



# KA WAI OLA

THE LIVING WATER of OHA

OFFICE of HAWAIIAN AFFAIRS • 711 Kapi'olani Blvd.,  
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Nowemapa (November) 2008

Vol. 25, No. 11

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Photo:  
Courtesy  
of Marnie  
Weeks



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

# E AHA 'IA ANA 'O MAUNAKEA?

WHAT WILL BECOME OF

# MAUNAKEA

*A proposed telescope reignites discussion of the  
future of astronomy on the piko of Hawai'i Island*

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An 'ahu at the summit of Maunakea reflects Native Hawaiian reverence. - Photo: Blaine Fergstrom

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# Nāmu‘o unveils CCN, the Community Consultation Network

By Blaine Fergerstrom  
Ka Wai Ola staff

Office of Hawaiian Affairs Administrator Clyde Nāmu‘o unveiled OHA’s plans for better communicating with constituents, which he outlined during the Oct. 23 keynote address at the Association of Hawaiian Civic Clubs convention on Kaua‘i. “We will use all media venues at our disposal” to communicate with our Native Hawaiian beneficiaries, said Nāmu‘o.

The new initiative is called the Community Consultation Network, or CCN. “When we want to contact our constituents across Hawai‘i and on the continent, it hasn’t always been easy,” he said. “Community meetings don’t always bring out everyone,” so the agency came up with CCN. “This CCN is an attempt to reach



OHA Administrator Clyde Nāmu‘o introduces remote video conference guests in the OHA boardroom during a demonstration of the CCN at the 49th annual Association of Hawaiian Civic Clubs convention held on Kaua‘i in October. - Photo: Blaine Fergerstrom

people in their homes. Where are we most comfortable? Where can we really speak our minds?” he asked. “Where we live.”

“If you live in Waimānalo and you want to have a video conference meeting or conversation, OHA will help set it up,” Nāmu‘o said.

One goal of the CCN is to set

up remote meetings between OHA officials and the Hawaiian community via video conferencing over the Internet. During the keynote on Kaua‘i, Nāmu‘o held a live videoconference with a group in the OHA boardroom in Honolulu.

“We will actually mail equipment from O‘ahu that includes

the projector as well as the laptop to somebody who says, ‘I’m willing to host a meeting.’ The only requirement is that you must have an Internet connection.”

The first initiative tackled via the CCN will be a discussion on nation building.

Other components of the CCN are the Nā ‘Ōiwi ‘Ōlino radio network; OHA’s web site, oha.org; OHA’s *Ho‘oulu Lāhui Aloha* television show; Pacific Network TV, an Internet television network; and *Ka Wai Ola* newspaper, which, Nāmu‘o announced, will soon begin publishing a monthly electronic edition.

During his speech, Nāmu‘o also discussed other OHA initiatives. He announced that “100,000 people have signed up for Kau Inoa, more or less.”

Nāmu‘o also talked about the state of OHA’s limited liability corporations and the properties they manage, Makaweli Poi and Waimea Valley. He explained the

See **CCN** on page 10

# U.S. Supreme Court to hear ceded lands case

OHA, attorneys confident law is on their side

By Lisa Asato  
Public Information Specialist

With oral arguments in a ceded lands case headed for the U.S. Supreme Court likely in January or February, Jonathan Osorio, one of four individual plaintiffs in the 1994 case along with OHA, reaffirmed his belief that the state should not sell ceded lands.

“If the U.S. Supreme Court decides to hear a case, they’re going to hear a case, and what we need to do is prepare ourselves,” Osorio said, following the high court’s Oct. 1 decision to hear a case regarding the state’s ability to sell ceded lands before Native Hawaiians’ claims to those lands



Osorio



Bennett

are resolved. “I have a lot of faith in our attorney, (William) Meheula. And I have faith in the justice of our position. Those lands are ours. Ceded lands are stolen lands.”

Osorio, a professor at the University of Hawai‘i’s Kamakākūokalani Center for Hawaiian Studies, said he hopes to fly to Washington, D.C., to attend the court’s review of the case. Other individual plaintiffs in the case are Pia Thomas Aluli, Charles Ka‘ai‘ai and Keoki Kamaka Ki‘ili.

Earlier this year, the state

appealed to the nation’s high court, asking it to overturn a unanimous January ruling by the Hawai‘i Supreme Court that barred the state from selling ceded lands until Native Hawaiian claims to those lands have been resolved. In its decision, the state Supreme Court relied heavily on the 1993 Apology Resolution, passed by Congress and signed by then-President Bill Clinton – apologizing for the United States’ role in the illegal overthrow of the Hawaiian Kingdom in 1893. The case stems from a 1994 lawsuit to stop the sale of two parcels on Maui and Hawai‘i Island of about 1,500 acres of ceded lands.

Ceded lands refer to lands taken from the Kingdom of Hawai‘i following the overthrow, which eventually made their way into state control. The Admission Act, which admitted Hawai‘i as a state, spells out that 1.4 million acres of ceded lands be held in trust by the state for five purposes, including the betterment of the conditions of Native Hawaiians.

“We continue to believe that

the Hawai‘i Supreme Court ruled correctly,” said OHA Chairperson Haunani Apoliona. “We firmly stand behind the state Supreme Court’s opinion, which says the state should keep the ceded land trust intact until Native Hawaiian claims to these lands are settled.” She added, “OHA will continue its tireless efforts to protect and defend the rights and entitlements of its beneficiaries – the Native Hawaiian people.”

A ruling is expected by June 2009.

In a statement issued Oct. 1, state Attorney General Mark Bennett said Congress did not bar the sale of ceded lands in the Apology Bill. “Congress had expressly granted Hawai‘i that right in the 1959 Admission Act,” he said.

“Hawai‘i’s ceded lands are held by the state for the benefit of all of Hawai‘i’s citizens, and for a number of purposes, including for the betterment of the conditions of native Hawaiians,” Bennett said. “We believe that prudent man-

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## Inaction on Kahana Valley evictions spurs to jubilation – at least for a day

By Liza Simon  
Public Affairs Specialist

Just after dawn on Oct. 27, a police car turned into the entrance of the Ahupua'a O Kahana State Park. A tense murmur of "here we go again" rippled through the crowd of more than 200 gathered to support the six families on notice from the state Department of Land and Natural Resources to vacate the Windward O'ahu park because their residences there are without leases or permits.

As it turned out, HPD was there on an unrelated complaint and DLNR would not be evicting anyone that day. State Rep. Colleen Meyer (R-Lā'ie, Hau'ula, Punalu'u), who arrived in the early morning hours to join supporters, told the crowd that DLNR Chairperson Laura Thielen would put the planned eviction on hold until she had the chance to

discuss the state's position with the families of Kahana Valley, who hunt, fish and farm the lushly vegetated ahupua'a of their ancestors but are not eligible to enter into any new lease agreements for valley lots under state law governing the park.

"It's been the tactic to try to wear us down, because we are standing in their way of a public park plan, but they don't even have anything to show us when we say show us the master plan," said potential evictee Ervin Kahala, referring to DLNR, which oversees the valley. "What's happening here is bad for all Hawai'i. How can anyone trust government when they come and do as they please with the land that never belonged to them to begin with?"

Throughout the 1960s, commercial developers expressed interest in bringing large-scale development to Kahana Valley. In the interests

of preservation, the state purchased the land from a private owner in 1970 and established Ahupua'a O Kahana State Park. A bid by the valley's original families to remain, led a state task force to create a cultural preserve "living park." Legislative funds in 1987 established a subdivision in the park for Kahana families. They were offered leases and low-interest loans for home-building with the stipulation that in place of lease rent they contribute 25 hours of labor per month to providing the living park with interpretive services for the public.

Under these conditions, 31 leases were issued for lots in the mauka portion of Kahana Valley. Three have since gone into default and 28 leases remain intact. At issue now, however, are the residences of six families – most of them 'ohana of the original valley leaseholders, who constructed homes without



Word of possible eviction sparked support rally for Kahana 'Ohana including these sign wavers on Kalaniana'ole Hwy. - Photo: Liza Simon

lease agreements in the makai area not part of the original subdivision.

DLNR Chairperson Laura Thielen said in a written statement Oct. 24 that new leases could not be issued. "Kahana is a public park set aside for all the people of Hawai'i, and therefore the law doesn't permit any new private residential leases," she said, citing Act 5, which ended the state's authority to issue new

private, residential leases in the park after 1993.

"With the enactment of Act 5 by the state Legislature in 1987, the state sought to accommodate families with ties to Kahana, but it was not the intent of the state or Legislature to provide housing for all those in future generations," she said.

See **EVICTON** on page 11

## Native Hawaiian groups, lawmakers offer views of global issues

By Liza Simon  
Public Affairs Specialist

While it was not planned to be a dominant theme, fallout from the world economic crisis came under examination at the Policy Roundtable and Town Hall that capped off the seventh annual Native Hawaiian Convention organized by the Council for Native Hawaiian Advancement. The purpose of the Oct. 2 roundtable was to present state lawmakers with Native Hawaiian policy recommendations by CNHA's 90 member organizations. However, many speakers drew connections between the initiatives they were prepared to discuss and the breaking news about turmoil in the nation's banking system and the fact that the U.S. House of Representatives that day was sitting down to debate a proposed \$700 billion bailout of failed U.S. financial institutions, which President Bush later



At the annual Native Hawaiian Convention, a panel discussion with state lawmakers ranged from energy solutions to the pending U.S. Supreme Court review of the state's ability to sell ceded lands. From left are: Sens. Russell Kokubun, Colleen Hanabusa, Jill Tokuda, J. Kalani English and Rep. Mina Morita. - Photo: Blaine Fergstrom

approved.

"Definitely there was a consensus that we as Hawaiians need to be proactive and engaged if the

state is to be successful despite hard times we are now facing," said CNHA director Robin Danner, who moderated the discussion at

the Hawai'i Convention Center.

One audience member brought up sustainability initiatives as key Native Hawaiian issues and advo-

ated for Kanaka Maoli input in bringing down soaring energy costs that are adding to the nation's economic slide. "We should be incorporating more Native Hawaiian solutions when it comes to clean energy," said Rep. Mina Morita (D-Hanalei, Anahola). "Annually, we are sending \$7 billion out of state to pay for energy, when we could be transitioning to solar power, setting the example for other states and, at the same time, recirculating more money inside the state," said Morita, adding that she would call for a tax in the upcoming legislative session to fund energy programs. Morita added that families would save in long run if Hawai'i becomes energy independent.

Lawmakers strongly agreed that maintaining a decent standard of living in Hawai'i is contingent on prudent land use policy. "The idea that our land mass is both pre-

See **GLOBAL** on page 11

# *E Pūlama i ko Kākou Ho'oilina*

Cherish our Hawaiian Heritage



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

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

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

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

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

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

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

*E ō e nā mamo a Hāloa ē!*



# Defense Department releases draft protocol for Native Hawaiian consultation

Comment urged by Dec. 8, meetings planned for November

By T. Ilihia Gionson  
Publications Editor

The U.S. Department of Defense has released a draft protocol to guide the department and branches of the military in consulting with Native Hawaiian organizations and individuals on proposed actions that may affect cultural properties, resources and practices. Comments are sought by Dec. 8 and meetings are tentatively planned for the

week of Nov. 16-22.

OHA Administrator Clyde Nāmu'ō urges comments on the draft protocol from Hawaiian organizations, families and individuals before Dec. 8.

Nāmu'ō points out that this protocol is different because it brings consistency in consultation across military branches, significantly increases emphasis on early and frequent communication between Department of Defense and the Hawaiian community to effectively achieve outcomes that satisfy both the department and Hawaiians, who work to maintain and sustain Hawaiian cultural sites and practices, preserve historic points of interest and respectfully

care for iwi.

This approach has been working with American Indians and Alaska Natives, and OHA believes it can help to prevent poor planning and lack of cultural awareness or insensitivity motivated by expediency that has resulted in community kaumaha, loss of important cultural areas, disrespect of ancestral remains, litigation, costly changes and delays.

The Department of, which uses about a quarter of the land on O'ahu as well many areas on the neighbor islands, has come under fire repeatedly for being insensitive to Native Hawaiian concerns.

Under the protocol, consultation may be used for land cleanup,

new construction, modification of training sites, the management of properties of religious and cultural importance, the protection of sacred sites, and the disposition of cultural items.

The draft protocol sets definitions for which Native Hawaiian organizations may be consulted and it directs the military to manage Hawai'i lands and resources in a way that is aligned with the goals of Native Hawaiian organizations that preserves and protects resources. OHA and Hui Mālama I Nā Kūpuna O Hawai'i Nei are named as such organizations in the protocol.


The draft protocol also directs branches to make allowances

for access to sacred sites and to conform to the Native American Graves Protection and Repatriation Act before any ground-disturbing activity gets under way.

The draft protocol is available online at [denix.osd.mil/portal/page/portal/denix/environment/NA](http://denix.osd.mil/portal/page/portal/denix/environment/NA).

For questions, contact David Sanborn, Department of Defense senior tribal liaison at phone, 703-604-1773; fax, 703-607-4237; and e-mail, [david.sanborn@osd.mil](mailto:david.sanborn@osd.mil).

Send comments by e-mail or mail to: Mr. David Sanborn, DoD Senior Tribal Liaison, 1225 S. Clark St., Crystal Gateway 2, Suite 1500, Arlington, VA 22202. Or send comments to Ms. Martha Ross, Office of Hawaiian Affairs, 711 Kapi'olani Blvd., Suite 500, Honolulu, HI 96813. Her e-mail is [marthar@oha.org](mailto:marthar@oha.org).

Check [oha.org](http://oha.org) for updates on the planned community meetings. 

# In toughening economic times, Pālolo nonprofit delivers help to job seekers

By Liza Simon  
Public Affairs Specialist

Often no more than the touch of a helping hand is needed to turn a life around. Cynics may disagree, but it's a creed put into daily action at the Mutual Assistance Association Center, a Pālolo nonprofit whose flagship computer literacy programs – and newly added workshops for job seekers – unfold daily on the second floor of a modest cinder-block building next to the public swimming pool.

The space was once an informal community center, but MAAC staff obtained grants in 2002 to convert it into a bustling place of learning with a bank of 40 computers and a professional staff whose salaries are funded in part by OHA. Teachers include Jennifer Yasutake, who on one particular morning is prompting about two dozen students to wave their hands in the air in response to her questions about coral reef protection – a prelude to one of many



Teacher and education director Jennifer Yasutake makes computer literacy classes fun for the keiki at the Mutual Assistance Association Center. - Photo: Liza Simon

computer-based learning projects.


MAAC executive director Milton Hutchison watches the scene and notes that Yasutake's rapport with students is just right for MAAC's focus on delivering technology skills to low-income Pālolo Valley residents, including many Native Hawaiians. "Many people who come through our

doors are from families with barely have enough money for food, let alone a personal computer," said Hutchison, adding that computer illiteracy is a primary barrier to escaping poverty. "Today even entry-level jobs such as cashiering require some knowledge of computers, so this is why MAAC has gone in this direction."

In the past few months, however, Hutchison said the agency has been besieged by a new type of request: "People are coping with lay-offs. Some haven't had to look for a job in decades. Some are just out of high school and they don't know what skills they need for the jobs they want."

As a result, MAAC has begun to offer a series of job-readiness classes, with grant support from OHA. (See box). The free sessions teach job-interview etiquette, résumé writing and other skills – all with a hefty component of computer training. One feature that Hutchison believes will be especially helpful to job seekers of all ages is a MAAC letter of recommendation, presented to anyone who completes the sessions.

But even as state unemployment rates rise, Hutchison and staff remain unflaggingly optimistic. He praises teacher Jennifer Yasutake's enthusiasm for helping students, noting that she's licensed to teach in the public schools but evidently finds the MAAC mission a reward in itself. As for Hutchison, the helping-hand spirit runs in his family: his great uncle Ambrose Hutchison served Hansen's disease patients at Kalaupapa and documented his experiences in

extensive memoirs. Perhaps not unlike his ancestor, Hutchison finds that the most rewarding part of his MAAC duties involves dispelling fears. "You have older people who have been out of the job market for decades and they've never touched a computer keyboard. It's a big step for many to come in here, sit down at this new computer. We tell them: 'Trust yourself. The computer is just a dumb machine, but you have the brain power to succeed.'" 

## Job-readiness workshops

Free workshops will cover dress, etiquette, résumé preparation, completing a job application, employer expectations, and practice for job interviews. Refreshments will be served. For information on future workshops, call 737-9633, email [palolo@live.com](mailto:palolo@live.com) or visit [palolomaac.com](http://palolomaac.com).

**Mon., Nov. 3, 10 and 17,** 10 a.m.-noon and 6:30-8:30 p.m.  
**Mon., Nov. 24,** 10 a.m.-noon only



*Noho Hewa: The Wrongful Occupation of Hawai'i* documents the desecration of Hawai'i, from the displacement of iwi kūpuna to military training on sacred grounds. - Photo: Courtesy of Anne Ke'ala Kelly

## Hawaiian wake-up call

### REVIEW

#### Noho Hewa: The Wrongful Occupation of Hawai'i

By Anne Ke'ala Kelly  
Run time: 70 min.

For information and upcoming screenings, visit [nohohewa.com](http://nohohewa.com).

View the trailer at [youtube.com/watch?v=trM7WrKQPeQ](http://youtube.com/watch?v=trM7WrKQPeQ).

To organize a showing for your hui or community, email [nohohewa@nohohewa.com](mailto:nohohewa@nohohewa.com).

By T. Ilihia Gionson  
Publications Editor

**Y**ou know that feeling that you get in your na'au when you drive past 'Iolani Palace or when you hear *Kaulana Nā Pua*? That chicken-skin feeling that comes over you and lets you know that your kūpuna have been disturbed? That intrinsic sense that wrong has been done?

*Noho Hewa: The Wrongful Occupation of Hawai'i* captures that feeling on film.

The film – the first feature-length project by filmmaker Anne Ke'ala Kelly – opens with a kanikau, or chant of mourning, after a fire sparked by Army munitions destroyed sacred sites and habitat for endangered species in Mākua Valley, O'ahu. The dirge sets the tone for the next 70 minutes, a stark reminder of the continual desecration of

Hawaiian land and displacement of Native Hawaiians in the homeland. Auwē.

Five years ago, *Noho Hewa* began as a project looking at the militarization of Hawai'i. "But as a Hawaiian, I don't look at anything as separate issues. Our collective issues are one narrative," said Kelly, whose film premiered at this year's Louis Vuitton Hawai'i International Film Festival and won the Halekūlani Golden Orchid Award for documentary feature.



Native Hawaiian filmmaker Anne Ke'ala Kelly shares some mana'o with the audience at a showing of *Noho Hewa* at the University of Hawai'i at Hilo. - Photo: T. Ilihia Gionson

Complete with interviews of noted Hawaiian scholars and activists and footage of various gatherings, arrests, protests and evictions, *Noho Hewa* touches upon military training on sacred grounds, the displacement of iwi kūpuna in the name of development, the fight for self-determination, homelessness and other symptoms of the imposition of foreign desires on native lands and people.

*Noho Hewa* is, depending on your awareness of the struggles facing our lāhui, either a crash course in modern Hawaiian history or a wake-up call to take action.

It's a step in the right direction that more people are being exposed to the issues facing our people and our 'āina. The more people know about something hewa, the less likely it is to happen again. Not without a fight, anyway.

As for me, I blasted Sudden Rush as soon as I got into the car. Kū'ē! 🍻



Mark Towill, who hopes to sail with the Hōkūle'a on its proposed circumnavigation of the globe, was one of 15 crew members whose Transpac journey was documented in film. - Photos: Courtesy of Morning Light

## Epic adventure

### Hawaiian waterman sails onto the silver screen

By Lisa Asato  
Public Information Specialist

**W**hen you grow up paddling, kayaking and sailing and having master navigator Nainoa Thompson as a family friend and mentor, it's safe to say that the ocean will be your life, or at least a big part of it.

Such is the case for Mark Towill of O'ahu's Windward side – whose epic adventure as a crew member aboard the Morning Light in the Transpac race from Los Angeles to Honolulu was made into a documentary film that recently debuted in select theaters nationwide. The Honolulu premiere of *Morning Light* on Oct. 16 raised more than \$12,000 for the Polynesian Voyaging Society and Hawai'i Sailing Foundation.

Towill, who attended the Honolulu and Hollywood premieres, described the 2,500-mile race as "the most intense 10 days of my life and the most fun for sure – an incredible experience that if I could, I would rewind and do it all over again and not change a thing."

"It's a really cool feeling when you're halfway through the race a thousand miles from land in any direction ... everything just has a purpose and your space is very limited so you bring only what you need," he added. "You pack your whole life into a small duffle bag. It forces you to choose what's important. Obviously the people you're with become very important. ... If you get into an argument with someone

you can't just walk away from it. You're forced to deal with it."

Now 20 and a sophomore at Brown University, Towill was an 18-year-old Punahou senior during filming – the youngest of the 15 crew members whose ages

ranged up to 23 years old. An experienced leader as captain of his high school kayaking and sailing teams, Towill said he was content to take a supporting role aboard the 52-foot sloop Morning Light. "I just tried to be a team player and do what was best for the team," he said. "Obviously I was the youngest so I wasn't going to be in a leadership role, but sometimes leading is knowing when to follow."

The Morning Light crew, which was assembled by Transpac veteran Roy Disney of Disney fame, was aided by two computers on board, downloadable satellite information and a Global Positioning System that was accurate "up to the fifth decimal point," Towill said.

Through Thompson's teaching and some sailing experience aboard the Hōkūle'a, Towill said he can identify stars, but is "nowhere near" being able to navigate by them. "That's a big goal of mine," said Towill, who hopes to embark on his first deep-sea voyage with Hōkūle'a on its proposed trip around the world.

Before the 2007 race, Towill introduced his teammates to Thompson in hopes of exposing them to the cultural aspects of sailing, and all were taken for a sail aboard the Hōkūle'a.

"(Transpac) was a lot more special for me because I was sailing home," Towill said of crossing the finish line at Diamond Head. "I wanted (my teammates) to feel connected to this place as well so in a certain sense they would all feel like they were come home, at least a little bit." 🍻



# Independence Day, Lā Kū'oko'a: Nov. 28

By Keanu Sai  
Special to *Ka Wai Oia*

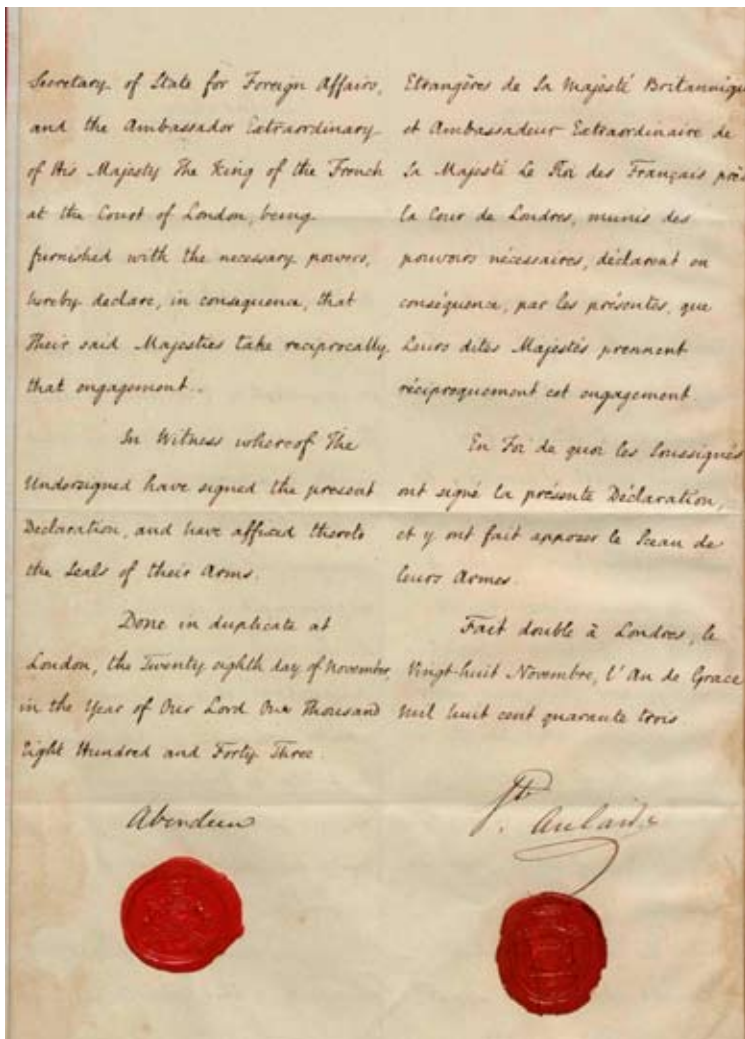
In 1842, Kamehameha III had a “very strong desire that his Kingdom shall be formally acknowledged by the civilized nations of the world as a sovereign and independent State.” To accomplish this, he appointed Timoteo Ha'alilio, William Richards and Sir George Simpson, a British subject, as joint ministers plenipotentiary on April 8, 1842. Shortly thereafter, Simpson left for England, via Alaska and Siberia, while Ha'alilio and Richards departed for the United States, via Mexico, on July 8, 1842.

After Ha'alilio and Richards secured President John Tyler's assurance of recognizing Hawaiian independence on Dec. 19, 1842, the delegation proceeded to meet Simpson in Europe. On March 17, 1843, King Louis-Philippe assures them of France's recognition of Hawaiian independence, and on April 1, 1843, Lord Aberdeen, on behalf of Queen Victoria, assured the Hawaiian delegation that

“Her Majesty's Government was willing and had determined to recognize the independence of the Sandwich Islands under their present sovereign.” Confirming these assurances, Great Britain and France formally recognized Hawaiian sovereignty on Nov. 28, 1843, by joint proclamation at the Court of London, and the United States followed on July 6, 1844, by letter of Secretary of State J.C. Calhoun. Nov. 28 was a national holiday celebrating Hawaiian Independence, Lā Kū'oko'a.

On May 16, 1854, Kamehameha

III proclaimed the Hawaiian Kingdom to be a neutral State, and it was expressly stated in treaties with Sweden-Norway



The original Nov. 28, 1843, Anglo-French proclamation recognizing the sovereignty of the Hawaiian Kingdom is housed in the national archives of Britain, and appears in part here. - Photo: Courtesy of Keanu Sai

in 1852 and Spain in 1863. As an internationally recognized sovereign and neutral state, the Hawaiian Kingdom joined the Universal Postal Union on Jan. 1, 1882, (today an agency of the United Nations) maintained more than 90 legations (embassies) and consulates throughout the world, and entered into extensive diplomatic and treaty relations with Austria-Hungary, Belgium, Bremen, Chili, Denmark, France, Germany, Great Britain, Guatemala, Hamburg, Italy, Japan, Mexico, Nether lands, Peru, Portugal, Russia,

Sāmoa, Spain, Sweden-Norway, Switzerland, the United States and Uruguay.

The year 1893 was to have been a festive year celebrating the 50th anniversary of Hawaiian independence. Instead, it was a year that the United States began to systematically violate Hawaiian

# Indigenous rights at the United Nations

By Nara Gardenas  
OHA Community Outreach Specialist

On Sept. 25, the University of Hawai'i at Mānoa Kamakā-kūokalani Center for Hawaiian Studies sponsored a panel discussion on the United Nations Declaration on the Rights of Indigenous Peoples (DRIP). The panel, moderated by professor Lilikalā Kame'eiehiwa, included Mililani Trask, who was instrumental in drafting the document, Julian Aguon, Kyle Kajihira, Joshua Cooper and Keali'i Gora. It was structured to give a good context of the DRIP, some real-world problems that the document can be applied to, a brief explanation of structure and the political climate at the international level, and an example of the practical application of the rights specified in the document affecting changes in policy and direction in the UH system.

The DRIP was passed Sept. 13, 2007, by 143 nations in the U.N. General Assembly; only four nations voted against it: Australia, New Zealand, Canada and the United States. It will change the relationships between States and indigenous peoples around the world. The declaration codifies the collective rights of indigenous peoples, who had previously been

afforded only individual human rights. Acknowledging indigenous peoples as peoples as opposed to populations, the Declaration affirms the power of indigenous peoples to protect their lands, cultures, languages and traditions. The document addresses every human-rights issue important to the self-determination of indigenous peoples, while at the same time affording indigenous peoples the flexibility to choose to participate fully in the life and culture of the states they reside in.

Native Hawaiians can be proud of this advancement, as there are many Hawaiians who have worked diligently at the United Nations alongside representatives of indigenous peoples from all over the globe. We have contributions to make to the world, and they have taken the lead.

The panel discussion will be aired on 'Ōlelo. Check your local listings for dates and times. More public discussions and presentations on indigenous issues at the United Nations are in the works – we'll do our best to keep you posted. If you're interested, email [hla@oha.org](mailto:hla@oha.org).

For more on DRIP, visit [un.org/esa/socdev/unpfii/en/declaration.html](http://un.org/esa/socdev/unpfii/en/declaration.html).

## Get Informed

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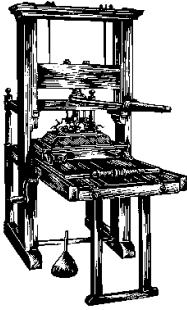
Nā 'Ōiwi 'Ōlino, the Hawaiian Talk Radio Show produced by OHA, can be heard from 6:30-9 a.m. weekdays on O'ahu on AM940; on Maui on KNUI-AM 900; and on Hawai'i Island on KHLO-AM 850 in Hilo and KKON-AM 790 in Kona. The Best of Nā 'Ōiwi 'Ōlino airs Saturdays in Las Vegas on KLAV-AM, and Sundays on KCCN 100.3 and KINE 105.1 on O'ahu; KPOA 93.5 on Maui; and KAPA 100.3 in Hilo and KAGB 99 in Kona. Also catch Nā 'Ōiwi 'Ōlino live online at [am940hawaii.com](http://am940hawaii.com).

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**Kau Inoa  
Count:  
96,920**





# Kēlā Mea Kēia Mea

*Author's note: Although diacritical marks were rarely used in the original sources, they are included here except in the quoted material. For citations and location of original documents, email ronaldwi@hawaii.edu.*



By  
Ronald  
Williams Jr.

Within the dozens of Hawaiian-language newspapers published during the 19th and early 20th centuries were often found engaging columns titled *Kēlā Mea Kēia Mea*. These features carried small tidbits of news and interesting happenings from places throughout the Islands. With that same mana'o, this modern-day column brings readers brief bits of interesting and sometimes lesser-known histories, collected during the course of research in newspaper, manuscript, correspondence and other archival collections around Hawai'i. The sources are both Hawaiian language and English. It is hoped that, like its many predecessors, this column might inform, entertain and perhaps even spark discussion. Me ka ha'aha'a no.

■ **Kapālama. Dec. 9, 1894.** A search warrant issued by the Republic of Hawai'i is served on the dwelling house, storehouse and stable of Joseph Kaho'oluhi Nāwahī and his wife, Emma. The warrant is based on testimony from E.G. Hitchcock that the suspect possesses "arms and ammunition with treasonable intent." The lieutenant in charge documents, "searched the premises of within named J. Nawahi...found nothing." Nonetheless, Nāwahī is arrested for treason and held at O'ahu prison on \$10,000 bail.

■ **Honolulu. Feb. 15, 1837.** The beloved Princess Nāhi'ena'ena passed on Dec. 30 last. Her body had since been kept at Hale Uluhe, the home of her brother the King. On this Feb. 4 past, a grand funeral was held for her. The procession wound to the church grounds at Kawaiaha'o. The newspaper *Ke*

*Kumu* records the order of the royal procession being led by "na poe koa," followed by "kahuna lapaau." Oddly, the English language *Hawaiian Gazette* has published the same story but lists the procession as being led by "missionaries."

■ **Honolulu. Feb. 15, 1891.** A confidential letter has been delivered to the person of Albert F. Judd, Chief Justice of the Supreme Court of the Kingdom. The correspondence makes a threat upon his life and advises him that the writer's faction has been informed, for a certainty, of his working as a "secret" adviser for the new Queen, Lili'uokalani. They write, "Judges and even Kings and Queens has [sic] never sat so long or high but what their seat of eminence could be toppled and shaken from under and their miserable lives lost." After warning Judd to end his assistance to the Queen, the letter writer includes a postscript: "I take it she (Queen Lili'uokalani) has some large ideas to carry out. Now as you are acting as above stated, please tell her I wouldn't give ten cents for her position, crown, or scalp!" Signed, T.W.B.T.L.

■ **Lāhaina. Oct. 21, 1901.** Stirring political news out of Maui, where Thomas Clark, a candidate for the Territorial Senate, lays out that it was an unconstitutional proceeding on the part of the United States to annex the Islands without a treaty, and that the Islands are in fact not annexed but are de facto independent at this time. He holds that if the Democrats come into power they will show the thing up in its true light. *The Maui News'* printed reply? "Thomas, necessity knows no law."

Ronald Williams Jr. is a graduate of, and teacher at, the Kamakakūokalani Center for Hawaiian Studies at UH Mānoa. He is currently working on a Ph.D. in Pacific History at UH Mānoa with an emphasis on Hawaiian Historiography.

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# Community Consultation Network to help engage Hawaiians in conversation



By Clyde Nāmu'o  
Administrator

In 1897, a group of women traveled across Hawai'i to hold discussions within the Hawaiian community on the subject of the annexation of Hawai'i by the United States.

What came about from those meetings were the Kū'ē petitions signed by thousands of Hawaiians who opposed annexation.

More than a century later, we at the Office of Hawaiian Affairs look to the spirit that carried those women from home-to-home in their quest to seek the mana'o of the Hawaiian community.

OHA has numerous methods that we use to communicate with beneficiaries and the public – newspaper, radio, television and

the Internet.

And what we are learning is that when we combine the use of these tools, outreach to the community becomes even more effective.

On Oct. 23, during a keynote speech at the Association of Hawaiian Civic Clubs Convention on Kaua'i, I announced a new initiative that OHA will be undertaking to communicate and consult with the Hawaiian community on almost any topic.

The Community Consultation Network, or CCN, will incorporate the use of the following:

- *Ka Wai Ola*, OHA's monthly newspaper with plans to expand to an additional electronic edition mid-month.
- Nā 'Ōiwi 'Ōlino, OHA's radio show, which can be heard statewide.
- *Ho'oulu Lāhui Hawai'i*, OHA's community television show.
- OHA.org, OHA's web site.

• Pacific Network TV, a web-based television network created by filmmaker Edgy Lee and underwritten by OHA.

The reason we are calling this a network is because we will be using all media at our disposal to get the word out about these community conversations.

Earlier this year, OHA trustees and staff traveled across the state to educate beneficiaries and the public about the settlement proposal with the state over past-due revenue from the Public Land Trust.

During these community meetings and subsequent legislative hearings, we heard from beneficiaries loud and clear – come and talk with us early on.

We are listening, and this initiative is a big step in doing just that.

With the Kau Inoa registry nearing 100,000 names, the first use of the CCN network will be to hold a conversation with the Hawaiian

community over nation-building.

It is time for us to extend the conversation to allow community members to tell us what they believe are the next steps in nation-building. It is an attempt to reach people in their homes or at community halls so they can candidly tell us what is on their minds.

To accomplish this, one of the tools we plan to use is videoconferencing so that we can have conversations with Hawaiians across Hawai'i and the continental U.S.

This could be at the OHA boardroom, a living room in Southern California, a meeting room in Dallas or a meeting at the Anahola community center on Kaua'i.

The purpose is to gather as much information as possible in an economical fashion. We simply can't afford to fly people all over the United States and it's becoming increasingly expensive to fly people to the neighbor islands.

OHA will also provide the equipment to groups wanting to host videoconferencing meetings. OHA's web site and other media will provide information on the

meetings and collect comments from the meetings.

We are also producing a 12-minute DVD to set up the background for the nation-building discussion. We hope to partner with other Hawaiian organizations like the civic clubs to also carry on these discussions.

At the civic club convention, we set up a demonstration of how this videoconferencing meeting might work. Our communications network was in full swing to publicize the demonstration of this initiative: You are reading about it here in *Ka Wai Ola*, I did a radio interview on Nā 'Ōiwi 'Ōlino prior to my speech, and the radio show aired my convention speech live as I was making the announcement.

During the demonstration, we had a group of OHA staff members at OHA's offices role play a meeting while I stood at the podium at the convention about 100 miles away.

We conversed, asked and answered questions and exchanged ideas – as we hope to do with the community in the near future. 📺

## COURT

Continued from page 03

agement of those lands for the benefit of all of Hawai'i's citizens must include, on occasion, the right to sell or exchange land. We hope the United States Supreme Court will return that right to the state of Hawai'i."

Meanwhile, University of Hawai'i law professor Jon Van Dyke said Native Hawaiians have on their side a 1919 U.S. Supreme Court decision in *Lane v. Pueblo of Santa Rosa* in which "the U.S. Supreme Court did a comparable thing putting a freeze on disputed lands pending the adjudication of the claims of the native people in Arizona."

"This is a well-established law," said Van Dyke, a member of OHA's legal team in this case known as *State of Hawai'i v. Office of Hawaiian Affairs*, and the author of *Who Owns the Crown Lands of Hawai'i?*

The U.S. Supreme Court last heard a case involving Native Hawaiians in 2000, when it ruled in favor of Harold Rice, in *Rice v. Cayetano*, thereby opening up elections for OHA trustees to all Hawai'i residents, not just those of Native Hawaiian ancestry.

An attorney who defended the state and OHA in that case is now the chief justice of the U.S. Supreme Court, said OHA attorney Sherry Broder, referring to Chief Justice John Roberts Jr. But she said neither that nor the makeup of the court reveals much on how the justices might rule on the current case. "I don't think we can second-guess the court before oral arguments are had and decisions are made," she said, adding that she hopes that this will be "a time that Hawaiians will come together to support the Office of Hawaiian Affairs in its efforts to have the decision of the Hawai'i Supreme Court affirmed." 📺

## CCN

Continued from page 03

structure of the LLCs and the reason for their existence, which is to protect OHA from liability associated with running the businesses.

Nāmu'o reported that after substantial startup costs associated with the LLCs, visible progress was being made at both sites. At Makaweli, on Kaua'i, the poi factory held its grand opening in August and was in full operation. At Waimea Valley, on O'ahu, he reported that OHA has invested hundreds of thousands of dollars in restarting operations, much of that consumed by insurance. He said that OHA has also invested substantially in repaving roads and paths, in the upgrade of the gift shop and kūpuna hāwanawana area, in repair of park facilities and restoration of Hale o Lono heiau.

He also highlighted past-due ceded lands payments, announcing that the state had pulled the



Ben Baker, representative for the Association of Hawaiian Civic Clubs Mainland Council, presents a blanket adorned with northwest native designs to Lionel Kaohi, pelekikena, Kaua'i District Council, and Alice Brown, associate director of Kaua'i Council, at the opening ceremonies of the civic clubs' 49th annual convention on Kaua'i in October. - Photo: Blaine Fergerstrom. For a story on the **convention**, see the November online edition at [oha.org/kawaiola](http://oha.org/kawaiola).

Campbell feedlot property at Kalaeloa off the list for consideration. The state said it considers the property too valuable and OHA has been asked to select another property. Nāmu'o said that the current state of the economy may

make negotiations extremely challenging this time around. He said that OHA plans to reach out to the community in November to discuss the negotiations for a settlement, in many cases via the Community Consultation Network. 📺

## EVICITION

Continued from page 04

With the backing of a legal opinion from state Attorney General Mark Bennett, DLNR in June gave the six families without leases 90 days notice to vacate. A final notice to vacate was posted on Oct. 22 and expired at 6 a.m. on the morning of the rally on Kalaniana'ole Highway.

"We're peaceful people and we do everything to aloha the park and people who come here," said Thoran Evans, who faces eviction from the valley with his family of five. Even after hearing Rep. Meyer's report of a reprieve, Evans he was on guard. He said he was shaken after seeing the removal of a Kahana Valley family from the beach side of Kalaniana'ole Highway carried out in 2004 by armed officers and a canine unit. Evans spent the morning advising the crowd to "lock arms, stand strong and protest peacefully" if DLNR showed up. He had spent the weekend packing his belongings and was ready to seek shelter in a relative's house, but, in the meantime, he wanted answers to the question of why he is not eligible to lease his ancestral land. "Even if the DLNR isn't here today, it's not over yet. The state wants the land, because Kahana supplies most of O'ahu's water, so we will be fighting for our water too," said Evans, who works as a garden specialist at nearby Nā Kamalei school.

Terri Keko'olani, a program coordinator for the Hawai'i American Friends Service Committee, a Quaker group, said that notice of the planned eviction circulated by e-mail and drew the attention of groups from across the state and the U.S. continent concerned with indigenous human rights. "Kanaka Maoli have an inherent human right to live in peace on their ancestral lands," she said. "The state should respect that."

The crowd of Kahana Valley supporters also included people from the neighbor islands, charter schools, sovereignty groups and other O'ahu communities. Support also came from motorists who honked their horns at the sign wavers, many in a jubilant mood

after hearing that the eviction was at least delayed.

"My grandfather always said we were rich, because we have roots in Kahana Valley. It is so beautiful here. At night, there is not a sound to be heard anywhere," said Kaliko Antoku-Leota, who does not face eviction. When the subdivision first opened in the 1990s, Leota, a kumu hula, composed a chant for the happy occasion, but she also remembers many kūpuna over the years going to meeting after meeting trying to sort through the details of the state agreements that seemed unclear or unfair to families wanting to share their leases with extended 'ohana. Many were also not able to find adequate answers to questions about their responsibilities related to upkeep of Kahana Valley's living park, said Leota.

Meyer, the area representative, said that the "spirit of the law" supports allowing the descendants of the Kahana Ahupua'a to stay put. She said she would like to introduce legislation to legalize new leases for them in Kahana Valley. "Otherwise, we are potentially making more families homeless during a difficult economy," said Meyer.

Responding in an Oct. 28th written statement, Thielen said she will meet with Rep. Meyer and Sen. Clayton Hee (D-Kāne'ohe, Kahuku) to hear their concerns. In the meantime, she said DLNR will give the six families more time to prepare to move. She said DLNR is working with OHA, Alu Like and Catholic Charities to provide transitional housing for those affected.

Check [oha.org](http://oha.org) for updates on DLNR action concerning the Kahana Valley residents. 📍



Agnes Kalani-ho'o-kaha Cope paddles away with the 2008 Native Hawaiian Health Award at the seventh annual Native Hawaiian Convention in October. Six other individuals and groups were also lauded for their contributions to the Native Hawaiian community in the areas of health, education, advocacy, economic self-determination, housing, business and nonprofits. - Photo: Blaine Fergerstrom. Read about **Cope** and the other honorees in the November online edition at [oha.org/kawaiola](http://oha.org/kawaiola)

## GLOBAL

Continued from page 04

scious and finite as a resource is something we must come together in recognizing, because it's the basis of our food and fuel. It's also the foundation of our Native Hawaiian cultural practices," said Sen. Russell Kokubun (D-Waiākea Uka, Kalapana, Volcano, Kahuku).

Echoing comments made earlier by Senate President Colleen Hanabusa, Kokubun expressed concern that the economic downturn would trigger support for developing or selling public lands. Along with the nation's grim economic news, Kokubun said he was disturbed by the U.S. Supreme Court's decision – announced as the convention got underway – to hear a case that could open the way for the state to sell ceded lands, which are lands once held by the Hawaiian Kingdom but are now under state purview. Kokubun

told the audience he would push for a 2009 bill requiring stringent legislative oversight of any public land sales.

Many of the general policy priorities promoted by CNHA related to the state Department of Hawaiian Home Lands and OHA and how the two agencies can best collaborate on ideas including agricultural and pastoral homesteading, grant programs and joint funding.

Despite the intrusion of gloomy headlines, the roundtable discussion resounded with many upbeat comments about the enthusiastic crowd of Native Hawaiian policy advocates at the three-day convention. "There was a very positive feeling that we can bring our Hawaiian values to the table in providing solutions for problems that are not just Hawaiian issues," said Sen. J. Kalani English (D-East Maui, Lāna'i, Moloka'i). "When faced with a crisis, we (as Hawaiians) have an ability of looking to our history for a road map into the future." 📍

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# NIHOA

## UH student seeks answers to island's archaeological mysteries

By Sterling Wong | OHA Policy Advocate

I'm one of the lucky few to ever step foot on Nihoa – a remote, mysterious little island whose closest neighbor, Ni'ihau, lies beyond the horizon, about 120 miles southeast. The ancestors of my people, Native Hawaiians, somehow lived, farmed and worshipped on Nihoa – in the middle of nowhere – where their remnants still stand, frozen in time.

Accessing Nihoa – which lies within the Papahānaumokuākea Marine National Monument – is tricky. There's a tiny sandy beach in the south bay that may have once been used for access. But endangered Hawaiian monk seals currently haul out there, and federal laws protecting endangered species prevent people from using the beach. Inaccessibility combined with a stringent permitting process has prevented humans from visiting – and thereby impacting – the island. According to the U.S. Fish and Wildlife Service, just 26 groups have been onto Nihoa in 28 years, and the vast majority of these visits were by U.S. Fish and Wildlife staff.

The result is an island landscape that looks like it was frozen in time. The hillsides of Nihoa are covered in a carpet of native 'ilima. Hundreds of flying seabirds create a floating canopy over the island. And the stone house sites, agricultural features and heiau, remain in an amazing state of preservation, as if its former inhabitants could return at any moment and pick up right where they left off.

Archaeologists theorize that the island's limited resources could have supported about 125 inhabitants, who probably collected potable water from three small seeps (producing less than the trickle typical of a small air conditioner) and pools that form during storms, grew sweet potatoes on 16 acres of terraced fields, and fished the rich offshore waters.

But several questions have perplexed researchers for years. First, from where did the island's inhabitants get their wood? (The loulou palms found on Nihoa are probably not enough to provide wood for fire, canoes



Above: UH doctorate student Kekuewa Kikiloi warns our education expedition members about Nihoa's crumbly soil and falling bird guano. Our expedition was one of just 26 groups allowed on the remote island in the last 28 years. - Photos: Sterling Wong



Left: Mokumanamana is covered in Tahitian marae-style heiau with upright stones that are very rare in Hawai'i. - Photo: Courtesy of the National Oceanic and Atmospheric Administration

and other implements.) And how long did the inhabitants live there and why did they leave?

Expedition member Kekuewa Kikiloi is trying to answer some of these questions on Nihoa and its neighboring island to the northwest, the 46-acre Mokumanamana, for his doctoral dissertation.

Kikiloi has done cutting-edge thorium-230 dating on coral heads found on shrines on Nihoa. His findings suggest that the initial colonization of the island was sometime in the 1400s. However, the settlement was abandoned by the time Westerners arrived in Hawai'i in the 18th century.

One theory explaining the abandonment suggests that as societies across the Pacific began to focus more on developing the resources on their main islands, there was a general decrease in voyaging and the maintenance of remote settlements.

But the most baffling question for me is: why would Hawaiians challenge themselves by living on this remote, resource-poor island that's so small it could fit within Diamond Head crater, with room to spare? It would have been a tough life – heck, I had a tough

Nihoa from a distance. The island's likeness to a protruding tooth was probably the inspiration for its name. Nihoa means jagged or toothed.

two hours there.

It's been suggested that Nihoa's settlement is connected with Mokumanamana. Located on the Tropic of Cancer, Mokumanamana may have been a critical place in Hawaiian religious practices, partly because during the summer solstice the sun hangs overhead longer here than anywhere else in Hawai'i. In Hawaiian culture, a person has the most mana when their shadow re-enters their body.

Kikiloi also believes that Mokumanamana marks the boundary between the spirit world of Pō, and the world of the living, called Ao – two realms mentioned in the epic creation chant, the Kumulipo. Bolstering the argument that Mokumanamana was an extremely important place is the island's high concentration of shrines, believed to be the highest concentration in Hawai'i. The island is covered in Tahitian marae-style heiau with upright stones that are very unique in Hawai'i and may be connected to the movement of the sun.

Kikiloi believes that Nihoa served as a staging area for religious pilgrimages to Mokumanamana, with people from the main Hawaiian Islands replenishing supplies on Nihoa during their long journey to Mokumanamana.

Nihoa is truly one of the most amazing places I've ever visited. Once I returned home, I immediately began to think of creative ways to get a permit to return to the island. That's when I realized one more thing about going there: it's even harder to return.

*Sterling Wong, of OHA's Native Rights, Land and Culture Hale, visited Nihoa in July as a media liaison of the International Year of the Reef Educator Expedition. As one of seven members of the Monument Management Board, the Office of Hawaiian Affairs represents the interests of Native Hawaiians. This is part two of a two-part series.* 📷

## TV series reveals 'Pacific Clues'

University of Hawai'i doctoral student Kekuewa Kikiloi is helping to raise the next generation of archaeologists. Kikiloi is featured in a new TV series, Tuesdays on PBS Hawai'i, that's helping middle school students to unlock the mysteries of archaeological sites around the Pacific.

Kikiloi's 10-minute episode (*Pacific Clues*, program two), takes students to two remote



Kikiloi

northwestern Hawaiian Islands, Nihoa and Mokumanamana, where he has employed coral-dating technology to help determine the age of heiau, and surveyed and mapped well-preserved archaeological sites.

"It's kind of like the lost city of Babylon there," Kikiloi said by phone as he was sailing to Nihoa for a recent field study. "On Nihoa you have everything like ceremonial sites, house platforms, rock shelters, shrines, agricultural terraces – just a lot of artifacts still lying around. ... It's like you're going back in time."

Travel back in time with *Pacific Clues*, airing through Dec. 1 at 12:50 p.m., following the 12:30 showing of *Stories to Tell*, a new series about how the Civil War reached into the Pacific. Both nine-part series are produced by the state Department of Education's Teleschool Branch, led by director/producer Ann Marie Kirk, an award-winning documentary filmmaker. For information, email [pacificclues@gmail.com](mailto:pacificclues@gmail.com).

Shows repeat Thursdays and Saturdays on Educational Channel 56. Previously aired episodes – including Kikiloi's – may also be viewed online at [teleschool.k12.hi.us](http://teleschool.k12.hi.us) by clicking on TV Programs and scrolling down to *Stories to Tell* and *Pacific Clues*. The shows will re-air in the spring on channel 56. — Lisa Asato 📷

# The healthy holiday challenge



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

According to the Hawaiian calendar, the six months of Ho'oilō, or rainy season, have just begun. It's the season of the makahiki. David Malo said that the Hawaiian month of *Welehu* is most like November and *Makali'i* like December. He thought that *Kā'elo* is like January, *Kaulua* like February, *Nana* like March and *Welo* like April. Malo assigned specific occurrences to each "month." *Welehu* is when the puakō (sugarcane flower) is eaten. During *Makali'i*, plants and vines die back and Kona (southerly) winds blow. *Kā'elo* is the month that nuhe (caterpillars) appear and vines begin growing back. *Kaulua* is when 'anae (mullet) arrive offshore, and during *Nana* the ocean is at low tide (malolo). *Welo* is when Ho'oilō ends.

Mary Kawena Puku'i referred to the six months of Ho'oilō as "the season of storm and rain." She includes 'Ikuwā (October-November) within the season. She translates 'Ikuwā as "loud-voice," as it is the month that Lono's thunder resounds over uplands and plains. 'Ikuwā brings an end to months of intense heat of the sun and trade winds that dry the kula kai (seaward lands). She describes November as "noisy" with strong variable winds and roaring and pounding surf. Mrs. Puku'i said little deep-sea fishing is done from 'Ikuwā until Nana (March), as the seas are too rough. And, traditionally, work in the uplands ceased as people withdrew into their respective households due to the rains. It's a time to work in areas protected from wind and rain. Traditionally, women spun fibers of olonā into cord and wove

baskets and mats of all sorts in covered work areas. Men repaired homes, worked on their weapons, fishing and hunting gear, and made household utensils of coconut shell, gourd, wood or stone.

Mrs. Puku'i translates *Welehu* (November-December) as "ashes" (*lehu*) from the fires for cooking,

at workplaces, churches, clubs and schools.

Unlike the great athletic competitions of makahiki, eating requires a near-zero caloric expenditure. Traditional competitive surfing, sledding, racing and war-game events required huge calorie expenditures from the tall, muscular Hawaiians. Thus, the usual energy expenditures for fishing, farming and hunting transferred to vigorous and lengthy makahiki competitions.

You can avoid seasonal weight gain. Choose to eat fewer fried and fatty foods and oils, because fats (including oils and fat) are the most calorie-laden and potentially dangerous of all nutrients. Fats contain twice the calories of carbohydrates and lean protein, and some fats are harmful to the heart and blood vessels. Numerous tasty, low-fat or no-fat choices exist. Add vegetables, both cooked and raw, to meals, choosing dark-green and orange-colored

ones to boost your immune system, fight infections and stay healthy. Replace sweetened drinks and soda with water. Save a few calories each day during the week prior to a party. And add extra activity and exercise to the daily routine, such as climbing the stairs at work or parking a distance from stores at shopping centers, or getting off the bus two stops early and walking the rest of the way.

The act of balancing food and physical activity will keep the scales from showing weight gain and save your waistline. As mākuā and kūpuna, our age makes it even more important to make healthier food choices to avoid developing chronic illnesses or complicating existing conditions. And most importantly, as mākuā and kūpuna, it is our kuleana to demonstrate healthy behaviors to our mo'opuna and keiki. It is our kuleana to assure that our keiki develop healthy habits. 🌱



Makahiki is a season of abundance but beware of overeating during the holidays. - Photo illustration: Nelson Gaspar

warmth and drying, and we as the swirls of wind around the kauhale (homes). *Makali'i* means "little eyes" and describes the budding shoots (eyes) of the yams, arrowroot, turmeric. *Kā'elo* means "the drenching times," describing the rainy season with southerly winds. She interprets *Kaulua* (February-March) as "two together." *Kaulua* also means, of two minds or indecisive, describing how the changeable weather can cause people to be uncertain whether to stay in or go out. *Nana* (March-April) means "animation," as plant life shows vigor. *Welo* (April-May) means, "vining out," describing the shoots of the sweet potatoes, yams, morning glory and other vines that begin spreading out.

For modern-day Hawaiians, we are entering the season of overeating and over-drinking. Thanksgiving, Christmas and the New Year celebrations bring many gifts of food and a flurry of parties

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# Creating our own Frankenstein(s) series: science and religion through a telescope



By Jimmy F. "Jeno" Enocencio

As I sat listening to proposals of another telescope (size of Aloha Stadium) to be erected on Mauna Kea and all the presumptions as to what this venture will bring: like job security, economic revival of sleepy Hilo town, native Hawaiians achieving scientific careers in science and astronomy, the endless educational scholarships within the University of Hawai'i system, internships and fellowships, and the opportunity for Hawai'i to be recognized as the world's astronomy center, I could only reflect as to what this mountain meant to me.

As a younger man, this mountain has allowed me to experience gusts of freezing winds, and

yet gentle mists that kissed my face. I stood beside ancient 'ōhi'a and giant hāpu'u that nurture the nectar-sipping 'apapane, 'i'iwi, 'elepaio and 'amakihi. I lay in the dancing grass as scattered sheep and cattle graze dewy and tender shoots, while the pua'a tills and topples the earth bringing up ancient seeds to sprout and regenerate its "soul."

Its cavernous and scaled cliffs bring gentle, yet often raging streams filled with 'o'opu and 'ōpae, warabe and guavas, mango and mountain apple and kukui. As I approach the shore I drift, floating with each breath of the sea with the palani and manini and the uhu and weke and pāpio, and I patiently, effortlessly wait for the strike to garnish my table for my family to feast. This mountain has blessed my posterity from its peak to the

depths of the sea; even now, it nourishes me as my candle for life grows dim – how can I "dis' dat"?

My skill in stalking mountain beasts has passed from my son to his, and hopefully to his grandson someday. This mountain has always been there for my family and the ancients before me. It's always provided us with sweet meat and fish and fruits and greens on our table – I cannot surrender it.

As a newspaper boy in the mid-'60s I saw the blackened dot begin to take shape, then painted white. I could not understand why my heart ached inside until I realized it was the ramming of huge pilings as stakes pounding passed her heart and deep into her womb. As I toured O'ahu upon my enlistment in the Army, did my heart rupture with pain against the pounding stakes to house tourists and big business. The

pounding of stakes pass through iwi kupuna, further removing life from the 'āina – will the continued invasion and desecration ever stop?

One lady who is in favor of the Thirty Meter Telescope (TMT) owns a business in Hilo that has been seriously impacted by the current economy. Though she admits to not believing in God, she has respect for those who do, yet cannot see what relationship the mountain and religion (culture) has anything to do with building a telescope and creating business opportunities for the islanders. It appeared that she was more concerned with "bottom-line and profit-margin thinking" than the traditional concerns of the host culture. In other words, dispense with this native nonsense and let's make some money already – let TMT happen.

Old-timer Mr. John Ota, with an unwavering voice, blasted the TMT project and said that all you need to do is to open your eyes wider instead of narrowing your eyes through the lens of a telescope to see the universe. And Mr. Paul Neves, Royal Order of Kamehameha, said it even more profoundly, "education through desecration is not education at all."

I see Mauna Kea as the apex where Lono himself had stood before ascending to heaven upon visiting his "other flock" after his crucifixion in the Old World. From a spiritual perspective the apex (Mauna Kea) is the alpha of the spiritual, which reaches toward the universe, eternal and everlasting. The omega of the physical stretches from the apex to the depths of the sea and is finite.

In a sense my experiences in this life have been both physical and spiritual. In order to gain a more spiritual awareness though, I've had to assume less in the nature of physical things. Upon lessening my consumption for the physical and thirst for further knowledge of the universe and all that it had to offer; I don't want to imagine any-



Orion-Independence Enocencio values the sweetness of God's gifts so his family and friends can enjoy a bountiful harvest. - Photo: Courtesy of Jeno Enocencio

more, I'd like to know more truths. I readily understand how science and religion (culture) connects in order to achieve a clearer picture of knowledge – after all, isn't the glory of God intelligence?

Hawaiians are passionate explorers; we are of the heavens and of the earth. We sailed the horizons because we had a desire to know what was beyond, and depended upon the stars for guidance, centuries before the Europeans began contemplating the world being flat. What we do spiritually as Hawaiians, the White Man fashioned tools for. To determine the accuracy of either – the stars or the sextant – both depended on faith. One faith in God, the other faith in the person who fashioned the tool; hence, one receiving perfect knowledge, the other depending on man's intellect.

I think that man's intellect has a great desire to seek this perfect knowledge that we as natives of the land, sea and sky hold inseparably within. It's gonna be hard for scientists to connect with the perfect knowledge if they fail to recognize His existence. No matter how high the mountain reaches the heavens, or how much the magnifying lens sharpens in intensity, or how massive their fashioned tools may be – the vision will always be blurry without His Majesty's face in the picture.

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



**Mālama kou kino. Mālama kou 'ohana. Mālama pono.**

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\*An x-ray of the breast



The land under the Waimea Hawaiian Church was among two parcels deeded to the 'Ohana Ni'ihau o Waimea Ekalesia to redress past wrongs. - Photo: Blaine Fejerstrom

## Making amends

Ni'ihau worshippers receive apology, gifts of land

By Liza Simon  
Public Affairs Specialist

More than a century ago, missionaries from the United Church of Christ aided American businessmen in the overthrow of the Hawaiian Kingdom, but last month local UCC officials not only asked to be forgiven for their forebears' complicity but also gifted members of 'Ohana Ni'ihau o Waimea Ekalesia the deed to the land on which their church and a fellowship hall stand in Waimea town. Church members also received the deed for a nearby parcel off Kaunualii Highway on Kaua'i's west side.

The milestone development was marked with an Oct. 4 ceremony at the Waimea Hawaiian Church, the site officially conveyed to the congregation of 'Ohana Ni'ihau o Waimea Ekalesia.

"As a Native Hawaiian, I encourage all of you to choose to forgive, and, as you allow this ekalesia to grow on these lands, ... you will be allowing yourselves to see and understand the lessons learned from that period of time of the overthrow," Caroline Peters Belsom, chair of the UCC Hawai'i Conference Council, told the emotional crowd.

The conveyance of land is part of a larger UCC redress plan. Following

the Clinton administration's 1993 passage of the Apology Bill, UCC officials decided on a list of actions intended to heal the cultural loss perpetuated by westerners at the expense of Native Hawaiians, following the overthrow of Queen Lili'uokalani.

The congregation of the 'Ohana Ni'ihau o Waimea Ekalesia is comprised of Ni'ihau natives who have

**"As a Native Hawaiian, I encourage all of you to choose to forgive, and allow this ekalesia to grow on these land"**

—Caroline Peters Belsom, chair of the UCC Hawai'i Conference Council

moved to Kaua'i from the privately owned island across the channel.

For the last 13 years, the Ni'ihau church has become known for the stirring sound of its Sunday services, including the singing of hymns and sermons entirely in 'olelo Hawai'i. Ever since the UCC designed its redress plan, an effort had been underway for the Ni'ihau church to incorporate and affiliate with UCC. With the land conveyance, this plan is also being put into action, at last. The Ni'ihau congregation received official recognition last July as the newest Hawai'i Conference UCC church. Its standing will be celebrated at a Nov. 9 'Aha Mokupuni, jointly hosted by the 'Ohana Waimea o Ni'ihau and Waimea UCC. Ilei Bennimina, a member of the Ni'ihau congregation, said not all of its members support the church's new standing with the UCC, preferring instead to remain independent. ☺

## Hope for new life at Kalauhaehae fishpond

By Lisa Asato  
Public Information Specialist

As a boy growing up in small-town 'Opihikao near Puna, Tadayoshi Hara learned about the Hawaiian culture and traditions from a neighboring Hawaiian fisherman. Those lessons helped him

sites for cultural education.

But DOT Director Brennon Morioka said in an e-mail, "We have stopped the auction process almost nine months ago and plan to perform a land swap with the (state Department of Land and Natural Resources) in order to get it out of DOT's hands and into someone else's

sees great potential for hands-on learning at the fishponds, where two homes on the Lucas Spring property could be renovated and used for classrooms, community learning and studies on sustainability and fishpond restoration. "We're in the process right now of working with vice chancellor Gary Ostrander's office, putting together a proposal that we hope will persuade the university to consider this as a real resource," she said on a recent visit to the site.

"These are the last two fishponds on this side of the island," she said. "There are a lot of people now throughout the world who are looking at creating these kinds of freshwater ponds to raise their own fish for sustainable living. And this would be a good opportunity to start teaching that through traditional customary practices."

Benham said two classes a semester would be held at Kalauhaehae fishpond and teach everything from fishpond ecology to navigation. The cost for maintenance would be minimal with community and researcher involvement, she said, adding, "Well minimal in terms of dollars, but lots in terms of knowledge and sharing."

For Greg Rivera, a fisherman from Kaka'ako, who was fishing on the beach where the 'auwai from the fishpond once connected the two bodies of water, the idea of restoring the fishpond was a good one – both for education's sake and for the fish it would attract.

Accustomed to catching 'ō'io, pāpio, 'oama and weke here for the past two decades, he said a healthy fishpond would not only benefit students who want to learn about respecting the environment, the ocean and conservation, but that the whole surrounding ecosystem would improve.

"If this pond opens up all the bait fish going come back in, and when the bait fish come in, the predators going come in too," he said. ☺



The dean of the University of Hawai'i's Hawai'inuiākea School of Hawaiian Knowledge envisions Kalauhaehae fishpond, whose freshwater spring was damaged after a 1990s highway-widening accident – as a potential place of learning. - Photo: Lisa Asato

decades later when he became owner of a Hawaiian fishpond known as Kalauhaehae, or Lucas Spring, in East Oahu.

"I didn't have to stock the fish," Hara said of the āholehole, mullet and awa that used to thrive there and enter the pond as babies during high tide via an 'auwai. "I used to feed them so they stayed," Hara said. Hara would throw net when his friends visited, and shared fish with grateful co-workers, he said, lamenting the pond's demise after a 1990s highway-widening project destroyed the aquifer that fed it.

The state Department of Transportation – which owns the pond as well as a nearby Kānewai pond – had planned to sell them at public auction, raising concerns of the community group Maunaloa Fishpond Heritage Center, which works to preserve

hands that is more appropriate to oversee and manage the ponds and the residential parcels." He also said Lt. Gov. Duke Aiona has stepped in and is "trying his best" to broker an arrangement where DLNR would then transfer the property to the University of Hawai'i. The National Oceanic and Atmospheric Association has also expressed in becoming a landowner/manager of the parcel if UH is unable to do so, Morioka said.

"Lt. Governor Aiona has shown great leadership on this issue," said Chris Cramer of Maunaloa Fishpond Heritage Center. "The state is currently working to ensure these are properly stewarded into the future."

Maenette Benham, dean of the University of Hawai'i's Hawai'inuiākea School of Hawaiian Knowledge, said she

Wherever it is built, the Thirty Meter Telescope will be the largest, most advanced telescope on earth.

A consortium of U.S. and Canadian universities would like to spend more than \$1 billion building the world's largest astronomical observatory, either on Maunakea or in a Chilean desert. But if the consortium building the Thirty Meter Telescope decides to build it on Maunakea, Hawaiians are divided between heralding it as a huge step in diversifying Hawai'i Island's economy and as the largest injustice yet to the sanctity of Maunakea.

With a mirror measuring 30 meters – or about 33 yards – in diameter, TMT would be able to see planets and stars much farther away from Earth than the largest telescopes in existence now. Because of this, TMT would make it possible to view astronomical objects in earlier stages of development, going back 13.3 million years to the origins of the universe. Thanks to an advanced adaptive optics system, which shoots a guide laser into the atmosphere to measure turbulence, the images seen by TMT could be many times clearer than those from the Hubble space telescope.

Rising nearly 14,000 feet above the Pacific, far from cities with bright lights and air pollution, the summit area of Maunakea is inarguably the best site for astronomy in the northern hemisphere. Thirteen telescopes have been built on the summit since the 1960s, and many Native Hawaiians say enough is enough.

Maunakea is significant spiritually, culturally and environmentally. It is the mountain of Wākea, the piko of Hawai'i Island, the realm of the gods, and the site of many iwi kūpuna. Many families continue the tradition of taking the piko of newborn children to various sites on Maunakea. It is also the source of much of Hawai'i Island's fresh water.

Further deepening the discussion, a Comprehensive Management Plan for the mountain has yet to be completed. The document will guide all future developments, including the TMT. Add to that the expiration of the University of Hawai'i's lease on the mountain in 2033, a short 25 years from now, and it's obvious that the discussion of Maunakea's future is at a crunch.

## HAWAII VERSUS CHILE

It's down to Maunakea or Cerro Armazones, Chile, for TMT Observatory Corp., a partnership between the University of California, the California Institute of Technology, and a group of Canadian universities that is building the scope. A site will be selected next year.

Almost everything is ready to go on super-arid Cerro Armazones in Chile's Atacama Desert. Native Chileans never lived in or used the area, and the Chilean government found that TMT would have no cultural or environmental impacts. The Chilean government is even pushing for TMT to be built there. But Cerro Armazones is much less accessible than Maunakea, requiring 14 hours of flying and two hours of driving to reach the site from California.

By contrast, Maunakea already has the infrastructure, roads and a nearby university. TMT supporters prefer a location in the northern hemisphere since there are plans to build even larger telescopes in Chile. Gordon and Betty Moore, major financial backers of TMT, also live on Hawai'i Island.

But in addition to the cultural, spiritual and environmental significance of Maunakea, the biggest concern about building the TMT there may be more benign.

Although Maunakea is conservation land held by the state, the Mauna Kea Science Reserve, comprised of most of the land above the 12,000-foot elevation, is leased at no charge to the University of Hawai'i by the Department of Land and Natural Resources. UH then subleases the land to the outfits operating each telescope.

But UH's lease will expire in 2033. Even if the planning and construction process goes according to the project's most optimistic timetable, TMT would not be operational until late 2017. Without a lease extension, that leaves at most 16 years.

# E AHA 'IA ANA 'O MAUNAKEA? WHAT WILL BECOME OF MAUNAKEA

A proposed telescope reignites discussion of the future of astronomy on the piko of Hawai'i Island

By T. Ilihia Gionson • Publications Editor

"The telescope, in principle, could have a lifetime of 50 years," said Anneila Sargent, an astronomy professor at Caltech, one of the partners in the TMT project. But it would be up to the conditions of each potential site to determine the longevity of the observatory.

DLNR spokesperson Deborah Ward says a state agency UH is entitled to negotiate the lease directly with DLNR, but there has not yet been any such discussion.

"There are different pros and cons for each of these sites, but before we move forward, the most important thing for us to do is to figure out the extent of the impact on each site. This is just the beginning of this process," said Sargent.

Some of the stronger Native Hawaiian mana'o regarding the TMT project should come as no surprise to two of the three partners. UC and Caltech were partners in the cancelled Keck Outriggers project, which proposed in 2006 to build small scopes around the existing Keck observatory on Maunakea.

The project was opposed in court by Mauna Kea Anaina Hou, the Sierra Club's Hawai'i chapter, the Royal Order of Kamehameha and cultural practitioner Clarence Ching. In August 2006, third Circuit Judge Glenn Hara revoked the permit that the state Board of Land and Natural Resources had granted to the Outrigger project. Hara didn't rule against the project, but rather required a Comprehensive Master Plan to be completed before any new construction on Maunakea could occur. Although Hara directed the BLNR to complete the plan, it is DLNR's understanding that UH, the lessee, is responsible for preparing the plan. "It could be accepted, rejected or modified by the Board of Land and Natural Resources," said DLNR spokesperson Ward.

The CMP has yet to be completed, and public meetings presenting draft management guidelines will be held this month. The plan will guide all future development on Maunakea, including TMT.

## A COMMUNITY DIVIDED

At an October meeting to gather comment on what should be examined in TMT's EIS, people gathered in the Keaukaha School cafeteria were deeply divided between welcoming TMT and opposing any new development on Maunakea.

"There really isn't any legal justification for building any more," said Kealoa Pisciotta, president of Mauna

Kea Anaina Hou. She said that, as ordered by the court, the CMP should be completed by BLNR – not the University of Hawai'i or its consultant, Ku'iwalu.

"The NASA EIS (for the Outriggers project) found that... 30 years of astronomy has resulted in adverse, significant, substantial impacts to the natural and cultural resources of Maunakea," Pisciotta said. "The BLNR is not supposed to give permits to projects in conservation zones that have adverse impacts."

TMT opponent Hanalei Fergstrom of the Temple of Lono brought his own copy of the NASA EIS. "It seems like we're doing this again and again," Fergstrom said of the EIS process. "If we need to keep arguing, we'll keep arguing."

TMT site studies manager Sandra Dawson maintained that TMT is committed to a new paradigm of development that is more respectful of the 'āina and Kanaka Maoli. "We're looking for input on the design and siting, where other projects have just come in with an idea of where they wanted it and what it would look like. We also intend to make a significant investment in education on the island," Dawson said.

"Education through desecration isn't education at all," declared Paul Neves, Ali'i 'Aimoku of the Royal Order of Kamehameha. Neves opposes the project because of the many burials on Maunakea. "How about we build a TMT on Homelani cemetery? Knock down all those 'Blessed Mothers' (headstones) in the name of economic progress?"

Dawson assured, "We're doing... studies and will not build anywhere near a shrine or burial ground."

And Sargent, the Caltech professor, said: "We do want to be careful stewards and approach this in a very open way. That's why we had these scoping meetings, and we are listening. We will respond to everything that everybody said. We are very committed to doing the right things."

For Damien Silva, an operating engineer from Keaukaha, things are not so clear-cut. Silva sees both sides of the debate, but supports the project with faith that it can be done in a respectful way that can enrich the community. "As a Native Hawaiian, I am torn," he said. "I am torn between Mauna Kea as a special place for the Hawaiians and their culture,"

and "as a Native Hawaiian man trying to make a living for his family."

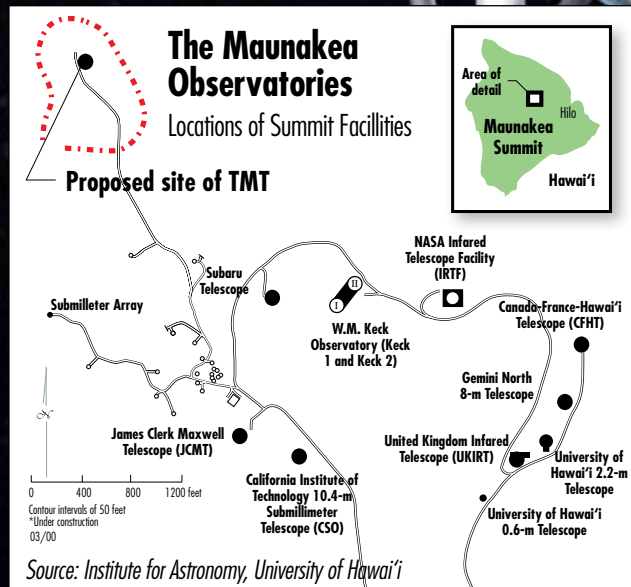
## Community meetings for Comprehensive Master Plan

Round two of community meetings are planned on Hawai'i Island this month, where consultant Ku'iwalu, which is developing the master plan, will present a draft of management recommendations and give the public an opportunity to provide input.

- >> Kona – Nov. 14, 5-8 p.m., Kealakehe Elementary School
- >> Waimea – Nov. 17, 5-8 p.m., Waimea Community Center
- >> Hilo – Nov. 18, 5:30-8:30 p.m., Keaukaha Elementary School

## WEB LINKS

Thirty Meter Telescope: [tmt.org](http://tmt.org)  
 TMT Hawai'i EIS: [tmt-hawaii.org](http://tmt-hawaii.org)  
 Mauna Kea Comprehensive Master Plan: [maunakeacmp.com](http://maunakeacmp.com)  
 Mauna Kea – From Mountain to Sea: [mauna-a-wakea.info](http://mauna-a-wakea.info)



A rendering of the innards of the Thirty Meter Telescope, what will be the most advanced telescope in the world. The red beam is part of the adaptive optics system, which allows the telescope to correct for atmospheric distortion and produce images sharper than the Hubble space telescope. - Photo rendering: Courtesy TMT

## Why is Maunakea spelled as one word?

By Larry Kimura

Hawaiian names, both personal and place names, are usually made up of several root words combined together to represent the person or place. Hawaiian tradition is to write these roots words together as a single word, for example, Kamehameha not Ka Mehameha, Kalākaua not Ka Lā Kaua, Waikīkī not Wai Kīkī, Keaouhou not Ke Au Hou. The Hawaiian tradition is different from the English one, as in English the parts of a place name are sometimes written separately, e.g., Mount

Vernon, New York, Red River Valley. It is also common in English to write "native" names as separate words: Sitting Bull, Crazy Horse, Red Cloud.

The Hawaiian tradition is based in the Hawaiian grammar of the oral language that marks separate words differently from names. In the case of two mountains on Hawai'i Island that scientists from outside Hawai'i have come to dominate, Maunakea and Maunaloa, American English spelling traditions have been imposed on earlier Hawaiian spelling traditions. The earlier Hawaiian spelling traditions can be seen in places with the same name where American scientists have not had as much of an influence, e.g., Maunaloa on Moloka'i, Maunakea Street in Honolulu, and the Maunakea family name. Older Hawaiian writings also include examples of Maunakea and Maunaloa written as one word when referring to the mountains on Hawai'i.

Larry Kimura is an assistant professor at Ka Haka 'Ula O Ke'elikōlani College of Hawaiian Language, University of Hawai'i at Hilo

A view of Maunakea from Hilo. - Photo: T. Ilihia Gionson



# NOWEMAPA CALENDAR

## MOKU O KEAWE INTERNATIONAL FESTIVAL

Wed.-Sun., Nov. 5-9, times vary  
Celebrates the full depth and breadth of Native Hawaiian arts with a hula competition, an opening night music concert featuring headliner Napua Greig, Hawai'i-related arts and crafts, and cultural workshops on hula, lauhala weaving and more. Admission varies. Waikoloa Beach Resort. [mokuokeawe.org](http://mokuokeawe.org).

Photo: Courtesy of Moku o Keawe

Circle inset: 'Tis the season for talented Kamehameha Schools students to raise their sweet voices in Mele Kalikimaka spirit. - Photo: Courtesy of Michael Young

## MAKAHIKI EVENTS

**M**akahiki, the traditional Native Hawaiian season when war was kapu, tribute was given to the chiefs, and rites of purification and celebration were performed.

For Umi Kai, who is organizing a makahiki celebration Nov. 15 at Kualoa Regional Park, the season caps off a year of a labor of love. "Most people associate makahiki with the games, not the protocol. To me, the games are the physical fun part. But

the mental planning and everything else is the real crux of it all" Kai said. "Makahiki might be celebrated in the four months, but preparations are made the whole year. If the ali'i said he wants 5,000 red hulu, you don't just get it the day before."

## KAHO'OLAWA

Nov. 13-16

The Protect Kaho'olawe 'Ohana will open the Makahiki season on Kaho'olawe, but sign-up for that trip is closed. PKO will be holding a closing ceremony in February. It is required that participants be familiar with Kaho'olawe access protocol and have visited Kaho'olawe previously. For information on the February panina, email Kim Ku'ulei Birnie at [kbb@kahoolawe.org](mailto:kbb@kahoolawe.org).

## MOKU'UME'UME (FORD ISLAND) AND KAPUAIKAULA (HICKAM AFB)

Nov. 15 • 7:30 a.m. to afternoon.

Participants must email and RSVP in advance, as access to the site is limited. Email Shad Kane at [kiha@hawaii.rr.com](mailto:kiha@hawaii.rr.com).

## MĀKUA VALLEY, O'AHU

Nov. 22 • 9 a.m.

Participants must email and RSVP in advance, as access to the site is limited. An orientation session is mandatory. Meetings will be held every Friday until the event. Email William Aila at [ailaw001@hawaii.rr.com](mailto:ailaw001@hawaii.rr.com).

## KUALOA REGIONAL PARK, O'AHU

Nov. 15 • Sunrise to evening. Families are encouraged to camp from Friday till Sunday. Contact Umi Kai, [uluponol@gmail.com](mailto:uluponol@gmail.com) or 840-5510.



Photo: Chris Usher

## WORLD INVITATIONAL HULA FESTIVAL

Thurs.-Sat., Nov. 6-8, gate opens at 4 p.m.

For seven years, this competition has lived up to its name by attracting hula artists from 16 countries, with a judging panel of the world's savviest keepers of the art of Hawaiian dance. Waikiki Shell. \$10-\$35. [worldhula.com](http://worldhula.com) or 486-3185.

## NĀ HŌKŪ HANOHANO 'AHA MELE

Sat., Nov. 8, 2-4 p.m.

Hawai'i Academy of Recording Arts features local music luminaries Hōkū Zuttermeister, Maunaloa, Ku'uipo Kumukahi and the Hawaiian Music Hall of Fame Serenaders, Pilioha and John Cruz. Free. Mission Memorial Auditorium. Presented by the Mayor's Office of Culture and the Arts. [info@nahoku](mailto:info@nahoku) [hanohano.org](http://hanohano.org) or 593-9424.

## INTERNATIONAL WAIKIKI HULA CONFERENCE

Thurs.-Sat., Nov. 13-15, times vary

This may be the only conference where PowerPoint presentations are replaced by nonstop opportunities to 'uwehe, 'ami and slide, just to name a few moves to be practiced in 128 hula classes taught by more than 40 noted kumu. Classes also cover hula costume and lei making, 'ōlelo Hawai'i, oli, history, mele, music and instrument making. \$250 kama'āina rate. Hawai'i Convention Center. [waikikihulaconference.com](http://waikikihulaconference.com) or 923-4151.

## NĀ MELE O MAUI

Thurs., Nov. 20, 9 a.m.-2 p.m.

Maui County students in grades K-12 sing their hearts in an annual contest to perpetuate the Hawaiian culture and

heritage. Hyatt Regency Maui Resort and Spa at Kā'anapali. Donations at the door fund scholarships. Juried student art exhibit runs Nov. 13-20. Sponsored by Nā Mele O Maui. [kaanapaliresort.com](http://kaanapaliresort.com) or 808-661-3271.

## NATIVE AMERICAN FLUTE AND STORYTELLING

Sat., Nov. 22, 1-3 p.m.

Blackfeet Nation's Troy "Good Medicine" De Roche presents a workshop in Native American flute. All levels welcome. CDs and flutes available for purchase. \$30 advance or \$40 at door. Chaminade University's Loo Theater. Sun., Nov. 23, 5 p.m. De Roche and wife Liz De Roche enchant audiences with Native American flute music and storytelling. Holistic Healing Hawai'i, 1860 Ala Moana Blvd., Suite 406. \$20. Reservations, 734-8018.

## KAMEHAMEHA SCHOOLS ANNUAL CHRISTMAS CONCERT

Sat., Dec. 6, 4 p.m. and 7:30 p.m.

More than 300 students of the Kamehameha Schools

Performing Arts

Department ring in the holiday with island-style entertainment in dance, drama, chant and more. Hawai'i Theatre.

Free. Advance tickets, 842-8495.

Information, 528-0506.



## CHRISTMAS BETWEEN THE AVENUES

Sat., Dec. 6, 5-10 p.m.

In the heart of Nānākuli Homestead, a celebration of community pride offers crafts, food, keiki rides, and, most of all, the good cheer of neighbors getting to know one another. This year's theme, "E hoe aku i ka wa'a" (paddle the canoe forward) honors community volunteers. Free. Street parking on Haleakalā and Nānākuli avenues. [nanakuli@aloha.aol.com](mailto:nanakuli@aloha.aol.com) or 499-8894.

## Hoops, hot meals and hope for a drug-free community

A Thanksgiving meal, basketball competition, live music and door prizes are once again the main attractions of the annual Turkey Shoot. The free event will be hosted by DADDS on Nov. 22 from 10 a.m. to 4 p.m. at Ka'iulani Elementary School in Kalihi, where Dads Against Doing Drugs has become increasingly visible in its year-round mission of fighting substance abuse and taking a stand against drug dealers.

The Turkey Shoot will feature three-on-three teams of youngsters in basketball competition. While the hoopsters are working up an appetite, volunteers will serve turkey and all the trimmings to needy community members, including the homeless. Turkey Shoot attendance last year hit an all-time high of 400. More than 100 volunteers worked the event, including teens from several public and private schools. DADDS founder William Malina, who became a community catalyst after serving time in prison, asks interested volunteers to call 861-0660 or



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

Sponsors include HEI, Hidden Treasures Ministry, Sgt. John of the Weed and Seed program, Chad Owens and the Hawai'i Football School and OHA. Along with the festivities, Malina said the Turkey Shoot is an opportunity to recruit new members for DADDS, which helps fathers become positive role models. "The more there are of us," he says, "the more we are able to do interventions and make it known to the drug dealers that we are working with the police to make them pack up and leave our community." — Liza Simon

## Royal lā hānau



November marks the birthday month of King Kalākaua, a patron of the arts whose *joie de vivre* earned him the nickname the Merrie Monarch. But the king had a serious side, too. His progressive thinking led to accomplishments like sending youths abroad for higher education, restoring hula and other nearly extinct cultural traditions, achieving a written text of the Hawaiian creation chant, *Kumulipo*, not to mention his talents as an attorney, composer, singer, musician and literary author. His musical compositions, like the Hawaiian anthem "Hawai'i Pono'i," "Koni Au I Ka Wai" and "Ninipo," still enchant music lovers in the 21st century.

On Nov. 16, celebrate the king's 172nd birthday at 'Iolani Palace, his former home, where a concert by the Royal Hawaiian Band, hula and palace tours will combine in a royal tribute to the Hawaiian Kingdom's seventh king. Runs from 11 a.m. to 3 p.m., free for kama'āina. He inoa no Ke Ali'i David La'amea Lumialani Mahinulani Nalo'iaehuokalani Kamanakaupu'u Kalākaua.

## Remembering Leighton Look

Next month, beloved waterman Leighton Look will be remembered the way he lived – with a canoe surf contest that invites the island's best paddlers, surfers and water sports enthusiasts to come together and enjoy Mākaha Surfing Beach. "Leighton would have loved this," said Mel Pu'u, who helps organize the Bradah Mel's Canoe Surfing and Stand-up Surfing Championships, planned for Dec. 6-7 or 13-14, depending on conditions.

Pu'u recalls how in 2004, Look led a six-man crew from Hui Lanakila Canoe Club to win the master's division of the Walter J. Macfarlane Regatta at Waikīkī Beach after their wide lead all but vanished near the finish line. Look's instructions? " 'Catch the next bump. We just gotta do this.' " Pu'u said. "And we did. I can still see Leighton, not saying anything, just smiling from ear to ear."

Look, who helped to establish Hui Lanakila in 1977, died in August at the age of 52, four years after a diving acci-



Leighton Look and his three daughters in undated photo. - Photo: Courtesy of Mel Pu'u

dent left him paralyzed from the neck down. Proceeds from the fourth annual contest will continue to help Look's family pay for medical bills, which still remain. Donations of any kind, including cash and prizes, are welcome. Checks are payable to Hawai'i Amateur Surfing Association. To make an advance donation or for information, call 478-9086. — Liza Simon

## Makahiki fest burning bright

A torch is being passed during this makahiki season of peace and abundance. The uber-popular pan-Polynesian Makahiki Maoli Festival will continue to feature makahiki games, arts, food and entertainment from Hawai'i, Tahiti, Rapa Nui, Samoa and Tonga, but starting this year the event will become a fundraiser for Pūnana Leo o Honolulu to "keep the language alive and to keep the awareness of the makahiki going," said Ka'uhane Lee, president of Ke Ala 'Ōlino Hawai'i, the event's founder. All proceeds from the event will support the school's program and keiki.

The event has been such a success – it attracted 10,000 attendees when it traveled to Tahiti in 2006 – and has helped to achieve a new Hawai'i state law that establishes each Nov. 20 from here on as Makahiki Commemoration Day. So after five years of helping to raise awareness of the makahiki season, Lee says, "mission accomplished." That's not to say Ke Ala 'Ōlino's work is done. The group is now setting its sights on cultural heritage preservation relating to sacred sites. For information or booth application for the free Makahiki Maoli Festival, 10 a.m. to 5 p.m. Nov. 22 at Kapi'olani Park Bandstand, call 728-5663, email [plohonolulu@gmail.com](mailto:plohonolulu@gmail.com) or visit [ahapunanaleo.org](http://ahapunanaleo.org). — Lisa Asato



This year's T-shirt designed by U'i Naho'olewa, features a theme chosen by Puakea Nogelmeier.



## It's HOT!

Hot Gig. Hot Gifts. Hot Girls.

By Francine Murray  
Broadcast/Media Coordinator

On Oct. 22, the Masters of Hawaiian Slack Key Guitar Concert Series celebrated five years of making nahenahe music with a special show featuring leo ki'eki'e, or Hawaiian falsetto, and kī hō'alu, with Hawaiian slack key legends Ledward Ka'apana and Richard Ho'opi'i, hosted by George Kahumoku Jr.

The series was founded for the love of music in 2003, motivated by the lack of venues where traditional Hawaiian music could be enjoyed. George, "Hawai'i's Renaissance Man," hosts this gig every Wednesday at 7:30 p.m. at the Nāpili Kai Beach Resort, on Maui. November and December's featured masters include Makana, Dennis Kamakahi, Ka'apana, Jeff Peterson, Owana Salazar and Kevin Brown. If you're looking for great entertainment, or a special holiday gift, check out the Masters of Hawaiian Slack Key Guitar Concert Series. For reservations, call 888-669-3858. For information, visit [slackkey.com](http://slackkey.com).



Candy and music combine for a sweet treat this holiday season.

### REVIEW

#### Hawaiian Host and Raiatea Helm

Moloka'i's sweet and lovely young leo ki'eki'e artist just got sweeter. Hawaiian Host presents Raiatea's new original hit song, "Where I Belong," available exclusively in specially marked Hawaiian Host Christmas Macadamia and Music Medley boxes. A wonderful holiday gift idea with two wonderful delights in one little package, Hawaiian music and assorted chocolate confections like dark chocolate macadamia, Maui Caramacs and MacNut Crunch. A joy for the senses, this is pure genius. Available where fine candies are sold or by phone at 888-529-4678.

### REVIEW



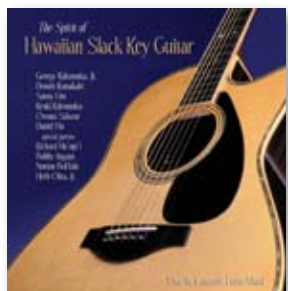
#### 'Ikena Tia Carrere, Daniel Ho and Amy Ku'uleialoha Stillman

A graduate of Sacred Hearts Academy in Kaimukī, Tia Carrere was at home in the Islands in October to celebrate her alma mater's 100th anniversary with her friend since high school Daniel Ho. The down-to-earth local girl and renowned actress, who came to Honolulu craving hamburger steak from Liliha Bakery, has been in numerous TV series and has appeared in films with Arnold Schwarzenegger, Sean Connery, Wesley Snipes and Mike Meyers, just to name a few. Tia and Daniel's new CD, *'Ikena*, introduces original mele 'ōlelo Hawai'i by Amy Ku'uleialoha Stillman. The mele range from the light-hearted and fun "The Spam Song" – whose English translation encourages, "Eat local food, eat delicious food, eat Spam ... shua'a" – to the chant for earth mother, "Papahānaumoku," "nāna e hi'ipoi i nā iwi o nā kūpuna – she cradles the bones of the ancestors." This is Tia's third CD, following her Grammy-nominated *Hawaiiana* in 2007, and *Dream*, in 1993, which went platinum in the Philippines.



Longtime friends Tia Carrere and Daniel Ho talk about good times and their latest collaboration, *'Ikena*, on the OHA-produced Hawaiian Talk Radio Show Nā 'Ōiwi 'Ōlino. - Photo: Francine Murray

### REVIEW



#### The Spirit of Hawaiian Slack Key Guitar Various artists

Produced by George Kahumoku Jr., Paul Konwiser, Wayne Wong, Daniel Ho, Dennis Kamakahi and various artists  
Produced by Daniel Ho Creations

Released in September and recorded live from the extraordinary Maui concert series is the new CD *The Spirit of Hawaiian Slack Key Guitar*. Expect the unexpected. This is not an instrumental disc, but tradition with a twist. If you were born in the Islands, no matter when, you've probably heard, or maybe even sang along with, one of these beautiful Hawaiian classics: "Wahine 'Ilikea" by Dennis Kamakahi, "Ka Uluwehi O Ke Kai" by Edith Kanaka'ole performed by George Kahumoku Jr., "I Ali'i Nō 'Oe" by Richard Ho'opi'i, or the kolohe rendition Keoki Kahumoku and Herb Ohta play of "Lāhainaluna," composed by Kui Lee. This CD is the fourth compilation of songs recorded live at the concert series. Its three predecessors won Grammy awards for best Hawaiian Album. Preview the CD online at [DanielHo.com](http://DanielHo.com). Hearing is believing.

### REVIEW



#### Pili o ke Ao Kūpāoa Produced by Soul Tree

Come hear what all the buzz is about. The amazing young Hawaiian duo, Kūpāoa has just released their debut album, *Pili o ke Ao*, which translates as the "beginning of a new day." The album's title song also makes its record debut. "Pili o ke Ao" was originally a chant written by Ho'oulumāhiehie in the century-old Hawaiian language newspaper *Ka Na'i Aupuni*. The mele was recently put to music by University of Hawai'i Hawaiian language professor M. Puakea Nogelmeier.

Kalikoīhau "Līhau" Hannahs is a 2007 graduate of the William S. Richardson School of Law, and Kellen Paik of Kaua'i, is pursuing a master's degree in Hawaiian language at UH Law and language? Great combo, and together they make melodic magic.

Līhau composes many of their lyrics and Kellen brings them to life with music, as in "Hihīmanu Hanalei," an original about the lo'i fields of Hanalei, lavish and magnificent in the hā'ao rain; "Koamalu," under the shade of the koa tree, a place where the heart finds peace; and "Halele'a," a song about how Kaua'i is simply perfect, especially the Halele'a district.

Kūpāoa means stalwart, lingering fragrance, and like their music, if you've ever had the pleasure of hearing this group live, the beauty lingers. They've been a well-kept secret, charismatic and captivating live entertainers. See them live at the Honolulu Club on Nov. 14 and Dec. 5 from 6:30-9:30 p.m. *Pili o ke Ao* hits store shelves Nov. 4. For information, visit [kupaoa.com](http://kupaoa.com).

# Romancing the past

REVIEW

## Murder Casts a Shadow

By Victoria Nalani Kneubuhl

By Liza Simon  
Public Affairs Specialist




Playwright Victoria Kneubuhl departs from her usual theatre track to write a mystery novel. - Photo: Courtesy of University of Hawai'i Press

Noted playwright Victoria Kneubuhl claims ancestry from both Sāmoa and Hawai'i and spent time growing up in both groups of Pacific islands. An unusual life? Well, yes. And it's no surprise that her budding literary imagination was galvanized at an early age by Robert Louis Stevenson, who also made his home in both Sāmoa and Hawai'i, letting the natural beauty and ancient culture of both places shine through many of his fiction masterpieces.

At an early age, Kneubuhl visited the well-preserved 19th century Stevenson residence outside the Sāmoan capital of Apia. It impressed her – not so much for its vintage charm, but because she felt it was very much alive with mana. This may have been one of the seminal experiences that shaped Kneubuhl's impressive gift for resurrecting long-gone epochs along with their dearly departed denizens.

The combination of Kneubuhl's passion for the past and her bonds to Polynesian tradition ground her art in a poignant tug between the echoes of old souls and voices that call for future transformation. Translation: When you go to a

Kneubuhl play, prepare for some serious chicken-skin moments.

In a change of pace, however, she's written something just for fun. Her new novel, *Murder Casts a Shadow*, unfolds in between the World Wars, in a bygone Honolulu bounded by theatres and museums and plenty of mixed-plate Hawai'i special effects. The plot doubles as a classic whodunit game, which you can play alongside her characters as they try to figure out who is real and who is real trouble. It is escapist lore, yet the fact that the plot moves so deftly through a quest and a revelation of a secret is a credit to Kneubuhl's pure joy in the art of using the writer's imagination to accomplish what nothing can – the creation of a living window on the past, much more vital than a one-dimensional timepiece. 



### Art Lunch Lecture

"Writing Home"

Victoria Kneubuhl, winner of the Hawai'i Award for Literature in 1994, will discuss her work in several genres including playwriting, prose and documentary work. Noon, Tues., Nov. 25 Free. Hawai'i State Art Museum, Multipurpose Room, 250 S. Hotel St., Honolulu For information, 586-0900

## COMMUNITY INVITED TO REVIEW AND PROVIDE INPUT ON THE DRAFT OF MANAGEMENT RECOMMENDATIONS FOR MAUNA KEA

Ku'iwalu, a consulting firm, working in collaboration with the Office of Mauna Kea Management, is holding a second round of public meetings for the community to review the draft of management recommendations for the Mauna Kea Science Reserve Comprehensive Management Plan (CMP).

The goal of the CMP is to protect and preserve the natural and cultural resources on Mauna Kea by responsibly and appropriately managing the uses and activities on the mountain. We welcome the community's input and mana'o on this very important project.

**Friday, Nov. 14, 2008**  
5-8 p.m. @ Kealakehe Elementary School

**Monday, Nov. 17, 2008**  
5-8 p.m. @ Waimea Community Center

**Tuesday, Nov. 18, 2008**  
5:30-8:30 p.m. @ Keaukaha Elementary School

Input is also being accepted online at [www.MaunaKeaCMP.com](http://www.MaunaKeaCMP.com)

ADA accommodations are available upon request. For more info, log on to [www.MaunaKeaCMP.com](http://www.MaunaKeaCMP.com) or call (808) 539-3580

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## Kaua'i healthcare grant

Healthcare for Native Hawaiians on Kaua'i will be getting a boost from a \$2.37 million grant provided by the U.S. Department of Health and Human Services, the office of U.S. Rep. Mazie Hirono (D-Hawai'i) announced in August.

The funding will go to Ho'ōla Lāhui Hawai'i (HLH), part of the federally funded Native Hawaiian Health Care Systems, which operates on Kaua'i at medical centers in Waimea and Kapa'a. HLH will use the funds to expand services to Native Hawaiians by providing more primary health care, dental care, behavioral health counseling, substance abuse counseling, chronic disease management, case management and access to federally subsidized 340B pharmacies. Kaua'i is considered an underserved area for Native Hawaiians who are widely prevented from accessing comprehensive health care services by social and geographical barriers that include poverty, lack of medical insurance, lack of information on medical treatment and the declining number of primary care providers in the state's rural communities.

## Educator lauded

David Kekaulike Sing, director of Nā Pua No'eau, has been named Educator of the Year by the National Indian Education Association. Sing received the prestigious honor last month in Seattle at the annual conference for the NIEA, which is dedicated to increasing educational opportunities for students of Native American, Hawaiian and Alaskan ancestry.

Under Sing's leadership, Nā Pua No'eau has successfully developed its statewide enrichment programs for gifted and talented Native Hawaiian children, including developing curriculum for K-12 students that has served as a model for the state's Hawaiian-focused charter schools, establishing seven Nā Pua No'eau outreach centers, which offer educational programs in collaboration with University of Hawai'i campuses and other

Native Hawaiian community and professional organizations, including OHA, a major funder of Na Pua No'eau.

Sing is the first Native Hawaiian board member of the NIEA, which held its 2007 convention in Honolulu, attracting more than 3,000 educators. As part of his work with NIEA, Sing established a Native Hawaiian Education Association to provide additional support for Nā Pua No'eau as a venue for research, teacher training and community discourse on improving education for children of indigenous ancestry.

## Lunalilo trustees

Probate Judge Colleen Hirai named the three trustees of the King William Charles Lunalilo Trust Estate on Sept. 26. The trustees are Stanley Hong, 73, who was reappointed; Harvey McNerny, 52, was appointed from interim trustee; and Kamani Kualau, 29, was a new appointee. The trustees will serve staggered terms of nine, seven and five years, respectively. The court approved Hong's reappointment to serve after the age of 70, which is the cut-off age stipulated by the king's will. "(Hong is) the glue between the past and the future," McNerny said. "We felt it was very necessary to have him be a big part in what we're doing as far as stabilizing our trust."

The king's will established Lunalilo Home for elderly infirm Hawaiians, which opened in 1883 in Makiki. In 1927 it relocated to its current location in Hawai'i Kai, where it operates a type two adult residential care home that can accommodate 44, provides respite services, an adult day care open to all, and Meals on Wheels. "We give preference to Native Hawaiians, but we have non-Native Hawaiians too because we need the revenue," McNerny said. "If any part-Hawaiian is available to come out and we don't have room, we would always make that space available." Lunalilo Home plans an open house Nov. 1 and its annual fundraiser lū'au Jan. 31, the king's 174th birthday. Call Grace or Dawn at 395-1000 for information.

## Falls of Clyde

Now that the Falls of Clyde has been saved from possible sinking, its new owners are asking the public for its help in getting back the ship's many missing parts so that a full restoration can be done. No questions will be asked upon return of any missing items, which include portholes, skylights and equipment. The parts, believed to have made their way worldwide, were either given away or taken as it was widely believed the four-masted 19th century ship would be intentionally sunk, said Chris Woolaway, a vice president with the Friends of Falls of Clyde, which received ownership of the National Historic Landmark for \$1 from Bishop Museum on Sept. 30.

The nonprofit group plans to assess the ship's condition in dry dock before the end of the year, and work on its preservation and long-term restoration, for which costs have not been determined. To make a donation to the Friends of Falls of Clyde, visit [friendsoffallsofclcyde.org](http://friendsoffallsofclcyde.org). For information or questions on returning missing items, contact Keven Williamson at [kwilliamson@friendsoffallsofclcyde.org](mailto:kwilliamson@friendsoffallsofclcyde.org) or Heather McGregor at [hmcgregor@friendsoffallsofclcyde.org](mailto:hmcgregor@friendsoffallsofclcyde.org) or 526-1559 and leave a message.

## USDA grants

Applications are being accepted for a U.S. Department of Agriculture rural development grant program that aims to help producers receive a greater share of revenues by expanding into "value-added agricultural products."

Value-added items include those that change the physical form of a product, such as turning sweet potatoes into potato chips or strawberries into jam. Another example is going organic, free range or grass fed, and thereby enhancing a product's value.

Two types of grants are available. Planning grants of up to \$100,000 cover activities such as creating a business plan, feasibility study, marketing plan or legal



## AGE IS NOTHING BUT A NUMBER

At 90 years old, Kent Ghirard is on a roll. Ghirard marked his September birthday with a celebration at Mission Memorial Auditorium in Honolulu, where former and current hula dancers from his 1950s-era traveling hula troupe Kent Ghirard and the Hula Nani Girls, gathered to honor him in song and dance. "I can't call them girls anymore," he chided as they danced to old favorites. Pictured onstage with Ghirard is Maile Loo-Ching of the Hula Preservation Society. On Nov. 15, Ghirard was further honored with the second annual I Ola mau ka Hula award from Hula Grill Waikiki, which recognizes those who have perpetuated hula throughout their lifetimes. A photo exhibit of Ghirard's private collection from the bygone Hula Nani Girls era runs through Nov. 6 at Honolulu Hale - Photo: Lisa Asato For more photos from the **birthday event**, visit [Ka Wai Ola online at oha.org/kawaiola](http://Ka Wai Ola online at oha.org/kawaiola)

fees connected with establishing a value-added venture. Working capital grants of up to \$300,000 may be used for expenses such as labor, inventory, office equipment and marketing and consulting fees.

Eligible applicants are independent producers, farmer or rancher cooperatives, agricultural producer groups and majority-controlled producer-based business ventures. A dollar-for-dollar match is required in the form of cash, line of credit or third-party contributions such as time, equip-

ment, space or staff salaries. Other federal grants cannot be used as a match.

For application and deadline information for the Value-Added Producer Grant Program, call USDA Rural Development for your island: Moloka'i, Maui and Lāna'i, 808-553-5321; Hawai'i Island, 808-933-8312; O'ahu and Kaua'i, 808-483-8600 ext.118.

## Book sale

Bishop Museum will hold its third annual Book Sale on Nov. 8

from 9 a.m.-1 p.m. at the museum's Pākī Building conference rooms. This sale will feature a variety of publications from its Library and Archives Department – some that date back to the 1800s, out-of-print memoirs, bulletins and occasional papers from the 1900s.

Funds raised will benefit the nonprofit museum, which last year bought a much-needed microform reader for its Library and Archives, thanks to previous sales. "By making these many rare and out-of-print books available at below-market cost, we think that the community is able to support the museum's mission while also benefiting themselves," said librarian Matthew Yim.

In preparation for the book sale, the museum's Library and Archives will be closed on Nov. 7. For information, visit [bishopmuseum.org](http://bishopmuseum.org) or call 848-4148.

### Kumulā'au Arbor Day

Family activities and a free native Hawaiian plant giveaway are planned in honor of Arbor Day at three Outrigger properties in Waikīkī and Kona. Events are free and open to the public and the plant giveaway, which includes certified cuttings at the Waikīkī hotels, are one per family, while supplies last.

From 10 a.m. to noon, Nov. 6, Outrigger Reef on the Beach at Waikīkī offers free crafts and activities, including ti leaf lei-making, lā'au lapa'au and a calabash exhibit. Starbucks will provide used nitrogen-rich coffee grounds to grow healthy plants. Validated valet parking, \$5. For information, call Luana Maitland, 924-6007.

From 10 a.m. to noon, Nov. 7, Outrigger Waikīkī on the Beach hosts exhibits and activities like lei-making and information about kalo by Calvin Hoe. Validated parking, \$5. For information, call Ethan Chang, 921-9371.

From 9 to 11 a.m., Nov. 8, the Keauhou Beach Resort in Kona will offer information on native Hawaiian plants including hala, halapepe, lama (Hawaiian persimmon) and 'ōhi'a 'ai (mountain apple). Native plant giveaway is

courtesy of the Amy Greenwell Botanical Gardens. Horticulturalist Brian Kiyabu will answer questions. For information, call Joanna Demeo on O'ahu at 924-6018.

The free annual Arbor Day celebration helps to educate visitors and residents about Hawaiian plants, their cultural significance and the importance of protecting the Islands' unique environment. The event is part of Outrigger's Kalākaua Experience, a year-round series of educational guest programs about Hawai'i's cultural heritage.

### Breast cancer award

University of Hawai'i at Mānoa School of Social Work professor Noreen Mokuau has received a \$300,000 award from the Susan G. Komen for the Cure to conduct research on the role of the 'ohana in the recovery of Native Hawaiian women diagnosed with breast cancer. The research project, titled Kū Me Ka 'Ohana, or Stand Tall with Family, will examine the feasibility of a culturally based intervention that aims to build on the strengths of 'ohana as a natural support system for Native Hawaiian victims of breast cancer. Studies show that Native Hawaiians have higher mortality rates and lower survival rates from breast cancer when compared with other U.S. populations, yet there is limited research on the role that the Native Hawaiian family may be able to play in helping loved ones to cope with and recover from the disease. Results of the study will be used to inform healthcare providers on ways to help Native Hawaiian families deal with breast cancer in the future. Support for the project has been provided by several community organizations, including OHA, the Cancer Information Service, 'Imi Hale, Queen's Medical Center and Straub Clinic and Hospital.



# Talk Story

## Hawaiian talk radio

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

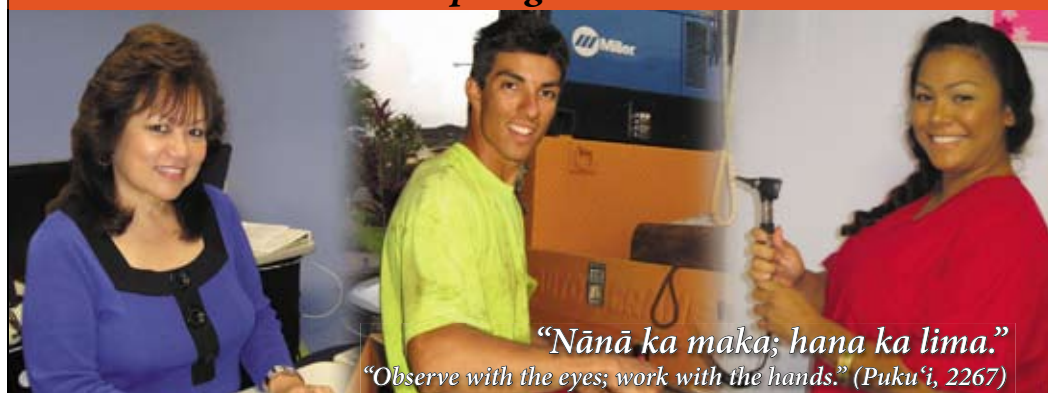
Weekday mornings on:

Hilo AM 850 **KHILO**  
Kona AM 790 **KKON**  
Maui AM 900 **KNUI**  
O'ahu AM 940 **KKNE**



*Empowering Hawaiians, Strengthening Hawai'i*

## ALU LIKE Inc. HANA LIMA SCHOLARSHIP Spring 2009



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

**Application Deadline: November 14, 2008**  
Applications available online at [http://www.alulike.org/services/kaipu\\_hana.html](http://www.alulike.org/services/kaipu_hana.html)


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

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

- Be of Native Hawaiian ancestry
- Be a resident of the state of Hawai'i
- Be enrolled in a vocational degree or certification program (AS or AAS — Associates Degree) for the Spring 2009 term in one of the educational institutions in Hawai'i listed on our application.

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

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



# Tyranny and iwi exposed

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

**A**loha no 'ohana, remember the sacred rock canoe connects us to our ancestors. And from U-Kane-Po Heiau and

Kāne Ana in Mākua Valley facing east is where the Sun of the Son of I'O rises and in December it stands in its solstice station. What our kūpuna visualized, practiced and taught us about our sacred canoe and its articulated crew of navigators and warriors. Each generation passed on the wisdom of the one

before and taught their mo'opuna everything they had to know about caring for our sacred 'āina.

Kahu (priest) can recite from memory every wind that blew on the sea or on land, we were taught to listen to the wind. Kahu are very skilled in astronomy and knew well the clouds and waters that rose and fell and those that drew toward land and away from it. Kahu knew when the navigation star rose, and when to sail at various times of the night from evening to morning, the months and stormy days in each one all through the year. Kahu were trained to read signs (Kilokilo, how to tell when the sea would be calm, when they would be a disturbance in the ocean, and when there would be a great storm. Kahu observed the rainbows and ocean and the colors in and at the edges of them, the way they twinkled, their red, yellow or shade of blue glowing, the dimming of them. In a storm, the reddish rim on the clouds, the way in which they move. The lowering of the sky, the heavy cloudi-

ness, the blowing of the Ho'olua wind, the A'e winds from below and the Ponahakeola (whirlwind, waterspout) on the ocean or on the sacred 'āina. Our knowledge and genetic instinct will continue for those yet to come, but learn to listen to the wind.

Therefore, there is much more significance and value about Kanehunamoku, which encompasses Mākua Valley and connects it to Kūkaniloko (the Piko of O'ahu). If archaeological site-specific models are flawed in several ways, it fails to use the inter-relationships among sites. The U.S. Army repeatedly fails to address the culturally consistent requirements of the Traditional Cultural Property (TCP) Model as required by U.S. Section 106 law. Obviously, the outdated archaeological Site Model helps the Army confuse matters on Hawaiian religion, lineal descendants and cultural descendants thereby discriminating against lineal descendants who are practitioners of the Kāne religion and Kāne sites. The Kāne religion and practitioners are presumed to be protected by federal and state law. The Army is violating their 106 TCP law and allowing a malihini group (Hui Mālama), intrusion and control onto our Kāne temples of Kanehunamoku (Mākua Valley). We remember with distress how an Army commanding officer participated in worship and setting up new altars for the god Lono in Mākua Valley. Led by the malihini political group (Hui Mālama), who used this ceremony to further their political goals.

This worshipping of Lono and this type of malihini ceremony is not historic to Kanehunamoku, (Garden of Eden, Mākua Valley) It violates the Kāne religion, temples and TCP of our 'ohana. The religion of Kāne is a distinct cosmology and consequently a separate culture from the cosmology and culture of the Lono religion and culture. Historic facts from the Kanalu genealogy make clear the religion and cosmology of Kāne were in Hawai'i long before the first priest of Lono ever arrived.

Furthermore, historians argue that in January of 1893, the United

States landed troops in Honolulu to support the annexationist club, a handful of American insurrectionists. To avoid the needless loss of life, Queen Lili'uokalani prudently yielded to the armed forces of the U.S. military. Until such time that the U.S. rectifies its harm and restores the Hawaiian Kingdom. The United States is responsible to mend its unlawful action, and we ask the United Nations and the United States to create a peaceful resolution to this prolonged military occupation and cultural genocide.

## U.S. Commission on Civil Rights Report, dated May 4, 2006

Considering the Akaka Bill, the Commission on Civil Rights found that the Hawaiian Kingdom "included Native Hawaiians, but also included residents of other races and ethnicities." They recommended strongly against the Akaka Bill as "legislation that would discriminate on the basis of race or national origin and further subdivide the American people." We are not tribes, this bill is wrong, to ignore Article 15 of the Hague Convention, "everyone has a right to their national identity." The Akaka Bill should be addressing and restoring our government that its troops displaced in 1893). It's a contradiction of our ratified treaties! The bill denies status for Hawaiian nationals and ignores other ethnicities who are still Hawaiian subjects till today.

Remember 'ohana, kūpuna said, Kaulana Nā Pua, famous are the children of Hawai'i. We will not be hobbled and controlled under the laws that have hobbled Native Americans. Consequently, Hawaiian Nationals object to the Akaka Bill's present language and its greedy message of annexation babe! Kūpuna said in the Kū'ē Petition, "NO" to annexation. Mr. Akaka is a good man and is being used. If he listens to the wind, he will hear the voices of his kūpuna and of Pono Kaulike, and become who he really is, a Hawaiian National. 'Ike maka 'ohana. See more information at hawaiiankingdom.org and learn more about the continually existing Hawaiian nation. Aloha no, I 'O lako 'ohana, ua mau ke ea o ka 'āina i ka pono. 🇺🇸



The 'Iolani Palace gates display the coat of arms of the Kingdom of Hawai'i.- Photo: Blaine Fergerstrom

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## Mahalo

I wanted to thank all of you, my husband Craig, families, my friends and those who donated to my brother Kaleo Hauanio and family for their two boys, Koa and Nalu, to receive specialized medical treatment at the Amen Clinic in California. For those of you who called and asked, "you going make a ho'olaule'a?" but donated anyway, and to those I don't know of, thank you all, from the bottom of my heart! An update of the boys' conditions will be shared sometime in the future. God bless all of you!

Gladys Brigham  
OHA Hilo Office

## TMT benefits all

There have been articles recently about the Thirty Meter Telescope (TMT) board evaluating Mauna Kea as a possible site. There is always controversy over development on the mountain – but what if, this time, we on the Big Island substantially benefited from it? What if we were able to use this opportunity to prepare ourselves, and our children, for the future?

What if the TMT coming here meant disadvantaged Hawaiian (and other race) students can attend Hawai'i Community College and the University of Hawai'i at Hilo for free?

What if we develop a pathway for local people to fill jobs during the extensive construction and operation of the telescope?

What if we collect all the funds attributable to astronomy and have that money administered by a group of wise people who are chosen specifically to allocate it to the education of this island's keiki?

What if these credible people fund education programs about

the Hawaiian culture and Hawaiian language, and about traditional ways of sustainability, the sciences, job skills and other subjects that prepare our children for a new world where we, living on the island of Hawai'i, might have to survive on what exists here on our island?

And what if this organization exists far into the future and benefits many generations to come? It would be the best of the future and the best of the past. What if?

Richard Ha  
Hamakua Springs Country Farms,  
president  
Pepe'ekeo, Hawai'i Island

## Hō'ike pilikia

I just read the line, "Local Republicans would like Native Hawaiians to consider that Sen. McCain represents Arizona – home to a large Native Indian population and has experience as chairman of the U.S. Senate Indian Affairs Committee," on page 13 of the October issue.

Apparently local Republicans do not want readers to know that McCain promised Arizona "Indians" he would defend their rights and beliefs as senator, but upon election, immediately set about introducing and supporting bills to disenfranchise Native Americans.

For example, McCain introduced a bill to convert a Tonto Apache sacred site into a copper mine, and supported bills to divert headwaters from Fort Apache cornfields to golf courses and water parks in Maricopa County and quite notoriously supported the construction of a telescope on Mount Graham, one of the four sacred mountains to all southwestern tribes.

Worst of all, McCain supported bills granting states rights over Native American sovereignty,

which means that tribes formerly impoverished paying white lawyers to defend their water, land, mineral and cultural rights in federal courts are now bankrupted paying white lawyers to defend their rights in state courts.

With McCain as president, OHA revenue would be frittered away like Kamehameha Schools, i.e., paying settlements and lawyer fees to white lawyers who file suit just to get rich.

Arizona Indians would not elect McCain "chief," never mind "commander in chief!"

Rico Leffanta  
Honolulu

## 'Hawaiian' convention?

I'm a kanaka from Moku o Keawe and attended the recent Native Hawaiian Convention to learn how I can help to heal my community. The conference was good, but I objected to the Council of Native Hawaiian Advancement's choice to invite Billy Kenoi, a candidate for mayor for Hawai'i County, to speak.

The mayoral election this year is very important because two Native Hawaiian kāne representing two different forms of government are competing for the highest seat in Hawai'i County, where traffic, drugs, large-scale developments and over-population are negatively impacting our community.

For some reason, Kenoi was invited to speak at the convention but not candidate Angel Pilago. This seemed odd because Pilago has a long history of fighting for Hawaiian issues, is active in the community and lives the culture. Kenoi is an attorney who has never fought for Hawaiian issues, nor does he understand the key issues that affect kanaka, and he represents everything that is

detrimental to Native Hawaiians. He supports large-scale development, dependence on imported foods, big-box stores and top-heavy government. If elected, he'll be another token Hawaiian who will always place native issues second to special interests.

Pilago has a proven track record of fighting for Native Hawaiian rights so he should've been the one to speak. Now I'm skeptical of motivations behind the conference. Next year CNHA should select a true Hawaiian representative to speak, or I won't attend the "Native Hawaiian" Convention.

Melvin Kealamoku  
Moku o Keawe

## Pa'ahao assault

To treat the sexual assault of a Hawaiian wahine inmate at Otter Creek Correctional Center by a male corrections officer as a misdemeanor exemplifies the mentality of those who run that private prison: those imprisoned are worthless and should be denied the basic human rights afforded them by the U.S. Constitution.

Instead of psychological counseling after the assault, the inmate was put in confinement where she had no one to console or counsel her; no one to listen to her stories of the nightmares she suffered. She did not tell her family for months. Her calls were heavily monitored and often disconnected.

The inmate would have had to be brain dead to refuse a transfer back to Hawai'i; she is not. However, the Department of Public Safety appeared never to think of the mental and physical health of the inmate who is apparently just a number.

The state spends more than \$50 million annually to house about 2,000 state prisoners at

privately run prisons on the U.S. continent. Perhaps in these rough economic times we should be seriously considering how much \$50 million circulating in the state really means. The construction industry certainly could use the boost that building a prison in Hawai'i would create.

Lela Hubbard  
'Aiea, O'ahu

## E KALA MAI

In our October issue, a photo identified



Lutu

another person as Afoa Moega Lutu, a candidate for governor in American Samoa. Lutu's photo runs here, courtesy of afoavelega08.com.

In our election insert, the name of state Sen. J. Kalani English was misspelled.

KWO regrets the errors.

## Your Thoughts...

Send them to *Ka Wai Ola*.

All letters must be typed, signed and not exceed 200 words. Letters cannot be published unless they are signed and include a telephone contact for verification. 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.

Send letters to:  
Ka Wai Ola  
711 Kapi'olani Blvd., Ste. 500  
Honolulu, HI 96813  
email: kwo@oha.org

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## OHA's focus for the next four years

Haunani Apoliona, MSW  
Chairperson, Trustee, At-large



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

ka 'aina.

In these times of great challenge for individuals, families and communities, OHA must be stable, undaunted and committed to its primary mission.

Focus for the Office of Hawaiian Affairs in 2008-2012 will include but not be limited to:

- Completing resolution and payment of "disputed" income and proceeds from the Public Land Trust due to OHA from the State of Hawai'i, unpaid from 1978 to the present. Enabling legislation failed to pass the Hawai'i state Senate in 2008 but merits appropriate and proper completion in the 2009 Legislature.
- Defending vigorously and wisely against ALL litigation launched by those who seek to erode and destroy Native Hawaiian assets, trusts, rights and program

benefits through state and or U.S. Courts. We have blocked Arakaki v. Lingle and Day v. Apoliona. We are focused now on the appeal by the State of Hawai'i before the U.S. Supreme Court.

- Continuing Native Hawaiian registration through KAU INOA (the count nearing 96,000) as the first step and foundation upon which to build the Native Hawaiian governing entity and to engage informed Native Hawaiians in the process of building a Native Hawaiian governing entity.
- Completing passage of the Native Hawaiian Government Reorganization Act, in the congressional mix since 2000 and long overdue as a tool to strengthen legal standing and position for Native Hawaiians, the aboriginal, indigenous, natives, as we defend our "constitutional rights."
- Convening a summit of policymakers of the private and public trusts serving Native Hawaiians for joint discussions on present collective trust visions and missions toward self-sufficient, productive and

constructive roles for Native Hawaiians in Hawai'i, in the continental United States and in the global community.

• Unifying the political will among Native Hawaiians, everywhere, on advancing self-governance in the context of achievable reality, informed by accurate facts on the issues, led by Native Hawaiians of integrity, ethics and compassion is the greatest challenge before us.

Time and the tides of economic and political change will not stand still for us. We are looking for Native Hawaiian leaders of integrity, credibility, committed to service and not self-service, willing to work diligently for the betterment of all Native Hawaiians but also for the betterment of all who love Hawai'i; leaders ready to do their homework before acting with focus and discipline and courage. Read my letter to the editor in the *Honolulu Weekly*, Oct. 15-21, 2008, Volume 18, Number 42 "Chinatown" issue. You will realize that the time is now. Mālama pono. 47.48/48

## Unfounded accusations must stop

Walter M. Heen  
Trustee, O'ahu



For months now, the OHA 'ohana has sadly read and listened to the ranting of Trustee Rowena Akana aimed mostly at Chairperson Haunani Apoliona, Trustee Colette Machado, Administrator Clyde Nāmu'o and the administrative staff. I am accustomed to nasty political drivel, but Akana has now gone too far. Her notoriously false allegations have placed OHA and the board in jeopardy of civil liability, as you will see.

On the morning of Oct. 16, staff member Aulani Apoliona delivered to every trustee a copy of a letter she had written to Akana complaining about Akana's harmfully false allegations against her. The letter is obviously prompted by Akana's October *KWO* column, which repeats her charges of nepotism and asserts that Aulani unjustifiably flies first-class, improperly used an OHA credit card and improperly sought reimbursement of \$50,000 for using her own credit card.

Aulani's letter expressed deep hurt (when she spoke to me about it, there were tears in her eyes) and asked Akana to cease her false allegations. Finally, Aulani said that if Akana

did not do so, she (Aulani) would seek legal action against Akana "and, unfortunately, the Office of Hawaiian Affairs." That statement prompted this column.

Let's examine Akana's charges:

1. Akana's nepotism charge rises from the fact that Aulani is Chairperson Apoliona's sister. What Akana has never taken the courtesy to tell *KWO* readers is that Aulani became an OHA employee long before Haunani was elected to the board. Should Haunani have fired her sister?

2. As for Akana's charges about Aulani's first-class air travel, Akana must know full well that the confidentiality of that matter is required by federal law. Raising that as an issue is disingenuous at best and, perhaps, subjects Akana to a federal charge.

I have discussed the credit card situation with the administrator and personally examined the records of Aulani's expenditures. I am satisfied that there are no legal grounds for asserting willful violation. Aulani's accounting methods had been inadequate from a record-keeping standpoint, but that has been corrected. OHA has not lost any money on that account, and Aulani's reimbursement was legal and justified.

3. I am concerned about a possible lawsuit in this matter, even though Aulani's complaint is primarily against Akana. Aulani could allege that the entire board is complicit in this matter for not stopping or sanctioning

Akana for abusing her duty as a trustee. You may ask, "So what? The board has insurance against liability." But after providing legal assistance the insurance company could well ask for an increase in OHA's premiums. That would reduce funds available for our beneficiaries. Akana's reckless behavior has put OHA, each individual trustee and a portion of the trust fund at risk.

Akana's behavior is utterly contrary to her obligations as a trustee. A trustee owes a solemn responsibility and duty to defend the organization against false allegations of wrongdoing, not to utter them. While we cannot condone wrongful behavior by the staff, personnel matters are confidential and should be handled privately and respectfully. We are obligated to counsel the administrative staff in proper employee conduct and ensure that the chief administrator is aware of and addresses any such concerns we might have. It does not serve the trust or the individual trustee, and certainly not the employee, to publicly air recklessly unfounded allegations.

Having taken issue with Akana on this matter, I am compelled to examine other allegations in her October column.

I will leave for Trustee Stender to answer Akana's charges regarding the extent of the budget. However, as usual, Akana has repeated her red herring regarding lobbying fees. Akana has sat in executive meetings in which we have discussed with the lobbyists their activities regarding the Akaka Bill. She has questioned them about their activities and never complained about their answers. She knows that the movement of the bill through the U.S. Senate is solely within the province of our Senators,

Akaka and Inouye. The lobbyists can only assist them in persuading other senators to favor the bill and in "counting the votes."

Akana charges that Trustee Machado misled the board by telling them that the Moloka'i community supported the efforts of Moloka'i Ranch to exchange several thousand acres of "legacy lands" in exchange for the right to construct high-end homes on Lā'au Point. Akana asserts that "we believed her and approved" a resolution supporting the program. However, the minutes show that at the meeting when the issue was discussed, the opposition was described and debated. Furthermore, the opposition was common knowledge in the community. Akana voted against the resolution.

Akana asserts that certain beneficiaries were treated rudely by Apoliona and Machado during a board meeting. Akana finds that reprehensible. Akana forgets that when she was Chair she had one kūpuna arrested for insisting on her right to speak at a board meeting. Additionally, at a meeting she presided over at the Capitol, Akana had security cordon off the first two rows, presumably to keep the beneficiaries at a distance.

Finally, Akana believes that OHA is lacking in the kind of leadership that the beneficiaries deserve: "[I]eaders who can agree to disagree ... but who can respect [others] for their differences. We cannot treat people who do not agree with us as enemies, we will never be able to build a nation that way." Her columns belie those very words. She obviously believes that Apoliona and Machado are her enemies (others of us somewhat lesser enemies) and treats them as such.

# Apoliona sells out Hawaiians

Rowena Akana  
Trustee, At-large



**D**uring this past legislative session I strongly opposed HB 266, HD2 because the bill, if passed into law, would bind us to a settlement agreement that was signed between OHA and the state on Jan. 17, 2008. The agreement contained language that will forever extinguish all rights afforded to Native Hawaiians under sections 4 and 6 of Article XII of the state Constitution.

Apoliona tried to rush through a settlement with the state so that she could claim she settled our 28-year-old dispute during her bid for re-election. Apoliona was willing to sell out all Hawaiians, both now and in the future, by signing an agreement that would forever give up any claims we have to land and natural resources. Hoping that no one would read the language of the agreement, Apoliona kept it a secret until she finally revealed it in January to the Legislature.

Apoliona was confident that she could sneak this bill through the Legislature before anyone caught on to this betrayal. Unfortunately for her, the general public, Hawaiian beneficiaries and the legislators did not agree that this was legislation that should be passed and more than a hundred people testified against it. In the end, the Legislature killed the bill and told OHA to take any future agreements out to the public for hearings. This has not occurred as of the writing of this article.

The following is the exact language that was contained in the agreement Apoliona signed:

“For claims on or after July 1, 2008: **For each and every fiscal year following June 30, 2008**, during which OHA retained the statutory right to receive an annual payment of income and proceeds from the public land trust lands of at least

\$15,100,000, OHA releases, waives, and **forever discharges any and all claims** of any kind concerning, relating to, or arising out of each and every claim for damages or any other relief against the STATE, or its departments, agencies, officers, or employees, by the office or any other person or entity, with respect to any controversy, claim, cause of action, or right of action arising out of, or relating to any right OHA or any other person or entity may have to income, proceeds, or any other tangible right, item, or benefit from the public land trust under **section 4 and 6 of Article XII of the Constitution** or any statute or act. **Such claims are forever barred**, and to the extent any waiver of sovereign immunity for such a suit, claim, cause of action, or right of action still exists, that waiver is **withdrawn by the Proposed Legislation.**”

The language above also conflicts with the Akaka Bill, specifically the section that allows for the United States and the State of Hawaii to enter into negotiations with the future Native Hawaiian governing entity to address such matters as the transfer of lands, natural resources and other assets, and the protection of existing rights related to such lands or resources and also to address grievances regarding assertions of historical wrongs committed against Native Hawaiians by the United States or by the State of Hawaii.

It was for these reasons that I strongly opposed HB266, HD2 and asked the legislative committees to hold the bill until a more favorable agreement can be worked out by the governor's administration, the Legislature, Native Hawaiian beneficiaries and OHA.

Everyone knows that OHA's mission is to advocate for the betterment of our beneficiaries, so how could Apoliona sign an agreement that would extinguish the rights of all our beneficiaries to future entitlements including rights to surface and ground water and mineral resources?

## BIG BULLY

Since December of 2007, Apoliona

has been bullying the administrator about approving my travel to the Cook Islands and questioning why the premier of the country invited me and not her. Apoliona's nonstop harassment, micromanaging and need to control everything have finally proven too much for him.

She recently used a *Star-Bulletin* reporter to question me on why my airfare was more expensive than other trustees traveling on one particular trip to Washington, D.C. This was one of the few times this happened and as those of you who have traveled to the continent know, your ticket price varies based on when you make your reservations. Our trips to Washington are usually based on when the Akaka Bill is heard and we don't have a lot of time to rework our schedules before we can commit to traveling.

Apoliona never mentioned to that reporter that on one of her own trips to Washington, D.C., she spent nearly \$9,000! She also never mentioned that she outspent every trustee that ever served on the OHA board, with over \$56,000 in one fiscal year of travel.

## VINDICTIVE

Astonishingly, even though our Executive Policy manual clearly states that the administrator has the power to authorize travel for trustees, he has chosen to let the chairwoman take over this duty before the new policy has been officially passed!

Without even the proper authority, Apoliona has denied my travel to South Dakota for official business. For the past five years, I have been a board member of the Governor's Interstate Indian Council. I am the only non-Indian member. This organization has supported our efforts for federal recognition with five resolutions that have been sent to Congress on our behalf. This organization represents Native Americans and Alaska Natives in all 50 states.

This is one small example of the many punitive things Apoliona does to her fellow trustees who do not support her efforts to overspend, break procurement laws, and withhold information from trustees and beneficiaries, encouraging a “wild west” behavior at OHA for the last five years.

## MORE THINGS TO CONSIDER

- Beneficiaries should question why OHA spent over \$37,000 on the mayoral debate, but spent zero dollars on a forum or debate for OHA candidates. Wouldn't an OHA candidate's forum be more important to our beneficiaries than a mayor's race?

- Apoliona would never agree to a candidate's debate for OHA. She would have to answer the many questions beneficiaries have about all the money OHA has spent during her term as chairwoman with no results or benefits that directly impact our people.

- Everyone should question why Apoliona and her cronies did not question the governor's motives for appealing the state Supreme Court's ruling that said the state could not engage in the sale of ceded lands until it reaches a settlement with Native Hawaiians.

The governor appealed this all the way to the U.S. Supreme Court, which has recently granted the state the right to present its case before them. This is the governor who said that she believed that the Hawaiian people deserve to be compensated for the wrongs done to them. This is the governor that Apoliona has been in agreement with in signing off on the future of entitlements for Hawaiians. Who is Apoliona representing?

Apoliona has put Native Hawaiians in a **NO WIN** situation. The governor is fully aware that there is currently no justice for any native people at the U.S. Supreme Court. We all know what happened to us in the “Rice Case” when we went before the Supreme Court. That decision has led to nearly 10 years of constant litigation.

## CHOOSE WISELY

In this election year, voters can make the necessary changes and elect people who work cooperatively with others for the benefit of our people in a manner that is open and transparent. This is my hope for CHANGE.

Apoliona and Machado have proven that they cannot be trusted with the future of our native people.

Mahalo Ke Akua.

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



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## My hope for Hawaiians, OHA

Boyd P. Mossman  
Trustee, Maui



Hope is a word that distinguishes the determined from the uncertain, the faithful from the unbelieving, the leader from the loser. We can live 30 days without food but without hope, 30 seconds. We all have hope to some degree and for those who press forward from there with faith, they will obtain their dreams. It is with this hope that I believe we Hawaiians will endure the storms of adversity from both within and without and that as a people with a common bond to our ancestors and our 'āina, we will prevail.

Prevail against what? Well, those who threaten our survival for starters. The groups that sue OHA and DHHL in the courts arguing racial discrimination. The groups of unholy alliances that combine to stop the Akaka Bill. The groups that threaten to secede. The groups that demand return to a long-gone past by agitating for complete independence and nothing less. The groups that claim title to Hawai'i over any other. These threats to our future can be likely thwarted with knowledge, patience and a hope for a better Hawai'i for our posterity.

Then there are the internal struggles Hawaiians face with OHA frequently front and center. In this election year much distasteful and disrespectful talk has been heard against OHA trustees running for re-election. Our chairperson, Haunani Apoliona, who has ably led the board all the time I have been a trustee, has been the subject of inaccurate, misleading and malevolent accusations that begin with a grain of truth then distort and morph into plain old fiction, which some actually believe. This type

of reaction to honest effort and hard work by dedicated and committed leaders who have done a superb job in lifting Hawaiians during their terms is uncalled for, selfishly motivated and contrary to our Hawaiian values. It is my hope that Hawaiians like Trustee Apoliona and Trustee Machado will continue to work for our people and will rise above these low-level attacks from within our own community.

The course we sail is filled with hope and OHA is fully prepared to lead the way. Some don't consider OHA their leaders. A leader guides, directs, is authorized and understands his role. All trustees are elected by the people of Hawai'i. Representatives and senators in our Legislature win with anywhere from a thousand to maybe 5,000 or even up to 10,000 votes. Trustees regularly win with more than 10 times that amount. The board has a fiduciary duty to protect the trust fund and to provide for the betterment of Hawaiians. Those on the board today are all college grads, have wide experience in the community, are culturally in tune and are competent and capable of leading our people. My hope is that OHA will continue to move forward and not turn to the past; that it will make the tough decisions and plan for the future; that the board will work together and not as individuals and politicians. And that that one trustee who has abandoned ship will return and contribute positively to the organization she was elected to five times.

As we voyage together with OHA into an uncertain future, we can rest assured that our course has been diligently planned and that the waves of change facing us can be to our advantage if we hang on to hope, dream big dreams and act with respect and honor in seeking to preserve a better future for Hawaiians and for all Hawai'i. Let us press forward in faith that our people, our culture and our 'āina can continue to be preserved evermore. 🌺

## Reflections

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



Time has passed quickly. I have been at OHA 17 months and it has for me been a joyful time. I don't know whether this is "aloha 'oe" or "ke au hou," the start of a new day at the Office of Hawaiian Affairs. What is for sure is the sun will rise in the morning and we will all be blessed with another day under Akua's Big Sky. Life will go on and we will all be renewed by someone or some greater force for a greater purpose, one purpose being "to better conditions for our Hawaiian people" (and for everyone who calls Hawai'i "Home").

My short tenure at OHA is a lei of many strands of good and enduring memories. Memories I will forever cherish. For me, this moment is one of Reflections. I will remember forever the warm welcome Kathy and I and our family received from our OHA 'ohana on April 16, 2007. I will remember last year's Hale O Nā Ali'i convention at the Hāpuna Prince. There was such a warm spirit, which blessed us all, from the members of the Royal Family to those of us who have kuleana for their care. I will remember the Institute for Astronomy's annual meeting at the Keauhou Beach Hotel. I lost my interest in science in 11th grade but regained that interest at this summer institute. I will remember the sail in Hilo Bay last fall on a double-hulled wa'a as a guest of our Hui Mālama, our Hawai'i Island health system. I have experienced Hilo through the porthole of an airplane on a few occasions and by land countless times but never from the sea. I will remember the 2007 Labor Day Music Festival in Nā'ālehu. It was not just about music, good food and interesting exhibits. It was about a proud people celebrating their special place, sharing their genealogies, finding ways to keep Ka'ū, Ka'ū while carefully advancing into the 21st century.

But I will remember most the people who have helped me along the way at OHA. There have been many, but space allows me to mention just a few.

Kama Hopkins (my aide) and Tiona Wailehua (my secretary) who kept me on the "straight and narrow" and who kept my days organized and purposeful. I will remember Lukela Ruddle and Gladys Brigham, Ruby McDonald and Dawn Tanimoto, who so ably represent our OHA family on Hawai'i Island. They will always have a special place on my Memory Lane. I will remember too the folks who testified before the Sub-Committee on Civil Rights in Hilo in September 2007 on the Akaka Bill. Twenty-five people spoke against and three of us for. We were all respectful, tolerant and patient of each other. I will always remember our Ceded Lands Settlement discussions in Hilo and Kona. I was proud of our people who came forward and spoke with such passion and fervor on a topic that hopefully will find consensus in 2009. Yes, we might have lost a year in time but we will gain a better piece of legislation to serve "our greater good." I will remember too the coming together of the leaders of OHA and DHHL at Kapolei in August 2008 to celebrate all that DHHL has been doing for housing for our homesteaders. Yes, the priority is to build homes, but it is more than providing shelter. The effort is about instilling pride, building communities anchored to our ancient values of kuleana, ho'okipa, aloha and 'ohana and helping us "regain our inner spirit." And I will remember Kahu Billy Mitchell, Kaeo Duarte, Cindi Punihaole, Aunty Genoa Keawe, Ikua Purdy, Marie McDonald, Pohai Patterson, Oakaokalani Ruddle-Miyamoto, Ryan Kanakaole, Kamana Beamer, Malia Kipapa, Imiola Lindsey, Ryan Oshiro, Trishann Bambico and Aurora Kagawa. They allowed me to invade their personal spaces so that I could share their special and unique life stories with you in my monthly columns.

This is the thought I want to leave with you. We have a Nation to Build. We have "fences to mend" and "potholes to patch." We have as a people made progress in many areas and on many fronts, but "We have miles to go before we sleep." Let's bring the best of our hearts, minds and spirits, our na'au collectively to confront the challenges before us. When we are able to do that, "we will conquer all." We will restore our Nation. 🌺



ONLINE  
EXTRAS

Here are additional stories you'll find in the November  
*Ka Wai Ola* online edition at [oha.org/kawaiola](http://oha.org/kawaiola).

### Vying for votes, courting crowns

Candidates statewide are campaigning hard. But aspiring politicians aren't the only ones smiling big, shaking hands and waving this election season. Find out more about the similarities between the run for office and the run for a pageant crown through the eyes of Le'a Kunipo of Nānākuli, Miss Hawai'i Teen America 2008.

### Cultural connections

Aided by a kupuna council with expertise in social services, a curriculum for master's degree students at the University of Hawai'i School of Social Work is designed to bridge the cultural gap between service providers and the Native Hawaiian clients they serve.



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

**BIG ISLAND FOR SALE:** Waimea, 5 ac. AG, w/ cottage/1 ba., lg. shed, fence; Waimea pastoral 10 ac., fence; Makuu, 5 ac., AG; Kawaihae Mauka res. lots. DHHL. Bobbie Kennedy (RA), (808) 545-5099, (808) 221-6570. Email: habucha1@aol.com.

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

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## CALLING ALL HAWAIIANS



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

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

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

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

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 TO BUILD A NATION

To register, or for more information, contact:

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# 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  
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## Island Homes Collection

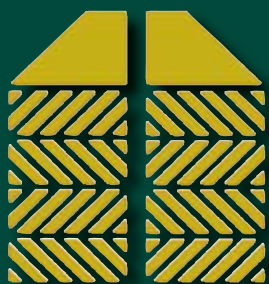
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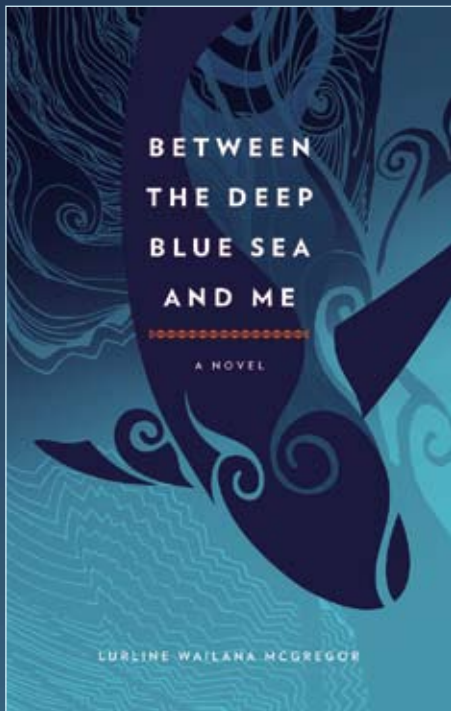
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# NEW EXCITING OFFERINGS FROM Kamehameha Publishing

## Between the Deep Blue Sea and Me

Coming Soon – December 2008!

Moana Kawelo, PhD, has a promising career as a museum curator in Los Angeles. The untimely death of her father and the gravitational pull of Hawai'i when she returns home for his funeral causes Moana to question her motivations and her glamorous life in California. *Between the Deep Blue Sea and Me* is the story of Moana's struggle to understand her ancestral responsibilities, mend relationships, and find her identity as a Hawaiian in today's world.



Author Lurline Wailana McGregor writes:

*"I wanted to write a contemporary Hawaiian story using these traditional elements to show that our culture can still guide us, especially as we try to find our way as Hawaiians in the twenty-first century. It is important to feed the culture with stories and images that regenerate us."*

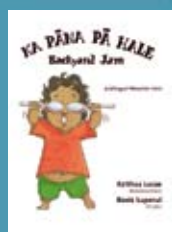
*Moana's dilemma is the dilemma of many Hawaiians. When I tell people about the plot and characters, they say, "That's me, that's my story."*



### He Ka'ao no Hauwahine lāua 'o Meheanu

A stingy fisherman learns generosity the hard way when he is approached by two beautiful women, Hauwahine and Meheanu.

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### Ka Pāna Pā Hale Backyard Jam

Play along with a young keiki kāne and his 'ohana while learning about musical instruments common to Hawaiian backyard music jams.

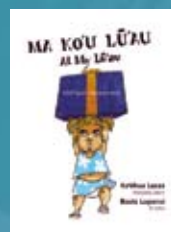
*Bilingual boardbook for young keiki.*



### No ka 'Īlio Mo'ō The Brindled Dog

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