



KA WAI OLA

THE LIVING WATER of OHA

OFFICE of HAWAIIAN AFFAIRS • 711 Kapi'olani Blvd.,
Ste. 500 • Honolulu, Hawai'i 96813-5249

'Aukake (August) 2006
Vol. 23, No. 08

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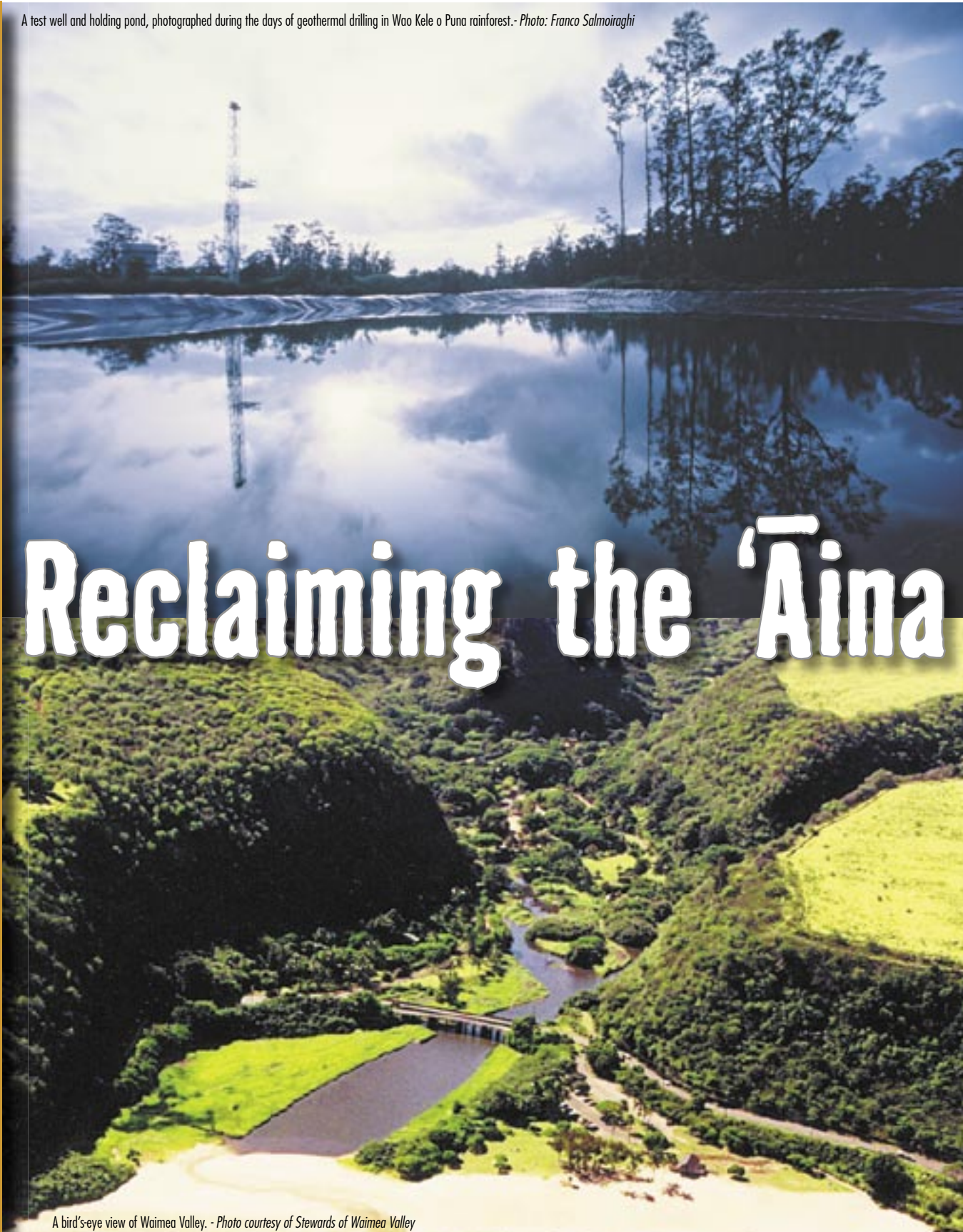
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www.oha.org

A test well and holding pond, photographed during the days of geothermal drilling in Wao Kele o Puna rainforest. - Photo: Franco Salmoiraghi



A bird's-eye view of Waimea Valley. - Photo courtesy of Stewards of Waimea Valley

With its conservation purchases of Wao Kele o Puna rainforest and Waimea Valley now finalized, OHA suddenly finds itself among the top landholders in Hawai'i. page 14



TUNE IN TO NATIONHOOD

at a **NEW TIME**

“Ho’oulu Lāhui Aloha” – OHA’s Hawaiian-issues discussion show on O’ahu’s ‘Ōlelo public-access television – now airs on a new day:

Thursdays 7 p.m. NATV Channel 53

On the Web: View the show online at the same time it airs on TV by clicking on “NATV-Channel 53” in the OLELONET section at www.olelo.org.

View selected archived shows any time: www.OHA.org.



START YOUR DAY THE HAWAIIAN WAY

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“Nā ‘Ōiwi ‘Ōlino – People Seeking Wisdom” is the new morning drive-time radio program presented by the Office of Hawaiian Affairs, with host Keaumiki Akui – local radio personality and OHA public affairs specialist.

- News and issues from a Hawaiian perspective
- Classic Hawaiian music
- Community guests
- OHA programs and updates

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

Pale-skinned Kānaka

For the past several months, I have dreamed of the day when I can sit down with a copy of *Ka Wai Ola* and not read a letter from some light-skinned Hawaiian complaining about how people think they are haole. Being a bit on the pale side myself, I know exactly how all of you feel. People have called me almost everything under the sun: Cuban, Puerto Rican, Mexican, Aleut, Lakota, Iranian, Russian, Italian, Spanish or just plain old, generic white.

You can't let it bother you. All that matters is that you and your loved ones know you are Kanaka Maoli. One of the most important things I have learned in every science class I have taken as a pre-medical student is that genetics is one big twist of fate: you never know how you're going to end up looking. To my fellow melanin-challenged Hawaiians, invest in some sunscreen stock and let everything else roll off of you.

In closing, here is a little pearl of wisdom for everyone else that I learned from my beautiful, dark-skinned mother: don't harass people because you think they're haole, they might not be. Besides, it just isn't very nice.

*Kau'i Baumhofer
'Aiea, O'ahu*

Blood quantum

Please, a warning to my fellow Kanaka Maolis: check your birth certificates and make sure they show the correct amount of your Hawaiian bloodline.

I am a full-time student at Maui Community College. To get a scholarship from Kamehameha

Schools, I need my birth certificate, as well as my mother's and my tūtū's. My mother is pure Hawaiian, from the royal line of Keōpūolani; my father is Filipino, Chinese and Spanish.

When I ordered my birth certificate about six months ago, I found out that it shows that my mother is half Hawaiian and half Filipino.

I have been on the Hawaiian Homes list for over 10 years. I had all my documents showing that she is pure Hawaiian through my grandparents, both of whom are also pure Hawaiian. My half Hawaiian is the only hope for my 'ohana and I to get on the 'āina that is rightfully my ancestors.

I have not heard any response from the state concerning any information on the birth certificates of my mother and tūtū for the past six months. The state is saying that because of the back work, it may take a year, maybe two or even more, before they have any response. It has already cost me \$90 to get a fast response from the state, and I am still waiting.

Is there another way for the state to lessen the blood quantum requirement?

If I cannot correct this wrongful certificate before I die, then our generations will die with the written laws of man.

*Lehuanani Aquino
Lahaina, Maui*

Ex-pat Hawaiians

I applaud OHA for reaching out to Hawaiians around the globe and especially in heavily Hawaiian populated areas like California. It is this Hawaiian population that can, will and has helped the cause for Hawaiians in Congress by writing letters to their

respective representatives in their state to support such issues as the Akaka Bill.

These ex-pats who moved to the continent or elsewhere to improve their lives and the lives of their family members spend more time and effort to stay in touch with their roots than the Hawaiians who live on the 'āina. How do I know? I was an ex-pat who lived on the continent for many years. I drove as far as 60 to 90 miles one way to attend civic club meetings and to advocate for my "local" friends and family. So, in defense of the so-called "mainland Hawaiians," who has the power or the right to distinguish who is a Native Hawaiian and who is not?

Hawaiians who live on the continent must put more effort into staying in touch with their roots by aligning themselves with other Hawaiians or groups of Hawaiians in their areas. They work harder at keeping their culture alive without the natural resources that the homeland offers. Most products must be imported from Hawai'i to the various areas on the continent. This helps the local economy since there is money exchanged for the various products. They are not able to gather as the "locals" are accustomed to get the natural flora. They continue to share the Hawaiian customs and traditions with each other and their neighbors of all races, thereby educating others in the Hawaiian ways and gaining more support for Hawaiian issues on a federal level.

I now reside in Waikōloa on the Big Island. Like most Hawaiians living abroad, I always wanted to move back to Hawai'i, but I could not make the move until I knew that I would not be another statistic "on the dole." In order for me to help my fellow natives, I had to be solvent. Unfortunately, Hawai'i is still a state that has not

stepped up to the norm as far as comparable wages are concerned.

*Lahela Jarrett
Waikōloa, Hawai'i*

'Ōiwi are everywhere

This is in response to Kalani Hackett's letter (*KWO* July). Contrary to popular belief, there are many Hawaiians living on the mainland who are actively aware and engaged in not just issues that face us as Native Hawaiians, but also in the perpetuation and continuation of our native culture. It's ignorant and narrow-minded to think that because we may not live on our one hānau, we are therefore less aware, less concerned or less affected than those of us who may still reside in Hawai'i. If it affects a Native Hawaiian, it affects us all.

Another huge misconception is that everyone who has left the islands has done so for financial reasons. My 'ohana and I had no choice but to move away due to health concerns of our daughter. We anxiously wait for the day when we can move back home and have her raised among nā iwi kūpuna and to have her be constantly fed emotionally, spiritually, mentally and physically by the lands of our birth. But until that day, we choose to be actively committed to the growth of our people and our culture in all aspects, regardless of where our people may reside.

My 'ohana and I are deeply committed to our people, and as a people we are not defined or limited by our geographical location. We are 'ōiwi everywhere. E ho'omau i ke ala o nā kūpuna

*Tina Kalaukapu Cabiles-Carden
Via the Internet*



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CBED funding

OHA is accepting applications for its Community-Based Economic Development (CBED) program, which was allocated a minimum of \$350,000 to fund projects for the 2006-2007 fiscal year. Proposals will be accepted until Oct. 31 or while funds are available. Funding awards are available up to \$50,000 per organization for a term of not more than a year. For multi-year projects, applicants must submit a new proposal for each year.

Awardees must support the development of sustainable economic activities that serve Native Hawaiian needs and are compatible with the community's vision, character and cultural values. Projects for grant funding need to achieve measurable outcomes in terms of generating employment,

increasing income, improving economic literacy and creating economic opportunities for native Hawaiians.

To be eligible, organizations must meet the following:

- Be a government agency or a nonprofit organization incorporated in Hawai'i; or
- Be a membership-based organization that includes the community's members in decision-making and project development and demonstrates outreach and organizing activities;
- Submit a proposal for a project or program that has economic impact on the given local Hawaiian community, which is compatible with the community's vision for economic development and quality of life, and;
- Secure at least one other source of funding for the project and provide matching funds, including in-kind dona-

tions, of at least 25 percent of total funds requested from OHA.

Grant application forms may be downloaded at www.oha.org or requested via e-mail from artm@oha.org. For more information, please call 594-1829 on O'ahu. From the Neighbor Islands, call toll free: Hawai'i - 974-4000 ext. 41895; Maui - 984-2400 ext. 41895; Kaua'i - 274-3141 ext. 41895; Moloka'i and Lāna'i - 1-800-468-4644 ext. 41895.

Preservation council

OHA is currently accepting applications to fill a vacancy for the Maui member of its advisory body on historic preservation and cultural conservation.

The mission of the Native Hawaiian Historic Preservation Council (NHHPC) is "to improve the quality of life and ensure the cultural identity of Native Hawaiians by preserving and perpetuating Native Hawaiian cultural and historic resources, and empowering all Hawaiians to participate in the stewardship of these properties, traditions, practices and values."

Members are chosen to assure a broad and balanced geographical representation of professional and cultural disciplines involved with historic preservation. Members serve without compensation, but travel expenses are covered by OHA. The council's monthly meetings are usually held at OHA's Honolulu office on the fourth Monday of each month.

To request an NHHPC application or for further information, call 808-243-5219 (Maui office) or Apolei Bargamento at 594-1961 (O'ahu office). Completed applications must be postmarked by Aug. 21.

Mauna 'Ala donation

In late June, the First Hawaiian Bank Foundation

donated \$150,000 to the nonprofit group Hawai'i Maoli to help restore and renovate Mauna 'Ala, the Royal Mausoleum in Nu'uano that holds the remains of many of Hawai'i's ali'i.

This latest gift brings the total amount pledged for the Mauna 'Ala renovation project to almost \$1.4 million, with donations coming from the Charles Reed Bishop Trust, Kamehameha Schools, the Queen Lili'uokalani Trust, the Queen's Medical Center, the Hawai'i Tourism Authority and others. That means that a little more than \$600,000 still needs to be raised to complete the numerous restoration projects for the mausoleum, including improving the bathroom and storage facility, new landscaping with native plants, fixing the property's historic wall and resurfacing the driveway.

Hawai'i Maoli was formed by the Association of Hawaiian Civic Clubs and is coordinating the funding for the renovations of Mauna 'Ala.

Lingle vetoes

In July, Gov. Linda Lingle vetoed 27 measures passed by state lawmakers this past legislative session, including bills that would have banned the commercial sale of 'opihi and designated Ahu o Laka – also known as the Kāne'ōhe sandbar – as a state monument.

That means that the bills are effectively dead, because state legislators decided not to reconvene for a special session to try to override the governor's vetoes.

Other key bills that the governor killed included legislation that would have provided free healthcare for uninsured children and a measure that would have increased the state's unemployment benefits.

The state Legislature had passed Senate Bill 2004 with the intent of creating a state monument at the approximately three-acre sandbar in

Kāne'ōhe Bay. There have been complaints about alcohol consumption, littering and fights at concerts and other gatherings held at the site, which some say is a sacred place associated with the chief Laka. The bill would have required the state Department of Land and Natural Resources to adopt safety and security rules regulating gatherings at the sandbar.

Lingle said that the bill provided "unnecessary regulation" because DLNR already enforces appropriate rules over the area, and that the community is divided over whether it wants the sandbar to be a monument.

In addition, Lingle said she rejected the prohibition on the sale of 'opihi, or limpet, a local delicacy, because there was no research that justified the ban. She added that the bill would have been difficult to enforce and may have created an 'opihi black market.

Many locals had testified in favor of the ban, saying that the population of 'opihi is getting dangerously low.

UH tuition exemptions

The University of Hawai'i is once again exempting Native Hawaiian students with residency in other states from paying non-resident tuition rates while working on their undergraduate degrees at UH.

For the 2007-2008 school year, this would mean students would pay the \$5,136-per-year resident tuition, rather than the \$14,400-per-year non-resident tuition – a savings of \$9,264.

UH offers a wide array of courses in Asian, Pacific and Hawaiian studies. For more information, visit the University of Hawai'i-Mānoa website at www.uhm.hawaii.edu; email ar-info@hawaii.edu or call 808-956-8975, or toll-free at 800-823-9771.



More than \$600,000 still has to be raised to complete numerous restoration projects at Mauna 'Ala, the resting place of Hawaiian royalty. - Photo: Sterling Kini Wong

Genealogy indexes online

The Hawaiian online library ulukau.org has added to its website a genealogy research section, which includes indexes of various court and citizenship records, some dating as far back as the 1820s.

The genealogy records were compiled by Hawai'i State Archives staff and include indexes of records such as marriages, divorces, deaths, wills, naturalization, denization and passports. The site presents two versions of the records: one that was laid out specifically for the web, and scanned images of the original documents.

The genealogy section can be researched by word search or through browsing each index, which is listed by type of record and island. The website only contains the indexes of these records; the books containing the actual documents can be accessed at the state archives located on the grounds of 'Iolani Palace.

Ulukau was officially launched in March 2004 as the result of a partnership between Alu Like Inc. and the Hale Kuamo'o Center for Hawaiian Language at the University of Hawai'i at Hilo. The site now includes a Hawaiian dictionary and place names database, a collection of more than 60 books and sections on Hawaiian newspapers, Māhele records and historical photography. The genealogy index is supported by an OHA grant.

Civic club pā'ina

The Prince Kūhiō Hawaiian Civic Club will honor three of its members, Richard Jackson, Bruss Keppeler and Winona Rubin, at its Kalaniana'ole Scholarship Pā'ina on Aug. 26.

Jackson, Keppeler and Rubin are all longtime mem-

bers of the civic club who are being recognized for their many contributions to the Hawaiian community.

The event will include lunch, a silent auction, an awards presentation and lunch. The party benefits the civic club's scholarship program for Native Hawaiians seeking ongoing educational opportunities at institutions such as vocational schools, and two- and four-year colleges. Although it varies every year, the civic club generally awards about \$15,000 to \$20,000 in scholarships.

This year's event will be held at the Waikīkī Beach Marriott Resort and starts at 10:30 a.m. Tickets are \$65 for individuals, with tables of ten running between \$1,000 and \$5,000. For information, call Kanoe Cazimero at 224-0767, or Harriett Roxburgh at 228-0083.

Hālau openings

Kumu hula Kaha'i Topolinski is accepting students to the new 'ōlapa and 'auana classes that he's opening within his hālau, Ka Pā Hula Hawai'i. Interested men and women, 14 years and older, should register on Aug. 26 from 9 a.m. to 3 p.m. at Nu'uuanu Elementary School. Classes begin Sept. 9.

Topolinski also conducts feather-crafting classes, which will run through November. Lei hulu and kāhili classes are held at Bishop Museum on Monday, 5:30 p.m. - 9:30 p.m.; 'aha'ula classes at the same time on Thursday. For information, call 695-8942.

Hawaiian health chair

In July, Native Hawaiian medical professor Dr. Marjorie Mau was selected as the first appointee to the new research chair position on

Native Hawaiian health at the University of Hawai'i's John A. Burns School of Medicine. Mau was appointed to the Myron P. Thompson endowed chair for research in Native Hawaiian health, which was established through a grant from the National Institutes of Health.

Mau currently serves as chair of the school's Department of Native Hawaiian Health. The endowed position enables her to further her research into health disparities that disproportionately affect Native Hawaiians, particularly in areas such as diabetes and obesity.

Mele o Maui grant

On June 27, the nonprofit group Nā Mele o Maui awarded Leialoha Pitake Louis of Kamehameha Schools' Maui Campus a \$1,000 scholarship to attend Maui Community

See BRIEFS on page 09

CHARTER SCHOOL PROFILE

Hālau Lōkahi

Location: Moku: Kona, O'ahu;
Ahupua'a: Kalihi Ili 'āina, Niuhelewai

Director: Laara Allbrett

Cultural coordinator: Hinalaimoana Wong

Local school board chair: Vicky Holt Takamine

Grades: K-12

Number of students enrolled: 155

Native Hawaiian students: 88%

Student/teacher-curricular support ratio: 12:1

Contact number: 832-3594

Mission: Learning to be self-responsibly free

History:

Hālau Lōkahi was founded as a proactive initiated response to the DOE's longstanding position that Hawaiian children perform poorly in testing, academics and attendance, with low graduation statistics and high drop-out rates. Hālau Lōkahi received its charter in 2001 with a vision of being Honolulu's first native designed and controlled K-12 Hawaiian charter school and a model for other communities interested in systemic change. Hālau Lōkahi's curriculum includes all the core subjects as well as Hawaiian language and hula taught by certified teachers and cultural practitioners, and elective classes in music, media, arts, drama, wood-working, career and life-skills and entrepreneurship.



A Hālau Lōkahi teacher and student conduct a science experiment.

Board Action Report

Prepared by the OHA Office of Board Services

Major actions approved by the Office of Hawaiian Affairs Board of Trustees in the second quarter of 2006:

- A \$1.57 million increase in OHA's operating budget for Fiscal Year 2006, with the additional funds going to the agency's grants program to support community projects that benefit Native Hawaiians. Also approved were eight new positions in various OHA divisions, bringing the agency's staff total to 136.
- An offer by OHA to purchase Moanalua Gardens for the purpose of economic opportunities and preserving the cultural and historic aspects of the property. As of this writing, OHA's offer had been declined (see story on page 6).
- Joining with beneficiaries in the case of Haseko's Papipi Road Drainage Project and expending up to \$85,000 for litigation.
- \$274,594 in grants to two community orga-

nizations serving native Hawaiians.

- A \$1 million grant for a renovation project at Kawaiaha'o Church to provide for better site preservation and protection of historical documents and on-site burials.
- A \$2 million grant to Bishop Museum to support a major renovation of Hawaiian Hall.
- \$50,000 for a due diligence review in connection with OHA's negotiations to purchase Hale Na'au Pono in Wai'anae.
- Up to \$50,000 for an assessment of waste-treatment technology.
- Approval of a Memorandum of Agreement between the 15th Airlift Wing and the Hawai'i State Preservation Officer regarding the proposed construction of the C-17 Short Austere Air Field at Kona International Airport.
- Acceptance of additional public land trust revenues from the State of Hawai'i for the fiscal years 2001 to 2005 in the amount of \$17 million, and accepting \$15.1 million for the 2006 fiscal year.
- Concurrence of the direction and framework of OHA's nation-building proposal and its framework.
- First reading of a revision to OHA's spending policy.



Negotiations advance on plan for OHA headquarters and culture center on Kaka'ako waterfront

By **Manu Boyd**
Public Information Director

If all goes as planned, and the stars and planets are aligned, Hawai'i could be witness to the unveiling of a brand-new Hawaiian culture center and the new headquarters for the Office of Hawaiian Affairs by summer 2010. Long the topic of discussion and negotiation, the proposed development on the 5.2-acre Kaka'ako parcel near the entrance to Honolulu Harbor known as "Lot 1" is now closer to reality.

On July 5, the Hawai'i Community Development Authority (HCDA) granted OHA a six-month exclusive lease negotiation period for the Kaka'ako site. According to OHA Special Projects Manager Robert Takushi,

six months should afford a sufficient period to negotiate a lease agreement and do up front due diligence to determine an appropriate course of action. At that point, environmental studies will be conducted. Architects Hawai'i has been secured as OHA's project designer, and the state Department of Accounting and General Services (DAGS) will serve as project manager.

"Five years ago when we conducted focus groups in the Hawaiian community to create our OHA strategic plan, one common theme was that OHA should have a place, a building to call its own. The development of a cultural center and OHA office facility will finally address this issue," said OHA Administrator Clyde

Nāmu'o. "Our vision is to create a facility that the Hawaiian community will be proud to be associated with. Our cultural center will provide a venue for cultural performances and exhibits and be a gathering place for our community. This is long overdue."

The rectangular parcel runs mauka to makai on the 'Ewa end of Kaka'ako Waterfront Park, adjacent to the University of Hawai'i's John A. Burns School of Medicine. The proposed site sits squarely on ceded lands and is currently occupied by Rosette Steel Hawai'i LLC and Next Step, a temporary homeless shelter. Both entities' leases expire in the next few months. HCDA is responsible for coordinating the development of the entire Kaka'ako com-



The potential site of OHA's new headquarters and Hawaiian cultural center in Kaka'ako. - Photo: Doug Peebles

plex including the park, medical school, the proposed OHA site and surrounding areas.

Landscaping for the OHA site will include native flora – among which is kou, a hardwood tree with orange blossoms, once abundant in the harbor area, formerly known as "Kou." Hawaiian cultural practices and performing arts features are also proposed. A preliminary plan includes a three-

story structure with 30,000 square feet of indoor space, landscaped gardens and 180 parking stalls.

It is estimated that the development could cost in the area of \$40 million, and OHA will likely request Capital Improvement Program (CIP) funds from the state to build the center.

Also proposed just mauka of the OHA site is the University of

See **KAKA'AKO** on page 08

OHA's Moanalua purchase bid declined

By **Sterling Kini Wong**
Publications Editor

On July 17, the Estate of Samuel Mills Damon rejected OHA's bid to purchase Moanalua Gardens, saying that it would instead accept a competing offer. But the estate requested that OHA submit a backup offer in case the one it did select falls through.

In May, OHA's Board of Trustees voted to tender an offer to the Damon Estate to buy the 26-acre site, worth an estimated \$5.5 million. Through the purchase, the board intended to preserve the cultural and historical features of the garden while also securing a site with possible economic development opportunities. In addition, it was suggested that OHA could build its proposed headquarters in the

gardens, instead of in Kaka'ako (see story above).

The board has also expressed interest in acquiring the two valleys, Kamana Nui and Kamana Iki, that comprise what is commonly known as Moanalua Valley. However, a group of state, federal and private agencies, in which OHA is not included, is currently working to purchase that 3,714-acre property.

From as far back as the 1600s, Moanalua has been recognized as being a culturally significant place for hula. King Kamehameha V, Lot Kapuāiwa, owned the area and built a single-story cottage that's still located at the gardens today. Kapuāiwa helped bring hula back to the forefront of Hawaiian society after it was banned by missionaries, and he named a hula



Damon Estate rejected OHA's bid to purchase the 26-acre Moanalua Gardens, known for its grassy plains, monkeypod trees, stream, lo'i and historical sites. - Photo: Kazuhiko Teramoto

platform in the garden after his favorite kahu, Kama'ipu'upa'a. That platform is used today for the annual Prince Lot Hula Festival, the state's largest non-competitive hula competition.

Princess Bernice Pauahi Bishop eventually inherited the ahupua'a of Moanalua and bequeathed it to Samuel Mills Damon, a good friend of Pauahi and her husband,

banker Charles Reed Bishop. In 2004, the last grandchild of Damon died, thereby starting the dissolution of the estate and the distribution of all of its assets.

Homesteaders finally get their day in court

State Supreme Court affirms beneficiaries' right to sue over Home Lands program mismanagement

By Sterling Kini Wong
Publications Editor

For prospective Hawaiian homesteaders, the bureaucratic road to their land has often been a rocky one. Some Hawaiians remained on the Hawaiian Home Lands waiting list so long that they died before they were ever awarded a lot. For those lucky enough to receive lots, there was no guarantee that the property would be furnished with basic infrastructure, like water. Still others couldn't even get on the waiting list because of difficulties in proving that they were at least 50 percent Hawaiian, the principal requirement to obtain a Hawaiian Homestead lot.

All of this left many native Hawaiians wondering if they'd ever receive justice for more than 80 years of "broken promises" by the Hawaiian Home Lands program, which was created by federal statute in 1921 to give Hawaiians homesteading opportunities.

On June 30, however, the state Supreme Court revived their hopes when it unanimously ruled that more than 2,700 individuals have the right to sue the state for monetary damages in Circuit Court resulting from the state's management of the Hawaiian Home Lands program.

Describing the day of the ruling as "historic," one claimant attorney, Thomas Grande, said, "Our clients

have waited over fifteen years for this day. Although this is only the first step in the process and there is a long way to go, this important first step gives our clients their day in court."

Congress established the Hawaiian Home Lands Trust to help "rehabilitate" Hawaiians who were struggling to adjust to the dramatic changes sweeping across the islands. Although more than 200,000 acres of former crown and public lands were allocated to the trust, much of the land was arid, inaccessible and virtually unusable for agriculture.

Poor funding and mismanagement beset the program under the federal government and also under the state, which assumed responsibility for the trust after entering the Union in 1959. The program has been roundly criticized for, among other things, the improper sale and use of homestead lands, and having a waiting list that numbered more than 20,000 at one point.

In the early 1990s, only 17.5

percent of the trust's lands were being used for homesteads, while 62 percent were being used for various other purposes by non-native Hawaiians, according to a report by the Hawai'i Advisory Committee to the U.S. Commission on Civil Rights.

In 1991, the state Legislature and then-Gov. John Waihe'e established an administrative process to allow those who suffered from the state's bungling of the program to bring their claims before a review body.


But in June 1999, former Gov. Ben Cayetano vetoed a bill that would have allowed the panel to continue its work. Cayetano's veto ended the process with the body having evaluated the cases of only half the claimants.

A year later, a circuit court judge ruled that the claimants had the right to sue the state for breach of trust, a decision the state would eventually appeal. The high court's ruling in June keeps the claimants' cases alive. The claimants seeking redress for individual damages,

such as construction problems, are now expected to request the lower court to appoint a "special master" to review their cases, while a class action may be used to settle the remaining claims.

OHA employee Leona Kalima is one of the claimants. Starting in the 1970s, the Department of Hawaiian Home Lands refused to allow her to place her name on the waiting list because she couldn't prove her ancestry. But by the time she acquired the records verifying her Hawaiian blood quantum in the early 1990s, the prime agricultural and residential lots she had her heart set on had all been distributed.

Some of her criticisms of the department are that it provided very little assistance with her genealogy and that they kept her off the waiting list. It's been a long road for Kalima and other beneficiaries like her, and she acknowledges that it's still far from over.

"This is one win for us maka'āinana," she said. "Hopefully, we'll see more." 

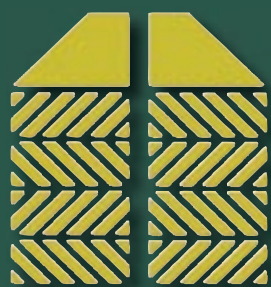
Island Homes Collection

E komo mai, we welcome and invite you to visit our offering of packaged homes designed for island living and enjoying the gift and spirit of Ohana. Our models include 2-Bedroom 1-Bath, 3 or 4 Bedroom 2-Bath or larger two story units with 5-Bedrooms and many more to choose from. Our team of statewide consultants in Hilo, Kona, Maui/Molokai/Lanai, Oahu and Kauai are available and ready to 'talk story', answer questions and share information about financing, construction and delivery of materials to your home site.



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Maui moves to restore diverted stream water

County sets aside funds for possible purchase of watershed lands

By Sterling Kini Wong
Publications Editor

In June, the Maui Council set aside \$7.2 million for the appraisal and possible acquisition of roughly 13,000 acres of watershed land in Central Maui, where county lawmakers plan to restore water to area streams to ensure that there is enough water to support domestic uses, native stream life and traditional Hawaiian practices.

The appropriation, which was included in the council's new budget, would allow the county to acquire, by condemnation if necessary, portions of the century-old plantation irrigation ditch system and related lands owned by Wailuku Water Company, formerly Wailuku Agribusiness. The goal is to restore water to three of the four famed streams of Central Maui, traditionally called Nā Wai 'Ehā, or the Four Great Waters.

The council's budget appropriation was the next step in a plan to help resolve what some are calling Maui's "water crisis." In December 2005, Maui Mayor Alan Arakawa

agreed to work towards acquiring the ditch system to restore water to the streams of 'Īao, Waihe'e and Waiehu. In return, OHA and two Maui groups withdrew their legal challenges against the county's permit applications for water from 'Īao Aquifer, Maui's primary source of drinking water.

OHA Chair Haunani Apoliona said that the county's budget allocation will help to heal "environmental and cultural wounds" suffered from over a century of devastating stream diversions.

"When water was diverted from streams and lo'i kalo for sugar beginning in the 1850s, economic growth came at the expense of Native Hawaiian culture and practices and the ecosystems of Central Maui, on which all residents depend," she said. "By working together with us, the council and mayor have taken a progressive step to reshape Maui's future. Now our culture, our streams and ocean, and our economy can thrive for the benefit of all."

On a normal day, long stretch-



John and Rose Marie Duey are kalo farmers in 'Īao Valley who are affected by the massive water diversions from Central Maui streams.

- Photo: Sterling Kini Wong

es of Nā Wai 'Ehā streams are left dry, as water is diverted into the extensive ditch system. The shortage of water hinders the ability of farmers to grow kalo and has a disastrous impact on native stream life, such as o'opu (gobies), hīhīwai (limpet) and 'ōpae (crustaceans). Moreover, environmentalists question why half of the 60 million gallons of water produced by Nā Wai 'Ehā streams per day still continues to be diverted when the sugar industry has been dramatically scaled back on Maui.

The current dispute started in 2003, when the state water commission took control of the 'Īao Aquifer because it said the county was mismanaging it. As a result,


the county and all other users were required to apply for permits with the state for water from the aquifer, and OHA and the two Maui groups subsequently challenged the county's applications.

In November, Arakawa sent a letter to Avery Chumbley, president of Wailuku Agribusiness, requesting that the company voluntarily restore water to the 'Īao and Waihe'e streams so that they flow continuously from mauka to makai, which is crucial for the survival of the native aquatic life in the streams.

Chumbley, now president of the Wailuku Water Company, declined to comment for this story.

Meanwhile, efforts are under

way to establish the state's guidelines for the minimum amount of water that would have to run in Nā Wai 'Ehā streams to support domestic uses, native stream life and Hawaiian practices. OHA, Maui County, Hawai'i Commercial & Sugar Company, Wailuku Water Company and the environmental law firm Earthjustice are currently involved in a contested case hearing to work out those "instream flow standards."

If the council does acquire Wailuku Water Company's watershed and ditch systems, it would have to restore water to the streams in accordance with the instream flow standards, once they are adopted. 

Federal Office of Hawaiian Relations to hold meetings

The new federal Office of Native Hawaiian Relations will conduct a series of meetings throughout the state in August to inform people about the mission of the office and to gather public input on the creation of a notification list that will be used by federal agencies to consult with Native Hawaiian organizations.

Congress created the office, which falls under the jurisdiction of the U.S. Department of the Interior, in 2004 and funded it with \$100,000. At the time of its establishment, Sen. Daniel Akaka called the office "an integral element in the ongoing reconciliation process between Native Hawaiians and the federal government that we initiated under the 1993 Apology Resolution." The office is tasked with coordinating the federal

government's special trust relationship with Hawaiians.

The office is currently generating a notification list of Native Hawaiian organizations that will be used by federal agencies to carry out their legal obligations to consult with Hawaiians in accordance with certain federal laws, like the Native American Graves Protection and Repatriation Act.

While the majority of the criteria for inclusion on the notification list are governed by federal laws and can only be changed by Congress, the public can provide constructive input on some aspects of the notification list, said the office's director, Ka'ī'ini Kimo Kaloi.

An individual or organization, which includes families, may provide both oral and written testimony at the public

gatherings, or comments may be sent to the office in Washington, D.C. Because of limited resources, a written copy of oral comments is appreciated, but not required. Written comments must be received by Oct. 17 to be considered. Send comments to: U.S. Department of the Interior, Office of Hawaiian Relations (OS/PHI), 1849 C St., NW, Mail Stop-3530, Washington, D.C. 20240.

The schedule of the meetings, all of which will be held from 6 p.m. to 9 p.m., is:


- Aug. 14 – Pu'uhonua o Hōnaunau, Hawai'i island,
- Aug. 15 – Hawai'i Volcanoes National Park
- Aug. 16 – Maui Community College
- Aug. 17 – UH Mānoa Center for Hawaiian Studies, O'ahu.

KAKA'AKO

Continued from page 06

Hawai'i Cancer Research Center.

Of OHA's proposed headquarters and culture center, HCDA Executive Director Daniel Dinell told the *Honolulu Star-Bulletin*: "It's good to have a use that's compatible with the public use of the park. Now OHA is taking the lead in the providing that cultural amenity."

OHA currently leases office space at the Pacific Park Plaza building at 711 Kapi'olani Blvd. in Kaka'ako for approximately \$1 million per year – and has been at that location since 1991. 

Road work ahead

H-3 mitigation project moves toward refining its plan

By Sterling Kini Wang
Publications Editor

The future of the numerous cultural sites affected by the construction of the controversial H-3 freeway is beginning to become clearer, as the federally funded Hālawā-Luluku Interpretive Development project (HLID) works with the community to refine its recently approved strategic plan for the area into a more detailed document.

After 37 years of planning, construction, community protests and legal challenges, the \$1.3-billion H-3 freeway finally opened to the public in December 1997. Stretching from Hālawā valley through the Ko'olau mountain range down to Mōkapu, the freeway impacted at least 150 cultural sites, including a sprawling agricultural terrace and the largest known religious shrine in the district of Ko'olaupoko, Kukui o Kāne Heiau.

Various federal and state agencies, working with OHA, agreed to mitigate the adverse effects H-3 had on the cultural sites in its path. Consequently, HLID was created in April 2000 to carry

out this mission and was funded with \$11 million from the Federal Highways Administration. HLID, along with a working group of concerned community members and a planning consultant, spent several years working on its strategic plan, which was approved by the OHA Board of Trustees in January.

The strategic plan outlines a variety of possible mitigation measures for the areas affected by H-3, such as the development of education and visitor facilities, the replanting of native plants, erosion-control methods, and improved access to and the restoration of cultural sites.

HLID coordinator Kahikina Akana said that the project is currently trying to develop the concepts from the strategic plan into a new, more detailed document called the interpretive development plan. Once the new plan is completed and approved, engineers and architects will be brought in to finalize specific designs for the chosen mitigation measures and facilities.

Akana said that their goal is to finish the interpretive document by



Opened in 1997, the H-3 freeway impacted at least 150 cultural sites. - Photo: KWO Archive

next summer, and that the design phase should wrap up about six months to a year later. At some point thereafter, he said, the HLID project would dissolve, and perhaps a nonprofit would be formed and tasked with implementing and maintaining the plan.

Some observers, however, have criticized HLID for moving too slowly. "In five years, they've managed to produce three

reports and a water buffalo to hold water for plants – all for \$2 million," said Lela Hubbard, one of HLID's community working group members.

Akana said he agrees that the project has taken a long time, but he added that often times the delays are the result of HLID trying to accommodate the community's ideas.

"[The federal agencies] have

always felt that we should listen to the people," Akana said. "We're in a difficult place. We slow down the project to involve the community, and we're criticized for taking too long. But if we blew by the people, they'd criticize us for not listening."

On the web:
www.HLID.org

BRIEFS

Continued from page 05

College, where she will study Hawaiian language and culture.

Nā Mele o Maui is a nonprofit organization established to perpetuate Hawaiian culture. Every year, it awards a grant, the Nā Mele o Maui Hawaiian Studies Scholarship, to a Maui County high school senior who pursues a major in Hawaiian Studies/Pacific Island Studies or another field with an emphasis on Hawaiian culture at a college or university in Hawai'i.

Louis, who aspires to be a

Hawaiian immersion teacher one day, is fluent in Hawaiian and is a member of Hālawā Ke'alaokamaile. She will be honored on Dec. 8 at the annual Nā Mele o Maui Student Song Competition at the Hyatt Regency Maui Resort & Spa.

Lunalilo Home

Lunalilo Home is accepting applications for its residential care services for Native Hawaiian seniors, as well as its temporary care program, which is open to all senior citizens.

First opened in 1883 in

Maikiki, Lunalilo Home was established through the will of King Lunalilo to provide care for Native Hawaiian kūpuna. The home later moved to Maunaloa (Hawaii Kai), and, in 2004, was renovated and expanded its services.

The residential care program is available to elderly Native Hawaiians who are capable of walking up a flight of stairs. Basic services start at \$2,260 per month, with enhanced nursing and room options available. The application fee is \$50.

In addition, the home recently began offering to all senior citizens its temporary care program and home meal

delivery or pickup service. The 24-hour temporary care program costs \$150 per day with a one-time \$50 application fee. The food delivery program includes local style, nutritious meals that cost \$5.50 plus 50 cents per mile for delivery. Catering for 25-100 is also available for senior celebrations.

For more information, call 395-1000.

Waimānalo health computers

In an attempt to increase the availability of health informa-

tion to the community, the Waimānalo Health Education Project has installed two new computers at the Waimānalo Health Center for the public to access health information on the Internet. The computers are located in both the adult and pediatric clinic reception areas and are available during business hours. The Waimānalo Health Education Project is a collaborative effort between the Waimānalo Health Center, Ke Ola Mamo and Papa Ola Lōkahi. For more information, contact Eideene Furumori at 256-6666, or visit www.waimanalohc.org/whpep.htm.

To Raise a Beloved Nation

OHA ramps up its Hawaiian governance efforts

By KWD staff

In the wake of the unsuccessful effort to bring the Akaka Bill to the U.S. Senate floor through a procedural vote, the Office of Hawaiian Affairs has renewed its efforts toward providing a process for Hawaiians to come together on their own and re-establish a Native Hawaiian political body to represent their collective interests.

On June 22, OHA's Board of Trustees approved a preliminary draft of a plan that would result in a convention of elected delegates to draft the founding documents of a Native Hawaiian governing body. Once the documents are drafted, they would be

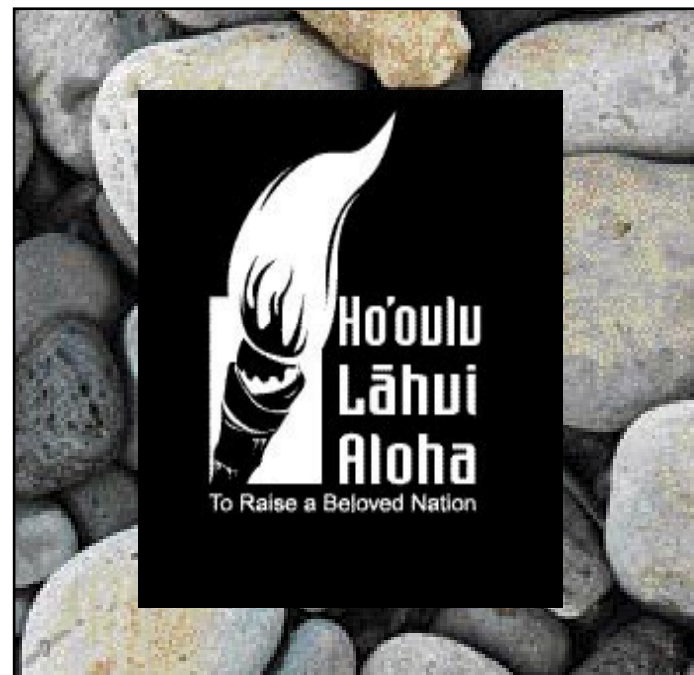
presented to Hawaiian voters for ratification, after which the first leaders of the Hawaiian governing body would be elected.

Supporters of the governance plan, called "Ho'oulu Lāhui Aloha," or "to raise a beloved nation," say it would provide Hawaiians with a unified authority to help protect and perpetuate their cultural heritage in the face of ongoing legal and political attacks against Hawaiian trusts and programs.

"Our board unanimously approved the direction laid out in this nation-building process because we are about defending Native Hawaiians, and their benefits and programs," OHA

Chairperson Haunani Apoliona told members of the agency's staff. "That's our responsibility as trustees of this office. You can count on there being more litigation trying to tear down Hawaiian programs, and these people have to know that OHA will not roll over."

OHA Administrator Clyde Nāmu'ō said this nation-building process, which he estimates could cost as much as \$10 million, is one of the largest initiatives that the trustees have ever committed to undertaking. "When the trustees discussed this process, they wanted everyone to know that there would be no dancing around, there'd



be no we're-not-quite-in-it attitude," he said. "In committing themselves to this initiative, they wanted the community to know that OHA is in fact taking the lead and will back up the pro-

cess with financial resources."

Details of the Ho'oulu Lāhui Aloha plan remain preliminary, as OHA officials reach out to a variety of Hawaiian organizations for input. But essentially

Hawaiian governance Q&A

As the aboriginal indigenous people of Hawai'i, 'Ōiwi Hawai'i or Native Hawaiians have the inherent authority to reorganize themselves into a governing entity. Hawaiians' ability to organize a political body is not necessarily dependent upon the passage of a federal or state law, but on the Hawaiian electorate. This is not something new, as 560 American Indian and Alaska Native groups have organized their governing entities without first seeking the recognition of that entity by either federal or state governments.

1. Why should Native Hawaiians participate?

Our assets and heritage are under attack. By forming a native nation, we will have a collective voice and greater political strength to protect land and trusts. It is our kuleana to do everything we can to preserve and perpetuate our culture for future generations.

2. Why is OHA leading the charge on nation building? OHA is a state agency and owes its allegiance to the State of Hawai'i.

When OHA is spending state general fund revenues, it needs to operate as a state agency and, as such, must comply with various state laws and regulations. When OHA operates as a trust, its allegiance is to its beneficiaries. OHA believes that creating a Native Hawaiian Governing Entity will help to better the conditions of all Hawaiians. Further, OHA has the resources to fund this effort.

3. How will the community get involved in this process?

Each of the steps that have been outlined calls for the

establishment of an oversight committee or a commission. Members of the Hawaiian and non-Hawaiian community who are interested in serving on these boards or committees should contact OHA. A list of these committees will soon be published in *Ka Wai Ola* and other publications.

4. What is the role of the Native Hawaiian Governing Entity?

Once the organic documents have been created, ratified by registered Native Hawaiians, and implemented, the officers and elected leaders of the entity will begin, if they choose, to identify and negotiate the use of assets for programs to better the conditions of aboriginal indigenous Hawaiians. The success of this process will require the support of the governor and approval from the Legislature.

5. Are Hawaiians living on the continent going to be involved in this process?

Yes. OHA is committed to involving all Hawaiians in the process regardless of where they reside. Hawai'i is the homeland of all Hawaiians.

The creation of a Native Hawaiian governing entity representative of all Hawaiians will provide 'Ōiwi Hawai'i with greater control over their destiny. It is up to Native Hawaiians and the culturally diverse communities of Hawai'i to move forward together.

6. How many convention delegates are to be elected?

The number of convention delegates to be elected will depend on the apportionment plan. The apportionment plan will determine the number of convention delegates based on the total number of eligible Hawaiians (18 years old and over).

7. What's going to happen at the convention?

At the constitutional convention the elected delegates will have an opportunity to hold hearings and to create and debate the various organic documents which eventually will be offered to the Native Hawaiian voters for ratification. The process is not pre-determined, and we expect that all types of governance models will be debated.

8. Is this another way of getting federal recognition for Hawaiians?

In reviewing the proposed steps in the process, the last step indicates, "If appropriate, move for federal recognition." The choice to pursue or not to pursue federal recognition should be left to the Hawaiian voters. If the

convention delegates include a provision in their organic documents that federal recognition should be pursued, and if this provision is ratified by the Hawaiian voters, then that step would be appropriate.

9. How long is all of this going to take?

It is difficult to determine exactly how long the entire process will take. We expect that registration, development of the apportionment plan, and elections will take approximately 12 months. The convention should take approximately two months, and ratification will probably take another two to three months.

10. How can I participate?

The first step is registering with Kau Inoa. Once you are registered, you will be eligible to participate in the election of convention delegates or to run as a delegate if you choose. If you are registered with Kau Inoa, you will receive information through the contact information you provide at registration. The information will explain how to participate in the election of convention delegates or run as a delegate. Visit the OHA website, www.oha.org, to obtain additional information on Kau Inoa.

the process would continue the current Kau Inoa registration of potential Hawaiian voters, and then proceed with the establishment of voter districts for the election of delegates to a constitutional convention. If the resulting documents are approved by the registered Hawaiian electorate, the body's first representatives would then be elected and could begin to negotiate with the state and federal governments over the transfer of existing Hawaiian assets to the new body – a process that would likely require the approval of the state government, and possibly even an amendment to the state constitution, which governs OHA's mandate of bettering the lives of indigenous Hawaiians.

While it has been made more urgent by current events, the Ho'oulu Lāhui Aloha effort, which was first launched in May of 2003, builds upon the long-term Hawaiian self-governance

work of many organizations, including Ka Lāhui Hawai'i's constitution and elections in the late 1980s, and votes organized by the Hawaiian Sovereignty Elections Council (later Ha Hawai'i) in the late 1990s.


In February 2004, OHA convened an advisory group to determine the steps required to form a governing body. The group then decided to operate independently of OHA (although with funding and logistical support from the agency) and adopted the name the Native Hawaiian Coalition.

Although the coalition eventually became bogged down in procedural disputes, it did identify components that were essentially similar to the process originally proposed by OHA to the advisory group, and which form the underpinning of the governance process that OHA now intends to pursue. (See sidebar.)

OHA's intention is to assem-

ble advisory committees to oversee each step of the process. Most important currently is the "Kau Inoa" effort to register as many Hawaiians as possible who wish to participate in the governance effort, since similar initiatives in the past have met with lack of success primarily due to low participation.

Nāmu'o said the agency's goal is to register upwards of 100,000 potential participants in order to help assure the legitimacy of the governing body resulting from the process. Kau Inoa currently has about 50,000 registrants.

"Registration is the first step in this very important process for Native Hawaiians," OHA Chairperson Apoliona said. "We are looking to create a future, because just protecting the status quo is not enough. It may be enough for you, but I don't think it's enough for your children or grandchildren." 

Proposed steps toward the establishment of a Native Hawaiian governing entity

Registration of potential Hawaiian voters through the ongoing "Kau Inoa" (place your name) drive.

Apportionment of voting districts and determining the number of delegates.

Election of delegates to a constitutional convention.

Constitutional convention to create governing documents.

Ratification of the constitutional documents by registered Hawaiian voters.

Convening of representative governing entity – Implementation of the provisions of the constitution, including the election of representatives and appointment of officers.

Negotiations over the transfer of Hawaiian assets to the Native Hawaiian governing entity.

If appropriate, move for federal recognition – If they so choose, the State of Hawai'i and the Native Hawaiian governing entity may petition Congress for federal recognition of the Hawaiian governing body.



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CONVENTION SCHEDULE OF EVENTS

Monday, September 25, 2006

Special Meeting Space Available for Nonprofit Organizations
Opio and Kupuna Aha
Cultural Knowledge Demonstrations & Workshops
Film Festival by Native Hawaiian Film Association

Tuesday, September 26, 2006

Oli Workshop with Aunty Leina'ala Kalama Heine
Annual Membership Luncheon with Kamehameha Schools Chairman Robert Kihune
CNHA Policy Roundtable
Asian & Pacific Island Reception with National CAPACD

Wednesday, September 27, 2006

Convention Opening
Keynote & Plenary Session
Hawaiian Way Fund Luncheon with Robbie Alm of HECO
Community Development Training Sessions
Hawaiian GRAMMY® Awards Banquet

Thursday, September 28, 2006

Keynote & Plenary Session
Gubernatorial Luncheon with Democrat and Republican Candidates
Community Development Training Sessions
Bishop Museum Aloha Na Alii Banquet

Friday, September 29, 2006

Keynote & Plenary Session
2006 Vote Luncheon: *Sleeping Giant or Voting Block?*
Forum on Foundations
Native Voices Concert

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The lesson of the 'iewe

Editor's note: This article was submitted by a hui of individuals, including Ka 'Ohana Krug; the parents of Wahinepoaimoku Nahale-a; Annelie Amaral, 'Ahaui Siwila O Kapolei; Malia Nobriga, Waikiki Hawaiian Civic Club; Marjorie Mau, M.D., U.H. School of Medicine, Dept. of Native Hawaiian Health; Kamana'opono Crabbe, Ph.D.; and Andrew Sprenger, Esq., Moses Haia, Esq. and Mahealani Wendt of the Native Hawaiian Legal Corp. The views expressed in this community discussion column are those of the author and do not necessarily reflect the views of the Office of Hawaiian Affairs.

Many indigenous peoples, including Native Hawaiians, believe in the interconnectedness of all beings. In traditional Hawaiian thought, divinity is everywhere; names associated with divine manifestations may explain the many thousands of god names given every aspect of the living experience.

In addition, many cultures believe connection to ancestors who have died continues beyond this earthly realm. Moreover, with Hawaiians, connection to unborn generations is palpable and real. One physical manifestation of these connections is the umbilical cord, one of three pikos, or centers, of spiritual energy. At birth, the umbilical cord is severed from the birth sac ("afterbirth"), or 'iewe. However, it remains and signifies the unbroken link between generations since birth of the first being on earth.

Accordingly, there are ceremonies that consecrate the 'iewe, which ensure the future well-being of a child and children yet to come. Oftentimes, the 'iewe is buried and a tree seedling is planted at the site.

As family members care for their child, they likewise water, fertilize and care for the tree. They bear witness to and are reassured by healthy growth. There are other practices associated with the 'iewe as well.

Unfortunately, in these challenging times, it is often difficult for indigenous peoples to make these practices understood, and for members of other cultures to appreciate and respect them. This is especially true of Native Hawaiians, many of whose cultural practices were outlawed and fell into disuse after the overthrow.

In the aftermath of the AIDS epidemic, the mostly unchallenged hospital practice of allowing Hawaiians to take possession of

the 'iewe changed. It became necessary to require stricter enforcement of new regulations, ostensibly to safeguard the public's health. In an overabundance of caution, any blood byproduct became categorized as a biohazard which needed to be destroyed.

Against such inflexible government regulations, the Legislature and Gov. Lingle are to be commended for enacting a law that safeguards public health and welfare while protecting an important aspect of Native Hawaiian tradition and culture. At the Legislature, it was extremely heartening to hear not only the public testimony, but testimony from Filipino and other non-Hawaiian legislators who attested to their families' similar cultural practices associated with the 'iewe.

Unfortunately, untold Native Hawaiian families suffered incalculable harm because their families' 'iewe were either destroyed or stored in refrigerated vaults pending passage of legislation to cure the problem. The injury to family members whose 'iewe were refrigerated was compounded when they suffered the additional indignity of security guard escort through hospital corridors to prevent them from absconding with the 'iewe. The families endured this treatment in the hope that their efforts would pave the way for and benefit future generations.

Moreover, there is a lesson here. As Native Hawaiian advocates joined with sup-

"At birth, the umbilical cord is severed from the afterbirth, or 'iewe. However, it remains and signifies the unbroken link between generations since birth of the first being on earth."

porters to protect this important cultural practice, they were met with strong resistance from state bureaucrats and lawyers, many of whom were themselves Native Hawaiian. It seems we agreed on the overall goal, but had difficulty reconciling our views on the best way to achieve that common goal. Sound familiar?

Out of these differences, however, emerged a law that balances constitutional protections for native cultural practices and public health and safety. It was hard work, but at the end of the day, it was a win-win situation. We would like to acknowledge and thank the many individuals and organizations who played key roles in this effort.

Lt. Watada's stand is pono

Editor's note: Lynette Cruz, an Assistant Professor of Anthropology at Hawai'i Pacific University, is chair of the Democratic Party of Hawai'i's Hawaiian Issues Caucus. The views expressed in this community discussion column are those of the author and do not necessarily reflect the views of the Office of Hawaiian Affairs.

By Lynette Cruz

The Hawaiian Issues Caucus of the Democratic Party of Hawai'i is compelled to respond to recent news stories about Lt. Ehren Watada and his decision to refuse participation in the war in Iraq. Courageous and brave are words that might be used to describe this man's actions, or perhaps he exhibits "courage under fire" as, for him, the fire is still to come and courage will be required to brave the battle at home, still to be fought. Pono actions have consequences that must, somehow, contribute to the betterment of the world, even as those who step forward to do what is right suffer for their boldness.

As a caucus devoted to Hawaiian issues in a state that has, except for a few courageous individuals, turned a blind eye to how

"our way of life" has promoted theft, war and destruction on those who live far away, we say, with greatest respect and concern, mahalo to one man whose na'au has called him, and caused him to put himself in harm's way, rather than to perpetuate more harm on others. What does this action have to do with us, members of the caucus, who have never met Lt. Watada, nor even heard of him before these articles appeared? He is the living proof that everybody is not "ha'ole"—lacking the breath of life. His breath lives in his actions.

The Hawaiian Issues Caucus is based on certain principles rooted in Hawaiian tradition and passed on to all of us who call Hawai'i home: aloha, kuleana, mālama 'aina, ho'okipa, pono. We adopted these guidelines because we are OF Hawai'i. This land speaks to us. It calls us to care for all of

the 'āina, all of the kai, the lani, the people, everything in Hawai'i, and by extension the rest of the world, that nurtures us and helps us rise above the petty, tyrannical and pono 'ole behaviors that cause damage in somebody else's hale. These values call us to replicate ancient ways of living in harmony with all things.

And while neither our ancestors nor those of us living today were/are perfect, we strived then, as now, to live a life of respect toward all things, mindful of the harm our life choices may inflict on others. The challenge is to live the life that allows reflection at death that it was a life well-lived, and that we did not purposely do harm to others. What we practice here is carried with us to

all corners of the world. If it is "ha'ole" here, it is definitely without breath or merit elsewhere.

Lt. Watada may not yet be in a position to think about life's final review. He may not be at death's bed. But it is obvious to those of us who try to do what is right, to not blindly follow, to live a life of pono, that his choice to do no harm puts him in the seat of the ancients, whose love for all things of nature, of heaven and earth, allowed us to be here today, alive and choosing the proper path, aligning ourselves with what is pono. Lt. Watada is in synch with life. E mālama kākou me ka maluhia a me ka pono. E ku'u pono, 'a'ole pau.

"Pono actions have consequences that must, somehow, contribute to the betterment of the world, even as those who step forward to do what is right suffer for their boldness."

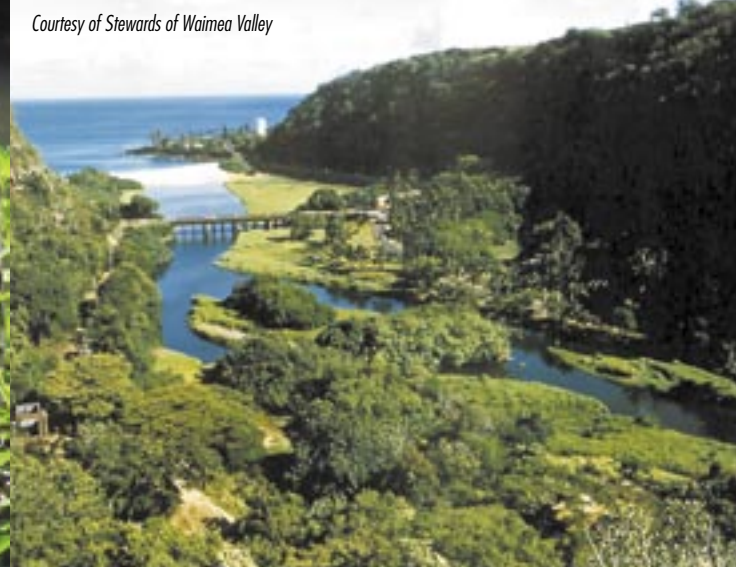
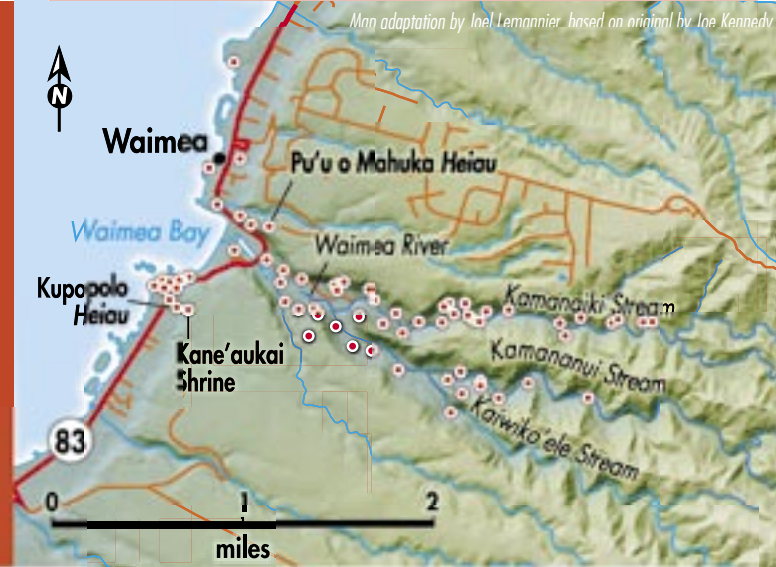
WAIMEA VALLEY

SIZE: 1,875 acres

HISTORY: Ancient Hawaiian religious center, later transformed into visitor attraction. Condemned by the City and County of Honolulu to prevent further development, then subject of protracted lawsuit over condemnation.

IMPORTANCE: Many cultural sites; home to a number of native species as well as an internationally known repository of rare tropical plants.

DEAL: Condemnation suit settled by purchase from owner for \$14.1 million by a hui of the city (\$5.1 million), OHA (\$2.9 million), the U.S. Army (\$3.5 million), the state Department of Land and Natural Resources (\$1.6 million) and the National Audubon Society (\$1 million, advanced by OHA pending lease negotiation). OHA holds title, with valley to be protected from development in perpetuity.



Reclaiming the 'Āina

OHA closes conservation land purchases, becomes major landholder

By Derek Ferrar and Sterling Kini Wong

After finalizing two historic land conservation deals in late June and mid-July, OHA has now acquired final title to Waimea Valley on O'ahu's North Shore and the Wao Kele o Puna rainforest on Hawai'i island, ensuring that both sites will be permanently preserved from development. With the two acquisitions, OHA, which owned no major property previously, now ranks among the top landholders in Hawai'i, with a land inventory nearly as large as the island of Kaho'olawe.

Those involved with the acquisitions said that OHA's emergence as a major landowner marks an important moment in Hawai'i's history, with Hawaiians beginning to regain control over culturally significant lands. Both properties are being held by OHA with the intention of eventually

transferring them, along with other Hawaiian assets, to a future Native Hawaiian governing body (see story on page 10).

"Opportunities to grow the assets of the Native Hawaiian people as well as the oversight of ancestral land and natural resources are 'gifted moments,'" said OHA Chairperson Haunani Apoliona. "I congratulate the trustees of our OHA board for joining with our partners to seize this moment by demonstrating leadership that reminds our native and non-native community that despite disagreements of the past, reconciliation and healing can occur one opportunity at a time."

Waimea protected from theme-park developer

The sequence of events that led to OHA's acquisition of Waimea Valley, which in ancient times was home to a powerful line of kahuna nui, or high priests, began after New York theme-park developer Christian

Wolffer, who purchased Waimea in 1996, placed the property in bankruptcy in 2001, after unsuccessfully trying to sell it as a luxury private residence.

To prevent the valley from being developed, the city moved to acquire it by condemnation and placed \$5.1 million into escrow for the purchase. Wolffer soon filed suit against the condemnation proceeding, claiming that the property was worth as much as \$19 million.

Wolffer's suit crawled through the courts until a trial date was finally set for last February, at which a jury would have decided what the fair condemnation price should be. But in November, Mayor Mufi Hannemann, saying he was worried that the final price might be more than the city could afford, negotiated at a secret settlement offer that would have split the valley up and returned most of it to Wolffer.

On Dec. 7, however, the city council rejected Hannemann's settlement deal after hearing unanimous outcry against it from community members. Following the council's action, OHA and several other agencies stepped in to purchase the property, and Wolffer eventually agreed to a \$14-million offer to settle his lawsuit against the city.

In addition to the funds the city originally placed in escrow to pay for the valley, the remainder of the purchase price was shared by OHA (\$2.9 million), the U.S. Army (\$3.5 million), the state Department of Land and Natural Resources (\$1.6 million), and the National Audubon Society (\$1 million, advanced by OHA pending lease negotiation). It was agreed that OHA would assume title to the property.

On June 30, the complex deal finally closed, and OHA became the official landowner of the valley, ensuring that what many describe as O'ahu's

last intact ahupua'a will be permanently protected from development.

Denise Antolini, a coordinator for the Save Waimea Valley Coalition, praised OHA's acquisition of the valley as "a landmark first step in the agency's future as a land manager and steward. It's a perfect opportunity to 'get it right' and show everyone in Hawai'i that putting Hawaiian lands in Hawaiian hands is successful for the entire community."

Audubon lease under negotiation

A number of issues remain to be settled at Waimea, most notably the National Audubon Society's lease to run its nature center in the valley. While the city had originally granted Audubon a 30-year lease to manage the valley, that agreement was terminated in the condemnation proceedings.

For now, OHA has issued a temporary lease to Audubon while the details of a longer-term arrangement are being negotiated. OHA Administrator Nāmu'o said that while Audubon would probably want to have a long-term lease of at least 20 years, OHA's trustees would probably prefer a shorter-term arrangement to begin with, after which the relationship could be evaluated and possibly extended for a longer period.

Wao Kele purchase marks first return of ceded lands

Observers agree that one of the most significant aspects of OHA's acquisition of Hawai'i island's Wao Kele o Puna, the last intact large native lowland rainforest in the state, is that it marks the first time that ceded lands have been returned to a representative of the Hawaiian people. In addition,

it comes as welcome news to activists who labored for several decades to save the forest from geothermal energy development.

"It's been a long struggle to protect our forest and Native Hawaiians' rights to gather for subsistence and to worship there," said Dr. Noa Emmett Aluli, vice president of the Pele Defense Fund. "We honor this forest as the realm of Pele and her family of deities and the 'aumākua of the Puna families who rest there. Mahalo to all who participated and supported this prolonged effort."

The Trust for Public Land, a national nonprofit land conservation organization with an office in Honolulu, negotiated the deal for the property and purchased it from the Estate of James Campbell, and then conveyed the land to OHA.

Many other partners also came together to make the purchase possible, including the Pele Defense Fund, the state Department of Land and Natural Resources, the U.S. Forest Service and Department of Agriculture. Funding for the purchase came from the federal Forest Legacy Program, funded by a \$3.35 million congressional appropriation championed by Hawai'i Sen. Daniel Inouye.

"I am pleased to have played a role in securing federal funds for the protection of this special tract of land," said Inouye, a senior member of the Senate Appropriations Committee. "Clean water, native forest habitat, and the perpetuation of Hawai'i's native culture for future generations will be the enduring legacy of this incredible purchase."

The dispute over Wao Kele started in the 1980s, when the state was

See 'ĀINA on page 18

WAO KELE O PUNA

SIZE: 25,856 acres

HISTORY: Part of Hawaiian Kingdom lands "ceded" to the U.S. after overthrow. In 1986, state swapped land with Campbell Estate to enable geothermal energy development, which became focus of protests by Hawaiian and environmental groups. Geothermal well was eventually determined not to be economically feasible and was shut down. Campbell estate then sought to sell property, which led to conservation purchase.

IMPORTANCE: Traditional gathering and cultural practice grounds for Native Hawaiians; home to some 200 native species, including several listed as threatened or endangered. Important aquifer watershed and seed bank for natural reforestation of lava flows.

DEAL: In a transaction brokered by the nonprofit Trust for Public Land, OHA acquires property and is reimbursed for \$3.35 million of the \$3.65 million total cost by the federal Forest Legacy Program. Land to be managed by partnership of OHA and state Department of Land and Natural Resources until OHA is able to assume sole management.



MARK OF THE ANCESTORS

A new book by tattooist-scholar Tricia Allen sheds fresh light on Hawaiian tattoo traditions

By Derek Ferrar
Public Information Specialist

THE French artist Jacques Arago, who spent three weeks in Hawai'i aboard the ship *Uranie* in August 1819, wrote that during his stay, none other than Queen Ka'ahumanu asked him to tattoo her with a figure of Kamehameha on her shoulder and a hunter's horn on her posterior – then a highly popular design among Hawaiian women.

"The designs which ornamented her voluminous breast were traced with a perfect taste," Arago wrote. "She was tattooed on the tongue, the name of Tamehameha [and] the date of his death could be read on her arms; the sole of her feet and the palm of her hands, so delicate, carried figures..."

The encounter between the artist and the queen is just one of many fascinating facts revealed in the new book by tattooist-scholar Tricia Allen, *Tattoo Traditions of Hawai'i* (Mutual Publishing, \$17.95), which Allen says is the first in a series to come about tattooing customs in different areas of the Pacific.

Allen says her purpose in writing the book was to bring to light new information about traditional Hawaiian tattooing practices, which were not as well documented by early visitors and historians as the elaborate customs of such places as the Marquesas, or Sāmoa, the only island group where traditional tattooing has been practiced continuously.

"A lot of the information is so obscure," she says. "I've been researching this for twenty years, and until recently I didn't know that they had so many early original illustrations by Arago at the Honolulu Academy of Arts."

That's a key point, Allen says, because often the best-known representations of traditional Hawaiian tattooing come from



"[The women] make drawings of necklaces and garters on the skin in a manner really wonderful; their other devices consist of hunting-horns, helmets, muskets, rings, but more particularly fans and goats. Those of the men are muskets, cannon, goats and dominoes; together with the name of Tamehameha [Kamehameha] and the day of his death." — Jacques Arago, 1819. Original illustration by Jacques Arago, courtesy of Honolulu Academy of Arts.

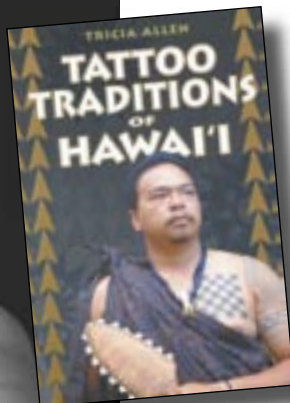
engravings included in the published memoirs of early Western visitors to the islands. However, she says, those engravings, often re-created in Europe by artists working for the printing company, were often "drastically different" from the originals drawn by the artists who were actually on the expeditions.

A number of those originals are now housed at the Academy of Arts, including many by Arago. Starting later this month, Allen will be guest-curating an exhibition of the original Arago drawings that include tattoo at the Academy's John Dominis and Patches Damon Holt Gallery. The exhibition will run from Aug. 23 – Nov. 5.

Drawing from the original artwork along with early written

accounts, the writings of native historians and other sources, Allen recounts in *Tattoo Traditions* little-known information about Hawaiian tattoo motifs and placement, as well as the tools used by Hawaiian tattooists and the markings worn by prominent ali'i. Many of the key original drawings are reproduced in Allen's book, along with the engraving versions for comparison.

When Allen first began researching Pacific Island tattooing traditions as the focus of her graduate studies in anthropology at the University of Hawai'i, she had no clue that she would one day become a tattooist herself – let alone apply more than 7,000 tat-



"My tattoos, and my 'oki mahi'ole (traditional "helmet" hair style), show the commitments that I have made to both the past and the future by taking actions in the present. They tell the story of all that I am willing to do and become, so that what is most important in life will be protected and prosper." — Solomon Ho'aoheo Kaili'hiwa III, Maui archaeologist - Photo by Marsha Aguon

Exhibit of Jacques Arago's original Hawaiian tattoo images

Guest-curated by Tricia Allen
Honolulu Academy of Arts
Aug. 23 – Nov. 5
532-8701
www.honoluluacademy.org

Tricia Allen website:
www.tattoooftraditions.alohaworld.com



toos (so far), mostly to Hawaiians and other Polynesians seeking to reconnect with their culture. But as she prepared to travel to the far corners of Oceania to document the contemporary tattoo revival in the Pacific and help to teach traditional tattooists about modern health precautions, she began to get requests for traditional-style tattoos from people in places like Rapa Nui (Easter Island), where the art was not being practiced.

Fortuitously, Allen had become friends with the famed tattoo artist Don Ed Hardy, and she began to learn the craft from him – beginning with tattooing her own ankle. “When Ed shares his knowledge, he has one stipulation,” she says. “You have to learn on yourself.”

Although based in Hawai‘i, Allen now spends much of her time tattooing members of the Polynesian community living on the continent. As a non-Hawaiian practicing in a highly sensitive cultural field, Allen says she considers it an “obligation to give back to the Hawaiian community by making hard-to-find information more accessible, which I’m able to do because of my background. A lot of my work involves returning documentation from places like the British Museum to native people, since even finding out where these things are is difficult, let alone getting access to them.”

Summarizing what is known about early Hawaiian tattooing, Allen writes that, in general, the practice seems to have been less uniform than the heavily ritualized customs found in some other island groups: “In many aspects of Hawaiian tattoo, we find incongruities Thus, we find numerous approaches to the practice of tattoo; there was not a single ‘Hawaiian’ convention that all tattooists or subjects recognized.”



“The tattooing is done with a birdbone ending in three sharp points and fixed to a handle four or five inches long that is tapped lightly with a thin wooden rod two feet long. A black liquid extracted from burnt kukui nut and mixed with sugarcane juice, making the imprint indelible, is inserted into the punctures. On Mowī, we saw a woman being tattooed, and the operation did not seem to be at all painful.” – Capt. Louis de Freycinet, August, 1819 – Original illustration by Jacques Arago, courtesy of Honolulu Academy of Arts.

The second portion of Allen’s book is devoted to personal reflections by people who bear contemporary Hawaiian-style tattoos, as well as some of the tattooists who create them.

Maui cultural practitioner Clifford Nae‘ole writes: “The tātau to be put on one’s body is much more than a visual and artistic piece. It should represent spirituality, reverence, pride and a deep reason for its mana‘o (thought) since it will pass with you through time and into the next realm.”

Tongan-Hawaiian tattooist Aisea Toetu‘u writes: “When I was a young teenager I wanted American and gang-style tattoos, like a lot of the young Tongans and Samoans were

wearing. Then one day I was looking through a book about Polynesia and saw the drawing of a Tongan man’s tattoo, and then I knew I wanted to wear the traditional tattoo It was like part of our culture was dead and I had a chance of reviving it.”

Allen herself says that while giving as well as receiving tattoos can be a grueling physical experience, “it’s the personal connection that I appreciate most about the process. What motivates someone to mark themselves for life? Going through that decision and process with someone is incredible. Basically, giving tattoos is an opportunity to make friends for life.”

Where I Live

By Julie Stewart Williams

Illustrated by Robin Yoko Racoma

Kamehameha Schools Press; \$5.95-\$9.95



Robin Yoko Racoma’s art in the *Where I Live* children’s series is so vibrant and colorful that as you riffle through the glossy pages of one of the titles, you get the feeling that you’re looking at a high-end, special-edition comic book. But instead of describing the amazing feats of superheroes, the books spotlight four local communities – Kāne‘ohe, Wai‘anae, Waimānalo and Moloka‘i – providing keiki with valuable cultural information about their neighborhoods. The books note the various wildlife, geographi-

cal features and cultural activities that are found in each area. All the books, except for *Moloka‘i: Where I Live*, have Hawaiian language counterparts, translated by B.J. Kamālamalamaonālani Ka‘ōpūiki Peloso.

Leaving Paradise: Indigenous Hawaiians in the Pacific Northwest

By Jean Barman & Bruce McIntyre Watson
University of Hawai‘i Press; \$45



Between 1787 and 1898, more than a thousand Native Hawaiians left the Islands and ventured out into the American and Canadian Pacific Northwest. Many were recruited by fur trading companies, most notably the Hudson’s Bay Company, for their water and wilderness skills. Some left to see the world, while others sought to escape their deteriorating communities, wrought by

diseases and rapidly changing due to Western influences.

There’s no doubt that these Hawaiians left their marks on the areas they explored, with places in the Pacific Northwest still bearing their names, such as Kanaka Village, Fort Vancouver; Kalama City, Wash.; and Owyhee River, Ore. But much of their legacy has gone underappreciated.

Thoroughly researched by two Vancouver-based historians, *Leaving Paradise* chronicles the stories of these settler Hawaiians as they tried to carve out lives in places that oftentimes refused to accept them. In 19th century Oregon, for example, Hawaiians were not allowed to be naturalized or vote, and up until 1951, it was illegal for a white person to marry someone with more than a quarter of “Kanaka blood.”

The book also features more than 200 pages of biographies of Native Hawaiians and other Polynesians who visited the Pacific Northwest prior to the 20th century.

Life in the Pacific of the 1700s

Edited by Stephen Little and Peter Ruthenberg

Honolulu Academy of Arts;
Box set \$150; pocket catalog \$10



Wish you could have seen for one last time the Honolulu Academy of Arts’ historic *Life in the Pacific of the 1700s* exhibit, featuring native objects collected by Captain Cook and his crew during his second and third voyages through the Pacific? Well, here’s the next best thing: The Academy has released a massive three-volume box set that includes portraits of all 350 cultural objects displayed in the exhibit.

Complementing the photographs are descriptions of the items and a map of Cook’s voyages that can be used to locate where each object originated. The last two volumes of the set feature a facsimile copy of King Kalākaua’s

1881 version of the Hawaiian creation chant Kumulipo, as well as essays by various curators, scholars and Pacific Island culture experts. For the more frugal, the Academy also released a pocket guide to the exhibit.

Pocket Hawaiian Grammar

By Albert J. Schutz, Gary N. Kahāho‘omalua
Kanada and Kenneth William Cook
Island Heritage Publishing; \$8.99



This portable-sized book places Hawaiian grammar – including sentence patterns, and grammatical markers and terms – into an easy-to-use dictionary format. The rules and references are compiled from over 80 sources and explained in simple terms with examples by three Hawaiian language and linguistic professors. *Pocket Hawaiian Grammar* also includes a pronunciation guide.

Ancestors' diet offers wellness wisdom



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

I ola no ke kino i ka mā'ona o ka 'ōpū.

The body enjoys health when the stomach is well filled.

Most Hawaiians are fiercely proud of their Hawaiian ancestry. However, some seem slow to accept the traditional wisdom of the ancestors, particularly where health is concerned. Once robust, tall and strong, today Hawaiians are of average height, we have many illnesses that begin in our youth and we die too early. Our heritage makes answers available to us.

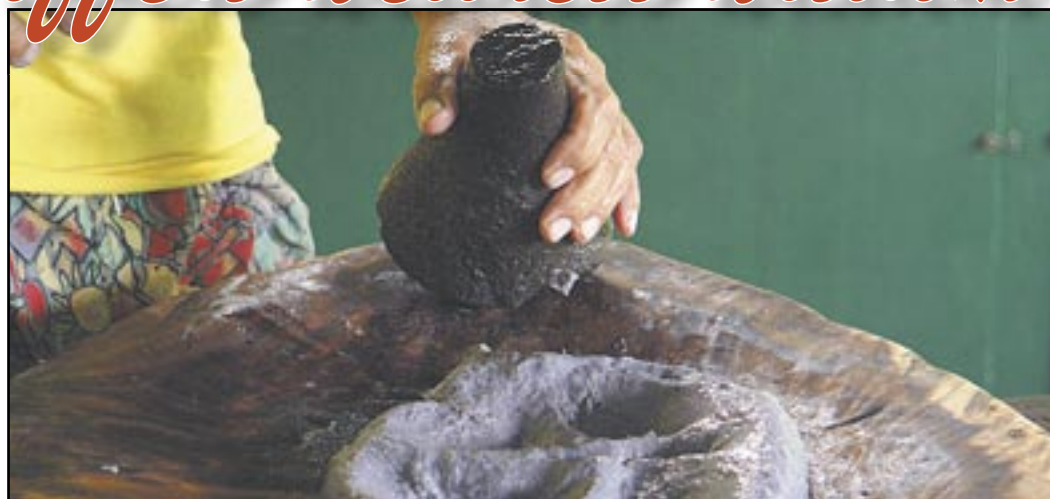
The Hawaiian ancestors were brave: they sailed the open seas in comparatively small vessels, long before Columbus and Magellan worked up the courage to sail beyond the sight of land. They were wise: they knew seasons for planting, ocean currents and celestial navigation. They believed in gods that would protect and guide them. Hawaiians were self-sufficient, bringing many essential herbs, plants and

tools with them to Hawai'i.

Our ancestors did not simply survive; they flourished. They were highly industrious and were excellent farmers, botanists, healers and parents. They developed communities, a sophisticated culture and family support systems. They built intricate water irrigation systems to support cultivation of taro and other crops. The ancestors were also masters of fishing, hunting and numerous arts. Our challenge is to use the Hawaiian in us to master survival and to flourish into the next century.

Traditional wisdom can reverse our mounting health challenges. A few changes in food choices, cooking methods and physical activity can make a huge difference in the health of the entire family. Our ancestors had a healthy diet "wired." They knew it, practiced it and gained mana from it. Making personal changes that bring us closer to their diet can correct many illnesses. And, while it is better if we eat this way from birth, it is never too late to gain great benefit from a diet that mirrors that of our ancestors.

The traditional Hawaiian diet was nearly 80 percent from



Nearly 80 percent of the traditional Hawaiian diet came from plants, such as kalo, which is used to make poi. - Photo: KWO Archive

plants, mainly taro, sweet potatoes, many greens, limu, breadfruit and a few fruits. Fish was the most important protein food, and fat consumption was very low, at about 10 percent of total calories each day. Foods were steamed (imu), eaten raw or cooked over an open fire, but never fried. The traditional Hawaiian diet conveys an important cultural secret, lōkahi, the practice of maintaining personal balance and discipline. Relearning traditional practices and beliefs is a rewarding experience.

The U.S. government has prepared healthy diet and physical activity recommendations for all Americans. And, although the government demonstrates

no knowledge of traditional Hawaiian health practices and little about current problems, those recommendations hold good and sound for Hawaiians as well.

The U.S. diet recommendations urge all Americans to eat five or more servings of vegetables every day to avoid cancer and other chronic conditions; our ancestors ate far more vegetables than that. The recommendations urge increased physical activity; our ancestors did everything without machinery, so they exceeded U.S. recommendations with physical work that was a constant, intense, daily occurrence.

Health for all Hawaiians is not far away. Let's use traditional wisdom to fill our stomachs "well" by eating more vegetables, both cooked and raw, and avoiding fried foods and sweet beverages. And let's add physical activity to our daily routines to bring us all closer to lōkahi, that balance between food and physical activity.

What is obvious is that we must save ourselves and regain a thriving sovereign existence through our own efforts. Our ancestors demonstrated bravery, wisdom and discipline. We have inherited that mana and possess those powers as well.

'ĀINA

Continued from page 15

exploring geothermal energy, which uses natural steam from wells drilled into volcanoes to generate electricity, as an alternative to oil. In 1987, the state transferred Wao Kele o Puna to Campbell Estate to develop geothermal power plants. The plan, however, was met with strong resistance from environmentalists and members of the Native Hawaiian community.

The estate subsequently determined that geothermal mining in the forest would be unprofitable. The property has lain idle since, and because the estate is set to

dissolve by January 2007, it put the forest up for sale.

The Pele Defense Fund learned about the sale and solicited help from TPL to acquire the property. Palikapu Dedman, the Fund's president, said that OHA's acquisition of the forest is a welcome respite from the recent barrage of political and legal attacks against Hawaiian programs and institutions.

"I hope the future has more of these kind of wins," Dedman said. "We are looking forward to working with OHA and [the state] to keep this forest healthy and thriving. It's our responsibility as much as it is our right to mālama this place that means so much to our community."

Management agreement signed with state land department

In addition to acquiring the Wao Kele property, OHA also signed a memorandum of agreement with the state's Department of Land and Natural Resources under which the two agencies, along with the surrounding communities, will manage the forest in partnership until OHA is ready to take over the task on its own. Until then, the OHA board has allocated up to \$228,000 per year to help pay for DLNR's management services.

The idea is that DLNR can help teach OHA about modern land-management practices, while OHA can educate DLNR

about traditional Hawaiian ones. "Through this acquisition, we are able to bring peace to this place," said Peter Young, DLNR director and chairperson of the Board of Land and Natural Resources. "The benefit goes beyond the transfer of this land to OHA; it also creates the opportunity to incorporate contemporary land and forest management techniques with traditional practices for the best overall management regime."

OHA's future as a landholder

Now that OHA is a major landowner, it is preparing to assume land management duties, with approval of two new land

management positions currently under consideration by the agency's Board of Trustees.

While OHA's first two major purchases have been of conservation lands, Administrator Nāmu'o said he anticipates that the board will soon seek more commercial real estate purchases as investments for the agency's trust. OHA's strategic plan calls for a substantial portion of the trust, which currently stands at about \$400 million, to be invested in real estate.

"My guess is that over the next 12 months or so you'll see more opportunities for commercial land investment coming before the trustees," Nāmu'o said.

Eddie Kamae & Friends

is a reunion you won't want to miss

By Manu Boyd
Public Information Director

Eddie Kamae states that “nothing soothes the soul like the voice of an old friend, and nothing brings back memories like the sound of music.” In his most recent musical compilation spanning decades, Eddie does both.

Thirteen selections on “Eddie Kamae & Friends” offer a glimpse into Kamae’s illustrious career of music and aloha. His friends featured here are remarkable.

One of them is Diana Aki, who hails from Miloli’i, identified as the last true Hawaiian fishing village in the islands. Aki brings a folk style that few can imitate, easily gliding through Hawaiian lyrics and telling near-forgotten stories – like that of the tsunami

that hit Miloli’i many years ago in the classic mele *Lā ‘Elima*, whose Hawaiian text begins by saying, “On the fifth day February, tears fell along the roadway.” She also performs a Queen Lili’uokalani piece, *Ka ‘Ōiwi Nani*, that makes mention of a love letter the queen received on Wednesday night, identified as “he ‘elele waha ‘ole na ke aloha,” a mouth-less messenger of love.

Dennis Kamakahi offers up his own classic compositions, including a marriage proposal in which he compares his beloved to a honey flower in *Pua Hone*. Another Kamakahi favorite, *Hualālai*, takes the listener on a journey through Kona districts, starting at Keauhou where Mt. Hualālai is seen, then on to Kealakekua, Ho’okena, Miloli’i and Waikini.

Late greats like Moe Keale and Sonny Chillingworth are welcomed back with open arms, lending magic to this musical reunion. Keale’s performance of the hymn *Mai ‘Ae i ka Hewa* is reminiscent of his own Ni’ihau church upbringing. He also performs Kamae’s composition *Dreams*, penned along with his wife Myrna – a lullaby with the youthful teasing refrain “fiddle-dee, fiddle dee ... you have a dream, I know you do.” Chillingworth’s sultry voice and trademark, masterful *kī hō‘alu* (slack-key guitar) are featured in *Sunshine In Between the Rain* and *She’s So Sad and Blue*.



Donning his trademark palaka shirt, ‘ukulele virtuoso Eddie Kamae keeps a watchful eye – and ear – on the music of his beloved homeland. Photo courtesy of The Mountain Apple Company.

Joe Marshall’s upright bass and David “Feet” Rogers’ steel guitar – mainstays in Kamae’s legendary Sons of Hawai’i ensemble, are featured throughout this

musical reunion. Kamae continues to share his folk music and stories at special

See **KAMAE** on page 26



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Schoolhouse rock

By Sterling Kini Wong
Publications Editor

Keola Nakanishi, the administrator of the Mānoa-based Hālau Kū Māna Public Charter School, encountered an unusual predicament while he was trying to coordinate the musical lineup for the Aug. 26 Mana Maoli concert, a fundraiser for the Native Hawaiian charter school movement. He had too many musicians that wanted to perform.

“There’s so many artists that sympathize with our struggles, and they see the successes of the charter school movement and they want to help,” Nakanishi said. “We could’ve easily got another 20 bands and turned this into a two-day festival. It’s awesome.”

But the organizers settled on a one-day event, and the resulting

bill is packed with some of the best local talent you’ll ever see in one concert: Henry Kapono, John Cruz, Natural Vibrations, Fiji, Robi Kahakalau, Oshen, Ooklah the Moc, Jeff Rasmussen, Paula Fuga, Willie K and Eric Gilliom, as well as members from Kupa’aina, Inner Session, The Girls and more.

The concert will also serve as the CD launch for Mana Maoli volumes II, “InnoNative,” and III, “Change is Coming,” a collaboration of over 200 artists, including music from well-known local reggae and contemporary Hawaiian musicians, “backyard” players, and Hālau Kū Māna students and staff. One especially noteworthy track is the smooth acoustic duet *Country Road*, with Jack Johnson and Paula Fuga.

The proceeds from the concert and CD will support Hālau Kū Māna and Nā Lei Na’auao, an

alliance of 12 charter schools across the state whose curricula embrace Hawaiian culture and values. Nā Lei Na’auao schools, like all public charter schools, aren’t provided facilities or equitable funding from the state to operate. As a result, many of the schools lack permanent facilities.

Hālau Kū Māna in particular will be facing a possible housing crisis in December, when they’ll need to find a new primary campus. With about a third of its students coming from Papakōlea and Maunala, the school has operated out of Mānoa since its creation in 2000. The school changed locations several times before finding a home at Paradise Park in the back of Mānoa for the last two years.

“We hope that the concert will be a rallying point to gather support and raise awareness about our housing situation,” Nakanishi said. “We still have to find a new home, and there’s not much time left.”



Hālau Kū Māna, which is currently looking for a new home, is one of 12 Hawaiian charter schools that will benefit from the Mana Maoli concert and CD (below). - Photo: KWO Archive

Mana Maoli concert

Aug. 26, 1-10 p.m.

UH Andrews Amphitheatre

\$20 or free with purchase of Mana Maoli CD at the door. Tickets available at UH Campus Center, Waimānalo Point Break, Hungry Ear (Kailua), TooGraves (Puck’s Alley), Jelly’s (‘Aiea), or call 988-8995.



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E Pūlama i ko Kākou Ho’oilino CHERISH OUR HAWAIIAN HERITAGE



The Office of Hawaiian Affairs Hawaiian Registry Program seeks to identify Native Hawaiians, verify indigenous Hawaiian ancestry and provide individuals an identification card. This personal I.D. card will

enable you to apply to programs of the Office of Hawaiian Affairs and can be helpful when applying for other programs and scholarships for Hawaiians in Hawai`i and abroad.

Visit OHA’s Honolulu office at 711 Kapi’olani Blvd., 5th floor, **Tuesdays and Thursdays, 9-11 a.m. and 2-3 p.m.** for registration and ID picture taking. Bring documents that verify your indigenous Hawaiian ancestry through your biological parentage. *This OHA Hawaiian Registry Program is non-political and separate from the ongoing Kau Inoa registration to build a Hawaiian governing entity.*

For additional information, visit www.oha.org or call **808.594.1888**.

E ʻō e nā mamo a Hāloa ʻē!

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Eia ke kāhea: HERE IS THE CALL!

Musical tribute to Queen
Lili'uokalani set for Sept. 2

By **Manu Boyd**
Public Information Director

Mark your calendars for Sat. Sept. 2, 10 a.m.-2 p.m. Big plans are underway for a huge musical tribute to Hawai'i's last sovereign, Queen Lili'uokalani. Event organizers expect throngs of supporters of the queen's legacy of aloha to attend the mid-day, free event at 'Iolani Palace – an unprecedented, long-overdue celebration of song.


"Hau'oli Lā Hānau e Ku'u Ali'i" (Happy Birthday to My Chiefess) is the event's theme, intended to ho'ohanohano, or pay homage, to the queen on the 168th anniversary of her birth on the slopes of Pūowaina (Punchbowl).

Gather at 10 o'clock that morning with 'ohana and friends and enjoy a special performance by Ipo Kumukahi and noted entertainers from the Hawaiian Music Hall of

Fame. At noon, the en masse singing of specially selected mele will include all in attendance. Lyrics will be distributed at the event, and will also be available online at www.OHA.org.

Selected songs for the royal tribute will be led by Aaron Mahi, and include *Hawai'i Pono'i*, *He Mele Lāhui Hawai'i*, *Ka Na'i Aupuni*, *Kaulana Nā Pua* and *He Hawai'i Au*. In addition, Kumu John Keola Lake will lead the crowd in pule and oli.

Additional performances of music and hula will round off the event.

E ho'ohui mai kākou e nā Hawai'i a hāpai i nā leo ikaika e ho'ohanohano a e ho'omana'o ai iā Lili'uokalani. Let's all come together and lift our voices to honor and remember our beloved Queen Lili'uokalani. For information, call Pono Shim at 597-1243. 



"Hau'oli Lā Hānau e Ku'u Ali'i"
(Happy Birthday to My Chiefess)

A musical tribute to Queen Lili'uokalani
'Iolani Palace
Sat., Sept. 2, 10 a.m.-2 p.m.

Majestic mele

Queen Lili'uokalani, daughter of High Chief Cesar Kapa'akea and High Chiefess Keohokālole, was given in traditional fashion as a hānai to High Chief Abner Pākī and High Chiefess Laura Kanaholo Konia, parents of Princess Bernice Pauahi. Educated at the Chief's Children's School not far from where she was born, she matured into an outstanding student, intellectual, master composer, poet and musician.

Along with her brothers, King Kalākaua and Prince Leleiōhoku, and sister, Princess Likelike, the four siblings were collectively known as "Nā Lani 'Ehā" (the four royals). They are credited with composing volumes of mele that remain as classics today. Rival royal glee clubs engaged in friendly competitions. The Kawaihau Glee Club, named for a district on Kaua'i, was led by Leleiōhoku, and is rumored to have been the best of them all.

CALENDAR

Kapa exhibit

Through Oct. 15

More than a dozen kapa makers display their work at the Bishop Museum's current Vestibule Gallery exhibit. Admission fees apply. Bishop Museum, Honolulu. 847-3511.

"Keepers of the Flame"

Sat., Aug. 5

The Maui Arts and Cultural Center shows Eddie and Myrna Kamae's "Keepers of the Flame," a documentary on Hawaiian cultural experts Mary Kawena Pūku'i, Edith Kanaka'ole and 'Iolani Luahine. \$10. Castle Theater. mauiarts.org. 808-242-7469.

State canoe championship

Sat., Aug. 5, 8 a.m.

Canoe clubs from five leagues across the state compete for the Hawai'i Canoe Racing Association championship. Ke'ehi Lagoon Beach Park, O'ahu. 808-324-1541.

Nā Palapalai

Tue., Aug. 8, 7 p.m.

The popular Hawaiian group performs at a benefit concert for a new Waikīkī Aquarium exhibit on the Northwestern Hawaiian Islands. \$10-\$18, free for keiki under 6. Waikīkī Aquarium. 923-9741.

Ka Himeni 'Ana

Sat., Aug. 12, 7 p.m.

A contest featuring undiscovered Hawaiian musicians performing unplugged and without microphones. Past winners include Ho'okena, Holunape and 'Ale'a. \$6-\$30. Hawai'i Theatre. 528-0506.

Pu'ukoholā cultural festival

Sat.-Sun., Aug. 12-13

Pu'ukoholā Heiau National Historic Site celebrates its establishment day with a Hawaiian cultural festival featuring a royal procession, craft demonstrations and workshops. Free. Pu'ukoholā Heiau, South Kohala, Hawai'i island. 808-882-7218.

Frank Hewett's hālau hō'ike

Sat., Aug. 19, 5 p.m.

Jerry Santos, Sean Na'auao and Natalie Ai will per-

form along side Frank Hewett and his Kūhai Hālau o Kawaikapuokalani Pā 'Ōlapa Kahiko at their annual hō'ike. \$20. Castle High School, Kāne'ohe. 247-4330.

Duke Kahanamoku Ho'olaule'a

Aug. 19-27

A weeklong festival featuring various water-sports competitions, a lū'au and a parade. Proceeds will support the Outrigger Duke Kahanamoku Foundation's college scholarship and community grants programs. Waikīkī. www.dukefoundation.org. 545-4880.

Aloha Festivals investiture

Fri., Aug. 25, O'ahu;

Sat., Aug. 26, Hawai'i island and Kaua'i

Celebrations will be held on three islands for the installation of the royal courts. Honolulu Hale, O'ahu; Halema'uma'u Crater, Hawai'i island; and Kamokila Hawaiian Village, Wailua, Kaua'i. alohafestivals.com. 589-1771.

'A'a i ka Hula

Sat., Aug. 26, 7:30 p.m.

Kumu hula Hōkūlani Holt-Padilla and her hālau, Pā'ū o Hi'iaka, celebrate their 30th anniversary with a hō'ike. \$10-\$30. Castle Theatre, Maui. 808-242-7469.

'Nutgrass network' conspiracy?

Haunani Apoliona, MSW
Chairperson Trustee, At-large



(The following is part one in a series that will highlight "nutgrass network" connections, like the Grassroot Institute of Hawai'i, the Heritage Foundation, Citizens for Equal Rights Alliance and Aloha For All. There will be more to come in subsequent months.)

Aloha nui kākou e nā 'ōiwi 'ōlino. Important decisions from diverse opinions are made when we find common ground. The capacity to find common ground for fairness and justice is a direct product of our values and priorities. Our values and priorities move us to act. Ironically, it is our actions that decisively reveal our values and priorities. But much more is revealed to those who discern below the surface observations, "to hear what is not said, to see what can not be seen" as Queen Lili'uokalani said.

Reflecting on the June 8, 2006, decision by the U.S. Senate to choke hold and stall the debate and vote on the Akaka Bill, I decided to track the facts about the values and priorities driving Grassroot Institute of Hawai'i (GRIH), Heritage Foundation, Citizens for Equal Rights Alliance and Aloha For All, as well as the values and priorities of other local and mainland-based groups in the GRIH network, how they interconnect and share like-values in a "nutgrass network" (a concept most understandable to those who till the soil).

Do members of this nutgrass network intentionally disregard or mischaracterize the indigenous legal and political status of American Indians, Alaska Natives and Native Hawaiians in the 50 states? Is the real and lasting negative consequences to Native Hawaiian families caused by the erosion of self-determination, loss of connection with the land, degradation of cultural and social institutions and forced removal of indigenous governance for commercial gain at the expense of Native Hawaiians a trivial matter? Do these select individuals believe no just

and fair reconciliation is necessary to heal the deep and profound effects of the methodically planned illegal overthrow of Queen Lili'uokalani an indigenous sovereign leadership?

Do the values and priorities motivating GRIH and their nutgrass network associates seek to strengthen or destroy the unique spirit of Hawai'i and the fabric of our island communities emanating from out Native Hawaiian host culture? The more profound question is, Will people of compassion, honor, fairness, justice, who celebrate diversity as a strength rather than fear it, allow Hawai'i deteriorate in spirit and culture? Future columns will address these questions.

This nutgrass network conspiracy is reminiscent of earlier Hawaiian history. This nutgrass conspiracy has a historical counterpart in Lorrin Thurston's Hawaiian League of 1887, which was purported to support "decent and honest government in Hawai'i," grew in number to 400 members and under Sanford Dole's leadership forced King Kalākaua to sign the Bayonet Constitution in 1887.

In 1892, the core leaders of that Hawaiian League, under Lorrin Thurston's leadership, became the Annexation Club, which called for the overthrow of Queen Lili'uokalani. This group was renamed the Committee of Safety (after the French Revolution model).

This latter group prevailed on U.S. diplomat John Stevens to land 162 fully armed American marines on January 16, 1893, to overthrow the Hawaiian monarchy. To save the lives of her subjects, Queen Lili'uokalani surrendered, under protest, on January 17, 1893.

The nutgrass conspiracy is comparable to the secretive groups in early Hawaiian history that operated by trying to install their version of America with the intent of concurrently destroying what was Hawaiian. All who are part of the unique multi-cultural Hawai'i of today, especially Native Hawaiians, should be wary of these attempts to amalgamate Hawai'i into a "melting pot stew" with no appreciation of Hawai'i's current rainbow of parallel colorful, distinctive strands of unique peoples fueled by fundamental disregard for the host culture.



The Hawaiian's phantom menace

Rowena Akana
Trustee, At-large



'Ano'ai ke aloha iā kākou. In early June, trustees traveled to Washington, D.C., to witness the long awaited vote on the Akaka Bill in the U.S. Senate. What should have been a historic event quickly turned into a frustrating experience. Listening to senators from the South speak against the bill, calling it "racist legislation," made me want to jump out of the gallery and scream, "HYPOCRITES!" Sen. Lamar Alexander (R-TN) shockingly said that granting federal recognition for Native Hawaiians could lead to Mormons, the Amish and Hasidic Jews seeking their own federal recognition! It was clear that his goal was to lump Hawaiians together with other minorities so he could argue that we all need to be treated equally. It is an undisputed fact that Hawaiians are indigenous people, similar to Native Americans and Native Alaskans, both of whom are already recognized. Sen. Alexander is clearly discriminating against Hawaiians. Who's the real racist?

When the vote was taken, we were four votes shy. Two Democrats were out sick, and thanks to arm-twisting by Senate Leader Bill Frist (R-TN), at least three Republicans switched their vote at the last minute. Sen. Frist told them that their leadership positions would be in jeopardy if they supported the Akaka Bill, and they choose to protect their political careers rather than keep their promises to Sens. Akaka and Inouye.

At the end of that sad day, two things were clear. First, racism and ignorance is alive and well in the U.S. Senate. Second, partisan politics have ruined Congress. The trustees later learned that the Republicans were bitter with the Democrats for voting against their estate tax bill the day before. Killing the Akaka Bill was just payback. I left Washington with a feeling of disgust and disdain for our so-called leaders of America.

With so many important issues that need to be dealt, these career politicians proved they are preoccupied with keeping the status quo and furthering their political careers. They use inflammatory issues like gay rights, flag burning and immigration to detract us from the real issues of importance, like New Orleans,

North Korea, Iran and Iraq. Is it any wonder why Americans are losing respect for their leaders and can't believe a word they say?

As bad as the southern senators were, it was sickening to see former OHA Trustee Clarence Ching sitting with William Burgess, the lawyer who has consistently sued OHA, the state and the Department of Hawaiian Home Lands. Burgess has lobbied Congress to kill the Akaka Bill and has called Hawaiians who favor federal recognition "racists." And let's not forget about State Senator Sam Slom, the only member of the state Legislature in 2005 to vote "no" on the state resolution (HCR 56, SD1) supporting the Akaka Bill. He was also there with Burgess. It is just bizarre that a Republican state senator would so vigorously oppose a bill that the Republican governor so strongly supports. Not to mention the fact that all of Hawai'i's other elected officials including the mayors from all counties and the state Legislature also supported federal recognition in a non-partisan effort. It is egregious that one elected official felt his opinion was more important than all of the state's other elected officials. Since when does a single opinion become more important than the will of the people?

Where and when did this opposition to Hawaiian sovereignty begin? Some rumors have been circulating that it was started years ago by a prominent kama'āina who called a meeting of other like-minded people to his home to discuss how they could band together and prevent the Bishop Estate, DHHL and OHA from becoming too powerful. After all, with control over vast tracts of land and revenues from ceded lands, Hawaiians could one day dominate the state, and this is a frightening thought for some. While I have no evidence that this long-standing rumor is true, I have been thinking very seriously about it lately.

After the fall of the former Bishop Estate trustees, all of their cases were later thrown out of court, but it was too late to save most of their reputations. Now we find ourselves embroiled in more lawsuits to take out OHA and Hawaiian Homes. So, could the rumor be true? I think the question to ask is who is paying for all of the lawsuits that Mr. Burgess has filed? Perhaps then we may have the clues to who is behind the movement to ensure Hawaiians never regain sovereignty and that all Hawaiian entitlements are erased. I mua e Hawai'i nei...

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



'Preparation H,' a.k.a. Biennium Budget

Dante Keala Carpenter
Trustee, O'ahu



Aloha mai kākou. In the last two months, the Office of Hawaiian Affairs has made large strides in the direction of land ownership. Waimea Valley (approximately 1,800 acres) and Wao Kele o Puna (approximately 26,000 acres) have been added to OHA's inventory list. This is a sign of the future, as these parcels of land will eventually transfer to the Hawaiian nation. OHA can now be known as one of the top landowners in the state of Hawai'i. We are now looking at nearly 28,000 acres of land in OHA's land inventory.

Yes, the Akaka Bill was high on our list of priorities, but the trustees continued to seek opportunities to increase OHA assets along with lobbying for the Akaka Bill. Still pending is the purchase of Moanalua Gardens (including a back-up offer for Kamanui Valley) and Hale Na'au Pono, a property presently serving mental health needs in Wai'anae. A solid waste management proposal, among others, has come before the trustees to consider as an economic or investment opportunity. OHA trustees must also look at economic development opportunities as a part of its fiduciary duties. The future Hawaiian nation must have a strong financial foundation.

Why all this money-related talk? In the next couple of months, the OHA will be working on its biennium (two-year) budget for fiscal years 2008 and 2009. A leading indicator that sets direction for OHA's budget is its Strategic Plan 2006-2011. In 2005, the trustees revised the Strategic Plan, updating and refining its goals. Based on the revised Strategic Plan 2006-2011, new projects and programs are created by staff for the trustees to review and approve in the biennium budget request.

A larger portion of the annual budget is set aside for OHA's grants program due to recent spending policy changes. Growth of the grants program from previous years is also due to the successes in our investments and increased public land trust revenues. Another portion is designated as what OHA calls "BOT Initiatives," which is the funding source for requests that fall outside of

the grants program. All "BOT Initiatives" requests are processed and screened similarly to those requests that come through OHA's grants program. The difference between the uses of the two funding sources is based on either the requested amount or purpose of the funding request. "BOT Initiatives" have been used for addressing requests like the Kawaiaha'o Church and Bishop Museum renovations, and support for Lunalilo Home and Habitat for Humanities, to name a few.

In preparation of OHA's biennium budget, staff has the opportunity to recommend new projects and programs. Many of these new projects and programs are created based on areas of strong need and/or gaps in the system that under serves Hawaiians.

Do you have a suggestion for a new project or program that OHA should check out? Send in your suggestions in reasonable detail to my office. I will review it and if your suggestion fulfills an immediate need, I will forward it to the administrator for program implementation review. You are also welcome to attend our committee workshops and meetings when the biennium budget is presented. If you are not already receiving agendas for OHA's standing committees and board meetings, please call my office at 594-1879 to be placed on the agenda mailing list.

The biennium budget is major project that involves every person at OHA. So "super-busy" is just the way of life over the next couple of months as OHA prepares the budget.

A final note: Mahalo to Dr. Kamana'opono Crabbe and his hardworking staff and volunteers for the wonderful "chicken skin" first 'Aha Kāne Health Conference, held atop Kapālama Heights on June 23 - 25. The event was very informative, and the turnout of 600 Hawaiian men was fantastic.

I was truly impressed at the array and caliber of speakers for the various sessions. Among others, I was extremely pleased to be in the audience when Billy Kenoi, Hawai'i Island Administrative Assistant to Mayor Kim, "brought the house down" with his "synopsis" of the conference. Simply great!

I wish you continued success in all that you do for the Hawaiian community and look forward to the next one!

As always, my staff and I invite your comments on the above or any other concerns within our purview. My phone is 594-1854, fax 594-0210 and e-mail dantec@oha.org. A hui hou, mālama pono.

Electing the right candidates will help Hawaiians

Boyd P. Mossman
Trustee, Maui



Aloha. The stage for the 2006 elections has been set and Hawaiians have an opportunity to impact local, state and federal elections with their votes. No shame, call the county clerk's office or even the OHA office on your island to find out where you can get voter registration forms and complete it by Aug. 24, 2006. Then, get a stamp and send in your form. While you're at it, get a request for an absentee ballot form and send it in too to request that the county clerk send you a ballot by mail so you can vote in the comfort of your own home and ask your kumu who to vote for – only if you don't know. That's the whole idea of voting, you vote for whom and what you think is best: for you, for your family, for your country. And main ting, no forget da Hawaiians.

Okay, so how can your one vote count? It's not only your vote, but also everyone else who makes the effort to register, get a ballot and send it in with a stamp or go to the polls. Those who do this and are not lazy, complacent or too busy can at least say my vote counted if your candidate wins and, if not, then at least you tried. Those who don't vote can't complain although it's usually they who cry the most.

So, okay, how do you decide who to vote for? Well, if you read the paper, watch the news or even listen to the radio, you should have an idea of who's running, their parties, what they're running for and what they're pitching. If you only surf all-day or only listen to your ipod, you need to ask some trusted friends and family what they think. But, don't think your ignorance must stop you from voting. Try it, you'll like it. You'll feel "empowered." And then watch out next election, why, you may even run yourself.

And that shouldn't be so far fetched. When this election is over, the next one could very well be the one for a constitutional convention, which would elect delegates to fashion a political structure for the future of the Hawaiian people. This,

in turn, would mālama the Hawaiian people, their lands and their culture so that all of Hawai'i might be a better place to live, especially for our posterity.

The process of beginning this effort towards Hawaiian self-determination and recognition not only as the descendents of a noble people but legally as the "First Peoples" of Hawai'i, thereby providing equality and parity with the two other "First Peoples" of the United States, the Indians and Eskimos, has already begun. Hawaiians have every right to establish some kind of organization that can speak for them at home and in Washington, D.C. Our state government will likely weigh in on this, and hopefully for the better. And then we can begin to focus ourselves on our own problems, promises and future.

As you think about this, remember your vote this year will have a significant effect on your future and that of your grandchildren. Elect the wrong candidates and we all suffer the consequences. Elect the right candidates and we press on until we have achieved equality, parity, justice and fairness for our people.

So in order for all of us, including the 80 percent of Hawai'i's residents who are non-Hawaiians, to understand and appreciate why the need for Hawaiians to create some means of organizational structure to help implement programs and efforts for Hawaiians, there must be better information and education, and OHA can and will improve on this in the future.

As for this election, stay tuned for the next issue. Until then, go register.



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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!

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.

Noreen Arnold — We are seeking any information on Noreen Arnold, who was the daughter of Charles Arnold, mayor of Honolulu in the late 1920s. She was an unwed mother in 1946 and was required to put her child up for adoption. We have a picture of her as a poster model at a kama'āina establishment known as "Kau-Kau Corner." The information she provided to the social worker on the biological father of child was recorded. Both Noreen and the biological father were of Hawaiian and Caucasian descent. Noreen was last known to have moved to California, perhaps the Hollywood-area, in the late 1940s or early 1950s. Noreen would be about 75 to 77 years old today. Perhaps she is still living, and could give us a call. Or if any of her friends or family have information, we would surely like to hear from them soon. Call Keanukai at 808-349-7509.

Aweau — We are continuing the efforts of Larry Aweau and Larry Agres of searching for descendants of the Aweau family. Our current copy contains more than 1,200 names and starts with the marriage of Aweau (born 1810) and Kelupainahaole (born 1812). Other notable surnames in the tree are Padeken, Nalaelua, Hong Tong, Ku, Loloiele, Aipia, Kawai and Hoopii. Musicians Nathan Aweau and Dennis Kamakahi can trace their heritage to this tree. Please visit www.freewebs.com/pikonipotttery to view the Aweau photo pages. Hopefully you can identify someone in the "Who are They" pages. To share your family's data or for more information, contact Larry Franquez at pikonipotttery@hawaiiintel.net.

Haumea/Kanei — We are seeking the descendants of David Bonaparte Haumea, of Hamoa, Hāna, Maui, who was married to Georgiana Kanei, of Wainiha, Hanalei, Kaua'i. Their children are: Emma, Alice, Mary (married Fetuli Lefiti), Samuel (married Irene Kanoa), David Jr. (married Mary Tai Hook), Hannah (married Herman Meyers), Lily (married Frank Martin), Ruth, Joseph (married Ella Kapahu), Elizabeth (married Santos Valmoja), Kalanihou (mar-

ried 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.

Kaai/Kanaiwa — I am seeking any information on the Kaai/Kanaiwa 'ohana. I have not been able to find information on Helen Maria Kanaiwa Kaai, who was born around 1829 in Honokalani, Maui. She had two sisters that I know of: Iona and Ida. She was married to Abraham Apelakama Mahukona, had four children and died on Oct. 28, 1923. If you have any information on the Kaai/Kanaiwa 'ohana, please contact Keola Chan at 255-6200; email Keola@MokuOlaHawaii.com; or write to 7192 Kalaniana'ole Hwy. Ste. D201, Honolulu, HI 96825.

Kaero — We are looking for relatives of Henry Namakeha Kaero, who was born in Kona. His father was Peter Kaero, and his mother was Pale, whose maiden name was Naohe. Joshua Kaero was a relative. Isabell Kau Kaero, whose maiden name was Pio, was born in Honolulu. Her father was Pio Anekonio, and her mother was Maria Kunane. If you are related or have any information about them, call Bella at 222-1619. I am doing our genealogy. Or call Tiffany at 864-4945 or 674-9477.

Kaulupa/Ka'i'anui and Kanahele (a.k.a. Kaniuhele)/Kahuila — We are having an informal genealogy talk-story workshop, craft demonstration and lunch at Hawaiian Homes Community Center in Paukūkalo, Maui, on Sat., Aug. 19, 2006, from 10 a.m. to 3 p.m. Those invited are the decedents of Apela Kaulupa (a.k.a. Kaupa) and Nawelu Kaaihue Ka'i'anui (whose parents were Kaaihue Ka'i'anui and Naaula) with their keiki: Kalaninuihaha Kaulupa Krueger, Nakeu Kaulupa, Namanuau Kaulupa and Kaliloamoku Kaulupa Kaaloa; and the descendants of Thomas Mantial Kaniuhele (a.k.a. Kanahele) and Babiona/Babiana (a.k.a. Babila) Kahuila (a.k.a. Kahuila) with their keiki: Thomas Kahaku Kanahele, Victoria Sarah Kaniuhele (Reinhardt)

and Kalani Kanahele. The 'ohana is from the Paukūkalo, Waihe'e, Kahakuloa and Olowalu area. We ask that each family bring a complete meal (i.e., main dish, salad, dessert, beverage). For more information or if you'd like to participate, call Hannah at 808-205-0981 or Sing at 808-572-8070 or email gotpoi@hawaiiintel.net. Info is also available at mauireinhardt.hthohanet.com

Keaonaona/Maoauwaa Paauhau — The Keaonaona/Maoauwaa Paauhau 'ohana will hold a family reunion from Aug. 31-Sept. 4, 2006. Family names include Milika'a, Kekuanoni, Halai Kahulanui, Kaipo, Agnes, Kekuewa, Kinoiki, Pahipahi, Kapiolani, Lono, Leleahana, Kekahuna, Kahula, Kamana'o, Hose, Fujihara, Leslie, Yamamoto, Haae, Kaakimaka, Hanawahine, Hulama, Kuahua, Martines, Pabre, Olsen, Paulo, Hua, Llanes, Kahele, Ochman, Calip, Halena, Basinga, Kila, Taetuna, Spencer, Kawauhua, 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 waiolamakenamai@msn.com or call Lei (Darlene) Deluze at 808-349-3849 or Malia Sato at 808-668-6893.

Koko/Kaholo — I am seeking information on the Koko and Kaholo 'ohana. I have not been able to find information on John Kahai Koko and Josephine Kaholo, who were both born around 1829 in Hāna, Maui. They were married and had four children together. If you have any information on these two people, please contact Keola Chan at 255-6200; email

to Keola@MokuOlaHawaii.com; or write to 7192 Kalaniana'ole Hwy. Ste. D201, Honolulu, HI 96825.

Mahaulu — We are planning a Mahaulu reunion potluck on Sun., Aug. 13, 2006, at Ali'i Beach Park in Hale'iwa from 10 a.m.-4 p.m. Please spread the news and ensure all 'ohana are informed. Please call Charlene Gautier (Mahaulu) at 676-537; or Kapua Keliikoa-Kamai at 696-0798 or email dkapua@hawaii.rr.com for your family count and ages of children.

Mahu/Limanui — A family reunion will be held on Sept. 1-4, 2006 for the descendants of John Kalimanui Mahu (a.k.a. Limanui) and Poluea Kaualii, including their children: Rachel Mahu (a.k.a. Limanui Weed), Esther Mahu (a.k.a. Limanui Hale Kauwalu Pohaku), Sarah Mahu (a.k.a. Limanui Kaleiheana), David Mahu (a.k.a. Limanui); and the descendants of John Kalimanui Mahu (a.k.a. Limanu) and Louisa Pahukoa Kauwalu. The reunion will be located at Pu'uiki Pavilion 1, Waialua, O'ahu. Contact Hyenie Weed Sato (259-5040) or Ipo Gora (637-5394) for information and registration.

Hanalei Nakiha — The son of Hanalei Nakiha seeks contact. Hanalei's son Ryan Nix is 32 years old and was born in Hawaii. Please email Lorie Walther at hearnlorie@aol.com.

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 Kalaupalani and Poepoe (a pure German) of Lahaina, Maui. Their children were Elizabeth K. Poepoe (married to John L.A. 'Awai), Kamohai Poepoe (married Piwai), Kalaniana'ole Poepoe, Louise Makakoa Poepoe (married first to Peter H. Keoneula

and then to Robert Waialeale), Makauila 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.puaoiohana.com, or call Keala Napoleon at 808-227-9779.

Shimooka/Kameehonua — We are planning the eighth Shimooka Reunion for the descendants of Rikimatsu Shimooka and Mary Lunaole Kameehonua, Aug. 12-13, 2006, in Honolulu. Visit website shimooka2006.com for more details. Email Emmy Maikui-Grampusch at kopianahawaii.rr.com for more information or to update your address, or contact committee chairs Eben/Rose Maikui at 677-4055; Marjorie Malczon at 235-1953; or Harry Maikui Sr. 554-5931.

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. Kawaihina 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 kalaniwaikapu@juno.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.



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

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.



CALLING ALL HAWAIIANS

Now is the time for all indigenous Hawaiians to step forward and “kau inoa” – place your name – to have a say in the process of self- determination.

Today, the establishment of a new Native Hawaiian government is on the horizon, and the first step is for all Hawaiians who wish to participate in the raising of our nation to officially register their names through the Kau Inoa Hawaiian-governance enrollment effort. This process is already underway and is open to all indigenous Hawaiians, no matter what your age or where you live.

Make your voice heard. “Place your name” to build a strong Hawaiian nation.



The Kau Inoa registration team will be at the following events with free T-shirts For every completed registration form:

Sat., Aug. 5 & Sun., Aug. 6,
10 a.m. - 6 p.m. — San Francisco Aloha Festival

Sat., Aug. 12 & Sun., Aug. 13,
10 a.m. - 6 p.m. — Wai‘anae Sunset on the Beach

Sun., Aug. 20,
11 a.m. - 6 p.m. — Slack Key Festival, Kapi‘olani Park Bandstand

Thurs., Aug. 24 & Fri., Aug. 25,
6 p.m. - midnight — Kaua‘i Farm Bureau Fair

Sat., Aug. 26,
noon - midnight — Kaua‘i Farm Bureau Fair

Sun., Aug. 27,
noon - 6 p.m. — Kaua‘i Farm Bureau Fair

Sun., Sept. 3,
noon. - 6 p.m. — Slack Key Festival, Sheraton Keauhou

To register, or for more information, contact:

Hawai‘i Maoli • (808) 394-0050 • www.hawaiiamaoli.org

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

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Honolulu, HI 96813
Phone: 808.594.1888
Fax: 808.594.1865

EAST HAWAI'I (HILO)

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

WEST HAWAI'I (KONA)

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

MOLOKA'I / LĀNA'I

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

Kaua'i / Ni'ihau

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

Maui

140 Ho'ohana St., Ste. 206
Kahului, HI 96732
Phone: 808.243.5219
Fax: 808.243.5016

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1301 Connecticut Ave. NW, Ste. 200
Washington, D.C. 20036
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Fax: 202.466.7797

Notice to Readers

Ka Wai Ola o OHA will accept for consideration news releases and letters to the editor on topics of relevance and interest to OHA and Hawaiians, as well as special events and reunion notices. Ka Wai Ola o OHA reserves the right to edit all material for length and content, or not to publish as available space or other considerations may require. Ka Wai Ola o OHA does not accept unsolicited manuscripts. Deadline for submissions is the 15th day of every month. Late submissions are considered only on a space-available basis.

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Type or clearly write your 24-word-or-less ad and mail to:
OHA at 711 Kapi'olani Blvd., Honolulu, HI 96813. Make check payable to OHA.

ARBONNE INTERNATIONAL: Botanically based. Anti-aging facial/body care for adults/ teens/ babies. Weight loss system, hair loss problems and more. Free Samples! Call 927-0920.

ARTISTS & ARTISANS WANTED: Native Hawaiians to teach w/ aloha at Royal Hawaiian Shopping Center. Must commit to weekly schedule. Contact Kaiwi Nui, 931-3130 or w.yoon@festivalcos.com.

AVON: Make extra money. Be your own boss! Join today for \$10! Top of the line training. Make money for retirement! Call Keanue at 728-9030.

FOR SALE: Kekaha, Kaua'i 3 bdr./ 2.5 ba. 11,270 sf lot; Kekaha 191.9 acres Ag.; Anahola 7,600 sq. ft. Res. lot; Waiohuli, Maui 2 bdr./3 ba. approx. 1-acre lot; 36 acres

Ag. Ho'olehua, 5 acres Naiwa. Call Charmaine 'Ilima Quilit (R); 306-2828 or toll free 1-800-210-0221.

ELIGIBLE DHHL APPLICANT willing to pay cash for your O'ahu DHHL award/ land. Please call 732-6272 or 781-4382.

FOR SALE: Keaukaha 42,310 sq. ft. lot w/ tear-down house; Pana'ewa, Hilo 4 bdr./ 1 ba. 10-acre lot; Waimea 5 acres Ag.; Maku'u 5 acres Ag. Call Charmaine 'Ilima Quilit (R); 306-2828 or 1-800-210-0221. Century 21 Realty Specialists.

FOR SALE: Nānākuli Series 7 - 4 bdr./ 2 ba. 8,415 sq. ft. lot; Wai'anae 3 bdr./ 2 ba./ den 7,484 sq. ft. corner lot. Call Charmaine 'Ilima Quilit (R); 306-2828 or 1-800-210-0221. Century 21 Realty Specialists.

GOT GOJI? Earn commission for

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HARP THERAPY: Ki hō'alu me ka hapa, with all types of music, live on a gold concert harp for your next event. Customized programs. Lowest price in town. 944-0077.

MAUI BOY CONSTRUCTION: Cranston Kapoi, General Contractor, Lic. # BC 26760. Residential, remodeling & additions (36 years in construction). 808-276-2459.


PONCHO'S SOLAR SERVICE: Solar water heating contractor, utility rebates, tax credits, save money. HECO & MECO approved independent contractor, new systems, pool heating systems, repairs. Free estimates. O'ahu: 422-4266; Maui:

808-760-2345. Located in Waiohuli Homestead.

TRADE: Waiohuli, Kula, Maui lease for an O'ahu DHHL lease. Call Kalani at 808-281-8517.

WANTED: Fee simple & homestead properties. Call Charmaine 'Ilima Quilit (R), your Hawaiian Homes specialist, @ 306-2828 or toll free 1-800-210-0221. Century 21 Realty Specialists. Email: charmainequilit@yahoo.com.

WILL TRADE: Three-quarter acre Keaukaha house lot (Big Island) for a lot or lot with house on O'ahu. Call Bryan (808) 732-9751.

XANGO The original mangosteen drink. Finally, something natural, an anti-oxidant and anti-inflammatory. Visit www.NakaD4.all-naturalwealth.com, or call Dexter (808)753-4041. 



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KAMAE

Continued from page 19

occasions throughout Hawai'i and abroad, and was recently honored at the Hawai'i Pacifica Film Festival in New York, where he amazed audiences with his films and music. He's a regular at Honey's at the Ko'olau Golf Club and the Elks Club in Waikīkī - particularly when fellow musician and friend Mike Ka'awa takes the stage.

Eddie and Myrna also team up as composers and are world-renown filmmakers, with the documentaries Li'a - Legacy of a Hawaiian Man, Words, Earth and Aloha, The Hawaiian Way and Keepers of the Flame: The Legacy of Three Hawaiian Women among their many accomplishments.

Eddie Kamae is a remarkable Hawaiian who continues to set an awesome example for us all. For information on his many projects and contributions, visit online at www.hawaiianlegacy.com. 



BISHOP MUSEUM

on exhibit HO'OKAHI KAPA: LAYERS OF LIFE

July 22 through October 22, 2006 ~ Bishop Museum Vestibule Gallery

Kapa, the fine and softly-rendered bark cloth of ancient Hawai'i, was an integral part of every important phase of one's life – from birth and marriage to death. In today's context, *Ho'okahi Kapa* represents unity and wholeness among its creators – that while the work of today's *kapa* makers is often solitary in nature, their creations reflect the vision and movement of a community. The labor of 18 *kapa* makers are represented in this exhibit, along with some of the most beautiful of *kapa* and implements from the Museum's collections. Developed in partnership with the Keomailani Hanapi Foundation, *Ho'okahi Kapa* showcases, in unprecedented fashion, the layers of life, of *kaona*, of meaning, that are impressed into each fiber and fold -- layers which reveal *kapa*'s unparalleled beauty and complexity.



Call 808-847-3511 or visit www.bishopmuseum.org for more information.

Bishop Museum 1525 Bernice St. Honolulu, HI 96817

NO KA ILINA • BURIAL NOTICES


Pāhoehoe

All persons having information concerning unmarked burials present within an 11 acre property located in the Ahupua'a of Pāhoehoe 2, North Kona District, Island of Hawai'i (TMK: 3-7-7-08:21) are hereby requested to contact Alan Haun, Haun & Associates, (808) 982-7755, HCR 1 Box 4730, Kea'au, HI 96749; and/or Keola Lindsey, Burials Sites Program, State Historic Preservation Division (SHPD), (808) 327-3692, 74-383 Kealahoe Parkway, Kailua-Kona, HI 96740.

Treatment of the burials will occur in accordance with HRS, Chapter 6E. The landowner intends to preserve all burials in place, in accordance with a plan prepared in consultation with any identified descendants and with the approval of the Hawai'i Island Burial Council. All interested parties should respond within thirty (30) days of this notice and provide information to SHPD adequately demonstrating lineal descent from the Native Hawaiian remains, or cultural descent from ancestors buried in the same ahupua'a in which the Native Hawaiian remains are buried. Family names associated with the property vicinity identified through historic background research include Kapule, Lahiahi, and Welu.

North Kona

All persons having information concerning unmarked burials present within TMK: 3-7-2-007:001, a c. 989-acre parcel located in the lands of Kaulana, Awalua, 'Ōhiki, Pu'ukala and Kau, North Kona District, Island of Hawai'i are hereby requested to contact Alan Haun, Haun & Associates, (808) 982-7755, HCR 1 Box 4730, Kea'au, HI 96749; and/or Keola Lindsey, Burials Sites Program, State Historic Preservation Division (SHPD), (808) 327-3692, 74-383 Kealahoe Parkway, Kailua-Kona, HI 96740.

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PUBLIC APOLOGY

I wish to publicly apologize for desecrating and attempting to sell the ancestral remains of Native Hawaiians. As a teenager, I removed these remains from a burial site located on the Island of Maui, and then took them to the mainland. In 2004, I attempted to unlawfully sell the remains on the internet. I was caught when a member of the Hui Malama I Na Kapuna O Hawaii Nei saw my offer on the internet and notified authorities. The remains were later recovered by an undercover agent with the Bureau of Indian Affairs.

As a result of my actions, I was charged with a violation of the federal Archaeological Resources Protection Act. In 2005, I pleaded guilty to that charge and am now a convicted felon.

The remains have been returned to the Island of Maui. The State of Hawaii's Department of Land and Natural Resources, State Historic Preservation Division, is currently working with several Native Hawaiian groups, including the Maui/Lanai Islands Burial Council, the Daughters and Sons of the Hawaiian Warriors-Mamakakaua, and the Hui Malama I Na Kapuna O Hawaii Nei, to re-inter the remains at an appropriate site on that island.

My actions were wrong and insensitive to the culture and feelings of Native Hawaiians. I am truly sorry for my offending actions. I hope that others will learn from my experience and will be deterred from unlawfully disturbing, removing, or trafficking in the ancestral remains and cultural artifacts of Native Hawaiians. I also hope that you will accept my apology.

Sincerely, Jerry David Hasson

(This statement was approved by the United States Attorney's Office, Central District of California)

Admissions Information Sessions

O'AHU

Meetings begin at 6:30 p.m.
unless otherwise noted

- Aug. 16 – Queen Lili'uokalani
Children's Center
53-516 Kamehameha Hwy.,
Punahū'u
- Sept. 6 – KS Community Learning
Center at Nānākūli
89-101 Farrington Hwy.,
Wai'anae
- Sept. 12 – Kamehameha Preschool
41-235 Ilaulohole St., Waimānalo
- Sept. 14 – Wai'anae District Park
85-601 Farrington Hwy.
- Sept. 20 – Makalapa Community Center
99-102 Kalaloa St., 'Aiea
- Sept. 27 – Kamehameha Preschool
41-235 Ilaulohole St., Waimānalo
- Sept. 27 – KS Community Learning
Center at Nānākūli
89-101 Farrington Hwy.,
Wai'anae

HAWAII

Meetings begin at 6 p.m.

- Aug. 29 – Kamehameha Schools Hawai'i
Hā'aeamahi Dining Hall
- Sept. 5 – Nā'ālehu School Cafeteria
- Sept. 5 – Kohala School Cafeteria
- Sept. 6 – Waimea Intermediate School
Cafeteria
- Sept. 7 – Pāhoā Intermediate School
Cafeteria
- Sept. 7 – Hōnaunau School Cafeteria
- Sept. 12 – Kealahē Intermediate
School Cafeteria
- Sept. 13 – Honoka'a High School
Cafeteria
- Sept. 14 – Kawānanakoa Gym,
Keaukaha
- Sept. 20 – Kamehameha Schools Hawai'i
Hā'aeamahi Dining Hall

KAUAI

- Aug. 15 – 7 p.m. at Waimea
Neighborhood Center
- Sept. 6 – 6:30 p.m. at Kapa'a
Elementary School Cafeteria
- Sept. 21 – 6:30 p.m. at King Kaumuali'i
School Cafeteria

LĀNA'I

- Sept. 7 – 6 p.m. at Lāna'i Community
Library

MAUI

Meetings begin at 6:30 p.m.

- Sept. 6 – Kamehameha Schools Maui
Nāmāhana Dining Hall
- Sept. 11 – Dept. of Hawaiian Home
Lands Hall, Paukūkalo
- Sept. 12 – Lokelani Intermediate School
Cafeteria
- Sept. 14 – Waiola Church – Lāhainā
535 Waive'e St.
- Sept. 20 – Wānanalua Congregational
Church Hall, Hāna
- Sept. 21 – Kahului Union Church
- Sept. 26 – Pā'ia Community Center
- Sept. 27 – Kamehameha Schools Maui
Nāmāhana Dining Hall

MOLOKA'I

- Sept. 13 – 6 p.m. at Kūlana 'Ōiwi Hālau

Now accepting applications for the 2007-2008 school year



Application deadline:
Sept. 30, 2006

Application fee waivers are
available for qualified families.

Kapālama Campus — O'ahu residents may apply to kindergarten and grades 4, 7, 9, 10, 11 or 12. West Hawai'i, Moloka'i, Lāna'i, Kaua'i, Ni'ihau and Hāna District residents may apply to grades 7, 9, 10, 11 or 12.

Hawai'i Campus — Hawai'i island residents may apply to kindergarten and grades 6, 9, 10, 11, or 12

Maui Campus — Maui residents may apply to kindergarten and grades 6, 9, 10, 11 or 12.



KAMEHAMEHA SCHOOLS

Kamehameha Schools' admissions policy is to give preference to applicants of Hawaiian ancestry to the extent permitted by law. Applicants who wish to be considered under that policy must have their Hawaiian ancestry verified by KS' Ho'oulu Hawaiian Data Center.

For applications or information:

Kapālama 842-8800
Neighbor island applicants may call
1-800-842-IMUA

Maui 572-3133

Hawai'i 982-0100

Financial aid is available.
Special age requirements apply to
kindergarten applicants at all campuses.
Visit our Web site at
www.ksbe.edu/admissions.

For information about the
Ho'oulu Hawaiian Data Center,
call 523-6228 or 1-800-842-4682,
press 9 then ext. 36228.