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KAWAIOLA

THE LIVING WATER of OHA

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LINKING LAND TO HAWAIIAN HEALTH

*Land-based initiatives hope to show that wellness
is more than a visit to a doctor's office.*

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Above: Hands embrace both a medical model of the human body and the gifts of the 'āina in an image meant to symbolize a Native Hawaiian approach to promoting community health. - Photo illustration: Nelson Gaspar

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Mauna Kea telescope debate continues

TMT's draft EIS released

By T. Ilihia Gionson
Publications Editor

An environmental document exploring the possibilities for constructing the most advanced telescope to study the universe on Hawai'i's Mauna Kea has been released, detailing the potential consequences – environmental, community, economic and cultural – of locating the proposed \$1.2 billion telescope on Mauna Kea.

Public comment on the draft Environmental Impact Statement for the Thirty Meter Telescope will be accepted until July 7. The hefty document also addresses impacts on the Hale Pōhaku facility halfway up the mountain, as well as the construction of a headquarters in Hilo and a satellite office in Waimea.

The governor will decide whether to accept or reject the final EIS, which is one of several approvals needed to build TMT in Hawai'i. Other approval processes are through the State Historic Preservation Division, the

Office of Mauna Kea Management, and the Board of Land and Natural Resources.

While the most powerful existing observatory on earth – the twin 10-meter Keck telescopes on Mauna Kea – can see faraway objects as they were about 12 billion years ago, TMT's increased light-gathering abilities will offer a glimpse back to about 13.3 billion years ago, just after scientists theorize the Big Bang occurred. "The potential for what we can find is astonishing," said Anneila Sargent, an astronomy professor at the California Institute of Technology, one of the partners building TMT.

Proponents also say the telescope's \$1.2 billion cost would breathe life into Hawai'i Island's languishing construction industry. Once constructed, the observatory promises 140 permanent jobs, a workforce pipeline program to get Hawai'i residents into those jobs, a higher-education benefits package and a \$1 million a year community benefits package.

But at a June 17 public hearing in Hilo, Kealoha Pisciotto of Mauna Kea Anaina Hou said that jobs and science

aren't worth disrespecting Mauna Kea and the law. "If jobs are a concern, Target in Kona will offer twice as many jobs as TMT," she said referring to the large retailer set to open this month. She also criticized the project moving forward without a comprehensive management plan in place for Mauna Kea as ordered by Circuit Judge Glenn Hara in a previous case regarding observatory expansion. "This EIS is most importantly disrespectful to the people of Hawai'i ... and of the law."

Tom Peek of Volcano, a former Mauna Kea guide, said the draft EIS underestimates the "TMT noise problem by applying an urban noise standard to a revered mountaintop – that was previously near silent – in order to find a less-than-significant impact."

Native Hawaiians are split on the issue.

"I look at this as a Native Hawaiian, who always revered voyaging and navigating as sacred sciences, and I look at Mauna Kea as a sacred place, a wahi pana," said Hawai'i County Mayor Billy Kenoi, who said that he

encourages a thoughtful, respectful dialogue between the different sides of the issue. "It's very appropriate that sacred science is studied in a sacred place. We can do it right."

As part of TMT's presentation on astronomy in Hawaiian culture, Kahalelaukoa Rice told the crowd that "the (Hawaiian) culture was here before, and the culture will be here after. We need to look at today," she said, underscoring the need for jobs and economic development for the island.

Former OHA Trustee Moanikeala Akaka questioned the kinds of jobs that TMT hopes to offer locals. "You tell us our kids will be able to fill the jobs on the mountain. What as?" she asked. "Bus drivers, tour guides and janitors – respectable as they may be – who will cater to the foreign scientists?"

Keōmailani Van Gough, who opposed constructing TMT on Mauna Kea, said: "I know this technology is very alluring to the kids, but culturally, our children and navigators and

See **TMT** on page 10

ON THE WEB

The draft EIS is available online, along with a summary of its contents and the opportunity to comment before July 7. Visit tmt-hawaii.org.



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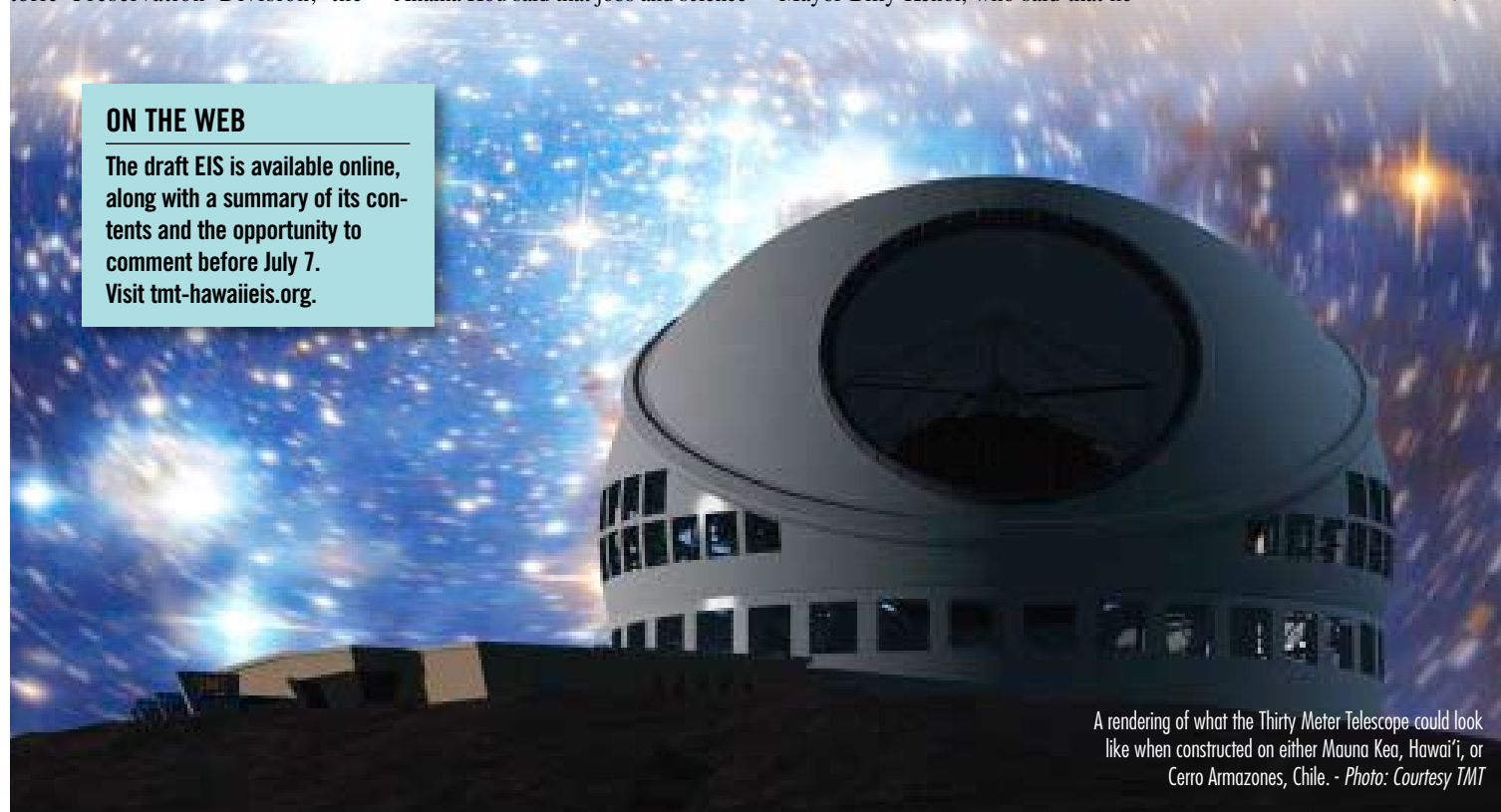
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A rendering of what the Thirty Meter Telescope could look like when constructed on either Mauna Kea, Hawai'i, or Cerro Armazones, Chile. - Photo: Courtesy TMT

Akaka Bill heard in U.S. House committee

By T. Ihikia Gionson
Publications Editor

Calling it “the most important piece of legislation to our people,” Office of Hawaiian Affairs Chairwoman Haunani Apoliona was on hand in Washington, D.C., as the Akaka Bill took its first steps through the 111th Congress.

Formally known as the Native Hawaiian Government Reorganization Act of 2009, the measure was heard by the U.S. House of Representatives Committee on Natural Resources on Kamehameha Day, June 11.

“Native Hawaiians have a long history of a strong and vibrant government and culture,” U.S. Rep. Nick Rahall (D-West Virginia), Natural Resources Committee chairman, said in his opening remarks. “It is a dark chapter in United States history



Abercrombie



Hirono



Akaka



Apoliona



Kāne

that, despite several treaties with the Kingdom of Hawai‘i, the United States military actively participated in the overthrow of the Native Hawaiian government in 1893.

“Nevertheless, Native Hawaiians have endured and kept their traditions, cultural identity and community alive and well.”

The bill, H.R. 2314, was introduced in the House this session by Rep. Neil Abercrombie (D-Hawai‘i) and co-sponsored by Rep. Mazie Hirono (D-Hawai‘i). House members have passed a version of the bill

in 2000 and 2007, but the measure has stalled in the Senate.

Apoliona was among a delegation from Hawai‘i that traveled to Capitol Hill for the hearing.

“The U.S. Congress enacted well over 150 federal statutes defining the contours of our political and legal relationship with the United States,” Apoliona said in testimony to the committee. “Today, the indigenous, native people of Hawai‘i seek the full restoration of our native government through the enactment of H.R. 2314.”

Apoliona offered some suggestions for amendments, including removing a provision that would require the convening of a committee to determine citizenship in a future governing entity.

“One of the most basic aspects of sovereignty is defining membership or citizenship in a native government,” Apoliona said. “We do not believe it is a wise expenditure of federal funds, in these tough economic times, to call for the establishment of yet another federal commission, when these matters can be effectively and efficiently addressed by the members of the Native Hawaiian community.”

Other suggestions included technical amendments to refine the definition of Native Hawaiian to conform to the definition in existing federal law, and to a section of the bill that appears to strip the U.S. of possible liability against claims of Native Hawaiians available to other U.S. citizens.

Others testifying in support of the bill, named after Hawai‘i Sen. Dan Akaka, were state Department of Hawaiian Home Lands Chairman Micah Kane, U.S. Civil Rights Commissioner Michael Yaki and former White House Associate Counsel Christopher Bartolomucci.

“This legislation will allow Native Hawaiians to establish a government that can truly speak for them and their interests,” Abercrombie said. “We have strong support in the House of Representatives. We have a larger majority in the Senate. We have a president who has already said he would sign it. There has never been a better time to pass the Akaka Bill.” ■



Greenwood selected to lead UH

By Lisa Asato
Public Information Specialist

M.R.C. Greenwood will take over as the next president of the 10-campus University of Hawai‘i system by the time fall semester begins Aug. 24.

Greenwood will replace outgoing UH President David McClain, who will retire July 31, and whose tenure is considered positive for Native Hawaiians.

Greenwood said continuing and supporting the university’s good work during a state budget shortfall will be “a very important priority,” and that, among other things, “issues related to how we preserve the culture, the language of the native people are going to be high on my list.”

The UH Board of Regents unanimously appointed Greenwood to the post June 10, making her the first woman to lead the university. Her \$475,008 annual salary – more than McClain’s \$414,096 salary – will be subject to the same cuts

that UH administrators may face because of the budget crunch, said board Chairman Al Landon, adding that her higher pay was based on a survey of university president’s salaries at similar schools.

The three-year post, which comes with two annual renewal options, includes a \$5,000 monthly housing allowance until repairs at College Hill are completed, \$326 monthly car allowance, and about \$150,000 per year for fundraising, travel and related expenses.

Greenwood, director of the Foods for Health Initiative at the University of California-Davis, is an expert on obesity and diabetes and a member of the Institute of Medicine at the National Academies of Sciences. She served as chancellor of UC-Santa Cruz from 1996 to 2004 and in the White House Office of Science and Technology during the Clinton administration.

McClain called her “a brilliant, internationally recognized scholar and a proven and transformational academic leader.”

Michael Chun, Kamehameha Schools-Kapālama headmaster and president, said Greenwood was a go-getter who “can make things happen.” Chun, who was part of the 12-member presidential selection committee, said Greenwood’s assets include having ties in Washington, D.C., where many of the university’s funding sources are, and her expertise in obesity and diabetes, which are significant health concerns for Native Hawaiians. He also praised her success in winning a \$330 million contract to develop the nation’s first NASA University Affiliated Research Center at UC Santa Cruz, which beat out schools like Stanford University. The contract was the largest in UC history at the time.

Chun said Greenwood is aware she faces a learning curve when it comes to Native Hawaiians but “is prepared to engage the Hawaiian community in ways that will allow her to be a positive factor in the Hawaiian community.” He said Kamehameha Schools probably sends more Hawaiians to the UH

system than any other school, public or private, in the state, and he plans to continue the school’s good relationship with UH under Greenwood’s leadership.

Greenwood resigned as provost at the University of California, the university’s second highest position, in 2005, amid ethical concerns over the hiring of a friend and business partner. An investigation found she violated UC conflict of interest policy and should have removed herself from the hiring of her friend. Greenwood has apologized for the incident. UC general counsel James Holst told the presidential selection committee that the ethical lapse was an isolated incident. According to the committee, he said, “At no point in her university service was there any pattern of impropriety or ethical lapses.”

Speaking to media via video conference from California after the regents’ vote, Greenwood said she considers herself “a person of deep personal integrity” and was shocked to learn she had “made an error that was interpreted as a conflict of interest.”

See **GREENWOOD** on page 08

Incoming University of Hawai‘i president, M.R.C. Greenwood, at the Mānoa campus in May. Greenwood will start as president of the 10-campus system by Aug. 24. - Photo: Lisa Asato

Hō'ea Ea growing pride, independence and good food

By T. Ilihia Gionson
Publications Editor

On 11 acres of land between Keaukaha's Onekahakaha Beach Park and the ocean, there's more growing than kalo and fish. For five days in June at the Lihikai Hawaiian Cultural Learning Center, participants in Hō'ea Ea were growing independence.

"Hō'ea Ea's purpose is to develop the mana in people to take care of themselves by farming, fishing and hunting," said coordinator Pāhana Mandoe of the June 10-14 event.

Keone Turalde, another coordinator, said: "It's important for the keiki to bring them to talk about what life was before barges. To put them back in the garden, to get back in the soil. To mālama the māla and the loko i'a, the two resources that can feed everyone. Our kūpuna would be happy to see us continuing the work they did long ago."

Hō'ea Ea's 150 learners from keiki to kupuna were split into groups to tackle a variety of projects from mauka to makai. While the most monumental task at Lihikai was to restore a fishpond that had been filled and grown over, there were weeds to be pulled, kalo to be pounded and food to be cooked. Some went on field trips, including visiting a pig farm in Pana'ewa.

The majority of those who participated in this year's Hō'ea Ea were teenagers from Hilo, Ka'ū, Kona and Puna. The conference will be held twice more in Keaukaha, then move to Pū'āla'a in Puna.

"It is hard work, but for some of these 'ōpio, this is where they shine. It's good to provide a place for them to shine," Mandoe said.

Kāhea Wailani, a Waiākea High School graduate now attending Hawai'i Community College, said she learned a lot about how Hawaiians kept enough food to feed the

GOT SUSTAINABILITY?

'Āina Ho'ōla O Mā'ilikūhahi and Hō'ea Ea have passed, but two more conferences remain this year:

KUPUA'E Food Sustainability Youth Conference

July 3-6, Kaua'ula, Lahaina, Maui
kupuae@gmail.com

Sust'ĀINable Moloka'i: Future of a Hawaiian Island

For Moloka'i residents only
July 17-18, Ho'olehua, Moloka'i
kahonuamomona.org/conference.html

community. "We have to mālama 'āina, because if we don't, we won't get anything back," she said.

The idea for the program came from MA'O Farms, in Wai'anae, O'ahu, which hosted a similar event called "Hands Turned to the Soil" in 2005. Such programs have become a growing movement statewide, with Hō'ea Ea among the four this year.



Ikaika Mays, center, learns how to butcher a pig in preparation for the closing pā'ina for Hō'ea Ea. Teaching him is Keiki Kahumoku, left, and Lourdes Poller. - Photo: T. Ilihia Gionson

'Āina Ho'ōla O Mā'ilikūhahi took place in Kahana Valley, O'ahu, in June. Maui and Moloka'i will host conferences this month: KUPUA'E on Maui and Sust'ĀINable Moloka'i in Ho'olehua. (See boxed information.)

Hō'ea Ea was put on by a part-

nership of He Ola Hou O Ke Kumu Niu, 'Ike A'o and the Queen Lili'uokalani Children's Center. Supporters included the Hawai'i People's Fund, the Hawai'i Community Foundation, Young Brothers Ltd., the Kohala Center and the families and community of Hilo. ■

Taro task force touring isles

Group to submit report to 2010 Legislature

By Sterling Wong
OHA Policy Advocate

A task force created by the Legislature to help protect taro continues to tour the Islands to gather input from taro farmers and the broader public on various taro-related issues.

In 2008, the Legislature passed Act 211, which created the Taro Security and Purity Task Force and placed it administratively within the Office of Hawaiian Affairs. The task force was charged with developing solutions to help protect taro, which is considered to be a sacred plant by Native Hawaiians and was recently named the official plant of the state. Taro faces many obstacles today, however. For example, taro production fell to 4 million pounds harvested in 2007, a record low since statistics were first

documented in 1946.

The Taro Security and Purity Task Force, which is composed of taro farmers from around the state and representatives from relevant state agencies, the Hawai'i Farm Bureau Federation and OHA, has been meeting since December 2008. The group is developing recommendations and programs to help protect taro, and has been examining a number of issues that seem to be common among taro growers in the state, such as apple snails and diseases, as well as the lack of taro-growing land and clean huli to plant.

But as the group visits taro-growing communities on the Neighbor Islands, members also learn about how the same issue can affect separate areas in completely different ways. Take water, for instance. In May, the group heard from Waipi'o Valley, Hawai'i Island, taro growers who expressed how the overabundance of water in the valley can be difficult to manage sometimes.



Moses Haia of Native Hawaiian Legal Corp. updates members on an East Maui water lawsuit. Right: Gladys Kanoa hosts task force members at a lo'i in Ke'anae, which she runs with her husband, Isaac.

Taro Security and Purity Task Force members visit a stream diversion to get a firsthand look at the water issues facing East Maui. - Photos: Sterling Wong

In contrast, East Maui taro growers relayed their problems with the lack of water flowing to their lo'i because much of the stream water in the area is diverted for agriculture use in other areas.

The group plans to visit Kaua'i,

Moloka'i and Lāna'i before the end of the year, and will meet several more times on O'ahu. The task force will submit a report to the Legislature containing various policy recommendations, proposed legislation, the outlines for programs and what-

ever else the task force believes will help protect taro.

For more information about the task force and the dates of when the task force will visit your community, please contact OHA policy advocate Sterling Wong at 594-0248. ■

Indigenous voices at the United Nations

By Nara Cardenas
Community Outreach Specialist

The United Nations Permanent Forum on Indigenous Issues held its eighth session May 18-29. The theme of this year's session was "Climate change, biocultural diversity and livelihoods: the stewardship role of indigenous peoples and new challenges." It also addressed implementation of the United Nations Declaration on the Rights of Indigenous Peoples, adopted by the U.N. General Assembly on Sept. 13, 2007. Delegates gathered at the Permanent Forum called upon all members of human society to recognize the U.N. Declaration on the Rights of Indigenous Peoples as a necessary instrument to address comprehensively both the global climate crises and the global economic crises as an effective mechanism of world peace. The United States has yet to adopt the



Voices at the U.N. Permanent Forum on Indigenous Issues included, from left, Catherine Davis of Aotearoa, Dr. Lilikalā Kame'eleihiwa of Kamakūokalani Center for Hawaiian Studies at the University of Hawai'i at Mānoa, and Dr. Margaret Mutu of Maori Studies, University of Auckland in New Zealand. - Photo: Courtesy of Lilikalā Kame'eleihiwa

Declaration.

The Permanent Forum, is an advisory body to the Economic and Social Council with a mandate to discuss indigenous issues related to economic and social development, culture, the environment, education, health and human rights. Climate change is a high priority for

the forum, as an estimated 300,000 indigenous people die every year due to climate change. Forced migration of indigenous peoples because of climate change and economic factors is devastating – severe cultural degradation occurs when indigenous peoples are displaced, including loss of language, traditional foods and customs. This year's session also featured a half-day discussion on the Arctic to address the urgent situation of the melting ice caps, which is swiftly and drastically changing indigenous peoples' lifestyles as the flora and fauna of the region are affected. The Pacific Caucus noted the close relationship of these changes to rising sea levels, a serious problem for many small Pacific Islands that are "sinking" into the ocean.

Some other topics discussed at the forum this year included indigenous peoples' rights to traditional land tenure, food security, the particular hardships faced by indig-

nous women and the dangers posed to indigenous peoples when state borders within their traditional territories are militarized. The delegation from South America, suffering from the adverse effects of development on their lands, emphasized the need to protect Mother Earth and clean water, saying that greed and the privatization of land is causing the destruction of the Earth; some 30 indigenous peoples in Peru were recently massacred when they refused to vacate their traditional lands for the extractive oil industry.

Going through all the interventions (testimonies) given by attendees is a sobering experience. This year, some of the best news was about the University of Hawai'i.

The Pacific Caucus reported on recent actions taken by the University of Hawai'i, including action by UH president David McClain and the senior administration to implement Strategic Outcome No. 1, making UH an indigenous-serving university especially serving Native Hawaiians. The Kamakūokalani Center for Hawaiian Studies, at UH Mānoa under the direction of professor Lilikalā Kame'eleihiwa, takes a group of students to the Permanent Forum every year. She has been instrumental in bringing awareness of the Declaration to the university.

Kame'eleihiwa says, "As Hawaiians we know that we have great challenges, but there are many things we can do." She started sending copies of the draft Declaration to the president of the university in 2001. "It framed the way they've been thinking," she explains. "It's not unreasonable for any people to want to save their language and their culture. That's a basic human right." She adds, "So for every university in the world, why not start with the indigenous languages in your area?" She

points out that indigenous languages hold the key to biodiversity, and that by saving indigenous languages we save knowledge of how to live sustainably and save the vast array of unique flora and fauna that are the life of the land. "We want to honor David (McClain) and all the things that he has done," Kame'eleihiwa says. "The whole senior management team under president McClain has been really supportive." The professor is now looking forward to using the Declaration to inform curriculum development at Kamakūokalani and beyond.

In its draft report on the session, the Permanent Forum is recommending that other universities around the world follow UH's lead in supporting indigenous peoples, languages and knowledge, especially for the indigenous peoples in their respective areas. Hawaiians, like Mililani Trask, were instrumental in drafting the Declaration and now Hawaiians at the university have set an example for the world to follow on its practical implementation. In addition to benefitting Native Hawaiians, the changes made locally at our university will benefit countless people far beyond our shores by our example. "I think coming together for a greater cause is something that is ingrained in our culture," says Kame'eleihiwa. "That's what the makahiki is all about, giving up ho'okupu for the greater good, giving mana to the greater good. That's what Lono is about, fertility and peace."

Dr. James Anaya, professor of law at the University of Arizona and the newly appointed Special Rapporteur on Indigenous Peoples, said in his remarks: "We are in a new era, an era that holds out new hope for forward-looking dialogue and action to see these rights realized." ■

CCN: It's time to use your voice



We need you! As part of the Community Consultation Network, the Office of Hawaiian Affairs is holding video conferences with Hawaiians near and far to hear your mana'o on nation building. A video conference meeting takes about an hour, and OHA will loan you the equipment you need. You can host a meeting in the privacy and comfort of your home or office with family, friends and associates. To find out more, call Dawn Hironaka in Honolulu at 594-1905 or email hla@oha.org.

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OHA's priorities laid out for a new Strategic Plan

More Hawaiians report a stronger optimism for the next five years

The Office of Hawaiian Affairs took a significant step forward in May toward the completion of its new six-year Strategic Plan. The OHA Board adopted six Strategic Priorities to serve as the foundation of the Strategic Plan and guide the development of specific strategies and actions. These six priority areas are: health, education, governance, land, economic self-sufficiency and culture.

Substantial input from the Hawaiian community in March was essential in the development of these priorities. A variety of methods were used, including a telephone survey, an online survey, a student survey and a survey in the February edition of *Ka Wai Ola*. Additionally, focus groups and interviews were conducted with OHA staff, trustees and community stakeholders.

The telephone survey was statistically representative and asked Native Hawaiians statewide about

their perspectives of Hawaiians today compared to five years ago, and their perspectives on Hawaiians five years from now. The results to the first question were normally distributed, where nearly half the respondents believe that the conditions of Hawaiians are the same as they were five years ago; and the other half evenly divided in their views of the conditions being better or worse. This was in contrast to a stronger sense of optimism about the future, where more than 40 percent believe that Native Hawaiians will be better off over the next five years and only 20 percent believe conditions will get worse. A table summarizing the survey results is provided below.

In the aggregate, this six-part research effort secured responses from 2,306 individuals, who collectively provided more than 3,000 responses on the issues and trends that are facing Native Hawaiians in 2009 and the years ahead. Among these responses were comments such as:

- "Educational achievement has



By
Stanton K.
Enomoto
Special
Assistant
to the
Administrator

yielded economic, professional and technological opportunities. Education is the key."

- "Native Hawaiians suffer more and are disproportionately impacted when the economy is bad."

- "The economy impacts education, jobs and health care."

- "Culturally based education has made a difference."

- "Land issues are important, such as ceded lands and the cost of land."

- "There is a sharper divide between the 'haves' and the 'have nots'."

- "Native Hawaiians face a very challenging legal and political environment."

- "There is hope in the future, the younger generations are better educated and motivated."

- "There are more resources for Hawaiians and the programs are fragmented."

Administrator Clyde Nāmu'o noted: "The response from the Native Hawaiian community was very impressive and we are grateful

for the kōkua of all those who participated. This information was vital in helping us frame six Strategic Priorities that OHA will focus on in coming years and achieve measurable results improving the conditions of Native Hawaiians."

The six Strategic Priorities adopted by the Board of Trustees are:

1. EDUCATION: In order to maximize choices of life and work, Native Hawaiians will be able to meaningfully participate in educational opportunities at all levels, including culturally based education.

2. ECONOMIC SELF-SUFFICIENCY: To have choices and a sustainable future, Native Hawaiians will make steady progress toward economic self-sufficiency.

3. LAND: Native Hawaiians will have a viable land base, and the cultural integrity and practices of the lands and waters of Hawai'i will be enforced and preserved.

4. HEALTH: To improve the quality and longevity of life, Native Hawaiians will have access to and use health care, and experience reduced incidence of chronic diseases.

5. CULTURE: Native Hawai-

By the numbers

Over the ... Hawaiians are:	Past 5 years	Next 5 years
Better off	23.4%	40.4%
Same	46.3%	34.5%
Worse off	27.4%	20.3%
Depends	1.7%	3.7%
Not Sure	1.2%	1.0%

Sample Size: 1,575 respondents; Margin of Error: +/- 3.2%; Survey conducted by SMS Research Inc.

ians will practice, preserve and perpetuate the Native Hawaiian culture and identity.

6. GOVERNANCE: Native Hawaiian self-governance is achieved, OHA no longer exists and its assets are transferred to the entity.

OHA's next step in the planning process is to identify specific results and actions in support of the Strategic Priorities and realign OHA's management systems and resources. Beginning in 2010, OHA will have an updated Strategic Plan and management systems in place that will enable the organization to successfully measure its performance on improving the conditions of Native Hawaiians. ■

MĀLAMA 'ĀINA • CONSERVATION

KIRC lauds Waihe'e for term of service

By Liza Simon
Public Affairs Specialist

OHA Trustee John Waihe'e IV was honored for his outstanding contribution as a member of the Kaho'olawe Island Reserve Commission. At its June 10 meeting, KIRC issued a resolution recognizing Waihe'e as the OHA representative working with the commission to revitalize the land of Kaho'olawe. Waihe'e served a four-year term at KIRC in the seat reserved for an OHA trustee. On July 1, OHA Trustee Colette Machado succeeded Waihe'e. Meanwhile, the KIRC resolution highlighted Waihe'e's participation in tasks aimed at restoring the island as a "rich, cultural and environmental

resource for all of the people of Hawai'i, but especially as a model of Native Hawaiian stewardship, management and governance."

Waihe'e oversaw the implementation of the first five-year KIRC strategic plan spanning 2004 to 2008 and helped develop the new five-year strategic plan, which names fund development as its primary focus, the resolution said. The resolution also highlighted several milestones of Waihe'e's term, including his work with fellow commissioners in lowering operating costs through acquiring a new landing craft, streamlining new management and improving communications. Also mentioned in the resolution is Waihe'e's service as a

member of KIRC's budget and finance task force. The resolution also notes that as a young man Waihe'e took part in a "ceremony of healing" in 1993 at Hakiowa, site of the largest Native Hawaiian ancient settlement on Kaho'olawe.

Beginning in 1941, the U.S. military used Kaho'olawe for training exercises, which included the detonation of bombs and other weaponry. Owing to the political activism of Native Hawaiians, the training came to a halt in 1980. In 1994, Kaho'olawe was conveyed to the state under a federal act. The state Legislature established KIRC in 1993 to manage the island as a reserve and hold it in trust for a future Native Hawaiian governing entity. ■



The Kaho'olawe Island Reserve Commission honored OHA Trustee John Waihe'e IV with a resolution marking his contributions as a commissioner. His four-year term ended June 30. The seat, reserved for an OHA Trustee, was filled by Trustee Colette Machado. - Photo: Blaine Fergstrom



Kamani Kualau, above, was able to attend Nā Pua No'eau programs as a youth because government funding made it free for participants. Now a Bank of Hawai'i vice president and trustee for the Lunalilo Trust, Kualau, second from right, is shown with fellow trustees Harvey McInerney and Stanley Hong and Lunalilo Home interim executive director Dr. J. Kuhio Asam - Photo: Lisa Asato; Student photo: Courtesy of Nā Pua No'eau

Student success a true measure of program's reach

By Jazzmin Cabanilla
Special to Ka Wai Ola

Nā Pua No'eau, the Center for Gifted and Talented Native Hawaiian children is a nonprofit organization funded primarily by federal and state grants. Students who attend Nā Pua No'eau programs come from all social and economic backgrounds and many are able to participate because the programs are offered at no cost to the participants.

Kamani Kualau, a vice president at Bank of Hawai'i and former Nā Pua No'eau student, is one individual who had the opportunity to attend the center's programs and acknowledges the significant impact that government funding has on programming. In a recent survey, Kualau emphasized the importance of different funding sources to support cultural-based programs such as Nā Pua No'eau.

"I would encourage all 'ōpio to consider the programs offered by Nā Pua No'eau," he wrote. "If the programs were not supported financially by government and other contributors, I could not have attended."

As a student, Kualau attended Summer Institute classes focusing on the sciences such as geology and ethnobotany. Although he later found his professional niche in business, he fondly remembers attending science and cultural classes with educators whom he describes as "top-notch" kumu, such as Dr. Jim Anderson of the University of Hawai'i; Dr. Jim Kauahikaua, the scientist in charge at Hawai'i Volcano Observatory; and Auntie Kekuhi Kanahale, a renowned musician and cultural specialist.

The ability to participate in Nā Pua No'eau programs enabled Kualau, a native of Maui, the opportunity to spend

time at the University of Hawai'i at Hilo, learn from local educators and interact with other Native Hawaiian students in an educational atmosphere. Kualau recognizes the impact that attending the center's programs had on his personal life and worldview: "Nā Pua No'eau was probably the first program in my life that taught me there was more to the world than where I was and what I was doing every day. Spending time in Hilo with other students at the University of Hawai'i broadened my view of the world with our studies ..."

Upon graduation from Kamehameha Schools, Kualau continued his education at Princeton University, where he graduated with an A.B. in sociology in 2001. (Some East Coast schools refer to the B.A. as an A.B.) After spending a few years working as a financial analyst consulting local governments in California, Kualau returned to Hawai'i in 2003.

An active participant in the Hawaiian community, Kualau has recently been appointed a trustee to the King William Charles Lunalilo Trust. He also continues to support Nā Pua No'eau programs as a member of its scholarship committee.

According to Nā Pua No'eau Director Dr. David Sing: "The strength of Nā Pua No'eau is the design of its program to weave personal connections to role models, strengthen the students' understanding of their Hawaiian heritage through historical and cultural understandings, and create a link to academic success as related to students' relationship to their 'ohana and their community. The result is having students who have a confidence in their Hawaiian-ness and a connection of their academic success and career choices to 'ohana values and well-being."

The continued financial support of programs such as Nā Pua No'eau is crucial. The educational opportunities that the center offers is limitless and the success of the program can be measured by the accomplishments of its students. Eō Kamani Kualau. ■

Jazzmin Cabanilla is a volunteer at Nā Pua No'eau, which is one of the organizations that receives funding from OHA to conduct educational enrichment programs for Hawaiian children. This is the third 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 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 Facebook page.

GREENWOOD

Continued from page 04

"It was very unfortunate," she said, "but one can learn from one's lessons and I would hope that's something we're

teaching our students as well."

Greenwood also said she didn't plan to bring any individuals with her for a new leadership team at UH nor did she plan to "make any changes in the leadership upon my arrival."

Reading a prepared statement, she told media: "There is no greater public mission than ensuring access and success in higher education and we must steadfastly protect and work for the fulfillment of this mission, including furthering the university's unique responsibilities to the indigenous people of Hawai'i and to Hawai'i's indigenous language and culture."

Asked how she would fulfill that responsibility to Native Hawaiians, she said she would have to "study on this" but that she was reading up on the programs the university offers and seeing how they could be furthered. She said she has been "working on these issues almost every day" since meeting with the Pūko'a Council in May during the selection process. She also said she was aware that the UH regents recently "reconfirmed their position on the importance and the integral part of these programs in the university, and I'm fully supportive of that."

Members of the Pūko'a Council, a systemwide group of Native Hawaiian faculty and staff that advises the president, said they had made strides under McClain's leadership, including increased permanent positions, having the school's unique responsibility to Native Hawaiians included in the school's mission, and having Native Hawaiian access and success at the university named in its strategic outcomes plan.

Seeing that two of three finalists had withdrawn from the selection process, Doodie Downs, a member of the Ho'olulu Council of Native Hawaiians at Hawai'i Community College, had asked the board before the vote to select an interim president and start the selection process over from the pool of applicants they already had.

"While we are disappointed that they didn't do that, we are going to work with the president," she said after the announcement. "We look forward to her starting because we have our strategic plan in place and we would like to continue the mission of the university. That's our goal."

Lilikalā Kame'eiehiwa, a Hawaiian Studies professor at UH-Mānoa and a member of the Pūko'a Council, said the council is "very excited about working with (Greenwood)."

Although the council would have preferred a president from within the UH system, she said, the university "has set a great example for supporting indigenous language and culture, and the template has been laid down."

"We educate everybody that comes to Hawai'i about Hawaiian language, culture and history, and we'll be glad to do that with her," Kame'eiehiwa said, adding that the council's priorities will be to maintain faculty positions during the tight economic times, and then push to add more when the economy improves. Kame'eiehiwa said she hopes to take Greenwood to the United Nations so she can see "what's been going on for indigenous education around the world."

"I think we're a team here at the University of Hawai'i," she added. "We have excellent regents, we have an excellent leadership team. If they have made this decision then we will, as a team, support them." ■

The beloved Hawaiian child

He hi'i alo, ua milimili 'ia i ke alo, ua ha'awe 'ia ma ke kua, ua lei 'ia ma ka 'ā'i.

A beloved, fondled in the arms, borne on the back, whose arms circle the neck as a lei.



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

This is an 'Ōlelo No'eau that describes a favorite and treasured child and exemplifies the high value that Hawaiian families place on children. Numerous similar 'Ōlelo No'eau describing the Hawaiian thought and life relating to children can be found in the collections of Mary Kawena Puku'i. An early visitor to Hawai'i observed Hawaiian children happily playing together and saw how older children tended, with great care, to the needs of the younger ones. The visitor commented on how seriously Hawaiian children performed in their roles as children. It was the kuleana of older

children to protect and care for younger siblings.

A favorite mo'olelo demonstrates just how capable Hawaiian children were as caretakers while also telling how Chief Kekaulike's son acquired his special name. The Maui ruler's child was named Kamehameha (not to be confused with King Kamehameha I). One day

when Kamehameha's personal attendant had to be gone for the day, he left his two young sons to care for the royal child. Kalo greens were prepared and cooked for the child, because the leaves were tender, nutritious and easy to swallow. Chief Kekaulike arrived unexpectedly and was displeased to see that only lū'au was being fed to his son. The caretaker's sons did not recognize Kekaulike. When they were asked about the food, the boys explained that this was a very precious child, and

lū'au did not have bones that could lodge in the child's throat. Kekaulike was pleased with the explanation. The royal child, who was raised on Moloka'i, became known as Kamehamehanui'ailū'au, which means, *great Kamehameha eater of kalo greens*.

Assuring the best growth of a child was important kuleana for the 'ohana. Ali'i especially valued being tall and took great care in feeding their children. Every child's diet was carefully watched to assure the best nutrition possible, along with optimum exercise and sleep to support growth. Today, medical science has identified very specific growth phases in an infant's development, both as a fetus and as a newborn. For example, the brain develops very rapidly in the first months of infancy. Cells grow and divide at a highly

accelerated rate, forming large numbers of new brain cells, thus assuring the best intellectual development.

An infant's rapid physical growth is quite astounding. Without appropriate food, sleep and exercise a child will not achieve his potential best development.

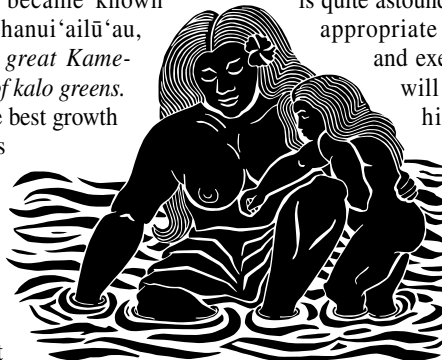


Illustration: Dietrich Varez

During periods of growth, bone structure, internal organs, lymph and other systems all develop and grow. Rapid growth requires a steady supply of many nutrients to assure good brain, muscle and systems development. Traditionally, the calories, protein, minerals and vitamins came from mother's milk, and poi, and later, fish, sweet potato, other greens and occasionally fruit. Today's

options include mother's milk, infant formula and infant cereals, poi, fruit and vegetables, including traditional foods. Avoid items such as soda, punch, sweets, french fries or chips as they detract from growth and development because they supply only calories.

The wisdom of the ancient Hawaiian cultural practices is of great value today – this wisdom protects children from harm and assures proper development. What are these values? Mother's milk supplemented by the right foods for each developmental phase, sufficient exercise, sleep and mental stimulation, and kuleana of the 'ohana form a large part of the values in a child's early life. Our ancestors strictly forbade hitting children on the head. Beating and spanking were unheard of as children were carefully and lovingly taught what was expected of them and were guided by older children to live up to family expectations. It is our still our kuleana to assure the health and development of our keiki. How well do you think we are doing? ■

Island Homes Collection

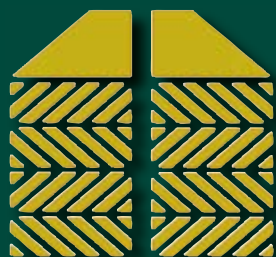
Look over this two-story model carefully. The obvious attributes are the generous living spaces, large dedicated Family Room and roomy Kitchen. The Living Room has nearly 280 square feet of area in which you can entertain, watch the keiki or mo'opuna, or just being with family enjoying a good movie. But the real gem is under the the house where you can easily add on more bedrooms, create a granny quarters or just add to the living area. This model offers comfort, an excellent floor plan and more but when the time is right to expand to an even larger living area you'll have a great head start. Join the others who are finding the Nohona the model of choice. The Nohona package is priced at just over \$65,000, plus tax. On Oahu call Jocelyn Jacinto, our Packaged Home expert, at (808) 356-1877, you'll be glad you did. On the neighbor islands see the directory below.



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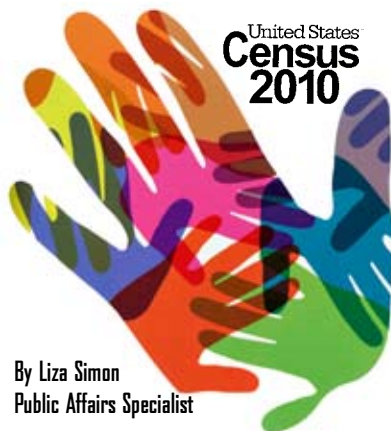
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By Liza Simon
Public Affairs Specialist

Coming to your neighborhood soon: the 2010 Census

As preparations ramp up for next year, officials from the U.S. Census Bureau have a special message for Native Hawaiians: “Stand up and be counted in order to get your fair share of federal funds,” said Marilyn Youza, manager of the U.S. Census Bureau in Honolulu.

Each year the federal government doles out about \$300 billion in funding through decision-making processes that are partly guided by census data. Youza names Alu Like Inc. among the Hawaiian-focused programs that could be underfunded if too few Native Hawaiians respond to the 2010 U.S. Census expected to get underway in March.

Hawai‘i has an exceptionally low participation rate in past census surveys, leading to some unfortunate consequences, Youza said. “In 1980, Kaua‘i was undercounted, and then came Hurricane ‘Iwa and the island was unable to get all the federal disaster relief aid it might have been eligible for,” she said. “Then there was low participation in the 1990 Census. Hurricane ‘Iniki hit Kaua‘i the next year and again the undercounting meant underfunding for residents affected by the devastation.”

In addition to funding, census data also determines representation in Congress. “It has happened that when the census records a downward population shift, a state has then lost a congressional seat,” said Youza. “With such a small delegation from Hawai‘i, we would not want to see that happen here.”

Census results may also be a factor in helping local governments decide the placement of schools, hospitals, fire stations and other community institutions. Responses are anonymous and not used for any purposes other than the demographic snapshot they provide. Census workers take an oath of confidentiality that lasts a lifetime, Youza said.

As part of a plan to improve Native Hawaiian participation in the 2010 Census, the bureau will be opening a second O‘ahu office in Wai‘anae. Youza said residents of the makeshift tent cities occupied by the homeless along the Wai‘anae Coast may be concerned that census information will be used against them,

but she said the outcome is quite the opposite: “Only with an accurate count of the homeless can government know how great the need is for programs that provide help.”

Early next year, the regional office for the U.S. 2010 Census will also be looking to hire an estimated 3,000 workers to help with the count. The goal is to match employees with their home neighborhoods. “In these hard economic times, we expect a pool of up to 10,000 applicants, but specifically we will be looking to hire people who are comfortable going door-to-door, because they understand the residents in those blocks where they are working.”

All census workers must first pass a test to be considered for a position. In order to help qualify more people, Youza said her office is partnering with community organizations that will offer test preparation in addition to providing a neighborhood place where the actual exam will be given. Census jobs pay from about \$12 to \$20 an hour. A handful of managerial positions have already been filled.

The 2010 Census is a simplified version of the previous one of 2000. It contains only 10 questions. It will be mailed out to all addresses with instructions for residents to return it by mail. Census forms will not be sent to post office boxes or to unconventional residences such as beach campsites. Anyone who lives in either of these situations can expect a visit by a census taker. The same is true of any household that receives the mailed form and doesn’t return it within the specified time.

One census question asks for identification of ethnicity. Given the prevalence of mixed ethnicity in Hawai‘i, this is a special concern, Youza said, adding that the 2010 Census will allow participants to be counted simultaneously in more than one ethnic category. “This means we will end up with more ethnicities than people but that’s OK, because it will give us an accurate picture of ethnic representation,” she said.

“Census taking is a very intensive and time-consuming job, but the two main reasons we do it are money and power – or federal funds and political representation,” said Youza. “So I hope everyone will understand the importance of filling out the form or feel free to ask for help with the form, if they need it.” ■

TMT

Continued from page 03

kūpuna could just look up at the stars and go someplace. If you’re looking up through a telescope, you’re not looking around at home.”

But Judi Steinman of the Hawai‘i Island Chamber of Commerce related the story of her own people to Mauna Kea, saying that buildings don’t minimize the sanctity of a place.

“Jerusalem is the holiest place for Jewish people. God told us that’s where the temple should be,” she said. The temple was later destroyed and a mosque built in its place. Despite that, Steinman said that Jewish people still pray outside the wall of the mosque. “That site is no less holy than it was when the temple was there,” she said.

If the TMT is not built on Mauna Kea, it will be built on Cerro Armazones, a remote peak in the Chile’s Atacama Desert. The TMT board will decide which is the best site to pursue. The board will meet on July 20 and 21 in California to make that decision, said TMT site studies manager Sandra Dawson.

The 856-page draft EIS was prepared by Parsons Brinckerhoff, and is being proposed by the University of Hawai‘i as sub-landlord of the Mauna Kea Science Reserve.

At the Hilo hearing, attendees asked how the ongoing process to develop a comprehensive management plan for the Mauna Kea summit will affect TMT, since no new land-use permits can be issued until a plan is in place. As of press time, petitions contesting the Board of Land and Natural Resources’ conditional acceptance of the plan were still awaiting a decision of standing by the state attorney general.

The TMT organization stressed that the project will comply with all applicable rules and regulations, including those in the proposed comprehensive management plan. “Right now, we go forward independent of whatever happens with the CMP,” said TMT board member Mike Bolte, director of the University of California’s Lick Observatory.

Other concerns related to the TMT’s visual impact on Mauna Kea, which would be visible mostly from Waimea. Should the observatory dome be built using the same principles as the Keck observatory, it would stand almost twice as high as its 180-foot-high design, said Jim Hayes of Parsons Brinckerhoff. Also to be determined is the color of the dome: a reflective silver finish would be the least visible for most of the day with some glare in the morning and late afternoon, a white finish would be more visible when there is no snow on the mountain, and



A gaggle of Thirty Meter Telescope supporters lined Kamehameha Avenue in Hilo on June 12. Supporters included members of the university community, the business community, the construction industry and students. - Photo: T. Iliha Gionson

a brown finish would be more apparent when there is snow on the mountain and would also require more electricity to cool the dome during the day.

Concerns also included:

>> Whether a proposed access road for TMT staff would traverse existing trails within a sensitive cinder-cone habitat or cut through the Smithsonian Submillimeter Array and disturb an area of virgin lava.

>> The exclusion of the alternative Chile site in the draft EIS, which instead focused on building TMT on one of two sites on Mauna Kea or not building at all on Mauna Kea. Dawson, the TMT site studies manager, said that the purpose of this document, required under Hawai‘i law, is to explore the possibilities for Mauna Kea. Similar documents related to building the observatory in Chile required under Chilean law have been filed there.

>> A perceived need for a federal EIS – more stringent than a state EIS – because the project received federal funding through the National Science Foundation. However, the funding is being used to develop the technology that will go into TMT and not for the construction of the observatory itself, said Bolte, the TMT board member. He said that it’s up to the NSF to order a federal EIS.

The Thirty Meter Telescope is a project of the TMT Observatory Corp., a nonprofit partnership of the University of California, the California Institute of Technology and the Association of Canadian Universities for Research in Astronomy. The National Astronomical Observatory of Japan recently came aboard as a collaborator and potential partner. UC, Caltech and the Japanese group are partners in existing observatories on Mauna Kea. Only the Canadian universities association, known by its acronym ACURA, has no presence on Mauna Kea, as Canada’s participation in three Mauna Kea observatories is through the National Research Council, a government agency. ■

Fish study shines light on mercury mystery

Finding has implications for health, aquaculture

By Liza Simon
Public Affairs Specialist

If you enjoy eating your share of 'ahi, ono and opah, you may have wondered about warnings regarding the safety of consuming these deep-sea or pelagic, open ocean fish. They contain mercury, a substance that is a serious threat to human health. Scientists have also been perplexed by a seeming disconnect: Mercury concentrations in waters across the world are not significant, yet these same waters provide habitat for fish with elevated levels of the potentially toxic element. Now for the first time, a new study by a consortium of university and government scientists from the United States and Australia documents a process by which mercury emissions are absorbed into the tissues of pelagic fish and can eventually end up in your plate lunch.

The study in the May edition of *Global Biochemical Cycles* summarizes research conducted in the Pacific Ocean between Hawai'i and Alaska. It says the main source of the mercury emissions is the coal-burning industry in China, where about two plants a week are coming on line. If this explosive rate of industrial growth continues at the same pace, the report predicts that this will cause mercury emissions in waters worldwide to increase by an additional 50 percent over the next 40 years.

"There is an important message especially for Hawai'i in this report," said David Krabbenhoft, a principal investigator for the study with the U.S. Geological Survey. "It's that even in a geographically isolated and pristine-looking island environment, the reality is that you are not immune from global impacts being felt throughout the planet."

Krabbenhoft said the USGS study will be used by the U.S. Environmental Protection Agency to look for ways to reduce the risk of mercury in fish. A written release from the EPA hailed the new report, noting that

it underscored the need to work on developing mitigation and enforcement policies at the global level with governments of China and other Asian nations.

The newly published study describes a process in the ocean that converts airborne mercury into methylmercury, a highly toxic form of the element, which accumulates in fish over time. The airborne mercury first enters the ocean through tiny algae that live near the water's sunlit surface. The algae die and settle downward to an ocean depth where microbes break down the so-called "algae rain" into many byproducts, including methylmercury, which is then consumed by small fish. These small foragers are the prey of larger fish, which amass methylmercury that become extremely concentrated in their muscle tissue. The contaminant becomes more harmful as it makes its way up the food chain.

Krabbenhoft noted there is a second ocean process responsible for transporting the fish from the point source of mercury pollution into Hawaiian waters: "From the coasts of Asia, you have a very large ocean gyre that moves water eastward with a powerful counterclockwise current that intersects with eastern Pacific waters near Hawai'i." Krabbenhoft added that the only prior study on the topic suggested that emissions from the ocean floor could be the source of mercury in fish. "But we did not find this to be the case," said Krabbenhoft.

The National Marine Fisheries Service and at least one commercial fishing organization have disputed the USGS scientists' prediction that increasing mercury air pollution from China will necessarily fuel a corresponding increase in ocean mercury or in fish. Krabbenhoft agreed that further work is needed to confirm the relationship, though he has also heard from several ocean experts who say the new findings are consistent with their own local studies. "One scientist in Alaska says the numbers he is seeing from the mid-1970s show there has been a 250 percent increase in methylmercury concentration in halibut from the Bering Sea," said Krabbenhoft.

The U.S. Food and Drug Administration began in 1994 to issue health advisories about mercury in commercially sold pelagic fish. Mercury is a neurotoxin, which can damage the development of brain tissue in fetuses and young children. The Hawai'i state Department of Health has supported the FDA warnings with a public information campaign, which includes a brochure titled *Local Guide to Eating Fish Safely*, advising pregnant women, nursing mothers and children to stay away from eating deep-sea fish "at the top of the food chain."

At the same time, the brochure emphasizes that fish is part of a healthy diet and it encourages people to continue eating the right kind of fish for nutritional benefits. "The brochure is one of our most popular," said Health Department toxicologist Barbara Brooks. She also said that the department plans to amend the brochure by adding new options for safe fish consumption, such as portion recommendations for pelagic fish, so that people will not be unduly alarmed into abstaining from fish altogether but will have better guidance to reduce their risk of mercury exposure.

Brooks said the new study answers some puzzling scientific questions, though she said further work by the EPA and the FDA would be necessary to determine if the study's findings on the contamination process necessitate any new policy changes regarding safe fish consumption. The state Department of Health and the FDA conduct random testing on mercury levels in fish that are commercially sold in Hawai'i. In addition, the state investigates reports of suspected fish contamination, where mercury could be a possible cause, Brooks said.

Meanwhile, some say the new study will encourage growth in Hawai'i's aquaculture industry, which includes several aquaculture enterprises that plan to expand their produc-

tion of farmed fish. "We have been working with several companies to develop the food supply of farmed fish, so that we can harvest 'ahi and other pelagics that eat nothing with either mercury or other toxic substances such as PCBs," said Harry Ako, chairman of the Molecular Biosciences and Bioengineering Department at the University of Hawai'i's School of Medicine.

Ako said the study supports "the logical conclusion" that fish on a mercury-free diet will not have mercury in their tissues. He said UH-led research in fish food supply and other areas of aquaculture has aided Kailua-based Hukilau Foods – operators of a moi farm in 'Ewa, which is seeking state approval to lease more ocean water.

Some Native Hawaiian and environmental groups have opposed aquaculture expansion in general. They have concerns that fish farming alters natural fish behavior, leads to harmful accumulation of fish waste and conflicts with Native Hawaiian cultural fishing practices. Ako, who is Native Hawaiian, acknowledged that research on aquaculture enterprises more than 30 years ago showed some adverse environmental impacts. "There were instances in Norway where the cages were too small and too close to shore and did not allow for (ocean tides) to naturally exchange the water and keep conditions healthy," Ako said. "Those companies were not putting enough of a priority on protecting the environment."

"The motivation for respon-

sible aquaculture is to replenish the supply of fish," he added, noting that fish stocks are suffering from massive decline as the result of man-made impacts such as mercury emissions from the Asian industry that hang over the western Pacific "like a huge cloud of contamination."

USGS' Krabbenhoft emphasized that his study indicated that fish do not ingest mercury from the water that passes over their gills, but from eating mercury-contaminated prey. He agrees that this might have promising implications for aquaculture operations that have developed technologies for feeding fish in a way that bypasses the food chain in the wild. "Quite simply we documented a process that showed fish get the contamination from the food they consume – much like humans," he said.

Nonetheless, he added that other factors could change the complex web of relationships stretching from Chinese industrial expansion to Hawai'i dinner tables. For example, climate change could shift ocean currents so that mercury-bearing fish no longer make the same migratory trek near the Hawaiian Islands. "The scientists provide the information so that decision makers can do their job," Krabbenhoft said, noting that this suggests further need for coastal communities to stay informed about the state of their natural resources in order to keep fish stocks healthy. ■



A new study traces the presence of mercury found in some of Hawai'i's commercially sold fish products to the combination of mercury emissions in China and a large ocean current that pushes eastward across the Pacific.
- Photo Liza Simon

Surviving the enemy

The freedom to choose: proud American, proud Hawaiian — or both

Benjamin Franklin said, “Any society that would give up a little liberty to gain a little security will deserve neither and lose both.” Another quote along those same lines, “Anyone who trades liberty for security deserves neither liberty nor security.”

A couple of weekends ago, Caroline and I had the opportunity to attend my Disabled American Veterans convention in Līhu‘e, Kaua‘i. The weather was beautiful, though our room felt muggy when the eastern sun blazed mid-day through the patio window. It was an eventful convention of old men acting like 19-year-olds, a rejuvenating sauna of memories as veterans of three generational

wars gathered and pondered their experiences. I gathered my thoughts on my war experiences during Vietnam but quietly ushered them out of my mind, replacing them with the solemn humbleness of being an American citizen — a Hawaiian warrior. This statement appears to be an oxymoron, an American citizen and Hawaiian warrior — one considered imperialistic and invasive, the other passive and welcoming by nature. Whatever the implication, I’m proud of being an American and very much of being Hawaiian.

Many have told me that I need to choose either or. I choose to be both. And that is what makes being an American great — I choose who I want to be. I get to choose where I want to go in life and what I want to achieve — the skies have no limits. I choose my words and share my ideals. I can express my perspective, which bears rights to argue and disagree. I choose the associates with whom I want to be; my



By
Jimmy F.
“Jeno”
Enocencio

life partner, the children that we raise. I can worship idols or express it in faith. I can write, and readers can criticize. We can reciprocate and not fear disparaging thoughts or retaliation. And we have the very laws that protect us embedded in our Constitution that affords us this freedom — which we enjoy, yet take for granted.

I wanted to write about a topic that we’ve been experimenting with at our ‘ohana’s ranch at Kalalau ahupua‘a here in Hilo titled *New Chicken v. Old Chicken*, which concerns our efforts to introduce a new food that has been in Hawai‘i for ages to feed our ever-growing population. But I’ll save that for next month because this month’s Fourth of July holiday provides the perfect time for expressing my patriotism to both flags (yet another example of my freedom to choose what I wish to share with my readers).

Not only do I celebrate the birth of America, July 4, 1776, but I also

embrace the birth of my son, Orion-Independence Kahikina Enocencio, July 4, 1980. What an honor to have been blessed with a son born on this special day. Every fourth we make it out to Hilo Bay to have our family BBQ and celebrate his and our country’s birthday; the cake often reads “Happy Birthday Orion-Independence and America, We Love U Both!”

On Aug. 21, 2009, a day after my birthday, we’ll be celebrating 50 years of statehood — of being American. I’m sure many of you may wonder, “Eh, wot kine Hawaiian iz dis ... I taught he wuz one of us?” I think if we wala‘au one day, you may be able to understand my personal feelings on this sensitive issue.

One thing I will admit to all, I have taken a stand. I know in my heart that when our Queen was exiled from the throne, there were men and women who were ready to spill their own blood to reinstate her honor. But as Eve had partaken of the fruit from the Tree of Life, that mankind can become, so did the Queen relinquish her honor so Hawaiians can become. I believe that our Queen knew that in order for her children to advance in the forever-changed kingdom, she had to release her children by yielding her birthright. Had she not let go, I can only wonder how much further removed from our homeland and culture we’d become.

Yes, much has been sacrificed since with rampant disease, short life span, and lack of sovereign foods, poverty, and lack of education, homelessness, drug and alcohol abuse, domestic abuse, incarceration, and lack of agricultural lands. But in the onslaught for progression, Hawaiians have achieved and overcome great barriers through the efforts of schools at Kamehameha, Punahou, Maryknoll, Damien, St. Andrews and other high academic standing schools where many Hawaiians have taken the challenge and won.

Public charter schools have demonstrated how many of our Hawaiian youth have increased depth in knowledge and understanding through application when involved in culturally based means for education. An extension of that is what we do at Kalalau: *Rediscovering the Ahupua‘a Life System*, where we express Native Hawaiian and cultur-



Born on the Fourth of July, Orion-Independence Kahikina Enocencio, the author’s son, picks protea (pincushion) flowers on the Big Island of Hawai‘i at Hōkūkano Ranch in Kealahou, Kona. - Photo: Courtesy of Jeno Enocencio

ally diversified survival and learning techniques, a totally hands-on application for better understanding of academics taught in school.

Today, Hawaiians are lawyers, nurses and physicians, astronomers, professors, diplomats, scientists, agronomists, teachers, judges, lawmakers, businessmen, entrepreneurs, mayors, governors, engineers, contractors, physicists, geophysicists, oceanographers, meteorologists, agriculturists, filmmakers, editors and writers and artists, farmers, ranchers and even more. I don’t think this much could’ve happened for Hawaiians on a large scale had the Queen defended her birthright. It was a sad day for all to have seen the Queen step down from her throne. But I sincerely feel that our Queen realized that her children had to do more than just survive; they, WE, had to “thrive.”

I’m thankful for the Queen for giving me a chance to survive in this new world. I’m thankful for America for allowing me to thrive beyond my imagination. I’m proud to be American and very proud to be Hawaiian — this is my stand. *The canoe cuts sharply through the wave only when the paddle pushes forward, but only in unison with other paddlers and beat of the drum.* It’s time for you folks to take a stand too — that is, not to just survive, but to thrive. God Bless America, God Bless Hawai‘i — God Bless our Queen. ■

Jeno Enocencio writes about the many hats he wears. This is the fourth in the Surviving the Enemy series about overcoming adversity. Contact him at pointman_jeno@msn.com.

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Taking the reins of the Hawai'i GOP

By Lisa Asato
Public Information Specialist

Getting settled into his newly elected post as chairman of the Hawai'i Republican Party, Jonah Kūhiō Ka'auwai surrounds himself with framed desk-top photos of his family in his Kapi'olani Boulevard office, a space dominated by statewide maps hung on the wall and a large, colorful illustration of former President Ronald Reagan, whom Ka'auwai calls "a man of deep values."

But when asked which Republican figure he admires most, the 36-year-old Ka'auwai points to the one whose name he carries: Prince Jonah Kūhiō Kalaniana'ole, father of the Hawaiian Civic Clubs and the federal Hawaiian Homes Commission Act. "With that name comes great responsibility," says Ka'auwai, a Kaua'i native who worked in Washington, D.C., for about a year as an intern for Sen. Daniel Akaka and a lobbying firm under the late Henry Giugni, a longtime aide to U.S. Sen. Daniel Inouye and the first Hawaiian sergeant-at-arms to the U.S. Senate.

Hawai'i GOP members elected the former men's pastor and worship leader at Hope Chapel, West O'ahu, to the volunteer, two-year position during its annual convention May 15-17 in Kona. He's not the first Hawaiian to hold the position; Micah Kāne and Sam Aiona preceded him.

But he stepped into the post July 1, less than 18 months before the 2010 elections, which will see races from the governor's office to the U.S. Congress open up. His goals for the election? He wants to see more Hawaiians running, period – no matter their political affiliation. But for the GOP, he aims to field candidates in every election – including next month's non-partisan special election to fill the Honolulu City Council seat left vacant by the death of

Duke Bainum – and to double Hawai'i GOP membership to 40,000. He said in one-week's time he received an estimated dozen calls from people interested in running for office under the GOP banner in the next election, including several Hawaiians. Not wanting to reveal their identities, he said, "They'll be names you'll be familiar with, but they've never run for politics."

As chairman, his overarching goal is "to see the depth of a two-party system in Hawai'i, where there's more than just one party in the political scene making decisions for the state of Hawai'i," said Ka'auwai, who registered more than 400 new party members in the last six months, including 17 Democrats. "I call it card-carrying liberations," he said.

Gov. Linda Lingle – the first Republican governor since statehood, whose tenure will end under term limits – has also been a proponent of a two-party system in Hawai'i, where Democrats hold all four of its congressional seats and all but eight of 76 seats at the state Legislature. While she helped make some inroads at the Legislature, those Republican gains in seats have eroded in recent years.

Looking ahead, Ka'auwai said: "The party's focus is going to be developing strong grassroots (support) in all precincts and districts in the state of

Hawai'i and building a stronger recruitment apparatus and district-level campaign apparatus. I don't think we've seen that before. We've seen a party that's been more candidate-focused and more issues-focused; ... we're talking about building at the lowest levels." That would include get-out-the-vote efforts, conducting community outreach and filling vacant positions in district and precinct chairs, said Ka'auwai, a 1990 Kamehameha Schools graduate who double majored in philosophy and business at Boston College.

To get the word out, Ka'auwai said that he, Jim Bryan, the party's vice chairman for communications, and the party's executive committee is working on developing and "communicating a Republican message."

In an e-mail, Bryan said the party will use "every type of multimedia at our disposal to reach out to the population of Hawai'i – voters and nonvoters alike." He said they will embrace

Facebook, YouTube, several new municipalized

Twitter and "several forms of communication that have been utilized in Hawai'i before" to spread the word and

correct stereotypes and misconceptions about the party.

Crediting Ka'auwai's leadership, Bryan called the party's embrace of technology a "huge step for a party that has relied on 'old school' for a long time."

As for the party's values, Ka'auwai points to family values, education, cost of living and fiscal responsibility. For the Akaka Bill, he said the party's platform is "wide open right now on the Akaka Bill," the federal recognition bill for Native Hawaiians pending in Congress. He said the issue "certainly could come up" at the party convention in May.

Ka'auwai served as a deputy chief of staff for Lt. Gov. Duke Aiona from late 2007 until February, when he returned to his post as division administrator of Correctional Industries, a for-profit entity within the state Department of Public Safety, a job he has held for five years. In that post, he turned a floundering, debt-ridden entity into a profitable one, by implementing basic business principles and "being cash-conscious and fiscally responsible," said Ka'auwai, whose wife, Shari, (pronounced Sha-REE) is the mainland branch administrator for the Public Safety Department.

In the process, he got more inmates working eight-hour jobs, learning skills and responsibilities that helped them transition to the workforce after their release. "When you see people succeeding from the work that you've done, I thought, 'That's where Jonah was meant to be,'" said Ka'auwai.

But, he said, a positive experience through an OHA youth legislative program years earlier planted the seeds for politics. "I'll tell you how pivotal the 'Aha 'Ōpio program was on my life," he said, recalling that it taught him how decisions today will affect generations to come and "how I needed to participate in order to contribute the most to Hawaiians through the systems that are in place, such as government." One of his mentors in the program, which has evolved into a leadership program run by Nā Pua No'eau, was Kauila Clark, who imparted the idea of kuleana. "If you're a Hawaiian leader, you have to understand that in the position of leadership comes great responsibilities, and it's not just about what you can gain, but how you can end up serving other people in the process," said Ka'auwai, who named his youngest son after Clark.

"Definitely, OHA has been a massive part of developing that understanding of what it means to be a Hawaiian," he said. "I think if you take that understanding of being responsible for the people and for the land, that shaped the character of who I am today and obviously why you see me as the chair of the Republican Party." ■



Jonah Ka'auwai takes his seat as chairman of the Hawai'i Republican Party July 1. The black chair, on left, was used by the former chairman, but Ka'auwai has set it aside to remind him of the people he serves. "This chair is for the people and our children and our children yet to come," he says. - Photo: Lisa Asato

Making a case for the Akaka Bill in one word: indigenous

Legal arguments often revolve around competing analogies. The parties claim the case is more like known case A or known case B and whoever wins the war of analogy wins the lawsuit. If the Cherokee freedmen case is about the right of a tribe to determine citizenship, the racists win. If it is about the sanctity of treaties, the freedmen win. Framing the issue floats outside “right and wrong” because it’s the law that tribes determine their own citizenship standards and that treaties should be honored.

If you are a Native Hawaiian, is your status more like American Indians or more like an ethnic minority? Addressing this question inevitably requires drawing conclusions about the legal status of American Indians, and this has not escaped the notice of people who oppose Hawaiian sovereignty. Indeed, they are often the same people who



By
Steve
Russell

opposed Indian sovereignty on the ground that it is a racial special privilege that disadvantages white people.

Once more, the bill to recognize Native Hawaiians as having the same sovereign status as Indian nations is pending in Congress. In the world of right and wrong, the only opponents with a leg to stand on are the minority of Native Hawaiians who oppose the bill because they want their full sovereignty back. Should a majority of Native Hawaiians adopt that position, the bill should be opposed simply because the politics of the Hawaiian relationship with the United States is Hawaiian business.

As long as the argument of the status of Native Hawaiians persists in Congress or in the courts, Indians have a dog in the fight. If Native Hawaiians win, the legal sovereignty of American Indian tribes is more secure. David Yeagley, the right-wing

Comanche activist, recognized this when he wrote an op-ed opposing the Hawaiians. Indians who think the current understanding of tribal sovereignty is not worth maintaining should oppose the Hawaiians just like the white people who consider tribal sovereignty to be “race privilege” that disadvantages them.

An Associated Press report on the Native Hawaiian bill quotes Gail Heriot, a member of the U.S. Commission on Civil Rights, as saying that granting sovereign status to Native Hawaiians would be like doing the same for Cajuns in Louisiana or Chicanos in the Southwest. This appears to be the Republican Party line. Sound familiar?

Nothing I am about to say should be construed as opposing civil rights for any ethnic group. I have nothing but respect for the mainstream civil rights movement by and for African-Americans, and the same for the civil rights of the people I am about to discuss. All I’m saying is that American Indians and Native Hawaiians (and Native Alaskans) are indigenous peoples, and that makes all the difference.

Cajuns, or Acadians, were predominantly French colonists who were in a fight with British colonists called, in this country, the French and Indian War, and in Europe, the Seven Years’ War. They emigrated from Canada to Louisiana thinking that they were staying on French soil when, in fact, France had secretly ceded Louisiana to Spain.

All of this is quite tragic if you don’t take into account that at the time, Louisiana was and had been from time immemorial occupied by American Indians to whom the French and Spanish and British and – in 1803, Americans – were just different sets of colonizers, trespassers on Indian land.

Yes, the Cajuns did intermarry with Indians, but so did all the colonists. The Cajun culture is what it is, which is delightful, but it is not indigenous. Yes, the Cajuns were and sometimes are abused, but not because they originally owned Louisiana.

Chicanos in the Southwest are a little harder because their blood is primarily indigenous. How do we

know this? Because the Spanish kept very good records and Mexican society was quite racist. A higher degree of indigenous blood meant lower social status. Having Spanish ancestors was very important, and the Spanish ruthlessly suppressed tribalism.

Chicanos have in the past and do to this day in some places suffer from outrageous discrimination. There were the “No dogs or Mexicans” signs on restaurants in the ’50s. There was the attempt to “desegregate” the public schools in Corpus Christi by mixing brown kids and black kids so as not to contaminate the white kids.

Nowadays, there is a political tendency that infests both major political parties but practically runs the Republican Party that could be called, in shorthand, “hate the Mexicans.” Economy in the toilet? Hate the Mexicans! Lousy schools? Hate the Mexicans! Health care too expensive? Hate the Mexicans! The spokesmen for this movement are Tom Tancredo, who compared the National Council of La Raza to the KKK and Lou Dobbs, who warns of the Brown Peril nightly on CNN.

The policy prescriptions these bozos push are aimed at Hispanics but they almost always cause collateral damage among American Indians. They want to give local police authority to make brown people prove their citizenship, and that means Indians get rousted. They want to make the public use of any language but English illegal. They target Spanish but they hit tribal languages. When they attack bilingual education, they force tribal language preservation programs away from public funding. And if a public worker can’t be paid to interpret Spanish, she can’t be paid to interpret Navajo.

Sociologists call this politics “nativist,” which provides Indians a bit of comic relief, since all the people pushing it are descendants of colonists. The “nativists” want persons of Mexican descent to “go back where they came from.” Apparently, the nativist history books don’t teach about the Mexican War, because lots of those Mexican-Americans were in

Mexico when the border moved and put them in the United States.

At the end of that war, the Treaty of Guadalupe Hidalgo (loc.gov/rr/hispanic/ghtreaty) said:

“Mexicans now established in territories previously belonging to Mexico, and which remain for the future within the limits of the United States, as defined by the present treaty, shall be free to continue where they now reside, or to remove at any time to the Mexican Republic, retaining the property which they possess in the said territories...”

“Those who shall prefer to remain in the said territories may either retain the title and rights of Mexican citizens, or acquire those of citizens of the United States.”

If this treaty means anything, Mexican-Americans living in the Southwest have the full civil rights of American citizens. Like in the case of the Cajuns, these people are abused because they are caught in a struggle between two colonial governments, in this case the U.S. and Mexico. Abusing them is wrong, but abuse does not make them indigenous and neither does intermarriage unless it is coupled with maintaining tribal relations.

Most Native Hawaiians are living where they have lived from time immemorial. Like us, they struggle to preserve their language and customs but their language and customs are not “foreign” – they run with the land. Like us, they have been dispossessed by the colonists. They had an indigenous government that was overthrown by the U.S. government. Native Hawaiians have in common with us that the trespassers seek to treat them as trespassers. That practically defines indigenous, and that is the basis for claims that, like Indian claims, go far beyond equal treatment as citizens. ■

Steve Russell, a citizen of the Cherokee Nation of Oklahoma, is a Texas trial court judge by assignment and an associate professor of criminal justice at Indiana University. This column originally appeared in Indian Country Today, for which he is a columnist. Contact him at swrussel@indiana.edu.

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A project of Kalihi-Palama Culture & Arts Society, Inc., supported by the State Foundation on Culture and the Arts through appropriations from the Hawaii State Legislature.



THAT'S ONE BIG CHECK

At a May 28 ceremony, leaders from OHA and DHHL gathered around a giant version of a \$3 million check that symbolizes the unprecedented size and scope of a partnership between the two public trusts in serving the needs of Native Hawaiians. OHA trustees last year approved annual payments of \$3 million for up to 30 years to cover the debt service for revenue bonds that will support the development of lots statewide by the state Department of Hawaiian Home Lands. Most of the money will go toward infrastructure that will help to expedite the awarding of more DHHL leases to native Hawaiian applicants. Seen here, Hawaiian Homes Commission Chairman Micah Kāne, on right, accepts the check as it is being displayed by, from left, OHA Trustee Colette Machado, OHA Chairperson Haunani Apoliona, Bobby Hall of DHHL, and OHA Trustee Robert Lindsey. Behind Kāne is Kaulana Park, deputy to the Hawaiian Homes Commission chairman. - Photo: Nelson Gaspar

OHA budget signed into law

On June 22, Gov. Linda Lingle signed into law Act 140, appropriating \$2.5 million each year in state general funds for the operation of the Office of Hawaiian Affairs for the next two fiscal years.

The \$2.5 million reflects a 20 percent cut to the \$3 million in general funds OHA has received in past years. The budget had been debated between the House and Senate until the final days of the legislative session, with the House favoring the 20 percent cut and the Senate proposing to eliminate the entire \$3 million.

Three organizations that receive funding from OHA's budget were concerned that the Senate's proposed cuts would diminish their ability to provide educational, legal and social services to Native Hawaiians.

In the end, lawmakers passed the House version with the understanding that about \$1 million, or about half, of the settlement of the Hōkūli'a lawsuit would be returned to the state.

On June 5, OHA Trustees approved operating budgets of \$39.6 million in fiscal year 2010 and \$39.5 million in fiscal year 2011. The budgets reflect the reduction in state general-fund contributions and the condition of OHA's investment portfolio. OHA's operating budget is funded mainly by trust fund proceeds, state general funds and payments from the state for use of ceded lands.

State auditor recognizes strides made by OHA

A state audit of information technology management at the Office of Hawaiian Affairs released June 8 found many improvements since the last audit in 2005, however it still pointed out points for improvement.

Among the report's findings was that OHA is a much more stable and functional organization that is focused on its strategic mission. The report, titled "Management Audit of Information Technology Within the

Office of Hawaiian Affairs," also found that the backgrounds and attitude of OHA trustees play a significant role in the improvements of overall governance at OHA, and that consistency and stability in the administrator position over the past seven years has contributed to the overall improvements in OHA's governance structures.

The audit's major suggestion is hiring a Chief Information Officer to assume governance duties over information systems, to direct IT policy and strategic planning, and to provide oversight to the agency's varied information assets. "Recognition of the improvements made by OHA is very encouraging," OHA Chair Haunani Apoliona wrote in a letter responding to the report.

DHHL signs lease for Hilo Safeway, Target

The state Department of Hawaiian

See **BRIEFS** on page 28

KĀWALA AHUPUA'A

Notice is hereby given that a graveyard was documented as part of an Archaeological Inventory Survey on a three-acre land parcel [TMK: (3) 9-5-021:035] behind the Ka'ū (Nā'ālehu) Roping and Riding Club in Nā'ālehu, Kāwala Ahupua'a, Ka'ū District, Hawai'i Island, Hawai'i. The lands are associated with Land Commission Award 11028 to Samuel Peke (Samuel Beck). The land was later owned by Emily Taylor and Howard Kupahu before being sold to the Hutchinson Sugar Co.

The graveyard was identified as State Site No. 50-10-74-26668 and is a known public graveyard presumed to contain traditional Native Hawaiian remains. The names of three individuals appear on headstones: Chasless Smith (deceased 1908), Ellen M. Kupahu, and Pohuehue Kaai (deceased 1921). Proper treatment and preservation shall occur in accordance with Chapter 6E and Hawai'i Revised Statutes Title 13. The burials will be preserved in place pending final decision by the Hawai'i Island Burial Council.

Interested persons please respond within 30 days of this notice to discuss appropriate treatment of these remains. Individuals responding must be able to adequately demonstrate lineal and/or cultural connection to the burials on the above referenced parcel at Nā'ālehu, Hawai'i Island. Contact: Analu Josephides, Cultural Historian, DLNR-SHPD (808-327-4959) or Theresa Donham, Hawai'i Island Archaeologist, DLNR-SHPD, (808-933-7653), or 40 Po'okela Street, Hilo, HI 96720; Glenn Escott, Scientific Consultant Services Inc., (808-959-5956), or P.O. Box 155, Kea'au, HI 96749.

Seeking Island Burial Council volunteer candidates

The Office of Hawaiian Affairs is seeking applicants for the island burial councils who are interested in having their name submitted to the Office of the Governor for possible appointment to this important position to help in the care, management and protection of unmarked ancestral Native Hawaiian burial sites throughout the islands.

If you are an interested member of the Hawaiian community and can represent one of the following regions:

- Kohala, Kona, Ka'u, Puna, Hilo, and Hamakua for the island of Hawai'i;
- Lahaina, Wailuku, Makawao, and Hana for the island of Maui;
- Lana'i;
- West Moloka'i, Central Moloka'i, East Moloka'i and Kalawao for the island of Moloka'i;
- Wai'anae, 'Ewa, Kona, Ko'olaupoko, Ko'olaupoko and Waialua for the island of O'ahu;
- Waimea, Koloa, Lihu'e, Kawaihau, Hanalei and Nā Pali for the island of Kaua'i; and (G) Nī'ihau

Applicants must possess an understanding of Hawaiian culture, history, customs, practices, and in particular, beliefs and practices relating to the care and protection of Native Hawaiian burial sites and ancestral remains and burial goods; and are not simultaneously serving on another state board or commission.

Please contact Apolei Bargamento of the OHA Native Rights, Land and Culture hale via email at apoleib@oha.org or by calling (808) 594-1961.



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A mahalo circle at the close of a community workday at Kōkua Kalihi Valley Nature park - Photo: Courtesy of Joe McGinn

THE CONCEPT OF 'ĀINA AS A PATH TO WELLNESS IS GAINING GROUND

GROWING HEALTH

T • H • E

NATIVE HAWAIIAN

W • A • Y

BY LIZA SIMON
PUBLIC AFFAIRS SPECIALIST

At the back of Kalihi Valley, the area's community health center works with residents to transform a formerly abandoned tract of land into a wellness park. At right, Dr. David Derauf, Director of the Kōkua Kalihi Valley community health center, is one of the volunteers at the park. - Photos: Courtesy of Joe McGinn

The sprawling ahupua'a at the end of Kalihi Valley is a different world altogether from the public housing projects, blighted storefronts and congested streets that make up the urban neighborhood of Kalihi just a few miles away. Here there are gardens of 'ōlena, kalo and other native crops, spacious forest trails, remnants of ancient Hawaiian terraces, a thicket of newly sprouted native koa trees, and a constant rustle of wind that drowns out the traffic sounds of Likeline Highway just beyond the valley's ridge.

Everything for a healthy lifestyle is available here to residents of Kalihi. Many are Micronesian and Polynesian immigrants, and they share with the Kanaka Maoli – about 10 percent of the population here – high rates of chronic diseases associated with poor nutrition, lack of exercise and obesity. But credit for the fact that his valley now offers a sprawling green sanctuary that promotes a healthy lifestyle goes to these same residents. They've transformed the land and in the process they've been working on healing themselves through an innovative project of Kōkua Kalihi Valley (KKV) – a community health center that has been offering comprehensive services to Kalihi families on a sliding pay scale for more than three decades.

The nonprofit institution on School Street, the main drag of Kalihi, began leasing 100 acres of the valley from the state in 2006 with the intent of cultivating a land base for health. "This was an unusual move and I was a little nervous at first that some people would say, 'What the heck is a health center doing with a nature park?' But from the start there was this outpouring of support," says Dr. David Derauf, KKV executive director.

Maybe it should have surprised no one. Derauf talks about how the Kalihi community came together 30 years ago and successfully protected the valley from a developer of luxury homes. Derauf said that one of his patients, who later became a KKV board member, led that fight. But the valley subsequently became ruined by abuse and neglect. Invasive species overran the forest, illegal dumping littered the landscape, soil was stripped and sold commercially. The patient-activist led the community again as residents came to the rescue to shovel, haul, weed, till and mulch until the land could serve as the base for projects that have begun to unfold in the last three years as outdoor extensions of 14 KKV services.

The park now offers KKV patients as well as numerous groups from the greater O'ahu area a nature park akin to a living classroom in Wellness 101. Through collaborations with both KKV services and non-profit organizations, people come here to organically farm food crops – a low-cost way of improving nutrition, to engage in a massive reforestation project – a way to burn calories and reduce the risk for

diseases linked to obesity, and to learn from site interpreters Native Hawaiian medicines and stories that spring from land – a cultural path of meditation, you might say, meant to inspire the healthy expression of new stories for a new day. "It's a work-in-progress, but the community has demonstrated that they see access to green space as very important to health. The land is a source of food and spirit, and the support that is needed to undertake difficult changes in lifestyle probably comes from the land," said Derauf, a preventive medicine physician who has been working with the Kalihi health center for his entire 20 year medical career.

The numerous program areas at the KKV nature park have been named Ho'oulu 'Āina – to grow with the land.

Now, come new signs that the Kalihi community drive to cultivate wellness and 'āina together as one is taking root elsewhere and seeding interest even beyond Hawai'i. Several non-profit health organizations that serve primarily Native Hawaiians are trying this approach to varying degrees. This includes Hui Mālama Ola Nā 'Ōiwi on Hawai'i Island – part of the state-wide federally funded Native Hawaiian Health Care Systems (NHHCS), Wai'anae Coast Comprehensive Health Center, Waimānalo Health Center and the Hāna Community Health Center. "We are seeing a momentum in health programs that are appealing to core cultural values by establishing the connection to the land," said Mele Look, of the Department of Native Hawaiian Health at the University of Hawai'i Medical School, which has also collaborated with KKV since 2004 on developing nutrition programs.

ECONOMY ALSO DRIVING SELF-SUFFICIENCY

Apart from culture, lean economic times are also driving interest in growing food as a low-cost healthy alternative, while rising fuel prices have raised concerns about food security in an island environment that depends mostly on outside imports to feed itself, said Look, adding that in an economic crunch, self-sufficiency is more sustainable than going to the food bank. "So we are hitting the solution to a native health disparities on many levels simultaneously."

Most of all, some people are finding they are feeling better after working on the land.

At NHHCS' Hui Mālama in Hilo, home gardening has proven to be an effective complement to help diabetes patients with the often-times daunting details of self-managing the disease, which sometimes requires knowing how to administer your own shots and take your own blood sugar readings. The health center saw poor enrollment in its diabetes-education classes until it provided pre-cut wood for garden boxes, enhanced soil, a crash course in horticulture, plus a camera, so that patients would not only

plant produce at home but would come back to the group and share stories of their green-thumb progress. "The sharing is part of a Hawaiian value, so now we have plenty of people coming back to class where they talk about their recipes. It's more positive than before when we just talked about illness," said Look, adding that this activity has been especially effective in getting patients to shed the extra pounds that are a risk factor for diabetes and other chronic diseases, including cancer and hypertension. "We often don't get results from just telling obese patients that they need to lose 7 percent of their body weight to avoid becoming diabetic, but once they experience the excitement of food they have grown themselves, then you see results."

Rates of obesity in the Native Hawaiian population especially among children are at

healthy living," said KKV's Dr. David Derauf. He said the article documented the improvement in patients' medical conditions by citing certain vital indicators. But Derauf adds that some of the drivers of the park's success elude scientific measurement. "If anyone of us is asked what are the attributes of feeling healthy, very few of us would answer, 'Oh, it was when I was having my blood pressure taken.' (Feeling healthy) has little to do with those measures we've tended to put so much stock in. It may be just as important to carry back to your family food you have grown, to feel like you belong to something bigger than yourself, to know you share this sense of intimacy with the land. This is all a central part of community health, where the accent is on community. Personal responsibility for health is one



KKV Community education coordinator Puni Freitas points out examples of environmental restoration carried out with help from volunteers and extensive partnerships. This includes a DLNR grant for native forest restoration. - Photo by Liza Simon.

an all-time high, according to a recent Hawai'i Department of Health study. New USDA research links obesity to diets with insufficient quantities of fresh fruits and vegetables and also definitively ties the problem with low-income status; it recommends providing price subsidies to low-wage earners, which in Hawai'i would mean a large portion of Native Hawaiians. Look and other local health experts say subsidies may just encourage more of the same disconnect with doctor's orders, where as the bumper crop of land and wellness projects do a lot to motivate economically disadvantaged households to make wellness their daily kuleana.

LAND SHIFTS HEALTH FROM A PASSIVE TO ACTIVE PURSUIT

Meanwhile, a high profile nod to the effectiveness of healing land and body as one comes from the U.S. Centers for Disease Control, which has made the community nutrition garden at the KKV nature park and the Ho'oulu 'Āina programs a centerpiece of its recent publication on diabetes management. "They said this is a promising approach to managing a disease with culturally relevant protocols for encouraging

thing, but it can't be isolated from support we receive from others."

KKV's acquisition of a land base to promote a healthy lifestyle was boosted in 2003 by a \$200,000 grant from the Robert Wood Johnson Foundation's Active Living by Design, a program that emphasizes social relationships in fostering community improvement in health. Derauf said one of the aims of the park programs has been to change the "us and them relationship" separating the white coat medical professional from the layperson. If the nature-park activities are proving successful, Derauf believes it is partly a reflection of an ongoing dialogue at KKV, in which doctors and nurses "really listen to what the community is saying – or often what they are not saying." Derauf observes that many patients feel they don't have a voice in their own health care, because the exam room has made them feel uncomfortable. "So we started asking people if there are ways we could better engage them in their own health," he said.

As a prime example, he points to the begin-

Iulai



2008 Keiki Hula contestant Mizuki Yuda. - Photo: Blaine Fergstrom

PŌ'AHĀ, LĀ 16 O IULAI – PŌ'AONO, LĀ 18 O IULAI

QUEEN LILI'UOKALANI KEIKI HULA COMPETITION

Blaisdell Center, Honolulu, O'ahu.

6 p.m. Thurs. and Fri., 1 p.m. Sat.

This 34th annual competition features more than 400 young dancers from 22 hālau in competition for group 'auana, group kahiko, and Miss and Master Keiki Hula titles. \$13 reserved, \$10 general. Tickets are available starting July 11 at the Blaisdell Box Office or Ticketmaster at 1-877-750-4400 or ticketmaster.com. Information, 521-6905 or kpcahawaii.com.

PŌ'AONO, LĀ 11 O IULAI

11TH ANNUAL BERNICE PAUHI BISHOP AWARDS DINNER

Bishop Museum, Kalihi, O'ahu. 5-9 p.m.

Honors David Hulihe'e and Roy Yamaguchi for their leadership and support of Bishop Museum. Dinner by a who's who of local chefs. Replicas of one-of-a-kind items in the museum's collection will be up for auction: Princess Ka'iulani's lei hulu manu, Kapi'olani's diamond and ruby butterfly brooch and a D. Howard Hitchcock painting. For a peek at the items, visit bishopmuseum.org/membership/events.html. \$300 per person, \$3,000 a table. 848-4170 or angela.britten@bishopmuseum.org.



Attendees pā'ina under the stars at last year's Bernice Pauahi Bishop Awards. - Photo: Courtesy Bishop Museum

PŌ'AHĀ, NĀ LĀ 16 ME 30 O IULAI

KE KANI O KE KAI SUMMER CONCERT SERIES

Waikiki Aquarium, Waikiki, O'ahu. 7 p.m.

Kaumakaiwa Kanaka'ole entertains July 16, and Maunaloa takes the stage July 30. In addition to the entertainment, enjoy food and fun for the 'ohana. Aquarium exhibits will remain open throughout the evening. \$25 adults, \$10 keiki 7-12, keiki under 6 manuahi, discounts for members. Food sold separately. Honolulu Box Office, 550-8847, honoluluboxoffice.com or Waikiki Aquarium front desk.

PŌ'AONO, LĀ 18 O IULAI

PRINCE LOT HULA FESTIVAL

Moanalua Gardens, Moanalua, O'ahu. 9 a.m.-4 p.m.

Hawai'i's largest noncompetitive hula festival offers a new presentation of lua this year along with hula kahiko and hula 'auana. Entertainment includes the Kamehameha Schools Men's Alumni Glee Club and a concert by the Royal Hawaiian Band. Hawaiian food, refreshments and T-shirts will be on sale. Bring beach chairs and mats. \$5. 839-5334, mgf-hawaii.org or hawaii.rr.com or mgf-hawaii.org.

FATHER DAMIEN LEGACY DINNER

Sheraton Waikiki Hotel, O'ahu, 5 p.m.

A fundraiser to send nine former Hansen's disease patients of Kalaupapa and their caretakers to the canonization of Father Damien in Rome on Oct. 11. The evening, which will also help fund other related Damien/Kalaupapa projects, features a four-course dinner, live entertainment and a live auction. \$200 apiece, or \$2,000 or \$5,000 for tables of 10. 551-6500 or 349-9900.



Photo: Guava Graphics

PŌ'ALIMA, LĀ 31 O IULAI

NO KA 'OI FRIDAY

Maui Ocean Center, Mā'alaea, Maui. 10 a.m.-2 p.m.

Once a month, the Maui Ocean Center shares its aloha for Hawaiian culture with a fun day of special Hawaiian cultural activities, including traditional games and crafts, a variety of Hawaiian entertainment, an 'onolicious island plate lunch special and more! Center admission applies. (808) 270-7000 or mauioceancenter.com.

KEAOMELEMELE: HONORING THE ELEMENTS

Hawai'i Theatre, Honolulu, O'ahu. 7:30 p.m.

Keaomelemele tells of the origin of hula and honors the ancestral elements of O'ahu. Take a wonderful journey throughout Hawai'i and to the source of hula. Join nā kumu hula Leina'ala Kalama Heine and Snowbird Bento, 24/7 Dance crew and Nā Kamalei in this world premiere. 528-0506, hawaiiitheatre.com or Hawai'i Theatre Box Office. ■

ONGOING

HAWAI'I NEI 2009

Volcano Art Center, Hawai'i Volcanoes National Park, Kilauea, Hawai'i. 9 a.m.-5 p.m. daily until Aug. 2.

A juried exhibition of art inspired by and celebrating Hawai'i's native species, presented by the state Land and Natural Resources Department's Natural Area Reserves System, the Three Mountain Alliance and the Volcano Art Center. Includes budding young artists and well-known Hawai'i Island artists Marian Berger, Jack Jeffrey, Kathleen Kam and more. Manuahi, but park entry fees apply. (808) 967-7565 or volcanoartcenter.org.

PŌ'AONO, LĀ 11 O IULAI

HAWAI'I VOLCANOES CULTURAL FESTIVAL

Hawai'i Volcanoes National Park, Kilauea, Hawai'i. 10 a.m.-3 p.m.

Enjoy music by Diana Aki, Kenneth Makuakane, Heli Silva-Ducaroy and hula by Haunani's Aloha Expression, while learning about Hawaiian crafts, fishing, canoe building, medicinal plants, Hawaiian language and genealogy. Food, drinks, T-shirts and crafts will be available for purchase. Weather may be unpredictable so wear sunscreen and a hat and bring water, a rain jacket and something to sit on. Manuahi, but park entrance fees apply. (808) 985-6018 or www.nps.gov/havo.

CD REVIEW



Mānoa Voices
Mānoa Voices
Hula Records

Nahenahe voices bring classics to life

By Francine Murray
Broadcast/Media Coordinator

They share a passion for Hawaiian music, and if you do too, you've got to check out Mānoa Voices, a group of University of Hawai'i Hawaiian Ensemble class students who used to kani ka pila with their teaching assistant Chadwick Pang. Impressed, a listener advised them to record their talents; instead, they entered the Hawaiian Music Hall of Fame's 2007 Ka Himeni Ana, an annual unamplified Hawaiian Music contest dedicated to the perpetuation of old-fashioned Hawaiian music without microphones.

Mānoa Voices stole the show with their gentle manner and sweet melodious voices, winning a recording contract with Hula Records.

They went on to record this self-

titled CD and were nominated for Most Promising Artist at the 32nd annual Nā Hōkū Hanohano Awards. They didn't take the prize, but with their smooth effortless harmonizing, these perfectly tempered voices are as natural as birds with their nahenahe style.

This CD starts delightfully playful with "E Nani E," composed by Gertrude Ka'ahapu and arranged by Pang.

"Palisa" is of a voyage in a hot-air balloon over Paris. The tender "Pua Mae'ole" by John "Squeeze" Kamana describes his love for his daughter. Sophronia Smith authored and sings the heartfelt "Te Atairangi-kaahu" for the inspirational Māori Queen. She also resonates beautifully with a bit of jazz in "Beneath the Māori Moon" by her great-great-granduncle, Walter Smith. The sentimental voice of Rosanna Perch



Mānoa Voices was nominated for Most Promising Artist at the 2009 Nā Hōkū Hanohano awards. - Courtesy photos

will leave a mark with the heightened passion of her voice in "Manu 'Ō'ō." A couple of exquisite classics by Lena Machado are featured, "U'ilani" and "Aloha Nō."

The magical ending, "Ho'onani Ka Makua Mau," The Doxology by Louis Bourgeois, includes the second verse composed by Haunani Bernardino in 2005. They pay homage by singing the original verse traditionally, and then switch it up in the

second verse, contemporary choral style. Pang describes it best, "When we sing about the stars, all the voices ascend to a single note. When we sing about the splendors of the universe, all the voices cascade down into colorful harmonies."

Available at HulaRecords.com and most fine music stores. For information and to listen to a demo, visit ManoaVoices.com. ■

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. 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

HOEA HAWAIIAN 'OHANA FOR EDUCATION IN THE ARTS

2009 HOEA MARKET WAIMEA, SOUTH KOHALA, HAWAII OCTOBER 1-4 2009

▼ Hawaiian Artist Booths ▼ Juried Awards Show ▼ PIKO Exhibit
▼ Fashion Show ▼ Film Festival ▼ Hawaiian Concert

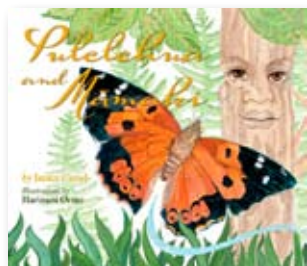
This four-day annual event takes place during the makahiki. The Hawaiian artist booths will be on Saturday and Sunday. There will be a Juried Awards show honoring the excellence of our Native Hawaiian artists. Apply now to secure a booth. If you are interested in volunteering, please email or call the HOEA office.

REGISTRATION FORMS AVAILABLE AT:

WWW.KHF-HOEA.ORG ▼ EMAIL: INFO@KHF-HOEA.ORG
HOEA ▼ PO BOX 1498 ▼ KAMUELA, HI 96743
OFFICE: 808-885-6541 ▼ FAX: 808-885-6542

A project of the Keomailani Hanapi Foundation, funded by the Administration for Native Americans, the Office of Hawaiian Affairs, and the Richard Smart Fund.

BOOK REVIEW



Pulelehua and Māmaki

By Janice Crowl
Illustrations by
Harinani Orme
Kamahoi Press

Read to someone – native lives intertwine in tale

By Francine Murray
Broadcast/Media Coordinator

Dedicated to the keiki of Hawai‘i, this book’s theme is a time to take care of one another.

Born and raised in the branches of the fragrant māmaki tree, Pulelehua knows this is the perfect place to lay her egg. When the egg hatches the māmaki tree welcomes the newborn, “aloha, my keiki hānai, your mother has given you to me. I will take care of you.”

After reading this delightful tale of the delicate Hawaiian insect and nurturing tree to a dear child, together you can learn more about these two endemic Hawaiians in the same beautifully illustrated hardback.

Pulelehua, or the Kamehameha Butterfly, featured in this charming book is one of only two native Hawaiian butterfly species, the other is called the Hawaiian Blue butterfly. Where can you see pulelehua? What is the life cycle of the butterfly? What did the early Hawaiians use the māmaki tree for? How do you grow and care for māmaki in your garden? Learn the answers to all these questions and more here. Some of the other native plants described in this book are ‘ōhi‘a lehua, koa, hāpu‘u and palapalai.

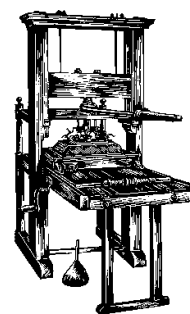
There is even a little Hawaiian glossary at the end of the book. So, no worries, when reading this story and your young audience interrupts to ask, “What is kūaloli?” You’ll be ready with, “It is the

Hawaiian word for metamorphosis, which means to change or transform. The caterpillar kūaloli, changes into the handsome butterfly.”

Harinani Orme’s dreamy and visually impressive illustrations bring the characters to life with fine detail as their tale unfolds in the flowing cool green native forest.

Janice Crowl also authors a web site called Hawaii Gardening, which features ideas for earth-friendly, sustainable gardening in Hawai‘i. Another one of her books is *Container Gardening in Hawai‘i, How to Grow Paradise in a Pot*, a do-it-yourself book in which she teaches how to turn almost any space into a beautiful potted garden. ■

Both books are available at BooklinesHawaii.com. Proceeds from the sale of *Pulelehua and Māmaki* support the Bishop Museum.



Kelā Mea Kēia Mea



By
Ronald
Williams Jr.

Within the dozens of Hawaiian-language newspapers published during the 19th and early 20th centuries were often found engaging columns titled *Kela Mea Kēia Mea*. These features carried small tidbits of news and interesting happenings from places throughout the islands. With that same mana‘o, this modern-day column 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.

■ **Hawaiian Islands. May 1841.** Several prominent graduates of the school at Lāhaināluna have recently formed a Historical Society to record, preserve and teach about traditions and histories of things past. At a recent meeting, David Malo presented on the history of the reign of ‘Umi. His work on the topic produced a forty-eight-page manuscript.

■ **Honolulu. March 28, 1865.** A letter arrived in the islands this week from Mormon leader Brigham Young addressed to “His Majesty L. Kamehameha the Fifth, King of the Hawaiian Islands.” Sent from “Great Salt Lake City, Utah Territory,” the letter seeks to explain the coming of missionary Francis Hammond and several other families from the Utah Territory to the Hawaiian Kingdom. Young writes that Hammond and the others “will therefore endeavor to teach Your Majesty’s subjects, who may listen to them, practical salvation.”

■ **‘Iolani Palace. Honolulu. September 25, 1887.** “Hala ia Pua‘līi o

Hawaii.” Yesterday’s *Nupepa Kuokoa* informed that His Highness Prince Edward Abner Keli‘iahonui, brother of Prince David Kawānanakoa and Prince Jonah Kūhiō Kalaniana‘ole passed on Wednesday afternoon at the Palace. The Prince has been attending St. Matthew’s School in San Mateo, California,

but recently took ill and was sent home to the islands. He was born at Ka‘ala‘a, Honolulu, on May 13, 1869, to David Kahalepouli Pi‘ikoi and the late Princess Victoria Kekaulike. He was baptized by Bishop Staley and attended Punahou prior to heading to St. Matthew’s.

■ **‘Iolani Palace. Honolulu. March 2, 1892.** Her Gracious Majesty Queen Lili‘uokalani, always a strong believer in the importance of education, will be hosting the final lecture in a series on Literature and History given by Mrs. Florence Williams. We are told that Mrs. Williams is the first native librarian in St. Croix, Virgin Islands. An expected seventy to eighty ladies will gather in the Throne Room of the Palace to learn more about the French Emperor Napoleon.

■ **Honolulu. December 15, 1893.** At the Provisional Government Counsel meeting yesterday Cecil Brown called attention to “the necessity of the ex-queen being made a prisoner of state.” Attorney General W.O. Smith, Brown and President Dole discussed the matter before deciding to wait on such action for the time being. Dole expressed his commitment to Brown’s idea that “at the first intimation from the Representative of the United States of an intention to restore her to the throne, she would be taken into custody.” ■

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.

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HEALTH

Continued from page 17

nings of the now-acclaimed nutrition garden. “We were cajoling, encouraging, exhorting the Micronesian women in our diabetes-management group to get more exercise, when finally the interpreter got up the gump-tion to say there is no word in their language for ‘exercise,’ and we were dumbfounded that we hadn’t even considered this. Someone had the foresight to say immediately, ‘Well, no exercise? Then what about farming?’”

The women’s response was swift, Derauf recalls. Many come from islands with farmland that was either contaminated by U.S. nuclear testing decades ago or submerged by the more recent effects of global warming and sea-level rise. Thrilled to take up machetes at the KKV park, they hacked back jungle and for their first harvest carted away a cumulative 500 pounds of sweet potato for their home kitchens.

“For me as a Native Hawaiian, to hear these stories of recent colonial dispossession of land in Micronesia is a jarring reminder that if I stop participating in cultural ways to feed my family and being with community, then I am less active. And the food I am eating is not so good and my spirit is weaker,” says Puni Freitas, the education coordinator of Ho‘oulu ‘Āina public programs at the KKV park, where the site staff is comprised of just five people.

Make that five very energetic people.

REMEMBERING TIES TO THE LAND

As Freitas bounds up a mountain to the upland forest, she stops to point out places where she has seen the reconnection with land work wonders for people. For example, she says, participants in KKV’s Women’s Way group for drug rehab often get emotional recognizing the ‘ilima flower that a grandmother taught them to use for cramps or the pōpolo berry that an auntie once used to heal a wound. “In the spaciousness of the park, they can breathe fresh air, feel the sun and the wind on their faces, and talk story about their family or children in a way they wouldn’t in a clinic,” says Freitas.

Prevalence of Risk Factors

RISK FACTOR	NATIVE HAWAIIANS	TOTAL STATE
Cigarette Smoking**	30.9	19.7
Diabetes*	7.3	5.0
Overweight & Obese (BMI≥25)**	69.4	50.2
Obese (BMI≥30)**	32.1	15.7
Hypertension*	15.0	13.3
High Cholesterol*	12.2	13.3

*2001 HHS Data Report — Papa Ola Lōkahi;

** 2000 BRFSS Data — Department of Health
BMI (Body Mass Index) is an indicator of body fat based on a person’s weight and height. It is used to screen for weight categories that may lead to health problems

Back in the garden under the noonday sun, Freitas is greeted by a KKV volunteer. At 82, Melvin Lee takes the bus to the end of the line in Kalihi Valley and rides his bike the rest of the way to get here. “Sometimes I meet people who cannot even use a hoe. I don’t know how I acquired this knowledge. It’s always been with me,” he says with a laugh. Lee talks about growing up in this valley, catching ‘o‘opu, picking ti leaves for kālúa pig and swimming in the nearby stream. Now he lives in an apartment, where he says he misses the land so much, he comes here regularly.

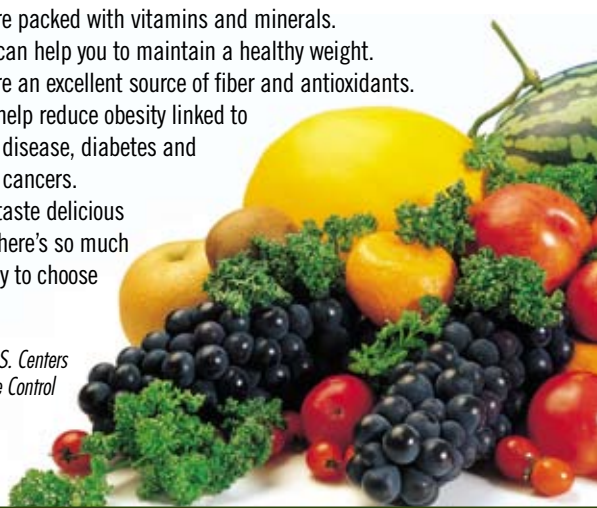
Like a huge green magnet, the Ho‘oulu ‘Āina programs in the back of Kalihi Valley are attracting legions of volunteers on “community workdays” every third Saturday of the month. Families, church groups, hikers, schools and numerous non-profit groups descend on the park and “do choke work,” as Freitas puts it. Many return to take part in the several environmental and cultural site-interpretation programs, and in exchange, they continue to donate labor or plants — or, says Freitas, even an oli will do. “When you come to the land, just don’t come empty-handed; be ready to give back,” she says.

More recently, nursing students from Windward Community College have formalized an agreement to work in the park for a set number of hours every week. Cheri Pokipala, who is on the verge of completing

5 reasons to reduce risk by eating 5 portions of fruit and vegetables a day

1. They’re packed with vitamins and minerals.
2. They can help you to maintain a healthy weight.
3. They’re an excellent source of fiber and antioxidants.
4. They help reduce obesity linked to heart disease, diabetes and some cancers.
5. They taste delicious and there’s so much variety to choose from.

Source: U.S. Centers for Disease Control



the program, was so intrigued by an initial visit here that she proposed the plan to the student board of the WCC program, which incorporates both service learning and native values. In clarifying to her peers that they wouldn’t necessarily be going to take blood pressure or pulse rates, but instead would be toiling alongside some elderly park users, her idea was at first greeted by skepticism, which she shrugs off. “We’ve become so independent as individuals and families living apart. We need to make an effort to learn compassion and community — the aspects of nursing you can’t get from a textbook,” she says. A lesson she hopes to gain from the park visits is cultural sensitivity — also an aspect of medical care gaining new importance as hospitals looking to meet certain regulatory standards must show their medical staff is capable of understanding the prevailing cultural view of health for the population they serve. Pokipala, who volunteered in a lo‘i pūhā as a component of the nursing program, said she has found the link between health and land easy to understand: “It’s simple and therapeutic. You get in the mud. It’s a great equalizer. You’re away from all your stress. You feel better.”

No one is saying that connecting ‘āina activity and healthy living is anything new. In fact, it’s a principle of the Native Hawaiian Health Care Improvement Act, passed by Congress in 1988. However, all the new

effort to help the principle take root comes amid a gathering storm of healthcare challenges that are magnified for Native Hawaiians who are not only disproportionately affected by healthcare disparities but also by unequal access to quality health care, according to research by the Native Hawaiian health organization Papa Ola Lōkahi. This is the result of several factors including a doctor shortage in rural Hawai‘i, loss of medical benefits for those who have lost jobs, combined with soaring costs of medical treatment. “Our current healthcare system rewards specialty care and procedures that are very expensive but not necessarily good for wellness,” says Beth Giesting of Hawai‘i Primary Association.

KKV’s Derauf agrees. He adds that the U.S. spends more on health care per capita but only ranks 40th on a global scale of national health outcomes. Giesting says it would be tempting to think that money alone can buy quality care for Native Hawaiians or that putting an insurance card in every Kanaka Maoli hand could be the answer — but the facts indicate this is not so, she says. “We need to turn the healthcare system upside down and focus on primary care, and by this we mean a long-term and stable relationship with a healthcare provider — not even necessarily a doctor, but someone like a nurse practitioner who knows the patient well enough to identify problems early.”

She says Hawai‘i’s community healthcare centers have this as their

aim and their new interest in connecting land and lifestyle shows that they “get the big picture that wellness is about more than making sure you get your annual screenings.”

Nonetheless, KKV and all other health centers are vulnerable to the proposed \$42 million cut in Medicaid funding that Gov. Linda Lingle said she intends to implement sometime this year. A disproportionately high number of Native Hawaiian patients seen at the community health centers are covered by Medicaid. Derauf says people shouldn’t panic over the proposed cuts but should look seriously at some of the lessons many health professionals at KKV have learned from listening to patients from native cultures — to slow down some, take off the blinders to traditions that served the health of our ancestors and to not let cultural differences be obliterated by modern times.

At the same time, not everyone agrees that getting back to the land guarantees Native Hawaiians will get back to reducing health disparities. Dr. Kalani Brady, the new interim chair at the UH Medical School’s Department of Native Hawaiian Health, cautions it’s important not to overly romanticize the health value of the ‘āina, since Native Hawaiians — like every other population, are not a monolith in the way they respond to certain types of food or activity.

One good step, he says, is to use the tools of modern medical research to focus on Native Hawaiians. This would mark a sea change from existing research, which is largely based on data gathered in studies of Caucasian male populations. These studies, he said, set protocols for drug therapies and other medical interventions, based on the erroneous presumption that biology doesn’t vary between groups. By researching how Kanaka Maoli fare in applying an old idea in new times, he said, we will gain an understanding of the degree to which going back to a tradition must also be blended with the ability to adapt to an ever-changing environment that poses new challenges to the pursuit of wellness. Meanwhile, most agree that the land-based movement has this positive effect: the term native health, used so often in the same sentence with “problems,” is now combined with “solutions.” ■

Tyranny and iwi desecration

How de-occupation would help protect Hawai'i's sacred sites, traditions

By Alikā Poe Silva

Aloha nō my 'ohana, remember when our kūpuna visualized, practiced and taught us that whatever you do – you do it with “Aloha and ‘Ike Pono,” principles of leadership over self-interest! Kūpuna taught us our legacy, Ka‘ānani‘au, management of the beautiful time, past, present and future and to perpetuate our ancestors’ knowledge, Kumupa‘a, principles and Hawaiian National Treasures!

Let me share what is happening to Hawaiian Nationals in Wai‘anae Wahipana. I will talk about the kupuka‘aina (the original people, lineal descendants of Wai‘anae) and the Ka‘ānani‘au (traditional land-use code and system) and the democratic representative structure of Koa Mana (the keepers of the Wai‘anae traditions). Consider this a brief Hawaiian civics lesson with a tiny addition of current affairs (our actions with the U.S. military occupation). What we represent is our kūpuna and our rich Hawaiian National Rights and culture (our spiritual resources and treasures).

Koa Mana can be explained in how our kūpuna observed nature. Ko‘a is the name of the coral clusters and sixth in the metrics of creation in the Kumulipo. The small fish go into the coral fingers, and ko‘a protects the small fish from the big fish. The natural action of this is a sanctuary and provider of food (Mana) and protection for the small fish. Koa in the forest is the giant tree that also provides food and safety for the small trees. Mana can be learned about first in the phenomena of the land, sea and sky – piko stones/places, volcanoes, weather, ocean, land, stars/sun/moon, navigation points, lā‘au, etc. Next, Mana is found in the kupuka‘aina kūpuna – ‘Ike, their knowledge, wisdom and practice of aloha and ‘ike pono (equality and justice for all). Finally, Mana rests eternally in the land and the iwi kupuna, those who have known and are remembered as Koa Mana and of our traditions.

Combined in the term Koa Mana

is Ka‘ānani‘au. It is the sanctuary for our youth to learn managing of the beautiful time. And it is centered in the managing of nature’s resources through Hawaiian life for which life is sacred to our God “Kāne” since the beginning of our culture. Over generations of time, our traditional land-use system and its code of sharing had to be naturally protected. Koa Mana was founded by kupuka‘aina families (‘ohana) in the Wai‘anae Wahipana who are still connected to the ‘ike ‘āina and to their ancestors and their known grave sites and (iwi) remains, which geometrically connects to Kūkaniloko the piko (we’ll explain in another article about the central managing point) of all the Ka‘ānani‘au and ‘ohana burial places!

Currently, Koa Mana is in action with more than 30 desecrations and violations by the U.S. occupation. But for this article, let us just focus on one of these actions – Nene‘u, POKAI BAY. It is such a tiny action, you might say, about a seawall that the Army says they want to repair in an area of pre-identified ‘ohana kulāiwi. It will take us into an American civics lesson about what it is like to be under American laws and occupation. It will show how powerful agencies use “divide and conquer” tactics, an unethical form of cultural genocide. And finally, it will prove that it is time for de-occupation! There has been no justice for our iwi kupuna, our Hawaiian Kingdom, our lands, our religion, our language, our culture, our people, etc., for more than a century because of U.S. self-interest! De-occupation is the only answer to cultural genocide!

The U.S. Army occupied our land and constructed a recreation center at Nene‘u with a seawall that is now ineffective for their purpose. In fact, the turtles that used to lay their eggs on the sand dune there are not allowed to do so yet again. The Army ignores these issues and our pre-identified burial sites. Their current practice is to call all “Native Hawaiians” that they can find to



Kūpuna taught us that our legacy is to perpetuate our ancestors’ knowledge and Hawaiian national treasures. - Courtesy photo by Darren Panoke, dpanoke@cyberwestmakaha.com

provide information about Nene‘u “stakeholders,” a term to make malihini testimony equal to kupuka‘aina, those whose ancestors are buried there. The Army cannot admit that known lineal descendants’ ancestors are buried in the sand dunes of Nene‘u. If they did, they might understand the injustice of their actions. No civilized society would desecrate their graves as just being those of “stakeholders.”

Let us share our answer to the U.S. Army as it might help other Kanaka Maoli in the pono cause of de-occupation.

A representative of one ‘ohana, which is part of Koa Mana, was selected by the Army to handle any human remains that will be “found” – an attempt to divide Koa Mana’s unity. I was appointed by our kūpuna of Koa Mana and wrote the unity statement to represent all the kupuka‘aina (the original people of Nene‘u, lineal descendants) of Wai‘anae Malaya Wahipana for matters concerning traditional cultural properties (TCPs) and ‘ohana iwi protection under the Piko stones of the Ka‘ānani‘au land-use codes of ‘Aha Kūkaniloko/Koa Mana! Let me explain why Koa Mana had to choose to speak with only one voice.

We have a democratic structure of consultation within the families of Koa Mana so that we are able to speak with one authoritative voice for all the families, symbolized by the possession of the piko stones. This has had to be declared over and over in our dealings with the U.S. Army and the State Historic Preservation Department, because both the Army and the state persistently

practice the tactic of “divide and conquer” – attempting to fracture our unity by not honoring our democratic system. They both use their powers against traditional practice of the kupuka‘aina (Koa Mana, ‘Aha Kūkaniloko/Koa Mana) by taking the opinions of outsiders, malihini (calling them stakeholders) to offset ours, so that they can call it consultation and then decide (without transparency and undemocratically) what is to their advantage. They can only do this from excessive power. But, they are violating international treaties and their own federal laws and risk losing legitimacy in courts of justice (ICJ) in the near future. Why don’t they work with us to learn democracy’s requirements instead of practicing deviousness and cultural genocide?

First, they have not consulted with us in good faith to learn our practices concerning representation. In the past, the U.S. Army and their state recognized families of Koa Mana and Kūkaniloko as the legal lineal descendants of Wai‘anae Malaya Wahipana and returned family iwi to us (TCP agreement with Col. Killian August 2006). But now they use a tactic that tacitly denies our agreements to do TCP studies and our direct connection to our ancestors’ graves, remains and property. In International Law, this is a form of cultural genocide and will make America look as bad as others who have practiced similar tactics around the world. Until now we have avoided communicating their tactics to the world. Concerning our Hawaiian National Treasures/ecology and Ancestors, we have asked the Army to stop using the tactics of equating cultural stakeholders with lineal descendants.

Second, the U.S. Army has again violated our democratic structure although we have provided them with a unity statement to express our lineal descendant concerns with one voice. Of course, this can only be ignored because of abusive and excessive power. How can they believe that they are representatives of American democracy and deny us democratic rights herein our Hawaiian Kingdom?

Third, Koa Mana continues the Ka‘ānani‘au traditional land-use system, and I have been the spokesperson for Koa Mana and Wai‘anae

Ka‘ānani‘au negotiations concerning ‘ohana iwi kupuna since the passing of Uncle Adrian Silva Sr. and Uncle Jay Landis – for more than 30 years. The Army must show good faith and not violate traditional cultural property and burial right practices under U.S. Army Field Manual 27-10 defining their federal and international law obligations. Why aren’t they leading the way in supporting democratic processes in institutions with which they have dealings, treaties and international law obligations?

Fourth, how does American law determine Hawaiian National/native or indigenous cultural knowledge and practices under occupation? Cultural treasures are brought out of hiding (Koa Mana Piko stones). Who holds the piko stones, holds the key to the iwi and Ka‘ānani‘au responsibilities traditionally in the Wai‘anae Wahipana.

On Oct. 7, 2004, we met with Col. Killian and Army manager Laurie Lucking at Mākua Valley about our lineal descendant-kupuka‘aina recognition to Mākua, Nene‘u and Lihu‘e Wai‘anae Uka. The lack of traditional cultural understanding by Lucking led us to announce again to the world the secrets of the Piko stones as a symbol of our traditions of care for our Hawaiian National families’ remains and traditional cultural properties, (TCPs)! For years we have repeated our defense of our treasures and practices with the U.S. Army and State Historic Preservation Division, or SHPD, yet they are getting more devious in the way they try to divide our people and deny our rights (even under their occupation).

Finally, we have told the Army that we will accept a process that includes competence – Hawaiian comprehension of the specific place of concern determined as competent by kūpuna of that place. Anything less is not a good faith effort. We see the Akaka Bill is a non-answer to the problem of justice, for our desecrated graves and our nation! De-occupation is the only just answer! Our Nation is already “independent!” “Kūkaniloko/Koa Mana stand in support!” See our web site at hnmio.org. ■

Alikā Poe Silva is Kahu Kulāiwi, Koa Mana, Kupuka‘aina O Wai‘anae Nene‘u Wahipana, O‘ahu, Hawaiian National.

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Bring Hawaiʻi paʻahao home

It is with humble heart I thank the Republican senator from Kailua for valuing Hawaiian inmates more than the State of Hawaiʻi Department of Public Safety does. In his April 5 commentary to the *Honolulu Advertiser*, “Systemic changes will spark economy,” Sen. Fred Hemmings quantified the worth of Hawaiian inmate families at \$62.48 per body. Please tell me that Hawaiian families have more value than that.

The Department of Public Safety, or DPS, claims that housing inmates by chattel contract in facilities on the U.S. continent portends a savings to the state; however, according to language in 2009 legislative session bills submitted to the Public Safety and Military Affairs Committee, for every consumer dollar spent on housing inmates in out-of-state prisons, it is THREE DOLLARS we could use to stimulate the economy in Hawaiʻi.

Therefore, according to the Legislature’s own equation, DPS’s \$50 million dollars per annum for housing inmates is actually a \$150 million dollar loss to the state economy.

So it follows that as hygiene, snack food, warm clothing, shoes and phone time are among the basic needs of an inmate, his family must be able to afford these items by depositing funds to a trust account via Western Union at a minimum fee of \$5.95 per \$100 deposited. The deposit cap per month is \$500.

At an average of 2,000 inmates at \$500 dollars per body, Hawaiʻi taxpayers stimulate the Correctional Corporation of America (CCA) to the tune of \$1 million dollars per month. Using the Legislature’s own equation, \$3 million Hawaiʻi consumer dollars are spent monthly on the U.S. continent. This is a total of a minimum of \$36 million dollars per annum.

This \$186 million loss to the state’s economy per annum hardly sounds like huge savings to the taxpayer.

Senator Hemmings definitely got it right when he said to bring the prisoners home from Arizona.

*C. Kamealoha Stagner
Kāneʻohe, Oʻahu*

OHA deserves back pay, but should be careful to avoid Banyan Drive

OHA had proposed bills in the state House and Senate to settle past claims due the Hawaiian people by the state. One of the properties to be offered as partial payment in these bills was the Waiākea Peninsula in Hilo on the Big Island, the location of Banyan Drive.

However, it would have been tragic if OHA had been given this land, and we should all rejoice that it had been removed from both versions of this bill.

Why? Because within 100 years with the most conservative estimates of global warming’s effect on ocean levels, we can expect most of the Waiākea Peninsula to be under at least a few inches of water, which would make it worthless as an asset.

Of course, this unpaid debt to OHA needs to be paid, and the sooner, the better, but not with bad investments. A combination of land and cash sounds good, but the bad news has been that we’ve only been offered properties that the state already owns, and few of them seem suitable, at least as we’ve been thinking about them.

Instead, OHA can look for lands which are owned by private individuals that are located in areas with growing populations and that are well-suited to be the “downtown” areas that those populations will need as they grow.

Carefully chosen lands of this sort

could be acquired by the state and then transferred to OHA. The leases paid by every business every month would go to serve the Hawaiian people instead of going to some private landlords, as it usually does. Imagine if OHA owned downtown Hilo and collected all that rent? It would be wonderful!

*Carl F. Oguss
Hilo, Hawaiʻi*

Civil unions are not enough

Anyone who believes that homosexuals are a danger to the safety and moral values of our society should consider:

When has a group of gays beaten a heterosexual to death? When has a group of gays blown up a building, hijacked an airplane or committed any terrorist act? What gay group promotes religious fanaticism or gooses-tips to the sound of clicking heels and gunfire while indoctrinating children into a lifestyle of fascism?

Historically have gay groups massacred millions of human beings as they raped and pillaged, destroying science and culture in the name of God?

Today, why is it OK for homosexual members of our nation’s military to kill or to be killed in the pursuit of democracy in our nation’s war on terrorism, but not OK for them to express their love for their life partner in the legal institution of marriage?

In our society, sexual orientation is supposed to be a protected class alongside race, color and religion.

Has the vote of the majority turned our democracy into a quasi-theocracy?

If any church or religious organization chooses to deny the sanctification of a gay marriage, then that is their choice. However, our government should not have the choice to deny a minority group equal rights

regardless of the majority vote.

From an equal rights standpoint, reciprocal beneficiary and civil union statutes are no real concession; they are cubic zirconias. Legalizing gay marriage is the only just solution.

*Michael Spiker
Honolulu, Hawaiʻi*

Picking greenery at Volcanoes is a tradition

On the afternoon of May 15, my daughter and I were in Volcanoes National Park in an area referred to by locals as Lava Tree Mold Park, near Bird Park. We were picking assorted plant material for a haku lei for my daughter-in-law’s University of Hawaiʻi graduation. When we were done, we were stopped by a park ranger and asked what we were doing. We explained politely and were asked to show our IDs. We also had a cultural pass, which we also presented.

Apparently, this wasn’t enough. He said we had to go into the park and get an official gathering permit. Then we were forced to open our trunk for a search, which amounted to about a grocery bag’s worth of lehua, liko, ferns, etc.

This type of behavior is totally unacceptable. Local families have done this for generations. It’s a tradition practiced for graduations and special occasions.

It was obvious this ranger was new to the island because he needed help spelling “lehua” while filling in his official report.

Show some aloha and sensitivity! It’s bad enough we, as Hawaiians, have to explain why we are going into a national park.

So, beware to anyone picking in the national park. You might get stopped by our friendly Smokey the Bear.

*Bruce Lum-Ho
Puna, Hawaiʻi*

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This summer, this year



Haunani Apoliona, MSW
Chairperson, Trustee, At-large

Aloha e nā 'ōiwi 'ōlino. On June 11, 2009, U.S. Congressional House Committee on Natural Resources heard the Native Hawaiian Government Reorganization Act of 2009 H.R. 2314 (S. 1011). Panel testifiers included: Congresswoman Mazie Hirono; Micah Kāne, Chairperson, state Department of Hawaiian Home Lands; Haunani Apoliona, Chairperson, OHA; Gail Heriot, Commissioner, United States Commission on Civil Rights (USCCR); Michael Yaki, Commissioner, USCCR; and Christopher Bartolomucci, esquire, partner, Hogan & Hartson. Oral testimony excerpts on behalf of the Office of Hawaiian Affairs follow:

“Chairman Rahall, Representative Hastings and Members of the Committee on Natural Resources, I am Haunani Apoliona. I am Native Hawaiian, elected to the Office of Hawaiian Affairs Board of Trustees in 1996, and since 2000 have served as the Chairperson of the nine-member elected Board of Trustees, two of whom are here today.

Mahalo for holding this hearing today, it is a special day. It is a holiday in our State, King Kamehameha Day, honoring our Native Hawaiian King who unified the Hawaiian Islands. OHA testifies in support of H.R. 2314.

In 1978, Hawai'i's citizens convened a constitutional convention and Hawai'i voters later participated in a statewide referendum to ratify amendments to the Hawai'i State Constitution. Included in those amendments was the authorization to establish the Office of Hawaiian Affairs (OHA) as the State's institutional mechanism to afford the Native people of Hawai'i the means to give expression to their rights under Federal law and policy to self-determination and self-governance.

Since that time, OHA has administered resources, programs and services to Native Hawaiians, consistent with the provisions of the compact between the United States and the State of Hawai'i as embodied in the Hawai'i Statehood Act.

... Thousands of years before Western contact was first recorded in 1778, the Native people of Hawai'i occupied and exercised our sovereignty in the islands that were later to constitute the State of Hawai'i. In 1849, our government entered into a Treaty of Friend-

ship, Commerce and Navigation with the United States. And while our government was later removed from power by armed force in 1893, our relationship with the United States did not end.

In the ensuing years, the U.S. Congress enacted well over 150 Federal statutes defining the contours of our political and legal relationship with the United States, and in 1993, the Congress and the President enacted Public Law 103-150, which extends an apology to the Native Hawaiian people for the United States' involvement in the overthrow of our government. Today, the indigenous, Native people of Hawai'i seek the full restoration of our Native government through the enactment of H.R. 2314.

We do so in recognition of the fundamental principle that the Federal policy of self-determination and self-governance assures that the three groups of America's indigenous, native people – American Indians, Alaska Natives and Native Hawaiians – have equal status under Federal law. Native governments in the continental United States and Alaska vary widely in governmental form and structure. Our government will be reorganized to reflect our unique history, our culture, values and traditions.

We don't seek to have our lands held in trust by the United States or the State of Hawai'i, or to have our assets managed by the Federal or State governments. We do not seek the establishment of new Federal programs. Federal statutes have already provided that authority and we have been successfully administering programs under those authorities for decades.

Specific to H.R. 2314, we wish to express the need for technical amendments with regard to certain portions of this bill; with these technical amendments, we believe the bill will better reflect our continuing political and legal relationship with the United States.

Of first and highest priority, we suggest that the definition of the term “Native Hawaiian” in H.R. 2314 be amended to conform with the definition of Native Hawaiians in existing Federal Statutes based on the U.S. political relationship with Native Hawaiians. This would be achieved by amending H.R. 2314 to additionally include the definition that has been used in all of the Federal statutes affecting Native Hawaiians for more than 30 years – the now standard definition of Native Hawaiians – which is “the lineal descendants of those aboriginal, indigenous native people who occupied and exercised sovereignty in the islands

See **APOLIONA** on page 26

'To see this place stay sacred'



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

This month's headline is a quote from Uncle Henry Nalaiehua before his passing, on his vision for the future of Kalaupapa. On May 20 and 21, OHA Trustees traveled to Moloka'i for our annual community and Board meetings. Among the items on the agenda was the approval of an OHA resolution supporting the position statement of Ka 'Ohana O Kalaupapa for the Kalaupapa National Historical Park's General Management Plan. To learn more about Ka 'Ohana O Kalaupapa and to read the position paper in its entirety, go to their web site kalaupapaohana.org. Mahalo to Jerome Yasuhara and Valerie Monson for the development of the resolution, which appears below:

Supporting the Position Statement of Ka 'Ohana O Kalaupapa for the Kalaupapa National Historical Park's General Management Plan (2009), as presented by the National Park Service, U.S. Department of the Interior, for Kalaupapa Peninsula

WHEREAS, the origin of leprosy (known as Hansen's Disease) in Hawai'i can be traced back to cases reported among the Hawaiians in the 1830s when it was called Ma'i Ali'i and Ma'i Pākē; and

WHEREAS, in 1865, “An Act to Prevent the Spread of Leprosy” is signed into law on January 3, thereby setting apart land for the purpose of isolating persons with leprosy, and for which on November 13, the Kalihi Hospital is opened near Honolulu for the treatment of persons suspected of having the disease and performing triage for advanced or incurable cases awaiting “shipment” to the Settlement on Moloka'i island; and

WHEREAS, on January 6, 1866, the first “shipment” of patients to Kalaupapa, Moloka'i, is recorded – consisting of 9 men and 3 women – and that during a century's time spanning 1866 to 1969, an estimated 8,000 people from Hawai'i are taken from their families and forcibly relocated, first in the original settlement on the windward side of Kalawao and, later, at Kalaupapa on the leeward side of the Makalanua peninsula; and

WHEREAS, this era in Hawaiian history could have been one of complete tragedy, stories of determination soon emerged: churches of various faiths were erected starting with the congregation of Siloama Church in 1866; and

the arrival of religious leaders in 1873 beginning with soon-to-be canonized Father Joseph “Damien” De Veuster and Mormon leader Jonathan Hawaii Napela; and

WHEREAS, during the period from 1946 to 1969, with the onset of breakthroughs in both medical research and social barriers, the patients of Kalaupapa embrace dramatic yet bittersweet changes ultimately culminating in the abolishment of Hawai'i's policy of isolation; and

WHEREAS, in the following decade, Congress establishes a Kalaupapa National Historical Park Advisory Commission, and in 1980, President Jimmy Carter signs Public Law 96-565, Sec. 109, establishing the Kalaupapa National Historic Park; and

WHEREAS, in 1991, the National Park Service enters into a 50-year lease with the State Department of Hawaiian Home Lands, giving the Park Service jurisdiction over 1,247 acres of home lands at Kalaupapa, where it is estimated that the Park Service has invested nearly \$23 million in improvements and preservation initiatives over the years; and

WHEREAS, the nearly 20-year relationship between the Park Service and the remaining patients of Kalaupapa has been and continues to be mutually rewarding and nurturing toward this wahi pana on Moloka'i; and

WHEREAS, a group of remaining patients and concerned individuals, including family members, established an organization in 2003, “... dedicated to promoting the value and dignity of every individual who was exiled to the Kalaupapa peninsula ...” – Ka 'Ohana O Kalaupapa; and

WHEREAS, the 'Ohana recently published a “Preliminary Position Paper for Kalaupapa National Historical Park's General Management Plan” (2009), which endorses and supports engagement of the National Park Service for the full term of the 50-year lease pursuant to recommendations prescribed therein; and

WHEREAS, the motto of the 'Ohana is “E Ho'ohano hano a E Ho'omau ... To Honor and To Perpetuate,” its members wish to honor and pay special recognition to all of Kalaupapa's residents past and present whose legacies inspired generations and eternal remembrance for a place and for those who were once taken from their families and sent away with little, if any, hope of return;

NOW, THEREFORE, BE IT RESOLVED that the Board of Trustees of the Office of Hawaiian Affairs gives its support for the posi-

See **MACHADO** on page 26

Thanks for trying, Sens. Hanabusa and Hee



Rowena Akana
Trustee, At-large

I want to send out a Big Mahalo to all of the state senators who tried to resolve the ceded land revenue issue once and for all, especially Senate President Colleen Hanabusa and Sen. Clayton Hee.

Senator Hee introduced Senate Bill 995, which attempted to resolve the claims and disputes relating to OHA's portion of income from the Public Land Trust between Nov. 7, 1978, and July 1, 2009. Senator Hee's proposal offered OHA \$251 million in cash and 20 percent of the 1.8 million acres of ceded lands to be determined in negotiations between the agency and the Lingle administration.

SB 995 would have given OHA the right to choose from the following properties, among many others:

- 1) Kaka'ako Makai;
- 2) Kahana Valley and Beach Park;
- 3) La Mariana and Pier 60;
- 4) Heeia meadowlands;
- 5) Mauna Kea: Mauna Kea Scientific Reserve;
- 6) Waikiki Yacht Club;
- 7) Ala Wai Boat Harbor Complex;
- 8) Kalaheo Makai; and
- 9) Any and all other lands, together with the state's interest in any and all improvements thereon, that the state may agree to convey to OHA.

Even a few of these properties could generate all of the revenue OHA needs to operate indefinitely and would have given our future nation the concrete assets it needs to serve the Hawaiian population.

OHA can never be a self-sufficient organization as long as our leadership is content with begging the Legislature for a 20 percent share of ceded land revenues every year – funds which can be taken away from us at any time. SB 995 would have made Native Hawaiians self-sufficient (the very essence of sovereignty) and relieved the State of Hawaii of a large burden on its budget. Unfortunately, this opportunity has once again slipped away from OHA's hands. AUWE!

So why did SB 995 fail to pass during the last days of the Legislature? According to an article written by *Advertiser* Staff Writer Gordon Y.K. Pang on May 2, 2009, "key House members" declined to support the bill, but everyone knows that all of these key members

are directed by House Speaker Calvin Say. It doesn't surprise me that Speaker Say killed the bill since he has not supported many Hawaiian issues. Rumor has it that he had help from certain Hawaiians who conducted some hard, back-door lobbying. Speaker Say has also told OHA's administration that he doesn't want to see another settlement bill next year.

Pang's article also stated that the OHA trustees were "lukewarm" in their support of SB 995. I am baffled by this statement since the board voted unanimously to support the bill with a few technical changes by our attorney, Bill Meheula. When I later spoke with Pang, he said that a Trustee told him that the board did not formally support the bill, which is funny, since I remember this Trustee voting for it. The lack of any coherent vision offered by our current leadership has been a setback for OHA for the last seven years. The mixed signals that are given on the board's behalf have also been less than honest.

I believe that if SB 995 passed, the governor would have vetoed it. For all the praises she sang about helping the Hawaiian community, at best it appears the governor and her attorney general have done everything they could to limit their support for OHA and its beneficiaries.

The attorney general's latest betrayal to Native Hawaiians is to remove his support for the Akaka Bill if the original version from the year 2000 is introduced. According to him, it is unconstitutional. This has forced our congressional delegation to pull back the 2000 version and reintroduce last year's bill that Republicans in Congress bastardized. I say why rush this bill through now? The Lingle administration will be gone next year. At the same time, the Democratic-controlled Congress and a president who has pledged to sign the bill when it reaches his desk should be a better fit for us.

ON ANOTHER NOTE:

The Kawaiaha'o Church Multipurpose Center Construction Project

In early May of 2006, OHA contributed \$1 million to help rebuild Likeke Hall at Kawaiaha'o Church. However, reconstructing Likeke Hall has now turned into a "Multipurpose Center," which will house offices, a nursery, archives, meeting space and a kitchen.

As many of you have certainly heard in the media, construction of the Multipurpose Center

See **AKANA** on page 26

'A stream has a right to its own life'

– Maui taro farmer



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

Our focus for the months of June, July and August will be kalo. In May our Kalo Task Force visited Waipi'o Valley on Hawai'i Island. In June the group visited with kalo farmers in Ke'anae. Penny Levin, who lives in Wailuku and farms in Ke'anae, was kind enough to do this feature for our enlightenment and edification.

For the last seven months, OHA has been engaged in a unique opportunity to venture directly into the heart of the kalo-farming community as a member of and administrator for the Taro Security and Purity Task Force.

This legislative body is a first for kalo farmers. It is the first time they have had not only a true voice in guiding policy and agency decisions regarding kalo, but also in taking the lead in defining what is important, as well as meaningful and specific actions to improve conditions.

The task force is illuminating why such clarifications are necessary. Jim Cain, chair of the task force and a farmer in Waipi'o Valley, Hawai'i, indicated that one of the reasons for this effort is to strengthen the work and the voice of each taro-farming community. "We all know we can't pull taro without water," he says. "We're also building and improving relationships with each other and the agencies. The most important question we can ask is, 'What can we do to help?'"

In Wailuanui, Maui, the farmers need a stream monitor – someone with integrity that can access the mauka diversions and monitor how much water is being taken out of the system and respond to concerns on a daily basis, reporting back to the community and the Water Commission. This is necessary for the commission to be able to make informed decisions about water allocation. State law designates the streams and the kalo as top priorities.

While most people know that water is a significant issue for taro farmers, the community meetings have brought this issue into sharper focus. Looking out over the expansive lo'i kalo lands that grace the peninsulas of Ke'anae and Wailuanui through the eyes of the task force illuminates what the "tourist eye" cannot see. The first thing that rises up past the beauty of the scene that stretches before you is the outline of hundreds of lo'i kalo visible under a

thick covering of California grass. They are fallow because of the lack of water. There was once enough water flowing from the mauka streams to support all of these patches. Yet, looking a little deeper, you can see new patches being opened, the leaves of the kalo tracking the sun.

The persistence of kalo farmers is legendary. On Maui, 150 years of water diversion has been a challenge like no other. Not just one or two streams, but every stream from Waihe'e to Waikapū and around Lahaina side on the West side and from Māliko to Makapipi on the East side. From old pictures brought out by the community, we learned that the patches supplied poi mills with enough taro to produce thousands of pounds of poi a month right up to the 1950s.

Moses Haia of the Native Hawaiian Legal Corp. describes how when the original inhabitants of East Maui learned that their water was being taken out of the area, they protested. The current generation of farmers continue that battle for return of the water to their lo'i. One farmer questioned, "Why do I have 12 lo'i, but only water for two?" Another demonstrates the 'ike that taro farmers carry about how the streams give life to reefs where they fish by simply saying, "A stream has a right to its own life." With the decline in water levels and increase in water temperatures in streams and lo'i, fungal diseases in the kalo have increased.

A monitor for the streams has been elusive. Agency budget excuses abound. In the true manner of taro farmers, one person suggests they take up a collection to pay for it, which gets a wry laugh out of everyone. Taro farmers are used to doing things on their own.

Still, the oldest farming families continue to plant. People wonder who would want to do such hard work? The answer comes in the responses. Thoughtful discussion about how to reduce the disease levels in their kalo – harvest a little earlier so the disease doesn't transfer to the huli, for example – and how to reduce aggressive apple snails in their patches with organic rotations of cover crops, rotating wet to dry patches, and restoring vigor to the soil. "Can someone, please, make the snail sterile?" requested one farmer.

I know that taro farmers work hard, but I never knew that we were at such risk for life-threatening health issues because of it. Kalo farming used to be a communal and family thing with many hands. More often than not

See **LINDSEY** on page 28

APOLIONA

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that comprise the State of Hawaii prior to 1778.” We know of no statement or action by Congress that would suggest that the Congress intends to depart from this long-standing and well-established Federal law and policy definition that has been in place for more than 30 years, and which affords the maximum inclusion and participation by Native Hawaiians in the H.R. 2314 process.

Our second recommended technical amendment underscores a fundamental premise in Federal law – that one of the most basic aspects of sovereignty is defining membership or citizenship in a Native government. We believe that we can identify with a great measure of certainty, those who would qualify as “Native Hawaiians” under the Act, and capably certify to the Secretary of the Interior, that each person listed on a roll of those Native Hawaiians who elect to participate in the reorganization of a Native Hawaiian government meets the definitions of Native Hawaiian.

We do not believe it is a wise expenditure of Federal funds, in these tough economic times, to call for the establishment of yet another Federal Commission, when these matters can be effectively and efficiently addressed by the members of the Native Hawaiian community. Thus, we would recommend the elimination of section 7(b) of the bill, and additional conforming changes to other relevant parts of the bill that reference a Commission.

Finally, we believe Section 8 of H.R. 2314 requires review and technical amendments. Current language in this section appears to shield the United States from possible lia-

bility against claims of Native Hawaiians that are available to other citizens. For instance, the current claims section is written so broadly as to bar any claims that might arise out of a personal injury or death of a Native Hawaiian for which the Federal or State governments or their representatives bear direct responsibility. We do not believe that the Congress intends that this bill should deny Native Hawaiians their Constitutional rights.

Section 8 of H.R. 2314 provides a process for negotiations amongst the governments of the United States, the State of Hawai‘i, and the Native Hawaiian people – that will address many matters, including assertions of historical wrongs committed by the United States or State of Hawai‘i against Native Hawaiians. The bill further provides that once resolution of the various matters listed in H.R. 2314 has been achieved, there will be recommendations for implementing legislation submitted to the Committees of the U.S. Congress, and to the Governor and Legislature of the State of Hawai‘i.

Accordingly, we firmly believe that H.R. 2314 already contains sufficient authorization for the three governments to address and resolve Native Hawaiian grievances through the negotiations process authorized in section 8(b)(1)(f) of the bill, and that the bill is not intended to alter the status quo prior to the outcome of that negotiation process.

However, as currently formulated, certain provisions of section 8 would alter the substantive rights of Native Hawaiians well before a negotiations process begins. Those provisions are internally inconsistent with the philosophy of Section 8 and should be amended.

MAHALO for the opportunity to testify in support of H.R. 2314 – there is no legislation at this time that is more important to our people ...” 7/48 ■

Mele Carroll; Department of Hawaiian Home Lands Director Micah Kāne; Department of Health Director Chiyome Fukino; Department of Land and Natural Resources Director Laura Thielen; Maui Mayor Charmaine Tavares; Ka ‘Ohana O Kalaupapa;

BE IT FURTHER RESOLVED that copies of this resolution be transmitted to the Most Holy Father Pope Benedict XVI, The Vatican; Most Reverend Clarence Silva, Bishop, Diocese of Hawai‘i; the Reverend Charles Buck, Conference Minister of the Hawaii Conference of the United Church of Christ; the United States Church of Christ; the Church of Jesus Christ of Latter-day Saints; and the Soto Zen sect of the Buddhist community.

Adopted this 21st day of May, 2009, in Kalama‘ula, island of Moloka‘i, State of Hawai‘i, by the Board of Trustees of the Office of Hawaiian Affairs in regular session assembled. ■

AKANA

Continued from page 25

was put on hold in April after 69 sets of human remains were discovered by workers. On May 27, 2009, OHA sent a letter to the State Historic Preservation Division (SHPD) regarding our serious concerns about the ongoing discovery of remains and the treatment of unmarked burial sites on the Kawaiaha‘o Church property. (NOTE: At the time of this writing, we have not heard from SHPD).

State law requires that any discovered skeletal remains that appear to be more than 50 years old cannot be moved without the state Department of Health’s (DOH) approval. However, since the church didn’t have names for the deceased, which DOH requires, the issue fell under the jurisdiction of SHPD.

OHA feels that a “good faith interpretation of the law” would require inventory-level testing of any area proposed for construction. OHA also stresses that if any remains are identified, that they be treated in accordance with the law as in previously identified burial sites. The Oahu Island Burial Council also needs to be allowed to determine the ultimate disposition of the remains in consultation with identified lineal and cultural descendants; and this time, be given AN ACCURATE MAP of where the graves are located.

Since the area of Kawaiaha‘o Cemetery and the surrounding area headed makai hold hundreds of unmarked ancestral Native Hawaiian burial sites, OHA strongly advised against removing or redesignating portions of Kawaiaha‘o Church Cemetery just to make the Multipurpose Center easier to build.

OHA also reminded SHPD that construction workers need to remember that the surrounding soil contains fragments of our iwi kupuna that are too small to be noticed or prop-

erly recovered. Given the powerful reverence for iwi kupuna within our Native Hawaiian community, the soil should also be treated with the utmost respect. There should also be no utility lines, sewer lines or grease trap within the vicinity of human burial sites.

I strongly believe that construction should have been halted as soon as the first group of iwi was unearthed. A REPUTABLE archeologist should have immediately contacted the Oahu Island Burial Council. Instead, what seems to have occurred is that many of the iwi kupuna were placed in lauhala baskets and stored under the church. The workers then destroyed all of the caskets, making the iwi almost impossible to identify. This is a flagrant act of desecration no matter what culture a person comes from and it is unbelievable that it was allowed to occur at Kawaiaha‘o Church. The people responsible for this egregious act should be called upon to explain how this could have happened.

It is also unfathomable to me that a construction firm could possibly get a permit to desecrate such a sacred burial site in this manner without proper authorization. One has to question if they even had all of the proper permits to proceed. It is my understanding that the graves were unearthed with only a grading permit! I believe that all of this could have been prevented if they had simply taken the time to do things right before construction started. Now they are forced to work backward to fix their mistakes after the damage has been done.

This project must not be allowed to continue until a plan can be agreed upon by all parties, including lineal descendants. Let us pray that all sides can work together to care for the iwi kupuna in a pono way.

Aloha Ke Akua. ■

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

MACHADO

Continued from page 24

tion of Ka ‘Ohana O Kalaupapa with regard to the relationship between National Park Service, U.S. Department of the Interior, and Kalaupapa peninsula, consistent with recommendations presented in the “Preliminary Position Paper for Kalaupapa National Historical Park’s General Management Plan” (2009); and

BE IT FURTHER RESOLVED that copies of this resolution be transmitted to President Barack Obama; the Hawai‘i congressional delegation; the National Park Service, U.S. Department of the Interior; Governor Linda Lingle; Senate President Colleen Hanabusa; Speaker of the House of Representatives Calvin Say; Senator J. Kalani English; Representative



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Kamehameha lei draping, the Akaka Bill and a visit to Washington



Boyd P. Mossman
Trustee, Maui

Aloha nō. Having returned from Washington, D.C., where several of us were privileged to witness the first lei draping of the Kamehameha statue in Emancipation Hall, and having participated in discussions and planning regarding the Akaka Bill hearing in the House of Representatives, I cannot help but reflect upon the many benefits we have as American citizens. The event was culturally uplifting and the rainbow above the king's head was intriguing while those in attendance and who danced were awesome if only in numbers alone. The talks by Sen. Daniel Akaka and Reps. Mazie Hirono and Eni Faleomavaega were right on, and our Chair, Haunani Apoliona, was most enthusiastic with her words of encouragement to those assembled at the foot of the statue.

And thus in the heart of our country's seat of government, we gathered to honor an icon of Hawai'i and Native Hawaiians, one of our own, a true leader, a man of physical, mental and spiritual strength, one chosen to lead and to succeed. The fact that we were holding the event in a new venue was a feat in and of itself since the statue for decades was hidden behind a pillar and other statues in Statutory Hall in the Capitol. To accomplish the move and then to hold our ceremony at his feet required acts of Congress, literally. But the mixed atmosphere of two nations, the United States and the Hawaiian Kingdom, led one to reflect on not only the occasion but one's allegiance for these two nations.

Truly our ancestors, as aptly represented by King Kamehameha, not only as an ali'i but a kanaka maoli who practiced honor and

excelled in all things, have left us with a physical bond to the past. The highly developed civilization they created surpasses much of what we experience today. Their spirit lingers on and in the land and ocean we know they somehow are present. Thus we, today, do have a tie to this land of ours via the blood, sweat and spirit of those who gave us our identity.

On the other hand, by virtue of history, we are now American citizens, living in a free country, able to choose to work hard and see the benefits of our labors or be lazy and suffer the consequences of idleness and attitude. Today we are reaping the harvest seeded by an inspired law, the Constitution of the United States, by which we can ensure reconciliation with the U.S. government as Native Hawaiians while enjoying the advantages of U.S. citizenship.

There is so much promise for the future of Hawaiians if we can secure what we enjoy and receive today and build from there with the sanction of the nation and state within which we live. A Hawaiian governing entity would be much better able to address Hawaiian needs and establish a solid Hawaiian presence in Hawai'i and the nation. We as Hawaiians have much to prepare for with passage of the Akaka Bill, and it will take a commitment to better our conditions in concert with each other and all others. We have much support now; we will need even more when it comes to identifying our citizenship and selecting our leadership, whether corporate, administrative, legislative or other.

Our people need education. We need our language. We need our scientists and engineers and doctors. We need housing and jobs and better health. We need to strengthen our culture and traditions and to protect our family relationships. We need to produce better and greater leaders who with no malice aforethought and without guile will dedicate themselves to the betterment of our people and thus to our nation and to our God. ■

The coming storm



Walter M. Heen
Trustee, O'ahu

I'm sure you are all aware that the Akaka Bill, S. 1011 and H.R. 2314, has been reintroduced in the United States Congress and H.R. 2314 has had a hearing in the House of Representatives. The bill is intended to express the United States' policy regarding its "relationship with Native Hawaiians" and also "to provide a process" for the United States to recognize "the Native Hawaiian governing entity." President Barack Obama has stated that he will sign the bill if it is passed by Congress.

Upon passage, the procedures outlined in the bill will move forward. When they do, I anticipate considerable turmoil in our Hawaiian community. I expect that there will be resistance to the process from the very beginning and from the same individuals and groups who loudly and stridently opposed the concept some 10 years ago. In particular, those groups oppose the basic concept of, and here I paraphrase, having the United States tell Native Hawaiians how they must "establish" a government that the United States will recognize. Those protesters believe in the inherent right of Native Hawaiians to re-establish our own sovereign entity. Additionally, there were, and are, groups who claim to be the restored sovereign government (think "occupation" of 'Iolani Palace).

Those groups and individuals have not gone away and, in fact, since those early events, have gained other allies. They will resist any and all attempts to establish the governing entity envisioned by the Akaka Bill.

They will protest the establishment of the United States Office for Native Hawaiian Relations as provided for in the bill because it continues a "subjugated" position for Native Hawaiians. They will proclaim that the only thing that

needs to be reaffirmed is the inherent sovereignty of Native Hawaiians. Thereafter, Native Hawaiians will determine for themselves the form of government to be re-established.

I also anticipate that there will be considerable complaint made about the formation and appointment of the commission that will determine who is eligible to participate in the reorganization of the governing entity. The protesters will carry forward the theme of their complaint about the concept of the Akaka Bill and will insist that a law passed by Congress cannot declare who is or is not a Hawaiian. They will declare that the establishment of a "roll" of Hawaiians eligible to participate in the "reorganization" is simply contrary to their inherent right as Native Hawaiians.

The irony of the Akaka Bill is that it supports the basic premise of the protesters. Section 2 (22) (B) states that, "Native Hawaiians have never relinquished their claims to sovereignty or their sovereign lands[.]" One can easily argue from that statement that the United States recognizes the illegality of its occupancy of the Hawaiian Islands and should restore Native Hawaiian sovereignty. That, of course, is more easily said than done. It is one thing for the United States to acknowledge the claim; it is another to agree to restoration of Hawaiian sovereignty.

So, where are we? In spite of the storm that is coming we need to continue to support the passage of the Akaka Bill, because it is the only viable step forward for Native Hawaiians toward eventual restoration of sovereignty. As Shakespeare said:

*There is a tide in the affairs of men,
Which, taken at the flood,
Leads on to fortune,
Omitted, all the voyage of their life
Is bound in shallows and in miseries.*

And as Kehau Watson has said, "I will take every little bit by every little bit, because I know that in the end I will get it all." ■

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LINDSEY

Continued from page 25

these days, a single farmer is working many patches on his or her own. The wear and tear on the body leads to plenty of aches and pains. Lorrin Pang, health specialist at the Department of Health on Maui who joined the task force for the Ke'anae-Wailuanui meeting, warned farmers to be careful of pain relief medications (anti-inflammatories). He shared that inflammation means the body is blocking infections and that these medications can kill the fluid in the joints and eventually the entire joint.

To survive economically, taro farmers are returning to small family-operated poi mills, but the permitting process is complex. A request to the task force to investigate how that might be simplified or supported is made. There isn't a lot of profit in poi production, and what we're finding out is that smaller appears to be better. For young farmers, I wonder what the future might be for them if that is their sole business. Many acknowledged they have a job to support their return to the lo'i; they'd rather not have to. Most would just like to farm. There's another group who've retired and have returned. And there's the steadfast few who have been full-time growers all their lives.

After a night of engaging community dialogue about water, health risks from diseases and back-breaking work, snails, poi factories, and markets for taro, I can now look down from the edge of the road and see some of those newly opened patches represent a new generation of young farmers with a desire to return to the lo'i and to make a living from it. They need and deserve help from all of us for the aloha they carry for the kalo, for providing us with such a pure and healthy food, and for perpetuating the lifestyle that is such an integral part of Hawaiian cultural identity.

The task force represents a clear opportunity for change if the mana'o that comes out of the group is heeded by agencies and the Legislature. Like the environment in which they live, the 14 taro farmers that sit on this legislative body recognize the issues and the recommendations are connected to each other like the flows of water in an ahupua'a.

Ka wai ola is the koko that runs within the veins of nā mahi'ai kalo. Without it, the kalo and the farmer do not survive, and neither do we. ■

BRIEFS

Continued from page 15

Home Lands on June 19 signed a lease with Safeway and Target for a new development near homesteads in Pana'ewa. The 60-year lease will generate more than \$77 million in revenues for DHHL, which will help build communities for native Hawaiians. Construction will begin on the 15.5-acre site in January 2010, with Safeway expected to open in the first half of 2011 and Target targeting July 2011.

The stores will create hundreds of construction and permanent retail jobs, while infusing millions of dollars into the Hilo economy. Hilo's current Safeway store is at Prince Kūhiō Plaza, and a Target store in Kona is expected to open this month.

Safeway said that no plans have been made as of yet with regard to the existing Safeway store, just a block away from the new site.

Monk seal habitat to expand

Federal officials have expanded the critical habitat for 'ilio-holo-i-ka-uaua, the Hawaiian monk seal, from the Northwest Hawaiian Islands down into the main Hawaiian Islands. Environmental groups noticed the seals thriving in the main Hawaiian Islands, and petitioned the National Marine Fisheries Service to expand the habitat area. Monk seal numbers have been decreasing in the Northwestern Hawaiian Islands, but growing in the main Hawaiian Islands over the last decade. This is the first expansion of the monk seal's designated critical habitat since it was established in the Northwest Hawaiian Islands in the 1980s. Outside the critical habitat, monk seals are protected from harassment by federal law as an endangered species.

Lunalilo Home seeks nursing director

Lunalilo Home is searching for a Director of Nursing for the 42-bed care home in Hawai'i Kai, O'ahu.

Qualifications include being a registered nurse with three years of supervisory or administrative experience and having knowledge of geriatric or long-term care nursing. Kuleana include assuring compliance with applicable regulations, working closely with families and the community, and fostering Hawaiian cultural sensitivity.

Lunalilo Home was founded in 1881 and opened in 1883 through the generosity of King William Charles Lunalilo. The home has been in its current location since 1927. Services are available to all with priority given to elderly Hawaiians.

Fax your cover letter and resume to 395-8487 or mail to 501 Kekāuluohi St., Honolulu, HI 96825.

Summer interns join CNHA team

Four interns will be working at the Council for Native Hawaiian Advancement this summer as part of the CNHA Next Generation Leadership Program. Each intern will be given an opportunity to contribute to the mission of CNHA and to Native Hawaiian communities.

>> Brittany Awai from Maui is in her third year at Butler University in Indianapolis, Indiana, studying Accounting. She hopes to develop her skills while giving back to the community.

>> Harrison Goo of O'ahu, is pursuing a law degree at UH Mānoa's Richardson Law School. Under the guidance of professor Jon Van Dyke, Harrison will be supporting CNHA's continuing work with Hawaiian homestead communities.

>> Shavonn-Haevyn Matsuda from Maui is entering her senior year at UH Mānoa majoring in political science, with a focus on native policies and concerns. She hopes to develop her skills for a career in public policy.

>> Katie Morales is Coast Salish from the Cowichan First Nation in Duncan, British Columbia, Canada. She is working toward a master's degree in social work from the University of Calgary and hopes to pursue a career in community capacity building.

For information on the CNHA Next Generation Leadership Program, contact CNHA at 596-8155, info@hawaiiancouncil.org or hawaiiancouncil.org.

KS educators draw top award for online teaching

Two Kamehameha Schools teachers are recipients of an award from a national organization that recognizes excellence in the use of technology in education or so-called e-learning. Kelly Cua and Christy Sato earned the prestigious Blackboard Exemplary Course Award for the Hawaiian language course, Ku'u Wahi Noho.



Award-winning educators Kelly Cua, left, and Christy Sato. - Photo: Courtesy of Kamehameha Schools

guage course, Ku'u Wahi Noho.

Offered through a Kamehameha Schools' Distance Learning program for parents, caregivers and adults, Ku'u Wahi Noho teaches Hawaiian language by teaching students about

the Hawaiian sense of place in the area where they live. This is the third consecutive year that Kamehameha Schools Distance Learning has been awarded for its innovative courses that represent the very best in e-learning. Cua and Sato will join seven other Exemplary Course honorees from the United States and Canada at the company's annual users' conference in July in Washington, D.C. Blackboard is a global enterprise in educational technology.

Hawai'i's most beautiful man sought

All you good-looking braddahs: Local designers and pageant coordinators 2Couture (Eric Kamakahia'ai Chandler and Takeo Kobayashi) are looking for contestants for the 2009 Hawai'i's Most Beautiful Man contest, Sept. 12 at the Hawai'i Woman Expo at the Neal Blaisdell Exhibition Hall in Honolulu. There will be three phases of competition: aloha wear, swimsuit and date wear. The winner will receive a cash prize, appear in a fashion magazine and be the most recognized hunk in the Islands. To watch a video of last year's contest, search YouTube for "Hawaii's Most Beautiful Man." Email 2couture@lava.net or call 538-6690 for information or to put your name in the hat. ■

E kala mai

>> A portion of the June cover story, *Blush, fabulous!*, was difficult to read because of a printing error. That portion is reprinted here:

When you're trying to break into a business ruled by names like Bobbi Brown, Estee Lauder and Shu Uemura and you've got a last name like Makaawaawa, you've got to make a decision whether to simplify. That's what Nolan Robert Makaawaawa did some time ago, dropping his name for the catchier Nolan Robert.

"It's too long – although I do love it," he says of his family surname.

But the abbreviated moniker doesn't reflect disrespect for his Hawaiian heritage. He proved that during filming of Lifetime's reality contest *Blush: The Search for the Next Great Makeup Artist*, which he won last year – beating out nine other contestants and 10,000 applicants – landing him \$100,000 and a contract with Max Factor as a makeup artist, one of three such positions it has.

>> In the May cover story on Lunalilo Trust, Kamani Kuala'au's last name was misspelled in photo captions.

KWO regrets the errors.

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

ADRIC – A family reunion in honor of Eva Lohua Chu Apina Adric Kahale and Alfred Joseph Adric is set for July 16-19, 2009, on the island of O‘ahu at Pu‘uiki Pavilion in Waialua. We invite all the Adrics, families of the late Arthur Makolo of Papakōlea, Ernest and Annie Naeole of Maui, Manuel Flores (Ahoy) of ‘Ālewa Heights, William Ida Makolo of Papakōlea, Red and Maoni Marrotte, John and Abbie Watkins to join us at the family reunion. We are searching for family members related to the above ‘ohana and invite all to come and visit. Auntie Sista, Auntie Nita, Uncle Douglas and Uncle Sonny will attend. E hele mai... Pamela Garza, (808) 478-4928 or mahiegarza@hotmail.com.

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 Haupu Pahia, Haddie Kaluhilama Haupu Pahia, Bishop Haupu Pahia and James Keleohano Haupu Pahia. For information, contact Donnette Kekauoha at (808) 293-5020, Robert Ah Puck at ahpuck001@hawaii.rr.com, or Tamara Mo‘o Ulima at 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 Pahuaniaki 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. If you are ‘ohana and would like more information about our reunion, contact Nell Ava in Hawai‘i (808) 721-6764, nava@hawaii.rr.com; Dawn Wasson in Hawai‘i (808) 852-8778, laieakupuna@yahoo.com; or Nettie Alapa Hunter in Oregon, (866) 292-4099, alapa58@msn.com.

CHANG/KUKAHIKO – The ‘ohana of Ying Chang, “A‘ana,” and Hattie Keolakai Kukahiko of Mākena 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. Invitations were sent in May 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. Contact Kalani Wilmington at (808) 398-4257 or hw461@hawaii.rr.com, or Sharon Rickard at (808) 387-9033 or moanasharon@aol.com for information.

KAAI – Samuel W. Kaai born about 1848 in Ho‘okena, South Kona, later moved to Hāna, Maui, where he became Judge Samuel “Webster” Kaai in 1880, then moved back to Ho‘okena with his new family where he spent the rest of his life. He died in 1926 and is buried at Kalahiki Cemetery, very near to Ho‘okena. Descendants of Samuel William Kaai

(born about 1848 Ho‘okena, South Kona) a me Alapai, Hawai‘i. Children: Julia Wahakoele Kaai marr. Daniel Bush, Louisa Kawale Elemakule Kaai marr. William Pu‘unoni Kaupu. All born in Ho‘okena, South Kona. Samuel W. Kaai aka Judge Samuel William “Webster” Kaai (born about 1848 Ho‘okena, South Kona) a me Katy Mileka Kahumu, Maui. Children: Dorcy Kaai, Elizabeth Kaai marr. Leong, Samuel Kaai, Katherine Kaai marr. Gabriel Kaeo, Benjamin Kaai, John Kaai, Flora Kaai marr. Homer Hayes, David Kaai, Paul Kaai.

Family names include: Kaai, Kawue, Kaaua, Kaawa, Jarrett, Bush, Thompson, Kaaeamoku/Kaaimoku, Haae, Guerrero, Kelly, Kaukane, Maunahina, Kaupu, Hose, Branco, Kaleohano, Hanawahine, Domingo, Kaeo, Kawewehi, Hanohano. There are many other families connected to our ‘ohana, so please come and share stories, pictures, any information that we may add to our genealogy/family tree.

“E Pili Kaua, Let’s Come Together” July 2-5, Thompson’s Beach House, Ho‘okena Beach, where our kīpuna come from, where many of our ‘ohana still reside. Contact us for information regarding our family reunion: Melanie Thompson Moses, (808) 990-6123, tsunat@yahoo.com, P.O. Box 288 Captain Cook, HI 96704; or Louise Bush, (808) 567-6678, kinamakanui@hotmail.com, P.O. Box 121 Ho‘olehua, HI 96729.

KAOHI – The family of Joseph Kalua Kaohi will hold a reunion July 15-18, 2009, on Kaua‘i. Information is available on the web: Kaohiohana.com; by e-mail: kaohis001@hawaii.rr.com; or by mail: H. Kaohi, P.O. Box 1094, Kōloa, Kaua‘i, HI 96756.

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

KAUKAKAHI – Kapahu Kauakahi was born June 9, 1881, in Waimea, Kaua‘i, and passed away Dec. 25, 1941, in Honolulu, O‘ahu. His grandchildren will be having a family reunion in Las Vegas, Nevada, July 30 and 31, and ending with a lū‘au on Aug. 1, 2009. We believe all Kauakahis are related and invite all to attend this reunion and to bring their genealogy and their stories to share. All questions send to: Ronnie Washington, 7000 Paradise Road, Apt. 2149, Las Vegas, NV 89119, or send your e-mail to aulani1945@yahoo.com.

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 family members to update family history. Information may be emailed to rsmryho@yahoo.com (Rosemary Lani, daughter of Samuel Gabriel and Rose Hiwalu (Loa) Lani Sr.) or to aheingit@verizon.net (Arlyne Heingit, 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.

LINDSEY – The descendants of Charles Notley Kahilaulani Lindsey and Fannie

Leialoha Kaohumu Chesebro are having a family reunion in Waimea, Kohala Hema, on July 18, 2009. Graveside remembrances will be at 10 a.m. at the Lindsey Cemetery, and the afternoon and evening celebrations will be at Michael and Bernie Cacoulidis’ residence at noon and 5 p.m. Contact Robert at (808) 936-6795 or Lyndell at (808) 961-3193.

MAHI – The ‘ohana of Henry and Rose delaCruz Mahi Sr. will gather July 24-26, 2009, at the Keauhou Beach Resort on Hawai‘i Island for a weekend to visit wahi pana (special places) dear to Grandpa Henry Mahi Sr. Activities include genealogy, kanikapila, visiting places Mahi ‘ohana were raised (Kohala, Nāpo‘opo‘o, Kealakekua Bay and Hōnaunau). For information and cost details, contact Tonia Mahi at tkswrs@aol.com and by phone at (808) 271-0606 or Gail Browne at gbrowne@hawaii.rr.com.

‘Aukake • August 2009

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

HOSE – We are having a reunion for the descendants of William Hose (about 1856) and Emma Keaopanopano Naomi Kaapiuaa (about 1860) and their children (all born in Keālia, Kona): Edward (1883), Charles (1884) and John (about 1891). William and Emma’s grandchild include: Mildred, Gertrude, Edward, William (or John Pila), Myra (or Koai), Henry (or Magoon), Florence (or Anna), Edmund, Lawrence (or Haole), Hazel (or Lei), Rodney Sr., Henry, Herman, Carl, Hannah, John, Robert (or Kalani), Rose, Emma, Angeline and Ruby. The reunion will be a camping weekend held at the Pakani property in King’s Landing on the Big Island, Aug. 29-30, 2009. For ‘ohana seeking information about our reunion, contact Christine Hanohano at (808) 430-4555 or hosefamilyreunion@yahoo.com; or Charmaine Bugado at (808) 430-1181 or charmaincita.kuahau@yahoo.com.

MCCORRISTON – The family of Edward (Mary Campbell) McCorriston will hold a reunion on O‘ahu on Aug. 21-23, 2009. For information, contact Catherine Roberts via e-mail at wai-kane78@hawaii.rr.com or by mail at P.O. Box 29, Kaneohe, HI 96744; or Lani Olsen-Chong at lolsen@hawaii.rr.com or by mail at P.O. Box 783, Kamuela, HI 96743.

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 Aug. 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 “Eneek,” 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 meleana1839@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.

Kepakemapa • September 2009

KAMAUOHA – The descendants of Henry Naelehele Kamaouha and Keakaohawaii Nika and their children Kua, Elizabeth Kahili, David Kupa, Ho‘okano, Kaelele, Charles, John Kauahikaula, Kau-i-o-laie and Heneli are having a family reunion Sept. 11-13 at Kokololio Beach Park (Kakela Beach Park) in Hau‘ula, O‘ahu. For information, call Alisha Renaud at (808) 386-9496, Kehau Tu‘ifua at (808) 741-1585 or Leialoha Renaud at (808) 384-5912.

KA‘ANO‘I/NUNES – The family of David Ka‘ano‘i Jr. and Emily Nunes are having a family reunion in Honolulu this Sept. 19 and 20. We are looking for family members of: Joao Correia Nunes, also known as: Joao Nunes Correia and Maria Vieira and their descendants: Frank Correia Nunes, Maria Correia Nunes and Rosa Correia Nunes, wife of Frank Texeira.

Other family members are: Manuel Gomes Jr. and Mary Conceicao da Silva. Their children are: Isabella Conceicao Gomes (married Joao Correia Nunes Jr.), Lucy Gomes and Joseph Gomes. Lucy was married to Frank Gouveia (children are Joseph and Louise Gouveia.) Manuel Gomes’ father is Manuel Gomes Sr., mother was El Pauldina da Camara, brother John Gomes and sisters Carolina and Lucia Gomes. These contacts will be joined with the family of Emilia Perreira Martins. A Ka‘ano‘i-Ha‘o reunion to follow in the future. Contact Patrick Ka‘ano‘i at Lvhalau@aol.com for information.

MINER/KAIHE/CLARK – Descendants of George Paeopua Miner, Anne (Kaihe) Clark, Kamalanai Kaihe and Lillian Lake of Kula, Maui, Charles Andrew Clark, Helen Iwalani (Miner/Clark) Medeiros, Charlotte (Ayudan) Medeiros, Bully Miner Medeiros and LaVerne Winona (Medeiros) Nunies: Join us on the island of Kaua‘i Sept. 6-7, 2009!

We like to meet our ‘ohana! Contact Tish at tisha_robson@yahoo.com or P.O. Box 27, Kalāheo, HI 96741 for details.

POAHA – A family reunion for Andrew Kapalau 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 Kauila Poaha (Cathcart), Bernice Peahi Poaha (Windrath), Stanislaus Enoka Poaha, Elias Poaha, James Kapiho Poaha, Leo Kapalau 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 kauwilcarlson@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, Kekeleau, Kalamahana Waikiki, Waikiki (kāne) and Milikapu Kaaaoa (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 Kahooahanohano, Kanakaole, Galarza, Smith, Sumera, Laguna, 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 or call (808) 486-7034.

Kēkēmapa • December 2009

JEREMIAH – The families of the children of James Kuhaulua (Koholua/Kaholua) Jeremiah and Julia Pelewahine Lono Naone Jeremiah both of Kalāwahine, O‘ahu, are planning another family reunion on Dec. 5, 2009, at Mā‘ili Beach Park. The children of James and Julia are Ilima Koholua Naone (m. Ida Feary-Milton), Wallace (m. Josephine Frank), John “Kenala” (m. Dorothy Lindo), William “Jerry” (m. Louise Kahanu), Albert “Mana” (m. Madeline Cayetano, m. Lorraine Buelher), Lono Koholua (m. July Kaonohilani), Dalton “Buster” (m. Harriet Dudoit, m. Ethel Hallock, m. Carmen Widdowson, m. Elaine Mahoe), Marigold “Esther” (m. Arthur Wilcox, m. Robert Clark, m. Henry Rodrigues), Isaiah (m. Alma Bartels, m. Marian Mark, m. Marguerite Tilton). Meetings are being held once a month. Any questions may be directed to Mae Jeremiah-Wong (daughter of Howard “Bubu” Jeremiah) at (808) 673-5754 or kulanz@yahoo.com.

I Kēia Makahiki A‘e • 2010

ELDERTS/MAHOE – The Johannes Emil Elderts and Keai Mahoe ‘ohana is planning a family reunion in October 2010. We need to update mailing and e-mail addresses, phone numbers and family information, so please contact Lauren “Paulette Elderts” Russell at eldertsohana@hotmail.com or call her at (808) 239-2913 or (808) 285-4124.

KAHOLOKULA – The ‘ohana of Kūhaliamaiohuli and Kealiamoiilili Kaholokula of Maui are planning a family reunion July 16 and 17, 2010, at Hale Nanea Hall in Kahului, Maui. They had 11 children: 1) Kuhaupio 2) Kuhaupio & Kaniala, Apitaila (w) 3) Keauli & Wahuaku (h) 4) Ulunui & Lee, Akaloka (h) 5) Puakailima & Akuna, GooTong (h) 6) Kaleikapu & Napeha, Emily (w) 7) Kalaina & Mackee, Emma (w) 8) Maia 9) Keoni 10) Alapai & Sniffen, Deborah (w) 11) Kaiminaauao & Hema, Maryann (w).

We are looking for all who are related to attend. Contact Haulani Kamaka, (808) 268-9249; Gordon Apo, (808) 269-0440; or Clifford Kaholokula Jr., (808) 250-1733, for information. Also visit the reunion web site at kaholokula.comicscornermaui.com for updates and information. We can also be reached by e-mail at kaholokulareunion2010@yahoo.com.

PAKAKI – My father was Ernest Enoka Pakaki married to Violet Kekahuna Kepaa, my mother. I am searching for any ‘ohana related to my father’s side. His mother’s name was Louisa Kamanu from Wailuku, Maui, and father’s name was Ernest Pekelo Pakaki. Looking over some ‘ohana names, I have come across Hoolapaikona (k) married Kaahanui (w) with one child Kauahikaua (k) married Pahanui (w) with one child Nahau (w) who married Aiona (k), Kalaniilekua (k) married Kalanipoo (w), Kaiona (w) married Pakaki, Meleana (w) married Pilikekai (k).

If anyone is ‘ohana, call Angeline

Aina, (808) 760-2187 (Maui) or aaina@hawaii.rr.com. Our family is planning our first reunion for July or August 2010 and would be so happy to hear from any family member. You may also call my brother on O‘ahu, Moses Pakaki at (808) 696-4492.

I la Makahiki Aku • 2011

HOLOKAI – The Holokai ‘ohana is planning a reunion in 2011. The parents were Harry Holokai and Hattie Moikeha. All of their children have expired, but their children’s children live on. We have ‘ohana living in Virginia, Ohio, Texas, Kentucky and Oregon. (Excuse me if we missed your state.) The intention is to get the word out early so family members can decide, plan and save if they would like to come and meet with the many, many cousins here in Hawai‘i. Tentative plans are to gather in Honolulu in March. The best date will be selected based upon people’s availability. The committee will consider all information submitted, so please contact us at your earliest convenience. Contact mayholokai@gmail.com, Holokai Family Reunion 2011 on Facebook or (808) 375-0925.

‘Imi ‘Ohana • Family Search

HALUALANI – We are searching for anyone who belongs to Solomon or Clement Liwai, Halualani Sons of Ko‘ele‘ele and Laura Halualani. We are, for the first time, trying to unite our ‘ohana. Nahoa‘oleo o Kamehameha married Ohulelani. Their offspring are: 1) Leihauole, 2) Po‘ohiwi, 3) Kaonohi, 4) Kawainui, 5) Kapika, 6) Kauhii, 7) Emera, 8) Kamala, and 9) Luka.

Po‘ohiwa, our great-grandmother, married Halualani. Their children are: 1) Ha‘alio; 2) Kapika; 3) Ko‘ele‘ele, our great-grandfather; 4) Ohule; 5) Kawainui; and 6) Ainini. You may contact Carol Halualani Bright at (808) 235-6788 or by mail at 46-317 Halualani Place, Kāne‘ohe, HI 96744; or Sandi Halualani at (808) 744-5566.

KAHIHIKOLO – I am seeking third-, fourth- and fifth-generation information about the descendants of Annie Kealoha Kahihihikolo (Parents: Joseph Kahihihikolo and Kealoha Lapaku Kaimi) I am mainly interested in any links to a Chinese descendant. Thank you in advance for any information you are able to provide. I can be reached at (808) 398-4534 (Joanna) or email chavesj003@hawaii.rr.com.

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‘okū‘auhau of these ‘ohana are ongoing. Kāhea mai ‘oe. Auntie Flo on O‘ahu, (808) 354-5035; or Auntie 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 or (808) 891-1596.

Classifieds only \$12.50

Type or clearly write your ad of 175 or fewer characters (including spaces and punctuation) and mail payment to: **OHA at 711 Kapi'olani Blvd., Honolulu, HI 96813.** Make check payable to OHA.

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

ALOHA FELLOW HAWAIIANS & Hawaiians at heart. I remembered who I AM, gained inner strength & lost 50#, 8" off my waist in becoming healthy. So can you! email me: hoomalu@pacific.net.

DHHL LESSEE WILL TRADE Keaukaha 21,000+sf lot for lot/lot and home on Oahu, Kauai, or in Waimea; or will sell to DHHL qualified. Call (808) 732-9751.

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

DON'T LOSE YOUR LOT! Looking to trade Waiohuli Undiv-

ided Interest award for vacant lot Hikina/Kula/Waiohuli. (808) 572-4987 or (808) 221-1458.

FOR SALE EAST KAPOLEI 1: Kanehili undivided interest lease for Native Hawaiian on Dhhl waiting list. Price is negotiable. Serious callers, only. (702) 569-5345.

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

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.

HOMESTEAD LOTS: Panaewa, \$175,000; Makuu, \$40,000; Kalamaula, \$20,000. Century 21 Realty Specialists (808) 295-4474 or toll free: 1-800-210-0221.

KANAKA MAOLI FLAGS and t-shirts, decals, postcards and bumper-stickers. 3'x5' durable nylon flags \$30.00, hand flags \$6.00, T-shirts in black, purple or lime-green; sizes from S to XXXL \$17.00 (S,M,L) and \$21.00 (XL, XXL, XXXL). www.kanakamaoli.power.info or phone 808-332-5220.

KAWAIHAE: 1 acre lot w/ studio home, ocean view, room to expand. \$115,000. Trade: Kamuela 4br/2ba for Waimanalo. Century 21 Realty Specialists (808) 295-4474 or toll free: 1-800-210-0221.

KAWAINUI CONSTRUCTION: Making your house home. Specializing in kitchen & bath remodels. General contractor, Lic. #BC 29597, serving Windward Oahu. Call (808) 330-5908.

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.

LOSE WEIGHT, INCREASE ENERGY: I shed 7 lbs. in 6 days! Lowers cholesterol, controls blood sugar. It's simply amazing! Call Leimomi Lane (954) 608-3150 or email leimomi340@gmail.com.

MAKU'U HOMELANDS - Big Island. Beautiful 3 bed/2.5 bath 1946sf home on 5 acres! Leasehold \$310K. Marie Isom R(A) 808-982-5557 ERA Pacific Properties.

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

WAIHAOLE LOT: Hawaiian Homestead lease for sale to qualified DHHL. 7,753sf Ag lot. Build your dream home! Serious offers only: \$81,500. Call (808) 949-4546 day & eves.

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.

WANTING TO TRADE Waiohuli, Maui 1/2 acre Res-lot for DHHL lease in Kona/Waimea/Kohala. Please call Peter (808) 870-4938.

ALU LIKE, Inc. HANA LIMA SCHOLARSHIP Fall 2009



"Nānā ka maka; hana ka lima."

"Observe with the eyes; work with the hands." (Puku'i, 2267)

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, carpentry and automotive technology, nursing, medical assisting, massage therapy, cosmetology and CDL training. Preference is given to non-traditional students: single parents, disabled (meets ADA definition), houseless, sole-income providers, previously incarcerated and wards of the court.

As an applicant, you must meet the following criteria:

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

If you have any questions, please contact:

ALU LIKE, Inc. Career & Technical Education at (808) 535-6734 or visit our website at <http://www.alulike.org>



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

Application Deadline: August 3, 2009

Applications available online at http://www.alulike.org/services/kaipu_hana.html

Funding made possible by the gracious contributions of Kamehameha Schools.

NO KA ILINA • BURIAL NOTICES

KAWAIAHA'O CHURCH AND CEMETERY

NOTICE IS HEREBY GIVEN that an application has been made with the State of Hawai'i Department of Health for the disinterment of unidentified human graves without claims of lineal descent interred at the Kawaiaha'o Church and Cemetery located at 957 Punchbowl Street, Honolulu, Hawai'i, TMK: 2-10-32-017:0000 in Honolulu Ahupua'a, Kawaiaha'o, Kona District, O'ahu. All interested person are hereby requested to contact Lani Ma'a Lapiilio at (808) 596-8166 no later than 30 days from the date of this notice.

Kawaiaha'o Church, through its Board of Trustees, is planning to erect a Multi-Purpose Center (MPC) on the present site of the administrative office building and the social hall, known as Likeke Hall, and install necessary underground utilities. In 1940 during the construction of Likeke Hall, an effort was made to relocate burials discovered in this area, also known as Section B of the Cemetery. There are 20 burial lots (Lots 15-34) in Section B and the lot numbers are registered in the names of: Mary Adams, Kinipeki, Mrs. Holstein, David Kanuha, Heu, J. Moanauli, Kekuahanai, Waiwaiole, G. Wessel, Mauiawa, Kamaka, Kuhiaopio, Wm. Buckle, Pilali, J. Kapena, Kapi'olani Estate and Widow of S. Metcalf.

The following list of names are individuals whose relocation from Section B of the Kawaiaha'o Church Cemetery was already accomplished in 1940 as necessitated by the construction of the administrative offices and Likeke Hall: Alexander Auld Jr., Alexander Auld Sr., Edith Auld, James Auld, Samuel Auld, Mr. Caesar, Mrs. Kaanaana Caesar, Abigail K. Drew, Elizabeth Duarte, Baby (Wise) Glosstein, Ella Lois Hayselden, Bernice Kanani Holstein, Herman Holstein, Mrs. Rebecca Holstein, Mrs. Annie Kanakanui, Kawelo Kanakanui, Alfred Kanuha, Mary Kamaka Kapahu, Noah Kauhane, Priscilla Kauhane, S. Kinipeti, Awa Koulukou, Nancy Lahapa, Baby Lowell, Hannah Maughn, Mrs. E.R. Mauiawa, E.K. Moanauli, J. Moanauli, J.W. Moanauli, K. Moanauli, S.M. Moanauli, Elizabeth Moss, Naope, George Norton, Angeline Palea, Louisa Pohano, Julia Punohu, Kalua (Baby) Purdy, Kalua Purdy, William (Baby) Purdy, George Shaw, Kalu-ahinui Purdy Shaw, Lahela Shaw, Toma, Anna Wessel, Nancy Wirt, John Wise Jr., John Wise Sr., and Lois Wise. In addition to these known individuals, there were other unidentified individuals that were removed from Kawaiaha'o and some were relocated to other cemeteries.

Frank Pestana | Chairperson, Board of Trustees, Kawaiaha'o Church

NO KA ILINA ■ BURIAL NOTICES

MAKU'U AHUPUA'A

Notice is hereby given that human remains were documented during Archaeological Inventory Survey of a property located in Maku'u Ahupua'a, Puna District, Island of Hawai'i, Hawai'i [TMK: (3)1-5-010:032]. The parcel is a portion of former Grant No. 1013, issued to D.W. Maiau in 1852.

Three of the unmarked burial sites are presumed to date to the Historic Period and one site is presumed to contain Traditional Native Hawaiian remains. Proper treatment shall occur in accordance with Chapter 6E, Revised Statutes, Section 43.5 regarding unmarked grave sites. The final disposition of the burials shall be made by the State Historic Preservation Division-Burial Sites Program in consultation with the Hawai'i Island Burial Council.

Interested persons please respond within 30 days of his notice to discuss appropriate treatment of these remains. Individuals responding must be able to adequately demonstrate lineal and/or cultural connection to the burials on the above referenced parcel in Maku'u, Puna, Hawai'i. Contact: Theresa Donham, DLNR-SHPD/ (808) 933-7653/ 40 Po'okela Street, Hilo, HI 96720; Holly McEldowney, DLNR-Division of State Parks/ (808) 587-0287/ 1151 Punchbowl Street, Room 310, Honolulu, HI 96813; Michael Dega, Scientific Consultant Services Inc./ (808) 597-1182/ 711 Kapi'olani Blvd., Ste. 975, Honolulu, HI 96813; and/or Robert Spear, Scientific Consultant Services Inc., 711 Kapi'olani Blvd., Ste. 975, Honolulu, HI 96813/ (808) 597-1182.

NO KA ILINA ■ BURIAL NOTICES

LĀLĀMILO AHUPUA'A

Notice is hereby given that there are iwi kupuna (human skeletal remains) in unmarked graves documented at TMK: 6-6-001:10, 54, 77; and 6-6-004:12 through 17, in the ahupua'a of Lālāmiilo, South Kohala, Island of Hawai'i. The remains are on approximately 250 acres situated south of Kawaihae Road, north of Waikoloa Stream, and west of the transfer station road. A total of 18 iwi kupuna are documented from nine archaeological features. The applicant for this project is the Department of Hawaiian Home Lands, Attn: Land Development Division, 1099 Alakea St., Suite 2000, Honolulu, HI 96813, (808) 586-3800.

Historical documents indicate that the following family names are associated with the land in the project area described above: W. Pekele, J.A. Palea, J.W. Pa, Mahikulani Lindsey, James F. Lindsey (please note that a previous Public Notice for this property incorrectly spelled these names as "Lindsay"), and Norah and Wilmot Vredenburg.

These iwi kupuna are assumed to be Native Hawaiian individuals, and proper treatment shall occur in accordance with Chapter 6E, Revised Statutes, Section 43.5, regarding unmarked grave sites. The proposed treatment is to keep all known iwi kupuna in place.

Interested persons please respond within 30 days of this notice to Theresa Donham, DLNR-SHPD/ (808) 933-7653/ 40 Po'okela Street, Hilo, HI 96720; Holly McEldowney, DLNR-Division of State Parks/ (808) 587-0287/ 1151 Punchbowl Street, Room 310, Honolulu, HI 96813; Michael Dega, Scientific Consultant Services Inc./ (808) 597-1182/ 711 Kapi'olani Blvd., Ste. 975, Honolulu, HI 96813; and/or Robert Spear, Scientific Consultant Services Inc., 711 Kapi'olani Blvd., Ste. 975, Honolulu, HI 96813/ (808) 597-1182.

The state's burial sites regulations require that individuals responding must be able to adequately demonstrate lineal and/or cultural connection to the burial(s) on the above referenced parcel in the appropriate ahupua'a and district.

The Office of Hawaiian Affairs Consumer Micro Loan Program

The OHA CMLP is designed to provide low cost loans to Native Hawaiians who are experiencing temporary financial hardship as a result of unforeseen events, or who need small amounts of funding to enhance their careers. Loans are available up to \$7,500 at a flat interest rate of 5.0% with a maximum repayment term of 5 years or 60 months.

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

- Applicant must be of native Hawaiian Ancestry
- Applicant must be at least 18 yrs of age and a resident of the State of Hawaii
- Applicant's credit history should be satisfactory
- Applicant must have the ability to repay the loan
- Loans must be for the primary applicants benefit
- Loans are available to individuals, only (partnerships, corporations, sole proprietorships, etc., are excluded)

Examples of Allowable and Unallowable Loan Purposes

Allowable Loan Purposes:

- Death in the family
- Emergency health situation
- Unexpected home repairs
- Unexpected auto repairs
- Career development courses
- Apprenticeship programs
- CDL license

Unallowable Loan Purposes:

- Debt consolidation
- Refinancing
- Vacation
- Investment
- Re-lending by borrower
- Home remodeling/Improvement

For more information or a downloadable application, please visit www.oha.org/cmlp. Contact the Economic Development Hale at (808) 594-1829, or email quentinf@oha.org.



711 Kapi'olani Blvd. Suite 500 • Honolulu, Hawai'i 96813 • 808.594.1835

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. For more information, please contact Jennifer Takehana, CBED Specialist, at (808) 594-1990 or jennifert@oha.org.



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