



# KA WAI OLA

THE LIVING WATER of OHA

OFFICE of HAWAIIAN AFFAIRS • 711 Kapi'olani Blvd.,  
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Pepeluali (February) 2007  
Vol. 24, No. 02

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[www.oha.org](http://www.oha.org)



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photo: Derek Ferrar

# OFFICE OF HAWAIIAN AFFAIRS

## HIGHER EDUCATION SCHOLARSHIP PROGRAM



KE'ENA KULEANA HAWAI'I

The Office of Hawaiian Affairs is pleased to offer post-highschool scholarships for the 2007-2008 academic year. The OHA Higher Education Scholarship Program assists Native Hawaiians who are pursuing higher education, in accordance with OHA's Education Goal, "to assure Native Hawaiians access to all educational opportunities." Program funds are administered through the Hawai'i Community Foundation.

### APPLY ONLINE BY MARCH 1, 2007

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For more information about the Office of Hawaiian Affairs Higher Education Scholarship Program, eligibility requirements and application process, please contact the Hawai'i Community Foundation at (808) 566-5570.

*Hawaiian Civic Club of Honolulu*

## *Holokū Ball*

*Sat., March 3, 5:30 p.m.  
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*The Hawaiian Civic Club of Honolulu was established in 1918 by Prince Jonah Kūhiō.*

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**\$150 donation. Corporate tables available.**

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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.

## Akaka Bill

The Association of Hawaiian Civic Clubs strongly supports the Native Hawaiian Government Reorganization Act, commonly known as the Akaka Bill.

The bill provides for a process of formal recognition of a Native Hawaiian governing entity by the United States.

The association has a long history of supporting sovereignty, self-determination and nationhood. Over the past decade, it has passed at least 15 resolutions to demonstrate that support, including support for the Akaka Bill.

The association has also organized and participated in many activities and events to help educate the community about sovereignty, self-determination and nationhood.

Over the past 30 years, the Native Hawaiian sovereignty movement has largely been driven by a quest for self-governance and the return of lands and resources.

But intervening legal challenges that threaten to eliminate Hawaiian-preference programs administered by Kamehameha Schools, the Office of Hawaiian Affairs, the Department of Hawaiian Home Lands and other trusts have resulted in a heightened sense of urgency.

If successful, these legal challenges would wipe out all Hawaiian programs.

Federal recognition is important because it would help defend against the challenges made on grounds that Hawaiian programs are racist and therefore unconstitutional.

Under the U.S. Constitution and federal law, indigenous people are not defined by race or ethnicity, but by the fact that their ancestors exercised sovereignty over the lands that subsequently became part of the United States.

It is on the basis of America's indigenous people's sovereignty, which pre-existed the formation of the United States, that the U.S. Constitution recognizes and accords indigenous people special political status.

This political status has withstood legal challenges to native preference programs.

The Association of Hawaiian Civic Clubs, in supporting the Akaka Bill, has taken an important first step toward protecting Hawaiian entitlements for future generations.

*Leimomi Khan  
President, Association of  
Hawaiian Civic Clubs*

## Hawaiian athletes

Not enough has been made of Brian Ching's spectacular effort in the 2006 Major League Soccer Cup, the championship game of the premiere soccer league in the U.S. The 1996 Kamehameha alumnus scored an amazing header in the second overtime, sending the game to penalty kicks. In the shootout, Ching booted through what proved to be the game-winning goal and was named MLS Cup MVP. Not bad for a boy from Hale'iwa.

What went even more unnoticed is that during 2006, two other Native Hawaiian athletes helped their teams capture championships in major U.S. sports leagues. Jason Kaponu, a 6'8" sweet-shooting forward from UCLA and a California native, helped the Miami Heat beat the Dallas Mavericks in the National Basketball Association 2006 Finals. Kimo von Oelhoffen, a defensive lineman from Moloka'i, won a National Football League Super Bowl ring with the Pittsburgh Steelers.

In addition, Olin Kreutz,

a center with the Chicago Bears, has helped his team get to this year's Super Bowl, and guard Derrick Low has led Washington State University into the Associated Press's Top 25 college basketball poll.

These Hawaiians should be saluted for their wonderful job of representing our Native Hawaiian community, and the state of Hawai'i, with so much class.

*M. Kawana'ao Higa  
Honolulu, O'ahu*

# CALLING ALL HAWAIIANS



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

**Fri., Feb. 9, 7 p.m. - midnight**  
— Marley Festival - O'ahu, Hawaiian Adventures Water Park

**Sat., Feb. 10, 4 -10 p.m.**  
— Marley Festival - Big Island, Parker Ranch

**Sun. Feb. 11, 4 -10 p.m.**  
— Marley Festival - Maui, Maui Arts & Cultural Center

**Fri., Feb. 23, 4:30 -11 p.m. & Sat., Feb. 24, 10 a.m. - 11 p.m.**  
— Waimea Town Celebration, Kaua'i

**Sat., Feb. 24, all day**  
— Kamehameha Schools Ho'olaule'a, KS - Kapālama Campus

To register, or for more information, contact:  
**Hawai'i Maoli**  
**(808) 394-0050**





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

Published monthly by the Office of Hawaiian Affairs, 711 Kapi'olani Boulevard, Ste. 500, Honolulu, Hawai'i 96813. Telephone: 594-1980 or 1-800-468-4644 ext. 41888. Fax: 594-1865. Email: kwo@OHA.org. World Wide Web location: www.oha.org. Circulation: 64,000 copies, 58,000 of which are distributed by mail, and 6,000 through island offices, state and county offices, private and community agencies and target groups and individuals. Ka Wai Ola is printed by The Honolulu Advertiser. Hawaiian fonts are provided by Coconut Info. Advertising in Ka Wai Ola does not constitute an endorsement of products or individuals by the Office of Hawaiian Affairs.

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## OHA grants

OHA's Community Grants Program will accept applications postmarked April 1 through June 30, 2007, for the next Grants Program cycle. Funds for these Fiscal Year 2008 grants will not be available until after July 1, 2007.

The OHA Grants Program administers two categories of grants: Kauhale Grants (requests up to \$24,999) and Kaiāulu Grants (requests between \$25,000 and \$100,000). To be eligible for funding, an applicant must meet the following criteria:

- The organization must have IRS tax-exempt nonprofit status (operating in the state of Hawai'i) or be a government agency;

- The project must benefit Native Hawaiians individually or as a group in such areas as education, health, human services, housing, economic development, land/natural resource protection, native rights and culture; and

- The organization must provide a percentage of total costs in other funds or in-kind donations (percentage determined by the amount of funding requested).

In addition, all applicants must attend an OHA grants workshop or meet with grants program staff within 12 months prior to submitting an application. Workshops provide information on grant eligibility, application guidelines and forms, and allow for questions and answers about the Grants Program and application process. The schedule of upcoming workshops is as follows:

### O'ahu:

- Wed., Feb. 7, 6 - 8 p.m.; UH Center for Hawaiian Studies, 2645 Dole St., Room 202, Honolulu

- Tue., Feb. 27, 1 - 3 p.m.; Queen Lili'uokalani Children's Center – Ko'olaupoko Unit, 46-316 Ha'ikū Rd., Conference Room, Kāne'ohe

- Wed., March 7, 4 - 6 p.m.; OHA Office, Board Room, 711 Kapi'olani Blvd., 5th Floor, Honolulu

- Wed., March 28, 1 - 3 p.m.; Queen Lili'uokalani Children's Center – Honolulu Unit, Outside Lānai, 1300-A Hālonā St., Honolulu

- Maui: Fri., Feb. 23, 6 - 8 p.m.; Cameron Center Auditorium, 99 Mahalani St., Wailuku

- Kona: Fri., Feb. 16, 11 a.m. - 1 p.m.; OHA Office, Conference Room, 75-5706 Hanama Pl., #107

- Hilo: Sat., Feb. 17, 10 a.m. - noon; Keaukaha Elementary School Cafeteria, 240 Desha Ave.

- Kaua'i: Thur., March 8, 5 - 7 p.m.; Līhu'e Neighborhood Center, 3353 'Eono St., Līhu'e

- Moloka'i: Fri., March 16, 6:30 - 8:30 p.m.; Kūlana 'Ōiwi, 600 Maunaloa Hwy., Kaunakakai

- Lāna'i: Thur., March 22, 5 - 7 p.m.; Lāna'i Senior Center, Corner of 7th and Fraser, Lāna'i City

For more information or to register for a workshop, please call Grants Program staff at 594-1972 or visit the OHA website at [www.oha.org](http://www.oha.org).

## Burial councils

The Office of Hawaiian Affairs would like to maintain a roster of applicants who are interested in serving on the various Island Burial Councils, which assist the state's Historic Preservation Division in determining appropriate treatment of Native Hawaiian burial sites.

Periodically, OHA submits a list of candidates to the governor for consideration for appointment to the councils. By statute, at least 20 percent of regional representatives are appointed from the list submitted by OHA. Representatives are appointed from various regions of each island.

Each regional representative must:

- Be a member of the Hawaiian community;

- Possess an understanding of Hawaiian culture, history, customs, practices and, in particular, beliefs and practices relating to the care and protection of Native Hawaiian burials, ancestral remains and burial goods;

- Not be simultaneously serv-

ing on another state board or commission.

The Island Burial Councils have scheduled meetings once each month on their respective islands. All Council members are appointed by the governor and confirmed by the Senate for a four-year term. No council member may serve more than two consecutive terms. All council meetings are open to the public.

If you are interested in serving in this important capacity, contact Apolei Kaha'i Bargamento in OHA's Native Rights, Land and Culture Division at 594-1961, or email [apoleib@oha.org](mailto:apoleib@oha.org), to request an application. OHA will maintain a list of interested applicants to submit to the governor for consideration as vacancies arise.

Applications must be postmarked no later than Feb. 15.

## Lā'au Point EIS

Public comment on the draft environmental impact statement by Moloka'i Ranch on the proposed Lā'au Point development is being accepted from Feb. 6-Feb. 23. The 835-page report can be viewed online at [luc.state.hi.us/dockets/a06764molokai/a06764deis.pdf](http://luc.state.hi.us/dockets/a06764molokai/a06764deis.pdf). Copies are also available at the OHA office at the Kūlana 'Ōiwi in Kalama'ula, Moloka'i Ranch Office in Maunaloa or at the Moloka'i Public Library.

Lā'au Point, at the southwest tip of Moloka'i, is the site of controversy and community division over a proposed development of 200 luxury homes on one-acre lots, which the ranch wants to build in exchange for donating 26,200 acres of its land to a public land trust and the dedication of a further 28,990 acres for community housing, agriculture and conservation. The deal is part of the Community-Based Moloka'i Master Land Use Plan, which the OHA Board voted unanimously to support in September.

Written comments should be forwarded to PBR Hawai'i,

## "Ku Holo Mau" voyage update



On the morning of the canoes' Jan. 23 departure from Kealahakua Bay, the senior wayfinders gather. Left to right: Polynesian Voyaging Society President Nainoa Thompson, who will navigate *Hōkūle'a* on the second leg of the Micronesia voyage; Milton "Shorty" Bertelmann, captain of the *Alingano Maisu*; Bruce Blankenfeld, captain/navigator of *Hōkūle'a* on the voyage's first leg; and Chadd Paishon, navigator of the *Alingano Maisu* and executive director of Nā Kalai Wa'a Moku o Hawai'i.

- Photo: Courtesy of the Polynesian Voyaging Society

After lengthy delays due to high winds and a false start because of a cracked steering paddle, the voyaging canoes *Hōkūle'a* and *Alingano Maisu* finally departed Kealahakua Bay for the Marshall Islands on Jan. 23 in the first leg of the voyage dubbed "Ku Holo Mau – Sail On, Sail Always, Sail Forever."

The venerable *Hōkūle'a* is accompanying the new canoe *Alingano Maisu* to the Micronesian island of Satawal, where it will be presented as a gift to grandmaster navigator Mau Piailug, who brought the lost art of traditional navigation back to Hawai'i. The *Alingano Maisu* was built for Mau over the last several years by the Hawai'i Island voyaging society Nā Kalai Wa'a Moku o Hawai'i.

The first leg of the journey, to the Marshall Islands capital of Majuro, is about 2,200 nautical miles. The voyage will then take the canoes to Kosrae, Ponape, Chuuk, Pulap and Satawal, where the *Alingano Maisu* will be presented to Piailug. Then the canoes will proceed to the islands of Woleai, Ulithi, Yap and Palau, after which the *Alingano Maisu* will return to Yap, its permanent home.

*Hōkūle'a* will then sail on alone to Okinawa and Japan in the second portion of the journey, dubbed "Ku Holo Lā Komohana – Sail On to the Western Sun." The voyage will honor the ties between Japan and Hawai'i and the historic journey of King David Kalākaua to Yokohama in 1881, which led to the start of Japanese immigration to Hawai'i.

**To follow an online blog of the voyage, visit [pvshawaii.squarespace.com](http://pvshawaii.squarespace.com).**

1001 Bishop St., ASB Tower, Ste. 650, Honolulu, HI 96813.

## Claimants meeting

The 83 Forbes Cave cultural objects are all apparently still

in good condition after being sealed in the Hawai'i Island cave for the last six years, according to claimants who had their first opportunity to view the items since 2000.

Most of the 14 claimant groups met with Bishop Museum



officials on Jan. 5 to continue the federal repatriation process that had abruptly stopped in February 2000, when one claimant group, Hui Mālama i nā Kūpuna o Hawai'i nei, received the objects on loan from the museum and reburied them in the Kawaihae cave complex.

After years of disputes, two groups successfully sued Hui Mālama and Bishop Museum to force the removal of the objects and the resumption of the repatriation process.

The meeting was the first step in determining which, if any, claimant group has the legal standing to receive the objects from the museum. Claimants now have until March 1 to send their claims to the museum, which will then provide the National Park Service with a draft document that indicates its intent to repatriate the items and identifies all claimants, including any newly recognized ones. The museum plans to send the document by May 1.

Ninety days after the document's publication, Bishop Museum, having reviewed all comments and claims, will announce the claimant to whom it will repatriate the objects. If no one group can prove it has a stronger claim than the rest, the museum will hold the items until all the groups can unanimously agree on their fate.

## Burial concerns

A coalition of concerned Native Hawaiians and archaeologists is calling for a statewide moratorium on development projects until the state complies with its mandate to protect Hawaiian burial sites and remains.

At a press conference last month, the group calling itself Friends of the Burials Protection Program criticized the Lingle administration for allegedly turning a blind eye to state burial law violations in order to ensure that construction projects progress smoothly. The group also said that the state Historic Preservation Division is inadequately staffed

to assure that developers adhere to the law, and complained that boxes of Hawaiian remains, or iwi, sit in storage containers while the developments that displaced them are allowed to proceed.

In addition, David Brown, a former top archaeologist with the state preservation division, said that the department's staff is overworked and that the agency's administrator, Melanie Chinen, isn't qualified to hold her position because she lacks a background in archaeology.

State officials responded that they are working to fill the eight vacancies in the 24-person division, and that the agency's director needs management credentials, not necessarily experience in archaeology. They also denied giving preference to developers and said they are working to improve the state's burial protection efforts and reburying iwi.

## KS on the continent

Kamehameha Schools will be accepting applications until March 30 for its summer enrichment program for seventh and eighth grade students living in the continental United States.

The leadership program is a one-week series of courses offered this summer at the campus of the University of California, Los Angeles. Classes will focus on cultural education, and leadership and character development, according to a school official.

For more information, call 842-8668.

## 'Ō'ō Awards

The Native Hawaiian Chamber of Commerce (NHCC) presents its annual 'Ō'ō Awards ceremony March 30. This year's honorees are legendary entertainer "Auntie Genoa" Keawe and former Board of Water Supply chief engineer Clifford Jamile.

The awards ceremony and dinner will be held at the

See BRIEFS on page 07



American Savings Bank is privileged to offer the Ho'olako Pono loan program, which provides expanded financing options available to Department of Hawaiian Home Lands (DHHL) lessees.

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# Akaka introduces new version of Hawaiian federal recognition bill

By KWO staff

On Jan. 17 - 114 years to the day after the illegal overthrow of the Hawaiian kingdom – Hawai‘i Sen. Daniel Akaka introduced the Native Hawaiian Government Reorganization Act of 2007, commonly known as the “Akaka Bill,” on the floor of the U.S. Senate. Akaka said in a release that the bill would begin a process to form a Native Hawaiian governing entity that could negotiate with the state and federal governments on behalf of Hawai‘i’s indigenous people, and would provide parity in federal policies that now empower American Indians and Alaska Natives to participate in a government-to-government relationship with the United States.

The new version of the bill, officially designated “S. 310,” incorporates language negotiated with the Bush administration in 2005, including increased clarification that no governmental functions or jurisdiction would be transferred from the state or federal governments without further legislation.

Last June, after a small number of Senate opponents had long stalled an earlier version of the bill through technical roadblocks, the measure narrowly failed a procedural vote that would have forced it to the Senate floor for a final up-or-down tally. Although senators voted 56-41 in favor of the procedural motion, known as “cloture,” that total was short of the 60 votes needed to advance the measure.

One factor that may have influenced the outcome of the vote was the last-minute arrival of a letter from the Justice Department asserting that the Bush administration “strongly

opposes” the bill. Akaka and Inouye have said, however, that they hope the insertion of the new language will resolve the administrations’ concerns.

The new language makes clear that:

- Civil and criminal jurisdiction currently held by the federal and state governments will not be transferred to any other entity unless further legislation is enacted.

- The bill does not authorize gaming by the Native Hawaiian governing entity.

- The Department of Defense is exempt from consultation requirements contained in the bill; however, obligations under existing statutes, including the Native Graves Protection and Repatriation Act and the National Historic Preservation Act, remain.

- Any grievances regarding historical wrongs committed against Native Hawaiians by the United States or by the state of Hawai‘i are to be addressed in the negotiations process between the Native Hawaiian governing entity and federal and state governments, not through the courts.

## Bipartisan sponsors

As he has done in the past, Hawai‘i’s senior senator, Daniel Inouye, cosponsored the new version of the recognition bill. A bipartisan group of senators also signed on as cosponsors: Sens. Byron Dorgan (D-ND), Maria Cantwell (D-WA), Norman Coleman (R-MN), Ted Stevens (R-AK), Lisa Murkowski (R-AK), Gordon Smith (R-OR) and Chris Dodd (D-CT). The bill will now go before the Senate Indian Affairs Committee, which is chaired by Sen. Dorgan.

In his floor statement introducing S.310, Sen. Akaka said: “The legislation I introduce

today seeks to build upon the foundation of reconciliation. It provides a structured process to bring together the people of Hawai‘i, along a path of healing to a Hawai‘i where its indigenous people are respected and culture is embraced. Through enactment of this legislation, we have the opportunity to demonstrate that our country does not just preach its ideas, but lives according to its founding principles. As it has for America’s other indigenous peoples, I believe the United States must fulfill its responsibility to Native Hawaiians.”

Sen. Inouye said: “We have every confidence that consistent with the federal policy for more than 35 years, the restoration of the rights to self-determination and self-governance will enable the Native Hawaiian people – the direct, lineal descendants of the aboriginal, indigenous native people of what has become our nation’s 50th state – to take their rightful place in the family of governments that make up our constitutional system of governance.”

Concurrently with the measure’s introduction in the Senate, Hawai‘i Reps. Neil Abercrombie and Mazie Hirono introduced a companion bill, H.R. 505, in the U.S. House of Representatives.

Congressman Abercrombie said: “This measure gives the Native Hawaiian community the tools to guide its own destiny and manage the lands and assets set aside for it by law. Native Hawaiians fully deserve a seat at the table and a direct voice on issues critical to their well-being and cultural identity.”

## Supporters and opponents gear up

Supporters of the recognition bill, including Office of



Sen. Akaka addresses the Senate regarding his Hawaiian recognition bill prior to a procedural vote on the measure last June. - Photo source: C-SPAN

Hawaiian Affairs officials, quickly applauded Akaka’s early introduction of the measure into the new session of Congress.

“The Office of Hawaiian Affairs welcomes this initiative, and we urge all the people of Hawai‘i to join us in seeking what is right for Native Hawaiians,” OHA Chairperson Haunani Apoliona said at a press conference following the introduction of the new bill. “There’s a lot at stake for the present and future of Native Hawaiians.”

However, opponents of the bill – including conservative “think tanks” and lawmakers who say it would lead to racial “balkanization” and even Hawai‘i’s secession from the U.S., as well as Hawaiian independence activists who believe the measure makes too many concessions and would be a setback to the restoration of true Hawaiian self-determination – said they are also preparing to ramp up their efforts.

Ikaika Hussey, a spokesman for Hui Pū, a coalition of Hawaiian activists opposed to the bill, told *The Honolulu Advertiser* that “Sen. Akaka should expect continued opposition on this matter. It’s a bill that will not benefit Hawaiians, but only a few select, special interests.”

*The Advertiser* reported that Sen. John Kyl (R-AZ), an ardent opponent of the bill, said he would continue to “do what I can to ensure it does not pass.”

Supporters of the bill, however, said they are hopeful that this year’s changeover of Congress to Democratic control will give the measure the best chance for passage it has had in recent years. Democratic senators unanimously voted in favor of the bill during last year’s cloture vote.

## Governor calls for coordinated strategy

Hawai‘i’s Republican Governor, Linda Lingle, who in the past has been a strong supporter of the bill and has lobbied in its favor with the Bush administration and congressional Republicans, said she still wants to help move the bill forward, but called for a more coordinated strategy. Saying that in the past she had not been kept apprised of Akaka and Inouye’s plans for moving the bill forward, Lingle told reporters that “while I’d like to be part of the effort, it’s going to have to be done differently than last time .... I think with something that’s so important to our state, we need to sit down in advance.”



# Legislative Update



## OHA legislation focuses on education, housing, Hawaiian land issues

By Sterling Kini Wang  
Publications Editor

OHA's advocacy efforts at the state Legislature this year remain nearly the same as in past legislative sessions, as the agency continues to push for bills that focus on educational, housing and land issues facing Native Hawaiians.

"This year our package of bills is aggressive, considering the number of issues we've taken on," OHA Administrator Clyde Nāmu'o said. "But if passed, these bills would give the agency greater control in affecting the conditions of Native Hawaiians and thereby ensuring that OHA lives up to its mandate."

Once again, one of OHA's top priorities for this legislative session is trying to get the state to partially fund the development of the agency's office building and Hawaiian cultural center, which is being proposed for 5.2 acres of state land on the waterfront between Kaka'ako Park and Honolulu Harbor.

This year, however, OHA has folded its \$26 million state appropriation request for the building into its biennial budget request bill to ensure that it at least gets a hearing, which in the past several years it has not. "By including the request in our budget, we are almost assured now that our sister agencies, partners and

stakeholders can testify in support of this bill," Nāmu'o said. "The Legislature has in the past funded other ethnic cultural centers, and the notion of having a building that serves a dual purpose of an OHA office and Hawaiian cultural center would satisfy a lot of our beneficiaries because they put a lot of value in a place that is set aside specifically for them."

New to OHA's legislative package this year is a bill that addresses the agency's emergence as a major landowner in Hawai'i. With its acquisitions last year of the 1,875-acre Waimea Valley and the 25,856-acre native rainforest Wao Kele o Puna on Hawai'i Island, OHA is seeking the same legal protections afforded to the state from potential lawsuits stemming from accidents and other incidents that may occur on its properties.

OHA is also introducing a new bill that would make it a criminal offense to violate state laws governing the maintenance and management of dams or reservoirs. First-time violators would be slapped with a \$2,000 fine, and by the third infraction, individuals would have to pay \$8,000 and face a possible five-year prison term. The bill comes in the wake of Kaua'i's Ka Loko Dam disaster that killed seven people in March 2006.

### Education

This year, OHA has included

in its legislative package several Hawaiian education issues that lawmakers have considered in the past, including efforts to ensure that Hawaiian immersion and public charter schools receive adequate funding.

One of the repeat bills that OHA has taken up would provide tuition waivers for Native Hawaiian students enrolled in any University of Hawai'i campus. Hawaiians have historically been underrepresented in the state's higher education system due in large part to their poor socio-economic standing.

In addition, the agency is seeking to improve the Hawaiian language program in Hawai'i's public school system by requiring all middle, intermediate and high schools in the state offer Hawaiian language courses within ten years. While the state is mandated to provide some form of Hawaiian language instruction, few schools carry such classes.

"I think this bill would ensure that in the future Hawaiian language will not be neglected as it was 30 years ago, when no school ever taught Hawaiian," said Nāmu'o, pointing out that Hawaiian is one of the state's two official languages. "This prevents school officials facing a budget crunch from saying, 'let's cut out Hawaiian language.'"

### Land and resource board seats

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

governor from a list of nominees submitted by OHA.

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

### Kuleana lands

OHA has combined several past measures aimed at protecting kuleana lands (hereditary lands awarded to Hawaiian tenant-farmers at the time of the Māhele) into one omnibus bill. The bill would exempt kuleana landowners from property taxes, give OHA a greater role in kuleana title cases and prohibit claims to kuleana lands based on adverse possession. (See story on page 8.)

### Land and housing

OHA continues to lobby state lawmakers to prohibit the state from alienating ceded lands without the consent of OHA's board. According to its constitution, the state is supposed to pay OHA 20 percent of all revenues derived from ceded lands, which are former Hawaiian Kingdom lands that after annexation were transferred to the federal government and then to the state. While the agency does receive some ceded lands payments, it believes it is owed more.

One of OHA's housing bills would give OHA the authority to develop housing projects that would be exempt from zoning and other state and county regulations — much as the Department of Hawaiian Home Lands is now able to do. "This is one of our most aggressive measures," said Nāmu'o. "The purpose is to establish OHA as an attractive partner for housing development, but the real benefit comes in helping to deal with the affordable housing and rental crisis, especially for Native Hawaiians."

## BRIEFS

Continued from page 05

Hilton Hawaiian Village Coral Ballroom. Tickets are \$85. Corporate tables available.

For information, call the chamber at 531-3744, or visit online at [www.nativehawaiian.cc](http://www.nativehawaiian.cc).

## Kāhili Room

Bishop Museum's Kāhili Room opposite the Hawaiian Hall Vestibule Gallery was recently rededicated to Abigail Kekaulike Kinoiki Kawānanakoa. Displayed in that gallery are an impressive collection of kāhili or feathered standards, the personal insignia and possession of many 19th century ali'i, including the Kamehameha and Kalākaua families. Queen Kapi'olani's sister, Kekaulike Kinoiki II, was the great-grandmother of Abigail Kawānanakoa.

The \$20 million major restoration and refurbishment of the museum's premier gallery, the three-story Hawaiian Hall, is now underway, and it is scheduled to reopen in spring 2008. The Office of Hawaiian Affairs is among many community partners supporting the renovation, having granted Bishop Museum \$2 million last year. The museum remains open with exhibits and galleries throughout the grounds including the Planetarium, H.K. Castle Building, the brand-new Science Center and more. For museum information and admission rates, visit [www.bishopmuseum.org](http://www.bishopmuseum.org), or call 847-3511.

## Damon donation

Bishop Museum has received a valuable collection of Hawaiian traditional utilitarian items including ihe (spears), hīna'i (baskets), pahu hula (dance

See BRIEFS on page 09

# Kuleana quandaries

Amid escalating taxes and a variety of legal issues, some kuleana land owners are struggling to hold on to their ancestral property

Story and photos by Sterling Kini Wong  
Publications Editor

This past winter, Dawn Wasson was considering the unthinkable. With building fines and back taxes on her family's cherished kuleana lands in Lā'ie, O'ahu, topping a million dollars, she began searching for another Hawaiian family to whom she could sell a portion of her interest in the property to help offset some of her costs.

The decision was difficult because this wasn't just another piece of real estate. Her family first acquired title to the 13-acre property 150 years ago. Generations of her 'ohana were born and later buried on the land. Over the last 30 years, she has watched her children and grandchildren grow up in the house she helped build on the property.

"It wasn't an easy choice," she said of the possible sale. "I cried thinking it over."

In what appears to be another chapter in a long history of land dispossession for Hawai'i's native people, escalating property taxes and a variety of legal issues are forcing some Hawaiians like Wasson from their family lands – many of them rural properties that directly connect Hawaiians to their ancestors and to a sense of old Hawai'i that in many ways is gone.

## Family treasures

In the 1850s, the Hawaiian Kingdom distributed house and agricultural lots, each called a kuleana, to Native Hawaiian commoners, or maka'āinana, already living on the land. The kuleana awards process represented the last phase of the

Māhele, the historic land division that introduced private property to the islands. The cost to apply for a kuleana and the Hawaiian people's misgivings about the Western concept of private land ownership were major reasons why just a quarter of the adult male native population received kuleana awards. In the end, the 28,600 acres of kuleana parcels that were issued to maka'āinana accounted for only a fraction of a percent of the total land in Hawai'i, according to the Native Hawaiian Rights Handbook.

Those few who did acquire parcels were often cut off from water and access to roads by plantations growing sugar cane on the huge swaths of land surrounding the kuleanas. Because of this and other factors, many Hawaiians abandoned their lands.

"When you look back at the last two centuries, land in Hawai'i has been very susceptible to being taken by outsiders," said Andrew Sprenger, an attorney for Native Hawaiian Legal Corp. (NHLC) who has represented families in cases involving kuleana lots. "Land to Hawaiians is everything. It's critical to their identity and their subsistence. That's why we have to do everything to protect family lands such as kuleanas."

The Office of Hawaiian Affairs is aiming to help address several of the challenges facing kuleana land owners. This legislative session, OHA will once again push a bill that would exempt kuleana land owners from paying real property taxes on their lots. OHA Trustee Rowena Akana, who initiated the agency's kuleana efforts, said that kuleana land owners are struggling to pay land taxes, which are steadily increasing as neighboring areas



Above: Gene Naipo and Dawn Chang look over the Ho'okano family cemetery on one of the 'ohana's kuleana parcels. Right: One of the few burials on the property that has a tombstone; many are simply outlined by stones, while others bear no markers.

are developed.

"We would like the state to recognize that these lands are absolute treasures to Hawaiians and all of Hawai'i, and that the parcels should be treated differently," she said.

The bill would also make OHA a party to all court cases that seek to establish clear title to a kuleana when a deceased landowner has failed to designate heirs. In addition, the measure would prohibit the claiming of kuleana lands through adverse possession, a controversial legal process of acquiring property by occupying the land for 20 years.

OHA has also tried to pass a similar kuleana land tax exemption bill in the Honolulu City Council. While the measure was stalled for some time, Councilmember Todd Apo recently indicated that he plans to schedule a hearing on a new version of the ordinance for Feb. 28.

## Courtroom threats

Another major challenge kuleana land owners have to deal with is the huge number of heirs each property accumulates as the land is passed down from generation to generation. Large families with many individuals who all have an undivided interest in the property often have difficulties determining who

should pay the land taxes, or who should be allowed to reside on the lot.

A more threatening problem, however, occurs when an individual sells their interest in the property to a non-family member who wants to cash in on their purchase. Since it's easier to divide, say, a tenth of the monetary value of the lot than a tenth of the actual acreage, a judge will usually force the family to sell the entire lot, even if the person who wants the money owns only a fraction of the interest in the property,

said Sprenger.

The Ho'okano family of Kahalu'u, O'ahu, was thrust into this situation 15 years ago with their four kuleana parcels. Fortunately, NHLC helped them establish a family land trust, which created a collective voice for the family members who joined, providing them

See **KULEANA** on page 09

## Calling Kuleana Landowners

OHA would like to hear from you to help gather information that could assist in the creation of laws to exempt kuleana lands from certain property taxes.

If you hold an interest in kuleana lands on any island, please contact the Kuleana Land Survey Call Center at 594-0247. Email: [kuleanasurvey@oha.org](mailto:kuleanasurvey@oha.org). Mailing address: Kuleana Land Survey, Office of Hawaiian Affairs, 711 Kapi'olani Blvd. Ste 500, Honolulu, HI 96813.



# Audubon Society to exit Waimea Valley center

Conservation group declines a five-year lease but will continue interim operations for the next 12 months

By KWO staff

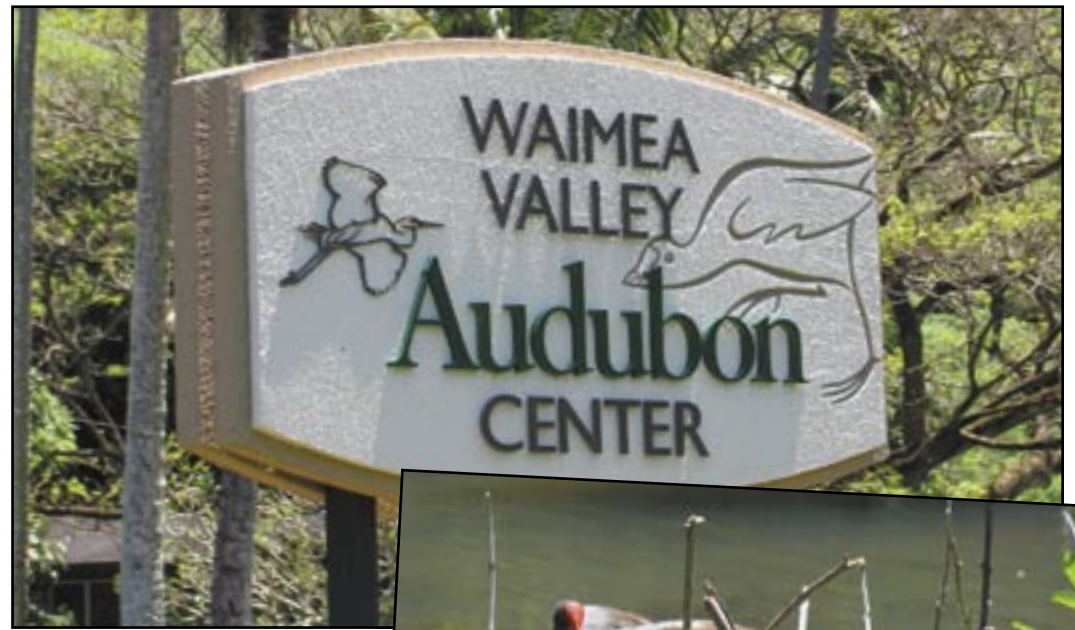
Negotiations between OHA and the National Audubon Society over the future management of Waimea Valley ended on Jan. 17, when Audubon opted out of a proposed deal under which OHA would have contracted with the national conservation group to continue managing the valley for the next five years in exchange for an operations grant of \$1 million per year. It is anticipated that Audubon, which currently employs a staff of 40 and manages a local volunteer force of 500, will continue its visitor operations and environmental preservation activities in the valley over the next 12 months while another suitable solution is sought.

"While we're disappointed that Audubon won't consider continuing, we are grateful for the good work they have done since assuming manage-

ment of the valley," said OHA Administrator Clyde Nāmu'o, who told the press that he had thought the two parties were close to signing a lease and was taken by surprise at Audubon's pullout. "We urge the community to continue to be supportive in the interim."

Nāmu'o emphasized that OHA is committed to ensuring proper management of Waimea, which was the ancient home of a sacred line of Hawaiian kahuna nui and is considered the last intact ahupua'a on O'ahu. In addition to its abundant cultural sites and variety of native flora and fauna, the valley also houses an internationally renowned repository for rare and endangered tropical plants.

Audubon officials said in a statement that they were "deeply disappointed that we were not able to craft an acceptable lease" and that the decision to leave the valley was a difficult one. "Nonetheless, we leave some-



The National Audubon Society began operating a nature center at Waimea in 2003, after the City & County of Honolulu took possession of the valley to protect it from development. Right: 'alae'ula, or Hawaiian mud hens, nesting at Waimea. - Photos: Derek Ferrar

what comforted by the knowledge that the valley is safe from future exploitation and development, and that in our interim role as caretakers, we have made a positive difference.

"Going forward, we are refocusing our efforts to achieve a smooth and positive management transition to ensure that the gains made over the past few years are not lost. Waimea Valley is a very special place,



and we are grateful to have had the opportunity to be a part of it."

Since 2003, Audubon has been managing the valley as the premier site in its nationwide network of nature centers, after

it received a 30-year operations lease from the City & County of Honolulu. The city had taken possession of the valley from former owner Christian Wolffer,

See **AUDUBON** on page 11

## KULEANA

Continued from page 08

leverage during negotiations, said Sprenger, who is working on their case.

"The trust was successful in preserving some of the property for the family," he said. "But for every case we do, we miss ten."

But the Ho'okanos' property isn't safe yet. The parties have agreed that the family land trust will keep the two most culturally significant parcels, one of which contains the family cemetery. However, a judge cannot approve the settlement until the properties are brought into compliance with city building regulations, accord-

ing to Dawn Chang, a Ho'okano family member who once served as an attorney in the state attorney general's office. She said those regulations require the family to install infrastructure such as sidewalks and water hydrants on properties that don't even have houses.

"That construction cost far exceeds the monetary value of the land," said Chang, adding that the only development they have planned is to one day open up lo'i kalo on the property again. "These are financially difficult times. We stand a chance of losing it all."

Chang said she hopes the state Legislature or Honolulu City Council will exempt kuleana parcels from these burdensome

building regulations. She said she would also like to see OHA or some other organization set up seminars to provide kuleana land owners with information and advice.

Meanwhile, after much soul searching, Dawn Wasson decided against selling any of her interest in her family's kuleana parcels. She plans on appealing the property's building fines, and her extensive 'ohana continues to try to pay off their back land taxes.

"I couldn't bring myself to sell," she said. "We're kuleana land owners. We are country people. We live and breathe it, and we will 'ai pōhaku (eat stones) before we give that up."

## BRIEFS

Continued from page 07

drums), 'umeke (calabashes) and more from the estate of Samuel Mills Damon. In all, 600 Hawaiian and Pacific items were gifted as a means to ensure their permanent protection and preservation. Damon was a close associate and business partner of Charles Reed Bishop, who built the museum as a memorial to his royal wife, Princess Bernice Pauahi.

In other Damon family news: in late December, John Phillip "JP" Damon, a great-grandson of Samuel Damon, took title to Moanalua Gardens, with a

price tag of \$5 million. The gardens, home to the annual Prince Lot Hula Festival and other Moanalua Gardens Foundation programs, was part of a large land gift bequeathed to S.M. Damon upon Pauahi's death in 1884 that included Kamana Nui and Kamana Iki, collectively known as Moanalua Valley.

The park parcel purchased by the Damon heir comprises 22 acres, and was once home to Prince Lot Kapuāiwa, who later became King Kamehameha V. The Office of Hawaiian Affairs had been among the parties that had been interested in purchasing the property for cultural and historic preservation purposes.



## Immersed in the kai

Students spend three days exploring the west Kaua'i coast as part of a series of camps focusing on ahupua'a ecological zones

By Malia Kahaleinia Chun

Nā Pua No'eau Kaua'i site coordinator

This fall, 12 students, hailing from Kapa'a to Kekaha, took part in a three-day coastal environment camp at Nomilu on the west side of Kaua'i as part of a program called Project Kupulau, conducted by Nā Pua No'eau, the statewide educational enrichment center for gifted and talented Native Hawaiian children.

The camp was one of a three-part series focusing on different geographical and ecological zones of a traditional ahupua'a land division, with other ses-

sions scheduled to cover the kula (open country) and nahele (forest) ahupua'a zones.

During the kahakai (coastal) camp, students learned to identify the ecological zones within Nomilu, including the physical geography, biology and cultural resources. In each activity, students learned resource management, cultural protocol, team building and problem solving built upon their leadership skills. Students took part in various ocean activities, including a rigorous swim test, gathering limu and 'opihi, and a variety of fishing techniques. The journey culminated with a hō'ike where stu-



Traditional fishing techniques were among the kahakai (coastal) practices that students explored. - Photo: Courtesy of Nā Pua No'eau

dents displayed the knowledge they gained and fed their 'ohana the food that they had caught, cleaned and prepared.

Project Kupulau provides students who have successfully completed a Nā Pua No'eau Summer Institute course with an opportunity to continue,

in greater depth, the development of their talent, self-esteem, Hawaiian culture and values, and family enrichment. Students continue learning from either the teachers who worked with them during the Summer Institute or from other experts within the students' areas of

interest.

Dr. David Sing, director of the Nā Pua No'eau enrichment center for gifted and talented Native Hawaiian children, coordinates periodic updates for Ka Wai Ola on Hawaiian education programs. For more information, call (808) 974-7678.



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*Application and required documents for 'Imi Na'auao must be postmarked by March 15, 2007.*



*KS scholarship recipient Michelle Rose, a Honolulu Community College student.*

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*CSS/Profile must be completed online by April 20, 2007; required documents for Nā Ho'okama a Pauahi must be postmarked by April 20, 2007 & sent to the College Board Institutional Documentation Service.*

Application information for both scholarships will be available in January on the KS Financial Aid & Scholarship Services Web site at [www.ksbe.edu/finaid](http://www.ksbe.edu/finaid). Questions? Call (808) 534-8080.

*Kamehameha Schools gives preference to applicants of Hawaiian ancestry to the extent permitted by law.*



KAMEHAMEHA SCHOOLS



# Ola ka inoa — the name lives



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

Hawai'i's towns and districts are named for their important geographical characteristics, historical events, mythical spirits or famous inhabitants. Sadly, most of Hawai'i's residents do not understand Hawaiian, so the significance of place names are overlooked, unappreciated, or even worse, forgotten. This is just another indication that we are slowly losing Hawai'i's unique cultural history.

Do you know where Māmala is located on O'ahu? What about Pāhoa, Helumoa, Kalāwahine and Lē'ahi?

The song *He Aloha nō 'o Honolulu*, sung so beautifully by Teresa Bright, has one of the answers. As a matter of fact, the song names the characteristic winds and rains of several port cities in the islands.

Māmala, or Ke Kai 'o Māmala, is the traditional name for the ocean fronting the entry to Honolulu Harbor. It was named for a shark woman who lived there. It is said that she liked to play kōnane. Māmala Bay extends from Honolulu Harbor to Pearl Harbor. Beside naming the harbor entrance, the song also names Honolulu's famous rain, Kūkalahale.

Pāhoa is the area at the

entrance to Pālolo (clay) Valley around Wai'ālae (mudhen water) Avenue. Pāhoa surrounds the site of the Long's Drug Store and Sacred Hearts School on 4th Avenue. Formerly, the King's Daughters' Home was located there. And Kekaha (the place) is a playfully gusty wind of the area. Mary Kawena Pūku'i tells us that Pāhoa was probably named for the mo'ō Pāhoa, who fought with and was slain by Hi'iakaikapoliopole at that place.

Helumoa (chicken scratch) was an old land division near the Royal Hawaiian Hotel in Waikīkī. It was the site of the heiau upon which Kahahana, the last independent king of

O'ahu, was sacrificed. The explanation for the name is that chickens would scratch there searching for maggots to eat.

Kalāwahine (the day of women) is a place above Roosevelt High School named for a kupua (supernatural being) who guarded the fresh water sources there.

Lae'ahi (brow of the 'ahi), became known as Lē'ahi, and then in the 1800s was renamed Diamond Head or Diamond Hill (Kaimana Hila). An important heiau was on its slopes, and on the other side there was a place for hōlua sledding.

Traditionally, a sense of belonging to an area was critical to nā kanaka maoli. It provided a strong spiritual and psychological anchor to their past, present and future. Family and personal identities were strongly bonded to their homeland, their 'āina. Significant

events and activities of the 'āina were incorporated into personal chants and mo'olelo of the 'ohana. And through mo'olelo, kūpuna taught mo'opuna about the names of winds, rains and famous places in the area. Mo'olelo and mele perpetuated the names and significance of the āina, its people, events and mythology. This is the way names and history endured for hundreds of years.

It is time to help the younger generation learn and understand family connections to the 'āina. Knowing the names of the winds, rains, streams, mountain ridges and the mo'olelo creates ties to the 'āina. Repeating the mo'olelo of the 'āina will establish and renew family bonds and pride in our homeland. This knowledge will create the comfort of belonging, a sense of place for the younger generation and the entire 'ohana.

## AUDUBON

Continued from page 09

a New York-based investor, to protect the natural and cultural treasure from the threat of commercial development.

Audubon's lease with the city became moot, however, after OHA acquired title to the valley as part of a conservation deal in which a consortium of organizations purchased the 1,875-acre property for \$14 million to settle Wolffer's lengthy lawsuit over the city's forced condemnation. In addition to OHA, the partners in the deal included the city, the state Department of Land and Natural Resources, the U.S. Army, the Trust for Public Land and Audubon. The terms of the agreement included guarantees that the valley would remain permanently protected from development.

While the negotiations between OHA and Audubon since then have been confi-

dential, Audubon has long said that it would need a long-term lease to enable it to raise funds that are needed for improvements to the valley's facilities. However, some OHA trustees said publicly that they were not comfortable with a long-term arrangement to begin with, and that they especially wanted to see an increase in Native Hawaiian cultural activities in the valley.

OHA officials said that options now being considered for Waimea include self-management, with OHA's administration itself overseeing operations; the creation of a for-profit corporation or nonprofit managing entity; or the identification of other qualified managing entities via a widespread search. Among the required qualifications, they said, are financial and business experience, land management and preservation expertise, and cultural knowledge and sensitivity.

They reiterated that OHA's ultimate goal remains that

Waimea Valley will continue to be accessible to the public, providing a safe, meaningful and enjoyable experience, and that its natural and cultural integrity be enhanced and preserved in perpetuity.

Meanwhile, community members who have been involved in the twists and turns of Waimea's fate expressed disappointment that the negotiations between OHA and Audubon were not successful, but hope that another solution can be found.

"The failed negotiations are another wake-up call that Waimea needs broad support among all sectors of the community to succeed as a model for conservation and cultural preservation," said Denise Antolini of the Waimea Valley Coalition. Antolini suggested that perhaps the future of the valley may be best assured by renewed discussions among all the partners in the conservation purchase. "The North Shore community is eager to ensure that Waimea thrives," she said.

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Left: Psychiatrist Jeff Akaka gives a presentation on the ravages of "ice" addiction under the big tarp. Below: Traditional healing practitioners Alva Andrews and Leina'ala Bright give 'Ahahui o nā Kauka founder and Protect Kaho'olawe 'Ohana veteran Dr. Noa Emmett Aluli a good dose of old-fashioned lomilomi.



# Healing an island, healing a people

## Hawaiian physicians gather for a therapeutic sojourn on Kaho'olawe

Story and photos by Derek Ferrar  
Public Information Specialist

In surf shorts and a T-shirt stained with three days' worth of reddish-brown Kaho'olawe grit, psychiatrist Jeff Akaka stands before a group of 20 or so Native Hawaiian health professionals assembled at picnic tables under an enormous tarp at the Protect Kaho'olawe 'Ohana's access camp at Hakioawa. "The last time I spoke at a medical conference," Akaka quips as he launches into a presentation on the medical effects of "ice" addiction, "I was wearing a three-piece suit."

Akaka's presentation is part of an annual huaka'i, or excursion, held by the 'Ahahui o nā

Kauka, the association of Native Hawaiian physicians. Each year, the 'Ahahui offers its hundred or so members the opportunity to visit a significant Hawaiian site, which the organization couples with Hawaiian-themed medical discussions that count toward the continuing education credits that every doctor must accumulate each year to keep their license current.

This year, the members, along with many of their families, have gathered for their third huaka'i to Kaho'olawe, this time with the theme of "Healing a People, Healing a Nation."

"We know our history, we know the land, and we know that the health of our own people will lead to the healing of the land," says Dr. Noa Emmett

Aluli, a Moloka'i physician who serves a dual role on this trip as both a founder of the kauka hui and one of the leaders of the Protect Kaho'olawe 'Ohana, whose dedicated struggle helped bring an end to the bombing of the island in 1990. Today, the PKO is designated as the official stewardship group for the island, working in partnership with the state's Kaho'olawe Island Reserve Commission, which assumed control after the Navy made its final exit from the island in 2003.

PKO leads regular cultural accesses to Kaho'olawe that allow groups and individuals to experience the island's power for themselves by participating in cultural protocols and working to bring life back to the parched and eroded 'āina.

"Kaho'olawe plays a very important role in the healing of our land," Emmett tells the

kauka during a talk-story session. "But even more important is the healing of our own people. For us in the health field, that is our kuleana. At one time, our people dropped like flies from introduced diseases, now it's from things like 'ice' and poverty. The outside forces are so powerful, and we really need to try to address all that trauma."

In 1998, Emmett, Dr. Kekuni Blaisdell and a handful of other Hawaiian doctors made good on a longtime dream by joining together to establish the 'Ahahui o nā Kauka, with the goal of helping to address Native Hawaiians' dire health statistics through educational, scientific and charitable activities.

Over the course of their long weekend on Kaho'olawe, which was partly made possible

by an OHA grant, the kauka gather under the big tarp to give and listen to presentations on such topics as culture-based treatment for substance abuse and domestic violence, the health effects of "cultural trauma" and the factors that prevent many Native Hawaiians from receiving adequate health care.

During one session, medical students who are along on the trip as part of the 'ahahui's mentoring activities are asked to share their reflections on the experience. "I came here to listen and ask questions about medicine," one student says, "but instead I've mainly just been feeling the mana of the island; it's so tangible here."

At the back end of the tent, several traditional healing practitioners offer lomilomi to the participants as they listen to the presentations. One of the practitioners, Keola Chan, admits





Left: Colorful PKO Zodiac skipper Atwood "Maka" Makaanani launches into one of his signature 'olelo-raps to instruct huaka'i participants in the traditional techniques being used to reconstruct the 'ohana's hale halawai (meeting house) on the island. Above: The coastal view southward from Hakiowawa.

that he was initially hesitant to join the huaka'i because of the tension that often exists between medical doctors and traditional healers. "But since we've been here, I feel like I've gotten a better appreciation for their mana'o," he says. "I think we're starting to see more common ground when it comes to dealing with the health issues of Hawaiians."

Between the presentation sessions, the kauka and their families hike to the top of the island and the cultural sites surrounding the Hakiowawa camp on narrow trails between the ubiquitous orange "warning!" posts that mark the boundaries of the areas deemed secure after the Navy's munitions cleanup, which cost \$400 million and took 10 years but still left the much of the island unsafe to traverse.

At one site, whose stone walls stretch down a series of terraces on a rock face next to the camp,

Aluli and fellow PKO veteran Davianna McGregor talk about the annual makahiki observances that the 'ohana celebrates on the island. "They're not just makahiki games to be taken lightly," McGregor says, "but a serious appeal to Lono to bring his rains back to this island and raise the water table."

At one point, the men and women gather separately at the stone remains of what are believed to be a hale mua (men's eating house) and hale o Papa (women's worship house). In the men's gathering, many of the doctors share similar stories of how they ignored or even suppressed their Hawaiian heritage during their years of pursuing their Western medical education, then experienced an awakening of desire to use their skills to serve their people after seeing firsthand the wrenching struggles with disease that so many of their Hawaiian

patients face.

One of the kauka recounts bringing his teenage son to a similar kūkākūkā session during one of the 'ahahui's earlier trips to Kaho'olawe, and his son had talked about how hard it was to have his father spend so much time away working.

"I had never realized before how much I had sacrificed personally in pursuing my values as a physician," the doctor confides with a quavering voice. "So now I try to make sure to also make time for my values as a Hawaiian father."

At night, the group gathers for lavish communal meals, kani-kapila and still more talk-story. "At this point, Kaho'olawe is like a baby; it needs time to mature and heal," Emmett says during one of the sharing sessions. "And we have the opportunity to try to help it heal with both the best in our culture and the best in modern technology."

He adds passionately: "Perhaps the proudest thing is that this is the first ceded land and the first military land to be returned to us."

From a dark corner of the tent, someone calls out: "One island down, seven to go!"

It's past midnight when everyone finally stumbles to their tents and sleeping bags under a sky filled with shooting stars. The lights of Maui's condos twinkle just a few miles away across the channel, but somehow Kaho'olawe still feels a world away.

On the final day of the huaka'i, a big Trilogy Excursions catamaran arrives to provide the kauka with a rare treat – a deluxe circumnavigation around the island. After all the gear is passed hand-to-hand through the shore-break, everyone climbs aboard and the boat cruises south past the island's desolate cliffs and swirl-

ing offshore currents.

The captain, a student of coastal geology, points out the fractured spot in the cliffs that was once the fiery heart of the island's volcano, while Emmett and Davianna identify caves and coves associated with shark spirits and other mo'olelo of the ancient days when the island was known as Kanaloa after the god of the sea.

Finally, the boat anchors for a while at Honokanai'a beach, formerly the Navy's headquarters on the island and now the base of operations for the Kaho'olawe Island Reserve Commission's restoration efforts. Spent but happy, the kauka gather for a group photo on the crescent of golden sand.

"I think Kaho'olawe is definitely the most powerful of the places we've visited," reflects Dee-Ann Carpenter-Yoshino, an internal medicine specialist who serves as the current president of 'Ahahui o nā Kauka. "The island has so much to teach us."



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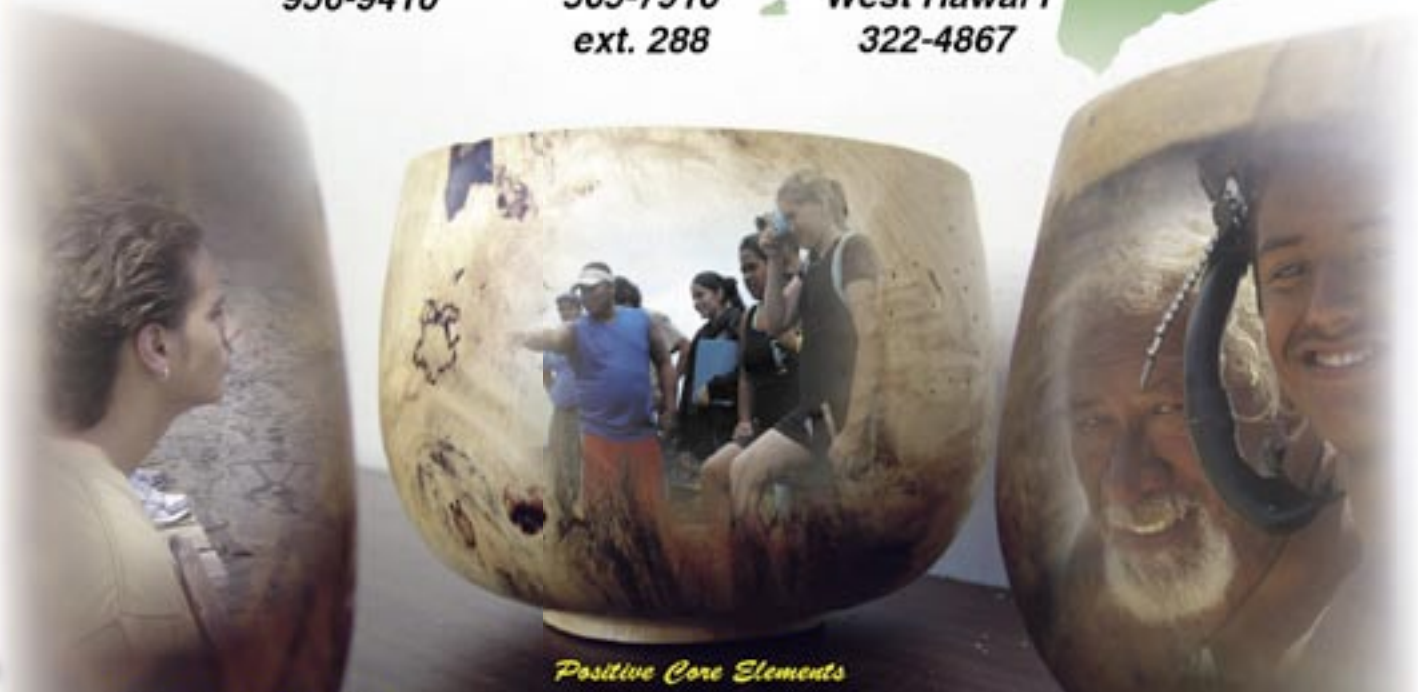


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# ‘Ōiwi

*a native hawaiian journal*

## Uluhaimalama

We have gathered  
With manacled hands;  
We have gathered  
With shackled feet;  
We have gathered  
In the dust of forget  
Seeking the vein  
Which will not collapse.  
We have bolted  
The gunner's fence,  
Given sacrament  
On blood-stained walls.  
We have linked souls  
End to end  
Against the razor's slice.  
We have kissed brothers  
In frigid cells,  
Pressing our mouths  
Against their ice-hard pain.  
We have feasted well  
On the stones of this land:  
We have gathered  
In dark places  
And put down roots.  
We have covered the Earth,  
Bold flowers for her crown.  
We have climbed  
The high wire of treason—  
We will not fall.

*Queen Lili'uokalani, last monarch of Hawai'i, named her garden Uluhaimalama. The kaona, or meaning, of that word is that as plants grow up out of the dark into the light, so shall light come to the Hawaiian nation. Feasting on stones is a reference to Kaulana Nā Pua, the song of protest written after the overthrow of the Hawaiian nation. In it, the songwriter Ellen Prendergast says that Hawaiians would rather eat stones than accept any annexationist proffer.*

## Lili'ulani

Long have we stood  
Silent before heaven  
In prayerful attitude,  
Our dark night's vigil  
Companion only to  
Cloud, star,  
And sorrowful moon.  
Now Earth's cool breath  
And a restiveness of trees  
Have signaled rain:  
Sky has let fall  
Silver threads of light  
And morning's promise—  
Dawn unfolds  
Many horizons,  
Each horizon  
Bringing its message  
Of love's renewal.



Mahealani Perez-Wendt has published in over a dozen literary anthologies and is a past recipient of the Elliott Cades Award for Literature. She is a longtime political activist and has been administrator and executive director of the Native Hawaiian Legal Corporation for 28 years. Her first solo book of poetry, *Uluhaimalama*, is due out from Kuleana 'Ōiwi Press in a few months.

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

# DIGITAL MELEVISION

The Mākaha Sons and HAPA shine in new DVD releases

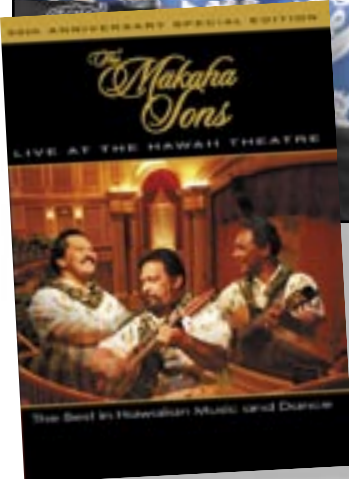
By Manu Boyd

Public Information Director



John, Jerome and Moon of the Mākaha Sons, and their debut DVD (right).

- Photo: Courtesy of the artists



## MĀKAHA SONS

Live at the Hawai'i Theatre

When the Mākaha Sons first emerged on the Hawaiian music scene in 1976, 8-track recordings were still the rage and vinyl LPs were the industry standard. More than 30 years later, the Mākaha Sons set a new benchmark of excellence with their debut DVD release, "The Mākaha Sons Live at the Hawai'i Theatre" – an audio/visual treat perfect for friends and family the world over.

Louis "Moon" Kauakahi, John and Jerome Koko, and a host of guest artists take the stage at Downtown Honolulu's historic Hawai'i Theatre in a musical journey through time acknowledging Leeward O'ahu roots and three lifetimes of creativity, camaraderie and experiences. Jerome's light humor and expert timing keep the show at a perfect pace.

Moon shares mo'olelo about his own composition, *Kāhea o Keale* (call of the surf), and how you can hear the sound of the sea echoing off the cliffs in Mākaha at dawn. A virtual encyclopedia of traditional and contemporary Hawaiian music, he easily shares mana'o on two newer mele, both

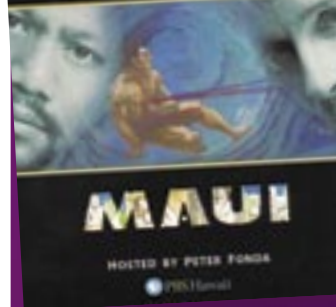
rich with history, imagery and mana, *Kamali'i o ka Pō*, and *Hanohano Wailuanuiaho'āno*. Those two haunting mele, performed beautifully by the "Sons" and Chinky Māhoe's Hālau Hula o Kawaili'ulā at last year's Merrie Monarch Festival, were penned by Frank Kawaikapuokalani Hewett and Charles Ka'upu, respectively.

Kealo Koko, introduced by Jerome twice as "my wife's daughter," is also a talented performer, offering up hula renditions of *I Fell In Love With Honolulu* and the Mākaha Sons standard, *Ke Aloha*. Hula 'auana and kahiko is also displayed by Hālau Hula Olana, with a video of Natalie Ai Kamau'u's explanation of a hula pūniu (knee-drum dance) honoring King Kalākaua titled *Ke Kuke ka Manawa*. Hālau dancers from keiki to makua add color to the lavish setting.

Kamau'u is among recording artists recently taken under wing by the Sons, along with Hōkū Zuttermeister and Barry Kimokeo, who also joined in the live concert. Zuttermeister's rendition of Loyal Garner's *Shores of Hale'iwa* in rich baritone exhibits this falsetto stand-out's vocal range. Kimokeo's guitar rips with high energy in his instrumental showcase of *Riders In the Sky*.

The performance lasts more than an hour, with additional features including video biographies of each performing artist, and a bonus, impromptu track of *Hanalei Moon*. Legendary composer Kui Lee's *I'll Remember You* rounds out the performance, with a special dedication by Jerome to "all our servicemen and servicewomen in Afghanistan and Iraq and around the world, protecting us so we can have wonderful nights like this."

For more information, visit [www.makahasons.com](http://www.makahasons.com).



Barry Flanagan and Nathan Aweau of Hapa, and Hapa's new DVD. - Photo: Courtesy of the artists

## HAPA Maui

This visually provocative DVD from the duo of Nathan Aweau and Barry Flanagan, produced under the auspices of PBS Hawai'i's "Nā Mele: Traditions of Hawaiian Songs" series, showcases the outstanding vocals and instrumental wizardry the group is known for.

The in-studio multimedia production, which combines video components, cool lighting and an effectively designed stage with oversized pahu drums and plenty of space, let both Aweau and Flanagan shine individually and collectively.

Kumu Hula Charles Ka'upu lends his talents as a chanter in a tribute to Kamehameha I, and joins hula stylist Moea DeFries in HAPA trademark rendition of *He'eia*. DeFries continues her hula magic in the haunting *Lei Mānoa*.

*Papa ē*, a Sāmoan song performed in Tokelau dialect, and *He'iti Vaihi* in Tahitian are performed well, illustrating the duo's respect for southern Polynesian heritage, but the mix is largely Hawaiian. A tribute to Queen Lili'uokalani is offered, and Maui island tributes to Haleakalā are performed with high energy.

Narrating the project is Peter Fonda, who also introduces Hawaiian visual artist Solomon Enos, responsible for cover art depicting the kupua (demi-god) Maui, prevalent throughout Polynesian lore.



**Pa'a Ka La'a exhibit***Through April 22*

Native art from around the world is featured in Bishop Museum's latest exhibit in the Vestibule Gallery. 847-3511 or bishopmuseum.org.

**Hawai'i and Its People exhibit***Through May 6*

Through the illustrations of artists Jacques Arago and Louis Choris, both of whom visited the islands in the early 19th century, we can see what Hawai'i was like just before and after the death of Kamehameha I. Honolulu Academy of Arts. 532-8700 or honoluluacademy.org.

**Hawaiian printmakers exhibit***Fri., Feb. 9 through May*

There's no better way to enjoy art than during a lomilomi. Fifteen Hawaiian printmakers share their work in the newest art exhibit at the Moku Ola Hawaiian Healing Center in Koko Marina, O'ahu. 394-6658 or mokuolahawaii.com.

**Hawaiian tools and sculpture lecture***Sun., Feb. 11, 2 p.m.*

Tom Pico lectures on Polynesian tattoo, contemporary Hawaiian sculpture and traditional Hawaiian tools such as stone adzes. Free. Volcano Art Center, Hawai'i Volcanoes National Park. 808-967-8222 or volcanoartcenter.org.

**Hālau i ka Wēkiu hō'ike***Sat., Feb. 17, 5 p.m.*

Proceeds from this hula show and concert will help the Pauoa-based Hālau i ka Wēkiu get themselves and their coolers full of lei to Hilo for the Merrie Monarch Festival. \$18-\$33. 528-0506 or hawaii theatre.com.

**Native storyteller festival***Sun., Feb. 18, 10 a.m.*

Natives from Hawai'i, Alaska and Massachusetts will tell their stories in the Mary Kawena Pūku'i Performing Arts Festival. \$3. Bishop Museum. 847-3511 or bishopmuseum.org.

**Waimea Town Celebration***Fri., Feb. 23-Sat., Feb. 24*

The sleepy town of Waimea shows that Kaua'i knows how to throw a party. Celebration includes a paniolo

show, 'ukulele competition and the Kilohana Long Distance Canoe Race. 808-338-1332 or wkbpa.org/events.html.

**Kaua'i hula conference***Fri., Feb. 23-Sun., Feb. 25*

"E Pili Kākou i Ho'okahi" is a non-competitive hula celebration, featuring workshops, arts and crafts, a show and a ho'olaule'a. Hilton Kaua'i Beach Resort, Lihu'e. \$175 for full conference, \$10-\$20 each for hō'ike and ho'olaule'a. 808-521-5852 or epilikakou-kauai.org.

**Polynesian plant festival***Sat., Feb. 24, 9 a.m.*

Cultural practitioners, scientists and horticulturalists will share their knowledge of native plants at this festival, which will include advice booths, lectures, cultural demonstrations, food, plant sale and more. Free admission. Amy Greenwell Ethnobotanical Garden, Captain Cook, Hawai'i Island. 808-323-3318.

**Lost Maritime Cultures***Feb. 24 through April 15*

This groundbreaking, three-section exhibit will trace the indigenous cultures of Oceania to their possible origins in China, through major archaeological discoveries found in Southeast China of indigenous people from up to 7,000 years ago. Bishop Museum. 847-3511 or bishopmuseum.org.

**Mākaha Sons in Hilo***Sat., Feb. 24, 7:30 p.m.*

Westside boys in an Eastside town. The always-entertaining Mākaha Sons take a trip out to Hilo's Palace Theater for a night of superb harmonies and lots of fun. \$30. 934-7010 or hilopalace.com.

**George Nā'ope Kāne Hula Festival***Thu., March 1-Sat., March 3*

The Merrie Monarch Festival isn't the only hula competition bearing Nā'ope's fingerprints. Kāne vie for awards in kahiko, 'auana and even kupuna waltz. Hilo Meishoin Mission, 97 Olonā St., Hawai'i Island. 969-3003.

**Stories of Pele***Sat., March 3, 7:30 p.m.*

Pualani Kanaka'ole Kanahale and

Nālani Kanaka'ole, along with their Hālau o Kekuhi, tell the epic mo'olelo of Pele, the goddess of fire, through hula and music. Special guests include Keali'i Reichel and Ledward Ka'apana. \$10-\$40. Castle Theater, Maui. 808-242-7469 or mauiarts.org.

**Heiau photo exhibit***March 3-April 16*

Michael Shewmaker trekked across 175 miles of the famed Ala Kahakai

trail on Hawai'i Island to capture images of ancient Hawaiian heiau using a large format camera, a popular device in the early 20th century that required the photographer to duck under a cloth while shooting. The seven black and white shots featured in the exhibit "Heiau" are 30 by 40-inch canvas-like prints full of intricate detail. Volcano Art Center Gallery, Hawai'i Volcanoes National Park, Hawai'i Island. 808-967-8222 or volcanoartcenter.org.

Detail of a larger image of a fishing heiau, which will be featured in a Volcano Art Center photo exhibit of sacred Hawaiian temples on Hawai'i Island. - Photo: Courtesy of Michael Shewmaker





## Let Congress know that the time has come to pass the Akaka Bill

Haunani Apoliona, MSW  
Chairperson, Trustee, At-large



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

The 110th Congress of the United States convened on Monday, Jan. 8, 2007. On Wednesday, Jan. 17, 2007, S. 310 and H.R. 505, the Native Hawaiian Government Reorganization Act of 2007, were introduced. In his remarks on the floor of the Senate, Hawai'i Sen. Daniel Akaka noted, "The bill which is of great importance to the people of Hawai'i establishes a process to extend the federal policy of self-governance and self-determination to Hawai'i's indigenous people. The bill provides parity in federal policies that empower our country's other indigenous peoples, American Indians and Alaska Natives, to participate in a government-to-government relationship with the United States. The Hawai'i congressional delegation has devoted much time and careful consideration in crafting this legislation. When I first started this process in 1999, our congressional delegation created five working groups to assist in drafting the legislation. The working groups were composed of individuals from the Native Hawaiian community, the State of Hawai'i, the federal government, Indian Country, Members of Congress and experts in constitutional law."

In 1993, six years previous to the working groups, the Hawai'i Legislature established the Hawaiian Sovereignty Advisory Commission (HSAC), which the 1994 Legislature renamed the Hawaiian Sovereignty Elections Council (HSEC). HSEC's 1996 report notes, "that Commission went throughout the island to hear directly from the Native Hawaiian people. The people proposed an immediate process to begin redress and to form a governmental structure. They suggested an initial plebiscite question to determine if we should hold a convention of elected delegates to propose a form of Hawaiian government. Native Hawaiians of any citizenship or residence were eligible to register in the Native Hawaiian vote. In January 1995, Gov. Ben Cayetano froze funds for many state-funded programs, including the Hawaiian Sovereignty Elections Council. In the spring of 1995, Gov. Cayetano refused to release funds that the Legislature appropriated to hold the Native Hawaiian vote. In July 1996, 81,598

ballots were sent throughout the world asking, "Shall the Hawaiian people elect delegates to propose a Native Hawaiian government?"

In the final tally as confirmed by the League of Women Voters, 30,423 ballots were counted (yes/no votes combined). 22,294 or 73.28 percent voted "yes" to the question. 8,129 (26.72 percent) voted "no" to the question.

Without continued, consistent funding, past the election of delegates and their convening in convention, the non-profit Hā Hawai'i was not able to complete the HSEC plan to bring about decision-making on a final proposed government structure, the significant task that remains incomplete to this date. The work of the HSAC, the HSEC and the non-profit Hā Hawai'i took place before the U.S. Supreme Court decision in 2000 on *Rice v. Cayetano*; the federal court rulings in *Patrick Barrett v. State of Hawai'i* (Office of Hawaiian Affairs), *John Carroll v. State of Hawai'i* (Office of Hawaiian Affairs); and before *Arakaki v. Lingle* (the Arakaki II case targeting DHHL and the Office of Hawaiian Affairs); and the Mohica-Cummings and the *Doe v. Kamehameha* cases.

In August 2000, the Senate Committee on Indian Affairs and the House Committee on Resources held joint filed hearing for five days on draft legislation, a product of the working groups established in 1999. The U.S. House passed the bill in the 106th Congress, the Senate failed to take action. As Akaka notes, "the bill was subsequently considered in the 107th, 108th and 109th Congresses," favorably reported by the Senate Committee on Indian Affairs, and the House versions were also favorably report by the House Committee on Resources from the 106-108th Congress.

The 110th Congress must complete the job and send the legislation to President Bush. Residents in all 50 states, Native Hawaiians and all who support passage of this legislation must now do the scorecard of your state's U.S. Senate and House delegation. First step, confirm a "yes" vote from your senators. In June 2006, both of the senators from each of the delegations of Alabama, Georgia, Idaho, Kansas, Kentucky, Missouri, New Hampshire, North Carolina, Ohio, Oklahoma, Tennessee, Texas and Utah; and, at least one senator from each of the delegations of Colorado, Florida, Indiana, Louisiana, Mississippi, Montana, Nevada, Pennsylvania, Rhode Island, South Carolina, South Dakota, Virginia and Wyoming voted "no" on cloture. In 2007, make sure the two senators from your state vote "yes." Second, ensure that your U.S. representatives do the same. Delay is not an option, nor is failure. 27/48



## 2007 OHA legislative package needs your support

Rowena Akana  
Trustee, At-large



**'A**no'ai kākou. The state Capitol is buzzing with activity so it must be that time of the year again.

As you know, last year's elections brought significant changes to the state Legislature. There are 15 new legislators, and like most freshmen, many of them don't have a clue on what OHA is about. I attended OHA's budget briefing for the House Finance committee on Jan. 3, and I was surprised at just how uninformed some of these new legislators were on why OHA exists and why we are funded by ceded land revenues. OHA has its work cut out for it if we want to bring these legislators up to speed. As a first step in our efforts to educate them, OHA hosted a legislative luncheon on Jan. 18. The freshman legislators were given a comprehensive overview of OHA and important Hawaiian issues from our capable administrative staff. The trustees were also able to mingle with many of the state legislators and do a little lobbying.

Hawaiian issues will now be considered by new committees in both the state House and state Senate. For the House, a new committee has been formed called Water, Land, Ocean Resources and Hawaiian Affairs (WLH) and is chaired by Rep. Ken Ito and vice-chaired by Rep. Pono Chong. On the Senate side, Hawaiian issues will fall under the purview of the Water, Land, Agriculture and Hawaiian Affairs (WAH) Committee, chaired by Sen. Russell S. Kokubun and vice-chaired by Sen. Jill N. Tokuda.

I cannot stress enough the importance of all Hawaiians to participate in the legislative process. Whether it's visiting your senator or representative personally and sharing your mana'o on the issues or simply emailing them your concerns, it is imperative that you be involved. Legislators are lobbied by many people and organizations, and it is easy for those who do not voice their opinions to be ignored and forgotten. We must be vigilant and make sure the issues near and dear to us do not fall by the wayside. As they say, "the squeaky wheel gets the oil."

A good example of a Hawaiian organization that has consistently lobbied the legisla-

ture as both an advocate for Native Hawaiians and a "watch dog" against anti-Hawaiian bills is the Association of Hawaiian Civic Clubs. The Association of Hawaiian Civic Clubs is a confederation of 52 Hawaiian Civic Clubs. It is the oldest community based grass roots Hawaiian organization in Hawai'i, having been formed in 1918 by Prince Jonah Kūhiō Kalaniana'ole.

The civic clubs have always taken an active interest in the civic, economic, health and social welfare of our community. They support programs that benefit Hawaiians and protect Native Hawaiian traditions and historic sites. They offer a wide range of activities, and their membership is open to anyone interested in joining. I encourage anyone who wants to get involved at the legislature to give your local civic club a call. They will be more than happy to help you.

We must always remember that for every enlightened legislator who strongly supports Hawaiian issues, there are still the uninformed ones who oppose a strong and unified Hawaiian community. Legislators like Sen. Sam Slom, who says he supports Hawaiian issues but then turns around and stabs us in the back by trying to kill the Akaka bill. Actions speak louder than words and people like Sen. Slom are clearly part of a negative force working against the Hawaiian community.

Don't let the Sam Sloms of the world have their way at the Legislature. What we face today as Hawaiians, the indigenous people of our lands, is no different than what occurred over 100 years ago. We are still fighting off assaults on our culture, rights to our lands and racism. We are one people. We cannot afford to be divided, not when so much work remains to be done. The struggle to regain our sovereign rights requires unity and the strength of numbers.

I encourage all of you to call or write your legislators and let them know where you stand. Your personal testimony will be very much appreciated when our bills are up for consideration in committee hearings. I look forward to working with all of you during this session of the legislature.

If my office can be of any assistance to you, please do not hesitate to call. I mua e Hawai'i nei.

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





## The view from inside

Walter M. Heen  
Trustee, O'ahu



I, and I'm sure most of you, have been a keen observer of the Office of Hawaiian Affairs (OHA) from its genesis. As I predicted from the beginning, many of the trustees elected were strong-willed, dedicated activists convinced that OHA's purpose was to provide a sounding board to promote their own ideas on how to provide for the "betterment of conditions" of "Hawaiians" and "native Hawaiians." The result was a prolonged period of disputatious, almost pugilistic, board meetings and publicly aired personal challenges. Proposals and programs were subjected to prolonged meetings and sometimes unnecessarily probing questioning.

There was a distinct lack of civility that was not always confined to fellow board members. Many witnesses were subjected to what I consider abusive questioning that mirrored overly aggressive questioning that I experienced in my years as a legislator. Perhaps those combative OHA board meetings contributed to the legislative auditor's early observation that the OHA trustees behaved more like politicians than trustees.

Somehow OHA weathered those rough baptismal years and several good programs were initiated and continue today. Nevertheless, I remain dismayed by the manner in which the trustees conducted OHA's business at that time. The constant bickering, swearing, threats of bodily harm and bullying among the trustees caused everyone to despair that they would get *anything* done and Hawaiians to be embarrassed. And it was all shown on prime time

TV news!

When I announced my intention to run for the OHA board, many of my friends and acquaintances declared me insane, or at least "touched in the head." They could not understand why I would want to get into the OHA board battles. However, I informed them that in recent years I have noted a less belligerent atmosphere within OHA. I have noted that the present trustees' discussions of board matters are far less volcanic than they used to be. In fact, in 1992 I told OHA Chair Haunani Apoliona that I noted a marked improvement in the conduct of OHA's business.

Now that I am a member of the OHA board, I wish to inform you that my impression of improved relations among the trustees has proven true. I am pleased to report my observation that the present trustees are conscientious proponents of Hawaiian interests and are less interested in advancing their own egos. The individual arguments, proposals and positions of the individual trustees have been presented courteously and without personal attack on any fellow trustee. That is not to say that the arguments and propositions have not been passionate. Indeed they are and have been. And that is as it should be. However, those passions have not included denigration of the contrary-minded.

I have also noted that there still remain personal as well as philosophical differences among and between some of the trustees. Nevertheless, I am quite confident that those differences will remain based on principles and on the merits of a particular proposal and will not degenerate into personal battles. I sense a personal commitment to prevent egos from interfering with a civil discussion of issues. I personally intend to contribute to civil board discussion and to avoid denigrating comments or remarks directed at fellow trustees or their arguments.

## Tuition waivers for Native Hawaiians

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



Aloha kākou. On Jan. 4, OHA trustees approved our 2007 Legislative Package that is a culmination of 19 different measures that address current and on-going Native Hawaiian issues.

In an effort to provide higher education opportunities for Native Hawaiian students, OHA has included in its legislative package a bill that would require the University of Hawai'i system to provide higher education tuition waivers to all enrolled students who are Native Hawaiian. For whom, the purposes of this act, are defined in section 10-2 of the Hawai'i Revised Statutes.

This academic and economic support can have far-reaching, positive consequences for the state as a whole. As more Native Hawaiians are able to earn college degrees, they can pursue the highest levels of academic and professional achievement. Through their participation in networks of civic responsibility in the professional, academic, business and other arenas, Native Hawaiian graduates of the University of Hawai'i system will be able to contribute more effectively to the economic and social health of the state of Hawai'i and the Native Hawaiian people.

Statistics from the University of Hawai'i's Institutional Research Office show that Native Hawaiian students comprise approximately 26 percent of Hawai'i's public school population and more than 85 percent of those Native Hawaiian students finish high school. While many Native Hawaiian graduates go on to attend college, we have the lowest college graduation rates of all ethnic groups in Hawai'i. Those statistics also show that Native Hawaiians account for only 14 percent of the total University of Hawai'i student population, which includes all Native Hawaiians attending the system's

three four-year and seven two-year campuses.

According to the 2000 United States Census, even though 25 percent of all Native Hawaiians have earned some college credits, most have not completed their undergraduate degrees, and only 15 percent of all Native Hawaiians have earned at least a bachelor's degree. The statistics are even more troubling for Native Hawaiians attempting to attain the highest academic degrees in their fields, including master's, professional and doctorate degrees. Only 3.2 percent of Native Hawaiians statewide have earned a graduate degree of any kind, compared with 8.4 percent of all Hawai'i residents and 8.9 percent of the total U.S. population.

Statistically, Hawaiians attending the University of Hawai'i are, on average, far more affected by negative economic indicators than other students. Native Hawaiian students who do complete their degrees take, on the average, a full year longer to do so than students of other ethnic groups, and many Native Hawaiian students must work full or part time while attempting to complete their college degrees. This slower-than-average completion rate is due primarily to the consequences of Native Hawaiians' poor access to available socioeconomic resources, combined with their ongoing need to produce income for themselves and their families, and Hawai'i's high cost of living.

If Native Hawaiian students were afforded this opportunity, even in part, it would serve as a catalyst that would improve the conditions of the indigenous people of Hawai'i. This measure would give every Hawaiian child in the private and public school systems the ability to get better jobs and be the economic and social boost needed to keep kama'āina in Hawai'i.

The Beneficiary Advocacy and Empowerment Committee holds weekly meetings to review legislative measures that impact the Native Hawaiian community. Meetings are open to the public and generally held every Wednesday at 10 a.m. For more information please call 594-1888.



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# Stand up for the Akaka Bill now, the opportunity may be fleeting

Boyd P. Mossman  
Trustee, Maui



Hawaiians this year have the opportunity to begin the formation of a government that will address their needs and will preserve their identity as the first people of Hawai'i. Federal recognition will insure that under the laws of the United States, we as a people can continue to exist legally, culturally, spiritually and equitably. This opportunity may be fleeting if circumstances in Washington, D.C., change and especially if the Supreme Court takes up the *Kamehameha v. Doe* case. It is thus vital that Hawaiians, regardless of their blood quantum and political leanings, be willing to stand up for the future of our kamali'i and for simple justice and fairness. We

have been separated too long from the industry, wealth and initiative of non-Hawaiians in Hawai'i who have used Hawai'i and benefited from it. This will likely continue until we mature politically and take up our cause as the indigenous people of Hawai'i by upgrading our role in the areas of life that are rightfully and best ours.

Although Hawaiians are not absent, non-Hawaiians seem to flood the market with books on Hawaiians and Hawai'i. Non-Hawaiians are the leaders in business and industry. Walk around Costco and see the reflection of our community today and note the number of Hawaiians. Except for Bishop Estate and Hawaiian Homes, real estate is overwhelmingly out of Hawaiian hands. The leaders of our tourist industry are not Hawaiian for the most part and the Hawaiian students at UH are under represented. Read the newspaper and note the Hawaiian reporters.

So how can we, as Hawaiians and the indigenous people of Hawai'i,

regain our lost citizenship as citizens of a Hawaiian government and improve our collective lot in society? By standing together, by working within the law, by seeking to preserve our rights, entitlements, benefits, etc. provided now by Congress, and by supporting the creation of a Hawaiian government to address our needs as an indigenous people – not as a separate racial group.

For those who want to hold out for complete independence, fine. But why collaborate against the rest of us with the opponents of Hawaiian recognition (such as a number of U.S. senators and organizations like the Grassroot Institute of Hawai'i and Color Blind America, as well as Hawai'i Sens. Sam Slom and Gordon Trimble) who at the same time accuse us of racism? Is that going to get you what you want? It will only lead to our defeat as a people for the last time. So, let us at least seek to preserve our indigenous people, and you can continue on without depriving

yourselves of what you deem to be right. To persist in the undermining of the Akaka Bill and sleeping with the enemy will deprive your own posterity of the hope for future prosperity.

For those who don't feel any urgent need for recognizing the Hawaiian people and/or oppose same on the grounds of racial discrimination, your efforts or your lack of effort will lead to the legal extinction of an entire people who will no longer have a homeland to call their own. Justice will have been denied in the name of racial equality, not fairness. The other two indigenous groups in the 50 states will likely be next to be attacked, again in the name of "equality" regardless of what is just and fair. The overthrow of the queen could not have been secured without involvement of the United States. Justice dictates that the United States return to the Hawaiian people at least their sense of dignity by recognizing their government and preserving their legal existence.

## BOARD ACTION REPORT

Major actions approved by the Office of Hawaiian Affairs Board of Trustees in the Fourth Quarter of 2006

Prepared by the OHA Office of Board Services

### ACTION ITEMS:

- A grant of \$2 million over four years to set up a scholarship fund to provide supplemental tuition assistance for financially needy and special education needs of Hawaiian students in grades K-12 to attend any private school except Kamehameha Schools.
- A grant in the amount of \$98,500 towards leasehold improvements for Native Hawaiian vendors in the new Waikiki Beach Walk development and also be the lease guarantor for seven years.
- Authorization for the OHA Administrator to negotiate with Kaua'i County to execute a Memorandum of Understanding regarding the use of ceded lands on Kaua'i for affordable housing purposes.
- Commitment of \$50,000 to evaluate the feasibility of OHA's participation in the Pu'ukōli'i affordable/workforce housing project on Maui.
- \$515,627 in grants to six community-based nonprofit organizations serving the Native Hawaiian community.
- \$89,000 to Film Works Ltd. for research, development, preliminary design and licensing agreements for the production and broadcast of a Hawaiian-themed television station accessible on the internet for distribution worldwide.
- \$200,000 for the acquisition of Makaweli Poi Factory on Kaua'i.
- Approval of the OHA Executive Policy Manual.

- Authorization of OHA Administrator to loan up to \$500,000 from the Native Hawaiian Trust Fund for the continuation of the Consumer Micro-Loan Program.
- Approval of a realignment of funds totaling \$1,240,852 to redirect expenditures in the FY 2007 Total Operating Budget.
- \$5.25 million to support Hawaiian-focused charter schools and the OHA Capital Improvement Project.
- Appointment of J. Ke'eaumoku Kapu to the Native Hawaiian Historic Preservation Council.
- Authorization for the OHA Administrator to negotiate with the governor of Hawai'i, the U.S. Department of the Interior and the U.S. Department of Commerce to have a meaningful role in the management of the Northwestern Hawaiian Islands Marine National Monument.
- Authorization for the OHA Administrator to file legal actions as necessary to protect and preserve the Hanapēpē Salt Pans on Kaua'i.

### RESOLUTIONS:

- Honoring former Trustee Dante Carpenter for his dedicated service to OHA and its beneficiaries.
- Honoring Aunty Malia Craver for a lifetime of service to the Hawaiian community.



**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!**

**Akau** — Descendants of Ching Sen/Kamakahema Awa are having a family reunion in Waimea, Hawai'i, July 20-22, 2007. Descendants are as follows: William P.M. Akau/Kealoha Kalaluhi: Abraham Akau/Alice Ahina, Eunice Akau/ Solomon Kuahine, Elizabeth Akau/Mack Kalahiki, Theodre Akau/Mary Keawe. Willima P.M. Akau/Lydia Awa: John Akau/Rose Iokia, Apitai Akau/Margaret Arthur, Lydia Akau/ Andrew Ako, Alexander Akau/Mary Ako, Caroline Akau/ Samuel Keleleiki, David Akau, William Akau, Barbara Chock. Pekina Akeni/Goo KimSeu: Ah Sing KimSeu/Hattie Kauwe, Arthur KimSeu/ Martha Coelho, Amoe KimSeu/Robert Naeole, Allen KimSeu/Alice Nahakuelua, Ernest AkimSeu/Mary Kahookano, Abby Goo/Daniel Bush and Ernest Chang. Apitai Akeni/Kahana Maluwaikoo; Annie Apikai/ Solomon Kuahine, John Apitai/Adeline YoungPlease contact Andrew Akau, 883-8854 or 937-3304; Oscar Kaleleiki, 775-0810; Lani Akau (Kawaihae), 882-7553; Joyce Sene, 247-7910; or Solomon Kuahine, 382-9525 or 455-8102.

**Brown** — In preparation for the 2007 reunion of the John and Benjamin Brown 'ohana of Hilo, Hawai'i, the Hilo 'ohana is asking for all family members to update their contact information or share contact information about other family members. We are also asking members to update records of births, deaths and marriages. The family will be holding its reunion in Hilo from June 29-July 1, 2007. The 'ohana includes the descendents of William Christopher Brown, Enoch Brown, Violet Nathaniel, Mealoa Anakalea, Benjamin "Tuna" Brown, Keala Kuamo'o, Valentine Brown, Manoa Brown and Maria Hendershot. A newsletter is forthcoming. For information, email Wilma Kuamo'o at hbohana@hawaii.rr.com, or Teri Temple at terisetemple@msn.com.

**Johnson/La'amaikahikiwahine** — We are looking for the descendants of Ambrose Peter Johnson and his wife La'amaikahikiwahine and their children John, Enoch, Anna Kahiku, Daniel, Lilia, Mele, Antone and Pedro. Surnames in this family include, but are not limited to: Foster, Young, Stanton, Char, Kealoha, Niau, Ferreira, Janicki, Mendiola, Bartholomew, Williams, Calvert and Apio. A reunion of the Johnson 'ohana is being planned for 2008. For information, contact Roz Solomon Kaplan at P.O. Box 1291, Ha'ikū, HI 96708, or by email at Hawnzrozz@msn.com.

**Kaaa and Kahanaoi/Pomaikai** — The Kaaa reunion scheduled for August 11, 2007, has also been cancelled. For more information, contact Jeanne Kahanaoi at 696-5002.

**Ana Lumaukahili'owahinekapu Ka'auhaikane** — Our family reunion is scheduled for April 7, 2007, at

the Key Project in Kahu'u, O'ahu. Ana Lumaukahili'owahinekapu Ka'auhaikane's father was Kamokulehuaopanaewa Ka'auhaikane and her mother was Pailaka Hoohua. She was born on March 3, 1845, in Ka'auhuhu, North Kohala. She died on Jan. 30, 1917. Her sibling was Kealohapauole Kalauhi Kaauhaikane. She first married Joseph Kaiamakini Kanoholani and together they had three children: Joe Kaiamakini, Makini and Mary Kaiamakini. She later had 13 children with her second husband, Jon Von Iseke: Maria (born Feb. 16, 1879), Elizabeth (born April 2, 1880 and married William Kamalalawalu Kalokuokamaile Kapuaakuni and Henry McKee), Theresa Kaaimalani (born April 5, 1882, married John Kapiko and Edward Quinn), John Isaacs, (born Oct. 1, 1883 and married Alice Kihei Bell Lincoln), Joseph (born March 14, 1885), Antone (born Oct. 18, 1886), Anna (born March 10, 1888), Henry (born June 29, 1890), Louis (married Mae Silva), Joseph Joachim (born April 25, 1894 and married Angeline Anolei Cockett), Frank (born Jan. 26 and married Augusta Pereira), Charles (born Jan. 24, 1898) and Katherine (born June 14, 1900 and married Tom Kam Sing). The 'ohana would like to update all genealogy information, records of birth, marriage and death, photos and contact information. For more information, contact Conkling Kalokuokamaile McKee Jr. at 734-6002; Colleen (McKee) Tam Loo at 224-8386; Peter Machado at 689-0190; "Boss" Sturla at 664-9795 or his cell at 619-890-5106; and Pauahi Kazunaga at 842-7021. To participate in monthly 'ohana reunion meetings, contact Pualani (McKee) Orton at 235-2226.

**Kainoapuka** — A reunion is being planned for the descendants of Kainoa puka and Ulia Ka'ae, and their children: Kaholoiki (Niho Kaoao), Manunui (Kahihiaholaniku aka Hali Nuhiwa), Iokia, Malakinui (Punihula), Manuiki and Kakaie (Kala). Other family names include Kaholoiki, Kalawahaokli, Kawehinohopali, Ka'iliau, Pakana, Kawehiwa Kilauano, Kali'ho'opi'i, Keanuene, Kahalepahu, Kaonohiula, Kawailani, Hikiauola (Manu), Alohaakeau, Kaimiola(aka Halili'ili'i, Kaimiola and Keahilaahonua. The reunion is scheduled for May 24-27, 2007 at the Kekaha Neighbor Center on Kaua'i. For more information, contact Kunane Aipoalani at 808-337-1219 (home) or 808-639-4292 (cell) or visit the family website at www.kainoapuka.com or email webmaster@kainoapuka.com.

**Karratti/Blake** — Descendants of Bonaparte Ulukou Karratti and Kealoha Blake will hold a reunion July 11-17,

2007, on Kaua'i. Visit the family website at [http://reddirtroots.htohanenet.com/kb%20website/kbreunion\\_2007.htm](http://reddirtroots.htohanenet.com/kb%20website/kbreunion_2007.htm). For information, call Phyllis at 808-337-9927.

**Kauli'a/Kapinao** — Aloha Ke Akua. The descendants of Sam Kauli'a and Mary Kaiahua Kapinao (a.k.a. Pinao), mid-1800s Ka'u residents, will be having monthly gatherings on O'ahu that may lead to a larger family reunion in 2008. However, the dates, time and locations of those meetings have yet to be determined. Both Tūtū Sam and Tūtū Kaiahua may have had multiple marriages, but we're trying to organize the descendants from this union first. As far as we know, there were an estimated 10 children. Of the ten, we presently only have records for six (three sons and three daughters). Their names were: I, Puni, Sam, Mary, Abigail and Pukai. I (a.k.a. John) was married to Lepeka Keku'ia (as was Puni after his brother I passed away). Sam Jr. was married to Mahelona; Mary was married to a McComber; Abigail married Ka'auwai (from Kaua'i); and Pukai married Delos Santos. For more information or to help us update our records, please call Ku'ualohanui Kauli'a at 393-9495 or send an email to kulanuialoha@yahoo.com or contact Julie Johnston at juliama38@aol.com. Both Ku'ualohanui and Julie are both direct descendants of I and Lepeka.

**Kawaauhau** — Nā 'Ohana o Daniel Makia Kawaauhau a me Alikapeka Kailua'ana Kaliuna Reunion is set for July 5-8, 2007, and will be held at Hale Nānea, Maui. They have 13 children: Wahinenui Kawaauhau (w), Pahio Kawaauhau (k); Kahalepo Kawaauhau (k); Keliukuli Kawaauhau (k); Kahanapule Kawaauhau (k); Kapeliela Kawaauhau, married Lukia Kahae; Kaleikauea Kawaauhau (w), married David Kaalekahi Kulaiee; Kaulahao Kawaauhau (k), married Victoria Kuhia Kama; Paulo Kawaauhau (k), married Miriam Makeki; Makia Kawaauhau (k); Kekumu Kawaauhau (k), married Rose Loke Kuahua; Philoena Kaua Kawaauhau (w), married to Kekahuna Paauhau; Frank Haaheo Kawaauhau (k), married to Mary Kaihe. We'd also like to include great-grandpa Daniel's two siblings Philip Kawaauhau (k) married to Kahela Kaaiwaiu and John Kawaauhau (k) married to Waiwaiole, whose known descendants are the Hubbell family. Contacts are Patrick and Mindy Kawaauhau on Maui, 244-8640; Kalani Hernandez on O'ahu, 696-6824; Diana Terukina, 885-7483 or email dterukina@aol.com; or Kloh-Anne Drummond on the Big Island, 885-1091 or email kanoapono@aol.com.

**Ke and Kaaua** — A future reunion is being planned for the descendants of Aola Ke and Manuhaipo Kaaua. Their children were Aola Ke, Anarita Ke and John Ke. We the 'ohana of Ka'u are in search of Anarita Kailihoni Ke, married to Samuel Kanahele Kekino. We are asking for the 'ohana

members to contact me. I am Keamalu Waltjen, the daughter of Aola Ke III, son of Aola Ke Jr., who was the son of Aola Ke and Manuhaipo Kaaua. Please contact me at: P.O. Box 802, Pahala, HI 96777. Or call 808-928-8028 or email keamalu@huimalamahawaii.com.

**Kepo'o** — A reunion is being planned for the descendants of James Enos Kepo'o Jr., who is married to Helen Kahelemauna Kealohapauole-Waipa and their 13 children. The reunion is scheduled for July 27-29, 2007, at Waimānalo Beach Park. For more information, contact Laverne (Lovey) Toki at 808-961-4988 or Wynster K. Foster at 808-689-4646, or email wfoster1@campus.hpu.edu.

**Lovell/Holokahiki** — We are planning a family reunion for the 'ohana of Joseph Lovell and Mary Holokahiki, scheduled for July 2007 on Kaua'i. The children of Joseph Lovell and Mary Holokahiki were Loika Lovell, John Lovell, William Lovell, Daniel Lovell and Jennie Kini Lovell. Please join our Kaua'i 'ohana in a week of fun-filled activities. For information, contact Kalei Arinaga at 822-0777 or email crak@hgea.net.

**Lu'uloa** — Nā mo'opuna of Samuel Lu'uloa Sr. (born Oct. 1, 1905, in Kaluaaha Moloka'i) are planning a family reunion for Aug. 30-Sept. 3, 2007, at Auntie Loraine Lu'uloa's residence in Kapa'akea, Moloka'i. His daughters are Elizabeth Chang of 'Aiea, O'ahu, and Alice Smith of Ho'olehua, Moloka'i. His sons are Paul Lu'uloa of Moloka'i, Thomas Lu'uloa of Pearl City, O'ahu, Walter Lu'uloa of Nānākuli, O'ahu, and Henry Lu'uloa of Moloka'i. His mo'opuna are asking for all the family members to submit updated information on names, addresses, phone numbers and e-mail, as well as pictures. We are developing a family tree book for the reunion. Contact Sam or Liz Lu'uloa: P.O. Box 1516, Kaunakakai, HI 96748; home phone, 808-553-5787; cell, 808-294-8003, e-mail, luuloa@hotmail.com.

**Mahelona** — A family reunion is being planned for the descendants of David Panila Mahelona and Esther Kanawaliwali Crabbe Mahelona. It will be held on July 19-21, 2007, on Maui. For information, call Sheldon Biga at 808-276-2074.

**Naehu/Saffery** — I am seeking more information on Capt. and Judge Edmund Saffery (1806-1874), from England. He had two wives, Kupuna Naehu and Waiki Kawaawaiiki Naehu (1828-1900), both from Olowalu, Maui. Edmund and Kupuna had one child, Fanny (born 1850). She had three children with her husband, John Kaiaokamalie: Liwai, (born 1870 and married Kaleiahilani Kaaikala); John Jr. (born 1873, married Rebecca L. Kaaikala and later Maggie Pukai); and Levi (born 1879 and married Kini Akina). Edmund

and Waiki had 12 children: Edmund Jr., (born 1850 and married Emalia Wallace); Henry, (born 1852 and married Kahua Kaanaana); Caroline (born 1853 and married Frank Rose); William (born 1855 and married Emily Cockett and later Jennie Makekau); John (born 1857 and married Lucy Kahalelio and later Rebecca Nahooikaika); Thomas (born 1858 and married Mary Luna (Kina)); Mary, (born 1861 and married Daniel Palena); Emma, (born 1862 and married William Pogue); Anna (born 1864 and married Joseph Kealoha and later Daniel Nahaku); Julianna (born 1865 and married Antone Freitas); Charles (born 1866 and married Emily Hawele and Catherine Kauhi); and Emalia (born 1873 and married Lai Ernestberge, George Conrad and Nelson Kaloa). If anyone has any information on the following individuals and/or their descendants, please contact me, Kaiawe Makanani at 696-0321 or by email at Kaiawe@gmail.com.

**Puhi** — The fourth family reunion for the descendants of Kawaikiniho and Namakaokahai Puhi is scheduled for July 11-15, 2007, in Hilo, Hawai'i. David Kawaikiniho Puhi, born July 12, 1846, Kohala, Hawai'i, married (Namakaokahai) Makahai, born Sept. 8, 1856. They had four children: Henry Apaleo, Nellie Hookano, Mokuohai and Margaret Mekepa. For more information about our upcoming ohana event, email Peaches (Calles) Maluo @ PeachesCallesMaluo@myfamily.com or write to Peaches at 171 Kuaha Place, Hilo, HI 96720.

**Purdy** — The Harry Kanekawaiola Purdy Sr. 'ohana reunion will be held at One Ali'i Beach Park on Moloka'i, March 16-19, 2007. Their descendants are Robert W. Purdy, James L. Purdy, Harriet K. Purdy-Kauaihiolo, Anna P. Purdy-Chillingworth, Rachel K. Purdy-Wolkind, Harry K. Purdy, Jr., Emerald K. Purdy and John W. Parker. Their descendants and extended Purdy 'ohana are invited to celebrate our Hawaiian heritage with a fun filled Purdy 'Ohana Reunion. Many activities are planned. Please notify Buffy or Kammy early because limited spaces are available. We can help you arrange hotel, car, air, tours and sport activities. Camping is available at the beach park. Contact Buffy Purdy at 808-567-6637 or email buffypurdy@yahoo.com; or Kammy Purdy at 808-567-6601 and email purdy@wave.hicv.net.

**Rodrigues-Gaspar** — A family reunion will be held for all the descendants of Antonio Rodrigues Gaspar and first wife, Ha'aha'a Lukela, and second wife, Kalama (Anna Kalama). It will be held on Moloka'i, Aug. 31-Sept. 3, 2007. The exact location will be announced later. For information, contact Nanamae (Ziona) Puailihau at 808-567-6440 or email kizi@aloha.net; or Carolyn Rodrigues Takeuchi at 808-553-5441 or email ktakeuchi@mail.wave.hicv.net.

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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](http://www.oha.org) or call **808.594.1888**.  
E ō e nā mamo a Hāloa ē!

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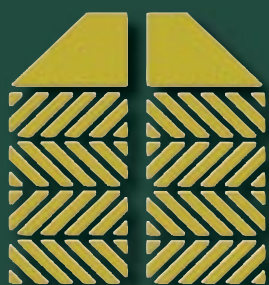
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*ʻE komo mai,* we welcome and invite you to visit our offering of packaged homes designed for island living and enjoying the gift and spirit of Ohana. Our models include 2-Bedroom 1-Bath, 3 or 4 Bedroom 2-Bath or larger two story units with 5-Bedrooms 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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# KAMEHAMEHA SCHOOLS ENRICHMENT PROGRAMS



**Application deadline:  
Wednesday, February 28.**

For applications, call 842-8800 or toll-free at 1-800-842-IMUA ext. 8800 from the neighbor islands or continental U.S. Applications are also available online at <http://extension.ksbe.edu/Enrichment>.

## Ho'omāka'ika'i: Explorations

*Non-Kamehameha students completing grade 5 may apply.*

A one-week boarding program at Kamehameha's Kapālama campus that introduces students to the Hawaiian culture through classes in crafts, hula, plants, music, literature and ocean studies. Participants go on field trips to places such as Bishop Museum, 'Iolani Palace, the Royal Mausoleum and Sea Life Park. Parents are invited to a ho'olaule'a (celebration) at the end of the week to see what their keiki have learned. **COST: \$125**

**SESSION DATES:**  
June 10–July 20  
(6 one-week sessions)

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*Financial aid is available to qualified learners based on need.*

## Ho'olauna programs

*Non-Kamehameha students completing grade 6 or 7 may apply. Preference is given to student from the community where the program is held.*

Ho'olauna means "to introduce" and these one-week boarding programs introduce students to the Hawaiian culture through learning experiences focused on the unique features of that island and community. Activities include classes in language, crafts, hula and history. Students also participate in a land stewardship project and parents are invited to a ho'olaule'a (celebration) at the end of the week to see what their keiki have learned. **COST: \$125**

**LOCATIONS/SESSION DATES:**  
Moloka'i: June 10–30  
(3 one-week sessions)

Kona: June 10–July 7  
(4 one-week sessions)

Puna: June 17–July 14  
(4 one-week sessions)

Kaua'i: June 17–July 14  
(4 one-week sessions)

## Kūlia I Ka Pono

*Non-Kamehameha students completing grade 7 or 8 may apply.*

A one-week boarding program at Kamehameha's Kapālama campus that focuses on developing leadership skills, creativity and self-confidence. Students participate in activities designed to encourage initiative, introduce new experiences and broaden perspectives. Parents are invited to a ho'olaule'a at the end of the week to see what their keiki have learned. **COST: \$185**

**SESSION DATES:**  
June 10–July 20  
(6 one-week sessions)

## Hawaiian Cultural Academies

*Non-Kamehameha students completing grade 6, 7 or 8 may apply. Preference is given to students from the Waimānalo and Nānākuli communities.*

A four-week, day program (8 a.m. to 2 p.m.) that offers concentrated instruction in three areas: performing arts, visual arts and service learning. Possible activity areas may include mele (song), hula (dance), 'ukulele, pahu (drum) or pūniu (knee drum) making, feather work, hana lawai'a (fishing techniques) and lauhala weaving. The program ends with a hō'ike (show) for parents. **COST: \$160**

**LOCATIONS/SESSION DATES:**  
Waimānalo, Nānākuli:  
June 18–July 18

## Computer Camp

*Non-Kamehameha students completing grade 6 or 7 may apply.*

A one-week boarding program at Kamehameha's Kapālama campus offering an intensive "hands-on" experience in computer technology (using Macintosh microcomputers). Students also participate in field trips on and off campus as well as recreational and outdoor activities. Parents are invited to a ho'olaule'a at the end of the week to see what their keiki have learned. **COST: \$185**

**SESSION DATES:**  
June 10–July 20  
(6 one-week sessions)

## Performing Arts Academy

*Students completing grade 5, 6, 7, 8, 9, 10 or 11 may apply.*

A four-week, half-day program (12:30 to 4 p.m.) at Kamehameha's Kapālama campus that offers courses in band, choir, contemporary dance, drama, hula, percussion and Hawaiian Ensemble as well as exploration and appreciation of other performing arts areas. The program ends with a hō'ike (show) for parents. **COST: \$250**

**SESSION DATES:**  
June 13–July 13



KAMEHAMEHA SCHOOLS

*Kamehameha Schools' admissions policy is to give preference to applicants of Hawaiian ancestry to the extent permitted by law.*