 'Ohana

### In favor of the caves:

- Department of Hawaiian Home Lands
- Hawai'i Island Burial Council
- Hui Mālama i nā Kūpuna o Hawai'i nei
- Nation of Hawai'i
- Native Hawaiian Advisory Council
- Pu'uhonua o Waimānalo

### Position unclear:

- Office of Hawaiian Affairs. (A July 2000 board of trustees vote on a motion to support the retrieval of the items from the caves ended in a four-four tie, with one trustee absent. The board has not taken up the issue since.)
- Nā Papa Kanaka o Pu'ukāhola Heiau. (In December, the group's head, Ma'ulili Dickson, released a statement saying that the group wants the objects to remain in the cave complex until all the parties can agree on a solution. However, Mel Kalāhiki, the group's advisor who also has family ties to Kawaihae, has said he wants the objects returned to the museum.)



**E**ver since more than 40 sets of iwi, or human remains, were unearthed during the construction of the Wal-Mart site on Ke'eaumoku Street starting in January 2003, conflict and controversy has surrounded the handling and reburial of the presumed Hawaiian remains.

Last February, a reburial scheduled by the State Historic Preservation Division at the Wal-Mart site was postponed indefinitely, and the division hit the archaeology consultants hired to oversee the site with a \$210,000 fine for alleged mishandling – some have even charged desecration – of the bones. That fine is currently under appeal.

In this kūkākūkā section, two of the parties closely involved in the issue share their points of view. The views expressed in these community discussion columns are those of the authors and do not necessarily reflect the views of the Office of Hawaiian Affairs.

Photo: Francine Kananionāpua Murray

## Setting the record straight for the iwi kūpuna found at Wal-Mart site

By Edward Halealoha Ayau  
and Paulette Ka'anohi Kaleikini

Recognized claimants

**O**ur families, the Kaleikini and the Townsends, are recognized cultural descendants of the iwi kūpuna disturbed from the Ke'eaumoku Street Wal-Mart complex. In addition to the removal of the iwi kūpuna, the one other thing that has really disturbed us is that throughout this process, Wal-Mart spokesperson Cynthia Lin has said that Wal-Mart is doing what is culturally correct. For example, Lin told the *Honolulu Star-Bulletin* in a March 27 article: "We have been throughout this whole process committed to treating the remains with respect and with appropriate cultural protocols."

It turns out that this statement is not accurate. First, how can she say that Wal-Mart is committed to respect and appropriate cultural protocols when the highest form of respect and most appropriate cultural protocol is not to disturb a burial site and instead to honor the wishes of the deceased and their family? The iwi kūpuna continue to sit in storage under a parking lot ramp while Wal-Mart opened for business and remains open. We believe that the more respectful act would have been to rebury the iwi kūpuna with appropriate cultural protocol.

In addition, Lin has also told

local media that Wal-Mart officials have been "working very closely" with the state Historic Preservation Division (SHPD) and are "committed to doing the right thing." This is very difficult to fathom given the recent investigation by the state Attorney General's office and the recommendation by SHPD to fine the archaeological contractors hired by Wal-Mart \$210,000 in civil penalties for mistreatment of the iwi kūpuna. Alleged violations include writing on the skull of a child with indelible ink (bones are porous, so the markings cannot be removed); gluing remains together; failing to timely report an inadvertent discovery to SHPD as required by law; and removing the iwi without SHPD authorization. This hardly qualifies as "working very closely" with SHPD. In fact, according to SHPD, the opposite is true.

Furthermore, stating that Wal-Mart is committed to doing the right thing needs to be qualified. Given all that has transpired, the statement should have read that Wal-Mart is committed to doing the right thing *for Wal-Mart*, and not the iwi kūpuna. After all, what other conclusion can be drawn from this debacle? Kumu Edward Kanahele used to say, "nothing good comes from disturbing a burial – nothing." This should have been Wal-Mart's public statement all along.

What's also been problematic with this dispute was the O'ahu

Island Burial Council's recognition of the Keana'āina family as the lineal descendants of the iwi kūpuna at the site. There are two descendant designations recognized by the state. The first is the lineal descendant status, which is the highest level of descent and means that a person has a direct connection to the iwi in question. The other category is cultural descendant, which means that a person's family is from the area, but they cannot prove that the remains in question are their 'ohana. The burial council recognized the Keana'āina family as lineal descendants even though the assessment conducted by SHPD indicated that the information submitted did not support such a finding. Thereafter, Ka'anohi Kaleikini appealed the burial council's determination, and an administrative appeals panel vacated the lineal descendant status for the Keana'āina family for lack of evidence.

The problem is that Wal-Mart and their archaeological contractors anointed the Keana'āina family and invited them to help with the physical examination of the iwi. Then it turns out that these same archaeologists conducted insensitive, unethical and illegal acts upon the iwi kūpuna, resulting in \$210,000 of proposed civil penalties. So one question that arises is: What role did the members of the Keana'āina family have in these acts?

## Wal-Mart is sensitive to proper care of iwi

By Kevin McCall

Wal-Mart Community Relations

**W**al-Mart understands that the care of iwi inadvertently discovered during construction is an important issue for Native Hawaiians and the entire community in Hawai'i. We believe our kuleana, as landowner, is to care for the iwi with utmost respect for Hawaiian protocol, the laws of the state of Hawai'i and all of the recognized cultural descendants. We understand that this type of care takes time.

Although the law required the State Historical Preservation Division to make its decision on whether to relocate the iwi within 48 hours of discovery in 2002, we were willing to allow more time to be sensitive to the cultural descendants and the consultation process. It was more than a year later, in mid-2003, that we received SHPD's decision that the iwi should be disinterred and moved to a single location on the Wal-Mart property.

From 2002 to 2004, we had meetings where all recognized cultural descendants were invited, and we consulted with the O'ahu Island Burial Council at many of its meetings. We were proud of the substantial progress that was made on creating a unified burial treatment plan that was

accepted by the recognized cultural descendants and the State Historic Preservation Division in October 2004.

After accepting the plan, SHPD presented it to the O'ahu Island Burial Council. SHPD directed the archaeologist, who was hired by the general contractor that built the store, to finish all work by Feb. 11, 2005. Although the archaeologist informed SHPD that his work was not finished, the keys to the interim curation trailer, which was controlled by the general contractor, were turned over to SHPD on Feb. 16, 2005, and SHPD set Feb. 18, 2005, as the reburial date. SHPD informed Wal-Mart that they would be responsible for the reburial, and Wal-Mart worked diligently to comply with SHPD's directives. However, a few days before the reburial, we were instructed to stand down because the reburial had been cancelled. At this point, we are still waiting for notification from the SHPD as to a new reburial date.

We believe enough time has passed and the iwi need to be reburied. Let's hope we can all make a good-faith effort in the long term interest of protecting the iwi. Wal-Mart is ready to do its share to ensure the long-term protection of the iwi, but the final call on when to rebury the iwi is up to the state.

# Keeping that weight resolution



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

January is the month when Americans typically resolve to improve their lives. Usually, New Year resolutions include pledges to save or make more money, or to clean up the garage, the extra bedroom or the desktop. Did you notice a change this year? I did. There were many television shows, and newspaper and magazine articles in January that dealt with being overweight or losing weight. Yes, many

Americans, in January 2006, focused resolutions on reducing waistlines and “dropping weight.” That is probably because so many American adults and children are far too heavy.

Health professionals agree that maintaining a nearly ideal body weight is an important, health-saving goal for everyone. They know that a 10-pound weight loss can greatly improve most chronic health conditions, such as high blood pressure, diabetes, heart conditions and high blood cholesterol. Carrying less body weight can reduce arthritic pain in the hips, knees, ankles and foot

joints. Asthma and breathing problems improve with weight loss, as well. Other less-noticeable conditions get better too, like sleeping better, breathing better, feeling better and moving more easily. Everyone who has successfully lost weight can list multiple improvements in feelings and attitudes.

If you pledged to lose weight in 2006, the first step is to check with your doctor. This is especially important if you are taking prescribed medications. Adding physical activity to your daily routine is the second step. Weight loss and increased exercise will change your need for medications. Doctors can advise you about dietary changes and basic exercises that are best for you. Ask your doctor for guidelines.

You can assess your own need to lose weight. You can measure your waistline and compare with standards for waistlines, you can stand on a scale and compare your weight with standards

for weight and height, or you can determine whether you are within five or 10 pounds of your high-school weight. Personally, I respond best to checking the fit of a favorite dress or pair of slacks that fit a couple of years ago. That image in the mirror can be reassuring or devastating. Try it. If your reaction is negative, then it is time to commit to trimming down and getting healthy. A healthier you will be a greater asset to your loved ones. And just think of the dollars that will be saved from buying fewer medications!

The third step toward weight loss is scheduling exercise and improving food choices. Weight loss occurs when fewer calories are eaten or when exercise is done to burn off calories stored as body fat. Weight loss occurs fastest and healthiest when both exercise and a lower calorie intake are combined. Here are some helpful pointers to help set your new path toward improved health:

- Set a daily routine that increases physical activity. Walk up and down stairs at work. Park a distance away from any destination and walk a little. Also, schedule an exercise walk every day, starting with a 15- to 20-minute walk. Slowly increase your walking time to about an hour, three or four times a week.

- Make food choices that are lower in sugar and fats. Cut out juices and sodas, and drink eight to 10 cups of water daily. Cut out fried foods. Use low-fat salad dressings and other low-fat choices. After three years of age, children should drink milk with a reduced fat content.

- Eat fresh fruit or vegetables for snacks. Avoid fatty chips, crackers, nuts and baked goods. Colorful vegetables and fruit at mealtime will also increase vitamins, minerals and other natural nutrients in fresh foods.

Let's all commit to becoming healthier, happier and more physically fit in 2006.



**69** % of all Native Hawaiians qualify as overweight, 28% higher than in the overall state population.

**32** % of Native Hawaiians in Hawai'i qualify as obese, 51% higher than the overall state population.

**16** % of Honolulu residents admit to no exercise in past 30 days

Honolulu has the most basketball courts per capita in the U.S., and the second-most tennis courts.

Information on exercise and fitness programs are available at all five Native Hawaiian Health Care Systems throughout Hawai'i. To find the location nearest you, call (808) 597-6550.

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

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## Hawaiian Made

A Native Hawaiian cultural trademark could protect the artwork of master Hawaiian weapons crafter Gordon 'Umi Kai (composite above) and the Jensen family (at right). Photos: KWO Archive

### Native Hawaiian artists seek greater recognition through a fine-arts market and a cultural trademark study

By Sterling Kini Wong  
Publications Editor

For too long, Native Hawaiian artist Maile Andrade says, she has watched non-Hawaiian artists garner recognition and wealth for art they try to pass off as being culturally Hawaiian.

"It's a theft," she says. "They're taking from our culture and using it to make money and publicize their name. A lot of times the culture they depict isn't even accurate – some of it's inappropriate."

Such problems have recently brought a number of Hawaiian artists together to seek some much-deserved attention – and protection – with their very own art market and a study on creating a Hawaiian-made trademark.

The art market and trademark

aim at helping consumers identify authentic Hawaiian art while also helping Native Hawaiian artists – who often have to compete with cheap knockoffs of their traditional wood crafts, feather works and quilts – charge the true value for their products.

During the first weekend in April, Bishop Museum will host the first Native Hawaiian Arts Market. The market, which will be part of the Maoli Arts Month (see box), will feature 20 booths filled with arts and crafts made by Native Hawaiians.

The Native Hawaiian Arts Market is modeled after the popular Santa Fe Indian Market, which draws more than 100,000 people every year for its high-end Native American art.

Bishop Museum Project

Specialist Noelle Kahanu says that while the market will create some much-needed visibility for Native Hawaiian artists, consumers better come ready to shell out some kalā.

"This isn't going to be a craft fair with cheap products," she says. "This is fine art."

In January, Hale Kū'ai, a Hawaiian producers cooperative, launched a seven-month study into the development of a trademark that will identify arts and crafts made by Native Hawaiians.

Funded with a \$74,000 OHA grant, the group will hold workshops throughout the state over the next four months to present information to Native Hawaiian artists and gather ideas.

Leighton Chong, a Native Hawaiian attorney specializing in intellectual property rights, says the trademark will give consumers – especially tourists – options.

"With the trademark, people have the choice of either paying \$200 for an authentic feather lei or \$5 for a cheap replica," he says. "The trademark creates a comfort zone for buyers, and they can decide if the authentic piece is worth the price."

Andrade says she sees the trademark as a way to promote greater authenticity throughout the entire Hawaiian cultural arts industry.

"It will give Hawaiians an edge in the market, because if we're visible, people will have to pay attention," she says. "And then we can call out non-Hawaiian artists on their inaccuracies. People will have to start doing better research" because their products will be compared with art that is recognized as being authentic.

While this would be the first trademark for Native Hawaiian artists, Maori in New Zealand and Native Americans already have their own insignias to protect their products. First-time violators of the Indian Arts and Crafts Act of 1990 face fines up to \$250,000 and possibly five years in prison; businesses that break the law may be fined up to \$1 million.

But Chong points out that a trademark proposal that only recognizes Native Hawaiian artists

may face legal hurdles because it could be interpreted as being based on race. While Native American tribes have a political relationship with the federal government, Native Hawaiians do not. Chong says that there are several ways around that issue, such as basing the trademark on the authenticity or quality of the product or the skill of an individual artist.

Gordon 'Umi Kai, a respected crafter of traditional Hawaiian weapons, believes that the quality component is essential to the trademark. "Without [that recognition of quality], I don't see the value in the trademark," he says.

Others, however, shudder at the thought of a board or an organization telling artists that their products aren't good enough. "I wouldn't want to be the arbiter who determines whether someone

else's work is pono or authentic," artist and filmmaker Meleanna Meyer says. "A seal that states that I'm a Native Hawaiian artist is enough for me. Lawa, ua pau [enough, all done]."

Nevertheless, there is a consensus that the discussions are necessary, and that the road to achieve a Native Hawaiian trademark will be difficult but rewarding.

Applications for artists to participate in the Native Hawaiian Arts Market are being accepted until March 17. For more information, call Noelle Kahanu at 848-4190 or email her at noelle.kahanu@bishopmuseum.org.

For more information on the Native Hawaiian Cultural Trademark Study, call Ho'oiipo Kalaena'auao Pā at 778-4030, or email malamaonakii@hawaii.rr.com.



### Native Hawaiian cultural trademark study workshop schedule

As KWO went to print, the specific locations and times had not been set. For details, call 778-4030.

Kaua'i – Feb. 11  
O'ahu – March 18  
Maui – April 8  
Hawai'i Island – May 13

### Maoli Arts Month

The month of March will be a time for Native Hawaiian artists to celebrate and be celebrated, as the Maoli Arts Alliance has declared it Maoli Arts Month.

The month will be filled with events that spotlight the talents of established and emerging Native Hawaiian artists, starting with the First Friday Gallery Walk on March 3. This version of the monthly arts event in Chinatown will showcase Native Hawaiian artists at several galleries, all located within walking distance of each other in Chinatown. As KWO went to print, six venues were slated to participate in the Maoli Arts Month: ARTS at Marks Garage, the Pegge Hopper Gallery, Into Gallery, the Louis Pohl Gallery and the Chinatown Courtyard.

Among other Maoli Arts Month events, the Brothers Cazimero will be performing at Hawai'i Theatre on March 10.

Check the March issue of KWO for a complete schedule of Maoli Arts Month events. For more information, call Vicky Holt Takamine at 754-2301, or email vickyt@ilio.org.



By Sterling Kini Wong  
Publications Editor

The relaxing and numbing properties of 'awa (*piper methysticum*) made it one of the most sacred plants in old Hawai'i. Medicinally, the plant was used to soothe aches and pains, but its primary importance in Hawaiian society was religious.

A brew made by mixing chewed roots of the shrub with water was a favorite drink of the gods and

was offered to them in a number of ceremonies. More frequently, Hawaiians presented the beverage to ancestors in small rituals within their homes. They believed that while under the influence of the drink's intoxicating spell, they could communicate with their 'aumākua, or ancestral guardians.

But the same qualities that Hawaiians prized in 'awa have in recent times turned the plant into a darling of the health food industry. Today, 'awa can be purchased

as a stress-relief pill, a distilled elixir or even a flavored smoothie. And locally, consuming the drink at 'awa bars has also become more trendy.

This evolution in the use of 'awa has drawn the attention of some Native Hawaiians who have misgivings about what they see as the commercialization of one of their culture's most sacred plants.

"I see our cultural values changing," says Attwood Makanani, a longtime Hawaiian activist and taro farmer. "People are adding soda to 'awa to make it sweeter, they're buying 'awa in bars. Now we have money starting to get involved. Where is 'awa going? Is it going in the direction we want it to or is the market choosing its path for us?"

Native Hawaiians often find themselves asking that last question when talking about their culture. Perhaps the best analogy to the 'awa situation is what's going on with kalo, traditionally believed to be an elder sibling of Native Hawaiians. Kalo has been processed into pancake powder, made into sweetened poi snacks and, most recently, genetically modified by University of Hawai'i scientists.

Commercialization, however, isn't the only thing affecting the sanctity of culturally important Hawaiian plants. Many Hawaiians, for example, no longer observe the sometimes rigid protocols and rituals that governed the consumption of poi, such as not mixing it with other foods.

"Rituals reminded Hawaiians on a daily basis of the sacredness of a plant, whether it was 'awa or kalo," says Kāwika Winter, who is the director of Kaua'i's Limahuli Garden and Preserve and wrote his master's degree thesis on 'awa. "So when the rituals are stopped being practiced, the sacredness of the plant is forgotten, and it becomes more noa [free]. I think every generation chooses which practices it wants to keep and which it wants to leave behind. But we can't just let our culture slip away; we have to consciously observe what's going on."

Some view 'awa's newfound popularity as an opportunity to

reacquaint Native Hawaiians with a cultural practice that many of their kūpuna abandoned because of the negative connotations placed on it by missionaries. In fact, there was a kingdom law that prohibited the use of 'awa for any purpose other than medicinal.

"It's Hawaiians who are the skeptical ones of 'awa," says Zachary Gibson, owner of Kanaka Kava, an 'awa bar in Kailua-Kona. "'Awa was something our grandparents took behind closed doors because they were ridiculed for drinking it. Nowadays, we don't have to be secretive."

Sam 'Ohukani'ōhi'a Gon III, a Native Hawaiian biologist and cultural practitioner, says he sees some good in the commercialization of 'awa.


"A lot of Hawaiians will start off drinking 'awa superficially and then gain an appreciation for it later," he says. "It's like when you start eating poi with a little milk and sugar as a kid. As you get older, you want to defile it less, and you'll eat it in its unadulterated form."

Gon says that he welcomes 'awa bars as a positive, modern way to partake in 'awa. He says that although the beverage is taken out of its ceremonial context in bars, it's still being respected, and he likes the fact that Hawaiian is often spoken while people drink it.

Keoni Verity, owner of the Hale Noa 'awa bar in Kapahulu, explains that there are two ways to market 'awa: by buying in or selling out.

"When you buy in, you're investing in the culture; when you sell out, you're selling it without the culture," he says. "There's a big difference."

Verity says that he doesn't have a problem with the various 'awa products that have recently become popular fare, as long as they don't replace the cultural traditions.

"[Borrowing and modifying facets of other cultures] is a natural human element that can't be escaped," he says. "But we have to keep our traditions alive and maintain that sacredness." 

## Hale Noa no more?

For six years, the Hale Noa 'awa bar in Kapahulu has been a place where progress and tradition found common ground.


The bar observes many of the traditional protocols associated with 'awa, such as only opening at night and serving only pūpū. But adhering to some of those traditions has put Hale Noa at a definite financial disadvantage. "We've never been about business for business's sake," says owner Keoni Verity. "It's always been about creating a traditional experience and letting the bottom line work itself out."

Unfortunately, that bottom line hasn't been working out.

Verity said that he is now forced to import 'awa from Vanuatu because he doesn't have access to locally grown, mature 'awa plants, which aren't ready to be harvested until they are about two or three years old. He says that Hale Noa has accumulated a lot of debt, and he's now having difficulty paying bills because of the extra \$2,000 a month it costs to ship 'awa to Hawai'i. "That's crippling for a business that's already kind of marginal," he said. "It could be the axe."

Verity said that if Hale Noa can't raise enough funds, they will close at the end of February.

In January, Hale Noa held a fundraiser at Bishop Museum and recently formed a nonprofit affiliate to make it easier to obtain grants. "We were already profitless, we figured we might as well make a nonprofit," one employee quipped.

To make a financial donation to Hale Noa, call 735-4292 or visit [supporthalenoa.com](http://supporthalenoa.com). Hale Noa is located right next to Pizza Hut on Kapahulu Ave. and is open Monday through Saturday, from 8 p.m. until midnight. Visit its website at [halenoa.com](http://halenoa.com). 

# Record of Resistance

Plans are in the works for a public memorial honoring the signers of the Kū'ē Anti-Annexation Petitions

By Sterling Kini Wang  
Publications Editor

For years, Hawaiians have been told that their kūpuna resisted the 1898 annexation of Hawai'i by the United States. But for many, it's been difficult to find a personal connection to that resistance.

Now, the Native Hawaiian group Ke Kia'i, recently funded with a \$25,000 grant from the Office of Hawaiian Affairs, is trying to make finding that connection a little easier. Ke Kia'i is planning the development of a memorial wall to honor the more than 21,000 Native Hawaiians who signed their names to the Kū'ē Anti-Annexation Petitions of 1897-1898.

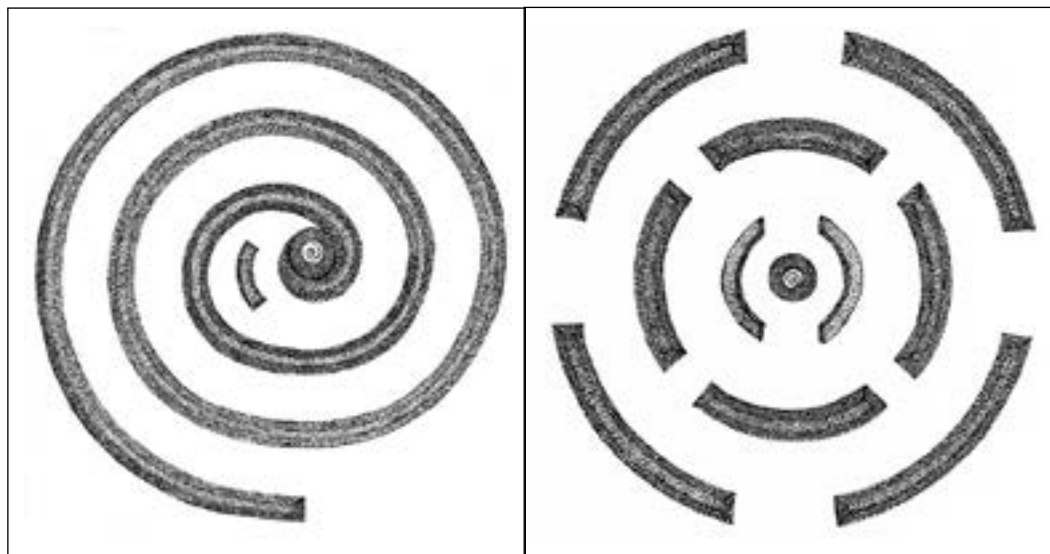
Kūnani Nihipali, one of the project's coordinators, said that the Kū'ē Memorial Wall is long overdue. "In Hawai'i, there are memorials for everybody, every group, every cause – but none for Hawaiians," he said. "I want people to be able to go to the memorial, see their kūpuna's signature and feel that connection and understand that their ancestors didn't want their nation to be

annexed. It's an idea that will stay in your mind all the time."

## Possible designs

There are several concepts for the memorial wall, but the main goal is to inscribe the actual signatures from the petition onto some sort of surface, possibly rock. Two designs have been proposed for a freestanding memorial with walls situated in a circular pattern. Both concepts could include benches and a water feature in the middle, Nihipali said.

Another proposal is to have the signatures placed on an existing wall, perhaps at 'Iolani Palace or the state Capitol, both of which are near the statue of Queen Lili'uokalani. The kaona, or hidden meaning, is that the queen is facing the present government with her subjects close to her in support, "reminding those today of the desire then [to oppose] the illegal annexation of Hawai'i," according to Ke Kia'i's website. "We have not acquiesced then, and remain steadfast in our stance of kū'ē, calling for the restoration of the Hawaiian monarchy by the American government. 'Onipa'a!"



An aerial perspective of two conceptual designs for the Kū'ē Memorial Wall created by Native Hawaiian artist Ipō Nihipali. Photos: courtesy of Ke Kia'i.

## History of the petitions

On June 16, 1897, President William McKinley submitted to the U.S. Senate a treaty to annex Hawai'i. The treaty had been signed by leaders of the Republic of Hawai'i, which four years earlier had orchestrated the overthrow of the Hawaiian monarchy.

In response, two Hawaiian political groups, Hui Aloha 'Āina and Hui Kālai'āina, began collecting signatures to use as testimony to Congress that Hawaiians opposed annexation.

Hui Aloha 'Āina alone gathered more than 21,000 signatures, which represented more than half of the Hawaiian population at the time. Hui Kālai'āina accumulated another 17,000

signatures. Only the Hui Aloha 'Āina petitions, however, were presented to the Senate.

The Kū'ē Petitions helped defeat the treaty of annexation in the Senate, but within seven months Congress passed the Newlands Resolution, which effected the annexation of Hawai'i without any vote by island residents.

Native Hawaiian scholar Noenoe Silva said that ever since then, Hui Aloha 'Āina's petitions remained in the National Archives and were nearly forgotten, relegated to a footnote in Hawai'i's history. In 1996, she discovered the almost 600 pages of signatures while doing research for her doctorate. She had them printed and displayed in a 1998

exhibit, which later toured the islands.

Silva said that the petitions have shifted the way people look at Hawai'i's annexation. "It seems ridiculous to think it now, but it was said quite a bit that Hawaiians passively let their country be taken. Hawaiians didn't agree with it, but they never had the petitions in hand" to prove otherwise, she said. "[The petitions] changed people's ideas, and it's become a point of pride."

Ke Kia'i is continuing to hold workshops around the islands to gather ideas and is seeking financial contributions for the project. For more information, visit [www.kekia.org/kue](http://www.kekia.org/kue), or call Kūnani Nihipali at 721-5369.

## WAIMEA

Continued from page 08

long as the condemnation suit was pending.

Audubon Vice President for Field Operations Les Corey said that the society "is very proud to be able to play a role in helping to preserve this wonderful valley, which is so precious culturally and environmentally." As far as any plans for the future, Corey said the most important thing at this point is "to listen to the com-

munity about how all this can best work out in the long run."

At a recent OHA board meeting, Nāmu'o said he would likely recommend that the month-to-month arrangement with Audubon continue until the terms of a long-term contract could be developed. In addition, he said, such a contract would likely have to go through required state procurement procedures.

Nāmu'o said that Hawaiian culture would have to be a strong element of the valley experience provided by any operator. "I'd like to see

Waimea preserved not merely as a beautiful place to visit," he said, "but as a place to gain a significant experience and understanding of the Hawaiian ahupua'a system."

## • The Army's interest

Funding for the Army's share of the Waimea purchase is coming through its national Environmental Center, whose mission is to "enhance Army training and operations while protecting the environment." The Army's contribution also ties into its "ACUB" (Army Compatible Use Buffer) pro-

gram, which allows military departments to partner with government or private organizations to establish buffer areas around training areas. The Army is also using similar funds to contribute \$3 million to the North Shore community's effort to preserve the Pūpūkea-Puamālū area adjacent to Waimea.

But it is probably also significant that the Army holds perpetual access rights to a 23-mile dirt track called Drum Road, part of which runs through the back of Waimea Valley, within the property

boundary. In the past, the Army has clearly stated that Drum Road is important to its Stryker Brigade plans, since it directly connects the area around Schofield Barracks with the Army's training area in Kahuku. Appropriations have already been made for the Army to upgrade the road as part of its Stryker program.

It is not known yet what, if any, conditions the Army might push for in the final Waimea agreement, and an Army spokesman could not be reached in time to comment for this report.

# HOLUNAPE SERVES UP PLEASANTLY SEASONED HAWAIIAN FARE



Holunape members Kama Hopkins, Kanai'a Nakamura and Kekoa Kaluhiwa

By **Manu Boyd**  
Public Information Director

Although Holunape just recently emerged into the world of local recording artists, they are among the few groups these days who established themselves first by gigging regularly for

years. These young men – Kama Hopkins, Kanai'a Nakamura and Kekoa Kaluhiwa – have shared their brand of Hawaiian music at local eateries, clubs, fundraisers and hula competitions, establishing a name and great reputation. Previously known as

“Kilinahe” (which also included Keola Chan), the quartet-turned-trio has a new name – Holunape – describing the gentle bending and swaying of fronds in the breeze. Flexibility is definitely key in the longevity and consistency of any performing

ensemble, and these guys have the potential staying power.


Holunape's focus is Hawaiian all the way. 'Ōlelo Hawai'i is easily handled by the trio, who individually and collectively have a deep appreciation for Hawaiian language. Kama Hopkins – who composed two of the CD's originals – has taught at Pūnana Leo o Ko'olauloa, where pre-schoolers learn entirely in Hawaiian. Hopkins is a product of strong musical genes through his tūtū, entertainer Momi Bee Kahawai'ōla'a, and the legendary Aunty Genoa Keawe is his great-grand-aunt. Hopkins' two mele show diversity: *Ka Pua o Ku'u 'Iini* is a lovely tribute to the 'a'ali'i blossom, and the second, more kolohe, number, *Holo Lio*, purports to speak of a horseback ride – 'o ia paha, 'a'ole paha.

Also with two original tunes is award-winning haku mele (composer) Julian Keikilani Ako, including the title cut, *He 'Olu*, composed for the home

of Michael and Bina Chun in Waimea, Hawai'i – cool and clean in the calm shelter of Mauna Kea.

In the CD liner notes, Ako describes “he 'olu” as the state of being “when we feel completely comfortable, satisfied and at ease.” That theme carries throughout the CD in other selections by noted composers, including Lena Machado's tribute to hula master Sally Wood Naluai in her mele inoa (name song) *Moanike'alaonāpuamakahikina*. *Nene'u* by Abigail Pililā'au, describes the rustling sea and gentle Kaiāulu breeze near her home at Wai'anae, O'ahu.

Among the old-school hula classics is a rousing, double-strum rendition of *Iā 'Oe e ka Lā e 'Alohi nei*, reminding us of King Kalākaua's 1881 world tour and his fancy for music and hula as a renaissance man. Like the “Merrie Monarch,” Holunape's pleasantly seasoned fare of “mele Hawai'i” (Hawaiian music) will likely take them far.



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*Nā Pua No'eau Programs are funded by the Office of Hawaiian Affairs, U.S. Dept. of Education, and through collaboration with Kamehameha Schools and the University of Hawai'i Keaholoa Program.*



# Formal fun

VINTAGE WĀHINE — Flanked by two young escorts, these gowned gals made ready for a Holokū Ball decades ago, donning the long-trained Hawaiian formal wear still in fashion for special occasions. Photo courtesy of HCCH

By **Manu Boyd**  
Public Information Director

Styles come and go, and fashion trends ebb and flow like the tides, but in Honolulu, a longstanding tradition highlighting Hawaiian formal wear lives on. Known for its rich, colorful fabric and long, exaggerated train, the Hawaiian formal gown, “holokū,” takes its name – literally “run stop” – from the dragging, shuffling movement of the long trains that flow behind the gowns.

For decades, the Hawaiian Civic Club of Honolulu has produced their gala event – the Holokū Ball – to not only preserve the fashion elegance of a bygone era, but to create an event like no other to raise scholarship funds for Hawaiian students. Now an annual event, the Holokū Ball raises tens of thousands of dollars each year, thanks to the support of individuals, corporate sponsors and a cadre of hard-working volunteers.

“This year we are kicking it up a notch,” said event chair and club member Reynold Freitas of the March 4 event. “We have a great program

planned, and know that the scrumptious buffet, entertainment by Olomana and Ku‘uipo Kumukahi, as well as our honorees, will lend to an unforgettable evening.”

Each year, honorees are selected who reflect excellence of service in the Hawaiian community, whether public figures or behind-the-scenes worker-bees. This year, three individuals will share the limelight and be honored by friends, family and the community.

Kumu hula John Keolamaka-‘āinanaokalāhuikamehameha-‘ekolu Lake, known to many as “Kumu Lake,” will be recognized for his years of enriching our community through education and Hawaiian cultural preservation. The former Hawaiian studies teacher at St. Louis High School is also a kumu hula graduate of the renowned Hālau Hula O Maiki.

Ethereda Kahalewai, haku hulu (traditional Hawaiian featherwork master), is also being honored for her significant contribution to native arts, along with Mary Smith, an HCCH member described as a strong “behind-the-scenes”

supporter of the club.

This year’s Holokū Ball

## HOLOKŪ BALL

Sat., March 4, 5:30 p.m.

Hilton Hawaiian Village,  
Coral Ballrooms 4 & 5  
Tickets: \$150 (a portion is tax-deductible); corporate sponsor tables also available.

Call: Reynold Freitas, 284-3462  
Email: reynold\_freitas@yahoo.com  
On the Web: hcchonolulu.org

theme, offered up by honoree John Keola Lake, celebrates our youth and their connection to their distant kūpuna: “Mai ka ipu ho‘oilina mai nā kūpuna mai: The child is the inheritor of the remotest ancestor.”

Holokū Ball proceeds benefit the Scholarship Program of the Hawaiian Civic Club of Honolulu.



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Hawaii’s Ocean Lifestyle Magazine

## “Archipelago” photo exhibit

Feb. 5-28

Images of plants and animals from the Northwestern Hawaiian Islands taken by two noted *National Geographic* photographers. Maui Ocean Center. Admission fees apply. 808-270-7084.

## Hula drama

Fri.-Sat., Feb. 17-18

Kumu hula Patrick Makuakāne and his San Francisco-based Nā Lei Hulu i ka Wēkiu perform their critically acclaimed show. Fri., 8 p.m.; Sat., 3 p.m. and 8 p.m. Hawai‘i Theatre, O‘ahu. \$25-\$35.

## Mo‘o slack key

Sun., Feb. 19, 3 p.m.

A slack-key concert featuring songs and stories about the famed Hawaiian lizard gods, or mo‘o. \$10 (\$8 keiki/seniors). Hanalei Family Community Center, Kaua‘i. 808-826-1469.

## Mary Kawena Pūku‘i storytelling festival

Sun., Feb. 19, 10 a.m.-5 p.m.

Performers will include Native Hawaiians, a Native American, Alaska Natives and the Tau Dance Theatre. Bishop Museum. Free. 848-4190.

## Native plants festival

Sat., Feb. 25, 9 a.m.-2:30 p.m.

The Grow Hawaiian Horti/Cultural Festival will feature demonstrations and short talks with native plant authors, scientists and Hawaiian practitioners. Amy Greenwell Ethnobotanical Garden, South Kona. Free. 808-323-3318.

## Amy Hānaiali‘i Gilliom

Sat., March 11, 7:30 p.m.

Maui Pops Orchestra complements the falsetto voice of Amy Hānaiali‘i Gilliom. Maui Arts & Cultural Center, Maui. \$10-\$38. 808-242-7469.



# Embracing Change

By Sterling Kini Wong  
Publications Editor

About three years before Christian missionaries arrived in Hawai‘i, an oracle named Kapihe foretold of a dramatic change in Hawaiian society, one that would result in the fall of the chiefs and the ancient kapu system, and mark the ascent of the common people.

Bishop Museum’s new Hawaiian Hall Vestibule Gallery exhibit – called “Ho‘ohuli, To Turn Around” – explores Kapihe’s inspiring chant, *E Iho ana ‘o Luna*, which speaks of change being a catalyst for strength and unity.

Noelle Kahanu, a Bishop

Museum specialist and one of the organizers of the project, said that by examining the chant, the Ho‘ohuli exhibit “gives Hawaiians a chance to talk about social justice and sovereignty issues in such a way that other exhibits don’t really allow.”

The centerpiece of the exhibit is a mural of the *E Iho ana ‘o Luna* chant painted onto 40 mahogany boards. The mural was created by 24 students from Kamehameha Schools, and Hakipu‘u, Hālau Lōkahi and Kamakau charter schools. The exhibit also features contemporary artwork created by 14 other Native Hawaiian artists, most of whom are relatively unknown.

Several of the museum’s his-

torical pieces associated with the season of Lono have been incorporated into the exhibit, to act as a cultural foundation for the project and to provide a connection between the contemporary artists and their kūpuna, Kahanu said.

One of 40 decorated mahogany boards that comprise a mural created by high school students, which is featured in the “Ho‘ohuli, To Turn Around” exhibit. Photo: courtesy of Bishop Museum.



## “Ho‘ohuli, To Turn Around”

Through March 12

Bishop Museum  
Hawaiian Hall  
Vestibule Gallery  
Open daily, 9 a.m.-5 p.m.

Admission fees apply

## Holokū Ball

Saturday, March 4, 2006  
Hilton Hawaiian Village  
Coral Ballrooms 4 & 5

HONORING  
Kumu John Keola Lake,  
Ethelreda Kahalewai  
and  
Mary Smith

~ A Scholarship Fundraising Event ~  
Hawaiian Civic Club of Honolulu

# 2006

*Mai ka ipu ho‘oilina mai nā kūpuna mai*

*The child is the inheritor  
of the remotest ancestor*

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Pua Leilani Table  
\$2,500 Seating for 10 \$1,750 may be tax deductible

Individual Ticket \$150 Seating for 1 \$75 may be tax deductible

For more information visit <http://hcchonolulu.org> or contact,  
Reynold Freitas, Holokū Ball Chairman at 284-3462 or [reynold\\_freitas@yahoo.com](mailto:reynold_freitas@yahoo.com)  
Leatrice Kauahi at 594-1944 or [leatricek@oha.org](mailto:leatricek@oha.org)  
Pat Brandt, Silent Auction Chairperson at 386-0435 or [pkbrandt@hawaii.rr.com](mailto:pkbrandt@hawaii.rr.com)



**DECLARATION CALLING FOR THE PROTECTION OF THE IWI KUPUNA (ANCESTRAL REMAINS) AND MOEPŪ (FUNERARY OBJECTS) OF THE HONOKOA, KAWAIHAE BURIAL CAVES**

**WE BELIEVE IN MAINTAINING THE SANCTITY OF THE KAWAIHAE BURIAL CAVES.** The ceremonial burial of iwi kupuna (ancestral Native Hawaiian remains) and moepū (funerary objects) involves great secrecy in order to protect the burial site and ensure the peace and sanctity of ancestors who have passed away, as well as the spiritual, physical, and psychological well-being of their descendants. The desecration of burials (such as the exposure or destruction of bones, robbing funerary objects, or otherwise disturbing the site) results in great cultural and religious harm to both the ancestors and to the descendants, as well as spiritual exile in the afterlife for people implicated in the re-desecration.

**WE SUPPORT EFFORTS TO REPATRIATE ANCESTRAL REMAINS AND FUNERARY OBJECTS TO THEIR RIGHTFUL RESTING PLACE THROUGH THE NAGPRA PROCESS.** The 1990 Native American Graves Protection and Repatriation Act (NAGPRA) sought to repair harm done to Native Americans, Alaskan Natives, and Native Hawaiians whose gravesites were desecrated by the United States. The NAGPRA process has resulted in the repatriation (return to Native soil) of over 3,500 iwi kūpuna and moepū from numerous federally funded institutions such as the Bernice Pauahi Bishop Museum (BPBM).

**WE AFFIRM THAT THE KAWAIHAE BURIAL CAVES REPATRIATION IS COMPLETE.** In February 2000, Hui Mālama reburied numerous sets of iwi kūpuna and 83 moepū in the Kawaihāe caves they came from, an action that was in line with the official positions taken by the three other claimants at the time (Hawai'i Island Burial Council, Office of Hawaiian Affairs, and Department of Hawaiian Home Lands). After reburial occurred, nine additional claimants (not including Nā Lei Ali'i o Kawānanakoa) stepped forward, and in 2001 the NAGPRA process was completed with all 13 claimant organizations agreeing to disagree in a "Document of Truth and Agreement" (signed by L. Sukanuma).

**WE CALL FOR JUDGE DAVID EZRA TO: 1) HALT ALL EFFORTS TO RETRIEVE THE MOEPŪ THUS UNDOING THE NAGPRA PROCESS AND 2) VACATE ALL ORDERS OF IMPRISONMENT, INCLUDING CONFINEMENT, OF EDWARD HALEALOHA AYAU.** December 27, 2005, Judge David Ezra held Hui Mālama's executive director (Edward Halealoha Ayau), Kumu (Pua Kanahēle) and board members (Charles Maxwell, William Aila, and Antoinette Freitas) in contempt of court for refusing to reveal the exact location of the moepū from Kawaihāe, an act that would force Hui Mālama to violate its cultural and religious beliefs and go against the request of the majority of claimants in the Kawaihāe case to leave the iwi kupuna and moepū undisturbed. Judge Ezra's action is a result of a larger effort by L. Sukanuma (Royal Hawaiian Academy of Traditional Arts), A. Kawānanakoa (Nā Lei Ali'i o Kawānanakoa), and W. Brown (BPBM) to re-enter the burial caves, retrieve the moepū, and re-start the NAGPRA process that has already been declared complete. If this course of action sees through, all past, present, and future efforts to repatriate and rebury iwi kupuna and moepū through the NAGPRA process will be in jeopardy. The imprisonment of Edward Halealoha Ayau also represents a new threat to all Hawaiians who wish to uphold their religious and cultural beliefs without persecution. These precedents will impact Native Americans and Alaskan Natives who similarly struggle to maintain and protect the sanctity of their burial sites and ancestors through the NAGPRA process.

**The organizations, families, and individuals listed below affirm this declaration:**

**LIST OF ORGANIZATIONS**

'Ilio'ulaokalani Coalition  
Native Hawaiian Advisory Council  
PA'I Foundation  
Kānāwao  
Nā Maka Hāloa  
Lāiākea Foundation  
Nā Wai 'Awa'awa  
He 'Ohe  
Hale Noa  
Mana Maoli  
Aloha Friday Productions  
NATV Pictures, LLC  
Nā 'Api'ialii' Holoholo  
Queens, Hawai'i  
Ke Kahua Pa'a  
NOA (Not of Amerikkka)  
Paia'a'ala Productions  
Kauahea, Inc  
'Āpono 'Ia, LLC.  
Edith Kanaka'ole Foundation  
Nā Lei Na'auao  
Nā Pualei o Likoehua  
Hālau Ke'alaokamaile  
Pua Ali'i 'Ilima  
Hālau Nā Mamo O Pu'uanahulu  
Hālau o ke 'A'ali'i Kū Makani  
Ka Pā Hula O Kauanoē  
O Wa'ahila  
Hālau o Kawainuhi  
Hālau Palaihiwa O Kaipuwai  
Hālau Nā Lei Kaumaka O Uka  
Nā Maile Kū Honua  
Pā'ū O Hi'iaka-Wailuku, Maui  
Papa Laua'e O Makana, Kaua'i

**LIST OF FAMILIES**

Ahi'ena O Puna 'Ohana  
Puna, Hawai'i  
Ahi'ena-Kanahēle 'Ohana  
Pana'ewa, Hawai'i  
Cabebe 'Ohana  
Hanapēpē, Kaua'i  
Chu 'Ohana

Honolulu, O'ahu  
Espere 'Ohana  
Wainiha, Kaua'i  
De Coito Ohana  
Kea'au, Hawai'i  
DeFries 'Ohana  
Kalāwahine Homestead, O'ahu  
Holi 'Ohana  
Hanapēpē, Kaua'i  
Hōkūlani Holt-Padilla 'Ohana  
Kauahea, Maui  
Hind 'Ohana  
Pālolo, O'ahu  
Hussey 'Ohana  
Kohala, Hawai'i  
Johns 'Ohana  
Pana'ewa, Hawai'i  
Ka'awaloa 'Ohana  
Puna, Hawai'i  
Ka'iana Haili 'Ohana  
Hilo, Hawai'i  
Ka'iliiwai 'Ohana  
Kona Hawai'i  
Kalei 'Ohana  
Pana'ewa Hawai'i  
Kam 'Ohana  
Kaua'i, O'ahu, Hawai'i  
Kanaele-Kenao 'Ohana  
Kohala, Hawai'i  
Kanahēle 'Ohana,  
Pana'ewa, Hawai'i  
Kaninau 'Ohana  
Wainiha, Kaua'i  
Kedli'ikanakaolehailani 'Ohana  
Ka'ū Hawai'i  
Keaweamahi 'Ohana  
Kaua'i, O'ahu, Hawai'i  
Kekahuna 'Ohana  
O'ahu  
Kekua 'Ohana  
Anahola, Kaua'i  
Kelekolio 'Ohana  
Keaukaha, Hawai'i

Konanui 'Ohana  
Pāhoa, Hawai'i  
Kuoha 'Ohana  
Waimānalo, O'ahu  
Lindsey 'Ohana  
Kula, Maui  
Mahi 'Ohana  
Anahola, Kauai  
Mahi-Higa 'Ohana  
Anahola, Kaua'i  
Matsuyama 'Ohana  
Keaukaha, Hawai'i  
McGuire 'Ohana  
Kailua, O'ahu  
McKeague 'Ohana  
Honouliuli, O'ahu  
Nahale-a 'Ohana  
Pana'ewa Hawai'i  
Nakea 'Ohana  
O'ahu  
Nāleimaile 'Ohana  
Hilo, Hawai'i  
Nihipali 'Ohana  
O'ahu  
Osorio 'Ohana  
Pālolo, O'ahu  
Pā 'Ohana  
Kauai, O'ahu, Moloka'i  
Perry 'Ohana  
O'ahu  
Purdy 'Ohana  
Ho'olehua, Moloka'i  
Segismundo Ohana  
Kapahi, Kaua'i  
Stibbard 'Ohana  
Kahuku, O'ahu  
Tengan 'Ohana  
Mānoa O'ahu  
Thomas Higashi Jr. 'Ohana  
Waipahu, O'ahu  
Thomas Higashi Sr. 'Ohana  
Honolua, Honokōhau, Maui  
Tilton/ Degan 'Ohana

'Aiea, O'ahu ( Phoenix, AZ)  
Tsuha 'Ohana  
Kahakuloa, Maui  
Tyson Gomez 'Ohana  
Wainiha, Kaua'i  
Uehara-Tilton 'Ohana  
'Aiea, O'ahu ( Phoenix,AZ)  
Waiau-Wright 'Ohana  
Kalapana, Hawai'i  
Williams 'Ohana  
Lahaina, Maui  
Young, Kanalu 'Ohana  
O'ahu, Maui, Kona Hawai'i  
Wright-Peralto 'Ohana  
Puna, Hawai'i (Antioch, CA)  
Wright-Yamaguchi 'Ohana  
Puna, Hawai'i (Oakley, CA)  
Wright-Betts 'Ohana  
Pāhoa, Hawai'i  
Wright-Ka'ahue 'Ohana  
Pāhoa, Hawai'i

**LIST OF INDIVIDUALS**

Ali'i Alapa'i  
A. Aikāne Alapa'i  
Ku'ulei Alfiche  
Ka'apuwai Alfiche  
Kahi Brooks  
Loui Cabebe  
Kēhau Cachola-Abad  
Kevin Chang  
Sonny Ching  
Shay Conant  
'Ihilani Chu  
Mālia Davidson  
Kamana'opono  
Davidson-Robinson Silva Decker  
Nālani Garmon  
Puamana Guyang  
Kapena Haumea  
Glenn Higa Sr.  
Kamaleionālani Higa  
Kia'ipono Higa  
Makamaeonālani Higa

John Hilt  
Vicky Holt-Takamine  
Liana Iaea Honda  
Brenda Jose  
George Kaapana  
Pi'ilani Ka'awaloa  
Kainani Kahaunaēle  
Camille Kalama  
Pualani Kauila  
Sabra Kauka  
L. Kēhaulani Kekua  
Lady K. Kekua  
Kekuewa Kikilo  
Kahiwaonālani Kūpahu  
Ku'uleimoaniki'ala Kūpahu  
Tiana Laranio  
Jay Lehuloo  
Maelia Loebenstien Carter  
Vince Keala Lucero  
Noewehikēhauokalani C. Mahi  
Makana Martin  
Richard McCarty  
Vicky McCarty  
Leonora Orr  
Andre Perez  
John Peterson  
Loko'olu Quintero  
Jeanne Rabold  
Keali'i Reichel  
Layne Richards  
Brett Robbins  
Lana Ululani Robbins  
Lisa Noelani Robbins  
Kimie Sadoyama  
Kapua Sawyer  
Doreen Ka'aumoana Soares  
Piliāloha Teves  
Leipuaahi Wann  
Kiele Makana Williams  
Ron Williams Jr.  
Bob Zauner  
Christopher Zauner

## Native Leadership Forum a purposeful and inspiring start to the new year

Haunani Apoliona, MSW  
Chairperson Trustee, At-large



**A**loha mai e nā 'ōiwi 'ōlino, nā pulapula a Hāloa, mai Hawai'i a Ni'ihau a puni ke ao mālamalama.

January 2006 marked the gathering of Native Hawaiian, American Indian and Alaska Native leaders in Hawai'i at the 2006 Native Leadership Forum, "Native Leadership and the Challenges Ahead, Protecting Sovereignty, Culture, Homelands and Resource Rights, and Achieving Economic Self-Sufficiency." The Forum focus and context noted in the forum agenda said: "Native America is in a time of transition. Native leaders who have fought to preserve the rights of Native people to self-determination and self-governance, and who have so effectively built upon the foundation of Native sovereignty forged by those who came before them, seek to assure that there will be a cadre of younger Native people who are prepared to assume the responsibilities of leadership in the twenty-first century. The outstanding Native leaders of our time embrace and reflect the values of the Native communities that they serve. These leaders understand that it is only with roots firmly implanted in the history and the culture that inform Native values will the tree of leadership grow tall and be able to withstand the strong winds that historically have buffeted the fates of Native people."

Sessions, inclusive of Native Hawaiians, American Indians and Alaska Natives, were convened in the mornings on Jan. 9-11. Native Hawaiian leaders who were in attendance for the forum extended into three afternoon sessions led by Native Hawaiians to continue dialogue and deliberations in the conference within the conference entitled Native Hawaiian Leadership Conference, "Developing Leadership for the Hawaiian Nation."

On Jan. 9, the Native Hawaiian Session I, "Culture as a Foundation for Leadership," was moderated by professor Lilikalā Kame'eleihiwa, with presenters John Keola Lake (on "Protocols

and Genealogy and Its Place in Passing Values Through Our Ancestors"), Richard Paglinawan (on "The Concept of Kuleana" and "Leadership in Lua and Ho'oponopono Practices") and Auntie Mālia Craver (on "Lōkahi is 24 Hours a Day"). This panel of esteemed kūpuna elevated the critical importance of the values, the practices, the protocols of our culture that will distinguish our Native Hawaiian nation from any other native nation or non-native government going forward. Reminding attendees that striving to balance the higher power, our environment and our humanity that sustained our elders in this pae 'āina in time past, millennia-old values and practices, serve to keep us focused to lead with culture as the foundation of our leadership.

On Jan. 10, Native Hawaiian Session II, "Approaches to Hawaiian Leadership" was moderated by Māhealani Wendt, with presenters Tommy Kaulukui Jr. (on "Hawaiian Leadership"), Winona Rubin (on "Staying the Course") and David Burge (on "Increasing Your Effectiveness as a Native Hawaiian Leader"). This panel of esteemed mentors reminded Native Hawaiian attendees of the fact and wisdom that "not all knowledge is taught in one school – a'ohē pau ka 'ike i ka hālau ho'okahi." Each mentor brought into focus the kuleana of both role and responsibility as we strive for holistic well-being in our approaches to Hawaiian leadership. The luncheon speaker on "Courage In Leadership" on Jan. 11 was OHA Trustee Oswald Stender on "Commitment, Courage and Execution."

Session III that afternoon, "Elected Leaders," was moderated by retired judge Walter Heen, with presenters Mike McCartney (on "Know Why You're Running") and myself (on "Taking That Big Step").

This panel underscored the necessity of "honest self-assessment" should one be considering a run for public office and the recognition that "politics is the most hazardous of all professions. There is no other in which a man (person) can hope to do so much good to his fellow creatures – and neither is there any in which by mere loss of nerve, he may do as much widespread harm."

A purposeful start to the second half of this decade to be sure. 15/48

## Mahalo, City Council

Rowena Akana  
Trustee, At-large



**'A**no'ai kākou. Special thanks go out to the nine City Council members who, on Dec. 7, 2005, voted to reject a settlement proposal that would have allowed private homes to be built in pristine Waimea Valley. The crucial vote paved the way for a new negotiated settlement between all interested parties that will eventually allow OHA to take ownership of the valley. Those community members who testified before the City Council to save the valley should be proud of a job well done. As a Hawaiian, it fills my heart with joy that our state motto is alive and well: Ua mau ke ea o ka 'āina i ka pono.

The new \$14.1-million settlement will be paid for by the U.S. Army (\$3.5 million, negotiated by the non-profit Trust for Public Land), OHA (\$2.9 million), DLNR (\$1.6 million), the Audubon Society (\$1 million, advanced by OHA) and the city (\$5.1 million). Once the deal is approved by the City Council, Waimea Valley will finally be preserved in perpetuity. I am personally elated for the North Shore residents and environmental activists who brought this issue to OHA. None of this would have happened if it were not for their persistent efforts.

OHA will continue to be vigilant about former ali'i lands that are up for sale. Negotiations are currently taking place between all parties concerned to preserve Moanalua Valley. I have no doubt we will succeed if we can generate the same cooperation and support that saved Waimea Valley.

Akaka Bill update:

On Jan. 11, I was invited to speak about the merits of the Akaka Bill at the Small Business Hawai'i's (SBH) annual conference. Also speaking was Akaka Bill detractor Sandra Burgess, who is one of the plaintiffs in the *Arakaki* lawsuit and the wife of William Burgess, the owner of the anti-Akaka Bill website Aloha For All. I was grateful for the opportunity to address this auspicious group because if I hadn't, they probably would have only heard Burgess' false, fear-mongering and downright racist remarks.

It was clear that the SBH audience had very little knowledge of Hawai'i's annexation

or the reasons for the passage of the Apology Bill that President Bill Clinton signed into law in 1993. With less than 10 minutes to speak, I briefly covered how the Apology Bill set into motion a process for reconciliation between the Native Hawaiians and the United States, which is the whole purpose of the Akaka Bill.

Then it was Burgess' turn to speak. Here are just a few of the things she said: 1) She asked whether it was fair to non-Hawaiian businesses if Hawaiian businesses paid no taxes; 2) She asked whether we are all Americans and why should Hawaiians be different; 3) She said that if the Akaka Bill passes, non-Hawaiians will have to face the question of returning all of their lands; 4) She said that federal recognition will give Hawaiians more power and money to corrupt our state and federal elected officials who already can't say "no" to Hawaiians. She even said that our governor is misguided for her support of the Akaka Bill; and 5) She said that the Akaka Bill sets up a separate class of people.

I was appalled by Sandra Burgess' ridiculous statements. She gave no facts to support her position and basically told the audience that the world would end if the Akaka Bill passes. I did my best to explain in my one-minute rebuttal that the Akaka Bill: 1) Doesn't allow Hawaiians to be exempt from state or federal taxes; 2) Doesn't allow Hawaiian-owned businesses to have an unfair advantage over non-Hawaiian businesses; 3) Doesn't allow Hawaiians to expel non-Hawaiians or the military from their lands; 4) Doesn't set up a separate class of people; and 5) Whatever documents are created by the new government must be reviewed by the Department of the Interior, and any settlements would have to be approved by the state and federal governments. This allows for checks and balances.

Listening to Sandra Burgess opened my eyes to her and her group's true motives. They want to create an "US AGAINST THEM" mentality by scaring people into believing the Akaka Bill will hurt them. Let me be absolutely clear that it is not Native Hawaiians who are creating this kind of fearful atmosphere.

We must all find a way to come together, both Hawaiians and kama'āina, united in our common goal, to counter this divisive attitude and stop the noxious seeds of hate that Burgess' group is planting from taking permanent root in Hawai'i. I mua e Hawai'i nei!

For more information on important Hawaiian issues, check out my website at [www.rowenaakana.org](http://www.rowenaakana.org).

## Don't forget TCOYD, and it's not too late for flu shot

Dante Keala Carpenter  
Trustee, O'ahu



**A**loha mai kākou. One last reminder to my fellow diabetics and caregivers: the "Taking Control of Your Diabetes (TCOYD) – Conference & Health Fair" is scheduled for Saturday, Feb. 11, at the Hawai'i Convention Center in Honolulu and Sunday, Feb. 12, at the Kaunakakai Senior Center on Moloka'i. For more information, please call my office at 594-1854. As I stated on 'Ōlelo Community Television: from my OHA trustee allowance, I'll pay the TCOYD conference fee for the first 100 Hawaiians who call my office. Check out OHA's 'Ōlelo roundtable production on the topic of diabetes scheduled for Jan. 25 and Feb. 1, at 7 p.m. on channel 53.

Did you get your influenza ("flu") shot? Many physicians ran out of the flu vaccine last year but now have it available. Let me share the following excerpts from a flyer put out by the Department of Health and Human Services, Center for Disease Control and Prevention and the National Immunization Program:

### *Why get vaccinated?*

Influenza is a very contagious disease. It is caused by the influenza virus, which spreads from infected persons to the nose or throat of others. Anyone can get influenza. For most people, it lasts only a few days. It can cause fever, sore throat, chills, fatigue, cough, headache and muscle aches. Influenza can lead to pneumonia and can be dangerous for people with heart or breathing conditions. Influenza vaccine can prevent influenza.

### *Who should get inactivated influenza vaccine?*

There are two types of influenza vaccine: 1) an inactivated (killed) vaccine, given as a shot, has been used in the United States for many years; and 2) a live, weakened vaccine was licensed in 2003. It is sprayed into the nostrils.

Influenza viruses are constantly changing. Influenza vaccines are updated every year, and an annual vaccination is recommended. For most people influenza vaccine prevents serious illness caused by the influenza virus.

It will not prevent "influenza-like" illnesses caused by other viruses. It takes about two weeks for protection to develop after the shot, and protection can last up to a year.

Influenza vaccine can be given to people six months of age and older. It is recommended for people who are at risk of serious influenza or its complications and for people who can spread influenza to those at high risk. People at high risk for complications are:

All children 6-23 months of age.

People 65 years of age and older.

Residents of long-term care facilities housing persons with chronic medical conditions.

People who have long-term health problems with: heart disease, kidney disease, lung disease and metabolic disease, such as diabetes, asthma, anemia and other blood disorders.

People with certain conditions that can cause breathing problems.

People with a weakened immune system.

People 6 months to 18 years of age on long-term aspirin treatment.

Women who will be pregnant during the flu season.

### *When should I get influenza vaccine?*

The best time to get influenza vaccine is in October or November. Influenza season usually peaks in February, but it can peak any time from November through May. So getting the vaccine in December, or even later can be beneficial in most years. Most people need one flu shot each year.

### *What are the risks from inactivated influenza vaccine?*

A vaccine, like any medicine, could possibly cause serious problems, such as severe allergic reactions. You may experience the following mild problems: soreness, redness, or swelling where the shot was given, fever and aches. These types of problems usually begin soon after the shot and last one to two days.

It's not too late to contact your physician or health center to get your flu shot. Mark your 2006 calendars for the next flu season shot in October, if you've already got this season's shot. Hopefully, the flu bug will pass you by!

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

## OHA's 2006 legislative outlook

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



**L**ast year, the Office of Hawaiian Affairs celebrated its 25th anniversary – a quarter of a century since its debut in November 1980. Amid a sea of political and legal challenges, OHA's journey has evolved to include the foundations for a Hawaiian nation. While the Native Hawaiian Government Reorganization Act lingers in Washington, D.C., OHA moves forward with the introduction of our 2006 Legislative Package to the state Legislature.

OHA's 2006 Legislative Package will revive bills from 2005 that were held, including a bill that would help clarify the revenues derived from the lands comprising the public land trust. On Sept. 12, 2001, the Hawai'i Supreme Court invalidated Act 304, the law that had previously determined OHA's share of ceded lands revenue.

Other bills related to ceded lands aim to prevent the alienation, sale and exchange of lands that are or may be part of the state's ceded lands trust. In the last several years, OHA has actively opposed these types of land transactions and hopes to gain legislative support of this stance.

Another revived measure asks for the representation of the Office of Hawaiian Affairs on the state Board of Land and Natural Resources, the state Land Use Commission and the public advisory body for coastal zone management. The bill requests that the governor appoint one member to each of these bodies from separate lists of nominees submitted by OHA.

Part of OHA's Biennium Budget approved in the last session involved a major change in the way OHA supports Hawaiian programs like Alu Like Inc., the Native Hawaiian Legal Corporation and Nā Pua No'eau. The Legislature mandated that financial support of these programs shall be completed through a competitive bidding process in accordance with

Hawai'i Revised Statutes chapters 103D and 103F. Essentially, OHA can no longer have these services automatically placed into its annual budget request to the Legislature.

Spurred by recent Internet auction postings of Hawaiian artifacts, one of fifteen new bills in OHA's 2006 Legislative Package aims to prohibit the sale and purchase of such culturally sensitive items online. It also establishes the category of crime and penalties for selling or purchasing an antiquity in violation of the law.

Another new measure would require a percentage of all public elementary, intermediate and high schools to offer Hawaiian language courses. The measure also offers a Hawaiian language teacher loan fund be established to aid teachers who make the commitment to teach Hawaiian in public schools.

Also part of the package is a bill that will allow OHA to develop housing projects exempt from all statutes, ordinances, charter provisions and rules of any governmental agency relating to planning, districting, zoning, constructive standards for subdivisions development and improvement of land, and the construction of units. This effort is geared towards finding a solution to Hawai'i's affordable housing crisis.

Two kuleana land bills were submitted this session in addition to the one that was revived from last session, which seeks tax exemptions for qualified landowners.

The first measure terminates the requirement that the Department of Land and Natural Resources has to approve an OHA plan for the use and management of kuleana lands before such lands can escheat to OHA; and makes OHA a party to all actions to quiet title to kuleana land in which escheat is an issue, regardless of when the escheat is alleged to have control. The second bill will bar claims to kuleana lands based on adverse possession.

As in the years previous, OHA will continue to remind lawmakers, both locally and nationally, of their duty to put in high priority and ultimately resolve Native Hawaiian issues.

## Leadership is commitment, courage and execution

Oz Stender  
Trustee, At-large



Each of us should prepare to assume leadership roles so that we can help to build our Hawaiian nation. While there is no magic formula for leadership development, I believe there are key points that will help in creating and enhancing qualities of any individual assuming a leadership role.

It has been said that some are born great leaders and some achieve to become great leaders. Then there are some who hire public relations firms to make them leaders. Kamehameha the Great set the example for being a great leader. The Hawaiian values of kuleana, lōkahi, ha'aha'a, mālama, laulima, ho'oponopono and aloha help make great leaders. These values should be the ones that we live by. If we, as Hawaiians, expect to lead our people in this Western society, we must know and understand the nomenclature and rules of behavior in a Western setting, while sharing our Hawaiian cultural values of leadership.

First, each of us must build character. The greatest characteristics we can and should possess are humility, honesty and compassion. Besides character, each of us must also build a reputation. Character encompasses what we stand for, and reputation encompasses what we fall for. Each of us must demonstrate the value of ha'aha'a.

Second, it is important that each of us develops strong communication skills. We must learn how to speak so that we can be heard and understood. We must learn how to write; our writing must portray the proper tone, presentation, vocabulary and level of understanding of the recipient, so that our message can be understood without the help of body language. Body language includes facial expressions, hand and body motions, and tone of voice. We must read with understanding. The most important thing when receiving oral communication is to hear what is not being said. Nothing is so simple that it cannot be misunderstood by the recipient.

Third, we must gather information that is of high quality and that is truthful. One of the best ways to develop good sources

of information is by "networking." While the quantity and quality of the information gathered is important, the timeliness and usefulness of the information is also important. It is not so much what we know, but when we know it and how we use it.

Fourth are the values of truthfulness and integrity. Too many times we hear of businesses and organizations that fall into trouble because their leaders lacked integrity and succumbed to their weakness of character. As leaders, we must be bold in what we stand for; however, we must also be careful of what we fall for.

Fifth, it is important that each of us understands that to lead is to serve – service to country, community, and above all, your constituents. Our constituents should be our number one priority; they deserve a leader who acts for their betterment. As leaders, we must know and respect our constituents. We must know the needs, emotions and family of our constituents. We must have compassion, balanced by a sense of practicality, and be willing to sacrifice self-interest to give service, to achieve the greater good, to serve the greatest number. If we cannot be an example of a good leader, then we will have to be a horrible warning as a bad leader.

Finally, a leader must make a commitment to lead. And to lead, a leader must have the courage to do what we must. This leads to execution. The ability to accept responsibility is the measure of the man. If a leader is doing his or her best, there will be no time to worry about failure. Every decision made – even unpopular ones – can sometimes be distasteful, put you and your career at risk, and be hurtful to others and to yourself. Many times leaders may be that "lone voice." However, a leader must be decisive based on the information at hand – with commitment and courage. Execution will follow.

There are two main reasons why people fail: first is irresponsibility, second is fear. In decision-making, it is always better to be approximately right than to be precisely wrong!

It is my hope that each of us will commit ourselves to lead our people in achieving recognition as the sovereign group we once were. To be accepted among the world communities as a people who have regained special status as indigenous people of our land begins with recognition by the United States. As we proceed along this journey,

we will find the task challenging by those who scream "racism" and "divisive." As leaders, we face those who disagree with our views and will try to scuttle our efforts. Many who disagree with us will be non-Hawaiians, but there are also Hawaiians that share that same attitude. Those of us at the Office of Hawaiian Affairs face these challenges daily.

Once we have accepted these challenges,

we must commit to the task, knowing that many will push us to the edge; but we must stay the course and find the courage to rise above the name calling, disappointments and frustrations that come with the territory of being a leader in the public arena.

I challenge each of you to make the commitment and then execute the plan for success.

## Refocus our efforts on the Akaka Bill in the new year

Boyd P. Mossman  
Trustee, Maui



Aloha all. The year 2006 is on its way, and each second that goes by is irretrievable with no exchanges allowed. So we should plan now for tomorrow. Indeed, we are who we are, not who we were, and though we learn from who we were, we need to prepare for tomorrow, not yesterday. For Hawaiians the future holds much if Congress and the courts will recognize us as they have the Native Americans and Alaskan Natives. The rhetoric of the opposition continues, the lawsuits continue, the politicians in Washington are not yet committed, and our own people fail to understand the urgency and how critical it is that we stand up for our future, now. It is imperative that we continue to be educated and understand our options then seek out the best one as we approach that day in history that the courts make a final decision as to our fate as a people.

Our attorneys continue to advise us that the Akaka Bill will be of infinite worth to our success in court and that without it we will likely fail in our quest to achieve self-determination. We continue to face the challenge of equal rights and argue within our constitution that plenary powers under the Commerce Clause trumps the 14th Amendment. We may argue, but without the Akaka Bill our argument is a hollow one.

We need to recognize that the United Nations, for all the good it may do, is not a viable solution to our problem. We are American citizens living in the United States and are subject to U.S. laws – not U.N. laws. For those who believe that someone will rescue us poor Hawaiians and secure for us

our own independent country, I would say that past history, emotion and international law cannot stand up to the law of the land, reality and progress. In any event, I would encourage those who believe that the United Nations can be of any benefit to Hawaiians to continue to seek that venue for resolution of their concerns and demands. But please don't continue to undermine the efforts of the rest of us who are merely trying to secure survival for our people and fight off the challenges against us in court.

As we enter the new year and as Congress hopefully considers the Akaka Bill, we should all be praying for, working on and helping with getting it passed. There is really no alternative. Without it, we will say goodbye to the brunt of funding for Hawaiian-based programs, from education to housing to health to employment to language to business to grants and loans. As we say goodbye, so will the rest of Hawai'i say goodbye to the term "N(n)ative Hawaiian" and all it stands for, as we are assimilated into the rest of the population of Hawai'i; all to be then called "Hawaiians." I recognize that there are some Hawaiians who want this, and they are suing us. But for the sake of the majority of Hawaiians, the state of Hawai'i and our children, we cannot give up this fight.

What if we lose in Congress? We continue to fight in court, but with two hands tied behind our backs. What if we lose in court? See the above. As many recognize, what is good for Hawaiians will be good for Hawai'i, and what is bad for Hawaiians will be bad for Hawai'i. What to do? Register now for Kau Inoa and secure a vote for yourself when the time comes. Volunteer your time. Flood the papers with your letters. Call your mainland friends and family and ask them to contact their senators and representatives and tell them "please don't forget America's forgotten people, support S. 147."

**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.

**Haumea/Kanei** — We are seeking the descendants of David Bonaparte Haumea, of Hamoa, Hāna, Maui, who was married to Georgiana Kanei, of Wainiha, Hanalei, Kaua'i. Their children are: Emma, Alice, Mary (married Fetuli Lefiti), Samuel (married Irene Kanoa), David Jr. (married Mary Tai Hook), Hannah (married Herman Meyers), Lily (married Frank Martin), Ruth, Joseph (married Ella Kapahu), Elizabeth (married Santos Valmoja), Kalanihou (married Uming Valmoja); Bonaparte, Mary Ann "Dora" (married Saturnino Pimentel), Benjamin (married Jane Dela Cruz) and John (married Eleanor T.H. "Lady"). We would like our Haumea and Kanei 'ohana to contact us, so that we may gather more genealogy information and have a family gathering this summer on O'ahu. Call Frencha Kalilimoku (daughter of Mary Ann "Dora" Pimentel) at 259-7222, or email at haumea808@yahoo.com.

**Ka'auwai** — After a long 17-year wait, nā mo'opuna of Isaiah 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.

**Kaina** — We are seeking all descendants of David Kawika Mauolele Kukulua Pakaka Kaina, born in Kukolo'i, Kaua'i in 1853. A certificate of baptism shows Mathis Kaina and his wife, Nellie Haalealea Kulamanu Naho'opi'i, also born in 1853, place unknown. Another certificate of baptism shows Catherine Nellie Hoopi'i. We seek information for our biannual 'ohana reunion to be held in July 2006 in Hāna, Maui. We are not certain, but were told that they had 18 children. We pres-

ently have information on Manuel "Mano" Kaina (our grandfather), Louise Edith Kaina, John D. Kaina Sr and Antonio "Akoni" Kaina. While there are other names given as the children of David and Nellie, we have no other information on them besides their names: Joseph Kaina, David Kaina, Samuel Kaina I, Samuel Kaina II, Samuel Kaina III, Paka Pelekane Kaina, Kaliko James Kaina, Charles Piiiana Kaina, Palipa Parish Kaina, Paul Helemano Kaina and Alex Alike Kaina. If you have any information, contact Kaleo Kaina at 248-7807 or email Kaleo@yours.com; or Kepano Kaina at 248-8759 or email akkaina@yahoo.com.

**Kalilikane/Pali** — The descendants of George Kalilikane Sr., who married to Lizzie Pali, are planning a simple 'ohana reunion tentatively scheduled for August 2006. For information, contact Henry Kaiawe Tripp Makanani at 870-897-7208 or 696-0321; or David Kalilikane at 668-0614.

**Kekahuna** — 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-grandfather 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.

**Kukahiko** — We are planning a family reunion of the descendants of John Kukahiko and his wives Kamaka and Halulukahi for July 21-23, 2006, at the Veterans of Foreign War Hall in Kīhei, Maui. John Kukahiko resided in Mākena and Lahaina, Maui. Nā mo'opuna are asking all descendants of Keolakai, Kauwekane, Kalelau, Lu'uwai, Mahele, Haehae, Ka'aipuni, Halemanu, Ka'ahanui, Moloa, Annie and Keanu to join in this celebration. We are asking for all family members to submit update information on names, and home and e-mail addresses to one of the following committee chairpersons so that we can keep everyone updated. Contact people are: Pūnohu AhSau at omomo\_me@hotmail.com; Anela Rosa at rosaa@katewdb.com; Leina'ala Kuloloio Vedder at puniawalei@hotmail.com. We can also be reached by mail at The 2006 Kukahiko Planning Committee, P.O. Box 12243, Lahaina, HI 96761.

**Kuwahie/Itoa** — I am seeking information on my 'ohana. My great-grandparents are Paiaulani Kuwahie and Kaipuina KuiuwaItoa. Their children were: Keliuhua Keakawaiula, Keliuhule Namahana, Kilauea Papalauahi, Halemaumau Haumea Hamau, Mahi (Mahihelelima), Kinolaukahalemoieikeanu-Kekaula, Kaloikalani. If you have info on my 'ohana, contact me, Keola Choo, at 808-781-1567 or email keolachoo@msn.com.


**Lu'uoloa** — Nā mo'opuna of Samuel Lu'uoloa 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'uoloa of Moloka'i, Thomas Lu'uoloa of Pearl City, O'ahu, Walter Lu'uoloa of Nānākuli, O'ahu, and Henry Lu'uoloa 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'uoloa: 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

**Makakoa/Keonaona** — We are seeking the descendants of Makakoa and her husband, Keonaona, of Nāhiku, Maui. They had three daughters. The first was Maryann Kalani Keonaona, who was born in 1881 and married John Kawaakoa. Together Maryann and John had 11 children: Annie (married Simanu Afoa), Minnie (m: Chun Nui), Aberham (m: Domotila Kaawa), David (m: Francis Miller), Sammuel (m: Rebecca Aviado), Emily (m: Mack Kalalau), Jenny, Edward, Maria, Nancy (m: Fred Cordeiro) and John Jr. (m: Harue Segawa). Makakoa and Keonaona's second child was Maria Kanuha Keonaona, who had 13 children with Ahnew Chun: Mary (m: Tripp), Joseph (m: Lucile Ing), Josephine, Christina (m: James Awana), Abbey (m: William Cordes), Pali, Cecilia (m: Clemens Young), Cathrine (m: James Ng), Emily (m: David Keahi), Richard (m: Hannah), Benjamin (m: Henrietta), Paul and Lawrence (m: Lana Soon). Makakoa and Keonaona's final child was Emily Keonaona. We are tentatively planning a large reunion for July 2006 in Nānākuli, Hawai'i. To participate in the monthly 'ohana reunion meetings, contact Kimo Keli at 668-7650 or 696-0321; or Uncle Ben Awana at 668-7618.


**Pelekane** — To all the descendants of Samson K. Pelekane and Mary Kaaua, and Samson K. Pelekane and Kalei Ikaika: a reunion is being planned for June 28-

July 6, 2006. The theme is "To Bring Together." It is being planned by the great-grandchildren of Louis K. Pelekane Sr. Family members include Michael, Sammy Pelekane, George I. Pelekane, James Kimo Pelekane, Charles Adam Pelekane, Francis Pelekane, Margret Kaelemakakule, Agnes Fernandez, Rose Frost, Elizabeth Libby (last name unknown) and William Pelekane. For information, call steering committee general chairperson Romeo (Baba) Ignacio at 808-938-8171; Theodore (Maluhia) "Teddy Boy" Benedicto at 808-960-0651; Donovan Daog at 808-937-3957; Agnes (Ipo) Benedicto at 808-989-8686; Louis K. Pelekane Jr. at 808-345-2070; or Rose K. (Chief) Pacheco at 808-963-6807.

**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 Namau, 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. 

## NO KA ILINA • BURIAL NOTICES

**NOTICE IS HEREBY GIVEN** that Archaeological Consultants of the Pacific, Inc. (ACP) representing Mr. Bill Boyle of Kailua Realty Ltd., has identified burials at TMK: 7-1-05: 6, 7, 8 & 66 at a property in Pu'uuanahulu Ahupua'a, North Kona District, Island of Hawai'i. Based on stylistic observations, it is believed that the remains are most likely Hawaiian and proper treatment shall occur in accordance with Chapter 6E of the Hawai'i Revised Statutes regarding burial sites. Proposed treatment of the burials is to preserve the remains in place, however, the decision whether to preserve in place or disinter and relocate the human remains shall be made by the Hawai'i Island Burial Council in concert with the wishes of lineal descendants.

The Council is requesting families of HAWAIIANS WHO ONCE LIVED IN PU'UANAHULU AHUPUA'A, NORTH KONA DISTRICT, or who may have knowledge regarding these remains, to immediately contact Mr. Keola Lindsey of the State Historic Preservation Division at (808) 327-3692 to present information regarding appropriate treatment of the human remains. Individuals responding must be able to adequately demonstrate a family connection to the burial(s) or the ahupua'a of Pu'uuanahulu. 

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Ka Wai Ola o OHA will accept for consideration news releases and letters to the editor on topics of relevance and interest to OHA and Hawaiians, as well as 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 15th day of every month. Late submissions are considered only on a space-available basis.

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