



KA WAI OLA

THE LIVING WATER of OHA

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'Āpelila (April) 2008
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Photo: Blaine Fergstrom

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A reflection of two island musical legends



Photos:
Courtesy of
Genoa Keawe
Records

By Liza Simon | KWO staff

Jay Junker

Ethnomusicologist,
University of Hawai'i
music instructor

Raymond Kane was the slack key ambassador. Some of the best slack key players never recorded and never wanted to record and would hide if they knew you were listening to them. Uncle Raymond took slack key to the hedges and high-ways. He taught people. He'd turn down paid gigs to go do a school show.

At one point Raymond actually sold his guitar. He had really bad emphysema and was told once he would not survive the night. Then he had a vision that night of someone telling him, I am saving you for bigger things. And he lived and the next thing you know here comes all these people who want him to perform again. (Music producer) George Winston sought him out to record him after hearing him for the first time while driving down the road listening to a cut from *My Nānākuli* on the radio. Music was his oxygen. Like Auntie Genoa, he was so committed to what he did. It was never how much money. It was what is the cause? And the cause was that he loved to teach and share slack key with anyone who was willing to listen and learn.

Kama Hopkins

OHA Board of Trustees staff, Hawaiian music recording artist and entertainer, grand-nephew of Genoa Keawe and distant relative of Raymond Kane

He loved to talk about his many music students. What he did say about himself is he didn't mind what other people called "simple music" because to him simple was beautiful. And it's true. Sometimes when we musicians try to get too fancy, we lose the fluidity of the song. The feeling is more important than the fancy tricks. The man could sing. He had a big bellowing voice. He kept things at the deep end, and he sounded so authentic like he was straight out of 1901.

Raymond Kane

1918 - 2008

Photo: Courtesy of
Dancing Cat Records

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Genoa Keawe

1925 - 2008

Hau'oli Akaka

OHA Education Hale Director,
Hawaiian music artist and entertainer

Some years ago I was emceeing John Kaimikaua's concert series and on the billboard was Auntie Genoa Keawe. So a few days before the concert, we all got together and we went to breakfast. While we were at the table waiting for the food, Auntie started giving us a lesson in how to hold that note in *Alika*. She was giving us breathing lessons and nobody could hold that

note as long as her no matter how hard we tried. She was encouraging even though we sounded terrible. (Laughter.)

I remember my 4-year-old son was in the studio the first time he heard Auntie's sound and he was just crooning. He grew up to love that sound. I mean how many young teenagers are there who want to go special to the Marriott just to hear Auntie? And Auntie would call him up to play steel guitar. She brought people to love Hawaiian music by including them.

Haunani Apoliona

OHA Chairperson, Hawaiian music recording artist and entertainer

At Aloha Grill back in my college days, she would end the evening with either *Peaceful World* or Johnny Mathis' *One God*. And that brings into play her faith and the discipline of her being able to hold that note for so long. She had a gift and she nurtured it.

Jerry Santos

Founding member of Olomana, Hawaiian music recording artist and entertainer

Auntie Genoa for me was such a great example because of her music portraying who she was on an everyday basis. At 89, she thought nothing of picking up her 'ukulele and coming down to the Hilton and sitting in. When I think of myself as a musician, I think what a great example she set. If you love music, it is timeless and you are never too old to go and share it.

Being around her made for a lifelong quest to hear more songs. An example: One night I was on the stage and singing *Pua Carnation* and she waved her finger at me like don't stop now and then she went into *Green Carnation*. I knew it existed but didn't really know the song at the time. It was all woven together though in quite a nice medley.

See **KEAWE** on page 24



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Senate panels shelve ceded lands bill; OHA continues push for approval

By Blaine Fergstrom
Ka Wai Ola Staff

After three Senate committees voted to shelve House Bill 266, curtailing hope for immediate approval of the court-mandated negotiated settlement between the state of Hawai'i and the Office of Hawaiian Affairs, OHA leadership said they will continue to work for its approval this session.

"This session is not over, and (we'll) continue to seek consideration on this measure, the substance of this measure, ... and are striving toward having a conferencing toward the end of session," OHA Chairperson Haunani Apoliona said at a March 20 news conference attended by Trustees, OHA lawyers and supporters, includ-

ing former Trustee Roy Benham, who said that without a settlement, OHA will be "handicapped with their efforts to further help our Native Hawaiian people."

On March 17, after hearing five hours of testimony and following months of lobbying by those for and against passage, three Senate committees: Water and Land, Judiciary and Labor, and Agriculture and Hawaiian Affairs voted to halt movement of the bill through the Senate, effectively killing it for this session. Sens. Clayton Hee, Jill Tokuda, Brian Taniguchi, Russell Kokubun and Mike Gabbard voted unanimously against moving the bill out of committee.

The bill would have approved a \$200 million mix of land and cash to OHA to resolve past claims to revenue from the Public Land

Trust from 1978 to 2008. The bill would have also set future annual amounts to OHA at \$15.1 million subject to review and possible adjustments. As of this writing, a companion bill was still moving through the state House.

"OHA will review all the legislative and legal options available before deciding on the next course," OHA Administrator Clyde Nāmu'o said after the hearing. At the news conference, he said OHA leadership wants to "meet with as many Senators as we possibly can" to see whether they would reconsider their action or agree to a conference committee – a joint committee – with the House, which would have to send a bill to the Senate.

Nāmu'o and Wayne Panoke of 'Īlio'ulaokalani Coalition both

expressed disappointment that the Senate committees' action preceded the Legislature's March 26 deadline to seek community input on the settlement and submit reports. "We're deeply disappointed in their behavior, and we feel it's a disrespect to not only the idea of the community meetings but certainly a disrespect to the people that came to share their mana'o from their na'au," said Panoke, a facilitator for the 21 Kū I Ka Pono meetings held statewide. OHA also sought input at scores of community meetings statewide, through surveys and an insert in the *Honolulu Advertiser*, Nāmu'o said, adding that OHA did its "very best" to answer the Legislature's request and that the community meetings were held "at great expense to our beneficiaries." OHA and 'Īlio'ulaokalani will submit their reports to the Legislature despite the vote, they said.

Prior to the Senate's March 17 hearing, groups opposed to the settlement gathered at the

Lili'uokalani statue for a press conference. Led by Ikaika Hussey of Hui Pū, they expressed outrage at the settlement and called for a stop to the bills.

Hussey demanded that "all versions of the bill be killed, that there be no further movement on this legislation." He added, "It is very dangerous for our people now, and for future generations," though he did not elaborate further.

Former OHA Trustee Moanikeala Akaka, who helped negotiate the first settlement agreement with the Waihe'e administration, asked of the proposed settlement, "Why so little?"

She said that in 1996, the Circuit Court had ruled that the state owed OHA \$1.2 billion. The ruling was overturned in 2001, negating that figure, but Akaka insisted that OHA should have held out for a much larger sum from the state at this time.

"We went from \$1.2 billion to settle issues up to 1990, to \$200 million today. And we're not

See **CEDED LANDS** on page 24

MAI KA LUNA HO'OKELE • FROM THE ADMINISTRATOR

We are all OHA



By Clyde Nāmu'o,
Administrator

Aloha kākou,
I am writing today to share our thoughts and commitments that come from more than 50 community briefings and other efforts that we have made over the past two months on the proposed settlement of past due income and proceeds from ceded lands in the Public Land Trust.

At all of our meetings – those we did on our own, those where we were invited, and those we sponsored with the 'Īlio'ulaokalani Coalition – we discussed a Senate Resolution calling on OHA to hold meetings on the issue. Even though we had planned meetings before we were asked to by the Senate, at each meeting we made a commitment to share your questions and comments with the Senate, which said it wanted your mana'o before taking action

on this measure. The Senate asked for the report on our meetings on March 26.

That is one reason we were disappointed when on March 17 three state Senate committees decided to hold House Bill 266, which would have made the settlement happen – before hearing from you. Nonetheless, we will still submit a report as OHA committed to do.

What did we learn from these meetings across the islands, from our Halawai Pūnaewe (electronic town meetings), from the comment cards placed on Wednesday, March 12 in every *Honolulu Advertiser*, from polling we have done, and from your emails, calls and letters?

We learned a lot.

First of all we were pleased that so many of you cared about this issue to take the time to participate. More than 1,500 people came to our meetings, and hundreds sent in comment cards. Many, many more watched our television show on the issue, listened to our radio show and visited our web site for Halawai Pūnaewe.

Secondly, we heard from many of you, especially at the meetings and those Hawaiians polled, that you would like to see OHA receive more land and cash to be used for beneficiary programs.

Third, the majority who sent in *Advertiser* comment cards, and the large majority of Hawaiians polled, would like this settlement passed by the Legislature.

Finally, the most common comment received across the islands is that many Hawaiians would like OHA to have a more active presence in their communities, and especially to have hearings on issues like this before major decisions are made.

We have heard you loudly and clearly on this issue and related calls for better communication.

It is clear that many people don't know that there are numerous opportunities to be heard already – for instance, that every Board and Committee meeting has a space for beneficiary testimony. Many also do not realize that when they have received assistance from a Hawaiian service agency,

oftentimes that has come in part from behind-the-scenes assistance from OHA.

Still, there are ways OHA can increase outreach in Hawaiian communities around the state. While some have expressed gratitude for the outreach we do now undertake – annual Trustee meetings on each island, monthly publication of *Ka Wai Ola o OHA*, biweekly production of our television show *Ho'oulu Lāhui Aloha*, and our two-hour radio show *Nā 'Ōiwi 'Ōlino* that airs on KKNE every weekday – many are unaware of these efforts, and nearly everyone wants to see more, including more face-to-face meetings with the Trustees.

We are committing ourselves to answering the call for better communication with and presence in our communities. One significant effort we will begin in the next few months is a community-based update of our Strategic Plan. We invite you to call 808-594-1888, write to info@oha.org, or otherwise share your ideas on how we can improve in our collective efforts to better the conditions of Native Hawaiians. 🌺

OHA grants support financial literacy

Teens, adults will reap benefits

By Lisa Asato
Public Information Specialist

April is Financial Literacy Month, and thanks to two grants from the Office of Hawaiian Affairs, a Native Hawaiian nonprofit organization is reviving its culture-based financial literacy program for homebuyers – and will expand into offering a similar program for teens in the fall.

Hawaiian Community Assets' Kahua Waiwai program ties financial know-how to Native Hawaiian resource management, taking the philosophy of "take what you need and save everything else for tomorrow," said Blossom Feitera, a founder of the nonprofit. "It's just a question of ... looking at money as a resource – if managed correctly, it can do wonderful things for you," she added. An effective comparison is how families sacrifice to save for

FREE HOMEBUYER EDUCATION CLASSES

Hawaiian Community Assets offers free Homebuyer Education classes, Saturdays from 8 a.m. to 5 p.m. at the following sites. For more information or to register, call 587-7886, toll-free at 866-400-1116, email laura@hawaiiancommunity.net, or visit www.hawaiiancommunity.net. Or visit <http://hawaii.gov/dhhl/hoap> and click on "Sign up for homebuyer classes."

O'ahu

- King Intermediate School library
April 19, May 17, June 21
- Papakōlea Community Center
April 26, May 10, June 14

Kaua'i

- Kaua'i Community College, Elections Room
April 7

Hawai'i Island

- Hilo County Office
990 Kino'ole St.
May 24, July 12, Sept. 6, Nov. 1

Kona

- The Neighborhood Place
74-5565 Luhia St.
April 4, June 7, Aug. 2, Oct. 11, Dec. 13

their baby's first lū'au as soon as babies are born, she said. "It's not an issue because we know it's going to benefit the baby in the future."

An eight-month \$23,000 grant from OHA's Health, Human

Services and Housing Hale is helping the nonprofit to revive Kahua Waiwai, initiated in 2000 and later shelved due to funding and other constraints. Kahua Waiwai translates to "Foundation for Wealth."



Seated at left, Denise Kaaa, Hawaiian Community Assets homebuyer education trainer, with workshop participants in Hilo. - Photo: Courtesy of Hawaiian Community Assets

Hawaiian Community Assets, whose mission is to increase homeownership for low- and moderate-income families with a focus on the Native Hawaiian community, is also developing a financial education program for teens age 14 to 18 with the help of a \$32,000 year-long grant from OHA's Education Hale. That curriculum will also be culture-based and will include topics ranging from making a savings plan to career training and learning how to write checks, said Jeff Gilbreath, HCA's youth programs coordinator.

HCA also serves as a non-

profit mortgage broker through its Hawai'i Community Lending arm, which specializes in loans for homesteads through the state Department of Hawaiian Home Lands. HCA is a main service provider of the Home Ownership Assistance Program, or HOAP, which is funded by DHHL and OHA. Hawaiian Community Assets helps Native Hawaiian achieve economic self-sufficiency through homeownership by providing free homebuyer courses, one-on-one counseling in credit repair, debt reduction, budgeting, mortgage qualification and more. 📖

New library president to stack shelves with diversity



Increasing the presence of indigenous writers and publishers on library shelves says to native children, "We as a people are important," says Dr. Loriene Roy, the first American Indian president of the American Library Association, on a recent visit to the Office of Hawaiian Affairs. - Photos: Blaine Fergestrom

By Liza Siman
OHA Public Affairs Specialist

The nation's public libraries will be buzzing with multicultural and multilingual resources, under a plan that is being initiated by the first-ever Native American president of the American Library Association (ALA). During her visit earlier this year to Hawai'i, Dr. Loriene Roy discussed why she is supporting programs to get more indigenous writers and publishers on public library shelves. "It's especially important for children to see a reflection of their culture inside books. This says to them, 'We as a people are important,'" said Roy, who is an Anishinabe (Ojibwe) and a member of the Minnesota Chippewa Tribe.



Roy

As part of her new ALA plan, Roy has created *Gathering of Readers*, an international and virtual celebration of indigenous children's culture and literature. She selected the Nānākuli charter school – Ka Waihona o ka Na'auao, to represent Hawai'i in the web-linked activities of the new program. "Dr. Roy is encouraging educators to promote reading as an activity that is fun, and we are thrilled to be part of this approach because we know it will help our children become lifelong readers," said school librarian Analu Josephides.

As a participant in *Gathering of Readers*, the Nānākuli Hawaiian charter school will contribute to an online collection of indigenous games and books about cultural practices to appeal to youngsters everywhere. On April 13, National Library Day, *Gathering of Readers* will sponsor a web-linked showcase aimed at highlighting media resources that positively portray native peoples. The Nānākuli school

will contribute information on books written in English and 'ōlelo Hawai'i.

During her Hawai'i visit, Roy also met with Alu Like Inc. representatives, who are seeking national accreditation for the state's only Native Hawaiian library. The library collection started in 1985 as a community bookmobile service and has expanded to include a network of literacy programs based at Alu Like's Honolulu headquarters. Support for the growth of the Alu Like library has come from many organizations, including the Hawaiian civic clubs and the Office of Hawaiian Affairs.

Like her predecessors at ALA, Roy encourages parents to read to their children. She said this activity is well-regarded in Native American culture for creating a special bond between generations. "We have a saying that the first person whose story makes a baby laugh owns the heart of the community," said Roy. 📖

Hawaiian charter schools tout best practices



Hundreds share their year's highlights

By Lisa Asato
Public Information Specialist

Kaleimakamae Ka'auwai, a kumu with a new charter school opening in Kaua'i in the fall, came to his first Ku'i Ka Lono conference for Hawaiian-focused charter schools to glean ideas for his school's new curriculum. He walked away with a smile after attending his first student-led workshop.

"As I've just heard only one presentation, I'm already excited because they're doing wa'a, they're doing the lo'i, just a lot of things that are hands-on," said Ka'auwai of the Hawaiian-language immersion Kawaikini charter school, which will open in the fall with 80 students grades K-12 in leased buildings on the Kaua'i Community College campus. "They're learning math, science, they're learning about the mo'olelo, so it's all integrated. We already see the excitement in their eyes about the things they're learning, and it's not static. ... They're being involved, because they're relating it to real life."

About 400 children and adults attended Ku'i Ka Lono 2008, the sixth annual Indigenous Education Conference put on by Nā Lei Na'auao – Native Hawaiian Charter School Alliance March 14-15 at King Kamehameha Kona Beach Hotel. The conference, mainly for its 11 member schools to share best practices and ongoing programs through workshops, also attracted representatives from charter schools in Alaska and Arizona, a representative from Sāmoa and a university professor from Japan, who flew over just for the conference. "We just went international," said event organizer Kai'ulani Pahi'ō.

Over two days, students had a chance to do at least one workshop, attend three others, participate in a cultural Hō'ike and work in at least two sustainability-focused service-learning projects. "That's a lot to do in two days," she said.

On the first day, student-led workshops ranged from Hakipu'u Learning Center's talk on its student-made video "Learning in Fear: Sexual Violence in School" to Kanu o Ka 'Āina's presentation of its one-week marine expedition along the Kona coast aboard the Pacific Monarch.

After the marine-expedition talk, Mark Sorenson, director of the Navajo-focused charter STAR School in Flagstaff, Arizona, said he was impressed how the students embraced teamwork. "I saw students taking responsibility for the knowledge they were developing. Every single kid in the room actually came forward and said

what his kuleana and responsibility was in the team learning," said Sorenson, a Kamehameha Schools consultant helping to develop its strategic plan for supporting charter schools. Sorenson was also impressed by the students' overall skills. "I wish our kids could sing an oli at the drop of a hat," he said, describing his students as shy performers. "The spirit and the exuberance of the kids are wonderful."

Hālau Lōkahi's showcase of its Friday Polynesian dance program delighted the group of about 12 students from Kula Aupuni Ni'ihau A Kahelelani Aloha, which serves 48, mainly Ni'ihauan, students at its Kekaha, Kaua'i, campus. "It was so fun, just listening to music and when we go back down to Kaua'i, we're going to start doing that, too, inside of our classes," said 12-year-old Leiola Naea. Her schoolmate, 10-year-old Kekoa Bonachita, liked the haka the best, which was led by eighth-grader Brandon Mafua. It was Bonachita's first trip to Hawai'i Island, and he was struck by its many stores and its beauty, saying he was looking forward to swimming "in the Jacuzzi."

The conference started with a morning oli, a breathing exercise led by Laara Allbrett of Hālau Lōkahi and two of her students who played nose flute, a keynote speech by Billy Kenoi, a self-described kolohe-youth-turned-lawyer and Hawai'i Island mayor's candidate, who told the students "don't let anybody confuse you with drugs," alcohol, or messages that you have to be tough, radical and be able to party. "Dream," he said, "work hard" and "no give up."

The group also recognized its seven schools that made Adequate Yearly Progress, a measure of success under the federal No Child Left Behind Act.

Kū Kahakalau, principal of Kanu o ka 'Āina and a co-founder of the charter school alliance, told the gathering that AYP is just one of the measurements crucial to Native Hawaiian charter schools, which also stress respect and perpetuating the culture. "We also need to be academically rigorous, and this puts us up to par with any other public school in Hawai'i," she said, before announcing the schools meeting AYP: Kanu o ka 'Āina, Ka 'Umeke Kā'eo, Ka Waihona o ka Na'auao, Ke Kula 'o Samuel Kamakau Lab, Ke Kula Ni'ihau 'o Kekaha Learning Center and Kula Aupuni Ni'ihau A Kahelelani Aloha.

The conference was sponsored by: Kanu o ka 'Āina Learning 'Ohana, Kamehameha Schools, Bishop Museum, Office of Hawaiian Affairs, Department of Human Services Temporary Assistance to Needy Families and Kūlana Hulihonua Association. ■

At the Ku'i ka Lono sixth annual Indigenous Education Conference of Hawaiian-focused charter schools, KWO asked attendees in Kona:

How will charter schools impact the future of Hawai'i?



Charon Mokiao-Waiolama
Hakipu'u Learning

Center, Kāne'ohe, O'ahu
Junior

I think that it will help because hopefully in the future we won't have as many problems as we have now like GMO (genetically modified organisms) testings 'cause we're trying to help it.

The charter schools will be able to make Hawai'i a better place by just taking care of their kuleana, malamaing the 'āina and the ocean, keeping things the way they should be and how it used to be.



Kristina Erskine
Kanu o ka 'Āina, Waimea,

Hawai'i Island
Administrator,
grades 6-12

I believe that charter schools will have a positive impact in the education of Hawai'i because of the low teacher-student ratio, and we're already seeing that now. I hope that more charter schools open up because just visiting the charter schools, the kids are very confident and our children will be our leaders of the future, and charter schools will definitely have a profound impact on that.



Lanakila Rita
Kanuika-pono, Anahola,

Kaua'i
Eighth grader

Unlike public schools, charter schools are more based on the culture that we have, so I think we'll have a positive impact on the Hawaiians that want to learn the culture.

I think it would be a great opportunity for more people to take a stand for what we believe in.



Jewels Ioka
Hālau Lōkahi, Kalihi,

O'ahu
Junior

To me as a Hawaiian coming from a regular public school into a charter school, it's really different. You learn so much more about your culture, and as you're learning academics it's more hands-on, you actually get to go out and do these things. So for an example, for math you'd be able to go and use math to build a canoe. ... And I think the impact it's going to have on Hawai'i is a really strong impact, and it's great for us as Hawaiian children because we get to learn about ourselves, who we are, where we come from, and it opens up so much opportunities and doors for us as Hawaiians.



Aunty Hedy Sullivan
Kula Aupuni

Ni'ihau a Kahelelani Aloha, Kekaha, Kaua'i
Administrator

I have a bilingual school and most of my students' first language is Hawaiian, so for us in the past they were getting dropped in the cracks. Now they're very comfortable, they feel safe in our school and they're able to speak their language. I think our impact is that we will in time raise them to become leaders in their community, whereas before they weren't given that opportunity, at least that's why we became a charter. And I believe all the other charters are giving these children all these opportunities that they didn't have before, and I think we're doing great.



Hina Wilkerson
Hālau Kū Māna, Makiki,

O'ahu
Seventh grader

I think charter schools will have an impact on Hawai'i's future because they're training kids in real-life skills and project-based learning. They're training them for the future. ... They can take care of the land, and if you're in a DOE school, unless you do outside programs you don't know how. And so when they get out into the real world they can take care of the land so it's not ruined for the generations to come.

E Pūlama i ko Kākou Ho'oilina

Cherish our Hawaiian Heritage



O'AHU - Tuesdays and Thursdays, 9-11 a.m. and 2-3 p.m.

The Office of Hawaiian Affairs Hawaiian Registry Program seeks to identify Native Hawaiians, verify indigenous Hawaiian ancestry and provide individuals an OHA Hawaiian Registry ancestry verification card.

The OHA Hawaiian Registry ancestry verification card enables you to apply to programs of the Office of Hawaiian Affairs, and it may be used when registering for Kau Inoa.

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 picture taking.

Bring documents that verify your indigenous Hawaiian ancestry through your biological parentage.

This OHA Hawaiian Registry Program is non-political and separate from the ongoing Kau Inoa registration to build a Hawaiian governing entity.

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

E ō e nā mamo a Hāloa ē!



Helping kāne thrive

Hilo men's group hosts Alaskan Natives

By Lisa Asato
Public Information Specialist

The itinerary might sound like a pleasure trip to the islands – learn hula, oli, lua, visit sites like Volcanoes National Park and Pu'ukoholā Heiau – but the trip that a group of 11 Alaskan Native men made to Hilo recently had a deeper meaning.

They were here for their first goodwill exchange with Kaho'okāne Project to see how the after-care treatment program incorporates culture in helping Native Hawaiian men overcome substance abuse, domestic abuse and other social challenges. That's because despite their geographic distance, their native populations share some grim statistics.

“Both of our communities are the highest in the nation with child abuse and neglect, we're first in the nation with incarceration, we're first in the nation with all the wrong things,” said Alaskan Native Maxim Dolchok Sr. of the Family Wellness Warriors Initiative in Anchorage. “What we're trying to do is provide all the right things for our children to grow up once again in happy families.”

During their March 2 to 8 visit, the Alaskan men observed Kaho'okāne's work with the Big Island Substance Abuse Council and participated in youth activities it does for Lanakila Learning Center, said Kaloa Robinson, chief executive of Hui Mālama Ola Nā 'Ōiwi, the Native Hawaiian Health Care System that oversees Kaho'okāne.

And just as they would for the people they treat, the hosts took them sailing in Hilo Bay on the double-hulled canoe Lauhoe,



Kaleo Pilago, program director for the Kaho'okāne Project, teaches a hula kāne to the boys and girls of the Lanakila Learning Center and the Alaskan men of the Family Wellness Warriors Initiative. - Photos: Courtesy of Hui Mālama Ola Nā 'Ōiwi

which is used to break down barriers, taught them breathing exercises and lua, which helps illustrate “the balance between Kū and Hina,” the strong and the gentle, Robinson said.

“We're learning that we're both utilizing our culture to bring our families back together and for the males to once again adopt the role of being a provider and being a security

for the family,” Dolchok said. The Anchorage program, he said, “just got of the ground with activities with men and women,” and is now designing a youth program.

Kaho'okāne plans to visit its Alaskan counterparts sometime this summer, perhaps with some of its youth program participants in tow.

Robinson said Hui Mālama Ola Nā 'Ōiwi recently received a



Alaskan elder Luke Titus honors the group and the drum with an impromptu performance of a traditional Alaskan chant at Kīlauea caldera.

\$93,000 grant from OHA to help Kaho'okāne evaluate the recidivism rates of those it treats.

He said the Alaskan men's visit highlighted “a strong sense of connection between their culture and our culture. We were all sharing in the pride of being native men, and that was powerful.”

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'Bungo' and Papa Joe, growing gardens



From left: All in the family — Jeno Enocencio and grandson Maximus. Family time — Jeno's son Orion and his son Orion II fix a fence at the ranch. - Photos: Courtesy of Jeno Enocencio



By Jimmy F. "Jeno" Enocencio

As a small kid, my dad, "Bungo" and I would travel the cane field roads searching for young guava shoots in his '55 Oldsmobile Rocket. Fueled by guava and waiawi sticks, he'd pour hot water from the big *palangana* (tub) into my yellow washtub and sprinkle in handfuls of Hawaiian salt with the guava shoot. My body wrenched with *kāki'o* (impetigo sores) from scratching too much on mosquito bites. After I bathed and the scabs cleaned off with a *tawashi* (Japanese brown coconut fiber) brush and rag, and my tears dried from the pain, he applied Mercurochrome with the little glass stick (iodine antiseptic) on each of the sores. I was blotched in this red dye from head to toe until we gathered the next batch of leaves for a soak. To avoid wasting water, he added more hot water to the precious guava leaves and Hawaiian salt in my yellow tub to soak his "dead" leg.

During World War II my dad got into an accident, which killed his sergeant and pinned my dad's left leg under the Jeep; though crushed, he refused amputation. I took the task of shooing festering flies from his blackened leg swollen from puss with ti leaf, as I did at

parties shooing flies from the food. Behind our unscreened plantation house was Mr. Shimabukuro's store. It seemed like 20 times a day, I was sent to buy him nonfiltered Camels, Philip Morris, Pall Mall, or Chesterfields for his habit. I was 6 when my dad died from a heart attack at the old Hilo Memorial Hospital; but it wasn't until dad carved out an airplane from balsa wood, which Papa Joe handed me after visiting him, that I shouted with all my might near the entrance of the hospital to my dad's room directly above on the second floor, "I love you daddy!" "I love you too Jimmy!" We kept on saying, "I love you" like little kids until the sounds faded into the banyans. The sound from the banyans came back as gunfire bursts and *Taps* played by an army bugler. The soldier presented mom and me with the American flag that draped my dad's coffin, and as a soldier saluted me he stared into my eyes, and I saw my dad in his eyes — he was 40 and yet alive.

That was 51 years ago back in 1957. He had left my mom and four boys with a VA survivor's benefit that amounted to \$45 a month, 10 bucks for each boy and 5 for mom. When growing up, we'd look forward to those checks coming in. Living at Papa Joe and grandma's place high on the slopes of Wainaku Sugar Mill, mauka of Hilo Bay, I could see the barge sailing in the mail from

Honolulu. That \$45 would buy us cans of sardines, carnation milk and bags of rice. Sometimes we would get lucky, and mom would get us an aloha shirt from the second-hand store; everything being oversized so we could grow into it

**Hawaiian
Home Lands Loans
Spoken Here**

and hand it down from brother to brother until it shred when playing rough or getting into fights.

Mom continued to work at the tavern and other family members pitched in to help raise my brothers; we were everybody's boys. Papa Joe, our grandpa, raised chickens for eggs and meat. He had a garden assortment of paria (bittermelon) leaves, papaya, eggplant, okra, tanglad (lemon grass), marungay, pipinola (chayote squash) and a variety of kalo. He had an imu next to the garage and a fire pit in back where his dog Lucky lay and where tubs of 'ulu was cooked to make 'ulu poi or sliced as a table dish. The 'ulu and kalo were usually stored in huge clay jars and kept nice and sour for everyday use and for food storage. We'd eat the stuff that could spoil first and save the canned goods for when we ran out of fresh meat or fish. It was survival. Everything was about survival and making do with "eating what get." No McD, BK, Zippy's or the Jack to depend on for a quick meal.

It's what Papa Joe and grandma cooked that day; fresh chicken and papaya, wild pork with bittermelon, *pinapaitan* (tripe soup), fresh 'ōpelu and sour poi — loved it! A great treat for me would be colored puff rice or *Tomoe Ame* (Japanese candy) with the small prize that could be bought for a nickel.

All you dads, this message is directed especially for you: go plant a garden in your boy's heart(s). Have 'em grow fond memories of you no matter how lousy a father you might be. Mālama and lomi his roots with good values and respect for others, especially for the wāhine. Constantly feed them with kind and encouraging words. Take 'em wherever you go and be good buddies to one another (they'll keep you from going to places that's pilau). If you do this, you will have a garden filled with a diversity of fruits that will be sweet to the taste, as mine have been.

Jeno Enocencio writes about the many hats he wears. pointman_jeno@msn.com ■

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Holokū Ball kicks off Kūhiō party

Text and photos by Blaine Fergerstrom | Ka Wai Ola Staff

The Hawaiian Civic Club of Honolulu celebrated the 90th anniversary of its founding by Prince Jonah Kūhiō Kalaniana'ole in 1908 at its annual Holokū Ball held March 1 at the Royal Hawaiian Hotel. The organization also honored Princess Abigail Kinoiki Kekaulike Kawānanakoa at the event.

Proceeds from the Holokū Ball fund the Hawaiian Civic Club of Honolulu's annual scholarship program. The club provided more than \$60,000 in scholarships to Hawaiian students in 2007. Scholarship applications are being accepted until May 15. See www.hcc.honolulu.org for more information.



Clockwise, from left: Puamana on the lawn; Bucky Leslie greets Princess Kawānanakoa; Ho'okena with Nani Dudoit dancing; Manu Boyd with Hālau o ke 'A'ali'i Kū Makani; "Sunbeam" Beamer sings with Nina Keali'iwahamana Rapozo, accompanied by Mahi Beamer on piano; Momi Clark adorns a portrait of

Prince Kūhiō; Princess Kawānanakoa accepts the club's award with nephew David Kawānanakoa; HCC of Honolulu representatives Anita Na'one, Watters Martin, president Leatrice Kauchi and announcer Brickwood Galuteria set to present the award; Princess Kawānanakoa with Prince Kūhiō portrait; and center, Frank Kawaikapuokalani Hewett with Kealoha Kalama.



‘Ōlelo Hawai‘i comes to KGMB9

By Lisa Asato
Public Information Specialist

Tune into “Sunrise on KGMB9” around 7:30 a.m. weekdays, and it’s likely you’ll catch KGMB special correspondent Amy Kalili making headlines, so to speak – by delivering news and headlines in ‘ōlelo Hawai‘i.

Kalili, the interim executive director of ‘Aha Pūnana Leo, said response to the new Hawaiian-language segment, ‘Āha‘i ‘Ōlelo Ola: Messenger of a Living Language, “has been tremendous,” spurring calls and e-mails to KGMB, praise in *Honolulu Star-Bulletin’s* weekly Hawaiian-language column, *Kauakūkalahale*, and a visit from New Zealand’s Maori TV, which “heard about the show and sent a crew to Honolulu to cover the story.”

Kalili helped launch ‘Āha‘i ‘Ōlelo Ola March 10 with the words “Hiehie ka ‘ikena ke nana

aku, he ‘ōlelo ola ko Hawai‘i nei!” as English subtitles to the effect, “It is beautiful to witness that Hawai‘i has a living language,” appeared in living rooms across the islands.

“We’re the first local television station to report the news in the Native Hawaiian language,” said news director Chris Archer, adding that it’s something KGMB employees, from the staff to its president and general manager Rick Blangiardi, has embraced. “The revitalization of the Hawaiian language is happening now in terms of a big push, and we want to be part of that,” he said. 2008 marks three decades since the Hawaiian language was named an official language of the state.

Before 1900 and even a bit later, “Hawaiian was the daily language in Hawai‘i and no matter what your ethnicity, you probably spoke Hawaiian along with

another language. Hawaiian was the language of the newspapers, the courts, businesses, churches, government and families,” said Kalili, a Kamehameha Schools graduate.

Originally a weeklong venture between KGMB9 and Kamehameha Schools leading up to the broadcast of Kamehameha Schools Song Contest on March 14, ‘Āha‘i ‘Ōlelo Ola was made a permanent segment early in its run due to popular demand.

Kalili’s reaction to the segment’s permanency in morning news? “Excitement and a bit of concern,” she said. “Hawaiian language speakers are in great demand, so how do we find more people to generate stories, write them in Hawaiian and English, present them on the air, help find images and do subtitles? How do we keep that going? We are still working with the producers at KGMB to



Amy Kalili hosts a new Hawaiian-language news segment on “Sunrise on KGMB9,” now a regular offering following a successful early run. - Photo: Courtesy of Sunrise on KGMB9

create a sustainable process.”

During her first day on air “the morning news staff really made us feel welcomed and supported,” she said. “Reading from a teleprompter was a challenge. It was hectic, but we jumped in feet first and gave it our best shot.”

“I am never on screen alone,” she added. “Along with me are the writers, producers, editors, photographers, studio people and the

families, teachers, students and everyone else who helps keep our language alive, along with my kūpuna and the countless generations before me.”

And, she sends this message out to the community: “‘A‘ohe hana nui ke alu ‘ia: no job is too big if everyone pitches in. We invite anyone who is interested to contact us and join in! E ola ka ‘ōlelo Hawai‘i!”

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Protecting kalo from genetic modification



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

The belief that Hawaiians descend from Hāloa, the second son of Wakea, shaped the spiritual existence of our ancestors. According to our elders, Wakea's first-born son, Hāloa-naka-lau-kapalili (long stem, trembling leaf), was born to Wakea and Papa. Sadly, the infant was keiki 'alu'alu, a malformed fetus, and was buried close to the wall of Wakea's house. Later, upon Hāloanakalaukapalili's grave, the first kalo (taro) plant grew and flourished. This plant was a gift providing sustenance, health and strength for all Hawaiians. Then, Wakea had a second son with Ho'ohokukalani. This son was named Hāloa in honor of his older brother. Genealogies of the ali'i link



Hawaiians showed great reverence for kalo. - Photo: Blaine Fergstrom

to Hāloa, and thus, Hāloa became the older sibling of all Hawaiians.

Because of this origin, great reverence was demonstrated for kalo

in daily life of Hawaiians. Kalo was planted, tended, harvested and cooked by the hands of men. Kalo was cooked in a separate imu. Men

usually pounded the cooked kalo into poi. However, women could handle cooked taro, and they could pound poi when necessary. Great care was taken of the kitchen crock that held the supply of pa'i'ai poi. Mixing poi for meals was done in a certain manner, and only by hands that had been washed and scrubbed. Great care was taken in serving poi as well. Careless drips down the side of the bowl were NEVER seen. At mealtimes, when the family poi bowl was placed upon the table, all misbehavior ceased. Child misbehavior was quelled, immediately and gently, by older children or parents. Only pleasant conversation was spoken over the poi bowl. Kawena Puku'i explains that, "hag-gling, quarreling, and arguing" displeased Hāloa. And, after a meal, the poi bowl was quickly removed from the table, tidied up and covered. All this care was because poi represented Hāloa.

Today, the safety of kalo, our older sibling, is being challenged. Many Hawaiians are speaking out. As I understand it, food science is threatening to alter kalo and those alterations may change kalo forever. They say the changes are to protect and sustain taro availability. Granted, there are several blights and challenges to kalo. One long-standing challenge has been the inadequate supply of fresh water for the lo'i. Flowing water maintains a cool temperature in the lo'i. Warm water supports growth of rot and fungus and other harms. Introduction into Hawai'i of snails and other pests that cheat the kalo of nutrients is a huge challenge. Another great problem is the lack of adequate land for lo'i. The acreage in kalo cultivation has dramatically declined over the years. And now, University of Hawai'i scientists want to genetically alter our native kalo, then patent the new taro and

See **KALO** on page 21

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Meetings to discuss Mauna Kea master plan

By KWD staff

Public meetings are scheduled next month on Hawai'i Island to obtain input on a Comprehensive Management Plan for Mauna Kea.

The University of Hawai'i, through its consultant Ku'iwalu, will be holding the meetings in:

- Waimea on Tuesday, May 6 from 5 to 7 p.m. at Waimea Community Center.
- Kona on Wednesday, May 7 from 6 to 8 p.m. at Kealakehe Elementary School.
- Hilo on Tuesday, May 13 from 5 to 7 p.m. at Hilo High School.

Next month's meetings will be the first of two rounds of public meetings throughout Hawai'i Island. The first round of meetings will provide information on the purpose of the Comprehensive Management Plan, re-affirm key management issues raised over the past few years, and seek the community's recommendation on appropriate cultural and environmental management guidelines pertaining to the Mauna Kea Science Reserve.

The second round of public meetings will be held in the fall when Ku'iwalu intends to present for community review a draft of the CMP. This presentation will give the public another opportunity to provide comments on the proposed CMP.

After the second round of public meetings, the CMP will be presented to the Mauna Kea Management Board for review before going to the Board of Land and Natural Resources for final approval.

The Comprehensive Management Plan comes about as a result of a previous ruling by Third Circuit Judge Glenn Hara in Hilo. The judge reversed the decision by the BLNR to grant a permit allowing the construction and operation of the Outrigger Telescopes on the summit of Mauna Kea. In that reversal, Hara ruled that a CMP for Mauna Kea is a precondition to granting a permit for any future development in the Mauna Kea Science Reserve, an area which is leased to the University of Hawai'i.

In addition to holding public meetings, Ku'iwalu is gathering input from the community through a series of small talk-story sessions, group meetings with community organizations, and online through www.MaunaKeaCMP.com. Organizations that would like Ku'iwalu to give a presentation regarding the CMP are encouraged to call 539-3580.

The University of Hawai'i contracted the preparation of the CMP to Ku'iwalu, a consulting firm that specializes in critical land use issues, especially those that relate to Native Hawaiian culture and the environment. 



The public is invited to give input on a Comprehensive Management Plan for Mauna Kea.
- Photo: Elliott Markell

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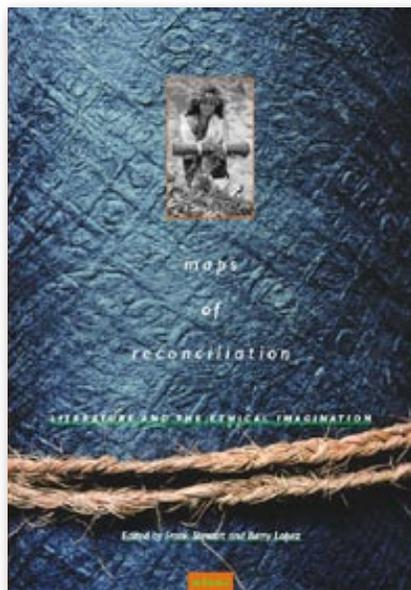
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Application postmark deadline: April 30, 2008



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By Liza Simon
DHA Public Affairs Specialist

Thinking about the future is not so much fun these days. Not with history's hangover of injustice, poverty, genocide and war still staring us in the face and signaling a perpetual imbalance in power that has even bent the

New *Mānoa* journal charts course of kuleana

axis of the natural world with global warming. But there is a route to a brighter horizon: help one another to give up the burden of grief and move on. This is the premise for a new edition of *Mānoa* journal, entitled *Maps of Reconciliation: Literature and the Ethical Imagination*, a collection of essays, poems and plays by elders, tribal leaders, dissidents, veterans, poets and others. The diverse contributors have been through the fires of injustice but speak out in voices unscathed by recrimination or political rhetoric.

The volume is intended to raise the profound question of "how people who have been on opposite sides of historical animosities can

find a way to get along together," said *Mānoa* co-editor Frank Stewart. The idea that literature can be part of a solution came from Stewart's collaboration with acclaimed essayist poet-philosopher Barry Lopez. The two had met at a conference where South African Archbishop Desmond Tutu discussed his nation's efforts to heal from apartheid by creating a venue where victims and oppressors came face to face and told their stories. "We believe that the stories of literature allow people to listen to each other across all kinds of boundaries, and enter each others' minds and lives with a new understanding," said Stewart, a University of Hawai'i English professor. He and Lopez took nearly a year to sift through literary works to come up with diverse perspectives on reconciliation. "This is a

very complex matter and we wanted to avoid giving the idea that there could ever be a single, simple answer," said Stewart, who is already compiling a second volume of *Maps of Reconciliation*.

To bring the theme of reconciliation home to Hawai'i, the *Mānoa* journal editors invited some noted Native Hawaiian writers and community leaders to contribute their personal accounts of selected cultural turning points – visually recorded in the archival portfolio of Franco Salmoiraghi – a Honolulu photographer who has documented many momentous events in island history – often at the invitation of cultural specialists. Combining Salmoiraghi's images and the Native Hawaiian narratives, the journal editors created three photo essays that provide a soulful lens into the following: the 1993 centennial commemoration of the overthrow of the Hawaiian monarchy that culminated at 'Iolani Palace with a dramatic vigil in support of Native Hawaiian self-determination; a consecration of the heiau at Pu'ukohala on Hawai'i Island that symbolized resolution of a deadly ali'i rivalry dating back seven generations to the time of King Kamehameha I; the reaffirmation of burial rites that grew out of a challenge to what had become the common practice of resort developers' desecration of kūpuna iwi in the midst of construction projects.

The photo essay on the Honokahua burial site during the late 1980s cuts particularly deep in delivering the profound truth of *Maps of Reconciliation*. Several Native Hawaiians, who have since become familiar faces in many local activist causes, have contributed to the essay their recollections of turning anguish into action and finding unexpected



Archival photos like this one of a nighttime vigil for self-determination highlight cultural turning points in Hawai'i history. - Photos: Courtesy of UH Press and Franco Salmoiraghi

edly positive outcomes. "People whose culture it is were able to begin to make the decisions about what happened to these important sacred places," Dana Naone Hall writes in spare but heartfelt prose that has its monumental counterpart in Salmoiraghi's black and white portraits. Other activists, including Charles Kauluwehi Maxwell Sr., add their narratives of stopping the developers, forcing changes in state land policy and forming burial councils for repatriation of remains. This helped to revive of the protocols necessary for reburial of iwi, as recounted in a portion of the essay contributed by local writer Jocelyn Fujii, who describes the making of funerary kapa cloth, a practice that had been eclipsed in the past century of Western dominance. These events made news stories 20 years ago and made it apparent that change was sweeping through the Native Hawaiian community.

But the news was really about invisible changes. This is the point of the Honokahua essay – and of the entire volume – a reflection on the courage and compassion required to go forward without destructive detours into continual cycles of blame and rage. A passage by Edward and Pualani Kanahale depicts the events of Honokahua unfolding in this way: "In one sense, Honokahua represents balance, for from this tragedy came enlightenment: the realization by living Native Hawaiians that we were ultimately responsible for the care and protection of our ancestors..." It is a passage that echoes the Hawaiian sense of kuleana – perhaps one of many helpful roads to travel in *Maps of Reconciliation*. ■



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A musical tribute to Hawai'i's royalty

By Blaine Fergerstrom
KWO Staff

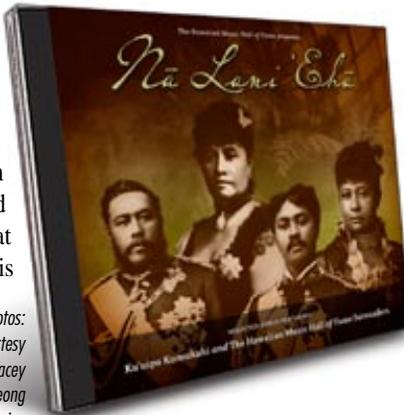
In late 2007, the Hawaiian Music Hall of Fame produced its first CD in a project titled, "Nā Lani 'Ehā," featuring songs composed by ali'i of the Kalākaua dynasty and performed by Ku'uipo Kumukahi and the Hawaiian Music Hall of Fame Serenaders. The group includes Isaac Akuna, Joseph Winchester and James "Kimo" Stone. Stone is the current president of the Hall of Fame.

The Hall of Fame names as its patrons and takes inspiration from Nā Lani 'Ehā (The Royal Four), ali'i who were renowned as composers and champions of Hawaiian music in the latter half of the 19th

century. King David Kalākaua, his sisters Queen Lydia Kamaka'ehā Pahi Lili'uokalani and Princess Miriam Likelike, and his brother, Prince William Pitt Leleiohoku were all noted composers, penning songs that are performed and enjoyed to this day.

"Nā Lani 'Ehā" is captivating and enchanting. Kumukahi has done a remarkable job in recreating the songs as their composers might have envisioned they would sound. The feel of the entire CD immediately evokes the monarchy period. Once you press "play," it is easy to daydream of sitting in a parlor at 'Iolani Palace in the company of a visiting sea captain and his wife. There, on guitar, entertaining the company is your Queen, Ke Ali'i Wahine Lili'uokalani playing her brother's composition, *Hawai'i Pono'i*.

Photos:
Courtesy
of Stacey
Leong
Design



Nearby hangs a portrait of the composer, Ka Mō'i, Kalākaua.

Asked about the period sound heard on the CD, Kumukahi says, "No, we didn't try for a particular sound. Their music is their music, it comes through no matter what ... it's so obvious. We just played their music."

The album contains not only "historical" music like the national anthem of the Kingdom of Hawai'i, but songs like *Tūtū*, about daily life

with kūpuna wahine (grandmother) by Lili'uokalani, *Koni Au*, Kalākaua's drinking song, and *Ku'u Ipo I Ka He'e Pu'e One*. The latter, a beautiful ballad penned by Likelike, is still regularly performed by many artists more than a century after its composition.

Kumukahi says, "Think about this for a moment: Nowhere in the world, in that time or today, for that matter, do you find any world leader composing songs for their people and their kingdom." Our royal family "wrote about their love affairs, their people, everyday life. You don't see anyone, anywhere, doing that!"

She points out that Lili'uokalani's "*Manu Kapalulu* is about the queen's annoyance with someone! 'Kulikuli au iā 'oe, manu kapalulu!' 'You be quiet, you chattering quail!'"

One seemingly obvious omission is Lili'uokalani's *Aloha 'Oe*. It might have been perfect as a bookend to *Hawai'i Pono'i* at the album's start. But Kumukahi says,

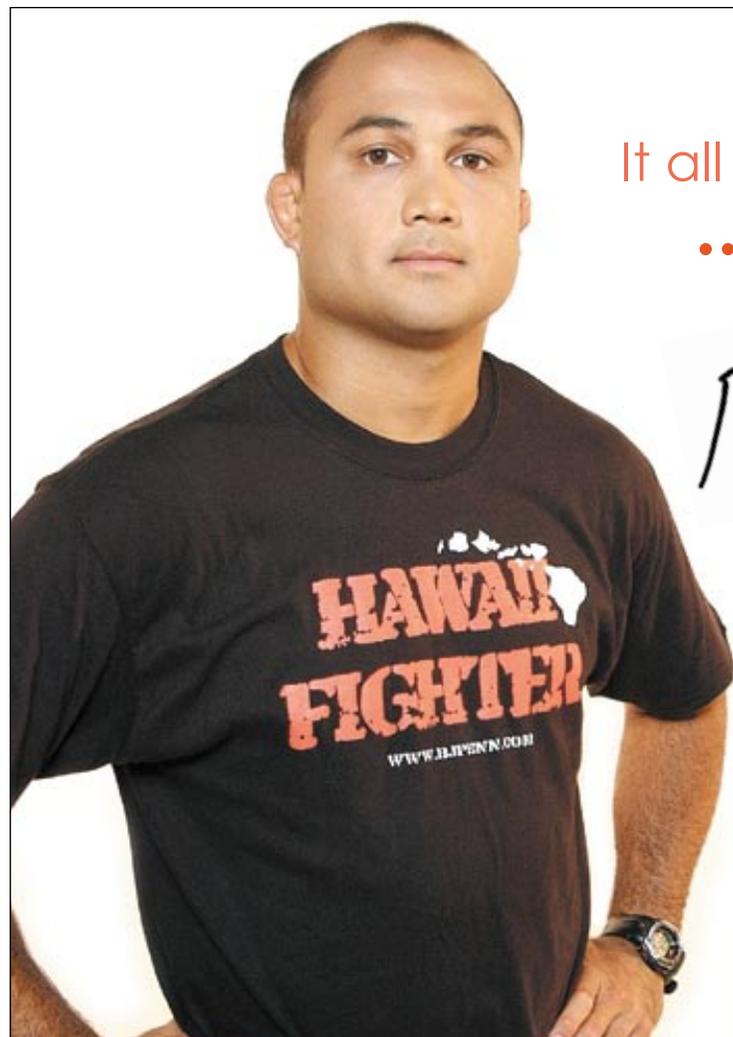
"We didn't include a lot of the popular songs."

"We decided to open with *Hawai'i Pono'i* and closed with a prayer at the end. ... I tried to stay away from popular songs, and tried to highlight the ones that were least recorded."

The Hall of Fame will present a Lei of Stars Concert April 26 at Hawai'i Theatre as a tribute to its 2007 inductees: Jesse Kalima, John Pi'ilani Watkins, Bill Ka'iwa, Don McDiarmid Sr., Eddie Kamae, Peter Moon and Marlene Sai.

Kumukahi and the Hawaiian Music Hall of Fame Serenaders will perform selections from the CD. Others on the bill are the Jesse Kalima 'Ohana, the Peter Moon Band, Nā Palapalai (representing John Watkins), Eddie Kamae, Owana Salazar, Cyril Pahinui and Uncle Bill Ka'iwa.

For tickets or more information, call 372-8921, email admin@hmf.org or visit www.hmf.org. Also visit www.hawaiimusicmuseum.org or www.ekuipo.com.



It all starts with pride...
...be proud to be Hawaiian

BJ Penn, Mixed Martial Artist

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

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

Make your voice heard.

"Place your name" to build a strong Hawaiian nation.

KAU INOA
TO BUILD A NATION
Hawai'i Maoli
(808) 394-0050
hawaiimaoli.org

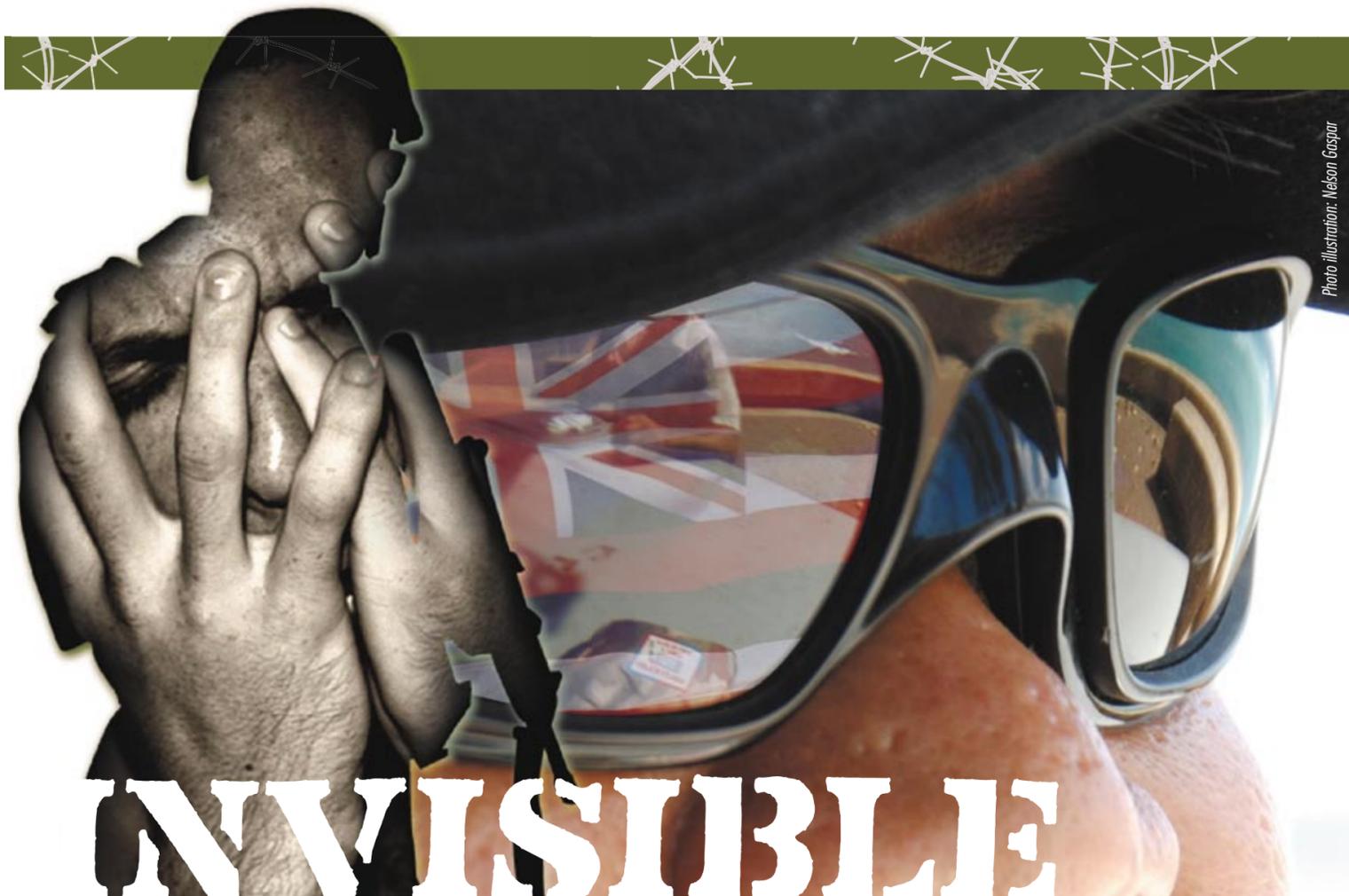


Photo illustration: Nelson Caspar

INVISIBLE

When Steve's wife's told him he should be getting help from the military for bringing a hot-head

temper home to Hawai'i from his year of duty in Iraq, the 40-year-old Army Reservist from Hawaiian Homestead land in O'ahu was stunned. Why would he ask the military for help with any kind of problem – let alone one having to do with his emotional well-being? Even when he once had physical injury from a weekend drill in the Army Reserves, he ended up using lā'au lapa'au, which took the place of the military doctor's recommended surgery. Don't let them cut you, the kahuna had told him, because cutting would only “let the pain from outside come inside.”

Steve, who wanted to protect his full identity in KWO, had to admit, however, that the pain of combat in Iraq was hard to keep out of his head. He had just two months to train nine young and raw recruits from a civic affairs background to prepare them for dangerous convoy security detail in Baghdad. In their second of 320 missions in a year, their vehicle was within 100 meters of an explosion that

killed Iraqi security force members, leaving “bodies just cut in half, arms and legs everywhere ... just thrown in the trash,” he says, his voice trailing off at the recollection. He returned with the unit to Hawai'i in 2006 – with no injuries to any of his men. For this, he received a Bronze Star award that he shared with the unit members. But several months later, the invisible injuries began to tear open. After waking from a nightmare clutching his chest and beating his fists on the wall, he took his wife's advice, sought help and was diagnosed with post-traumatic stress disorder – known as PTSD.

Five years into the U.S.-led invasion of Iraq, cases like Steve's are a concern to Native Hawaiians and to the nation. Stung by last year's scandalous accounts of mistreated soldiers unable to get the care they need for mental and physical health, Congress enacted policy changes that mandate that soldiers back from Iraq be thoroughly assessed for PTSD and sent to treatment with as few hassles as possible. Veteran eligibility to receive health benefits has also been expanded. But at least one class-action suit filed against the government on behalf of an East Coast veterans group underlines the alleged capriciousness of benefits eligibility.

Meanwhile, Native Hawaiian health experts are worried that we will see a replay of the Vietnam era when Native Hawaiian vets bore a lot of battle-related trauma. This is according to Hardy Spoehr of Papa Ola Lokahi. In testimony to a U.S. Senate Committee on veterans affairs last year, Spoehr said that half of all Native Hawaiian Vietnam vets were still struggling with mental health problems and unable to get help.

Large numbers of soldiers are expected to return from the Iraq war plagued by PTSD symptoms, including intrusive nightmares and thoughts, avoidance of anything that represents danger and the sleeplessness that comes with feelings of constantly re-experiencing traumatic conflict. Adding to detection problems, PTSD is inherently quirky. A new study shows that returning troops who initially test negative present a different picture within 90 days of deactivation, when there is three-fold increase for screening positive. Complicating treatment, many will likely have mild traumatic brain injury or TBI from concussions that result from frequent car bomb or roadside blasts in Iraq. (TBI and PTSD have similar symptoms but require different treatment, new research shows.)

As Steve's experience illustrates, if left untreated, PTSD can easily disrupt households by triggering domestic stress – raising the likelihood of divorce, job loss, drug use and homelessness. This has troubling implications for tight-knit family-oriented cultures – Native Hawaiians included, which in disproportionately large numbers fill the ranks of the Army Reserves

and National Guard engaged in a protracted war.

“These are family men and women in their 40s and 50s who must leave behind children, spouses and careers to go in-country, where the rules of engagement put a bayonet in your hands. You come home and at first it is the honeymoon. But you've been trained as lean, mean killing machine. Now suddenly you're supposed to forget it all. It's not goin' happen that way,” says Clay Park, a case worker for veterans services with the nonprofit

Pacific Basin.

Hirsch was also one of several nationally noted PTSD experts featured last month at a Honolulu conference, where social workers, police, mental health care providers and military officials came together to discuss ways that community resilience can be used in treating the impacts of stress, violence and trauma.

Despite these efforts, many say that the needs of Native Hawaiian veterans are not being fully met. A major barrier is stigma associ-

ated with mental health problems. PTSD, but were instead diagnosed with schizophrenia, which, unlike PTSD, may bring a dishonorable discharge and a denial of benefits eligibility.

Meanwhile, Park fields calls 24/7 from island vets who shy away from the PTSD label but should not. They are living in “caves, parks and homeless shelters ... and unfortunately they have never even looked into filing claims.

“You don't have jump up and down, but I tell them get all the possible documentation together because you did your duty. Now, it is time to collect on premiums.”

At a public event last year, Park remembers being tentatively approached for the first time by Steve, who reported to Park his difficulties with the benefits-application process in the Army Reserves. Park advised him about his option to take military retirement and file with the VA; he proceeded with success. Others aren't so lucky and even get redeployed after a PTSD diagnosis, which doesn't necessarily end active duty military status. “Maybe someday we will re-create rituals of cleansing for our warriors similar to those practiced by Native Hawaiians during traditional times,” says Park, who says he was angry after Vietnam but found solace in studying both lua and lā'au lapa'au – and in bonding with other vets.

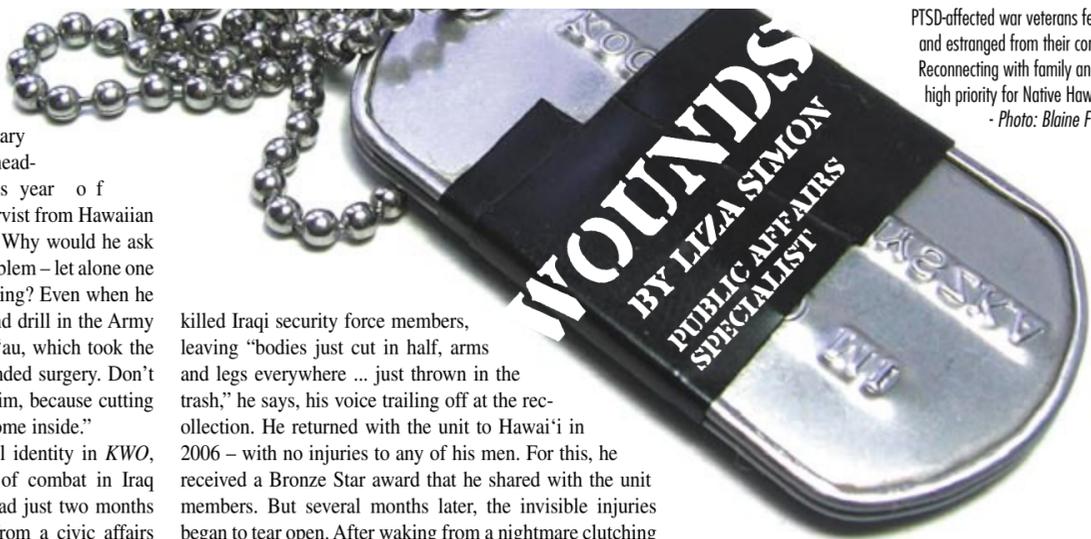
“Never tell someone who has been to war that you know what it's like, because you don't,” he says. One of the main hallmarks of PTSD is a tendency of the victim to self-impose social isolation – something that is at odds with traditional Hawaiian values, says Dr. Hirsch in explaining the approach of the VA's PTSD residential program. “So by the time he comes in here, the veteran from a traditional background has usually been unsuccessful in something that normally works – like reaching out to an elder for solving a mental health problem.” This is where Cognitive Processing Therapy comes in – one of two main methods of psychotherapy the VA uses to treat PTSD. “CPE has a number of components challenging beliefs that have resulted from traumatic experiences – things like the world is no longer safe, or I am no longer worthy of God's love,” said Hirsch. Scientific measurements show that CPE is successful in returning PTSD-affected vets to

normal life, but Hirsch adds that the group in treatment is ethnically diverse. “So we still have a long ways to go in finding cross-cultural rituals to deal with grief, guilt, fear and low self-esteem.”

Some say that the service providers who treat Native Hawaiian veterans should look to the 'āina for guidance. “Perhaps less words and more feeling for the place that really owns us. We don't own the place,” says VA hospital readjustment counselor William Kilauano, who is able to conduct counseling sessions in 'ōlelo Hawai'i, which he learned from his grandfather. “The long and the short of it is that Hawaiians come to institutions and find an absence of warmth. It's different when you kūkākūkā. ‘Oh, where you from?’ and stuff like that establishes rapport and relationship. The Western view might say, you are becoming over-familiar. I think from our standpoint, it shows you trust someone with your background and your thoughts.”

With PTSD cases, Kilauano, who served as a Navy medic in Vietnam, says the pono approach is to recognize that veterans are using outwardly irrational conduct to work through spiritual challenges resulting from seeing or doing “some pretty terrible things in war.” As an example, he talks about the Korean War veteran plagued by visions of a disembodied little girl. The man's wife told Kilauano that her husband would go off the deep end with these visions every time they shopped in cold-food section of the supermarket. Kilauano discovered why the cold temperature was a trigger, when the man revealed that while in combat he found a corpse of a little girl charred by an American incendiary weapon. This happened in the Korean winter in the snow. For many years, Kilauano encouraged the man to speak about his visions – until one day the man initiated the conversation, where he came to terms with the realization that girl was simply 'uhane – a ghost and he could let her go. Today, the man is vastly improved.

“That's what we Hawaiians are great at – you know speaking the unspoken ... and not saying it but saying it – the hidden meaning in something – and very often, when there is culture – you can work with



PTSD-affected war veterans feel isolated and estranged from their communities. Reconnecting with family and faith is a high priority for Native Hawaiian vets. - Photo: Blaine Fergstrom



Former Vietnam combat medic Clay Park knows about PTSD from the inside. This has inspired him to reach out to local vets as a case manager for Helping Hands Hawai'i. - Photo: Blaine Fergstrom

Helping Hands Hawai'i.

The need for communities to take action in healing what many see as a community problem has long been a priority for Native Hawaiians. Recommendations given to Congress have also been implemented in collaborative programs for Native Hawaiian veterans. In April, for example, the Native Hawaiian Health Care Systems will present cultural sensitivity training to boost the success of mental-health care providers in the local community.

“If there is one thing we have learned from treating (combat-related) PTSD in recent years, it's the strength of the community and how much that can lead to such a tremendous pain, if the individual shuts it out and how much it means when there is a reconnection,” said Dr. Kenneth Hirsch, manager of the Traumatic Stress Disorders Program for Veterans Affairs in Hawai'i, which includes the only residential PTSD treatment program in the

ated with mental health problems. “Bad enough you've been dealing with the stereotype of wanting to do nothing but eat and sleep all the time. Now you're going to be told that you're crazy,” says case worker Park, a Native Hawaiian who went to Vietnam in 1965 and endured some of the conflict's most intense fighting alongside classmates from Waialua High School.

Vet Centers provide readjustment counseling and keep records strictly confidential, but Native Hawaiian victims of PTSD may not bring themselves to walk in, if they are either in denial or feeling distrustful of sharing mental health information.

In fact, health records in the military and the Veterans Health Administration (administratively separate from Vet Centers) are not confidential; certain reports on mental health problems can adversely affect chances for career advancement as well as eligibility for compensation. Park says he has assisted veterans who sought treatment for

Kaua'i jam session celebrates 25 years

By Liza Simon
OHA Public Affairs Specialist

A nice shady backyard may be the best place to learn Hawaiian music – especially if you have a talented tutu in a teaching mood. But anyone on Kaua'i without access to the aforementioned can always count on E Kanikapila Kākou. Each EKK session at Island School in Puhī features one Hawaiian music master who gives instruction in a favorite composition. The take-home lesson for everyone is usually that the more you know about sweet Hawaiian music, the more you want to learn.

“EKK changes every year and the master musicians always bring in something fresh and new,” says series organizer Carol Yotsuda, who is a veteran art teacher on Kaua'i, well-known for her tireless

support of art and music education. Case in point: this year Yotsuda organized EKK around the theme of “new and emerging artists.” Session leaders ranged from nose flute expert Anthony Natividad to the 86-year-old Ambrose Smith, who has been strumming his guitar quite proficiently for decades with Kaua'i's own Kama'āinas. But does Smith fit the theme of “new and emerging”? He does, explains Yotsuda, because he just finished recording his first-ever CD.

The EKK season, which begins every January, culminates with an April finale concert, featuring an all-star lineup at the performing arts center of Kaua'i Community College. This year's concert also marks a chance for the series to celebrate a quarter century.

EKK was born from a moment of inspiration at a Kaua'i gathering of



The 25th anniversary season of E Kanikapila Kākou closes with a concert featuring Dennis and David Kamakahi. They've received multiple awards — Dennis is a 2007 Grammy® Award winner and 2006 Hawaii State Foundation of Culture and Arts Individual Artist Fellowship recipient and that's just the tip of the iceberg. - Photo: Courtesy of Anne E. O'Malley

friends in 1983, where Yotsuda just happened to let it slip that – even though she was from here – she really didn't know any Hawaiian songs. She wanted to learn, but the question was: Where to go? Others agreed that Yotsuda probably wasn't alone in her dilemma. And so one year and a small grant later, they helped her to organize the first E Kanikapila Kākou – ‘ōlelo Hawai'i for “strike up the music.”

In the beginning, it was “a true hidden gem,” remembers Yotsuda. Two decades later, it's not so hid-

den: Banner attendance – including a mix of tourists and locals sometimes numbers into the standing-room-only hundreds. And what's not to love about getting free tutoring from some of the biggest names in Hawaiian music? “They not only teach the lyrics and the chords, they also get across the good things that are wrapped up in the music,” says Yotsuda. For example, picture Hawai'i's kupuna composer Irmgard 'Āluli cracking people up by revealing that *Boy from Laupāhoehoe* came to her while she

E Kanikapila Kākou concert

When: April 13

Time: 7 p.m.

Where: Kaua'i Community College Performing Arts Center
Tickets: \$30/\$25 in advance for general/senior audiences; \$40 at the door and available from usual locations around the island.

For more information call: 808 245-2733.

was vacuuming, or contemporary songstress Robi Kahakalau sharing not only chords but her knowledge of kalo. These are some of the many memories shared by perennial EKK fans, Yotsuda recalls, including one local music teacher who has even archived EKK sheet music, preserving an impressive repertoire. ■

Kamehameha Schools Offers Online Courses for High School Students

'Ike Hawai'i Distance Learning Program

This program offers high school students the opportunity to learn about Hawaiian culture, history and literature through online courses.

For the first time, this program is being offered to Continental U.S. students.

Eligibility

This program is open to students attending public, charter or private schools who will be in grade 9, 10, 11 or 12 in the 2008-2009 academic year. Priority is given to students who are residents of the state of Hawai'i. Students must also have reliable and regular access to a computer with an Internet connection and must have Microsoft Office software.

Apply Now

Applications must be submitted by **Apr. 30** for the **Fall 2008 semester** which runs from **Aug. 11 to Dec. 12**. Download an application at <http://www.ksbe.edu/admissions/>.

For course listings or information about earning school credit through this program, visit <http://ksdl.ksbe.edu/ikehawaii> or call (808) 842-8877.



Left to right, ninth grade students Galen Mizunaka, Gabriel Mizunaka, Garret Mizunaka and eleventh grade student Jasmyn Kahawai enjoy a class huaka'i to He'eia Fishpond in Kāne'ohe. A majority of program participants are returning 'Ike Hawai'i Distance Learning students.

Fee

\$50 per course (covers headset, textbook and optional huaka'i or field trip)



KAMEHAMEHA SCHOOLS

VIRTUAL STRATEGIES & DISTANCE LEARNING BRANCH

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

Kuleana Land Holders: Seeking support for property tax exemption

The Kuleana Land Tax Ordinance on Oahu allows eligible owners to pay a maximum of \$100 a year in property taxes. OHA would like to hear from you to gather statistics that could assist in developing laws to exempt Kuleana Lands from land taxes, similar to those which passed for the City and County of Honolulu and for Hawai'i County.

If you have Kuleana Lands and would like to assist in the creation of such a tax exemption in your county, please contact the Kuleana Land Survey Call Center at 594-0247. Email: kuleanasurvey@oha.org. Mailing address: Kuleana Land Survey, Office of Hawaiian Affairs, 711 Kapi'olani Blvd. Ste. 500, Honolulu, HI 96813

All personal data, such as names, locations and descriptions of Kuleana Lands will be kept secure and used solely for the purposes of this attempt to perpetuate Kuleana rights and possession.

OFFICE OF HAWAIIAN AFFAIRS



Kuleana Land Survey
Office of Hawaiian Affairs
711 Kapi'olani Blvd. Suite 500
Honolulu, HI 96813

(808) 594-0247 - kuleanasurvey@oha.org

'APELILA CALENDAR



TRADITIONS OF THE PACIFIC 2008: YEAR OF THE HULA

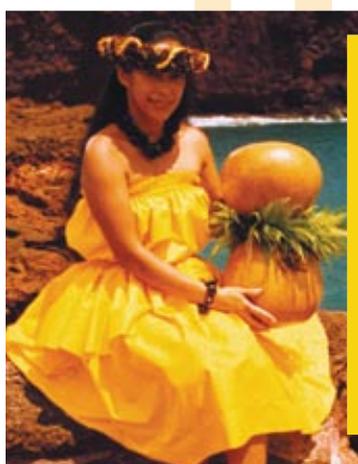
Bishop Museum's multimedia and interdisciplinary tribute to one of the most profound practices in Hawaiian culture continues this month. 848-4187 or www.bishopmuseum.org. Event reservations recommended via email: courtneychow@bishopmuseum.org. April events include:

MELE HULA LECTURE

Thurs., April 24, 6-8 p.m.
University of Hawai'i scholar Dr. John Charlot discusses the historical circumstances that have shaped various styles of hula and song, including the works of Helen Desha Beamer. Atherton Hālau. \$5, free to members.

KUMU HULA: KEEPERS OF THE CULTURE

Tues., April 15, 7 p.m.
In this award-winning 1989 documentary directed by Robert Mugge, kumu hula Vicky Holt-Takamine is one of several hula masters presenting a panoramic look at hula's past, present and future influences on the life of Native Hawaiians. \$3 members, \$5 regular admission



Pictured above and left: "Kumu Hula: Keepers of the Culture", a rare hula documentary. - Photos: Courtesy of Mug-Shot Productions

MAY DAY EVENTS

MAY DAY IS LEI DAY IN HAWAII

Many times, wearing lei will prompt the questions: Is it your birthday? Promotion? Graduation? The exception is Lei Day, a statewide occasion, which makes getting and giving lei customary for everyone. The first Lei Day was founded in 1928 at the suggestion of a Honolulu newspaper writer who believed that a celebration was in order for the special talents and emotions woven into Hawaiian flower garlands. On each island, the holiday has truly blossomed (pun intended), with lei-making contests, workshops and concerts.

81ST ANNUAL KAPI'OLANI PARK LEI DAY CELEBRATION

Thurs., May 1, 9 a.m. - 5:30 p.m.
At this grand-tūtū of all Lei Day celebrations, a Lei Queen and Court enhance the celebration and symbolize warmth and goodwill of Hawai'i's unique floral adornments. Court investiture at 10 a.m. Lei contest results announced around noon followed

by lei exhibit. Also, for the time ever, lei will be joined together in an effort to make the *Guinness Book of World Records* for the longest floral and greenery garland. 768-3041 or www.honoluluiparks.com.

MAY DAY AT KAUA'I MUSEUM

Thurs., May 1, 11 a.m. - 3 p.m.
The lei contest begins with a lei viewing and culminates with an awards ceremony plus bidding on your favorite lei during a silent auction. Free at Kaua'i Museum. 808-245-6931 or www.kauaimuseum.org.

FAIRMONT KEA LANI MAUI MAY DAY CELEBRATION

Thurs., May 1, 8 a.m. - 3 p.m.
Featured floral or kukui nut lei are part of the celebration, which also includes a royal court procession. Fairmont Kea Lani in Wailea. Free. 808-875-4100.

MAY DAY AT LANA'I CULTURE & HERITAGE CENTER

Sat., May 3, 9 a.m. - 5 p.m.
Enjoy a celebration of local lei makers at Old Dole Building. Free. 808-565-7177 or <http://www.LanaiCHC.org>.

HO'OHUIHUI CRAFT FAIR "EG"STRAVAGANZA

Sat., April 5, 9 a.m. - 3 p.m.
While the "Superbowl of Hula" unfolds over the duration of four days inside the Edith Kanaka'ole Stadium, talented handicraft artists from throughout Hawai'i converge at the Merrie Monarch Festival and offer an array of artsy items to ensure you won't leave Hilo without omiyage. Free. Hilo High School cafeteria, 556 Waiānuenue Ave. 808-959-7389 or egplants@gmail.com.

HO'OMAU CONCERT — PŪNANA LEO O MOLOKA'I

Sat., April 19, 9 a.m. - 5 p.m.
Supporters of 'ōlelo Hawai'i pull out all the stops for this Ho'olaule'a to benefit Pūnana Leo O Moloka'i. Festival includes Hawaiian music, crafts, food booths and keiki games. Free at Lanikeha Center in Ho'olehua. 808-567-9211 or www.molokaihawaii.com.

16TH ANNUAL EAST MAUI TARO FESTIVAL

Sat.-Sun., April 26-27,
9 a.m. - 5 p.m.
The festival focus is purely kalo - the staple food of Native Hawaiians. Saturday highlights at Hāna Ballpark include poi-pounding demonstrations, talk-story fun and performances of hula and mele. Sunday events include the annual Taro Pancake Breakfast (7-10:30 a.m.)

and excursions to Pi'ilani heiau and Kahanu Gardens. Saturday events are free. 808-264-1553 or www.tarofestival.org.

A CELEBRATION OF WOMEN'S HISTORY

Sat., April 26, 9:15 a.m. - 5 p.m.
The second annual He Ho'olaule'a No Nā Mo'olelo o Nā Wāhine examines the lives of important women in Hawaii history through 15 presentations in lectures, chants, traditional Hawaiian storytelling, dramatic performances and premiere excerpts from executive producer Edgy Lee's documentary *Exit to Paradise*. Registration for 315 lifelong learners per session, age 17 and older through April 18; space-available after that. Free. Mission Memorial auditorium, Honolulu Civic Center, downtown. 497-3775, info@distinctivewomenhawaii.org or www.distinctivewomenhawaii.org.

NATIVE HAWAIIAN ARTS MARKET

Sat.-Sun., May 3-4,
9 a.m. - 5 p.m.
A highlight of Maoli Arts Month, the Native Hawaiian Arts Market features sales of arts and crafts by dozens of Native Hawaiian artisans in various media, along with performing arts, demonstrations and food booths. Also offered is the Keiki Art Festival, with hands-on art activities, storytelling, kapa beating and more. \$3 residents/military, free for members and keiki under 3. Bishop Museum. 808-847-3511, bishopmuseum.org or www.maoliartsmoonth.org.

QUILTS IN PARADISE

Two centuries ago, Native Hawaiians began embroidering their own style on the New England-based art of quilting. Today, members of the Hawai'i Quilt Guild will have you in stitches, marveling over 100 pieces created for this exhibit that includes "a special quilt challenge" for nimble-fingered artisans. Free Academy Art Center at Linekona. 532-8741 or <http://hawaiiquiltguild.org>.

OHA TV show

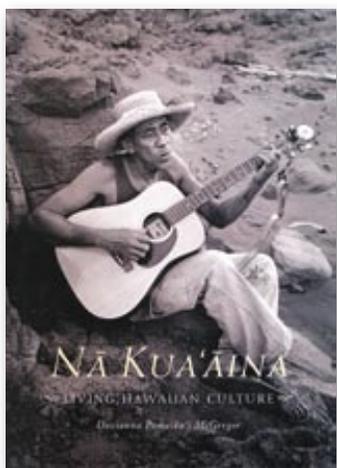
The Office of Hawaiian Affairs' TV series *Ho'oulu Lāhui Aloha: To Raise a Beloved Nation* was named best Native Hawaiian show on O'ahu's 'Ōlelo Community Television – it's second time receiving the honor.

The roundtable discussion series, which is produced by more than 50 studio-certified OHA staff, won the award at 'Ōlelo's 8th annual awards banquet on Feb. 23. "The award is quite an achievement when you consider that an entire 'Ōlelo station is dedicated to native issues," said series director Aukai Reynolds, attributing the show's success to OHA staff, including associate producer Jerry B. Norris, who specializes in government relations.

OHA started the series in May 2003 to provide a forum for community experts to discuss issues important to OHA's Native Hawaiian beneficiaries. Topics have included kalo farming, indigenous health care, Hawaiian music and, for its premiere, Hawaiian sovereignty. *Ho'oulu Lāhui Aloha* airs on O'ahu Thursdays at 7 p.m. on 'Ōlelo NATV 53 and online at www.olelo.org.

Book award

Author and University of Hawai'i ethnic studies professor Davianna McGregor was awarded



The winning entry: *Nā Kua'āina*. - Photo: Courtesy of UH Press

the 2008 Kenneth W. Baldrige Prize for the best book in any field of history written by a Hawai'i resident for her work *Nā Kua'āina*:

Living Hawaiian Culture.

The book, which beat out 11 other entries published over the last three years, documents the continuity, and the changes, of Native Hawaiian culture through four rural communities that preserved and perpetuated traditional ways through a subsistence lifestyle.

The award, which comes with a \$300 cash prize, is given by the Hawai'i regional chapter of the Phi Alpha Theta History Honor Society and was announced March 15 at the honor society's 24th annual conference at UH. *Nā Kua'āina* was published in 2007 by University of Hawai'i Press.

UH dean search

The University of Hawai'i at Mānoa is accepting applications and nominations for a founding dean of the new Hawai'inuiākea School of Hawaiian Knowledge, the nation's largest school of indigenous studies.

Applicants must submit a cover letter summarizing their interest and qualifications, a current resume and the names of six professional references, including titles and contact information. The application period opened Feb. 29, and will continue until the position is filled.

Established in July 2007, the school merges the Hawaiian language and Hawaiian studies programs, and aims to pursue, perpetuate, research and revitalize all areas of Hawaiian knowledge, including language, history, arts, science, literature, religion, education, law, society and medicinal and cultural practices.

The 13-member search advisory committee is co-chaired by Linda Johnsrud, interim vice chancellor for academic affairs and vice president for academic planning and policy; and Myrtle Yamada, executive director of Hawai'i nuiākea and program officer for the vice chancellor for academic affairs office.

For more information, visit www.hawaii.edu/executive_search/hawaiianknowledge.

Arts funding

Folk art apprenticeship teams are eligible for up to \$5,000 under



The grand opening of Alu Like Inc.'s new children's library began with an oli to honor its namesake, Winona Ellis Rubin, and her contribution to literacy and education. The children's library bears the name Ka Waihona Puke Kamali'i 'o Winona Ellis Rubin, after the former Alu Like board chairwoman who now serves as chief of staff to Office of Hawaiian Affairs Chairperson Haunani Apoliona. The addition to the Native Hawaiian Library offers books and storytelling in Hawaiian and English to the public, including preschools and charter schools. Hours are 8:30 a.m. to 4:30 p.m. weekdays. The library is located at 458 Keawe St. in Honolulu. To reserve a storytelling session for your class, call Johnna at 535-1360. - Photo: Courtesy of Alu Like Inc.

a state program to help traditional artists and to perpetuate Hawai'i's unique cultural heritage.

The Folk Arts Apprenticeships provide anywhere between \$2,800 and \$5,000 to a teacher-student team to help pay for instruction and supplies in areas such as music, traditional dance, story-telling and crafts. The award requires at least 80 hours of instruction over six to eight months, and a joint public presentation to share their experience, among other things. The award doesn't cover out-of-state travel expenses.

The State Foundation on Culture and the Arts, which grants the awards, seeks teams of accomplished and recognized folk or traditional teaching artists and experienced apprentices skilled enough to begin to master the true aesthetics of the art form.

Applicants must be 16 or older and be legal residents of Hawai'i. The postmark deadline is April 18. For more information or to download guidelines and application forms, visit www.hawaii.gov/sfca or call 586-0306.

Powwow benefit

An April 12 benefit concert and silent auction at Connections Public Charter School in Hilo will help support the third annual Hilo Intertribal Pow Wow coming to Hilo in May.

Connections charter school is located at the Kress Building, 174 Kamehameha Ave. Doors open at 6 p.m. A light supper prepared by Connections' culinary students is included in the cost of the \$20 ticket, available at the Kress Building office, Da Ratpack

Skateshop, Jungle Love in Pahoa, Volcano Garden Arts and Kea'au Natural Foods.

The entertainment lineup features Native American flute player Troy "Good Medicine" De Roche, local music trio The Lost Chords, The Social Wizards, and Dave Seawater and Friends. A silent auction will include original art by local artists, tile mosaics, Native American crafts, a hand-carved miniature koa canoe and gift certificates from Hilo Guitar, Nautilus Dive and Merriman's Restaurant.

The powwow is planned for Memorial Day weekend, May 24-26 at Wailoa River State Park. For more concert information, call Karin Moore-Sayre at 808-966-7792. For more information on the powwow, visit www.hilopowwow.com.

Grow Hawaiian

The eco-conscious Grow Hawaiian Festival will be held from 9 a.m. to 5 p.m. at Bishop Museum on April 26 in honor of Earth Day. The free inaugural event unites weavers, dancers, kapa makers, biologists, conservationists and horticulturists, who will share their common love for native and Polynesian plants of Hawai'i.

Event headliner Richard Likeke Paglinawan, 'ōlohe lua, author and cultural historian, will discuss the plants of ancient Hawaiian martial arts. Also featured are talks by a roundtable of kumu hula, and staff from the native plant nursery Hui Kū Maoli Ola. Ka'ala Farm will offer kalo-pounding and kapa-making demonstrations.

Bring your own plants for identification by plant experts. Features

food booths, informational booths on local conservation and sustainability efforts, a native plants sale and a guided tour of the museum's native and indigenous plants garden. Also offers hula dancing and music by Pilihoa. Sponsor Hawaiian Electric Co. will give away reusable grocery bags to the first 100 families or individuals and, while supplies last, to those pledging to conserve electricity. For more information, 847-3511 or www.bishopmuseum.org.

Tax rebates

A new economic stimulus law authorized by President Bush in February will result in more money for most taxpayers – up to \$600 per person, \$1,200 per couple, plus \$300 for each qualifying child.

To receive the so-called "economic stimulus payment," individuals just have to file their 2007 individual federal income tax returns. The Internal Revenue Service will automatically determine the one-time rebate amounts and send it to qualifiers starting in May.

Most people who get tax refunds will qualify for the separate rebate, which is expected to affect more than 130 million American households, including low-income workers, retirees and disabled veterans who normally don't file tax returns, but who must do so to receive their rebates.

For more information, visit www.irs.gov and click on "Rebate Questions?"

Meanwhile, the IRS is warning people to beware of e-mail and phone scams in which someone claiming to be from the IRS asks

for bank account, Social Security, credit card or other personal information that can be used in identity theft. The scams can come with a promise of an advance rebate or via personalized e-mails notifying the recipient of an audit. The IRS doesn't solicit such information via phone or e-mail.

Report questionable phone calls or e-mails to phishing@irs.gov.

Also, a March 14 column in the weekly newspaper *Indian Country Today* warns taxpayers to avoid "predatory tax preparers and payday loan vendors promising instant, on-the-spot payments," services that can come with "huge interest rates and hidden fees." It directs taxpayers to Volunteer Income Tax Assistance sites, where IRS-certified volunteers prepare and file tax returns for those who qualify, free of charge. For the nearest site, call 800-829-1040.

Aloha United Way also provides such services and information on the rebate. Call 211, visit hawaiiataxhelp.org or

email info@hawaiiataxhelp.org.

Distance learning

Deadline is April 30 to apply for the fall semester of 'Ike Hawai'i Distance Learning Program, which offers courses in Hawaiian culture, history, leaders past and present, and Hawaiian-Pacific literature.

The Kamehameha Schools' program for high school students is being made available for the first time to students on the continental United States, with special consideration given to Hawai'i residents. Students from charter schools and mainstream public schools are encouraged to apply. The fall semester runs from July 14 to Dec. 12.

Upon successful completion of a course, students receive a Kamehameha Schools credit. Students should obtain approval from their individual schools regarding their acceptance of the credit.

The program requires reliable computer and internet access and Microsoft Office software, includ-

ing Word, Excel and PowerPoint. Instruction is free. A \$50 fee includes supplies.

Applications are available at www.ksbe.edu/admissions/ announcements or by contacting the admissions office at: admissions@ksbe.edu, 842-8800 or toll free at 800-842-4682 ext. 8800.

For more information, <http://ksdl.ksbe.edu/ikehawaii> or call 842-8877.

Haleakalā Park

Haleakalā National Park has grown by more than 4,100 acres after acquiring land known as Nu'u Ranch from James Campbell Co. in a cooperative effort that also involved financial support from The Conservation Fund and \$3.3 million from the federal Land and Water Conservation Fund, which was secured by Hawai'i's Congressional delegation.

The land stretches from the rim of Haleakalā Crater at the 6,000-foot elevation to the south coast of

Kaupō, Maui. The parcel includes "several significant Hawaiian cultural sites" and remnants of a native koa forest ecosystem, which provides critical habitat for rare birds, while dry wiliwili forests provide habitat for the endangered Blackburn's sphinx moth and Hawaiian hoary bat, a news release said.

"This is truly a testament to public-private partnerships," said U.S. Sen. Daniel Inouye. "This acquisition will protect more than half of Maui's precious south coast in perpetuity."

The land is among Maui's largest undeveloped tracts and has been privately owned by Campbell for more than a century. The National Park Service acquisition permanently places it in the public trust.

HTA grants

The Hawai'i Tourism Authority awarded a little more than \$830,000 to 20 groups and nonprofits through its Kūkulu Ola – HTA Living Hawaiian Culture Program.

Recipients of the 2008 award

include Kahilu Theatre Foundation's 2008 'Ukulele and Slack Key Guitar Institute, Hawai'i Maoli's Hawaiian Cultural Resource Directory, and Anahola Hawaiian Homes Association's AKAMAI Mahi'ai Cultural Training and Agri-tourism Program. Other recipients are: Bishop Museum, Community Development Pacific Inc. Hāna Retreat, Ho'omaika'i LLC, Hui Kū Maoli Ola, Hula Preservation Society, Ka Meheu Ohu O Ka Honu, Ka'ala Farm Inc. Keōmailani Hanapi Foundation, Kīpahulu 'Ohana Inc. Lyman House Memorial Museum, Maui Arts and Cultural Center, Moku Ola Education Foundation, Paepae O He'eia, PA'I Foundation, The Kohala Center and Wai'anae Coast Coalition.

The program, operated with administrative help from the Council for Native Hawaiian Advancement, grew out of the Hawai'i Tourism Strategic Plan 2005-2015 with the aim of perpetuating the indigenous culture and community while providing an enriching experience for visitors. ■

KALO

Continued from page 12

keep it under their control. (In my mind, this is like taking an existing thing, like a car, refrigerator, computer or whatever, altering it slightly, patenting it and saying it is your product).

An important quality of taro (and poi) is that it is a hypoallergenic food, meaning that it is less likely to cause allergies. In the 1950s, a Kaiser Hospital allergist and UH scientists demonstrated poi's hypoallergenic qualities. They also discovered the high digestibility of poi's carbohydrates. These qualities made poi an ideal infant food (Hawaiians already knew this, after thousands of generations of use). Nonetheless, these qualities were demonstrated by science. In fact, in the late 1950s while visiting, I found that Kaiser Hospital in Oakland, California, offered poi to hospitalized infants. A decade later, the state Nutrition Branch received a request for a more concentrated form of poi. It was for a child in

a Cleveland, Ohio, hospital who was allergic to everything but poi and venison. The Honolulu Poi Co. immediately sent a supply of dehydrated poi to her without charge.

We know that Hawaiians developed new kalo varieties (cultivars). By crossing kalo with kalo, they created kalo that grew in a variety of soils, climate, sunlight and water, developing scores and scores of varieties in Hawai'i. Hawaiians were able to vary degrees of itchiness in kalo to defend against predators. However, they never claimed ownership and they shared new kalo varieties with one another. Hawaiians did not add another plant's genetics (corn, potato, etc.) into kalo. Altering kalo genetic characteristics with genetics from other plants will alter kalo and its valuable qualities.

The potential is that the deliberate introduction of characteristics from other species may cause random mutations, thus the taro and its qualities, as we know them, will be lost forever. And, we would have to buy these new plants. How do you feel about this threat? ■

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Tyranny and iwi exposed

By Alikā Poe Silva

Editor's note: Alikā Poe Silva is Kahu Kulaiwi, Koa Mana, kupuka'āina o Wai'anae, wahi pana, O'ahu, Hawaiian National. The views expressed in this community forum do not necessarily reflect the views of the Office of Hawaiian Affairs.

Aloha no 'ohana, there is a stone canoe in Kāne Ana, a cave in Mākua. This is the canoe that takes the souls of the deceased to the heavens and connects us to our ancestor. This our kūpuna knew, practiced and taught us!

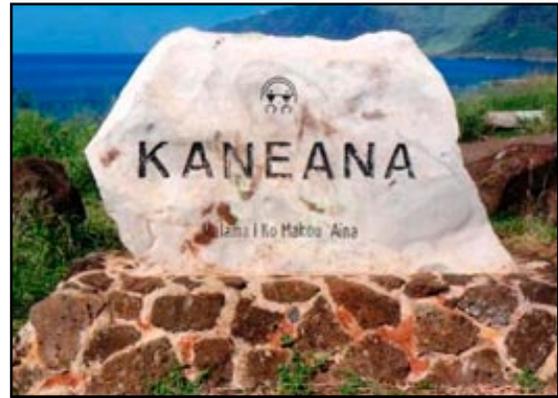
Remember, 'ohana, Kāne Ana is also the womb of Papa, and in the back of the cave you can see her ovaries, backbone and na'au. Kāne traditions required that when a family member is born and/or given life back again his or her

parents should perform certain ceremonies at Kāne Ana and U-Kāne-Po Heiau. The remaining piece of the umbilical cord that dries up and falls off the child several days after the birth is kept by the 'ohana for these ceremonies and put in a special piko stone in Kaula Valley next to Mākua in 'Ōhikilolo Valley approximately 2 miles mauka.

The Kāne religion recognizes the annual stations of the sun, especially the summer solstice. The ridge that runs from Kāne Ana to the mountains at the back of Mākua Valley is Ko'iahi. This name refers to the setting of the summer solstice sun. During the summer solstice season the shadow of Ko'iahi ridge lengthens until it reaches a point in Kahanahāiki. As the shadow makes its way in through the valley it touches the kohe of Papa, the mother of creation. This ties Kāne Ana,

Mākua and U-Kāne-Po Heiau as localized and geometric points within Kānehunamoku/Mākua to Kukaniloko, the piko of Hawai'i Loa. Because Kānehunamoku is in Wai'anae, it makes the whole Wai'anae Moku/wahi pana uniquely sacred to Kāne. Kānehunamoku is where Kāne created the Hawaiian equivalent to the Garden of Eden. Kānehunamoku is also the place where the piko stone called A-E-I-O Kāne came from (see picture in previous column).

The U.S. Army and its government have repeatedly desecrated Kāne Ana. In 1937-38 the Army blasted the opening of the cave so that they could put ammunition and two airplanes in the cave in preparation for their war. The original entrance was 60 feet up from the base of the cliff. This allows malihini, strangers, to enter the cave when they want to, with many of them unaware of the profound religious and cultural importance of the cave and to the kupuka'āina Kāne people.



Kāne Ana, a cave in Mākua, holds profound religious and cultural importance for the kupuka'āina Kāne people.
- Photo: Courtesy of Alikā Silva

Malihini have repeatedly violated the sacredness of the sites. Some strangers have conducted new age ceremonies there, others have performed rituals from other religions and some people have even used it as a restroom. This abuse has to stop! We again ask the U.S. Army and its government to respectfully and in good faith protect our sacred sites. We ask that they construct a wall and return the iwi they took from Kāne Ana.

From the history of Kanalu

“Here is the Eastern Sun rising/ the protection of Kāne/our protection/given life by Kaonohiokala/ the chief lives on/as do the priest/ the prophet lives on/as do the observers of the stars/granted life by you/Makali'i/when granted life by Nehe/above, Nehe, below/ granted life by the hidden rain/ by the drenching rain/granted life by the crackling of thunder/by crackling sound/the very long life/ the life of the gods/it is ours/the knowledge of the gods/it is ours/ granted life by the chiefs/and with the people/we give life/as does the priest who observes the stars/now is the time/freed, freed is the kapu/ lifted, lifted is the kapu.”

From time eternal, Wai'anae Moku has been the home of the Kāne religion and its practitioners. We are their lineal descendants. The sites in Mākua are our traditional Kāne religion sites, and we, the lineal descendants continue our beliefs and practices regarding our Kāne religion. The U.S. government, the state government and groups like Hui Mālama ignore and deny our religion and our responsibility as lineal descendants to protect, preserve and perpetuate our Kāne culture, its sites

and traditions.

The Army refuses to consult with state-recognized lineal descendants regarding the Army setting up new religious symbols and religion (Ahu-o-Lono) that is alien to Kānehunamoku-Mākua Valley. The First Amendment to the U.S. Constitution guarantees the right to the free practice of religion. The Army is using unethical tactics to divide and conquer our Hawaiian Kingdom State. The U.S. army and government have illegally occupied our Hawaiian State since 1893.

Section 106 of the U.S. Historic Preservation Law, s tate Historic Preservation Law and the state Department of Land and Natural Resource's Administrative Rules all require consultation with documented lineal descendants. We are those documented lineal descendants, but we have not been meaningfully consulted regarding protections and proper and traditional use of Kāne religion sites. The U.S. Army allowed Hui Mālama to enter Mākua and construct ahu o Lono and to put ho'okupu to Lono on Kāne sites. This is a violation of our rights and religion and a desecration of our Kāne sites. The love for our God, Kāne-nui-ākea, wahi pana, place of origin and traditions of our kupuka'āina, lineal descendants in Wai'anae Moku need to be protected for our generations to come.

'Ohana, please kōkua and call upon OHA to assist and send your aloha and prayers for our kūpuna who are always with us and wao our amazing Hawaiian Kingdom State. Kūpuna worked hard for us! 'Ike maka 'ohana, www.HawaiianKingdom.org. Mahalo no, Akua lako 'ohana, ua mau ke ea o ka 'āina i ka pono. 🌺

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This month *Letters to the Editor* offers two letters on both sides of the issue of the ceded lands settlement between the Office of Hawaiian Affairs and the state administration.

Waiting for a better deal

The state Supreme Court is to be commended for its recent ruling barring ceded land sales by the state of Hawai‘i. This court held that “the Apology Resolution and related state legislation (for theft of our Hawaiian nation) give rise to the state’s fiduciary responsibility to preserve and protect the public land trust, specifically for ceded lands – until such time as the unrelinquished claims of Native Hawaiians have been resolved.”

I remember very well in the early ‘90s when I was the OHA Trustee representing Hawai‘i Island, that the state Housing and Community Development Corporation of Hawai‘i (HCDCA) told the Office of Hawaiian Affairs that it had plans to build two subdivisions on ceded lands in Kailua-Kona and Maui. In the HCDCA proposal, OHA would receive on behalf of the Hawaiian people 20 percent of the value for the sale of these lands from the state. And I feared that our precious ceded land corpus, the remnants of our Hawaiian nation lands, were again being diminished, this time by the state for these two subdivisions, which would have made them private property even before we Kanaka Maoli had reached a land settlement with the state. Sure enough, 18 years later, still – no settlement.

At an OHA meeting in the early ‘90s, officials from HCDCA came before the Trustees and passed around a \$5 million check to entice us into accepting this proposal to sell our ceded trust lands. I knew it would be a bad precedent, though it was tempting to some Trustees. I had to speak against this sale of our ceded lands, and I thank the gods that my fellow board members

ended up agreeing, despite our attorney at that table, Earl Anzai, encouraging us to accept the state’s \$5 million offer. Anzai also taunted us Trustees, saying we may never see that offer again. OHA in ‘94 sought an injunction for those Maui and Kailua-Kona parcels and the alienation of any other ceded lands from the Public Land Trust. The state ended up giving those parcels to Hawaiian Home Lands. Anzai was later Gov. Ben Cayetano’s attorney general when Cayetano reneged on OHA’s share of the revenue stream income payment from the ceded lands OHA had been receiving. When Linda Lingle became governor, she was pono in reinstating OHA’s share of the ceded land revenue.

The Jan. 31 state Supreme Court ruling validates the wisdom of the previous OHA Trustees to reject the \$5 million offer for our ‘āina. We must remember – ‘āina was not a commodity for our Hawaiian nation.

Today, another group of OHA Trustees and the Lingle administration are proposing a \$200 million package composed of land and \$13 million in cash.

This settlement stems from the unresolved issues of the initial settlement of 1990 – Act 304, which I helped to negotiate for five years as an OHA Trustee. Those unresolved issues were left over from the Waihe‘e administration for the years 1978 to 1990, since OHA came into being. If you recall, then-state Circuit Judge Daniel Heely ruled in 1996 that those unresolved issues amounted to \$1.2 billion more owed to OHA from ceded land revenues already collected by the state. Heely’s ruling was reversed on Sept. 12, 2001. (I find this an interesting coincidence that Chief Justice Ronald Moon announced the reversal of Heely’s

opinion on Sept. 12, 2001, while the world was in shock over the 9/11 tragedy. It seems hard to believe that this date of the announcement of the reversal of Heely’s ruling was a coincidence.)

Regardless, the question remains how this \$200 million figure was arrived at. In the late ‘80s, when we were negotiating for Act 304, there was an agreed-upon formula between OHA and the state as to how OHA’s 20 percent share of the revenues from ceded lands were derived. We used that formula for the Waihe‘e administration and that is probably how Heely arrived at the \$1.2 billion figure that he said was owed to OHA. That may have been then; this is now. Now, 18 years later, it baffles me that the value figure owed us Hawaiians went from \$1.2 billion in ‘96 to \$200 million in 2008.

The Chairperson of OHA, Haunani Apoliona, on Dec. 17 at the State of OHA presentation, where the theme was “One has seen the right thing to do and has done it,” stated that we as Hawaiians “should not grumble.” I hope that statement was not the prelude and foreboding to this \$200 million package now before the state Legislature. I wonder – was Apoliona afraid there was something to grumble about? The value of the unresolved issues from 1978 to 2008 should increase from \$1.2 billion of Heely’s ruling instead of being diminished by 80 percent to \$200 million proposed by the current OHA Trustees and the Lingle administration, 12 years after Heely’s ruling.

The state can pay us off in installments or better yet, with more of our own ceded lands, although I don’t feel we should have to exchange for our own ceded lands. We deserve much more than

the three parcels proposed by OHA and the Lingle administration. There should also be hearings statewide so that people can address this proposal that would shortchange our Hawaiian people and nation. These should not be called ceded lands; they should be called “seized” lands.

It is interesting that state Attorney General Mark Bennett continues to insist that the state has a right to sell our seized (ceded) lands. Thank goodness for the Supreme Court’s wisdom on this issue.

Ua mau ke ‘ea o ka ‘āina i ka pono. Indeed! The life of the land is perpetuated in righteousness.

*Moanikeala Akaka
Hilo, Hawai‘i Island*

Editor’s note: Moanikeala Akaka served as an OHA Trustee from 1984 to 1996.

Settle the state’s past-due revenue debt to OHA

Among the many issues before the state Legislature this session is legislation that settles longstanding issues for Native Hawaiians. SB 2733 and HB 266 would resolve outstanding claims to past due revenue for the Office of Hawaiian Affairs (OHA) from ceded lands.

As of one of the five enumerated uses of the ceded land trust, all agree that the state has a legal obligation to Native Hawaiians as described in the Hawai‘i Constitution, the Admission Act and various laws adopted by the state Legislature. How this obligation should be carried out has remained a complex and unresolved issue.

The state of Hawai‘i has been

struggling with ceded land issues since I was first elected to the state Legislature more than three decades ago. Back then, the Legislature approved what would eventually become Act 273 quantifying OHA’s pro rata share of revenue from the Public Land Trust at 20 percent. This act passed almost 30 years ago. Now, the state of Hawai‘i is moving toward paying the debt it has incurred since then.

This settlement on back payment took more than four years of intense negotiation and medication between the state attorney general and OHA. It is a real opportunity to close an unsettled chapter and enable all those involved to make progress on other fronts.

I wholeheartedly support a thorough and judicious consideration of SB 2733 and HB 266. Giving this issue the serious time and attention it deserves is a large step toward reconciling Hawai‘i’s past. Mahalo for your consideration.

*U.S. Rep. Neil Abercrombie
Washington, D.C.*

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CEDED LANDS

Continued from page 04

even talking about 1990 to 2008, resources and revenues owed to the Hawaiian people.”

Former OHA Trustee Mililani Trask charged that the current Trustees of OHA “have not exercised their fiduciary obligations in this matter.”

“As of the year 2000, the Trustees who were elected at OHA were not elected by the Hawaiian people to represent them. The Office of Hawaiian Affairs is an elected body whose members are elected by the public and accountable solely to the public.

“In this instance, we have the public state governor negotiating a settlement with a public state agency, for four years, behind closed doors ... who are now bringing it to the state Legislature for rubber stamping.”

She charged that the settle-

ment is “supported by former Gov. George Ariyoshi and certain state unions, but certainly not the Hawaiian people.”

Clarence Ku Ching, another former OHA Trustee, asked, “Where did these lands come from?”

“These lands were stolen, not paid for by the U.S. government. Now they are attempting to move these stolen lands into the hands of another state agency, OHA.

“Why is OHA accepting stolen lands?”

“The state, according to this last (Hawai‘i Supreme Court) decision, cannot give these lands, sell these lands to a third party. My argument is that OHA is a third party and OHA can’t accept them.”

That January 2008 Hawai‘i Supreme Court decision – which allows for ceded lands to be transferred to state agencies like OHA – was argued and won by OHA attorney Sherry Broder

and William Meheula, attorney for beneficiaries Pia Thomas Aluli, Jonathan Kamakawiwo‘ole Osorio, Charles Ka‘ai‘ai and Keoki Kamaka Ki‘ili.

In the Capitol auditorium, Meheula spoke on behalf of the bill. “In the fringes, there is strong opposition, but in the middle there is strong support.”

“We have gone out to more than 42 public forums on the settlement,” he said. We “heard from many in the community who expressed concern” over the language in the settlement agreement, which appeared to indemnify the state against lawsuits brought by third parties on future ceded lands issues.

“The attorney general and I both looked at it,” and both agreed that the language did not extend beyond the proposed settlement,” Meheula said. “But we heard enough concern that this past weekend, the attorney general and I sat down” and reword-

ed that portion of the agreement to specifically confine the terms to these parties and this agreement. Copies of the new language were distributed to legislators.

But the new information did not satisfy attendees.

Bumpy Kanahele scolded OHA and the state, “Shame! Hewa!”

He added, “You cannot negotiate on my behalf. You cannot settle for Bumpy Kanahele!”

In the crowd of about 100 was a group who traveled from Maui specifically to attend the hearing and to have a chance to testify. Tasha Kama did not like the language in the agreement that appeared to indemnify the state from future ceded lands lawsuits. Kama’s group held yellow signs saying, “Please vote NO,” and “Protect our future rights, vote NO to HB266 HD2.”

The group sat near the podium, patiently waiting their turn to speak.



Ikaika Hussey of Hui Pū led the press conference opposing passage of HB266. - Photo: Blaine Fergerstrom

“We have to make the plane back to Maui tonight,” Kama said. “I even caught ride with somebody from the airport to here. I gotta hitchhike back, after! It cost me \$200 to be here! That’s a commitment.”

Lisa Asato contributed to this article. 📷

WOUNDS

Continued from page 17

the language of dreams – there is where we have to be operating from if we expect to make any progress. You say he didn’t respond to treatment? No, it’s that you didn’t respond to him. You didn’t look for the kaona – hidden meaning – the use of words is to create images in the mind.”

Kilauano echoes the sentiments of many others who work with veterans when he says that Hawaiians have a long and proud history of warrior culture. Once a history major at the University of Hawai‘i, he says Hawaiian warriors prided themselves on reciprocity in battle going back to the time of Kamehameha I, where the people and the ali‘i loved one another and parlayed the love into valor in combat. “That established a precedent for competency and courage on the battlefield, so that you ask any commander today and they will tell you Hawaiians make the best soldiers.”

Warfare is always brutal, but he sees many Native Hawaiian vets,

who are shattered by acute emptiness of modern warfare. “It is why many guys come here. Often they are brought in by their fathers who are Vietnam vets, ‘I no like him come like me.’”

Some Native Hawaiian veterans say that the Native Hawaiian warrior ethic has been exploited in modern times. For instance, Hawaiian charter school teacher-assistant Andre Perez recalls joining the Army right of high school. “I had to. It was all about economic reasons, no matter what the recruiter said about bravery. This was my ride off the rock.” He was shipped to Korea and sent in to quell a student uprising against U.S. military presence. “The students looked like local kids and there I was with artillery guns pointed down but in their direction.” For years after being discharged he was a homeless vet on the beach in Wai‘anae. He found recovery – perhaps redemption, he says – when he went to work for the Kaho‘olawe Island Reserve Commission, cleaning up an island where he had once participated in bombing maneuvers. “I believe that military service is a contradiction to indigenous

identity,” he says.

For Steve, still shaken from his experience in Iraq, the search for meaning in military service may be too much right now. On a breezy Hawai‘i morning, he says he often wants to be left to himself these days. Occasionally he gets to reconnect with the men in his unit. “We go really crazy – in a good way,” he says. One of them was in bad shape recently. Steve blames the psychotherapy treatment in Maui that “made him talk about Iraq.” Squinting into the sun – he is smiling that all-American local boy smile, his tired eyes the only hint of PTSD. With a flick of his right wrist, he makes like he is playing guitar. “I just want to kick back and listen to good Hawaiian music sometimes. I am in control. I’ll be okay. I am just not sure for how long.”

For more information on veterans benefits: www.va.gov/rcs



KANE

Continued from page 03

Hauanani Apoliona

And there is another side to her. Out of her 12 children, only three survivors. So nine passed and something like that is so very difficult for the parent. But she always persevered and used self-sufficiency. Her philosophy was go to work, get ahead and do it right with ethics and honesty! Raymond Kane was the same way. Just hard-working. There they would be, just ordinary people in Like Like Drive Inn after a night of work.

I got to know Ray Kane as a result of touring with Dancing Cat (recording label) and being with him at the Washington, D.C., Folk Life Festival. He was a man who loved life and had his gems of wisdom: “I rest my case!” “Say no more!” It was your kupuna talking. (Laughter.) Elodia (Kane’s wife) brought grace to that burly man. We learned when we traveled with him that he would tune his guitar to his voice. As a result, if you just want to jump in and play, your guitar is out of tune. But he stuck to what he did best. 📷

KEAWE

Continued from page 03

Jay Junker

Sometimes at Auntie Genoa’s concerts, the intermissions were as long as the sets because everyone wanted to come up and give their aloha. She always wanted to talk to everybody. She never cut anybody off. For her, if the intermission has got to go long, it goes long.

I remember how one night Auntie Genoa and Auntie Violet are closing the show and they get a standing ovation just for walking out. Auntie Genoa walks up to the microphone and goes, “Yes, don’t we look great!” and then she waits until the laughter dies down and she adds: “And we dye our hair!” (Laughter.)

Kama Hopkins

I knew her basically from the time I was born 34 years ago. To play music with her as her grand-nephew was fun because she really loved her family. Anytime someone wanted to dance hula or play music with her, she was very supportive. Now this doesn’t mean she always said, “Good job!” Right on stage, she looked at me and said, you’re not singing it right! (Laughter.) 📷

Celebrate: 'Stars of Distinction'

Haunani Apoliona, MSW
Chairperson, Trustee, At-large



E o e nā 'ōiwi 'ōlino, nā pulapula a Hāloa mai Hawai'i a Ni'ihau puni ke ao mālamalama. Aloha e nā kūpuna kahiko, nāna e ho'ōiū mai nei iā kākou e holopono a loa'a e ka lei lanakila. E hana kākou me ke ahonui a pili me ka hā a ke aloha, 'oiā e kūlia i ka nu'u a kau i ka 'iu o luna. Ka'i mai e nā hoa kuilima lei 'ia i ka pua lehua akaka wale ho'i ka mana'o i ka 'ā o ke ahi awakea. Welowelo e ka hae Hawai'i i hō'ailona wehi no nā kini. Ke Akua pu me kākou i pono ke ea o ka 'āina.

Answer o natives, those who seek wisdom the descendants of Hāloa from Hawai'i in the west and around this brilliant world. Love to our ancient forebears who continue to inspire us to move forward on a righteous path that the adornment of victory will be realized. Let us work together with patience holding close the essence of aloha as we strive for the very best until we achieve our ultimate goal. March forward partners, together arm-in-arm wearing adornments of crimson (lehua). Thoughts are clear and focused as the torch is ignited at mid-day. The Hawaiian flag waves proudly on the breeze as an adorning symbol of the multitudes. May God be with us (all of us) always that the life of the land will perpetuate in righteousness.

The Office of Hawaiian Affairs in 2008 marks 30 years since being conceived by policy from community leaders deliberating as delegates on the Constitution of the State of Hawai'i; amendments ratified by the citizens and the electorate of the State of Hawai'i who affirmed the will of the 1978 Con Con delegates. Thirty years later, OHA remains an advocate for systemic change to advance

betterment for Native Hawaiians in our motherland and elsewhere. OHA's activism to write, amend and advance policy to benefit Native Hawaiians continues and we work with diligence and expertise to grow assets under our stewardship while working with community and business partners to address needs of Native Hawaiians, the ultimate human investment beneficial to all of Hawai'i.

Thirty years ago in 1978 another community effort emerged. It began as a vision to honor and celebrate excellence in recorded music of Hawaiian culture and lifestyle in Hawai'i. Three decades ago, with the leadership of local Hawaiian deejays from KCCN radio, 1420 AM, an enduring spark was ignited in Hawai'i. Nā Hōkū Hanohano, the "Stars of Distinction" appeared in Hawai'i. The Nā Hōkū Hanohano web site notes, "The Hawai'i Academy of Recording Arts (HARA) and Nā Hōkū Hanohano Awards trace their origins to 1978 and KCCN-AM Radio, then the world's only all-Hawaiian music station. Conceived as a radio station promotion by Krash Kealoha (Victor 'Ōpiopio) legendary deejay, program director and driving creative force behind KCCN-AM, in Nā Hōkū Hanohano (the Stars of Distinction), Kealoha envisioned a formal recognition and celebration of recorded musical excellence in Hawai'i – so long ignored by mainland award programs. Kealoha – with the support of KCCN owner Sydney Grayson and Kealoha's original deejay team including Kimo Kahoano and Jacqueline 'Skylark' Rossetti – launched the first Nā Hōkū Hanohano Awards presentation in 1978. As no organized 'academy of arts' yet existed among Hawai'i's musicians – the role HARA would come to play – the earliest awards were determined by public vote.

"By 1982, Nā Hōkū Hanohano Awards evolved into an industry awards ceremony administered by recording professionals. The Hawai'i Academy of Recording Arts was patterned after the

National Academy of Recording Arts and Sciences (also referred to as NARAS or the Recording Academy), which produces the Grammy Awards. Each year the Hawai'i Academy produces a live television broadcast of the Nā Hōkū Hanohano Awards honoring achievements of excellence in the recording arts. It has become the biggest annual entertainment event in Hawai'i. Commercially available recordings created, produced and/or engineered and primarily distributed in Hawai'i are accepted for nomination."

2008 marks Nā Hōkū Hanohano's own multi-decade achievement in perpetuating, growing and advancing Hawaiian music, whether traditional or contemporary. Under the stewardship of the Hawai'i Academy of Recording Arts, this annual recognition and celebration of music performance in Hawai'i honors both the master elders as well as the emerging generation of creators in the music and performance genre. The "stars of distinction" these past three decades are numerous and more will join that galaxy in June 2008.

The renewal, evolution and celebration of Hawaiian music excellence is important, because in each passing year "stars of distinction" leave us. We have most recently lost two "stars of distinction" honored in years past by HARA: Aunty Genoa Keawe honored as Female Vocalist of the Year in 1995 for recording "Hula Hou" also received the Sidney Grayson Award in 1980 and the Moe Keale "Aloha Is" Award in 2005. Our other "star of distinction," Raymond K. Kane was honored by HARA in 1993 with the Kiho'alu Award and in 2003 with the HARA Lifetime Achievement Award.

HARA's Sidney Grayson Award recipients from 1978 to 1986 included: Hilo Hattie, Don Ho, Genoa Keawe, Larry Lindsey Kimura, Jack de Mello, William S. "Bill" Murata, Maddy Lam, R. Alex Anderson and Vickie 'Ii Rodrigues. HARA Special Award Winners in 1978 included Johnny K. Almeida, Alvin Kaleolani Isaacs, Alice Namakelua and Mary Kawena Puku'i; and in 1982 the Bishop Museum Award presented to the Bishop Museum for its album "Nā Leo Hawai'i Kahiko" ("Voices of Old

Hawai'i").

Since 1987, HARA has presented Lifetime Achievement Awards. Between 1987 and 1989 awardees included: Sol K. Bright, Andy Cummings, Dorothy Gillet, Young O. Kang, Harry Owens, Irmgard 'Āluli, Charles K.L. Davis and Kahauanu Lake; and between 1990 and 1999 awardees included: Arthur Lyman, Martin Denny, Alice Friedlund and the Halekulani Girls, Mahi Beamer, Ed Nielsen, Nona Beamer, Eddie Kamae, Nina Keali'iwahamana, Bob Lang, Rap Reiplinger, Martha Hoku, Benny Kalama, Ed Kenney, Emma Veary, Violet Lei Collins, Danny Kaleikini, Anuhea Brown, Sonny Kamahale, Alfred Apaka, Gabby Pahinui, Anie Kerr Singers, Myrtle K. Hilo, Donald McDiarmid Jr., Lena Machado, Wilder McVay and Randy Oness. From 2000 to 2007 awardees included: George Chun, Richard Kauhi, Ku'i Lee, Myra English, Leina'ala Haili, Violet Pahu Liliko'i, Haunani Kahalewai, Krash Kealoha, Noelani Mahoe, Tom Moffatt, Nora Keahi Santos, Jerry Byrd, Linda K. Dela Cruz (former OHA Trustee), Buddy Fo, Raymond K. Kane, Lydia Ludin, Kawai Cockett, Bill Kaiwa, Peter Moon, Marlene Sai, Ka'upena Wong, Hui 'Ohana, Kealoha Kalama, Jesse Kalima, Melveen Leed, Bill Ali'iloa Lincoln, Dick Jensen, Leila Hoku Kī'aha, George Na'ope, Herbert Ohta Sr., Palani Vaughan, Gabe Baltazar, Loyal Garner, Rene Paulo, Society of Seven and the Surfers.

In 2008, the HARA Lifetime Achievement Award recipients are: Aunty Edna Bekeart, Jimmy Borges, The Brothers Cazimero, Cyrus Green and Olomana. HARA's Kiho'alu Award recipients from 1991 to 2006 included: Gabby Pahinui, Sonny Chillingworth, Raymond Kane, Leonard Kwan, Ledward Ka'apana, Haunani Apoliona, Cyril Pahinui, Keola Beamer, KCCN Radio and Hawaiian KINE 105 Radio, George Winston, Peter Moon, George Kuo, John Keawe, Ozzie Kotani, Dennis Kamakahi and Kaponu Beamer. Between 2003 and 2006 HARA's Moe Keale "Aloha Is" Award recipients have included: Frank DeLima, Kimo Kahoano, Genoa Keawe and Jerry Santos. (See the Nā Hōkū Hanohano web site.) HARA: congrats on "31". 41/48



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TAKING THE HIGH ROAD

Rowena Akana
Trustee, At-large



'Ano'ai kakou ...
I would like to take a moment to pay tribute to the beloved Aunt Genoa Keawe, a genuinely warm and gentle person that was truly one of Hawaii's greatest treasures. All of Hawaii wishes you Godspeed.

OHA UPDATES

Since my December *KWO* column about the mass exodus of OHA employees, the "lock-down" security measures taken by the leadership to track employee whereabouts, and the low morale, etc., I have been locked in a war of words with Chairperson Apoliona's chief of staff, Mrs. Winona Rubin, who placed a full-page ad in our January issue of the OHA newspaper trying to negate my comments. The ad was so ridiculous that I chose to answer it with a full-page ad of my own in the February issue (that many people said they never received through the mail) that went directly to the heart of my accusations. I asked Mrs. Rubin to explain the following:

- Perhaps Mrs. Rubin can explain in detail, the expenses for legal advice from attorneys who have not been able to deliver in any success in moving federal legislation forward.

- Perhaps Mrs. Rubin can justify why there was no evaluation done on their performance before extending their contract for the past three years?

- Perhaps Mrs. Rubin can justify all of the millions of trust dollars spent on our Kau Inoa registration done on the mainland where OHA spent money on nonprofit groups and others to sign up people, and paid for each person they signed up. There has been no accurate account distributed to OHA Trustees who have requested this information, estimated to be about \$10 a signature for mainland registrations, which can-

not possibly justify the millions of dollars that we have spent trying to collect those signatures.

- Perhaps Mrs. Rubin can explain why for the past two years more effort has been spent getting signatures on the continent instead of focusing on Hawaii, where 80 percent of the Hawaiian population reside.

- Perhaps Mrs. Rubin can explain why Haunani Apoliona's sister has been put in charge of the mainland registrations and flying first class each time.

- Perhaps Mrs. Rubin can explain how Chairperson Apoliona's sister received a charge card from OHA and accumulated \$10,000 in charges before the card was taken away.

- Perhaps Mrs. Rubin can explain how, when the charge card was taken away from the Chair's sister, she continued to charge expenses for travel, receptions and various other charges on her personal charge account, then was allowed to submit for reimbursement for those charges even though in some instances she had no receipts.

- Perhaps Mrs. Rubin can explain why this employee was not fired for these egregious actions. If she were not the Chair's sister, would she have been fired?

Instead of a serious response, Mrs. Rubin chose to place another childlike and amateurish ad in the March issue of the *Ka Wai Ola* which was filled with colorful cartoons. Her ad also misleadingly displayed the OHA logo and implies that OHA sanctioned the ad. Mrs. Rubin has, to this day, never seriously addressed any of the concerns I raised. It is because of her adolescent attitude that I decided to take the high road and not dignify her ad with another response. However, I remain steadfast in my convictions that OHA has some serious internal problems that need to be addressed.

I was also surprised that Trustee Walter Heen devoted his entire February column in the *Ka Wai Ola* to justify how OHA awards grants to organizations that really shouldn't be getting them. OHA has been subsidizing the state Department of Education with educational pro-

grams since 1993, even though they already receive more than half of the state budget. We need to be advocating for our beneficiaries as state law requires. It's time we made the DOE accountable for their neglect of their kuleana.

Heen also disagrees with my claim that certain nonprofits are savvier and better staffed than Native Hawaiian nonprofits and therefore are able to capture more OHA grants. I see the same organizations coming back to OHA for money year after year, while small nonprofits are left behind. I believe as the senior member of the Board, serving 18 consecutive years, I have the historical and institutional memory that can bear my comments out.

On Jan. 18, 2008, OHA's leadership and the governor announced that they had reached a \$200 million settlement to our dispute with the state over ceded land revenues that remained to be paid to OHA from 1978 to 2008.

I raised several questions with our leadership regarding OHA's proposed legislation to remove sections 4 and 6 from Article XII of the state Constitution, which spoke to OHA's 20 percent pro rata share of ceded land revenues and rights to natural resources and minerals, and replacing the language with a guarantee of at least \$15.1 million going forward into the future.

I also asked if this meant that we would lose all rights to minerals and natural resources in the future. The answer was NO??? But if you read the committee report for the settlement bill, HB 266 HD2, it specifically provides that the property conveyed by the bill to OHA does NOT include the minerals or surface or ground water rights! The state retains all of these rights!!!

I also brought up inflation and whether \$15.1 million would be sufficient even five years from now? As the U.S. dollar continues to decline, what will a dollar really be worth? While OHA's attorneys have tried to assure us that this is an OK deal, there has been no real explanation for not factoring in inflation to the \$15.1 million going forward or the fact that the leases of ceded lands will be re-evaluated over time.

The fact that this is an election year for Chair Apoliona leads me to

believe that this settlement agreement is being rushed through the Legislature in an attempt to give her a "leg up" for her upcoming re-election. It finally took the Legislature passing a concurrent resolution to force OHA to take the agreement out into the community for public input. Otherwise, it would have only been decided by OHA's leadership, the governor's administration and the Legislature. I believe that there is still time to let your legislators know your mana'o regarding the settlement bill.

THE EXODUS OF MORE EMPLOYEES CONTINUES...

As I write this column, OHA's division officer in charge of grants has suddenly quit without a reason being given and without even a goodbye. Oddly enough, Trustees Apoliona and Stender seemed happy about the change.

CENSORSHIP & MISCHIEF

I am currently investigating widespread reports from beneficiaries that they have not received their February issue of the *Ka Wai Ola*. Please call my office at 594-1860 if you have not received your copy and I will have one sent to you right away. This issue contains my controversial column that is critical of OHA's settlement deal with the state, which may be seen as threatening to the passage of OHA's settlement bill.

Beneficiaries have informed me that their letters to the *Ka Wai Ola* editor that criticized Mrs. Rubin for her negative ads were not published. While this is of no surprise to me, it is a confirmation that only what the leadership wants published gets published.

These tireless games being played by OHA's leadership may delay information flowing from our office to the beneficiaries, but the truth will always come out in the end. And as time goes by, it only reaffirms the comments I made in my December '07 column about the excessive security, "lock-down" mentality and why there continues to be an exodus of OHA personnel.

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

Ending a circle of destruction

Boyd P. Mossman
Trustee, Maui



Ano'ai kākou. Abuse is a word that most definitely has negative connotations and suggests the absence of self-control, humility, integrity and charity, and the overabundance of greed, selfishness and pride on the part of the abuser. I have had the occasion to know and sometimes be close to those who have been both abusers and abused. Whether it is drug abuse, alcohol abuse, child abuse, spouse abuse, verbal abuse, emotional abuse, sex abuse or physical abuse, the result is the same: grief, unhappiness and worse.

The indigenous people of the United States have been especially prone to suffer the scourge of abuse and one may wonder why. Some claim that aboriginals should be treated no differently from immigrants and should not use the excuse that the United States stole their lands, their livelihoods, their government and their families to justify their own inadequacies.

Hawaiians today comprise about 20 percent of the population of our state. There are some who are by blood 100 percent, a few more are 50 percent and the vast majority are of lesser percentages. Before Captain Cook there were more than 400,000 Hawaiians in Hawai'i. By 1893 there were less than 40,000 Hawaiians, a result of the introduction of disease, despair and drink. Abuse of Hawaiians and to Hawaiians led to abuse by Hawaiians in an evil circle of destruction that has continued until today. The once strong sense of family and community which attached to the 'āina has been in large part replaced by homelessness, unemployment, ill health, ignorance, imprisonment and all the consequences of the disintegration of the family. In addition, drugs and alcohol continue to take their toll, as with the other

indigenous peoples of America, on our Hawaiian families who must suffer abuse in all forms.

It seems that today indigenous people including Hawaiians are threatened with their own demise from both within and from without their own families. An attitude of disdain often overcomes the common sense of individuals stuck on the road of abuse and any help offered or advice given, or pleas to listen are too often rejected in favor of continuing abuse and mistreatment of others.

True, there are many Hawaiians who have succeeded and worked hard who do well in our community today as with many other natives of our nation. The challenge is to reach those who have not yet been able to rise above the aggravated abuse imposed upon the Hawaiian nation by the overthrow and which chains our people with their own attitudes.

A new government for Hawaiians recognized by Congress could address the most apparent needs of housing, jobs, incarceration, education, health etc., by focusing its assets upon these needs. But the attitudes of our people must transcend the abuse of the past and present and return to the dignity, discipline, steadfastness and family cohesiveness of our ancestors. Why do we need to drink alcohol and abuse ourselves and others? Why do we need to smoke and kill ourselves? Why do we need to use illicit drugs? Why do we need to tolerate physical and emotional abuse of others? Why do we need to continue to fill the prisons? Why do we need to be dishonest in a dishonest society? Is it not about time we Hawaiians give more and receive less; work together, not against one another; learn of our culture and appreciate our ancestors; not be selfish, rude, disrespectful and ungrateful; work smarter as well as harder; and kūlia i ka nu'u? We can all have loving families, peace-filled hearts, quiet consciences and contented homes if we recognize our own weaknesses and plan with faith to overcome them. 🌺

Aunty Genoa's legacy lives on

Robert K. Lindsey, Jr.
Trustee, Hawai'i



Hawai'i lost a couple of its great Treasures of Hawaiian Music with the passing of Aunty Genoa Keawe and Raymond Kane. Kama Hopkins, my Aide, is 'ohana to both Aunty Genoa and Uncle Raymond. He did not have the opportunity to get to know Uncle Raymond very well, but he did grow up with his Adolpho relatives, Aunty Genoa being the last of that generation. I have asked him to share some of his thoughts regarding his late great-grandma, Genoa Leilani Keawe-Aiko, for our April column.

On Oct. 31, 1918, Genoa Leilani Adolpho was born. She was born to Hattie and John Adolpho (Thru Hattie Davis Adolpho, our family is related to the Isaacs and Cummings families. Uncle Raymond's mother, I believe, was Andy Cummings' sister.) She would often remind us when we celebrated her birthday, "All witches are born on Halloween, even the good ones." It amused me as a young boy and continued to amuse me until Feb. 25, 2008, when at the age of 89, Genoa Leilani Adolpho Keawe-Aiko returned home to reunite with her husband Edward Puniwai Keawe-Aiko and her Father in Heaven.

Aunty Genoa, or Tita Noa, as she was fondly referred to by her siblings, was number nine of 11 children. My great-grandmother, Esther Waili'ulā, was her eldest sister. Another sister, Aunty Annie, was another one who when family parties came up, would sit with her two sisters and sing, sing and sing. Oh, what sweet voices they possessed. Some of the brothers, especially Uncle Peter, would play while the sisters sang. Music plays a special role in our family and that is one of many things that have kept our entire Adolpho family considerably close for more than 100 years. I venture to say that we'll be close for another 100 as well.

It is known that Aunty Genoa was "discovered" by John K. Almeida after hearing her sing *For You a Lei* on the radio for her niece. What many people may not know is that the niece to whom

she sang is my grandmother, Carol Momi Bee Kahawaiola'a, one-third of "The Bee Sisters" and Aunty Genoa's guitar player for the past 25 years.

In my younger days, I remember attending family gatherings in Lā'ie, Hau'ula, Ka'a'awa, Kahalu'u, Kāne'ohe and many other places, and I would see Aunty along with her brothers and sisters having a great time singing, dancing and telling stories of their past. One fond memory I have of those parties is watching her dance hula. For many years, she was only known as an entertainer. However, she was a beautiful dancer. She taught hula for a time in Pauoa. She captured a style of hula that is only done by a handful of kūpuna today. It is very gentle and graceful. You indeed experience the emotion of the song and the subtleties within it through the gestures and expressions of these dancers. It is not to say that dancers of today are not skilled and show no emotion, oh no. There is, however, a difference. Something you cannot teach. Something that needs to be in you that surfaces when you need it and subsides when it is unnecessary.

As I got older and became a musician ... an entertainer myself, I began to see and experience another side of Aunty as well. The work ethic, the professionalism and spirit of what she brought to her music became evident. I had noticed it in my own grandmother and her sisters for years, but it was their brother, Tony Bee, a great musician in his own right, who told me while watching Aunty play, "You see that? Music for us is a way of life. Heavenly Father blessed us with it. Don't waste it."

I value those words that my uncle shared. To me, it means that Aunty Genoa lived what she was given. She used the talents God gave her and blessed people's lives by sharing it with Hawai'i and the world. That is a good lesson for all of us to learn.

Aunty Genoa said this many times and told me to remember it when I perform, "As long as I sing and play Hawaiian music, Hawaiian music will live."

Those are but a few of my memories of Aunty Genoa. She will be missed, but will always be in our hearts. Thanks Hawai'i for caring for Aunty all these years. May we care for each other in that same way today and forever. Aloha. 🌺

What can we do with it?

Walter M. Heen
Trustee, O'ahu



In various discussions regarding the land portion of the settlement with the state regarding OHA's share of past revenues from the public trust lands, many people have asked, "What is OHA going to do with that land?"

To refresh your memory, those lands are in three areas: Kaka'ako Makai, Kalaeloa Makai, and along Banyan Drive in Hilo.

The Kaka'ako land is in two parts: a rather long parcel stretching from the old Fisherman's Wharf restaurant to, and including, the John Dominis restaurant. Except for a small drydock operation and John Dominis, that parcel is essentially vacant. The second Kaka'ako parcel is a block in the 'Ewa direction toward the Kaka'ako Park. It needs to be noted that under a statute passed in a previous legislative session, those parcels cannot be used for residential purposes.

The Kalaeloa land is vacant, and the Hilo properties are occupied by hotels (Hilo Hawaiian, Naniolo, Uncle Billy's, for example) a small condominium, and a small golf course.

OHA has no immediate plans for the development of the properties. Indeed, their development will depend to a rather large degree on whether an environmental due diligence study shows any environmental contamination.

In any event, ultimate development of the properties will be determined by the Trustees after careful study and analysis by OHA's Land Management Hale. That study will undoubtedly suggest several possible actions that might be taken by the Board of Trustees regarding each parcel. In the meantime, and strictly informally, without any attempt to steer the Trustees in one direction or another, some possibilities have been discussed. I present some of those ideas here only for illustration, and I emphasize that noth-

ing has gone beyond mere discussion.

For the larger Kaka'ako parcel there has been talk about perhaps developing a culturally oriented market place where people can find items that are locally produced and are exhibited in an ambience of identity with the Native Hawaiian culture. The fundamental purpose of such a development would be to emphasize the importance of educating people about the Native Hawaiian culture and the importance of preserving it.

As for the other Kaka'ako parcel, perhaps OHA might consider a medium-rise office building.

The Kalaeloa parcel is in an industrial zone along the seashore makai of the Barbers Point Industrial area. It would need some preliminary site work in order to be brought up to an acceptable condition for development, but possibilities exist for installation of a facility for creating electrical power using the sun's rays. That power, of course, could be sold to industrial users or to Hawaiian Electric Co.

As for the Hilo properties, they are subject to leases held by the various hotels that will expire in about 2015. Some Hilo officials are concerned that when OHA acquires ownership the town will lose the largest bank of hotel rooms on that side of the island. That could have grave implications for Hilo's economic well-being. One rather important personage in Hilo suggested to me that when the hotel leases run out and OHA gets full control of the land the buildings should be torn down and the seaside lands on which they stand be developed into a park. Hotels could then be constructed on the golf course site. Personally, I think that has great possibilities.

All of the above discussion is, as I pointed out earlier, little more than daydreaming. But how many marvelous developments and giant leaps forward began as somebody's daydream?

The real point here is that an opportunity may be at hand to begin building capacity for self-sustainability of Kanaka Maoli culture through the settlement and pending legislation. 🌺

Keeping Moloka'i Hawaiian

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



On Feb. 22, 2008, the Office of Hawaiian Affairs submitted its second critical review of the Draft Environmental Impact Study for the proposed development on the west and south shores adjacent to Lā'au Point, Moloka'i.

I hope that the opponents of the proposed Lā'au development will honestly acknowledge that the Office of Hawaiian Affairs has, in fact, maintained a principled position on Lā'au.

First, the resolution passed by the Trustees on Sept. 29, 2005, NEVER DID give a blanket endorsement of the proposed Lā'au development. The resolution expressed appreciation and support to Moloka'i Properties Limited (MPL) for working with the community and for their generous donation of lands to the community.

Second, the Office of Hawaiian Affairs has submitted critical reviews of both the first and now the second Draft Environmental Impact Study (DEIS).

As for myself, I remain committed to the implementation of the overall Community-Based Master Land use plan for Moloka'i Ranch. This must include a thorough Environmental Impact Study that addresses all of the valid concerns raised about potential impacts to the cultural and natural resources of the shorelines adjacent to Lā'au Point.

I support honest and constructive criticism of the new MPL (DEIS). For example, it was helpful for the OHA staff to point out that the DEIS disclosed that a maximum potential dwellings in the proposed development could be 300 rather than 200. I personally followed up on this with MPL CEO, Mr. Peter Nicholas. He informed me that this was an unfortunate typographical error, and I can now clarify that the actual MAXIMUM IS 200, NOT 300 dwellings.

As the process for review of the proposed MPL development unfolds over the next months I am committed to approach the public dialogue with honesty, respect and aloha and hope that this is reciprocated.

For example, one important distinction that we should all honestly acknowledge is that Lā'au Point itself will never be developed and will always be conserved. Lā'au Point and a total of 51 acres surrounding it are owned by the federal government and is zoned conservation. In fact, the area where the Save Lā'au group constructed their "occupation" hale is located within these 51 acres which will never be developed. Many of the cultural sites and features that our outstanding cultural resource practitioners have expressed concern about will never be touched by the proposed development because they are in the area controlled by the federal government.

To acknowledge this in no way diminishes the importance of the west and south shores adjacent to Lā'au which will be affected by the development. These coasts also have important cultural and natural resources, which are important to protect.

One other point of significance is that under the current Moloka'i community plan, 1,500 houses can be built. However, the proposed plan will build a MAXIMUM of 200 units. And these units will be set back 250 feet from the certified shoreline. A lot of comparisons are being made between MPL's proposed development and what has happened at Wailea and Kihei and Kā'anapali. But let's be honest, those developments involved two to three times as many single family houses plus townhouses and high-rise hotels, with no setbacks.

I love Moloka'i. It is my 'āina hānau ... land of my birth; land of my kūpuna kahiko ... ancestors; and my kulāiwi ... where I will remain when I hala. I still believe and remain hopeful that the Community-Based Master Plan for Moloka'i Ranch is the best strategy to Keep Moloka'i the Last Hawaiian Island. 🌺

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E nā 'ohana Hawai'i: If you are planning a reunion or looking for genealogical information, *Ka Wai Ola* will print your listing at no charge on a space-available basis. Listings should not exceed 200 words. OHA reserves the right to edit all submissions for length. Send your information by mail, or e-mail kwo@OHA.org. **E ola nā mamo a Hāloa!**

Achiu/Aena — The descendants of Leong Achiu and Julia Kaumealanikanu'u Paanui Aena are gathering information on our family. We are forming a committee of family members to serve as liaisons to their respective branch so that the reunion will truly be a family affair. Descendants of the following: Edith Kinolau Achiu, Lincoln Ah Miu Keanuenu Achiu, Rose Mew Hee Waihookawaiahao Achiu, Benjamin Tin Hop Kaonoakawaiaikapūla Achiu, Thomas Tin Fun Kamalii Achiu, Esther Miu Ung Kauloua Achiu, Walter Tin Kit Kaena Achiu, Fannie Kepani Achiu and Austin Hung Piu Kaliniepū Achiu — please contact Thelma Keala Binz (Austin) at 637-5910, email: the1@kealalegacy.com; Billjean Kam-Takashima (Esther) at 295-5585, email work: bkam.bayharbor@hawaiiantel.net, home: bkam@hawaii.rr.com; or T.J. Miram Cuaresma (Benjamin) at 218-9353, email: t.j.cuaresma@gmail.com. An informational web site link is available on request.

Ah Lo / Alo — A reunion is being planned for July 18-20, 2008, in Ka'a'awa, O'ahu, in honor of the past and present 'ohana of the descendants of Abraham Amana Ahlo and Juliana Hiilani Ah Nee Ani. Descendants include their children: John Amana, Juliana, Alexander, Henry, Bernard, Gilbert, Peter, Abraham, Julia, Lorita and Emma. All family are warmly encouraged and welcomed, "E Komo Mai!" The reunion steering committee is planning an exciting weekend of sharing, aloha, genealogy, story-telling and more. We'll have all weekend to enjoy each other starting with a wala'au potluck dinner Friday night, our lū'au Saturday night and an aloha breakfast Sunday morning. Details are still being finalized and will be announced soon. Registration forms will be mailed out shortly and will also be available on our 'ohana web site, www.myspace.com/ahloreunion2008. For more information, contact chairperson Julz Pruett on O'ahu at 723-9958 or ahloreunion2008@yahoo.com.

Akau — (Descendants of Ching Sen/Kamakehama Awa) Our family comes from the lines of the following: 1) William P.M. Akau/Kealoa Kalalūhi — Abraham Akau/Alice Ahina, Eunice Akau/Solomon Kuahine, Elizabeth Akau/Mack Kalahiki, Theodore Akau/Mary Keawe; 2) William P.M. Akau/Lydia Awaa — John Akau/Rose Iokia, Apitai Akau/Margaret Arthur, Lydia Akau/Andrew Ako, Alexander Akau/Mary Ako, Caroline Akau/Samuel Kaleleiki, David Akau, William Akau, Barbara Chock; 3) Pekina Akeni/Goo Kim Seu — Ah Sing KimSeu/Hattie Kauwe, Arthur KimSeu/Martha Coelho, Amoe KimSeu/Robert Naeole, Allen KimSeu/Alice Nahakuēlua, Ernest AkimSeu/Mary Kahookano, Abby Goo/Daniel Bush and Ernest Chang, Mabel KimSeu; 4) Apitai Akeni/Kahana Maluwaikoo — Annie Apikai/Solomon Kuahine, John Apitai/Adeline Young. We are having a family reunion at Wai'anae Rest Camp April 11-13, 2008. We need a head count by March 8 so we know how

much food to prepare for Saturday, April 12. Lunch will be served at noon. Contact: Joyce Sene at 247-7910, or Solomon Kuahine at 382-9525 or 455-8102.

Ha'o/Miner — We are planning our sixth family reunion for the direct descendants of Rachel 'O Ka Malu Ha'o and George Nelson Paeopua Miner of Hale'iwa. Our families come from Margaret and John Miner, Hannah and Charlie, Cecilia and Charles Spillner, Ruth and George Miner, Annie and Lawrence Ferguson, Rose and James Lodl, Virginia Snyder Baker, Evelyn and James Miner, Agnes Kelly Tomamao, and Rachel and Joseph Machado. This potluck styled picnic is scheduled for Saturday, April 19, 2008, at Ali'i Beach Park in Hale'iwa (near the lifeguard stand). For more information, please call Judy Miram (daughter of George) on O'ahu at 621-5610 or Joanne Frey (daughter of Rachel) at 342-4346.

Hookano — The heirs of Louisa and Iokewe Hookano are: Mary (Beck), Rebecca (Awa), Lucy Kanani (Dias), William, Charles, Hattie (Pahia), Hannah (Newalu), Willie, Henry, and Lui. The fourth annual Hookano family reunion is set for Saturday, April 19, 2008, from 9 a.m. to 6 p.m. at Laenani Beach Park (near St. John's By the Sea Church in Kahu'u, O'ahu). All family are welcomed. Carpooling is highly encouraged, parking is limited. For more information, please call Lyanne (Naipo) Binkauski at 271-0726 or Matilda Emalia (Hookano) Naipo at 247-4443.

Isaacs/Broad — Our 'ohana will be having a family reunion on Saturday, May 3, 2008, for the first cousins and descendants of the William Kalanikaukaalaneo Isaacs and Margaret Maleka Papa'ikianau Broad Family. Their thirteen children, followed by the names of their children, are: 1) Irene Kawehikulaniokapunohulaikaewakea Isaacs Ahlo/Peters [Alexander A.L. Ahlo, Henderson K. Ahlo, Kawehi Ahlo, and Charles K. Ahlo]; 2) William Kanuumealani Isaacs [Clyde K. Isaacs and Leola M. Isaacs McQuillin, and Naomi Campbell]; 3) Alvin Kalanikau Kaleolani Isaacs [Alvin K. Isaacs Jr., Norman K. Isaacs, Diana K. Isaacs Kapo'o, Leland K. Isaacs, Faith Isaacs Boyd, Judith Isaacs Mahuka, Armalita Isaacs Martin, Shirley Isaacs Medeiros, Nadine Isaacs Akina, and Leilani Isaacs]; 4) Margaret Piilani Isaacs Scharsch [Velma K. Scharsch Eulitt, Jacqueline Scharsch Bles/Carver, Comfort L. Scharsch South/Eppard]; 5) Emma K. Isaacs Aruda [Lorraine L. Aruda Seghorn, Heine Aruda, and Valentine Aruda]; 6) Henry K.B. Isaacs [Thelma L. Isaacs Perreira, Frances K. Isaacs Dela Cruz, Elaine Isaacs Akau, Henrietta Isaacs Hanson, Ruth Isaacs Holt, and Harold 'Cisco' Isaacs]; 7) Moses Charles K. Isaacs; 8) Victoria Kana'iaupuniohahouua Isaacs Pulawa, Palakiko [Victoria L. Pulawa Reis, Benjamin N. Pulawa, Edward K.K. Pulawa, Shirley K. Pulawa Dolfo/Pupule/Kahilihiwa, Wilford K. Pulawa Sr., Vina M.L. Pulawa Low/Tengan/Hernandez/Rivera, Joyce K.

Kaanana Pulawa Ah Mook Sang, Lawrence L. Pulawa, La-Venda J.L. Pulawa Saberon, Maydell L. Pulawa/Maez/Osterloh, Herbert S. Pulawa, and Steven Pulawa; Roberta Palakiko Gallegos/Westbrooks, and Judith A. Taylor Callahan]; 9) Keoholaulani Isaacs; 10) Charles Lehuakona Isaacs [Charles L. Isaacs Jr. and Arthur Isaacs]; 11) Lawrence Kauhiimokuakama Isaacs; 12) Wilford Kalauuala Isaacs [Wilford K. Isaacs Jr.]; and 13) Melvin Makaenaokalani Isaacs [Gwendolyn L. 'Sweetheart' Isaacs, and Shirleen "Boss" Isaacs]. The May 3 reunion will be from 9 a.m. to 3 p.m. at Makakilo Hawai'i Stake Cultural Hall, 92-900 Makakilo Drive, across the Makakilo fire station. Please contact Victoria Reis at 668-7101, or by mail at 89-369 Mokiawe St., Nānākūli, HI 96792; La-Venda Saberon at 681-4649, or by mail at 91-1275 Ho'opio St., 'Ewa Beach, HI 96706; or Cheryl Kila at 545-8075, 489-6571, by mail at 2407 Booth Road, Honolulu, HI 96813, or by email at cherylkila@hawaii.rr.com.

Ka'auhaukane — Our fourth annual family reunion and potluck is scheduled for Sunday, May 4, 2008, at Bellows Air Force Base, picnic area/Pavilion B, Waimānalo, O'ahu, from 10 a.m. to 5 p.m. Visit, talk story and enjoy being with family! We need a list of those attending and the license plates of their cars to ensure that you can enter the military base. Ana Lumaukahili'owahinekapu Ka'auhaukane was the daughter of Kamokulehu'opanaewa Ka'auhaukane (k) and Pailaka Hoohua (w). She was born on March 3, 1845, in Ka'auhuhu, North Kohala, Hawai'i Island. Her sister was Kealohapuaole Kalauhi Ka'auhaukane. Ana married Joseph Kaimakini Kanoholani and Jon Von Iseke. Her three Kanoholani children were: Joseph Kaiamakini Kanoholani, Makini Kanoholani and Mary Kaiamakini. Her 13 Iseke children were: Maria Iseke, Elizabeth Kapuaakuni-McKee, Theresa Kapiko-Quinn, John Isaacs, Joseph Iseke, Antone Iseke, Henry Iseke, Louis Iseke, Joseph Iseke, Frank Iseke, Charles Iseke and Katherine Sing. The 'ohana would like to update all genealogy information, records of birth, marriage and death, photos and contact information. For more information, call one of our O'ahu contacts: Conkling McKee Jr. at 734-6002; Colleen (McKee) Tam Loo at 398-1600; Peter (Kapiko and Quinn) Machado at 689-0190; Jackie Kapiko at 235-8261; "Boss" (Iseke) Strula at 664-9795; Louie (Isaacs) Peterson at 216-9331; Pauahi (Kapuaakuni and McKee) Kazunaga at 842-7021. We are also planning the fifth family lū'au and reunion for 2009. We welcome your help with open arms. To participate in monthly 'ohana reunion meetings, call Pualani (McKee) Orton at 235-2226 or Ronnie McKee at 263-0681.

Beniamina Kahakaniaupo'o/Pelio Pahau — Beniamina was married to Pelio, also known as Kalapeliounua. Their son Beni Kealanuionaahienaena was married to Lilly Naihau (first wife), Luka Kanekoa (sec-

ond), Elizabeth Akana (third) and Mary Kaopuiki (fourth). Pelio's father is Pahau from Puna line and Beniamina is from Hāmākua/Ho'okena. Beniamina also went by the names of Daniel and Benjamin. If you have information to add to our genealogy, please contact M. Kahulu Amina in Waimea at 808-895-0930 (work), Nani at 808-885-6465, or Doreen Ako on O'ahu at 744-7196. Our family is planning a potluck weekend in Waimea, Hawai'i Island, sometime soon and would love to have all our 'ohana join in and share the 'ohana love with our genealogy. A potluck meeting to plan the gathering is scheduled for April 12 from 9 a.m. to 2 p.m. at Waimea Community Center by the makai side of the baseball fields.

Kahoolimana — I am seeking information on Luka Kahoolimana and her children, who were born in the years 1893 through possibly 1920. Family surnames include Kaholokula, Koa, Makekau, Saffrey, Machado, Brown, Paahana, Kaumaoha and Kaanaana. Luka Kahoolimana is my great-grandmother. She was born around 1878 and had at least one sister. Any information regarding these children or families will be greatly appreciated. Contact Helen by email at pangus01@yahoo.com or call 808-249-0087.

Kauaia — Our Maui 'ohana will host the Kauaia Family Reunion July 12-13, 2008, at Mayor Hannibal Tavares Community Center in Pukalani, where activities for all ages, entertainment, genealogy, lū'au, family photo, and more will be available. Committee members meet regularly to discuss and plan this fun and memorable event. The next meetings are scheduled for 10 a.m. Sunday on April 13 and 27, and May 4 and 18 at Kepaniwai Park in 'Iao Valley. We welcome you to join a committee. It's potluck style so bring your favorite potluck dish and be ready to share food, ideas and helping hands. We welcome silent auction donations, door prizes and food donations to add to the success of the reunion. You may call our hotline number at 268-3454 to leave messages and ask questions. Or visit our web site at www.kauaiamaui.com for updates, T-shirt order forms, registration forms, etc.

Kuakahela — 'Ohana reunion, July 11-13, 2008, Wai'anae, O'ahu. Nā keiki: Naiheuhau, Kaunahi, Ka'aihue, Simeona (Kimona), Kamau, Kealohapuaole, J.K. Kuakahela. For more information, please contact Octavia K. Kaili, 85-1340 Kamaileunu St., Wai'anae, HI 96792.

McCorriston — The descendants of Daniel and Hugh McCorriston are hosting a family reunion on O'ahu during the weekend of July 4-6, 2008. For more information, please contact one of the following on O'ahu: Katie Roberts at 239-9420, Anna Kaanga at 255-8996, Dan McCorriston at 206-3975, and Kathy Morton at 263-6406. On Hawai'i Island contact Lorraine Olsen-Chong at 808-936-0670, and on Moloka'i contact Jackie Uahinui at 808-558-8285. 📧

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FOR SALE: Homesteads Waianae Kai 5 bd/ 6 ba \$495,000; Pu'u Kapele \$100,000; Waiohuli \$55,000-\$100,000; Pu'ukapu 305 ac \$750,000; Pu'ukapu 10-15 acres \$75,000-\$125,000; Kahaopea 4bd, 10 ac \$425,000; Panaewa 10 ac \$160,000; Kamuela 4 bd/ 2.5 ba \$300,000; Kawaihae 31,000 sf lot \$80,000; East Kapolei \$55,000; Charmaine I. Quilit Poki (R) 808-295-4474, 1-800-210-0221, email: charmainequilit@yahoo.com.

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12:30-1:00 p.m.	Halau Hula Pua O Na Aii'i Kumu Hula Wanda Akiu
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