



KA WAI OLA

THE LIVING WATER of OHA

OFFICE of HAWAIIAN AFFAIRS • 711 Kapi'olani Blvd.,
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Akaka Bill

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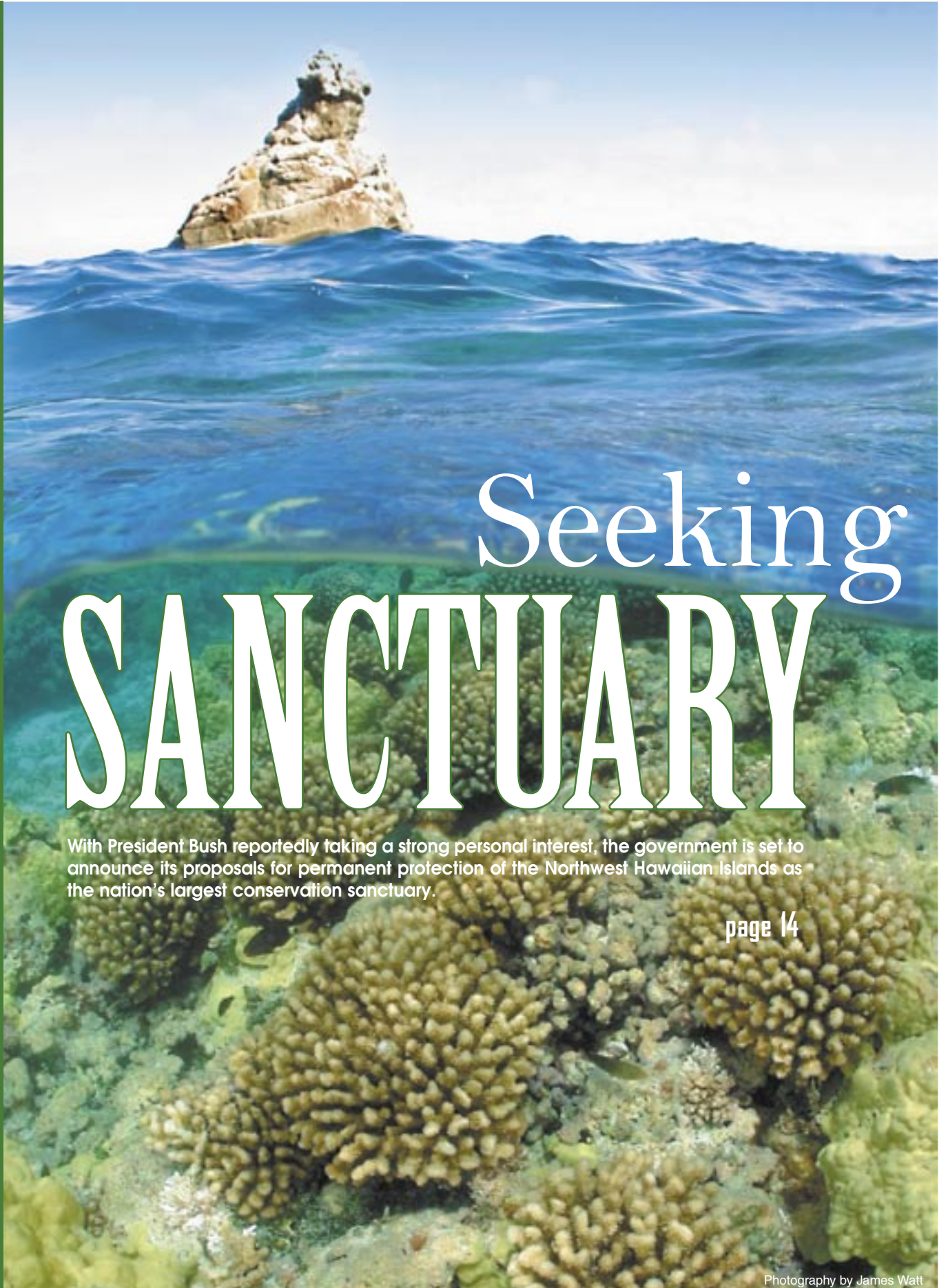
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*Summer books
and music*

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www.oha.org



Seeking SANCTUARY

With President Bush reportedly taking a strong personal interest, the government is set to announce its proposals for permanent protection of the Northwest Hawaiian Islands as the nation's largest conservation sanctuary.

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Photography by James Watt

The Time is **NOW**

Support the Akaka Bill

Native Hawaiians have waited too long for the Hawaiian federal recognition bill to receive a fair hearing and vote in Congress. Now, Senate Majority Leader Bill Frist has said he will schedule a motion for early June to bring the Akaka Bill to the Senate floor for a final debate and up-or-down vote. If you support federal recognition for Hawaiians, now is the time to share your mana'o with your family, friends, community and government representatives. Below is some information you may find helpful:

WHAT IS THE AKAKA BILL?

The Akaka Bill is the popular name for the Native Hawaiian Government Reorganization Act of 2005, or S.147. First introduced in Congress in 2000, the bill has struggled for passage through four Congresses over the past six years but has not yet received a full vote.

WHAT IS THE PURPOSE OF THE BILL?

The bill simply asks Congress to reaffirm and provide parity in its federal policy of self-determination and self-governance for indigenous peoples by providing for the reorganization of the government of the Native Hawaiian people, who along with the American Indians and the Alaskan Natives, make up the three groups of native peoples in the United States.

WHY IS THE BILL SO IMPORTANT NOW?

Since the U.S. Supreme Court decision in *Rice v. Cayetano*, judicial challenges to existing Hawaiian rights have increased. If these suits succeed, more than 150 federal programs and funding totaling more than \$70 million per year will eventually cease to be available. In addition, Hawaiian service organizations and programs threatened by these suits include the Office of Hawaiian Affairs, the Department of Hawaiian Home Lands, Alu Like, Inc. and many others.

IS THE AKAKA BILL CONSTITUTIONAL?

Absolutely. The U.S. Constitution provides Congress the authority to give federal recognition to all aboriginal groups in the U.S.

IS THE AKAKA BILL RACE-BASED?

No. The authority for Congress to pass legislation for America's indigenous groups is not based on race but on their existence as a sovereign nation before the existence of the U.S.

THE AKAKA BILL ...

- Does NOT legalize gambling.
- Does NOT permit grabbing or taking of private property or military lands.
- Does NOT alter current government authority, including taxation powers, but does provide for future negotiation over such matters.
- Does NOT authorize secession from the U.S.

WHO SUPPORTS THE AKAKA BILL?

- The majority (65%-86%) of Hawai'i's residents, Hawaiians and non-Hawaiians, as confirmed in two credible surveys conducted by a professional research company
- The entire Hawai'i congressional delegation
- Gov. Linda Lingle and Lt. Gov. James "Duke" Aiona
- State Attorney General Mark Bennett
- Hawai'i State Legislature
- Mayors of all four counties in Hawai'i
- Office of Hawaiian Affairs
- Kamehameha Schools
- Hawai'i Carpenters Union
- Hawai'i Government Employees Association (HGEA)
- Hawai'i State Teachers Association (HSTA)
- International Longshore & Warehouse Union (ILWU)
- Japanese American Citizens League (JACL)
- Filipinos for Affirmative Action
- Tagalog Association of O'ahu, Inc.

National Supporters:

- Republican and Democratic congressional co-sponsors of the bill
- American Bar Association
- National Congress of American Indians
- Alaska Federation of Natives
- Governors' Interstate Indian Council
- Inter Tribal Council of Arizona
- Affiliated Tribes of Northwest Indians
- National Indian Education Association
- Tribal Education Departments National Assembly
- Virginia Indian Tribal Alliance For Life
- Japanese American Citizens League
- National Association for the Advancement of Colored People
- National Coalition of Asian Pacific Americans
- National Organization of Pacific Islanders in America
- Organization of Chinese Americans
- Leadership Conference on Civil Rights
- League of United Latin American Citizens
- Mexican American Legal Defense & Educational Fund



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Hawaiian religion

I strongly disagree with Claire Hughes' article "Nature's spiritual force." She mistakenly lumps all of "our" Hawaiian ancestors together as believers of Lono and Kāne.

She does not speak for me or my ancestors. In fact, my ancestors still speak for themselves with their writings from the past. My grampa, Reverend Alfred Akiona, was a Christian minister (kahu) in Hanalei, Lahaina and Waikāne. Many of his English and Hawaiian sermons are well-preserved dating back to 1938. My 'ohana were privileged to sit at Grandpa Kahu's feet, learning of the love of God and His Son, Jesus Christ, the Savior of the world.

The voice of my great-great-great-grandfather, Hezekiah Aea, also speaks loud and clear. As a Christian missionary to Micronesia in 1860, his voluminous writings are well preserved and documented. At 21, he expressed a strong desire to "work among the people sitting in the shade of the night" and "to become a servant of Christ

until the very end."

Nowadays, it is important to kūkākūkā what our own ancestors believed. We must ensure that "designated experts" do not misrepresent or define our mo'olelo. We must guard against those who ignore or dismantle our kūpuna's indigenous religious beliefs. We must honor and perpetuate the Hawaiian values that were passed down to us.

*Hau'oli Ortiz
Via the Internet*

Land vs. life

Copies of Trustee Cataluna's 'Apelila 2006 column were distributed to Hawai'i delegates of Veterans of Foreign Wars (VFW) at a recent meeting. The message was a disappointment because its underlying message was that land is more valuable than life. This idea angers families of soldiers who will be deploying soon for combat.

Judge Mollway's statement that the Army's warnings were "vehement pronouncements and

speculation," is in fact without basis. Our state VFW commander stated, "we who have 'been there and done that' can attest to the accuracy of the warnings."

Further, our soldiers are here where the supplies, equipment, support units, etc. are. And Mākua is best suited for company commanders to experience coordinating ground, artillery, air operations and skills needed in combat. Training off island or on the mainland would incur serious problems in logistics, scheduling, costs and unnecessary separation from families.

The Army being "stellar stewards of the environment at Mākua Valley" is indisputable. No other valley gets the care and maintenance Mākua gets daily. Furthermore, consider that McCandless Ranch, who operated in Mākua in the early 1900s, couldn't have cared less about cultural sites. In addition, rock piles (rock wall remnants), rock platforms and holes are claimed to be of cultural value, even though Bishop Museum has no criteria or standard that can determine cultural legitimacy. Plants burned in a mishap

fire are growing again. Wai'anae fires purposely set by others get little attention, so are expressed cultural concerns sincere?

*Bill Punini Prescott
Nānākuli, O'ahu*

Hawaiian nationals

Is there someone out there who can help me understand why OHA is continuously pushing for Native Hawaiian federal recognition? Wouldn't it be easier for them to stop fighting the U.S. Constitution and to start pushing for the recognition of descendants of Hawaiian nationals?

Trustee Mossman wrote that "immigrants settle in the land of our ancestors." Hawai'i is more than the "land of our ancestors." The blood of our "ancestors" was spilt and a nation was built. The citizens of the Hawaiian kingdom were predominantly Kanaka Maoli anyway. Everyone already knows that the United States conceded that the overthrow was illegal. Wouldn't this give us legal standing to fight for what is lawfully ours instead

of begging for "entitlements"? By doing this, wouldn't we create a less divisive means of attaining true political recognition? Does anyone have answers to these questions?

*Dominic Acain
Kekaha, Kaua'i*

Hijacking heritage

When I wrote my 'Apelila letter, I knew that it would spark a tirade of responses and debate. To accuse me of being a racist and a proponent of exclusionism means that you read something other than what I wrote. Nowhere in my letter did I imply that I wanted all non-Hawaiians to get off the 'āina. And I would be remiss to not acknowledge that many non-Hawaiians embrace Hawaiians and their plight.

But for anyone to say that the Hawaiian culture has not been hijacked, I would question your sincerity. Go to 'Iolani Palace and sit in that room where my

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Press Letter

Know the true bloodline

For some time I have been hearing things said by people who are angry over the pre-empting of Hawaiian culture by non-Hawaiians. A recent example is Eric Konohia's April letter. He expresses anger about a haole woman with a "Maui Maoli" bumper sticker and a young haole boy with a kākau niho manō. He rightly states: "When will they know that our culture cannot be hijacked and that any derivative of it does not produce a magical blood quantum."

While I fully agree with the basis of his sentiments, I urge that we all consider the wise saying of our kūpuna: 'A'ohe 'oe no ko'u hālau. Unless one has had a discussion with a person and gotten to know him or

her, how does one know the true bloodline?

I am hapa. When I took my hālau on a field trip to gather hau for our pā'ū, a local fisherman who met us chatted with one of my haumāna. He called me a haole and turned his back on me to speak with my haumāna. His assumption that she was the kumu and Maoli and that I was a haole haumāna was based on our appearances. I am 'ilikea with auburn hair and green eyes. She is a lovely brown-skinned young woman with black hair and beautiful dark eyes. She is Mexican.

Perhaps the haole-appearing woman with the bumper sticker was driving her husband or father's car? Perhaps when Maoli see a person they feel has no right to something of Hawaiian culture, it could be a teaching moment. It would have been a benefit to the

young haole-appearing boy to have a knowledgeable Maoli man speak with him, perhaps saying something like, "That is a fine kākau. What is its significance? Are you of a manō 'ohana?" Then the boy would have a chance to learn and possibly later help his friends, haole or Maoli, make good choices in their participation in the Maoli culture.

We are so fortunate to have so many wise sayings passed on to us from our kūpuna. On behalf of nā haole and those of us who look haole, "Mai ho'ohalahala iā kākou. E a'o iā kākou ka mea kūpono e ho'ohulu 'ole ai mākou."

*Leilehua Yuen
Via the Internet*



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Hōkūle'a planned 30th anniversary voyage to Tahiti has been called off.
Photo: Monte Costa

OHA grants

OHA's Grants Program is currently accepting funding requests for Fiscal Year 2006-2007 (July 1, 2006 – June 30, 2007) from community-based nonprofit organizations that are working to address the needs of the Hawaiian community in such areas as education, health, human services, and culture. Grant requests are now being accepted on an ongoing basis, subject to the availability of funding.

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

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

In addition, all applicants must attend an OHA grants workshop or meet with grants program staff within 12 months prior to application deadline. Upcoming grant workshops are scheduled for June 21 and July 12, 4 – 6 p.m. at OHA's Honolulu headquarters. For more information or to request a grants information packet, please call Grants Program staff at 594-1972 or visit the OHA website at www.oha.org.

Tahiti voyage cancelled

The voyage to Tahiti that had been announced for this spring to commemorate the 30th anniversary of *Hōkūle'a's* landmark first voyage has been called off. Polynesian Voyaging society leader Nāino'a Thompson said the trip was cancelled so that *Hōkūle'a* could help support Mau Piailug, the ailing Micronesian grandmaster navigator who helped Hawaiians revive their lost maritime traditions. Mau had hoped to sail a teaching canoe that is being built for him on Hawai'i island to his home island of Satawal before typhoon season set in this spring, and *Hōkūle'a* was committed to accompanying the new canoe, called the *Maisu*, if it was able to make the voyage in time, Thompson said.

The new canoe was not able to be properly finished before the final cutoff date of May, however, and is now tentatively scheduled to make the voyage next winter, after typhoon season abates. Thompson said that instead *Hōkūle'a* crewmembers will focus on training new navigators this summer, including visits to four Hawai'i communities where new voyaging canoes are being built, and are planning for a three-month voyage to escort *Maisu* to Micronesia in starting January.

Rights violations claimed to U.N.

In May, three Native Hawaiian groups announced that they have filed a report with the United Nations claiming that the United States has continually violated the human rights of Native Hawaiians since the overthrow of the Hawaiian kingdom.

Nā Koa Ikaika o ka Lāhui Hawai'i, the Koani Foundation and the Kanaka Maoli Tribunal Komike filed their report with the U.N. Human Rights Committee challenging the Bush administration's claims that the U.S. has complied with its obligations under the International Covenant on Civil and Political Rights, an international human rights treaty.

"The report demonstrates the historic and continuing violation of our people's right to self-governance and self-determination that predates the overthrow and continues to the present," Mililani Trask, of Nā Koa Ikaika o ka Lāhui Hawai'i, said in a press release. "Self-determination is the right of the Kānaka Maoli (Hawaiians) to determine their political status and to freely pursue our economic, social and cultural development. It also means we have the right to control our natural wealth, land and resources which have been withheld from our peoples since statehood was imposed in 1959."

The Human Rights Committee will meet in Geneva this summer to review the U.S. report. The report may be viewed at wisperhawaii.com/~kaiopua.

Genealogy workshops

The Friends of 'Iolani Palace is offering two separate sets of introductory workshops on genealogical research every month in 2006.

The two-day "Basic I" and "Basic II" workshops will be held on the first and second Thursdays of each month, from

9 a.m. to 2 p.m. The cost is \$75 and includes instruction, syllabus and workbook.

The two-day "Court Class" and "Land Class" will be held on the third and fourth Thursdays of each month from 9 a.m. to 2 p.m. The cost is \$55 for both days.

Classes are held in the Kana'ina Building on the palace grounds. Students must sign up for both days of each workshop, and seating is limited to 20. To register, call 522-0822 or email info@iolanipalace.org.

Utah cultural center

In May, the nonprofit Ka Lama Mōhala Foundation opened a Hawaiian cultural center in Midvale, Utah – the first such center to be built in the continental United States.

Craig Toyama, president of Ka Lama Mōhala, said it was his dream to establish a place where the almost 4,000 Native Hawaiians living in Utah could gather to learn about their culture. "Many Hawaiians come to Utah for education or career opportunities," he said. "The decision to make Utah their home, however, included sacrificing their island lifestyle. Having the Hawaiian cultural center in the community now gives everyone a place to come to feel 'back home.'"

The center, which was funded in part by a grant from the Administration for Native Americans, contains a library and computer lab, and will hold classes and workshops on Hawaiian culture. For more information about the center, call 801-562-5642 or email joni@kalamamohala.org.

'Keep It Hawai'i'

June 16 is the deadline for nominations for "Keep It Hawai'i," the 15-year-old awards program acknowledging excellence in Hawaiian cultural application and portrayal. "Keep It Hawai'i" encourages organiza-

BRIEFS

Continued from page 4

tions, individuals and businesses to embrace Hawaiian culture with emphasis on authenticity, usage, uniqueness, educational value and longevity.

This year, a group of Hawaiian cultural practitioners has refined the program, guided by the Hawaiian Cultural Program Advisory Council of the Hawai'i Tourism Authority. "Keep It Hawai'i" has both kama'āina and malihini as its focus, and is designed to enhance the quality of life and unique sense of place in Hawai'i.

For information on the application process, contact The Schiller Agency at 531-1800, or visit www.hawaii.gov/tourism.

Waimea work day

The Waimea Valley Audubon Center has scheduled its annual "Mālama Waimea" community work day in the valley on Sat. June 17, from 9 a.m. to noon. Volunteers will be removing invasive species, fixing trails and caring for cultural sites. Gloves,



Waimea Falls. Photo: Derek Ferrar.

sunscreen and covered shoes are recommended. Call 638-9199 by June 11 to reserve lunch.

In other Audubon news, long-time OHA staffer Rona Dale Roscoe Rodenhurst was named the new director of the Waimea Valley center starting May 1. Before joining Audubon, Rodenhurst, who has a bachelor's degree in Hawaiian studies and a masters in curriculum development, served at OHA for 19 years in various education and evaluation positions. Rodenhurst takes the helm of the 1,875-acre center as the process to transfer the title of the valley to OHA is finalized. After hearing public outcry over potential development plans for the valley,

OHA partnered with the state, City and County of Honolulu, the U.S. Army and Trust for Public Land to raise \$14 million to purchase Waimea.

The National Audubon Center is currently negotiating an agreement with OHA to continue its management of the valley.

Student builders

Students in a home building program at Hawai'i Community College recently built a four-bedroom home for a Department of Hawaiian Home Lands lessee. The Hawai'i Community College Model Home Program and DHHL partnered for this program, which provides students with hands-on construction experience and creates a home for a Native Hawaiian.

The HCC program teaches students drafting, welding, carpentry, electrical and landscaping skills. Since 1965, the program has graduated 3,360 students. DHHL provided space and funding for the students, who built the house at a cost of just over \$134,000.

"This is a great partnership with the community college to

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LETTERS

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queen was imprisoned and then ask yourself how you could say that my culture isn't being hijacked. Browse through the Mahele Book and see how Gerrit Parmele Judd and his clones tricked, hijacked and stole land from my people, or how he refused to release funds for the smallpox virus because he wanted them to have the cowpox vaccination exclusively. Lastly, ask my tūtūs how they were beaten for speaking their own language in school.

In closing, I encourage all of you to continue to raise your Hawaiian flags. As for mine, it is proudly displayed upside down.

*Eric Konohia U'u
Temple Hills, Maryland*

Kawaihae caves

Is it Hui Mālama's time to finally admit its wrongdoing? They had their chance, and they still have no remorse for their hewa. What Judge Ezra failed to realize about ho'oponopono is that at the end there is the

requirement of forgiveness. How can you forgive someone for stealing a cultural treasure and then burying it in what they alone claim as "religious freedom"? Let's be honest: is what Hui Mālama does a religious practice, or is it something they have made up like a song and dance? These people are not even related to kāhuna, let alone trained.

These sacred objects are running out of time every second they remain in that cave. Now that the objects have been made so readily available, they are at risk of complete destruction, or being stolen and sold.

Is this justice for all? It is sad that these are Hawaiians who are responsible for this wrongdoing. But it would be pathetic if other Hawaiians did not stand up to say what is the truth because they don't want to risk looking combative. Hui Mālama needs to be held responsible. If they refuse, then they should be held accountable in a manner consistent with the court's past record, which at the very least would require jail time, not just being fitted with hi-tech jewelry.

*Cy Kamuela Harris
Honolulu, O'ahu*

OHA CANDIDACY DEADLINE JULY 25

Interested in running for OHA trustee or a number of other public offices? Tues., July 25 is the deadline to file nomination papers for candidacy in the primary election on Sept. 23 and the Office of Hawaiian Affairs election on Nov. 7 (general election). All candidates must be Hawai'i residents, registered to vote and at least 18 years of age.

The five Office of Hawaiian Affairs seats up for election include two with island residency requirements (Maui and O'ahu) and three at-large seats that only require residency anywhere in the state of Hawai'i. In all, 111 federal and state seats are up for re-election, including U.S. Senate and House seats, governor, lieutenant governor, seats in both houses of the Hawai'i state Legislature, the Office of Hawaiian Affairs, Hawai'i County Council, Maui mayor and County Council, Kaua'i mayor and council, and Honolulu County Council.

Candidacy nominations and filing take time and require that a specified number of registered voter constituent signatures be gathered and verified, all of which must occur before the July 25 deadline.

Don't forget to register!

Even if you don't wish to run for office, don't forget to register to vote if you are not already registered or if your address has changed since you last voted. The registration deadline to vote in the primary election is Aug. 24, and the deadline for the general election is Oct. 9.

For details on how to file for candidacy or register to vote, visit online at www.hawaii.gov/elections, or call the State Office of Elections at 453-VOTE (8683). Neighbor Islands toll-free: 1-800-442-VOTE (8683).

GO TIME

Senate vote on federal recognition bill expected in early June

By Derek Ferrar
Public Information Specialist

Supporters of Hawaiian federal recognition legislation have geared up for what they hope will be the final push to get the long-stalled Akaka Bill passed, after Senate Majority Leader Bill Frist said he would schedule a vote in early June on whether to force the bill onto the Senate floor. If such a “cloture motion” succeeds, the Senate will have a limited time to debate the bill, formally called the Native Hawaiian Government Reorganization Act of 2005, before it is required to take a final up-or-down vote on the measure.

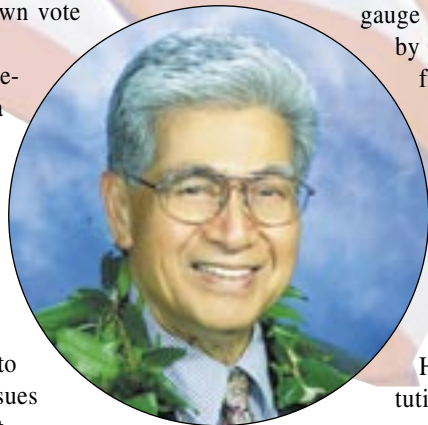
Sen. Daniel Akaka, the bill’s name-sake and primary sponsor, said in a statement that he was looking forward to the opportunity to finally move ahead with the bill. “This is an issue of importance to all of the people of Hawai‘i, and not a native versus non-native issue,” he said. “Rather, this is about authorizing a process for the people of Hawai‘i to be able to address longstanding issues resulting from a tragic, poignant period in our history. This is about establishing parity for Hawai‘i’s indigenous people in federal policies [and] clarifying the existing political and legal relationship between Native Hawaiians and the United States Passing this bill will make it right.”

The bill would formally acknowledge Hawaiians’ special status as an indigenous people, and would establish a process for official U.S. recognition of a future Native Hawaiian government. Supporters of the

bill – including OHA’s Board of Trustees, Gov. Linda Lingle, the Hawai‘i state Legislature, labor unions, the American Bar Association and many others, say it is needed to defend against lawsuits by those who seek to have Hawaiian-preference programs abolished as being unconstitutionally “race-based.”

Opponents of the bill include conservative commentators who say it is racially biased and would lead to a broader “Balkanization” of the United States, as well as Hawaiian sovereignty activists who say the bill represents formal submission to the U.S. and would undermine, not help, true Hawaiian self-determination.

Those who oppose the bill have also ramped up their efforts in anticipation of a vote. In late May, the Libertarian-conservative Hawai‘i “think tank” the Grassroot Institute released another “push poll” purporting to show that two-thirds of Hawai‘i residents oppose the measure. It is widely accepted, however, that such polls are unscientific and designed primarily to promote the sponsor’s position, rather than to truly gauge public opinion. Polls commissioned by OHA from reputable Hawai‘i polling firms using standard methodologies have consistently shown broad support for the bill.



Sen. Daniel Kahikina Akaka

Frustrated by delays

Akaka first proposed a recognition measure in 2000, in the wake of the U.S. Supreme Court’s *Rice* decision, which declared OHA’s Hawaiians-only elections unconstitutional in the absence of any federally recognized indigenous status for Hawaiians. But for the last several years, the measure has

been blocked by procedural holds placed by several Republican Senators who oppose the bill.

In accordance with a bargain struck earlier with the Senate leadership, a cloture vote was scheduled to force the measure to the floor in early September, but the vote was put off at the last minute after Hurricane Katrina struck.

Frustrated by the ongoing delays, Akaka announced

in early May that he would be speaking about the bill daily on the Senate floor until it was scheduled for a vote. Shortly afterward, OHA Chairperson Haunani Apoliona and Administrator Clyde Nāmu‘o visited Frist in Washington to discuss the bill with him firsthand.

Several days after the meeting, Akaka announced that Frist intended to introduce a cloture motion on the bill soon after Congress returns from its Memorial Day recess. As *Ka Wai Ola* went to press, the vote was expected for the first week in June.


Sixty of the Senate’s 100 members would have to vote in favor of the motion for the bill to proceed to a final debate and an up-or-down vote. Akaka and Sen. Daniel Inouye have said in the past that they believe they have the support of enough senators to pass cloture.

If the bill were to then pass the Senate, it would be sent to the House of Representatives for approval. The House has been supportive of the measure in the past, but some observers think it might face more opposition now. And, they say, time is growing short for the House to even schedule the measure before the end of the congressional term.

If passed by both houses of Congress, the bill would need to be signed into law by President Bush, who has never taken an official position on federal recognition for Hawaiians.

Lingle to lobby in D.C.

Gov. Linda Lingle, who has lobbied her Republican colleagues frequently in favor of the bill, announced that she will once again travel to Washington to lend her support during the Senate vote, after speaking with Akaka and receiving a letter from Apoliona requesting her to do so. Apoliona said in her letter to Lingle that there may be some Republican senators who might need to be “reassured by you” in the wake of a controversial U.S. Commission on Civil Rights report calling the bill discriminatory. Two commission members, however, strongly disputed the report in a public statement. (See story below.)

In mid-May, Lingle also sent a letter to all 55 Republican senators asking them to support the bill and criticizing the Civil Rights Commission report. 

Commissioners blast civil rights report


In early May, the U.S. Commission on Civil Rights issued a report saying that Sen. Daniel Akaka’s Hawaiian federal recognition bill would “discriminate on the basis of race or national origin” and urging Congress to reject it. Four of the current seven members of the commission, half of whom are appointed by the president and half by Congress, voted to approve the report.

Three of the commission’s four Republicans, all of whom are presidential appointees, voted in favor of the report, along with the panel’s lone Independent, a congressional appointee. The fourth Republican member abstained. Both of the commissioners who opposed the report are Democratic congressional appointees.

Opponents of the Akaka Bill who claim it is illegally “race-based” immediately hailed the commission’s report as a victory. However, supporters of the measure were quick to call foul, citing inaccuracies in the report and problems with the commission’s process in considering the issue.

For one thing, the commission took the unusual step of deleting the report’s “findings” section and releasing it anyway, after the document was found to have numerous inaccuracies regarding Hawaiian history. And members of the commission’s own Hawai‘i state advisory committee strongly denounced the report, expressing dismay that they had not even been consulted during consideration of the issue.

In mid-May, the two commissioners who voted against approval of the report issued formal dissents and a public statement expressing “grave concerns” over the commission’s actions. Commissioner Michael Yaki, a San Francisco attorney who believes he is likely of Hawaiian ancestry, said, “The report as it stands now makes no sense. The lack of findings [or] factual analysis now makes the report the proverbial emperor without clothes. The conclusion of the commission stands without support, without backing, and will be looked upon, I believe, as irrelevant to the debate. Such is the risk one runs when scholarship and balance are lacking.”

Commissioner Arlan Melendez, chairman of the Reno-Sparks Indian Colony in Nevada, said, “I respectfully remind my colleagues that in 49 other states indigenous nations have peacefully coexisted with our neighbors for many years. I can think of no reason, nor did we hear any testimony to suggest one, why this would not also be the case in Hawai‘i. As a tribal leader, I am deeply troubled that the Commission recommendation could be read to suggest that the existence of Indian tribes within the federal system is somehow undesirable and should not be extended to Native Hawaiians.” 

Trustees approve \$1 million for Kawaiaha‘o renovation

\$275,000 in community grants also awarded

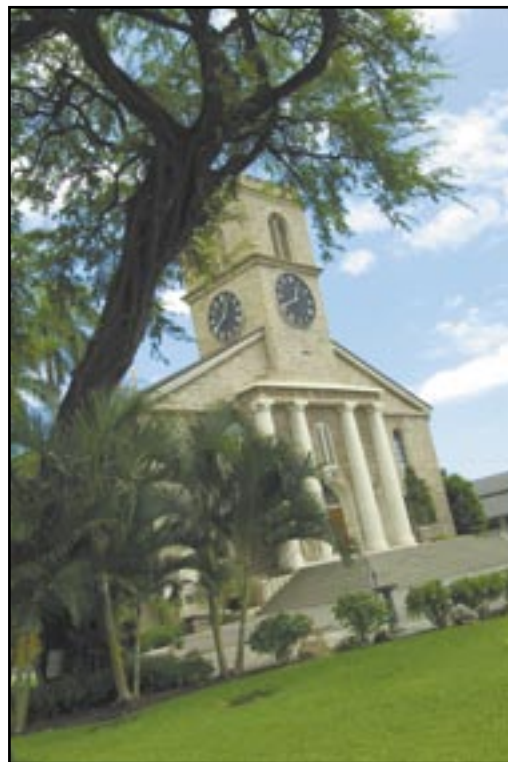
By KWD staff

In early May, OHA's Board of Trustees voted to contribute \$1 million toward a renovation project at historic Kawaiaha‘o Church, which has been associated with Hawaiian royalty and the Native Hawaiian community for more than 180 years. In addition, the trustees approved nearly \$275,000 in grants to two community organizations.

OHA's contribution, which will be spread over three years, is part of an overall \$14 million renovation planned for the church, which is listed on both the state and national registers of historic sites. The present coral-walled sanctuary was constructed between 1838-1842.

Renovations will include a new multi-purpose facility to house offices, a nursery, archives, social hall and kitchen. The building will be erected at the present site of Likeke Hall just ma kai of the historic structure. The project will also impact several other buildings on the church grounds.

"This is OHA's acknowledgement of the hard work of those of the Kawaiaha‘o ‘ohana over these decades," said Board Chairperson Haunani Apoliona. "Indeed, there is great need in our community – we see it every day. OHA is pleased to help Kawaiaha‘o help Native Hawaiians restore



Kawaiaha‘o Church has been associated with Hawaiian royalty and the Native Hawaiian community for more than 180 years.

hope in the future."

The Board of Trustees also approved a fourth round of grants originally submitted to OHA in April 2005. The additional \$274,594 will benefit Alu Like's Social Services Program on Moloka'i (\$169,622), and the Dyslexia Tutoring Center of Hawai'i Inc. on O'ahu (\$104,972).

The grants bring the total amount of OHA funds awarded to community grants and board initiatives during the current fiscal year to more than \$6.35 million, benefiting more than 50 Hawai'i-based nonprofit organizations that support Native Hawaiians.

For information on OHA's Grants Program, visit www.oha.org, or call 594-1972. For more on the Kawaiaha‘o Church renovation program, call 522-1333.

BRIEFS

Continued from page 5

provide much needed training for their students," said DHHL Director Micah Kāne. "For DHHL and the participants, this is more than building a home, it is our contribution to the affordable housing market while building a strong and healthy community."

Harvard bound

Ten Native Hawaiian high school sophomores and juniors

have been selected to attend a three-week summer program at Harvard Medical School. Three Native American tribes also participate in the program, which was designed to increase the number of native students pursuing degrees in biomedical sciences from leading universities and to provide further training for their teachers.

The selected students are:

- Akalā Neves, Ke Kula 'o Nāwahīokalani'ōpu'u, Hilo, Hawai'i
- Amy Gonsalves, Kamehameha Schools, Maui Campus
- Anya Adams, Kamehameha

Schools, Kea'au Campus, Hawai'i

- Brycen Nakashima, Waimea High School, Hanapēpē, Kaua'i
- Kapono Chang, 11th grade, Kamehameha Schools, Kapālama Campus
- Kristen Ota, Kamehameha Schools, Maui Campus
- Lauren Carvalho, 11th grade, Kamehameha Schools, Kea'au Campus
- Teren Travaso, Ke Kula 'o Nāwahīokalani'ōpu'u
- Travis Aribon, Kamehameha Schools, Kapālama Campus
- Wahine'aukai Mercado, Ke Ana La'ahana, Kurtistown, Hawai'i



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At the 2006 Native Hawaiian Education Association Conference we honored three distinguished Native Hawaiian Educators:

Elsie Kawao Durante for her years of dedication to the DOE Kūpuna Program

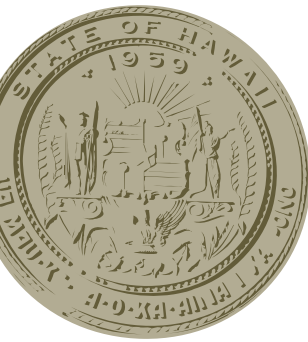
Martha Evans and her leadership for children on Lāna'i

Jan Lindsey (Posthumously) for her dedication to college bound Native Hawaiians

Please join us in celebrating their contributions.

Mahalo to the Office of Hawaiian Affairs for supporting this event.

LEGISLATIVE UPDATE



Legislature OKs ceded lands deal Waimea purchase, Mauna 'Ala funding and 'opihi ban are among other successful measures

By Derek Ferrar
Public Information Specialist

Shortly before the closing of its session on May 4, the Hawai'i state Legislature passed a measure approving the public land trust revenue agreement reached between OHA and Gov. Linda Lingle earlier this year. Under the terms of the agreement, OHA will receive \$15.1 million annually, in addition to a one-time payment of \$17.5 million for certain undisputed past-due amounts.

"I am very pleased with this agreement, which will assure additional funding for OHA and its Hawaiian beneficiaries going into the future," OHA Chairperson Haunani Apoliona said when the deal was first announced. "This is a collective example of being 'onipa'a, or steadfast in what is right."

The bill passed by the Legislature gives lawmakers the power to change the payment amount in the future in case circumstances change – such as if revenues from the lands rise. In addition, the bill also requires the state to provide an annual accounting of its public land trust revenues and appropriates \$250,000 to pay for the accounting. If that amount should prove insufficient, the bill requires OHA to provide supplemental funding up to an additional \$250,000.

Lingle called the agreement "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.

Under Hawai'i's state constitution, OHA is supposed to receive a portion of the state's 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, but the exact amount due to OHA has long been a matter of dispute. While the deal approved by the Legislature covers revenues that the governor believes are "fair and appropriate" to pay OHA, agreement has yet to be reached on revenues that the state disputes – such as income from Honolulu International Airport, the University of Hawai'i and Hilo Hospital, all of which sit at least partially on ceded land. Both OHA and the governor anticipate further negotiations over such issues in the future.

Other measures relating to OHA and Hawaiian issues that passed the Legislature include:

- **OHA strategic plan:** On April 3, Gov. Lingle signed into law a measure revising a 25-year-old state law that had required OHA to prepare a master plan for the entire Hawaiian community. Instead, the revision will allow the agency's current strategic plan to fulfill the master plan requirement. OHA officials proposed the bill because they said it was unreasonable to expect OHA to coordinate master planning for other agencies. The lack of the previously required master plan had been a regular target of criticism in the State Auditor's periodic reports on OHA.

- **Land Use Commission:** After several years of efforts by OHA and the Hawaiian community, lawmakers passed a measure requiring that at least one member of the state's Land Use Commission possess "substantial experience or expertise in traditional Hawaiian land usage and knowledge of cultural land practices." However, bills that would have helped ensure a similar requirement for several other land and resource boards fell short of passage.

- **Mauna 'Ala upkeep:** Also passed was a measure that will create a dedicated source of maintenance funding for Mauna 'Ala, the resting place of Hawaiian royalty. Proponents of the bill said such an ongoing funding source is needed to deal with mounting upkeep problems at the site.

- **Waimea Valley purchase:** Legislators authorized the state's \$1.6 million share of the \$14-million conservation purchase of Waimea Valley in partnership with the City and County of Honolulu, the Office of Hawaiian Affairs, the U.S. Army and the National Audubon Society. Once the sale is complete, OHA will assume title to the property.

- **'Iolani Palace funding:** Lawmakers allocated a one-time appropriation of \$600,000 in operating funds and \$900,000 in construction funds for the upkeep and operation of 'Iolani Palace. Friends of 'Iolani Palace, the non-profit group which manages the historic site, has recently reported operating at significant loss, largely due to increased electric bills. Some legislators said they will advocate providing a dedicated annual revenue source for the group, which had not received any operational funds from the Legislature since 1998.

- **'Iewe (placenta) possession:** The Legislature forwarded to the governor a measure dubbed the "'Iewe Bill," which would require hospitals to release the placenta to families after a birth, as long as the mother tests negative for diseases such as HIV and hepati-

tis. After the state recently began classifying placenta as infectious waste, several hospitals had been preventing families from taking home the 'iewe, which according to customary Hawaiian practice is usually buried.

- **'Opihi ban:** One successful measure will ban the commercial sale of 'opihi, with exception of Ni'ihau residents. Proponents of the measure said it is urgently needed to prevent the rapid disappearance of the Hawaiian delicacy.

- **Ahu o Laka:** Legislators designated the area known as the "Kāne'ohe sandbar" as a state historic monument and charged the Department of Land and Natural Resources with establishing and enforcing appropriate rules for the area. The sandbar, which figures in varied Hawaiian historical accounts, has long been a popular spot with boaters. However, complaints were raised lately over drinking at the site and fights that broke out during several large concerts there.

- **Bioprospecting:** Lawmakers approved a resolution requesting the governor to set up a commission to study issues surrounding "bioprospecting," which involves deriving scientific or other profits from the use of Hawai'i's unique plants, sea life and other "biological assets." Recognizing that such resources are "culturally, spiritually, medicinally, and otherwise significant to Native Hawaiians," the resolution suggests that the commission be administered by OHA.

- **Native Hawaiian architecture:** Also approved was a measure requiring the counties to adopt ordinances allowing Native Hawaiian architectural techniques and materials to be used under each county's building code. Practitioners of traditional Hawaiian building techniques had long been frustrated by county codes that prohibited buildings constructed with thatched roofs and other traditional materials.

What didn't pass

Measures proposed by OHA that failed to pass the session included:

- **Dedicated land and resource board seats:** As it has had in the past several sessions, OHA had sought to reserve one seat each on the various land and resource boards for an appointee to be chosen by the governor from a list of nominees submitted by OHA.

- **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 had sought a state bond issue of \$1.35 million to help pay for planning and design of the site.

- **Education:** OHA's legislative package had included a number of bills aimed at improving Native Hawaiian students' opportunities for success in the public school system. One proposal would have required 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 included:

- 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 charter schools.

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

- **Housing:** One OHA bill would have given the agency 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. OHA Administrator Clyde Nāmu'o said the purpose of the measure was to establish OHA as an attractive partner for housing development, and to help deal with the affordable housing crisis, especially for Native Hawaiians.

- **Kuleana lands:** Several measures would have helped 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.

- **Hawaiian antiquities:** Another OHA bill would have made it a crime to sell Native Hawaiian antiquities to anyone except qualified museums and repositories, with specific penalties for trafficking in such cultural objects.

What do you think?

Asked at OHA's Hawaiian Business Conference held in Honolulu on May 18 and 19:

What do you think is the greatest challenge facing Hawaiian businesspeople?



"Number one, I think there's a misconception out there of downplaying Hawaiians as businesspeople. Our ancestors were very good in business, and I truly believe that it's our economic base – which is small businesses and lots of them – that is going to pull us out of this situation we're in and into making our sovereign nation what it should be.

—Kaleo Paik
Financial Administrator, 'Anonui Builders

"I think it's the fact that we are just now beginning to be considered serious business players on the global market. I think typically people expect because of our nature of aloha spirit that we're going to be small-business owners that are really just focusing on Hawai'i alone. So crossing the continental divide to actually do business globally is a whole new element. I also think we need to have more financial support for Hawaiians who have shown a proven track record of ability."

—Charlie Naikama
President-CEO, Access Technology Group



"I think the greatest challenge is getting other Hawaiian businesses and businesspeople to network together. People from other cultures help each other out, and Hawaiian businesses need to do more of that. Instead of trying to fight for the same grants, the same federal funds or the same market, Hawaiians need to be doing more collaboration."

—Keli'i Kotubetey
CBED Coordinator, Paepae o He'eia

"For us as a nonprofit organization in the home mortgage business, it's about finding people who are willing to work for the community and not just the dollar, but still trying to pay them what they're worth. There are lots of loan officers out there who are chasing the money, whereas for us as Native Hawaiians, it's more about chasing the mission of helping our people."

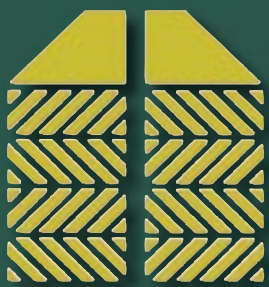
—Kui Peihopa
Lending Manager, Hawai'i Community Lending



What do you think?

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Ohio ruling may help OHA in 'race-based' suit



Rona Rodenhurst, former OHA employee and the new director of the Waimea Valley Audubon Center, participates in a 2004 rally in support of Hawaiian programs challenged by the Arakaki lawsuit. Photo: KWO Archive

OHA's attorneys have said that a recent decision by the U.S. Supreme Court in an Ohio case over taxpayers' rights could spell the end of a long-running lawsuit by retired policeman Earl Arakaki and others, which seeks to have OHA and other Hawaiian agencies declared unconstitutional.

According to news reports, the Supreme Court denied efforts by a group of taxpayers in Toledo, Ohio to challenge some \$300 million in tax breaks that were being offered for a new Jeep plant. While that case may seem completely unrelated to the Arakaki suit, which has sought to abolish OHA and the Department of Hawaiian Home Lands as being unconstitutionally "race-based," both lawsuits hinge strongly on taxpayers' ability to sue their home state over its use of their tax money.

In the Ohio case, Chief Justice John Roberts wrote in the high court's unanimous ruling that the taxpayers' claim of injury was "mere conjecture," and that they did not have the right to sue the state over its taxation or spending decisions. In the Hawai'i case, a federal appeals court

had recently affirmed dismissal of the entire suit, with the exception of a portion in which the plaintiffs challenged the use of state tax funds for a portion of OHA's budget. The appeals court had sent that portion of the suit back for rehearing in local federal court, but members of OHA's legal team said the ruling in the Ohio case spelled a virtually assured win in those proceedings.

"It's dead," OHA board attorney and former Hawai'i Supreme Court Justice Robert Klein told the *Honolulu Advertiser* of the Arakaki case following the high court's ruling. "There's absolutely nothing for the (Hawai'i) judge to consider anymore."

State attorney Mark Bennett said he agreed with Klein, and he expected the Supreme Court to nullify the appeals court's ruling on the state taxpayer issue in the Arakaki case.

However, the plaintiff's attorney in that case, H. William Burgess, told the *Advertiser* he is "confident" the Toledo ruling would not have any effect on his client's suit.

State Supreme Court affirms rejection of ceded lands claim

By Derek Ferrar
Public Information Specialist

The Hawai'i Supreme Court has reaffirmed its September rejection of OHA's claim to as much as \$300 million that the agency says it should have received in ceded lands revenue from Honolulu International Airport activities.

On April 28, the court unanimously reaffirmed its earlier ruling upholding the 2003 dismissal of a lawsuit that OHA filed against the state to recover the funds. OHA said in the suit that the state should have done more to prevent the passage of a federal law that banned payments of airport revenue to OHA.

The high court's ruling is separate from the temporary agreement struck between the governor and OHA in January, which establishes the agency's portion of public land trust revenue at \$15.1 million annually, with an additional one-time payment of \$17.5 million for certain uncollected back revenues. That agreement dealt with ceded-lands revenue sources that are undisputed by the state, while the suit involved in the high court ruling dealt specifically with dis-

puted airport revenues. OHA and the governor have said that disputed revenue sources will be dealt with in future negotiations.

OHA and the state have long been at odds over ceded lands issues, such as revenue from activities related to, but not directly on, ceded lands. One example is state revenue from the Waikiki duty-free shop, which does not sit on ceded lands, but is an extension of the duty-free operation at the airport, which does.

In 2003, OHA sued the state to recover an estimated \$150 million to \$300 million, revenue the agency said it had been deprived of because the state did not do enough to prevent the passage of a federal law called the "Forgiveness Act," which barred airport payments to OHA. The suit was dismissed in state Circuit Court, and last September the state Supreme Court affirmed that dismissal, saying in its ruling that "it would be impossible for (OHA) to prove whether the state's actions or inactions led to Congress' passage of the (Forgiveness) Act."

In February, the high court agreed to reconsider its ruling, but then reaffirmed it in April.

Forbes Cave removal to proceed

By Sterling Kini Wong
Publications Editor

On April 28, U.S. District Judge David Ezra ordered the resumption of the process to remove 83 cultural objects buried in a Kawaihae cave complex after several Hawaiian groups were unable to resolve their differences over the items through mediation.

Ezra said the next step is to have engineers evaluate the structural integrity of the cave complex to determine whether it's safe to enter. He avoided publicly announcing a deadline because he said he didn't want thieves to learn the details of the process.

Ezra had hoped the groups could settle their emotionally charged dispute in a mediation process based on Hawaiian values. But Abigail Kawānanakoa, a direct descendant of ali'i and the head of one group advocating the immediate retrieval of the objects, called the mediation "a



Abigail Kawānanakoa speaks on the Forbes Cave case. Photo: Sterling Kini Wong

complete farce" and said that Edward Halealoha Ayau, the leader of Hui Mālama i nā Kūpuna o Hawai'i nei, should be sent back to prison.

Ayau, who has insisted that the objects remain in the caves, spent three weeks in Honolulu's federal detention center for refusing to provide the court with information on the exact location of the items. He was released to participate in the mediation.

Ayau said that Hui Mālama is willing to help federal authorities enter the cave complex to verify the location of each item based on two conditions: that the caves are safe and that items are not removed.

Visitor fatigue

Hawaiians speak out on the cultural impacts of the booming tourism industry

By Sterling Kini Wong
Publications Editor

Tuddie Purdy's main source of income comes from his macadamia nut farm located on five acres of Hawaiian homestead land in Ho'olehua, Moloka'i. The farm is a tourism venture, dependent on visitors who pass through and purchase his fresh macadamia nuts and honey. So it seems a little peculiar that he created a bumper sticker that reads: "Moloka'i ... Not For Sale. Just Visit. Our Lifestyle & Economy Depends On It!"

But the sticker reflects a growing sentiment among many locals, particularly Native Hawaiians, that while tourism is the main engine powering the state's economy, not all of its effects are good. In fact, a Hawai'i Tourism Authority survey released in April revealed that for the first time a majority of Hawai'i residents said that the state is being run for tourists at the expense of locals. Moreover, a majority of Native Hawaiians surveyed said that tourism worsens the cost of housing (66 percent) and the preservation of nature and open space (57 percent).

Many people are also concerned that the state, with a record 7.4 million visitors last year, may be operating at its capacity for tourism.

Peter Apo, a director of the Native Hawaiian Hospitality Association, said that the HTA has acknowledged the limits of tourism, and in its strategic plan it shifted its emphasis from promoting more arrivals to increasing the amount of money visitors spend in Hawai'i. "We have to work on the quality of the product and make it more Hawaiian," Apo said.

Often times, however, improving the quality of a visit means taking tourists out of Waikiki to experience secluded

areas usually only known by kama'āina. And that doesn't make the residents happy.

According to the HTA survey, only 36 percent of those polled said that tourists should be encouraged into wilderness areas, a 17 percent dip from 2002. Furthermore, a book series revealing treasured island locales, such as little-known beaches and waterfalls, has sparked an outcry from residents and state officials who say that the high volume of visitors are damaging the sites.

Native Hawaiians have long complained that they are prevented from having a substantial say in the way their culture is portrayed and packaged by the industry. As a result, the culture that's presented is often inaccurate and diminishes what makes Hawai'i a unique destination.

"Under large scale tourism, Hawaiian culture has been so badly mismanaged that the places in Hawai'i tourists visit are starting to look like the places they were trying to get away from," Apo said.

In an attempt to bridge the disconnect between the Hawaiian community and tourism, the Native Hawaiian Hospitality Association held its first-ever conference in May. The conference tackled concerns such as the low percentage of Hawaiians in managerial positions in the industry, the preservation of the environment and the conservation of resources. The ultimate goal of the conference is to eventually create a plan that addresses these issues.

Rex Johnson, president of HTA, said in a speech at the conference that everyone realizes the economic benefits of tourism, but if it becomes "a turnoff to residents, there's no bright future for it."

Several tourism representatives at the conference also pointed out that hotels recycle and actively encourage visitors to conserve resources, such as water. But most participants said more has to be done.

Ramsay Taum, an instructor at UH Mānoa's School of Travel Industry

Management, said that to improve its image, the tourism industry should involve the community. Hotels could adopt a resident hālau hula to not only provide entertainment but to also advise staff on cultural practices and values. "It's important that Hawaiians are asked permission to use their culture," he said. "And then it becomes an issue for hotels of how do you pay back the culture."

Tourism's impact on the state's housing market was also a recurring issue at the conference. Tuddie Purdy said that he made his bumper sticker because he wanted to let tourists know that he didn't want them changing his lifestyle. "Almost 99 percent understand," he said. "They realize that what makes this place special is that it's rural. If they moved

here and people started buying land, it would change the very character of what makes Moloka'i unique."

Not all Native Hawaiians have a problem with tourism. Errol Kāne, 28, has been giving tourists surf lessons in Waikiki for more than six years. Not long ago, he left his previous employer and started his own surfing school, Hot Spots Hawai'i, in front of the Hilton Hawaiian Village. He said he takes pride in perpetuating the image of being a Hawaiian beach boy and is honored to share a part of his heritage with others. "Tourism is the backbone of Hawai'i," he said. "Without it, I wouldn't be here, and I wish more people would come." 📷



Top: A bumper sticker captures a growing concern locals have with tourism. Above: Errol Kāne teaches a tourist how to surf in Waikiki. He thinks more visitors should come to the islands. Photos: Sterling Kini Wong.

Editor's note: Ahu o Laka (Altar of Laka), an islet off of He'eia in Kāne'ohe Bay, is commonly known as "the sandbar." At low tide, the pu'uone (sand bar) "appears," and as the tide rises, the pu'uone is covered at least knee-deep in water.

Recent legislation has designated Ahu o Laka as a state historic monument. This gives the state Department of Land and Natural Resources the kuleana of establishing rules of use for the wahi pana (storied site). Today, many frequent Ahu o Laka via boats, canoes, jet skis and more as a favorite spot for swimming, picnics and family relaxation, but most who visit the site are unaware of its significance in Hawaiian lore.

In the following Hawaiian language story, Keoni Chang-Purdy urges that we all learn about the rich mo'olelo (stories and history) of our islands. Many historically significant sites have been paved over, developed and even bombed – in part, perhaps, because of our lack of understanding or memory of their significance to our lāhui (nation/people), he writes.

Chang-Purdy, a student in "Ulu Ka Hoi" Hawaiian Journalism class at UH Mānoa, offers insight into varied accounts of who the Laka in the Ahu o Laka story was, from the goddess of hula to a son of Pele to a Maui chief who settled at Ko'olaupoko, O'ahu.

Nani nā mo'olelo o nā kūpuna akamai loa o kākou!

Aloha mai e nā mamo o ka 'ōlelo makuahine, nā kia'i o nā mea makamae. Pa'akikī paha ka mālama 'ana i nā kūpuna akā na kākou ke kuleana e ho'ōla i ka 'ike no ko kākou lei pōina 'ole. Ho'oheno 'ia nā mea like 'ole e la'a ka 'āina, nā mele, nā mo'olelo a pēlā aku. E mālama kākou i ua mau makamae nei i 'ole e nalowale ia mau mea. Inā ua lilo kahi mea mai ka wā o nā kūpuna i mea 'ē iā kākou, e ho'omaopopo mau kākou i nā mo'olelo i pili i ia mea.

Loa'a nō he mau wahi i ho'ololi 'ia ma Hawai'i nei. 'O ka mea nui, maopopo iā kākou nā mo'olelo no ia mau wahi. Pēlā e mālama 'ia ai. Eia kekahi mau la'ana i kama'āina iā kākou:

'O Haleakalā kahi o Māui i ho'ohehi ai i ka lā a he 'āina kapu ia, akā i kēia au aia he mau 'ohe nānā ma Haleakalā i mea e nānā ai i ka lani. 'O Waikīkī kahi a Kamehameha i pae ai i mea e loa'a ai ka mokupuni 'o O'ahu. Ua momona ka 'āina, 'ike 'ia nā lo'i he nui, a ua noho nō ho'i 'o Kahekili ma 'ane'i. I kēia lā na'e, uhi 'ia ka 'āina i ke kīmeki no ka ho'okipa 'ana i nā malihini. 'O Kaho'olawe kekahi, he 'āina kapu ia i la'a no Kanaloa, 'o ia nō ho'i ka 'āina i luku 'ia e nā pōkā pahū o 'Amelika. 'O Ahu o Laka kekahi wahi 'ē a'e e loli ana.


Nui 'ino nā kānaka o ka hele 'ana i ke Ahu o Laka i kēia mau lā. Hui pū nā 'ohana i ke Ahu o Laka i mea e ho'onanea ai, akā, 'a'ole paha i maopopo iā lākou, hele akula lākou i kekahi wahi kapu ma muli paha o ke kapa hou 'ana i ia pu'uone, 'o ia ho'i 'o The Sandbar. 'O ia ka inoa pinepine no ia pu'uone i ke au nei. I ke kai make, puka mai ka pu'uone mai ke kai, a 'o ka hapa nui o ka manawa, aia ka pu'uone ma lalo o ka 'ilikai, akā mau nō ke kū 'ana o kānaka. La'i ke kai i ua pu'uone nei no laila, maika'i ka noho 'ana. He mea mau iā lākou ka nanea 'ana 'o ka launa pū 'oe, 'o ka pū pa'akai 'oe, 'o ka inu 'oe, 'o ka 'au'au kai 'oe, a ia mea aku. I kekahi manawa, hele nā kānaka he nui no ka pā'ina 'ana, me he la e nanea ana lākou i ka 'aha mele, a puoho wale a'ela ka mālie o ua wahi kapu nei. 'O ka mea 'oi loa o ka haumia, waiho 'ia ke kūkai o kānaka i ke Ahu o Laka ke loa'a mai i ka pu'u ki'o!

Wahi a Charles Memminger i kākou ai ma ka Hōkū Buletina i ka lā 9 o Pepeluali o ka makahiki nei, he wahi ko'iko'i ka pu'uone ma muli o ka maluhia a me ka nani wale nō. 'O ka inu 'ana, he pilikia 'ole ia, 'o ka mea nui ka nanea 'ana o nā 'ohana.

Ua kama'āina anei ia kanaka i nā mo'olelo no Ahu o Laka? Wahi a ka i

kākou 'ia ma ka Nūpepa Kuokoa Home Rula i ka makahiki 1908, he pu'uone 'o Ahu o Laka ma kai o He'eia. I ka hō'ea 'ana mai o Pele i kēia mau mokupuni, lawe maila ka Wahine Ahi o Kīlauea i kāna mau keiki, iā Menehune lāua 'o Laka. 'O Menehune ka mole kumu o ka lāhui menehune i Hawai'i nei. 'O Laka ke kaikua'ana o Menehune, 'o ia ka mole kumu o ka hula i Hawai'i nei. I kā lākou hō'ea 'ana mai i O'ahu, noi akula 'o Laka iā Pele e noho 'o ia i O'ahu a 'o ka 'ae maila nō ia o Pele. Hele maila 'o Laka i Ko'olaupoko a noho ma luna o ka mokupuni ma waho aku o He'eia Kea, kai kapa 'ia 'o Ahu o Laka.

Nui nā mana o ka mo'olelo no Laka ma ia pu'uone. Aia kekahi pā hula ma ka pu'uone i ho'ola'a 'ia no ke akua hula 'o Laka. I ka pāpā 'ana 'a'ole e hula, hele maila ka po'e hula i laila i mea e ho'omau ai i ka hula 'ana. Ma kekahi mo'olelo, he ali'i 'o Laka mai Maui, a 'o ia kai noho aupuni ma Ko'olaupoko a ua make 'o ia i ia pu'uone.

Nui nā mea a kākou e ho'omaopopo ai e pili ana i ua pu'uone nei, akā, nui nō ho'i nā mea i maopopo 'ole iā kākou. Kaumaha loa ka pōina 'ana i ka waiwai o ka 'āina, akā, hiki iā kākou ke 'imi hou i nā mo'olelo a 'ike 'ia nā mea i pūlama 'ia e ko kākou mau kūpuna. 

He wahi pūlama 'ia 'o Ahu o Laka?

Na Keoni Chang-Purdy

Modern changes afflict traditional food sources



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

Kalo (taro) is the traditional staple food of Native Hawaiians. Lo'i kalo (taro fields) once covered extensive areas on all islands, and the daily backbreaking work of planting, tending and harvesting the lo'i has always been an endeavor honored by all Hawaiians. For hundreds of years, the nutrients in kalo, poi and lā'au (taro leaves) produced tall, strong and healthy Hawaiians.

However, to Hawaiians, kalo is more than merely something to eat; it is a kinolau (body form) of the great god Kāne, the giver of life. And kalo also represents the origin of Hawaiians as told in the mo'olelo of Hāloa, son of Wākea and Papa.

During the rest of 2006, we anticipate another poi shortage, due not only to the reduced number of acres devoted to lo'i kalo, but because the huge

rainstorms in March and April flooded the few commercially productive lo'i. The flooding changed the environment in the lo'i, and the kalo will struggle against a number of plant diseases this year. Kalo farmers will work harder to produce kalo, Kāne's life-sustaining gift, but poi will be in very short supply for Hawaiians.

Reef fish were the preferred protein food in the traditional Hawaiian diet. Early Hawaiians even raised choice reef fish in large fishponds, built by enclosing the ocean shallows along protected shorelines within stone walls. These ingeniously engineered ponds assured fish for almost every meal that the Hawaiian ancestors consumed.

But today, eating Hawai'i's reef fish may adversely affect your health, due to ciguatera poisoning. The ciguatera toxin is produced in fish after they consume tiny organisms called microalgae, which often "bloom" after large storms such as we recently had in Hawai'i. Heavy rains wash runoff from the land onto reefs surrounding

the islands, providing nutrients on which the microalgae thrive. Reef fish eat limu (seaweed) to which the microalgae are attached, and the fish produce the poisonous ciguatoxin, which is concentrated primarily in the head, viscera (gut), and roe (eggs) of the fish. Larger predatory reef fish (barracuda, grouper and snapper) that eat smaller ciguatoxin-containing reef fish also become infected with ciguatera. The real problem is that nothing destroys ciguatera toxin – not cleaning, cooking, freezing or drying.

Because it affects the nervous, digestive and cardiovascular systems, people who eat fish carrying ciguatoxin experience a wide variety of symptoms, including diarrhea, weakness, aching muscles or joints, nausea and vomiting, as well as neurological symptoms like itching; headache; dizziness, numbness or tingling around the mouth, hands or feet; and even the sensation that hot things feel cold or cold feels hot. The symptoms can be mild or severe, depending on the amount of

ciguatoxin consumed.

In addition, these effects become more severe with future exposures. Neurological symptoms may worsen with exercise, alcohol consumption or high protein diets. Occasionally, low blood pressure, respiratory depression and coma develop in ciguatera patients. Death is rare, but can occur.

A recent call to the Department of Health resulted in a warning not to eat reef fish anywhere in Hawai'i without testing for the presence of ciguatoxin. A test-kit for ciguatera is available, costing about five dollars per test. The test is the only way to be certain about the safety of eating any fish that you catch.

It is devastating to anticipate a season when our culturally preferred foods will be greatly reduced in availability, if they are available at all. And whatever product makes it into the market will cost more. Even more distressing is that there is no known way to correct these situations to prevent even more traditions of the Hawaiian culture from ending forever. 🌿

CIGUATERA POISONING

- Approximately 50,000 cases reported in the U.S. annually, with the highest concentrations in Florida and Hawai'i.

- Key symptoms: Nausea, diarrhea, joint or muscle pain, tingling and a variety of other neurological symptoms.

- Onset of symptoms: 2-30 hours after consumption.

Source: Roy M. Vega, M.D.;
eMedicine.com

Note: Report ciguatera cases to the state Department of Health office on your island.

Ciguatera test

A kit to test fish for ciguatera, called Cigua-Check, is commercially available for about \$5 per test. For a list of retailers or more information, visit www.cigua.com.

NO KA ILINA • BURIAL NOTICES

Mākaha

NOTICE TO INTERESTED PARTIES IS HEREBY GIVEN that unmarked, disarticulated, previously disturbed, human skeletal remains from what is believed to be a single individual were discovered by Cultural Surveys Hawai'i, Inc. The find was made as part of the archaeological inventory survey excavations related to the proposed replacement of Mākaha Bridges 3 and 3A, along Farrington Highway, Mākaha Ahupua'a, Wai'anae District, Island of O'ahu. The project area comprises portions of TMK (1) 8-4-001:012, 8-4-2:047, 45, 8-4-018:014, 122, 123, 8-4-08:018, 019, 020, and is located approximately 500 feet (150 m) mauka of the shoreline at Mākaha Beach Park, at the intersection of Kili Drive and Farrington Highway. The project proponent is R. M. Towill Corporation, consultant of the State of Hawai'i Department of Transportation, contact: Mr. Brian Takeda, Planner, at 420 Waiakamilo Road, #411, Honolulu, Hawai'i 96817 [Tel. 842-1133].

The human remains are a component of State Inventory of Historic Properties (SIHP) # 50-80-7-6825, a buried soil layer enriched with cultural material from both traditional Native Hawaiian and more recent historic land use. Background research indicates that during the Māhele one kuleana may have been awarded in the project area's vicinity: LCA 9689 to Nahina, place name or geographic feature "kahawai." Background research further indicates that two unawarded land claims, 9859 and 9860 to Napoe and Kalua, respectively, may have been made for parcels in the project area's vicinity. These land claims also refer to the possible place name or geographic feature "kahawai."

Following the procedures of Hawai'i Revised Statutes (HRS) Chapter 6E-43, and Hawai'i Administrative Rules (HAR) Chapter 13-300, the remains were determined to be over 50 years old and likely Native Hawaiian. The project proponent and the State Department of Transportation would prefer to relocate the human remains to another location either within or outside the project area; however, the decision to preserve in place or relocate these previously identified human remains shall be made by the O'ahu Island Burial Council in consultation with any identified lineal and/or cultural descendants, per the requirements of HAR Chapter 13-300-33. The remains' proper treatment shall occur in accordance with HAR Chapter 13-300-38.

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

Seeking SANCTUARY

With President Bush reportedly taking a strong personal interest, the government is set to announce its proposals for permanent protection of the Northwest Hawaiian Islands as the nation's largest conservation sanctuary.

By Derek Ferrar
Public Information Specialist

Things are heating up for the Northwestern Hawaiian Islands, and not just because summertime is here. Sometime in June, the federal government is expected to release a draft impact statement and proposed regulations for the creation of a permanent marine sanctuary in the federal waters around what some now call the "kūpuna islands" because they are the oldest in the Hawaiian archipelago. And according to Daniel Basta, director of the federal Marine Sanctuary System, President Bush has taken a "strong personal interest" in establishing the sanctuary and plans to announce the release of the draft documents himself. Basta also said Bush had requested that the sanctuary be given a Hawaiian name.

"The Northwest Hawaiian Islands are an extraordinarily special place – maybe the only place left of its kind – and as with so many of us, their monumental scope has captured the president's attention," Basta said at a recent meeting to brief Native Hawaiians on

the sanctuary designation process. "These islands are so compelling that it doesn't really matter who the politicians are or which administration is in office, it compels them to do the right thing."

Extending some 1,200 miles long by 100 wide and encompassing more than 15 islands, atolls and banks, the sanctuary would be the largest conservation area in the U.S. The region contains thousands of square miles of living coral reef – about 70 percent of all such reefs in U.S. territory – and is home to some 7,000 species, many of which are rare or endangered and about a quarter of which are found nowhere else on earth. In addition to their vast ecological resources, several of the islands also contain historic cultural sites, including settlement sites on Nihoa and 33 probable religious shrines on Mokumanamana (Necker Island.)

In December 2000, then-President Bill Clinton issued an executive order establishing a Coral Reef Ecosystem Reserve in the Northwestern Islands' waters. Unlike the reserve designation, however, which could be revoked by a subsequent presidential order, sanctuary designation would provide the region with permanent protection.

The sanctuary proposal will include three main parts: a draft environmental impact statement, a draft management plan and proposed fishing and other regulations. The documents were drafted after a lengthy process including a public scoping period that incorporated more than 100 community meetings and generated some 52,000 public comments – more than any other sanctuary to date, according to Acting Reserve Coordinator 'Aulani Wilhelm.

"It's exciting to see such a growing community interest in these islands," Wilhelm said. "I know many people who have lived in Hawai'i their whole lives but never really knew about the Northwestern Islands. What we're trying to do now is remove the separation between Northwestern and main Hawaiian Islands. Really, they are one."

Once the draft sanctuary proposals are released, there will be a period for public comment before the regulations are finalized. Final sanctuary designation is expected by the end of the year.

Wai'anae harbor master and native rights activist William Ailā, who sits as a Native Hawaiian represen-



The "kūpuna islands" are home to some 7,000 species. Many are rare or endangered, and about one-fourth are found nowhere else on earth. Photos: James Watt

tative on the reserve's advisory council, said that it is especially important for Hawaiians to get involved in the sanctuary designation process. "This is really an opportunity to take responsibility, which was taken away from us but is now being given back," he said. "It's an opportunity not only to have input, but to really have an impact."

Agencies sign coordinated management agreement

On May 19, the various state and federal agencies that share jurisdiction over the Northwestern Hawaiian Islands, or NWHI, signed an agreement to coordinate their management activities.

The agencies include the National Fish and Wildlife Service, which manages two wildlife refuges encompassing the dry land on all of the islands with the exception of Kure Atoll, or Mokupāpapa, which is managed by the state. In addition to Kure, the state Department of Natural Resources manages the near-shore waters extending out three miles from each of the islands. In September, the state established refuge rules for the waters under its control, which prohibit all commercial fishing but allow for Native Hawaiian cultural access.

Meanwhile, the National Marine Sanctuary program oversees the waters extending from three to 50 miles out from the islands – the current reserve area that is slated for permanent sanctuary designation – and the National Marine Fisheries Service enforces fishing regulations and protection of endangered marine species.

In the past, researchers and others have

been frustrated by the alphabet soup of agencies responsible for the NWHI. But representatives of the agencies involved said the new agreement, which establishes an interagency working group, should help ease bureaucratic tangles.

"This agreement is a symbol of our combined commitment to managing the Northwestern Hawaiian Islands in a way that is as seamless and interconnected as the ecosystem itself," said the National Marine Sanctuary System's Basta.

In a lighter vein, Athlene Clark of the state's Division of Aquatic Resources said that the joke running around her office about the cooperation agreement between agencies was that "after so long living together, we finally got married."

Culture to play increased role in permit process

At the recent briefing on Native Hawaiian concerns, Clark said that the state has developed a new permit process for access to the Northwest Islands that for the first time would give equal weight to cultural concerns alongside scientific ones.

Getting that policy approved "was huge," she said. "We're very proud to have been able to accomplish that."

Kekuewa Kikiloi, Native Hawaiian Program Coordinator for the NWHI Coral Reef Ecosystem Reserve, said the new rules would mean, for example, that scientists who plan to kill any creature for their research would be required to utilize the specimen for as many projects as possible, and to make any unused portions available

for cultural uses, such as shark skin for pahu (drums).

Clark emphasized that state permits cover only the near-shore waters under state jurisdiction and don't allow access to land or eliminate the need for permits from other agencies. However, she said, work is underway to develop a set of permits that all agencies can use, along with a common database "to track all activities going on and to better understand their cumulative impact."

Under the state rules, permits may be issued for three purposes:

- research and education
- Native Hawaiian cultural practice
- special resource management activities.

The Native Hawaiian uses that are allowed include "subsistence, traditional and customary practices." Methods for subsistence fishing are limited to hand-line, pole or hand-held spear, and whatever is caught must be used "only for direct personal consumption while in the refuge."

The federal ecosystem reserve's 'Aulani Wilhelm said she believes "the state including real Hawaiian involvement in the permit process is a real shift and a great opportunity."

Laura Thompson, an attendee at the briefing and a member of a number of Hawaiian and environmental groups, said she was very impressed with the new developments, especially the whole feeling of how things are being done now.

"What's happening for our kūpuna islands is truly something spectacular for whole country," she said.

Get informed

To find out more about the Northwestern Hawaiian Islands and the National Marine Sanctuary designation process, visit hawaiiireef.noaa.gov, or call 397-2660.

The release of the draft sanctuary documents are due sometime in June, after which a minimum of 30 days will be set aside for review before the public comment period begins.

To learn more about state rules for the region, visit hawaii.gov/dlnr/dar, or call 587-0100.

THE ART OF WAR

A highly anticipated book details some of the history and protocols behind the long-secret practice of lua



By Sterling Kini Wong
Publications Editor

As the “secret weapon” of traditional Hawaiian warfare, the practice of lua, the Hawaiian art of breaking bones, was always kept hidden. And even now, as lua enjoys a revival after nearly becoming extinct, secrecy still plays an important role in contemporary lua schools.

But now the foremost modern-day teachers of lua have come forward to a certain extent in a new, long-anticipated book called *Lua: Art of the Hawaiian Warrior*.

The informative book was put together by four graduates of Charles William Lu‘ukia Kaho Kemoku Kenn, one of the last lua teachers of the 20th century.

Richard Paglinawan, one of those graduates and a teacher of the lua school Pā Ku‘i-a-Lua, said that there are several reasons for the book, which details some history of lua, its protocols and deities.

The first reason for the book, he said, was to honor Kenn, who studied lua under several knowledgeable people, including six men from King Kalākaua’s lua school. “He was a prolific writer and educator who was fiercely proud of his culture,” Paglinawan said of Kenn, who was the first person honored by the state as a “living treasure” for his work perpetuating Hawaiian culture. “It should have been him writing this book.”

While the book names and describes more than 300 ‘ai, or lua techniques, and features illustrations of about 30 of them, Paglinawan said it’s not intended to be an instruction manual. “There’s a lot of mystique surrounding lua,” he said. “One goal was to introduce people to it and to put it in its proper perspective. We want Hawaiians to get a deeper appreciation for their culture and to get in touch with their spirituality. But we’re not trying to romanticize it.”

There was also the issue of the budding commercialization of lua. Kenn forbade his students from making a profit from lua, and it was one of the reasons he wanted lua to remain a secret.

“With all these martial arts competitions, people get fantasies of winning trophies,” Paglinawan said.

“And then there are martial arts schools trying to be different, claiming they’re

teaching lua. People have to ask for a teacher’s lua genealogy to be sure.”

Traditionally, only a small group of men were taught lua. The selected warriors practiced lua in secret, under the cover of darkness. They were usually a chief or a royal bodyguard who, during time of war, briefly trained the commoners and then lead them to battle.

Lua began to gradually slip out of Hawaiian society following western contact and Kamehameha’s conquests, as warfare between chiefs ended and modern weapons were introduced.

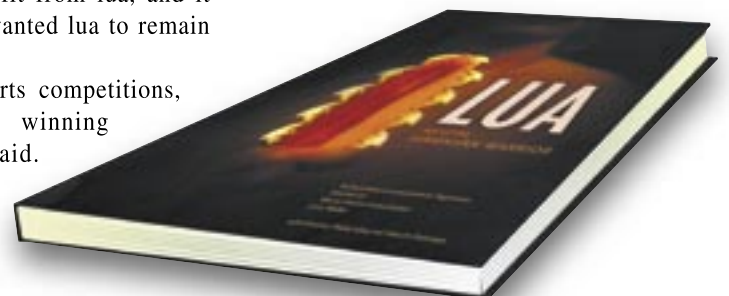
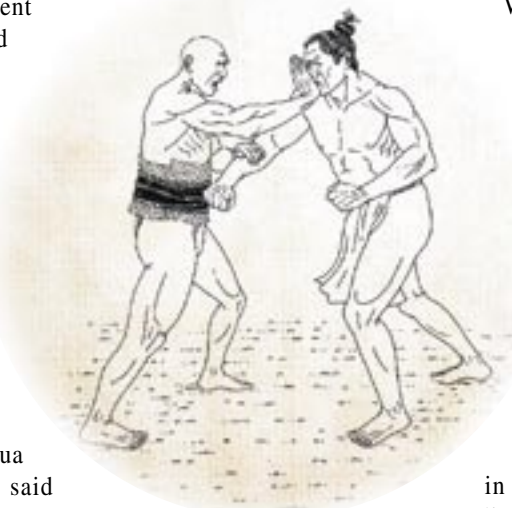
When Christian missionaries began to denounce native traditions, lua was forced deeper into the shadows.

By the 1970s, lua was almost completely lost. In 1974, Kenn agreed to pass on his knowledge of the art to five Native Hawaiian men, all of whom had backgrounds in various marital arts:

Paglinawan, Mitchell and Dennis Eli, Moses Kalauokalani and Jerry Walker. For four years he taught them, while still observing some of the warrior’s codes of secrecy, such as teaching at night and requiring a password to enter the school, which was then the carport of a Papakōlea home.

In 1991, Bishop Museum’s Native Hawaiian Culture and Arts Program labeled lua as a dying Hawaiian art. As a result, the museum requested Kenn’s graduates to further research lua and to teach it. Shortly after, four members of the group (Dennis Eli moved to the continental U.S.) started Pā Ku‘i-a-Lua. In the late 1990s, the members split, and Walker and Mitchell Eli established Pā Ku‘i-a-Holo.

Walker said that although lua will probably never be used in war on the same scale as in the past, it still serves a purpose in today’s society. “Lua is a lifestyle,” he said. “By keeping yourself in a warrior’s mindset, you eat right and stay fit. It teaches leadership skills and discipline. It trains you to break down, say, a business situation much like you would your opponent in a match. It translates very well today.”



Lua warrior wielding a leiomano. Photo: Arna Johnson.
Center: a diagram from *Lua: Art of the Hawaiian Warrior*.

With Bishop Museum Press leading the way, a new batch of Hawaiian-themed books have been released that touch on a variety of subjects. Here's a brief look at some of them:



Ka 'Oihana Lawai'a: Hawaiian Fishing Traditions

By Daniel Kahā'ulelio
Translated by Mary Kawena Pūku'i
Edited by M. Puakea Nogelmeier
Bishop Museum Press; \$16.95

Ka 'Oihana Lawai'a: Hawaiian Fishing Traditions is a compilation of columns that teacher, lawyer and legislator Daniel Kahā'ulelio wrote for nearly five months starting in 1902 for the weekly Hawaiian language newspaper *Ka Nūpepa Kū'oko'a*. The book presents both his original Hawaiian text and, on the opposite page, Mary Kawena Pūku'i's translation,

edited by Puakea Nogelmeier. The book is an amazing resource, with archival pictures accompanying Kahā'ulelio's detailed descriptions of nearly 50 styles of fishing. He explains how Hawaiians caught nearly every fish imaginable, using nets, poles, spears, even their hands. His columns are sprinkled with entertaining personal accounts, like his story of how the man who stole his father's melomelo stick, whose fragrance attracted fish, became "feeble minded."



Nā Mo'olelo Lomilomi: The Traditions of Hawaiian Massage and Healing

Edited by R. Makana Risser Chai
Bishop Museum Press; \$16.95

R. Makana Risser Chai, a Hawai'i licensed massage therapist, collected hundreds of oral

histories and articles on lomilomi, some dating as far back as 1779, and strung them together into one comprehensive text. Through this exhaustive record, Chai explains lomilomi's various styles, uses and protocols, and points out the art form's connections to lua (Hawaiian martial arts) and lā'au lapa'au (herbal healing). The book isn't intended to be a teaching manual, but rather a tool to increase the understanding of Hawaiian massage and healing.



Hawaiian and English Cross-Age Learning Picture Vocabulary Book

Translations by Kawika Kapahulehua
Illustrations by Jeri J. Johnston
Bishop Museum Press; \$9.95

This coloring book uses illus-

trations of various real world situations – ranging from cooking a meal at home to a visit to the doctor to working in a computer lab – to teach keiki more than 800 practical words, many of them modern, like intravenous bag ('eke wai lā'au) or flatbed scanner (mikini ho'oili ki'i). Translated by Ni'ihau native and former *Hōkūle'a* captain Kawika Kapahulehua, the book is intended to be used by children a couple of years part to encourage dialogue between them.



Ka Moolelo Hawaii: The History of Hawaii

By students of Lahainaluna Seminary
Edited by Rev. Sheldon Dibble
Hawaiian Historical Society;
soft cover \$30; clothbound \$60

Ka Moolelo Hawaii: The History of Hawaii is a facsimile reprint of the first history of Hawai'i written in Hawaiian. The original *Ka Moolelo Hawaii*, printed in 1838, was authored by ten students at Lahainaluna Seminary, the most notable of whom was historian David Malo, then 43 years old. The students gathered oral histories from elders and chiefs, then their instructor, Rev. Sheldon Dibble, compiled and edited the texts into a single history, which included a biography of Kamehameha and details of the sandalwood trade. *Ka Moolelo Hawaii* was translated into English several times, and Malo expanded on it in the 1840s with his own book of the same title. While some scholars criticize *Ka Moolelo Hawaii* for bearing missionary biases, others appreciate its historical significance.



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Waiuanuheha Kaleopa'a

*E ho'omaika'i aku
iā 'oukou e ka papa
e puka aku ana
o ka MH 2006!*

NEW SCHOOL OLD SCHOOL

Nā Kama's third CD reflects talent, creativity and respect

By Manu Boyd
Public Information Director

Nā Kama, the trio of Brian Mersberg, Eric Lee and Danny Nāipo, introduces their "third child," Kamakolu, which formally introduces Nāipo into the mix, although he's been a group member for more than a year now. Previous Nā Kama recordings featured the duo of Mersberg and Lee, who began their recording careers in the former group Kanile'a Collection, along with singer/songwriter Jay Kauka.

In their new project, Nā Kama offers up a great blend of old and new. Among the seven new mele is Eric Lee's "Nani Wale Mānoa." With an almost Ni'ihau-like lilt, the song is perfect for hula and recalls the Tuahine rain of that Honolulu valley

and Wa'ahila ridge high above. All three members have songwriting talent, as well as "guest writer" Hailama Farden, who recalls the fragrant pua melia in his composition, "Ku'u Pua Lovely."

Brian's cousin, kumu hula Kaha'i Topolinski, shares a family mele, "Kaulana 'o Kohala," a mele oli he performs in the intimate hō'aeae style. From his family collection of chants, this one honors Keali'ikamakanoanoa, Mrs. Emma K. Mersberg. Kaha'i's oli continues at the end of Brian's catchy new surfing song, "Ka Nalu Kua Loa."

Also for Kohala is "Paliokamoa," a well-known song with a number of slightly varied published versions. Here, the Nāipo family connection is underscored by a number of 'ohana members who helped uncover this older version, which is credited to Danny's great-grandmother, Ellen Kalaukoa Nāipo, and Kapeka Kalaukoa Kamahoahoa.

A rare treat on "E Maliu Mai" is the late Irmgard Farden 'Āluli's spoken introduction to her mele penned decades ago.

"I'd like to tell you the story about one of my love songs, 'E Maliu Mai,'" she says. "We happened to be at my sister Margaret's home, and for no reason at all, I just said, 'Oh, I'd like to write a wedding song.' I no sooner had spoken when a tune started to come. I could hear the harmony and everything. So I began to write Hawaiian words that came to my mind. 'E maliu mai e ku'u ipo.'" Auntie Irmgard's daughter, Mihana Souza, adds an English interpretation of the song's Hawaiian lyrics.

You can catch Nā Kama performing around town, with regular gigs at the Outrigger Waikiki's Hula Grill, and The Cheesecake Factory in the Royal Hawaiian Shopping

Center. Nā Kama will perform in concert June 17 at the Mākaha Sons' "Take a Walk In the Country" show at the Blaisdell Arena, along with a long list of musical friends who will help Moon, John and Jerome celebrate their 30th anniversary. The influence of "The Sons" on Nā Kama is evident in their tight harmonies, great instrumentation and high energy performances.

For more information on Nā Kama, visit www.na-kama.com.



From slack-key to island pop to classic Hawaiian vocals, a variety of music releases make for great listening this summer. Here are a few examples:



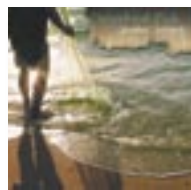
George Kahumoku Jr.
Nā 'Ano'ano: The Seeds

On the heels of his first Grammy Award for best Hawaiian album, in which he was among several featured slack-key artists, Kahumoku showcases his own kī hō'alu and vocal talents. Contemporary classics like "Pane Mai" and "Alu Like" mix with such oldies as "Pua Carnation" and "Adios Ke Aloha." Produced by Daniel Ho Creations.



Kamehameha Alumni
Glee Club
Through the Years ...

Hawaiian choral classics highlight the male voices of Kamehameha graduates over the past few decades, with particular musical influence by longtime director Dorothy Kahananui Gillett. "Ka'ililauokekoa" and "Kona Kai 'Ōpua" by Henry Waia'u are among the 20 selections. Glee club history is given in an informative CD booklet. Produced by Hula Records.



Brother Noland
Mystical Fish

"Brother Noland" Conjugacion put out this hot collection of mostly originals with top-of-the-line graphic packaging and photography. "R U Native" is done in true "Brother Nol for your soul" style, reflecting his commitment to Hawai'i, Hawaiians and the human race. Produced by Jon de Mello for the Mountain Apple Company.



Uncle Willie K/ Eric
Gilliom
Barefoot Natives

Solid guitars, vocals, song selections, engineering and graphics make "Barefoot Natives" a stand-out debut for this duo. Veterans Willie Kahaiali'i and Eric Gilliom – brother of Willie's former musical partner, Amy Hānaiali'i – combine in an electrifying mix. Check out "Nā Pua Lei 'Ilima." Wow! Produced by Uncle Willie and Eric, along with Brian Kohne.

Forbes Cave

Continued from page 10

The cultural objects were first taken from a Kawaihae cave complex, which contained bones, by David Forbes in 1905. Shortly after, the items were sold to Bishop Museum. The current controversy started in February 2000, when Bishop Museum loaned the items to members of Hui Mālama i nā Kūpuna o Hawai'i nei, who then reburied them in the caves.

In August 2005, 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.


One of the issues surrounding the lawsuit is that the two sides do not agree on the nature of the 83 objects. Hui Mālama believes that the objects are moepū, or personal items placed with the dead. Others argue that the items were hidden away after the fall of the kapu system, when many traditional religious symbols were burned.

National park classifies items as 'funerary'

In May, Volcanoes National Park determined that five items Forbes also removed from the Kawaihae cave complex, and which the park currently has in its collection, are in fact funerary objects as defined by the federal Native American Graves Protection and Repatriation Act. The law, established in 1990, creates a mechanism for museums to repatriate cultural items and human remains to lineal descendants, Native American tribes and Native Hawaiian organizations.

The items in the park's possession include a carved wooden female fig-

ure and a kōnane game board. Cindy Orlando, superintendent of the park, said that after thoroughly researching the issue, they came to the conclusion that "there is no evidence that [the five objects currently located at the park] were not intentionally placed with human remains."

Orlando said the park will continue to consult with potential Native Hawaiian claimants on what to do with the items now that they've been classified. 

‘Ōiwi

a native hawaiian journal

Born in Kailua, O‘ahu, and raised in Wailua Homesteads, Kaua‘i, ku‘ualoha ho‘omanawanui is currently the chief editor of *‘Ōiwi: A Native Hawaiian Journal*. “Tūtū Man” is dedicated to her grandparents, the late Ben and Sarah Poniala Meyer.

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



ku‘ualoha ho‘omanawanui

Tūtū Man ku‘ualoha ho‘omanawanui

Tūtū Man get up early fo go werk
dahk ouside
Tūtū Lede get up too
mek coffee
fry eggs, rice
wile us mo‘opuna still stay sleepin
on da pune‘e in dea room
Dey move like shadows
quiet
no need fo tawk
in owa dreams we smell da koffee
cooking oil
hea da sizzle of da Spam
in da ole cast iron pan on da stove
click click of dishes
da mo‘o ouside da window
tick tick of da clock on da fah wall
while Tūtū Man sit at da table
in his white unda shirt, boxers an
barefeet
staring in his coffee, black.
When he pau read da mawnin pepa
an scawf down da food Tūtū Lede
wen mek fo him
he go in da batchroom shave
brush teet
an Brylcreem his silva hair
put on da city bus unifawm
Tūtū Lede wen iron fo him las night.
Den he lean down an kiss Tūtū Lede
on da forehead
while she stay washin da dishes.
All mawnin he stay drive da people aroun
on da city bus
Honolulu to Kalihi an back.
Tūtū Lede mek him lunch, and we all go tek um:
one tuna sandwich on brown bread wrap
in wax pepa,
one banana from da chree in da back yahd,
da appo kine,
one green Tuppaware cup Meadow Gold
skim milk
all wrap up in da Stah Mahket pepa bag.
Den we all go holoholo fo meet Tūtū Man

pawk Tūtū Lede’s ole Chevy
down Nu‘uanu Ave. by O‘ahu Cemetary
an wait on da cornah fo Tūtū Man’s bus.
When he come, we try fo run to da back a da bus,
but he give us one mean look we know mean
“Sit right hea behine me.”
Wen da las passengahs get off up da Pali
Tūtū man drive da big empty bus
up da ole Pali road
an pawk by da stream.
Tūtū Lede spread one hali‘i unda da mango tree
an dey sit togeddah talk stawry
while us mo‘opuna run all ova an try fo catch
da guppies and da tadpoles hiding
unda da lily pads and Job’s tears in da stream.
When Tūtū Man pau eat his lunch
we all pile back on da bus again,
an he drop us off back down by Tūtū Lede’s
ole cah.

Some days when he pau werk
he take us get shave ice down da cornah stowa
School Street.
Wen da ole Pake man pau pour da chree kalaz
fo make one rainbow kine,
Tūtū man grab um an smash da ice ball
down in da cup
so we no spill um
den he give us dalla for pay da Pake man, an we
stand ouside da cah an slurp um up befoa melt
an he laugh at us cuz owa lips stay all blue an
owa teet stay all pink.
Sometimes we go Kailua Kress stowa
for buy strawberry icees.
Tūtū man buss out his green plastic coin purse
an give us all quawta fo buy owa own.

On his days off, Tūtū man tek us beach.
Sometimes we go Kalamaz for body surf.
Sometimes we go Kalapawai owa Lani Kai
jus fo swim an play in da sand.
Tūtū man like go Kalamaz and tumble
in da waves, too
an wen we do dat, he laugh an laugh wit us.
Aftah, he tek us McDonald’s
fowa buy hamburgah Happy Meal.
Sometimes, Tūtū Lede come beach wit us.
She no swim, but.

On dose days, she make us lunch—
fried chicken an musubi, egg sandwich
and potato chips,
or can salmon, onion an poi.

Tūtū man like fix cahz.
Sometimes he let us shine da flashlight fo heem,
Sometimes he let us wipe da oil stick.
Tūtū man like weed da back yahd,
talk to da orchids
when he wadda dem, da anturiums too!
Said dey grow mo good li‘dat.
When he stay wit his plants he stay lost
in one nudda world, so when Tūtū Lede call him,
“Tūtū Man! Tūtū Man!” he no ansa,
even if dinna time.

On Sundays, Tūtū Man give us mo‘opuna kālā
for da offering.
If we good, he give us dalla, so aftah church
we walk to Waikāne Stowa fo buy
chocolate soda an arare.
But me, I like da cuttle fish.
Erytime, he tease me “stink bret!” aftah,
an mek like he no like an tell, “Ew!”
but I know, az his favorite one, too!

At night wen da ‘ohana come dea house
fo dinnah,
Tūtū Man like kanikapila wit da unkos
An wen Tūtū Lede no stay
he sneak his cigarettes and beer an wink at us
an tell, “No tell!”
Wen time fo us mo‘opuna moemoe
Tūtū man come in da room an lie down wit us
all pile up around him.
He tell Tūtū Lede he going put us sleep,
but he da firse one stay snoring!

Tūtū Man werk hard for show us
how much he love us
for give us da kine tings he nevah have
growing up in Wai‘anae, Kalihi, an
Salvation Army Boys’ Home.
An even tho he no tell wit words
us know

So we tell, “We love you Tūtū Man.”

By Sterling Kini Wong
Publications Editor

The hale mua is where Hawaiian boys were molded into men. In a ritual called kā i mua (to thrust into the men's eating house), boys around the age of six were taken from the care of the women and raised by the men. It was in the hale mua, where wāhine were forbidden, that boys ate with men, worshiped with men and learned their traditions from men.

But after Liholiho broke the 'ai kapu in 1819 by eating with women, the traditional structure of Hawaiian society changed dramatically, and the hale mua's role diminished.

As a result, many people today believe that Hawaiian men have lost their way. "A lot of Hawaiian men have forgotten their kuleana and cultural roles," said Kamana'opono Crabbe, a clinical psychologist and cultural practitioner. "With the breakdown of our culture and loss of identity, many kāne have become confused and frustrated. That can lead to repressed anger, which often leads to other problems like domestic violence and incarceration."

Crabbe, however, believes that Hawaiian men can be led back in the right direction through their culture. He is among a group organizing the first 'Aha Kāne Men's Health Conference, which will be held in June and is sponsored by OHA, Papa Ola Lōkahi and Kamehameha Schools. The conference will be sort of a large hale mua gathering, intended to address the problems facing Hawaiian men today.

And there are many, with Hawaiian men as a

Another important issue the gathering will focus on is developing more Hawaiian male leaders. Crabbe said that many Hawaiian males have become less interested in assuming leadership roles in their community, a departure from traditional society.

"Over the years, the Hawaiian male has fallen into the role of 'I'm just a provider; I just assimilate and be part of the mainstream,'" he said. "As a result, they're working harder. But in terms of their obligations to their lāhui, a lot of Hawaiian men are absent. We need to confront these issues and find our own answers. We need to act. The days of just sitting under the garage and hanging out with the boys need to change."

Many believe that lua, a Hawaiian form of martial arts, is one of the cultural practices that can help Hawaiian males. (See story about a new book on lua on page 16.) Jerry Walker, a lua teacher, said that it instills discipline, leadership skills and the importance of a healthy lifestyle.

Richard Paglinawan, a lua instructor and former OHA administrator who will speak at the conference, said that studying lua can also help Hawaiian males learn to control their anger. He said that one of the concepts of lua is the duality between Kū, a god of war and symbol of masculinity, and Hina, the feminine counterpart.

"Hawaiian men often revert to violence because they have too much Kū," he said. "They need to get in touch with their Hina side. We've found stories of Hawaiian warriors weeping. Today's men need to understand that it's alright to show emotions."

MASCULINE ENERGY

A gathering of kāne will seek to reclaim Hawaiian men's traditional strength and community leadership

group having some of the state's worse health, education and social statistics.

The conference will work to improve the overall state of Hawaiian men, by featuring workshops conducted by educational and vocational organizations, social programs and various cultural groups. Speakers will include, among others, kumu hula John Keola Lake and retired state judge and chairman of the Queen Lili'uokalani Children's Center Thomas Kaulukukui Jr.

Health screenings, offered by 'Ahaui o Nā Kauka, the Association of Native Hawaiian Physicians, will also be included in the conference's \$60 enrollment fee. In addition, men will be able to compete in a host of cultural games and a Hawaiian language oratory contest.

Native Hawaiian men and boys are encouraged to attend the conference, which will be held at Kamehameha Schools' Kapālama campus. Boys must be accompanied by an adult.

'Aha Kāne Men's Health Conference, June 23-25

Kamehameha Schools, Kapālama Campus
\$60 for adults, \$30 for boys 15 years old and younger. Fee includes meals.
For information, call 597-6550 ext. 815
To register, visit ahakane.org.

Sanctuary celebration

A two-day festival celebrating Hawaiian culture will be held in early July at Pu'uhonua o Hōnaunau National Historical Park, a 182-acre historical area in west Hawai'i Island that was once a place of refuge for people who broke kapu, or Hawaiian laws. Now in its 45th year, the festival will feature Hawaiian crafts and cultural demonstrations, storytelling, a royal court procession, canoe rides, Hawaiian food and a hukilau.

Hōnaunau village, located in south Kona, was the homeland of Kamehameha I's family, and as such it was for a time an important religious and political center. Pu'uhonua Hōnaunau was one of several sanctuaries throughout the islands to which lawbreakers and defeated warriors could escape. After they entered the pu'uhonua, a kahuna, or priest, would absolve the people of their wrongdoing, and they were allowed to return to their communities.

Also located within the park is Hale o Keawe, a thatched temple that once contained the remains of Kamehameha's kūpuna, including his great-grandfather, the temple's namesake. Traditionally, Hawaiians believed that, in addition to a large surrounding wall, the refuge was protected by the spirits of those laid to rest in Hale o Keawe.

Established as a national park in 1961, Pu'uhonua o Hōnaunau features fishponds, heiau, hōlua sledding tracks and the restored Hale o Keawe.



A royal procession opens the two-day festival at Pu'uhonua o Hōnaunau National Historic Park.

Photo: Courtesy of Pu'uhonua o Hōnaunau National Historic Park.

Pu'uhonua o Hōnaunau cultural festival

Sat.-Sun., July 1-2

9 a.m.-3 p.m.

382-2326 ext. 32

In 1871, Kamehameha V established June 11 as "Kamehameha Day" in honor of his grandfather, who conquered and unified the Hawaiian Islands. Today, numerous events celebrating Kamehameha I are held throughout June. Here's a rundown of some of them. For more information, call 586-0333.

Kamehameha Statue Lei Draping

Fri., June 9, 3:30 p.m.

Ali'iolani Hale

Kamehameha Floral Parade

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

Begins at King and Richards streets and ends at Kapi'olani Park

North Kohala Kamehameha Day Celebration

Sat.-Sun., June 10-11

Kapa'au

Lahaina Kamehameha Day Celebration

June 17, 9 a.m.

Front Street

Kaua'i Kamehameha Day Celebration

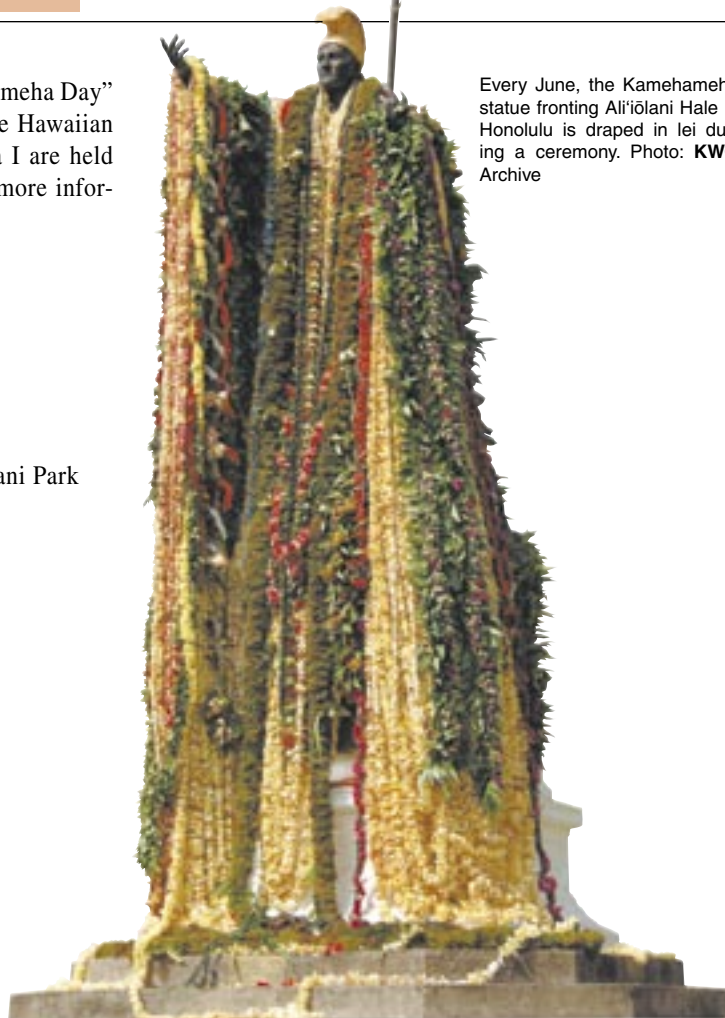
June 17, 10 a.m.

Antone Vidinha Stadium

King Kamehameha Hula Competition

Fri.-Sat., June 23-24

Neil Blaisdell Center



Every June, the Kamehameha statue fronting Ali'iolani Hale in Honolulu is draped in lei during a ceremony. Photo: KWO Archive

Sailing canoe festival

Fri.-Sun., June 9-11

In celebration of Hawaiian canoe traditions, the festival will feature canoe-rigging demonstrations, canoe rides, educational workshops and an 80-mile race from Kā'anapali on Maui to Kailua on O'ahu. Kā'anapali Beach Resort. 808-661-3271.

Hālau Kū Māna hō'ike

Sat., June 10, noon and 6 p.m.

The students of Hālau Kū Māna Charter School perform their end-of-the-year hō'ike. \$15. Kaimukī High School auditorium. 988-8995.

Songs of the Big Island

Sun., June 11, 2 p.m.

Clarence Waipa, director of Kamehameha Schools Alumni Chorus, lectures on the kaona of selected Hawai'i island songs. Free. Ni'aulani Campus, Volcano Art Center. 808-967-8222.

Ka'iili Chun exhibit

June 22 – July 30

In conjunction with the annual Artists of Hawai'i exhibit, Native Hawaiian sculptor Ka'iili Chun, the latest recipient of the Catherine E. B. Cox Award for Excellence in the Visual Arts, will display her new work in a solo show, titled "Nāu ka Wae (The Choice Belongs to You)." Honolulu Academy of Arts. 532-8701

Kī Hō'alu festival

Sun., June 25, 2-7 p.m.

Some of Hawai'i's foremost slack key musicians – including Grammy and Nā Hōkū awards winners – will perform at this all-day event at the Maui Arts and Cultural Center. Free. A&B Amphitheater, Kahului. 808-242-7469.

Hawaiian civic club fundraiser lū'au

Sat., July 8, noon-4 p.m.

'Ono food and entertainment by kumu hula O'Brian Eselu to support two of Nānāikapono Hawaiian Civic Club's scholarships. \$25 adults, \$12.50 children 12 and under. Wai'anae District Park multi-purpose building. 668-8449.

Developments made in ceded lands payments, the Akaka Bill, Kau Inoa

Haunani Apoliona, MSW
Chairperson Trustee, At-large



Aloha mai kākou. Included are updates to three items from my April 2006 column, ending with an excerpt from the state's response to the United States Commission on Civil Rights Report, May 2006.

Public Land Trust Revenue

The 2006 Legislature passed S.B. 2948, S.D.1, HD2, CD1 Relating to the Public Land Trust. Expected to be signed into law by Gov. Linda Lingle, it "establishes the amount of interim revenue to be expended by OHA each fiscal year beginning with fiscal year 2005-2006, to better the conditions of native Hawaiians at \$15,100,000. It appropriates \$17.5 million as the amount of revenues owed to OHA for the underpayment of OHA's pro rata portion of the public land trust between July 1, 2001 and June 30, 2005. Requires DLNR to provide an accounting of revenues from the public land trust. (CD1)". Section 5 of the bill says, "Not later than Jan. 1 of each year, the department of land and natural resources, with the cooperation of the department of budget and finance and any other state department or agency that uses or manages public lands, shall provide an accounting of all receipts from lands described in section 5(f) of the Admission Act for the prior fiscal year. With respect to each receipt, the department shall identify: (1) the total gross amount; (2) the amount transferred to the office of Hawaiian Affairs; (3) the amount retained by the state; (4) the account or fund in which the amount specified in paragraph (3) was transferred or deposited; (5) the parcel of land subject to 5(f) of the Admission Act that generated the receipt, whether by tax map key number, department of land and natural resources inventory number, or other recognizable description; and (6) the state department or agency that received the total gross amount identified in paragraph (1). The accounting shall also indicate whether any parcel of land described in section 5(f) of the

Admission Act was sold or exchanged in the prior fiscal year and, if so, the amount of consideration that the State received for the respective parcel. The office of Hawaiian affairs shall be consulted by the department of land and natural resources in determining the method in which the accounting shall be conducted." Section 7 of the bill says, "Nothing in this Act shall resolve or settle, or be deemed to acknowledge the existence of, the claims of native Hawaiians to the income and proceeds of a pro rata portion of the public land trust under article XII, section 6 of the state constitution." Discussions with the State of Hawai'i will continue toward agreements on "back due" revenue payments.

Enactment of federal recognition

Voting in the Senate on S. 147, the Native Hawaiian Government Reorganization Act, is expected to begin as early as June 8, 2006. A minimum of 60 votes will be required to approve cloture that will begin the process of debate on this significant legislation. Debate and final votes could conclude as early as June 9 or as late as June 14. Sens. Daniel Inouye and Daniel Akaka, and Gov. Lingle continue to confer, in writing and by direct one-to-one meetings, with U.S. Senators to lock in votes of support for cloture and passage of S. 147.

Registration of Native Hawaiians

As of May 2006, 48,752 Native Hawaiians have registered with Kau Inoa.

State of Hawai'i disagrees with U.S. Commission on Civil Rights Report

The state notes, "the Commission's report and its conclusion evidence a complete lack of understanding of this country's longstanding practice of dealing specifically with its native peoples. It ignores the undisputed history of suffering, and political and cultural devastation foisted upon the Native Hawaiian people. And under the guise of lessening discrimination, it ironically ends up effecting the most patent discrimination by denying the Native Hawaiian people the recognition and self-governing structure that virtually all other native peoples have had for decades." 'O ia ho'i.

19/48

2006 Legislative wrap-up

Rowena Akana
Trustee, At-large



'Ano'ai kākou. I had high hopes of a productive legislative session back in January, but my hopes were dashed by mid-session, when several bills that were dear to me died in committee. Here is a brief run-down of three bills I strongly supported:

Interim revenue. Senate Bill 2948 establishes the amount of interim revenue to be transferred to the Office of Hawaiian Affairs from the public land trust each fiscal year beginning with fiscal year 2005-2006, at \$15.1 million. The bill also appropriates \$17.5 million as the amount of revenues owed to OHA for the underpayment of OHA's pro rata share of the public land trust revenues between July 1, 2001, and June 30, 2005. As of this writing, the bill is awaiting signature from the governor to be enacted into law.

OHA retirement nill. SB916 would have allowed trustees with at least five years of service with the Employees' Retirement System (ERS) to buy back credit for their prior service. SB916 was just a house-keeping measure that would correct an oversight in a previous bill passed in 2002. Unfortunately, for the past three years, the ERS board, through its administrator, has lobbied the House not to pass the bill. For this reason, the House Hawaiian Affairs Committee Chair, Rep. Scott Saiki, refused to even give the bill a hearing.

Property tax exemption for kuleana lands. SB914 would have exempted kuleana lands from real property taxes if the original titleholder had continuously occupied the land. Commercial developments have led to sharp increases in taxes on real property, including kuleana land, throughout the state. These increases have adversely affected many Hawaiian families who live on kuleana lands because they are unable to pay for the taxes. Hawaiian families living on kuleana land now face the loss of their land and legacy that took generations to establish and must confront the possibility of homelessness.

SB914 got a hearing on the Senate side, thanks to the Judiciary and Hawaiian Affairs Committee Chair, Sen. Colleen Hanabusa, but the bill came up one vote

short of passing. I tried to convince Sen. Donna Mercado Kim, who voted "no," to change her mind and support the bill. Unfortunately, she refused to budge from her position that we should first get each county to agree to it.

I am currently working to get a city ordinance passed at the Honolulu City Council. Bill 25 was introduced on March 15, 2006, and was passed unanimously by the Council's Budget Committee on April 26, 2006. It is scheduled to be heard and voted on by the full Council on May 17.

Ceded land revenues. HB459 would have clarified the lands comprising and the revenue derived from the public land trust under the state constitution and what is owed to OHA. As in past sessions, this bill went nowhere. Ever since 2001, when Act 304 was repealed, OHA has tried unsuccessfully to pass legislation that would reestablish the continued funding of OHA from ceded land revenues. We almost got the bill passed in 2003. It was passed unamended in the Senate but died in the House Finance Committee after the committee changed the bill to leave out money from improvements to the land.

As the campaign season heats this fall, I ask that you question the candidates in your district about their positions on important Hawaiian issues. It's time to take a stand against politicians who patronize Hawaiian issues with meaningless words and no positive action. Politicians like Rep. Scott Saiki, who are influenced by lobbyists instead of his constituents, don't deserve to be re-elected. In the last election, Rep. Saiki won by only 5,006 votes, while OHA trustees typically win with over 100,000 votes from all voters (not just Hawaiians) statewide. It should be obvious who really represents the people.

Let's remind all elected officials that our issues are important and should never be pushed aside and ignored. Native Hawaiians make up 20 percent of the population and in the last several elections have had a high voter turnout rate of 75 percent, despite the fact that Hawai'i has one of the lowest voter turnout rates in the country. This should be a wake-up call for all elected officials that Hawaiians are aware of their political power at the ballot box.

I mua e Hawai'i nei...

For more information on important Hawaiian issues, check out my website at www.rowenaakana.org.

Patience and persistence: Ho'omanawanui a i mua!

Dante Keala Carpenter
Trustee, O'ahu



Aloha mai kākou. If you are reading this article during the first week of June, uncertainties still exist about the Native Hawaiian federal recognition bill known as the Akaka Bill. As you all know, the Akaka Bill (S.147) was first introduced in 2000 and would establish a process for Hawaiians to form their own government, similar to American Indians and Alaska Natives. Yes, we Hawaiians have been patient for six long years. Last September a Senate vote on the Akaka Bill was anticipated but issues related to Hurricane Katrina took precedence and once again action was delayed.

Ho'omanawanui. Indeed, we Hawaiians have been patient. Sen. Akaka announced in mid-May that Majority Leader Bill Frist will petition for a procedural move known as cloture to bring the bill to the Senate floor when the Senate returns from their May recess. A cloture procedure forces a bill to the floor and opens the way for up to 30 hours of debate.

As a people, Hawaiians need to focus our prayers and mana towards having the Akaka Bill heard and voted on in early June. Congress returns from recess on June 5, 2006. The Senate may vote immediately on cloture June 6, 2006. If all goes as well, the Akaka Bill could be debated as early as June 8, 2006. These dates are very important dates for Hawaiians and for all those who support Hawaiians. Mark your calendars, watch your daily news, read the other newspapers and spread the news to your 'ohana and friends.

If success is granted in the Senate, the

same prayers and mana will be needed for the House. Keep on the path of 'onipa'a and continue to be informed about the Akaka Bill as it moves through Congress.

Congress will recess in early October and if the Senate and House have not passed the Akaka Bill – along with President Bush signing it into law – when Congress ends the 2006 session, we Hawaiians as a people will have to start all over next year.

The importance of the Akaka Bill remains stronger than ever. If you still don't know what the Akaka bill is, it's not too late to be educated. Call us at the Office of Hawaiian Affairs at 594-1888 and ask to speak with a staff member in OHA's Hawaiian Governance hale or check out OHA websites at www.oha.org or www.nativehawaiians.com. If you are not the only member in your 'ohana or organization that needs to be educated about Native Hawaiian federal recognition, OHA is here to assist each and every one of you to get educated on this important issue.

So, what if the Akaka Bill doesn't pass in 2006? Well for now, things may not change immediately for agencies like the Department of Hawaiian Home Lands (DHHL) and the Office of Hawaiian Affairs (OHA). But, should the several lawsuits pending succeed, things will change drastically. Hawaiians will have much to lose in both land and revenues! Legal attempts to diminish Hawaiian rights and native rights in general threaten to undermine the very existence of OHA and DHHL. Of course, we will strongly continue to pursue federal recognition. Therefore, we'll stay the course – Ho'omanawanui a i mua!

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

Henry Pali "Bumpy" Kaulia Jr.

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



Me ke aloha pau 'ole a hui hou. With love and affection until we meet again." Family and friends gathered together at Ka Hale Hoano O Ke Akua Church in Kalihi one last time to say aloha to Henry Pali "Bumpy" Kaulia Jr. At a youthful age of 44 years, Bumpy died in a car accident on April 9 in Gaston, Oregon.

Bumpy was a local boy, born and raised in Wai'anae on Aug. 14, 1960. The son of Henry Pali Kaulia and Marilyn Kaulia, Bumpy made his way through a rough, poverty-stricken childhood that taught him humbleness, discipline and respect. Encouraged along the way by family members and influential people like his high school football coach, Larry Ginoza, Bumpy persevered and became an exceptional student and football player. In 1977, Bumpy helped the Wai'anae Seariders win the coveted Prep Bowl title.

Poised to make a better life for himself and his family, Bumpy graduated from Wai'anae High School in 1978. Flanked by a group of fellow Wai'anae football teammates, Bumpy left Hawai'i to attend college thousands of miles away on the mainland. He chose a private college in Oregon named Pacific University. His All-State football honors while a student at Wai'anae helped him become a solid player at the college level.

When he wasn't studying, Bumpy dedicated time toward his role as the president of the school's Hawai'i Club. Being so far from Hawai'i, Henry found comfort in his friends, which was supplemented by the occasional call back home to Wai'anae. As a college student, Bumpy continued to excel in his academic studies and eventu-

ally went on to graduate with a bachelor's degree in education. The first in his family to graduate from college, he proved that no matter what the circumstances, it could be done.

Not wanting to let go of Pacific's football program, Bumpy became a member of the team's coaching staff for a number of years.

For the next 23 years, Bumpy served as a physical education teacher within the Gaston School District. Through athletic mentoring, his aloha spirit spread throughout Forest Grove. In his spare time, he coached basketball, softball, baseball and football for Gaston High School. He was the kind of coach that never stopped stressing respect and cooperation.

Enduring a financially tight upbringing, Bumpy never let money stand in the way of making a difference with kids. No one really knows how much he spent on team uniforms, equipment, functions and the like. Whatever it was, no amount could match the value of time that he spent with the kids. Encouragement coupled with hard work was his way of helping.

At his memorial service here on O'ahu, the family talked about how Bumpy enjoyed playing cards and spending time with family and friends. A slide show presentation helped family and friends get caught up with Bumpy's life since he left Hawai'i. A recurring theme throughout the presentation was that of a smiling Hawaiian man surrounded by lots of smiling Caucasian kids.

Shortly after Bumpy's passing, his mother and brother attended memorial services held for him in Forest Grove. They were greeted by a gymnasium packed full of students, teachers and community members.

As a testament to Bumpy's academic tenacity, his mother was presented with a master's degree diploma in education, which Bumpy was set to receive during the summer. Me ke aloha pau'ole Bumpy, until we meet again.



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EVERY WEDNESDAY NIGHT AT 7 PM ON CHANNEL 53

Letter to the U.S. Commission on Civil Rights

Oz Stender
Trustee, At-large



Editor's Note: This month, Trustee Oz Stender shares his May 15, 2006 letter to the U.S. Commission on Civil Rights (USCCR) in Washington, D.C., regarding the USCCR Briefing Report on the Native Hawaiian Government Reorganization Act held on Jan. 20, 2006.

My name is Oswald K. Stender, and I am a Native Hawaiian and have been a member of the Hawai'i Advisory Committee to the U.S. Commission on Civil Rights for more than 15 years. I am currently a trustee for the Office of Hawaiian Affairs (OHA) and have been for the last five years.

This letter is with regard to your Briefing Report titled, "The Native Hawaiian Government Reorganization Act of 2005," approved by the USCCR on May 4, 2006. After reading the report, I am appalled at the conduct of the commissioners for the manner in which the supposed "hearing" was called and conducted. The entire process amounted to a lynching of the Akaka Bill.

Following is a list of failures with regard to the process:

1) The USCCR press release announcing the Jan. 20, 2006 USCCR Briefing on NHGRA was not neutral. The press release expressed a concern of the opposition and framed the issue negatively for the public and commissioners.

2) The Hawai'i Advisory Committee was not invited nor asked for its views on the subject.

3) There was no consideration given to the reports or the views of the Advisory Committee.

4) The briefing packet prepared for USCCR commissioners appeared to be biased towards the opposition because it lacked key documents relative to a balanced understanding of NHGRA. For example, briefing packets did not include the following: a) Public Law 103-150, The Apology Resolution; b) "Mauka to Makai: The River of Justice Must Flow Freely," a 2000 report on reconciliation between the

U.S. and Native Hawaiians prepared by the U.S. Department of Justice and the U.S. Department of Interior; c) Testimonies submitted for the Senate Committee on Indian Affairs hearing on NHGRA held in March 2005 and the overwhelming list of organizations that support the Akaka Bill, including all the mayors of the Hawai'i counties, the state Senate, House of Representatives, and governor of the state of Hawai'i.

5) Those who submitted testimony were from "off the street" and their testimony was given more credence than people such as the Hawai'i attorney general, professor Viet Dinh, attorney Christ Bartolomucci, professor Charles Wilkinson and the OHA trustees, nine Native Hawaiians elected by the voters of Hawai'i.

6) Mr. William Burgess and others made egregious, inaccurate and misleading statements that the commissioners did not bother to verify; nor did the commissioners try to distinguish fact from fiction except for USCCR commissioners Yaki and Melendez, who set forth the truth about Native Hawaiian history, U.S. Native American laws and policy, and OHA during the January briefing discussion period and again at the May 4, 2006 USCCR meeting.

I could go on, but it makes no sense to say more. As a commission, you have made a sham of the process and the mission of the U.S. Civil Rights Commission. Although it appears the Hawai'i Advisory Committee has no standing before this commission, I (along with others) will nevertheless continue to send you the accurate facts and expect that they be made part of the USCCR record.

The truth will prevail over this biased USCCR process that attacks Native Hawaiians and our history and offensively disregards our political status as the indigenous people of Hawai'i. It is outrageous that the USCCR recommends discrimination against Native Hawaiians, the third group of Native Americans, by opposing the NHGRA.

Very truly yours,

Oswald K. Stender
Trustee At-large



Akaka Bill represents fairness and justice

Boyd P. Mossman
Trustee, Maui



Aloha kākou. I am an American of Hawaiian descent. I have taken an oath to support and defend the Constitution of the United States and do so willingly and without reservation. I served my country during the Vietnam conflict and have a son who now serves in the United States Air Force in the Iraq war. I have many friends and family who are of Hawaiian descent who have also served their country, some giving their lives to protect our freedom.

In 1893, a small, well-organized group of foreigners and others opposed to the throne convinced the United States to support their unilateral decision to take and give Hawai'i to the United States. There was no majority vote or decision of the people. With the fire power of the United States Navy and Marines in place, our Queen determined to avoid bloodshed and instead pursues diplomacy. Though the end result, which converted Native Hawaiians into American citizens, is not necessarily a bad one, nevertheless it was not a voluntary one. As the American Indians did not give up their nations willingly to American colonists, neither did Native Hawaiians. The claim that Native Hawaiians had already given up their government to non-Native Hawaiian and foreigners may have some historical argument but is simply inaccurate. The Kū'ē petition of 1897, signed by 21,000 Native Hawaiians, was an effort to demonstrate that the overthrow was not the result of a popular movement by the people.

The fact is that most Native Hawaiians and most non-Hawaiians in Hawai'i today support federal recognition for Hawaiians as reflected in successive legitimate and professionally conducted polls. The state Legislature, including all but two legislators (Senators Sam Slom and Gordon Trimble), Governor Lingle and her administration, both the Republican and Democratic parties in Hawai'i, and numerous national organizations including the American Bar Association and Native American and Alaskan organizations also support federal recognition of Native Hawaiians, there-

by demonstrating that recognition is not viewed by them as the creation of a racial divide amongst the people of Hawai'i or the nation.

Allegations of balkanization and the clamor of a vocal minority of independents cloud the issue of what is just, fair and supported by the Constitution. We are Americans because we are citizens of the United States, but all Americans have countries of origin, including 550 American Indian nations and numerous Alaskan Native corporations. Without S.147, Native Hawaiians will be deprived of any identification, heritage, or homeland. We will, as our opponents demand, be assimilated into oblivion. Is there something wrong with continuing a congressional policy of recognition, compassion, and understanding of a people who have historically opened their arms to all who came here and now face legal extinction from some of those who came, saw, conquered and now want to extinguish once and for all any legal reference to a proud and loyal people?

Threats of Native Hawaiians getting tax favors, avoiding civil rights laws, starting gambling casinos, seceding from the union and dividing our country are spurious, speculative, argumentative and not based on anything close to fact. Suffice it to say that the Department of Interior will have, to the consternation of some Native Hawaiians, the final say on the Native Hawaiian government organization and its operation. The state and federal governments will not give up anything, including land, unless they want to do so. Native Hawaiians opposed to recognition need not participate.

A Hawaiian nation within the nation will empower the aboriginal people of this land to continue to recover from a near terminal wound inflicted with the cooperation of the United States and will prevent our protagonists from pulling the plug. It will create a stronger Hawai'i and preserve an entire people and their culture in their own homeland. Other minorities in the United States have no similar claim as aboriginals whose nations were wrongfully taken by the United States. I am sure that Native Americans and Alaskan Natives, the only other recognized aboriginals in our country must be apprehensive as the vote on S. 147 approaches. Will their existence be in jeopardy too? Let us hope that not only will God bless America, but also that He will include its host cultures. Mahalo ke Akua.



Greater appreciation

Donald B. Cataluna
Trustee, Kaua'i and Ni'ihau



Editor's note: This month, Trustee Cataluna shares his column space with Kepa Gaison, a 19 year-old sophomore at the University of Utah, and a 2005 graduate of the Kamehameha Schools Kapālama Campus.

I never really knew how lucky I was to be Hawaiian, let alone be from Hawai'i, until I went away to college. Growing up with Hawaiian values and attending Kamehameha Schools, I was accustomed to being surrounded by other Hawaiians who shared the same values as me. I knew going away to college would be a whole different story, but it was the experience of something new that was appealing. Living in Hawai'i all my life, it was shocking to see how different the mainland was from my home.

Everything generally moved at a much faster pace compared to the laid-back island lifestyle I was used to. Adapting to the extreme weather conditions was another big thing for me. I have never been so hot or so cold before. Meanwhile, I was trying to figure out what it was that was so different from home. It was the mainland culture that was the biggest difference. The mainland mentality is pretty much "every man for himself." People do what they need to do to benefit them and no more. Not saying that it's wrong, because there are times when it's only fitting to do what benefits one's self, but

I was just accustomed to the almost exact opposite of that. I was used to the mentality of doing everything I could to help out someone else in need, because I knew they would do the same for me if the roles were reversed.

To me, it was all the little things that just weren't the same. I miss the simple gestures of embracing others when we meet. I miss seeing people wave in appreciation to others who let them go before them while driving. I miss being on Hawaiian time and coming late to a gathering that started half an hour ago, but most of all I miss the "aloha spirit." The funny thing about it was that I carried that "aloha spirit" with me all throughout the mainland embracing everyone I met, and people would constantly tell me that Hawaiians are such kind and happy people. Being able to hear comments like that about my people was heart warming and made me so proud to be a Hawaiian.

Since being home I have had the opportunity to intern at the Office of Hawaiian Affairs, assisting Trustee Donald Cataluna, his secretary and aide in all of their office work. Being able to work alongside these individuals who work everyday to help benefit the Hawaiian people has been an awesome experience. I'm forever grateful for the chance to be a part of that, and for all of the knowledge I've gained from each individual at OHA.

Hawai'i truly is a place unlike any other, unique in its culture and people. The values that Hawaiians hold are priceless and the love that we share with one another is unconditional. Those little things are what set us apart from all other cultures, and it's through all of this that I have gained a "greater appreciation," of my culture ... I am Hawaiian! 🌺

Planning Hawai'i island beneficiary meetings

Linda K. Dela Cruz
Trustee, Hawai'i



Aloha 'oukou. Yes, I missed a couple months writing my article for this newspaper. To tell you the truth, I did not know what I should write about. So many things are happening at OHA. For example: the Akaka Bill, S. 147 in Congress, the Native Hawaiian Coalition meetings, OHA Grants Program, Micro-Loans, Native Hawaiian Revolving Loan Fund, land acquisitions, Waimea Valley Park, Waiokele Geothermal Land in Puna on the Big Island, Kaka'ako, Moanalua Gardens (too bad we cannot get the valley too). Oh, I almost forgot the Hawaiian Registry and Kau Inoa. Also, OHA Strategic Plan, etc., etc., etc. By this time, I hope you are all familiar with these programs and are taking advantage and are participating in these programs to better conditions of native Hawaiians and Hawaiians.

Mahalo a nui loa to all the people that have sent me comments about what I say and write about Hawaiian issues. Some comments thanked me for what I say and do, some have criticized my position on issues, some have written letters to the editor opposing my comments, etc., etc., etc. For what it's worth, so far, I welcome all comments whether it's for or against the programs.

In the meantime, I am the trustee representing the island of Hawai'i, and I

am trying to put a meeting together to address the problems of the beneficiaries on the Big Island. I had two meetings before, which I called "puwalu." There was one meeting in Hilo and one meeting in Kona.

Like they say, "If, at first you don't succeed, try, trying, try again." So, what shall it be? More meetings open to all the beneficiaries, or should there be a retreat with invited participants? I started planning a retreat for June 23 and 24; however and meanwhile, I found out there will be other things going on for that weekend. So, June 23 and 24 is not the right time for this retreat. Anybody have a suggestion, please let me know and I will start again to plan for meetings or another retreat.

And finally, mahalo to all the state senators and representatives at the state Legislature and especially mahalo to Gov. Linda Lingle. This year, OHA did well at the state Legislature. This is an election year so don't forget to vote.

Aloha, a hui hou (until next time). 🌺



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SAVE THESE DATES:

OHA Board to meet on Neighbor Islands

The OHA Board of Trustees generally meets at 10 a.m. on the first and third Thursday of each month at its Honolulu headquarters, 711 Kapi'olani Blvd., fifth floor. Meetings are open to the public. Dates are subject to change.

Over the next five months, the board will meet on the following islands (locations to be announced). Meetings on Hawai'i were held in May.

MAUI – Community meeting July 26, 6:30 p.m.
Board meeting July 27, 9 a.m.

LĀNA'I – Community meeting Aug. 16, 6:30 p.m.
Board meeting Aug. 17, 9 a.m.

MOLOKA'I – Community meeting Sept. 20, 6:30 p.m.
Board meeting Sept. 21, 9 a.m.

KAUA'I – Community meeting Oct. 18, 6:30 p.m.
Board meeting Oct. 19, 9 a.m.

Call your OHA island office for meeting locations and updates, or visit www.oha.org.

E nā 'ohana Hawai'i: If you are planning a reunion or looking for genealogical information, *Ka Wai Ola* 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 by mail, or e-mail kwo@OHA.org.

E ola nā mamo a Hāloa!

Ahuna/Hiram/Pahia — We are planning a family reunion for the descendants of Bishop Haupu Pahia and Mary Kaluhilama Nahuina, scheduled for July 20-22, 2006, at the Lā'ie Hukilau Camp Grounds. The children of Bishop Haupu Pahia and Mary Kaluhilama Nahuina were: Solomon Papiokaniau Haupu Pahia, Susan Tamara Kaaoala hilahikeohokalole, Haupu Pahia, Frank Kaniku Haupu Pahia, Hattie Kaluhilama Haupu Pahia, Bishop Haupu Pahia Sr. and James Kaleohano Haupu Pahia. For information, call: Donnette Kekauoha, of Lā'ie, at 293-5020; Laverne Pukahi, of Hau'ula, at 293-8279; Victoria Mo'o of Hawai'i Island at 808-890-8016; or email kmahquin@hotmail.com.

Aikau — The descendants of Agnes Aikau and Lucy Aikau are having a family reunion Aug. 4-6, 2006, on Maui. For more information, call Cami DePonte at 808-357-0496; Alexa Kahui at 808-281-8430; or email akkahui@yahoo.com.

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 Lefti), 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.

Hukiku/Keulua — The 'ohana of Moke Hukiku and Kapali Keulua have several reunion activities on O'ahu planned for July 22, 2006. The 'ohana includes the descendants of James Moses, Mary Kiko, Annie Flores, Jack Moses, Joseph Kaahanui Moses, Frank Moke, Louise Larinaga, Kalei Tisalona, Malia Santiago, as well as those of Lokalia Anakolio Holt, James Lawrence Holt, Kaluna Keawekane, Malia Kaneaiakala, and the Keola/Ahsing 'ohana and Kaahanui 'ohana. Contact Lehua Carpentier on O'ahu at 689-7651 for registration information; or Erik Kalani

Flores on Hawai'i island for genealogical information at 808-885-5383 or e-mail ekflores@hawaiiintel.net.

Kaanaana — The descendants of Kaanaana and Napahuelua; David Pake Kaanaana and Elizabeth Kelupaina Williams; David Kapua Kaanaana and Ida Kalima; Josephine Keunui; James Lohe Kekoa and Lucy Kahaina Apela; Martha Kamaka Kaanaana and James Grube; Hattie Kahanui Kaanaana and Walter Pupuhi; Manuel Rodrigues; Herman Kapule; David Kaleikini; John Vale Kerr and Mele Kaanaana; and Kawika Waiholua. We are having a family reunion at Hau'ula Beach Park on June 16-18. For information, contact May Balino-Sing at 358-2636 or email singm001@hawaii.rr.com.

Keaonaona/Maoauwaa Paauhau — The Keaonaona/Maoauwaa Paauhau 'ohana will hold a family reunion from Aug. 31 to Sept. 4, 2006. Family names include Milika'a, Kekuanoni, Halai Kahulanui, Kaipo, Agnes, Kekuewa, Kinooki, Pahipahi, Kapiolani, Lono, Leleahana, Kekahuna, Kahula, Kamana'o, Hose, Fujihara, Leslie, Yamamoto, Haee, Kaakimaka, Hanawahine, Hulama, Kuahuia, Martines, Pabre, Olsen, Paulo, Hua, Llanes, Kahele, Ochman, Calip, Halena, Basinga, Kila, Taetuna, Spencer, Kawaauhua, Keawekane, Kumualii, Kanaulu, Akiu, Taisee, Casuga, Silva, Pi, Hanley, Kepano, Tabali, Kealamakia, Makuakane, Walker, Naihe and Kaupiko. For more information, contact Sarah K. Kahele at 144 Kaieie Pl., Hilo, HI 96720, or call 808-959-1607 or 808-936-1641.

Hannah Kahanu — I am seeking for all my 'ohana (Hannah Kahanu of Wailuku, Maui) to join in a first-time family potluck on Aug. 26, 2006. It will be held at Pearl Harbor Rainbow Marina, and the theme is Love, 'Ohana and Peace. Their children are Rebecca (married Bak and Ah Sing); Iopa (married Mary Kuaana); Fannie (married Edward Kalani); Nancy (married Charles Kalani); Rose (married Charles Kaio); George; Kahale; Henry; David; Kamae (married Samuel Kahele); and Marine Kailua. If you would like to join in this potluck gathering, email me at waiolamakenamaui@msn.com or call Lei (Darlene) Deluze at 808-349-3849 or Malia Sato at 808-668-6893.

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 Kukolu 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 presently 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 Piiana Kaina, Palipa Parish Kaina, Paul Helemano Kaina and Alex Alika Kaina. For information, contact Kaleo Kaina at 248-7807 or email kaleo@yours.com; or Kepano Kaina at 248-8759 or email akkaina@yahoo.com.

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 Kihei, 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: Pīnōhu AhSau at omomo_me@hotmail.com; Anela Rosa at rosaa@katewwdb.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.

Makakoa/Keonaona — We are seeking the descendants of Makakoa and her husband, Keonaona, of Nāhiku, Maui. They had five 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 third child was Alapai Kanuha (m: Kealoha), their fourth was Abbiegail Kanuha (m: Edward Pihana) and the fifth was Mary Kanuha (m: Kawaiea). We are tentatively planning a large reunion for July 2006 in Nānākuli, Hawai'i. To participate in the monthly 'ohana reunion meetings, contact Kimo Kelii at 668-7650 or 696-0321; or Uncle Ben Awana at 668-7618.

Nihipali — The Nihipali reunion will be held July 14-16, 2006, at Kokololilo, O'ahu. For information, call Almo or Tiati at 293-2759, or Auntie Pe'a at 293-1587.

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.

Poepoe/'Awai — The Poepoe/'Awai family reunion will be held Aug. 11-13, 2006, at the Big House, Hale'iwa, O'ahu, 66-390 Hale'iwa Rd., across from Ali'i Kai Park. Hele mai if you are 'ohana to Elizabeth Kaumakaokalani Pua'aiki (born 1843, daughter of Pua'aiki and Naheana) and Chun Wai ('Awai) of Waikāne and Hale'iwa. Their children were: John L.A. 'Awai (first wife was Ane K. Hale, second was Elizabeth K. Poepoe); Helen K. 'Awai (married John D.S. Spencer); Anina 'Awai; Maria A.L. 'Awai (married Akiona Cheong Chong); Lucia A.K. 'Awai (married Henry K. Poepoe); Afong 'Awai (married Lum Shee). Come and join us if you are descended from Opunui Kalapalani and Poepoe (a pure

German) of Lahaina, Maui. Their children were Elizabeth K. Poepoe (married to John L.A. 'Awai), Kamohai Poepoe (married Piwai), Kalaniaoa Poepoe, Louise Makakoa Poepoe (married first to Peter H. Keoneula and then to Robert Waialeale), Makaula Poepoe, Henry K. Poepoe (married Lucia K.A. 'Awai) and Afong 'Awai (married Lum Shee). For information, call Lucia Poepoe Davis of Kailua at 230-2104 or Myrtle Pua Stewart-Vetekina of Kailua at 261-2655.

William Makaea Puaoi — Family reunion of the issues of William Makaea Puaoi will take place Aug. 11-13, 2006, at One Ali'i Beach Park, Moloka'i. For information, log on to our website, www.puaiohana.com, or call Keala Napoleon at 227-9779.

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 Akiuni, Amoe Ahlo, Isabelle Namaau, 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.

Victor — The Victor 'Ohana Reunion will be held Aug. 18-20, 2006, in Hilo, Hawai'i island. All the descendants of Wikoli Kamukai (Kamukai Victor) and Amelia Akoi are welcome. Various reunion event locations include Sally's Lū'au House (Aug. 18) Hilo Municipal Golf Course, Hilo Hawaiian Hotel and Uncle Billy's Restaurant on Banyan Drive. For rooms, call Hilo Hawaiian Hotel at 808-935-9361. Special rates range from \$80-\$92 per night, plus tax. For information, contact Ron and Lei Yamada at 800 W. Kawaiiani St., Hilo, HI 96720 or by phone at 808-959-7626 or email res6llrt@hawaiiintel.net; or Joe and Leila Victor at 655 Kekuana'oa St., Hilo, HI 96720 or by phone at 808-933-1213 or email joezryda@aol.com. On 'Oahu, contact Joe and Nicki Hines at 41-326 Manawai'ola St., Waimānalo, HI 96795 or by phone 259-8406 or email kalanaiwaikapu@junco.com; or Lincoln and Linda Victor at 87-232 Mikana St., Wai'anae, HI 96792 or call 808-668-7127 or email ulukou@hawaii.rr.com. Check out our Victor 'Ohana website at www.victor-ohana.org.

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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.



You may also visit these community locations for help with your Hawaiian ancestry verification:

O'AHU

KS Community Learning Center at Nānākuli
89-101 Farrington Hwy., Nānākuli
(808) 668-1517
Mon-Fri, 8 a.m. to 4 p.m.

HAWAII

Kamehameha Schools Hawaii
Educational Support Specialist
16-714 Volcano Road, Kea'au
(808) 982-0222
Mon-Fri, 7:45 a.m. to 4 p.m.

KS East Hawaii Neighbor Island Regional
Resource Center (NIRRC)
160 B Kea'a Street, Hilo
(808) 935-0116
Mon-Fri, 7:45 a.m. to 4 p.m.

KS West Hawaii Neighbor Island Regional
Resource Center (NIRRC)
78-6831 Ali'i Dr., #232, Kailua-Kona
(808) 322-5400
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KAUAI

KS Kauai Neighbor Island Regional
Resource Center (NIRRC)
2970 Haleko St., #101, Lihu'e
(808) 245-8070
Mon-Fri, 7:45 a.m. to 4 p.m.

MAUI

Kamehameha Schools Maui
Educational Support Specialist
275'A'apueo Parkway, Pai'ea A110, Pukalani
(808) 573-7077
Mon-Fri, 7:45 a.m. to 4 p.m.

MOLOKA'I/LĀNA'I

KS Moloka'i Neighbor Island Regional
Resource Center (NIRRC)
Kūlana 'Ōiwi Complex
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Phone: (808) 523-6228 or toll free 1 (800) 842-4682, press 9, then ext. 36228

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** The Ho'oulu Hawaiian Data Center's purpose is to ensure accurate and consistent verification of Hawaiian ancestry for applicants seeking to qualify for admissions preference to KS programs while developing a comprehensive database of the Hawaiian population to support planning for lifelong learning in the Hawaiian community.*