



# KA WAI OLA

THE LIVING WATER of OHA

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

June (June) 2008

Vol. 25, No. 6

## Plotting the future of Mauna Kea

page 04

DHHL resumes  
work on stalled  
homes

page 06

3 UH law school  
graduates  
specialize in Native  
Hawaiian law

page 11

Combating tobacco  
use with cultural  
sensitivity

page 14

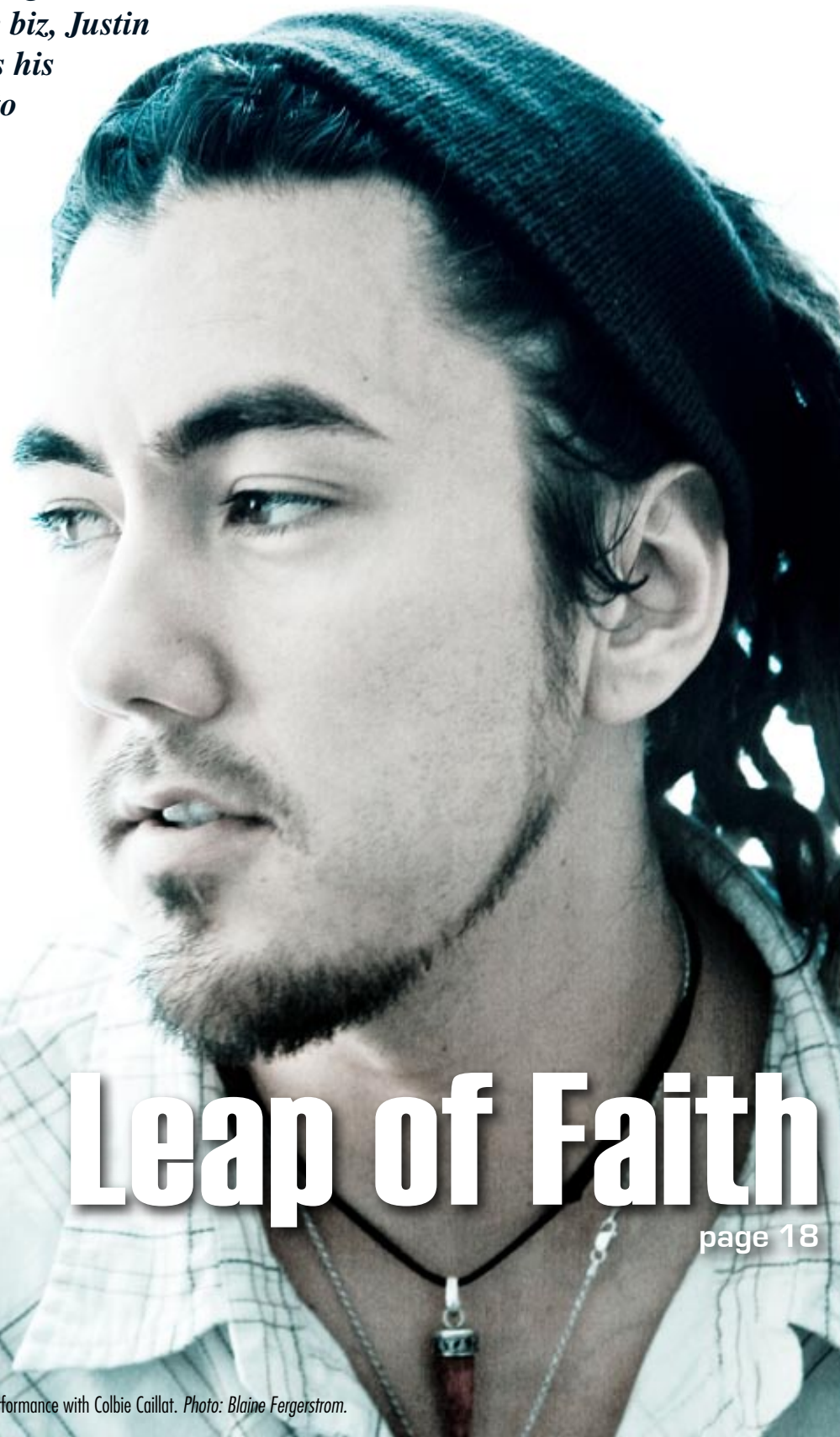
*Pacific arts fest!*

page 23



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

*Leaving Hawai'i for Los Angeles  
almost a decade ago to make it  
big in the music biz, Justin  
Young now adds his  
Hawaiian soul to  
the stylings of  
Colbie Caillat*



## Leap of Faith

page 18

A pensive Justin Young after a Waikiki performance with Colbie Caillat. Photo: Blaine Fergstrom.

## THE OHA MĀLAMA LOAN

---

# 5.00%

APR

---

- ~ LOW FIXED RATE
- ~ FIXED TERM *for* 5 YEARS
- ~ LOAN *up to* \$75,000

PLUS, EARN UP TO  
5,000 CASHPOINTS<sup>SM</sup>

• • •

*When you apply and are  
approved for the Priority Rewards<sup>SM</sup>  
Debit and Credit Cards.\**

The OHA Mālama Loan Program through First Hawaiian Bank is exclusively for Native Hawaiians and Native Hawaiian organizations. It can be used for tuition, home improvement, and any of your business needs. For more information, please call 643-LOAN. To apply, please visit [fhb.com](http://fhb.com) or any First Hawaiian Bank branch.



Applicants must be of Native Hawaiian ancestry (birth certificate, OHA registry card, or Kamehameha Schools verification letter will be accepted as proof) or a Native Hawaiian organization. If the applicant is a group of people organized for economic development purposes, applicant ownership must be 100% Native Hawaiian. Borrowers may be required to complete a credit counseling class before receiving the loan. Based upon a loan amount of \$10,000 at 5.00% APR, the payment would be \$188.71 per month based on a fully amortized loan for 5 years. Subject to credit approval and eligibility. Certain restrictions and conditions apply.

\*5,000 CashPoints is a total of 2,500 points upon approval of Priority Rewards Debit Card and 2,500 points upon approval of Priority Rewards Credit Card. Allow 30-45 days from the date of purchase to receive your bonus points. Offer is open to personal accounts only and is subject to credit approval. CashPoints have no cash value except as described in the Priority Rewards Program Agreement. First Hawaiian Bank reserves the right to cancel the program at any time.





# Ola ka 'Ōlelo Hawai'i

## Hawaiian language immersion program graduates its 10th high school class

By T. Ilihia Gionson  
Publications Editor

Like the many detractors who for years doubted the ability of the Hawaiian language immersion program to nurture the 'ōpio to grow into educated, culturally grounded, bi-lingual citizens of the world, the sun relentlessly pounded upon the twelve graduates of Ke Kula 'o Nāwahīokalani'ōpu'u as they undertook the Ka'i Mo'okū'auhau, an eleven-mile genealogy walk and rite of passage for graduating students.

The dozen Hawai'i Island students, along with 32 others at Ke Kula Kaiapuni 'o Ānuenuenu on O'ahu, will make up the tenth class of graduates from the Hawaiian language immersion program. In an era when the United Nations estimates that over half of the world's languages spoken today are in danger of extinction, the Hawaiian language revitalization movement has overcome seemingly insurmountable challenges.

Once upon a time, ka 'ōlelo Hawai'i was the primary language of the Kingdom of Hawai'i. In the years following the 1893 overthrow, however, the new government pushed hard to eradicate Hawaiian. In 1896, the Republic of Hawai'i Legislature passed into law Act 57 regarding the public education system. Following the model of United States policy regarding the use of Native American languages in schools, that act decreed, "the English language shall be the medium and basis of instruction in all public and private schools."

Michael L. Forman, professor of linguistics at the University of Hawai'i at Mānoa, said that the act declaring English the one medium of instruction in Hawai'i's schools was "major."

"The ban was especially vigorous in the schools. Children were physically and psychologically punished for using the native

tongue," said William Pila Wilson, one of the founders of the 'Aha Pūnana Leo and a professor at Ka Haka 'Ula O Ke'elikōlani, the Hawaiian language college at the University of Hawai'i at Hilo.

"America is unique in that it ignores other languages," Forman said. "In some places in the world, multilingualism is taken for granted. There's value in speaking more than one language." Unfortunately for the Hawaiian language, many parents bought into the "mystique of monolingualism" and chose not to speak or teach Hawaiian to their children.

The language was forced underground for most of the 20th century until the widespread spiritual, political and cultural revival commonly known as the "Hawaiian Renaissance" began in the 1970s. But even then younger generations weren't speaking the language. By the early '80s it was estimated that fewer than 50 children under age 18 spoke Hawaiian.

To get children to speak their ancestors' tongue, and thus ensure the continued life of the language, a small group of educators founded the 'Aha Pūnana Leo, an organization dedicated to revitalizing Hawaiian language-and thereby Hawaiian culture-through language immersion preschools. The idea was to establish preschools where young children could interact with native speakers, and later go on to Hawaiian language public schools. But it turned out that there were legal barriers blocking both actions.

"Public school education through Hawaiian was still banned by a descendant of the law that had closed the Hawaiian medium schools in 1896," Wilson said. Despite the laws, the first Pūnana Leo preschool opened on Kaua'i in 1984. Similar preschools were opened on O'ahu and in Hilo the following year. However, there was still no Hawaiian language education option beyond preschool.

Finally in 1986, following three years of lobbying by parents and



Nāwahī graduates listen to a welcoming speech at Ka 'Umeke Kā'eo, a Hawaiian immersion charter school in Keaukaha. From left are: 'Aulani Kagawa, 'Iwalani Kūali'i-Kaho'ohanohano, U'ilani Lindsey, Alana Gouveia, Mālie Nāmāhoe, Makana Lewis and his dad Kāwika Lewis. - Photo: T. Ilihia Gionson

the Hawaiian community, the two laws banning Hawaiian language immersion education were amended. After 90 years, it was again legal to teach through the Hawaiian language. But just because a Hawaiian immersion education program was legally permitted didn't mean that it would be implemented. When it was clear that the state had no plans of its own to establish such a program, the 'Aha Pūnana Leo proposed a pilot program. In 1987, the Board of Education approved the program at Waiu Elementary School in Pearl City, O'ahu and Hilo, Hawai'i's Keaukaha Elementary School.

In May, 1999, six students at Ke Kula Kaiapuni o Ānuenuenu in Palolo, O'ahu and five at Ke Kula 'O Nāwahīokalani'ōpu'u in Kea'au, Hawai'i graduated. These eleven students were the first in over a century to earn high school diplomas that were taught entirely in their mother tongue.

This year's total of 64 graduates come from schools spanning Hawai'i, from the twelve at Nāwahī to Ku'uileihawihiwa Kanahale, the lone graduate of Ke Kula Ni'ihau o Kekaha on Kaua'i.

"This is a big accomplishment for a program that many thought wouldn't last longer than a year," said Mālie Nāmāhoe, one of the graduating seniors at Nāwahī. She plans on attending Northern Arizona University and pursuing a career in a medical field. Her class-

mates plan on post-high school pursuits from medical school to animation to journalism.

"It feels awesome to be part of the tenth class... It's an honor," said Ke'alohilani Medeiros, a member of Ānuenuenu's class. "I've been excitedly waiting for this since the third grade." Medeiros will be attending Chamade University studying forensics.

At the end of Nāwahī's graduation week, which included the Ka'i Mo'okū'auhau, a baccalaureate service at Hilo's Haili Church and a ceremony at Moku Ola in Hilo Bay, the formal 'Aha Ho'omoloa Kīhei ceremony was held at the school. With the knotting of the kīhei on the students, this phase of their educational journeys was complete. First, though, Nāmāhoe and her 11 classmates proudly rose in unison and performed a hula that dates back to the pre-contact 1700s. It begins:

'Au'a 'ia e Kama e kona moku  
'O kona moku e Kama e 'au'a 'ia

The prophetic chant warned of a time when Hawaiians would have to struggle to hold on to their heritage. It implores the next generation to hold fast, not to part with tradition, culture, or the language that is rightfully theirs.

These graduates have been heeding the message of the chant. Indeed, the Hawaiian language is alive. Ola ka 'Ōlelo Hawai'i. 🌿



OFFICE OF HAWAIIAN AFFAIRS

## Board of Trustees

**Haunani Apoliona, MSW**  
Chairperson, Trustee, At-large  
Tel: 808.594.1886  
Fax: 808.594.1875  
Email: haunania@oha.org

**Walter M. Heen**  
Vice Chair, Trustee, At-large  
Tel: 808.594.1854  
Fax: 808.594.0210  
Email: marions@oha.org

**Rowena Akana**  
Trustee, At-large  
Tel: 808.594.1860  
Fax: 808.594.0209  
Email: rowenaa@oha.org

**Donald B. Cataluna**  
Trustee, Kaua'i and Ni'ihau  
Tel: 808.594.1881  
Fax: 808.594.0211  
Email: bobbir@oha.org

**Robert K. Lindsey Jr.**  
Trustee, Hawai'i  
Tel: 808.594.1855  
Fax: 808.594.1883  
Email: robertl@oha.org

**Colette Y. Machado**  
Trustee, Moloka'i and Lanā'i  
Tel: 808.594.1837  
Fax: 808.594.0212  
Email: colettem@oha.org

**Boyd P. Mossman**  
Trustee, Maui  
Tel: 808.594.1858  
Fax: 808.594.1864  
Email: boydm@oha.org

**Oz Stender**  
Trustee, At-large  
Tel: 808.594.1877  
Fax: 808.594.1853  
Email: oswalds@oha.org

**John D. Waihe'e IV**  
Trustee, At-large  
Tel: 808.594.1876  
Fax: 808.594.0208  
Email: crayna@oha.org

By Blaine Fergerstrom  
Ka Wai Ola Staff

## Plotting the future of Mauna Kea

Now that the first series of public meetings is over, a draft management plan for Mauna Kea is expected to become available as early as October.

In May, Ku'iwalu, a consulting firm contracted by the Office of Mauna Kea Management (OMKM), an arm of the University of Hawai'i, conducted a series of public meetings to gather input on a proposed master plan for the summit of Mauna Kea.

Ku'iwalu principal Dawn Chang told about 50 attendees of a May 13 meeting at the Hilo High School cafeteria that the contents of a draft plan would be "dictated by the community" and that the final plan would have to be "supported and comfortable" to the community. A draft of the plan will be written only after the community has had full opportunity to comment, she said. As stated on its web site, [www.kuiwalu.com](http://www.kuiwalu.com), "Ku'iwalu is a consulting company that specializes in building community support for economic development projects."

About 20 of the Hilo attendees gave comment or testimony, many taking several turns at the microphone. Attendees were asked to comment on four prevalent areas of public concern for the summit, including, "Do you believe that anyone who accesses the mountain should receive cultural and environmental orientation?"

Reynolds Nāhokualaka'i Kamakawiwo'ole, a kahuna, talked about the spirituality and sacredness of the summit. He suggested that a new visitor center be built at the junction of Saddle and Telescope roads, far below the current center at Hale Pōhaku. He agreed that cultural and environmental training should be mandatory for anyone going up to the summit.

Meeting organizers and some attendees suggested incorporating an orientation similar to that held at the Arizona Memorial Center at Pearl Harbor.

Two other meetings were also held May 6 in Waimea and May 7 in Kona. Besides gathering input, the meetings also sought to describe



Moanike'ala Akaka, former OHA Trustee, shows her husband's art as an illustration of Hawaiians as scientists at a May 13 Mauna Kea Master Plan public meeting in Hilo. Right: Dawn Chang, principal of Ku'iwalu, told attendees of the Hilo meeting that a draft plan would be "dictated by the community." Photos: Blaine Fergerstrom

the aim of the Comprehensive Management Plan. The plan comes as a result of a ruling by Third Circuit Judge Glenn Hara in Hilo, who reversed a state Board of Land and Natural Resources decision to grant a permit allowing the construction and operation of the Outrigger Telescopes on the summit of Mauna Kea. The CMP is a precondition to granting a permit for any future development in the Mauna Kea Science Reserve, an area which is leased to the University of Hawai'i.

Currently, 11,000 acres of ceded land around the summit are leased to the Mauna Kea observatories for \$1.

Moanike'ala Akaka, a former Office of Hawaiian Affairs Trustee, railed about the \$1 rent. "Forty-seven million Americans have no health insurance. UH should provide millions to the poor for health insurance." She asserted that if UH can afford hundreds of millions of dollars for a telescope, UH could afford to pay fair market value for the land.

Sanford Kahaia agreed, saying that fair compensation should be paid to beneficiaries of the ceded lands atop the mountain. He also said that unfettered access to the

mountain needs to be discouraged.

Peter Mills, chair of the anthropology department at the University of Hawai'i at Hilo worked at the adze quarries near the summit. He was appalled at finding the historic sites disturbed by visitors "piling up ko'i, taking pictures and desecrating the sites." He said he had found ko'i blanks piled up near the road, apparently abandoned by would-be thieves.

Akaka asked why Ku'iwalu held this workshop while the issue was in court. On the question of cultural training for summit visitors, she said: "Isn't this a little 'ōkole-backwards? I think you're asking 30 years too late." Akaka complained that scientists and the DLNR had been damaging the mountain for decades, and asked, "When is enough, enough?"

Kahalelaukoa Rice, a Gemini Telescope outreach assistant with 10 years' experience at the summit said that she cherished the mountain, "not only scientifically, but culturally." She said that all scientists receive training and regard the mountain as sacred. Rice also pointed out that "King David Kalākaua in 1874 brought the first telescopes to Hawai'i." Kalākaua placed them on the lawn of 'Iolani

Palace so that the citizens could observe the stars and planets. "I am a Hawaiian first, but Hawaiians were always scientists."

Big Island Press Club president John Burnett charged the OMKM with attempting to restrict news coverage on the mountain. He presented a letter of complaint detailing five apparent attempts to curtail news-gathering efforts by members of the press on or around Mauna Kea by the OMKM. "I originally sent this letter to Bill Stormont (of OMKM) in January. I still haven't received a reply." OMKM representatives did not provide an explanation at the meeting.

Mark McNutt called for OMKM to prepare an "exit plan" for the telescopes to be removed from Mauna Kea.


Hank Hanalei Fergerstrom, from the Temple of Lono, wearing a "Pop the Pimples" T-shirt (alluding to the telescopes as pimples atop Mauna Kea), called for no further development of the summit of Mauna Kea. Fergerstrom, who is a second cousin to this reporter, said that there was no need for a comprehensive plan. He said he deferred to a greater power, citing the U.S. Constitution, Hawai'i Constitution and Public Law 103-



50, claiming his freedom of religion was being infringed by the further development of the summit. He asked, "Does it have to be western science?"

Joey Watts, a Mauna Kea tour guide and teacher at Waiākea High School, advocated immediate action to protect the māmane trees and other endemic flora and fauna on the mountain. "They should put a fence around all those trees and clean the ground underneath" to remove invasive species. He suggested reforestation of māmane and koa forests on lands stripped by grazing animals.

OHA Trustee Walter Heen attended the Hilo meeting and was recognized as the first Interim Director of the OMKM.

Ku'iwalu has also conducted several months of "talk story" sessions with multiple groups and has gathered a wide range of input for possible inclusion in a draft plan, which they project will be available for review in October or November. They plan to present the draft plan for consideration to the Board of Land and Natural Resources in December. Comment can be submitted at any time and the draft progress can be monitored at the Mauna Kea Comprehensive Master Plan web site, [www.maunakeacmp.com](http://www.maunakeacmp.com). 



# Hawaiian Kingdom Government continues to occupy palace grounds

Ka Wai Ola Staff

As of press time, the Hawaiian Kingdom Government continues to occupy the grounds of 'Iolani Palace in Honolulu as it has on weekdays since April 30. Although the group was denied a permit by the state Department of Land and Natural Resources on May 19 for breaking some rules, such as collecting money on the property and entering off-limit buildings, a new permit was later granted. Permits are required for any gathering of 25 or more people, and the group must reapply for a permit each week.

"We are resuming and assuming our lawful government, the Hawaiian Kingdom. This is the seat of government since 1882," said Mahealani Kahau, head of state for the independence group, which

has established three branches of government and counts membership in the "thousands."

On the first day of the occupation, the Hawaiian Kingdom Government had been denying access to tourists but was allowing students, media representatives and kūpuna on to the property all day. Laura Thielen, chairperson of DLNR which oversees the property and the palace, said, "We've explained to them because this is public property there's a right to public access here."

Thielen also said DLNR doesn't have the authority to allow the group to run its government on the premises. "They're going to have to seek a venue through the courts to give that authority," she said.

Kippen de Alba Chu, executive director of The Friends of 'Iolani Palace, said that. "While we respect



Andy Combis of the Hawaiian Kingdom Government guards the King Street entrance to 'Iolani Palace on April 30, the first day of what the group calls its resumption of the government in its rightful seat. - Photo: Lisa Asato

the freedom of Hawaiian groups to hold an opinion on the overthrow of the Hawaiian Kingdom, we believe that blocking public access to 'Iolani Palace is wrong and certainly detrimental to our mission to share the palace and its history with our resi-

dents, our keiki and our visitors."

At the end of the first day of occupation, Kahau said that the group "definitely" accomplished its goal for the day. "We've been able to come in and make a statement that the Hawaiian Kingdom

Government has resumed its lawful status as the functioning government," she said, adding: "There's not one (sovereignty) group out there that doesn't deserve this day. This is not just for us; it's for all of them." 📷

## Hāloa supporters vow to return next year

By Lisa Asato  
Public Information Specialist

With the GMO kalo bill dead this legislative session, taro farmer Jerry Konanui said supporters of Hāloa are planning to use the upcoming 2008 election to support those who are friendly to their cause.

"The job we've got now is to remove those (in office) who did who did not support us, especially on the Big Island," said Konanui, an eighth generation taro farmer from Puna. "We have other people on other islands also working on that too. We want to stress we're not going to go away. Because they didn't listen to us, we're coming back next year because we need the numbers to get a bill in, and they've told us directly it will never happen again."

Senate Bill 958, which in its

### Bills that passed

Bills awaiting the governor's signature include these OHA-supported measures:

- **HB 2704** would establish the Ha'ikū Valley Cultural Reserve Commission to manage and protect Ha'ikū Valley's abundant cultural and historic resources.
- **HB 3177** would increase the maximum penalties for violations in conservation districts to \$15,000 from \$2,000 per day. The bill includes continued protection for indigenous gathering rights on conservation land.
- **HB 3178** would impose higher civil penalties for unauthorized or illegal uses of public lands including encroachment. OHA cited the need for

increased penalties as a tool for deterring activities such as commercial beach operations that could possibly damage archeological or cultural sites.

- **SB 2730**, which OHA introduced, is aimed at boosting child protection by expediting legal recognition of the hānai tradition and would give placement preference to a relative identified by the state Department of Human Services. DHS would also be allowed to actively seek 'ohana members to assume duties of foster care and to provide applications to any relatives of foster children seeking to assume child custody.

Two bills signed into law by Lt. Gov. Duke Aiona have made kalo the official state plant, and the monk seal the state mammal.

original form would have imposed a 10-year moratorium on genetic modification of taro, died after being sent back to committee April 8 on the floor of the House. "It was sent back because the votes were not there to pass it out," said House Speaker Calvin Say (D-

Pālolo). "It's normal procedure."

Say, who said he used to farm taro as did his grandfather and uncle, said the amended bill that passed out of the House Agriculture Committee following more than seven hours of testimony was a compromise measure that he would have liked

to see pass for further debate. But, he said, the votes were split. Say said he supported the compromise bill because GMO "will make it pest-resistant and virus-resistant" in the face of threats like water rot and apple snails.

The amended bill would have

decreased the moratorium to five years and would have banned only Hawaiian varieties from genetic modification.

"The five-year (moratorium) wasn't the problem," said Konanui, who years ago had supported GMO as a tool "to save the world." He changed his mind, he said, after attending an international conference where scientists and farmers convinced him otherwise. Konanui and other farmers say taro doesn't need to be tampered with to thrive.

Konanui said the big issue with the amended bill was that by genetically engineering some taro varieties, all varieties are threatened through cross-pollination. He also said the bill would have denied the counties a say in the genetic engineering of taro.

He said supporters of the bill, including 'Ōnipa'a Nā Hui Kalo, the largest taro association statewide, call themselves "the caretakers of our taro," which is held sacred to Hawaiians. 📷



# DHHL resumes work on stalled homes

By Lisa Asato  
Public Information Specialist

It was a bittersweet moment for Laura Henderson to watch her partially built home in Kaūmana, in Hilo, be razed due to damage from months of exposure to the elements. On the brighter side, the fresh start makes room for a new home for her and her longtime partner, Julia Ke, on the same lot of homestead land they had selected in 2006.

"It brought tears to my eyes," Henderson said after watching her home being hauled away in pieces. But seeing the cleared land gave her renewed hope, and she said rebuilding from scratch allowed them to get unexpected upgrades, like a propane fireplace instead of a wood-burning one, and to get it better situated in their three-bedroom home. "It's in another cor-

ner, so we're stoked," she said.

In mid-May, the state Department of Hawaiian Homelands resumed work at the Hilo site under contractor Coastal Construction. In April, Shioi Construction resumed work on homes at Kekaha, Kaua'i. CNS Construction will be the contractor for the homes in Pana'ewa and a contractor is being finalized for Lāna'i.

The developments were part of the fallout of the December 2007 bankruptcy of Fredco Inc. and Menehune Development Co. Inc., which left the projects – and its 132 homes in various stages of development on three islands – in limbo. When the bonding company, Hardware Hawai'i, failed to step in and take over the project, DHHL did, prom-

ising beneficiaries that it would make things pono.

"Our approach has been to do all we can to make things work," said DHHL Chairman Micah Kāne. "This includes expanding choices beyond the original turn-

suit in state Circuit Court against Hardware Hawai'i Ltd. and its related businesses seeking compensatory and punitive damages, interest and attorneys' fees and costs. He said the department used about \$4 million from a contingency fund to cover additional costs resulting from the bankruptcies. "None of it will be recouped from our beneficiaries," he said. "It will need to be recouped from our legal challenges."

Kāne said DHHL has worked with Fred Yamashiro, owner of Fredco and Menehune Development, since 1994, including as a contractor on 255 units in Villages of La'i 'Ōpuā in Kona, and attributed his bankruptcies to underbidding. "In a high economy we're just going to have to look at capacity more closely, the capacity of the developer to deliver."

Kane said the department will be making technical changes to the way it handles future scattered-lot projects, which are designed to provide lessees more input on options. The system involves a contract between the lessee, con-

tractor and bonding company as well as the interim lender. "So there are checks and balances in those relationships that should catch any defaults," he said. "But I think in this case it didn't. So in order to assure that our beneficiaries are protected, we're going to have to require that we're a party of the bond so we can intervene if we have to."

He said the homes in the affected projects represent less than 5 percent of the "thousands of units under construction right now."

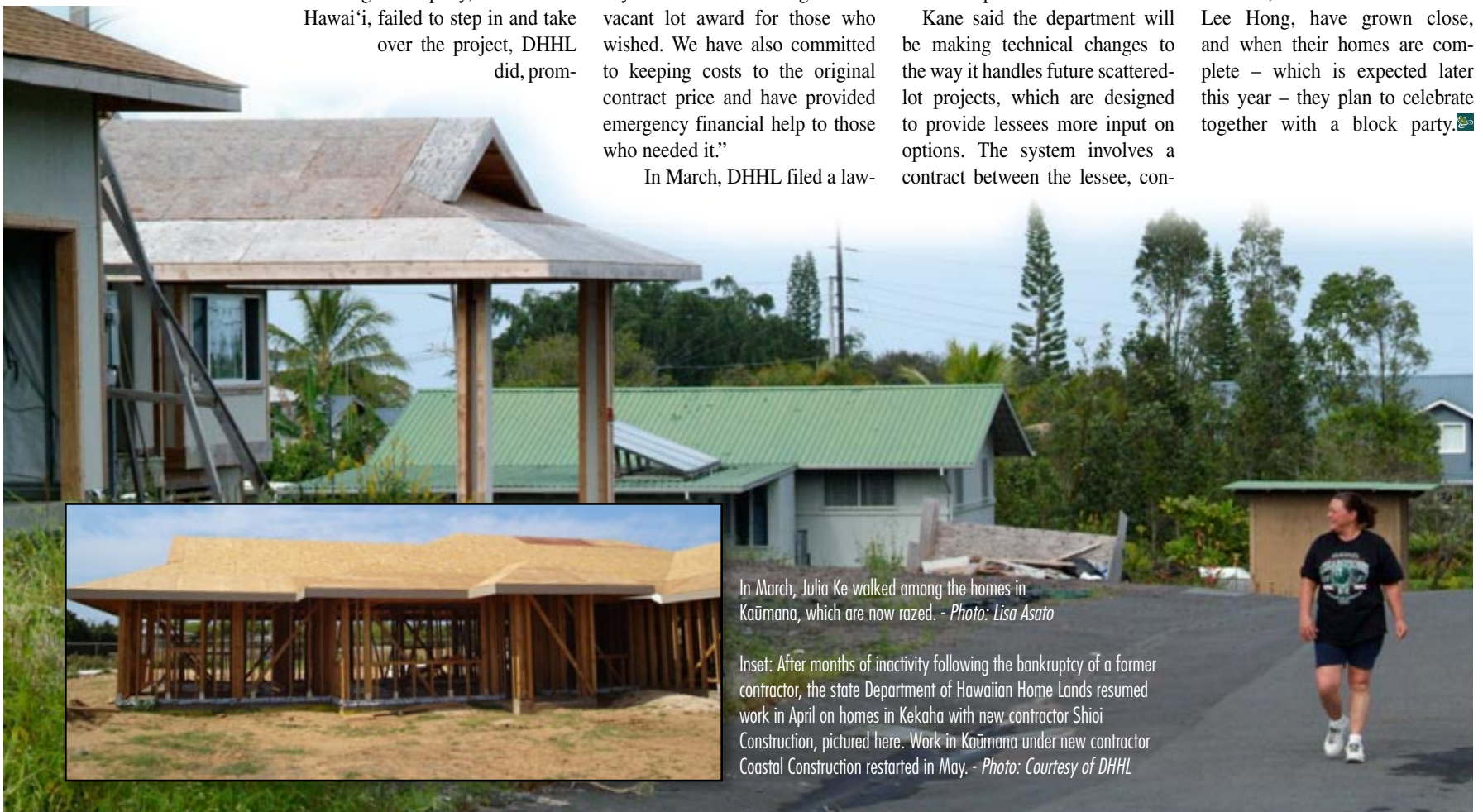
While the beneficiaries *KWO* interviewed all expressed frustration and took economic hits paying for added months of storage, rent and other things – costs that were taken care of by DHHL through grants – they also expressed no anger toward DHHL, and banked on the department's promise to make things right.

The months of uncertainty and emotional ups and downs for Henderson and her future neighbors have come with an unexpected benefit. The group, which includes Judith and Eugene Mariano, Iwalani Harris and Joe Lee Hong, have grown close, and when their homes are complete – which is expected later this year – they plan to celebrate together with a block party. 🍻



key award to converting it to a vacant lot award for those who wished. We have also committed to keeping costs to the original contract price and have provided emergency financial help to those who needed it."

In March, DHHL filed a law-



In March, Julia Ke walked among the homes in Kaūmana, which are now razed. - Photo: Lisa Asato

Inset: After months of inactivity following the bankruptcy of a former contractor, the state Department of Hawaiian Home Lands resumed work in April on homes in Kekaha with new contractor Shioi Construction, pictured here. Work in Kaūmana under new contractor Coastal Construction restarted in May. - Photo: Courtesy of DHHL



# *E Pūlama i ko Kākou Ho'oilina*

Cherish our Hawaiian Heritage



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

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

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

Visit OHA's Honolulu office at 711 Kapi'olani Blvd., 5th floor, Tuesdays and Thursdays, 9-11 a.m. and 2-3 p.m. for registration and picture taking.

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

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

For additional information, visit [www.oha.org](http://www.oha.org) or call 808.594.1888.

*E o e nā mamo a Hāloa ē!*





# Making the connection through ancestry verification

*Ho'i hou i ka mole  
Return to the taproot.*

*The return to love and  
loyalty for kith and kin after  
a severing of relationship.*

— 'Ōlelo No'eau

By Nara Cardenas  
Special to Ka Wai Ola

Myrna Junk and Sianne Mataele, Ancestry Verification Assistants at the Office of Hawaiian Affairs, share a dream for the Hawaiian Nation. "We need a genealogy center with all the information in one place, where people could come and be helped," says Sianne. Myrna adds, "If we have a central location, then all Hawaiian Agencies can come to that place to verify ancestry. It would relieve

much of the confusion and frustration and the paperwork."

It is a sentiment echoed in the Hawaiian community, where proving your Hawaiian pedigree is often a must in order to qualify for programs and services. OHA's Ancestry Verification (AV) division often fields calls from frustrated beneficiaries who are intimidated by the process, which can involve extensive research at various repositories. The staff is understanding. "When I started (doing research), I didn't want to do it," Sianne relates, "but once I started doing my own, I fell in love with it. I thought there were no records, but then when I looked there were records, and as I got to know the process, I fell in love with it." Ten years later, verifying ancestry is her full-time job.

## GENEALOGY RESEARCH REFERENCES

### Hawai'i State Library

478 S. King St.  
Phone: 586-3535  
Hours: Mon., Wed., Fri.,  
Sat., 9 a.m.-5 p.m.;  
Tues., Thurs., 9 a.m.-8 p.m.  
[www.librarieshawaii.org](http://www.librarieshawaii.org)

### Hawai'i State Archives

'Iolani Palace grounds  
Phone: 586-0329  
Hours: Mon.-Fri., 9  
a.m.-4:30 p.m.  
[www.hawaii.gov/dags/archives](http://www.hawaii.gov/dags/archives)

### Bureau of Conveyances

1151 Punchbowl  
St., in Honolulu  
Across the street from  
the state Capitol  
and main library

Phone: 587-0148  
Hours: Mon.-Fri., 7:45  
a.m.-4:30 p.m.  
[www.hawaii.gov/dlnr/boc](http://www.hawaii.gov/dlnr/boc)

### State Department of Health

Vital Records Section  
1250 Punchbowl St.,  
Room 103, in Honolulu  
Phone: 586-4533  
[www.hawaii.gov/doh](http://www.hawaii.gov/doh)

### Family History Center

Honolulu Stake FHC  
1560 S. Beretania St.  
Phone: 955-8910  
Hours: Tues., Thurs., 9 a.m.-5  
p.m.; Sat. 9 a.m.-1 p.m.  
[www.familysearch.org/Eng/Library/FHC/frameset\\_fhc.asp](http://www.familysearch.org/Eng/Library/FHC/frameset_fhc.asp)

### Alu Like Inc.

Hale O Nā Limahana  
458 Keawe St., in Honolulu  
Phone: 535-1359  
Hours: Mon.-Fri., 8  
a.m.-4:30 p.m.

[www.alulike.org](http://www.alulike.org)  
**State Department of Hawaiian Home Lands (DHHL)**

**Applications Branch**  
Hale Kalaniana'ole (new  
Kapolei headquarters)  
91-5420 Kapolei Parkway  
Hours: Mon.-Fri., 7:45  
a.m.-4:30 p.m.  
Phone: 620-9220  
[www.hawaii.gov/dhhl](http://www.hawaii.gov/dhhl)

**The Rev. Joel Hulu Mahoe Resource Center**  
P.O. Box 970870  
Waipahu, HI 96797  
Phone: 677-8900

## GENEALOGY ONLINE

[www.ulukau.org](http://www.ulukau.org)  
[www.familysearch.org](http://www.familysearch.org)  
[www.ancestry.com](http://www.ancestry.com)  
[www.hawaiian-roots.com](http://www.hawaiian-roots.com)  
[www.rootsweb.com/~higenweb](http://www.rootsweb.com/~higenweb)

Myrna emphasizes that AV is "very service oriented. I train my staff to direct callers to the appropriate agencies and the people who can help them. At the end of the conversation, people are grateful."

Ancestry Verification is a division of OHA's Hawaiian Governance Hale. Staffed by two full-time employees and three part-time interns, AV verifies approximately 7,000 Kau Inoa registrations a month, a minimum of 400 per day. The division is also responsible for registering Hawaiians in OHA's Hawaiian Registry Program, or HRP, initiated in May 2002 to create an updated information base of Hawaiians. Registrants in HRP receive a photo ID card, which expires after five years in order to keep information current. AV issues an average of 200 HRP cards per month at OHA's Honolulu Office; the service is also available at OHA Offices on Kaua'i, Maui, Lāna'i, Moloka'i and Hawai'i Island. "It's nice to see how many people are responding," says Myrna.

"The greatest challenge we have is getting people to understand what we need, and how to get it to us. If your birth certificate doesn't say Hawaiian, you have to link it back to your biological Hawaiian ancestor," Myrna cautions. Of course, family is a great place to start. "Usually someone is taking charge, maybe someone at a family reunion,




Myrna Junk, Michael Domingo and Mika Okamura of the OHA Hawaiian Registry hold a banner showing the Hawaiian Registry card featuring the photo illustration of Hawaiian Registry staffer Sianne Mataele. - Photo: Blaine Fegerstrom


for example. Auntie might have a copy of Grandma's birth certificate," Sianne advises. If you want to get into it, the Rev. Joe Hulu Mahoe Resource Center and 'Iolani Palace hold classes to familiarize people with available resources and teach research techniques. Information can also be found at graveyards, cemeteries and churches.

Some Hawaiians don't feel that they should have to prove ancestry. Myrna explains that "verification protects your identity for your children and it protects the assets of Hawaiians. I encourage everybody to get their documents together as

far back as they can trace them and keep them at home. We don't know what will be asked of us in the future."

Genealogy research can be a powerful means of healing for Hawaiians, many of whom have breaks in their lineage due to our turbulent history. The greatest reward Myrna and Sianne experience is seeing the how excited people get when they find an ancestor and make the connection. "It makes the person real for them," says Sianne. Myrna agrees. "Enjoy it! It's an adventure through your history." 

**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.

**KAU INOA**  
TO BUILD A NATION

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



# Project Niu floats electronic coconut

By Blaine Fergerstrom  
Ka Wai Ola Staff

**L**iane Kitajima was so excited about the project unfolding in her office that she posted notes on Twitter.com, a microblogging web site.

*LKitajima: Adobe film crew setting up in our office...Part 1 of 2 filming... the rest will happen on site at Waimea Bay tomorrow from 10 a.m.-1 p.m.*

*LKitajima: Check out www.projectniu.org to see what the filming is all about in our office.*

The crew from software giant Adobe, makers of Photoshop, Illustrator and Dreamweaver, was in the offices of Archinoetics LLC, a Honolulu high-tech company, to produce a documentary about an "electronic coconut" which was going to be launched the next

morning by Kalākāua Middle School sixth-graders at Waimea Bay on O'ahu's North Shore.

The "coconut," actually a watertight black plastic tube fitted with satellite transponders, Global Positioning Sensors (GPS) and temperature probes, is the namesake of Project Niu, a program funded by the National Oceanic and Atmospheric Administration's B-WET, or Bay Watershed Education and Training, Hawai'i program. Established in 2002, B-WET aims to create environmentally literate students and teachers through education.

The instrument is set adrift on the ocean and sends reports back on its position and sea surface conditions via an Iridium satellite constellation link. Information is logged on the project web site, [www.projectniu.org](http://www.projectniu.org), which dis-



Kalākāua Middle School students and representatives of the high-tech firm Archinoetics LLC celebrate the launch of the GPS-enabled "electronic coconut" from Waimea Bay, which will help the students track currents online as part of their science class. - Photo: Courtesy of Archinoetics

plays real-time data on a Google map. The kids watch the "Where's Niu?" page and use the data in their science reports. Kalākāua has integrated Project Niu into the school's science curriculum.

"The kids are actually pretty excited about it," says Erin Nishimura, Niu's project manager. "Just look at their posts on the web site."

"So far, I have learned tons of things ... about the Pali Lookout, the watersheds, ancient Hawaiians, about the Niu, wind currents, ocean currents, litter, etc. ... I know we


are going to learn a lot more," says Jeanne Hua on [projectniu.org](http://projectniu.org).

As part of their schoolwork, the Kalākāua children study the Niu, then post reflections to the web site. Before Niu's release, they develop hypotheses about what will happen. After release, they track Niu and compare data with their original ideas. It's an exciting way to learn science.

Kayla Hiura, posting for Group 1 students said, "We hope that the niu will travel all around the world," but she recognizes that it might "... get caught in a hur-

ricane, and get damaged."

Kaili Awo posted for Group 5, "Our last hypothesis is maybe it will get damaged by a shark or a whale. OH NO!"

Adobe has come on board as a sponsor late in the project and the documentary they are producing is slated to be featured on the [adobe.com](http://adobe.com) web site later this year. They are donating Adobe software to the participating Hawai'i schoolchildren to help them document the progress of Niu and plan to come back next school year to take a more active role in the project. 

## Island Homes Collection

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



Pikake Model, approx. 1,680 square feet, 3 bedroom 2 bath with separate bonus "Rec Room" and bath.

HAWAII'S #1 BUILDING MATERIALS DISTRIBUTOR • [www.honsador.com](http://www.honsador.com)

# HONSADOR LUMBER LLC

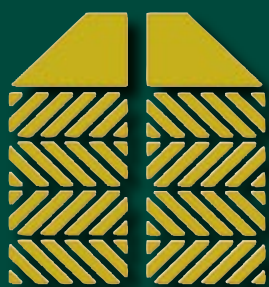
HONOLULU  
91-151 MALAKOLE RD.  
KAPOLEI, HI. 96707  
808.682.2011  
FAX 808.682.5252

MAUI  
250 LALO PLACE  
KAHULUI, HI. 96732  
808.877.5045  
FAX 808.877.6571

HILO  
100 KUKILA ST.  
HILO, HI. 96720  
808.961.6000  
FAX 808.961.5892

KONA  
73-5580 KAUHOLA ST.  
KAILUA-KONA, HI. 96740  
808.329.0738  
FAX 808.326.2764

KAUAI  
3371 WILCOX RD.  
LIHUE, HI. 96766  
808.246.2412  
FAX 808.246.2413







Above: Gilbert Chang shows photos of his parents, Alma and Leslie Chang, founders of Puueo Poi Factory in Hilo.

## Hilo poi factory may close as owner hopes to retire

By Blaine Fergerstrom | Ka Wai Ola Staff

With roots planted in the 19th century in Waipi'o Valley, the Chang family has been providing sustenance for Hawai'i for more than a century. Grandfather Chang Huang and Grandmother Achoi Lee emigrated to Hawai'i and, at first, planted the staple of their Chinese culture, rice, in the fertile North Hāmākua District valley. They later added kalo to the paddy, which became a signature of their family in the Hawaiian Islands.

Their son, Leslie Chang, started Puueo Poi Factory more than 60 years ago. The factory, situated in a Quonset hut off Kekuanaoa Street in downtown Hilo, grew in its heyday to process most of the poi in town.

Their grandson, Gilbert Chang, assumed the business from the family in 2000 and has spent the last 18 years continuing the family tradition of cooking and grinding kalo root to feed hungry Hawaiian food fans.

"But I only have one daughter, and she's not interested in continuing the business," says Chang, who plans to fully retire.

He took out a classified ad in the May issue of *Ka Wai Ola*, which immediately attracted some attention: "HILO POI MANUFACTURING business or equipment for sale.

Call Gilbert at (808) 935-8435."

OHA Communications Director Crystal Kua, upon hearing of the ad, blurted out, "That's Gilbert Chang, Puueo Poi! That's all the poi in Hilo!"

Kua is a native of Keaukaha Homestead and grew up eating Puueo Poi. She wondered where residents would get their fresh, locally produced poi if the business were to close.

Derek Kurisu of KTA Super Stores was a little saddened at the news that Puueo might close. "That's real tough. It must break the family's heart" to see the business for sale.

photo hangs a large black-and-white print recognizing his grandparents as the founders of the family business.

He talked about the difficulty of obtaining quality kalo. "All the wet taro now is bad. All the lo'i are over-farmed, some for a thousand years," he said. "They don't have the chance for the land to regenerate."

He complains about the state of kalo growing, "The taro comes in and they're (the roots) all small, covered with snail bites. Those apple snails are ruining the taro."

Chang now buys dry-land kalo from Maui. "I ship it in by barge. They harvest around Thursday (in Ke'anae), take it to Kahului and ship it."



Inset: Gilbert Chang, owner of Puueo Poi Factory in Hilo, stands outside his shop near a small patch of dry-land kalo. Chang stands near one of two huge pressure cookers used to steam kalo. - Photos: Blaine Fergerstrom

Puueo Poi is "one of those companies that have been around for such a long time. That's a real big loss, so unfortunate."

"Gilbert's father, Leslie, worked real hard," said Kurisu. "They always tried their best to provide. They were a real big part of the community, really went out of their way."

Kurisu bemoaned the cost of poi, a staple in the Hawaiian diet. "You can buy a 20-pound bag of rice for \$6 or \$7, the same price you pay for one small bag of poi, only enough for one meal."

"I guess it just comes down to supply-and-demand," said Kurisu. "There have been problems with shortages" in the kalo supply recently. KTA stores currently carry Puueo, Taro, Mountain Apple Brand, and Hanalei poi.

Gilbert Chang sits behind the desk in his simple office surrounded by calendars, a clock, the phone and pictures of his family. He is quick to swivel in his chair to point out a photo of his parents, Leslie and Alma Chang. Above their

It comes into Hilo Monday and by Tuesday the shop is in full production. This week he produced 500 pounds of kalo. "We make for lū'aus and the catering businesses, and we make little bit for some stores," but says the factory could produce "thousands of pounds" a day.

Dry-land kalo "is the future of the business. Lots of guys don't know it, but the future is now. Pretty soon they'll all realize that that's where the business is going."

He also makes a few trays of kūlolo, which are cooling on a table in the shop.

A large sign, which hangs outside the processing area, catalogs all the delicacies formerly produced there. "We used to make kālua pork, laulau, all kind, but since I hurt my back a couple of years ago, we cut back."

Chang, in his 70s, thinks it's time to take a break and pursue his other interests. He's been dabbling in woodcarving, an example of which hangs over the air conditioner in his office: a beautifully carved Puueo Poi Factory sign. 🗿





Derek Kauanoe, Moanike'ala Crowell and Ka'ano'i Walk earned law degrees — with specialties in Native Hawaiian law — from the University of Hawai'i Richardson School of Law. With them is professor Melody Kapilialoha MacKenzie, second from right, who helped start the program. - Courtesy photo by Sunny Greer

## 3 UH law school graduates specialize in Native Hawaiian law

By Lisa Asato  
Public Information Specialist

With newly earned law degrees in hand, Moanike'ala Crowell, Derek Kauanoe and Ka'ano'i Walk are entering the world specializing in Native Hawaiian law. The May graduates of the University of Hawai'i Richardson School of Law are the second group of students to earn the specialty.

Professor Melody Kapilialoha MacKenzie helped start the specialty program as part of the Pacific-Asian Legal Studies certificate at the request of student Malina Koani-Guzman, who with Jocelyn M-Doane and Kalikolihau Hannahs graduated with the specialization in 2007. "The specialty) indicates to future employers ... that (the graduates) have shown ... commitment and dedication to the Native Hawaiian community and Native Hawaiian issues," said MacKenzie.

The specialty in Native Hawaiian law will hopefully become a certificate program within a few years, said MacKenzie, who is also the director of the school's Center for Excellence in Native Hawaiian Law. The center received a



Derek Kauanoe and Moanike'ala Crowell earned law degrees and specialties in Native Hawaiian law from the University of Hawai'i Richardson School of Law. - Photo: Lisa Asato

\$630,000 OHA grant in 2005 to support its work promoting education, scholarship and community outreach in issues of law and justice for Native Hawaiians.

"With Native Hawaiians looking toward self-determination and the right to make their own choices ... I think law is a really good lens to look through to bring about change," said Crowell, a Kamehameha Schools graduate who is the first in her family to graduate with an advanced degree.

She and Kauanoe participated in the school's Native American moot court team, which won four awards at a national competition this year. Kauanoe and partner Edward Hu took second place overall, and Crowell and Greg Schlais took the prize for best brief. Their brief on tribal membership and land-use issues, which will be published in the *American*

*Indian Law Review*.

Like Crowell and Kauanoe, graduate Ka'ano'i Walk isn't exactly sure what the future holds for him career-wise, but the former Kula Kaiapuni o Waiiau student says that "My kuleana is to my people, my ancestors and this 'āina. Whatever I do, I will carry on the kuleana that I have to my language, to the wa'a and my culture. I know that this path feels pono and that my kūpuna are behind me 100 percent."

Kauanoe, who wants to see more Native Hawaiians in the law field, started a program in 2006 with 'Ahaui O Hawai'i, the law school's Native Hawaiian student organization. Funded largely through an OHA grant, the Law School Admission Test preparation classes have helped to double the percentage of Native Hawaiian applicants admitted to the school in 2008 compared to 2003.

The program offers several sessions each year, Kauanoe said, and the group plans to expand the program to provide textbooks for required courses to first-year Native Hawaiian law students.

For information, [www2.hawaii.edu/~ahahui](http://www2.hawaii.edu/~ahahui), or for the Center for Excellence in Native Hawaiian Law, visit [www.hawaii.edu/law](http://www.hawaii.edu/law) and click on Special Programs. 📧

## Three candidates vie for deanship at UH's Hawai'inuiākea

By Lisa Asato  
Public Information Specialist

The University of Hawai'i at Mānoa's newly established Hawai'inuiākea School of Hawaiian Knowledge could have its founding dean by August.

Maori scientist, educator and businessman, said the school should grant doctoral degrees, produce first-class research and a forum for debate, and serve as a resource for indigenous people worldwide. He worked for 31 years at the National Institutes for Health in



L to R: Jonathan Osorio, Gary Raumati Hook and Maenette Benham.  
- Photos: KWO staff

"Certainly the hope is that we will have a dean by the start of the fall semester," said Myrtle Yamada, Hawai'inuiākea's executive director and a co-chair of the 13-member selection committee. "Everything is now in the chancellor's hands."

Chancellor Virginia Hinshaw will make the final choice, although there is no firm deadline for a decision to be made. She can either hire one of the three candidates or decide that none of the candidates are suitable and continue recruiting for the post.

The public got their first look at the candidates during 90-minute presentations and question-and-answer sessions held in late April and early May at UH's Shidler College of Business.

The candidates are:

- **Jon Osorio**, an author and UH professor who has served as director of the Center for Hawaiian Studies since 2003, said the school should: establish connections to every school and program on campus as it has with the law school and others, conduct outreach with indigenous education agencies to help preserve dying languages, and slow its rapid growth to ensure resources can meet demand. Knowledge of the school, its people and Hawai'i is crucial as dean, he said, and the incoming dean should read all "historical texts written by kanaka maoli even before they walk through that door."

- **Gary Raumati Hook**, a

North Carolina and later served five years as chief executive of a Maori university, Te Whare Wānanga o Awanuiārangi. Hook said he wants to increase the school's percentage of Native Hawaiian students, who comprise about 11 percent of the student body.

- **Maenette Benham**, a professor at Michigan State University's Department of Educational Administration and a former teacher at Kaiser High and Kamehameha Schools, her alma mater, said offering minor fields of study at the school would help produce well-rounded engineers, teachers, architects and other professionals, which would help in nation-building. She also said it wasn't for the school to dictate political direction but rather provide a safe place where debate could occur. Benham spent five years working on a Native American higher education initiative to help Tribal College and University systems develop into culture-based hubs of economic development and learning.

Hawai'inuiākea was established in 2007 with the merger of three existing programs: Kamakūokalani Center for Hawaiian Studies, Kawaihuelani Center for Hawaiian Language and Ka Papa Lo'i o Kānewai Cultural Garden. Together, it is described as the nation's largest school of indigenous studies. 📧



# Akua, ‘Āina, Kanaka... Spirit, Land, Man... Past, Present, Future

By Kaiwi Nui and Gail Chew

The concept of the piko ‘ekolu gives us simple and obvious direction in our daily lives, reminding us of the proper place and balance of the many parts to a whole.

For centuries, the Native Hawaiian realized the hierarchy and priority of these “piko,” which corresponded to three areas of the body: the head (piko po‘o), the navel (piko waena), and the groin (piko ma‘i). The order starts with the past, manifests itself in the present and realizes itself in the future. The proper balance of each piko is seated in the piko waena, the middle and convergent point between past and future.

Waimea Valley positions itself at this juncture, operating between both the past and the future. The piko ‘ekolu gives us clear direction for the successful advancement of Waimea Valley.

Kanaka have the choice to serve as stewards to ‘āina in efforts to acknowledge, celebrate and give thanks to akua. Most times, we choose to confuse the order of piko ‘ekolu, placing our own needs before that of ‘āina and akua.

Contrary to popular thoughts on direction, we must reach into our visible past and rely on ‘aumakua and akua to guide our yet unseen future. This is an exciting time for Waimea Valley as we ho‘i hou, return again, to models of land management that have well served Akua,



‘Āina and Kanaka for centuries in the successful and harmonious balance of all parts to the whole.

To this end, when Hi‘ipaka LLC assumed management of Waimea Valley on Feb. 1, 2008, the vision was to assure that balance and harmony in management, planning and operations.

As an example, Hale o Lono Heiau is a significant cultural icon to the valley. The beginning of the restoration of Hale O Lono, the return of Hawaiian protocols to the valley for the first time in many years, and the naming of a Kahu for Hale O Lono mark the beginning of a “new day.”

To come, there will be ongoing activity and establishment of programs for visitors to encourage a greater understanding of and respect for Hawaiian values, cul-

ture and traditions.

We will celebrate Hawaiian artisans and practitioners who will be on the grounds to share their knowledge and experiences.

Visitors will also be able to browse and purchase products from the Kū‘ono Waiwai.

We will also be looking at Waimea Valley’s extensive botanical collection with a Hawaiian perspective, helping to educate the public about the significance of and describing how Hawaiians used these plants.

Plans also call for the designing and placement of interpretive signage and other education vehicles that describe the ahupua‘a of Waimea Valley. We will also be clearing and identifying kīpuka and areas that are kapu.

One of the highest priorities of the Hi‘ipaka Managers is to ensure health and safety for visitors to the valley and to establish a business model of standards, procedures and accountability.

Repairs and maintenance that had been deferred in the past are now ongoing with work com-

mencing on areas accessible to the public. Signs that warn of safety risks and hazards that had been removed are being replaced.

Everyone associated with the management of Waimea Valley will continue to respect the past, take the best of the present in order to perpetuate a culture and way of life into the future: Akua, ‘Āina, Kanaka ... Spirit, Land, Man ... Past, Present, Future.

*Kaiwi Nui is OHA’s O‘ahu Conservation Land Manager and Gail Chew is the interim executive director of Waimea Valley.*



Hale o Lono Heiau. - Photo: Blaine Fergestrom

## Your Hawaiian Home Lands Specialists!

Home Loans to Meet Your Needs:  
\* Fee Simple and Leasehold \*

*Purchase or Refinance \* New Construction & Renovation*  
*Home Equity \* Debt Consolidation*  
*Down Payment Assistance \* Closing Cost Programs*

Winona  
Ka'uhane

Kui  
Meyer

Javan  
Ka'iama

Denise  
Ka'a'a

Mahealani  
Mehe'ula

**“Building Foundations for Future Generations”**

Serving All Islands Toll-Free #1.866.400.1116  
On O‘ahu #808.587.7886 / Fax #808.587.7899  
1050 Queen St., Ste. 201, Honolulu, HI 96814

Hawai'i Community Lending is a non-profit mortgage broker. Net revenues support homeownership and financial literacy programs statewide.

## The Trust for Public Land Hawaiian Islands Program Seeks Native Lands Coordinator

The Hawai‘i Native Lands Program Coordinator supports and assists the Hawaiian Island Program Director and Hawai‘i Project Manager in developing, planning, and implementing the goals and objectives of the Hawaiian Islands Program Long Range Strategic Plan and the Tribal and Native Lands Program Long Range Strategic Plan. The position will be based in TPL’s Honolulu, Hawai‘i office. The Hawaiian Islands Program focuses on projects that protect coastlines and properties that perpetuate Hawaiian culture. The Tribal and Native Lands Program is a growing national program that mobilizes TPL’s extensive expertise and resources to assist tribal governments and Native communities with regaining and protecting their traditional lands. This position will coordinate a wide variety of activities from administrative details to project implementation. In general, this positions time is allocated as follows: 30% outreach and communications, 30% program and project development, 30% program and project implementation, and 10% general administration/fundraising/strategy.

**One Year Position Only (continuation of position contingent on raising funding). Full job description at [www.tpl.org](http://www.tpl.org) (click jobs).** Salary range: \$35,539-\$59,231. Interested persons should send resume, writing sample, and two work references to [lea.hong@tpl.org](mailto:lea.hong@tpl.org). Inquiries may be directed to the Hawaiian Islands Program Director, Lea Hong at 808-524-8560.



# Meetings seek input and leaders for 'Aha Moku advisory body

By Lisa Asato  
Public Information Specialist

A second round of public meetings are planned starting in July to begin to select leaders from each island to take part in 'Aha Moku Councils, which will advise the state on Native Hawaiian resource management practices.

A separate informational meeting for Moloka'i is planned for June 5, 6:30 p.m. at Kulana 'Ōiwi, Queen Lili'uokalani Children's Center, 'Uluhaimāmalama Room. "The meeting is to inform about the aha moku system as well as to gather those who are practitioners: mahi'ai (farmer), lapa'au (medicine), lawai'a (fisherman) and even those in hula that are familiar with the waterways from the mountain to the ocean," said Vanda Hanakahi, chairwoman of the 'Aha Kiole Advisory Committee.

The 'aha moku system is site-specific to each ahupua'a, accounting for varying resources and seasons, Hanakahi said.

At the meeting, practitioners will also be able to learn from each other. Mac Poepoe, kahu of Mo'omomi Beach in Hoolehua, Moloka'i, provides a "good model of management following Hawaiian practices" and could serve as a model for other islands, she said. Poepoe "follows the seasons and he's very strict about who is allowed in," she said. Day fishing, for example, is restricted to kūpuna and those who are unable to go out to do deep-ocean fishing, she said. Under Poepoe's guidance, studies at Mo'omomi are examining uhu spawning and how moon cycles affect the eating habit of fish, she said.


Community coordinator Leimana DaMate, said the creation of the 'Aha Moku Advisory Committee by law in 2007 allows for Native Hawaiian traditional and generational resource management to have a say in what needs to be done in areas like development and fishing. "This is going to be the first time our people are going to have a voice in resource management that's systematic by law," she said.

The councils will take into account things like seasonal differences that "vary from island to island and moku to moku," she said. The moon calendar, for example, is "days off in different parts of the state," affecting things like spawning seasons, she said.

Les Kuloloio, the committee's Kaho'olawe representative, said past practices – specific to each area – will be used to protect the state's natural resources. "One of the problems we're finding is water issues on every island is different, natural resources issues are different, and everybody should not be wearing a size 8 shoe," he said. "Everybody has to wear their own shoes that fits their islands and keeps their uniqueness."

"We need to respect Hawaiian science and culture," he added. "It's not 'versus' (western) science, but to show their are differences of our knowledge of how we should be protecting our natural resources, the 'āina, especially the water, land, shoreline and ocean and everything that deals with our Hawai'i."

For information on the meetings, contact community coordinator Leimana DaMate at leimana@fastnethi.com.

The meetings follow on the heels of about 48 community meetings held statewide since January. 

# Papahānaumokuākea

MARINE NATIONAL MONUMENT

## We want to hear from you!

The Papahānaumokuākea Marine National Monument Draft Management Plan and associated Environmental Assessment are now available to the public for review and comment. The plan outlines proposed strategies to help manage and protect the almost 140,000 square miles of ocean wilderness that is the largest fully protected marine conservation area in the world. Come learn more and provide your comments at any one of the nine public meetings to be held statewide.

The comment period is 75 days. The period began April 23, 2008 and will end on July 8, 2008. Only comments submitted within this timeframe will be considered.



## All Meetings: 5:30pm- 8:30pm

**June 9: Wai'anae, O'ahu**  
Wai'anae Parks & Rec. Complex

**June 12: Kahului, Maui**  
Maui Arts & Cultural Center

**June 13: Lāna'i City, Lāna'i**  
Lāna'i High & Elem. School

**June 16: Kaunakakai, Moloka'i**  
Kūlana 'Ōiwi Hālau

**June 17: Kāne'ohe, O'ahu**  
He'eia State Park

**June 18: Kona, Hawai'i**  
King Kamehameha Hotel

**June 19: Hilo, Hawai'i**  
Mokupāpapa Discovery Center

**June 23: Līhu'e, Kaua'i**  
Hilton Kaua'i Beach Resort

**June 24: Honolulu, O'ahu**  
Japanese Cultural Center

## Are copies of the plan available?

The four volume Draft Plan and associated Environmental Assessment are available in hard copy format at any Hawai'i State library. Digital copies can be downloaded from the Monument web site and requests can be made for hard copies or PDF copies on disk by calling (808) 792-9530.

## How can comments be submitted ?

Comments can be offered in person at any of the nine public meetings or submitted during the official comment period via mail or e-mail. Please use the following contact information for comment submission. You can also visit our web site for more information.

**Papahānaumokuākea  
Marine National Monument**  
300 Ala Moana Blvd., Rm 5-231  
Box 50167  
Honolulu, HI 96850

[PMNM\\_MMP\\_Comments@fws.gov](mailto:PMNM_MMP_Comments@fws.gov)



Visit us online:  
[papahanaumokuakea.gov](http://papahanaumokuakea.gov)



# Cultural sensitivity lights up anti-smoking conference

By Liza Simon  
Public Affairs Specialist

Sometimes Leimomi Shearer helps smokers kick the habit by advising them to wait until they are ready to quit. She knows what this means. A smoker from age 12, she tried quitting a dozen times – but could not. Then she became the Cancer Program Coordinator with Hawai‘i Island’s Native Hawaiian Health Care System (NHHCS). She resolved to “walk the talk of wellness,” and finally discovered a tobacco-cessation medication that worked for her.

Now she finds that she has energy for canoe paddling and her smoke-free life is just better in general. But as exemplary as her experience has been, the Native Hawaiian Hilo resident doesn’t hold it up as a model for other Native Hawaiians who come for health assessments at NHHCS. Mostly, she listens to *their* experiences. “Compassion and empathy are the main skills needed for anyone working in tobacco cessation,” said Shearer. “My major thing is I don’t want people to set up an unrealistic goal for themselves and then they fail. There is nothing worse than feeling like a failure.”

Shearer’s sensitivity may seem like an unlikely weapon to combat the tobacco industry’s expenditure of more than \$24 million per day to advertise and market its deadly and addictive products. But at a first-ever tobacco use prevention conference recently held in Honolulu specifically for Native Hawaiians and Pacific Islanders, health experts said more sensitivity is key in helping indigenous populations decrease their smoking rates, which have remained stubbornly high in spite of sweeping tobacco use prevention education funded since 1998 under a landmark Master Settlement Agreement between the tobacco industry and 46 states – including Hawai‘i.

“For our clients at NHHCS, smoking is very often related to difficult stressors in a other departments of a person’s life, like job loss or homelessness. Smoking

becomes a coping mechanism, even with its adverse effects,” said Donna-Marie Palakiko, a nurse practitioner with the NHHCS on O‘ahu. “Any smoker who comes to us is immediately given information on health risks of cigarettes and options for quitting, but we find it works best to use a holistic approach, take time to build a relationship and address a person’s overall health.”

The latest studies show that all of the state’s major ethnic groups – with the sole exception of Native Hawaiians – declined in their rate of smoking by about 10 percent over the duration of the last 20 years. Meanwhile, Native Hawaiians are down less than two percentage points from an overall rate of 29 percent recorded two decades ago. Research also shows that Native Hawaiians have the highest rates in the state for smoking-related diseases including hypertension and lung cancer. A new worldwide report on disparities in cancer suggests that indigenous Pacific Islander populations — including Native Hawaiians, are more susceptible to the cancer-causing properties of cigarette smoke. The report is carried in the May edition of *The Lancet Oncology*, an international medical research journal.

At the recent conference, representatives of NHHCS, a statewide healthcare for Native Hawaiians, said the grim statistics prompted the launching of a new health education brochure that depicts smoking as “anti-Hawaiian.” On the cover of the brochure, a quote from noted Native Hawaiian physician Dr. Kekuni Blaisdell offers this insight: “Kanaka Maoli did not consume harmful chemicals, such as tobacco and alcohol.”

The brochure was funded by a grant from the Asian Pacific Partners for Empowerment Advocacy and Leadership and marked an important departure from generic materials produced on the U.S. continent, said LorrieAnn Santos, a program manager for ‘Imi Hale, the Native Hawaiian Cancer Network, which works closely with NHHCS in help-

ing to tailor tobacco prevention campaigns to Kanaka Maoli. “We want to get across the message that manufactured tobacco with chemical additives was introduced by colonization. As the result of oppression, our people have lost so much and taken up the oppressor’s bad habits,” said Santos.

Santos and her NHHCS colleagues gave thumbs up to a recent Hawai‘i state Department of Health ad campaign for appealing to a sense of ‘ohana with anti-smoking TV messages. In one of the TV spots, a makua says she gave up smoking, because she wanted to “live long enough to see her grandchild graduate.”

But media messages alone – even well targeted ones – aren’t enough to end the proportionately high rates of nicotine addiction of native peoples, according to many who convened at the conference. A major challenge lies in the way smoking is entrenched in native communities. In New Zealand, for example, indigenous Maori are likely to work in low-paying industries where smoking is prevalent, said Maori tobacco prevention educator Shane Bradbrook. “So you have an overlap of several subcultures, where smoking has become the social norm,” said Bradbrook.

Making changes to the social norm often means making laws, Bradbrook added. In response to public pressure on lawmakers, the New Zealand government has now banned smoking in cars in order to protect child passengers from the proven harmful effects of second-hand smoke, he said.

And the anti-smoking laws are being strictly enforced in New Zealand, said NHHCS’s Donna-Marie Palakiko, who attended a New Zealand healthcare conference last year. Palakiko also said that cigarette advertising is “subdued” in Maori communities. By comparison, indications are that smoking in the U.S. continues to be “glamorized” by the tobacco industry. Studies show that the media messages are often aimed specifically at marginalized socio-economic groups,



Health Specialists meet to prevent problems of Pacific Islander tobacco use. Left to right: Shane Bradbrook (Maori Smokefree Coalition-Te Reo Marama); LorrieAnn Santos (Imi Hale, a program at Papa Ola Lōkahi); Andrea Siu (Ke Ola Mamo, O‘ahu); Leimomi Shearer (Hui Mālama Ola Nā ‘Ōiwi (Hawai‘i Island); Donna-Marie Palakiko (Ke Ola Mamo, O‘ahu) Photo: Liza Simon

For help in quitting tobacco:

**Ho‘ola Lāhui Hawai‘i**

(Kaua‘i and Ni‘ihau)  
246-3511  
[www.hoolalahui.org](http://www.hoolalahui.org)

**Ke Ola Mamo**

(O‘ahu) 845-3388  
[www.keolamamo.org](http://www.keolamamo.org)

**Na Pu‘uwai**

(Moloka‘i and  
Lāna‘i) 560-3388  
[www.napuuwai.com](http://www.napuuwai.com)

**Hui No Ke Ola Pono**

(Maui) 244-4647  
[www.huinomaiui.org](http://www.huinomaiui.org)

**Hui Mālama**

**Ola Nā ‘Ōiwi**  
(Hawai‘i) 969-9220  
[www.huimala.maolanaoiwi.org](http://www.huimala.maolanaoiwi.org)

**Papa Ola Lokahi**

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

including Native Hawaiians. Teens are also susceptible to ads that depict smoking as a “cool thing.” Conference participants said outreach to Native Hawaiian youngsters is a top priority.

In conducting a NHHCS cancer assessment study in the Waimānalo area last year, Palakiko was alarmed to find a large portion of teenage girls were tobacco users. Most, however, reported wanting to quit. “This means we have to make ourselves and tobacco cessation efforts more visible in the Hawaiian community in order to help,” said Palakiko.

But visibility takes funding. And because funding from the state’s share of the Tobacco Master Settlement is provided on a year-to-year basis, it is often a challenge to sustain anti-smoking programs.

Nonetheless, Native Hawaiian healthcare providers say they’ve become more strategic in using available funds for tobacco interventions in the communities they serve. One sign of progress is a

dramatic increase in the number of Native Hawaiians who work as cancer researchers from an initial five to 150. “This means we have (healthcare professionals) attuned to the problems affecting Native Hawaiian smokers. If they know the problems their clients face on a daily basis, they are able to gain their trust and work from there,” said ‘Imi Hale’s LorrieAnn Santos.

New projects now underway with support from NHHCS and its parent agency Papa Ola Lōkahi range from research into the genetic basis of smoking-related cancer in Native Hawaiians to the development of a popular “outreach kit” on Kaua‘i that awarded puka shell bracelet charms for every day that a smoker refrained from lighting up.

“We have to admit it’s just not easy to break this bad habit,” said NHHCS’ Leimomi Shearer. “I walk by my co-workers who are on smoking breaks. I miss socializing with them, but I am listed as a resource person for the local tobacco quit-line and so I just have to keep walking.”



# The first-year lū'au ... traditionally



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

Recent newspaper articles revealed some confusion about baby's first-year lū'au. One writer made it all about the mother, thinking it marked the point of diminishing demands on her time. Concerns were also raised about the cost and guest list. This reflects Westernized thinking. Let's talk about Hawaiian traditions surrounding arrival of a newborn into the 'ohana.

Traditionally, the entire 'ohana was involved in preparations for the new child. Kawena Puku'i is clear, the 'ohana's responsibility to the unborn and young infant, is "protecting from evil, blessing with good things, (and) providing prestige, well-being and

happiness." Thus, the 'ohana and mother are charged with rigorously protecting the "soundness of (infant's) body" beginning prenatally and extending throughout life. Food eaten by an expectant mother must be rich in protective nutrients and weight gain carefully monitored. Hawaiians believe that parental behaviors and a mother's food choices greatly influence the unborn child's nature and character. The focus is a healthy child.

Traditionally, the first "celebration" occurred within the first 24 hours of birth. At the "'aha'aina māwae" (path clearing)" sacrament, the immediate family dedicated the infant to the 'aumākuā (ancestral guardians) and set his feet on the spiritual path of his mākuā. A pig, raised especially for this event, was prepared with several kino lau of Lono. 'Ama'ama (mullet) and/or āholehole, and leaves from the Ipu o Lono kalo

were offered and eaten. Mahiki shrimp, limu kala (seaweed), and 'a'ama crab were eaten to help free the newborn from malicious influences, preventing bad behavior and ill luck. The mollusk, kuapa'a (hold fast), was required to secure goodness, firmly, in the hearts of family who were present and who ate the food. The mother and family ate all the food representing Lono and focused on the infant's spiritual and physical welfare.

At the end of a year, a larger festivity, the 'aha'aina pālala, was given for the child. The 'aha'aina pālala is to dedicate a lifetime of love, teaching, supervision and purpose for the child. Extended 'ohana and friends participated and expressed their devotion and great aloha. Gifts offered included prayers, mele (chants) and hula. Family and friends brought something to add to the meal or festivities, and everyone participated

in expressing the 'ohana's pride and happiness. Over time, the 'aha'aina pālala evolved into the first-year lū'au. Kawena Puku'i noted that modern celebrations hold little of the original aloha spirit of the 'aha'aina pālala.

Hawaiians understood how fragile the first year of life is. Ponder these recent facts. Worldwide, about 2 million babies die within their first 24 hours. The U.S. newborn survival rate ranks near the bottom among industrialized nations. The infant death rate of 6.3 per 1,000 births puts the U.S. in 33rd place among nations. In 2004, Hawai'i reported 104 deaths of children younger than one year, giving Hawai'i a ranking of 15th among U.S. states (with 1 being the best and 50 being the worst). A year ago, this column reported that among all of Hawai'i's mothers, Native Hawaiian women have more "adverse (poor) pregnancy outcomes" and have 26 percent of all new birth-defect cases. Studies showed most of these challenges

are due to higher use of alcohol, drugs and cigarettes during pregnancy by Hawaiian mothers.

What about that chain of heredity and heritage from ancestors? Perpetuating the cycle of mana is our earthly kuleana. Currently, it's a huge challenge! The problem is evident, the solutions are not easy. However, it is our problem to wrestle with and solve. Let's do something, quickly, to assure the health of the next generation and perpetuation of mana from our ancestors.



Hawaiians view infants as links in a chain of heredity and heritage. Photo: Anna Johnson



## FACILITATOR TRAINING

Presented by Mediation Services of Maui  
Sandra Florence, Trainer

**Dates:** Monday, June 9 and  
Tuesday, June 10, 2008  
**Times:** 9:00 a.m. to 5:00 p.m.  
**Place:** Waiehu, Maui, Hawaii  
**Cost:** \$200 General Public;  
\$100 MSM Mediators

Facilitation is a collaborative process of managing a group discussion to help a group identify and solve problems, make decisions or complete tasks.

Facilitation invites creative thinking, protects individuals from criticism, and generates ideas so the group can reach its goals.

To register, call 244-5744  
or visit [www.mauimediation.org](http://www.mauimediation.org)

## Hawaiian Home Lands Loans Spoken Here

HomeStreet Bank has been financing homes here since 1980, so we know what it means to call Hawaii home. Family- and employee-owned and operated by people from the community, we have a deep understanding of Hawaii Home Lands loans. Our staff of experienced professionals can offer you a wide array of both fixed and adjustable rate loan programs and fast loan approval.

Call us today to learn more.

**Honolulu** 808-596-0343

**Hilo** 808-961-0666

**Kahului** 808-872-1150

 **HomeStreet Bank**  
Great neighbors. Great bankers.

[homestreet.com/homelands](http://homestreet.com/homelands)





# A new network reaches way beyond the reef

By Liza Simon  
Public Affairs Specialist

The old adage to “think local and act global” is getting kicked up by Pacific Network.tv, which launches this month after a soft launch in May – to beam nine distinctive channels of Hawai‘i-based content on to computer screens around the world. This is Hawai‘i’s first internet-based television network and it is the brainchild of noted Hawai‘i filmmaker Edgy Lee.

Lee conceived of the network as a compelling and candid cyberspace stage for media portraits by Hawai‘i-based creators about Hawai‘i. Of course, Pacific Network.tv is meant to entertain audiences from Papakōlea to Paris, but it will also go a long way toward dispelling persistent

stereotypical images of life in the Hawaiian Islands: “In distributing my own films about Hawai‘i to global markets, it’s been my experience that so few people know about the true Native Hawaiian culture and the struggle to perpetuate that culture,” said Lee.

To ensure that the new platform for Hawaiian media is not obstructed the commercial bias of outsiders, Lee’s Pacific Network.tv relies heavily on local underwriters and sponsors. OHA is one of the founding underwriters of the enterprise. Other Hawai‘i-based local investors or partners include KGMB9, Hawai‘i Public Radio, the local affiliate of TimeWarner Telecom and the Hawai‘i Tourism Authority. “Volunteers” can support the network by pitching in annual dues of \$35. In the meantime, the network’s compendium



After more than a year of work, Edgy Lee launches in June Pacific Network.tv – an internet-based network featuring a Native Hawaiian theme. - Photo: Courtesy of Pacific Network.tv

Justice,” where retired judge and current OHA Trustee Boyd Mossman and KUMU radio personality Frank B. Shaner ask viewers to become jurors in deciding the verdict of a hypothetical legal case. In yet another nod to a younger audience, another channel will invite viewers to upload songs and videos.

of small and big screen images – from photography to feature films – all with Hawai‘i ties, is free to the public on Pacific Network.tv.

“Many people who have never set foot in Hawai‘i are on average about 75 years behind in their

impressions of what goes on here, so imagine the change when they see news events streamed live,” said Lee.

The new network will also include channels that feature interactive programs like “Local

The network also offers writers, producers, and media artists of all kinds in Hawai‘i the opportunity to continue doing the work they do in the place they call home while also reaching out to audiences far beyond Hawai‘i, said Lee.

## Native Hawaiian Historic Preservation Council accepting applications

The Office of Hawaiian Affairs - Native Hawaiian Historic Preservation Council (NHHPC) is presently accepting applications for the at-large seat to fulfill the uncompleted term ending December 31, 2008. Individuals interested in serving on the advisory body to the OHA Board of Trustees on issues pertaining to historic preservation and cultural conservation are chosen to assure a broad and balanced geographical representation of professional and cultural disciplines involved with historic preservation.

We are also accepting applications for the Lana‘i seat to fulfill the uncompleted term ending December 31, 2010. Applicants must reside on Lana‘i. Please contact Pearl Ah Ho, OHA CRC on Lana‘i, telephone (808) 565-7930 for an application.

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

Members serve without compensation; however, travel expenses are covered by OHA. Monthly meetings are usually held at OHA’s Honolulu office on the 4th Monday of each month.

For further information, call the Office of Hawaiian Affairs on your island: Hilo, 920-6418; Kona, 327-9525; Maui, 873-3364; Moloka‘i 560-3968; Kaua‘i 241-3508; Lana‘i 565-7930. You may also call Apolei Bargamento at 594-1961 on O‘ahu. Download the NHHPC application form at [www.oha.org](http://www.oha.org).

Completed application must be e-mailed or postmarked by 4:00 p.m. Friday, June 20, 2008 to: [apoleib@oha.org](mailto:apoleib@oha.org).

Mail to: Apolei Bargamento, NHHPC,  
711 Kap‘olani Blvd., Suite 500, Honolulu, HI 96813.



OFFICE OF HAWAIIAN AFFAIRS

## ATTENTION ALL DHHL LESSEES!

Anahola \* East Kapolei I \* Waimanalo \* Waiohuli \* La‘iopia

Hawai‘i Community Lending is a Lending Partner in the Undivided Interest Awards Program and together with Hawaiian Community Assets, we offer a Comprehensive Approach to Homeownership:



- ◇ Homebuyer Education
- ◇ Individual Assessments
- ◇ One-on-one Counseling
- ◇ Referrals

Serving All Islands

Toll-Free #1.866.400.1116  
On O‘ahu #808.587.7886  
Fax #808.587.7899  
1050 Queen St., Ste. 201  
Honolulu, HI 96814

Call one of our Mortgage Professionals today, to help make your dreams come true!



Hawai‘i Community Lending is a non-profit mortgage broker. Net revenues support homeownership and financial literacy programs statewide.



# Tyranny and iwi exposed

By Alike Poe Silva

**A**loha nō 'ohana, remember what our kūpuna taught us about our sacred rock canoe, how it carries the souls of our ancestors back and forth to I'O Lani Palace to defend our Independent Hawaiian Kingdom State for generations to come! Our kūpuna visualized, practiced and taught us about our genetic connection to our 'āina and Kukaniloko, the piko of O'ahu and all Hawai'i Loa. Their dream is defined in action, in our traditional kanaka comprehension. One example is 'ai pōhaku (rather eat rocks than betray those still to come)!

Awareness is influenced by traditions as in the instance when one culture perceives more colors than another (Hawaiian: colors of the ocean and sky; Eskimo: more shades of white and kinds of snow). Kūpuna, continue to steer our rock away from the U.S.-sponsored genocide, which is forcefully carried out by the U.S. Army and State Historic Preservation Division (SHPD), which should be called the illegal extermination division.

'Ohana, please ask the U.S. Army and the SHPD for respect and to honor our more than five ratified treaties. Yet, they go on a long holiday from the law so developers can ramp up the SHPD's and the U.S. Army's subtle genocide program to our sacred sites.

Remember, 'ohana, who we are and that our kūpuna signed the Ku'e Petition of 1897-98! We continue to object to the big He'e/fish (giant octopus), ike maka 'ohana. It uses NO-SHADOW to eat our mo'opuna, kūpuna and 'āina! Always remember, 'ohana, ike papa lua, Traditional Hawaiian Comprehension entails heredity (DNA, hardwiring of the brain, evolution of outlook, traditions and language). But what is usually fought over is traditional and linguistic superiority. Oppressive cultures (by military, economic or illegal conquest, etc.) "always" spread the myth of their priority and the inferiority of those they illegally occupy, wrongfully justifying various levels of domination

all the way up to the active-sponsored genocide. But 'ohana, many modern oppressors practice more sophisticated forms of discrimination through their control of legal, educational, economical and political forces. An example is the misinformation by the American-controlled television and news media by downplaying the independent Hawaiian Kingdom State Government as an activist native Hawaiian group locking the gates (April 30, 2008) of our I'O Lani Palace (seat of our independent state) and keeping the U.S. and Linda Lingle's subtle extermination squad outside. 'Ohana, the majority of the U.S. government and its people, of course, were totally misinformed of Lingle's subtle military act. Hawaiians (international rights and analytic language) comprehend time without the linguistic and media superstructures (tenses) of inflected languages like American-English, temporarily distracting the U.S.-prolonged military occupation. But, 'ohana, even correcting misinformation does not remove the desire of the superpower (U.S. government) to stop their fascism against small independent states.


Yet it is mandated at international conventions and by U.S. federal law to protect Hawaiian traditions and its traditional properties from discrimination on one end of the spectrum to destruction on the other. Yet, 'ohana, Hawai'i as an independent state with its record of its own traditional Hawaiian comprehension is subtly exterminated, for instance, by calling "Kahuna" sorcerers, prosecuting spiritual practices and presently destroying our sacred places of worship, i.e., Kāneikapualena, U-Kāne-po, Kāne-ana, Haleauau Heiau/Ka 'anani'au and others!

Remember, 'ohana, appreciation of traditional Hawaiian comprehension and practices requires learning less oppressive and/or majority perspectives and practices. Historians have learned to distinguish between "illegal occupies history" and the often oppressed narratives of the occupied disenfranchised! Economists

are aware of differences between those who understand and benefit from a system and those who are exploited by it! Political scientists analyze power structures in which a ruling class has acquired an inordinate amount of power versus those who are held in tyranny or in literal bondage! 'Ohana, many perspectives can illustrate this point of view of a "power elite" and how their view is privileged yet substandard. But 'ohana, to apply this knowledge and insight to our "Traditional Hawaiian Comprehension" requires our independent state to 'Onipa'a kākou as tutu Lili'uokalani positioned us – to seek justice!

This demonstrates why there is enormous cost for all humanity when traditional comprehension defines education systems (its world view, its way of comprehending the world, its language, literature, even oral, religion, ways of healing, human relations, etc.) and is discriminated against for "globalized corporate non-culture profiteers." 'Ohana, our kūpuna visualized that, "Life is ka 'imi loa, the great search that involves all aspects of sensitivity, perception, intelligence and action." Kūpuna taught us alertness, intellectual curiosity, quickness to learn, tenacious memory, family, place and pono as well as the unique stories, descriptions and even vocabularies, observation and completeness. Thus, traditional Hawaiian comprehension is comprehensive or more inclusive in its understanding. The modern "sound bite" is not our tradition!

'Ohana, remember, we are always faced with deliberate failures and lackadaisical attitudes regarding our comments and concerns, yet we kōkua and ask OHA and others to seriously fund more attorney programs for the preservation of our national treasures. 'Ohana, if you can help end this tyranny and crimes against our people and Independent Hawaiian Kingdom State, your pono kōkua will be a godsend, as are our ratified Treaties Ku'e Petition! Ike-maka-'ohana, [www.HawaiianKingdom.org](http://www.HawaiianKingdom.org). Mahalo nō 'ohana and I'O lako, ua mau ke ea o ka 'āina i ka pono.

Alike Poe Silva is Kahu Kulaiwi, Koa Mana, kupuka'āina o Wai'anae, wahi pana, O'ahu, Hawaiian National. 

HAWAI'I TOURISM AUTHORITY  
Call for Nominations

## 17th Annual Keep It Hawai'i Recognition Awards



The *Keep It Hawai'i Recognition Awards* honor the authentic portrayal of the Hawaiian culture, within an appropriate Hawaiian context, thus showcasing the host culture of Hawai'i to visitors and residents alike.

This year, the prestigious *Keep It Hawai'i Kāhili Award* will be presented to recipients from the islands of Hawai'i, Kaua'i, Lāna'i, Maui, Moloka'i and O'ahu, and Out-of-State (Mainland U.S. and overseas) within the three categories of individual, organization, and business.

Nominations will be judged on *Authenticity, Usage, Educational Value, Uniqueness, Longevity and Commitment into the Future.*

Nominations must be received no later than  
**TUESDAY, JULY 1 2008, by 4:30 P.M.**  
(no late entries will be accepted) at the office of:  
HAWAI'I TOURISM AUTHORITY  
Hawai'i Convention Center, Floor 1  
1801 Kalākaua Avenue, Honolulu, Hawai'i 96815

For the nomination packet and full details on the criteria guidelines and application process, go to:  
[www.hawaii-tourism-authority.org](http://www.hawaii-tourism-authority.org)

Or call program coordinator Martin Schiller,  
The Schiller Agency  
(808) 227-6002 or (808) 531-1800  
[mschiller@tsg-hawaii.com](mailto:mschiller@tsg-hawaii.com)

**HAWAII**  
TOURISM AUTHORITY



# Leap of Faith

Justin Young keeps 'one foot on sand' while making it big on the national stage

By Lisa Asato  
Public Information Specialist

Justin Kawika Young went from near obscurity less than a year ago - playing gigs in Los Angeles bars "for four hours a night for, like, peanuts, and people are watching the Lakers game over your head" - to touring with The Goo Goo Dolls and Lifehouse as part of platinum-selling artist Colbie Caillat's band.

No doubt life on the national stage has its share of perks, like VIP seats at Madison Square Garden, shooting the breeze with John Mayer at a party and hanging out with Chicago Bears kicker Robbie Gould (Young is a self-described "huge Chicago Bears fan.") But life on the road also has its realities: Time for friends is rare, and days off, usually Sundays, are spent catching up with e-mails, phone calls and chores. "That's the exciting thing, when you actually have clean laundry," he says.

Caillat and her band performed for the first time in the Islands recently, spending several days here in between gigs on the *Tonight Show with Jay Leno* to showcase her latest hit, *Realize*, and in Japan at the MTV Video Music Awards.

On stage at the Sheraton Waikiki, the band headlined the Diversity Harmony Peace event - a follow-up to the previous night's popular lantern ceremony at Ala Moana Park put on by Nā Lei Aloha Foundation - bringing together Hawaiian music heavyweights like Amy Hānaiali'i Gilliom, Keola Beamer, Raiatea Helm and Natalie Ai Kamauu.

On stage, Young, wearing dreadlocks, a button-down collared shirt and jeans, sang back up and played his Gibson J45 guitar - a "modern classic" of which he now has two thanks in part to Gibson's sponsorship of Caillat. In the middle of the set, he grabbed an 'ukulele to debut the band's newest version of Bob Marley's *Turn Your Lights Down Low*.

"We always warm up to *Turn Your Lights Down Low*," Caillat says after the show, sitting in a meeting room with an ocean view. "It's cool 'cause having him sing on it, the crowd they go nuts - his voice, his style of singing, it's the whole reggae style and it fits the song and people dig it."

Caillat describes Young as "the cutest thing ever - his voice is gorgeous."

"I love how his voice is just so soulful and how he can play the 'ukulele and bring the whole Hawaiian acoustic, laid-back style to my songs 'cause that's what my music needs," she says. "And the fact that he and (guitarist) Tim (Fagan) are from Hawai'i and they can add that to my music it's just great."

Best known among his Hawai'i fans for hits like "Big Yellow Taxi" and "Leaving on a Jet Plane," Young's roots have been musical from day one. His mom, Jan, had classical music playing at his birth. And when he developed his own musical tastes, the "first music I remember learning and playing was Hawaiian music," says Young, who moved to Los Angeles in 1999 to pursue a solo music career. "I used to go to sleep with 1420 AM KCCN. So few stations actually play traditional Hawaiian stuff - I love that."

More than contemporary island music, it's the traditional music of Hui 'Ohana and others, he says, that "touches a special place and brings a lot of memories back for me."

His girlfriend, McKenna Maduli, can attest to that. "I used to travel with Justin and dance hula while he was promoting *One*

*Foot on Sand*," his Hawaiian-language CD featuring many originals, she says. "He doesn't get to play as much Hawaiian music as he wants to, but when we're at home that's all he sings. He's with his Darren Benitez and Dennis Pavao songs and Mākaha Sons."

Maduli's father, Kata Maduli, produced *One Foot on Sand*, released on the

promising recording project fell flat.

"I had finally been doing showcases, meeting with record labels, flying out to New York, recording tracks with some really great musicians with Ed Tuton who was producing it," Young says. "It felt like everything was finally happening, but after about one-and-a-half years of this exciting feeling - like I was on the verge of something - everything kind of dissipated. I was left with some great experiences and some nice songs recorded, but nothing going on. I spent a lot of money traveling out to New York, and so I just didn't know what to do. It took me awhile to find my way back."

At around the time he completed *All Attached*, in 2007, Caillat's debut CD *Coco*, was released, launched with the help of 100,000 friends on MySpace. Young knew Caillat and the members of her band before she was famous - a mutual friend had told Young after hearing him perform, "You have to meet my friend (Colbie), you're like the male version of her." So when the band was looking for a guitarist and backup singer, Tim Fagan, the band's guitarist and a Punahou graduate, called Young. Three auditions later, Young became the band's



"A lot of people want to do a lot of stuff, but they get really comfortable. Have faith in what you do if you love doing it. ..."

There's going to be that leap of faith when you start questioning, 'I don't know if this is a good idea. I don't know anybody in this town.'



At far right, Young shares the stage with drummer Michael Baker, Caillat, and guitarist Tim Fagan, a Punahou grad. Many of Caillat's five band members have Hawai'i ties, including Caillat, whose family has visited Kaua'i once or twice a year since she was 12. She even worked at Bubba's Burgers on Kaua'i. Top right: Young cruising after the show. Above inset: At home in the world. Young has performed across the states and abroad. Photo: Courtesy of Justin Young

Tropical Music label in 2003, after hearing Young perform "I Kona" at a CD release party. "I never knew he sang Hawaiian until he went on stage," Maduli recalls. "When I heard that, my executive (Lea Uyebara) and I looked at each other: 'Wow, he's got a strong falsetto.'" With some urging by McKenna, "we decided to go for it," Maduli says. Collaborators on the project included John Cruz, Barry Flanagan, Cyril Pahinui, Jeff Rasmussen and Ilona Irvine. Kama Hopkins of Holunape provided most of the translations, and Puakea Nogelmeier also translated. Some of Young's songs were used by Kamehameha Schools in its annual song contest, Maduli says.

Young got to revisit his Hawaiian music roots the night of the Waikiki performance with a concert with friends and fellow musicians like Kata Maduli and Ernie Cruz, at Anna Bannana's. Young's most recent release, *All Attached*, is the product of two years of writing and recording "on my computer in an empty bedroom." The CD, which describes the interconnectivity of things, came after a

newest member. "Within a week of getting that phone call I was pretty much on the road up until now so it was a pretty quick, drastic change, but it's great, and I love it," says Young.

The band starts a national tour with John Mayer next month. Young, a songwriter and a singer at heart, is planning on using some of his time off in August "to do something different and get into a real studio," says Young, whose musical influences include Stevie Wonder, Boyz II Men, Brian McKnight and soul singer Donny Hathaway. "I'd like to get a couple players together that I like, probably some guys in the band and record at least an EP (extended play), if not an entire album. Something with a different sound than the last album, more live, a little more soulful stuff."

As for his message to aspiring musicians, he says, make a leap of faith. "A lot of people want to do a lot of stuff, but they get really comfortable. Have faith in what you do if you love doing it. There's going to be that leap of faith when you start questioning, 'I don't know if this is a good idea. I don't know anybody in this town.'

"I think the best writers are the bravest, like willing to reveal the most, which is scary," he says, adding that even he and Caillat get nervous and have to overcome stage fright. "If you can imagine your worst fear, whatever it is and agree to face it every day, that takes a lot of courage. ... Have faith, be comfortable with walking into fear, and do it anyway." 📸



Above: Justin Young performs at the recent Diversity Harmony Peace event in Waikiki as part of Colbie Caillat's band. At right: Young with fans Kanani, Kawena and Alohi Bikle, at the Sheraton Waikiki. Photos: Blaine Fergstrom



**HĀLAU WA'A CEREMONY**

Sat., June 28, 6 p.m.

Family Day at Polynesian Cultural Center features a grand opening of the voyaging attraction Hālau Wa'a, including the first public welcome of its new double-hulled, 57-foot Hawaiian voyaging canoe, Iosepa, as well as hands-on activities and a free nighttime concert. Children 3 to 11 free with the purchase of an adult general admission ticket. 293-3333 or [www.polynesia.com](http://www.polynesia.com).

# JUNE CALENDAR

The all-wood voyaging canoe Iosepa. - Photo: Courtesy of Ray Magalei

**KUA 'ĀINA**

Sun., June 1, 4 p.m.

Catch the a cappella stylings of Kawaiolaonāpūkanileo as they share songs of the land, with the help of special guests Hālau Mohala 'Ilima led by kumu hula Mapuana de Silva, and Hakipu'u Charter School. Palikū Theater, Windward Community College. \$15, \$12. 524-3078 or email [kawaiola-mail@hawaii.rr.com](mailto:kawaiola-mail@hawaii.rr.com).

**WAIKĪKĪ AQUARIUM'S "KE KANI O KE KAI" 2008 SUMMER CONCERT SERIES**

Annual concert series features an impressive bill of Hawaiian singer-songwriters, plus food by various restaurant partners – live on the lawn by the sea. Doors open at 5:30 p.m.; concerts start at 7. Aquarium galleries and exhibits will remain open throughout the evening, so that you can discover why 2008 has been proclaimed International Year of the Reef. Concert lineup is as follows: June 12, Kaukahi; June 26, HAPA; July 10, Jerry Santos and Jay Larrin; July 24, Eddie Kamae; Aug. 7, Willie K.

2777 Kalākaua Ave. \$25, \$10 for ages 7 to 12, free for children 6 and under. 440-9015 or [www.waquarium.org](http://www.waquarium.org).

**NĀ HÖKŪ HANO HANO AWARDS**

Tues., June 17, doors open at 5:45 p.m.

Ballots are in! Recording artist newcomers Hökū Zuttermeister and Nāpua Grieg have the largest share of nominations for the 31st annual Nā Hökū Hanohano Awards, sure to delight with other surprises. The gala ceremony recognizes excellence in local music and also raises money to fund Hawai'i Academy of Recording Arts scholarships for Hawai'i music students. Hawai'i Convention Center. \$125-\$200, includes dinner and entertainment. Group rates available. 593-9424 or [www.nahokuhano.org](http://www.nahokuhano.org).

**VOLCANO ART CENTER PRESENTS CLASSIC HAWAIIAN MUSIC & HULA CONCERT**

Sat., June 21, 7:30 p.m.

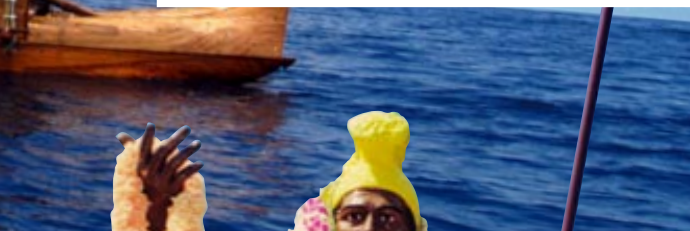
Stan Kaina sings classic island melodies in Hawaiian falsetto

style and performs with his Hālau Leo Nahenahe O Pōhai Kealoha. Kaina's rich repertoire of Hawaiian "oldies but goodies" dates back to the early 1900s. Kilauea Military Camp Theater in Hawai'i Volcanoes National Park. \$15 and \$13 in advance (\$2 more at the door). Sponsored in part by the State Foundation on Culture and the Arts. 808-967-8222 or [www.volcanoartcenter.org](http://www.volcanoartcenter.org).

**KALA-BASH PARTY ON MERCHANT STREET!**

Fri., June 21, 5-9 p.m.

With help from this annual fundraiser, Kumu Kahua Theatre looks forward to its 38th year in staging the productions of talented local playwrights, such as Alani Apio. Come kōkua and enjoy awesome local music, good grinds and the chance to talk story with Hawai'i's noted actors, writers, directors and designers from K.K.'s past and upcoming season. Kumu Kahua Theatre's plaza at 46 Merchant St. Tax-deductible tickets are \$40. 536-4222 or [www.kumukahua.org](http://www.kumukahua.org).



## KAMEHAMEHA DAY

June 11 honors King Kamehameha the Great, who first unified the islands in 1795. The celebration was established in 1871 by the ruler's great-grandson Kamehameha V and continues today with islandwide festivities full of cultural traditions harkening back to ancient Hawaiian times.

**KOHALA**

Celebrations in Kohala are especially vibrant, as the region is the birthplace of King Kamehameha I and the area where inhabitants once protected him at birth from the death threats of a rival ruler. The Kohala Hawaiian Civic

Club has organized the following events. Free unless noted.

**Draping of the Statue:** 8 a.m., Wed., June 11. Plenty lovely lei will be created for the ceremonial draping of the Kamehameha statue in Kohala, home to the original of the four commissioned statues.



**Holokū Pageant:** 5 p.m.,

Tues., June 10, Kohala Cultural Center in Hāwī. Women portray Hawaiian royalty by modeling the vintage formal dresses that feature gracefully long trains. \$15.

**North Kohala Celebration:**

9 a.m.-4:30 p.m., Wed., June 11. The region's small towns pay a huge tribute to their famed favorite son with a traditional pā'ū parade that winds from Kapa'au to Hawi, where the celebration continues at the Kohala Cultural Center, site of an all-day ho'olaule'a. 808-884-5000 or [www.kamehamehadaycelebrationday.org](http://www.kamehamehadaycelebrationday.org).

**HILo**

Proudly presented by the Royal Order of Kamehameha I, the Hilo Kamehameha festival honors the memory of Hawai'i's great ruler with a cultural celebration on Mokuola (Coconut Island): 10 a.m.-5:30 p.m., Wed., June 6. Includes exhibition performances and contests in both ha'a koa (dance of the warrior) and oli (chant). Enjoy live music by Hawai'i's top recording artists including Ledward Ka'apana, Diana Aki and Darren Benitez. Plus hula, food and games. Free. 808-989-4944 or [www.kamehamehafestival.org](http://www.kamehamehafestival.org).

**HONOLULU**

The late Keahi Allen, a beloved Hawaiian cultural specialist, was for years the guiding light for the King Kamehameha Celebration Commission, and this year's statewide celebrations are dedicated to her memory. Her daughter, B.J. Allen, is among those helping to perpetuate the festivities. All events are free.

**Musical tribute to**

**Kamehameha:** 3:30 p.m., Fri., June 6 at Ali'iōlani Hale, Honolulu Civic Center. Enjoy a performance by the Royal Hawaiian Band.

**Statue Decoration**

**Ceremonies:** 4 p.m., June 6 at Ali'iōlani Hale. The Honolulu statue of King Kamehameha I was the site of the first lei-draping ceremony in 1901. Contemporary ceremonies are a photographer's delight with floral tributes, which are created throughout the day by volunteers, plus music and hula performances.

**92nd Annual King Kamehameha Celebration Floral Parade:**

9:30 a.m., Sat., June 7. Colorful floral floats, pā'ū riders and marching bands make their way from Punchbowl St. to Kapi'olani Park. Parade awards presentation to follow at the park with a festival craft fair by Nā Hana No'eau o Ka Pākīpika – "Artistic Endeavors of the Pacific." Includes all-day entertainment, food booths, arts, crafts demonstrations and displays of Polynesia. 586-0333 or [www.hawaii.gov/dags/king\\_kamehameha\\_commission](http://www.hawaii.gov/dags/king_kamehameha_commission).


**35th annual King Kamehameha Hula Competition**

6 p.m., Fri., June 20, and 1 p.m., Sat., June 21. A hula competition with unique categories for mixed male and female performances, kūpuna wāhine and individual chanters. It's also unique for its international attendance with as many as 500 hula dancers expected from Hawai'i, the U.S. continent and Japan. Neal Blaisdell Center Arena. Fees. 586-0333 or [www.hawaii.gov/dags/king\\_kamehameha\\_commission](http://www.hawaii.gov/dags/king_kamehameha_commission).

**MAUI**

**Cultural Craft Fair:** 9 a.m., Sat., June 14 at Banyan Tree Park in Lahaina.

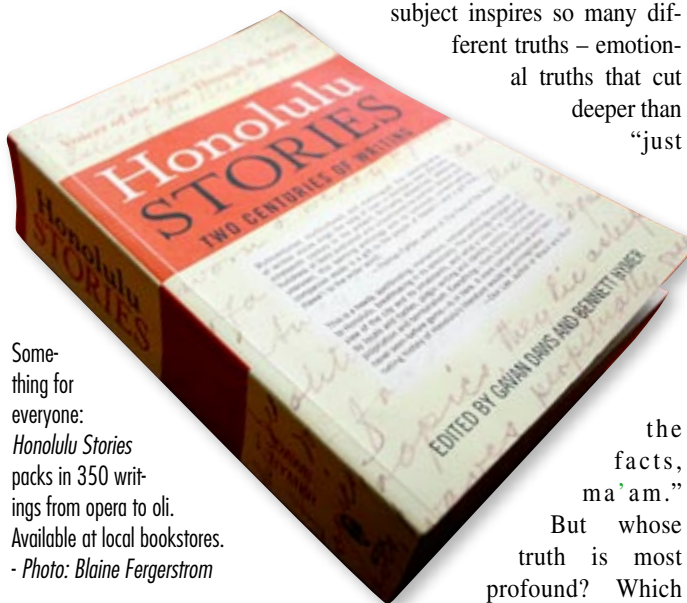
**Annual King Kamehameha Celebration Floral Parade:**

10 a.m., Sat., June 14. Begins at Kenui Street to Kamehameha Iki Park. An awards presentation will follow. 586-0333 or [www.hawaii.gov/dags/king\\_kamehameha\\_commission](http://www.hawaii.gov/dags/king_kamehameha_commission). 

# Honolulu inspires mixed plate of stories

By Liza Simon  
Public Affairs Specialist

Got Honolulu Literature? There is no bumper sticker asking this question, but this might change with the newly published mega-anthology *Honolulu*



Something for everyone: *Honolulu Stories* packs in 350 writings from opera to oli. Available at local bookstores. - Photo: Blaine Fergestrom

*Stories*, which uses 350 pieces of "imaginative writing" from opera to oli to describe, deconstruct, debunk and just generally talk story about our fair city.

Okay, sometimes it's not such a fair city, but a vulnerable island community "responding to ever-increasing doses of the mainland," said Gavan Daws, author and co-editor of the new 1,100 page-plus tome. "There is tension between what is here and what is dumped in, and how all this is dealt with."

The book seizes on this tension by juxtaposing wildly divergent accounts of various stages in the growth of Honolulu over the last two centuries – from a fictionalized whaling adventure of the late 1800s whose central character is "relieved" not to encounter cannibals to a prayer written by Queen Lili'uokalani during her imprisonment inside 'Iolani Palace.

The subsequent sections are full of faultlines of perception between the insider and outsider, the indigenous and the immigrant, the colonized and colonizer, even

the celebrity writer and the creative child. Selections by the likes of Maxine Hong Kingston and Mark Twain are placed side by side with poems by Hawai'i elementary school kids.

Taken as a hefty whole, *Honolulu Stories* illuminates the literary mystery of how a single subject inspires so many different truths – emotional truths that cut deeper than "just

the facts, ma'am." But whose truth is most profound? Which literary voices have the power to heal? Which ones conjure memorable characters? Which ones simply perpetuate pilikia by pandering to stereotype? These questions echo throughout local literary history, as Daws recounts in the introduction to *Honolulu Stories*.


Not that he looked for literary controversy or even history when he signed on to do the project with co-editor Bennett Hymer, founder of Mutual Publishing. The duo did want to take a different tack from other anthology editors by avoiding the conventional recycling of canonical material by literary masters, a.k.a. "dead white men." So began their hunt for literary treasures – much of it previously unpublished. Eschewing any public solicitation, they put out the word on the coconut wireless and it led them to several unexpected destinations, such as the attic of a Leeward Coast home, where a local woman had carefully preserved pages of elegant poems about Honolulu written

in Portuguese by her immigrant grandfather.

Daws said one aim was to capture the Native Hawaiian passion for words, so the editors sought help from Kaupena Wong, Eddie Kamae and Puakea Nogelmeier. "We did not expect to find fictional short stories from the early years, because this was not a literary form favored by Hawaiians, but thanks to assistance from our Hawaiian language experts we were delighted to find out we were wrong," said Daws, pointing to the book's first chapter selection, "A Romance," from a long-running serial by an unknown author that first appeared in *Ka Leo o ka Lāhui*, one of many Hawaiian language newspapers in the 1890s.

Daws and Hymer also collected several pieces that track the loss of 'ōlelo Hawai'i and its subsequent revival. The political implications of Hawaiian language suppression by foreigners is a theme woven into works of many contributors such as Mahealani Perez-Wendt and others who came of age during the so-called Hawaiian Renaissance of the 1970s, which revived Hawaiian arts as an expression of indigenous identity.

Daws said one of the most heartening trends uncovered in the making of *Honolulu Stories* was that the new bumper crop of Hawaiian studies alumni have used their fluency in 'ōlelo Hawai'i to create "imaginative writings" about varied topics – including Honolulu. Appearing in the chapter "Around the Island," Kapulani Landgraf has written "He Au Ko'olau La" or "That is Ko'olau Weather"; it's an atmospheric poem illustrating that Landgraf, who is a professional photographer known for her black and white portraits of Hawaiian places, also has a corresponding talent for using words to take compelling snapshots of the Hawaiian environment.

Indeed, readers may be surprised to find that many of the featured writers in the new anthology work in professions far afield from literature. Perhaps the book may bring out the "inner Honolulu storyteller" in you. 



## Listening to their hearts

Two kumu hula capture a decade of hula in song

By Lisa Asato  
Public Information Specialist

**K**umu hula Karl Baker can 'uwehe, 'ami and slide with the best of them. But writing songs in Hawaiian

Michael Casupang. "Michael speaks Hawaiian. If a song is in Hawaiian, he does the poetry and I do the music," Baker says. "I do the melodies, you know, just like Rodgers and Hammerstein."

This year the two kumu – "kumz" to their students – are celebrating a decade of making music and hula together with their third CD, *KUMZ: Listen To Your Heart*, and a four-island concert tour with the hālau, starting June 8 at the Blaisdell Center in Honolulu.

non-profit, Kauakoko Foundation. On the continent, the troupe will perform at venues like the international Jacob's Pillow dance festival in Massachusetts. "They bring the best dance companies from throughout the world like Russia, U.S., and for our little hālau to be invited is amazing. To put hula on that kind of stage is great for hula as far as we're concerned," he says. "And when we're in New York, we're doing the United Nations. They're going to have an indigenous conference there."

Baker and Casupang were protégés of kumu hula Robert Cazimero, whose latest CD is reviewed at right.

Hālau I Ka Wēkiu's first decade has been "a whirlwind," Baker says. Music lovers can peer inside that whirlwind through the 14 original songs on *KUMZ*, which "documents our hālau's experiences going on huaka'i to different islands," he says. Their students also had a hand in creating the CD. Student 'Aukai Reynolds helped write the title track, *Ho'olohe I Ka Poli* (*Listen to Your Heart*), which happens to be Baker's favorite. The song recounts the hālau's trip to Kaua'i to prepare for what would prove to be its triumphant 2007 Merrie Monarch appearance, when they won four top awards, including overall honors.

Baker and Casupang are hoping other kumu hula like what they hear. They gave them copies of their CD with the message, "If something inspires you, please make it yours," Baker says. "People in the community think just because they write it nobody else can do it. We wanted them to understand we freely give this to them. We want them to use our music."



The KUMZ, Michael Casupang and Karl Baker. - Cover art: Courtesy of Hālau I Ka Wēkiu.

### THE TENDER YEARS

- O'ahu: June 8, 5 p.m., Blaisdell Concert Hall (\$35, \$25)
- Maui: July 5, 7 p.m., Maui Arts & Cultural Center (\$35-\$10)
- Hawai'i Island: July 12, 8 p.m., Kahilu Theatre in Waimea (\$30, \$25)
- Hawai'i Island: July 13, 5 p.m., Aloha Theatre in Kainaliu, Kona (prices TBD)
- Kaua'i: TBA

#### ON THE WEB

[www.halauikawekiu.com](http://www.halauikawekiu.com)

is another story. "I'm not even a poet in English," he says. "I write great memos, but I'm not a poet."

Good thing for Baker he has a collaborator in the music studio, as well as on the pā hula – his fellow kumu hula of Hālau I Ka Wēkiu,

The "The TENDER Years" tour travels to the East Coast July 31 to Aug. 11 for more performances and workshops before returning home for a concert on Kaua'i sometime this fall. Proceeds from the concerts and CD will benefit the hālaus

### REVIEW

Reviews by Francine Murray  
Broadcast/Media Coordinator

#### *Destiny* The Brothers Cazimero



*Destiny*, it's written by these stars. For 30 years, Roland and Robert, the Brothers Cazimero have played a vital part in the evolution of Hawaiian music, perpetuating the language and culture of the islands. Their latest CD, *Destiny*, sets the mood with *No Ke Ano Ahiahi*, a traditional mele of a beautiful evening voyage dedicated to King Lunalilo, and *Ka 'Imi Loa*, a song for Mau, the great pacific navigator, with words by Snowbird Bento. It also includes a range from traditional Hawaiian to enchanting new mele like "Ikūa" written by Manu Boyd and featuring special guest, Kanoe Cazimero.

The Cazimero duo says that this is the best album they've recorded in a long time, and I have to agree. These world-renowned artists have a unique way of making the classics their own. Their "It's Raining It's Pouring" medley with "Kawailehua-'alakahonua" by Frank Kawaikapuokalani Hewett is delightful. It brings us back to our childhood in the playground, singing "Rain, Rain, Go Away." When *Destiny* plays, you may feel you've been transported into another time and place, taking in the old and new that have been magically Cazimero-ized. Imagine, or listen if you will, it's *Destiny*. Available at Borders, Longs Drugs or online at [www.mountainapplecompany.com/caz](http://www.mountainapplecompany.com/caz).

#### *Pink CD* Various artists



From beautiful thoughts, come beautiful things. Island Soul Entertainment and local artists donated their time and talents in this collection of mele. Proceeds from the sale of the *Pink CD* benefit Maui Memorial Medical Center Foundation, a 501(c)(3) for breast cancer education and awareness. The American Cancer Society states that one in every eight American women will develop breast cancer. Hawaiian women are among the ethnicities with the highest incidence of this disease.

"This *Pink CD* is truly a labor of love dedicated to the women and men in Hawai'i whose lives have been touched by breast cancer," said Ululani Correa, executive director of Maui Memorial. "With the *Pink CD* we are hoping to expand the outreach to other areas where the Hawaiian population is much greater."

This inspirational, feel-good compilation features Willie K, Paula Fuga, Namahana, Pomai Williams, Nina Keali'iwahamana, Kaena Brown, Ikaika Brown, Lehua Kalima Heine, Melveen Leed, The Grlas, Nā Waiho'olu'u O Ke Ānuenue, Dani Waring, Love Pacheco and Lahela Rapoza. Available in stores, online at [www.MauiHospitalFoundation.org](http://www.MauiHospitalFoundation.org) or by calling Maui Memorial Medical Center Foundation at 808-242-2630.

For more information, tune in to Na 'Ōiwi 'Ōlino at 8 a.m. June 13 on AM 940 on O'ahu, AM 900 KNUI on Maui, AM 850 KHLO in Hilo and AM 790 KKON in Kona.



Native Hawaiian tattoo artist Keone Nunes at work at Ninth Festival of Pacific Arts held in Koror, Palau, in July, 2004.

Photo: Courtesy of Mapuana de Silva

## Like the Olympics, this Pacific arts festival happens every four years

By Liza Simon  
Public Affairs Specialist

There is nothing quite like the Festival of Pacific Arts. Picture artists from 25 Pacific island nations coming together to preserve and innovate – and you’ll have an inkling of just why this 36-year-old mega event is considered Olympics of Pacific Islander arts.

It will be held this summer in Pago Pago. How fitting, since Samoa is one of the first places voyagers are believed to have made landfall before fanning out into the Pacific. But no matter how far away settlers sailed, navigation by the stars enabled continued comings and goings and cross-pollination of music, dance, painting, drama, tattooing, woodcarving and even architecture. In the 19th century, Westerners arrived and created the boundaries illustrated on the modern map. But the Festival of Pacific Arts celebrates the commonalities that unite the native peoples of geographically far-flung islands.

Just ask kumu hula Mapuana de Silva about the “chicken skin” moments with members of her

Hālau Mohala ‘Ilima when they represented Hawai‘i at previous festivals in Palau in 2002 and in New Caledonia in 1998: “Even though the various island dances differ in their structures, you can see a similar expression especially in the simplicity of older, traditional performers,” said de Silva. Another commonality, de Silva observed, is that island artists love sharing their talents, while island audiences love expressing their appreciation by dancing and singing along, like a huge kanikapila, where spontaneity blurs the line between spectator and stage.

In the spirit of sharing, de Silva, the director of the 2008 Hawai‘i delegation, won’t only be featured with her hālau on the festival’s official stage in centrally located Tafuna; she will also be leading dancers, artisans, actors and musicians to Samoa’s outlying villages for impromptu performances. In de Silva’s experience, this is where the coming together of geographically distant island nations takes on heartfelt meaning. There was the time, for example, at the New Caledonia festival, where she and her hālau arrived in an outlying area, far from the island capital,

only to find that the native peoples had walked for days and waited for hours to greet them. “They had never seen Native Hawaiians before,” explains de Silva.

As part of a traditional New Caledonia welcoming ceremony, the village elders planted trees by kneeling and digging bare-handed in the soil. When it came time for de Silva’s dancers to follow along, they did the same. “They were surprised because they thought that Hawaiians are so westernized that we would be uncomfortable with such rugged activity, so they were very impressed that we didn’t use the shovels offered to us,” recalls de Silva, who was likewise very moved. “They told us that the tree-planting would always symbolize our presence and our job now was to come back again.”

Meanwhile, back on the main festival stage in New Caledonian capital of Noumea, the purist dance style of Hālau Mohala ‘Ilima made quite an impression, going a long way to dispel notions of flashy commercial hula – a stereotype that is apparently present in the Pacific. “We were so well-received that (festival organizers) increased the number of our scheduled per-


formances,” de Silva said.

De Silva’s adherence to native tradition underlines one of the founding purposes of the festival. The idea for the fest originated in 1956, when several island cultural leaders conceived of it as a way to safeguard traditional arts against commercialism that was seeping into the South Pacific with the dawning of jet-age tourism. The first festival was held in Suva in 1972 with succeeding festivals every four years organized by a pan-Pacific committee of leaders in various fields of the arts.

Hawai‘i first accepted an invitation to the festival in 1976. Some say that in subsequent years, problems of last-minute organization befell the Hawai‘i delegation, when the state administration, which receives the official festival invitation, did not act fast enough in getting the word out to native artists. The logistical challenges of transporting dozens of artists with costumes, instruments and oft-times fragile implements to and from remote Pacific

destinations are daunting. The late Keahi Allen was among the many celebrated Native Hawaiian artists who volunteered her time to meet the challenges and keep interest in the festival alive locally.

This year’s Hawai‘i delegation promises to appeal to a rainbow of aesthetic sensibilities. Noted playwright Alani Apio will be presenting his theatrical production *Kāmau*, a searing commentary on indigenous identity in contemporary Hawai‘i. His contribution is sure to please those who like their art with an edge, but Apio says it is, nonetheless, in tune with the festival’s emphasis on the unity of Pacific art traditions. “Even though stories from all over the Pacific differ, I’ve always marveled at how you can see right through to the same things that matter – it’s land, it’s genealogy, it’s about connecting to deep family roots.”

This year’s fest, which is expected to draw 2,000 participants, takes place from July 20 to Aug. 2. For information, go to [www.pacartsas.com](http://www.pacartsas.com). 

### 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.

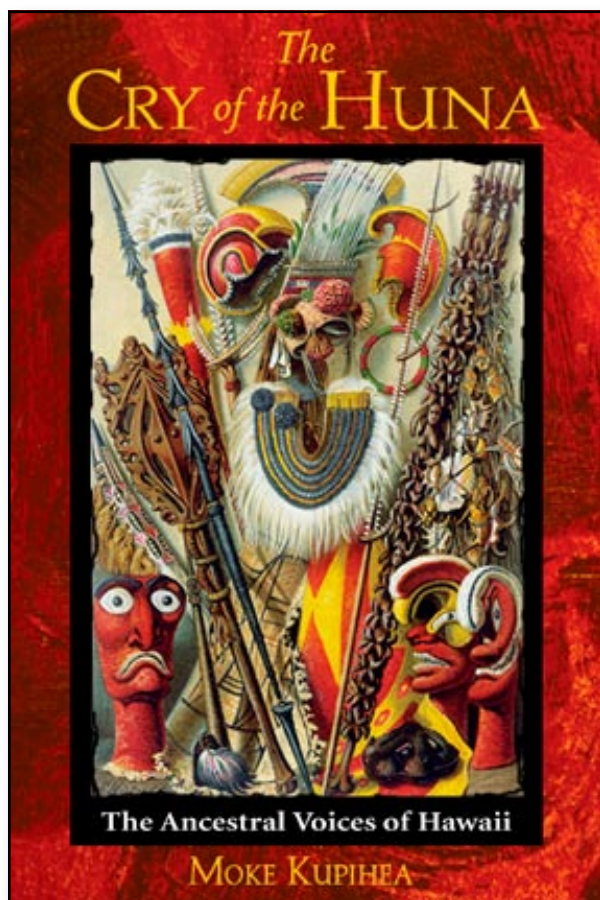
#### OFFICE OF HAWAIIAN AFFAIRS



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)





Moke Kupihea's most recent release, *The Cry of the Huna*. - Photo: Courtesy of Inner Traditions, Bear & Co.

## Fallen to Kauwā



By Moke Kupihea

In the following excerpt from my most recent released book, *The Cry of the Huna*, published and released by Inner Traditions in

May of 2005, I wish you to take note of the use of the word axle and spin, and it's play on the contents of the portion of the book that I have selected to share in relation to just a few words once spoken to me by the elder Kala.

"The story I have to tell is one of the present, and one of the past, one that finds fault, and one that seeks forgiveness, as I travel to the most ancestrally remote temples of Hawaiian spirituality, all the while seeking, the most ancestrally remote voices of my priestly ancestors. Yet the story I share is also a warning that speaks to the descendants of the hereditary spirit of Polynesia! For if the spirit of our ancestors continues to decline at its present rate of descent into the future, and the wheels of western minds are allowed to continue to burn the age-old oils of its proclaimed anointment at its present rate of consumption, the descending spirits of our ancestors will all but disappear from the forefront of our children's minds. It is a story that is not unique to Hawai'i or Polynesia, but one that has truly taken place time and time again throughout the history of the non-European world, following upon the 1492 datum of Christopher Columbus. It is one native's account of the spiritual genocide wreaked upon his priestly ancestors by the descendants of European kingdoms, that followed upon the 1778 datum of Captain James Cook, who claimed by titles, and demanded by force of arms, all the while betraying by religious indoctrination, to pave over the spiritual native pathways of old. With western roads of deceit, that led to the establishment of their own corrupted culture, that deceived even the teachings of its own, the westerner's proclaimed God, by his own creation of separation between the morality of his State that governs from the morality of his State of Worship. To appear to make right, the wrong, of the building of his nation on the inheritance of another's peoples god-given genesis and inherit land of origin.

"Thence the choice in reality facing all native Hawaiians today, is what prison we wish to remain

in, one of western religion that divides us all by denomination into separate cells of spiritual confinement by decree. Or of the State that divides us all by social status into separate cells of economic confinement by degree.

"Hence; are we to become a Nation of Prisoners confined by separation, within a Nation of Prisoners built on separation. Or escape from both to become a Nation of One Hereditary Spirit, living off the Quality of the Life and not the Quantity of the Economy of the Land that will surely destroy its life.

"For in the history of 'fallen gods' throughout the world, one will find that whenever a spiritual ingress has brought about a spiritual exodus, it has revolved on an 'axle' that 'spun' out the old native religions that turned the native societies of old, and 'spun' in a foreign religion that turned a foreign society. The 'axle' was always the establishment of a fraudulent new kingdom and church of state that turned outside of itself for legitimacy by inviting an ingress of foreign powers to run their new wheels of fortune until all native prizes were 'spun' away.

"The native prizes, sadly, were always the land, culture and spiritual heritage of a victimized native people who were forced to make an internal exodus from their hereditary fortunes, to 'spin' the 'new axle' until all their native prizes were consumed by the economic engines of foreign ingress.

"Thus I believe the life-given breath of the elder Kala, somehow inspired the above line of thought to appear in my mind some thirty years later."

*Editor's note: In the first installment of the essay Fallen to Kauwā, Kawa'i-based author Moke Kupihea described how parables of his elders were often wrapped in humor, thus helping to perpetuate them with the enjoyment and laughter its re-telling would bring. Here, his second of three installments takes a more serious look at story-telling, through the words of his elder Kala Kapahu. Fallen to Kauwā will appear in its entirety in the July online issue at [www.oha.org/kawaiola](http://www.oha.org/kawaiola).*

## Talk Story, No Worry

With Mobi PCS and Federal Lifeline / Link Up programs, you can get connected with the lowest monthly unlimited talk plan in Hawaii.

Monthly unlimited talking.  
No credit check.  
No contracts required.

**\$28**



Nokia 2285  
or similar model  
for only \$59.

You are eligible if you participate in one of the following programs:

Medicaid • Food Stamps • Supplemental Security Income • Low Income Home Energy Assistance Program • Federal Public Housing Assistance or Section 8 • National School Lunch • Free Lunch Program • Temporary Assistance for Needy Families

You can also qualify on the basis of income.

**mobi**  
pcs

For more information  
**688-mobi**  
**mobipcs.com**



# Shrine in the city

By Liza Simon  
Public Affairs Specialist

One turn off of Mānoa Road leads to the Cooke family estate and a backyard where you find yourself transported back in time – because here sits an ancient Hawaiian heiau. The structure occupies a hillside with a breathtaking view. Its every rock seems perfectly wedged. Its four sturdy walls appear to stand sentry over the adjacent gardens, including one devoted solely to the cultivation of native plants. Even in the noonday heat, the site is pleasantly sheltered in the shadows and breezes of nearby Konahuanui, the highest mountain of the Ko'olau Range.

“You cannot stand here without getting the sense that ancient builders knew that this location offered a feeling of harmony suited to the rites of propitiation that took place in a heiau,” said David Lee, who conducts tours of the heiau as a volunteer for the Mānoa Heritage Center—or MHC.

MHC is a nonprofit group that promotes stewardship and site interpretation at the heiau. The group's work began after the heiau walls

were reconstructed a decade ago. Today MHC offers a “living classroom”, using the heiau as a touchstone to teach history of Kanaka Maoli and the 'āina of Mānoa. This is a fruition of a vision that belongs to Sam and Mary Cooke, whose forebears founded the Honolulu Academy of Arts. The couple in 1992 purchased the land that included the heiau and gardens. By that time, it had deteriorated into little more than stone rubble and a tangle of overgrowth.

Motivated by their passion for historic preservation, the Cooke's launched the reconstruction project. They brought in historic preservationist expert Nathan Napoka to begin the work with the appropriate 'oli and other forms of protocol. Enough research had been done to confirm that the Hawaiian name of the heiau is Kukā'o'o, which means “digging stick.” This suggests an agricultural heiau. One legend would seem to confirm this, crediting the heiau's construction to a chief who climbed the heights of the Ko'olau cliffs and thrust his 'ō'ō – or digging stick, to land at this spot. According to the late Bishop Museum anthropologist Kenneth Emory, the original structure dates back nearly 1,000 years.

Hawaiian history experts generally agree Kukā'o'o played a purposeful role for ancient Hawaiians, who had a thriving community in Mānoa Valley, which appears to have been a fertile breadbasket providing taro and other staples for a large ahupua'a that likely included the area we know today as Waikīkī.

While many mysteries of Kukā'o'o remain unknown, it's safe to say – based on general knowledge of Hawaiian history – that if its stone walls could speak, they would probably tell the story of the turmoil that befell the heiau and its original stewards after the arrival of Captain Cook. In the two centuries that followed, Kanaka Maoli died from the diseases introduced by the Westerners. In the same time period, Hawai'i's ruling monarchs embraced Christianity, rejecting the old forms of spirituality where heiau played a prominent role. In the midst of the epic upheaval, foreigners seized control of Mānoa Valley and eventually used the land for a variety of new enterprises including dairy farms and coffee plantations. Management of self-sufficient ahupua'a and the practices of heiau were eclipsed.

To restore the physical majesty of Kukā'o'o, Sam and Mary Cooke also sought out Billy Fields,

a specialist in pā pōhaku, the dry stack masonry of old Hawai'i. Fields rebuilt the heiau walls using only the original rocks, scattered in disarray in the Cooke's yard. Lee is enthusiastic in pointing out how Fields and crew preserved Kukā'o'o's subtle architecture, such as the slight inward angling of the wall wedged into the hill, structured to withstand all kinds of environmental stress.

The Cooke estate had included several European-style gardens, where colors are coordinated to please the eye. As part of the heiau renovation, an agricultural garden was added, comprised only of the plants carried to Hawai'i in canoes by the first Polynesian voyagers. Tropical agricultural specialist Anthony Ortiz was hired to look after the health of native varieties of well-known crops like taro and sweet potato and lesser known ones such as Papāla Kepau, which has a sticky sap once used by Hawaiians to catch birds. MHC guides receive training so that in conducting tours they can include plant lore and botanical information that add to the picture of a once sustainable Hawaiian community that flourished in this valley.

MHC has also developed teacher resource material that emphasizes experiential learning at the heiau site. More and more school groups have taken advantage of this unusual educational retreat. As might be expected, visitors of all kinds express astonishment at finding a historical gem in urban Honolulu.

“Many come in with questions about why there are few material remains of Hawaiian history on O'ahu, but they leave here asking how it was possible that so much of the past actually remains intact,” said Lee. He believes the answer lies in the heiau itself, which he calls “a monument to the ingenuity of the Native Hawaiian culture.” Most would also agree that some credit should also go to MHC, its founders and perhaps the many local teachers who troop through these days with groups of students in tow – some of them sure to be stewards of Kukā'o'o in what is hoped to be a better future for the preservation of Mānoa's Native Hawaiian history. 🌿



*Inset: In the shadow of the Ko'olau Mountain range, Kukā'o'o heiau commands a stunning view of Mānoa valley. A restored heiau in Mānoa. - Photo: Liza Simon*



# Time in a bottle



By Jimmy  
F. "Jeno"  
Enocencio

At 22, my stepdad Juanito "Juaning" Cristobal worked the sugar plantations in '46. As a teen during WWII he anguished over the killing of his father and the passing of his mother, and the numerous souls he witnessed murdered by the enemy – he killed a Japanese soldier to save a person's life. No one messed with Juaning. A well-respected tough guy, hard as stone – warmth and tender emotions could not penetrate this brazen mass of rock; but mom could with the son and the two little girls she gave him.

After my dad's passing I felt my three brothers and I were out of the picture when Juanito came into our lives. There were no father-and-son talks, definitely no hugs and kisses, and never any I love yous; after all, how do you get that from a pōhaku man? But aside from his commanding grunts I learned something about Juaning – he was a true survivor.

He'd come home drenched in herbicide poison, and soaked to the bone with sweat and fertilizer dust. His face was charred from the sun, his hands sliced and bleeding from sugar cane blades, his gloves torn and patched since we had no money for new ones. Mom welcomed him with a fruit can of ice water as he sat on the splintered stool he made from sugar flume lumber.

When not sparring cocks with a prospective buyer, he'd be grooming his birds with his manly, yet tender strokes to its wings and carriage, from comb to its tail tip. His birds always stood tall and proud and won many fights. In those days, a cock's brutal strength was real, not juiced with steroids. The winner always took the dead birds to feed his family, sometimes 20-plus birds to pluck and dress. We shared a lot of game birds around our camp; its tough dark meat would slow boil for hours on the kerosene stove to soften before adding the bagaoong (fish sauce) and green papaya with marungay leaves.

I saw Juaning fire up scraps of flume lumber and guava branches to pound and shape a 12-inch knife from a Jeep leaf spring. That very knife carved and shaped the flume lumber into his chicken coops – all built by hand without the use of any power tools; and the same knife I used to carve out my 7-foot bazooka spear gun.

As the eldest, desiring to be a man, I placed a heavy burden upon myself to show Juaning that I too could contribute to the household. Whether diving for fish or picking limu or 'opihi; or going into the mountain streams to catch 'o'opu and opae, picking wild bananas and mountain apple and warabi (hō'i'o, fern shoots), killing a chicken or a pig – I could take care of my family too.

I could dive deep into Lelewi and Richardsons in Keaukaha and bring up spiny lobsters or seven-eleven crabs. I'd tell my brothers it was kapu for Juaning. Juanito

and mom usually ate dinner in the kitchen and we'd eat in the living room watching the 6 o'clock news. There were no thank yous or "Son, that was delicious" or any verbal response for gratitude; but his appreciation showed in the kitchen sink, the lobster and seven-eleven crab stripped clean – head and all.

As a kid, Juanito and I never saw eye to eye. Juaning communicated by means of telepathy mixed with a seldom heard "pucking sonna va bit"; in that, every survival skill that I leaned from him was through observing, not telling. Juanito never made it past the second grade, mom read for him, but he knew how to sign his name and do math, totally left-handed and left-brain logic this man was.

Mom and Juanito are aging, they eat healthy, but still the pains in their joints and insides persists; but they still get time to take care of the yard and plants ... a little bit here,

spirit by humbling yourselves and appreciating what life you had amidst the turmoil of growing up; there's something pleasing hidden in the mess. Spend time with them – bring some fresh poke and poi. Make some smoke meat or pipikaula, bake 'em a pie or hunt for some kūlolo at Tamashiro's or KTA, or take 'em out a go eat ... jus' spend some time before time comes to an abrupt end. It's hard to imagine life without mom and Juanito – we've become more than just family ... I think we've become best friends.

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

## No one said it better than the late Jim Croce's *Time in a Bottle*:

If I could save time in a bottle  
The first thing that I'd like to do  
Is to save every day  
Till eternity passes away  
Just to spend them with you

If I could make days last forever  
If words could make wishes come true  
I'd save every day like a treasure and then,  
Again, I would spend them with you

But there never seems to be enough time  
To do the things you want to do  
Once you find them  
I've looked around enough to know  
That you're the one I want to go  
Through time with

If I had a box just for wishes  
And dreams that had never come true  
The box would be empty  
Except for the memory  
Of how they were answered by you

But there never seems  
to be enough time  
To do the things you want to do  
Once you find them  
I've looked around enough to know  
That you're the one I want to go  
Through time with

I love you Lulu ... I love  
you too, Juaning. Your best  
friend, your Big Boy, Jimmy

a little bit there, then rest in the shade and talk story ... often together, often alone.

Honor your fathers and mothers, even if you still don't see eye to eye. Instead, seek the

Hourglass - Photo: The Stock Exchange



Life was tough for Lulu in Kurtistown, Ola'a on the Big Island during the war years; she never made it past the eighth grade. She envisioned a better life than what she was experiencing and ran away to O'ahu. She modeled for Consolidated Theaters and worked as an in-home maid for a rich Asian family until returning to the Big Island pregnant with Jimmy. Far left: A young Juanito. Above: Mom and Dad in Kona, 2006. - Photos: Courtesy of Jeno Enocencio



## Moloka'i blueprint

A new plan aimed at providing a blueprint for an economically sustainable future for Moloka'i has been released by an ad hoc community group, informally known as 'ōpio-makua. The completion of the 30-page document comes on the heels of a master plan supported by the Moloka'i Ranch that called for the development of luxury homes at Moloka'i's Lā'au Point. In the wake of widespread community opposition, ranch officials withdrew the plan from the EIS process and in March announced the shutdown of all ranch operations. Members of the 'ōpio-makua group said their plan incorporates several other past efforts to compile the "best ideas" for economic sustainability and seeks to "answer the question of, 'What do the people of Moloka'i want for their island?'" Topics covered in the new plan include culture, education, agriculture/aquaculture, subsistence, tourism and governance. The 'ōpio-makua group is seeking public comment on the plan. To view the plan go to [www.themolokaidispatch.com](http://www.themolokaidispatch.com) and click on the links.

## OHA seeks federal grant

The Office of Hawaiian Affairs is applying for a federal grant to aid in the creation of a Procurement Technical Assistance Center (PTAC) to help small businesses, especially those owned by Native Hawaiians, get government contracts. The Board of Trustees in May approved the creation of the center and authorized Administrator Clyde Nāmu'o to submit a grant application to the U.S. Department of Defense.

PTACs are run by local governments or other nonprofit entities. The centers bridge buyers and suppliers, providing businesses with an understanding of government contracting and the know-how to obtain and successfully perform federal, state and local government contracts. Hawai'i is one of only four states without a PTAC in place.

OHA is taking the lead in seeking the Hawai'i PTAC with an alliance including the University of Hawai'i Richardson School of Law, the Hawai'i Procurement Institute, the Honolulu Minority Business Enterprise Center, Empower O'ahu, and the Hawai'i Small Business IT Hui.

"Small businesses, especially Native Hawaiian-owned businesses, deserve a larger share of the huge federal procurement market," said Nāmu'o. "While the PTAC would serve all businesses, OHA's management and financial support ... would ensure that all beneficiaries seeking business opportunities and training and technical assistance related to government contracting would be served."

## Ceded land case

The Office of Hawaiian Affairs expressed disappointment at the decision by the State of Hawai'i to appeal to the U.S. Supreme Court over the Jan. 31 Hawai'i Supreme Court ruling that prevents the sale and transfer of ceded lands until "unrelinquished claims" of Native Hawaiians have been resolved.

In 1994, OHA was party to a lawsuit filed to prevent the state from selling about 1,500 acres of ceded lands. In 2002, Circuit Judge Sabrina McKenna ruled in favor of the state's authority to sell ceded lands. The Hawai'i Supreme Court

later reversed the lower court's decision, and barred the State from selling ceded lands pending resolution of Native Hawaiian claims to those lands.

Board of Trustees Chairperson Haunani Apoliona said, "We at OHA still believe that the Hawai'i Supreme Court ruled correctly that the state should keep the ceded land trust intact until Native Hawaiian claims to these lands are settled. We trust the U.S. Supreme Court will not second-guess the justices of the Hawai'i State Supreme Court."

## Coastal habitat funds

The state Department of Land and Natural Resources has received \$2.1 million in federal grants to help acquire 4,198 acres on the islands of Hawai'i and O'ahu to protect coastal and forest habitats, wetlands and watersheds. The federal funding will support conservation planning to help protect endangered sea turtle nesting areas, forest habitat for more than 90 rare species, including the largest known population of 'elepaio in the Wai'anae mountains. DLNR will be partnering with other federal agencies and several nonprofit organizations in using the funding for the following projects:

- \$1 million to acquire and protect 551 acres in the district of Ka'ū that includes pristine coastline containing nesting beaches for the endangered Hawaiian hawkbill turtle and offshore feeding areas for the threatened green sea turtle.
- \$361,196 to apply to the acquisition and permanent protection of the 3,582-acre Honouliuli preserve in O'ahu's, 'Ewa district, home of 90 threatened or endangered species, some of which are found nowhere else.
- \$740,000 for the Hāmākua Marsh Watershed project to add 65 acres of wetland and watershed lands to the existing Hāmākua Marsh Wildlife Sanctuary in Kailua to enhance ongoing recovery efforts for endangered Hawaiian water birds and plant species in the marsh.

## East Maui streams

Deadline is June 10 to submit written comments on draft instream flow standard assessment reports for five East Maui hydrologic areas: Honopou, Hanehoi, Piinaau, Waiokamilo and Wailuanui, whose eight freshwater streams are part of an ongoing petition and contested case hearing regarding water use by Alexander & Baldwin and its subsidiary East Maui Irrigation.

In 2001 the farmers' cooperative Nā Moku Aupuni o Ko'olau, represented by the Native Hawaiian Legal Corp., petitioned the state Commission on Water Resource Management to increase instream flow standards for 27 East Maui streams. NHLIC's Alan Murakami said taro farmers and traditional practitioners are suffering because, without regard for these legally protected water uses, the Board of Land and Natural Resources allows East Maui Irrigation to divert 160 million gallons a day from East Maui, or the equivalent of O'ahu's daily water supply, from 33,000 acres of ceded lands.

Nā Moku Aupuni and its supporters recently protested at Honomanū Valley, passing out leaflets to those headed to the East Maui Taro Festival. It plans another protest June 14. A protest on May 24 at Twin Falls was organized by taro

## HE HO'OMANA'O • IN MEMORIAM

### AUĒ, UA HALA

## John Lake • 1937 – 2008

John Keolamaka'āinanakalāhuiokalaniokamehamehaekolu Lake, kumu hula who established Nā Hauona O Ka Hālau Hula Pā Ola Kapu, is being remembered as an outstanding contributor to the well-being of the Hawaiian community through his promotion of Hawaiian culture. Lake died on May 14 at Straub Hospital after a five-year battle with cancer. Throughout his life, he was venerated for his wisdom and compassion that he used to inspire his students during his colorful teaching career that spanned almost 50 years. In 2004, OHA Trustees honored Lake with a resolution, noting his deep knowledge of Hawaiian language, hula, chant and culture.

Lake was born and raised on Maui. He earned master's degrees in education and Spanish linguistics, and was fluent in Spanish and Hawaiian. In 1962, he began teaching at Saint Louis School, where he established the first Hawaiian language class in the state. Since his retirement from St. Louis in 1993, Lake served as kumu-in-residence



at Chaminade University, which awarded him an honorary doctorate last year.

Among his many notable achievements, Lake was a founding member of 'Ahahui 'Ōlelo Hawai'i, the State Association for Hawaiian Language; he developed the Hawaiian Renaissance Program at Chaminade University; he was established as 'Elemakua of Nā Papa Kanaka o Pu'u Kohalā Heiau, where he was recognized as the Kuhina Nui.

Lake was recognized locally and internationally as the embodiment of leadership and Native Hawaiian spiritual values. The Honpa Hongwanji in Nu'uaniu named him a Living Treasure of Hawai'i in 1987, and the Native Hawaiian Education Association honored him last year as "Educator of the Year" for his lifelong dedication to indigenous knowledge. He acted as

host for the Dalai Lama's 1994 visit to Hawai'i, and was Hokule'a's chief of protocol on its 1999 voyage to Rapa Nui.

Lake was a beloved husband, father and grandfather. He is survived by his wife of 41 years, Barbara, four children and four grandchildren. Updates on Lake's legacy projects and hālau will be available at [www.johnkeolalake.org](http://www.johnkeolalake.org).





Students from the Farrington High School Hawaiian Studies Program descended on the hale pili under construction in the Bishop Museum's Hawaiian Hall on May 21. Under the guidance of kumu Pomaika'i Kaniaupio-Crozier, some of the students helped with evenly spreading the pohaku foundation while others worked at fastening wall supports upon which the pili will be fastened. Reconstruction of the ancient hale pili is expected to be finished by the end of June. Hawaiian Hall is expected to reopen to the public in 2009, after years of renovations. - Photo: Blaine Fergstrom

## Pahinui 'ohana announces inaugural tribute to Pops

The Pahinui family has announced its first Gabby Pahinui Waimānalo Kanikapila, intended as a tribute to patriarch and Hawaiian kī hō'alu legend Gabby "Pops" Pahinui.

The event, scheduled for Saturday, Aug. 9, 2008, from 9 a.m. to 6 p.m. at Waimānalo Beach Park, is free and open to the public.

Headlining the event will be the new Pahinui Hawaiian Band with members Cyril Pahinui, Martin Pahinui, Gabby Pahinui, Kali Pahinui, Kunia Galdera and Peter Moon Jr.

"During my dad Gabby Pahinui's life, weekends at the Pahinui home in Waimānalo were a continuous jam session," says Cyril Pahinui.

"With a welcoming pot of beef stew and rice always on the stove, our Waimānalo home became the perfect setting for a rejuvenation of Hawai'i's musical traditions."

During the 80s, kanikapila sessions were started at Waimānalo Park to perpetuate Hawaiian kī hō'alu music. It has been a dream of the Pahinui 'ohana to re-establish these gatherings and to recognize Gabby's contributions to Hawaiian music.

Educational and informational booth space is available. Contact Michael Hikalea of Hui Mālama I ke Kai via e-mail at haunani1@mac.com for information.

A series of workshops is scheduled for Aug. 7, 8 and 10. Email cyril@cyrilpahinui.com to register.

For more information, please see [www.cyrilpahinui.com](http://www.cyrilpahinui.com).

## BRIEFS

Continued from page 27

farmer Lyn Scott.

The draft reports are available online at [www.hawaii.gov/dlnr/cwrn](http://www.hawaii.gov/dlnr/cwrn) or at the CWRM office: Kalanimoku Building, Room 227, 1151 Punchbowl St. in Honolulu; at Maui Community College library, or Maui public libraries in Hāna, Kahului and Wailuku.

Send comments to: Commission on Water Resource Management, P.O. Box 621, Honolulu, HI 96809; fax to 808-587-0219; or email [dlnr.cwrn@hawaii.gov](mailto:dlnr.cwrn@hawaii.gov) and include your full name, affiliation if any, address and phone number. A comment form is available at [http://hawaii.gov/dlnr/cwrn/sw\\_ifsar.htm](http://hawaii.gov/dlnr/cwrn/sw_ifsar.htm).

### Royal Hawaiian Center

To celebrate the completion of its \$115 million revitalization, the Royal Hawaiian Center will have a weeklong grand opening June 14 to 20, offering entertainment, cultural classes, dining specials,

retail sales and more.

The "Nou Ka Hale: Our House is Your House" celebration features entertainment by Aaron Salā, Ho'okena, Mākaha Sons, Kaukahi, Pat Sylva, Kawika Trask and Friends and many others, as well as classes in hula, 'ukulele, Hawaiian quilting, lomilomi and lei-making. The activities mark the center's first major renovation since opening in 1979, providing a dynamic mix of 110 world-class retailers, restaurants and entertainment destinations in the largest public gathering place for entertainment and culture. The center is open from 10 a.m. to 10 p.m. daily and offers validated parking. For more information visit [www.RoyalHawaiianCenter.com](http://www.RoyalHawaiianCenter.com) or call 922-0588.

### Con Con commission

Ten appointees to the new Constitutional Conventional Cost Task Force have been named by Lt. Gov. James Aiona, who is the head of the nonpartisan group. They are: state Sens. Gary Hooser and Gordon Trimble, Reps. Lynn Finnegan and Joseph Souki, Pi'ilani Kaopuiki of the Honolulu Chapter of the League of Women Voters, Kaipo Lum of the Native Hawaiian Chamber of Commerce, Chief Elections Officer Kevin Cronin, Attorney General Mark Bennett, state Comptroller Russ Saito, and Finance Director Georgina Kawamura.

The group will determine how much it will cost taxpayers to hold a convention aimed at amending the state Constitution. Voters will decide in the 2008 general election whether to convene a Con Con.

The newly created task force will hold statewide meetings to solicit public comment on the overall financial costs of a convention. The group is expected to complete a report on their findings by Aug. 1. Task force members are also accepting public comment by e-mail at [concon@hawaii.gov](mailto:concon@hawaii.gov).

Under the state Constitution, Hawai'i voters have the right every 10 years to vote whether to hold a Con Con. The last Con Con, in 1978, established the Office of Hawaiian Affairs, set an annual

balanced budget requirement, established term limits for the governor and lieutenant governor, and adopted the Hawaiian language as an official language of Hawai'i, among other things.

### Learn wall-building

Through August, Paepae o He'eia will offer monthly workshops dedicated to the Hawaiian dry-stack method of wall-building. The Saturday workshops run from 7:45 a.m. to 2:30 p.m. and cost \$20, which includes a light breakfast, heavy lunch, T-shirt and binder of related readings and materials. The workshops, limited to 20 students each, will be held:

- June 28, at He'eia Fishpond and Waipao uplands, lo'i dry-stack method, led by Billy Fields
- July 19, at the fishpond, loko i'a method, led by Kalaniua Rite and Hano Naehu
- Aug. 16, at the fishpond, loko i'a method, led by Paepae o He'eia staff

Workshop tuition is subsidized by a Hawai'i Tourism Authority 2008 Living Hawaiian Culture Program grant. The first five participants to sign up for more than one workshop will receive a full tuition waiver for the second workshop.

To register or for information, contact Mehana at 236-6178 or [mehana@paepaeoheieia.org](mailto:mehana@paepaeoheieia.org).

### Homebuyer fair

House shoppers will find plenty of useful information at the free Community Homebuyer Fair on June 21, 9 a.m.- 4 p.m. at Kapolei Hale, located at 1000 Uluohia St. Booths will be hosted by nonprofit

See **BRIEFS** on page 32

### E KALA MAI

In the May issue, incorrect information was included in an article on Jo-Ann Kahana-moku. She is neither a cultural adviser to the Kona Hospital Foundation nor a Roosevelt High graduate. *KWO* regrets the error.



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

## Apoliona's column

OHA Chairperson Haunani Apoliona did a good job in referencing the opposition of the settlement in her May column. However, the dynamics of the opposition is not clearly defined when naming the individuals. The incomplete list omits Robin Danner of the Council for Native Hawaiian Advancement, who also objected, besides other groups. Opposition is lumped together regardless of their stance.

Hawai'i nationals object to the wording and intentions of the Akaka Bill with OHA's intervening actions; the suppressive blocking of their voices urging the U.S. belligerent de-occupation from Hawai'i; shunning international issues, embracing the U.S. tribal system; the conflict of interests; the sponsorship in creating a tribal governing entity usurping the jurisdiction of the legitimate existing Hawaiian Kingdom; ignoring non-Hawaiian multiethnic Hawai'i nationals; OHA doesn't represent us but the community-at-large who has elected them.

Antagonists cite racism and the constitutionality of OHA, Kau Inoa, Akaka Bill and trust obligations. Feeling threatened, they resent indigenous Hawaiians as having an officially recognized nation-state, want OHA disbanded, and obligatory responsibilities, liabilities and trusts eliminated. They insist on U.S. citizens' status quo in Hawai'i and it being part of the USA. They profile all native Hawaiians as being on welfare, lazy, terrorists and racists wanting special privileges; yet they want to preserve privileges and advantages they're accustomed to on the U.S. continent. They use reverse-racism and revisionist history, openly declaring war against Hawaiians while seeking

support from business clubs. The most vocal being Ken Conklin, Senator Slom, Malia Zimmerman, William Burgess, Thurston Twigg-Smith, Earl Arakaki.

OHA ignores Hawai'i nationals, connecting them with the Federalist Society, making it appear that all native Hawaiians are pro-Akaka Bill. Unresolved issues related to the so-called "ceded" lands known as the Public Land Trust is an international issue, not a USA domestic/internal issue. The courts looked at our legitimate complaints, then responded that this issue needs resolving.

In statements regarding the then-proposed ceded land settlement, OHA Land Management Director Jonathan Scheuer connected the dots: OHA would have to initiate or sponsor a native governing entity using the Kau Inoa registry to advance the Akaka Bill. That was its strategy from the beginning – herding Hawaiians under the ruse of a tribe, creating a "Reorganized Hawaiian Government" that would be recognized as the legitimate representative to secure land claims, negotiating with themselves in stealing from Hawai'i Nationals, and maintaining the status quo we now experience. History does repeat itself!

Has OHA done any good for the native Hawaiians? Yes, they have in some cases, but that's for another discussion.

*Tane Inciong  
Pearl City, O'ahu*

## Moloka'i reality check

I agree with Trustee Colette Machado's May column, "Moloka'i's real loss." It is time to commit to honest and realistic assessments on Moloka'i, but first we must be truthful about how and

what has taken place that brought us to where we now stand.

Moloka'i Ranch's failure to be truthful and disclose its full intentions is what took an initially promising project and turned it into loathing chaos. It began by the ranch failing to disclose its intentions to develop Lā'au and ended with the revelation of plans for another six hotels. At each new point of discovery the confidence of the people of Moloka'i diminished.

Furthermore, Moloka'i Ranch failed to provide a reasonable economic model. Following more than a decade of economic failures in its tourist operations, the only solution that the ranch provided was to use land sales at Lā'au to subsidize these losses. It would have been just a matter of time before the profits from these sales would have dried up, leaving the people of Moloka'i in the very same position they are now.

*Steve Morgan  
Kaluaoko'i, Moloka'i*

## The three "anities"

I would like to offer my thoughts on the subject of 'Iolani Palace being a wahi pana. Wahi pana, I feel, are sacred places. But being a minimally educated kanaka, I would not know or claim to understand if a building can qualify.

That being said, 'Iolani Palace to me should be more of a functioning palace rather than a museum-like dead entity. Mahealani Kahau's presence there is utilizing that function through her understanding of the truth that the Hawaiian Kingdom exists. By her and her 'ohana being there, it is an affirmation of that. (Editor's note: Kahau heads the independence group Hawaiian Kingdom Government, which resumed its

seat of government on the palace grounds since April 30.)

Looking at the royal societies standing tall and proud on the palace grounds in response to Mahealani's actions, I am reminded of the Berlin Wall. Is it there to keep what's inside intact or to keep out the common riffraff?

Me, I been inside the 'Iolani Palace uninvited and free and I tell you this, them limestones was singing to me James Brown – "get on uppa, get on up."

Our palace knew we came in for bring life not fertilize morbidity. For myself I cannot claim to carry the na'au of a nation or the kanaka culture within me as the only truth. For as the wall of royalty stands and proclaims its truth, there must be two truths or one of us is lying.

I applaud Mahealani and her 'ohana for standing up even whilst knowing that they could possibly face prosecution and ridicule. While America remains our No. 1 detriment, we are also guilty by our association with the three "anities": vanity, insanity and Christianity.

*Keli'i W. Ioane Jr.  
Hilo, Hawai'i Island*

## Vote Obama

With Hawai'i's own Barack Obama fast becoming the Democratic Party's and America's choice for president, this would surely help with the passage of the Akaka Bill. Obama, who supported and endorsed the re-election of U.S. Sen. Dan Akaka, has also openly backed the passage of this bill, as has his Democratic challenger Sen. Hillary Clinton.

If Obama is elected president, Hawai'i will surely benefit, he has 'ohana here and has embraced Hawai'i as his own ... and we embrace him as a keiki o ka 'āina.

It is unreal to think that the next American president may possibly be black and from Hawai'i, the youngest state in the union.

*Steven T. Kalani Burke Sr.  
Pearl City, O'ahu*

## Wal-Mart debacle

It's been several years now since the Wal-Mart store at Ke'eumoku Street opened for business. When this project first started, 61 iwi kūpuna (ancestral Hawaiian bones) were discovered, disturbed, removed, studied and have still NOT been reburied. Currently, the state of Hawai'i, the archaeological contractor hired for the project and their physical anthropologists are locked in a legal battle over allegations of mistreatment and violations of state law in the handling of the iwi kūpuna. We requested the attorneys in the dispute to allow the iwi to be reburied now, but citing them as "evidence," our request was denied.

Let us not forget that Wal-Mart spokesperson Cynthia Lin repeatedly stated that the company was being "culturally sensitive." Yet, for the past few years the iwi have been kept in a container under an access ramp that vehicles drive over on a daily basis.

We say shame on Wal-Mart, shame on their consultants and shame on the state for allowing the project an exemption for inventory survey of the makai portion of the property where the iwi were originally buried. As recognized cultural descendants, we offer our prayers and apologies to our ancestors for this continual indignant treatment.

*Edward Halealoha Ayau,  
Townsend 'Ohana  
Paulette Ka'anohi Kaleikini,  
Keaweamahi 'Ohana  
Hilo, Hawai'i Island*

### 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.

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

Ka Wai Ola is published by the Office of Hawaiian Affairs to help inform its Hawaiian beneficiaries and other interested parties about Hawaiian issues and activities and OHA programs and efforts.  
©2008 Office of Hawaiian Affairs. All rights reserved.



## Social workers: they're everywhere, they're everywhere

Haunani Apoliona, MSW  
Chairperson, Trustee, At-large



**A**loha mai kākou. On May 16, 2008, the School of Social Work at the University of Hawai'i at Mānoa held its 2008 Convocation. This event provided 16 undergraduate BSWs, 76 graduate MSWs and two post-graduate PhDs in Social Work to gather with their families and friends in joint celebration of their scholastic achievements and shared support. The following are specific excerpts from my Convocation Remarks.

"Warm greetings to family, faculty and well-studied and victorious graduates. I am pleased to be here and am honored to look into the faces of 2008 School of Social Work change agents. I carry great hope and a spirit of expectation for the work and contributions you will and must make to Hawai'i's present and future.

Thirty-two years ago, when I graduated from the UH School of Social Work, the jury was out on where I was headed, but the Regents of the University of Hawai'i on the recommendation of the faculty conferred the degree with all the rights, privileges and honors thereunto appertaining, taking the hope-filled risk on me.

Now it is YOUR time with all the rights, privileges and honors thereunto appertaining to step forward to make a positive difference.

Hold close to the lessons from our ancestors that guide and chart our steps today. You face an ocean of opportunities and risks; and successful navigation of these forces starts first with strength and clarity of spiritual values.

'Ōlelo no'eau, gathered and published by Mary Kawena Puku'i, heighten values of the spirit and provide wise counsel. Their relevance lives on through the generations.

*'A'ohē 'ulu e loa'a i ka pōkole o ka lou.*  
There is no success without preparation.

Fire up your passion to make a positive difference for humanity so your professional

lifetime produces well-being and reawakening modeled by giving back. Let service, not self-service, define your excellence and leadership.

Take on difficult tasks with focus, discipline and courage.

*He po'i nā kai uli, ka ko'o, 'a'ohē hina pūko'a.* Said of one who remains calm in the face of difficulties

Invest your time in working on the front line, at the grass roots, in direct service or community organizing; superb experience and training for public service and/or elected office.

*O ke kahua mamua mahope ke kūkulu.*  
Learn all you can, then practice.

If and when public service beckons you to the level of elected office, whether for the neighborhood, for the Native Hawaiian private and public Trust, for the Legislature or for the Nation, you will achieve that kuleana because the people have placed their trust in you. They expect in return ethical discerning judgment and prudence. Hawai'i as well as the Hawaiian community needs remarkable and honest political leadership.

An 18th century writer notes: Politics is the most hazardous of all professions. There is no other in which one can hope to do so much good to his fellow creatures and neither is there any in which, by mere loss of nerve, one may do as widespread harm. There is not another in which one may so easily lose one's own soul, nor is there another in which a positive and strict veracity is so difficult. But danger is the inseparable companion of honor. With all its temptations and degradations that beset it, politics is still the noblest career any one can choose.

If public service, specifically political office, will be your ultimate destination as a Social Worker; or a community change agent in the private or public sector is your commitment, Ua ahū ka imu, e lāwalu ka i'a. All preparations have been made; now let us proceed with the work." 43/48

*Editor's note: E kala mai, Chairperson Apoliona's May column was incorrectly titled. It should have been titled "Truth be told." KWO regrets the error.* 📧

## Secure and accountable

Walter M. Heen  
Trustee, O'ahu



**A**fter I began my term as a Trustee, I noted the security cameras in the fifth floor hallway that gives access to the Board Room, staff offices and the restrooms. Over the past several months those cameras have been criticized quite vociferously. I, being aware of the strife-torn Board meetings of the not too distant past, thought perhaps the cameras were installed to keep track of the comings and goings of any "partisans" of the individual Trustees and to alert everyone to any problems in the hallway. However, Administrator Clyde Nāmu'o informed me that there were other, very valid, reasons.

You see, for safety reasons, the building management has directed that during working hours those doors, leading from the building's fifth floor elevators to the hallway in question are not to be locked. Consequently, the general public has access from the elevators to the hallway and to the restrooms, which are the primary sanitary facilities for our staff members.

The cameras keep a record of people coming and going to the restrooms. While some critics complain that the cameras are an intrusion on the privacy of the employees and are merely instruments for "spying" on them, that argument is ridiculous. In the not too distant past the men's restroom was vandalized on two occasions. The sole purpose of the cameras is to provide for the employees' safety. As Trustees we are responsible for providing a safe working environment for OHA's employees. Those security cameras are simply there to provide that safe environment. And there are no security cameras at any other locations on the OHA premises.

Another procedure that has caused some

concern among non-reflective "readers" is OHA's new "checking in and checking out" system. Those people impute evil motives to OHA's administration, again accusing it of spying on the employees.

Here, again, we must bear in mind our obligation as Trustees to ensure that the trust funds are properly expended for legitimate trust purposes. One of those purposes, of course, is staff salaries. We are obligated to ensure that the trust gets its "dollars' worth" from our staff. In return, the staff needs to be aware of their obligation to put in a full day's work. Those are the only purposes served by the new system. It is not intended or used for spying.

The system is referred to as a bioscripting system because an employee's fingerprint is recorded when he or she is checking in to work in the morning and checking out at the end of the day. Obviously, the system records whether or not an employee has put in the requisite work time. Regrettably that has not always been the case. As in any organization, certain employees report to work tardy and also leave before the end of the workday. That cannot be tolerated.

The system is intended to provide for accountability on the part of the staff. Some critics have indicated that this is "overkill" because OHA already has a time card system. The long-term goal is to tie the bioscripting system to OHA's time card system, which is called Oracle. Because the bioscripting records the fingerprint of the employee OHA can be assured that the person who has checked in or out is in fact an employee. A card key system with a camera aimed at the card reader would also address this concern. However, the building management has advised OHA that a video camera in the public elevator lobby is not permissible.

In short, the systems installed by OHA serve two legitimate trust concerns: security and accountability of our employees.

For the critics, I say, "Get on with your life." 📧



**KA WAI OLA**  
THE LIVING WATER of OHA

**Subscribe Today!**  
594-1888 • [www.oha.org](http://www.oha.org)



## Blaming others ...

Rowena Akana  
Trustee, At-large



**A**no'ai kākou ... I wasn't surprised when I opened the May issue of *Ka Wai Ola* to see that fellow Trustee Haunani Apoliona listed me first among those that she felt killed her negotiated settlement bill (HB 266 HD 2). I guess I could see it as a compliment that she thinks I have such powerful influence, but once again, Apoliona misses the point. The truth is, if Apoliona wants to look for someone to blame for the fiasco during this past legislative session, she needs to remember the phrase "the buck stops here," or at least that is what good leaders presume.

It is obvious to me what killed OHA's ceded land settlement legislation with the governor on the past due ceded land revenues that are owed to OHA. It was Haunani Apoliona's sheer arrogance. Apoliona believed that she could just ram her legislation down everyone's throat, including the Legislature.

She also completely misses the obvious fact that we needed to get the Legislature's approval for the settlement. No one likes surprises, least of all politicians. Apoliona also criticizes the five Senators who killed the bill, but what do you expect them to do when nearly a hundred OHA beneficiaries show up and testify against the bill for almost five hours? Her "my way or the highway" attitude doomed the bill from the very beginning.

### FOR THE RECORD

I opposed HB 266 HD 2 because the bill, if passed into law, would have bound our beneficiaries to a settlement agreement that was signed between OHA and the State on Jan. 17, 2008. The agreement contained language that would forever extinguish all rights afforded to Native Hawaiians under section 4 and 6 of Article XII of the State Constitution. When I questioned OHA's leadership about this language, they basically told me to not worry about it. Then, after the fact, Senate President Colleen Hanabusa revealed in the May 6, 2008, *Honolulu Advertiser* that, "OHA leaders told her and other senators that the idea of eliminating future claims in exchange for \$15.1 million annually in the future was (attorney general) Bennett's idea and that they reluctantly agreed. They had to agree to go along with it or the AG would no longer negotiate." OHA's negotiating team deceived beneficiaries, the Legislature and fellow Trustees by saying the agreement was mutual and that the amended language meant nothing.

**KA WAI OLA NOW A MOUTHPIECE  
FOR OHA LEADERSHIP**

I am truly disappointed with the direction that our *Ka Wai Ola* newspaper has taken ever since we lost 75 percent of our newspaper staff last year. There is no longer any sense of fairness or balance in what is being reported to our beneficiaries and, in my opinion, it is now nothing more than a propaganda rag. Nothing critical of OHA's leadership is ever printed. I have also received complaints from beneficiaries that their Letters to the Editor are not being printed. This is the first time in the many years I've been at OHA that *Ka Wai Ola* has been reduced to a publication that, to some extent, is being censored. For example, when an issue is deemed too controversial, somehow, thousands of copies of the newspaper seem to get lost and are not delivered to beneficiaries. Also, as retribution for my past criticisms, you can now find my articles in the back of the paper.

### EMPLOYEE EXODUS CONTINUES IN APRIL


Three employees left OHA in April. Two were accountants and one of them wrote a letter to Trustees saying she felt she was unfairly terminated. The other accountant resigned. I have asked the Administration to discuss these departures at the next Board meeting. The third employee that left was the high-profile manager of Hi'ipaka LLC.

### FINAL THOUGHTS

The fact that there was no settlement between OHA and the State is very unfortunate. Especially since Ms. Apoliona has claimed that she and the Governor's office have been negotiating for three years. This statement, on its face, appears less than truthful when you factor in the fact that the state offered up a couple of pieces of land and wrote language in the settlement document that **HAD TO BE ACCEPTED BY OHA** or there would be no deal. These actions make it clear that **THERE WAS NO NEGOTIATIONS** going on at all! There were only "take it or leave it" offers by the state which OHA's negotiating team finally agreed to.

What is crystal clear now is that the state had every intention to keep all of the best ceded lands and had decided to appeal our Hawaii State Supreme Court decision not to allow the state to sell ceded lands until Hawaiian land claims could be settled. The appeal by the State to the U.S. Supreme Court to reverse that decision makes the state's efforts to settle with OHA and the Hawaiian people disingenuous. To add insult to injury, the state has hired the former U.S. Solicitor General under President Clinton (who represented the state and OHA in the Rice v. Cayetano case) to represent the State of Hawaii in their appeal against OHA in the U.S. Supreme Court.

It is time for all Hawaiians to rally together for justice and to replace leaders who do NOT represent their interests in the Nov. 4, 2008, General Election. For more information on how to register to vote or to be a candidate in the OHA election, please call the Office of Elections at 453-8683 (Oahu) or toll free at 1-800-422-8683 for the neighbor islands. Imua e Hawaii nei...

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

## OHA's focus for the near future

Boyd P. Mossman  
Trustee, Maui




**A**loha Kākou,  
Mahalo to all of you who helped support OHA in the past legislative session and our efforts to secure the betterment of Hawaiians via a deliberate, careful and professional application of legal standards to recover a long overdue debt from the Legislature. We exerted our best over a four-year period of meetings, research and negotiations but that was not enough to get the Legislature to pay their debt. Now that that is lost, we need to drop back and figure out how we can overcome the chosen few. Is it in the ballot box? Is it in the community? Is it in a more effective educational effort? I'm open to suggestions. Thirty-one years and counting next year and the last with a governor who has been the most supportive of Hawaiian issues probably ever. Too bad we have a Senate that's been the worst to support Hawaiian issues probably ever. And that is enough for politics until next year. On to our Hawaiian trust.

So what now for OHA? Well, we began our annual island board meetings in May and will be going to each island again the remainder of the year. Come to our community meetings and share your mana'o. In addition to that, other meetings will be going on by OHA staff as well as individual Trustees.

We will also focus on federal recognition again and hope to secure for ourselves a foothold in the legal arena that can be secured with the creation of a nation within the nation to look after our people and bring some sense of satisfaction and justice to them for the illegal overthrow. Then will we be able to negotiate the ceded lands issues and claims which remain dormant until an entity can speak for our people. The Akaka Bill is absolute-

ly necessary since an independent country is merely idealistic, not realistic. Not even the Hawaiian people would support that, let alone the non-Hawaiian populace. And so I continue to oppose the Twigg-Smith and Grassroots litigants and supporters as well as the numerous splinter kingdoms and governments floating around with their followers many of whom would rather sacrifice selflessness for selfishness, finality for frivolity, and certainty for uncertainty.

Affordable housing is still an important objective of OHA and as with all our programs we look for ways OHA can help. We lost \$13 million in the Legislature along with a promise of huge future revenues for our people. Now we must work with no promise of additional income and we need to innovate and create, which itself brings criticism from the vocally ignorant. One wonders why we pay attorneys to provide legal advice when there are so many out there who know better and are more than willing to give the press their free legal advice. Because they usually have no basis for their objections we shouldn't be concerned, but the state Senate listens to them and not us. Go figure.

Grants are ongoing but with the loss of ceded lands revenues in the Senate, expect cuts. Hawaiian health, education and employment are continuing challenges and I hope to see some progress in the area of drug prevention and treatment as well as elderly issues. With education, the STEM (Science, Technology, Engineering and Math) initiative in my opinion needs more attention from OHA and continuing efforts to provide scholarships to as many as possible. Hawaiian businesses are one response to unemployment and Native Hawaiian Chambers are a means of improving Hawaiian involvement in the business community. With O'ahu and Maui already on board, perhaps we can see Hawai'i Island and Kaua'i starting this year. E holomua kākou. 



## She was a Lady with 'Inner Spirit. Inner Strength.'

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



Today is May 11th, 2008, Mother's Day. In days gone by at our Church in Waimea on Mother's Day, if your mom was living you were given a red carnation upon entering the sanctuary. If she wasn't, you got a white one. If we had been on our best behavior we could sit to the far back of the church. Total anonymity was the preferred scenario. "Out of sight. Out of mind." Sometimes we'd trip and fall. Our mom believed in swift justice. On those occasions, we had to sit in the second or third row for all the kūpuna to see. When we were kolohe, we were not only in trouble with God but with "Māmā." That's what my brother and I called our Mom, who was a tiny lady. She was around 4 feet 8 inches tall and weighed no more than 90 pounds. Because she felt she had been dishonored, embarrassed is more like it, my ear as well as my brother's, sometimes the right one, sometimes the left, would be in severe pain. No painkiller would have helped soothe our "sore ear." I'm surprised we still have ears. It was the same sermon year after year. Kahu would pitch the virtues of "wahinehood" and motherhood. After the service, we'd feast on a potluck lunch prepared by our dads for our moms and for us. There was always heaps of fried chicken, rice, poi, potato and macaroni salad, the best beef and tripe stew in all Hawai'i, vanilla cake and Malolo syrup juice. Our church is 'Imiola, the yellow one in the corner on Waimea's Church Row. 'Imiola Church was founded by Lorenzo Lyons, Makua Laiana, the lyric poet and the author of *Hawai'i Aloha*.

Today is May 11th, 2008, Mother's Day. My wife and I have brought flowers to place on my mom's grave situated in the cemetery next to the Church she loved and which was her Pu'uhonua for many years. The mind is an amazing vessel. On this comfortable Waimea day, many memories of my Mom come flashing forward. She was just 58 when she died in 1974. Born and raised in Hilo 'Ākau, she was full Hawaiian. But she did not distinguish between big "N" and small "n" Hawaiians. There was no difference to her. We are all Akua's children. She always thought her maiden name was Puakela.

When she qualified for Social Security she discovered it was Kapuakelanu'u. She was born in Hakalau, attended Kalaniana'ole School in Pāpa'ikou, married our dad and moved to Waimea in 1946. Our mom spoke fluent Hawaiian. Hawaiian was her first language and the Hawaiian she spoke was very musical. I remember when she and my uncles and aunties sat around visiting; the kūkākūkā was accompanied by a lot of laughter. Her Faith was intense. Except for when she was hospitalized in 1960 for several months, I don't remember her missing a day of Church. She had a beautiful voice, played the 'ukulele and loved to sing Hawaiian hymns. She believed in Education. Education in her view was one's passport to "The Good Life." In our house you could stay up as late as you wanted as long as you were reading a book. She was so proud when my brother and I got into Kamehameha. She was even prouder when we graduated. I have few regrets and can count them on one hand. The major one being I chose "not to walk" when I graduated from UH-Mānoa. I was the first from her side of the family to graduate from college. She would have loved to be amongst the crowd at Andrews Amphitheatre in June 1970. She was a disciplinarian. Our mom did not spare the rod. In fact in our biased view she used the rod more than was necessary. Life was simple in our corner of Hawai'i. The stool upon which we sat had five legs: Church, School, Home, 'Ohana and Work. Her mantra was "No Work, No Eat." There was no such thing as a "free lunch." If you wanted something you had to work for it. You had to earn it. And finally and amazingly, our Mom had a view on Sovereignty. For her it was something called "Inner Spirit. Inner Strength." If one is strong, sure and secure inside one's self, one can achieve anything and be anything. For her there was no such thing as a "Mission Impossible." Thus on the topic of Sovereignty and specifically the "Nation within a Nation Model," her concept of Nationhood was not confined to the borders of a geographically defined space. For her, a Nation is a spiritual space. Sovereignty is inside one's being, one's self. In her view if within each of us there resides a Great Spirit (for her it was Akua), a positive attitude, an informed and inquiring mind, a forgiving heart, aloha for our families, neighbors and community, our Hawaiian Nation will be forever and forever strong.

I wish all of our moms wherever you are a very Happy Day. Mother's Day is every day. 🌺

## BRIEFS

Continued from page 28

and government agencies, lenders, and housing-development companies.

The fair aims to help prospective homebuyers prepare for the process of buying a home and offers an opportunity to win a \$50,000 down payment toward a home through the Crack the Code sweepstakes. Sponsoring partners are the City & County of Honolulu, U.S. Department of Housing and Urban Development, the Office of Hawaiian Affairs, the Honolulu Board of Realtors, and the U.S. Department of Agriculture. The fair will also offer hourlong workshops as follows: 10 a.m. and 1 p.m., Homeownership 101 and Credit Counseling Basics; 11 a.m. and 2 p.m., Qualify for a Mortgage and Homebuyer Resources. For information, call 523-9500.

### Hei workshops

Workshops on the Hawaiian art of string figure-making (hei) and slip-knot tricks (pū kaula) will be making its way across the islands. Participants will also learn chants and stories involved in this traditional pastime.

Kumu Kalani Akana of Hālau Hana Hei hopes to perpetuate this art for subsequent generations as a source of enjoyment, learning and cultural pride. Preference will be given to educators and Hawaiian-speaking parents and workshops are limited to 10 adult students per six-week session. For more information, email kala.niakana@yahoo.com.

### Scholarship recipients

Six students have been named to receive the inaugural Nā Pua No'eau Hideo Noguchi Advancement of Native Hawaiians Scholarship to study at one of the University of Hawai'i campuses.

The recipients and their scholarship amounts are: Kiani Elie Yasak of Maui, an incoming junior at UH Hilo majoring in Hawaiian Studies, \$800; Alexander Keali'i Kea III of O'ahu will be a freshman at UH Mānoa majoring in Hawaiian Studies, \$900; Cheney-Ann Pūlama Kealoha Keikilani Lima of Moloka'i will be a junior at UH Hilo majoring in Hawaiian Studies and political science, \$800; Nakoa Michael Derrick Goo of Hilo, an incoming senior at UH Hilo majoring in marine science, \$800; Pililuaikelaohilo Mary Keala of Moloka'i will be a senior at UH Mānoa majoring in Hawaiian Studies and

Hawaiian language, \$900; Kālia Susan Yasak of Maui will be a freshman at UH Hilo majoring in Hawaiian Studies and nursing, \$800.

The recipients were selected from an eligible pool of participants of UH's Nā Pua No'eau, a K-12 culture-based center, which aims to raise the achievement and aspirations of Hawaiian students and their families.

### Seeking kōkua

A recent story in the *Hawai'i Tribune Herald* highlights the challenges facing the family of Gladys Brigham, who works in OHA's Hilo office. Brigham's brother and sister-in-law, Cata and Kaleo Hauanio of Kailua-Kona have two adopted boys, Koa and Nalu, who are in need of specialized treatment for medical problems stemming from their birth mother's pre-natal drug and alcohol abuse. The couple was aware of the boys' health situation, and was prepared to help the children, who are age 5 and 6. But despite treatment, the boys' symptoms persist. The Hauanios are trying to raise money to visit the Amen Clinic in Newport Beach, California, where a brain-imaging procedure can be performed. Donations will be used to cover travel expenses, testing, treatment and equipment. To help, call 345-7064

### New medical board

The members of 'Ahaui o nā Kauka, the Association of Native Hawaiian Physicians, have elected Dr. Nathan A.K. Wong of Honolulu to serve as the president of the board of directors.

Wong is a family physician in practice at the Waipi'o Clinic of Kaiser Permanente. He replaces outgoing president Dr. Dee-Ann Carpenter.

Wong was raised in Honolulu and graduated from 'Iolani School and Cornell University. After serving in the U.S. Marine Corps, Wong was accepted to UH Mānoa's John A. Burns School of Medicine. One of only four Hawaiians in the class, he graduated in 1975. Wong has also served as medical officer in the Hawai'i Army National Guard, from which he recently retired.

Serving as physician/crewmember, Wong sailed on Hōkūle'a in 1980, 1987, 1992 and 1995, and serves on the board of the Polynesian Voyaging Society.

Other 2008 officers are Dr. William R. Ahuna (vice president), Dr. J. Kūhiō Asam (secretary), and Dr. Gayland Yee of Maui (treasurer). Two new members join the board in 2008: Drs. Miriam Chang of Hau'ula and Michele K. Shimizu of Kahuku. 🌺



**Clyde W. Nāmū'o**

Administrator

**Crystal Kua**

Communications Director

**Lisa Asato**

Public Information Specialist

**T. Ilihia Gionson**

Publications Editor

**John Matsuzaki**

Publications Specialist/Art Director

**Nelson Gaspar**

Production Specialist/Graphic Designer

**Liza Simon**

Public Affairs Specialist

**Blaine Fergerstrom**

Media Production Specialist/Webmaster

**Francine Murray**

Broadcast/Media Coordinator

**Charles Ogata**

Volunteer

**HONOLULU**

711 Kapi'olani Blvd., Ste. 500

Honolulu, HI 96813

Phone: 808.594.1888

Fax: 808.594.1865

**EAST HAWAII' (HILD)**

162-A Baker Avenue

Hilo, HI 96720

Phone: 808.920.6418

Fax: 808.920.6421

**WEST HAWAII' (KONA)**

75-5706 Hanama Pl., Ste. 107

Kailua-Kona, HI 96740

Phone: 808.327.9525

Fax: 808.327.9528

**MOLOKA'I**

Kūlana 'Ōiwi

P.O. Box 1717

Kaunakakai, HI 96748

Phone: 808.560.3611

Fax: 808.560.3968

**LĀNA'I**

P.O. Box 631413

Lana'i City, HI 96763

Phone: 808.565.7930

Fax: 808.565.7931

**KAUA'I / NĪ'HAU**

3-3100 Kūhiō Hwy., Ste. C4

Lihū'e, HI 96766-1153

Phone: 808.241.3390

Fax: 808.241.3508

**MAUI**

140 Ho'ohana St., Ste. 206

Kahului, HI 96732

Phone: 808.873.3364

Fax: 808.873.3361

**WASHINGTON, D.C.**

50 F St. NW, Suite 3300

Washington, D.C. 20001

Phone: 202.454.0920

Fax: 202.789.1758

EMAIL: kwo@OHA.org

**WEBSITES:**

www.OHA.org

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 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 Miu Keanuenue Achiu, Rose Mew Hee Waihookawaihahoa Achiu, Benjamin Tin Hop Kaonokawaiakapuila Achiu, Thomas Tin Fun Kamalii Achiu, Esther Miu Ung Kauloua Achiu, Walter Tin Kit Kaena Achiu, Fannie Kepani Achiu and Austin Hung Piu Kaliniepuu Achiu – please contact: Thelma Keala Binz (Austin) 637-5910, email the1@kealalegacy.com; Billjean Kam-Takashima (Esther) 295-5585, email bkam.bayharbor@hawaiiintel.net or bkam@hawaii.rr.com; or T.J. Miram Cuaresma (Benjamin) 218-9353, email t.j.cuaresma@gmail.com. An informational web site link is available on request.

**Ahlo/Alo** – A reunion on July 18-20, 2008, will honor the descendants of Abraham Amana Ahlo and Juliana Hiilani Ah Nee Ani, including 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 welcomed to this exciting weekend of sharing, aloha, genealogy, story-telling and more. We'll have a hō'ea/wala'au potluck dinner Friday night, a lū'au Saturday night and an aloha breakfast Sunday morning. Registration forms are available at [www.myspace.com/ahloreunion2008](http://www.myspace.com/ahloreunion2008). For information: Chairperson Julie Pruett, 808-723-9958, [ahloreunion2008@yahoo.com](mailto:ahloreunion2008@yahoo.com). For genealogy information, Keala Cummings 808-383-5341, [kealamsk@aol.com](mailto:kealamsk@aol.com).

**Chang/Kukahiko** – The 'ohana of Ying Chang, "A'ana," and Hattie Keolakai Kukahiko of Makena will have a second family reunion at Kokololio Beach Park in Hau'ula in Windward O'ahu, on Saturday, July 26, 2008, 9 a.m.-5 p.m. All descendants/ families of John, Irene, Daisy, Eddie, Anne, Lily, Samuel, Robert, Ernest, David, Philip, Dorothy, Frank and Solomon are welcome. A \$15 fee per household registered includes a family genealogy binder. Each household will bring a main dish and one salad or dessert. To help plan the event, contact Kalani Wilmington, 398-4257, [khw461@hawaii.rr.com](mailto:khw461@hawaii.rr.com); or Sharon Rickard, 387-9033, [moanasharon@aol.com](mailto:moanasharon@aol.com).

**Cummings** – If you are descendant to William Humphreys, Thomas Booth Jr., Jonah Booth, Joseph Elijah, Parker Andrew, Amy Hoolai, Hannah Rachael, please join us at our tri-annual reunion July 26, 2008, at Maui Tropical Plantation, Wailuku, Maui. For information, Adele Morar, 808-572-1124, email [samorar@msn.com](mailto:samorar@msn.com).

**Ha'o/ Harbottle/ Adams** – My name is Maile Ha'o and I am looking for relatives. I'm starting to work on the family tree, and if anyone has information and/or pictures I would really appreciate your kōkua. My email is [haohana808@yahoo.com](mailto:haohana808@yahoo.com), and my address is 45-513 Pahia Road #204A, Kāne'ohe, HI 96744.

**Hewahewa** – The Hewahewa Reunion 2008 Celebration Committees ask all the 'ohana

to pre-register online at [www.geocities.com](http://www.geocities.com) for the Oct. 9-11, 2008, reunion at Waimea Valley on O'ahu. All 'ohana are invited, including those in the lineage of the Royal Order of Pa'ao, Holoae, Puou and Kapele, descendants of Kapapaeumoku, Konaaihele, Kaahelemoku, Kaluai, Kapihenui, Kamoeau, Aikau Hewahewa, Akalaninui, Kaoaka, Lono, Hihipa Hewahewakupuna, Kukapu, Kahai Hewahewa, Mailuai, Mahiai Hewahewa, Sarai Kahalewai, Pilipo Kahalewai, Charles Kupahu, Kahalelihu Kalimapehu, John Hau'i Kupahu, Kapihenui, Lepeka Kaleoha'alulu Napahi, Bila Maxwell, Sarai Pai / Espaquira, Margret Kahalewai Koma, Rose Kalimapehu Young, Kahulanui Hewahewa Kekoolani, Sarai Kamaouha, Ekekelā Kua, Akekuna'a Oliwa, Rebecca Kua DeFries, Ho'opi'i Oliver, Hoakalei Crowell, Sarai Kamakau, Edith Kamaouha, Pilomina Makaena Swanson, Marie Taitano, Alice Makaena Kaupiko, Frances Makaena Naone, Rachel Medeiros Oneha, Henry Makaena, Mona Gohier / Sniffen, Nancy Kahananui, Paul Makaena, Eva Kelii Kupahu, Pihikula Napahi Malakaua, Liwia Malakaua, Bessie Malakaua, Emma Malakaua Kelso, Sarah Malakaua Higa, Moses Malakaua, Konaaihele, Kihe, Barawis. The iwi of Hewahewanui, High Priest for Kamehameha I is laid at Waimea Valley. An ancient protocol procession in honor of Hewahewa will start at 6 a.m. Oct. 9 for the opening of this private, two-day reunion. For information: Chairperson Na'mi Kama, 927-6764 or email [hewahewa.reunion2008@gmail.com](mailto:hewahewa.reunion2008@gmail.com).

**Hukiku/ Keulua** – The 'ohana of Moke Hukiku and Kapali Keulua will hold a reunion July 19, 2008, on O'ahu. The 'ohana includes the descendants of James Moses, Mary Kiko, Annie Flores, Jack Moses, Joseph Kaahanui Moses, Frank Moke, Louise Larinaga, Kalei Tisalona and Malia Santiago, as well as those of Lokalia Anakolio Holt, James Lawrence Holt, Kaluna Keawekane, Malia Kaneaiakala, and the Keolas, Ahsings and Kaahanuis. Contact Lehua Carpentier, 689-7651 on O'ahu (registration) or E. Kalani Flores, [kaflores@hawaiiintel.net](mailto:kaflores@hawaiiintel.net) or 808-885-5383 on Hawai'i Island (genealogy).

**Kamana/ Kapele** – The descendants of Lily Kelihihuli (Kamana) Kelihihoomalu, Frank Kauī Kapele, Elizabeth Mae Lahapa (Kamana) Kelihihoomalu, Maggie Keola (Kamana) Kuikahi, Obed Kamana, and Sarah Kahaleaulani (Kamana) Ke, plan a family reunion for Aug. 30 and 31, 2008, in Pāhala, Hawaii Island, at Pāhala Community Center. For information: Mabel Wilson @ 982-7645, Paulette Ke @ 217-5654, Harry Kuikahi @ 329-0611, Keamalu Waltjen @ 928-8028, or Berni McKeague @ 933-1495.

**Kawaauhau/ Paaauhau** – Brothers Daniel Kawaauhau, w. Alikaepeka Kaliuna; Philip Kawaauhau, w. Kahele Kaiiwaiu; John Kawaauhau, w. Waiwaiolē; and sister Kahiona Kawaauhau, k. Simeon Milika'a Paaauhau are having a family reunion Aug. 29-Sept. 1, 2008, in Milolii, the last Hawaiian fishing village, South Kona, Hawai'i Island. Children of the family are: Daniel (Pahio), Kahalepo, Keliikuli, Kahanapule, Kapeliela, Kaulahao, Paulo, Kaleikauea, Makia, Kekumu, Kauka

and Haaheo. All children but the last three use their first name as their last name.) Philip (James and Henry K. Hart Kawaauhau); John (Anna, Kelihele and Auliana Kawaauhau); Kahiona (Sam and Agnes Paaauhau). Kahiona K. Paaauhau 'ohana are Lono; Leleahana; Timothy, w. Philomena Kauka Kawaauhau; John, w. Pale; Kahula, k. Philip Haae; Albert Kamana'o, w. Hauola Mahiai and Joseph K.W. Kalahikola. For information, write to: Sarah Kahele, 144 Kaie'ie Place, Hilo, HI 96720, or call her at 808-959-1607; cell, 808-854-0330. Or call Ruth Kahele at 808-854-0189.

**Kekipikamakahukilani** – I am looking for more information on my 'ohana. Joseph Kahikina Kekipikamakahukilani (April 7, 1900-June 15, 1946) was from Pāpohaku, Wailuku, Maui. He married Elizabeth Kapapuni Kuoha of Pe'ahi, Waikakula, Maui (Nov. 30, 1907-Nov. 22, 1947). They had eight children: Joseph Kekipi, Bernice Marie Leimapuana, Emily Mary Leialoha, Pearl Katherine Leinaala, Theodore Kealii, Gerardine Leimaile, Patricia Corina Leilani and Olive Leimamo. Elizabeth Kapapuni Kuoha re-married (Fulgencio Ragudo Sr.) and had four children: Harold John Kahekeke Kekipi Ragudo, Larry Valentine Waiuhu Ragudo, Lorraine Kuuleimomi Ragudo and Fulgencia Ragudo. If you have any information, contact Sheryl 255-9043, [LNUUANU@yahoo.com](mailto:LNUUANU@yahoo.com).

**Kuakahela** – The Kuakahela 'Ohana Organization holds a reunion July 11-12, 2008, at Ka Hale Hoano O Ke Akua Church in Kalihi, 1760 Nalani St., and July 13, 2008, at Ke'ehi Lagoon Park. Kuakahela and Keaka Kalimaonaona had nine children: Naiheahau, Kealohapauole, Kaaehue, Kaunahi, Kamau, Kimona, Maila Maria, Wahinelawaia Muolo, and John Keau Kuakahela. Contact Pres. Arthur M. Mahi, 808-325-7134, Hawai'i Island; 1st VP Octavia Kauī Kaili, O'ahu, 688-4834; 2nd VP Ted Mokiao, O'ahu; Sec. Amy Aquino Martinez, 322-9621; Treas. Theresa Mahi, 325-7134; Asst. Treas. Agnez Barrozo; Food Chair Apolonio Aquino, 895-1663. Members encouraged to wear name badges, 'ohana uniforms or colors. Call Theresa Mahi for dues, T-shirts, genealogy or candlelight ceremony. Write 73-4149 Hawai'i Belt Rd., Kailua-Kona, HI 96740. Publicity call Lyn Lowando 325-7114.

**Kupahu** – The direct descendents of John Haui and Erne Meleana Kulamanu Kupahu and Bertha, Sadie, Miriam, Samuel, Henry and Manuel are having a Kupahu 'Ohana gathering July 4-6, 2008, at Ma'ili Beach Park (subject to change). The fifth generation Leeward cousins will be hosting the reunion, "A Walk to Remember" (Ke Ala Ho'omana'o). We need your most favorite memory and pictures of family events. For information, Nani Puha, 687-0164 ([poohnalani1@aol.com](mailto:poohnalani1@aol.com)) or Papu Ceruti, 368-5124.

**Kupihea** – The Kahililumoe (Lulu) Kupihea 'ohana will hold a potluck reunion Sunday, Aug. 3, 2008, 10 a.m.-2 p.m. at Mililani Recreation Center I. Activities include genealogy work (bring family charts, records, photos and stories) and Kau Inoa information/ registration (bring a copy of your birth certificate or other legal document showing your Hawaiian ancestry). To share

demonstrations of Hawaiian crafts or skills, call Darlene, 808-678-1126. Bring favorite family recipes for a cookbook to be available at the next reunion! For information: Jeri (Chong), 808-626-1833 or Mike (Kelly), 808-247-0498, or email [khloekuma@aol.com](mailto:khloekuma@aol.com).

**Landford/Kahaolopua** – A reunion of the Kahaolopua Memorial Association 'ohana will be held July 11-13, 2008, honoring our common ancestors Henry Newell Landford (1830-1908) and Ani L. Kahaolopua (1839-1889) – original owners of Kahaolopua Cemetery in Sunnyside, Maui, between Pā'ia and Makawao. The association 'ohana includes all descendants of their daughters (followed by the names of their children): Mary Kiliwehi Landford (Minerva Kiliwehi Kalama, Annie Lanikeha Haughton, Julia Kahaukapu Williamson); Minerva Kulamanu McLean (Mary Annie McNicoll); Debra Papu Langsi (Abel Langsi); and Henry's son William Landford (Henry, George, William Jr., Edward, Samuel, Melina). We hope 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.kahaolopua.org](http://www.kahaolopua.org), or contact Rosemary Keoho Fujimoto on O'ahu, 664-1828; Joy Enomoto on Maui, 808-276-7242; or mail: KMA 2008 Reunion, P.O. Box 791977, Pā'ia, HI 96779; or email [kma.reunion@kahaolopua.org](mailto:kma.reunion@kahaolopua.org).

**Swift/Hapakukua** – The descendants of John Kukuma Swift and Kāhilihiohiala Hoopi along with John Papanaka Hapakukua and his two wives, Lahela Pili and Kali Kuhaulua, are having their reunion July 18-20, 2008, on Maui. Families and friends who would like to participate in our activities and join us for a lū'au on Saturday are welcome. For information: Kathy Shimada, 877-0839, [shimadah002@hawaii.rr.com](mailto:shimadah002@hawaii.rr.com); Kaniu Hapakukua, 760-2611; Lei Moore, 760-2227.

**Victor/Akoi** – The fifth 'ohana reunion of the descendants of Kamukai Victor and Amelia Akoi will be held Aug. 15-17, 2008, on O'ahu. All family are warmly welcomed for an exciting weekend of sharing, aloha, genealogy, historical field trips, Kau Inoa registration, health screening and more. We'll have a hō'ea/wala'au dinner Friday night, our lū'au hanohano Saturday night and an aloha breakfast Sunday morning. Registration forms are available at [www.victor-ohana.org](http://www.victor-ohana.org). For information: Chairperson Dwight Victor, 808-688-2349, [dwhight@victor-ohana.org](mailto:dwhight@victor-ohana.org); Pā'ina Committee Co-Chairs Joe and Nickie Hines, 808-259-8406; or [joe@victor-ohana.org](mailto:joe@victor-ohana.org).

**Wahilani/Kaleikini/Kalama** – Announcing a family reunion Aug. 8-10, 2008, Wai'anae, O'ahu. Descendants of John Lanipae Wahilani Kaleikini and Elizabeth Piihioleiwahinekapu Kalama are: Roselia Kanoelani Wahilani Kaleikini, John Kaukaopua Wahilani Kaleikini, Samuel Welaohilani Wahilani Kaleikini, Charles Kaanapukawilaokalani Wahilani Kaleikini, Elizabeth Kukaawahio Kaleikini, Walter Kalawaiokanao Kaleikini, Lawrence Hoohokulani Kaleikini, Clarence Kaleikini, Carinthan Elaine Kaleikini. Call 671-0101 for information/ reservations or visit [www.wahilaniohana.com](http://www.wahilaniohana.com). ■

**KAU INOA**  
TO BUILD A NATION

**HAVE YOU & YOUR 'OHANA  
PLACED YOUR NAME?**

Would you like us to come to your family reunion to register them?  
Call 808 594-1902 or email [HG@oha.org](mailto:HG@oha.org).



**Classifieds only \$12.50**

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

Submissions received by the 15th of the month will appear in next month's edition.

**BIG ISLAND FOR SALE:** Pana'ewa, large 3/2 with study/office, fenced yard, fruit trees; Vacant lot, Keaukaha, 21,560 sf; Kawaihae Mauka 36,765 sf. DHHL leases. Trade Keaukaha lot, plus difference in value for lease on O'ahu. Bobbie Kennedy (RA), (808) 545-5099, (808) 221-6570. Email: habucha1@aol.com.

**BIG ISLAND FOR SALE OR LEASE:** Waimea 10 acre fully fenced pastoral lot, Farm Road, Waimea. Ask for details (808) 896-6888.

**BUYERS WANT TO PURCHASE 3 & 4 bdrm homes in Kaupē'a, Kapolei.** For integrity & honesty, call Wilhelm J.K. Bailey (R), West O'ahu Realty Inc. at 228-9236. Email: realestate@wjkbailley.com.

**DIABETIC OR OVERWEIGHT?** I can help! Lost 35 lbs. in 5 wks. Off insulin, diabetic, cholesterol & BP meds. Fast, safe, easy & physician recommended. www.ohanawellness.tsfl.com. Call Johnny Kai, 971-533-6881 or email ohanawellness@msn.com.

**DON'T LOSE YOUR HOMESTEAD** in Waiohuli on Maui! We can help you to get financing, design your home, and build it. Call (808) 573-4744.

**EXPERIENCED IN DHHL PROPERTIES** and general real estate needs – all islands. Bobbie Kennedy (RA), Graham Realty Inc. (808) 545-5099, (808) 221-6570. Email: habucha1@aol.com.

**FOR ALL YOUR REAL ESTATE NEEDS!** Buying, selling, investing, relocating! I can help you. Call (808) 230-6005. Keanu Souza-Koprowski, Realtor-Broker, Century 21 All Islands.

Email: keanusells@hotmail.com. Web site: www.MyIslandDreamHouse.com.

**FOR SALE – 3 LARGE LOTS** Waiohuli Residential Unit 1-2, just several properties down from Kula Hwy. – DHHL lease. Call Bobbie Kennedy (RA), (808) 545-5099, (808) 221-6570. Email: habucha1@aol.com.

**FOR SALE BY OWNER:** Modern 2 story dwelling approx. 1,000 sq. ft. upstairs & enclosable 600 sq. ft. downstairs. Wai'anae Valley HHL ocean view. \$305,000. Call (808) 927-7764.

**FOR SALE EAST KAPOLEI I:** Undivided interest lease to Native Hawaiian on DHHL waiting list. Price is negotiable. Serious callers only, 702-466-4669.

**FOR SALE – HOMESTEAD LOTS:** Waiohuli \$55,000 w/house plans. Waiohuli 1/2 acre lot \$85,000. Kalama'ula (Molokai) 1 acre \$20,000. Charmaine I. Quilit Poki (R), (808) 295-4474.

**FOR SALE – HOMESTEAD LOTS:** Pu'ukapu (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.

**FOR SALE – HOMESTEAD LOTS:** Panaewa: 10 acres \$160,000. Makuu: 5 acres \$55,000. Kawaihae: 31,755 sf lot \$80,000. East Kapolei Undivided Interest \$50,000. Charmaine I. Quilit Poki (R), (808) 295-4474.

**FOR SALE – HOMESTEAD LOTS:** Wai'anae Kai 5 bdrm/6 baths \$495,000. Panaewa: Kahaopea 4bdrm/10 acres. \$399,000. Wai'anae (tear down) 8,528 sq. ft. lot

\$95,000. Charmaine I. Quilit Poki (R), (808) 295-4474.

**FOR SALE ON MAUI:** Waiohuli Hikina subdivision, half-acre lot, nice view, \$70,000. Contact Elmer: (808) 298-5565.

**FOR SALE: WAIHOULI HIKINA DHHL** lease. Ready to build half-acre lot. Make an offer. Call 719-964-5844 or email jyg.ho.young@excite.com.

**FOSTER/RESOURCE FAMILIES NEEDED STATEWIDE:** Hawai'i's keiki need safe and loving homes. For more information, call (808) 441-1117, toll free (888) 879-8970 or email: hui@pidfoundation.org.

**FREE GAS ANYONE?** Active members never pay for gas. Act now and enjoy never paying for gas again! www.FreeGasAtLast.com/helpnow. Email: xhelpnow@gmail.com. Phone: (808) 275-7272.

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

**KAWAIHAE HOMESTEAD LOT FOR SALE:** Beautiful perimeter 27,269 sf with ocean view. \$58,000. Contact Lali De Wolfe, RA tel. (808) 392-2656. Coldwell Banker Pacific Properties.

**LOOK YOUNGER, FEEL HEALTHY,** live longer, have the energy to get through the day. Drink Mona-Vie Acai, buy wholesale. Contact Vangie @ 293-8403 or 218-4402.

**MAUI – LOT CLEARING, GRUBBING,** excavation of your homestead lot. Examples available, qual-

ity work and reasonable rates. Call (808) 760-8278.

**MORTGAGE FREE:** Pay off your homestead house mortgage in less than 1/2 the time. Without refinancing and without changing your lifestyle. Contact us for a free analysis. (888) 764-2757. thomas@tfgroup.us or www.u1stfinancial.net/tfgroup.

**PONCHO'S SOLAR SERVICE:** Solar water heating contractor, utility rebates, tax credits. HECO & MECO approved independent contractor, new systems, pool heating, repairs. Free estimates. O'ahu, 422-4266; Maui, 760-2345. Located Waiohuli Homestead.

**SEEKING MANUFACTURER REP** to market breakthrough nutraceutical product with a composition patent. Six-figure income potential. Commission + Bonuses. Call (808) 218-4402. Vangie.

**SELLING/BUYING? SAVE THOUSANDS!** FS / DHHL / land / multifamily / business. Ken Gines, RA, 389-0489. Jeffrey Samuels RE Services.

**TRADE FOR FEE-SIMPLE O'ahu:** Waimea 11.5 acre, private, fully operational farm. Spacious 3 bdrms., 2 bath, majestic views of Mauna Kea and Mauna Loa. Must see! Call (808) 885-0036.

**WANTED TO PURCHASE** Kawaihae homestead lease, cash. Call Robert (808) 883-8624.

**WHEN BUYING OR SELLING A HOME** choose a professional with experience. Fee Simple or Homestead properties. Call Charmaine I. Quilit Poki (R), she speaks your language. Your Hawaiian Homes Specialist (808) 295-4474 Century 21 Realty Specialists. ■

## Baibala Hemolele

The Hawaiian Bible Project

Is electronically publishing the Hawaiian Bible online at

# Baibala.org



Searchable text • Digital images of pages

Diacritical marks 'okina and kahakō • Audio recording

Contact us for more information and/or to attend a demonstrative workshop  
 (808) 841-3373 – Baibala@pidfoundation.org

# Talk Story

## Hawaiian talk radio

“Nā 'Ōiwi 'Ōlino –  
 People Seeking Wisdom”  
 6:30–9 a.m.

Weekday mornings on:

Hilo AM 850 KHLO

Kona AM 790 KKON

Maui AM 900 KNUI

O'ahu AM 940 KKNE



Empowering Hawaiians, Strengthening Hawai'i



## 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.

Loans are available up to \$7,500.00 (no minimum loan amount), with a maximum repayment term of 5 years (60 months) at a flat interest rate of 5.0%.

To be eligible for a Consumer Micro Loan, you must meet the following criteria:

- Applicant must be of Native Hawaiian ancestry
- Applicant must be at least 18 years of age and a resident of the State of Hawaii
- Applicant should have satisfactory credit history and the ability to repay the loan
- Loan must be for the primary applicant's benefit

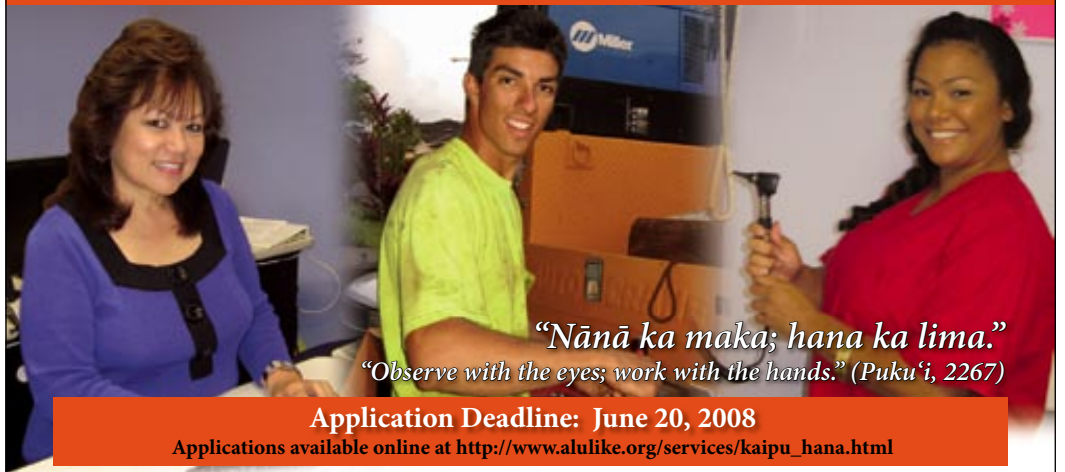
Loans are available to individuals only. Partnerships, corporations, sole proprietorships, etc., are excluded.

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.

## ALU LIKE Inc. HANA LIMA SCHOLARSHIP Fall 2008



*"Nānā ka maka; hana ka lima."  
"Observe with the eyes; work with the hands." (Puku'i, 2267)*

**Application Deadline: June 20, 2008**

Applications available online at [http://www.alulike.org/services/kaipu\\_hana.html](http://www.alulike.org/services/kaipu_hana.html)

The purpose of this Hana Lima Scholarship is to give financial assistance to students participating in a vocational or technical education program for occupations that can provide a "living wage." Eligible programs include, but are not limited to, diesel mechanics, automotive technology, nursing, medical assisting, cosmetology and emergency medical technician. Preference is given to non-traditional students: single parents, disabled (meets ADA definition), houseless, sole income providers, previously incarcerated and wards of the court.



ALU LIKE, Inc.

Hale O Nā Limahana  
458 Keawe Street  
Honolulu, Hawai'i 96813-5125

**As an applicant, you must meet the following criteria:**

- Be of Native Hawaiian ancestry
- Be a resident of the state of Hawai'i
- Be enrolled in a vocational degree or certification program (AS or AAS — Associates Degree) for the Fall 2008 term in one of the educational institutions in Hawai'i listed on our application.

If you have any questions, please contact:  
ALU LIKE, Inc. Career & Technical Education at (808) 535-6734.

*Funding made possible by the gracious contributions of the Kamehameha Schools.*

Charmaine  
QUILIT POKI   
*The Voice of Experience*  
REALTOR®, Certified Residential Specialist



# The Language of the Islands

1585 Kapi'olani Blvd., Ste. 1530 • Honolulu, HI 96814

Qualified buyers are looking to purchase properties in the Kapolei, Waimanalo, Nanakuli, Princess Kahanu Estates, Papakolea, Series 7, Kewalo, Kalawahine, Waiehu Kou, Laiopua, Keokea, Waiohuli, Keaukaha & the Waiahole Valley areas.

If you're a lessee/seller interested in giving another Native Hawaiian an opportunity to live on Homestead land, call Charmaine. She brings buyers and sellers together.

**Charmaine Quilit Poki is the Voice of Experience in Local Real Estate**

The language of the Islands is one that speaks directly to Charmaine Quilit Poki. Understanding the language, culture and lifestyle of Hawai'i has earned Charmaine a sterling reputation as one of the Island's leading real estate professionals. As an O'ahu

native and an established real estate specialist, Charmaine offers her clients an unquestionable edge when it comes to selling, buying or investing in the Islands. For your next move, rely on Charmaine to be *The Voice of Experience* in local real estate. Contact her today.

Direct: (808) 295-4474 | Toll-Free: (800) 210-0221 | [www.CharmaineQuilitPoki.com](http://www.CharmaineQuilitPoki.com)

**Century 21**  
Realty Specialists



Each Office Independently Owned and Operated.



# Hawaiian Language Hawaiian Culture Hawaiian History



**Hūlili Vol. 4**  
*Multidisciplinary research on  
Hawaiian well-being*



**Douglas Warne with collaboration  
by Holly Kilinahe Coleman**  
*A boy's journey to America,  
an ali'i's return home*



**Kūkulu**  
*Playing cards to build  
Hawaiian language skills  
for ages 5 to 95*

**Available at bookstores  
or on the web at  
[www.kamehamehapublishing.org](http://www.kamehamehapublishing.org)**



**KAMEHAMEHA  
PUBLISHING**

A division of Kamehameha Schools