



# KA WAI OLA

THE LIVING WATER of OHA

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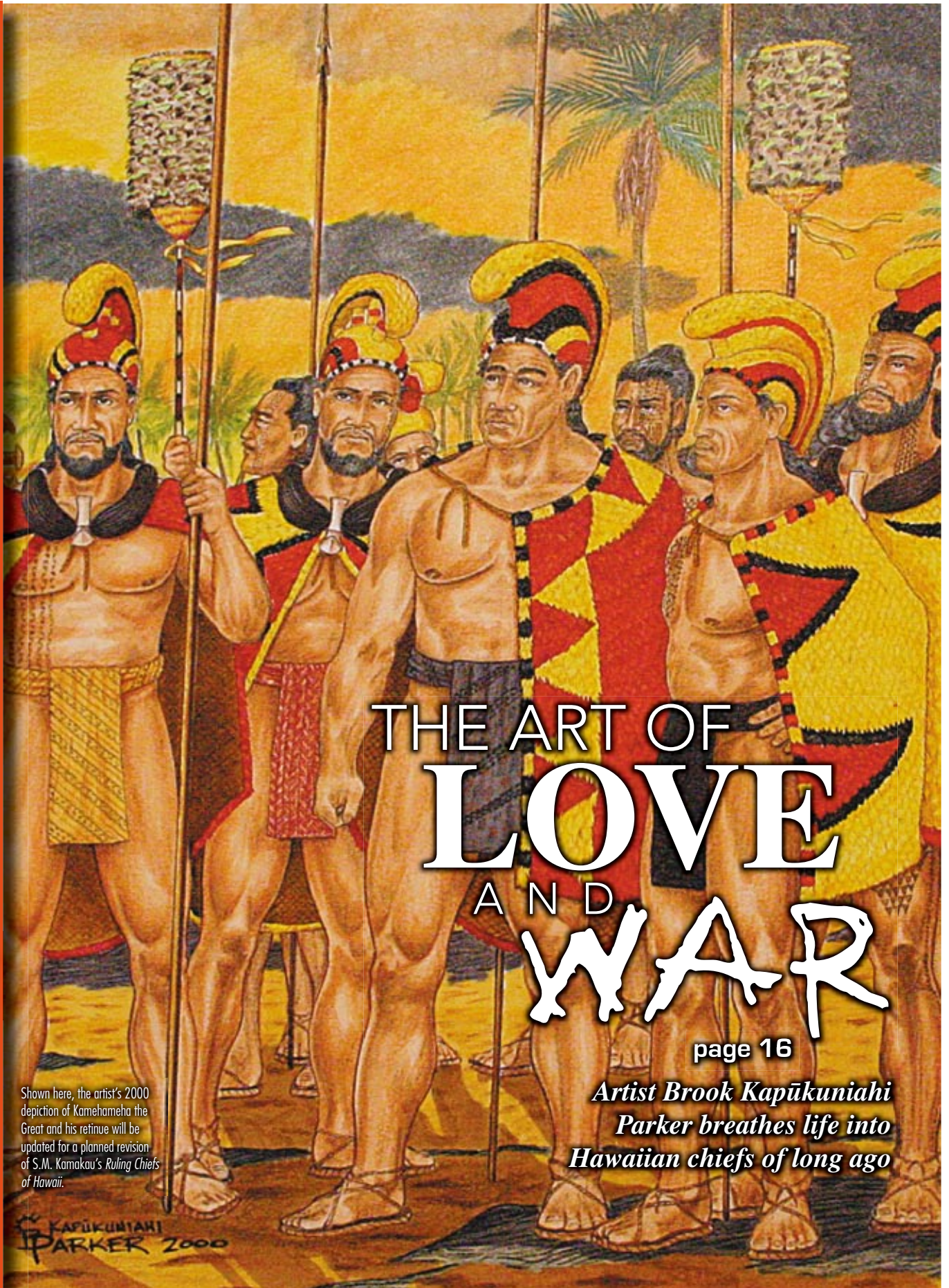
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# THE ART OF LOVE AND WAR

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*Artist Brook Kapūkuniāhi  
Parker breathes life into  
Hawaiian chiefs of long ago*

Shown here, the artist's 2000  
depiction of Kamehameha the  
Great and his retinue will be  
updated for a planned revision  
of S.M. Kamakau's *Ruling Chiefs  
of Hawaii*.

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# Na wai e ho'ōla i nā iwi?

WHO WILL SAVE THE BONES?



Kaua'i Police Chief Darryl Perry discusses the situation with Ka'iulani Huff, Louise Sausen and Hank Fergerstrom. - Photo: OHA staff

By Kai Markell  
Director, OHA Native Rights, Land and Culture Hale

I had heard about the growing conflict on Kaua'i, in Wainiha, in an area known as Naue. Our precious and beloved iwi kupuna again threatened by construction. This time, by a home on the beach in an area of Hā'ena already covered with vacation homes and rentals. As home by home encroaches upon the beach, our kūpuna, who lived in coastal communities and who buried their 'ohana in their kulāiwi again face destruction, desecration or eviction. Even in death. It was Mary Kawena Puku'i, the noted Hawaiian scholar, who helped to define iwi as "the most cherished possession" of our Hawaiian people. I often ask myself, when did that change?

I received an e-mail with a plea for kōkua. Construction crews were scheduled to begin work in the Naue Cemetery where 30 kūpuna had been identified to date through archaeological testing. I knew in my na'au that all my excuses of being overwhelmed with so many issues on so many islands meant nothing in the spiritual world. I needed to act. I felt kaumaha from not being on top of this case earlier. I felt kaumaha from so many burial cases on Kaua'i which passed before my very eyes in my previous job. Knowing that I could have always done more than I did. Knowing the kūpuna expected it. Knowing the kūpuna deserved it. Putting all my faith in their forgiveness for my shortcomings. Kaua'i is my precious kulāiwi. And I couldn't even protect the iwi of my own 'ohana in Kalihiwai and Moloa'a. I knew the system was broken now for many years. And the e-mails which came flooding in with the kāhea for Naue only confirmed it yet again.

When Trustee Donald Cataluna requested that two OHA staff go to Naue for the June 24 gathering, and OHA Administration quickly approved it, I knew the kūpuna were offering me a way to redeem

A parcel in North Kaua'i becomes a battleground between development and protecting iwi kupuna



Two Kānaka embrace at the site of the graves. At left, lighted torches mark 30 graves identified to date. A concrete foundation has since been poured on the property. - Photo: OHA staff

myself. Another Native Rights staffer, Jerome Yasuhara, and I caught a flight the next morning to Kaua'i and drove up to Hā'ena. We saw police cars, marked and unmarked, and Sheriff vans all driving about and headed up toward the North Shore. We feared the worst not knowing what had taken place at Naue earlier that morning.

When we arrived, law enforcement were scattered all throughout the neighboring communities in force. Staged away from the scene where only a few officers paced around at a distance. Kanaka began showing up in the early morning hours. Ka'iulani Huff, who had been courageously living at the site for months, Aunty Nani Rogers, Aunty Louise

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## Protecting the limu

'Ewa Beach resident fights proposed drainage projects on O'ahu's south shore

By T. Ilihia Gionson  
Publications Editor

Growing up in 'Ewa Beach, Michael Kumukauoha Lee remembers gathering limu with his 'ohana for food and medicine. "(Limu is) part of our cultural heritage that goes back to the Kumulipo," said Lee. "Food and medicine are part of our heritage. The seaweed is needed for the fish. If the fish don't have limu to eat, they go away," he said. Today, he says, two drainage projects planned within several hundred yards of each other by developer Haseko threaten the once-abundant natural resources of the One'ula Beach area, also known as Hau Bush.

Lee is currently party to two cases

pending before the state Board of Land and Natural Resources challenging permit applications by Haseko to construct the Pāpipi and Kalo'i drainage systems with outlets in One'ula Beach Park, on the grounds that the contaminants in discharged water would hurt the area's limu.

The Pāpipi Road project is designed to help ease the flooding that residents there have been coping with for decades, said Haseko spokesperson Sharene Saito Tam. The roughly three-quarter-mile system is proposed to run from 'Ewa Beach Elementary School down to the ocean on land that Haseko will give the city to expand One'ula Beach Park.

The larger of the two projects is the Kalo'i Regional Drainage

Improvements Project. "(The project) benefits the entire 7,000-acre Kalo'i watershed from the mountains above Makakilo, thru the agricultural lands owned by James Campbell Co., UH-West O'ahu, DHHL (state Department of Hawaiian Home Lands), D.R. Horton, and 'Ewa Villages," said Saito Tam.

The proposed Kalo'i regional project will widen an existing emergency drainage channel running from flood-prone 'Ewa Villages to One'ula Beach Park. The system includes a series of open grassy areas to handle storm water as it flows through. Saito Tam said that a "significant amount" of rain would need to fall to fill up this network of retention/detention basins before the water would flow over the sand berm along the shore and enter the ocean.

Lee, represented by the Native Hawaiian Legal Corp., says that the discharge from the drains will further destroy limu that has already been in decline for the past four decades.

At the center of the contested



Michael Kumukauoha Lee gathers limu at One'ula Beach Park, where developer Haseko is proposing to discharge stormwater from Pāpipi Road and the entire Kalo'i watershed, from Makakilo down. - Photo: Courtesy of Native Hawaiian Legal Corp.

case are studies commissioned by each of the parties. A study commissioned by Haseko found that there would be no adverse impacts on the area's limu stock. The Native Hawaiian Legal Corp. also had a study done that showed that storm water discharges have significant detrimental effects on both the quantity and varieties of limu. Both

sides find fault in the methodology of the other's studies.

Lee says that water percolates into the ground, minimizing the need for such large-scale drainage systems, as long as there are open areas in developments without concrete or asphalt. "I'm just asking that they leave the open space to deal with their runoff," he said.

## Crowning achievement

Miss Hawai'i Nicole Fox wears her Hawaiian culture on her sleeve, even while growing up on the continent

By T. Ilihia Gionson  
Publications Editor

Although she was born and raised in Santa Clara, California, Hawaiian culture has always been a big part of Nicole Ka'ili Fox's life. Hula has been Fox's constant link to her culture, from childhood through college and beyond. It has stayed with her from California, in her studies and volunteer work around the world, and on stage at the Neal Blaisdell Center on July 11 when Fox took the title of Miss Hawai'i 2008.

Fox added the Miss Hawai'i sash to her collection, which already included Miss Island O'ahu 2008, Miss San Jose 2007, and Miss Santa Clara 2006. For the talent portion of the Miss Hawai'i competition, she danced to Keali'i

Reichel's rendition of *Mālie's Song/Hawaiian Lullaby*. "I picked that song because all dancers know that when you connect to the song it strengthens the emotions you pull out of the dance. This is a place where I chose to live because I love it," Fox said.

Fox began dancing hula with her mother at the age of 5, for Hula Hālau O Pi'ilani in Santa Clara. "The Bay Area has a pretty big Pacific islander population, so it was easy for us to embrace the culture," she said. When Fox's younger sister was born, she too joined the hālau, and her father took Hawaiian language lessons.

"A lot of (my father's) speaking Hawaiian to us was when he didn't want others to know what we were talking about, and a lot of ordering my sister and me around!"

Fox danced for Hula Hālau O Pi'ilani until she moved to Hawai'i. Hula Hālau O Kamuela is Fox's new hula home, and she also dances professionally with a couple of production companies.

"I think that we have a responsibility to preserve the rich traditions of our heritage," Fox said.

Education has always been important to Fox, and she carries this belief into her Miss Hawai'i platform. "Education is really the basis for everything in life, and I want to promote educational achievement in kids. The target age for guidance counselors is high school, but by high school, kids have already developed study habits, etc. I'd like that to start at an earlier age, so kids come into high school more prepared to look at the next step."

Even with her two bachelor's degrees in cultural anthropology and business management, Fox plans on returning to school using the scholarships that she won at the Miss Hawai'i pageant. Before she seeks teaching credentials, Fox would like to further her studies in Hawaiian



Miss Hawai'i 2008 Nicole Ka'ili Fox will compete in the Miss America pageant Jan. 24 in Las Vegas. - Photo: T. Ilihia Gionson

language and culture. "You should never stop learning," she said.

So, what's next for Miss Hawai'i? Before the Miss America 2009 pageant in Las Vegas on

Jan. 24, Fox and her fellow 51 competitors will live under one roof for eight weeks as part of a reality show called *Miss America: Reality Check*. Stay tuned!

**T**he nation's sliding economy is adding to the existing hardship of small businesses in Hawai'i's rural communities, home to many Native Hawaiians. Soaring gas prices, and consumer costs alongside cuts in jobs have taken a toll that is visible to the eye in the vacant storefronts of strip malls from Waimānalo to Wai'anae.

The owners of East Honolulu Clothing Co., Maurice Fujie and Andrea Weymouth - Fujie, said that their business, which includes manufacturing garments for hālau, has had more "roller coaster" ups and downs since they relocated last year from Honolulu to the Waimānalo Town Center, where several tenants have recently vacated or shut down amid unconfirmed reports that the complex is up for sale. "Because I can't count on steady trending, I do a lot more of the administrative work myself," said Weymouth, who is thankful to have a marketing background. Husband Maurice agrees that hard times require hard work and using everything in your skill-set to save operating costs.

The couple echo the observations of many other Hawaiian neighborhood merchants in saying that the country-like location nurtures relationships with local customers, but the downside is attracting an adequate volume of customers without spending money on advertising – typically a casualty of a business slowdown that gives high-powered competitors with big advertising budgets an even greater edge.

In spite of this, the couple have reaped some success by cultivating their new country locale as a gathering place; this has included inviting musician friends to put on Friday night "backyard jams" in front of the store and showcasing crafts of unique Waimānalo artisans, including items that reflect the "horse-country feel" of the nearby stables. "So neighborhood residents feel good about picking up a baby lū'au gift here, instead of driving to a big chain store where they might find better prices," said Weymouth. Still, right after the Aloha Airlines shut-down that laid off some residents in the nearby Hawaiian Homestead community, Weymouth said the Waimānalo Town Center became a "ghost town" – a sign that when the going gets tough, even loyal customers will bypass friendly neighbor haunts in favor of Big Box bargains.

Weymouth's comments also point to some of the reasons why one marker of the economic slowdown is a business exodus from country to city. This, too, is visible to the eye. In stark contrast to vacated rural strip malls, downtown Honolulu boasts a new bumper crop of futuristic-looking office towers, some of them recently acquired by large U.S. continent investment firms Morgan Stanley and Arroyo Realty Partners. As the urban core gets slicker, it becomes a more powerful magnet for customers with disposable income and for bigger business operations able to hire more people at higher salaries. Many economic development experts worry that the disparity between town and country business climates is about a lot more than differences in income.

# S M A L L BUSINESS

# 101

Getting savvy in an uncertain economy

By Liza Simon | Public Affairs Specialist



In Waimānalo Town Center, East Honolulu Clothing Company bucks the tide of small mall exodus and welcomes customers with an opening day blessing attended by the Rev. Kaleo Patterson and store owners Maurice Fujie and Andrea Weymouth-Fujie.

- Photo: Courtesy of Andrea Weymouth-Fujie

"If Wai'anae parents are gone to Honolulu to work from 6 a.m. to 7 p.m., then you are creating an inability to be home with kids supervising homework. So the economic disadvantages of a neighborhood spiral into education and home life, where poverty persists across generations," said Dana Hauanio, director of Honolulu Minority Business at the University of Hawai'i.

From Hauanio's perspective, any economic downturn in Native Hawaiian neighborhoods adds to the social injustice of a historically higher rate of poverty for the Kanaka Maoli residents. Two OHA studies done recently by noted local economist Seiji Naya show that Hawaiians make up less than 20 percent of the overall population but account for a full third of people living in poverty in the state. The same studies showed that only seven percent of all Hawai'i businesses are Native Hawaiian-owned and produced only two percent of total state sales. One sad fact from Naya's research is that the only category where income stream was larger for Native Hawaiians than other groups was in public assistance.

From his extensive compilation of statistical fact, Naya

concludes, among other things, that small loans for start-up and struggling Hawaiian businesses can help to bridge an income gap that is bad for all of Hawai'i because it prevents the poor from affording higher education – which Naya calls "the best long-term equalizer of economic disparity." Naya's recommendation to level the playing field in the short-term with low-interest business loans has been put into practice by many nonprofit and government agencies – notably OHA, which offers qualified Native Hawaiians the low-interest Mālama loan program.

And at a time when Rebecca Soon of the Pacific Gateway Center says, "We're definitely seeing a huge jump in small enterprises unable to make it," the nonprofit agency supports low-income entrepreneurs in many ways, including "a multi-kitchen food incubator" facility in Kalihi that functions like life-support during the initial first three years of a business that Soon calls critical for a small-fry entrepreneur. "This should be a growth period when you are establishing a customer base, but it's impossible to know how competition might outdo you," said Soon, adding that newbie businesses need to do a lot of experimenting to discover what appeals to public taste, but these days must also balance their experiments with carefully counting the pennies that go into operating costs.

"Let's say you're marketing new liliko'i jam and transportation costs for the delivery have pushed the unit cost of each glass jar by 20 cents. As either a manufacturer or merchant, you can pass the cost along to your customer, but this will make your product less appealing." The other choice is to absorb the cost and sink your profits.

Soon, the center's director of economic development, says the goal of loaning to entrepreneurial poor people is not just to help with daily survival but to "create long-term wealth and community empowerment, which is not reliant on government social services, often vulnerable to cuts every few years if a new administration adopts a different policy." Soon says her agency follows the Nobel Peace Prize award-winning model of the Grameen Foundation, which has helped people escape poverty by supplementing collateral-free loans for income-generating business with financial literacy classes, team-building between loan recipients, and partnerships with microfinance institutions.

"One of the biggest stumbling blocks for minority poor people wanting to make a go at business enterprise is having access to capital," said UH's Hauanio. Naya's studies underscore reasons why this is true for the overall Native Hawaiian population: larger families, less savings and a much lower rate of land or home ownership that provides the financial advantage of home equity.

In today's weakening economy, however, many poverty-fighting loan programs warn against the tendency of small business operators seeking any extension on credit lines, even when financial emergencies strike. As the sub-prime mortgage crisis demonstrated in the housing sector, unscrupulous financial institutions aggressively targeted

See **BIZ 101** on page 06

## BIZ 101

Continued from page 05

low-income borrowers in selling expensive loans when cheaper loans were available. Costs of financial services can bury small business in a cycle of debt, loans and lowered credit scores. In order to lift up the low-income minority, we must empower young people at an earlier age with information about the double-edged nature of costly credit and other financial products, said Hauanio, who makes the observation confirmed by Seiji Naya's research – that a proportionately small number of Native Hawaiians at UH seek degrees in business and finance. Hauanio hopes this changes, because business survival in today's weak economy requires an understanding of complex global developments.

The home-loan crisis, for example, reverberated through worldwide financial markets and is a big factor in the slow economy. Rebecca Soon said responsible lending institutions are reacting by giving more consideration to credit scores, which are used as an indication of person's ability to be financially responsible. But she has had to teach would-be entrepreneurs at Pacific Gateway about how their choices may unintentionally lower their scores. She mentions, for example, that opening a new charge card at a retail store will drop your score. This is because one calculation that goes into a final credit rating is the average length of time a consumer has held credit cards. The longer you've held on to your plastic, the higher your average.

Credit scores are supposed to be race and ethnicity blind under federal law. This is also true for banking institutions, which are not only prohibited from discrimination, but must also by law reinvest in the areas where they operate, regardless of the community's level of prosperity. Nevertheless, a poverty-stricken location for a business often counts as negative for a would-be borrower in the eyes of some lending institutions. Soon said more people are turning to Pacific Gateway after

their dream of operating in their low-income home community was curtailed by a bank loan denial.

Certainly this works against the goal of poverty-busting business development, and there may be some cases where it is unlawful discrimination, but in a free market economy, where government regulation of banks is theoretically kept at a minimum, it is expected: "It is only natural from the bank's perspective if they are trying to get returns on investment for shareholders, then they are going to look at every risk factor involved," Soon said, noting the recent bank failures on the U.S. continent that have led overall to the tightening of loan standards.

In spite of all these challenges, Soon said that local businesses show plenty of creativity in inventing new business models, tapping into markets and coming up with new products. She adds that a high percentage of business failures go for a second startup that then becomes profitable.

In addition to becoming financially informed and frugal in hard times, some have found that it works well in low-income neighborhoods to combine business and social enterprise and take direct aim at raising a community's standard of living. This is the model championed by MA'O Farms, which grows and markets organic produce in Wai'anae and throughout O'ahu under a nonprofit founded by Kukui and Gary Maunakea-Forth. "With gasoline costs driving higher food costs, we know it is more important than ever to reduce our dependency on outside produce and grow what we need for our own healthy nutrition," said Gary. The couple run their business in conjunction with several "youth leadership programs," which have received OHA grant funding. In an associate's degree program, MA'O teaches Leeward Community College students to take agricultural products "from seed to new product development and sales."

Gary said he and his wife set out to change the old Hawai'i plantation paradigm of minimum wage-dominated agricultural labor by training and educating their workforce to take on full responsibility for the 'āina. Interestingly,



Above: In Wai'anae, students in programs at MA'O Farms reap a healthy harvest of new skills from the social enterprise business model. - Photo: Courtesy of MA'O Farms

he and wife Kukui made a go of a more traditional retail business by opening up a health food café across from McDonald's in Wai'anae. The venture lasted four years before they made a strategic decision to concentrate full time on farming. "We were over-extended. You can only be a Ma 'n' Pa to one community business at a time," said Gary. Meantime, MA'O continues to grow with the nurturance of a very supportive community. "An economic slide can also be an opportunity for starting up new ventures that fit with new concepts – such as today's interest in sustainability," said Gary.

To weather the cooled business climate, UH's Hauanio said small businesses in Native Hawaiian neighborhoods need to get larger and create multiple skilled jobs. It's not a new idea, but she has seen more examples of Native Hawaiian-owned and operated "Strategic Growth Initiative Companies" in the sectors of technology and construction, one of which garnered a multimillion dollar contract with the military and fills high-paying positions with a local labor force at an outlying site.

"The old saying that 'It does take a village' really applies to business too," observes Soon, who says that business operators often benefit by collaborating with each other and finding not only ways to save cost, but new ways to expand their entrepreneurial dreams. "Plus, the burden is really on the

consumer to patronize their neighborhood establishments. Sure you can go to Wal-Mart and get prices cheaper, but Wal-Mart only invests 5 percent of its revenue in its local workforce. The rest goes outside of Hawai'i, so in the long run, you're contributing to a



draining of resources away your community."

For more information on minority business, credit and business start-ups: For credit use [www.cccs.hawaii.org](http://www.cccs.hawaii.org). For business [www.pacificgatewaycenter.org](http://www.pacificgatewaycenter.org).

Photo: Liza Simon



Twenty-five students of Nā Pua No'eau's 'Aha 'Ōpio Alaka'i program for young Hawaiian leaders, which is funded by OHA, presented their research on the Hawai'i Superferry, drugs and drug rehabilitation, and GMO kalo during a June 20 visit to OHA. - Photo: Chantelle Belay

## Facing future – young leaders share their knowledge

By Capsun M. Poe  
Policy Advocate

What is a Native Hawaiian teenager to do during summer vacation? Some may get a summer job, others may go to summer school, still others may use the time for traveling. There is at least one other option taken by some of Hawai'i's next generation of leaders: to be a part of Cohort Two of Nā Pua No'eau's (NPN) 'Aha 'Ōpio Alaka'i (AOA). On Friday, June 20, 25 haumāna and five chaperones from across Hawai'i nei descended upon the Office of Hawaiian Affairs in Honolulu to present their research to OHA Trustees and staff at an event organized by OHA's Education Hale. These presentations were a recap of those made at the Native Hawaiian Education Association conference earlier this year at Windward Community College.

After being greeted with the traditional sound of the pū, AOA participants performed an oli, presented maile lei to Trustees Walter Heen, Robert Lindsey and Boyd

Mossman, and adorned maile lei on portraits of ali'i in OHA's boardroom. OHA's Education Director Hau'oli Akaka started the day off by sharing an essay he wrote to obtain a scholarship when he was a senior in high school. In this recently rediscovered gem, Hau'oli recalled his dream of wanting to perpetuate Hawaiian language and culture.

AOA haumāna gave presentations in three groups of about eight students each. First up was the "Hawai'i Superferry – the modern double-hulled canoe" group, who included a history from 2003, detailed community concerns, weighed pros and cons of the service, and explored its developmental impact. While taking no side in the ongoing Superferry debate, they stressed that "education is empowerment" and they hoped their presentation would allow others, especially youths, to make an informed decision on how they feel.

The Substance Abuse group provided comprehensive information including common names, risks, associated behaviors, effects, usage statistics, drug history and

other tidbits on ice (crystal meth), marijuana, cocaine, crack, heroin (morphine), and predatory drugs (club drugs). They ended this gloomy news with a comparison of Western vs. cultural approaches to rehabilitation suggesting that cultural approaches are more successful, providing some hope that Native Hawaiians who may engage in substance abuse will be able to overcome those challenges and lead healthy lifestyles for themselves, their 'ohana and their friends.

Finally, the Genetic Modification group provided riveting statistics on just how prevalent GMO (genetically modified organism) consumption is in the U.S. (up to 90 percent of corn and 81 percent of soy is genetically modified). They explored the topic through historical, scientific and cultural lenses. While some group members feel genetic modification is bad, as a whole, the group's focus was on sharing the knowledge without "trying to convince others" how to feel about it.

Trustees Heen, Lindsey and Mossman listened intently to each of the presentations and asked thought-provoking questions of the student presenters. It was clear that all three Trustees were impressed with how the students eloquently answered their questions and those of others in the audience, including OHA staffers from different Hale. While all students consulted books, articles and studies, some groups also conducted personal interviews and site visits.

After the presentations and question-and-answer session, one group ended with an impressive (and original!) slam poetry performance, written by two of their members. The day ended with fellowship and 'ono mea 'ai Hawai'i. Nā Pua No'eau's 'Aha 'Ōpio Alaka'i program is funded by the Office of Hawaiian Affairs.

*Hawaiian Governance (HG) Policy Advocate Capsun Poe reminisces that he and fellow HG staffer Kailene Nihipali first met at 'Aha 'Ōpio o OHA (as it was called when it was run by OHA) 11 years ago. They have now come full-circle by working with NPN on several presentations. ■*

## Coffee Hour Corner

The purpose of a Coffee Hour is to encourage open conversation about Hawaiian Governance efforts, centered around Kau Inoa and the Ho'oulu Lāhui Aloha: To Raise a Beloved Nation plan. Here are some questions posed at recent Coffee Hours – discuss amongst yourselves:

### Q: How will the monarchy play a role in the new Native Hawaiian government?

A: This decision will be made by the delegates elected to represent Kau Inoa registrants at the 'Aha (nation building convention), who will create the organic documents dictating the functions and form of the Native Hawaiian Governing Entity. Hawaiians registered in Kau Inoa will then have the opportunity to approve or disapprove of the monarchy's role, if any, when the organic documents are ratified.

### Q: Say someone commits a crime, will they be held to Hawai'i state/United States federal law?

A: Again, the delegates elected to the 'Aha will have to decide what role the Native Hawaiian Governing Entity (NHGE) will have in dealing with crime, and the relationship of the NHGE to the current justice system.

*If you have a comment or question you'd like answered, contact us at hla@oha.org. Better yet, host a Coffee Hour! For more information or to schedule a Coffee Hour, contact Nara Cardenas at 594-0266 or narac@oha.org.*

### Not registered yet? Find a Kau Inoa registration booth at these events:

- Aug. 1-3, Fri.-Sun.: Aloha Festival; San Francisco
- Aug. 2, Sat.: 14th annual Kilakila Cultural Festival; Pālolo Valley District Park, O'ahu
- Aug. 2-3, Sat.-Sun.: Nā Mea Hana Lima Cultural Arts Fair at the Ski and Boat Club; San Diego
- Aug. 7-10, Thurs.-Sun.: Honolulu Family Festival; Ala Moana Beach Park, O'ahu
- Aug. 9, Sat.: Gabby Pahinui Wamānalo Kanikapila at Waimānalo Beach Park; Waimānalo, O'ahu
- Aug. 9-10, Sat.-Sun.: Nā Hula Festival at Kapi'olani Park; Waikīkī, O'ahu
- Aug. 9-10, Sat.-Sun.: Wai'anae Sunset on the Beach; Wai'anae, O'ahu
- Aug. 10, Sun.: Japanese American National Museum; Los Angeles
- Aug. 14, Thurs.: Moonlight Mele on the Lawn at Bishop Museum; Honolulu
- Aug. 15-17, Fri.-Sun.: Made in Hawai'i Festival at Blaisdell Center; Honolulu
- Aug. 21, Thurs.: Tūtū and Me Ho'olaule'a at Waimānalo Polo Field; Waimānalo, O'ahu
- Aug. 29-Sept. 1, Thurs.-Mon.: E Hula Mau; Long Beach, California
- Sept. 6, Sat.: All Girls Rodeo at Kualoa Ranch; Ka'a'awa, O'ahu
- Sept. 6-7, Sat.-Sun.: Kapolei Summer Sunset Festival at Kapolei Park; Kapolei, O'ahu
- Sept. 7, Sun.: Live Aloha Hawaiian Festival; Seattle
- Sept. 12, Fri.: Las Vegas Hawaiian Civic Club Ho'olaule'a; Henderson, Nevada

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- Events, schools, hālau:** Kailene Nihipali, 594-0232
- Events, family reunions:** John Rosa, 594-1902
- Web:** [www.kauinoa.org](http://www.kauinoa.org) | **Email:** [hla@oha.org](mailto:hla@oha.org)



# Who is culturally competent to treat mental health issues of Kanaka Maoli?

State health officials in June ended a major contract with Hale Na'au Pono, Wai'anae's largest provider of mental health services and announced plans to transition the majority of the clinic's patients to another state-run facility.

The private nonprofit Hale Na'au Pono is currently challenging the state's decision and vowing to find a way to keep operating in a community made up largely of Native Hawaiians. The dispute between the state and the clinic centers outwardly on contract compliance and treatment protocols. But it has also raised widespread concerns about the severity of mental health needs in Wai'anae and other areas with a high concentration of Hawaiians.

Both the state and the Hale Na'au Pono agree with the theory that culture matters when it comes to Kanaka Maoli mental health issues. But in the following editorials, they offer differing perspectives on their respective qualifications to deliver culturally based mental health treatment. — *Liza Simon*

At right, Hale Na'au Pono, also known as the Wai'anae Coast Community Mental Health Center, pictured, helped the state Department of Health integrate culture into a national model of delivering mental health practices. - *Photo: Courtesy of Hale Na'au Pono*



By Michelle R. Hill  
Deputy Director for Behavioral Health  
Hawai'i State Department of Health

Hale Na'au Pono has filed an appeal with the Department of Health over the Department's decision to not extend its contract that expired on June 30, 2008. Because of the pending appeal, we cannot discuss that decision here. However, we welcome this opportunity to provide useful information on mental health services on the Leeward Coast.


In June 2008, the Department of Health (DOH) served more than 1,500 consumers with mental illness in the Wai'anae area. Only about one-quarter of those individuals were served by Hale Na'au Pono. The remaining consumers in the Wai'anae area were served by more than a dozen other state-operated and privately contracted service providers, all of which employ staff that represent the ethnic diversity of the Wai'anae region, some of whom live on the Leeward Coast and, therefore, are familiar with the issues and concerns of their neighbors.

Some of these service providers already have offices on the Leeward Coast. Others are actively developing satellite offices in Wai'anae to better serve the growing population and ensure that consumers will be served in the location of their choice, whether it is in their home, a beach park, or any other location within their community. This is consistent with the consumer-driven philosophy adopted by the Department that

removes barriers to access by serving consumers in a setting that the consumer feels most comfortable in.

In addition, the DOH is committed to increasing the level of cultural competency among its service providers through our Office of Multicultural Services, led by Dr. Kimo Alameda. Dr. Alameda, who recently received an award from the Mental Health America of Hawai'i for being an Outstanding Government Agency Leader, is credited for increasing awareness of the need for Hawai'i's mental health system to address the diverse cultural issues of consumers. Dr. Alameda provides technical assistance and support to service providers requesting consultation on issues of culture and diversity.

As far as eligibility, it all starts with making the call. Any resident of Hawai'i may contact the Department's ACCESS line at 832-3100 on O'ahu or 1-800-753-6879 toll-free from the neighbor islands to request mental health services funded by the Adult Mental Health Division (AMHD).

If the ACCESS caller is experiencing a mental health crisis, a Crisis Mobile Outreach Team will be sent to the person to offer immediate assistance. If the person is not in crisis, but would like to receive ongoing mental health services, the ACCESS Specialist will offer the caller an appointment to determine eligibility for AMHD-funded services. If eligible, the ACCESS caller will be referred to the service close to their residence and appropriate for their needs. 

By Poka Laenui  
Executive Director  
Hale Na'au Pono

Twenty years ago, the position that communities are better than the state to deliver good mental health practices was put to the test. Wai'anae folks invited the State out of the community because services were inadequate and culturally inappropriate for the people. DOH turned responsibility over to the newly formed Wai'anae Coast Community Mental Health Center, while maintaining control over eight other community mental health centers.


Wai'anae's Hale Na'au Pono, became the first, and today the only Hawai'i community mental health center to be nationally accredited (five times, three years in each cycle). It won first place nationally for its style of case management services for organizations with an annual operating budget of less than \$10 million. Dr. Kenneth Minkoff, Federal Court Monitor, applauded our work and declared that all mental health workers should visit this agency to understand good community practice. HNP has gained local and national recognition for its cultural practices, helped develop a national curriculum for teaching professionals treating Pacific Islanders and Asian Americans, and has shared its successful experience time and again, locally, nationally and internationally.

When the DOH's Adult Mental Health Division needed to make cultural adaptations to a U.S. "Best Practice" model, they turned to Hale Na'au Pono. We used down-to-earth language, added chapters on tech-

niques of building relationships, and built in the Spiritual (Akua) and Environmental ('Āina) dimensions to the biological/social (Kanaka) approach in Western mental health practice. The result is our "Voyage to Recovery" formulated around the Kumu Ola Pono, (Wai'anae Wellness Model).

Every individual's recovery at Hale Na'au Pono has a place for all three dimensions, allowing for a cultural, spiritual and social role in the individual's recovery program.

"Voyage to Recovery" is taught at the UH, praised at State conferences, under study in indigenous communities and universities across America and primed for export by the State across the Pacific.

Community organizations can better deliver culturally appropriate services because they are the culture. They model the community and mold the cultural practice into meaningful and effective treatment. Eighty percent of HNP's staff lives in the community. One-hundred percent of the board are from Wai'anae. Community organizations understand the value of human relationships in the treatment of fellow human beings, rather than relying exclusively on professional diplomas and titles as the measure of competency. They can practice aloha and pono without having to adopt a written policy to prove that they do. They respond more quickly to community needs. They can more effectively attain the fifth golden rule of Hale Na'au Pono – to transcend the difference between self and others, recognizing that each one of us, whether healer or patient, is equal in human dignity, entitled to equal respect, and to the best care we are able to provide. 



# Traditional behaviors and kūpuna



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

Early Hawaiians were often characterized as gentle, gracious, generous and polite. And that is because chiefs and commoners alike were taught the traditional values of humility, kindness and generosity. Kūpuna taught children of all social strata the courtesies and behaviors required with their elders, particularly, with their chiefs. Good breeding was demonstrated by acting and speaking with courtesy and walking and sitting with dignity. By the mid-1800s, Hawaiian historian Kepelino lamented, "But, today these good teachings are being lost and the arrogant ways of the Americans are common

here."

Courtesies expected for ali'i were strictly enforced. The punishment for misbehavior was severe and immediate. Whenever a chief traveled among the people, an announcer preceded the chief and his many attendants to call out the chief's kapu. The announcer would call out, "Kapu! Lie down!" Immediate compliance was expected of everyone, including children. And, the position was to be held until all of the chief's entourage had passed. The executioner was the last person in the procession, and he would loudly call out infractions and indicate the punishment was death. If the chief wanted to spare the life of the offending person, he would call out instructions to allow the person to live. Sometimes, in order to save the offender, a chief would place his hand on the

person and ask the executioner to release him. It was the chief's humility, kindness and generosity that staid the executioner's hand. One can appreciate why such great care was taken in teaching and learning appropriate behavior.

Interestingly, Kepelino saw the traditionally taught courtesies and behaviors were being lost and replaced, 150 years ago. Admittedly, today courtesy is no longer a demonstrated norm. And sadly, speaking with respect for elders has also waned. Walking and sitting with the dignity of a traditional chief is no longer practiced by our youth today.

Traditionally, kūpuna held an enviable position in the Hawaiian family. Kūpuna were considered wise and accomplished. Kūpuna were the constant, steady and positive influence for both makua and

mo'opuna. Kūpuna observed and continued to gently guide their own children as they settled into the role of family providers. Kūpuna also focused on teaching mo'opuna the family history, values, behaviors and courtesies taught to them by their kūpuna. The 21st century has brought more challenges and changes to the Hawaiian family system and many are not desirable.

Facts show we have fewer kūpuna in our lāhui today. Native Hawaiians over 50 years of age make up fewer than 15 percent (13 percent or 47,869) of the nearly 400,000 adults in Hawai'i who are 50 or older. That is fewer than is found in other ethnic groups in Hawai'i. Recent surveys of Native Hawaiian adults over 50 years of age show about a third (34 percent) of Hawaiian elderly feel relatively positive about their lives, while nearly a fourth (24 percent) of this group feel

they are in fair or poor health. Health challenges for the older Hawaiian adult include severe overweight, diabetes, asthma, hypertension and physical disabilities that keep them at home. Many of our kūpuna live in rural areas, either alone or with their families, where a lack of public transportation makes it difficult to take care of daily tasks, like getting to medical appointments, pharmacies and the grocery store. And, many senior programs are available only within the city limits.

The survey identified some urgent needs of our kūpuna such as, finding housing, caring for and repairing their homes, needing companionship, and help with shopping, cleaning and meals. Kūpuna living in rural areas face the greatest challenge. Let us give voice to the needs of our kūpuna and seek solutions for them. Our kūpuna need help and our lāhui needs the wisdom of kūpuna. ■

## Community-Based Economic Development Grants Program

The OHA Community-Based Economic Development (CBED) Grants Program will be awarding a total of \$500,000 in grants to community-based organizations to plan and implement sustainable economic development projects that will serve the the Hawaiian community, up to \$50,000 per organization.

To be eligible for funding, and applicant must:

- Have IRS tax-exempt non-profit status (operating in the state of Hawai'i) or be a government agency;
- Be a membership-based organization;
- Propose a project or program that has a positive economic impact on Native Hawaiians individually or as a group and that is compatible with the community's vision for economic development and quality of life;
- Provide matched funding equal to 25% of OHA request (may include in-kind donations).

All applicants must attend a CBED grant workshop (8 statewide) or meet with CBED Staff prior to September 30, 2008 (at least two weeks prior to the final application deadline).

Applications accepted from August 1, 2008 though October 15, 2008. Grant guidelines and applications will be available at [www.oha.org](http://www.oha.org), under Programs/Economic Development/CBED.

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For more information, to register for a workshop, or to request an application, please contact Jennifer Takehana at (808) 594-1990 or by email to [jennifert@oha.org](mailto:jennifert@oha.org).

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Ka'ulani Huff, who has been living at the site for months to prevent construction, stands among the lighted torches. While she confers with Kaua'i law enforcement, a police officer videotapes the exchange. Inset: A sign on the site. - Photo: OHA Staff

## KAUA'I IWI

Continued from page 03

Sausen, Brother Hank Fergerstrom and so many others converged on the scene and joined their 'uhane in honor of our kūpuna.

The sound of oli kāhea, oli komo, the lamenting kanikau, oli Aloha, and pū permeated the air throughout the six-hour standoff. He alo ā he alo. Face to face. Tears flowed. The mix of 'eha, kaumaha and aloha created a strange stillness in the air. As the numbers of kanaka and hoaloa increased, so did the law enforcement. The mix of people there to mālama the kūpuna, as well as those willing to get arrested, exhibited such a diverse representation of nā po'e o Hawai'i. Including mothers with small children. Some nursing babies.

The police chief arrived on the scene. Negotiations ensued amongst the ongoing backdrop of voices engaged in protocol. The sounds of the pū. The kāne of the pā lua showed up in greater numbers. So did the law enforcement presence. Photography and videography ensued all over. The police filmed us. We filmed them. Others filmed us and them. Bearing witness to the tension and possible eruption of chaos, which was omnipresent.

The kāne of the pā lua entered the burial ground in formation. The police were invited to enter the burial ground by Ka'ulani to pay their respects to the kūpuna. They entered with an oli kāhea, pū and oli komo. It was decided that the boundaries of the parcel would have to be determined before arrests for trespassing could be made. An inability to determine the makai boundary from an expired shoreline survey made the task so difficult that day that it was abandoned. There were no arrests on this day. The crowds slowly dispersed. The constant kia'i present on the beach returned to their tents. We flew back to O'ahu emotionally exhausted. Analyzing the events of the day. Wondering if we should have gotten arrested. Wondering what tomorrow morning would bring or the next kāhea. Asking Ke Akua and nā kūpuna for forgiveness for not knowing the answers.

I returned to Naue on Friday, July 11, when the kāhea went out again. This time the dust fence was erected around the entire parcel and the sounds of a backhoe digging in the cemetery was heard. We tried to bear witness to the destruction. We spoke to our kūpuna on the other side of the black curtain so they knew why we were there. Also to remind ourselves why we were there. And as the kaumaha of the day settled in on the worksite, some of the workers rushed out to the beach in a confrontation. The police were summoned by both sides. No arrests were made but investigations were initiated. Some things were said by some kanaka in the heated exchanges, which brought forth the dark cursing power of our 'ōlelo. It made me sad. I think it made our kūpuna sad too.

Several kanaka were part of the construction crew. I knew their 'eha was eating them inside by their faces. Young men. They said they had to feed their 'ohana. I understand the capitalistic system which tears our 'ohana apart. I have seen the 'ohana fight each other for little pieces of 'āina. The almighty dollar. I understand all too well, e nā pōki'i.

I told these young kanaka workers that I love them. He alo ā he alo. But I love my kūpuna too. And I don't want anyone to get hurt on this project. So while we desperately work on legal intervention and a temporary restraining order, I know the work continues. We all make our choices in this life. And my heart and na'au hurt like Ka'ulani. Aunty Nani. Aunty Louise. Brother Hank. Like so many others.

So I asked Ke Akua and our kūpuna to watch out for the kanaka on the job site. Because our beloved Queen taught us about love and forgiveness. About pono. And we just want to protect our precious kūpuna. Because we love them. They are all we have left to guide us into an uncertain future. Our most cherished possessions. And if I cannot find it in my heart to forgive another kanaka. In the presence of my loving and forgiving kūpuna. Not only have I lost them. I truly have lost everything. Everything... ■

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# Makawao Rodeo 2008

Photos by Blaine Fergerstrom | Ka Wai Ola

Every July 4 for the past 53 years, Makawao, Maui, has awakened from sleepy cowboy town and has transformed into the Cowboy Capital of Hawai'i. Working paniolo from ranches

across the islands and from the U.S. continent converge on the Oskie Rice Arena for four days of ridin', ropin' and cowboy fun. Hundreds cram the stands enjoying the spectacular competition...and the food!



# Tyranny and iwi exposed

Why *Kaulana Nā Pua* is important to our Kūpuna and our Mo'opuna

By Alikā Poe Silva  
Kahu Kulaiwi, Koa Mana,  
Kupukaaina o Wai'ānae Wahipana,  
O'ahu, Hawaiian National

Aloha no, 'ohana. Several kūpuna asked, and one kupuna said when he was knee-high (about 5 years old, back in the 1930s), his Mama dressed him up and took him to the park on the mauka side of the old Wai'ānae Plantation Sugar Mill. The Royal Hawaiian Band was going to play that day.

He said he remembers "like it was yesterday." When the Royal Hawaiian Band was playing this

song, *Kaulana Nā Pua*, he felt tears on his hand. He was holding his mother's hand and he looked up and she was crying. "All the kūpuna were crying."

He couldn't understand at that time so he asked, "Mama, Mama, why are you crying?" She reached down in her purse and grabbed a handkerchief to wipe the tears from her eyes and she said, "Because this song is so sad!"

He asked her again: "Mama, why are you crying, and why are all the other people crying?" And she said, "Because they imprisoned our Queen and our people."

He said, "I will never forget that, even if I understood the song much later than I did at the time, and what she said! Everyone there was crying with true tears!"

So he called me after after getting a call from kupuna on Kaua'i who read the July *KWO* column. He called me and told me about



'Iolani Palace in Honolulu, where Queen Lili'uokalani was imprisoned after the overthrow of the Hawaiian Kingdom. From the last verse of *Kaulana Nā Pua*: "Ma hope mākou o Lili'ulani/A loa'a ē ka pono o ka 'āina." We're all behind Lili'ulani until we get the rights to our land back. Photo: Blaine Fergerstrom

that and told me about this story, too, how it affected him and how he remembers that song.

And when he read our story in *KWO*, he wanted to thank us for helping him to remember his Mama, and how all the kūpuna and people felt. He said he swore he would never forget the tears that

rolled down from his mother's eyes and onto his hand as she was holding it, and what she said to him: "Kaulana Nā Pua, my child, the whole world knows who you are!"

Remember, 'ohana, what our kūpuna visualized, practiced and taught us: "Ua Mau Ke Ea O Ka 'Āina I Ka Pono." 🇺🇸

## E kala mai

Several typographical errors in Alikā Poe Silva's July column were corrected in the *KWO* online edition. Also, the last paragraph of that column, following the words to *Kaulana Nā Pua*, was unintentionally omitted from the print edition. It is reproduced here, and is online at [www.oha.org/kawaio-la/2008/07/story21.php](http://www.oha.org/kawaio-la/2008/07/story21.php).

*President Obama, please honor our more than five (5) Ratified Treaties. (See: HawaiiKingdom.org) and give our land of righteousness back, ike maka 'ohana. "Remember who you are, and that they signed the Ku'e Petition. I 'o lako 'ohana, ike pono."*

*Ka Wai Ola regrets the errors.*

## Island Homes Collection

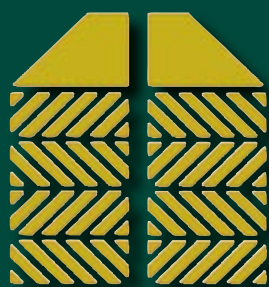
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# Does anybody really care?



By Jimmy F. "Jeno" Encencio

While enjoying my son Orion-Independence's birthday on the Fourth of July in Hilo, the question came up, "Does anybody really care?" I looked at my wife, Caroline, and asked why she asked a question like that. "If it wasn't Orion's birthday, would we have woken up early in the morning, made Kapu of this canopy that the county put up and stay here all day waiting for a fireworks show that's gonna start at 8 o'clock?" I said, "Yeah, because I'm an American – and I know you wouldn't 'cause you're a Communist." I got that look.

Upon returning to work, Caroline extended her belief that nobody really cares. She conducted an experiment. Bravely, she went to the bathroom and left some toilet paper hanging out from her dress. The objective

was to see if anyone really cared in telling her of her "embarrassing moment." She walked up and down the aisle of her co-workers' cubicles, went down to the break room to get a snack, went up in the elevator to a union meeting and back down to her work station and meeting with her boss. "Carol, you get toilet paper stuck to your a\_\_!" Acting in a state of shock and awe, Carol exclaimed, "OMG(osh)! Carol immediately called me and said, "See I told you nobody cared! Ova' one hour I walked around with toilet pepa' stuck and nobody said nuttin'!" Realizing the circumstances she had placed herself in, I asked, "So ... wot now, Babes!? Dis make A, eh?" Silence. Then a dial tone.

Carol got pen to paper and wrote this note and stuck it on the bulletin board in the break room. It was entitled: "Does Anybody Really Care?" It read: "Does anybody care about anybody else other than himself or herself? When you see something wrong, like a shirt inside out, or toilet

paper stuck to a shoe or from a dress, do you let it pass you by and say nothing? We should all be more courteous to one another and mention when something is wrong. Someday you might be a victim. Someday you'll have that moment of embarrassment and wonder, how many people saw and laughed at you and never said a word?"

Which comes to mind, do we really care about what's happening in our current situation – the gas and food prices – the layoffs and terminations – the escalating rent, foreclosures and bankruptcies – companies closing their doors while others price gouge? How about the nonprofits depending solely on funding for their survival without means for self-reliance while kids and young mothers and the homeless and old folks are left fending for themselves – cuts in teachers' wages, cuts in books and supplies, and repairs? What about the heightened use of ice, alcohol, barbiturates, opiates and other means for escape – the continuing saga of tūtū wahine and tūtū kāne raising their mo'opuna because daddy stay in jail and mommy stay somebody else's house li'dat? When you think about it, having toilet paper sticking out of your butt or stuck to your slippers, and having to showcase it without anyone demonstrating any sign of courtesy is the same, if not worse, than all the current economic situations we're



Jeno, as 4-H adviser, prepares a honeycomb for honey extraction.; Inset: Jeno looks on as Big Island Beekeepers Association member Cary Dizon prepares a comb. Jeno's fly is open and nobody said a word. Oh well, this is one way to let the bees get some air.

Photos: Jeno Encencio

in. You might not think so until it happens to you. So why do we let it go?

Why do we allow folks to continue talking when they're foaming at the mouth – catsup and mustard at the corner of their lip – boogars whizzing in and out of their nose – maka piapia – holy Moses, halitosis – and ammonia kine BO? Why do we let folks continue to wear their shirt or blouse inside-out – rice or spaghetti stuck on their shirt after having lunch – cookie crumbs on their mustaches, including wāhine with mustaches? But the worst for me has always been, letting a wāhine know she has "that time of month" stain. While very embarrassing for me as a macho dude mon', I'll crawl up to her with my tail between my legs and very quietly say, "Excuse me, Miss ... I'm sorry to tell you, but you have a stain." They'll get the message right away, I won't have to explain further, and respectfully walk away.

Still the question remains, "Why do we let it go?" Becuz it's funny (aside from a wāhine's mishap). With all the crap that we're faced with and with all the muck and the mire that has sunk us deeper

in debt. With the realization that someone else controls our lives; the fact that we are contained in a little box from 8 to 5, and wrapping ourselves up in another box stuck on the freeway for hours coming and going. It's nutz for wutz happening in our lives – but when you get to see a person making a fool of him or herself, it lightens your load of despair. Within that moment we're taken away from our hopelessness and depression and have a good laugh. I believe that these moments are actually sent by God to lighten our load by sacrificing someone's dignity as a means of punishment for some sin they had committed. But, that is not to say that you let it go on. You too must respectfully conform to the laws of decency and good nature and let them know, "Eh Carol, yo' shirt stay inside out, you foaming at the mouth and you get toilet pepa' hanging from yo' a\_\_!" li'dat.

Let's try and take care of each other mo' betta' – afta' a good laugh of course. Let's lighten up to lighten da' load.

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

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First Nations' Futures fellows and others gather at the June 25 Workshop on Sustainable Agriculture and Food Systems at the East-West Center. — Photo: Lisa Asato

## Sustainable futures

By Lisa Asato  
Public Information Specialist

At the tail end of a four-week visit to Hawai'i as part of a fellowship program for indigenous leaders, Kari-Moana Austin said she was returning to New Zealand having learned many new ideas she planned to adapt for the betterment of her Māori tribe, the Ngai Tahu.

Her tribe holds the tribal authority to more than 80 percent of New Zealand's South Island, and faces "similar issues" to Hawai'i, with both populations at the bottom of statistics like education and health, she said.

As one of three Māori fellows and six Hawai'i fellows in the First Nations' Futures Program – a partnership between Kamehameha Schools, Stanford University and several Māori Tribes – Austin spent two weeks in an academic setting at Stanford University before spending time learning about and examining place-based projects for four weeks in Aotearoa, New Zealand, and four weeks in Hawai'i, where the focus was on sustainable food systems.

"Food sustainability is very valid for us back home even though it's a different situation from Hawai'i, an island state quite isolated from the rest of the world," Austin said after a June 25 workshop on Sustainable Agriculture and Food Systems at the East-West Center, where about 35 people representing various sectors of agriculture

came to discuss agriculture and food sustainability in Hawai'i. Participants included restaurateurs, farmers, distributors, merchants, a sustainability consultant, a group from Kamehameha Schools Land Assets Division and government representatives. They also worked to identify how Kamehameha Schools and other agricultural stakeholders can play a major role in achieving food sustainability.

One group, which studied the supply side of the process, said it was optimistic that changes like increasing farmers' accessibility to land could happen, but they expressed an urgency for changes to happen. "We should do it now," the group's leader told the audience, adding that Kamehameha Schools has an "excellent chance to buy local first" and set an example for others to follow.

Speaking after the workshop, Austin, the Māori fellow, said she was in a position to take the experiences she had here – including interviewing farmers, visiting fishponds, and seeing how kalo patches are used as an educational tool – to effect change at home as a policy advocate for Te Runanga o Ngai Tahu Strategy Advocates. The fellowship visit here was timely she said, following her just-completed work on her group's strategic plan for the next three to five years. "We came here and there's all these practical examples of people and communities working together. They work the land and feed themselves," she said.

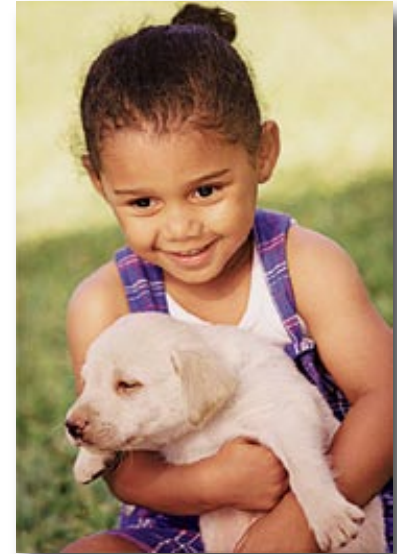
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# THE ART OF



Left: In this illustration from 2000, artist Brook Parker shows Kamehameha the Great surrounded by his ruling council of uncles. This is one of the illustrations slated to be updated with new information and redone for a series of posters and an eventual remake of the venerable *Ruling Chiefs of Hawaii* volume.

Below: Inset - Kēhaunani Abad, director of Kamehameha Publishing discusses Parker's contributions. Parker has been tapped by Kamehameha Publishing to illustrate 24 people or scenes from *Ruling Chiefs of Hawaii*. The project came about on the heels of Parker's well-received work on their *Humehume of Kaua'i* remake.

# LOVE AND WAR

Local artist-historian showcases Hawaiian chiefs in books and posters

Story and Photos by Blaine Fergerstrom | Ka Wai Ola



**B**rook Kapūkunihi Parker cuts an imposing figure. He sits quietly, examining the room with a sometimes intense gaze. When introduced, he expands out of his chair into a 6-foot-6-inch giant of a Hawaiian warrior. His presence fills the room.

But the ferocity of his persona belies who he is: Brook Parker is a Hawaiian historian and artist who is deeply in love with all the Hawaiians who came before him. He pores over historical volumes, looking for previously unnoticed details which might help provide some insight into just exactly who these people really were, what they were like, what they looked like, how they dressed and what they did.

Parker turns the pages of a portfolio full of his illustrations from Hawai'i's distant history and as the characters are revealed, the stories emerge. It is as if Parker is introducing you to his friends and 'ohana. In some instances, he does trace his genealogy directly to them. He knows each one, almost personally. He knows about their strengths, their weaknesses, their loves, and hates. He knows how they were born, he knows their parents, their wives, their children, and he knows how they died.

All eyes are on him as he tells tales of love and war, of triumph and tragedy in ancient Hawai'i, as illustrated in intense detail in his images. He has been drawing Hawaiian warriors, he says, "since I was 5 years old." Parker also studies and makes Hawaiian kahiko weaponry. He loves the art of war.

Parker is following in the footsteps of his father, David Parker, who in May received a MAMo Award in recognition of his work illustrating historic Hawaiians. In his own words, the senior Parker has painted portraits of "200 chiefs, and counting."

For years, Brook Parker illustrated books for 'Aha Pūnana Leo. All of the kids that came through the Hawaiian immersion schools grew up surrounded by Parker's images.

According to Kēhaunani Abad, director of Kamehameha Publishing, the book *Humehume of Kaua'i* "was sitting at some printer in Asia ready to be printed" – when it was pulled back for a "complete overhaul." During that revamp, they hired Parker to illustrate the story. One of his images graced the cover of that book.

The work was well received, and it wasn't long before Kamehameha found another venue for Parker's passion.

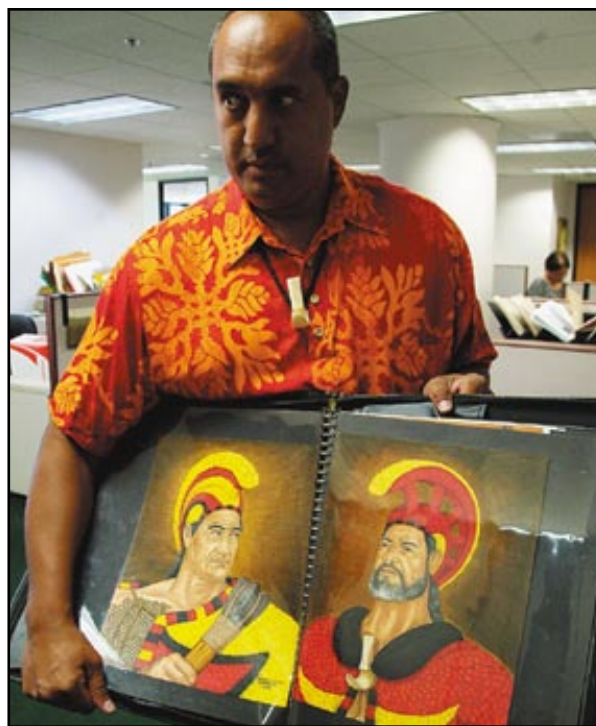
"We had a need to reprint *Ruling Chiefs*," said Abad, as shelf inventory was getting low. "The first question we had to ask ourselves was 'How much do we want to fix?' as anytime you reprint you take the opportunity to fix what you know is wrong."

But "even the short list of things that we came up with" that they could fix became "gargantuan." "It would take years" to finish, said Abad.

"There are the issues of considering modern Hawaiian orthography and whether we want to go with that," as the last revamp of the volume was done in the 1930s, "before there was the 'Ahaui 'Ōlelo Hawai'i established."

"Even the 'okina and kahakō! There are 'okina, but no kahakō, and all the hyphens in the names.

"There are questions about certain passages of the transla-



Brook Kapūkunihi Parker shows two illustrations from his portfolio. Parker has been tapped by Kamehameha Publishing to illustrate historical figures from *Ruling Chiefs of Hawaii* by S.M. Kamakau.

tions" that might be "reconsidered by modern scholars of 'Ōlelo Hawai'i."

The center section of *Ruling Chiefs of Hawaii* by Samuel

**T**he Research and Evaluation division of Kamehameha Schools issues periodically a peer-reviewed collection of their work on the subject of Hawaiian well-being. Produced by Kamehameha Publishing, the volumes contain articles and essays on the subject by noted Hawaiian scholars.

Just released in June,

Volume 4, Number 1 of the journal,

*Hūlili*, features

articles by Nainoa

Thompson, John

Laimana, 'Umi

Perkins and many others.

Titles include "E

Ho'i Mau: Honoring

the Past, Caring for the

Present, Journeying to the

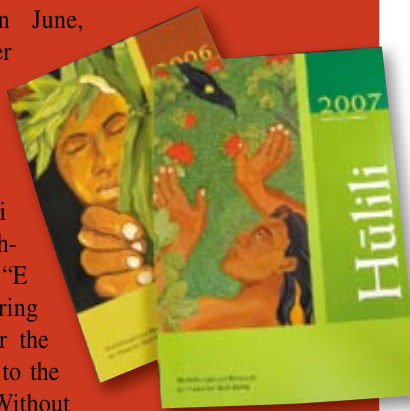
Future," "Living Without

Kuleana," and "On Being Hawaiian

Enough: Contesting American Racialization with Native Hybridity."

The volumes feature beautiful cover images by noted local artist Harinani Orme.

*Hūlili* is available from Kamehameha Publishing online at [www.kamehamehapublishing.org](http://www.kamehamehapublishing.org), or at Native Books/Na Mea Hawai'i [www.nativebookshawaii.com](http://www.nativebookshawaii.com). Back issues are available online at the Hawai'i Digital Library [www.hawaiidigitallibrary.org](http://www.hawaiidigitallibrary.org).



Manaiaikalani

Kamakau fea-

tures a series of

and white photo

images of some of the

of the ideas that came out

of the discussions was to

augment the photo plates with color illustrations of some of

the stories and people from the book with no pre-existing

images. Following the success of *Humehume*, Parker was

immediately a prime candidate.

Abad estimates that it could take five years to properly

complete a revision of *Ruling Chiefs*. After much discussion,

Kamehameha Publishing decided to do a smaller reprint now

and to establish a longer-term plan for a major revamp of the

historic tome.

In the meantime, Abad says, they decided to produce a

"precursor" to the book with a series of posters illustrated by

Parker which could be hung in classrooms to spark discussion

and learning about Hawaiian history. The illustrations would

later be used in the revamped volume.

They came up with a list of 24 historic chiefs who might

grace the illustrations, which Parker is now working on. Parker

says, "I kept a couple of spots open" on the list, for Hawaiian

chiefs who might not have been obvious choices at first.

The posters are expected to be released in the spring of 2009.

**B**rook Parker shares the process he is using in developing

the new *Ruling Chiefs of Hawaii* illustrations. First he

starts with pencil-sketch studies of the individuals who

are going to be portrayed. Then he does more sketches showing

the individuals as they might be situated in the final illustration.

The proposed sketch is taken to Kamehameha Publishing and

discussions begin.

Parker, says, for instance, "I wanted to draw Lopaka." He

shows one of his sketches: "This is John Young and Isaac Davis

and the artillery piece that Kamehameha used. My Kū side is

really strong; Kēhau's Hina side is strong, so we have to find

a happy medium, because if it was me, it would be all battle

scenes, blood and guts!"

Abad tempers his passion for the battle, often asking him

to tone down an image, or to include prominent women, who

often do not get play in Hawaiian histories.

Parker's "Kū side" is tied deeply to his name, Kapūkunihi,

which was given to him by his great-grandfather, who was

also Captain of the Guard at 'Iolani Palace under Queen

Lili'uokalani.

Before bestowing that particular name on the newborn

Parker, a great amount of debate went on between his par-

ents and 'ohana. His grandmother was set against naming the

child, "The Firing Canon," out of fear that it would cause the

boy to have a fiery temper and contentious demeanor.

"Grandma didn't want," says Parker, so his father

came up with the name Brook – water – "to cool the

cannon," and the family agreed. But, says Parker with a

smile, "Sometimes the cannon fire still boils the water!" ■



# 'AUKAKE CALENDAR



## TE MANAHUA MĀORI CULTURAL COMPETITION

Sat., Aug. 9, 9 a.m.

In this year's whakataetae (competition), men and women will perpetuate the wairua (spirit) of the Māori culture with vibrant chants and dances. In addition to groups from Aotearoa, performers include Māori groups from London and Australia. Adults, \$8; children, \$6. Polynesian Cultural Center. 293-3333 or [www.polynesia.com](http://www.polynesia.com).

The PCC festival of ancient Aotearoa music and dance is marked by the excitement of the men's haka and the women's graceful handling of poi implements.  
- Photo: courtesy of Polynesian Cultural Center.

## NĀNĀ I KE KUMU – LOOK TO THE SOURCE

Fri.-Sat., Aug. 15-16

Native Hawaiian practitioners in all traditional arts and skills are invited to attend this cultural retreat at Ho'omaluhia Park in Kāne'ohe. Along with working on a plan to preserve heritage, the retreat will aim to establish a registry of practitioners. \$20 per day, including meals, supplies. Scholarships available. To register by Aug. 12, call Ko'olaupoko Hawaiian Civic Club at 235-8111 or contact Donna Camvel at 358-1354 or email [iolekaa@hawaii.rr.com](mailto:iolekaa@hawaii.rr.com).

## FIRST KALAPANA CULTURAL DAY

Sat., Aug. 16, 10 a.m.-3 p.m.

Kalapana families living in the Kikala-Kēōkea Homestead present a day of free entertainment, interactive Hawaiian craft demonstrations, craft and food booths and a pictorial history of the Kalapana community, which was devastated by lava in the '80s and '90s. Kēōkea Loop at Apo Place, about a mile east of Kaimū.

## WAIMEA VALLEY CELEBRATION

Sat., Aug. 16

OHA commemorates the second anniversary of its acquisition of Waimea Valley with an all-day event featuring educational booths, cultural demonstrations, entertainment and more. Waimea Valley, O'ahu. For updates, [www.oha.org](http://www.oha.org).

## HAWAIIAN SLACK KEY FESTIVAL

Sun., Aug. 17, 11 a.m.-6 p.m.

Milton Lau brings Hawai'i's best heirs of Gabby Pahinui's slack key guitar legacy to four islands. O'ahu lineup includes Ledward Ka'apana, Jeff Peterson, Ho'okena, Maunaloa, Makana and Mike Ka'awa and many others. Free. Kapi'olani Park Bandstand. Some of the same masters teach a slack-key workshop in the three days before the festival. Workshop Fees with limited scholarships available. 226-2697 or [www.slackkeyfestival.com](http://www.slackkeyfestival.com). For O'ahu workshop, call Outrigger Waikīkī, 921-9731.

## KAUA'I FARM BUREAU FAIR

Thurs.-Sun., Aug. 28-31

There is nothing quiet like this end-of-summer bash to enjoy the aloha spirit of Garden Island residents. This wonderful flora and fauna showcase includes outstanding floral demonstrations, a livestock show, a petting zoo, food booth, arts and crafts, games and rides. Continuous live entertainment. Vidinha Stadium. 808-639-8432.

## MĀLAMA PUNALU'U CULTURE & MUSIC FESTIVAL

Sat., Aug. 30, 10 a.m.-7:30 p.m., Sun.,

Aug. 31, 10 a.m.-6:30 p.m.

More than 100 Hawaiian artists, cultural practitioners and musicians like Amy Hānaiali'i Gilliom and Darren Benitez converge to celebrate the beauty and mana of the Ahupua'a of Punalu'u and Nīnole in Ka'ū. Check out the crafts, art show, music instrument swap, silent auction and a raffle that promises big prizes. Free, donations welcome. Nā'ālehu Park. 808-929-8334 or [www.malamapunaluu.org](http://www.malamapunaluu.org).

## KA HĪMENI 'ANA 2008

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

Eleven groups from ages 8 to 70 vie in an annual song contest of unamplified Hawaiian music performances presented by the Hawaiian Music Hall Of Fame. Singer Marlene Sai emcees. Judges include OHA Chairperson Haunani Apoliona, Nina Keali'iwahamana and Bill Kaiwa. Prepare to be bowled over by the power of the Hawaiian voice – unplugged! \$6-\$30. Hawai'i Theatre. 528-0506 or [www.hawaiitheatre.com](http://www.hawaiitheatre.com).

## A MATTER OF MAOLI/ NĀ LEO O NĀ PUA

Mon., Sept. 1, doors open 6 p.m.

Creative types let loose their imaginations and show off the avant-garde side of the Native Hawaiian aesthetic sense. Features a multimedia art display, young authors reading their winning works, and literary luminaries like Leialoha Perkins, Māhealani Perez-Wendt and 'Imaikalani Kalāhele, who will also be cooking good grinds. Free. Queen Lili'uokalani Children's Center in Honolulu. 847-1302.



Lei-draped pā'ū units will represent all islands at this year's Aloha Festivals Floral Parade. Top right: Aloha Festivals ribbons are on sale for \$5. - Photos: Courtesy of Aloha Festivals


## Grass roots on parade

By KWO staff

In the face of tough economic times all around, Aloha Festivals Floral Parade chair Antoinette "Toni" Lee wants the iconic parade to embrace simpler times.

"I envision us going back to grassroots," said Lee, adding that floats don't need to cost thousands of dollars to impress. And she speaks from experience. Some three decades ago, her organization made a float for the King Kamehameha Celebration parade for a grand total of \$8.61.

"You just call everybody for help," she says. "People got flowers from their yards," and everyone chips in. Now she's encouraging organizations to do the same. Dancing on a float is a great way for hula hālau to showcase their talents – this year's theme after all is "Hula – the Art of the Hawaiian Dance," and Lee notes that



## 2008 Aloha Festival Events

**Royal Court Investiture**  
**Thurs., Sept. 11, 9:30 a.m.**  
 The 2008 Ali'i will receive their royal symbols of reign during ceremonies highlighted by traditional chant and hula. Free. Hilton Hawaiian Village grounds.

**Opening Ceremony**  
**Thurs., Sept. 11, 4:30-6 p.m.**  
 The official opener of the 2008 Aloha Festivals on O'ahu features traditional hula, chant, the O'ahu Royal Court and the Royal Hawaiian Band. Free. 'Iolani Palace grounds.

**Waikiki Ho'olaule'a**  
**Fri., Sept. 12, 6:30 p.m.**  
 Celebrates 56 years and the 2008 theme of Hula with eight stages of

entertainment, hula hālau, food, lei vendors and hula crafters along 12 city blocks of the world famous Kalākaua Avenue between Lewers Street and Kapahulu Avenue. Entertainment, 7-10:30 p.m. Free.

**Aloha Festivals Floral Parade**  
**Sat., Sept. 13, 9 a.m.**  
 Now in its 62nd year, the floral parade offers a lively queue of eight lei-draped pā'ū units, floats and 11 marching bands sharing music, dance and cultural flair as it makes its way through Waikiki from Ala Moana Beach Park to Kapi'olani Park. Free.

For information on these and other events, contact 589-1771 or [info@aloha-festivals.com](mailto:info@aloha-festivals.com).

there's no fee to take part in the parade. Decorated vehicles and floats are encouraged to join in.

Lee, whose work includes chairing the King Kamehameha Celebration Floral Parade for 14 years and the Prince Jonah Kūhiō Kalaniana'ole Floral Parade for five years, is taking her first turn as chair for the

Aloha Festivals parade. And with the help of the Friends of the Royal Hawaiian Band, this year will see the return of monetary prizes for bands, and will showcase for the first time the year's Nā Hōkū Hanohano awardees, who will roll down Kalākaua Avenue in two cars. For parade queries, email Lee at [leea030@hawaii.rr.com](mailto:leea030@hawaii.rr.com). ■

## Paniolo centennial rides into Waimea town

By Liza Simon  
 Public Affairs Specialist

**2008** has been proclaimed the "Year of the Paniolo," because it marks the centennial celebration of the day in August of 1908 when Hawai'i Island's 'Ikuā Purdy ascended to fame by winning the Frontier Days World Championship steer-roping contest in Cheyenne, Wyoming. His achievements served notice of paniolo skill that became as much a part of Hawai'i's history as that of the American West's epic story, as evidenced last July when cowboys in Waiomina ('ōlelo Hawai'i for Wyoming) gave a rousing reception to a paniolo delegation during the kickoff of Cheyenne Frontier Days.

Now here's motivation to break out the saddle soap and get ready

to ride again – big time. It's anticipated that some Cheyenne cowboys might be riding into Waimea soon for the Great Waiomina Centennial Celebration and Year of the Paniolo set to unfold during the last two weeks in August.

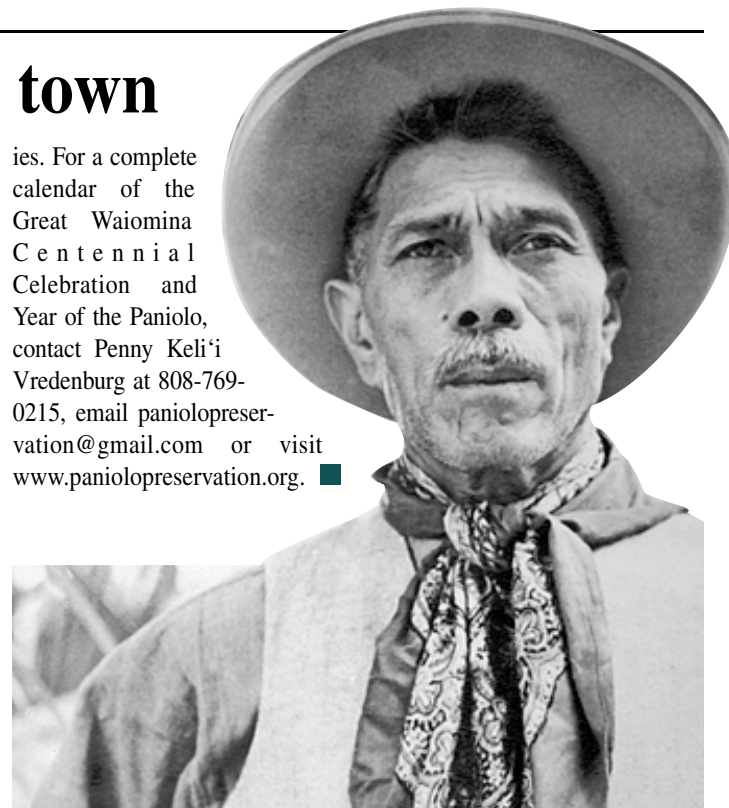
The celebration is being presented by the Paniolo Preservation Society, a Waimea-based nonprofit organization that preserves the history of Hawaiian cowboys and all their horseback mastery.

The festive events planned for Waimea, the acknowledged center of Hawai'i's ranch industry, will open with a salute to 'Ikuā Purdy where attendees are encouraged to wear their best boots and cowboy hats. Other dates to pencil in on your calendar include the following events: an historical re-enactment and tribute to Anna Perry-Fiske, a wahine paniolo who raced and roped with the best of them (**Old**

**Hawai'i on Horseback, Aug. 23, 10 a.m.–noon, Minuke'ole Park, next to the YMCA**); paniolo party music by Hawaiian entertainers Jerry Santos and Melveen Leed (**Paniolo Music Concert at Minuke'ole Park, Aug. 23, 2-5 p.m.**); a formal dinner event, that doubles as a fundraiser for the Paniolo Preservation Society, at the home of the last Parker Ranch owner, Richard Smart, who was noted for his love of spectacular parties (**An Evening at Pu'u'ōpelu: The Black and White Ball, Aug. 30, 5:30-10 p.m.**); the first-ever paniolo fashion show entirely devoted to cowboy and cowgirl couture by local island designers (**Cowgirls of the Pacific Brunch and Fashion Show, Sept. 1, 10 a.m.-2 p.m., Daniel Thiebaut Restaurant, in Kamuela**).

Admission charge to events var-

ies. For a complete calendar of the Great Waiomina Centennial Celebration and Year of the Paniolo, contact Penny Keli'i Vredenburg at 808-769-0215, email [paniolopreservation@gmail.com](mailto:paniolopreservation@gmail.com) or visit [www.paniolopreservation.org](http://www.paniolopreservation.org). ■



'Ikuā Purdy is Hawai'i's most famous paniolo in a long tradition of Hawaiian cowboys who were riding across the 'āina long before cowboys were roaming western plains. - Photo: Courtesy of Paniolo Preservation Society

# Author reveals her heart's desire in a collection of essays

## REVIEW

By Liza Simon  
Public Affairs Specialist

***The Heart of Being Hawaiian***  
Watermark Publishing  
246 pages, \$16.95

Writers do what they do for any number of reasons: they enjoy the words, the solitude, the expression of ideas and imagery. And some, like Sally-Jo Keala-o-Ānuenue Bowman, treasure discovering wherever writing leads them.

In her newly published *The Heart of Being Hawaiian*, Bowman finds that writing leads home to her Native Hawaiian identity. With a true sojourner's spirit, she seemed to have sat at her word processor and let it take her



Sally-Jo Keala-o-Ānuenue Bowman

back to interesting experiences — from her years as a Kamehameha boarder before the dawn of the Hawaiian cultural renaissance to more recent experiences of cultural awakening like intuiting a name for the gourd instrument she fashioned with the help of a kupuna. These diverse pieces — many already published locally in magazines, weren't intended to hang together. But they do, thanks to Bowman's unifying theme: her quest to find a soul-satisfying answer to the question that begged her soul for so long: Just what does it mean to be Hawaiian these days?

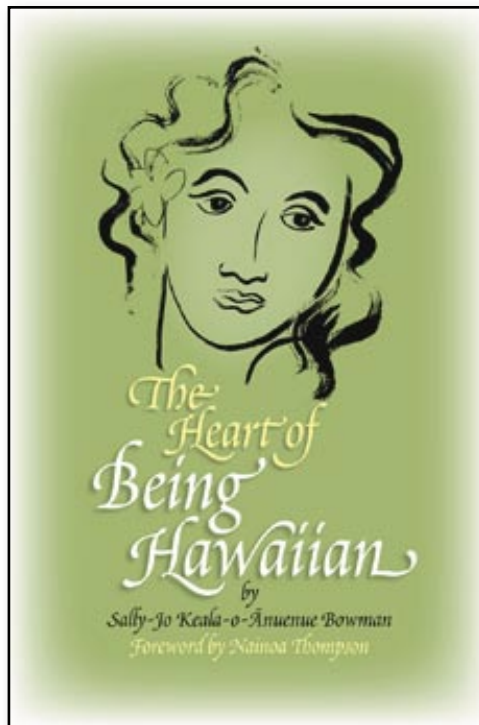
By definitions of blood quantum and years spent removed from Hawaiian soil, Bowman describes the painful realization that she'd never measure up to being "pure." It wasn't until she reached 10th grade, that a friend gave her a Hawaiian name, which means "the Path of the Rainbow"; to make the name stick, it took a few more decades and the comforting arms of two noted ho'oponopono practitioners. These are stories that

appear in her new book. For this light-skinned Kailua girl of mixed Hawaiian ancestry and journalistic skills, which led her to temporarily leave Hawai'i for a career on the U.S. continent, a sense of Hawaiianness eventually changed from an occasional discomforting twinge to an everyday source of pride.

Most would agree that the issue of indigenous identity is a ponderous and political hot button these days; it's an issue in legal challenges to the constitutionality of Native Hawaiian government programs. Bowman's book takes a subtle poke at those behind these challenges who would have us mistake the protection of endangered indigenous identity with so-called "reverse racism." The book's inscription presents Hawai'i state data on the generations of interracial marriage that have made these islands a "statistician's nightmare" — as she calls them, and even rendered concepts of race useless, Bowman notes.

In Bowman's breezy talk-story style, the quest for indigenous identity is a springboard for her own self-acceptance. This is also a lesson about self-love with universal application. While she didn't intend it as such, it speaks volumes about the divisiveness of calculable measures of racial extraction versus the health of bolstering native ties to land, language and lines of ancestry. Using the writer's craft of observing, describing and drawing connections, Bowman ultimately discovers that once you are grounded in cultural roots, you are immune to getting tangled up in outsiders' definitions' of your identity.

Bowman's journalism background enables her to add plenty factual minutiae that can be as deliciously entertaining as the story of the night the King of Thailand played saxophone with the Dixiecats at the bidding of then-Governor Quinn. (This is in a Washington Place essay that also details Queen Lili'uokalani's halcyon days in the same residence.) But the joy of Bowman's book is less about plot and more about that theme — an intrepidly honest writer's journey inside her own heart. And a very Hawaiian one it is. ■



Essays capture the author's quest to understand her indigenous identity. Photos: Courtesy of Watermark Publishing

## Calling Kuleana Land Holders

The Kuleana Land Tax Ordinance on O'ahu and Hawai'i island 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 that which passed for the City and County of Honolulu and 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)

For the latest news, events,  
*Ka Wai Ola* online,  
streaming videos  
and more...

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

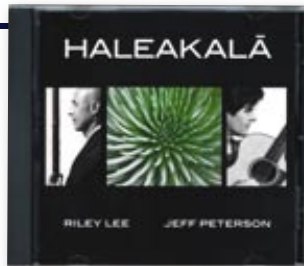


Award-winning musician Jeff Peterson. Photos: Courtesy of Jeff Peterson

## Dedicated to a very special place, wahi pana

### REVIEW

By Francine Murray  
Broadcast/Media Coordinator



**Haleakalā**  
Riley Lee and Jeff Peterson  
Peterson Productions

Imagine being on the slopes of majestic Haleakalā and gazing down at the clouds basking below. The faint murmur of Hosmer Grove wafting up, beautiful and serene is nature's melody. Listening to Jeff Peterson's "Hosmer's Grove" transports you

there. Remnants of the grove are still inside the Haleakalā National Park, an experimental forestation planted by Ralph Hosmer nearly a century ago.

The new CD release is dedicated to the place where Jeff Peterson grew up, Haleakalā. The 15 tracks include songs composed by extraordinary artist Queen Lili'uokalani, Dennis Kamakahi, Mary Kawena Pukui and Maddy Lam, R. Alex Anderson,

William Sheldon and David Nape, Frank Hewett, Kui Lee, Helen Parker, Claude Malani and John Noble, as well as four originals.

The CD is an instrumental collaboration by the 2008 Nā Hōkū Hanohano Award winner and 2005 Grammy Award winner Peterson and the first ever non-Japanese shakuhachi dai shihan, or grand master, Riley Lee. The Japanese bamboo flute and the kī hō'alu kikā, slack key guitar, synchronize delightfully in this Maui-inspired collection. Pick up *Haleakalā* today and then kick back and relax.

Lee and Peterson have also collaborated on the CDs *Haiku*, *Bamboo Slack Key* and *Maui Morning*. Peterson's recent Nā Hōkū Hanohano award was for the album *Pure Slack Key*.

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



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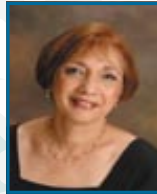
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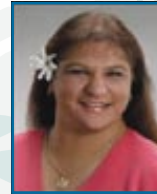
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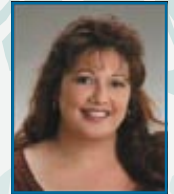
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## Moloka'i services

On July 21, the state Department of Health issued an order requiring Moloka'i Properties Ltd. and its subsidiaries to continue water and sewer operations on Moloka'i for at least the next 90 days, while requiring Maui County to assess the situation and be prepared to assume the role of providing the services.

The next day, Maui County asked to have orders issued by the Hawai'i Department of Health rescinded and the case dismissed. Maui County Deputy Corporation Counsel Jane Lovell said that the department's orders are flawed, and that the state has no legal authority to require a county to bail out a private utility.

As of press time, no decision had been made, and a continuance of the hearing was scheduled for July 30.

Moloka'i Properties, which owns about one-third of the land on Moloka'i, announced in March that it would shut down its Moloka'i Ranch and resort operations and lay off more than 120 employees. Later, the company said it could no longer financially sustain the island's utilities past August.

## Ha'ikū Valley

A bill that would have established a cultural preserve in Ha'ikū Valley under consolidated management failed last month with Gov. Linda Lingle's veto. But several community groups, which provided the impetus for OHA to introduce the bill in this year's Legislature, say they have received assurances from the governor's office that Ha'ikū Valley will receive state protection without the bill.

"We feel confident we can work together to address our many concerns, such as access for cultural practitioners in the valley and reducing the number of trespassers that have troubled neighboring residents," said Mahealani Cypher, president of the Ko'olaupoko Hawaiian Civic Club, one of several groups that contributed to the

Ha'ikū Valley Master Plan, a basis for HB 2704.

The bill had called for a state commission to manage Ha'ikū Valley land, including its several heiau and burial grounds. Since most of the land already belongs to the state and county, Lingle has said that existing laws will protect the area. The bill would have also begun a campaign to raise money for converting the abandoned OMEGA navigational station into a cultural center. This may still happen, said Cypher, adding that it will depend on a strong and continued collaboration by the state and community groups.

## Ward iwi

A lawsuit filed in First Circuit Court by Paulette Kaleikini regarding iwi kūpuna discovered on the construction site of General Growth Properties' Ward Village Shops in Kewalo, Honolulu, O'ahu, has been resolved.

After consulting with Kaleikini and other cultural descendants, an agreement was reached to reinter all iwi disturbed during construction in a central burial site, adjacent to a burial site of 30 sets of remains which was previously preserved in place pursuant to a State Historic Preservation Division decision. About 30 more sets of iwi had been found at various locations on the site. Cultural descendants completed the reinterment in a ceremony on May 3.

The agreement necessitates the redesign of a planned 160-unit residential tower, said Jan Yokota, development vice president for General Growth Properties Hawai'i Region. She said construction on the tower will be delayed, but that construction has been ongoing on other components, including the Whole Foods building, which is slated to open in 2009.

## Kaua'i DHHL homes

On July 19, 19 Native Hawaiian 'ohana from Kaua'i and Ni'ihau moved into new homes as they celebrated the completion of the Kekaha Residence Lots Unit 4

## 33rd annual Queen Lili'uokalani Keiki Hula Competition



Top to bottom: The gentlemen of Hālau Kekuakala'au'ala'iliihi under nā kumu hula 'Iliahi and Haunani Paredes, from Wailuku, Maui, took Kāne Overall title with the highest combined score at the 33rd annual Queen Lili'uokalani Keiki Hula Competition at the Neal Blaisdell Center in Honolulu. The young ladies of Hula Hālau 'O Kamuela, from Kalihi and Waimānalo under kumu Kau'ionānani Kamana'o, dazzled the judges and the audience to take first place in the 'Auana Kaikamahine division, as well as the Kaikamahine Overall title. The July 17-19 competition, which attracted hālau from across the state and Japan, suffered a blow this year as title sponsor Aloha Airlines went bankrupt. The Office of Hawaiian Affairs stepped in as a sponsor, ensuring that the competition would be broadcast to TV audiences statewide. Showtimes are 6:30 p.m. Aug. 1 (hula kahiko) and 6 p.m. Aug. 2 (hula 'auana) on KITV4. - Photos: Blaine Fergerstrom

Self-Help project. The 19 families along with volunteers provided 60 percent of the labor constructing the four-bedroom, two-bath, 1,248-square-foot homes. "Sweat equity is one way we can offset the cost of the home and we would like to see more of these types of projects throughout our developments," said Micah Kāne, director of the Department of Hawaiian Home Lands.

To participate in the project, families needed to be at or below

80 percent of Kaua'i County's median income. For a family at 80 percent of the median income, the four-bedroom home cost \$96,380. For a family at or below 50 percent of the median income, the home cost \$71,380. Nearly three-quarters of the families had incomes at or below 50 percent of the median.

The entire project of 49 homes should be completed by November and occupied by December.

## Burgess lawsuit

On July 1, U.S. District Judge Michael Seabright dismissed the latest lawsuit brought against the Office of Hawaiian Affairs by attorney H. William Burgess, saying that it makes the same claims as one rejected by the U.S. Supreme Court in 2006.

The lawsuit, filed by Burgess in April on behalf of six non-Hawaiians, sought to prevent

## OHA Board of Trustees visits Kanu O Ka 'Āina



The OHA Board of Trustees on July 16 toured three sites of Kanu O Ka 'Āina charter school in Waimea, Hawai'i. The Hawaiian culture-focused charter school, which for much of its existence has held classes in tents and other temporary structures, is constructing a permanent site at Kauhale 'Ōiwi O Pu'ukapu. Construction is being funded through private financing and government grants, including a \$1 million Level II grant from OHA. Pictured from left are: Bus driver Dexter Matsui, Tiona Wailehua, Kama Hopkins, Lei-Ann Durant, Malia Schneider, Trustee Robert Lindsey, Crayn Akina, Chairperson Haunani Apoliona, Trustee Walter Heen, OHA Administrator Clyde Nāmu'o, Melissa Beimes, and Trustees Oswald Stender, Boyd Mossman and Colette Machado. - Photo: T. Iliha Ganson

OHA from lobbying in support of the Akaka Bill and to halt state funding for the organization founded by the 1978 Hawai'i Constitutional Convention. Burgess challenged OHA as being racially discriminatory. The lawsuit is the latest in a long string of legal challenges brought by Burgess.

### KS Trustee search

Perhaps it's time to freshen up that résumé.

The Kamehameha Schools Board of Trustees this month filed a petition to appoint a successor to Trustee Robert Kihune, whose term expires on June 30, 2009. Pending the court's approval of the petition, the search will be on for a new trustee.

According to the process by which the current Board of Trustees was selected, the Probate Court will appoint a screening committee of seven people, which will then accept applications and nominations for the position. The committee will select and interview six semifinalists. The three finalists will be subject to public comment for 30 days. The committee will submit a report to the Probate Court, which will make the final selection.

Kamehameha Schools' five-member Board of Trustees oversees policy for

the \$7 billion trust in accordance with the will of Ke Ali'i Bernice Pauahi Bishop. In addition to Admiral Kihune, the current trustees of Kamehameha Schools are Chairman Nainoa Thompson, Diane Plotts, Corbett Kalama and J. Douglas Ing.

### Pauahi Foundation

Kalei Stern takes the helm Aug. 1 as executive director of Ke Ali'i Pauahi Foundation, the charitable arm of Kamehameha Schools. The \$13 million endowment includes more than 100 donor-supported scholarships and corporate partnerships.

Most recently, Stern worked as the philanthropic services director for the nonprofit Hawai'i Community Foundation, where she served as donor services director and senior scholarship officer during her eight years there.

"I am truly honored to be at a place where I can help to support and further Pauahi's vision," Stern said in a news release. "I'm eager and excited to work with Kamehameha Schools' alumni, campuses and statewide programs and those who are touched by Kamehameha Schools' broad network of support."

A native of O'ahu's Windward side,

Stern graduated from Kamehameha Schools and has a bachelor's degree in international relations from the University of Southern California and a master's in business administration from the University of Hawai'i at Mānoa.

### Federal grants awarded

Eighteen educational programs to help Native Hawaiians received a total of \$9.8 million in federal grants. The grants were awarded under the Native Hawaiian Education Act, administered by the U.S. Department of Education. The programs are:

- Partners in Development, about \$2.6 million for five projects.
- UH's Mānoa's Center on Disability Studies, \$1.5 million for four projects.
- Maui Community College's Liko A'e program, \$1 million to provide financial aid and support to Native Hawaiians pursuing higher education.
- Institute for Native Pacific Education and Culture (INPEACE), \$948,000 toward providing educational opportunities for parents, caretakers and children at 12 sites on O'ahu, Hawai'i and Moloka'i.
- Kanu O Ka 'Āina Learning Project,

See **BRIEFS** on page 29

## NO KA ILINA • BURIAL NOTICE

### KAIPAPA'U AHUPUA'A

NOTICE IS HEREBY GIVEN that unmarked burials have been discovered in TMK 5-4-3-003, & 52-54, located in Hau'ula along the coast of Kaipapa'u ahupua'a, Ko'olauloa District, O'ahu Island. The remains of three individuals have been discovered during the past 20 years and one partial remain was recently discovered. Treatment of the human remains shall occur in accordance with Section 6E 43.6 HRS.

All interested individuals or families who are possibly associated with the burial site or its location, and who have a position regarding burial site treatment, are requested to contact (a) Ms. Pua Aiu, Administrator, Historic Preservation Division (SHPD), Department of Land and Natural Resources (DLNR), State of Hawai'i, Room 555 Kakuhihewa Building, 601 Kamokila Blvd., Kapolei, Hawai'i 96707 (808-692-8015), or (b) Lata Sua (representing the Client), 55-541 Kamehameha Highway, Lā'ie, Hawai'i 96762. All interested parties must provide information to the DLNR-SHPD that adequately demonstrates descent from the subject remains or from ancestors buried in the same ahupua'a or district where such remains are buried.

### HI'ONA'Ā, HONU'APO, KĪ'OLOKŪ AND KAUNĀMANO AHUPUA'A, KA'Ū DISTRICT

NOTICE IS HEREBY GIVEN that Archaeological Consultants of the Pacific, Inc. (ACP) representing Mr. Christopher Manfredi of Ka'ū Farm and Ranch Company, LLC, has identified burials at TMK: (3) 9-5-12: 17 & 26 and 9-5-14: 8, 11, 17, 41, 45, 46 & 48 on a property in Hi'ona'ā, Honu'apo, Kī'olokū and Kaunāmano Ahupua'a, Ka'ū District, Island of Hawai'i.

Based on observations made, it is believed that the remains are most likely of Hawaiian ethnicity and proper treatment shall occur in accordance with Chapter 6E of the Hawai'i Revised Statutes regarding burial sites. Proposed treatment of the burials is to preserve the remains in place, however, the decision whether to preserve in place or disinter and relocate the human remains shall be made by the Hawai'i Island Burial Council in concert with the wishes of lineal descendants.

The Council is requesting families of HAWAIIANS WHO ONCE LIVED IN HI'ONA'Ā, HONU'APO, KĪ'OLOKŪ & KAUNĀMANO AHUPUA'A, KA'Ū DISTRICT, or who may have knowledge regarding these remains, to immediately contact Ms. Wendy Machado of the State Historic Preservation Division at (808) 981-2979 to present information regarding appropriate treatment of the human remains. Individuals responding must be able to adequately demonstrate a family connection to the burial(s) or the ahupua'a of Hi'ona'ā, Honu'apo, Kī'olokū and Kaunāmano.

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.

## Hawaiian nation

This is a response to the remarks made by OHA Trustee Boyd P. Mossman in his July *Ka Wai Ola* column titled "Upholding the Constitution while working for the Hawaiian nation."

Trustee Mossman cited three things in his column: permission, support and government. His obscure views demonstrate why the Native Hawaiians convey no confidence with the Office of Hawaiians Affairs.

First off, as any Nation is required to do, is declare itself, perhaps the Trustee would familiarize himself with America's Declaration of Independence to see how it distinguished itself from Britain?

Second, OHA's creation and funding of Kau Inoa, in which Hawaiians can identify themselves to vote is also something he should pay attention to, for it's not just an American requirement, it is a system used worldwide as an element of Nationhood. Groups like Reinstated Hawaiian Government have been using the same criteria for 10 years now and no doubt it gave rise to Kau Inoa.

Lastly, the Lawful Government of the Kingdom of Hawai'i, which to date has been proven to be still in existence by the same country that overthrew it is the only Government that has a claim to jurisdiction over the Hawaiian Islands. OHA's years of willful blind-sided persistence in pursuing a federal relationship has amounted in countless millions "being squandered" as the only remedy, without a doubt exposes their true intentions, to make the overthrow legal. If not, OHA would sponsor an international symposium on the reinstatement of the Hawaiian Kingdom under International Law. It should have been done many years ago and would have been a mere fraction the cost of federal

recognition lobbying.

But rather than even exploring the possibility of JUSTICE, a take it or leave it attitude is implied toward the people it claims to represent while uttering God Bless America? Is this style of leadership a good example for our people, our children? I say the Hawaiian Nation is and deserves all the facts and way better.

*Kealii Makekahu  
Honolulu, O'ahu*

## Who's behind anti-rail?

Recently it's come to the community's attention that some of the most vocal anti-rail activists are also members of the Grassroot Institute of Hawai'i.

Is this important information for Hawaiians to know? Absolutely. Because some of the folks who are out there saying they want a voice for the public on the rail issue are the same ones who belong to an organization that doesn't believe in programs for Native Hawaiian health and education. They don't support the Akaka Bill and they have a history of opposing any and all efforts that afford our people redress for the historical wrongs we have suffered.

These folks are also claiming that rail is bad and using cars is good. That our community can't afford to pay for mass transit, but we as individuals can afford to pay \$5 for a gallon of gas and \$8 to use a toll road. These people don't understand why their tax dollars should go to support a rail system that won't go to East Honolulu or the Windward side – but they don't complain at all when all of their 'ōpala comes to our end of the island.

Rail transit will help working families make their dollars go further. It will help people who live on O'ahu's West side have commutes that are reliable and

predictable. A rail system will help to preserve our 'āina and bring economic vitality to our island.

So stop and think the next time you're approached by the Stop Rail Now folks – and ask them about the Grassroot Institute. You can tell a lot about people by the company they keep.

*A. Frenchy De Soto  
Māhaha, O'ahu*

## Water kuleana

Mahalo to the Maui County Department of Water Supply for hosting the West Maui Water Advisory committee on July 16. I really appreciated the inclusive way that the meeting was facilitated. The 20-year Water Master plan for Maui is the most important plan that we can work on. It doesn't matter what gets approved where if there is no water.

The state water code recognizes that Hawai'i waters are held for the benefit of Hawai'i citizens, who are beneficiaries and have a right to have the waters protected for their use. The water code does not abridge or deny the traditional and customary rights of ahupua'a tenants who are descendants of Native Hawaiians.

These rights include the cultivation and propagation of kalo on one's own kuleana land, the gathering of hihīwai, 'ōpae, 'o'opu, limu, ti, thatch, aho cord and medicinal plants for subsistence, cultural and religious purposes.

I would like to see riparian rights (the right of a landowner on the bank of a watercourse relating to the use and ownership of stream water) restored to all kuleana tenants within the next 20 years. The Kuleana Act recognizes that landowners have a right to use water flowing on their land WITHOUT PREJUDICING others' riparian rights to the natural

flow of the watercourse. So I will definitely be on the lookout for the Department of Water Supply's next meeting as I believe Maui's water future will depend on input given from the local community that attends these meetings. I encourage all concerned about the future of water (or lack thereof) on Maui to attend committee meetings held in your district.

*Tamara Paltin  
Lahaina, Maui*

## 'Ōlelo Hawai'i

Our kūpuna would be so proud to see that more and more students are learning our language. We are approaching the point when any Hawaiian high school student can take Hawaiian through the many public school, charter school, immersion, private school and online methods available.

Now we need to further encourage students who are learning and preserving our language so tied to our family genealogies. One step that could be taken would be for Hawaiian entities such as OHA, Kamehameha Schools and the Hawaiian Civic Clubs to reward students who speak or study Hawaiian by providing college scholarships. A number of Indian tribes already do something similar with their scholarship programs. For them it is an issue of asserting sovereignty through their languages.

In many European countries, most high school graduates have studied their national language for 12 years, English for six years and several years of a third language. We can gradually move toward that model for Hawaiian children as well.

It took vision for Hawaiian language pioneers like John Keola Lake of Saint Louis to get Hawaiian to be offered in high schools. Similar vision to integrate study of Hawaiian into scholarship

programs would further move the language forward.

*D. Kanoelani Kawai'ae'a  
Hilo, Hawai'i*

## Pacific Northwest

With a background of tall ships including the ketch Hawaiian Chieftain in the City of Victoria's Inner Harbour in British Columbia, a small group of volunteers provided information to the public on the history of Hawaiians to the Northwest coast of North America.

Formed for the visit of the Tall Ships and the corresponding four-day Multicultural Festival in June, "Hawaiians Remembered" included families of the Mahoe 'Ohana of Vancouver Island and published authors on Hawaiians to the Northwest.

The people we spoke to were very interested in knowing about the historical presence of Hawaiians here. While many had heard about the settlement of Hawaiians to the local Gulf Islands in the 1800s, they were in general not familiar with other locations of settlement or the reasons they left Hawai'i.

To increase that awareness, Hawaiians Remembered had a display that included pictures of Hawaiians, their families, a timeline of events and place names that included Kanaka Bay, Kanaka Bar and Kanaka Prairie. We were very fortunate to have Jean Barman and Bruce Watson, authors of the book *Leaving Paradise* available to provide in-depth information when needed.

We spoke with hundreds of people. Our goal was to educate the public, and by the numbers we spoke with and the enthusiasm received, our goal was accomplished.

*Larry Bell  
Shawnigan Lake, British Columbia,  
Canada*

### Notice to Readers

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

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# OHA Invests In Communities

Haunani Apoliona, MSW  
Chairperson, Trustee, At-large



**A**loha mai kākou, as Fiscal Year 2008 (July 2007-June 2008) has made way for FY 2009, beginning with July 1, 2008. Funding to serve the needs of Native Hawaiians through OHA's Community Grants Program is approved by action of the OHA Board of Trustees; and, the OHA Administrator approves administrative grants, consistent with guidelines approved by OHA's Board. Community services providers apply and are awarded financial support as grants to carry out programs of diverse focus, with service and advocacy components, to better the conditions for Hawaiians. These "social and economic investments" assist in developing and nurturing individual, 'ohana and community capacity within the Native Hawaiian community and in so doing, strengthen all of Hawai'i.

The following are but a few examples of such OHA and community partnerships through our Community Grants and Administrative grants program since FY 2004 to June 30, 2008:

Legal Services for Children; Mālama Nā Mākua A Keiki Mālama Family Recovery Center; T.J. Mahoney and Associates; Wai'anae Community Re-Development Corp.; Waikīkī Community Health Center; Waipā Foundation for He Mana'o Productions; 'Ahahui 'Ōlelo Hawai'i; Akakū: Maui Community Television; Aloha First on behalf of Hawai'i Family Advocacy Center; Ao'ao O Nā Loko I'a Maui; Community Clinic of Maui Inc.; Community Development Pacific; Community Development Pacific on behalf of Hālau O Kawānanakoa, Helu 'Elima; Friends of 'Iolani Palace; Garden Island RC&D Inc.; Hālau Hāloa; Hālawā Valley Land Trust; Hale Na'au Pono; Hau'ula Community Health Center; Hawai'i Family Services; Hawai'i La'iekawai Association on behalf of Moe Aku Productions; Hawai'i Volcano Circus; KAHEA – the Hawaiian Environmental Alliance; Kauahea Inc.; Kaunakakai School; Keaukaha Elementary School; Keola Laulima O

Leikula; Keōmailani Hanapī Foundation; Kipahulu 'Ohana Inc.; Kohanaiki 'Ohana; Komike Makua – Pūnana Leo O Wai'anae; Life Foundation; Ma Ka Hana Ka 'Ike; Maui AIDS Foundation; Maui Arts and Culture Center; Maui Economic Opportunity Inc.; Office of Social Ministry; 'Ohana Makamae Inc.; Pacific American Foundation; Pacific Resource for Education and Learning; Pauoa Elementary School; UH Kua'ana Native Hawaiian Student Development Services; UH Kaua'i Community College; Valley of Rainbows; Wai'anae Community Alternative Development Corporation; YMCA-Communities in Schools-Hawai'i; Ke Ali'i Pauahi Foundation; Protect Keopuka 'Ohana; Kalama'ula Homestead Association; Daughters and Sons of Hawaiian Warriors; Friends of Hōkūle'a and Hawai'iloa; Hawaiian Language Fund; Makana O Liloa; Native Hawaiian Legal Corporation; Kī Hō'alu Foundation; Kekaha Hawaiian Homestead Association; PA'I Foundation; Pacific Arts Foundation; 'Aha Pūnana Leo Inc.; Aka'ula School; Aloha House; ALU LIKE Inc.; American Lung Association; Anahola Ancient Culture Exchange; Assets Schools; Association for Hawaiian 'Awa; Catholic Charities Hawai'i; Council for Hawaiian Advancement; Earthjustice; Feed My Sheep; Global Medilink Technology Inc.; Habitat For Humanity-Moloka'i; Hālau Lōkahi Public Charter School; Hale O Nā Ali'i O Hawai'i; Hālau O Lili'uokalani; Hāola Inc.; Hawai'i Community Television; Hawai'i Maoli; Hawaiian Community Development Board; Hawaiian Legacy Foundation; Hilo Intermediate School; Hina Mauka; Ho'omau Ke Ola; Ho'oulu Lāhui; Hui Hānai; Hui Kāko'o 'Āina Ho'opulapula; Hula Preservation Society; 'Ike 'Āina; Institute for Criminal Rehabilitation; Ka Waihona O Ka Na'auao: New Century Public Charter School; Kāko'o Ka 'Umeke; Kamauoha Foundation; Kanu O Ka 'Āina Learning 'Ohana on behalf of Nā Lei Na'auao; Kanuikaponu Learning Center Public Charter School; Kaua'i Historical Society; Ke Ana La'ahana Public Charter School; Ke Kula O Nawahīokalaniopu'u; Ke Kula Kaiapuni 'O Ānuenuenu; Ke Kula Ni'ihau O Kekaha Learning Center and Laboratory Public Charter School; Ke Kula 'O Samuel M. Kamakau Laboratory Public Charter School; Keala Pono

College on behalf of the 'Ōiwi Foundation; Keaukaha Community Association; King Kamehameha Celebration Commission; Kōkua Legal Services; Komike Mākua – Pūnana Leo O Honolulu; Ko'olauloa Community Health and Wellness Center; Kukulū Kumuhana No Maui Hikina; Kula Aupuni Ni'ihau A Kahelelani Aloha Public Charter School; Kula No Nā Po'e Hawai'i; Mana Maoli; Manawale'a Inc.; Marimed Foundation; Maui Tomorrow Foundation Inc.; Maui Youth and Family Services Inc.; Moanalua Gardens Foundation; Nā Kai 'Ewalu Canoe Club; Nā Lei Nani O Waialua; Nānākuli High and Intermediate School; Neighborhood Place of Wailuku; Olomana School; Paoakalani; Papakōlea Community Development Corp.; PBS Hawai'i; Polynesian Voyaging Society; Protect Kaho'olawe 'Ohana; Reverend Joel Hulu Mahoe Resource Center; Sisters Offering Support; Special Olympics Hawai'i; Turning Point For Families Inc.; UH Leeward Community College; Wai'anae Coast Coalition; Wai'anae Coast Early Childhood Services; Wai'anae Community Outreach; Women In Need; 'Ahahui O Nā Kauka Association of Native Hawaiian Physicians; Alzheimer's Association-Aloha Chapter; Dyslexia Tutoring Center of Hawai'i Inc.; Enchanted Lake Elementary School; Friends of Waipahu Cultural Garden Park; Hawai'i Family Services; Hui O Kuapā; YMCA-Island of Hawai'i; Ka Hui O Hāloa; Kailua High School; Kāne'ohe Canoe Club; Keala Pono College on behalf of 'Ahahui Mālama O Kaniakapūpū; Kīpahulu 'Ohana; Kōkua Kalihī Valley; Kona Historical Society; Kuleana 'Ōiwi Press; Making Dreams Come True Valley of Rainbows; Nā Huapala 'O Hawai'i; Nānākuli Housing Corporation; Native Hawaiian Advisory Council Inc.; 'Ohana Ho'opakele; 'Ohana Komputer; 'Ohana Makamae Inc.; Papa Ola Lōkahi; Pili Productions; Salvation Army; United States Veterans Initiative; University of Hawai'i Foundation on behalf of 'Ahahui O Hawai'i, the Native Hawaiian Law School Student Organization; Young Of Heart Workshop; AARP Foundation; Aloha First; Ark of Safety Christian Fellowship; Big Island Liturgy and Arts Center on behalf of Royal Order of Kamehameha I; Christian Ministry Church; Friends of Moloka'i High and Intermediate School; Hale Mua Inc.; Hawai'i County Economic Opportunity Council; Hawaiian Music Hall of Fame; Kealapono Indigenous College on behalf of Living Nation; Kualoa-He'eia

Ecumenical Youth (KEY) Project; Maui Polynesian Tahiti Fete; Merrie Monarch Hawaiian Language; Native Hawaiian Advisory Council; Native Hawaiian Legal Corp. on behalf of Mokuau 'Ohana Project; Native Hawaiian Self-Sufficiency Institute; Pacific Justice and Reconciliation Center; Paepae O He'eia; Wai'anae Coast Coalition on behalf of Hui Kāko'o Pa'ahao; Waimānalo Hawaiian Homes Association; 'Aha Pūnana Leo Inc. on behalf of Kula Kaiapuni O Waimea; Aloha 'Āina Health Center; Bay Clinic Inc.; Community Conservation Network; Environment Hawai'i Inc.; Hawai'i Center For Attitudinal Healing; Hawai'i Family Law Clinic dba Ala Kūola; Hawai'i Nature Center; Institute For Human Services; Kahiau A Tennis Foundation; Kaloko-Honokōhau National Historic Park; Ke Aupuni Lōkahi; Nā Pualei O Likolehua; O'ahu Canoe Racing Association; Tri-Isle Resource Conservation and Development Inc.; UH School of Social Work; Windward Spouse Abuse Shelter; YWCA Kōkōkahi Cultural Center; 'Ahahui Mālama I Ka Lōkahi; Alaka'ina Foundation; Alternative Structures International dba Kahumana; American Red Cross Hawai'i State Chapter; Arc Of Hilo; Biographical Research Center; Chaminade University on behalf of ADHD children on Moloka'i and O'ahu; Friends of the Future on behalf of Kohala Project Venture; Hawai'i Branch of the International Dyslexia Association; Historic Hawai'i Foundation; Honolulu Community Action Program Inc.; Hui Maka'āinana O Makana; Hui Mālama Ola Nā 'Ōiwi; Ka'ala Farms Inc.; Kula Nā Mamo; Limu Project; Mālama O Puna; March of Dimes Hawai'i Chapter; Mediation Center of Moloka'i; Moloka'i Community Services Center on behalf of Moloka'i Canoe Racing Association; Moloka'i Occupational Center; Nā Pu'uwai; Native Hawaiian Hospitality Association; Papa Laua'e O Makana; Save the Foodbasket; Street Beat Inc.; Trust For Public Land; UH at Hilo on behalf of 'Imiloa Astronomy Center; Waimānalo Health Center; Waipā Foundation on behalf of Kaua'i Teen Challenge; Nā Maka Walu Inc.; La'iōpua 2020; Malama Learning Center; Lāna'i Culture and Heritage Center; Kaumakapili Church; and Papahana Kuaola.

You, your 'ohana and your community may have been served by these programs. We at OHA appreciate all the working hands who are diligent and committed to improving the future for Native Hawaiians and Hawai'i. 45/48



## Affordable housing is everyone's problem

Walter M. Heen  
Vice Chair, Trustee, O'ahu



*Lewa i ke alahaka o Nu'alolo*  
"Lacking security, especially  
of one who has no home."

— Pukui, 'Ōlelo No'eau, Number 1989

That Hawaiian 'ōlelo appropriately sums up the helpless and hopeless feelings not only of the homeless in our islands, but even those who live within a home which is not really theirs – it may belong to their parents or other family members.

Last week, many Native Hawaiians attending a series of community meetings coordinated by the Hawaiian Caucus of the State Legislature echoed that sentiment either for themselves or generally for the homeless in the parks or on the beaches. The ultimate question they posed is: "What is the Legislature, or OHA, going to do to provide affordable housing for our people?"

There are, of course, a number of reasons why housing costs are so high: population growth, lack of land, stringent government requirements, high costs of materials and labor, and high taxes. As the cost of living rises, so does the cost of housing, and what may be affordable today may not be affordable tomorrow.

Several attempts have been, and are being, made by the State and County to address the problem, usually by requiring a land developer to offer a portion of his project at "affordable prices." But the problem continues to grow.

Last week, as a preliminary step in developing a Housing Plan to address the issue of affordable homes for our beneficiaries, the OHA Board received a preliminary report that very cogently described the enormity of the problem, just for Hawaiians. The following are excerpts from the report:

- 113,000 households statewide have at least one Native Hawaiian resident;

- 34,000 households statewide are two paychecks away from becoming homeless, or consist of "doubled up" or "tripled

up" families or individuals ("hidden homeless");

- 22,000 households may be living in homes that are dilapidated or too small or costly for their incomes (low to moderate);

- 56,000 households statewide with at least one Native Hawaiian need affordable housing or housing assistance;


- \$300,000 is the estimated "total development cost" per unit for affordable rental units or single family homes, including cost of land, planning, design, construction, financing, developer overhead and profit.

- The total approximate development cost for providing the 56,000 homes or rental units for those in need is: \$16.8 Billion.

Of course, not all of the 56,000 Native Hawaiians will want a separate home; nevertheless, providing homes for Native Hawaiians is a daunting task, and OHA cannot do it alone. Even in concert with the Department of Hawaiian Home Lands (DHHL), it is an almost insurmountable challenge. But we need to try, and we are taking some preliminary steps now.

The Trustees recently approved an agreement with DHHL that will surely prove helpful in the long run. Under the agreement, OHA will, over the next 30 years, pay the interest on a \$100 million DHHL bond issue. OHA's obligation is approximately \$3 million annually. The bond funds will allow DHHL to develop, at various locations across the state, infrastructure, roads, water, etc., essential to the development of house lots for its (and OHA's) beneficiaries.

But OHA's beneficiaries are not all eligible for DHHL assistance. Therefore, OHA must explore in depth how it can partner with the State and City governments, and landowners, developers, financiers, labor unions, and everyone who is interested in alleviating the problem of affordable housing in the present real estate market. OHA must seek all possible assistance.

Finally, the issue of affordable housing for the general community requires that the State and County governments consult with OHA in a movement to universally solve the problem. The issue of affordable housing is everyone's problem. 

## Honopua Farm – the handiwork of Marie McDonald, Roen and Ken Hufford

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



On the Waimea Plain, where the wet and dry edges of Waimea meet, you will find Honopua Farm. Honopua is tucked neatly beneath the green hills of the Kohala Mountains. Her Majesty, Mauna Kea, is Honopua's southern view. Honopua is one of the "wonders" of Hawaiian Homestead farming on Moku O Keawe. What one NOW sees is the result of thoughtful planning, hard work, patience, love for the land and aloha for Honopua across 30 years. Marie McDonald (yes, one of our Living Treasures), her late husband Bill, daughter Roen and son-in-law Ken Hufford have taken a kikuyu grass pasture where cattle once roamed and turned it into their "Heaven on Earth."

What is amazing is this family quartet had no farming experience. What they had was gumption, work ethic, pride and confidence in themselves, a desire to try something "brand new" and to succeed at it. Marie was a schoolteacher. Bill was an engine mechanic. Roen once worked for P&R, City and County of Honolulu and Ken for the Department of Health. Overnight they became farmers and have done well being mahi'ai. They are a DHHL success story as they are able to make their entire living off of the farm.

It's a "Back to the Future" kind of saga. In 1978, Marie and Bill McDonald made the plunge into homesteading a portion of Waimea's renowned Hawaiian Homes Community Pasture in Pu'ukapu, Kohala Hema. They received their award from DHHL in 1978 and wasted no time turning a cow pasture into a work of art. Honopua was once a thriving native 'ōhi'a forest. In the late 1800s and the early 1900s the forest was razed to make way for a new industry, which had both the blessing and sanction of Kamehameha, cattle ranching. Now, Marie and the Huffords are bringing back some of the forest, which was gouged out and burned down more than a century ago. This new forest is different from the forest that was. Times have changed and with changing times come new ideas and a new landscape. Where once there was 'ōhi'a, 'iliahi, māmane and a host of

endemic ferns, there is now podocarpus, lilacs, agaves, succulents, lavender, rosemary, wild olive, agapanthus, lollo rosa, kale, wauke, snapdragons, camomille, salvia and much more. The old Waimea and the new Waimea meet in "perfect harmony" at Honopua.

In 1978, it was just Marie and Bill. Being a lei maker and artisan, Marie wanted to have a place on which all the material she needed to support her craftwork were within easy reach, from palapalai and leather leaf ferns, to liko lehua, pansies, protea of several sorts, baby's breath, 'ākulikuli. She is a lady of many talents and skills. Artist, author, teacher, lecturer, researcher, farmer, businesswoman and practitioner. She grows wauke, beats and colors it and out of the beating comes the most special of tapestries. Her hands have fashioned some of the most beautiful lei I have ever seen. Her pen has produced several books. Nā Lei Makamae is a masterpiece. (Her co-author was Paul Weissich, director emeritus of Honolulu Botanical Gardens). She (along with the Berdon, Olsen, Aiona and Batchfelder-Kaniho families) was instrumental in starting the Waimea Homestead Farmer's Market, which is Waimea's premier Saturday morning event where one can buy flowers, the best greens in all of Hawai'i, potted orchids, a "living bird house," a 2-pound bag of poi for \$8, and much else. Marie spends her time now making kapa. Bill passed away several years ago but his involvement and investment in Honopua lives on in the roads and structures he built, the trees he planted and the memories he left behind. It was Bill who encouraged Marie to apply for a farm lease. It was Bill's fishing buddy, Al Berdon, who encouraged Bill to encourage Marie to do so.

In 2008, it's Marie, her daughter Roen, and Roen's husband, Ken, who share kuleana for Honopua. Roen and Ken became a part of Honopua in 1990. Prior to that they lived and worked on O'ahu and then for a brief time on Kaua'i. Roen has been an artist for most of her life. Like her mom, she is able to work magic with flowers and with plants. Her husband, Ken, is an academic turned farmer. Ken holds an MSW and did social work for many years. Roen and Ken are vegetarians and their interest and focus on moving to Honopua was to grow healthy food organically, the tastiest

# FISCAL IRRESPONSIBILITY

Rowena Akana  
Trustee, At-large



'A no'ai kakou... Here is an update on OHA's recent spending:

## OHA OWNED BUSINESSES

On Jan. 17, 2008, the BOT approved a realignment of the OHA budget appropriating \$4,567,511 from OHA's Fiscal Reserve Fund to be distributed over three years to the Hi'ilei Aloha LLC for the operation of its subsidiaries Hi'ipaka LLC and Hi'ipoi LLC. The operating budget for all three businesses for the July 1, 2007, to June 30, 2008, fiscal year was \$2,276,882, of which we have already spent \$614,809.70 as of March 31, 2008.

## MASSIVE GRANTS

The OHA budget was realigned again at our board meeting on June 5 to accommodate the huge Board Initiative grants, which were also approved at the same meeting. The grants include: (1) \$1 million to Kanu o Ka Aina Learning 'Ohana; (2) \$750,000 to the Lana'i Cultural Center; (3) \$500,000 to Kaumakapili Church; (4) \$500,000 to the Malama Learning Center; (5) \$150,000 to Hawaii Maoli; (6) \$300,000 to Na Maka Walu; (7) \$300,000 to Papahana Kuaola; and (8) \$150,000 to La'i'opua 2020. The grand total for all of these grants is \$3,650,000!

Hawaii Maoli is a permanent fixture in our budget as they are contracted by OHA to collect Kau Inoa registrations. However, there is no accounting for all of the funds that are being spent through this organization, especially monies given to grantees that do not have a 501(c)(3) nonprofit tax status. How much more money is Hawaii Maoli getting through fees or charge-backs from these organizations? The Trustees have no idea.

## LONG-TERM DHHL LOAN

On June 5, the Board authorized the Administrator to enter into an agreement with the Department of Hawaiian Home Lands to cover their debt service on a loan of \$35 million to \$41 million for a period of 30 years starting on July 1, 2008, with an amount not to exceed \$3 million annually.

DHHL is a government agency under the Governor's budget. The state has long neglected its obligations to house Hawaiians and it should, therefore, be the state's responsibility to guarantee the DHHL loans – not OHA. It is the only fair thing to do since the state receives 80 percent of ceded land revenues while OHA has to survive on only 20 percent of those revenues. As advocates for Hawaiians, OHA should be holding the state accountable instead of funding their shortfalls.

Trustee Mossman asked whether the timing for this proposal had anything to do with the Sovereign Councils of the Hawaiian Homelands Assembly's (SCHHA) recent opposition to OHA's negotiated settlement bill at the state Legislature. Trustee Heen assured the Trustees that there was no "quid pro quo." However, I agree with Trustee Mossman that the timing is awfully suspicious. Not to mention the fact that Haunani Apoliona is running for re-election this year. Make no mistake; I am NOT against giving grant money away. However, in order to stay within our budget, we must cut costs elsewhere.

At present, our budget is approximately \$41 million. Add to that all of the recent budget realignments and the budget will probably climb to well over \$50 million a year. This is a ridiculous figure. Besides all this, OHA is too top heavy with "special assistants" who are getting contracts to work on "special projects" that are taking up a great deal of our inflated budget.

The scariest thing of all is that OHA Chairperson Haunani Apoliona is supporting the increase in spending all the way through 2012. In other words, these realigned budgets are being approved using money that we have yet to receive. With the economy in the "drink," our people

struggling with high gas prices and unable to drive to work or losing their homes and being forced to live under freeway overpasses and beaches, OHA continues to spend money like "drunken sailors." The question is why? At present, we are already \$5 million overspent in our current budget. Wouldn't our people understand if we explained how important it is to tighten our belts at this time? We should be leading by example.

Making a lot of nonprofits happy now by offering them a lot of money into 2012 and then taking that money away after the November elections because we are not able to meet these commitments is cruel, irresponsible, and a terrible way to get votes.

## EXPENSIVE ATTORNEY'S FEES

One of OHA's attorneys for our failed ceded lands negotiated settlement with the state and the OHA v. State II case was paid a total of \$414,533.84 in attorney's fees. A second attorney was paid a total of \$423,840.16. As you may recall, the ceded lands negotiated settlement was shot down by the state Senate and OHA lost the OHA v. State II case.

OHA's Washington, D.C., law firm that was hired to lobby for the passage of the Akaka Bill was paid more than \$2 million (that we know of; a request for a monthly billing statement would be much more accurate – these numbers are conservative). A special consultant for the Akaka Bill was paid an additional total of up to \$450,000. That is a total of up to \$2,450,000 (conservatively) that has been paid to lobbyists who have not been able to deliver the votes. Make no mistake, I support the passage of the Akaka Bill, but I have also suggested many times that we hire people who are able to deliver.

## OHA INVESTMENT PORTFOLIO DROPS

The Native Hawaiian Trust Fund portfolio has lost 10 percent of its value (approximately \$39 million) in these tough economic times, and probably more at the time of this printing. National consumer and prognostic indicators say that investors should have at least 20 percent of their investments in cash that can be liquidated and moved quickly. Unfortunately OHA

currently has less than 10 percent or \$25 million of its portfolio in cash.

According to a June report from one of our money managers, global equity markets fell by more than 8 percent, with U.S. and European equity markets returning -8.4 percent and -11.7 percent respectively. As of July 9, 2008, the estimated preliminary return for their share of OHA's portfolio in the month of June was -4.95 percent compared to benchmark performance of -4.48 percent. They also stated that the growth outlook for the U.S. economy remains weak, as increased unemployment, a weak dollar and further pressure on the financial markets contribute to expectations of higher inflation over the next year, with expectations beyond that more restrained. Given all of this bad news, it is now more important than ever to bring our spending under control.

## TRUSTEE HEEN'S MEMORY

On another note, I was surprised to read OHA Trustee Walter Heen's June 13 letter to the *Star-Bulletin* where he wrote, "I do not recall Akana ever dissenting from any of the terms (of the ceded lands negotiated settlement) that were brought before the board, including the waiver provision that she now loudly decries."

Heen was present at all of the executive session meetings where I expressed concerns regarding the waiver provision. Further, all of the OHA Trustees, along with the Administrator, received a letter from me, in advance, which explained why I could not support the settlement bill and that I would be submitting testimony to the Legislature in opposition to the bill.

I hope that Heen will make sure that OHA has lined up its "ducks" next time for the 2009 legislative session since he is now part of the negotiating team. Further, I question why OHA's negotiating team is still negotiating with the Governor's office when she has publicly stated that she will not reconsider her proposal – a proposal that our beneficiaries have overwhelmingly rejected. Why not just work with the Legislature?

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



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## Milton Pa – Moloka'i DHHL commissioner, 2000-2008

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



**A**loha kākou! June 30 marked the end of a milestone for Moloka'i's Milton Pa. After eight years of serving as a commissioner for the Department of Hawaiian Home Lands, his term has ended. Those of you who know him, or have been touched by him, can relate to and appreciate his dedication to serving the community.

Milton Pa was appointed as a commissioner to the Department of Hawaiian Home Lands in July of 2000. It was the first of two terms he would serve representing the homestead communities on the island of Moloka'i. Like most commissions, the Hawaiian Homes Commission is made up of a group of volunteers, appointed by the Governor and approved by the Senate, who try their best to represent the beneficiaries in the executive decisions of the Department of Hawaiian Home Lands.

Milton is a Moloka'i boy, born and raised on a homestead that was passed down from generation to generation. His grandparents were among the first group of homestead settlers to arrive on Moloka'i in 1924. His grandfather was originally from Laupāhoehoe on Hawai'i, while his grandmother hailed from Kāne'ohe, O'ahu. They were brave and resourceful like most pioneers, and moved to build a new life on their 40 acres in Ho'olehua. From his grandfather, the land was passed on to his grandmother, then to his father, then his mother and now to him.

Milton spent his formidable years growing up on the homestead, attending Kualapu'u School and eventually graduating from Moloka'i High School in 1956. He continued with his education at Church College of Hawaii in Lā'ie, and received a bachelor's of science degree. Education became his life's passion; Milton spent the next 35 years in Hawai'i's Department of Education. Kahuku, Hālawa and Kaunakakai elementary schools are among the schools he's had the opportunity to call home. He served as a district resource teacher

and a Hawaiian studies teacher from 1990 to 1998. The list of community organizations on his resume are too numerous to name individually, but his dedication to public service in education is the theme throughout.

In terms of his accomplishments as a commissioner, Milton is most proud of his participation in the development of the Home Ownership Assistance Program (HOAP). "When I was first appointed to the commission, my biggest concern was the delinquency rate, it was so high. We wanted to keep the beneficiaries on the land, we had to help them," he said. "Some of the policies of the department were different in those days, the people would get their award and build their homes, only to end up struggling with the financial commitment."

Milton notes that the Home Ownership Assistance Program helps beneficiaries across the state by giving them information critical in maintaining a sound financial situation. "It gives them the tools and resources needed to be successful home owners, before the home is even built," he added.

Looking back, Milton admits that there were some difficult decisions but most of his memories of the commission work was rewarding and humbling. When asked what the best part of being on the commission was, he simply stated, "I've had the opportunity to meet so many wonderful people, and I appreciate the amount of work that goes into running the Department, especially the staff on the neighbor islands." He conceded that some meetings were difficult, "although we had differences, we still respect each other's opinions, and can come together to make things work for everyone." He wanted to thank the commissioners, past and present for the joy of working with them.

Life after the commission is calm and peaceful. Milton plans to spend time with his wife on their homestead, keep active in the community, be involved with church, and find a role for himself in the Ho'olehua Homestead Association. "I'm not done with the mission yet, I plan to volunteer at the Moloka'i District Office whenever I can," he concluded.

Mahalo Milton, in appreciation of the leadership and unselfish contributions you've made for the Hawaiian community. 🌺

## OHA leaders lighting the way

Boyd P. Mossman  
Trustee, Maui



**A**no'ai Kākou,  
A couple of years ago I sat at a focus group session behind a glass two-way mirror and observed a dozen citizens of all nationalities answer questions and comment on Hawaiian issues. Amongst the questions were those pertaining to the Office of Hawaiian Affairs and what the group knew about OHA. The response, though four years into my time here at OHA, was somewhat surprising to me. I believed that with the change in Trustees and leadership the Board had become a more professional and responsible one, addressing our fiduciary duties as opposed to constantly wearing our political hats as in the past. I would have thought the responses to be that OHA has changed and presents a more positive image to the community. No such thing.

The responses were simply that most did not know what OHA did but did know that the Board was always fighting. When asked what time period they were talking about the response was in the '90s. When asked about today, they professed ignorance. The point here is that for the most part the current Board of Trustees for OHA has successfully, under the leadership of Haunani Apoliona, navigated difficult waters and become a responsible, educated and professional group whose focus has been on how best to better the lot of Hawaiians of all backgrounds and positions. Fiscally, politically, administratively, strategically and legally, the Board has progressed light years and with faith, supported by works, our efforts will continue. And people should know that OHA is doing its job, perhaps too quietly and maybe on the unseen side of the mirror, but still, getting it done, and done well.

Although we lost the ceded lands repayment bill which would have

given Hawaiians this year \$200 million in assets to be applied to helping our people, we will continue to seek legislative approval of our settlement proposal. To the naysayers, I say understand that OHA doesn't hire the best attorneys to advise us for nothing. OHA Board experience is at a considerably higher level than ever before. OHA has worked for more than four years on this settlement. The House was for the bill. The Governor was for the bill. The OHA Board was for the bill. Hawaiians were for the bill. No Board had ever gotten closer for 30 years, but now we lick our wounds and start over again.

And to demonstrate the quality of our attorneys I might note three recent rulings: in OHA vs. HCDCH, Sherry Broder and Bill Meheula successfully obtained a unanimous State Supreme Court decision precluding the sale of ceded lands by the State; in Day vs. Apoliona, former Justice Robert Klein succeeded in having the case dismissed against OHA where 50 percenters were seeking to stop OHA expenditures on less than 50 percenters; again in Kuroiwa vs. Lingle, Justice Klein prevailed on a motion to dismiss the case against non-Hawaiians suing OHA for unconstitutional spending of funds. Jon Van Dyke and Melodie MacKenzie at the UH Law School, Sheryl Nicholson and Colin Yost in regards to LLCs and the military, and Ernie Kimoto and his staff at OHA and our attorneys in Washington, D.C., continue to offer key information, guidance and advice to OHA.

When our own people criticize OHA for poor decisions, be aware that we don't act without careful deliberation and discussion with our attorneys and our hard-working administrative staff led capably by Clyde Nāmu'o and his deputies, Mona Bernardino and Ron Mun. These administrators take a lotta heat, and I for one appreciate all they do. With all of this support, you can rest assured that OHA will be prudent in its actions and decisions and that we will always seek to have the best advice available upon which to make our decisions. 🌺

## OHA volunteer has an eye-opening experience

Donald B. Cataluna  
Trustee, Kaua'i and Ni'ihau




*Editor's note: This column was written by Brandi Mailelauli'i Chong, a recent student volunteer in Trustee Donald Cataluna's office.*

**K**amehameha Schools awarded me the 'Imi Na'auao Scholarship for my first year in graduate school at the University of Colorado Health Sciences Center. I completed my community service hours at the Office of Hawaiian Affairs. I had no idea that OHA was involved with so many different Hawaiian issues. I worked in Trustee Donald Cataluna's office and assisted his aide around the office and also attended meetings for the 50th Anniversary of Statehood Commission. I learned that statehood *was and still is* a controversial topic among the Native Hawaiian community. I also wrote a short article on diabetes and how prevalent it is among the Native Hawaiian population. I had no idea that we are one of the ethnic groups with the highest rate of Type 2 diabetes in the U.S.

At OHA I also helped with the Native Hawaiian Historic Preservation Council. This council is made up of people from communities representing all the Hawaiian Islands. They are concerned with preserving native sites such as Mauna Kea and also about educating others about the native culture and our practices. Some of the Hawaiians and non-Hawaiians go to Mauna Kea to practice hunting and gathering lifestyles, but there are no rules and guidelines for others to follow and sometimes the Hawaiian people are punished for practicing their native traditions. I also learned that scientific labs are trying to build more telescopes on the mountaintop. The council is trying to come up with ways to preserve the beauty of Mauna Kea but also make it accessible to Native Hawaiian practices and to the scientific community and visitors.

My time at OHA changed me. As a child I learned a little about my Hawaiian culture and about our history, but I never gained too much interest in it. Now that I see what people (Hawaiian and non-Hawaiian) are doing to preserve our culture and traditions I am more interested in our history and how Hawai'i became this way. Every time I come home, there are five new buildings that block the view of the ocean. I wonder what our islands looked like before westernization and when O'ahu became so cluttered. My article on diabetes made me feel that one day I can contribute to the Hawaiian community in a scientific way. I am working toward a Ph.D. in biochemistry and the only way I know I can help Hawaiians is to directly research diseases that are highly prevalent among our people. I would say my time at OHA made me passionate about not only continuing our culture and traditions, but about maintaining good health and good genes for our descendants.

I had many positive experiences while volunteering at OHA. At the Native Hawaiian Historic Preservation Council meeting I was amazed how committee members knew the Hawai'i Constitution and that they were familiar with legislative bills and other statutes. I had no idea that people at OHA were so active with these types of issues. But I am disappointed that a lot of people my age simply do not care about what happens to Hawaiians in the future. Some of my friends laugh when I tell them I worked at OHA. They think that people at OHA sit on their 'ōkole and do nothing when the truth is that OHA continues to open many doors for Hawaiians and the future of Hawai'i. They don't understand how the Hawaiian people depend on this organization for many different things.

I want to thank Trustee Cataluna for giving me the opportunity to experience what OHA does for the Hawaiian community. 

## HONOPIUA FARM

Continued from page 26

and freshest of greens, from lettuce, to spinach, kale and herbs. They have brought balance to Honopua's menu. Marie's focus is flowers. Their focus is healthy greens. The combination is a winner in the marketplace. When Roen and Ken got involved in farming, they first grew vegetables for their table. That evolved to growing produce (as well as Marie's flowers) to sell at the Waimea Homestead Farmer's Market on Saturday mornings to supplement their income. They continue to do both, but now they have several commercial accounts to service as well. If there is a Success Story to be told about homestead farming in North

Hawai'i, the McDonald/Hufford story is only one of a handful to be told. Roen says, "One cannot be an armchair farmer. If you want to be a farmer you have to get out there and work. You have to prove you can grow something."

1978-2008. It's been 30 years and Honopua remains "A work in Progress." It continues to evolve and grow. Marie, when searching for a Place Name, landed on Honopua, "Flower Place." That is its literal translation. Honopua now has its own spirit. Honopua's kaona, says Ron Niau, a family friend, is "A Place of Budding Inspiration," a place which allows one "to touch the earth and bring forth" the most beautiful of flowers and plants. It is also a place where one can dream, create and be inspired and moved to stretch one's mind to its greater limits. "Ua mau ke ea o ka 'āina i ka pono." ■

## BRIEFS

Continued from page 23

\$799,000 to provide literacy, technology and cultural education in Waimea, Hawai'i.

- Ho'ōla Lāhui Hawai'i, \$791,000 toward increasing the percentage of immersion and charter school students on Kaua'i wanting to pursue careers in healthcare or education.

- UH Mānoa's College of Engineering, \$557,000 to provide enrichment to Native Hawaiian students.

- Mana Maoli, \$479,000 to develop curriculum for high school students and to increase professional development.

- Ke Kula 'O S.M. Kamakau Public Charter School, \$418,000 to provide services related to career decisions and self-sufficiency.

- Pacific American Foundation, \$366,000 to develop curriculum in math, science, social studies and language arts from a Hawaiian perspective.

- Ka'ala Farms, \$220,000 for culture-based instruction for students at Mā'ili Elementary School.

In addition, the U.S. Senate Appropriations Committee on June 26 approved about \$61 million for eight projects relating to health care and education for Native Hawaiians. The legislation will now advance to the full Senate for approval.

"All socio-economic indicators show that modern-day Hawai'i has not treated its First Citizens well. That is why federal Native Hawaiian programs, particularly in health and education, are so crucial," read a statement by U.S. Sen. Daniel Inouye, who has served on the Senate Appropriations Committee for 37 years.

## Papa oli course

Kumu hula Tony La'akapu Lenchanko is accepting students interested in oli and mele oli for the 10-week fall session of Nā 'Ōpua o Ke'alahilani. Registration will be on Sunday, Sept. 14, at the Bishop Museum Paki Building, Room 2. Class registrations and orientations are as follows: Novice 4-5 p.m., Intermediate 5-6 p.m., and Advanced 6-7 p.m. For information, call 668-7054 or email lenchanka001@hawaii.rr.com. ■

## E kala mai

The 1970s photo of Emily "Ma" and Gabby "Pops" Pahinui by photographer Rick Peterson, which graced the cover of the July 2008 *Ka Wai Ola*, should be credited to © Richard I Peterson, Hawaii/Arizona. Private collection of Merrie Carol Grain and Jerry Norris.





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

**2 BEDROOM, 1 BATH BRAND NEW** home in Waiehu Kou 4 available for sale. Contact Maile J. Masada, Century 21 All Islands, www.mailemasada.com (808) 268-2322.

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**BIG ISLAND FOR SALE:** Panaewa, large 3/2 with study/office, fenced yard, fruit trees; Vacant lot, Keaukaha, 21,560 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:** Kawaihae Mauka, 36,675sf, level, ocean, mountain views in Pahonu Pl, cul-de-sac, ready to build. DHHL lease. Bobbie Kennedy (RA), (808) 545-5099, (808) 221-6570. Email: habucha1@aol.com.

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

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**KAPOLEI UNDIVIDED INTEREST** For sale to qualified Native Hawaiian, DHHL lease. Great opportunity. Bobbie Kennedy (RA), Graham Realty Inc. (808) 545-5099, (808) 221-6570. Email: habucha1@aol.com.

**KAWAIIHAE 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.

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**Kapālama Campus** - O'ahu residents may apply to kindergarten\* and grades 4, 7 and 9. West Hawai'i, Moloka'i, Lāna'i, Kaua'i, Ni'ihau and Hāna district residents may apply to grades 7 and 9.

**Hawai'i Campus** - Hawai'i island residents may apply to kindergarten\* and grades 6 and 9.

**Maui Campus** - Maui residents may apply to kindergarten\* and grades 6 and 9.

Applications to grades 10, 11 and 12 are accepted, but space availability at these grade levels is not guaranteed.

\*For kindergarten, eligible applicants include boys born between July 1, 2003 and June 30, 2004 and girls born between October 1, 2003 and September 30, 2004.

To request an application or for more information, visit us at [www.ksbe.edu/admissions](http://www.ksbe.edu/admissions) or call us at 842-8800. Neighbor island applicants may call toll-free at 1-800-842-4682 ext. 8800.



KAMEHAMEHA SCHOOLS

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

