



# KA WAI OLA

THE LIVING WATER of OHA

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# Turning Point

*New leadership  
at Lunalilo Trust  
aims to turn the  
ship around*

From left Lunalilo Trust Trustee Kamani Kualau, Lunalilo interim Executive Director Dr. J. Kuhio Asam, and Trustees Harvey McInerney and Stanley Hong. - Photo: Lisa Asato



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## Anderson handily wins City Council seat

By Lisa Asato  
Public Information Specialist

Coming off a landslide victory in a special City Council election, Ikaika Anderson said he's ready to fill the shoes of his late boss Barbara Marshall and will maintain her open-door policy that she was known for.

"I will represent the district the same way she did," said Anderson, Marshall's longtime aide who celebrated his April 23 victory surrounded by friends, family and supporters at his Waimānalo home. "I will listen to all sides of every issue and then I will make a responsible decision. Barbara Marshall always ... made sure she would hear other points of view and she was always open to changing her mind."

Asked if he had a message to his Native Hawaiian constituency, Anderson said, "First of all I would just like to say I'm honored to be the second Hawaiian on the Council along with Council Chairman Todd Apo, and I would ask for the Hawaiian commu-

nity's support," he said, adding that he wanted to "assure them that I will do my best to represent them and I will never do anything to harm them."

Anderson said he supports rail, supports keeping Waimānalo Gulch Landfill open in Nānākuli, and supports bed and breakfasts as a "working part of our community." For rail, he said, it's our "mandate to build a system; I don't think that means we just blindly rush into it ... for the sake of putting something up quickly. The council has to 'do it responsibly because we're going to get one chance.'"

During the election, Anderson cited passage of the Akaka Bill, pending in Congress, as the No. 1 issue facing Native Hawaiian in his district. "I realize that federal recognition is a obviously a federal issue, but if there's anything that can be done at the county level, or just to be there for moral support, I will speak out to represent the Hawaiian community at every opportunity," he said. "As a Hawaiian, I feel I do have that obligation to represent that part of our community."

Anderson, 31, a longtime aide to Marshall was supported by Marshall's husband, Cliff Ziems, following her death on Feb. 22 following a battle with cancer. The special election to fill her vacated District 3 seat encompassing parts of Kāne'ohe, Kailua and Waimānalo in Windward O'ahu attracted 11 candidates.

Anderson won with 12,582 votes, or 49 percent of the vote. His closest opponents, Steve Holmes and Tracy Bean Nakano got 3,612 and 2,617 votes, or 14 percent and 10 percent, respectively.

"The best many won," said Wilson Ho, chairman of the Waimānalo Neighborhood Board, who got 832 votes, or 3 percent. "I'm just happy for the winner and wish him the best."

Ho said he looks forward to working with Anderson on issues like beach erosion, getting back 200 acres of ceded lands from the military, establishing a senior center and infrastructure issues such as potholes. And he said the district-wide race raised his awareness to issues outside

his Waimānalo district, including the work of various groups to improve the wetlands in He'eia Kea in Kāne'ohe. "I want to work with him to see that other communities benefit as well as us," said Ho, who will begin another two-year term on the board July 1.

Anderson, who can take office May 14, said his first priority is the city budget and that he will be ready to submit amendments to the budget after inauguration.

Anderson spent around \$100,000 on the election and had various union endorsements, including the Hawai'i Government Employees Association, which is the state's largest public worker union, with about 40,000 members. John Henry Felix, a former City Councilman who got 1,825 votes, spent the most on the race, about \$120,000.

Anderson, who attributed his win to community members, some of whom contributed the only thing they could – time. "Yes, I think (funds) helped us to get our message out, but I don't think money carried the day," he said. "All the money in the world and no community support won't get you anywhere." ■

## Six parties petition Mauna Kea plan decision

*Filing effectively  
bars new construction  
pending outcome*

By T. Ilihia Gionson  
Publications Editor

In response to the state land board's April acceptance of the controversial Mauna Kea Comprehensive Management Plan, six parties have filed petitions for a contested case hearing.

Mauna Kea Anaina Hou, the Sierra Club Hawai'i Chapter, the Royal Order of Kamehameha I, KAHEA, Dwight J. Vicente and Clarence Kūkauakahi Ching filed their contested-case hearing petitions with the Department of Land and Natural Resources on April 20.

If the state attorney general finds that the parties have sufficient legal

standing to contest the decision – likely, as four of the parties were determined to have standing in an earlier Mauna Kea case – the fate of the plan may not be decided for years, effectively barring any new construction on the sacred summit until a decision is made.

"It's unfortunate that the university made a half-baked plan," said Kealoha Pisciotto, president of Mauna Kea Anaina Hou. "There's no other choice but for us to contest it and go back to court. We spent 10 years fighting for it, and it's unfortunate that we're gonna have to repeat the whole thing again."

"Having the university decide what is culturally appropriate and not appropriate is inappropriate."

Paul Neves, ali'i 'ai moku of the Royal Order of Kamehameha I, said his group is "absolutely comfortable" about going to court. "We gave them their opportunity to do the pono thing; they seem to think that they don't have to."

After two days of strong public testimony on both sides, the Board of Land and Natural Resources on April 9 voted to accept the plan to manage Mauna Kea, with a few conditions. The

University of Hawai'i, which holds the lease to the summit of Mauna Kea, submitted the Comprehensive Management Plan to the board in accordance with a 2006 ruling that a plan must be in place before any new development is considered on the summit, which is sacred to Native Hawaiians.

The BLNR accepted the plan under the condition that within one year or before any permit applications are presented to the board, UH must submit four sub-plans to address specifics in the areas of public access, natural and cultural resources, and observatory decommissioning. The BLNR also changed some language in the plan to clarify that the board has not delegated any authority to the university with respect to land-use approval and public access.

"We apologize for our management prior of 2000 falling short," said UH President David McClain. "UH is fully supportive of the CMP to best manage Mauna Kea in a culturally appropriate way."

"Any new development would need a community benefit package that goes beyond telescope time, and those

benefits would be very Big Island-focused," McClain said. "I think the old days of the \$1 a year rent with some telescope time are gone."

Public testimony was split between supporting and opposing the acceptance of the CMP.

Supporters cited a need to protect Mauna Kea, saying the CMP was a good start, flaws and non-specifics notwithstanding. Many supporters also expressed an underlying message that astronomy on Mauna Kea is a positive thing for the island and that future astronomy development is vital to the economy.

Many opponents, meanwhile, expressed concerns over the shortcomings of the plan, which they said was rushed. Many representatives of the environmental and Native Hawaiian communities oppose the plan.

Abel Simeona of Kāwā, Ka'ū, said the eventual resolution of the issues surrounding Mauna Kea lies in decommissioning telescopes. "The answer is to take down all that stuff on the mountain," he said. "Everybody get their stuff up there, they no feel da kine? Mālama means full time, not part time, not sometimes. The land, she cry..." ■



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# Debate over high court's ceded lands decision continues

By Liza Simon and Lisa Asato  
*Ka Wai Ola*

The Supreme Court's reversal of an earlier ruling by the Hawai'i Supreme Court blocking the sale of former Hawaiian Kingdom lands becomes official this month, triggering debate over whether the remand of the ceded land appeals case bodes well for preserving the corpus of the ceded lands trust.

"The remand does not decide the issue of clear title to ceded lands, as the state (administration) had hoped," said William Meheula, attorney for four Native Hawaiians who initiated this protracted legal battle. In 1994, the four individuals and the Office of Hawaiian Affairs filed a lawsuit to stop the state from selling ceded land sales for a development on Maui.

Meheula also said the Supreme Court's ruling does not extinguish native claims to

ceded lands, because the high court's decision only addressed the essential question of the appeals case, which asked whether the federal resolution apologizing for the overthrow of the Kingdom of Hawai'i stripped the state of its authority to sell or transfer about 1.2 million acres of former crown lands.

In March the U.S. Supreme Court ruled that the state court had erred in relying on the federal Apology Bill in its January 2008 ruling barring the state from selling or transferring ceded lands until Native Hawaiian claims to the lands are resolved.

Meheula said the ruling leaves open the possibility that the state court can now use state law to reach the same conclusion. The state court can keep the injunction on ceded land sales stays in place, unless it decides otherwise, Meheula added.

Meanwhile, state Attorney General Mark Bennett said the Supreme Court's reversal of the state court's decision clarified that the

state retains title to the ceded lands. "The unanimous opinion by the nation's nine justices makes clear the point made throughout the last three administrations that the State of Hawai'i through the Admission Act holds the fee-simple title to the trust lands for the benefit of all Hawai'i including Native Hawaiians," Bennett said.

Charles Ka'ai'ai, one of four plaintiffs in the case to stop ceded lands sales, expressed optimism about what the outcome will be out of the Hawai'i Supreme Court.

Ka'ai'ai said the state court may have overstepped their bounds in using federal law in deciding the case, but at the same time had found basis in state law for stopping the state from alienating ceded lands. "I think that's all they really need to uphold the moratorium they imposed," he said.

The Hawai'i court receives the Supreme Court mandate just as lawmakers hammer out details of ceded lands bills during the closing weeks of the legislative session. Rep. Mele Carroll expressed concern that a lifting of the injunction leaves no doubt that the state can sell lands – a possibility she called "frightening" in a written statement, which also called on lawmakers to take the opportunity to set policy "to ensure that ceded lands are not sold or transferred until the state fulfills its fiduciary responsibility and moral obligation to native Hawaiians." The state Admission Act requires that revenues from ceded lands be used for two classes of beneficiaries – the general public and Native Hawaiians, and assigns to the state the duty of ceded lands trustee.

Carroll, who chairs the Legislative Hawaiian Caucus, fought this session to pass a bill that would have imposed a five year moratorium on ceded lands sales, noting that the state's self-imposed ban is not guaranteed to stay in place. "I can cite many examples where the state has reversed its position, especially in matters related to revenues and funding of programs."

The moratorium bill did not gain as much traction with lawmakers as another senate that would allow for any resolution proposing a ceded land sale to be stopped by a majority of both houses to disapprove ceded land sales. Critics say the measure weakens protection for the ceded lands trust, because resolutions frequently fail early in the Legislature, thus diminishing the opportunity for public input on a pending sale. The measure was being discussed in conference committee as *Ka Wai Ola* went to press.

Look for updates to the ceded lands situation on [oha.org](http://oha.org). ■

# OHA hails Nā Wai 'Ehā recommendations

By Ka Wai Ola Staff

The Office of Hawaiian Affairs is hailing the recommendations of a hearings officer to the State Commission on Water Resource Management to restore tens of millions of gallons per day of water to the streams of Nā Wai 'Ehā o Maui: Waikapū, 'Īao, Wai'ehu and Waihe'e. These streams, which once supported extensive kalo cultivation, have been drained almost dry for more than a century by ditches that diverted the water to irrigate sugar plantations.

In proceedings before the Water Commission, OHA joined with the Maui community organizations Hui O Nā Wai 'Ehā, Maui Tomorrow Foundation and the Maui County Department of Water Supply in urging the Water Commission to restore mauka to makai flow in these streams in order to bring back native stream life to restore the traditional and customary practices such as kalo cultivation, which depends on flowing water.

"Maui's water future will not be bright unless we mālama the streams we depend on," said OHA Maui Trustee Boyd Mossman. "We hope the state government continues these efforts and this direction so that Hawaiians and all the people of Maui will be well served."

Following a lengthy administrative trial, where 77 testimonies were heard over the course of several months, hearing officer Dr. Lawrence Miike agreed. His 210-page proposed decision – which will now go to the full Water Commission for a vote – recommends that a total of 34.5 million gallons per day be restored to the streams: 14 million to Waihe'e, 2.2 million to North Wai'ehu, 1.3 million to South Wai'ehu, 13 million to 'Īao, and 4 million to Waikapū.

"OHA has committed significant resources over the last five years in working with the community on our shared goals for Nā Wai 'Ehā," said OHA Chairperson Haunani Apoliona. She said the three objectives for OHA are that sufficient water is provided to the kuleana users who have legal rights to the waters, year-round flow of the streams from Pu'u Kukui down to the sea, and permanent protection and management of the watersheds from which the water flows.

Miike has set May 11 as the deadline for the parties to submit exceptions to his proposed findings of fact, conclusions of law, decision and order. ■

## NO KA ILINA • BURIAL NOTICES

### PŪPŪKEA AHUPUA'A

NOTICE TO INTERESTED PARTIES IS HEREBY GIVEN that six unmarked burial sites containing a minimum of eight sets of human skeletal remains were discovered by Cultural Surveys Hawai'i, Inc. The finds were made in the course of an archaeological inventory survey associated with the planned Pūpūkea Road Rockfall Mitigation Project, Pūpūkea Ahupua'a, Ko'olauloa District, Island of O'ahu (TMKs [1] 5-9-018:030, 031, 032, 038, and the Pūpūkea Road right-of-way). The planned project involves rockfall mitigation work upslope of a portion of Pūpūkea Road, and is being funded by the City and County of Honolulu. No Land Commission Awards (LCA) are located within or in the vicinity of the project area. The project area is located within portions of former Land Grants 5196 to Leslie Cooper Clark and 5087 to A.A. Wilson.

The human remains were discovered within six burial caves along the coastal cliff area in the vicinity of Pūpūkea Road. The remains were determined to be over 50 years old and proper treatment shall occur in accordance with Hawai'i Revised Statutes (HRS) Chapter 6E-43 and Hawai'i Administrative Rules (HAR) Chapter 13-300 regarding unmarked burial sites. An evaluation of ethnicity will be made by the State Historic Preservation Division (SHPD). However, based on observations of the burial site context, the burials are reasonably believed to be Native Hawaiian. The O'ahu Island Burial Council has jurisdiction over all requests to preserve or relocate previously identified Native Hawaiian Burial sites, in consultation with any identified lineal and/or cultural descendents, per the requirements of HAR Chapter 13-300-33. The proposed treatment of the burial sites is preservation in place. The remains' proper treatment shall occur in accordance with HAR Chapter 13-300-38.

All persons having information about these burial sites or wishing to submit a descent claim are requested to immediately contact Ms. Kaleo Paik at SHPD, Department of Land and Natural Resources (DLNR), located at 555 Kāūhihewa Building, 601 Kamōila Boulevard, Kapolei, Hawai'i 96707 [Tel. (808) 692-8026; Fax (808) 692-8020]. All interested parties should respond within thirty (30) days of this notice and provide information to SHPD/DLNR adequately demonstrating lineal descent from these specific burials or cultural descent from ancestors buried in the same ahupua'a or district of this project.



Hawai'i fellows find an abundance of shellfish in waters managed by Māori tribes. - Photo: Courtesy of Jason Jeremiah

## Native faces, facing future

*Visiting Maori fellows to study resources in Keālia ahupua'a*

By Liza Simon  
Public Affairs Specialist

As a fellow for the First Nations' Futures Program, Jocelyn Doane recently stepped into the coastal waters off Te Waipounamu, South Island, in New Zealand, and was immediately surrounded by marine life more abundant than anything she'd seen at home in Hawai'i.

Doane wasn't surprised. The Maori have a major stake in fisheries under a settlement of native rights based on the Treaty of Waitangi, explained Doane, who is an attorney with a specialty in Native Hawaiian law. Along with such differences, Doane noted that Maori and Native Hawaiians have a lot in common, such as respect for family and the natural environment: "My trip to New Zealand as a First Nations fellow reaffirmed that because Hawaiian and Maori share similar native values, we can learn from one another and improve our ability to make decisions for our own communities."

Doane's observations underscore the goal of the First Nations' program, initiated by Kamehameha Schools. As the state's largest private landowner, KS sees strategic importance in building leadership in natural and cultural resource management. Its mission to serve Native Hawaiians through education has made it imperative to create "indigenous leaders

able to work in a modern context but still be true to their roots," said Mawae Morton, a KS manager and First Futures program director along with KS executive Neil Hannahs and Stanford University professor Peter Vitousek.

By bringing together selected Maori and Native Hawaiian fellows for site-based learning projects in their respective homes, the fellowship program builds on a special relationship between two indigenous populations. "If you go back far enough, we are the same people. As minorities in our own land, we've gone through similar colonial histories, so there is compatibility in terms of needs and models to make improvement," said Morton, who enumerates a litany of native losses: sovereignty, land, language and more. In spite of this, he said that Māori and Native Hawaiians bring to the field of natural resource protection a philosophy that can help the world stave off mounting environmental degradation.

"Māori have the kaitiakitanga principle, which is midway between the Native Hawaiian values of mālama and kuleana. It means guardianship and a genealogical link to resources that flips around the (western) notion that land is there for you to consume," said Morton.

This month, the Maori fellows will arrive in Hawai'i, where they will evaluate resources in the ancient ahupua'a Keālia in South Kona. Little is known about the current state of thousands of acres that once comprised this mountain-

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## Kalaupapa monument 'will bring tears' to resident's eyes



Of the 8,000 people who were sent to Kalaupapa leprosy settlement between 1866 and 1969, only 1,300 have marked graves. A bill to establish a Kalaupapa memorial, signed into law by President Obama as part of an omnibus bill, aims to list all 8,000 names to honor their lives and memory. - Photo: Blaine Fergerstrom

By Lisa Asato  
Public Information Specialist

As the population of former patients at Kalaupapa ages and starts to dwindle to about 20, a longstanding dream of theirs and their supporters is about to come true.

A monument to memorialize 8,000 people who were sent into forced isolation on the Moloka'i leprosy settlement from 1866 to 1969 was approved as part of the Omnibus Public Land Management Act of 2009 signed by President Obama on March 30.

Clarence "Boogie" Kahilihiwa, who has lived at Kalaupapa since 1959, said words failed him when he heard the news. "I was just so excited knowing that maybe our vision will come to light," said Kahilihiwa, the newly elected president of Ka

'Ohana O Kalaupapa, a nonprofit group of former patients, their 'ohana and supporters, which had made the realization of a monument one of its priorities.

The day that he can see the monument for himself, he said, "will bring tears to my eyes."

"It will be just like all of the people of Kalawao and Kalaupapa will be right there before you when

you see all the names."

About 90 percent of those sent to Kalaupapa and Kalawao, the original site of the settlement, were Hawaiian. The National Park Service, which manages the site as a national historic park, has identified about 1,300 marked tombstones on the peninsula, which means that about 6,700 people lie in unmarked graves, said Valerie Monson, secretary and coordinator for Ka 'Ohana O Kalaupapa, which is tasked with raising funds for the monument and helping to select a site and a design. The federal law does not provide funding.

Monson said the monument is especially timely with the upcoming canonization of Father Damien in October. "This will guarantee that everyone sent to Kalaupapa will be remembered along with Father Damien, which is how I believe Father

Damien would want it too," Monson said. "Father Damien lived and worked alongside many of the people who will be listed on the monument and many of these people lifted him to greater heights."

She also said that Henry Nalaelua, a former patient who recently died, was a big

See **MEMORIAL** on page 23



Luella Kurkjian points to a handwritten entry bearing her ancestor's name, Robert Holt, in a hard-bound folio titled "Record of inmates at Kalaupapa: 1866 to 1899" at the State Archives. - Photo: Lisa Asato



# Local public health experts convene on human rights



**There is increasing evidence that a major cause of poor health is social injustice.”**

—Kris Coontz, UH Public Health Studies Office



In a joint presentation with Dr. Kekuni Blaisdell, Kawika Liu, on left, said human rights violations are the underlying causes of adverse health. Native people, he said, will continue to suffer from above average rates of disease if those violations are not addressed. - Photos: Liza Simon

By Liza Simon  
Public Affairs Specialist

**“A**s I share my personal story I ask that you hold the victims that have been murdered and their loved ones in your hearts and prayers. Know that I speak for those who have been silenced forever.”

With these words, domestic abuse survivor Leina‘ala Bright launched into a riveting narrative at a recent National Public Health Week symposium in Honolulu. The three-day event aimed to raise awareness of serious health problems that arise from human rights violations and to urge public health professionals to address the socioeconomic conditions that are known causes of disease, according to a growing body of research.

Domestic abuse is not widely perceived as a health or human rights problem, but this must change, said presenters at the April 7 to 9 symposium at the University of Hawai‘i. Punishable by law, domestic abuse is treated as a criminal matter. But several recent domestic abuse murder cases in Hawai‘i serve as reminders that the “justice system has been unable to provide accountability for batterers – leading to the ultimate human rights violations – the loss of life,” said Cindy Iannce-Spencer of the Domestic Violence Clearinghouse and Legal Hotline.

Iannce-Spencer also said that “male violence against women and children in the home is the most persistent human rights violation around the globe,” according to research from the World Health Organization.

And it takes a heavy toll in Native Hawaiian communities, said Bright, who now works with Iannce-Spencer, as a court advocate for abused women.

“My father, who is Native Hawaiian, grew up coming to the rescue of his mother from his violent father. He thought his daughters would escape what he went through when he moved us to California,” Bright said. “I came back here and got caught in the devastating cycle of power and control of a batterer who came from a home where domestic abuse was the norm.”

Noting that “70 percent of kids who grow up in abusive homes will step in

the shoes of their fathers,” Bright also said that she and her three children suffer from mental and physical health disorders that are the lingering result of abuse from a husband she left three decades ago. One of her sons is currently incarcerated at OCC. “We are all victims of domestic abuse, even the offender,” said Bright, who, along with Iannce-Spencer, said solutions won’t come until the entire community gets involved.

“Most of all, I am here to today to caution professionals to refrain from simply referring the woman to legal remedies or clinical therapies,” said Iannce-Spencer. “We must help her voice to be heard, because when it comes to domestic abuse, she is the expert.”

In contrast to private health care, public health – the mission of government and nonprofit agencies, promotes disease prevention on a wider scale through research and other organized efforts aimed at eliminating known threats, such as poor water quality or risky behaviors such as tobacco use. While public health’s mission is to assure decent conditions for the entire population, the consensus at the symposium was that the most vulnerable groups are low-income minorities, native peoples, the elderly and immigrants. “There is increasing evidence that a major cause of poor health is social injustice,” said Kris Coontz of the UH Public Health Studies Office, a co-sponsor of the annual symposium along with the UH public health student group Hui Ola Pono and many others.

Coontz offered this explanation for choosing human rights as this year’s symposium theme: “We must look beyond conventional medical models. Health is not just the absence of disease. We want to obtain specific health outcomes with fairness, justice and equity as guiding principles. And this pertains to mental, emotional and spiritual health, as well as physical.”

As with domestic abuse, the loss of native rights is not commonly construed as a public health matter, but the need to see it as such was a topic for discussion at the symposium. Kawika Liu and Kekuni Blaisdell, who are both Native Hawaiian physicians and Kanaka Maoli rights advocates, jointly presented information intended to show that the colonization of Hawai‘i has led to high rates of cancer



Bright

and other chronic diseases for today’s native population. “Everyone has a right to a standard of living consistent with good health, but the invasion of Hawai‘i (by the U.S. military) left us with stigmatization, marginalization, hunger, low education and pain that is not only in the past but with us in the present,” said Liu. Cautioning that the current national dialogue focuses too narrowly on improving access to medical remedies, Liu said native populations will continue to suffer from higher than average rates of disease if not enough is done to address human rights violations as the underlying causes of adverse health.”

Blaisdell characterized health as a basic human right guaranteed under a body of international law, including the 1948 Universal Declaration of Human Rights and the 1978 Declaration of Alma-Ata that urge all governments to take action in implementing preventive health care for all people. But he said that the overall poor state of Kanaka Maoli health indicates the United States hasn’t done its duty to enact these agreements. He concluded that Kanaka Maoli will find a remedy for their health problems by reclaiming the right of self-determination and supporting cultural perpetuation. Liu and Blaisdell urged their public health colleagues to abandon the status quo and embrace “radical change” for the sake of preventing the conditions tied to disease.

The symposium also looked at the health implications of human rights violations involving unfair treatment of refugees by governments and the inequitable distribution of nutritious food.

UH political science professor George Kent criticized Hawai‘i’s top-down government policy on food security that doesn’t take into account important island factors, including overdependence on imported food, rising fuel and transportation costs, rising sea levels affecting food production and per capita decrease in farm production. Kent, who recently returned from a food security project in American Samoa, recommended forming local food-security councils similar to ones put in place by Samoan village councils requiring residents to meet quotas for taro production. “When it comes to public health, we need to stand up for ourselves, so we can formulate a sense of accountability from all parties,” Kent said. ■

For more information on public health and human rights, visit [hawaiiipublichealth.org](http://hawaiiipublichealth.org) or [apha.org](http://apha.org).

# Keeping a brain healthy

Nutrition advice seems to change constantly. Those changes usually occur because we are constantly learning more about how nutrients work in the body. Modern laboratory tests and tracking methods allow researchers to study changes with greater precision. Then, animal and human studies follow changes that occur in volunteers over months or years. Sometimes new research findings appear in news stories and newspapers.



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

years, researchers found no difference between the two groups of women in memory and other cognitive (thinking) tests. After 10 years, the original theory was not supported and we now know that vitamin E, alone, does not stop aging in the brain.

Vitamin E was discovered in 1922 when laboratory rats were fed a "purified diet" (mixture of separate nutrients) that used lard as the study's source of fat. The rats became infertile and did not repro-

duce. Vitamin E was found to be lacking in the "purified diet." Soon it became a nutrition fad for men to take supplemental vitamin E, until it was found the effects in man differed from the rats. Too much vitamin E supplementation in humans can cause gastrointestinal upset, interference with blood clotting and interference with absorption of other fat-soluble vitamins, i.e., vitamins A and K. We know that vitamin E acts as an antioxidant in the body, protecting against free radicals (aging factors) and a variety of toxins, i.e., heavy metals, lead and mercury, as well

as a number of harmful compounds, like benzene and carbon tetrachloride and a variety of drugs. The usual dietary sources of vitamin E in the U.S. are vegetable oils (salad dressings, margarine), leafy green vegetables, wheat germ, whole grains, liver, egg yolks, nuts and seeds.

Where does coffee fall on the spectrum between "excellent" and "poor" food? Coffee's position has changed several times. Now it appears that coffee provides protection against aging in the brain. Studies in Portugal, Finland and the U.S. found that adults who consumed about five cups of coffee a day for a couple of decades had lower risks for developing Alzheimer's and dementia related to aging. Coffee drinkers did better on memory tests and other cognitive (thinking) tests. We know that caffeine is a stimulant, diuretic and anti-inflammatory. Four or five cups of coffee yield 400 to 500 milligrams of caffeine, which seems to be the daily level needed to protect against aging of the brain. Caffeine is abundant in coffee and much less in tea and choco-

late. Only pregnant women and people with hypertension and heart problems are advised to avoid drinking large amounts of caffeine.

Another brain health theory was that three B vitamins: folic acid, B-6 and B12, could preserve the brain because they lower levels of homocysteine, a damaging amino acid. A human research project tested the B vitamins on 2,000 female health professional volunteers age 65 and older who had heart disease or at least three heart-disease risks. The women were given a placebo or a mixture of B-6, B12 and folic acid. After five or more years, the women showed no difference in verbal memory or other measures. However, folic acid does play a critical dietary role for young, childbearing woman as it prevents a serious birth defect, spinal bifida. Food sources of folic acid in the U.S. diet are lentils, asparagus, fortified grains, leafy green vegetables, legumes, seeds and liver.

After all the brain-aging studies, scientists offer recommendations for brain health that should start by

middle age. These are: exercise 30 to 60 minutes a day, lose (or don't gain) excess weight, keep blood pressure under control, consider drinking more coffee if it doesn't make you jittery, and stay socially and mentally engaged.

It might also help to: get enough vitamin D, eat more leafy green vegetables and eat more seafood. Does this sound familiar?

These brain health recommendations help keep the entire body healthy. And, except for the coffee, the recommendations were part of the traditional life and diet of our Hawaiian ancestors. The ancient's work was highly physical; they were lean and muscular, and they ate and rested well. Today's Native Hawaiians are different. They don't eat enough leafy greens or other vegetables, their levels of physical activity can't begin to compare to their ancestors', and overweight and severely overweight populations are very evident. Change is needed to protect Hawaiian health and Hawaiian brains. ■



Drinking five cups of coffee a day will help keep dementia at bay, studies suggest. - Jupiter Images

Unfortunately, the stories seldom tell how the findings fit into our daily lives. Then, after a few years and more studies, the entire story may change. And, it is confusing.

For example, years ago, it was thought that vitamin E might protect the brain against aging. Thus, a human study involving 6,300 healthy, older female volunteers was conducted over a 10-year period. Researchers gave the women either a vitamin E tablet or a placebo (a harmless look-alike pill). None of the women knew whether they took the vitamin E or the placebo. After 10

years, researchers found no difference between the two groups of women in memory and other cognitive (thinking) tests. After 10 years, the original theory was not supported and we now know that vitamin E, alone, does not stop aging in the brain.

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# A Native Hawaiian Court

By Nara Cardenas  
Community Outreach Specialist

As part of its Maoli Thursdays lunchtime *Forum and Speaker Series*, the William S. Richardson School of Law's Ka Huli Ao Center for Excellence in Native Hawaiian Law presented a discussion on Native Courts and the possibilities for a Native Hawaiian Court as we continue toward building a Hawaiian Nation.

The talk was hosted by Ka'ano'i Walk, a 2008 graduate of the William S. Richardson School of Law and current Ka Huli Ao Fellow, and also featured T.J. Quan, a practicing attorney working with the Native Hawaiian Legal Corp. who has also represented Native Hawaiians in

both criminal and civil courts, and Colin Kippen, a Native Hawaiian and a former tribal court judge for the Suquamish Tribe.

Is there a need for a Native Hawaiian Court? The statistics Walk cited speak for themselves: Native Hawaiians lead all minorities in general-assistance programs, with 62 percent pulling in incomes less than \$50,000. Although Native Hawaiians represent about 20 percent of the general population here, 40 percent of prison inmates and 36 percent of arrested juveniles are Native Hawaiian. Interviews Ka'ano'i conducted with Hawaiian lawyers, judges, public defenders and the like suggest that the court system is generally unfamiliar with Hawaiian history and certain Hawaiian rights.



Ka'ano'i Walk, at podium, Colin Kippen and T.J. Quan discuss the possibilities of a Native Hawaiian Court at a recent Maoli Thursday panel on Native Courts. Walk defines a Native Court as one that is, among other things, established, created and run by native people. - Photo: Courtesy of Ka Huli Ao Center for Excellence in Native Hawaiian Law

They note a disproportionate rate of prosecution of serious crimes in areas with large Hawaiian populations and the development of a culture of pride in arrests among Hawaiian youth.

Although 'ōlelo Hawai'i is an official state language, requests for an 'ōlelo Hawai'i court interpreter have been questioned. Quan echoed this sentiment, noting that the courts are generally not comprised of Hawaiians and, despite the incorporation of some traditional rights into law, have little sympathy for or understanding of Hawaiian culture.

Walk defines a Native Court as one that is established, created and run by native people, is native-language accessible, incorporates traditional custom, and is respected by the people for its fairness and consistency. He gave an overview of courts in the Republic of Palau and the Hopi and Navajo nations, who give credence to customary methods of dispute resolution and traditional principles by making them the foundation of the judicial system. Very often these courts place high value on collective rights – the harmony of a village or the whole nation – as opposed to individual rights.

So what about a Native Hawaiian Court? Walk offered the suggestion that a Native Hawaiian Court should strengthen our community first, then tackle other issues. "It's an opportunity for Native Hawaiians to exercise sovereignty," said Quan, explaining his view that a Native Hawaiian

Court should reflect the fundamental traditions and practices of Native Hawaiians, and serve two purposes: a means of redress for native peoples and a means to preserve and perpetuate Hawaiian culture.

As a Ka Huli Ao Fellow, Walk is examining the possibilities of a Native Hawaiian Court without making any attempts at predicting our political future. However, Kippen rounded out the event by reminding us that a Native Court operates within the structure of a native political body. In addition to conflict resolution within the native community, a Native Court often answers questions of legitimacy: What is the authority of the government to pass laws? Who do the laws affect? Kippen's final thought: think of the court as an expression of the most fundamental values of a culture – a possibility worthy of further consideration. ■


*The Ka Huli Ao Center for Excellence in Native Hawaiian Law at the University of Hawai'i William S. Richardson Law School was founded in 2005. Ka Huli Ao focuses on education, research, community outreach and the preservation of invaluable historical, legal and traditional and customary materials. Ka Huli Ao also offers new courses and supports Native Hawaiian law students as they pursue legal careers and leadership roles. Find them, including video of past Maoli Thursdays, online at: kahuliao.com.*



## Community Consultation Network: It's time to use your voice

The Community Consultation Network video conferences on nation building continue! What do you think? A CCN video conference takes about an hour, and OHA will lend equipment to you if you're interested – all you need is a working high-speed Internet connection. To schedule a Community Consultation Network video conference or for more information, contact Dawn Hironaka at 594-0217 or 1-800-366-1758, email us at [hla@oha.org](mailto:hla@oha.org), or find us online at [www.oha.org/ccn](http://www.oha.org/ccn).

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If you haven't been to [kauinoa.org](http://kauinoa.org) recently, come check it out again! We've added a blog with information on community events and ways to get informed and involved: [kauinoa.org/blog](http://kauinoa.org/blog). There's also a "Laulima" page with a list of organizations accepting donations – please support them, especially in these hard economic times, as they provide the programs and services our people need to be a strong, healthy nation. We welcome submissions – email [hla@oha.org](mailto:hla@oha.org) if you're interested.

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*Former tennis pro Tim Johnson set aside his tennis whites to start a career in public service to better serve his family and Native Hawaiians.*

# Tim Johnson



Interview and photo by Liza Simon  
Public Affairs Specialist

Tim Johnson has been named OHA's new Bureau Chief in Washington, D.C. A decade ago, Johnson, who is part Hawaiian, left behind a successful career as a tennis pro to pursue a new path in public service. Johnson attended Catholic University's Columbus School of Law, where he specialized in public policy affecting Native Hawaiians. After graduating from law school in 2004, he was awarded the Daniel K. Inouye Fellowship by the Asian Pacific American Institute for Congressional Studies and was assigned to the office of U.S. Rep. Eni Faleomavaega (D-American Samoa), for whom he continued to work for two years, focusing on issues related to Native Hawaiian and territorial Pacific Islanders. As OHA's D.C. bureau chief, Johnson begins his job of advocating for Native Hawaiians at a pivotal time when Kanaka Maoli issues are being debated before Congress. **KWO** spoke with Johnson about his new kuleana in the nation's capital.

**KWO:** Can you tell us more about your midlife change from professional tennis to public service?

**Johnson:** When my mother's health started to fail, I came back (to Kona). I had a long talk with my uncle here, who convinced me I could bring some gifts to the table in terms of helping my family and other Native Hawaiians. I had grown up mostly (on the U.S. continent), but my Hawaiian family accepted me. After 20 years of not cracking a book, I had this epiphany that I could be of help to them with a law degree. It never crossed my mind to work for private practice. On my application for law school, this how I explained my move: In tennis, I specialized in

junior development. I helped young people learn a skill and out of this they developed self-esteem. I saw law school and public service as a way to continue to do this but with a direct positive result.

**KWO:** How did law school increase your understanding of Native Hawaiian issues?

**Johnson:** I was studying law right after the Rice v. Cayetano decision. I found the questions of constitutionality compelling. I wanted to know the answer. In academic circles, the constitutionality question (of native rights) has been pretty much settled. By the time I finished law school, I was very comfortable with the idea that the founding fathers understood that as a nation we are going to accommodate people who were here before us – despite the European theory of discovery that discounted this. I had boxes and boxes of law journals I collected to write policy papers on the Akaka Bill and OHA.

**KWO:** Do our lawmakers in D.C. understand the importance of indigenous identity or do you have to provide education on the very concept?

**Johnson:** Yes, that's the linchpin, because whenever the discussion begins to devolve into an argument over the race issue, the Constitution and the courts have been very clear: There is a responsibility that the federal government bears to the indigenous people is based on the fact that they were here first and that they exercised sovereignty over land that is now part of the United States.

**KWO:** How will you carry out your mission of advocacy on behalf of the Akaka Bill?

**Johnson:** Part of my responsibility is to educate the staff of congressional members, because if they think there is some controversy here to call into question the judgment of their congressman, then of course they are going to be hesitant. I intend

to start with staff members of Committees that will be hearing the bill at issue, so that that they are educated and will know how important it is to Hawai'i. Another piece is that there are so many new members in Congress who are not familiar with the Akaka Bill. The (House) Natural Resources committee alone has about 10 out of 40 new members.

**KWO:** You first came to Capitol Hill under an administration that opposed the Akaka Bill and many other measures helpful to native peoples. How did your boss, Congressman Faleomavaega, a minority Democrat back then, cope with the frustrations of partisanship?

**Johnson:** He was in the minority, but had friends everywhere. He also had this amazing Polynesian way of being open to collaboration. Eni would speak and everyone would be smiling, because he was gracious and nonconfrontational and he had this way of defusing the issue. Members of Hawai'i's delegation have the same way. They won't demean others' contributions. It is a

nice break from the standard of any number of examples of contentiousness. But even on a bad day, one thing that inspired me on the Hill is realizing that 99 percent of people there want to do good. Now there is a more progressive agenda with Obama, though some people are disappointed in not seeing sweeping change. To me, the president has a Hawaiian sensibility in the way he conducts himself and opens the door for bipartisanship.

**KWO:** Do you agree that Native Hawaiian influence has expanded in Washington, D.C., due to the Akaka Bill, a Hawaiian-born president and other matters?

**Johnson:** Well, aside from all the Internet chatter about Obama and his shaka (laughs), it is certainly true that the OHA D.C. bureau has come a long way from where we were at square one when we opened in 2003. Much credit goes to my predecessor. She went from knocking on doors with, 'Hello, my name is Martha Ross,' to building a strong collaborative network with Native American

and Asian-Pacific American groups. So you have these groups consistently coming out in support for Native Hawaiian issues and putting out resolutions in support of Native Hawaiian self-determination. These groups also influence their state delegations.

**KWO:** Can you summarize why it's important for OHA to have a physical presence in the nation's Capitol.

**Johnson:** There are decisions being made at federal level every day that will have direct impact on the quality of education, jobs, health care and even the perpetuation of culture. It's not going to be on your radar screen if you are here in Hawai'i, but it will impact you. Bridging communications and cultural gaps is important. One reason my mom had health complications was her difficulty in finding culturally sensitive medical care, so she chose not to see a doctor. It goes back to what my uncle told me, no matter how insular we are, we should not accept the feeling of being marginalized. ■

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# Changing course

*Hōkūle‘a journey imparts lessons for life’s voyage*

By Heidi Kai Guth  
Special to *Ka Wai Ola*

All of us are on our own voyages – alone and together. Some of us are lucky enough to get training sails.

On March 22, 2009, the night before 11 of us set sail from Palmyra Atoll to bring Hōkūle‘a home to O‘ahu, our navigator, Bruce Blankenfeld, taught some of us how to plan a reference course on a chart, or map. He would keep this ideal course in his head for our 12 days at sea, and compare it to his mental map of the course that nature would allow us to take.

Blankenfeld reminded us that in traditional navigation – using only such natural elements as the stars,

sun, swells, birds and wind – one does not look to nature’s signs to determine where one actually is, but where one is in comparison to where one started and the reference course plotted at that starting point. Only by knowing from whence you come, and paying attention to the details of what is around you, can you know how fast you are moving and your immediate heading toward your destination.

Non-instrument navigation requires honesty in observation. The navigator may wish conditions were different and hope that they improve, but those thoughts cannot distract the navigator from the honesty of recognizing reality and responding to the real conditions.

Our voyage home included a series of squalls, 20-foot breakers crashing onto us, constantly soaked foul-weather gear, and regular, encouraging calls of “Training sail!” from crewmembers. We echoed that cheering refrain as we changed and reefed sails – making them smaller so



By Heidi  
Kai Guth  
Special to  
*Ka Wai Ola*

gusting winds wouldn’t overstrain the sails’ canvas or the masts and spars holding the sails – mended canvas tarps over our bunks (which allow for a head-to-toe line of five crewmembers in each hull) that were ripped by cresting waves, scrambled to untie still-damp laundry from the rigging before the next squall hit, curved our bodies around our food so the wind wouldn’t blow it off our forks or out of our bowls, and huddled around the two-burner propane stove that cooked fresh-caught fish, boiled saimin, and warmed our hands during dark, wet nights.

We learned from each other and Hōkūle‘a how to analyze and respond to information from our environment. Nature challenged us to trim sails to make best use of the howling, shifting or nonexistent wind; steer at a safe angle to oncoming waves while still moving toward our destination; and read the ocean swells when we could see neither stars at night nor sun during the day. We laughed as visits to the lua (no, there

is no toilet on board) turned into salty ocean showers, and we strove to fulfill Captain Russell Amimoto’s command to “Find stars!” under night skies that were road maps of darker-than-black squall clouds. The elements spoke to us with a beautiful honesty, and we enjoyed the rarity of a freedom of exposure to them.

Sunlight and stars were gifts of great joy. Clear skies literally expanded our horizons and allowed us to reassess our relationship to our reference course and our point of origin. We were privileged to be able to focus on and be humbled by our surroundings. We could not filter or alter the impact of our individual experiences and still help the canoe carry our small community safely home.

This training sail has forever altered my life’s voyage: reality has a renewed, vibrant and intense beauty that I will gratefully strive to honor and protect. ■

*Heidi Kai Guth is OHA’s lead advocate for native rights. She served as a crewmember aboard Hōkūle‘a*



A self-described “novice steerswoman,” the author takes the sweep. Behind her is a canvas tarp and a zippered opening of one of the bunks, which allow for head-to-toe sleeping. - Photo: Courtesy of Mike Taylor

*on its recent 1,100-mile journey from Palmyra Atoll to Hawai‘i, marking her second long-distance voyage aboard the traditional Polynesian sailing canoe. The Palmyra journey is the first of many deep-sea voyages intended to train the next generation of crewmembers and leadership in preparation for Hōkūle‘a’s planned circumnavigation of the globe in 2012.*

## Island Homes Collection

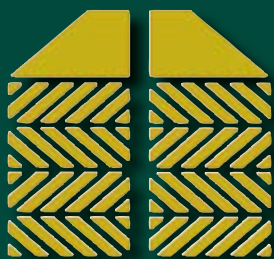
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## One paddle, two paddle... hoe, hoe!

Hawaiian Kanakion six-person crew won the open mixed division with a time of 1 hour and 6 minutes, beating their closest competitor by about five minutes. From left are Terence "Q" Quong, Kaleponi Spencer, Laura Birse, Nālei Mendonca, Phil Gumbert and coach Raymond Lii. - Photo: Lisa Asato

### Long-distance preseason launches at Magic Island

By Lisa Asato  
Public Information Specialist

With the wave of the starting flag, 74 canoes from more than 30 clubs across O'ahu plied the waters off Magic Island on a recent Saturday morning in a 7-mile race that kicked off Hui Wa'a's long-distance preseason – and whetted the paddlers' appetites for the fast-paced regatta, states and Moloka'i-to-O'ahu races

to come.

The preseason long-distance races are "a good indicator of how well the crews are going to do this season," said Frank Deniz, a 38-year-old steersman with Ka Māmalahoe Canoe Club based at Ke'ehi Lagoon. "If they do well here, it bodes well for the coming season, and if they don't, it shows us where they need to work at."

Standing nearby atop the man-made breakers at Magic Island, Koa Kai Canoe Club members Brian Arzadon, Bill King, Kip Mizushima and Joe Kanana were waiting to see who the early leaders were in the

first race that comprised women's and mixed, or co-ed, divisions.

"We cheer for everybody," said Arzadon, who is taking a break from paddling after 15 years. "We want to make sure that they come back safely. It's all about competition, but safety is the main thing. Plus, we're out here watching the (current) to see how we're going to outdo any other crew."

The open mixed, or experienced co-ed, crew from Hawaiian Kanakion led the pack as it crossed Magic Island about 42 minutes into the race. "They only do the preseason long distance race; they don't do the regatta, but they do very, very well," said Kanana, who coaches Koa Kai's men's team.

After winning the open mixed division, Hawaiian Kanakion pacesetter Nālei Mendonca credited the win to "a lot of training and just timing and rhythm."

"We kind of like it with a little more wave action, but it wasn't too bad," said Mendonca, who at 20 was the youngest in the canoe. "It was flat, so that means we just gotta push harder."

Coach Raymond Lii said the crew

pulled ahead at the first turn at Diamond Head and "started running away." The long-distance races are their strength, he said, but it doesn't always mean they win. The April 11 Honolulu race coincided with a one-man race on Kaua'i, which drew a lot of the solo paddlers away. "If they didn't have the one-man race, they'll all get together and stack their crews – then you got real competition," he said. "That's why we train hard and wait for those days."

Susannah Johnson of Waikīkī Beachboys, which won the women's division, said the Nā Wahine o ke Kai race from Moloka'i to O'ahu is the pinnacle of the season, but her favorite is the long-distance preseason races. "Winning is always a good time," she said. "We're training hard all the time, so even for preseason races, we're going to give it everything we've got."

In all, some 36 clubs participated in the day's races that ran from Magic Island to Diamond Head, then back to Kewalos and back to Magic Island. Other divisions ranged from novice to men's grand master's for

those 60 and older.

The day also marked the first race as husband and wife for Carolyn and Blaize Seto-Mook, whose team placing fifth overall and second in the open mixed division. They started dating six months ago after meeting at a regatta at Ke'ehi Lagoon, when they paddled for opposing clubs. Now they both paddle for her club, Ka Māmalahoe, and there's a friendly competition between them – because she has a history of beating him in races, like when her women's crew finished 20 minutes faster than his men's crew on the Moloka'i to O'ahu run. But the rivalry is friendly, and they compete together in two-man races, with him in seat two and her up front in the pacesetter's seat. "I like being in control," she said with a laugh.

"I like paddling two-man with her," said Blaize, 27. "When I hear her getting tired, I'm like, 'Come on, babe. Let's go.'"

"He's my cheerleader," she added. "Whoo!" ■

For results and race schedules, visit [huiwaa.com](http://huiwaa.com).

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Rev. William Patterson Alexander, one of the early missionaries in Hawai‘i, teaching about the Bible in the ulu kukui at Pīla‘a, East Kaua‘i, in the 1830s. - Photo: Courtesy of Mission Children’s Society, Mission House Museum

## ‘Ahahui to republish updated Baibala Hemolele

By T. Ilihia Gionson  
Publications Editor

Almost two centuries ago, missionaries assembled teams to pen the first Hawaiian translation of the Holy Bible. Today, Jack Keppeler and the ‘Ahahui Baibala Hemolele are working to ensure that Hawaiian speakers now and in the future have access to the Baibala Hemolele.

For the past seven years, the ‘Ahahui has been carefully modernizing the Hawaiian bible – making sure words are spelled correctly and inserting the kahakō and ‘okina that contemporary Hawaiian speakers take for granted. And to show how far our people have come in 170 years, the entire modern Bible will be available online (it’s partially online already at [baibala.org](http://baibala.org)) and in an audio version.

“The Bible was the first piece of literature translated into Hawaiian,” Keppeler said. “It’s classic Hawaiian, very carefully translated by teams led by missionaries with Hawaiian scholars.” He said it took 19 years to translate the Bible in the 1800s. This year, the Baibala is celebrating its 170th anniversary through the Year of the Hawaiian Bible.

“The goal is to make the Baibala Hemolele common, routine reading for the growing number of Hawaiian speakers now and in the future,” said Keppeler. “There’s a growing constituency, and we want to make sure the Bible is part of the Hawaiian literature that’s available to enrich the experience in the language.”

“We are trying to support our mo‘opuna who want to learn. We see whole families getting interested in the language, having a working knowledge of the language. It’s a reversal of where we were in the 1970s when it was down to a few thousand speakers,” Keppeler said.

Keppeler said the project is pushing to publish the Baibala despite harsh economic realities

because “there are going to be thousands of ‘ohana using it.”

“We could wait until plush times, but in tough times perhaps more people will return to scripture. It’s not light on the Hawaiian community – it’s heavy on everyone,” Keppeler said, referencing Matthew 4:4: “Man does not live on bread alone, but on every word that comes from the mouth of God.”

“We’ve had a lot of blessings come our way,” Keppeler said referring to his Native Hawaiian staff, help from outside scholars and experts, and financial support. Support from the federal Administration for Native Americans, the Office of Hawaiian Affairs, the United Church of Christ, and local trusts and foundations have helped the project reach near-completion of master print and audio files, including layout, design and proofing. The next step would be duplicating the audio and printing.

“We’re in the final throes of raising resources to complete the audio and print masters,” said Keppeler. About \$500,000 is needed to complete the masters, and an additional \$200,000 is needed to print the first run of 20,000 to 25,000 books. The proceeds from the first run of Bibles will fund additional runs.

The ‘Ahahui Baibala Hemolele is offering membership as a way to keep informed about the project and also to fund its completion. An annual membership is \$25, with lifetime memberships available for \$200. Founding memberships for \$1,000 will include a numbered copy of the first edition of the updated Baibala.

The ‘Ahahui would also like to hear from the community about the demand for an updated Baibala, as well as any other supporting materials that they would like to see translated. “We realize that some customers may not live near a bookseller,” Keppeler said. “They may be in Hanapēpē or Nāhiku, with a rural route number. These are the kinds of people that we want to hear from.” ■

Contact the ‘Ahahui by e-mail at [jkeppeler@pidfoundation.org](mailto:jkeppeler@pidfoundation.org) or call 864-5410.

## Eo iā Kāne ka ho‘okūkū Miss Aloha Hula

Na T. Ilihia Gionson  
Luna Ho‘oponopono Palapala

*Cherissa Henoheanāpuai-kawaokele Kāne, of Wailuku, Maui’s Hālau Ke‘alaokamaile, is Miss Aloha Hula 2009. The Hawaiian immersion school teacher also won OHA’s Hawaiian Language award at the Merrie Monarch Festival.*

**M**a kona oli a hula ‘ana no ka nani o Ka‘ala a me ka ho‘ohanohano i ke kupunawahine aloha i eo ai iā Cherissa Henoheanāpuai-kawaokele Kāne ke kūlana ha‘aheo ‘o Miss Aloha Hula ma ka Mele Manaka o kēia makahiki ma Hilo, Hawai‘i. Ua eo ka ho‘okūkū iā Kāne me ka lanakila pū i ka makana ‘ōlelo Hawai‘i na ke Ke‘ena Kuleana Hawai‘i.

“Hau‘oli loa ko‘u mokupuni ma muli o ka lō‘ihi o ka lanakila ‘ole o kekahi wahine no Maui,” wahi a Kāne. ‘O Jody Imehana Mitchell ka Miss Aloha Hula aku nei no Maui, mai Ka Pā‘ū O Hi‘iaka na kumu hula Hōkūlani Holt-Padilla. ‘O ia ‘o Miss Aloha Hula 1979.

He pua ‘o Kāne na nā kula kaiapuni Hawai‘i ma Maui. He haumāna ‘o ia ma ka papa puka mua o ke Kula Kaiapuni ‘o Kekaulike ma Pukalani ma ka makahiki 2001. I kēia manawa, a‘o aku ‘o ia ma ia kula ho‘okahi nō.

Ua kani wawā ke anaina ma ka hale ‘o Edith Kanaka‘ole ma ko Kāne pi‘i ‘ana i ka āwai ma mua o kona mau hula ‘elua, he ho‘ohanohano ia iā Kāne a me kona kumu hula – a hoahānau kekahi – ‘o Keali i Reichel o Hālau Ke‘alaokamaile no Wailuku, Maui.

“I ia pō, ‘o ka mea nui ka pili me ko‘u ‘ohana. No ia mau minuke, ‘o ia wale ka‘u i no‘ono‘o ai,” wahi a Kāne. Aia kona makuakāne me kona hoahānau i hope ona ma ka ho‘okani i ke mele ho‘ohanohano i kona kupunawahine. A he ho‘ohanohano ka hele ‘ana o ka hālau i ka Mele Manaka i ko Kāne lāua ‘o Reichel ‘anakē, ‘o Leona Stephens, i hala i kēlā makahiki aku nei.

Ua eo iā Kāne ka makana ‘Ōlelo Hawai‘i na ke Ke‘ena Kuleana Hawai‘i no kona oli ‘ana ma mua o ka hula kahiko. Loa‘a mai ke oli ‘o “Nani Ka‘ala He Keiki

Na Kamaooha” mai loko mai o ka puke *Nā Mele Welo*, wahi a Kāne. Ua eo iā ia ka makana no kona walewaha ma ka ‘ōlelo Hawai‘i, a no kona hele a kama‘āina me ia oli nō.

“He mea nui ka heluhelu pono i nā hua‘ōlelo. A ua kelepona aku au i nā hoa no ia ‘ao‘ao o O‘ahu no ka holoholo, ka nānā i nā wahi pana,” wahi a Kāne. “Inā ‘a‘ole ‘oe i hele, pehea lā e ‘ike pono ai i ka nani o ia wahi? He ‘oko‘a ke kama‘āina i ke mele a me ka hele kino i ia wahi.”

No ka māhele hula kahiko, ua hula ‘o Kāne i ke mele ‘o “Maika‘i Ka ‘Ōiwi O Ka‘ala,” he mele ho‘ohanohano no Kalākaua ma ka hō‘ike ‘ana



Hula ‘o Cherissa Henoheanāpuai-kawaokele Kāne o Hālau Ke‘alaokamaile i kāna hula kahiko ma ka ho‘okūkū Miss Aloha Hula. - Ki‘i: Nicholas Masagatani

i ka nani o Ka‘ala, O‘ahu.

Na Kuluwaimaka ia oli i haku, a na Kalena Silva i hakuloli iki a lilo i mele hula. “He mele ho‘oipoipo, he mele ho‘āeae nō ia. He nani lua ‘ole ke kaila o ka ‘ōlelo,” wahi a Reichel.

He mau mele ‘ohana kā Kāne mele hula ‘auana me kāna mele ka‘i i hula ai, e ho‘ohanohano ana i ko lāua ‘o Reichel kupunawahine aloha ‘o Kamaile Kāne. Ho‘ohanohano ke mele ka‘i ‘o “He Lei No Kamaile” i ko tūtū Kamaile one hānau ‘o Kohala, Hawai‘i a i kona wahi noho ‘o Pā‘ia, Maui. “Hiki iā Tūtū ke pūliki i ke mele hula,” wahi a Reichel.

“O “Ka Nohona Pilikai” kā Kāne mele hula ‘auana. “He mele ho‘omana‘o, he mele aloha, he mele wahi pana, nui nā ‘ano mele ma ke mele ho‘okahi,” wahi a Reichel. “He mele no nā hanauna i ‘ike i ko mākou aloha i kēlā wahi,” ‘o ko ke kupunawahine home ma Pā‘ia ho‘i.

Ua kama‘āina mua paha ‘oe, e ka mea heluhelu ē, i kēia mau mele – ua pa‘a mau ia Reichel ma kāna mau sēdē. Aia ‘o “Maika‘i Ka ‘Ōiwi O Ka‘ala” ma *Lei Hali‘a*, ‘o “He Lei No Kamaile” ma *E Ō Mai*, a ‘o “Ka Nohona Pilikai” ma *Ke‘alaokamaile*.

Nui ka ha‘aheo o kahi kumu iā Kāne. “He ‘ōlapa ‘o ia ma lalo o‘u ma ka hālau no mau makahiki, i kona wā ‘ōpio. He pilina koko nō ia kekahi. Nui ka ha‘aheo, nui ke aloha. Pū‘iwa nō ho‘i māua – pū‘iwa loa!,” wahi a Reichel. “‘O ka hele ‘ana me nā kūpuna ma hope o mākou, ‘o ia ka mea nui. Ma hope o kēlā, he pai. Ka ‘frosting’ ho‘i ma luna o ka mea momona. Ha‘aheo loa.” ■



# HILO RUMBLES ALIVE

The hula world converged on Hilo, Hawai'i April 12 to 18 for the 46th annual Merrie Monarch Festival, a week full of hula, music and arts, and the most prestigious hula competition in the world. Ke Kai O Kahiki of Wai'anae, O'ahu (kumu O'Brian Eselu) won the overall, kāne overall and kāne kahiko titles with a thrilling hula kahiko, "Tū 'Oe", a mele ma'i for Kauailiko'i in a hula 'ohelo style rarely seen today. Hālau Nā Mamo O Pu'uānāhulu of Honolulu, (kumu Sonny Ching) won the kāne 'auana, wahine overall and wahine 'auana divisions. Hula Hālau O Kamuela of Waimānalo and Kalihi, O'ahu, (nā kumu Kau'ionālani Kama'o and Kunewa Mook) won the wahine kahiko division. Miss Aloha Hula 2009 is Cherissa Henoheanāpuai-kawaokele Kāne of Hālau Ke'alaokamaile of Wailuku, Maui (kumu Keali'i Reichel). E ola mau ka hula! – Photos: Nicholas Masagatani

Clockwise from top to bottom: The overall winner of this year's Merrie Monarch, the Kāne of Ke Kai O Kahiki; Hālau Mohala 'Ilima; Hālau Na Lei O Ka Holokū; 2009 Miss Aloha Hula 2009 Cherissa Henoheanāpuai-kawaokele Kāne of Hālau Ke'alaokamaile; Center: The overall winner of the Wahine performances, Hālau Na Mamo O Pu'uānāhulu - Photo: Courtesy of Nicholas Masagatani





# Surviving the enemy

## Mom's sundress apron and her little boy

Mom's flowery sundress apron hid deep in the closet that stored her tips as a waitress at Kress Store in Hilo. Her sundress apron was filled with quarters, nickels and dimes and slugs that bought our school lunches, Sampan bus fare, our haircuts at Sakaki Barber Shop and colored popcorn and crack seed at the Mickey Mouse Club Show at Palace Theatre – it also gave me an opportunity to make more money gambling playing odd-evens, pitching coins and rolling dice.

When I'd win, Eddie, Vernon,

John, Donald and I would go down to this pastry shop on Furneaux Lane and buy a custard pie and hide ourselves within the coconut trees at Hilo Bay away from the bully Kanakas demanding a slice. That sundress apron gave me gas money to go cruising with Caroline and a little side money for Dairy Queen too.

It never complained. It just gave me as much as I wanted – it was always full.

Mom was the perfect mom – better than the Beaver's mom, Mrs. Cleaver. As my brothers and I sat at Kress' counter after Saturday matinee, hair neatly cut, I always saw smiles on customers' faces for the



By  
Jimmy F.  
"Jeno"  
Enocencio

loving meal mom served. And no matter how small – they always left a tip. I soon realized that the pockets of her sundress apron were the vessels that mom filled with love for her sons by tending to her customers. Though remorse enveloped with shame for gambling ceased, my guiltless craving for custard and gasoline stayed.

In the fall of '69, I enrolled at Hilo Technical School majoring in diesel mechanics.

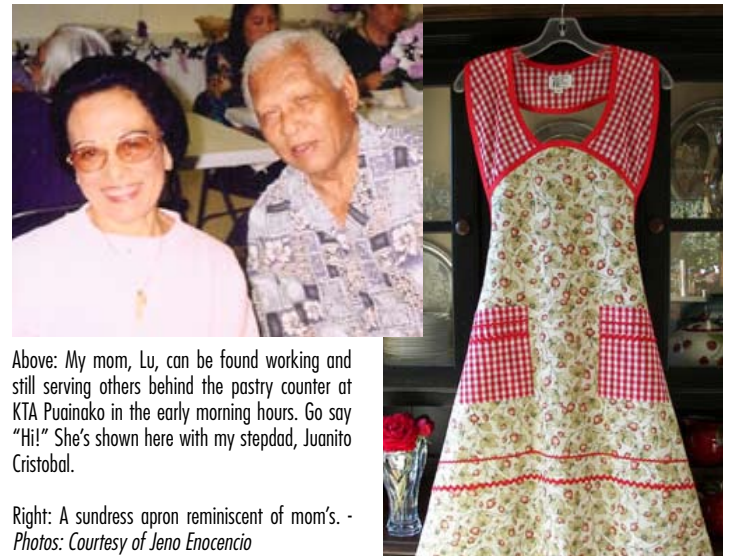
Mom got \$45 out from that sundress apron to pay for my Proto Tools and my steel-toe engineer boots, blue jeans, blue collared work shirt and a jeans jacket; man, I looked great in them – but that was just a facade.

A few weeks into the semester, I was called into the Dean's office. "Mr. Enocencio ... Jimmy, it doesn't appear that you're doing well in diesel class, why is that?" "I gotta ask you sir, why I gotta do math, history, science, English ... I jus' did 12 years of that, all I wanna do is turn a wrench." "That's part of the core requirements, and it's mandatory in order to graduate and work for the plantation." "I no like. I quit." "I'll have to notify the draft board – you'll be drafted in the Army and go to Vietnam!" "Go, I no kea'!" I told him.

Less than two weeks later, I get a greetings letter from Uncle Sam – my status had changed from failed student to lottery candidate for the draft, either way I was dead meat. How was I gonna explain this to my mom?

I went to Auntie Sita's house in Pepe'ekeo to kick back – and naturally, she asked how come I wasn't in school. After explaining my ruined outlook with extended education, I happened to look at a picture of Uncle Larry leaping out of his pup tent with his rifle and bayonet charging forward – total Korean drama; yet an inspired drama, that Auntie Sita asked, "Why you no join da Army?" And I said, "Yeah, I tink I going join da Army!"

I took the entrance exam the next day to see what kind of job I would be good in. The sergeant said, "You missed becoming an officer by one point." I never thought of becoming an officer; as a Boy Scout I never held any position higher than assis-



Above: My mom, Lu, can be found working and still serving others behind the pastry counter at KTA Puainako in the early morning hours. Go say "Hi!" She's shown here with my stepdad, Juanito Cristobal.

Right: A sundress apron reminiscent of mom's. - Photos: Courtesy of Jeno Enocencio

tant patrol leader from which I got demoted twice and became Troop 55's bugler – and I was crummy at it.

The sergeant continued, "Three things you good at that would benefit the army – you can become a cook, be an infantryman or go airborne and jump from airplanes; whadda' ya think?" "Geez," I said, "ever since I wuz a kid, all I've ever wanted to do was drive an Army tank." "You can do that too son, and we'll train you at Fort Knox, Kentucky – you can even guard all the gold." "Where do I sign?"

I couldn't eat my supper, I wuz sweating bullets unsure of any explanation in my leaving technical school for the Army. As mom washed the dishes her hands reddened by the hot water and the scent of Rinso Blue bubbled as steam rose to her face – mascara running. In the parlor, dad turned the news to Bob Sevey, who reported another local boy killed in combat.

"Mom, I joined the Army," and rambled on continually without breath, "They get plenty benefits and when I get out, I can use the GI Bill for education, and ..." She stopped me dead in my tracks, "You know gets one war goin' on right? You know that get young boys getting make fo' nuttin' ova' dea' right? Why you doin' dis to me, Jimmy?"

Dad heard the commotion as mom grew louder exclaiming her disgust of the war and my decision not to become a diesel mechanic. "Wa' Sa' Matta'?" Dad yelled. "You know wot dis stupid kid wen' do?! Heen' join da Army!" Dad looked

at me side-eyed and with a Filipino grunt asked, "Wen you go?" "I got up to six months, Dad, but I can go soona' if I like."

"OK," and he returned to the rest of the news. Shocked, mom didn't say anything – but I knew it wasn't the steam that made her mascara run; it was mom's tears of sadness for the loss of her first boy – trying to be a man.

Every day a mother has to let go of her little boy. Every day a little boy has to let go of their mom's sundress apron. Every day mothers cry on both sides of the war. Every day mothers cry when their little boys are hurt hoping to kiss their "ow-wee" to it make all better again. Every day little boys come home in flag-draped coffins – on both sides; and little girls too.

Maybe if all the mothers got together and made a big pot of Cowboy Stew with plenty of hot rice, pipi kaula, poi, lomi salmon and salt onion and sat down side-by-side with other mothers in other countries; maybe their sons would play together and get along – maybe then there'll be peace.

To my mom and all the other moms whose sundress aprons are still filled with hope for their little boys and little girls, "You are something special ... Yes, you are." Happy Mother's Day. ■

*Jeno Enocencio writes about the many hats he wears. This is the second in the Surviving the Enemy series about facing adversity. Contact him at pointman\_jeno@msn.com*

## NO KA ILINA • BURIAL NOTICES

### HAMANAMANA AHUPUA'A

Notice is hereby given that Pacific Legacy, Inc. is in the process of preparing a Burial Treatment Plan for the University of Hawai'i Center-West Hawai'i. This plan addresses the permanent preservation and protection of at least five human burials within the 73-acre University of Hawai'i parcel located at TMK (3) 7-3-10:042 in the Hamanamana ahupua'a, North Kona District, Hawai'i Island. The five human burials were discovered in a lava tube during archaeological investigations in 1993. The burials are presumed to be Native Hawaiian, based on their location, context, and association with other materials found during the archaeological investigations. Proper treatment of the burials shall occur in accordance with Chapter 6E, Section 43 regarding unmarked Native Hawaiian burials and burials over 50 years in age. The entire ahupua'a of Hamanamana was awarded to Princess Ruth Ke'elikōlani (LCA 7716).

Descendants of families from the area or persons with information about families from the area are requested to participate in the preparation of the Burial Treatment Plan. Respondents recognized as lineal descendants must demonstrate a family connection by providing relevant information to the Department of Land and Natural Resources State Historic Preservation Division, pursuant to Hawai'i Administrative Rule §13-300-35. Cultural descendants are requested to provide a family connection to ancestors who once lived in the ahupua'a. Please contact Analu K. Josephides, Culture Historian, State Historic Preservation Division at 808-327-4959 or Paul L. Cleghorn, Pacific Legacy, at 808-263-4800 to present information regarding the above burials or to inquire about the procedures for recognition as lineal or cultural descendants. Please respond within 30 days.



# NATIVES

Continued from page 05

to-sea system of resource management, so the fellows' baseline assessment will be a first step in rebuilding sustainability in Keālia.

The Hawai'i group designed the Keālia project for their Māori counterparts, just as the Māori a few months ago in Aotearoa led the way in tackling issues in fisheries management. The partner on the Māori end of the First Nations' Futures Program is the Ngai Tahu tribe of South Island. Under the settlement of the Waitangi Treaty with the New Zealand government, the tribe has obtained considerable fishing industry and aquaculture commercial resources, but, Morton said, there is an ever increasing need to balance these interests with customary and recreational fishing.

After three weeks of site visits and discussions with fisheries industry stakeholders, both native and non-native, the fellows wrote and delivered to the Ngai Tahu tribal leadership a report highlighting the flow of communication between stakeholder groups as critical to the future health of fisheries.

The experience showed Hawai'i fellow Jason Jeremiah "the commercial gains and the customary rights in fisheries that the Maori were able to retain" through reconciliation. Nevertheless, he said, the Maori see increased depletion in their resources, perhaps a sign that generous legal quotas should be re-examined before it is too late.

"The strength of the program is the structure that allowed me to develop knowledge from real life and not from a book. I learned more about community interaction as a tool for resource management," said Jeremiah, who expects to take what he learned as a fellow and apply it to his full-time job as policy advocate for native rights at OHA.

As a Hawai'i fellow who has also been involved with ceded lands issues, Doane, the attorney, also found the living classroom approach to be eye-opening. "It makes us see that resources are finite and so to move forward with sustainability we need to make sure that the customary practices are continued," she said.

Before field work begins, the Hawaiian and Māori groups receive three weeks of intensive leadership training at Stanford University in California in an academic partnership with the University of Hawai'i. The fellows study strategic planning, dispute resolution, ecology and more. Faculty is comprised of some of "the best minds in the disciplines," Morton said.

At the same time, he said that the fellows transformed the Stanford academicians by holding up the indigenous lens on resource management. "Western knowledge and indigenous values ... we are really trying to blend the two in a functional way," he said, adding that this brings up some inherent challenges. "We stress that this is not a 'chief school.' You don't get a certificate. We emphasize humility and what it means in the modern context." Morton said the fellows have had provocative discussions comparing the merits of traditional hereditary system of leadership roles with modern or democratic meritocracies, and concluded that the two are not necessarily mutually exclusive.

In a special Stanford module on traditional leadership, UH Hawaiian studies professor Jon Osorio teamed with Maori high court justice Joseph Williams to examine how certain indigenous leaders coped with the turbulence of colonialism. "For me, as a Hawaiian, this re-grounded me in terms of how tough the decisions were that our ali'i had to make," said Jeremiah.

Morton credits the program with launching several former fellows in positions of leadership in resource management. At the UH law school, where Native Hawaiian enrollment has shot up significantly in the last few years, school alumna Doane sees signs that resource-management leadership is attractive to a new generation of indigenous peoples.

"There's a lot of work for us," she said. "Our laws say any new (land use) proposal must take into consideration cultural and environmental impacts. For a long time, this wasn't being done effectively. But with more Native Hawaiian leaders, we hopefully will continue to see change." ■

## Passing the torch of knowledge

By Jazzmin Cabanilla  
Special to *Ka Wai Ola*

Marine ecologist Noelani Puniwai, a former Nā Pua No'eau student who is working on her doctorate in natural resources and environmental management at the University of Hawai'i at Mānoa, is just one example of the many students that have benefited from the Center's innovative approach in the development and implementation of cultural-based education programs.

Puniwai, who is from the Island of Hawai'i, attended various Nā Pua No'eau programs as a youth, including field trips to the Neighbor Islands and participating in cultural events. In a recent survey, Puniwai shares how Nā Pua No'eau connected her to the Hawaiian culture and helped foster her interest in marine and environmental science.

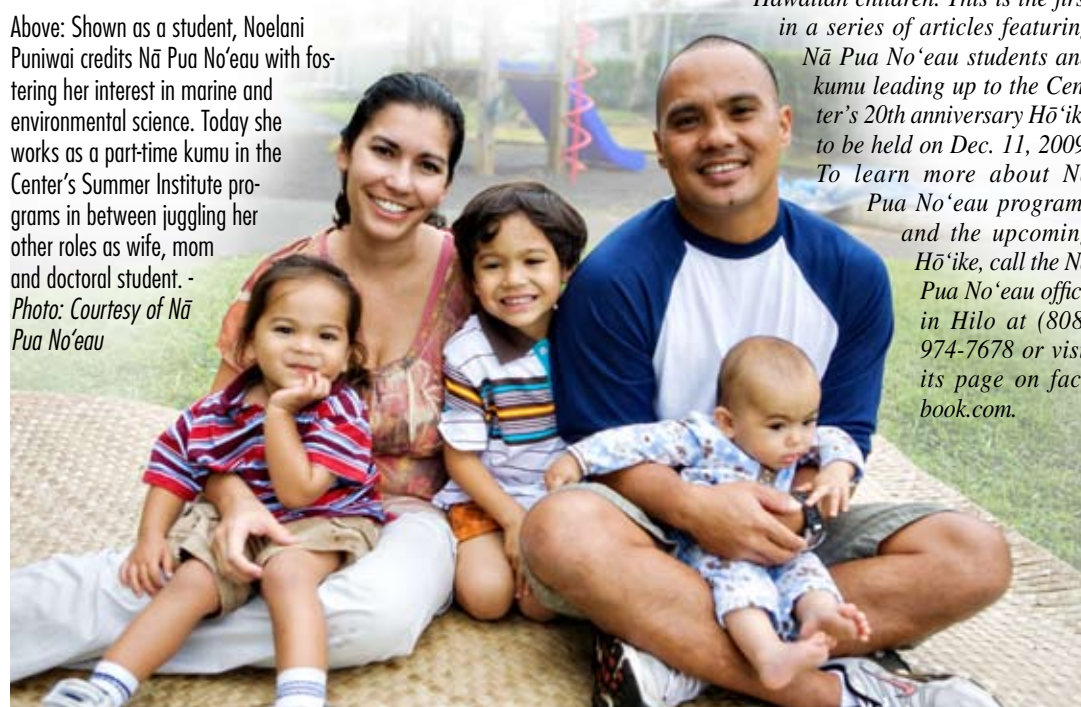
"NPN helped me at a young age to find and be connected with my culture and my passion for learning," she wrote. "I can't begin to explain how grateful I am for the interactions I shared with my friends and kumu. They blessed me with their culture, stories about their 'āina and families, and gave me an understanding of what makes Hawai'i important.



The traveling I did with the many programs opened my eyes to 'āina and people that I still keep with me. My trips to Kaho'olawe, blessing of voyaging canoes and bonding with Kanaloa on field trips showed me Hawai'i. These experiences helped form my interest in marine and environmental science."

As a high school student, Noelani participated in an internship program provided through Nā Pua No'eau in partnership with the University of Hawai'i. The internship helped Puniwai with her educational pursuit in the field of marine science and eventually led to her earning a bachelor of arts degree in both marine science and Hawaiian studies at the University of Hawai'i at Hilo; she later received a master's in science in environmental science at Washington State University, under the guidance of the same professor she interned with as a student in high school.

Above: Shown as a student, Noelani Puniwai credits Nā Pua No'eau with fostering her interest in marine and environmental science. Today she works as a part-time kumu in the Center's Summer Institute programs in between juggling her other roles as wife, mom and doctoral student. - Photo: Courtesy of Nā Pua No'eau



Although Puniwai is busy juggling her educational and professional careers, she still finds time to incorporate Nā Pua No'eau into her life by being a part-time kumu during the Summer Institute programs, and says: "All areas of my life are interwoven with NPN experience; it would be impossible to untangle them. ... I have students I've mentored graduating high school and others working on their master's degrees. ... The people who work at NPN are my friends and the students my children. ... I love showing students the fun, wonder and practical sides of science. ... Being a kumu allows me to share my knowledge and love of science while fostering the next generation. Knowledge is a cycle and what I learn I must share."

The torch of knowledge is being passed from one generation to another and the success of Nā Pua No'eau programs is evermore evident through the achievements, active involvement, participation and support of current programs by former students such as Noelani Puniwai. Mahalo nui loa! ■

*Jazzmin Cabanilla is a volunteer at Nā Pua No'eau, a program for gifted and talented Native Hawaiian students, which is one of the organizations that receive funding from OHA to conduct educational enrichment programs for Hawaiian children. This is the first in a series of articles featuring Nā Pua No'eau students and kumu leading up to the Center's 20th anniversary Hō'ike to be held on Dec. 11, 2009. To learn more about Nā Pua No'eau programs and the upcoming Hō'ike, call the Nā Pua No'eau office in Hilo at (808) 974-7678 or visit its page on face book.com.*

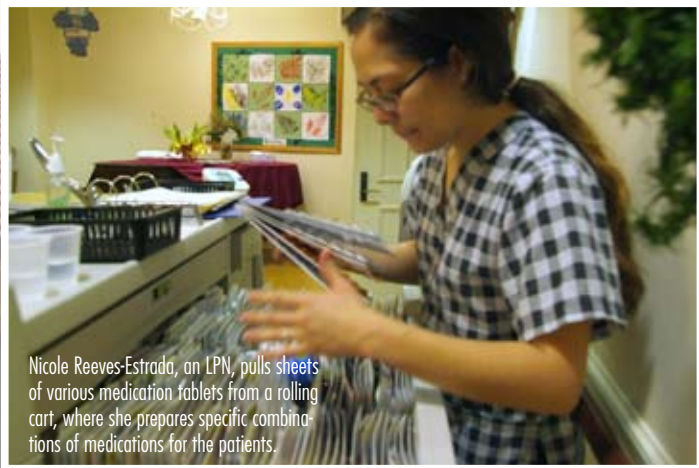


# Turning Point

## New leadership at Lunalilo Trust aims to turn the ship around

By Lisa Asato  
Public Information Specialist

At the helm are, from left, trustees of the Lunalilo Trust Harvey McInerny, Stanley Hong and Kamani Kualā'au with Dr. J. Kuhio Asam, interim executive director of Lunalilo Home. - Photos: Lisa Asato



Nicole Reeves-Estrada, an LPN, pulls sheets of various medication tablets from a rolling cart, where she prepares specific combinations of medications for the patients.



Office manager Dawn Kuoha brings tax forms for Ethel Leimomi Buchanan to sign, as Henry Lot Kamehameha Lane, looks on. Kuoha caught up with them during a jam session. Buchanan, formerly a Palama, was playing the 'ukulele that she received for her 87th birthday on April 14. Lane was playing a bass that's partially made from a wash tub.



Lunalilo Home, as seen from the entry gate.

It's the dawn of a new day at Lunalilo Home, where at 6 o'clock on a recent Monday morning, an overnight rain grudgingly makes way for clearer skies. Inside the adult residential care home in the shadow of Koko Head in Hawai'i Kai, O'ahu, residents are in various stages of preparing for the day, and no one seems to be in any particular rush.

Henry Lot Kamehameha Lane, a retired city rubbish collector who at 62 is the youngest of the 31 residents, has to postpone his weekday morning routine of raising the Hawaiian and American flags on a pole fronting the property – because the skies still won't promise sun. So he carries them, bagged in clear plastic, while he gets his medications from licensed practical nurse Nicole Reeves-Estrada, who makes the rounds in the main gathering room, taking blood pressures and pulse and preparing customized concoctions of pills (some are crushed and mixed in applesauce) for ailments like diabetes, high-blood pressure and high cholesterol.

Down the hall, Janice Tanele, a certified nurse assistant, soon will be coming off the night shift. Before she leaves, she tends to women and men, brushing their hair, helping them as needed in the shower, and answering a call signal from a woman who shares a room with three others.

"You ready to rock 'n' roll?" she asks as she enters the caller's room.

"Not yet? OK, five more minutes."

A new day is also dawning for the Lunalilo Trust Estate, established by the will of King William Charles Lunalilo in 1883 to care for elderly Hawaiians. The once land-rich trust has seen its landholdings drop from more than 400,000 acres to 5.

Without a land base, the trust has struggled financially but the new leadership says it is turning a corner. "In the last eight to nine months we've been profitable," said trustee Harvey McInerny, president and CEO of McInerny Financial Group. That's exceptional, he said, considering 11 of its beds are vacant and half of its 25 Hawaiian residents are subsidized.

A year ago when resident fees were a little more than \$3,000 a month, the trustees' mindset was "let's keep operating as long as we can," said McInerny, who was appointed trustee in May 2008. "There wasn't a lot of bridge building between different Hawaiian organizations. There wasn't a lot of strategic plan-(based) alternative revenue streams. It was pretty much the golf tournament and the lū'au are where we're going to get our operating money from."

But things are turning around. There's new faces at the helm, with McInerny and Kamani Kualā'au appointed by the Probate Court in 2008 to fill the vacancies left by the April 2008 death of R.M. Keahi Allen and the Dec. 31, 2005, retirement of Eugene N. Tiwanak, respectively. Stanley Hong, who has served as trustee since 2001, was kept on past the 70-year-old age cut off by the court in order to provide stability during the change. (The court has since done away with the age-limit requirement.)

The 45-bed home also has a newly appointed interim executive director, Dr. J. Kuhio Asam, who was the medical director of APS Healthcare Hawai'i from 2002 to 2008 and was medical director of Kahi Mohala Hospital for eight years before that. Asam attributed the profitable turnaround to cost cutting, more effective fundraising – its annual lū'au raised \$23,000, a four-fold increase over last year – and increasing the monthly cost for residents from about \$3,000 to about \$4,000, which he said is on par with other adult residential care homes. The cost includes three meals a day, three snacks a day

and laundry service at the home, which is staffed by 40 full- or part-time CNAs, registered nurses, LPNs, kitchen staff, office administration, and an additional number of on-call employees, said Grace Mee, Lunalilo Trust Estate manager and the home's administrative and finance manager.

Asam, who is married to Dr. Claire Asam, trustee of Queen Lili'uokalani Trust, said he aims to raise awareness and instill a sense of community ownership in the home as a way to ensure its viability. Besides ideas of hosting 'ohana nights or public events when the Royal Hawaiian Band visits twice a year, one thing he'd like to see is commitment by groups like civic clubs to "decorate the dining room with flowers on the table once a month," which would be at a low cost to the group, but bring a lot of joy. "All of a sudden, they're here, they see the people and the place, and they've got an investment," he said. "Minimal time doing a flower arrangement gives them ownership."

"That's what I would like to instill over time – what is it that our communities, Hawaiian and otherwise, can do to serve our people?"

The trustees have set for themselves the goal of maintaining the trust in perpetuity and are developing a strategic plan to increase income. A range of ideas are being considered to make that happen, including opening a 80-bed skilled nursing facility on the grounds that would provide services to those needing the highest level of care and whose profits would help support Lunalilo Home, which as an adult residential day care home requires residents to be able to walk or otherwise get around by themselves and eat and go to the bathroom by themselves.

"We've actually done a pretty extensive market study for this site, looking at skilled nursing, and it was determined that in this area, it is vastly underserved," said McInerny. Although the trustees are not committing to any project yet, other ideas include working with the state Department of Hawaiian Home Lands to serve kūpuna in Kapolei.

"We have come forward with a new challenge, a new plan, new leadership and a (in-progress) new strategic plan to take us to another level," said Stanley Hong, chairman of the board of trustees. "I think ... there is this perception in the Hawaiian

community and in the general community that we are moving now and making progress in many different areas. And the fact that the trustees have agreed to appoint Dr. Asam, who is very well qualified and well respected in the community, that we finally have a group that is beginning to move," said Hong, an attorney whose careers includes stints as president and CEO of the Hawai'i Visitors Bureau and as an executive for Theo H. Davies and Co. Ltd. He said with three trustees, everyone has to agree to move in the same direction, if not, "you're sort of dead in the water."

"We needed to get going. We needed to all row in the same direction," he said. "We finally have reached that point."

The newest and youngest trustee, 29-year-old Kamani Kualā'au, said that as the trustees work on its strategic plan, "we'll involve a lot of stakeholders and families that will help us put on the drawing board what that potentially could look like."

"We want to provide services that are needed or wanted in the community," said Kualā'au, who is a Bank of Hawai'i senior trust officer and vice president of institutional client services. As a student at Kamehameha Schools, Kualā'au saw firsthand how misguided motivation can hurt a trust. As student body president, he wrote a letter with senior class president James Moniz supporting school president Michael Chun, who was being challenged by Bishop Estate trustee Lokelani Lindsey. His court testimony about a conversation he had with Lindsey threatening to undermine his future at Princeton University led to her dismissal.

A Maui native who remembers taking field trips to the home as a boarder at Kamehameha, he said, "Everybody has their story to tell about their kūpuna that was in the home or somebody they knew in the home and everyone has just been willing to jump in and help us support our kūpuna."

"And I think once we get our strategic plan and bring these people into the fold to help develop that we're going to be able to move forward by leap and bounds. ... People are just waiting or us to act and provide our vision for the estate."

Thomas K. Kaulukukui Jr., Queen Lili'uokalani Trust chairman, agreed, saying, his board and organization want to support Lunalilo trustees "in their efforts to implement a strategy which might someday lead to greater financial security for the trust."

"We, like others, have our own responsibility, which is primary. But at the very least we're happy to help strategize and to be part of pulling the community together to assist with the William Charles Lunalilo Trust," he said.

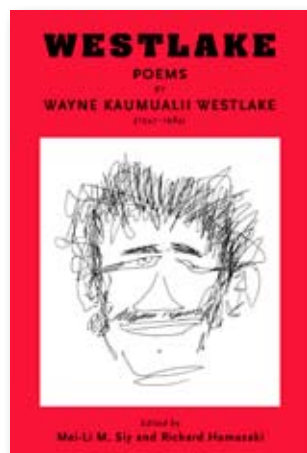
Jan Dill, president of the Partners in Development Foundation, said: "I see new energy and I see a willingness ... to look at the larger horizon, because I think for a long time Lunalilo has been in survival mode, just trying to live from month to month. And it's hard to get the community interested in living a survival kind of existence, so that's why I think it's an opportune time to work with the community. To lay out a larger horizon that deals with the care of our kūpuna and all the issues that are involved ... because it's an important field, and it's a field that's at the center of what the king intended." ■



Among the services the home provides is adult day care for \$65 a day, including two meals. Here, director Jenelle Hanbo shares a laugh with Hiroshi Masuhara, 82, Violet Lau, 91, and Kiyoko Keamo, 87, during breakfast.



## BOOK REVIEW



**WESTLAKE: Poems by Wayne Kaumuali'i**  
 Edited by Mei-Li M. Siy and Richard Hamasaki  
 University of Hawai'i Press

## New book reprises candor of late Hawaiian poet

By Liza Simon  
 Public Affairs Specialist

Think Hawaiian Renaissance of the 1970s and what readily comes to mind is the reinvigoration of mele and hula – not the literary arts. But the consciousness-raising events of the time such as the swell of opposition to development and the bombing of Kaho'olawe fired up the imaginations of a small but audacious circle of local writers – among them the late poet Wayne Kaumuali'i Westlake, a charismatic figure who was grounded in his own Native Hawaiian heritage as well as a sophisticated knowledge of ancient Chinese literary tradition and a passion for the polemics of avant-garde “beat writers” – the forerunners of today's rappers. Drawing on these global influences, Westlake captured the spirit of Hawai'i with writing that is irreverent, satirical and profound.

When Westlake died in a 1984 car accident, his literary colleague Richard Hamasaki initially despaired of ever getting Westlake's poetry to a reading audience. “He was so before his time in the way he took so many risks in standing up for his beliefs that he rarely got published,” said

Hamasaki, noting this didn't stop Westlake from helping other local writers, often pitting himself against University of Hawai'i academics who seized public arts funding to highlight writers from the U.S. continent, thus ignoring the burgeoning indigenous literature coming from natives of newly independent Pacific nations such as Fiji and New Guinea.

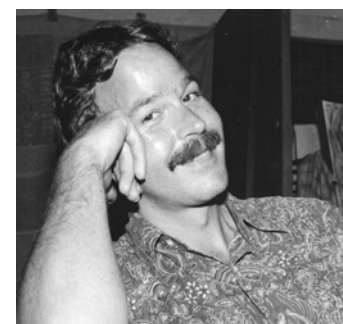
About a decade ago, Hamasaki had a lucky find: the deceased poet's one-time partner Mei-Li Siy entrusted him with Westlake's manuscripts kept stored inside a Hawai'i Island shed. “Termites had eaten through paper but left ink alone,” said Hamasaki, who organized and edited the scattered pieces into *Westlake: Poems*, a comprehensive collection of his friend's work.

To celebrate the posthumous release of the book, Hamasaki has organized a reading of Westlake's work to be presented by several noted Pacific writers who comprise a literary vanguard, with a growing worldwide prominence – something Westlake had visualized.

Hamasaki said the new book conveys that Westlake's presence in contemporary Pacific literature is utterly unique – equally accessible to the masses as to intellectuals.

A graduate of Punahou, where he was a football standout, Westlake went on to the University of Oregon, where he immersed himself in studies of classical Chinese literature, explained Hamasaki, adding that Westlake initially did not reveal much of his Hawaiian side. “Being born in the 1940s, Westlake knew his culture as something that was suppressed. But I think what happened, ironically, is that Wayne connected so strongly to Taoist philosophy in Chinese writing so similar to the ancient Hawaiian kahuna way of looking at the world. This was his way of circling back to his Hawaiian identity in a very powerful and traditional manner,” said Hamasaki.

Praising Westlake's ability to compress both strident political protest and a haunting pathos into a few short lines, Hamasaki said Westlake saw poetry as a way to combat the hypocrisy of the modern world. “We throw around phrases like ‘aloha ‘āina’ without too much thought to their meaning, but Wayne – with his Taoist influence and his love of Hawaiian oral tradition percolating just beneath the surface, embraced simplicity but with layered meanings on what the human dilemma is all about.” ■

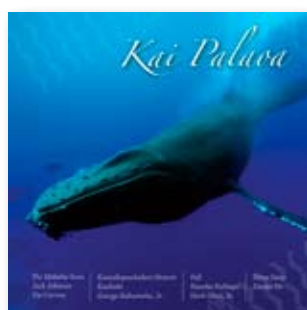


### Book launch

**6 to 8:30 p.m. May 16**  
**Thirtyninehotel in Chinatown**  
 Program features the following musicians and poets:  
 Michael Puleloa (emcee),  
 H. Doug Matsuoka (DJ),  
 Albert Wendt, Reina Whaitiri,  
 Haunani-Kay Trask, Robert  
 Sullivan, Lee Tonouchi, Ku'ualoa  
 Ho'omanawanui of Kuleana 'Ōiwi  
 Press, state Sen. Russell Kokubun  
 (Wayne's good friend since middle  
 school at Punahou), Kathryn  
 Takara, Sage U'ilani Takehiro  
 with FAT ULU, Brandy McDougall  
 of Kahuaomānoa Press, Steve  
 Rosenthal, Richard Hamasaki  
 and other contributing artists.  
[freewebs.com/redflea](http://freewebs.com/redflea)

## MELE 'AILANA • ISLAND MUSIC SCENE

## CD REVIEW



**Kai Palaoa**  
 Various artists  
 Daniel Ho Creations

# Kai Palaoa

By Francine Murray  
 Broadcast/Media Coordinator

Have you ever seen a humpback whale swimming through the ocean? They come home to the Islands every winter, like distant relatives, to bask in the blissfully warm waters off-shore. Adult humpback whales can range in size from 40 to 50 feet, but the giants move with unimaginable grace like the hands of a hula dancer.

The new CD *Kai Palaoa* includes a special bonus music video of whale

footage filmed by the National Oceanic and Atmospheric Administration (NOAA). The whales featured in this music video are captivating with their relaxed elegance and beauty, perfectly paired with the serene and lovely title song “Kai Palaoa,” an original by Grammy Award recipient Daniel Ho.

Last year, Sig Zane partnered with NOAA's National Marine Sanctuaries Office and launched a design also called Kai Palaoa, which is featured as part of the CD design. Zane's design contains two elements,

his handwriting of the Wā 'Akahi portion of the *Kumulipo* and the 'ohe kāpala, or bamboo stamp, imagery of waves and islands.

Mālama i ke kai. A portion of the proceeds from this CD will help Kōkua Hawai'i Foundation and the Hawaiian Island Humpback Whale National Marine Sanctuary's education programs. To increase awareness of the need to care for Hawai'i's marine life and its oceans, an incredible group of fine Hawaiian musicians and vocalists have donated their time and talent to complete *Kai Palaoa*.

“Welo” by Amy Ku'uuleialoha Stillman and Daniel Ho comes to life with the pleasing voice of Grammy-award-winner Tia Carrere. The Makaha Sons share the enjoyable “Kahea O Keale,” along with Kawai-

kapuokalani Hewett's beautiful “E 'Akahai E Nā Hawai'i.”

“Ka Uluwehi O Ke Kai” is a classic mele of the lipoa and limu koku intermingled with the lipalu on the shore, a delight by George Kahumoku Jr. “E Ola Pono,” by Kaukahi, sings of caring for earth and sea. “Island Days” is brought to us by Pali, and “Better Together,” a light-hearted melody of dreams of me and you is an original by Jack Johnson.

There are three amazing instrumentals besides the title song. “Honu” is clever and magical in its quick plucking by David Kawika Kahiapo, “Alchemy Hour” is a gem by Herb Ohta Jr. and Daniel Ho, and “Alaula” by Steve Sano is quite soothing. ■

To listen to a demo or to order Kai Palaoa, visit [DanielHo.com](http://DanielHo.com).

# Tale of Ka'ahumanu's time goes to Washington, D.C.

By Liza Simon  
Public Affairs Specialist

Chalk up another milestone for *The Conversion of Ka'ahumanu*, a play penned by Victoria Kneubuhl in 1988 when she was just beginning to produce a body of powerful work drawing on her dual Sāmoan and Hawaiian heritage. *Conversion* will be produced this month



Melonie Leihua Stewart as Ka'ahumanu and Debby Andres as Pili during a rehearsal for "The Conversion of Ka'ahumanu." - Courtesy photo by Katherine Fogden

at Rasmuson Theater at the National Museum of the American Indian in Washington, D.C. Just six months ago the same work was given a reading at the prestigious Public Theater in New York City in a special tribute naming Kneubuhl an outstanding indigenous woman playwright.

In the last two decades, *Conversion* – Kneubuhl's most produced play, has also toured and found favor with audiences as far away as Scotland. "The drama critic in Edinburgh told me he was deeply touched by the play and its parallels to his own heritage. It never had occurred to me that I would be hearing something like that from a man in a kilt fresh from the Highlands," Kneubuhl said with a modest shrug.

That *Conversion* has such resonance with audiences should be no surprise. It is emblematic of Kneubuhl's ability to simultaneously explore the Polynesian past and the broader essence of human nature.

Ostensibly, the drama's plot is about political turmoil and European-introduced pandemic diseases sweeping across the Pacific in the early 1800s, while Ka'ahumanu charted a new course for Hawai'i by turning way from native religious practices and adopting the Christianity of American missionaries. But beyond the facts, Kneubuhl sees to it that her characters confront larger questions about spirituality. Rather than a black and white conflict of western and native



Nan Asuncion (left), Leonelle Anderson Akana (center), and Polly Kuulei (right) in Kumu Kahua Theatre's "The Conversion of Ka'ahumanu" by Victoria Nalani Kneubuhl. - Photo: Courtesy of Kumu Kahua Archives. Photo Credit: Mike Uno

## PLAY DATES

### The Conversion of Ka'ahumanu

7:30 p.m. May 15 and 2 p.m. May 16

National Museum of the American Indian, Rasmuson Theater

Free. The May 16 performance will be followed by an audience discussion as part of Asian Pacific Heritage Month.

The museum will also host Kneubuhl, 6:30 p.m. May 13, in a reading of her new novel, *Murder Casts a Shadow*, as part of the Vine Deloria Jr. Native Writers Series.

(202) 633-1000

nmai.si.edu

values, her drama is nuanced with an in-depth study of mixed motivations and difficult individual choices related to faith. Her Ka'ahumanu, for example, is rendered as ambivalent about the promised salvation in the missionaries' religion, but no less pragmatic about perceiving in Christianity a shrewd advantage for her reign.

Likewise, Kneubuhl's depiction of inevitable clashes of western and native values is not through polemics but through the varied personal experiences of women – all struggling to cope with vastly different expectations thrust upon them by culture and social class, and whose personal temperaments decide their destinies. The humble Sybil Bingham, for instance, becomes an empathetic counterpoint to the judgmental Lucy Thurston. Of great interest is Ka'ahumanu's hapa-haole court attendant Hannah, who struggles to navigate between the oppression of forced marriage to a foreigner and the cruelty of a native custom known as kauā in the Hawaiian kapu system. In choosing their paths, Kneubuhl's

See **KA'AHUMANU** on page 23



Keiki learn to mālama our ocean resources while enjoying the thrill of riding a canoe, surfing and stand-up paddleboarding at the annual E Mālama I Ke Kai Ocean Awareness Festival. - Photo: Courtesy of E Mālama I Ke Kai

## Festival offers ocean awareness wrapped in fun

By Sterling Wong  
Special to *Ka Wai Ola*

While we live on tiny islands in the middle of the world's largest ocean, many in Hawai'i don't know enough about our surrounding waters. Pūnana Leo o Kawaiāha'o preschool, along with Chevron, is trying to change that by hosting the 11th annual E Mālama I Ke Kai Ocean Awareness Festival.

"So many of us get so caught up in our everyday activities that we somehow forget about the ocean," said Miles Topping, president of the parent group of Pūnana Leo o Kawaiāha'o preschool. "Our whole goal with E Mālama I Ke Kai is to create a fun venue for people to establish a relationship with the ocean, to get more comfortable being around the water and to learn about the challenges our delicate marine resources face."

Hui Mākua o Pūnana Leo o Kawaiāha'o, the parent group of the preschool, is organizing the event with help from festival sponsors: Chevron, the Hawai'i Tourism Authority and Kamehameha Schools. This year's festival will be held at the Kapi'olani Park Bandstand on May 16, from 10 a.m. to 3 p.m.

Proceeds from the festival benefit Pūnana Leo o Kawaiāha'o (PLOK), one of 11 'Aha Pūnana Leo preschools in the state. Located on the grounds of the historic Kawaiāha'o Church in Honolulu,

PLOK first opened its doors in 1995. As a Hawaiian language immersion preschool dedicated to preserving the native language of Hawai'i, PLOK's entire curriculum is conducted in Hawaiian, and the school currently serves 21 students.

One of the more notable events of this year's E Mālama I Ke Kai will be a free swim and surf clinic for keiki, run by professional longboard surfer and Pūnana Leo o Kawaiāha'o parent Duane DeSoto. Presented through DeSoto's nonprofit group Nā Kama Kai, the clinic will help introduce keiki to ocean-related activities, such as paddling a canoe and surfing with traditional wood surfboards. About 30 professional surfers and lifeguards will help run the clinic, which will be offered from 10 a.m. through 3 p.m. at Kaimana Beach.

The festival will be packed with a wide assortment of other activities, such as educational exhibits by marine conservation organizations, food and crafts booths, a silent auction, Native Hawaiian cultural presentations and live performances by some of the best in island music, including Natural Vibrations.

For more information about the festival, please call Sterling Wong at 561-4430. ■

*Sterling Wong, a former publications editor of Ka Wai Ola, works as a policy advocate for OHA's Native Rights and Land and Culture Hale. His eldest daughter attends Pūnana Leo o Kawaiāha'o.*



## POW

PŌ'AONO-PŌ'AKAHI,  
LĀ 23-25 O MEIHILO INTER-TRIBAL  
POWWOW

Wailoa State Park, Hilo, Hawai'i. All day. Experience the sights, sounds, flavors and spirit of native America as Native Americans living in Hawai'i will join dancers and drummers from native nations across the continental U.S. in the ceremonies. Manuahi. (808) 557-8607, info@hilopowwow.com, or hilopowwow.com.

## WOW

Mei  
CALENDAR

Native Americans are the toast of the day at the Intertribal Powwow in Hilo. - Courtesy photos

## PŌ'ALIMA, LĀ 8 O MEI

PŪPŪKAHI I KE ALO O  
NĀ PUA REFLECTIONS

Neal Blaisdell Concert Hall, Honolulu, 7 p.m. More than 200 alumni and graduating seniors from the class of 1989 to 2009, as well as 60 younger students, will come together to remember two decades of Mid-Pacific Institute's hālau hula. Tickets \$20, \$30 and \$50. Ticketmaster, (800) 745-3000.

PŌ'AHĀ-PŌ'AONO,  
LĀ 14-16 O MEI

## KA HULA PIKO FESTIVAL

Pāpōhaku Beach Park, Kaluako'i, Moloka'i. 9 a.m.-4 p.m. each day. Celebrate Ka Hula Piko on the island where hula was born. Features entertainment, Hawaiian food, handmade crafts by the people of Moloka'i and a series of lectures by Hālau Hula O Kuku-naokalā. Manuahi. (808) 553-3673 or mva@mobettah.net.

## PŌ'AONO, LĀ 16 O MEI

HAWAI'I SECONDARY  
SCHOOL HULA KAHIKO  
COMPETITION

Kekūhaupii'o Gym, Kamehameha Schools, Kapālama, O'ahu, 10 a.m. The Kalihi-Pālama Culture and Arts Society presents a day of hula kahiko performances by students from public and private schools statewide. \$8 at the door. 521-6905, keikihula@msn.com or kpcahawaii.com.

## ART OF THE CHANTER

Maui Arts and Cultural Center, Wailuku, Maui. 7:30 p.m. Directed by Keali'i Reichel, an extraordinary program featuring chant by kumu hula and Hawaiian practitioners from kūpuna to 'ōpio. Some of these oli have not been heard for more than a century. A chicken-skin experience and historic occasion. Food and beverages available pre-show. \$12-\$40, keiki 12 and younger half price. (808) 242-SHOW or mauiarts.org.

## LĀPULE, LĀ 17 O MEI

HULIHE'E PALACE CON-  
CERT AND VILLAGE STROLL

Hulihe'e Palace, Ali'i Drive, Kailua, Hawai'i. 4 p.m. Enjoy a concert featuring the Merrie Monarchs men's glee club and Hālau Hula Nā Pua U'i O Hawai'i, led by kumu hula Etua Lopez, on the Hulihe'e Palace lawn. After the concert, enjoy kama'āina discounts at restaurants and shops along Ali'i Drive. Manuahi. For the concert, hulihee@ilhawaii.net. For the village stroll, info@kona-kohala.com.

PŌ'AONO-LĀPULE,  
LĀ 23-24 O MEINATIVE HAWAIIAN ARTS  
MARKET AND KEIKI DAY

Bishop Museum, Kalihi, O'ahu. 9 a.m.-5 p.m. Featuring more than 40 Native Hawaiian visual artists in celebration of Maoli Arts Month (MAMo). Demonstrations, workshops, arts and crafts for the keiki, food and outstanding entertainment all day. \$3-\$15.95, keiki 3 and younger and Bishop Museum members manuahi. bishopmuseum.org.

Celebrate story and song  
with the 'ohana

By T. Ilihia Gionson  
Publications Editor

The fourth annual Hawai'i Book and Music Festival – offering 175 events and more than 500 presenters over two days at Honolulu Hale – promises to be an event to remember. The festival is sure to have something for all comers. And quite a few comers came to last year's event – 30,000 or so, by the organizers' estimates.

"This is an unusual book festival because it takes the idea of telling stories very broadly," said executive director Roger Jellinek. "We have song, books, poetry, sign language, dance, chant, hula, drama, improv comedy, many different ways of telling a story."

Families will love that a third of the program will be dedicated to teaching, entertaining and stimulating kids, Jellinek said, with more than 50 acts and authors just for the keiki including sessions dedicated to the recent explosion in bilingual English/'ōlelo Hawai'i keiki books.

For the grown-ups, there will be discussions on the tenuous struggle over ceded lands, the Akaka Bill, and Hawaiian literacy yesterday and today. Panelists will also discuss a Hawaiian sense of place in mele and literature, as well as a discussion on sense of place in tourism: is it an honor, or an exploitation? Also watch the world premiere of Herb Kāne's film *Voyagers* as well as *Whale Rider* along with author Witi Ihimaera at screenings at Consolidated Theaters in Kāhala Mall.

Entertainers who will grace the main stage include the Royal Hawaiian Band, Kamakakēhau Fernandez, Ken Makuakāne, Mihana, Peter Apo, Michael Pili Pang and

4th annual Hawai'i Book  
and Music Festival

10 a.m. May 16 and 17

Honolulu Hale

Free admission and parking  
hawaiibookandmusicfestival.org

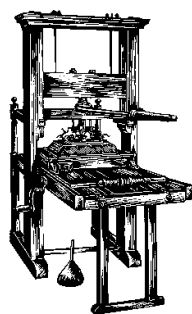
Hālau Hula Ka No'eau.

Add to all this the long list of locally and nationally known authors presenting – fantasy writer Terry Brooks (the *Shannara* series), Lisa Kana'e (Islands Linked By Ocean), Chris McKinney (Mililani Mauka, Tattoo), children's book author James Rumford (Silent Music, The Island-below-the-Star), suspense and horror writer John Saul (Perfect Nightmare, Suffer the Children), and tita Lois-Ann Yamanaka (Blu's Hanging, Saturday Night at the Pāhala Theatre), among others – and you get a weekend of fun and learning for the whole family.

Above: The book swap was a popular attraction at last year's Hawai'i Book and Music Festival. - Photo: Courtesy Hawai'i Book and Music Festival; Right: An estimated 30,000 people enjoyed the 2008 Hawai'i Book and Music Festival at Honolulu Hale. - Photo: Brian Green, courtesy of Hawai'i Book and Music Festival







# Kēlā Mea Kēlā Mea

Within the dozens of Hawaiian-language newspapers published during the 19th and early 20th centuries were often found engaging columns titled *Kela Mea Kēlā 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 is published with the idea of bringing to the readers brief bits of interesting and sometimes lesser-known histories. These “news bites” have been 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.

■ **Keauhou, Kona. October 1865.** A recent article from *Nupepa Kuokoa* has revived interest in the great hōlua slide located here in Keauhou. It reminds us all of the great daring and skill possessed by those who regularly flew down these frightening slopes. The article makes clear “Ina hoi e kahuli ka papa i ka wa e holo ai, o ka make no ia o ke kanaka i ka niao o ka papa. A ma ia paani, ua lealea loa na kanaka, he eha nae a me ka make ka hope oia hana.” (If indeed the sled flipped over during its running, it would mean the death of the rider by the edge of the sled. Much pleasure was brought by this sport though injury and death were sometimes the ending.)

■ **Pālama. September 5, 1888.** This past Sunday witnessed a glorious celebration of the fiftieth birthday of H.R.H. Princess



By  
Ronald  
Williams Jr.

Lili‘uokalani at the Pālama residence. A multitude of societies, friends and well-wishers showered Her Majesty with gifts while a group of her attendants chanted mele in her honor throughout the night. Among the most impressive speeches was the one given by the secretary of the Hale Nauā Society, Kaikioewa, in which he praised the Princess for “He mau makahiki ona hana i ku i ke aloha..., aole wale hoi iwaena o kou Lahui kanaka ponoī aka, iwaena o na Lahui kanaka a pau o ka na aina e.” (Many years of works distinguished by Aloha..., not only among those of your own race, but among all races of peoples from foreign lands as well.)

■ **Honolulu. December 21, 1893.** The newest scheme to try and cover the blatant tracks of last January’s immoral and treasonous coup is currently being cooked up by U.S. Senator John Tyler Morgan. He is apparently now planning an alternate “fact finding investigation,” after the unforeseen results of the recent Blount Report. Does anyone truly believe that an “investigation” is what this man is leading? He has not only been one of the most ardent advocates of the annexation of Hawai‘i, arguing last February that the taking of the islands “gives us a chance to double, perhaps quadruple, our commerce in the Pacific,” but has already introduced a bill to set up a structure for accomplishing that annexation. Now he is going to do an “investigation” of what happened? ■

*Ronald Williams Jr., a graduate of, and teacher at the Kamakakūokalani Center for Hawaiian Studies at UH Mānoa, is currently working on a Ph.D. in Hawaiian History at UH Mānoa. Contact him at ronaldwi@hawaii.edu.*

## Financing Options for DHHL Lessees

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Iwi unearthed at a construction site at Kawaiaha'o Church has halted work of a new multipurpose center. This photo was taken in December 2007 when demolition of Likeke Hall was beginning. - Photo: Blaine Fergerstrom

## More iwi unearthed at Kawaiaha'o

Work has stopped on Kawaiaha'o Church's new multipurpose center in Honolulu after workers dug up 69 human remains from the project site, mostly intact and in coffins dating back to the 1800s. The iwi disinterred have been wrapped and placed in lauhala baskets. They are being stored in the church with the intent of reinterring the iwi at another site on Kawaiaha'o's grounds. These are in addition to the 21 sets of iwi dug up earlier while connecting utilities to the street. A consultant said 83 more bodies might lie in the project site, which is surrounded by Kawaiaha'o's cemetery. While the number of burials doesn't come close to the more than 1,000 found at the site of the Ritz-Carlton Kapalua in Honokahua, Maui, in the 1980s – the discovery of which brought the protection of iwi kūpuna on construction sites to the community consciousness – it does outnumber the more recent discoveries of 64 remains at the Ke'eumoku Wal-Mart and 50 at Ward Village Shops in Honolulu. The new center is on the site of recently demolished Likeke Hall, which caused its own round of controversy in 1940 when its construction displaced 117 sets of remains. Kawaiaha'o's board indicated that the building would be redesigned to minimize disturbance to the property. Completion of the new center was expected in June 2010, but an October completion date is now more likely.



## LUA ON HISTORY CHANNEL

Hosted by Terry Schappert, a show about lua will be the finale of the 10-part "Warriors" series, which covers warrior cultures around the world. On O'ahu, Schappert worked with Pā Ku'i A Holo led by 'Ōlohe Dr. Mitchell Eli, who helped write the book on lua, literally, with four others who were also trained by the late Charles Kenn, the last living lua master when he died at age 72. "Warriors: Islands of Blood" airs at 7 p.m. and 11 p.m., May 7 on the History Channel. After they air, see the episodes at [history.com/warriors](http://history.com/warriors) or buy the DVD at [history.com](http://history.com). - Photo: Courtesy of High Noon Entertainment



Read about the show in the April edition of **Ka Wai Ola Loa** at [oha.org/kwo/loa/2009/04](http://oha.org/kwo/loa/2009/04).

## Mōli colony missing

The disappearance of an entire colony of mōli (Laysan albatross) at Kuaokalā, Wai'anae, O'ahu, is a mystery. In a February visit, biologists counted 15 chicks, six nests with eggs, and 20 adults in the colony. In late March, they discovered that the entire colony had disappeared without a trace. Personnel

from the DLNR and the U.S. Fish and Wildlife Service searched the area to no avail. No remains of any birds were found, ostensibly ruling out predators like pigs or dogs in the fenced enclosure. The albatross are one of the few native seabird species that still nest in the main Hawaiian Islands, and are protected under state and federal law. People with any information on suspicious activities

that may have occurred at Kuaokalā between Feb. 13 and March 23 are asked to call DLNR enforcement at 643-3567 or the U.S. Fish and Wildlife Service enforcement at 861-8525.

## Kalaupapa access limits urged

The National Park Service is holding meetings to develop a plan to manage Kalaupapa, Moloka'i, after the last 20 of the estimated 8,000 leprosy patients who were banished to the peninsula pass away. Ka 'Ohana O Kalaupapa, an organization of patients, family members, friends and supporters dedicated to promoting the value and dignity of every individual exiled to Kalaupapa from 1866 to 1969, recently released a paper stating the 'Ohana's positions on the future management of Kalaupapa National

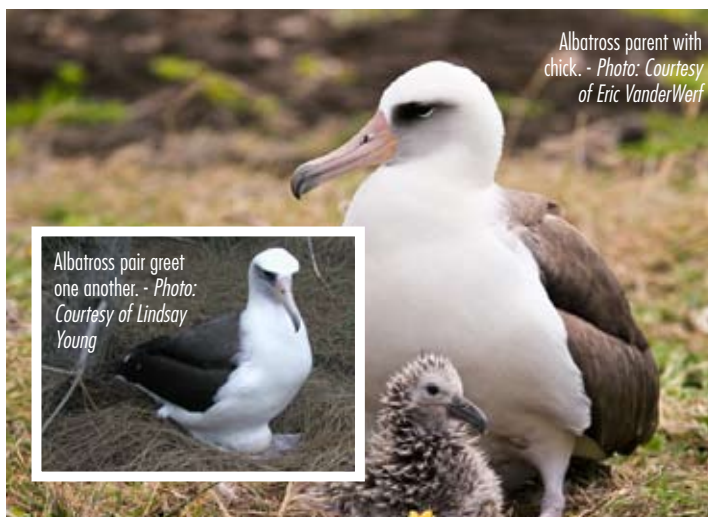
Historical Park. The group's positions aim to preserve the character of the area while limiting commercial activity and disturbances to the sanctity of the final resting place for the former patients. There is an emphasis on limiting modern conveniences and maintaining existing homes and buildings to offer visitors a peek at life in Kalaupapa for the patients. Read the position paper and find out more about the 'Ohana at [kalaupapaohana.org](http://kalaupapaohana.org).

## Aiona on ceded lands

The Lingle administration has been criticized for their actions in the ceded lands case, and Native Hawaiian Lt. Gov. Duke Aiona answers critics in a kūkākūkā column in the April edition of *Ka Wai Ola Loa*. "As a person of Native Hawaiian ancestry, the Apology Resolution is significant to me," Aiona wrote. "Those who diminish the role of the Apology Resolution as being merely a 'symbolic' gesture are wrong. ... However, despite what the Apology Resolution means to me as a Native Hawaiian, I simply could not agree that it had any effect on the legal status of ceded lands." Legacies notwithstanding, Aiona writes that he does not think ceded lands should be sold. "From the onset of this controversy, my position has remained consistent. I will not support the sale or transfer of any particular ceded lands." Read his column at [oha.org/kwo/loa/2009/04](http://oha.org/kwo/loa/2009/04). If you don't already receive Ka Wai Ola Loa in your inbox, subscribe today at [oha.org](http://oha.org).

## Ka Papa 'Oihana offers classes

Free courses in traditional pursuits – dry stone masonry, hale construction and how to make weapons, fishing implements, stone bowls and poi pounders – will be offered in Waimea Valley, O'ahu, beginning June 3. The courses run for eight Sundays from 10 a.m. to 4 p.m., and are provided free to the community through grants from the Hawai'i Tourism Authority, Hawai'i Peoples Fund and the Community Foundation. The deadline to register is May 20, and classes are filled on a first come first served basis. Visit [hui-naauao.com](http://hui-naauao.com) or call 292-4292 for more information or to register. ■



Albatross parent with chick. - Photo: Courtesy of Eric VanderWerf



Albatross pair greet one another. - Photo: Courtesy of Lindsay Young



Lt. Gov. Aiona

# KA'AHUMANU

Continued from page 19

characters eventually follow their hearts, not some dogma, suggesting the possibility of a meaningful redemption.

A number of experiences in Kneubuhl's life converged to inspire her to write *Conversion*, including her enrollment in a university course on women in theater. "I saw so clearly that women have to be written back into history, so that we aren't just swallowing these authoritative histories that do not look behind the scenes of epic events," said Kneubuhl, adding, "I wanted to show how women are often more adaptive and progressive when they find themselves on the hot seat of history."

Closer to home, *Conversion* is also the product of Kneubuhl's work in the living history program at Mission Houses Museum in Honolulu, which presented public re-creations of a typical "day in the life" of early 19th century missionaries in Hawai'i. While enrolled in the UH theater program, Kneubuhl spent her Saturdays in full-costume portrayal of real-life historical characters. She based her dialogue and action on scrupulous research into archived journals, newspapers and other records. By the time she sat down to write *Conversion*, she had plenty of information about the real-life antecedents of her characters and their thoughts on colonialism, gender, culture, war, disease and religion – the list of themes that infuse her play.

Kneubuhl believes that history has inherent appeal and is at the core of *Conversion's* long-standing popularity with audiences around the globe. "People want to hear the voices of those who are no longer with us. It is exciting to realize that these are people who made history and they are no different than us," she said, adding that storytelling rather than facts and figures is a good way to shed light on the past.

In fact, storytelling within her family circle, she admits, has been an ultimate influence on her historical writing, including dozens of plays and television scripts for a PBS Hawai'i biographies series, plus a recently published historical mystery novel set in 1930s Honolulu and a video documentary of Joseph Nāwahī – a 19th century leader of the Hawaiian political independence movement.

Despite her protestations that she chose theater "quite by accident" after first obtaining a degree in psychology, the mo'olelo she heard from her kūpuna left an indelible mark on her imagination. This ranges from the tales of 1950s Hollywood stars from her Uncle John Kneubuhl, a celebrated Sāmoan-born television writer to reminiscences of the Hawaiian Kingdom shared by her Hawaiian grandmother and friends over games of canasta.

"I think human motives don't change over time," Kneubuhl said. "I hope that by studying the past we begin to see some kind of pattern or evolution of human relationships that helps us become more understanding of the world we live in." ■

# MEMORIAL

Continued from page 05

supporter of the monument who wanted not only to see his name but the names of his two sisters who died at Kalaupapa before he arrived. "For many years, he searched for their graves, but could not find them," she said. "He wanted a monument to memorialize them and himself for all their sacrifices and accomplishments." (For an obituary on Nalaelua, see page 23.)

The Kalaupapa Memorial Act was introduced by U.S. Rep. Mazie Hirono and Sen. Daniel Akaka introduced a companion bill in the Senate. Obama invited Hirono and Akaka to witness the signing. A monument bill was originally introduced in 2005 by then-Congressman Ed Case.

State Archives historical records branch chief Luella Kurkjian whose ancestor –

"probably a great uncle," was sent to Kalaupapa, said the monument is important because "so many of these people just disappeared" out of their family history and "no one knew where they disappeared to."

Kurkjian's great uncle Robert Holt was sent to Kalaupapa from Honolulu in 1887 at age 25. He owned a coffee shop on the settlement and died in 1925. Kurkjian, who learned of her great uncle through a names project for the monument being researched by Ka 'Ohana O Kalaupapa founding member Anwei Law.

Law has recorded the first 5,000 names of people sent to Kalaupapa from 1866 and 1896. The names are handwritten in a black hard-bound folio in the State Archives. "They date back to the first 12 people who were sent there," said Law.

Her research also includes poring through documents like patients' petitions to the Hawai'i Legislature and letters sent from family or to the Board of Health. Six

people are providing translation work on documents that are written in Hawaiian.

The monument is not just about names, but about pride and love and having their stories told, said Law. The monument will memorialize and honor Kalaupapa's history and patients and provide a place where family members can pay their respects if their loved ones don't have a marked grave.

"We're increasingly getting family members coming back and wanting to fill the gaps in their family histories," said Law, who is working on a book about the people of Kalawao and Kalaupapa who worked alongside Damien. "I think it's a way to really promote pride in these individuals and in family members. And to bring them back into the history of Hawai'i and also the history of the world." ■

For information, visit [kalaupapaohana.org](http://kalaupapaohana.org).

## HE HO'OMANA'O ■ IN MEMORIAM

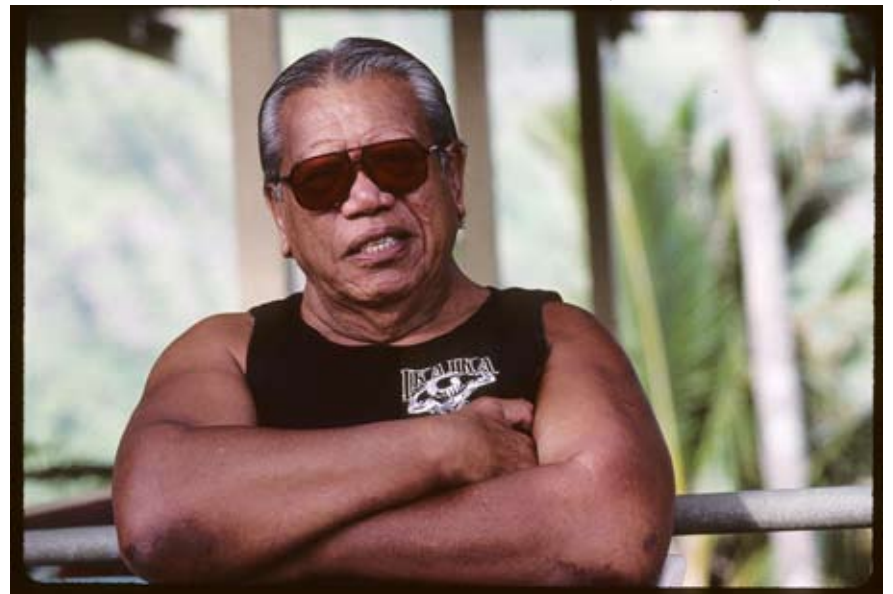
### Henry Nalaelua

1926-2009

Henry Nalaelua wanted to see Kalaupapa "stay sacred." Although the former resident of the Kalaupapa leprosy settlement didn't live to see a monument bear his name, his legacy is ensured. A worldly man of many artistic talents, Nalaelua was one of the remaining group of 20 or so former patients who chose to live out their lives in Kalaupapa. He died April 17 in Kalaupapa.

"Don't desecrate what happened here, not because of my lifetime, but because of those who came before me," Nalaelua once said when considering Kalaupapa's future. "I would really like to see this place stay sacred ... in honor of those who died here because of the disease, those who fought for allowances, fought for their clothing, fought for their medication, fought for their freedom."

His words have guided Ka 'Ohana O Kalaupapa – a group of former leprosy patients, families and supporters – as it helps plan the future of Kalaupapa, said longtime friend Anwei Law, who visited Nalaelua at Straub Hospital in Honolulu two days before he returned home to Kalaupapa and passed on. His impact on people was evident by the group of about 20 people who



Henry Nalaelua - Photo: Courtesy of Monte Costa

gathered at the hospital to say their good-byes, she said.

Nalaelua was diagnosed with leprosy in 1936 at age 10 and sent to Kalaupapa in 1941. His autobiography, *No Footprints in the Sand*, written with the help of Sally-Jo Bowman, told the story of a man who lived life to the fullest.

Law recalls traveling to Belgium with Nalaelua and other Kalaupapa residents to visit Father Damien's tomb after many of the residents participated in the 1988 International Leprosy Congress in the Netherlands. Nalaelua's experiences also include

serving as the first president of the Kalaupapa Historical Society, a Kalaupapa tour guide, a participant in OHA's kupuna program, and being appointed by Gov. George Ariyoshi to the state Board of Health.

"Anyone who knew him was impacted by his wisdom, personality and friendship," Law said. "You look at him and you just wonder, 'What would any of us do being taken away at the age of 10? How would we manage?' And you look at Henry and you see that the story wasn't so much what was done to Henry, the story is what Henry did with what was dealt to him." ■



# Tyranny and iwi exposed

## How tyranny worked at Mākua Valley, part 2

Nā Au Mākua — the management by the parents for the children. This photo was taken at Kakahe'e, Keawa'ula, looking out at the symbol of Kanenuiakea over Mākua, on Christmas Day, 2008. -  
Courtesy photo by D. Panoke

**A**loha nō my 'Ohana, remember when our kūpuna visualized, practiced and taught us that the most divine prophecy is about Ki'i, La'ila'i and us, their descendants. Our ties to our progenitors, civilization and Mākua Valley are through our Piko, our divine purpose and our prior and continued history. And, that our history and dreams are the impetus that removes the U.S. and its Army's prolonged military occupation!

First, surely some in the U.S. Army's Hawai'i command and advisory council of historic preservation (ACHP) may have been to Iraq. It took time there, but finally it was learned that the Army had to make vital distinctions between Sunni and Shi'a, who were both Iraqi citizens and separate religious groups. Although they could be treated equally, their relationships to different mosques and historic properties were not equal. This is true as well about Hawaiian people and Hawaiian religions and graveyards. The kupuka'aina, the original people of Mākua Valley, are verifiable lineal descendants and have especially complex relationships as both Hawaiian and Iraqi peoples experi-

ence when the U.S. militarily occupied their countries, temples and graveyards. A side-by-side view of adverse discrimination against Africans for slavery and the Chinese and Mexicans for labor and what happened to the American Indians and to the Japanese shows a pattern. Wrongfully, the adverse discrimination – or better known as tyranny and/or cultural genocide – is obviously forced upon the Hawaiian people and their nation.

2) In Iraq, the U.S. and its Army finally used principles of positive discrimination that required a simple solution defined as "Preference" for Iraqi nationals to morally connect them to their historic property. Hawaiian nationals should have the same ethical treatment for their Kāne religion, temples and cemeteries in Mākua Valley. The Army's FM 27-10 law and its paradigm obligation in Federal 106 law, and 6E – HAR, 13-300-35, also gives "Preference" for proper treatment for native Hawaiians' skeletal remains and burial goods to "know lineal descendants."

3) The "Preference" uses have been upheld in recent U.S. Supreme Court cases that determined lineal

descendants are inextricably intertwined with their native cultural landscape and have "Preference" in decisions that may adversely affect their burial goods, cultural properties and graveyards. In summary, the Army adversely discriminates across the board against Hawaiian and American nationals – why? We are giving the Army and the ACHP the examples in history and showing you that this has been the "Pattern" of the U.S. toward non-white people or smaller peaceful nations. We all realize we should pay more attention and find out what's going on here. These problems are about behavior and we recommend that you contact Dr. David Keanu Sai at HawaiianKingdom.org or Kahuaka'i, Tom Lenchanko at smv1520@aol.com and ask for kōkua! Also, it's incompetent for the Army not to have cultural resources management plans (CRMPs)! Lacking CRMPs maybe the biggest crime in occupation and the breaking of cultural preservation law in Hawai'i's recent history!

4) The Army's response to our pinpointing Army responsibilities is disingenuous, self-contradicting and superficial. If the Army has learned how to respect the differences among

Iraqis, then why can't the Army apply those same insights in Hawai'i and Mākua Valley? Obviously, all the people living in Wai'anae are not equally related to Mākua Valley!

5) How can there be trust and integrity in your actions if the Army dismisses past histories of desecrations and destruction of sacred sites? The Army continues to ignore shareholders having anything to do with royal patent (RP), Kuleana and Tenant Property Rights in Mākua Valley. Then the Army subsequently invites us to identify more gravesites, war memorials and traditional cultural properties (TCPs). Doesn't the Army and the ACHP see their own disconnect from the reality of past and present desecrations?

6) Respectfully, we must say to them: clarify your responses regarding our charges that the Army is governed by F-M 27-10 and 106 regulations as its obligatory to Army behavior and conduct pertaining to occupied historic property. And clarify your response specifically about the Army's removing 300-plus sets of our 'ohana skeletal remains and artifacts from Kāneana Cave in the early 1930s. On numerous levels our 'ohana has requested to the Army not to enter, remove or disturb our Kāneana Ka'ānani'au temples and cemeteries. The Army chose to remove all our iwi and artifacts from Kāneana cave to use the cave for Army wartime purposes. The Army has not returned our 300-plus iwi 'ohana, apologized or repaired the damages to our sacred Kāne cave or ended their war on Hawai'i.

The "cave," is the "birth womb of our Hawaiian Adam and Eve, Ki'i and La'ila'i!" In this case the Army is in significant violation of its own Field Manual 27-10 against genocidal behavior. "Preference" can also pertain to conduct pursuant to international law and treaties! In such an instance few U.S. courts or other courts will look favorably on their pronouncements about the Army and the ACHP's not having to address issues that you don't think arise from your current so-called Mākua Programmatic Agreement – which they have recently told us.

8) The Army should lead the way in dealing with the differences between those who have only a cultural relationship to Mākua Valley

and those who are the lineal descendants, Kupuka'aina, the original people of Mākua Valley. The lineal descendants of Mākua Valley have worshipped and buried our ancestors in Mākua for several thousand years.

9) Or, you – the U.S. Army and ACHP can violate your duty, break the law once again and risk that this might be the moment that we will find help by appealing up the chain of command or receiving legal help from outside your system.

10) It is time for the Army's Hawai'i command and the ACHP to make a good faith effort to know our 'aina, Wahipana of Mākua, is sacred land to the Hawaiian people. And, that the Army is using Mākua as an active firing range against all legal, moral and ethical logic. History will judge Army's/Lucking's/ACHP's actions! Evidently the Army wants to name its firing range after our blood-related Uncle Herbert Pililā'au; yet the Army violates and desecrates his families' sacred sites. The solution is to follow the law of positive discrimination pursuant to FM 27-10 and our treaties via "Preference" between those who are Hawaiian Nationals directly connected to Kuleana and private lands in Mākua Valley and those who are not! We understand the way the Army's Lucking is using Hui Mālama members to violate and divide the Hawaiian community and divert attention from their violations. President Obama 'Ohana, please hear our calls and do not allow the Army to destroy Hawaiian National Treasures in Mākua or anywhere in Hawai'i!

***'Ohana the time is near, and we want to invite you to Kūkaniloko on June 21, 2009, from sunup to sundown to further discuss the de-occupation deliberations; bring food if can to celebrate reunion of our 'Ohana and our amazing leaders that will attend and consider our pono history and future for those yet to come!***

Mahalo nō 'ohana for your patience, kindness and kōkua. I'o lako my 'ohana for the ponopono to build a solid and true peace for our keiki(s). ■

*Respectfully, Alikā Poe Silva, Kahu Kulāwi, Koa Mana, Kupuka'aina o Wai'anae, Mākua Wahipana, O'ahu, Hawaiian National. Contact Alikā Poe Silva at: alikapoesilva@yahoo.com.*



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

## OHA trustees err in supporting CMP

The OHA Board of Trustees (BOT), rather than adopting its legal affairs staff's and Administrator's recommendations that called for greater protections of Mauna Kea, instead ignored those recommendations and voted to support the University of Hawai'i's "Comprehensive Management Plan" which, arguably, does not fully protect Mauna Kea.

The OHA staff did not support the UH plan because it would allow UH to: (1) restrict public access, (2) determine what is culturally "appropriate," (3) require Native Hawaiian practitioners to get permits to worship and (4) allow many more telescopes to be built on Mauna Kea.

To add further add insult to injury, the BOT even supported UH's continued practice for the observatories to pay only \$1 per year in lease rent for the use of our lands. Mauna Kea is made up entirely of so-called "ceded lands," which the law (Section 171, Hawai'i Revised Statutes) requires ("fair market lease") rents to be collected from foreign corporations and nations using Mauna Kea's lands.

We are unclear why the BOT opts to diminish well-established laws including those laws that protect public access, Native Hawaiian gathering and access rights and the charging of fair market lease rent (which would also benefit OHA). These laws, no matter what promises the UH and its hired public relations firm, Ku'iwalu, claim, need to be complied with. We believe the BOT owes its beneficiaries an explanation for its recent actions.

**Clarence Kū Ching**  
cultural practitioner, OHA Trustee  
1986-1990

**Paul Neves**  
Royal Order of Kamehameha I

**Kealoha Pisciotto and Keo Van Gogh**  
Mauna Kea Anaina Hou

## Sai's ceded lands column is right on

I am continually astounded by the clarity of thought of Dr. Keanu Sai (Kūkākūkā, 'Apelila). *The myth of ceded lands and the state's claim to perfect title*. Right on, brother! This is required reading for all who love Hawai'i. Imua!

**Brendt Berger**  
Walsenburg, Colorado

## Reject the U.S. Supreme Court's ceded lands ruling

We, the Hawaiian people, who are born from the Hawaiian land and who have resided here for more than 100 generations, **reject** forever the decision of the Supreme Court of American injustice!

That court only has the "right" to rule because its military is illegally occupying our country, it does not have the moral right!

Remember that was the court that once found slavery legal, and that was the court that eventually had to find that slavery was illegal. They did so because of the moral outrage of the American people.

No doubt one day that same court will find that they have erred yet again, and that we as Hawaiians have a moral and legal right to deny sale of the "ceded" lands, as that land is our land.

Our sovereign rights to those lands were acknowledged and affirmed by the 1993 Apology Law and were even acknowledged by the 1959 State of Hawai'i Constitution that stated such lands were held in trust for two beneficiaries, the Native Hawaiians and the general public.

When the State of Hawai'i proposes to sell "ceded" lands, they are abusing that trust for both beneficiaries, as once land is sold, the public loses use of that land forever.

Over the course of time, history has taught us that wrongs committed

against humanity in the name of law are wrongs forever, and eventually wrongs are righted by the overturning of bad law. Just as slavery and genocide have been overturned by human rights, so too will the decision of the American Supreme Court of Injustice be overturned. We Hawaiians will always have the moral right to our lands, now and for the next 100 generations.

As for Linda Lingle, who has stabbed us in the heart with her abuse of our trust, she has now earned her place in history with other mo'o niho 'awa'awa such as John L. Stevens, Lorin Thurston and Sanford Dole. Too bad for her; she could have been remembered as our friend.

**Lilikala Kame'elehiwa, Ph.D.**  
Professor  
Kamakakūokalani Center for  
Hawaiian Studies  
Hawai'i inuiākea School of Hawaiian  
Knowledge  
University of Hawai'i at Mānoa

## Missed the rally

This is response to the Letter to the Editor ('Apelila) about the Feb. 25 rally at the state Capitol. Keala West is very fortunate for getting the chance to experience that power and strength that we can have when we stand together.

Well, I'm here on the Big Island and couldn't be there; I was hoping that we would have had a rally for the people on the Big Island at the state building, but there was nothing going on. The Honolulu rally attracted 300 people, but just imagine if someone had organized a rally on each of the Islands. We could have gotten maybe a total of 600 people who would be gathering for our lands.

The fight for our lands isn't over, so I'm hoping that the next time we need to stand together all of the Islands will be standing together.

**Jo Ann Lee-Domen**  
Hilo, Hawai'i

## Mr. Silva, what about the kapu?

In his column, *Tyranny and iwi exposed*, Mr. Silva criticizes the military as he writes about the Pililā'au Mākua Military Reservation in regards to desecration of land, of iwi, allowing religious activities to the god Lono in the valley of Kāne, etc. Is Silva telling us that our history books are wrong? That Kamehameha II did not order heiau to be demolished, god idols burned, and that the kahuna all agreed with him even to the extent that Chief Kahuna Hewahewa destroyed his own heiau?

If he believes praying to the god Kāne is a cultural practice of today then he must believe in the kapu. We Hawaiians of the Christian faith sin when we break one of the 10 Commandments but when we ask for forgiveness they are forgiven. What about the kapu? If Silva isn't just giving everyone a lot of "waha nui" he should dedicate his next *Ka Wai Ola* column on the kapu.

Regarding the sacredness of the iwi, does one have to be dead before their bones are considered sacred? What about the bones of our military 'ohana who have fought and are fighting to protect our freedom aren't they just as sacred?

**Bill Punini Prescott**  
Nānākuli, O'ahu

## 'Be nice to the tourists'

I once overheard one of my wives local friends tell her children, "Be nice to the tourists, they bring the money to our island!" And with the economy being so bad, many companies folding and government employees losing their jobs, the importance of her words has begun to sink in.

But they really began to make sense while vacationing on the Big Island, when two groups of local adult males went out of their way to make known we were unwelcome there. Even though the people who

worked at Hawaiian Airlines, Avis Rent A Car, Ken's House of Pancakes, Hawai'i Volcanoes National Park, the Sheraton Resort, the local supermarket, Rocky's restaurant, Subway, Longs and L&L Drive Inn were all very pleasant, I will not take my family back there again.

So now I understand. It is important to treat the tourists well because tourists support all of those jobs at the places we visited. And the resort taxes are used to fund the government employee jobs.

Maybe everyone can learn from one local mother's words to her children and "be nice to the tourists" because your friends, neighbors or family members might be depending on them for their livelihood.

**John Ingrahm**  
Honolulu

## Pehea kou mana'o? (Any thoughts?)

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  
or email [kwo@oha.org](mailto:kwo@oha.org)



## A beacon in the storm



**Haunani Apoliona, MSW**  
Chairperson, Trustee, At-large

**E**o e nā 'ōiwi 'ōlino, nā pulapula a Hāloa, mai Hawai'i a Ni'ihau, puni ke ao mālamalama. The Hawai'i Academy of Recording Arts recently honored Cecilio and Kapono, Sons of Hawai'i, Keola and Kapono Beamer, John Pi'ilani Watkins and George Helm with 2009 Lifetime Achievement Awards. George Helm's award was presented to his family with the following remarks:

"George Jarrett Helm Jr., a native of Moloka'i, was passionate about surfing, music and activism. Ironically, he died in the seas of his island home while protesting the bombing

of Kaho'olawe, in March 1979, ultimately becoming a hero for a cause and a beacon of Hawaiian nationalism.

Helm was born on March 23, 1950, in the village of Kalama'ula on the island of Moloka'i, the fifth of seven children raised on Hawaiian Homestead Land, 'āina ho'opulapula. At a young age, Helm took an interest in playing the guitar and singing. But his musical education was galvanized when in 1965, Helm relocated from Moloka'i to Honolulu to attend Saint Louis School where he played baseball and basketball thanks to an athletic scholarship. He was also a glee club member on campus and his teacher, John Keola Lake, saw potential and a future in singing, so introduced Helm to Kahauanu Lake, the leader of the Kahauanu Lake Trio.

Helm, one of the finest falsetto singers is remembered both as a marvelous falsetto singer and Native Hawaiian activist; he is credited with coining the term "aloha 'āina." His musical artistry and his Hawaiian activism came to an abrupt end when he and fellow activist-cousin Kimo Mitchell were swallowed by the seas

while they were on surfboards attempting to protect the island of Kaho'olawe from military bombings. Neither has been found. A plaque bearing their names was placed on the beach at Hakioawa on Kaho'olawe in 1987.

As a member of the Protect Kaho'olawe 'Ohana, Helm was a firm believer in Hawaiian self-determination, a brilliant writer, a powerful orator and a true Hawaiian, maloko o ka na'au. Helm's efforts to protect Kaho'olawe and his personal sacrifice made the significant difference: the bombings were halted at the close of the 1980s and in 1994 President Bill Clinton returned Kaho'olawe back to Hawai'i; clean up completed on the island in April 2004, after a 10-year, \$460 million cleanup. His dedication cost him his life, but his goal has been realized: The Navy completed its hand over of Kaho'olawe.

However, as a Hawaiian singer and recording artist, Helm never experienced fully that achievement. His lone album – a snapshot of his raw, soulful talent – was released posthumously. Helm, who entertained in between his "activism," had completed a "live recording"

at the Gold Coin Restaurant. It was soulful – Helm singing and Helm strumming the guitar – and low-tech. Helm's former boss, Richard Wong, had the session in the can and decided to release it. The album, *The Music of George Helm: A True Hawaiian*, sold 20,000 copies in the wake of his disappearance, galvanizing his impact and appeal as a performer, softening his rigid and controversial stance as an activist. It remains a treasure today – the lone document of his personal and inspirational musical style.

Helm's international travels as a musician validated and reaffirmed the Hawaiian values on which he was raised and thus honed his courage and focus to protect Hawaiian lands and to preserve and perpetuate Hawaiian culture.

Thus we bestow the Hawai'i Academy of Recording Arts 2009 Lifetime Achievement Award to George Jarrett Helm Jr. for his contributions to island music and for his personal action as a change agent fueling his peaceful but powerful activism to make sure "ua mau ke ea o ka 'āina i ka pono" lives for generations to come ... mau a mau. We celebrate George – his 'ohana – and his kūpuna." 5/48 ■

## OHA's 2009 legislative budget struggle



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

**S**ince the opening of the 25th Legislature in January, OHA has struggled to remind lawmakers of the State's obligation to OHA's beneficiaries when prioritizing and appropriating state funds.

In light of the economic situation of the state, OHA was asked by lawmakers to reduce its general funds budget request by 20 percent. OHA obliged and submitted a revised budget showing a reduction in general fund requests from \$3.08 million to \$2,469,659 million, which was approved by the House Finance Committee in March 2009.

On April 7 at a scheduled decision-making meeting, the Ways and Means Committee cut OHA's general funds budget to zero (0).

This action taken by the WAM Committee will severely impact OHA's ability to carry out the purpose of the Office as defined in Chapter 10. OHA will not be able to provide services or support to Hawaiians without the

infusion of general funds. The general funds support to OHA is not just for financial reasons, but is provided to enable OHA to support Hawaiians as well as native Hawaiians to achieve its purpose as defined in Chapter 10.

OHA is concerned that this Senate Draft 1 of the OHA budget bill could be problematic legally as it is inconsistent with the language of Opinion No. 03-04 (May 30, 2003) of the attorney general of the State of Hawai'i. That opinion was issued in response to a request by Sen. Les Ihara Jr. and then-Rep. Ezra R. Kanoho on the legal authority for transferring ceded land receipts to OHA without a current, specific legislative appropriation. On page 2 of that opinion, the attorney general stated that the Hawai'i Constitution, in Article XII, Sections 5 and 6, makes the elected trustees of OHA, not the Legislature, responsible for determining how native Hawaiians' portion of ceded land receipts are spent to further the purposes of Section 5(f) of the Admission Act.

However, the present SD 1 does not draw upon state general funds at all. Instead, it finances all of OHA's budgetary items solely from OHA trust funds and requires that those funds be used in certain amounts in certain years for certain purposes. In so doing, the SD 1 appears to directly contravene what the attorney general described as the Hawai'i Constitution's intent "that OHA have exclusive authority to decide how much of, when, and in what specific way, the native Hawaiians' share of the ceded land receipts is to be used to better the conditions of native Hawai-

ians." (page 10 of Opinion No. 03-04).

Elimination of the general funds combined with the decrease in Trust funds available to OHA based on performance of its investment portfolio will leave OHA with spending shortfalls in FY 2010 of \$3.8 million and \$5.2 million in FY 2011.

OHA cannot cover the FY 2010 and FY 2011 budget shortfalls with trust funds as the BOT-approved budget includes the maximum 5 percent spending limit (as allowed by OHA's Spending Policy) in both years. The only way it can bring expenditures in line with its budget is through the reduction of personnel and programs.

The reduction of \$1,469,669 in program operations (ID 175) will be detrimental to OHA's services and support to Hawaiian beneficiaries. The general funds allow OHA to serve less than 50 percent Hawaiians as the 5(f) trust funds can only be used for native Hawaiians. OHA-funded programs like Alu Like Inc., Native Hawaiian Legal Corp. and Nā Pua No'eau will not receive the level of funding they need if HB 900 remains at zero.

As the economic crisis looms and budgets tighten, our legislators will be pressed to prioritize and deliberate policies to meet the needs of our State. We must remind our elected officials that the economy is a temporary crisis compared to the injustices we intend to address. OHA's budget bill will likely head to conference in the coming weeks, where OHA hopes to receive some reprieve from the current budget situation. ■

## U.S. Supreme Court, legislative update



**Rowena Akana**  
Trustee, At-large

**A**t the writing of this column, 15 days before it goes to print, Senate Bill 1677 is the only surviving bill that would provide any protection to ceded lands from being sold or exchanged. While it does not provide the complete moratorium that we wanted, it does require a majority vote of both the House and Senate to disapprove the sale or exchange of ceded lands. It also requires that the community be briefed regarding the location of the lands prior to its sale or exchange.

Unfortunately, State Attorney General Mark Bennett and House Speaker Calvin Say are now holding the bill hostage in an attempt to browbeat the OHA trustees into dropping our lawsuit to stop any further sale of ceded lands. SB 1677 has been deferred from the final vote on third reading for four days in the House. Governor Linda Lingle has made it clear that she will not sign the bill unless we drop our case.

Both Lingle and Bennett do not have any interest in doing what is right for Native Hawaiians. If the Lingle administration truly won the recent Supreme Court case, like Bennett has bragged about in the

media, why do they want us to drop the case while it's being reconsidered by the Hawaii Supreme Court? Also, if they really don't intend to sell or exchange any ceded lands in the near future, why won't they just pass SB 1677 instead of threatening to kill it? So much for the Governor's commitment to Native Hawaiians.

There is NO reason for OHA to drop the case at this point because the Senate will most likely not accept the House's changes to SB 1677 and we would just end up dropping the case for nothing. And settling the case with the Lingle administration without a moratorium on the sale of ceded lands would only anger our beneficiaries. We would also be sending the wrong message to the Hawaii Supreme Court.

### THE RECENT U.S. SUPREME COURT DECISION

In its recent decision on March 31, 2009, the U.S. Supreme Court sent the ceded-lands case back to the Hawaii Supreme Court for further deliberations. Many assertions have been made in the media, and I want to clarify all of the misinformation out there. Here is exactly what the U.S. Supreme Court said:

1) The federal Apology Resolution did not impose a duty on the State of Hawaii to refrain from selling ceded lands.

2) OHA had argued that the Hawaii Supreme Court's ruling relied mainly on state law and only referred to the Apology Resolution for its facts concerning the ongoing reconciliation process. The U.S. Supreme Court disagreed with OHA and concluded that the Hawaii Supreme Court did in fact rely on the Apology Resolution when it prohibited the sale of ceded lands.

3) However, the U.S. Supreme Court did recognize that existing state laws could serve as the basis for the Hawaii Supreme Court's decision to prohibit the sale of ceded lands.

4) The Court also recognized that the Hawaii State Legislature has the authority to resolve the status of the ceded lands.

5) They also said that the U.S. Supreme Court didn't have the authority to decide whether, as a matter of state law, Native Hawai-

ians have rights related to ceded lands. In other words, they said they don't have the right, under Hawaii Constitution, to prohibit the sale of ceded lands until the status of those lands is definitively resolved through the state political process.

It is difficult for me to understand how the State Attorney General can claim this decision is a victory for the Lingle administration. If the Hawaii Supreme Court decides that state law provides an independent basis for the prohibition on the sale of ceded lands, and I am confident they will, there will be no reason for us to go back before the U.S. Supreme Court and this lawsuit will finally come to an end – with OHA and its beneficiaries winning in the end.

### SETTLEMENT BILLS

In my last column, I wrote about Senate Bill 995 and House Bill 901, which attempts to resolve claims and disputes relating to the portion of income and proceeds from the lands of the public land trust for use by OHA between Nov. 7, 1978, and July 1, 2009. I wrote that I favored the Senate's version of the bill because it would convey Mauna Kea to OHA, along with several other parcels of land. The House version did not include Mauna Kea. At the time of this writing, it seems that HB 901 has died and only SB 995 will survive to the final conferencing stage of the legislative process.

### HOUSE SETTLEMENT PROPOSAL

On March 18, 2009, the House Committee on Hawaiian Affairs amended the Senate's bill by (1) deleting the conveyance of all parcels to OHA except those in Kaka'ako Makai; and (2) inserting \$200 million as the amount owed by the State to OHA.

On March 23, 2009, the joint House Committees on Water, Land & Ocean Resources and Judiciary amended this bill by deleting the requirement to transfer the management and control of the conveyed parcels to a sovereign native Hawaiian entity upon its recognition by the United States and the State.

### SENATE SETTLEMENT PROPOSAL

On March 27, 2009, the Senate

Committee on Water, Land, Agriculture and Hawaiian Affairs amended the House's version of the bill by adding language that would allow OHA and the State to reach a "global settlement" of the past and future obligations of the State to Native Hawaiians. The Committee felt that the proposal made by Gov. Ben Cayetano back in March 31, 1999, is a sensible and appropriate approach toward a "global settlement" and that it should be re-offered to OHA.

Please note that a global settlement DOES NOT include natural resources, water and gathering rights or any other rights. The settlement would include both land and money. In my view, it would be a great opportunity for us to finally have the resources to build a strong nation.

The Senate's "global settlement" offer includes: (A) Monetary payment to OHA of \$251 million; (B) Conveyance of public lands from the State to OHA equal to 20 percent of the 1.8 million acres of ceded lands already inventoried; and (C) The suspension of the \$15.1 million in annual payments to OHA effective upon a date to be agreed upon in good faith between the State and OHA.

OHA has to make a decision to accept or reject the "global settlement" (which means land and money only – this does not include rights to natural and mineral resources, gathering rights, etc.) and notify the Governor, the President of the Senate and the Speaker of the House of its decision in writing on or before Jan. 1, 2010. Any failure to properly and timely respond to the "global settlement" offer shall be deemed to be a rejection of the "global settlement."

If a "global settlement" cannot be reached, Part II of the measure sets forth the Legislature's approach to alternatively address the issue regarding past obligations only. The dollar value of \$200 million represents the amount agreed to between OHA and Governor Lingle regarding the resources that should be provided for the period between Nov. 7, 1978, and July 1, 2008. The Committee felt that \$200 million for the past obligations is a fair and reasonable payment.

At the discretion of OHA, payment of the \$200 million may be accomplished by either: (A) A \$200 million monetary payment; (B) Conveyance of properties in the public land trust with a combined tax assessed value of \$200 million; or (C) A combination of cash payments and conveyance of properties totaling \$200 million.

If OHA chooses to accept a \$200 million monetary payment, it must notify the Governor, the President of the Senate and the Speaker of the House of its decision in writing by Jan. 1, 2010. Failure of OHA to respond to the Governor, the President of the Senate and the Speaker of the House by Jan. 1, 2010, shall be deemed to be a rejection of OHA's right to accept the \$200 million monetary payment option.

The current \$15.1 million in annual payments from the State to OHA shall remain uninterrupted for FYs 2009-10 and 2010-11.

In either settlement option, the specific public lands that are to be conveyed by the State to OHA is to be determined by negotiation between the Governor and OHA with reasonable diligence, in good faith, and shall be completed on or before Jan. 1, 2015, unless mutually extended by the State and OHA. OHA and the Governor's Office are required to submit a report on the status of the negotiations to the Legislature no later than 20 days prior to the convening of the 2010 regular session.

### CONTACT YOUR ELECTED OFFICIALS

While the legislative session will be over by the time of printing, I still encourage all of you to let your elected officials know that you support Senate's version of the settlement bill and that you want a complete moratorium on the sale or exchange of ceded lands. The legislative process is a long one and if the bills fail to pass this year, they will still be alive and will come up again next year. It is truly unfortunate that some of our elected officials need to be constantly reminded about doing the right thing.

Aloha Ke Akua. ■

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

## Can Hawaiians work together?



Boyd P. Mossman  
Trustee, Maui

Aloha kākou, Laulima... working together. Indeed, the slogan of my college Air Force Academy class was: "cooperate and graduate." Some question whether that is possible with Hawaiians and there is apparent justification for that observation. Absent authoritarianism and compulsion, can we really work together on anything? From the basic unit of family to the government of our nation, cooperation and laulima are key to success. Families as well as governments unable to communicate, understand or empathize subject themselves to dispute, contention and disorder. And so, given that laulima can facilitate communications and improve relationships, is that not something Hawaiians should focus upon and work toward?

Within the Hawaiian community today we have, as with other nationalities, numerous dissenting groups with a variety of issues (from blood quantum to federal recognition) and a variety of solutions. OHA has its hands full seeking to help Hawaiians in the community to continue to progress and help themselves. We give out grants to nonprofits, scholarships to college students, emergency loans and funding to Hawaiian agencies and organizations involved in health, Hawaiian education, legal, business ownership, etc., while representing Hawaiian interests before the Legislature, courts, community and government. Our work with numerous community organizations including the Hawaiian Civic Clubs, Hawaiian homestead groups, charter schools, royal societies, Hawaiian churches, Hawaiian chambers and so many others has sought to better conditions for all Hawaiians.

But conspicuously absent has been a concerted effort by OHA to learn about and seek a better under-



# 'If there is to be change in your life, change must come from inside you...'

—Kahu Billy Mitchell, Mana Christian 'Ohana, Easter Sunday 2009



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

The Supreme Court of the United States has spoken. It has remanded **Case No. 07-1372, STATE OF HAWAII, ET AL., PETITIONERS v. OFFICE OF HAWAIIAN AFFAIRS, ET AL.**, to the Supreme Court of Hawai'i. The question was "Whether the Joint Resolution to Acknowledge the 100th Anniversary of the January 17, 1893, overthrow of the Kingdom of Hawai'i strips the State of Hawai'i of its authority to sell lands ceded to it by the federal government until it reaches a political settlement with Native Hawaiians about the status of those lands." Our highest court from 4,000 miles away said "NO" and ruled in favor of the State of Hawai'i. Case No. 07-1372 remains a "work in progress," a continuing saga, a challenge seeking resolution. The reactions and reviews to the Court's Decision amongst our People remain mixed. For OHA the remand is a "blessing in disguise." Had the U.S. Court not remanded this case there is no telling what would have happened! The emotions amongst us run the spectrum from jubilation to despair and much between. "I care deeply" to "Ainokea" to "This is just another day in paradise."

For the past few months my focus has been Hawaiian health: mind, body, spirit. To be strong and healthy at all times. Not only when the road is smooth, but most especially when it is bumpy, when Justice is elusive and fleeting (as with Ceded Lands), when the path is paved with disappointments (losing a job, a frayed friendship, a wayward child, an unfavorable court ruling). In these difficult and trying

times, being anchored to someone or something is critical and necessary to get us from a space of despair to a place of hope. Hawaiian health also includes spiritual health, the need to find "inner self, inner strength, inner peace."

Kathy and I have been attending Mana Christian 'Ohana here in Waimea for more than a year. "The tie which binds us" is that we believe in the same God, the God of Abraham and Isaac. We try to be in Church every Sunday. Our Kahu is Billy Mitchell, who has transitioned from street fighter to a warrior for God, who moved from the "dark side" to "serving Akua" after he and Jenny (his wife) almost lost their son to illness. God intervened and changed Billy's life forever and for the better. Every service is anchored in scripture, fraught with pule, music, sometimes hula, tablespoons of real-life applications. Relevance is always a Cornerstone. Billy links the Bible and its lessons of 20 centuries ago to our community and our issues of today. He applies Christian values (and Hawaiian values) to daily living in Waimea. Though the congregation is a "rainbow coalition," it is an alliance of mostly po'e Hawai'i and po'e Haole. What amazes me about Mana Christian 'Ohana is the young families, young parents, and young adults. It's a "Young Church." And for me the question is what brings young people back Sunday after Sunday? My sense is it's because Kahu makes God very relevant to their lives and because they know he believes in and cares deeply for them. One of those young people is our oldest son, Maluhia. With Kahu's help he has found Akua and has rediscovered the "goodness" within him.

At Mana Christian 'Ohana, we do not have a church bell. The Blowing of the Pū (conch shell) is our Call

to Worship. Bringing a Bible and a note pad is encouraged. Former OHA Trustee Hannah Springer heralds the Day with a Bible reading in Hawaiian and English. Hannah "captures you" and takes scripture from the Old or New Testaments and weaves them into beautiful, contemporary mo'olelo. Then the Worship Team headed up by Zanga Schutte (a Hawaiian homesteader) takes over. Accompanied by five soloists, drums, guitars and keyboards, the Team will do four songs usually. Mahalo to technology. Everything is flashed up on a screen. The tempo of the music will vary, but the beat is lively, celebratory, uplifting and joyful. Blended together, we have a "Choir of Angels Singing on High." Pier Schutte (Zanga's sister-in-law) follows the music with a welcome. It never ceases to amaze me how folks from all over the country find their way to Kahilu Theatre, our Pu'uhonua in the piko of Waimea. Mana Christian 'Ohana started in the living room of the Mitchells' home. The congregation outgrew their home. Rather than investing in a building, Sunday services are held at Kahilu Theatre which comfortably seats 400. Kahu's thought is put money into people and programs, invest in the community rather than a Building (for now anyway). Announcements of special events and Blessing of the Lūlū (offering) precede "The Word (the sermon)."

At Mana Christian, a calabash sits on a table in the lobby. The offering plate is not passed around. If you want to support God's work, one does it quietly and without fanfare. Once the Lūlū is blessed, it's time for Kahu and The Word. There is nothing complicated about his sermons. He takes the Old and ties it to the New. He quotes from the Bible at will, linking whatever is being cited to real life, real time, real people, real events in our community (sometimes nationally, on rare occasion globally). Experiences we can relate to. Lessons we can benefit from. Things we can do to make our town better, our lives richer, and others' lives fuller. Quite often, he is speaking to those of us who are Hawaiian. Shake off the victim attitude. Be part of the solution. Take

care of your relationship with Akua. Take kuleana for your family. Mālama our community. This Easter Sunday he said it best. "If there is to be change in your life, change has to come from inside you. If one is to be kinder and gentler one has to be kind and gentle inside oneself." Do what ONE needs to do to be healthy spiritually (as well as physically, mentally). All three components are interdependent. His is always a message of being Christ-Centered, Hope, Helping others, remaining a Church that does not judge others. And there are times when individuals will share testimonies of struggles with drugs, alcohol, relationships, getting from one day to the next and how Ke Akua and Akua's word, particularly John 3:16 and Jeremiah 29:11, as well as coaxing from Kahu has put them on a path to "life eternal" and a Second Chance at life. The singing of the Doxology and "This is the Day which the Lord has made" wraps up the service. In the shadows and always near is Jenny, Kahu's "better half." Jenny will forever and always be the "Wind beneath his Wings." Their sons Nawa (Kamanawa) and Richie and daughter La'i, her husband, Taich Chong, and Kekaha (the Mitchells' only grandchild) all help to make Mana Christian 'Ohana the family church it is.

How does the regaining of inner spirit and having a relationship with Ke Akua connect at all to Case No. 07-1372, to any Hawaiian issue, to our daily work at OHA? If one's Life is Pono, one's Life will have purpose and meaning. If one believes in Faith, Hope and Charity, much is possible. If we follow the teachings of Tūtū Pilahi Paki, teachings of Living Aloha, Lōkahi, Olu'olu, Ha'aha'a, Ahonui, finding happiness will be easy. Mana Christian 'Ohana and many Churches across our Islands are making a good difference in the lives of many of our People. They are helping to transform spaces of despair into places of hope. They are helping us at OHA to "better conditions for our people (OHA Mission)." To Kahu Billy, Jenny, the Mitchell family, the staff and members of Mana Christian 'Ohana, mahalo for all that you do. "Ua mau ke ea o ka 'āina i ka pono." ■

## MOSSMAN

Continued from page 27

standing of those Hawaiian groups and individuals who actively oppose OHA, primarily as regards to federal recognition, Kau Inoa and just about anything OHA supports. As a trustee, I certainly disagree not only with the philosophies and justifications argued by these activists, but also their public displays of disrespect and rudeness seen on TV and at public meetings which, admittedly, had OHA as the lead example for many years. But I also recognize that we are one in the spirit of our ancestors and share common interests upon which we agree, albeit maybe not a whole lot. And so, if we appreciate our differences and set them aside, maybe we can open up communications and laulima on mutually acceptable matters of benefit to all of our people.

Thus if this is to be pursued, we need to understand one another and what we stand for as well as who we represent and why we do so. A candid and frank expression of origin, authority and objectives would allow us all to understand one another and open up communications. Then we can agree to disagree on federal recognition, ceded lands, Kau Inoa and whatever else as we seek to identify and prioritize other matters of import to Hawaiians from affordable housing to youth. Can this be done and is it something good for Hawaiians? Well, I've been to a number of hearings where activists complain that OHA pays no attention to them. An offer to them from OHA to get together, made in good faith to seek laulima can be taken or left. If taken, we have the chance to open communications, which are non-existent today. If left, OHA at least tried and the Hawaiian community can make their own minds up as to OHA's efforts to work with and help all Hawaiians.

Now, I expect there will be suspicion, dissent, distrust and whatever from some at any OHA-related initiative. Let's be clear here; this will be an OHA initiative, not that of someone else. We can either seek to cooperate on specific issues, or not. Kings and queens, prime ministers and presidents, can either come and see what could help all of us, or they can stay in their royal compounds and continue to complain. So what will it be amongst us Hawaiians? Laulima (cooperation) or kū'ē (opposition)? Stay tuned. ■



**Clyde W. Nāmūo**  
Administrator

**Crystal Kua**  
Communications Director

**Lisa Asato**  
Public Information Specialist

**T. Iliha Gionson**  
Publications Editor

**John Matsuzaki**  
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Production Specialist/Graphic Designer

**Liza Simon**  
Public Affairs Specialist

**Blaine Fengerstrom**  
Media Production Specialist/Webmaster

**Francine Murray**  
Broadcast/Media Coordinator

**Charles Ugata**  
Volunteer

**HONOLULU**  
711 Kapi‘olani Blvd., Ste. 500  
Honolulu, HI 96813  
Phone: 808.594.1888  
Fax: 808.594.1865

**EAST HAWAII (HILO)**  
162-A Baker Avenue  
Hilo, HI 96720  
Phone: 808.920.6418  
Fax: 808.920.6421

**WEST HAWAII (KONA)**  
75-5706 Hanama Pl., Ste. 107  
Kailua-Kona, HI 96740  
Phone: 808.327.9525  
Fax: 808.327.9528

**MOLOKA‘I**  
Kūlana ‘Ōiwi  
P.O. Box 1717  
Kaunakakai, HI 96748  
Phone: 808.560.3611  
Fax: 808.560.3968

**LĀ-NA‘I**  
P.O. Box 631413  
Lana‘i City, HI 96763  
Phone: 808.565.7930  
Fax: 808.565.7931

**KAUA‘I / NĪ‘IHAU**  
3-3100 Kūhiō Hwy., Ste. C4  
Lihū‘e, HI 96766-1153  
Phone: 808.241.3390  
Fax: 808.241.3508

**MAUI**  
140 Ho‘ohana St., Ste. 206  
Kahului, HI 96732  
Phone: 808.873.3364  
Fax: 808.873.3361

**WASHINGTON, D.C.**  
50 F St. NW, Suite 3300  
Washington, D.C. 20001  
Phone: 202.454.0920  
Fax: 202.789.1758

EMAIL: [kwo@OHA.org](mailto:kwo@OHA.org)

WEBSITES:  
[www.OHA.org](http://www.OHA.org)  
[www.NativeHawaiians.com](http://www.NativeHawaiians.com)

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

## Kau • May – October 2009

**AHUNA/PAHIA** – A reunion has been planned for July 6-12, 2009, for all the descendants from the marriage of Joseph Ahuna and Susan Pahia. All of the descendants of Moses Hiram and the descendants of Susan Pahia’s siblings. Frank Kaniku Haupū Pahia, Haddie Kaluhilama Haupū Pahia, Bishop Haupū Pahia and James Keleohano Haupū Pahia. For information, contact Donnette Kekaouha at (808) 293-5020, Robert Ah Puck at [ahpuckr001@hawaii.rr.com](mailto:ahpuckr001@hawaii.rr.com) or Tamara Mo‘o Ulima at [tamara@ulima.com](mailto:tamara@ulima.com) or (808) 861-7974.

**ALAPA** – We are having a reunion for the descendants of Oliwa Alapa Jr. (born 1853 in Kekaha, Kaua‘i) and his wife Emily Pahuani Makakao (born 1854 in Kaupō, Maui) and their children Harvey Oliwa (8/2/1872), Moses (1874), George (1879), Ka‘awa (1881), Nahinu (1883), Ana (1/22/1886), Oliwa Jr. (1888) and George Oliwa (1/15/1890). The reunion will be held in Punalu‘u, O‘ahu, Hawai‘i, July 17-19, 2009. For ‘ohana seeking information about our reunion, contact Nell Ava in Hawai‘i (808) 721-6764 / [nava@hawaii.rr.com](mailto:nava@hawaii.rr.com); Dawn Wasson in Hawai‘i (808) 852-8778 / [laiekupuna@yahoo.com](mailto:laiekupuna@yahoo.com); or Nettie Alapa Hunter in Oregon (866) 292-4099 / [Alapa58@msn.com](mailto:Alapa58@msn.com).

**CHANG/KUKAHIKO** – The ‘ohana of Ying Chang, “A‘ana,” and Hattie Keolakai Kukahiko of Mākēna are planning our third family reunion, to be held at Kokololio Beach Park in Hau‘ula on the windward side of O‘ahu on Saturday, July 18, 2009, from 9 a.m. to 5 p.m. We are calling on all descendants and families of John, Edward, Samuel, Robert, Ernest, David, Philip, Frank and Solomon Chang, Irene Lung, Daisy Kellet, Anne Wilmington, Lily Malina and Dorothy Fernandez to join us as we come together to share and meet our ever-extending ‘ohana. We will be sending invitations sometime in May 2009 to the family representatives to get out to their ‘ohana. We are looking to collect \$15 per registered household to help defray the cost of incidentals. We will provide the ‘ono food and only ask the families to bring a dessert. Please come out and join us. If you would like to help plan this event, our next two meetings will be held May 3, 2009, and June 21, 2009. Contact Kalani Wilmington at (808) 398-4257 or [hw461@hawaii.rr.com](mailto:hw461@hawaii.rr.com), or Sharon Rickard at (808) 387-9033 or [moanasharon@aol.com](mailto:moanasharon@aol.com) for information.

**CLARK** – I am searching for descendants of Helen Miner Clark born in Wailuku, Maui. Helen had only one sister, Hattie, who died at a young age. Their parents were George Paeopua Miner and Anne Kauleikaulani Kaihe (Parents:

Kamalanai Kaihe and Lillian Lake of Kula, Maui). Her stepfather was Charles Andrew Clark (Parents: Frank Clark and Aa Pahupu) of Maui. Anne later married Charles Andrew Clark and relocated to the island of O‘ahu. Helen married John “Barney” Corria Medeiros of O‘ahu and had three children: Charlotte Leilani (Ayudan), George Miner “Bully,” and LaVerne Winona (Nunies). Charlotte (first marriage, Mr. Oh; second marriage, Marcos Ayudan Sr.) had seven children: James and Toring Hemenz, Yvonne Oh (Hussey), Wayne “Buddie” Ayudan, LaVerne Ayudan (Corpus), Marcus Ayudan Jr., Melinda Ayudan (Balocan). Bully married Thelma Ferreira and had six children: Valerie, Buddy, Mike, Laura, Joseph and Louie. Laverne married Leander “Nalu” Nunies and had six children: Herman, Sharon “Tida” (Antolin), Sandra, Calvin, Randy and Renee (Laulusa). Helen Miner (Medeiros) later moved to Denver, Colorado, opened a restaurant and later passed away. Some ‘ohana names given to me by my aunts: Clark (Maui/O‘ahu), Pahupu (Maui), Kaihe, Lake (Maui), Pae (Maui), and Medeiros/Clark (O‘ahu). I would like to have a reunion on Kaua‘i Sept. 6-7, 2009. If you are related to or know about anyone named above, email [tisha\\_roberson@yahoo.com](mailto:tisha_roberson@yahoo.com), mail PO Box 27, Kalaheo, HI 96741, or call (808) 651-0565.

**COCKETT** – The Cockett ‘ohana on Maui are planning a reunion in August 2009. If you would like to be included in the outpouring, please send your e-mail address to one of the following: Kuulei Aganos, [steph\\_aganos@hotmail.com](mailto:steph_aganos@hotmail.com); Melody Raboy, [melraboy@aol.com](mailto:melraboy@aol.com); or Gordon C. Cockett, [agcockett@gmail.com](mailto:agcockett@gmail.com).

**KARRATTI** – The family of Bonaparte Ulukou (Kealoha Blake) Karratti will be holding a reunion on the Big Island of Hawai‘i on July 16-19, 2009. For information, contact Lani Olsen-Chong by e-mail at [lolsen@hawaii.rr.com](mailto:lolsen@hawaii.rr.com) or by mail at P. O. Box 783, Kamuela, HI 96743.

**KINIMAKA** – This is a reminder to all Kinimaka descendants of Colonel David Lele Kinimaka and his wife Hannah Keolakala‘au Allen Kinimaka of a date change to our Kaua‘i reunion. It is now rescheduled for July 30 and 31 in lieu of July 29 and 30, 2009, as previously announced. The Planning Committee apologizes for any inconvenience this change may have caused. Please visit our family web site [KINIMAKA.COM](http://KINIMAKA.COM) for further details and updates as they occur. If you don’t have a personal computer, call Kaupena Kinimaka (Kaua‘i) at (808) 639-2319 or Nani Kinimaka-Davis (O‘ahu) at (808) 391-1493, to register or for information. Although still months away

from the reunion, an initial head count of who’s coming will be helpful to the Planning Committee. The committee has set the shared reunion entry cost as follows: Family with children under 21 yrs, \$100; individuals 21 yrs and over, \$50. We are fortunate to have cousin, kupuna and family historian Patricia Atcherley Hitchcock in attendance. If you are interested in your family history, where it started, etc., then you will be pleased to receive a Kinimaka Ancestral CD produced by cousin Patty and her husband John. Each family household will receive one free of charge, compliments of the Hitchcocks. Also on display will be a large wall chart of the Kinimaka ‘Ohana genealogy and history.

**LANI** – In preparation for the July 12, 2009, reunion of Solomon/David Lani (Kuka‘ilani), Lilia/Lydia Pahu and Esther Kuka‘ilani, archived history will be greatly appreciated. Descendants of Gabriel Elia Lani Sr. and Mary Santos Rita are requesting that family members update their family history. Information may be emailed to [rsmryho@yahoo.com](mailto:rsmryho@yahoo.com) (Rosemary Lani, daughter of Samuel Gabriel and Rose Hiwalu [Loa] Lani Sr.) or [ahneinig@verizon.net](mailto:ahneinig@verizon.net) (Arlayne Heinig, daughter of Alice Kilo Lani and Hipolito Acasio). There are some family members who may not subscribe to Ka Wai Ola, please help us by sharing this information and gathering everyone. You may leave a voice message for Rosemary at (808) 426-1110 and I will get back to you.

**MCCORRISTON** – The family of Edward (Mary Campbell) McCorriston will be holding a reunion on O‘ahu August 21-23, 2009. For information, contact Catherine Roberts via e-mail at [waikane78@hawaii.rr.com](mailto:waikane78@hawaii.rr.com) or by mail at P.O. Box 29, Kaneohe, HI 96744, or Lani Olsen-Chong at [lolsen@hawaii.rr.com](mailto:lolsen@hawaii.rr.com) or by mail at P.O. Box 783, Kamuela, HI 96743.

**POAHA** – A family reunion for Andrew Kapalaau Poaha and Elizabeth Keaka Kapiho is set for Sept. 3-7, 2009, at One Ali‘i Park on Moloka‘i. All descendants of the siblings Ellen Kaulia Poaha (Cathcart), Bernice Peahi Poaha (Windrath), Stanislaus Enoka Poaha, Elias Poaha, James Kapiho Poaha, Leo Kapalaau Poaha and Emily Kukunaokala Poaha (Harvey/Hart) are asked to update their contact information, births, deaths or marriages to Pat Tancayo at (808) 567-6547 or Dorie Carlson at (808) 553-5665 or email [kauwilacarlson@yahoo.com](mailto:kauwilacarlson@yahoo.com).

**WAIKIKI** – We are in the planning stages of our Waikiki ‘Ohana Reunion to be held Sept 18, 19 and 20, 2009 at Hale Nanea on the island of Maui. Our Chairperson is Darrel Waikiki of Maui and his wife, Toni. Our ‘ohana research

includes: Kaimi Waikiki, Kaakau, Lihue, Nakapua, Piko, Kekeleauku, Kalamahana Waikiki, Waikiki (kāne) and Milikapu Kaaoao (wahine) of Kona in the 1800s. We have focused on the generation of Charles, Isaac, Joseph, Hattie and Ida Waikiki who have roots in Hāna, Maui; Makaweli, Kaua‘i; Honoka‘a, Big Island; Moloka‘i and O‘ahu. Other names include Kahooanohano, Kanakaole, Galarza, Smith, Sumera, Lagua, Konohia, Kaahanui, Kahaloa, Espinda, Akau and Ahuna. We are eager to connect to our ohana and talk story. We are honored to have your presence at our reunion. We will start a new beginning in getting our genealogy records updated. For information, contact Piilani by e-mail at [Peelan@hawaii.rr.com](mailto:Peelan@hawaii.rr.com) or call (808) 486-7034.

**YAP** – The family of Pak Fook Sing Bak Seng aka Ah Sui Yap and Mary Malia Kuhia-Kekua is uniting our ‘ohana for the first time. The Ah Sui Yap Reunion will be August 14, 15 and 16, 2009, at the Ha‘ikū Community Center on Maui. We are calling all descendants and siblings of their (14) children – Ernest “Eneck,” Henry “Caughy,” Joseph “Stinky,” Mabel Ah Kim, Annie Ah Gun, John “Moon,” Josephine Leilani, George Ah Lai, Justin Ah Mun, William “Goofy,” Isabelle, Mary, Gertrude “Bully,” and Louie – to update your contact information. Contact Donnalee HueSing-Curimao on Maui at (808) 264-3178 or email [meleena1839@hotmail.com](mailto:meleena1839@hotmail.com). We have an ‘ohana web site available with all updated information pertaining to the reunion. To get invited to the site, email the address above.

## ‘Imi ‘Ohana • Family Search

**KAUKAOPUA aka KAOPUA** – We are searching for the descendants and connections to Tutu Naluahine Kaukaopua aka Kaopua and his ‘ohana. The ‘āina hānau would be in the Kahalu‘u and Keauhou areas of Kona ‘ākau. The gathering of the descendants for genealogy workshop was held at Kahalu‘u. The process of collecting data of the mo‘okuauhau of these ‘ohana are ongoing. Kāhea mai ‘oe. Aunty Flo on O‘ahu (808) 354-5035 or Aunty Kalani on Hawai‘i (808) 329-7274.

**KEKAHUNA** – My great-grandfather is Francis Koakanu Kekahuna, born on O‘ahu to Henry Enoka Palenapa Kekahuna and Ida Peters Pedro Ferreira. There were four other children that came from this unity: Henry Kekahuna, Ida Kekahuna (married Lee), Ella Kekahuna (married Akana), and Beatrice Kekahuna (married Matsumoto). I greatly appreciate any insight on my ‘ohana that I’ve never known. I can easily be reached at [anwat@aol.com](mailto:anwat@aol.com) or (808) 891-1596. ■

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

**1 BR GARDEN UNITS** for native Hawaiian Kupuna. Kulanakauhale Maluhia O Na Kupuna, 41-209 Ilauihole St., Waimanalo. Income & age restrictions. Now accepting applications. Prudential Locations LLC (808) 426-1400. EHO.

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**BIG ISLAND FOR SALE: WAIMEA** 5 ac. AG, w/cottage/1 bath, large shed, fence. Waimea pastoral 10 ac., fenced. DHHL leases. Bobbie Kennedy (RA), (808) 545-5099, (808) 221-6570. Email: habucha1@aol.com.

**BIG ISLAND PRESIDENTIAL LOTS:** Must be ready to build. Puupulehu, 10,738sf and 10,000sf, majestic view of Mauna Kea. DHHL leases. Bobbie Kennedy (RA), (808) 545-5099, (808) 221-6570. habucha1@aol.com.

**BIG ISLAND, PUUKAPU**, Waimea, HI, 10 acres on DHHL lease land, beautiful cattle and farm coun-

try. \$125,000 or make offer. Call Keala (808) 880-1192.

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**HAVE QUALIFIED DHHL APPLICANTS:** 50% Native Hawaiians who want lease in Waimanalo, Papakolea, Nanakuli, fixer-uppers OK, undivided interest leases, anything available. Bobbie Kennedy (RA), (808) 545-5099, (808) 221-6570. Email: habucha1@aol.com.

**HAWAIIAN HOMESTEAD FOR SALE** or looking to buy. From Waimanalo, Kapolei or Waianae. Call for all your real estate needs, Aukai Victorino (RA), (808) 368-1272, 696-4774 Ext. 17. Email: aukai@westbeachrealty.com

**HOME IN PUUKAPU:** 4 bedrooms, 2 baths, 2-car enclosed garage. Open pitch ceiling, beautiful views. Call for details, ask for Pua. (808) 896-6888.

**HOMESTEAD LOTS:** Keokea, \$80,000; Makuu, \$45,000; Panaewa, \$175,000; Keaukaha, \$50,000. Century 21 Realty Specialists (808) 295-4474 or toll free: 1-800-210-0221.

**KAMUELA HOMESTEAD:** 300 acres w/ 3 bed-

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**KAPOLEI EAST II - DHHL UNDIVIDED** interest lease. \$35,000. Wilhelm JK Bailey @, West Oahu Realty, Inc. Ph. (808) 228-9236. Email: realestate@wjkbailley.com.

**KAWAIHAE HOMESTEAD LOT:** Views, private flag lot, \$40,000. Call Lali De Wolfe, RA Tel. (808) 392-2656 or email LaliD@cbpacific.com. Coldwell Banker Pacific Properties.

**KOKUA 'OHANA:** Native Hawaiian Foster Families Needed. Hanai I Ka La'akea. for more information call (808) 595-6320 or toll free at (888) 879-8970.

**LAI'OPUA 2/1 OCEAN VIEW**, schools, shopping \$230,000. Wilhelm JK Bailey @, West Oahu Realty, Inc. Ph. (808) 228-9236. Email: realestate@wjkbailley.com.

**MAUI-LOTCLEARING,GRUBBING,**excavation of your homestead lot. Examples available, quality work and reasonable rates. Call 808-760-8278.

**MAUI WAIOHULI UNDIVIDED** interest lot, trade for a Kapolei lot. Call John at (808) 959-2312 or (808) 895-2929.

**MOLOKAI - 10 AC, AG, HOOLEHUA:** Corner lot, great Loc. 2/2 home, greenhouse, chillbox, 5 ac; Maui Waiohuli Res. Undiv. Int. half ac, Ph. 4 Waiohuli 1, 1 ac. DHHL leases. Bobbie Kennedy (RA), Graham Realty, Inc. (808) 545-5099, (808) 221-6570. Email: habucha1@aol.com.

**QUALITY HOMES BY CAB & CORD LLC:** Quality First & Affordable Next. (Cabradilla & Cordero) Lic. #BC12747. See at Waiohuli, Kula, Maui - Puuala St. (808) 572-6190 or (808) 280-4452.

**TRADE: MAUI, WAIOHULI UNDIVIDED** interest lessee seeks trade for Waiohuli Hikina subdivision or Unit 1 subdivision. Will consider all options, but vacant lot preferred. Please Call (808) 268-8994.

**WAIANAE HOMESTEAD:** 5 bd/6 bath spacious home, pool, corner lot, 4,000+ sq.ft. \$450,000. Century 21 Realty Specialists (808) 295-4474 or toll free: 1-800-210-0221.

**WAIMANALO FOR SALE:** Undivided interest lease, excellent No. on list. Selection in July. Nanakuli fixer-upper 4/1.5 DHHL lease. Bobbie Kennedy (RA), Graham Realty, Inc. (808) 545-5099, (808) 221-6570. Email: habucha1@aol.com. ■

## ALU LIKE Inc. HANA LIMA SCHOLARSHIP Summer 2009



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

**Application Deadline: May 1, 2009**

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), homeless, 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 Summer 2009 term in one of the educational institutions in Hawai'i listed on our application.

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

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

## Calling Kuleana Land Holders

The Kuleana Land Tax Ordinance on O'ahu, Kaua'i 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, Kaua'i and Hawai'i counties.

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

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

### OFFICE OF HAWAIIAN AFFAIRS



Kuleana Land Survey  
 Office of Hawaiian Affairs  
 711 Kapi'olani Blvd. Suite 500  
 Honolulu, HI 96813  
 (808) 594-0247 - [kuleanasurvey@oha.org](mailto:kuleanasurvey@oha.org)



# OHA Community Based Economic Development Grants Program

## IMPORTANT NOTICE OF REVISED APPLICATION PROCEDURES FOR FY10

Starting in the FY2010 grants cycle (July 2009-June 2010), the OHA CBED Grants Program is introducing a simplified two-step grant process intended to help our non-profit partners better serve our Native Hawaiian beneficiaries.

To be eligible to submit a full application to the CBED Grants Program, Interested organizations will be required to submit a two (2) page "Letter of Interest" (LOI) by July 15, 2009. LOIs should summarize the main project idea and objectives, the community's need, the level of community involvement and support, and the ability and readiness of the organization to carry out the proposed project. Based on eligibility and suitability of the project to the CBED program, an OHA review committee will issue invitations to organizations to submit full applications due October 15, 2009.

Interested parties not receiving an invitation to apply will not be eligible to submit an application during this round of funding, but may resubmit an LOI at a later date as appropriate. A second Letter of Interest deadline for the FY10 cycle is tentatively scheduled for January 29, 2010, depending upon available funds.

Awards up to \$50,000 per organization will be made to community-based organizations to plan, develop, and implement sustainable economic development projects/programs that will serve the needs of the Hawaiian community and achieve measurable outcomes. To be eligible for funding, and applicant must:

1. Attend an FY10 OHA CBED Workshop or a meet with the CBED Specialist prior to submitting a Letter of Interest.
2. Submit a 2 page (max) LOI; receive an invitation to apply to the program; and submit a full application by the application deadline.
3. Show proof of IRS tax-exempt non-profit status (operating in the State of Hawai'i) or be a government agency;
4. Be a membership-based organization that includes the community's members in decision-making, project development, and/or that performs outreach and organizing activities;
5. Propose a project/program that has a positive economic impact on Native Hawaiians individually or as a group, and that is compatible with the community's vision for economic development and quality of life; and
6. Secure at least one other source of matched funding of at least 25% of the total project cost.

Grant guidelines, including a CBED workshop schedule, will be available at [www.oha.org/cbed](http://www.oha.org/cbed). For more information, please contact Jennifer Takehana, CBED Specialist, at (808) 594-1990 or [jennifert@oha.org](mailto:jennifert@oha.org).



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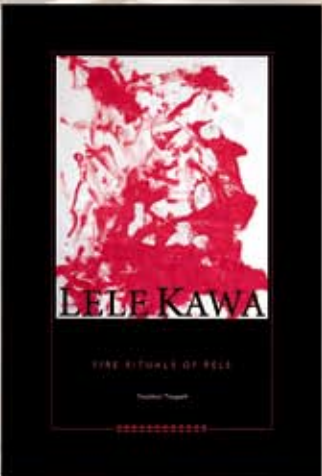
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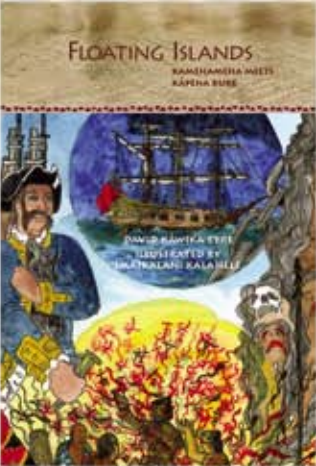
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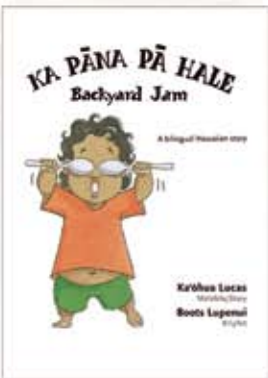
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