



# KA WAI OLA

THE LIVING WATER of OHA

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No more room at the Moloka'i Lodge. - Photo: Liza Simon

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Announcing the Papahānaumokuākea Marine National Monument draft management plan, Gov. Linda Lingle, center, praised the Office of Hawaiian Affairs for their support and participation in its preparation. OHA Chairperson Haunani Apoliona, left, joined Deputy Secretary of the Interior Lynn Scarlett, NOAA administrator Conrad Lautenbacher Jr., and OHA Trustees Oswald Stender and Boyd Mossman on stage. OHA Trustee Colette Machado also attended. - Photo: Blaine Fergerstrom

## Protecting Papahānaumokuākea

### Input sought on draft plan

By Lisa Asato  
Public Information Specialist

When the Clinton administration sought community input on a plan to protect the Northwestern Hawaiian Islands, Vicky Takamine's group KAHEA was

there. In 2000, KAHEA and the 'Īlio'ulaokalani Coalition brought together scientists, attorneys, kūpuna, fisherman, cultural practitioners and Native Hawaiian organizations for three days of meetings from which arose a draft plan for protection.

"The monument guidelines we set in that 2000 meeting, Clinton adopted them," said Takamine, president of KAHEA, the Hawaiian

Environmental Alliance.

Eight years later, the former reserve stands as the nation's largest conservation area and is known as Papahānaumokuākea Marine National Monument. And now that a draft management plan for the area is available and open for public comment through July 8, Takamine's group will be sure to once again have their say. "For us, they need to establish guidelines for access and for permitting – we want to advocate for stricter regulations," said Takamine, calling the monument "one of the most sacred sites in Hawai'i.

On Earth Day, April 22, Gov. Linda Lingle and federal leaders announced that a draft management plan was available for review and input on how the area – home to rare and endangered species like the Hawaiian monk seal – should be managed for the next 15 years.

Lingle, who praised the Office

of Hawaiian Affairs for their support and participation in preparing the draft plan, said, "This vast area has a great deal of significance, not only to those concerned with protecting our environment, but to the Native Hawaiians who share such a strong cultural tie to the Northwestern Hawaiian Islands."

Retired Naval Vice Adm. Conrad Lautenbacher Jr. of the National Oceanic and Atmospheric Association, who attended the press conference at Washington Place, said: "The draft plan truly embodies the spirit of cooperative conservation. The document reflects the best thinking of the thousands of people who have raised their voices on behalf of the monument. We look forward to working with the community and our fellow monument co-trustees to ensure the protection of this special and globally significant place that is Papahānaumokuākea."

### Draft plan

View the four-volume, 1,200-page draft plan at public libraries or online at [www.papahanaumokuakea.gov](http://www.papahanaumokuakea.gov).

### Comment

The public comment period ends July 8. Mail comment to: U.S. Fish and Wildlife Service, Papahānaumokuākea Marine National Monument, Box 50167, Honolulu, HI 96850 or send an e-mail to [pmnm\\_mmp\\_comments@fws.gov](mailto:pmnm_mmp_comments@fws.gov). Hand deliver to: Kūhiō Federal Building, 300 Ala Moana Blvd., Room 5-231 in Honolulu.

Meetings for comment will be held statewide in June. For information, [www.papahanaumokuakea.gov](http://www.papahanaumokuakea.gov).

## HO'ONA'AUAO ■ EDUCATION

## Agents of change

### UH fellow finds new way of looking at old idea

By Lisa Asato  
Public Information Specialist

Prevailing scholarship on the Hawaiian Kingdom in the years leading up to the 1893 overthrow suggests that it was a colonial institution. But new research by University of Hawai'i doctoral candidate Kamana

Beamer challenges that idea.

After a year of full-time work on his dissertation, including a trip to London to sift through the national archives and present his research at Royal Holloway, University of London, Beamer's findings led him to conclude that Hawai'i's ali'i were not agents of foreigners, but rather agents of change.

"Sometimes you get the impression that there's a foreigner whispering in their ear, and they were just dictating what that particular foreigner wanted them to do, but

they weren't doing that," Beamer said. "They were taking existing ways of governance, land management, existing tradition and modernizing them in the kingdom through codification of laws (and) those types of things for the betterment of the country and the people as a whole."

"I'm calling it 'selective adaptation,'" added Beamer, whose \$45,000 'Ōiwi Ake Akamai fellowship, a pilot program for Native Hawaiian research funded by UH-Mānoa, Kamehameha Schools and the Office of Hawaiian Affairs, allowed him to concentrate full-time on his studies and complete

his dissertation in one year. He will defend his dissertation this month and plans to graduate in December.

Six other students also received the fellowships: Stephanie Dunbar, Sydney Iaukea, Malia Kaaihue, Peter Moore, David Sai and Stephen Vogeler. Their research ranges from native plant restoration to Hawaiian language education

Beamer said that by modernizing traditions through "selective adaptation," ali'i were trying to create "a government that would be recognized by the powers of the world." He pointed to examples

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# High-powered energy summit fueled by RFK Jr.

By Liza Simon  
Public Affairs Specialist

America's energy dependency on costly oil is being engineered by government regulation that favors the biggest polluters and the most inefficient operators in the system.

This remark came from environmental attorney Robert F. Kennedy Jr. in a fiery keynote address April 3 at the inaugural Blue Planet Summit in Kapolei at Ihilani Resort, where noted political leaders, energy experts and environmentalists from Hawai'i and the U.S. continent convened to hammer out solutions to the world's growing energy crisis.

"The White House has been urging us to treat the planet as if it were a business in liquidation. Convert the natural resources to cash as quickly as possible, so we can have a few years of pollution-based prosperity. But our children will pay for it with denuded landscapes and poor health which



RFK Jr. ignites summit with alternative energy talk. - Photo: Liza Simon

no one will never be able to repay," said Kennedy, the chairman of Waterkeeper Alliance and "heir apparent" to the Kennedy legacy of progressive political oratory.

"What we need to do is not just buy fuel-efficient cars and light bulbs but get rid of all these rotten politicians who are just indentured servants for the oil and coal companies."

Kennedy also criticized the press for not reporting that trillions of dollars in government subsidies are propping up foreign oil, driving the overall U.S. economy into deficit spending and preventing fair competition among other cheaper and cleaner suppliers of energy that depend

on natural sources of wind, geothermal, biomass, wind and solar. Media duly reports Capitol Hill assertions that environmental protection diminishes America's wealth, he said. "But good environmental policy is identical to good economic policy if we want to measure our economy on how it produces jobs with dignity and promotes the value of assets in our community."


Citing Hawai'i's overwhelming energy dependence on oil tankers that "journey from two oceans away," Kennedy urged state residents to learn from the example of Iceland – a once poor island

nation that is now flourishing after moving away from oil and coal-generated energy sources and switching to geothermal power. "I realize there have been objections by the indigenous people of Hawai'i about using geothermal energy because of offending the goddess Pele. But right now the children of Hawai'i are going over to Iraq and serving the 'U.S. god of Exxon,' and I would think Pele would want to save her children from this," he said.

The role of indigenous culture in energy conservation was the subject of a Blue Planet Summit panel discussion moderated by Neil Hannahs of Kamehameha Schools. Participating as a panelist and an individual presenter was Ramsay Taum of the University of Hawai'i Travel Industry Management School and a longtime advocate of sustainable tourism. The traditions of indigenous culture emphasize the importance of human relationships in ensuring that energy resources are not

wasted, said Taum. In front of a packed audience that included many of the nation's top energy scientists, Taum presented Native Hawaiian proverbs and explained the ahupua'a land divisions. HE said these were intended to illustrate a traditional understanding of conservation that he said predated modern science.

The April summit was organized by a volunteer group under the lead of Blue Planet Foundation founder Henk Rogers, an entrepreneur and graduate of the University of Hawai'i. Prior to the summit, criticism of Rogers and his group centered on the choice of a luxury resort as a venue and the limiting of summit attendance to invited guests.

A public relations agency representing Rogers said a summary of summit discussions will soon be made public. Video coverage of the summit is also being made into a documentary to be carried on PBS stations. There is no word yet if the local Hawai'i PBS affiliate will air the broadcast. Portions of all Blue Planet Summit presentations are available online at [www.blueplanetsummit.org](http://www.blueplanetsummit.org). 

## OLAKINO • YOUR HEALTH

# Project emphasizes 'ohana care for breast cancer

By Liza Simon  
Public Affairs Specialist

Mounting clinical evidence shows that Native Hawaiian women not only have high rates of breast cancer but are more likely than other groups to die from the disease. This was hardly news to Noreen Mokuau who has seen breast cancer claim the lives of many of her Native Hawaiian relatives – including her own mother.



Noreen Mokuau

Putting aside the medical questions of why the disease impacts some groups more than others, Mokuau and fellow researchers at the University of Hawai'i School of Social Work have begun a grant-funded two-year project that is aimed at helping Native Hawaiian women with breast cancer survive longer. "With the disproportionately high rates (of Native Hawaiian breast cancer deaths), it appears the health system is missing something, so our project is using a culturally tailored intervention to correct the situation," says Mokuau.

Kū Me Ka 'Ohana – or "standing tall with family," is the name of Mokuau's project. As the name

implies, it involves 'ohana members in the care and recovery of a loved one who has been diagnosed with breast cancer. Project social workers will visit the homes of women who have the disease and provide them and at least one other relative with coping tools that have Hawaiian cultural appeal. "This may include doing a pule with family members before we even begin to discuss the disease," says Mokuau.

Participating 'ohana members will learn how to tap into a cancer recovery network by phone; women with breast cancer will also get help in preparing for doctor visits where they may be in the habit of not asking key questions


that help their own treatment.

Another important component of the project involves teaching family members to lighten the load of the loved one with breast cancer. "It can be a lot for a woman who is undergoing (cancer) treatment to carry on as usual with chores at home, a career at work – and make it to crucial doctor appointments. So we support the re-negotiating of roles," says Mokuau.

And the project offers support with perhaps the most sensitive issue of all – the emotional fallout of cancer. "We listen when someone gives us a word. So let's say a husband says that his wife no longer feels beautiful because she is losing her hair (following chemotherapy treatment). We prompt the discussion. This way, important mental-health issues are not just glossed over," says Mokuau.

The project, which is receiving major funding from the Susan G.

Komen Foundation, grew out of a pilot study which indicated that so-called psycho-social interventions may have a positive effect on Native Hawaiian women struggling to cope with breast cancer.

Kū Me Ka 'Ohana is looking to recruit 50 women along with 'ohana members. Participants must have received a breast cancer diagnosis within the last one to four years. Mokuau explains that a woman's choices during the four years following breast cancer diagnosis are critical in determining long-term survival. "No one can say for sure if you're in the clear after the four years, but we hope to find that an intervention tailored to the strengths of the Hawaiian family has the effect of saving lives." Each participating 'ohana will receive a small monetary makana, Mokuau says. Anyone wishing to become a participant in Kū Me Ka 'Ohana may call the project at 956-6809. 



# OHA radio broadcasts live from Hilo

By Blaine Fergerstrom  
Ka Wai Ola staff

Hosts Kimo Kahō'ano and Brickwood Galuteria brought pots of coffee and Nā 'Ōiwi 'Ōlino radio show microphones to the Naniloa Volcanoes Resort on the shores of Hilo Bay, where they welcomed guests for three days on April 2, 3 and 4 during the Merrie Monarch festivities.

Nā 'Ōiwi 'Ōlino, the radio show of the Office of Hawaiian Affairs, visited Hilo for its second live remote broadcast in just over one year of shows. The show broadcast live from Maui in November.

In Hilo, Brick and Kimo were joined on Wednesday by Luahiwa

Nāmāhoe who stopped by to talk about 'Aha Pūnana Leo. Kū Kahakalau came representing Kanu O Ka 'Āina Public Charter School. The last guests of the day, Gemini Telescope Science Fellow Scott Fisher and outreach assistant Koa Ka'ahanui Rice, came to talk about the telescope atop Mauna Kea and its remote facility at the 'Imiloa Astronomy Center in Hilo.

Thursday show guests included Kumu Hula Johnny Lum Ho, whose hālau, Ka Ua Kani Lehua, returned triumphantly to Merrie Monarch after a long hiatus. He was joined by Hawaiian musician Darren Benitez. OHA Hawai'i Island Trustee Robert Lindsey and Leatrice Kauahi of the OHA Health Hale also stopped by for a chat.

On Friday, the show wrapped up with a visit from noted kumu hula and Merrie Monarch chief judge Nālani Kanaka'ole, her husband, designer Sig Zane, and their son, Kuha'o. They were followed by Volcanoes National Park ranger Joni Mae Makuakāne-Jarrell, who stopped by in full uniform with recent pictures of Halema'uma'u spewing plumes of ash. Her brother, Hawaiian musician Kenneth Makuakāne, surprised everyone by stopping by to visit his sister during the show.

Nā 'Ōiwi 'Ōlino expanded its reach starting April 28, with broadcasts now on three islands. In addition to AM 940 KKNE in Honolulu, it can be heard on AM 900 KNUI on Maui and AM 850 KHLO in Hilo and AM 790



OHA's radio show Nā 'Ōiwi 'Ōlino and hosts Kimo Kahō'ano and Brickwood Galuteria went to Hilo for its second live remote broadcast in just over one year of shows. - Photo: Blaine Fergerstrom

KKON in Kona. The drive-time morning show airs weekdays from 6:30 to 9, and streams live worldwide at [www.am940hawaii.com](http://www.am940hawaii.com).

Catch the hourlong highlights show 6-7 a.m. Sundays on AM 940 KKNE, FM 105.1 KINE and

KCCNFM 100 in Honolulu, KAPA 100.3 FM in Hilo and KAGB 99.1 FM in Kona. It also airs on Maui, 9-10 a.m. Sundays on KPOA 93.5 FM. On the continent, the highlights show airs 8-9 a.m. Saturdays in Las Vegas on KLAV AM 1230.

## History repeats itself in new lawsuit

By Lisa Asato  
Public Information Specialist

A new lawsuit challenging the constitutionality of Native Hawaiian programs was filed by six people with a history of filing similar lawsuits against Hawaiian programs, but the state Attorney General said he is "confident that the result in this case will be the same as the result in previous cases. That is, the plaintiffs' claims being dismissed."

The lawsuit, filed in federal court April 3, seeks to dismantle the Office of Hawaiian Affairs and seeks a temporary restraining order, and ultimately a preliminary injunction, to halt ceded lands revenue payments to OHA from the state. The TRO also seeks to freeze the ceded lands revenues OHA has already received until a ruling can be made in the case.

Speaking at a April 4 news conference, Attorney General Mark Bennett said the new lawsuit "retreads old ground, makes the same allegations that previous lawsuits challenging Native Hawaiians have made" in the past

without success.

The new lawsuit was filed in response to the dismissal of Arakaki v. Lingle by the 9th

Circuit Court after a separate ruling by the U.S. Supreme Court required the lower court to re-examine the case.

The new lawsuit was filed by the same attorney, William Burgess, on behalf of six plaintiffs, some of whom were party to the dismissed Arakaki v. Lingle case. The plaintiffs are: James Kuroiwa Jr., Patricia Carroll, Toby Kravet, Garry Smith, Earl Arakaki and

Thurston Twigg-Smith.

"It's with grave concern not just for OHA and for our Native Hawaiian beneficiaries, but for all of Hawai'i that six plaintiffs who failed previously now target OHA with yet another lawsuit that seeks a restraining order to shut down OHA immediately," said OHA Chairperson Haunani Apoliona. "The same players from previous failed lawsuits are now filing this lawsuit using the same theory that's been rejected time and time again by Hawai'i courts and the 9th Circuit Court of Appeals. Now in this instance, OHA must again divert precious resources to defend ourselves in federal court."

Apoliona said "OHA has vigorously fought to protect the present and future interests of Native Hawaiians time and time again with success." She said the lawsuit renews urgency for the passage of the federal Akaka Bill, which will clarify "the legal and political relationships Native Hawaiians have with the United States."

"Let our thoughts be clear, let our actions be disciplined and focused, and we ask all who support Hawaiian people and all those who love Hawai'i to stand together and reject this call to shut down OHA."

**“The same players from previous failed lawsuits are now filing this lawsuit using the same theory that’s been rejected time and time again by Hawai’i courts and the 9th Circuit Court of Appeals. Now in this instance, OHA must again divert precious resources to defend ourselves in federal court.”**

— OHA Chairperson Haunani Apoliona

## Beijing bound

One of a trio of Hawaiian friends heads for the Olympics

By Lisa Asato  
Public Information Specialist

Swimming brought three Hawaiian boys from different islands together as competitors and best friends. Now one of them, Daniel-Zane Kailikoa Coakley, is heading to the Beijing Olympics, and they couldn't be prouder.

"He deserves it 100 percent, and as for him being Hawaiian, it makes me even prouder. I wish we had the opportunity to send an All-Hawaiian team to the Olympics!" says Davis Kane, who grew up in Wailuku, Maui, and first met Coakley about eight years ago at a swim meet in California.

"We never raced each other then, but I remember him being faster than me," Kane says.

Kane, 20, is a member of the University of Hawai'i swim team

with their other friend, 19-year-old Ilia Reyes of Kaunakakai, Moloka'i. Reyes said he and Coakley saw each

or losing, but more of racing your best friend."

Coakley, who is Hawaiian, Filipino, Irish, Chinese and Japanese, will be competing for the Philippines in the 50-meter freestyle. He qualified for

"I just love breaking records," says Coakley, by phone from Jacksonville, Florida, where his six-day-a-week training includes lifting weights and swimming some 4,000 yards in the morning and 6,000 more in the afternoon. "It's just great motivation. I know someone out there or someone younger than I am will be motivated to break my record or to train harder."

His goal at the Olympics? "To break (the record of) 21.2 (seconds)," says Coakley, whose father, Jeffrey, coached him since he was 9. "But I have lots of Olympics to attend – not only this one. Probably the next Olympics I'll be able to break it, but I don't want to jinx myself."

Speaking of Reyes and Kane, Coakley, says it was their Hawaiian-ness that made them become friends. "We always shake hands before we swam," he says. "(It was) really respectful and really positive. I really like them because

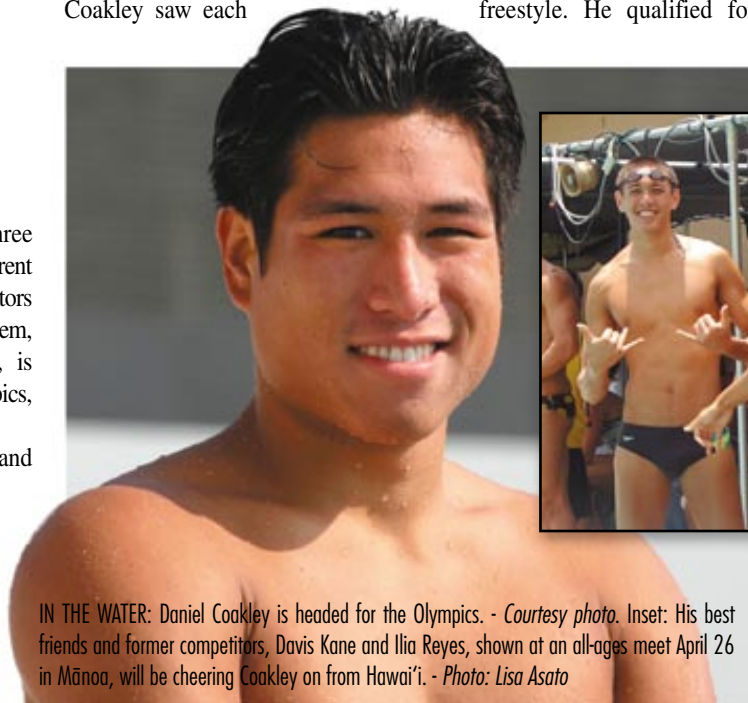
they share the same values as I do, raised under the same culture."

Kane and Reyes compare Coakley to Hawai'i's most famous Hawaiian Olympian, swimmer Duke Kahanamoku, for his combination of skill, attitude and all-around good nature. "Even though he's representing the Philippines, I know he's what I call a true Hawaiian – so show the world what Hawaiians are made of," says Reyes.

But the friends' competitive days aren't over. With Reyes and Kane swimming for UH, and Coakley weighing his options – about eight colleges have expressed interest in him (he's leaning toward the University of California, Irvine, Arizona State University or the University of Arizona), the day will come when the trio will find themselves racing against each other once more, giving his friends back home something to look forward to. "I'm going to be more intimidated now because he's an Olympian," says Kane.

And Reyes? "Let's just say if I lose to him," he says with a laugh, "I'll be like, 'Ah I lost to an Olympian.'"

Watch Coakley's Olympic-qualifying SEAGames 50 freestyle swim at [www.danielcoakley.com](http://www.danielcoakley.com). ■



IN THE WATER: Daniel Coakley is headed for the Olympics. - Courtesy photo. Inset: His best friends and former competitors, Davis Kane and Ilia Reyes, shown at an all-ages meet April 26 in Mānoa, will be cheering Coakley on from Hawai'i. - Photo: Lisa Asato

other as competitors at first – "at the time in my life, he was the only person I was afraid of" – but "somehow over the years Daniel and I became best of friends. And it wasn't about so much winning

the event at the South East Asian Games in Thailand, where he breached the Olympic qualifying mark of 23.13 seconds – with a record-setting SEA Games time of 22.8 seconds.

## Spring training

By Lisa Asato  
Public Information Specialist

Redshirt freshmen Kiran Kepo'o and Bryce Kalauokaaea played against each other in high school. Now they meet up again, vying for a spot on the University of Hawai'i football roster to fill the position formerly held by Colt Brennan.

"Both of us being local, growing up over here, it's everyone's dream to come to the university and become the next quarterback," Kalauokaaea, a 6 foot-2-inch walk-on from Castle High, says after a two-hour spring practice in

which top-contenders Tyler Graunke and Inoki Funaki saw a lot of action.

"There's two more (junior college) recruits coming in the summer, that's hard, too, but we all got a shot at it,"

Kalauokaaea says, adding, "Since I'm pretty much the newcomer I gotta pay my dues and do what I gotta do like how all Inoke them paid their dues years ago, and now it's their shot. Gotta be patient."

For Kepo'o, a scholarship player who missed last season because of a bicycle injury, just being back is sweet. "Being out here with the boys, our teammates and out in the football atmosphere is really good," says the 'Iolani graduate who grew up in Kailua-Kona. And having gone through the drills last season helps with the learning curve, he says.

"I think this spring

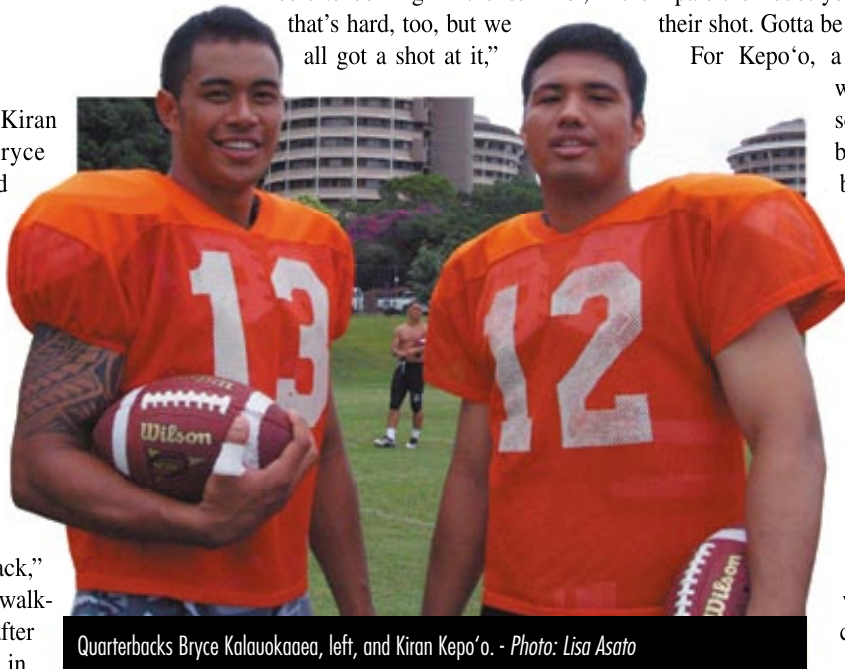
I have a better idea of what's going on as far as the terminology, plays and everything. It's a little bit different now that we're 'under the center,' there's lots of adjustments we gotta make as far as footwork goes."

But new quarterbacks coach Nick Rolovich is showing them footwork drills, which helps with the new formation, says Kalauokaaea. His favorite part of spring practice? "When we 'go team,'" he says with a big smile, referring to the scrimmage-like convergence at the end of practice. "We all like the individual drills 'cause we get more reps, but being out there, the whole team going against each other – the intensity."

As for the two quarterbacks' first meeting on the gridiron, that came during their senior year in 2006.

"Our defense couldn't stop them," recalls Kepo'o, whose team went on to win the Division II state title.

But that's not how Kalauokaaea remembers it. "Our highlight my senior year was we beat Kahuku," he says. "We got our (rear ends) kicked by Kiran though." ■



Quarterbacks Bryce Kalauokaaea, left, and Kiran Kepo'o. - Photo: Lisa Asato





OHA Community Outreach Specialist Kailene Nihipali presents an interactive workshop on Hawaiian Governance to students from Nā Pua No'eau at the Native Hawaiian Education Association convention. • Photo: Capsun Poe

## Hawaiian Governance educates

Special to Ka Wai Ola  
By Nara Cardenas

“How will you help your people?” Kailene Nihipali, a chaperone for Nā Pua No'eau, challenges students while driving them home. “Well, I wanna be an architect,” replies a young man, “so I could give internships to Hawaiian kids and build (another student’s) school,” his voice rises with excitement. Others chime in and soon the van is buzzing with energetic dialogue and hope, kindled by the prospect of a future filled with possibilities and purpose.

The students were participants in the Native Hawaiian Education Association’s ninth annual convention March 27 and 28 at Windward Community College. Nihipali, also a Community Outreach Specialist at OHA, and Capsun Poe, OHA Policy Advocate were there presenting “Ho’oulu Lāhui Aloha: Honoring Our Past, Securing Our Future,” an interactive workshop intended to be an exchange of ideas about the current political climate, the spectrum of Hawaiian governance efforts, and how they affect us.

As a Hawaiian mother and daughter, “Honoring Our Past, Securing Our Future” is a driving theme in Nihipali’s life. “Hawaiians have three piko,” she explains, “at the top of your head, which connects you to your

ancestors, at your navel, which is what you bring to the present, and at your ma’i, which connects you to your descendants. To be a whole person, you have to maintain the connection between all three – what you’re doing now, how it respects and builds upon the work of your ancestors, and what it will prepare for your children.” Nihipali is passionate about her work with youth. “The youth are the future leaders,” she stresses. “And their parents are listening to see the impact we have on them, so we can make an impact on their parents, too.”

Hawaiian Governance staff have presented to classes at Kahuku Elementary and High School, Moloka’i High School, Ho’omana Hou, Aka’ula, Campbell High School, Kamehameha Schools’ Maui Campus, Kaua’i Community College and the University of Hawai’i. Presentations are pending for ‘Ānuenue and Island School. Staff have visited with families at Tūtū and Me sites around the state and hope to work soon with early education programs Keiki O Ka ‘Āina, Alu Like, KS Hi’ilei and Nā Kamalei. There have been Kau Inoa registration booths at Pauoa Elementary Spring Fling, Kamehameha Schools’ Ho’olaule’a, the 33rd annual Hawai’i College and Career Fair, Leeward Community College Ho’olaule’a and Chaminade’s

Voters’ Day. Kau Inoa sponsorships supported the Ho’omau 2008 fundraisers for Hawaiian language immersion schools on O’ahu and Maui, and Valley of Rainbows’ Youth Leadership Conference. Parents are starting to get involved as well – the Makakilo PCNC, or Parent Community Networking Center, has requested a Coffee Hour presentation.

Schools are natural hubs of community organization and collective visioning. As we build our nation, we can also look to Hawaiian immersion schools and Hawaiian culture-based charter schools as great examples of the success that is possible given an organized, educated community with a common goal. A favorite comment from this year’s NHEA convention: “Where do we (as a people and as a nation) want to be in 20 years? We need to envision it – then how we will be if we don’t address emerging issues today or become united.” LCC professor Pat Kamalani Hurley writes, “I’m proud of the commitment ... so many young Hawaiians have to live up to their kuleana to help people. It will take well-educated Hawaiians in all fields – tempered by the wisdom of our kūpuna – to get us where we need to go.”

To speak to OHA’s Hawaiian Governance staff about presentations, Kau Inoa registration or fundraising opportunities, please contact Kailene Nihipali at 594-0232 or [kailenen@oha.org](mailto:kailenen@oha.org).

## Why I placed my name

By Theresa Bigbie  
Director of Hawaiian Governance

A wise man said recently, “Learn from the past, live in the present and prepare for the future.” Our ancestors left us a legacy of faith and hard work as they approached life’s challenges and opportunities.

Grandma Emma Makahano-hano Kalama was such a woman. She and Grandpa Samuel Kaaumoana Kalama, who died

when still a young father, left a heritage based upon these same principles, now passed




Theresa Bigbie

on to each succeeding generation. As a widow, she and her family planted a garden, raised animals, prepared and stored food, ran a trucking business on the island of Moloka’i, and with faith and hard work trusted that God would make up the difference. Being prepared paid off when during the war years her family would not be among those standing in the long food lines so prevalent then. She encouraged learning and sacrificed her resources to support her family’s need to look ahead.

Why did I place my name? Because I believe that these very principles are inherent in each and every Hawaiian. We are a people of faith. We are a people who care about each other. It is who we are. Kau Inoa can be a process to unify us in the present, and prepare us for the future as we learn from the past. Anchored in faith, it is worthy of our best efforts.

# CALLING ALL HAWAIIANS




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

Today, the establishment of a new Native Hawaiian government is on the horizon, and the first step is for all Hawaiians who wish to participate in the raising of

our nation to officially register their names through the Kau Inoa Hawaiian-governance enrollment effort. This process is already underway and is open to all indigenous Hawaiians, no matter what your age or where you live.

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



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



# Keiki instruction comes first in a legislative move

By Liza Simon  
Public Affairs Specialist

Child's play used to be something just for children. Not nowadays. This much was obvious at an April 2 Capitol rotunda rally, where supporters of Native Hawaiian early education programs modeled so-called parent-child interaction, an approach to school instruction aimed at expanding learning capacity of kids by helping parents become skilled teachers at home.

Tammy Lorenzo sat cross-legged in rotunda plaza and guided her two preschool-aged youngsters through the steps of a crafts project – typical of the daily activities in the Tūtū and Me program in 'Ewa Beach, where Lorenzo and her children go to take advantage of storybook reading sessions and other lessons offered by kūpuna staff. “It's great for me as a stay-at-home mom to have a place to take the kids and share time with other families,” Lorenzo said.

The rally was intended as a show of support for a legislative measure that would bolster Tūtū and Me and similar early education programs. Should it pass, Senate Bill 2878, would establish the statewide Keiki First Steps early learning system.

“The research shows that investment in quality early education results in greater high school graduation rates and lower rates of special education, welfare dependency and incarceration rates,” said Danny Goya with the inter-agency nonprofit Partners in Development Foundation, or PID, which organized the rally.

Representatives of the foundation have been working with the governor's appointed Early Education Task Force, which was set up partly in response to reports showing that children in low-income communities reach kindergarten-age without skills necessary for learning. “This includes many communities where Native Hawaiians live in high con-



Story time for keiki at the Capitol. - Photo: Liza Simon

centration. To break the cycle of poverty we need to do more to connect Native Hawaiian parents with educational opportunities for children starting in early life,” said PID's Goya.

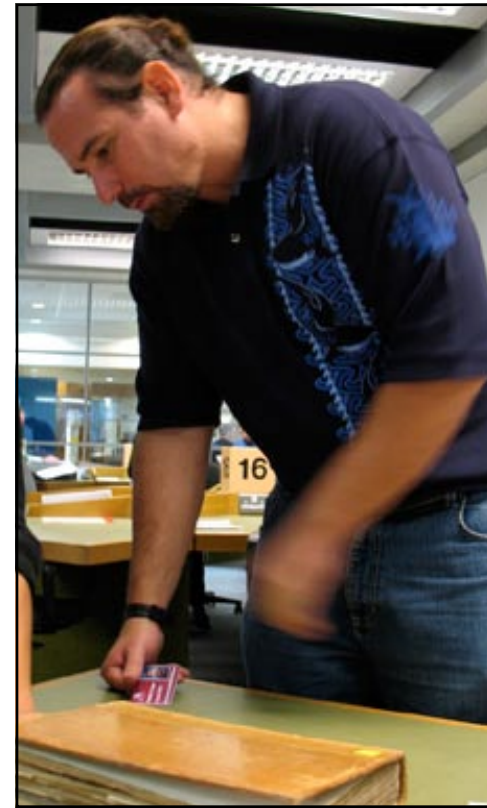
Hawai'i is one of only 10 states that lacks a publicly funded system for early education. In the meantime, the average cost of tuition at privately run preschools is \$600 per month, an amount that middle-income parents may struggle to afford. The task force has been looking for ways to subsidize early education costs through private-public partnerships.

Those who work with PID say cost is only one of several barriers Native Hawaiian face in connecting with quality preschool programs. Some say what is needed is more culturally appropriate instruction that will engage parents who may have felt alienated by the lack of culture in DOE education a generation ago in Hawai'i. The increased emphasis on parent-child interaction is meant to build on the traditional importance of 'ohana in the Hawaiian culture. It is used by PID in designing programs with the help of collaborative funding that are less like drop-off site preschools and more akin to a community-friendly learning center.

Several PID success stories were highlighted at the Capitol rally. One was the new “traveling

pre-school” known Ka Pa'alana, which began in 2007 with funding from OHA and Kamehameha Schools as a no-cost mobile outreach effort to homeless encampments on the leeward coast of O'ahu. Organizers say that at first no one came; slowly children were drawn in, curious about the portable setup of books, computers and other instructional materials. Parents began trickling in and soon the community was on board with local businesses like a nearby Starbucks making donations of food. Recently, nursing students from the University of Hawai'i began pitching in with basic health-care instruction for families. Now Ka Pa'alana operates at four sites on O'ahu.

Pohai Kealoha was at the Capitol to tell lawmakers that Ka Pa'alana has changed her life for the better. The program opened in Kalaheo, where she lives with her four children in a homeless shelter. When her children showed interest in attending, she became involved. She enjoyed it so much that she landed a job as a teaching assistant for the program. “The program takes away the stress and normalizes life for my children. Now they get up in the morning and can't wait to go school,” she said, seated at a table in the rotunda where a new series of Hawaiian-themed keiki books were on display. 📖



Kamana Beamer at the national archives in London. - Photo: Courtesy of Kamana Beamer

trip to London, he retraced the steps of Lot and Liholiho, found an 1894 petition in the archives from Queen Lili'uokalani to the British government asking them to deny recognition to the provisional government, and found evidence that Hawaiians active with the annexation petition “went and met with British officials

and delivered to them copies of memorials against annexation.”

“There's vast amounts of materials that needs to be collected from the United Kingdom archives and brought back so we can better understand what was happening in this time,” he said, adding that they offer a valuable perspective of events that is neither Hawaiian nor American.

Beamer, the 30-year-old son of musician Kapono Beamer and grandson of the late educator Winona Beamer, said he hopes his work sparks further research, which could have political implications in sovereignty and regaining ceded lands. What he learned has significance for all Hawaiians, he said. “It speaks of the brilliance of our people and of our leaders and the significance of their actions in trying to create a better system for their people. And like them, in today's times we're facing those same issues – we're trying to figure out, ‘How do we continue to move forward in this modern world while maintaining our identities as Hawaiians?’ And I think that that's empowering to see our ali'i, our traditional leaders, were dealing with the same issues. Maybe we can learn from some of their experiences.” 📖

## SCHOLAR

Continued from page 03

of an 1838 map by S.P. Kalama that shows traditional moku and ahupua'a divisions, royal trips abroad to France and Britain, and Hawaiian-language newspapers publishing “traditional mo'olelo and expressing political views all in our own language.”

Beamer said previous scholars, including Haunani Trask, Lilikalā Kame'eleihiwa, Jon Osorio and Noenoe Silva examined history through the lens of colonialism, although to lesser degrees through the years. Beamer tested that notion after researching maps and land records for his master's thesis, which tried to use colonial theory to explain how the Hawaiian Kingdom was mapped. “I realized that it wasn't making sense,” he said. “So my dissertation is sort of a reinterpretation of how we understand the kingdom.”

One of those scholars, Osorio, encouraged him to re-analyze existing work. “That was very much encouraged by kumu Jon Osorio,” Beamer said. Beamer has digitized more than 18,000 pages of archival material from the kingdom era, including ali'i journals and letters. During his



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

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# Oki kilohana ka pali o Waialoha



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

In old Hawai'i, developing strong, well-aligned bodies was not left to chance. After all, in the days before machinery, Hawaiian bodies were expected to perform great physical work for many hours every day. A well-aligned skeletal structure reduces muscle stress and the potential for injury whether lifting or pushing heavy objects, bending to tend the lo'i, or digging with an 'ō'ō. Traditionally, developing the body's skeletal alignment and smooth, long muscles began soon after birth for Hawaiian infants. Kūpuna gently massaged them, working to straighten and strengthen limbs, as well as to encourage desired features. Strong back and leg muscles provided the power to do daily work and assured modesty when wearing a malo. Hard physical work and the traditional Hawaiian diet kept Hawaiian bodies fit throughout life.

Hawaiian descriptions of beauty related to body attributes that they worked so hard to achieve. An 'Ōlelo No'eau that describes handsomeness or beauty says, "oki kilohana ka pali o Waialoha," in English it's, "straight and tall is the cliff of Waialoha." This saying admires a tall person with a straight back. A similar proverb, "a'ohe pu'u, a'ohe ke'e," in English says, "no humps and no bends," and speaks of a person with excellent posture and smooth long muscles. Later, kūpuna and makua continued to teach children about proper posture and physical movement. I have clear memories of being told repeatedly to pick my feet up when walking, to sit up straight, to hold my shoulders back and to not sit on my legs. Others remember kūpuna working on their fingers to assure beautifully tapered, long fingers for hula. Developing strong bodies with muscle strength and endurance was a conscious tradition in old Hawai'i.

Kawena Puku'i wrote about body molding by early Hawaiians. She reported that Hawaiians even

molded their son's heads to resemble the head shape of their ali'i as a demonstration of love and admiration for their chief. Hawaiians found flat noses, protruding ears and flat heads unattractive, so kūpuna and makua massaged the bridge of their infant's nose to raise it, ears were massaged to keep them close to the head, babies were not left lying on their backs to protect development of their heads, and eyes were massaged to encourage large, round eyes. Hawai'i's first Western visitors left written compliments about the Hawaiian stature, graceful movements and strength, in obvious admiration.

Modern day Hawaiians have changed. Hawaiian bodies no longer perform physical work each day, as our ancestors did. And it is rare to find kūpuna and makua who massage and mold their keiki's bodies. It seems that posture and body movement among Hawaiian youth, today, are more influenced by their peers television or media aesthetics. Today, organized athletics can help our youth achieve some of the traditionally desired physical attributes. Hawaiian mar-



Developing strong bodies was a conscious tradition in old Hawai'i. The result of hard physical training is evident in the kāne of Hālau Nā Mamo O Pu'uānāhulu, shown dancing at the mouth of Waip'i'o Valley in preparation for the recent Merrie Monarch Festival. - Photo: Blaine Fergerstrom

tial-arts training retains cultural practices. 'Ōlohe lua still insist on proper body alignment and striking stances during training. The 'Ōlohe teach that good posture and body alignment will result in fewer aches and pains while developing muscle strength and endurance. And, after training sessions, time is taken to massage and realign bodies.

Extra pounds and obesity was

not an issue in old Hawai'i, however, it is a real and very significant problem for Hawaiians today. Lower physical fitness and hasty food choices contribute to increasing weight and chronic health conditions. Often these health conditions can be remedied by increasing exercise, watching what you eat and losing weight. Ask your doctor if improved fitness can replace or reduce your medicines. ■

## KŪKĀKŪKĀ • COMMUNITY FORUM

# 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, remember the sacred rock canoe connects us to our ancestor. And from U-Kane-Po Heiau in Mākua Valley facing east is where the sun of the son of I 'O rises, and in March it stands in its equal station! What our kūpuna knew, practiced and taught us about this canoe having two hulls and how

the pola, ties the two hulls together. Our kūpuna taught us from in the seat of the pola this phenomenon of Kāne would appear and signal to all life that seasonal change is in the weather, ground, ocean and river of stars in the sky. Mahea Keale, a kahuna of Kaua'i and O'ahu lineage, also honored our traditions at Kūkaniloko, the piko of O'ahu. 'Ohana asked him to sit in the pola and record the events as the sunlight over the Ko'olau at Ka'aumakua begins the timely sacred ceremony. Mahea described the source of light in its equal station as Kumanomano, the teeth of the sun cutting through the morning darkness on top of Ka'aumakua-Ko'olau Mountains.

When Mahea was at Kūkaniloko, we were at U-Kāne-Po Heiau

in Mākua. We saw the shadow on the ridgeline appear on both sides of Mākua Valley, and then it reached down to our sacred sites and 'āina. Showing us where Kāne reaches out in action to embrace Papa (Earth, his Mother)! This is our alignment places, sacred portals. The ground shakes here from the heavens and this is where the three streams of Kanenuiakea are seen. These signal spots mark the phenomena of fertility and/or wisdom, accurately predicted for more than a hundred generations. These sacred sites are among many aligned in the world equinox and solstice events. The March equinox connected these sites visually and profoundly! A powerful feeling our 'ōpio experience again. Our kūpuna gave us ike and a'o pono, it endures and prevails!

The U.S. Army erroneously created an advisory council called

the U-Kani-Po Advisory Council. Known lineal descendants of the U-Kāne-Po Heiau protested setting up an advisory council for people not of our Kāne religion. The Army is now allowing this malihini group (Hui Mālama) control and intrusion on our temples and religion. Obviously these violations by the Army of our Kāne religion and sites must end soon!

We are always faced with deliberate failures and lackadaisical attitudes regarding our comments, concerns and agreements (Aug. 10, 2006) with the Army. We ask that OHA do its own Traditional Cultural Property (TCP) Model Studies for preservation of our national treasures. We know we cannot count on the U.S. Army to correct their lack of ethics and unrelenting terrorism under this prolonged military occupation since 1893. Also as pathetic, the

Army named their Mākua Firing Range after our Uncle Herbert Pililā'au, a Medal of Honor recipient who was killed in Korea, calling it the Herbert Pililā'au Mākua Firing Range. Yet, how they treat his/our family burial sites and temples is shameful! We remember with regret how an Army commanding officer participated in worship and setting up new altars for the god Lono led by the malihini political group Hui Mālama, who used this ceremony to further its political goals. This worshipping of Lono and this type of malihini ceremony is not historical to this TCP and it violates the Kāne religion and 'ohana!

Note: 1) If the malihini group's primary interest were in practicing the their religion, they would celebrate makahiki on lands tradition-

See **TYRANNY** on page 16



# Shaping our future

By Mele Carroll

*Editor's note: Mele Carroll (D-Kaho'olawe, Molokini, Lāna'i, Moloka'i, Ke'anae, Wailuā, Nāhiku, Hāna) is the chairperson of the Legislative Hawaiian Caucus. The views expressed in this community forum do not necessarily reflect the views of the Office of Hawaiian Affairs.*



Mele Carroll

Aloha mai e nā 'ohana, nā hoaloha and all those reading these words wherever you may be. I write today not only as a representative of the state of Hawai'i but also as the chairperson of the Legislative Hawaiian Caucus. Formed two sessions ago, the Legislative Hawaiian Caucus is comprised of senators and representatives who feel strongly about issues important to the Hawaiian community. We meet to discuss ways to preserve, protect

and strengthen Hawaiian culture in all its forms by enacting legislation to perpetuate our culture, improve the health of our people, protect our arts and intellectual property rights, strengthen the protections for our native plants and animals, and allocate funding for programs benefitting our community.

At the close of the 2008 legislative session we can take a moment to pause and reflect on what we have accomplished and what more work needs to be done. This year we dealt with many issues of great importance to the Hawaiian community: the issue of ceded lands revenue, the protection of our ancestor Hāloa through a moratorium on genetically engi-

neered kalo, the length of leases on Hawaiian Homestead Lands, among many other prevalent issues.

If we were to judge importance of an issue by the number of people turning out to testify on a bill, the one that trumps the list would surely be the debate over genetically engineered kalo. The importance of kalo to our culture cannot be understated, and the hundreds of kalo farmers, families and supporters who showed up to hearings, sent in testimony or signed petitions is a testament to that revered place.

The debate over the genetic engineering and manipulation of kalo is one facet of a global debate that involves indigenous cultures, prospects of increased food productivity and disease resistance, fears of transgenerational harm from engineered foodstuffs and the question of owning life. Whenever something is genetically engineered it can become the "property" of someone or some company. This idea, which has propelled the

biotechnology industry for many years, is a difficult pill to swallow for us as Hawaiian people.

The idea of owning or having a patent on life itself is reminiscent of The Mahele of 1848. The maka'āinana cultivated, cared for and nourished the land that was governed by the ali'i. Neither ali'i nor maka'āinana would claim ownership of the land itself, that belonging to the gods alone. This system sustained and promoted life across the islands for hundreds of generations and was brought to a troubled close with the institution of a Western land-ownership system that stressed the pluses of fee-simple outright land ownership.

Just as there was difficulty comprehending the idea of land belonging to a person, there is difficulty in understanding how life itself, especially the life of the revered ancestral kalo, can be owned, utilized and manipulated by a person or company. Those in the biotech industry see a different side to this debate. Their perspec-

tive is one of the potential benefits that genetic engineering provides – benefits such as increased food productivity, higher disease- and pathogen-resistance and increased nutrients or better taste. With the high cost of agricultural lands in Hawai'i, the demand for water to sustain them and the many drawbacks of an agricultural lifestyle, benefits such as these need to be factored into the equation.

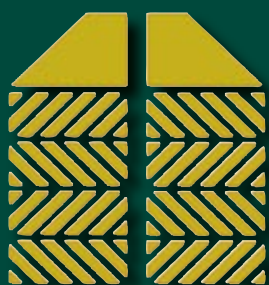
What we do not want is another Mahele, another action touted to be for the benefit of our people, which in the end disenfranchises the community it intended to protect. We can counter this trend by proper preparation, community consultation and aiding legitimate authorities in the cultural and historical ways of our kūpuna to step up to the plate and come to an agreement on the best way forward. If nothing else, we Hawaiian people looked far into the future to see the impact of our actions. We need to continue to apply this ancient wisdom in all we do today. ■

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# Postcards from Hilo

Photos and story by Blaine Fergerstrom / Ka Wai Ola staff

Hilo came alive in early April, transforming from a sleepy little town into the center of the hula universe. The 45th annual Merrie Monarch Festival welcomed thousands of hula fans from across Hawai'i and the globe to Hilo to enjoy the spectacle. *Ka Wai Ola* was there, and presents for our readers' enjoyment some of the sights and sounds of Merrie Monarch against a backdrop of Mauna Kea and Hilo Bay. ■

Top right, Uncle George Na'ope, resplendent in red, held court outside the Edith Kanaka'ole Tennis Stadium. Center also in red, Kalimakuhilani Akemi Kalāmanamana Suganuma captured the title of Miss Aloha Hula in a runoff with, center right, Kapala'iula de Silva in ki skirt. Below them in the bottom row, left to right, Julie 'Ilikea Afong, Janelle Emalia Pōhainaniokauano Chang and Kristy Ann Ku'ūipou'iokalani Perez-Ka'iwi compete in the kahiko portion of Aloha Hula. Top left, a whispy hula dancer emerges from Halema'uma'u shortly before Aloha Hula competition began. Second, Hālau Nā Mamo 'O Pu'uanahulu dances and chants "Hi'ilawe" in view of the twin falls of Waipi'o Valley. Third, Ka Ua Kani Lehua marks the triumphant return of Johnny Lum Ho to the Merrie Monarch on Ho'ike night. Fourth, the Merrie Monarch craft fair is a huge draw, annually, with nā mea Hawai'i of every description. Left, niho manō weapons on display. Right, Pōhaku Kaho'ohanohano of Maui hand weaves pāpale lau hala.







A snow-covered Mauna Kea cinder cone sits near the observatories while Mauna Loa is visible in the distance. - Photos: Blaine Fergstrom

## Other worlds atop 'the mountain'

### A visit to Gemini and Mauna Kea

By Blaine Fergstrom  
Ka Wai Ola staff

**K**oa Rice leads the party of travelers to an ahu at the juncture where Saddle Road intersects with the road leading to the Mauna Kea summit. Ho'okupu carefully placed, she chants "E Hō Mai" and offers pule asking permission to visit the sacred summit. The only answer is steady makani and the sound of nearby heavy equipment.

Saddle Road is undergoing a long-planned upgrade, which will straighten and widen the once-treacherous, narrow, winding road. Finished sections are wide enough to accommodate four lanes, turning lanes, emergency shoulders and freeway signs advising of 55 mph speed limits. For those familiar with the old Saddle Road, the new look is disorienting. What used to be a very quiet, isolated place now has high-speed traffic dodging construction equipment and orange cones in the unfinished sections.

Rice finishes the ceremony by using a ti leaf to sprinkle ocean water dipped from a koa bowl over the visitors, then pours the remainder gently over the ahu. Protocol satisfied, the party continues toward the summit.

Kahalelaukoa "Koa" Ka'ahanui Rice, a Gemini Observatory outreach assistant, has been working atop Mauna Kea off and on for the past 10 years. Rice is well-known

among all the telescope's staff. They greet her with hugs and jokes at every turn. She left two years ago to pursue love and life in Los Angeles, but returned after 18 months, missing her Hilo home and her first love, "the mountain." She goes to the summit "almost every day."

Resembling a Swiss chalet, the Onizuka Center for International Astronomy at the 9,000-foot elevation is home to the people who work at the summit. Featuring offices, a dining facility and cabins, scientists and technicians must stop here and spend approximately an hour to acclimate to the high altitude before ascending to the top. They also sleep in one of the cabins at the center when working for extended times at the top.

Jon Archambeau, a part-time tour guide and Gemini Virtual Tour technician, points out that falling asleep at 14,000 feet would be disastrous. "At this altitude, there is very little oxygen to begin with, and your body takes in even less when you're asleep." If you fell asleep at the summit, lack of oxygen could make you go into a coma. "You could die in your sleep," he says.

After a stop at the center for lunch and acclimation, Archambeau gives a rundown on altitude sickness and safety. Telescope visitors must sign a release acknowledging the risks before continuing.

A check of weather at the summit reveals 55 mph winds and 32°F temperatures with a high-wind warning in effect. Conditions are considered fierce, even for seasoned veterans.

The way up is a steep, winding



Gemini North during the day.

### Mauna Kea Meetings

Mauna Kea Comprehensive Management Plan meetings:

- Waimea: May 6, 5-7 p.m., Waimea Community Center.
- Kona: May 7, 6-8 p.m., Kealahou Elem.
- Hilo: May 13, 5-7 p.m., Hilo High School. Call 539-3580.

gravel road up through the clouds. In many places, there is no guardrail. Visibility is sometimes only 25 feet and Archambeau slows the four-wheel drive vehicle to a crawl. In March 2007, two people died and another was injured when the brakes failed and their car plunged over the side.

Eventually, the clouds are surpassed and a lunar tableau is revealed. The landscape is so otherworldly, NASA once used the area as a surrogate moon for astronauts training to go to the real one. Numerous cinder cones dot cooled lava flows from ancient eruptions. Snow several feet deep covers the

highest points and collects in pockets everywhere, even in April.

The guide points out that ancient Hawaiians valued the specialized basalt created when intensely heated molten rock was exposed to the extreme cold of prehistoric glaciers, which covered the area. Steel is treated similarly to harden it for use in tools like knives and chisels. The rock created in this fashion became extremely dense and hard, perfect for making stone tools.

Hawaiian artisans braved the extreme conditions wearing only kapa and ki to spend extended periods working in ko'i quarries near the summit. Many Mauna Kea adze quarry sites have been identified and together are preserved as a national historic landmark.

At the 14,000-foot summit, there are no telescopes; only a U.S. Geological Survey marker, a stone ahu and human footprints in the cinders mar the spot. The telescopes sit on a ridgeline below the summit in a loop.

The Gemini Telescope is operated by a consortium of seven countries: United States, United Kingdom, Canada, Australia, Argentina, Brazil and Chile. Gemini actually refers to two telescopes: Gemini North sits on Mauna Kea, surveying the northern hemisphere, while its twin, Gemini South, sits atop a remote mountain in Chile, scanning southern skies. The twin telescopes feature 8-meter (26.6-foot) mirrors and are linked by network. Scientists at both locations collaborate regularly.

Gemini has discovered the heaviest stellar black hole and the most distant object in the solar system. The images and data gathered by Gemini have been deemed as good as the Hubble Space Telescope.

Once inside the Gemini dome, outside wind noise is replaced by the hum of machinery. Only a few people are actually working here and the facility seems deserted.

Caution tape marks areas where the continuous work of maintaining and upgrading the telescope is under way. Hoses and electrical cords crisscross the floor. Plastic sheeting covers sensitive equipment. Heavy steel beams anchored to thick concrete pads support the massive structure and its heart, the telescope mirror.

Hard hats are required. Through this jumble Archambeau guides his visitors, watching every step to ensure safety.

Workers at the summit move slowly to conserve energy and oxygen. One is quickly overcome by only the slightest exertion. Workers carry snacks and learn "pressure breathing" techniques to help combat altitude sickness, which can cause dizziness, impaired judgment, headache, and clumsiness. The feeling is compared to having "a couple of martinis." In this industrial setting, it can be dangerous.

Archambeau spot-checks oxygen level and heart rate with a clip-on fingertip monitor. Measurements of 89% for oxygen (compared to 100% at sea-level) and a 92 beats-per-minute heart rate are deemed "pretty good" for a summit malihini. A sea-level heart rate would be between 60-80 bpm.

As the group starts back down, a startling sight greets them: A tourist has driven his rent-a-car to the summit and is standing in 55 mph wind, 32° temperatures, in aloha shirt, shorts and slippers, trying to take pictures. He is, apparently unprepared for a summit visit. There are no barriers on the road up and anyone may drive to the summit, unescorted, but unprepared visitors can endanger themselves and others. They can also damage sensitive sites.

Archambeau stops at the Mauna Kea Visitor Center, just below Onizuka. The visitor center is operated by the National Park Service to advise visitors as to conditions and preparations for visiting the summit. On this late afternoon, three small buses full of Japanese tourists are parked at the center, organized tour groups that visit the summit several times a day, says Rice. "They come up to watch the sunset," she says.

The tour ends back in Hilo, one street above the 'Imiloa Astronomy Center where a small tech park houses remote viewing centers and offices for nearly all the observatories atop Mauna Kea. Gemini scientists do most of their research work from this low-elevation location, leaving chiefly a maintenance presence inside the structures at the 14,000-foot summit, helping to minimize the impact of their operations on "the mountain."

# Why did OHA create the LLCs?



By S. Haunani Apoliona  
Chairperson,  
Board of Trustees

Aloha kākou,  
In the course of our 40-plus statewide meetings on the proposed settlement of past-due amounts on ceded lands, people took the opportunity to raise many other questions and comments. As Administrator Clyde Nāmu'o wrote last month in *Ka Wai Ola*, the most common comment that Hawaiians had was they want more interaction with OHA. We have heard you, and as the Administrator noted in his column, one immediate way will be to participate in the process to update our OHA Strategic Plan,

which will begin soon.

Another set of related questions and comments (in the meetings and in blogs and e-mails) has had to do with OHA's recent creation of limited liability companies (LLCs): Hi'ilei Aloha, Hi'ipaka, and Hi'ipoi. Here, I would like to share the reasoning behind why OHA created these entities and answer some related questions that have been raised.

## What is an LLC?

A limited liability company is a legal entity that is formed when certain requirements in Hawai'i Revised Statutes Ch. 428 are met. It is similar to a corporation, in that it protects the owners of the company from liability for the debts and obligations of the com-

pany. Standard corporations have owners/shareholders; with limited liability companies the owners are called "members." An LLC has a less cumbersome management structure than a corporation and is generally easier to administer than a corporation. Like a corporation, however, it must comply with applicable state law and is subject to state oversight.

## Why did OHA create the LLCs?

The move to create nonprofit LLCs of which OHA is ultimately the only member came up because of our acquisition of Waimea Valley in 2006. OHA acquired Waimea at the request of beneficiaries and we were able to do so because our partners covered the majority of the costs.

At the time we purchased Waimea, the National Audubon Society was the lessee, and OHA anticipated entering into a long-term lease (10-20 years) with them. After many months of difficult negotiations, we could not reach agreement and we negotiated a transitional lease that expired on Jan. 31, 2008. One reason we could not reach agreement was that we were not confident that the cultural mission of the Valley and beneficiary participation would be a priority.

OHA then had three options before it:

- 1) To try and find another party to lease the Valley who could be excellent in their management of the cultural, business and botanical operations;
- 2) To manage it ourselves by hiring the 40-plus employees directly; or
- 3) To create an organization that

could manage Waimea.

OHA found after searching that there was no other party to whom we wanted to lease this precious Valley. OHA also decided that keeping ownership and management of the Valley within OHA would mean that people could sue OHA if they were injured. If OHA owned and/or managed Waimea directly, our trust assets would be exposed to claims. As Trustees, we have a fiduciary obligation to protect the Trust, and that is why we decided to create an LLC to manage Waimea.

In the course of these deliberations we also thought about the future and the many kinds of assets that we were either in the process of acquiring (such as Makaweli Poi) and other assets that people have asked us to acquire (such as

See **OHA LLCs** on page 15

## MAI KA LUNA HO'OKELE • FROM THE ADMINISTRATOR

# Reinforcing accountability



By Clyde Nāmu'o,  
Administrator

Over the past year, the Office of Hawaiian Affairs (OHA) has been increasingly accused in the media, the Internet and in public of mismanaging its funds. These accusations have ranged from anger and a generalized perception of distrust to specific grievances on contracts, grant awards or other expenditures.

For example, OHA has been criticized for the process of awarding small grants for Kau Inoa registration initiatives at public events, and the costs for advertising and merchandise such as T-shirts. We have been criticized about the awarding of administrative grants and OHA's contractual relationship with Hawai'i Maoli, the nonprofit organization that maintains the Kau Inoa

registry. OHA has been further criticized on the Internet for the appearance of impropriety and accused of favoritism and nepotism. And there is much more.

The motivations behind these criticisms are varied. Given their detail and content, we can only believe that some come from disgruntled former or possibly current employees. Others may come from people or organizations that seek to dismantle OHA, lobby against the current Trustees, discredit staff or to advance their own agenda for (or against) Hawaiians. Some criticisms come from the belief that OHA, as a State agency, cannot represent Hawaiian interests given the illegal overthrow of the monarchy in 1893.

Regardless of the motivation, the net effect of these criticisms is the undermining of OHA's credibility and our ability to provide necessary services and advocacy for Hawaiians. These

accusations are a distraction from our mission to better the conditions of Hawaiians. They are further debilitating and demoralizing to OHA staff, as well as a contributing source to turnover within the organization.

However, to categorically dismiss these accusations as false is also a disservice to Hawaiians who demand nothing less than the highest standards of accountability and hold a genuine desire for OHA to improve itself and better the conditions of Hawaiians. Perhaps the most consistent criticism made to OHA during the past year was to be more transparent in our expenditures and decision-making.

Therefore, OHA is reinforcing accountability. I have directed my senior staff to undertake a thorough and comprehensive effort to review the accusations presented. The findings will be made available for public review through *Ka Wai Ola*

o OHA and posted on OHA's web site in the coming months.

In addition to these activities, I have directed that a detailed accounting be made of all the expenditures related to OHA's Nation Building, Kau Inoa and Native Hawaiian Government Reorganization Act (Akaka Bill) initiatives. Further, I have directed that an internal evaluation of the Kau Inoa Small Grants Program be conducted and that a full listing of the Small Grant awards be posted in all future OHA Annual Grant reports. I expect the detailed accounting and evaluation projects to be completed this summer. Both reports will be presented to the Board of Trustees, highlighted in *Ka Wai Ola o OHA* and posted in their entirety on the OHA web site.

It is my intent that by providing this information, the level of discourse and debate can rise beyond accusation and innuendo against OHA. Our discussions should not be based on attacks, but on the facts. The focus of debate should be on policy direc-

tion and strategy for improving the conditions of Hawaiians.

Toward this end, OHA will be reaching out into the community in the later part of this year as part of a new strategic planning effort. This will be an important opportunity for Hawaiians to express their mana'o and offer suggestions on the direction Hawaiians should be undertaking in the coming years.

There is much to do for Hawaiians, and we all share a kuleana. OHA, the Department of Hawaiian Home Lands, Kamehameha Schools or any other entity for that matter cannot resolve our challenges single-handedly, nor should anyone be expected to. Improving the quality of life for Hawaiians will require all of us to not only be self-reliant, but collectively benefit from each other's strengths and overcome each other's weaknesses. I hope that in the coming months you will be part of the process to help strengthen OHA and chart the way forward for us to achieve our full potential as Hawaiians.

Mahalo nui loa.





# OHA LLCs

Continued from page 14

other cultural lands). That led us to the decision to create not just one LLC for Waimea but a family of LLCs. In the end we had three main reasons for creating a family of LLCs – the “parent” Hi‘ilei Aloha and the “subsidiaries” Hi‘ipaka and Hi‘ipoi. They were to protect against liability to OHA, to have a “parent” LLC coordinate the “subsidiaries” that would each own property, and to achieve cost savings. Insurance and other services and goods can be purchased more cheaply and administered more efficiently when they are centralized.

## Are the LLCs obligated and accountable to the Trustees and beneficiaries?

OHA, through its Board of Trustees, is the only member of Hi‘ilei Aloha, and Hi‘ilei Aloha is the only member of Hi‘ipaka and Hi‘ipoi. What that means is the OHA Board still has ultimate control over the LLCs – they decide who the managers are, they provide funding and they can remove the managers or dissolve the companies. The LLCs and their managers are obligated and accountable to the OHA Board of Trustees.

Moreover, the purposes of the LLCs – outside of which they cannot legally act – are exclusively to further the purposes of OHA.

The OHA Trustees are elected – our ultimate accountability to the beneficiaries is that we can be voted out of office.

## Did OHA create the LLCs to hide information about its assets from its beneficiaries?

The LLCs were created under Hawai‘i’s limited liability company laws to protect the Trust. They are subject to the same disclosure requirements as all other Hawai‘i LLCs. Their Articles of Organization which contain detail on the LLCs’ organization are publicly available at the Department of Commerce and Consumer Affairs. In addition, the January 2008 Board action to fund the LLCs was taken in open session.

## Why are OHA employees managers of the LLCs? Is there a conflict of interest?

The managers of the LLCs are named in the Articles of Organization, which are public documents that have been filed with the State. The managers of Hi‘ilei Aloha

are the Administrator and the Deputy Administrator for Beneficiary Advocacy and Empowerment; the managers of Hi‘ipaka are the Administrator and the director of Land Management; the managers of Hi‘ipoi are the Administrator and the director of Economic Development.

OHA could have named non-employees as managers of the LLCs, and we considered it. However, in the interest of ensuring that the LLCs remained accountable to the Board, we decided it was best to have managers who were also OHA employees.

The employees who are also managers of the LLCs receive no additional pay or compensation for their role as managers. In addition, each of the LLCs has a conflict of interest policy that prohibits the managers from financially benefiting from the LLCs.

Because the LLCs are serving the purposes of OHA and not any individual or private interests, there is no conflict of interest between the LLCs and their managers and OHA.

## Is creating the LLCs part of a “Plan B” in case the Akaka Bill fails?

Our Board of Trustees continues to support passage of the Akaka Bill – a position that we fully know is not supported by everyone. We continue to believe the bill will pass and are working to those ends.

If the bill does not pass, the LLCs are not part of a Plan B. They were only created for the reasons stated above. If one of the lawsuits seeking to disband OHA were to pass, all of OHA’s assets – including the LLCs’ – would likely be taken by the State of Hawai‘i, unless another plan (by a Constitutional Convention, the courts or the Legislature) was made.

## Is this legal for OHA to create and fund LLCs?

Yes, under Article XII of the Hawai‘i Constitution and Chapter 10 of the Hawai‘i Revised Statutes, OHA has the power to create and fund the LLCs. Not only is it legal, it is standard and prudent business practice to create LLCs – dozens are created in each week in Hawai‘i, undoubtedly for the same reasons OHA did – to protect the member and its assets from liability.

## Other questions?


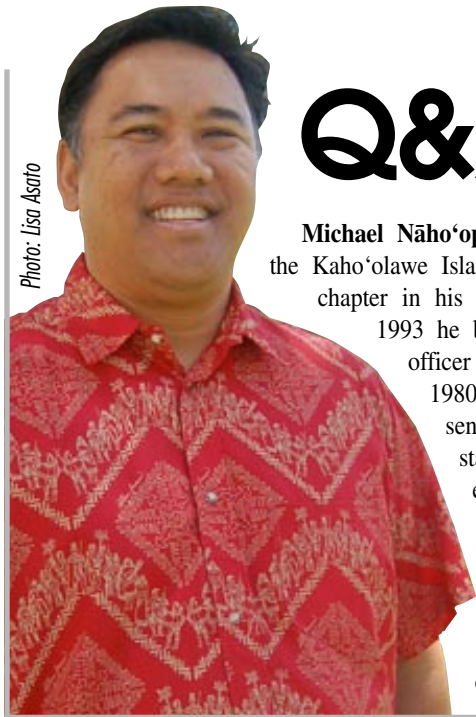
If you have other questions about the LLCs, or any other issue, we want to try and answer them. Please email them to [info@oha.org](mailto:info@oha.org) or call us at 594-1888. 

Photo: Lisa Asato



# Q&A

Photo and interview by Lisa Asato  
Ka Wai Ola staff

**Michael Nāho‘opi‘i’s** new post as executive director of the Kaho‘olawe Island Reserve Commission begins another chapter in his 15-year association with the island. In

1993 he became the first Native Hawaiian naval officer assigned to Kaho‘olawe, overseeing the 1980 Navy-Protect Kaho‘olawe ‘Ohana consent decree and the island’s turnover to the state in 1994. He also served as senior project manager for two subsequent cleanups necessitated by 53 years of Naval target practice, and is a longtime member of the nonprofit Protect Kaho‘olawe ‘Ohana.

Nāho‘opi‘i shared some thoughts on KIRC in an interview with KWO, portions of which appear here.

**KWO:** *The first time you set foot on Kaho‘olawe you were a 15-year-old Kamehameha Schools student, and you met leaders like Uncle Harry Mitchell, Uncle Les Kuloloio and Dr. Emmett Aluli, who is now KIRC chairman. Do you remember your first impressions of the island?*

**MN:** Oh yeah, I still even have my journal from it. That was in ‘81, and we were the first student group to go out there to Kaho‘olawe. I remember a lot of goats, and it was really barren. There was no grass, some kiawe trees and we stayed in Hakioawa, where the PKO stay now. I remember the first poles of the hale (that PKO built) had just gone in the ground. ... And it was neat because you could still walk around and you could feel like people from ancient Hawai‘i were living there because you could see everything that they left behind. Like they stood up and walked away. Here’s all their tools, and here’s the area where they ate and this is the area where they camped. It was all still there. Nothing was touched.

**KWO:** *More than two decades later, you’re heading KIRC, the state agency charged with managing the reserve while it is held in trust for a future sovereign entity. What’s new?*

**MN:** Our primary strategic goal now is to secure funding for the future. ... (We’re) actually going to change the way we operate. I’ve already spoken to the staff. Each program now has to start thinking about being self-sufficient – we can do any project you want if you can get the money for it. ... So we’ll cut the waste, we’ll make ourselves more sustainable.

**KWO:** *Sustainability is part of your goal?*


**MN:** We’re looking not just energy but

we’re looking sustainable everything we do. ... The more things that we can utilize on island, the less we have to bring in, the less we have to take off, less we have to depend on helicopters and boats and fuel. It’s like running a whole city out there and trying to do all the projects we have, efficiently.

**KWO:** *You recently took your first official trip to Kaho‘olawe as executive director. What did you do there?*

**MN:** I went to observe the operation, check to see how things were running. I built half that base camp when I was in the Navy so I’m familiar with the operations. ... I also went up to help out with the Helm ‘Ohana. George Helm’s family came back to Kaho‘olawe for the first time since George had passed away in ‘77. They went with the PKO, and it was part of their closure with the whole issue with George. ... They came up and they wanted to see the island, so I helped drive around and facilitate, just volunteer, help out. (George Helm and Kimo Mitchell disappeared off Kaho‘olawe in 1977 while protesting the bombing.)

**KWO:** *Will full restoration of Kaho‘olawe happen in our lifetime?*

**MN:** Right now we have an end vision, but we don’t know how we’re going to get to that very long-term end goal. So I had this exercise for my staff: If we had all the money that we ever needed, what would we need to do to get to that vision? I have a wall in my office of Post-It notes of the different projects that we would do to get to the end. So I figure if we just pull down the Post-It notes that we think we can do in the first, second, third, fifth year, eventually we’ll pull down every single Post-It note off the wall, and we can all go home. (Laughs) 



## Fallen to Kauwā

By Moke Kupihea

On March 25, on the invitation of the Office of Hawaiian Affairs, I was a guest on the radio program Nā 'Ōiwi 'Ōlino hosted by Brickwood Galuteria and Kimo Kahō'ano to have a discussion pertaining to the driving force that made me an author. I authored the books *Kahuna of Light*, *The Seven Dawns of the 'Aumakua*, and *Cry of the Huna*, which relate to the spirit of ancestral light or which many refer to as human spirituality. This is a very broad statement, considering how many ancestral lines are in existence today in both Hawai'i and the rest of the world at large. I have chosen to master the spiritual line of only one, that of my own, yet knowing all the while that it mirrors many of Native Hawaiian descent. I believe

many of us descend from one common clan of first parents in the beginning, who had descended from one union at its genesis of separation from the other peoples of the ancient world from which they had first migrated.

I was allotted a one-hour time slot from 8 to 9 a.m., and in consideration of media breaks, music breaks, and station and sponsor identifications, there was very little time for actual discussion. There wasn't a way I could truly explain a mere 900 pages of structured spiritual thought that I envisioned on paper into the remaining 20 minutes or so of actual response time. I instead spontaneously resorted to the telling of parables, simple stories told to illustrate a mortal truth, in the tradition of the storytelling of the Hawaiian elders of my youth. The parables of the elders of my youth were more often told in a comedic structure or joke, rather than the poetic fashion that we are accustomed to in western or biblical expressions.

A story that creates laughter in response is far more likely to adhere to the mind of the listener than a lengthy lesson in morality, as the listener will almost automatically commit the story to memory for the retelling of what he deemed to be humorous. As the years pass the joke-oriented story will eventually resurface at some point. Especially in the inherent mind of the initial listener who still can remember the elder and his surroundings in relation to the loss of the elder "his death," and the loss of the elder's environment "current death of the land and traditional practices inherent to the listener's own memory in descent."

There is a deep sense of loss of

the spirit of the land of the elder's era, of which you have become a part of, and it is slipping away.

What appeared to be a mere joke begins to surface unconsciously into a parable, for you are now experiencing the same sense of loss. Now the elder's life breath is appreciated more fully and it is passed on to the next generation to be pondered upon as you now repeat by experience the rotations of the findings in your childhood are becoming sorrowfully lost throughout your aging. It is being destroyed by the same rotations brought about by the many invasive foreign cultures that have no economic boundaries of conscience outside the economic virus it spreads over the land from generation to generation.

Hence, there is a virus that exists today educationally afflicting our Hawaiian youth, who will be destined to destroy the remnants of their own homeland by becoming one of the intellectual gears that will speed up this economic rotation. There is an illusion that if it is created by Hawaiians in concept, it can be twisted to appear Hawaiian as the foreigner uses Hawaiians today for public facades to achieve their economic goals. Goals disguised as Hawaiian in concept and deceitfully presented to be beneficial to Hawaiians if they agree to hold their hereditary breaths of objection out of influential public view and opinion.

One of the stories I shared with Brickwood and Kimo was of one of my travels in Waimea Valley, Kaua'i, with the elder Kala Kapahu during my youth. Waimea is similar in climate to Wai'anae on O'ahu, which is very dry throughout most

of the year. If one owned a horse and possesses no pastureland of his own, which is the case for most Hawaiians, he would have to go out into the community, on the County Breakwater or on its rich delta lands of grass below alongside the Waimea River to find a vacant lot of grass to tie his horse. This chore continuously repeats from sites of grass to sites of grass, as one must be aware that a horse can consume a lot of grass in a single day. Hence it was common for these horsemen, who were really all hunters and mountain men, as keeping a horse as a pet seems to be unheard of during my youth. They fashioned metal pins or stakes from old automobile axles and spindles at the top so that after the pin was driven into the ground the loose end of the rope which secures the horse by its neck would then be tied to a metal loop that had been welded unto the spindle, thus allowing the horse to travel around the pin without coiling the rope unto the shaft, allowing the horse to consume all the grass within the range's maximum feeding circumference.

As most of these elders worked for the sugar plantation, or on cattle ranches owned by the plantation, these pins were often made for them by a friend that they had in the plantation machine, or welding shop. Thus when you see many younger Hawaiians tying their horses in such a manner today as you travel out into the rural areas of Hawai'i, the pin they are using most probably is a family treasure of the past. A lot of elders in my youth would often say to one another, "No can beat the axle from one old Ford Model A or Model T now!" I can even

remember my grandmother having a few of these pins that were made during her father's time from the axles and spindles removed from horse-drawn carriages whose use came to an end in his day.

To return to the story of Kala Kapahu, while traveling with Kala up into Waimea Valley one day, about half the way up Menehune Road is the old Kaialau family estate where Alawai Road joins that of Menehune. There in the, now vacant, yard stood an old mule tied to such a pin. It had obviously been out of grass for week, as the old Hawaiians say, "You can count the ribs from here." Thus said the elder Kala, spontaneously, "Look Moke! One Hawaiian lawnmower. He go in one circle until he run out of gas!"

With the above in emphasis, the comedic stance gathered so much laughter from Brickwood and Kimo in response that if both seek to retell the above to others in the future, then I have succeeded in placing a portion of the elder Kala's history into their minds as well as a portion of my own history into the minds of a vast amount of listeners.

Thence in the traditional refrain of our ancestors, a story that first appeared to be a mere joke, unconsciously, is yet more credited to our spiritual heritage in oral tradition. I believe this rotates through the darkness of past memories to re-enter into the world of present light as a parable of time past reaching out to time present, yet a warning of time future to come.

*Moke Kupihea is a Kaua'i-based author. His essay Fallen to Kauwā, written for KWO, will appear in serial form here, and in its entirety in the online July issue at [www.oha.org/kawaiola](http://www.oha.org/kawaiola).*

## TYRANNY

Continued from page 10

ally associated with Lono, 2) their primary goal in celebrating makahiki in Mākua Valley, a place that is solely associated with Kāne, is to get public recognition and make it a political rather than a religious or even cultural, statement, 3) the Army is responsible for these vio-

lations, we ask for accountability!

Again it's a mistake to presume that Hawaiian culture or any other culture is a single unified culture. The religion of Kāne is a distinct cosmology and consequently a separate culture from the cosmology and culture of the Lono religion and culture. Kamehameha brilliantly recognized the difference between these two cosmologies and cultures. Kamehameha mistakenly altered several Kāne

temples in Mākua, however, after launching two failed attacks against Kaua'i from Wai'anae/Mākua he retreated to Waikiki. His own younger brother was a priest of I'O and through his younger brother who was next to him in the pola. He sincerely pleaded to spare his life and to end all wars and unite the sacred islands of the gods. And if his life was spared he promised to his younger brother to take Kaua'i and Wai'anae by

diplomacy and without further sacrifices or bloodshed. Before he accepted Kaumuali'i's ceding of Kaua'i, he ordered to protect the lives and knowledge of the Kāne chiefs, kahuna and temples, Kamehameha kept his promise and restored Kāne's prominence!

'Ohana, we understand that there is not a single Hawaiian culture or religion. And we ask the Army to respect our national treasure and independent Hawaiian Kingdom

State! As stated in our signed and ratified treaties! 'Ike-maka-'ohana, [www.HawaiianKingdom.org](http://www.HawaiianKingdom.org).

Finally, 'ohana, send your aloha and prayers to OHA for they need help to do a better job in protecting our history and cultural character of Kānehunamoku, and our Independent Hawaiian Kingdom State! We must ensure its protection for generations to come! Mahalo no and aloha, I 'O lako 'ohana, ua mau ke ea o ka 'āina i ka pono.





## Winona Beamer

Aug. 15, 1923 – April 10, 2008

Winona Beamer's recent recognition as a recipient of the Governor Linda Lingle Fine Arts Award at the Hawai'i Music Awards' 2008 Legacy Awards capped off decades of honors in music and lifetime achievement. A composer, chanter, storyteller, educator, author, activist and matriarch of the Beamer family of island entertainers, "Aunty Nona" passed away the morning of April 10 at her home in Lahaina. Her accomplishments were many and varied. She was part of the first Hawaiian group to perform at Carnegie Hall, in 1948, with her brother Keola and her cousin Mahi; she started the Hawaiian Studies program at Kamehameha Schools, coining

the term "Hawaiiana" to describe the entire field; and as an educator, she successfully toppled rules prohibiting students from dancing hula while standing or speaking Hawaiian on campus – rules that had gotten her expelled as a student. Born in Honolulu and spending much of her youth on Hawai'i Island, she learned hula starting around age 3 from her "Sweetheart Grandma." She is survived by many family members, including sons Keola and Kapono, brothers Francis "Pono" Beamer Jr. and C. Keola "Uncle Keola" Beamer, sister Tita Beamer Solomon, hānai daughter Maile Beamer Loo-Ching, and cousins Mahi and Sunbeam Beamer. Her only grandchild, Kamana Beamer, pictured below, wrote this loving tribute, in her memory for KWO. 🌺

He momi ma ka lei hulu kupuna, He hiwahiwa na ka mo'opuna

I have been asked to write a short piece on my tūtū, Winona Kapuailohiamanokalani Desha Beamer. Having gone to be with her kūpuna less than a week ago, I will do my best to briefly articulate some thoughts about her life and what she has been for me. E kala mai ia'u, for I am certain that my words, thoughts and composition will fall short of the strength, grace and aloha that she carried with her throughout her days as a composer, educator, activist and kupuna.

Most knew her as "Aunty Nona," and she once told me that the Kamehameha administration in the 1950s abhorred her desire to have the keiki she taught refer to her as "Aunty Nona" rather than the formal Ms. Beamer. Education was her life, and when I began to teach at the university, she often spoke with me about the importance of having aloha for students while empowering them to explore themselves through their Hawaiian culture.

As a child I began to call her "Ano" and that was what I have called her ever since. Being her only mo'opuna, I was lucky to have been showered with her aloha, but it was not until I had reached my 20s that I began to comprehend the nurturing support that



I had received from her throughout every aspect of my life. I am thankful that I came to this realization in time to tell her the many ways that she had been responsible for the person that I am and strive to be today.

Ano had an ability to be the most kindhearted, loving, compassionate person I have ever met, while also displaying courage, strength and a warrior spirit to challenge any policy, elite board or political maneuvering that did not sit well in her na'au. When I imagine the range of positive changes for Hawaiian children she was able to witness and be a part of in her lifetime, I am at a loss for words.

As a student, she challenged Kamehameha educators and was expelled for chanting and performing standing hula; as a teacher, she introduced Hawaiian culture and hula into the Kamehameha curriculum; as a kūpuna, she challenged the improper

management of the Kamehameha Schools trust. Following a double bypass open-heart surgery, kidney failure and a constant struggle with diabetes, one of her most recent actions was to author a letter to "The President and Congressmen of the UNITED STATES OF AMERICA," which sought to rid Hawai'i of future United States military installations and declared among other things for the United States to:

"Give heed to our voices. We have extended aloha to you, and you seek to extinguish our very being. Respect us; be aware that we were once a sovereign international nation. We are descendants of a mighty civilization and deserve to be listen to in our own homeland."

Like many mo'opuna, the life of my tūtū has been an inspiration to me. I only hope that I can have the aloha, empathy and forgiveness that she had for people, while staying true to my na'au and being fearless in the face of injustice. The relationship that we shared will forever be an essential part of who I am. I miss her immensely, more than the most profound heartfelt musical composition could express. She was my rock, but she has prepared me to stand on my own. 🌺

'O au nō me ke aloha ana 'ole,  
Kamana Beamer  
A mo'opuna of 30 years

teaching style and penchant for writing in shorthand.

*Dear Lihau – How pleased I was 2 hear your fine chant. Your voice is very good – clear & pleasant. I hope U will keep up w/ your chanting. You have a talent for it. Don't rush yourself – breathe deeply & sustain your tones. Think about the meaning of your words & your heart will overflow in your voice. This will give you great understanding & your voice will reflect your love. Much love 2 U dear & 2 the family. Come C me anytime! Aunty Nona" 🌺*

## Anthony "Tony" Lindsey

April 20, 1929 – March 15, 2008

A bygone era of Hawaiian music shines less brightly today after the recent passing of entertainer Anthony "Tony" Yukim Lindsey, who succumbed to a brain tumor at age 78 after a long battle.

Lindsey, who left an indelible mark in the fashion and entertainment world, recorded two albums in the 1960s and '70s, "Blue Darling" and "Indebted to You," under the Hula Records Label. As part of Tony Lindsey and Friends, he performed at venues like Big K in Kalihi and Elsie's Club Polynesia in Chinatown. He penned his signature song, "Blue Darling," in loving memory of his mother, Julia Mailekini Lindsey, who died while he was away serving in the U.S. Army.

As a young man, Lindsey studied fashion design and commercial art at the Ray-Vogue Design Institute in Chicago. He worked as a commercial artist in Chicago and Hawai'i, and as a garment and textile designer for Hawai'i's venerable fashion house Alfred Shaheen's. "He lived life on his own terms all the way up until his passing and left many loving family and friends who will miss him dearly," his nephew Robert Piper wrote in a letter to OHA. "His love of music, the Hawaiian culture, his family and his faith stands out as hallmarks to a life well-lived."

After retiring as a housekeeping supervisor at Ala Moana Hotel, Lindsey volunteered at various organizations, including Helping Hands Hawai'i and the Office of Hawaiian Affairs, where he earned OHA's Outstanding Male Volunteer award for his many years of devoted service. The U.S. Congress and state Senate also honored him for his numerous contributions to the community.

He is survived by brothers Charles R. Jr., George K., Edwin N., John E. and James F.; sisters Maile Lee, Marylane Piper and Eleanor Pietz; and many nieces and nephews. 🌺



## R.M. Keahi Allen

Oct. 25, 1941 – April 7, 2008

Not many people can claim to have a song written for them. Renee-Michele Keahi Allen, who served under five governors on the King Kamehameha Celebration Commission and served as a longtime trustee of the King William Charles Lunalilo Trust Estate, was one of the special few.

She passed away April 8 of complications from diabetes at age 66, leaving behind many loved ones, including a daughter, B.J. Allen, and three mo'opuna. Her husband, William "Billy" Allen Jr., who also served many years on the commission, died last April.

Allen's legacy includes her 30-year career as a proponent for the King Kamehameha commission and helping Lunalilo Home expand in recent years into adult day-care, temporary care and expanded food service. The addition of an adult day-care program was a dream of her late mother's, the entertainer and recording artist Napua Stevens.

Allen's work perpetuating the Hawaiian culture includes founding the annual King Kamehameha Hula competition in Honolulu and organizing and advising its counterpart competition in Japan, organizing hula kahiko workshops on all islands led by hula masters, serving as executive director of the State Council on Hawaiian Heritage, traveling the South Pacific and Asia as a cultural representative, leading pā'ū riding groups to the annual Fiesta Bowl parade in Phoenix, and conducting workshops as a master pā'ū dresser so that the art would live on. She was also a member of the Daughters of Hawai'i.

Allen, who was born in Kāhala, attended Kamehameha Schools and graduated from Castle High and the University of Hawai'i, where she earned a fine-arts degree.

The song that was written for her, *Keahi*, by Jack Pitman, was recorded by her mother, Tony Conjugacion and the late Aunty Genoa Keawe. 🌺

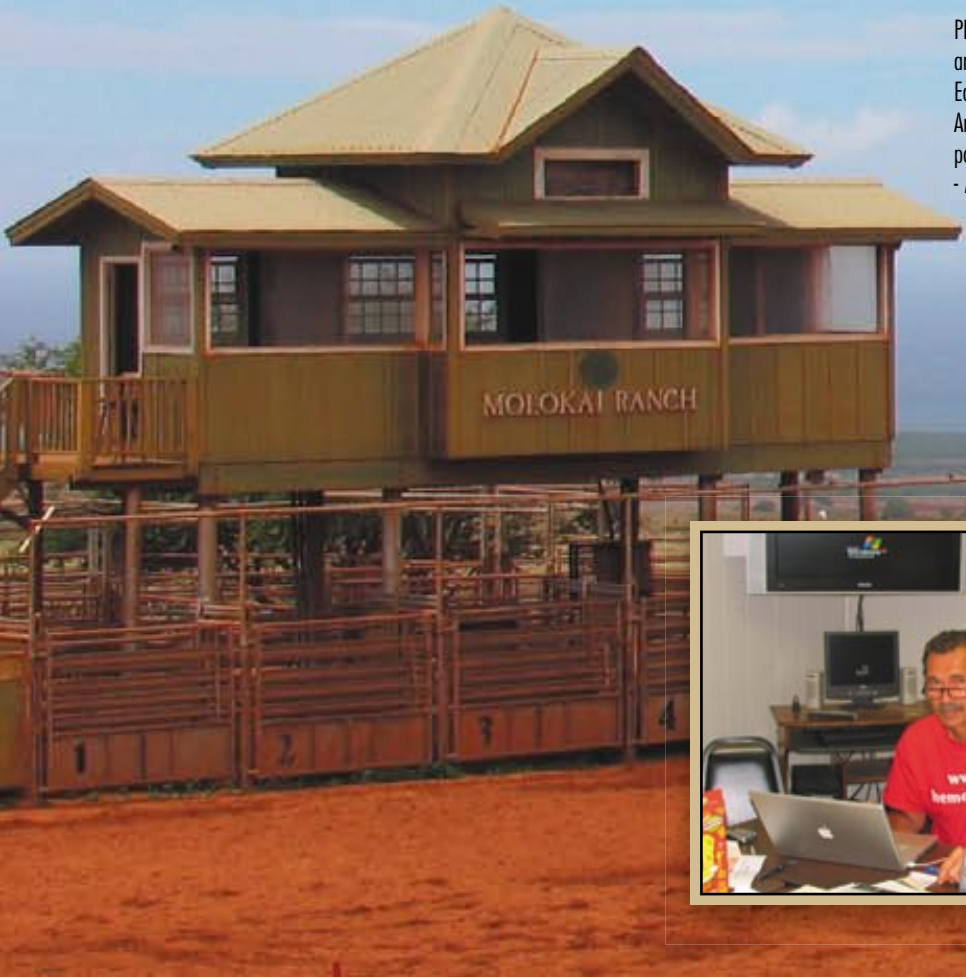
Neil Hannahs, pictured at top, was affectionately dubbed Aunty Nona Beamer's "No. 3 son." He shares memories of her in a tribute he wrote for KWO. Here is an excerpt. To read Hannahs' entire tribute, visit [www.oha.org/kawaiola](http://www.oha.org/kawaiola).

"Our daughters were exposed to hula at a very early age and Lihau also took an interest in learning to oli. One day in 1993, Lihau had an opportunity to chant for Aunty Nona.

"Aunty sent Lihau a note with constructive and loving feedback that showcased her cultural depth, encouraging



Anything Can Happen on Molokai!



PEOPLE OF MOLOKA'I: activist Walter Ritte, homesteader and agritourism Farmer Kammy Purdy, ranch employees Eddie Mersberg and James Limo, County business specialist Annette Pauole Ahakuleo, shuttered places: golf course pool filled with sand; movie theater goes dark.  
- Photos: Liza Simon



The question of what’s next for Moloka’i didn’t go over well with the soon-to-be-laid-off Moloka’i Ranch employees cleaning out furniture from the quaint cottages of Kaupoa campgrounds and stacking the cargo into a caravan of company trucks about to rumble off on the steep dirt road to some unknown warehouse destination. “There’s been a lot of disagreement,” ventured ranch maintenance supervisor Ray Hiro, letting his exasperation show. “Every time you propose something, there’s opposition to it. This is still the best place to live; I just wish the activists hadn’t been so loud or I wouldn’t be wondering if my three kids will live here too.”

Then one of those “activists” showed up to join his co-workers for a last potluck gathering at a sparkling beachfront hale, ignoring the icy stare he got from the lone official of Moloka’i Properties Limited, which inherited the name of the century-old cattle farming operation. About the community uproar over the plan by the Singapore-based corporation that owns the ranch to donate thousands of acres to a public land trust in exchange for approval to develop luxury homes at Lā’au Point, Anakala Pilipo Solatorio, the noted ranch Hawaiian cultural specialist, said: “Too much was left in the dark. What they said was good ... but how they said it ...” He paused to shake his head. “Now it’s up to every individual to pound the question of what is pono for Moloka’i.”

The question of what is pono for Moloka’i has been pounded on the tiny island for many years. Moloka’i residents who have been working on opposite sides of development issues live side by side, as described by kupuna education specialist Ruth Manu, who talks over breakfast at a popular Kaunakakai drive-in: “We go the same church, same market, same parties, same funerals. We love each other. We know how to pray for each other.” Manu also sighed heavily,

echoing an observation that you hear a lot on Moloka’i: “The pilikia over Lā’au is not just about us. It’s something happening everywhere. But at least here, you lose your job, you can hunt, fish, get help from family. We don’t beg to use our own parks.” Does this mean that in hard times Moloka’i can be a model, not a victim? Many residents harbor this hope, recognizing that whatever conflict Lā’au has stirred has meaning that goes far beyond tiny Moloka’i’s shores.

At a public meeting room on a rainy night, longtime activist Walter Ritte, opposition leader to the Lā’au Point plan, said with a quick shrug that he will accept some blame for the ranch shutdown, “but it’s part of the struggle when you fight for something.”

The mixed bag of people that filtered into the room are supporters of the Buy the Ranch movement. As an alternative to the ranch Master Plan, they began digging through almost 40 years’ worth of Moloka’i planning documents for ideas to help the community become prosperous owners of the sprawling 65,000-acre ranch but still preserve the resources for subsistence farming, fishing and gathering – activities that a recent University of Hawai’i study shows have more viable economic significance on Moloka’i than on any other Hawaiian island. Another priority for the group is preserving scarce water resources. A recent USGS study supported activists’ claims that Moloka’i’s wells would not support the ranch’s planned development at Lā’au.

“We have the skills and resources to live within our means on Moloka’i, if we stay away from industrial tourism and keep Moloka’i, as is. That is why the elders will say the island will care for itself,” Ritte said, reeling off the previous corporate pullouts survived by Molokaian: the pineapple companies, then the shutdown of a Sheraton hotel. Plus, residents have fended off several outsider incursions before they had a chance to begin operations—like cruise ships, Ritte said. “Maybe it’s something spiritual that comes from following the fish in the

water, the animals in the mountains. We are independent but we have connection to what’s good for us.”

Participants at this evening’s meeting wanted to nail the scope of island agribusiness so that potential investors in their Buy the Ranch plan “will know what they are getting into and not get blind-sided.” Some nit-picked at tedious definitions of agriculture under state zoning laws. Veteran homestead farmer Kammy Purdy explained why the attention to such detail is necessary: luxury homes can be disguised as “gentleman’s farming estates” with the mere addition of an orchard or animal pen, she said, adding that loopholes like this made activists suspect that the ranch’s Master Plan for agricultural lots could lead to more unwanted luxury home development. An older man who identified himself only as Uncle Moke interjected that the Buy the Ranch plan should support educating children about “the meaning of agriculture in Hawaiian culture.” Purdy agreed, but also said, “It takes a special person to run a farm these days.”

The Buy the Ranch plan has one major booster. U.S.-continent-based UPC, which runs a wind farm on Maui, is willing to commit \$50 million to the purchase of the Moloka’i Ranch. In return, the company would lease about 10 acres on the island’s west end to erect windmill turbines for generating electricity to transmit to O’ahu.

The lead on the wind farm project, Moloka’i attorney and longtime resident Karen Holt, acknowledges some of the arguments against the UPC plan, including the fact that it would create only a dozen or so jobs – hardly replacing the 120 lost by the ranch’s shutdown. But the benefits of wind farm, Holt said, include its negligible impact on west Moloka’i’s scarce water resources. “Moloka’i is often called the last Hawaiian island, yet we have the largest percentage of foreign owners,” she says. “So decisions are being made in corporate boardrooms that affect us. This is the opposite of home rule that will allow people to see their grandchildren here for years to come.”

**But is the ranch for sale? There is no indication of this** from either the Singapore boardroom or from ranch headquarters in Maunaloa. The 2007 parent company’s annual report states: “Moloka’i Properties continued to remain cash positive by the sale of further non-strategic subdivided land.” It also says the company sold “a large agricultural parcel to Monsanto” – the agricultural biotechnology development company that becomes the island’s largest employer with the ranch’s demise.

A persistent concern of many Moloka’i residents is that the ranch might sell to land developers who don’t have the sensitivity that the current ranch CEO, New Zealander Peter Nicholas,

showed by engaging in community dialogue. Others take at face value the ranch’s recent public statement that it would simply mothball, or “landbank,” its assets.

In fact, as a sign of the ranch’s continued support of the Moloka’i community, some residents hail the ranch’s donation of 1,600 acres around ‘Īlio Point, including an ancient adze quarry and access to resource-rich tidal pools and native plants for traditional gathering purposes, to the Moloka’i Land Trust. “Regardless of what happened to the Master Plan, the ranch went through with this offer that was made last year,” says land trust board member Stacy Crivello. “This an expression of Moloka’i’s passion to protect pristine and open space.”

While this is good for Moloka’i, Crivello believes that the Master Plan was a better solution because it offered not only a more sizable public land trust of 65,000 acres but also jobs in the private sector. “Activists want support from the government to protect Moloka’i’s natural resources, but for this to happen you need the private sector to work hard and pay taxes,” said Crivello, adding that Master Plan’s failure has become a wake-up call to a hard-working silent majority. “They come out on the highway sign-waving to show support for those 120 families affected by the ranch layoffs.”

At the Kuha’o Business Center in Kaunakakai, Moloka’i’s spirit of enterprise has been thriving, said Annette Pauole-Ahakuelo, manager of the county-run agency. Since the ranch’s closure, she’s been very busy with company employees who have long nurtured ideas to strike out on their own. Besides helping them draft a business plan, she dispenses Moloka’i-style advice: “Good business often travels by word of mouth. Show your integrity and you will never starve on this island.”

Among her many success stories, Pauole-Ahakuelo, who laughingly calls herself a “business cheerleader,” counts several “mompreneurs.” She recently helped a grandmother get a patent on a “keiki seat contraption.” She also assisted homestead farmers in their effort to certify organic Moloka’i-grown produce so that its higher cost at the supermarket will be justifiable to consumers.

Pauole-Ahakuelo came back to her family roots in Moloka’i after time away on the continent and dove right into “Moloka’i 101,” as she puts it, by participating in the Master Plan meetings. “It made me realize how blessed we were to have people who invest heart and soul in the land they truly love.” But she is also worried by the economic downturn she saw on the mainland. “What happens globally affects Moloka’i,” she said. “Even the most entrepreneurial people are going to be caught in a squeeze with no savings during a recession.”

Plans for helping the laid-off ranch employees are being



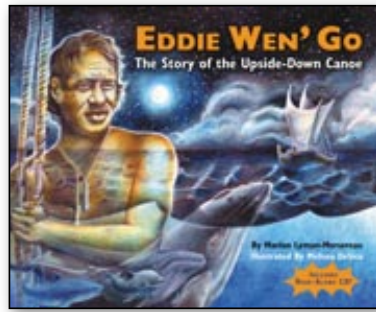
# Local authors deliver kid-friendly Hawaiian heroes

By Liza Simon  
Public Affairs Specialist

For parents in search of escape from the *South Park* snarky-ism pervading kid's entertainment these days, the Keiki Tent at the annual Hawai'i Book and Music Festival offers a great oasis. Check it out for free on May 17 to 18 on the grounds of Honolulu Hale. Amid the showcase of noted authors, musicians and storytellers of all kinds, there will be two local scribes who have recently penned inspirational biographies of genuine Hawaiian heroes.

## ***Eddie Wen' Go: The Story of the Upside-Down Canoe***

By Marion Lyman-Mersereau  
Illustrated by Melissa DeSica  
Watermark Publishing  
Available in June 2008,  
with advance copies  
for sale at the Keiki Tent



Be on the lookout for Punahou School social studies teacher Marion Lyman-Mersereau, who has written a rare eyewitness account of what it was like to "cling like an 'opihi" to the cap-sized Hōkūle'a while famed surf legend Aikau set off on a surfboard to look for help. Lyman-Mersereau was on that fateful voyage and has always wanted to write about it for kids. But for a long time she wrangled with the question of how to help youngsters comprehend the ultimate sacrifice made

by Aikau who perished in his attempt to save his crewmates.

In the year that marks the 30th anniversary of the tragedy, she resolved the dilemma by creating a cast of vivid sea-creatures who speak of "the brave human" in a way that honors the love and lore of the ocean that was so central to Aikau's life. *Eddie Wen' Go: The Story of the Upside-Down Canoe* is beautifully illustrated by Melissa DeSica and comes with a companion read-along CD.

Parents might still find themselves peppered with a question or two by curious kids of today: Why didn't someone just call for help on a cell phone? Why is there no YouTube version of what happened? These are actually thought-provoking questions making us realize how insulated we are by modern technology compared to three decades ago when

lending a hand really did require putting life and limb on the line.



## ***Emma, Beloved Queen of Hawai'i***

By Barbara Del Piano  
Illustrated by Jackie Black  
Published by Daughters of Hawai'i  
Available in bookstores  
or by emailing doh1903@hawaii.rr.com

Hawai'i author Barbara Del Piano also took on a challenge

when she sat down to write about the life of Hawai'i's Queen Emma for young readers. Her dilemma, she says, was how to not frighten away children in depicting the deadly epidemic that swept through Hawai'i in 1848 and the personal grief Emma experienced at the untimely loss of her young son and her husband. In the end, Del Piano couches the glut of tragedy in a provocative depiction of how the monarch's efforts to ease the suffering of others culminated in her establishment of the first medical facility to serve Native Hawaiians – the Queen's Hospital. Like Lyman-Mersereau's biography, Del Piano's book is targeted to kids but it's also a compelling read for history buffs. It offers a cache of anecdotes about 19th century Hawaiian court life, plus iconic illustrations by Jackie Black.

For an event schedule, go to [www.hawaiibookandmusicfestival.org](http://www.hawaiibookandmusicfestival.org). ■



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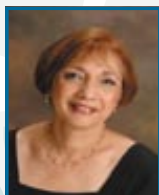
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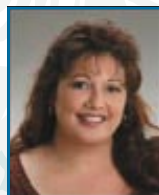
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## **Kuleana Land Holders: Seeking support for property tax exemption**

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](mailto: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](mailto:kuleanasurvey@oha.org)

# Kahanamoku wins culture award

By Lisa Asato  
Public Information Specialist

Jo-Ann Kahanamoku was born with a famous last name, but the Tahiti native and Roosevelt graduate has made her own mark on the Hawaiian culture.



Jo-Ann Kahanamoku

Her feather creations have exhibited at Bishop Museum, have been a staple for the last 12 years at the Ritz-Carlton at Kapalua Maui's "Celebration of the Arts," and even senior pro golfer Hale Irwin is reportedly a fan, having bought a feather cape of hers at a gallery at

the Ritz-Carlton.

"It's a challenge, you learn from it whether you succeeded or not so feather work became my greatest passion because it brought me into the culture far greater," said Kahanamoku, who was honored at a private ceremony April 24 with Duke's Waikiki's 2008 Hookahiko Award, which recognizes achievements in perpetuating the culture.

"It's a great honor to be recognized as a feather-maker," said Kahanamoku, who took up the art in 1980 at night class at Kamehameha Schools taught by Ethelreda Kahalewai. "I took her class and the first thing I made she looked at me, I looked at her, we didn't say a word. I said, 'OK, I'll take it apart,'" recalled Kahanamoku.

Since then, she spent 15 years teaching others the art at Maui's Kaunoa Senior Center, where she



Her feather cape hanging at the Bishop Museum, Jo-Ann Kahanamoku stands with, from left, The King Kamehameha Golf Club controller and chief financial officer Dwayne Wada and the club's director of golf operations and membership Rick Castillo. - Photo: Courtesy of The King Kamehameha Golf Club

led her students on trips to Bishop Museum, Hilo and Tahiti, where she was born. She now lives in Kona and is cultural advisor to Kona Hospital Foundation, helping it realize its long-term goal of creating a School of Hawaiian Art for post-high school students in

North and West Hawai'i Island.

Kahanamoku, niece of surfing legend Duke and daughter of Sam, is also recognized as one of the longstanding female crewmembers of the Polynesian Voyaging Society, having sailed from 1977 to 1998 with her team to the Society

Islands, Tonga, New Zealand, Rapa Nui, Samoa, the Cook Islands and Hawai'i. In 1980 she was part of a 34-day sail from Hawai'i to Tahiti.

She served on OHA's Native Hawaiian Historic Preservation Council from 1997 to 2000, including one year as chairwoman. 🌺

## OHA Consumer Micro-Loan Program

The Office of Hawaiian Affairs (OHA) Consumer Micro-Loan Program (CMLP) is designed to provide low cost loans to Native Hawaiians who are experiencing temporary financial hardship due to unforeseen events, or who need small amounts of funding to enhance their careers.

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- Loan must be for the primary applicant's benefit

Loans are available to individuals only. Partnerships, corporations, sole proprietorships, etc., are excluded.

OFFICE OF HAWAIIAN AFFAIRS



For more information or an application, please contact the Economic Development Hale at (808) 594-1990, or email [jennifert@oha.org](mailto:jennifert@oha.org). Applicants may also visit our website at [www.oha.org](http://www.oha.org) for more information and an application form.

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# MAMo: Maoli Arts Month

Hawai'i's largest celebration of Native Hawaiian arts and artists, MAMo: Maoli Arts Month, features an eclectic mix of people, performance art and demonstrations – and many events are free. Venues span from Waikiki to Kona – a first for MAMo on the neighbor islands. For a complete event listing, see [www.oha.org/kawaiola](http://www.oha.org/kawaiola). Here's a preview:



"Maui" by  
Henry Hopfe.  
- Photo: Courtesy  
of Bishop  
Museum

Maui painter **Al Laguner** worked overtime after receiving word that he was a 2008 MAMo awardee. In two months he produced six paintings especially for the **honorees' exhibit show-**

**ing through August at Bishop Museum's J.M. Long Gallery** (Regular admission applies.) But that's not all, he adds with a laugh, "I have about 18 other paintings at Louis Pohl Gallery that I did at the same time."

**Elizabeth Lee's** woven hats once sold for 20 cents. Now her "fine weave, red hats" can rake in \$1,500. A MAMo awardee, she learned lauhala weaving from her hānai mom, Hattie Kahananui. By the way, the "red" distinction is a remnant from the Hawaiians of old, Lee says, "because they couldn't pronounce 'rare.'"

Stones talk to sculptor **Henry "Hanale" Hopfe** when he gathers them from the Wai'anae

coast. "They tell me their name, and I call them by their name," says Hopfe, a MAMo awardee who feels deep connections to both land and people. "Ho'ohanohano i nā kūpuna a me ka po'e o Hawai'i nei," he says. "My work honors our kūpuna and people of Hawai'i nei."

MAMo awardee **David Parker** has painted portraits of 200 chiefs and counting. Many of them lived pre-contact and left behind no records of their likenesses, but Parker isn't deterred. He paints from his na'au. "A lot of those people were my ancestors," he says. "We don't know how they looked but no one has ever portrayed them at all, so I did it."

**Imaikalani Kalahale** organizes

a poetry reading, 6-9 p.m. at the ARTS at Marks Garage at downtown Chinatown's **First Friday Gallery Walk, May 2**. If last year is any indication, expect the unexpected. "We do everything from chant to this crazy kind stuff on the street," he says. "Blew me away these young guys, whoo they swear like hell!"

**Kealopiko** sells its new Kū 2008 line at **First Friday** on a flatbed truck near Kim Taylor Reece Gallery on Bethel Street. The Grlas and other musical friends will stop by to entertain the crowd. Catch Kealopiko's avant-garde and custom creations at the **Wearable Art Show May 16, 5:30 p.m., Waikiki Beach Marriott Resort & Spa** (\$250 per ticket), the **Native Hawaiian Arts Market and Keiki Art Festival, May 3-4, 9 a.m. – 5 p.m., Bishop Museum lawn** (\$3), and at the free **Keauhou Art Market, May 31, from 10 a.m., Outrigger Keauhou in Kona.** ■



From Kealopiko's Kū  
2008 line. - Photo:  
Courtesy of Kealopiko

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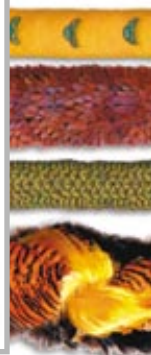


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# MEI CALENDAR



Lei hulu at Lyman Museum. - Courtesy photo

## FEATHERWORK ART AT LYMAN MUSEUM

May 1-July 12, 9:30 a.m.-4:30 p.m.  
Hilo native Aunty Doreen Henderson and her students, collectively known as Lei Hulu of Hilo, have produced a masterful display of feather pieces in the patience-exacting old Hawaiian style. Come marvel at lei hulu, kähili (royal feather standards), 'ulī'ulī (feather gourds) and 'ahu'ula (feather capes). Participants will learn to make a feather flower. Regular museum admission applies. Lyman Museum, 276 Haili St. in Hilo. 808-935-5021 or [www.lymanmuseum.org](http://www.lymanmuseum.org).

## HAWAI'I ROMANCE FESTIVAL

Fri.-Sun., May 2-11  
The Matt Catingub Orchestra of Hawai'i cooks up another Hawai'i Romance Festival with a tested recipe of memorable melodies, divine dinners and appealing concert lineups with top pop and local stars. Speaking of stars, this year's festival premieres "Dancing with the Stars - Hawaiian Style." Be there May 6 at 6 p.m. in the Royal Hawaiian Hotel's Monarch Room, where a \$10 donation buys the opportunity to "cut a rug" with an island celebrity. Proceeds from the dance to benefit the Hawai'i Arts Alliance. For ticket prices and complete festival schedule: [www.hawaiiromancefestival.com](http://www.hawaiiromancefestival.com).

## HAWAI'I SECONDARY SCHOOLS HULA KAHIKO COMPETITION

Sat., May 17, 10 a.m.  
High school students from throughout Hawai'i compete and share their accomplishments in ancient hula and chant. Sponsored by the Kalihi-Pālana Culture & Arts Society and Kamehameha Schools. Kekūhaupi'o Gymnasium at Kamehameha Schools, Kapālana campus. \$8 at the door. 521-6905 or [keikihula@msn.com](mailto:keikihula@msn.com).

## 17TH ANNUAL KA HULA PIKO FESTIVAL

Thurs.-Sun., May 15-17, 9 a.m.-4 p.m.  
Moloka'i's best dancers, musicians and craft-makers showcase their talents at Pāpōhaku Beach Park in Kaunakakai. Includes a hula lecture-demonstration on Friday night at 7 by Hālau Hula O Kukunaokalā. Call Louise Bush at 808-553-3673 or the Moloka'i Visitors Association at 808-553-3876.

## HONOKA'A TOWN WESTERN WEEK

Sat.-Mon., May 17-26  
Paniolo parties turn Honoka'a town into one big bustling Okay Chorale. Events include a paniolo parade, agricultural festival, kids' activities and exciting contests; also a paniolo barbecue and giant block party with live country-western dance music on May 23; a rodeo and Saloon Girl Contest on Memorial Day weekend. Free. 808-933-9772 or [amoon@bigisland.com](mailto:amoon@bigisland.com).

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# E Mālama i ke Kai

By Sterling Wong

Now in its 10th year, the E Mālama i ke Kai Ocean Awareness Festival continues to expand, as its organizers pursue new and fun ways to connect Hawai'i's residents, particularly keiki, with the ocean and Hawaiian culture.

This year's festival, which is scheduled for May 17 at Kapi'olani Park Bandstand, will be packed with a wide assortment of activities ranging from live performances by

## E Mālama i ke Kai Ocean Awareness Festival

May 17, 10 a.m.-5 p.m.  
Kapi'olani Park Bandstand  
For information, call 536-7999 or visit [emalamaikakai.org](http://emalamaikakai.org)

some of the best in island music, including Natural Vibrations, to keiki rides and games, to a swim and surf clinic taught by professional surfers and lifeguards.

Every year, the parent group of Pūnana Leo o Kawaiaha'o preschool organizes the festival, with kōkua from the community. Chevron is once again the title sponsor for the festival. The event aims to educate the community about the need to protect and conserve Hawai'i's fragile ocean resources. The festival marks the culmination of the yearlong E Mālama i ke Kai Campaign, which included a paddling race, and cleanup days at One'ula Beach and He'eia Fishpond.

"With this event and the entire E Mālama i ke Kai campaign, we're trying to remind people that it's our kuleana to take care of the ocean so our keiki and future generations can continue to enjoy it,"

said Brandon Wong, president of Hui Mākua o Kawaiaha'o. "At the same time, we want to let people know that caring for the ocean can be a lot of fun, and something you can do with your 'ohana."

Proceeds from the festival benefit Pūnana Leo o Kawaiaha'o, one of eleven 'Aha Pūnana Leo preschools in the state. Located on the grounds of the historic Kawaiaha'o Church in Honolulu, the preschool opened its doors in 1995. As a Hawaiian language immersion preschool dedicated to preserving the native language of Hawai'i, Pūnana Leo o Kawaiaha'o preschool's entire curriculum is conducted in Hawaiian, and the school currently serves 16 students.

As always, one of the highlights of the event will be the live performances at the bandstand. This year's performers include: Natural Vibrations, Kāwika Trask, Kupaoa, Nā 'Iwa'iwa, 'Ai Pōhaku, Nā Pua Lei o Liko Lehua and the keiki and kumu of Pūnana Leo o Kawaiaha'o.

In addition, the festival is



Pop/rock/reggae band Natural Vibrations stirs it up for ocean awareness on May 17 at Kapi'olani Park Bandstand. - Photo: Courtesy of Natural Vibrations

unveiling a new activity this year: a surf and swim clinic organized by professional longboard surfer and Pūnana Leo o Kawaiaha'o parent Duane Desoto and his nonprofit group Nā Kama Kai. The clinic will be run by local surfers Bonga Perkins, Desire DeSoto, Kainoa McGee, Johnny Boy Gomes, Kekoa Uemura, Ned Snow, Bobby and Tiare Freidman, Kamu Auwae, Robin Johnston and Tom Pōhaku Stone. The clinic will run from 10 a.m. to 3 p.m. at Kaimana Beach. Each session will run about one hour, and pre-registration through [emalamaikakai.org](http://emalamaikakai.org) is recommended, as limited same-day registrations will be taken.

The festival will also feature children's games and free access to inflatable keiki rides, ocean conservation exhib-

its, crafts, food, a silent auction, Hawaiian cultural presentations and a mo'olelo, or talk story, session about the Waikiki area.

This event was made possible by the generous contributions of the following sponsors: Chevron, the Office of Hawaiian Affairs, Kamehameha Schools, Mobi PCS and First Hawaiian Bank.

*Editor's note: Sterling Wong is a former publications editor of Ka Wai Ola o OHA and a proud parent of a Pūnana Leo o Kawaiaha'o student.* ■



Mālama i ke kai in action.  
- Photo: Sterling Wong

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## Waimea Valley

Gail Ann Chew has been appointed interim executive director of Hi'ipaka LLC, which manages Waimea Valley, following the April departure of Gary Gill.

A search for a permanent director is underway.

"We very much appreciate Gary's service at Waimea," said Hi'ipaka LLC manager Clyde Nāmu'o. "He has led in a very critical time and we wish him all the best."

Gill, a former Honolulu City Council chairman, was appointed to the post in 2007 as OHA announced the creation of Hi'ipaka to run Waimea. "I continue to believe in Hi'ipaka's vision for Waimea and am pleased and proud of the progress we have made during my tenure," he said. "I wish the best for Hi'ipaka and the hard working staff in the Valley as they move forward to fulfill that vision."

Chew's appointment will provide leadership and "ensure that the operation continues to move forward" during the transition period, Nāmu'o said.

Chew, a business consultant, provides management, communication and coordination services to organizations locally and nationally. She spent 14 years with the Hawai'i Visitors and Convention Bureau, where she developed its strategic partnership division, managed corporate communications and created award-winning promotions and successful relationships with global brands. Chew has worked with Gill on Waimea Valley operations since December.

## Nation magazine

The illegal overthrow of the Hawaiian Kingdom and contemporary Native Hawaiian struggles to build a nation are topics covered in the April 28 issue of *The Nation*—a U.S. continent-based weekly periodical known for left-leaning political stances. Noted author-journalist Elinor Langor penned the lead article, entitled "Famous Are the Flowers: Hawaiian History Then and Now," explaining that while on a family visit to Maui, she happened

to purchase the autobiography of Queen Lili'uokalani. She was astonished by its recounting of a painful Hawaiian past at odds with the commercial depiction of an island sun and sea paradise. Her interest piqued, she pursued research on Hawaiian culture and governance, which she has parlayed into other companion pieces about annexation and the 1993 Apology Resolution. The issue also contains an open letter from representatives of the Hawaiian sovereignty movement asking support from the American left in opposing the Akaka Bill and U.S. military base build-up in Hawai'i. This edition of *The Nation* perhaps marks an unprecedented look by an internationally distributed publication at the Kanaka Maoli drive for independence. It is rounded out by a list of "further reading and resources," reflecting diverse opinions on Hawaiian sovereignty. According to University of Hawai'i Press, *The Nation* is sold at Borders and can also be found online at [www.thenation.com](http://www.thenation.com).

## OHA audit

A Senate resolution calling for a state financial and management audit of OHA has died in the state Legislature. SCR 138 died after not receiving a hearing by the Senate Ways and Means Committee.

OHA is already scheduled for an audit next year, but Senate backers of the measure had said they wanted to provide the public more immediate information on how OHA is spending its money.

State Attorney General Mark Bennett and OHA Trustees have described the fast-tracked audit as punitive and linked to comments they directed at three key Senate committees that rejected a \$200 million state settlement with OHA over ceded lands revenues.

## DHHL headquarters

The state Department of Hawaiian Home Lands plans to move into its new home in East Kapolei this month, becoming the first state department to move its entire operation to the Second City.

The move comes about a



Ho'okupu procession at the March 26 dedication of Hale Kalaniana'ole, the new East Kapolei headquarters of the state Department of Hawaiian Home Lands. - Photo: Courtesy of Department of Hawaiian Home Lands

month after DHHL dedicated Hale Kalaniana'ole on Kūhiō Day, which honors Prince Kūhiō, a former Congressional delegate who championed the passage of the Hawaiian Homes Commission Act in 1921, which led to DHHL's creation.

"With more than 60 percent of homesteaders from O'ahu living on the Leeward Coast, it makes sense to bring the Department of Hawaiian Home Lands into the community it serves," Gov. Linda Lingle said. "In addition to the new headquarters, DHHL is lifting the entire community by providing infrastructure for the University of Hawai'i-West O'ahu campus, building highways to alleviate traffic congestion, increasing economic opportunities in the area and creating more affordable housing opportunities."

The day began with a ho'okupu procession from Kapolei High to Hale Kalaniana'ole, a \$21 million, two-story, 45,000-square-foot office building at the end of Kapolei Parkway. Festivities included speeches and a ho'olaule'a with food, crafts and entertainment.

DHHL, with about 125 employees, was previously located at Ali'i Place on Alakea Street. DHHL's new home sits among several of its developments: the 226-unit Malu'ohai subdivision, the almost-completed 326-unit Kaupē'a subdivision and the 403-unit East Kapolei I, which plans to start home construction this year.

## Veterans meetings

The state House Committee on Public Safety and Military Affairs has announced a series of "Talk Story" sessions with the state's veterans to discuss issues including homelessness, job retraining and employment, post-traumatic stress syndrome, domestic abuse and disabled-veteran access to health care. The meetings are scheduled for:

- Maui – Monday, May 5, 9-11 a.m. at J.W. Cameron Center, 95 Mahalani St. in Wailuku; and 4-6 p.m. at Ī'ao Middle School, Classroom J-204, in Wailuku (Maui lists tentative locations, call 586-8510)
- Hilo – Tuesday, May 6, 9-11 a.m. at the University of Hawai'i-Hilo, Room UCB-127
- Moloka'i – Wednesday, May 7, 5:30-7:30 p.m. at The Moloka'i Veterans Compound.
- Kaua'i – Thursday, May 8, 5-7 p.m. at Kaua'i Veterans Center, 3-3367 Kūhiō Highway, Suite #101
- Kona – Tuesday, May 13, 9-11 a.m. at Kona Veterans Cemetery
- Leeward O'ahu – Saturday, May 17, 9-11 a.m. at Kapolei High School, 91-5007 Kapolei Parkway
- Windward O'ahu – Saturday, May 17, 1:30-3:30 p.m. at Ko'olau Golf Club in Kāne'ohe.

The series of meetings follow recent published reports of problems veterans are facing nationwide, including *KWO's* April cover story, "Invisible Wounds:

Native Hawaiians and post-traumatic stress disorder."

"As Chair of the Public Safety and Military Affairs Committee in the House of Representatives I am concerned about the services provided by our different state agencies to our veterans," said state Rep. Cindy Evans (D-North Kona, South Kohala). "In particular when an American servicemember is discharged and returns to the Hawai'i 'ohana, they are now our neighbors and if they need any assistance I want to be sure these services are being provided."

"Additionally," she said, "I think asking the question of whether the Office of Veteran Affairs might be better as a stand alone or under the umbrella of a different state agency is needed."

For more information, call the office of Rep. Cindy Evans at 586-8510.

## GMO kalo bill

A bill that would have imposed a moratorium on the genetic modification of kalo has died in the state Legislature, after the House voted April 8 to recommit the bill to committee, effectively killing it for the session.

Farmers who supported the bill in its original form – which would have mandated a 10-year moratorium on all varieties of kalo – said they will be back next session with



# Dad's little soldier



By Jimmy  
F. "Jeno"  
Enocencio

In the old days the mortuary would bring the deceased home so family members and friends could mourn over them. Family and friends from the sugar plantation camp came to mourn dad as he lay in a coffin in his black suit. Being Catholic everyone was dressed in black, as compared to today's standards of aloha attire or casual wear. Dad was there for days, and after everyone had left, I sneaked a peek from his bedroom door and saw men in black come in to do something for dad. I thought maybe they were changing his clothes, since he had been wearing them for days; and because he never had a bath, that's why he was starting to "smell stink." I remember the black doctor's bag and the long hose that they car-

ried in and the red juice that was leaking on the parlor floor. When I looked at dad after the men in black had left, dad was fresh like Mercurchrome; he had a new smell, he wasn't "stink" anymore, but mediciney.

His twin sister, my Aunt Filomena screamed her painful shrieks while holding on to the casket, begging for dad to awaken from his deep sleep. The only sounds heard were KA-PLUNK! Right on to the floor, nearly bringing the casket down when performing her dramatic fainting spells. It was a good thing that my cousins Jo-Jo and David were big enough to hold the casket up so that dad didn't hit the floor with her. After two weeks with sunken eyes and more flies coming into the house than friends and family, dad was buried with full military honors as a WWII veteran. I missed my dad. Mom said he was sleeping. I knew

better though. I saw the sweaty Portugee and Kanaka man throw the dirt onto the flowers that lay on his coffin, until the puka was full. And I was there to get the flag that rested on his coffin as the soldier gave it to me with a salute. Nope, dad wasn't sleeping; he would have awakened by now.

Mom was now alone with four little boys, I being the eldest at 6. She met this really handsome man named Juanito Cristobal. His friends called him "Juaning," so I did the same. I was that little pest, the same kind you find when you're dating a girl who has a little brother that does the devil to you. But you eat it because you want to show your girlfriend that you can handle and that her little brother's "so cool," when actually you wanna ring his neck and throw 'em in the dumpster. That's the kind of little pest that I was to Juaning, climbing all over him and playing boxing with; and punching him real hard below the belt.

While he went along with most

of my antics and horsing around, somehow I ended up living with my grandma Virginia and Papa Joe. Eventually I made my way back to mom, but I realized she was getting fat. A few months later I get another brother named Gerald. I also realized that Juaning was there every day at the new house; another man had replaced my dad. This man whom I climbed all over and played boxing with, was not the same man. The man that was making babies with my mom was made of stone. And as I looked at him with his cold steely eyes and occasional Filipino grunts that he gestured from his taunt lips, I knew that this was the enemy; that the good guy, my dad, wasn't around to save me.

Aunt Filomena was furious with mom when she found someone to replace my dad before the year of mourning was over and for not wearing her black garments. Mom was Protestant back then. She believed you mourn and you go on, which she did. One thing about mom, she never forgot to put flowers on my dad's grave on Memorial and Veterans days. When she did, she did it alone. When I visit my dad, I visit him alone too, and ask him: How am I doing? Am I making him proud? Am I keeping his name clean? Am I still Dad's Little Soldier? ... I hope so dad. I hope so.

*Jeno Enocencio writes about the many hats he wears. Contact him at [pointman\\_jeno@msn.com](mailto:pointman_jeno@msn.com).*



Mom and stepdad around 1960 at their home on Mokuhonua Lane in Ha'aheo, outside Hilo. This column is the second in a series on being moms and dads and the values that I have grown accustomed to and how it can shape families today. For background, please read my April column on page 9 of KWO, "Bungo and Papa Joe, growing gardens." - Photo: Courtesy of Jeno Enocencio



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## Kalaupapa

Mahalo for the beautiful, inspiring cover story "Huna o Kalaupapa" in the March issue of *KWO*.

It was my privilege to serve these patients as a hospital nurse hired by the state of Hawai'i Department of Health, 1980-'90.

It was also when the team came from KWED-TV (of San Francisco) to make the first and finest video, called "Kalaupapa the Refuge." The spontaneous eloquence of the many patients interviewed simply amazed me; and I felt the honor of being at such a wonderful job.

In those days, there were 120 patients and a hospital team of 12 (one leprologist, eight nurses – four of them the Sisters of St. Francis – two patient-nurses' aides, and one secretary). A DOH lab worker and dietitian visited routinely, from Honolulu. Two Sisters manned our dialysis room. And referrals for advanced care, X-ray, surgery, etc., were sent to Hale Mohalu in O'ahu, and to Carville, Louisiana.

Although retired from there, I will always have a place in Kalaupapa; and they with me. There are many ways to still serve them. 'Ohana is for keeps.

*Ruth Freedman  
The Kalaupapa Connection  
1503 Punahou St., 3C  
Honolulu, HI 96822*

## March KWO

I enjoyed reading the March issue of your monthly paper provided at the main branch of the state library.

Articles: "Racing for the presidency" by Lisa Asato, "Galuteria runs for state Senate," by Lisa Asato, "Support Clinton" letter by Buzzy Agard, "Trustee Akana" letter by Wayne Keola Choo, "Too little, too late" column by Rowena Akana, and the "Ceded lands settlement" article by Crystal Kua were notable items

that I read with interest.

It is educational to read about the history of the negotiations dating back to 1999 to the present, for the last four years in particular. After my visit with the Beneficiary Committee on Feb. 2, I came away hoping that all Trustees continue to strive to be part of the solution rather than the problem. One missed opportunity is enough without compounding yet another great opportunity to achieve a certain measure of satisfaction and vindication for the Board. Good luck in the weeks to come!

*Arvid Tadao Youngquist  
Liliha, O'ahu*

## Overcrowded prisons

As our islands' jails and state prisons population explodes, our state is spending \$50 million-plus annually on mainland private prison beds and hundreds of thousands more on federal detention center bed rentals.

It should be obvious by now that more prison bed space is not the answer. In fact, proposed new prisons and tent cities to house more inmates here at home are not a solution but a perpetuation of the problem. Rehabilitation vs. punishment aside, we have far too many of our state's population in prison.

Our state leaders and lawmakers need to identify the problem areas that feed our criminal justice system as well as those that restrict and delay the flow of detainees through the system.

One complication in the rehabilitation of our state's criminal justice system is that there are several separate government agencies at work and none of them seem to be on the same page.

The most qualified and frustrated players in the game are our state judges. One-size-fits-all mandatory

sentencing and the repeat offender statute prevent sentencing discretion and forces lengthy prison terms upon the oftentimes undeserving. This statute when applied to the nonviolent addict trumps drug court, mental health court and the state's HOPE, or Hawai'i's Opportunity Probation with Enforcement, program. A five-year term is the mandatory sentence.

There is no easy answer to our criminal justice system's dilemma. We cannot set dangerous criminals free and we should not build more prisons. We should, however, return sentencing authority to the courts, rethink prosecutorial wildcard statutes, we must adequately provide pretrial alternatives to jail and we should provide rehabilitative programming during pretrial incarcerations. We must expand in-prison treatment for those unsafe to release, and when safe to do so utilize outside prison programs and treatment centers.

We should also immediately empower drug court, mental health court and hope probation to override the repeat offender statute in the case of the nonviolent minor drug possessing addict.

*Michael Spiker  
Inmate/addict  
O'ahu Community Corrections Center  
Honolulu*

## Ceded lands bill

The Senate showed concern and wisdom in slowing down the momentum to ensure the ceded lands bill HB 266 be pono and not have dire consequences for our Hawaiian future. "Too many questions remain relating to the Lingle-OHA agreement," the Senate decided.

I helped negotiate the original agreement with the Waihe'e and Cayetano administrations. We had a formula that ensured a fair settlement: Hawaiians get 20 percent

of rents and leases, the state kept the remaining 80 percent for the general public. The currently proposed bill seems arbitrary – no formula. With a revenue-sharing formula it's a win-win situation: when times are bad we get less, when we're awash in money we get more.

At the Senate-mandated Hilo community meeting it was revealed that there had been no appraisal of the three land parcels OHA is considering taking in lieu of cash. OHA Trustees have a fiduciary responsibility of due diligence which includes an appraisal of any lands it intends to obtain. Understandably, many Kanaka Maoli feel they are again getting "the short end of the stick." Remember, Judge Heely in 1996 ruled OHA was owed 1.2 BILLION dollars up to 1990, that was 18 years ago! The current proposal would offer us \$13 million in cash and the other \$187 million in the return of our own Hawaiian lands. What we should bargain for is more land; we should open up ceded lands so that Hawaiians need not be homeless living on the beaches. Ceded lands should also be opened up for sustainable communities in the spirit of Aloha 'Āina. Also, the University of Hawai'i system is on ceded lands and pays no rent (OHA gets a percentage of bookstore profits). Native Hawaiians should get tuition waivers. A recent study commissioned by OHA showed that there are more millionaires living in Hawai'i than any other state, but less than 2 percent of native Hawaiians earn more than \$100,000 yearly. On the other hand, Hawaiians earning between \$1,000 to \$10,000 make up 26.6 percent of this group. This division of "haves and have-nots" is unhealthy for a democratic society and especially for the Aloha Spirit. OHA's mandate is "better the condition of the Hawaiian People."

*Moanike'ala Akaka  
Hilo, Hawai'i*

*Former OHA Trustee, 1984-1996*

## The final coup

The *Honolulu Weekly* news article of Feb. 27, "Queen's turn" had lots of claims of fraud using Hawaiian lands. Who owns these ceded lands is one of the many questions that are not being answered.

Going back in history we all need to remember that the Queen was the sole owner of the Hawaiian Kingdom. These lands in question have to go back to the Trust, which is still in existence today. The Kingdom of Hawai'i is very much alive in this land of Aloha.

History was the past. Queen Lili'uokalani succeeds the throne upon the death of King David Kalākaua in 1891. To avoid bloodshed of her people, she yields her throne on Jan. 17, 1893, and became a prisoner in her own land. July 7, 1898, President McKinley annexes Hawai'i to the United States. Dec. 2, 1909, the Queen executes a deed of trust. Nov. 11, 1917, the Queen expired at the age of 79.

Pearl Harbor was attacked in 1941 and statehood was granted in 1959. A Con Con election was held to create the Office of Hawaiian Affairs to help with the many problems of land issues among the Hawaiian communities.

It has been a waste of time explaining to people who have no knowledge of Queen Lili'uokalani and her love for her people. The House and the Senate should be very careful in dealing with people who know the histories of the ali'i and are very respectful of their histories.

Who owns the ceded lands? Do your research.

*Lucy M. Akau  
Waimānalo, O'ahu*

### Notice to Readers

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

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## BRIEFS

Continued from page 25

increased numbers and are will further work to get their voices heard by targeting legislative seats in the upcoming election.

"The concerns are cultural, the concerns are economic, and the concerns are nutritional," said Waipi'o Valley taro farmer and poi seller Jim Cain. He said lawmakers that are considered friendly to the cause include Reps. Lyla Berg, Mele Carroll, Maile Shimabukuro and several others.

Senate Bill 958 attracted more than seven hours of testimony at a March 19 hearing before the House Agriculture Committee. On April 3 the committee amended the bill, decreasing the moratorium to five years and restricting the moratorium to Hawaiian varieties, which farmers dislike because they say it would pose risks of cross-pollination between modified and non-modified taro.

Taro, or kalo, is held sacred to Hawaiians. Those who support genetic modification say it would help fight disease.

### Focus groups

Hawaiian Community Assets is seeking input and suggestions from the community to identify components of culturally relevant curriculae. Ideas and suggestions offered will be considered in the development of HCA's home-ownership training and youth financial education programs.

The public is invited to participate in upcoming Financial Education Focus Groups, which are made possible with the help of a grant from OHA's Housing Program. Focus Groups are scheduled for 6 to 8:30 p.m. on:

- Maui – May 5 at Queen Lili'uokalani Children's Center in Wailuku

- Kaua'i – May 8 at the Anahola Association Office

The nonprofit HCA aims to help low- and moderate-income communities achieve and sustain economic self-sufficiency, with a particular focus on Native Hawaiians. HCA's philosophy



### MAY DAY IS LEI DAY

The 81st annual Lei Day Celebration May 1 at Kapi'olani Park wouldn't be complete without a lei contest — or its court. 2008 Lei Day Queen Paulette Nohealani Kahalepuna, seated, is shown at the court's March crowning, with, from left, Princesses Dolores Pumelani Angel Camacho, Debra Ku'ulei Peters, Beverly Ann Moanilehuua'elamauka Javier Tachibana, and First Princess Haunani Judd Kauahi. Organizers of this year's festivities also aimed to create the world's longest lei — setting an as-yet unestablished record in the Guinness World Records. "We should receive the official word from Guinness within a few weeks of sending the required materials in," said Mona Wood of IKAIKA Communications," and Mayor Hannemann will make the announcement once the record is official." - Photo: Courtesy of City and County Department of Parks and Recreation

supports financial education and asset building as the vehicle to achieve its mission.

RSVP to Makana Shook at 596-8155, toll-free at 1-800-709-2642, or via e-mail at makana@hawaiiancouncil.org. Additional dates are planned, call Shook for information.

### 'Iolani Palace

'Iolani Palace has launched the world's first Hawaiian-language audio tour, keeping "with the tradition of Queen Kapi'olani, who always spoke in her native tongue," a press release said. The tour, which is offered when docents aren't scheduled, features narration by Puakea Nogelmeier, who worked on the translations with Carol Silva.

Nogelmeier and his students at the Hawaiian-language immersion charter school Ke Kula 'o Samuel M. Kamakau Laboratory were among the first groups to take the tour on April 11.

Audio tours in English were first added in 2006, followed by Japanese in 2007. All the audio tours feature music, sound effects and excerpts from Queen Lili'uokalani's writings on her imprisonment in the palace. Prince Quentin Kawānanakoa provides character voices and interviews.

Self-guided audio tours are available Tuesday through Saturday from 11:45 a.m. to 3:30 p.m. Admission is \$12 for adults and \$5 for children 5 to 12. The tour is not available for children younger than 5. For information, call the palace at 522-0822 or visit [www.iolanipalace.org](http://www.iolanipalace.org).

### Benefit concert

Ke Kula Kaiapuni o Pū'ōhala, a Hawaiian-language immersion school in Kāne'ohe, will hold its 15th annual 'Imi Pono Concert and Craft Fair on Saturday, May 3, from 9 a.m. to 4 p.m. on the grounds of Pū'ōhala Elementary School, 45-233 Kulauli St., near Castle High.

Students will showcase their talents in chant, dance and curriculum exhibition, and local musicians will entertain. Rounding out the fun are crafts, ono Hawaiian food, Extreme Fun Rides, a petting zoo, pony rides, keiki games, a silent auction and lucky number drawing. Community groups such as Ke Ola Mamo, Alu Like, Paepae 'o He'eia, Kōkua 'Ohana and Big Brothers, Big Sisters will also participate.

For information or to participate as a crafter or community informational booth, call 386-1217 or

email [papamakua@yahoo.com](mailto:papamakua@yahoo.com).

All proceeds will benefit Ke Kula Kaiapuni O Pū'ōhala.

### Top volunteer

Kamehameha Schools Kapālama senior Jacqueline Ho was named Hawai'i's top high school youth volunteer for 2008, winning her \$1,000, an engraved silver medallion and an all-expense paid trip to Washington, D.C., for a May 3-6 trip gala awards ceremony at the Smithsonian's National Museum of Natural History.



Jacqueline Ho

Ho has volunteered for the Special Olympics for the past seven years. Her parents also have ties to the organization. Her mother is vice president of the local chapter and her father is a weightlifting coach. The 17-year-old Ho credits them for inspiring her to get involved. "I've always been passionate about helping people with special needs and disabilities and helping them to accomplish things that others believe they are not capable of," Ho said in a news release. "Working

with Special Olympics made me the type of person who stands up for others that are unable to stand up for themselves."

Ten of the 102 honorees representing each state and the District of Columbia will win top honors in the Prudential Spirit of Community Awards program sponsored by Prudential Financial in partnership with the National Association of Secondary School Principals. Honorees are from middle schools and high schools.

The 13th annual awards program recognizes young people for outstanding acts of volunteerism.

Megan Nakahara of Hawai'i Preparatory Academy garnered the state's middle-school honor. She played a key role in a monitoring project that collected data on endangered Hawaiian green sea turtles and raised awareness about its plight.

### Stryker

The Army has announced it will permanently station a Stryker Brigade unit at Schofield Barracks. The decision is being hailed by U.S. Sen. Daniel Inouye and Daniel Akaka, who said Hawai'i offers a strategic location that will serve national security needs and aid in the training for troops bound for Iraq. The decision also clears the way for completion of more than \$250 million in construction projects to facilitate operations of the 19-ton Stryker combat vehicles on O'ahu.

Environmental and Hawaiian groups have opposed the Pentagon plan to make Hawai'i the home of a fifth Stryker brigade. Attorney for the opponents David Henkin has argued that the Army needed to consider the potential for negative environmental impacts of Stryker vehicles in Hawai'i. Opponents won a federal court order two years ago requiring the Army to complete a supplemental environmental impact study examining alternative locations before deciding where to station the Stryker Brigade. The Army completed the statement two months ago. Henkin said last week he is reviewing the Army's decision and a final court review of Stryker-related construction projects planned for Hawai'i.



# Ola nō ka 'Ōlelo Hawai'i

Haunani Apoliona, MSW  
Chairperson, Trustee, At-large



**A**loha mai. Honoring Jonah Kūhiō Kalaniana'ole in March 2008 focuses upon leadership at work for Native Hawaiians in the "Congress of 20th century Wakinekona" and in the "State Legislature of 21st century Hawai'i."

The 2008 State Legislature promised to be a productive session bringing closure to unresolved disputes between OHA and the State by fulfilling the State Constitutional and statutory obligation to pay OHA Public Land Trust income and proceeds, past due and owing from 1978 to 2008, in the amount of \$200 million.

After four years of negotiations between OHA and the Executive branch settlement conditions of the 30-year-old revenue dispute were resolved; the agreement on enabling legislation achieved by the House of Representatives, OHA and the Attorney General was poised for approval by the Senate.

But on March 17, a Senate faction and leadership for three relevant committees, doomed the joint House-OHA-Executive branch legislation. Senate leadership chose not to hold a meeting for the remaining 19 Senate members to caucus on the tri-party legislation, further denying these 19 Senate colleagues full discussion, debate and vote on this joint House-OHA-Executive branch legislation on the Senate floor. Sadly, partners in the demise were not limited to a few Senators but included Native Hawaiians who one-by-one spoke in opposition to HB 266 HD2.

If the committees' Senators really read and scrutinized the testimonies for substantive objections, they would have concluded by their study that most testimonies were based upon misinformation and misinterpretations of the facts.

Opposition to HB 266 HD2 on legislative record include former OHA Trustees who failed re-election attempts along with a cur-

rent sitting Trustee, former OHA employees who chose to leave, representatives of the Sovereign Councils of the Hawaiian Homelands Assembly, ex-DHHL Chair/OHA lawyer, and pro-independence, anti-Akaka proponents. They include: Trustee Rowena Akana, Moanike'ala Akaka, Patrick Kahawaiolaa, Richard Kinney, Mililani Trask, Ivy Johnson, Allyn Momoa, Pono McNeil, Alapaki Kim, Mirjam Berman, Clarence Ching, Uilani and Herbert Hew Len, Leah K. Pereira, Agnes Cope, Annie AuHoon, Steve Tayama, Kenneth R. Conklin, Rozalyn Teixeira, Kainani Kahaunaale, Leona Souza, Damien Trask, Malia Keliikoa, Leinani Whitaker, Lehua Hauanio, Pikake Kealoha, Carol Ioane, Sybil Evans, Shadd Warfield, Laurie Mendonca, Malani Alameda, Iliahi Anthony, Pohaikaloa Weller, Ha'awina Wise, Michelle Nahalea, Kaaka Swain, Joshua Y, Denise Kelekolio, Hau'oli Pakele, Heanu Weller, Erin O'Donnell, Willmont Kahaialii, Kanani Boloan, Nancy Naki, Foster Ampong, Ikaika Hussey, Carolyn Norman, Kaonohi Kaleikini, Tane Inciong, Pikake Pelekai, Blossom Feiteira, Carmalita Spellman, Sandra Aki, M. Kapuniai, John Souza, Kamaki Kanahale, Michael Kahikina, Kali Watson, Bumpy Kanehele, Makahaakalaniopu'u Wolfgram, Patti Nishiyama, Tasha Kama, Kale Gumapac, Betty Lau, Denise K. Hew Len, Colin Kippen, Andre Perez, Tamar DeFreis, Dexter Kaiama, Kehau Hanohano, Roy Robert Sr. and Paul Robins, among them.

The opposition provided cover for the five Senators, who asked not a single question in the five-hour hearing; and who "held" HB 266 HD2 for their leader, who declared the bill "dead" to a news reporter even before the first testimony was delivered.

These five Senators violated the spirit and directive of their own Senate-authored Concurrent Resolution 49 requiring OHA and the Attorney General to conduct statewide informational meetings requiring delivery of a Legislative Report on March 26 intended as needed input to their legislative decision-making. OHA and the Executive branch delivered the Report on time documenting more than 40 meetings

with 1,000 plus attendees, statewide. On March 17, nine days before the SCR 49 Report was due, Tokuda, Hee, Taniguchi, Kokubun and Gabbard made their decision absent the mandated Report and comment from 1,000 statewide voices. These Senators failed to follow their own rules demonstrating an appalling absence of fair and credible leadership.

On March 27 shabby leadership re-emerged in the handling of a hearing on Senate Concurrent Resolution 138, obviously "punitive" to OHA as the headlines in the Honolulu Advertiser affirmed. Senate performance not guided by pono was vividly transparent.

Native Hawaiian opposition that staged the ultimate demise of HB 266 HD2 will realize the divisive damage to Hawaiian self-determination they have seeded. They will reckon with individual responsibility as Hawaiian programs and benefits face further onslaught of attack by plaintiffs in the Courts, opposition to Hawaiian rights in a Con Con, horse-trading of Hawaiian priorities by partisan politics, growing economic disparity and changing demographics in Hawai'i shifting economic and political priorities away from reconciliation with native people. Economic and socio-political realities today portend of closing "windows of opportunity."

It's anyone's guess if the current 30-year income and proceeds dispute will ever settle, absent political will to overcome conflicting political agenda.

Ironically, in 1920 in the House of Representatives Committee on the Territories members of the Hawai'i legislative commission: McCarthy, Irwin, Wise Shingle, Lyman, Rawlins, joined by Delegate Kalaniana'ole advocated Hawaiian "self-determination" by introducing Hawai'i Territorial Legislature Resolution 2, an early step action toward enactment of the Hawaiian Homes Commission Act. It said:

"Whereas the distribution of lands under the Kingdom of Hawai'i, whereby the power to alienate the same has resulted in the loss of the Hawaiian people of a large part of their original birthright so that the members of the race now constitute a large part of the floating population crowding into the congested tenement districts of the larger towns and cities of the Territory under

conditions which will inevitably result in the extermination of the race; and "Whereas the members of the Hawaiian race or blood should be encouraged to return to the states of independent and contented tillers of the soil, preserving to posterity the valuable and sturdy traits of the race, peculiarly adapted to the islands composing the Territory of Hawai'i, inhabited and governed by peoples of their race and blood as their birthright for a long period of time prior to annexation with the United States of America; and

"Whereas there is now available or soon to become available large tracts of public lands under the control of the United States of America from which suitable areas could readily be set aside permanently as Government lands subject to long term leases and renewals of leases for the encouragement of associations or colonies of individuals of Hawaiian blood for mutual growth and help to bring a rehabilitation of their race and to furnish an incentive for the preservation of the best characteristics of an independent citizenship of Hawaiian blood; now therefore be it

*"Resolved by the Senate of the Legislature of the Territory of Hawaii, the House of Representatives concurring, That the Congress of the United States of America be respectfully petitioned herein to make such amendments to the organic act of the Territory of Hawaii, or by other provisions deemed proper in the premises, that from time to time there may be set aside suitable portions of the public lands of the Territory of Hawaii by allotments to or for associations, settlements, or individuals of Hawaiian blood in whole or in part, the fee simple title of such lands to remain in the government, but the use thereof to be available under such restrictions as to improvement, size of lots, occupation and otherwise as may be provided for said purposes by a commission duly authorized or otherwise giving preference rights in such homestead leases for the purposes hereof as may be deemed just and suitable by the Congress assembled: and be it*

*"Further resolved, That copies of this resolution be engrossed for presentation by the Delegate of the Territory of Hawaii to the Speaker of the House of Representatives, the President of the Senate, and the President of the United States." 42/48*



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## Moloka'i's real loss

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



**T**he closure of Moloka'i Ranch will impact generations. Our hearts and aloha reach out and embrace the employees who now have no jobs, no benefits and little hope.

The hurt is real. The story is major, but is already fading from the front page as other dire economic news, such as airline shutdowns and spiraling gas prices, take center stage.

As all Hawai'i faces an economic slowdown, the state has signaled it is taking the lead instituting economic strategies that will both provide employment and protect our subsistence resources on Moloka'i.

But first the residents of Moloka'i need to face reality. And it has to start with those who oppose any economic development.

The strident voices talk of subsistence farming and living off the land. Some can do that. But it's not a solution, and the activists know it. Most residents need jobs with benefits.

Let us reflect for a moment upon the various community-based economic projects we have undertaken in the past 10 years. Perhaps, then, it will become clear that the missing piece in our economy is investment in a primary enterprise that can generate jobs.

With losses of \$8 million per year, Moloka'i Ranch attempted to work with the community for years to develop an economically sustainable and viable plan to generate revenues to sustain its operations.

If implemented, the plan would have sustained the Ranch's ongoing operations which employed 120 Moloka'i residents. We could also reopen the Kaluako'i Hotel and Golf Course and create more than 100 new permanent jobs as well as outsourcing opportunities for Moloka'i small businesses, such as the laundry, a health spa and eco-tour activities.

The implementation of the plan required more than \$100 million of

investment capital and this led to the proposed 200 rural residential lots along the south and west shores of Moloka'i adjacent to Lā'au Point. Most of us were reluctant supporters of this part of the plan, but we were assured that this would be the last development on Moloka'i Ranch land. Moreover, Lā'au Point itself and a total of 51 acres surrounding it are owned by the federal government and was never part of the proposed development.

And for those who only recently tuned in to the debate on Moloka'i's future, please stop comparing our modest proposal for **200 rural residential** lots along the south and west shores of Moloka'i adjacent to Lā'au Point to soul-less mega-developments. Hōkūli'a involves 665 home sites; Turtle Bay would build five new hotels with a total of 3,500 rooms and condos; Punalu'u proposes 1,500 luxury homes and 300 hotel rooms; and Wailea 670/Honua'ula proposes 1,400 units.

Moloka'i would have remained rural. That was the result of the five-year process that involved more than 130 community meetings with thoughtful, concerned and well-meaning representatives of Moloka'i Ranch. No, its parent company, GuocoLeisure Ltd., is not a faceless and ruthless global corporation. Neither is it a high-risk investor or the kind of business that can sustain a \$40 million loss. If not for the joint planning effort, Moloka'i Ranch would have closed its operations five years ago. We have all been working together over the past five years to develop and implement a plan to provide managed growth and economic stability for Moloka'i. We would have had that economic balance that Moloka'i so desperately needs.

Now all that appears to have gone down the drain and Moloka'i stands on the brink of crisis in the true Chinese sense of the word, balancing danger and opportunity.

It is high time everyone commit to honest and realistic assessments for each other, our 'ohana, our kūpuna and our future generations, and work toward the common good. 🌿

## Be careful what you wish for

Walter M. Heen  
Trustee, O'ahu



**T**he theme of this article is, "Be careful what you wish for; you might get it."

In the recent legislative hearings and community meetings regarding the "OHA settlement agreement" many Native Hawaiians strongly opposed the agreement and the supporting legislation.

As is usually the case at such meetings, people expressed opposition to the settlement bill for reasons other than the terms of the settlement. Some said: "OHA has not done anything to assist Native Hawaiians, particularly the 50 percent Hawaiians." "We are the representatives of the Hawaiian Kingdom; OHA doesn't represent us." "Where are these funds going to go?" "It's very obvious you guys cannot take care of what's important to us. You are not protecting us." The animosity toward OHA was clear and pervasive.

Perhaps some of the most vehement statements were made at the community meeting in Mā'ili. Amid repeated attacks on the overthrow, the loss of Hawaiian governance, and on OHA for not assisting them directly, one person said "OHA should be dissolved; just give each of us \$5,000 and go away." Others said, "We are not United States citizens; we are citizens of the Sovereign Hawaiian Nation." Those people would have no truck with OHA; we didn't represent them.

I was not dismayed by the attacks themselves, as unfair and uninformed as they were. But, while those detractors were speaking thusly I thought to myself: "If I were opposed to OHA and to the other programs that give preference to Native Hawaiians, I would seize this opportunity and move again to attack all programs that provide entitlements to Native Hawaiians. These people won't care, because they

don't like OHA anyway. In fact they might support us in defeating their own entitlements. They might come to our side." I thought: "Bill Burgess and his 'posse' are bound to seize on the statements of the protestors to support their efforts to eliminate the rights and benefits provided to Native Hawaiians, particularly those afforded through OHA."

And it has happened.

On behalf of his "usual suspects," this time including Thurston Twigg-Smith, Burgess has filed a suit asking the U.S. District Court to determine that the establishment and operation of OHA are unconstitutional in that they result in unequal treatment of Hawai'i's citizens. Right up front, Burgess has asked the court to immediately enjoin OHA from any further spending or commitment of funds received from the 5(f) trust and the state from transferring any such funds to OHA. If the court were to so enjoin OHA then, of course, OHA would "go away" as the Mā'ili woman suggested.

Burgess' previous actions against Native Hawaiian entitlements have been unsuccessful. But he is driven by a hope that one day one of his cases will get to the U.S. Supreme Court where, with the present lineup of conservative-minded justices, his claims will be upheld, and then, "Goodbye OHA" and all other Native Hawaiian entitlements under federal and state law.

I believe that the attacks on OHA and the state administration voiced during the "settlement hearings" emboldened Burgess and his cabal so that they believe they will get Native Hawaiian support for their attack on OHA's existence and activities on behalf of Native Hawaiians. It is certainly no accident that the suit comes so soon after the hearings and while legislative action on the settlement is still pending. The detractors' attacks have given "aid and comfort" to the enemy.

Again, unity of purpose and goal has escaped the Native Hawaiian community and we remain scattered and unfocused. Auwē. 🌿



## A good opportunity squandered

Boyd P. Mossman  
Trustee, Maui



Now that the opportunity for Hawaiians to receive the equivalent of more than \$200 million due OHA has been lost for perhaps ever ... what? We squandered progression and advancement on so many fronts by loss in the state Senate of a bill which would have effectively provided at least the equivalent of interest from \$10 to \$20 million dollars per year for Hawaiian causes, more than most every other Hawaiian nonprofit. Why? Because five senators decided to listen to disgruntled former employees, ex-Trustees, sovereignty activists and Council for Native Hawaiian Advancement (CNHA), employees who presented to them a laundry list of complaints from “we weren’t at the table ourselves,” to “we want more,” to “50 percenters should receive the debt due to OHA by the state,” with no better solution.

As a result, Hawaiians get zero with absolutely no promise of anything next year or thereafter. I surely wouldn’t blame the state administration if they just ignored any further attempts to settle this debt due from 1980. Gov. Cayetano gave up and instead stopped all ceded lands payments until Gov. Lingle took over. Well, after this debacle let’s hope the same thing doesn’t happen again.

The difference here is that the settlement presented to OHA by Clayton Hee, Rowena Akana and their attorney, Kali Watson, in 1999 reflected a “global” demand from Gov. Cayetano unlike the settlement agreed to by Gov. Lingle. Though Hawaiians would have received money and lands, no final agreement could be reached. The deal was scuttled when the OHA Board declined to sacrifice the rights of Hawaiians to claim lands in the future. The current Board took care to preserve this right this time as testified to by OHA,

its attorneys and the attorney general; further, this time, despite the governor agreeing, OHA agreeing and Hawaiians being apprised, the Senate nevertheless killed the bill.

So again, absent a sudden manifestation from heaven to the Senate, the long overdue debt will remain unpaid as they continue to exercise selective hearing, screening out the majority for the vocal minority. Polls reporting 72 percent approval have no effect on them. Multiple hearings with legal and community support are meaningless. The benefits of the settlement and the time, energy and money spent to arrive at a fair resolution over a four-year period were completely ignored by Senate leadership who can simply blame Hawaiians and prevent any repayment to OHA and its beneficiaries ever after.

Now OHA must go forward with whatever it has, but no more, for investing, grants, loans, scholarships and aid to Hawaiians; no more to provide for the betterment of our people. Instead, we wait for angry Hawaiian activists to satisfy their egos by delaying and preventing anything OHA achieves that helps Hawaiians.

The failed opportunity to develop the settlement lands has deprived Hawaiians and a future government of critical time-sensitive returns which must now be delayed indefinitely. If we cannot even agree to secure future income for a governing entity, why have a Hawaiian government? Indeed, another lawsuit by the Arakaki plaintiffs has been filed seeking everything OHA has, and they must be pleased that Hawaiians are helping make their job easier.

So will we get more tomorrow? No. Will we satisfy the detractors? No. Will we get any benefit out of an audit that has nothing to do with the \$200 million settlement? No. Will we get up to \$20 million annually in interest? No. Will we change the narrow minds of a few senators? No. So what next year? We return to the Legislature begging for the same thing and likely getting the same pompous reaction less interest. Hawaiians, wake up! Don’t slumber while others work to keep from you and yours the promise of a better tomorrow. 🌺

## Ola nō ka ‘Ōlelo Hawai‘i

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



Aloha nui kākou! This year marks the 25th year of operation of ‘Aha Pūnana Leo Inc. and the 20th year of Nā Kula Kaiāpuni. I would like to send my personal thanks to each and every one of you who have helped in the development of these programs. As I reflect on my own life, I remember my parents, especially my mother who was a native speaker of Hawaiian. They raised my brother and me in a time when speaking Hawaiian to the po‘e kamali‘i, the children, was discouraged. Many of my relatives were raised the same way, but a few of them were able to learn Hawaiian growing up. One of them in particular is Larry Kimura who happens to be one of the founders of ‘Aha Pūnana Leo Inc.

My Aide, Kama Hopkins, was a teacher at Pūnana Leo ‘O Kawaiāha‘o and Pūnana Leo ‘O Ko‘olauloa. Two of his three children were schooled at Pūnana Leo ‘O Kaua‘i and Ke Kula Kaiāpuni ‘O Kapa‘a. I have asked him to share some of his thoughts in this month’s column on these programs and the influence the programs have had on his life and the life of his own family.

*“Mai ka piina a ka la i Haehae a i ka mole olu o Lehua, eia au ko Kama e, he mamo aloha na Haloa” – Kūlāiwi, by Larry Kimura*

A favorite song of mine at Pūnana Leo was *Kūlāiwi*. Literally, this line of the song speaks of the rising of the sun from one end of the major Hawaiian Islands to the other. We are descended from noble birth, from Hāloa, our elder brother, the taro. For me in particular, I view it this way. In our lifetime, we must be happy and always remember where we come from, why we are here and where we are going. By looking to our past, we are able to prepare for our future.

I am very thankful to have had

many wonderful experiences teaching preschool at Pūnana Leo. This program along with the Hawaiian language immersion schools, grades K-12, creates opportunities for children and their families to not only learn the Hawaiian language, but to also let it become a part of their everyday lives. Everything from cooking meals in the morning to getting ready for bed in the evening can be experienced in Hawaiian even though we live in a predominately English-speaking society.

These schools have opened up a door through which we can enter and experience a bit of our past. We can know what our Kūpuna were thinking and experiencing 100 years ago by reading newspapers of that time period printed in the Hawaiian language.

Today our children are able to learn concepts taught in English-speaking schools and they come to realize that they can learn these concepts very well without speaking English. The Hawaiian language is not a stumbling block. In fact, in my opinion, it is a building block. Our keiki do not only analyze something from one perspective anymore. They are able to analyze different things or situations from different points of view.

Our youth of today are our leaders of tomorrow. We must encourage them to dream ... to plan for the future. Thankfully, they have the opportunity, thru learning the language of this land, to review the past, learn from the present and forge ahead with their plans for the future of our islands. These programs have given my children a chance to explore where they come from, why they are here and where they are going.

I too, would like to join Trustee Lindsey in saying **Mahalo**. Many more things could be shared, but I think that we would need a book to do it. Mahalo to all of you who continue to encourage our keiki every day to *Kūlia i ka nu‘u*, to strive for the summit.

*Na ke Akua no kakou apau e hoo-pomaikai a malama i keia la a mau loa aku.* May God bless us all and care for us forever. Aloha. 🌺

# OHA beneficiaries demand accountability

Rowena Akana  
Trustee, At-large



‘A no‘ai kākou ... Here are a few recent developments at the Legislature and at OHA:

## SCHHA REQUESTS BASIC INFORMATION

On March 27, the Sovereign Councils of the Hawaiian Homeland Assembly (or SCHHA, formerly the State Council of Hawaiian Homestead Associations) called on the Legislature to audit OHA. They argued that OHA did not provide them with the basic information they needed to review OHA's settlement agreement with the Lingle Administration for back-payments of ceded land revenues due from 1978-2008.

The SCHHA specifically asked: (1) How the \$200 million dollar amount was determined, including whether the revenues considered included disputed and undisputed income sources; (2) How \$187 million of the total \$200 million was determined to be provided in lieu of cash; (3) How the annual minimum payment of \$15.1 million a year to OHA was determined; and (4) What native rights are being waived. The SCHHA also said the State and OHA need to conduct a meaningful consultation with them as required by law since they are native Hawaiian beneficiaries.

None of this would have happened if Chairperson Apoliona properly informed our beneficiaries about what this kind of settlement would mean to our future.

## FORMER STAFF CLAIMS GROSS MISMANAGEMENT

Also in March, a recent former OHA employee testified to state senators that he had “witnessed a great many outrageous acts” at OHA. He wrote that, “OHA staff morale has plummeted, programs implemented to benefit Native Hawaiians have been circumvented, and gross mismanagement has been apparent from the very top.” He also said that, “Today, OHA is a self serving organization only interested in acquiring money and power for itself and is so hamstrung

by politics that it has failed in its mission to help all Native Hawaiians ...”

He explained that one reason for the low morale at OHA is that “... the employees who have either chosen to leave OHA or who have been fired are the most competent at what they do professionally ... and have the passion and drive to create successful projects for the community. Initiative is rewarded by reprimands and/or termination from OHA by its top Administrators.”

He also supported my earlier statements in the December 2007 *Ka Wai Ola* that staff members are not allowed to speak directly with Trustees. He said that, “OHA staff are forbidden to speak with any of the Trustees for fear that they will ‘complain’ to them about the Administrator and the Deputy Administrator. If a request is granted to speak with a Trustee, a manager accompanies staff to monitor what is being discussed.”

Like the SCHHA, he also called for a financial and management audit of OHA, but his reason was due to “gross mismanagement.”

## FOUR-MONTH RESONSE TIME TO INFORMATIONAL REQUESTS

Here is an example of my experience, even as a Trustee, of how hard it is to get any information out of OHA. On Jan. 4, 2008, I put in a request for specific information regarding the money being spent on sponsorships by OHA in Washington, D.C.

I sent a follow-up memo on Feb. 28 asking what happened since I had not heard back from them.

I sent another follow-up memo to the administration on March 10 asking why they had not responded.

I was finally forced to ask the Office of Information Practices (OIP) for help on March 11.

On March 12, my office received a memo from the administration apologizing for the delay and promising that the report will be completed by the end of the month and circulated to all Trustees.

On March 14, the OIP sent a letter to the Administration saying that they had ten days to provide the information I requested or provide a reason why they were denying my request.

On March 31, I had my staff follow-up with the administration (17 days after

the OIP letter) to see what was causing the delay. The administrator assured me that the report would be coming shortly.

Finally, on April 2, almost four months later, I received the information I requested.

Clearly, there is a lack of wisdom and foresight in OHA's leadership. Mrs. Rubin, the senior aide for Chairperson Haunani Apoliona, has been way out of line with her attack ads against me. The recent incidents that I've described above only prove what I've been saying all along. Instead of addressing the problems to make things better at OHA, the Chairperson and her staff continue to deny that there are serious problems within the organization. Our beneficiaries have made their voices heard at the Legislature this year, asking legislators to make OHA more transparent by sharing information and by demanding an audit.

## NEW/OLD LAWSUIT – MUST FOLLOW THE MONEY

On April 3, 2008, attorney William H. Burgess filed another lawsuit against OHA (*Kuroiwa v. Lingle*). Burgess is representing six people with a history of filing lawsuits against Hawaiians, including James Kuroiwa, Earl Arakaki (from the previous lawsuit *Arakaki v. Lingle*), and former *Advertiser* publisher Thurston Twigg-Smith. These people are still using the same tired arguments from *Arakaki v. Lingle* that have been thrown out by both Hawaii and federal courts.

I have always said that what we need to do is follow the money and ask, “Who could be paying for this?” What is Burgess' motivation? No one sues someone for nothing. While some people may think that a lot of people are suing us, this is not the case. All of these lawsuits are being filed by the same people and among them is Thurston Twigg-Smith, a man that has unlimited resources. One has to be asking why? What is Twigg-Smith's real motivation? At some point, the courts need to realize that these complaints need to be thrown out permanently. There should be a limit to the nonsense. Perhaps what we need to do is sue these people for harassment. Maybe then common sense can prevail.

For more information on important Hawaiian issues, check out Trustee Akana's web site at [www.rowenaakana.org](http://www.rowenaakana.org). 📧

# MOLOKA'I

Continued from page 18

developed by the governor's task force and their union representatives, who have been meeting to find ways to help them face their future.

But whatever they come up with, back at the ranch, campgrounds coordinator Eddie Mersberg, whose ancestors were involved with the ranch since it was owned by Princess Bernice Pauahi, wistfully said he'll miss seeing the constellations in the night sky down at Kaupoa. “My job was to mālama the park,” he said. “It meant peace and quiet, and watching visitors feel the thrill of walking barefoot on a beach for their first time.”

Mersberg has a personal commitment to stay on Moloka'i – a nephew he is caretaking. “The ranch is a good reference,” he said, “so I will get another job, but not like this.” Nearby stood his co-worker and friend, campground cook James Limo, who said many employees share a history going back generations. “We don't want sympathy,” he said.

One of the ranch's most renowned employees is fourth-generation paniolo Jimmy Duvachelle, who has managed the company's cattle operations for 40 years and ardently supported the ranch's Master Plan. Residents on all sides of the issue hope he will be successful in the bid he has made to buy the ranch's cattle operations and continue to run them.

As far as Moloka'i's future goes, Duvachelle, who is also an ordained minister, believes there is something even more important than dealing with the economic fallout at hand. “We need to spiritually heal ourselves,” he said.

Toward that end, he is hoping to convene a meeting of the island's religious leaders. It could include some of the Native Hawaiian kahu such as the ranch activist Anakala Pilipo Solatorio who practices indigenous spirituality. “This means don't be afraid to chant; If the rocks are going to be moved, ask them if they want to be moved. Listen and the akua will answer. The akua will free us from struggle and competition of western values,” Solatorio said.

Duvachelle said his views differ from Solatorio's in this respect: “Put mankind before the sacredness of Lā'au,” he said. But he agreed that they are working for the same kind of future: “I don't want Moloka'i to be a place that divides neighbors or children from parents,” he said. “This is the pain we must prevent if it is to stay the island we love.” 📧



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WEBSITES:  
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www.NativeHawaiians.com

**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 and 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 Miū Keanuenue Achiu, Rose Mew Hee Waihookawaiahoo Achiu, Benjamin Tin Hop Kaonoakawaiaakapula Achiu, Thomas Tin Fun Kamalii Achiu, Esther Miū Ung Kauluoa Achiu, Walter Tin Kit Kaena Achiu, Fannie Kepani Achiu and Austin Hung Piu Kaliniepu Achiu — please contact Thelma Keala Binz (Austin) at 637-5910, email: the1@kealalegacy.com; Billijeane Kam-Takashima (Esther) at 295-5585, email work: bkam.bayharbor@hawaiiintel.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.

**Ahlo/Alo** — A reunion is being planned for July 18-20, 2008, 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 Amina, Juliana, Alexander Amana, Henry Kilianu, Bernard Stevens, Gilbert Francis, Peter Clement, Abraham Herman, Julia Cecilia, Lorita Malia and Emma Mercy. 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 a h., 'ea/wala'au potluck dinner Friday night, our L'au Saturday night and an aloha breakfast Sunday morning. Details are 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 information, contact: chairperson Julie Pruett, 808-723-9958, ahloreunion2008@yahoo.com. For genealogy information contact Keala Cummings 808-383-5341, kealamsk@aol.com.

**Chang/Kukahiko** — The 'ohana of Ying Chang, "A'ana," and Hattie Keolakai Kukahiko of Makena are planning our second family reunion at Kokololio Beach Park in Hau'ula on the Windward side of O'ahu, on Saturday, July 19, 2008, 9 a.m. to 5 p.m. All descendants and families of John, Irene, Daisy, Eddie, Anne, Lily, Samuel, Robert, Ernest, David, Philip, Dorothy, Frank and Solomon are welcome to come together to share and meet our ever-extending 'ohana. We will send invitations in May to the family representatives to get out to their 'ohana. A \$15 fee per household registered will help defray the cost of incidentals and will include a family genealogy binder. The menu will be the same as last year (each household will bring a main dish and one salad or dessert). If you would like to help plan this event, please contact Kalani Wilmington at 398-4257 or khw461@hawaii.rr.com or Sharon Rickard at 387-9033 or moanasharon@aol.com.

**Ewaliko/Kamai** — 'Ohana Reunion will be held to celebrate life with our living treasures Elizabeth Kamai Punahele, Emma Kamai Kailewa, and William Kamai Sr., to share mem-

ories of Luciana Kamai Vida, Luciana Kamai Tavares, Robert Kamai and James Kamai, and to honor their parents, the patriarch and matriarch of our family, Robert Keli'ikipi Kamai and Luciana Namokuenuo Ewaliko. All descendants and relatives of Robert Keli'ikipi Kamai and Luciana Namokuenuo Ewaliko are invited to join the weekend activities May 30-31, 2008. A buffet Chinese dinner at Ho Ho's in Kapolei kicks off the reunion on Friday starting at 5:30 p.m. An all-day potluck picnic will be held the next day at Kaiona Beach Park in Waimānalo starting at 9 a.m. For information, contact Elaine Stevens at 744-8128, Nalani Punahele at 396-7412, or Rosie Punahele at 247-5855.

**Hewahewa** — The Hewahewa Reunion 2008 Celebration will be held October 9-11, 2008, in the Valley at Waimea on O'ahu. All interested 'ohana are invited to three important meetings. A Hewahewa genealogy workshop will be held May 3 on O'ahu at 11 a.m. On Saturday, May 10, a meeting is scheduled in Hilo at the Pavilion at the LDS Family History Center from 8 a.m. to 3:30 p.m. Another meeting is scheduled for Sunday, May 11, in Kona at the Old Kona Lagoon (parking lot) Restoration area at 11:30 a.m. For information, call Na'mi Kama at 808-927-6764.

**Isaacs/Broad** — Our 'ohanaplans a family reunion Saturday, May 3, 2008, for the first cousins and descendants of the William Kalanikauikaalaneo Isaacs and Margaret Maleka Papa'ikaniau Broad Family. Their thirteen children are: 1) Irene Kawehikulanioakapunohulaikaeawakea Isaacs Ahlo/Peters; 2) William Kanuumealani Isaacs; 3) Alvin Kalanikau Kaleolani Isaacs; 4) Margaret Piliini Isaacs Scharsch; 5) Emma K. Isaacs Aruda; 6) Henry K.B. Isaacs; 7) Moses Charles K. Isaacs; 8) Victoria Kana'iaupuniokahonua Isaacs Pulawa, Palakiko; 9) Keoholaui Isaacs; 10) Charles Lehuakona Isaacs; 11) Lawrence Kauhiaimokuakama Isaacs; 12) Wilford Kalaauala Isaacs; and 13) Melvin Makaenaokalani 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, 668-7101, or by mail at 89-369 Mokiawe St., Nānākuli, HI 96792; La-Venda Saberon, 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 email cherylkila@hawaii.rr.com.

**Ka'auhaikane** — Our fourth annual family reunion and potluck will be held 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 Lumaiahikali'owahinekapu Ka'auhaikane was the daughter of Kamokulehu'opanaewa Ka'auhaikane (k) and Pailaka Hoohea (w). She was born on March 3, 1845, in Ka'auhuhu, North Kohala, Hawai'i Island. Her sister was Kealohapauole Kalauhi Ka'auhaikane. 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 information, call 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.

**Beniamina Kahakaniaupo'o/Pelio Pahau** — Beniamina was married to Pelio, also known as Kalapelionua. Their son Beni Kealanuionaaahienaa was married to: Lilly Naihau (first wife), Luka Kanekoa (second), Elizabeth Akana (third) and Mary Kaopuiki (fourth). Pelio's father is Pahau from Puna line and Beniamina is from Hamākua/Ho'okena. Beniamina also went by the names of Daniel and Benjamine. 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 Dorene Ako on O'ahu at 744-7196. We are having a genealogy meeting Saturday, May 17, 8 a.m. to 8 p.m. at Dorene's house in Wai'anae at 87-231 Kulaaupuni St., B10. 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.

**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 at pangus01@yahoo.com or call 808-249-0087.

**Kauaua** — Our Maui 'ohana will host the Kauaua Family Reunion July 12-13, 2008, at Mayor Hannibal Tavares Community Center in Pukalani, where activities for all ages, entertainment, genealogy, li'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 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. For information, call our hotline number at 268-3454 or visit www.kauauamaui.com for updates, T-shirt order forms, registration forms, etc.

**Kekipikamakahukilani** — I am looking for more information on my 'Ohana. Joseph Kahikina Kekipikamakahukilani (April 7, 1900 – June 15, 1946) was from Pāpōhaku, Wailuku,

Maui. He married Elizabeth Kapapuni Kuoha from Pe'ahi, Waikakula, Maui (November 30, 1907 – November 22, 1947). They had eight children: Joseph Kekipi, Bernice Marie Leimapuana, Emily Mary Leialoha, Pearl Katherine Leinaala, Theodore Kealii, Geradane Leimaile, Patricia Corina Leilani and Olive Leimamo. Elizabeth Kapapuni Kuoha re-married (Fulgencio Ragudo Sr.) and had four children: Harold John Kaheakeki Kekipi Ragudo, Larry Valentine Waiolu Ragudo, Lorraine Kuuleimomi Ragudo and Fulgencia Ragudo. If you have any information whatsoever, please call Sheryl at 255-9043 or email LNUUANU@yahoo.com. Any information is greatly appreciated.

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

**Kupahu** — The direct descendants of John Haui and Erme Meleana Kulamanu Kupahu and Bertha, Sadie, Miriam, Samuel, Henry and Manuel are having a Kupahu 'Ohana gathering on July 4-6, 2008, at Mā'ili Beach Park (subject to change). The fifth generation leeward cousins will be hosting the reunion. Come and join us on our journey as we take "A Walk to Remember" (Ke Ala Ho'omana'o). We are also in need of your most favorite memory and pictures of past gathering or family events. For information, call or email Nani Puha, 687-0164 (poohlanai1@aol.com) or Papu Ceruti, 368-5124.

**Landford/Kahauloopua** — A reunion of the Kahaupali Memorial Association 'ohana will be held July 11-13, 2008, in honor of our common ancestors Henry Newell Landford (1830-1908) and Ani L. Kahauloopua (1839-1889) — original owners of Kahaupali Cemetery located at Sunnyside (between Pā'ia and Makawao), Maui. The association 'ohana includes all descendants of their daughters: Mary Kiliwehi Landford (children: Minerva Kiliwehi Kalama, Annie Lanikeha Houghton, Julia Kahaukapu Williamsson); Minerva Kulamanu McLean (child: Mary Annie McNicoll); Debra Papu Langsi (child: Abel Langsi); and of Henry's son William Landford (children: Henry, George, William Jr., Edward, Samuel and Melina). We are seeking to reunite all descendants who are eligible for burial or inurnment at this family cemetery. The reunion will be at Pā'ia Community Center, Kū'au, and other places on Maui. For information, www.kahaupali.org, or contact: Rosemary Keoho Fujimoto on O'ahu at 664-1828 or Joy Enomoto on Maui at 808-276-7242; by mail: KMA 2008 Reunion, P.O. Box 791977, Pā'ia, HI 96779; or email: kma.reunion@kahaupali.org.

**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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**HOMESTEAD LOTS FOR SALE:** Puu Kapele (Molokai) 1 acre Res. \$100,000; Waiohuli \$55,000 w/ house plans; Waiohuli 1/2 acre lot \$85,000. Charmaine I. Quilit Poki (R) (808) 295-4474

**HOMESTEAD LOTS FOR SALE:** Puukapu (Big Island) 305 acres (Pasture) \$750,000; Puukapu 10 acres (Pasture) \$75,000; Puukapu 15 acres (Pasture) \$125,000. Charmaine I. Quilit Poki (R) (808) 295-4474

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## Burial notice

Kailua Ahupua'a

NOTICE TO INTERESTED PARTIES IS HEREBY GIVEN that three sets of unmarked, human skeletal remains were discovered by Cultural Surveys Hawai'i, Inc. The find was made in the course of archaeological inventory survey excavations related to the proposed construction of a new Kailua First Hawaiian Bank Building, Kailua Town, Kailua Ahupua'a, Ko'olaupoko District, Island of O'ahu. The human remains were found in a portion of TMK (1) 4-2-038:022, within the parking lot behind the existing First Hawaiian Bank building in Kailua Town. The project proponent is Bank Properties Department.

The human remains are a component of a buried soil layer enriched with cultural material from traditional Native Hawaiian land use. Background research indicates that during the Māhele the lands were claimed by Queen Hakaleleponi Kalama as part of LCA 4452, 'āpana 12. Two *kuleana* were awarded in the project area's vicinity: LCA 8367 'āpana 1 & 2 to Kuna / Kima and LCA 9543 'āpana 1 & 2 to Kamaka.

Following the procedures of Hawai'i Revised Statutes (HRS) Chapter 6E-43, and Hawai'i Administrative Rules (HAR) Chapter 13-300, the remains were determined by SHPD to be over 50 years old and most likely Native Hawaiian. The State Historic Preservation Division (SHPD) has assigned a SIHP (State Inventory of Historic Properties) number of 50-80-11-6960 to the burial finds and associated cultural layer. The decision to preserve in place or relocate these previously identified human remains shall be made by the O'ahu Island Burial Council and SHPD in consultation with any identified lineal and/or cultural descendants, per the requirements of HAR Chapter 13-300-33. The remains' proper treatment shall occur in accordance with HAR Chapter 13-300-38 or 13-300-39.

SHPD is requesting persons having any knowledge of the identity or history of these human skeletal remains to immediately contact Ms. Kaleo Paik, at SHPD, located at 555 Kakuhihewa Building, 601 Kamōkila Boulevard, Kapolei, Hawai'i 96707 [Tel. (808) 692-8026; Fax (808) 692-8020] to present information regarding appropriate treatment of the unmarked human remains. All interested parties should respond within thirty days of this notice and provide information to SHPD adequately demonstrating lineal descent from these specific burials or cultural descent from ancestors buried in the vicinity of this project. ■





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- A demonstrable track record of service and leadership within the Native Hawaiian community.

### Program Structure

*Fellows must successfully complete a 12-week program over the 12-month duration of the fellowship which includes:*

- A two-week leadership development institute hosted by Stanford University
- A four-week place-based research/service projects with each of the Aotearoa and Hawai'i partners
- A one-week case study on international leadership and political economy
- A presentation to the incoming cohort of fellows at the 2009 institute.

For more information, e-mail [fellowship@ksbe.edu](mailto:fellowship@ksbe.edu), call (808) 534-3935 or visit [www.fnfp.org](http://www.fnfp.org).

### APPLY BY MAY 31, 2008.

Applications and detailed guidelines are available online. Visit [www.ksbe.edu/admissions/announcements.html](http://www.ksbe.edu/admissions/announcements.html) or call the Kamehameha Schools Admissions Office at (808) 842-8800 (O'ahu) or 1-800-842-IMUA, ext. 8800 (neighbor islands).



KAMEHAMEHA SCHOOLS

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