



*No Hawaiian
left behind*
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KA WAI OLA

THE LIVING WATER of OHA

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Tuned in to 'ōlelo Hawai'i

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Q+A | Haunani Apoliona

The OHA Chairperson discusses the Akaka Bill

Interviewed by Liza Simon
Public Information Specialist

It's been a nine-year journey for the Native Hawaiian Government Reorganization Act, commonly known by the name of its sponsor U.S. Sen. Daniel Akaka. In early August, the latest version of the Akaka Bill had a hearing before the Senate Indian Affairs Committee. OHA Chairperson Haunani Apoliona was there to testify in support of the bill. Apoliona's presence on Capitol Hill is central to OHA's kuleana. "OHA's role is unique," Apoliona said. "OHA is constitutionally created by the state, and we are by virtue of law the policy advocates for Native Hawaiians." As part of this responsibility, OHA continues to take an affirmative stance on the Akaka Bill. Apoliona recently sat down with *KWO* to explain OHA's support for a process that would enable Native Hawaiians to come together and establish a government-to-government relationship with the United States, a main goal of the Akaka Bill.

"For the Native Hawaiian community that ultimately organizes itself, we may not follow an existing model. We can go as far as our imagination may take us in this process."

— Chairperson Apoliona

KWO: You returned from the recent hearing in Washington, D.C., expressing optimism that President Obama would come through on his campaign promise to sign the Akaka Bill. Any indication that the bill will arrive on his desk soon?

APOLIONA: A very critical aspect of the hearing on Aug. 6 was that it was the last day the Senate was in session. Because the bill progressed to this point before Congress' break, it makes it possible from a procedural perspective for it to go to the president this session. The next step is for the Hawai'i congressional delegation to review the current legislation to consider any amendments they may wish to include as a result of Committee hearing testimonies. For this, they leave the record open for a specified number of days after the hearing. I am sure that our delegation wants to ensure that the House and Senate versions are aligned. That helps to move the legislation forward. Then the next step is a full floor vote by the Senate or House. So again, by meeting this August deadline, we are optimistic that the process will proceed in a timely matter.

KWO: Obama's support for the Akaka Bill is in stark contrast to the opposition of the previous administration. What tangible signs of this change did you experience last month in Washington, D.C.?

APOLIONA: It was important to have a representative from the new admin-

istration's Department of Justice there in support of the bill. Obama has been in office for less than 300 days, and yet his administrative leadership is already filtering down to other levels. The Department of Justice has always been the watchdog on the constitutionality questions that have threatened Hawaiian programs since the Rice v. Cayetano decision opened the door to such litigation, so it is a significant turnaround to have (the DOJ's) support. Definitely our experience with the former administration was frustrating. This was especially so in 2006, when we had the cloture vote on the bill. We sat in the gallery, hearing lawmakers make erroneous statements about Hawai'i back then. I am sure all the Native Hawaiians who were there couldn't help but reflect back on the period of time when the Queen had traveled to Washington, D.C., only to hear these type of distortions.

KWO: What is the most common criticism of the Akaka Bill and how have you addressed it?

APOLIONA: Congress cannot create an international entity. The concern of the (Hawaiian advocates for independence) is that enactment and implementation of the Akaka Bill would end their efforts and pursuit in the international arena, but this is open to interpretation – as are the many different definitions of independence or sovereignty. Among Hawaiian-inde-



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Photos: Nelson Gaspar

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APOLIONA

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pendence advocates, it was Poka Laenui who voiced an interesting philosophy at an East-West Center forum in 2002. He made the statement, ‘Don’t ask me to give up my long-term dream for Hawaiian independence.’ But since this was at a time when litigation against Hawaiian programs was starting to surface, he also said, ‘We don’t want to lose resources and benefits that currently serve Native Hawaiians.’ The point he was making was that supporting passage of the Akaka Bill should not be looked at as an ‘either-or choice.’ Rather, he looks at it as a ‘this now, that later’ scenario. Perhaps more of the ‘independents’ will grow to share his vision.

KWO: Looking at Alaskan Natives and Native Americans, the two aboriginal indigenous groups that have federal recognition, do you see any models for success?

APOLIONA: I can’t point to a specific example, but we know of tribes that have fortified their economy and made great strides elsewhere (as a result of gaining federal recognition). For the Native Hawaiian community that ultimately organizes itself, we may not follow an existing model. We can go as far as our imagination may take us in this process. That’s part of the whole self-determination concept: the native people decide for themselves what works and, at the same time, this new entity has an affirmed political status recognized by the Congress and the United States of America. Right now, we derive benefits under programs of individual public laws enacted, but since the Rice v. Cayetano ruling in 2000, litigations have been filed alleging these programs must be eliminated because they are race-based. But once the federal government affirms that Native Hawaiians are aboriginal, indigenous peoples, like Alaskan Natives and Native Americans, even if litigation continues, it is unlikely to go anywhere.

KWO: How important is the passage of the Akaka Bill to the settlement of ceded lands claims?

APOLIONA: If we look at Senate Bill 1677 (enacted into state law in 2009), any transfer or sale of ceded lands now requires two-thirds vote, which politically is very unlikely. So for now we have that protection. But political tides are bound to change with time. Under the Akaka Bill, any negotiations about ceded lands would not likely be simple or easy, but we would be negotiating as a Native Hawaiian Government, affirmed by federal policy, on the issue of Native claims to our national lands.

KWO: One of the amendments OHA is requesting to H.R. 2314 – the latest ver-

sion of the Akaka Bill – makes a provision for the process of establishing the new Native Hawaiian governing entity through a federal commission that would develop a roll of all possible participants. Why are you opposed to this?

APOLIONA: The OHA Board of Trustees, by board action, has suggested amending the bill to eliminate the commission. The idea is that American Indians and Alaskan Natives never had to establish a commission to identify or affirm who is aboriginal, native and indigenous in their community – like Native Hawaiians, they know their ‘ohana. If the goal is for Native Hawaiians to manage this process of self-determination, then Native Hawaiians should be managing the steps in the process, the first of which is enrollment to participate in organizing the Native Hawaiian governing entity. In addition, the federal government would be spending money for the commission. Why not redirect such expenditures in this tough economy?

KWO: What is your rationale for asking that the bill redefine Native Hawaiians as those who can trace their ancestry to 1778 or before the arrival of Westerners, instead of the overthrow year of 1893, as the language reads in the current version of the bill?

APOLIONA: In the enactment of its many federal programs since the 1970s to serve Native Hawaiians, the Congress has consistently defined Native Hawaiians in a most inclusive manner pursuant to the 1778 definition, which ensures that to participate one must be Native Hawaiian, with no reference to a blood quantum. The OHA Trustees have taken the position that this 1778 definition provides all Native Hawaiians, inclusively, the option to choose to participate. More inclusion means we build a stronger, healthier entity for governance.

KWO: If the Akaka Bill is signed into law, will the listings of Native Hawaiians developed under OHA’s Kau Inoa initiative assist in identifying those who are eligible to partici-

See **APOLIONA** on page 24

President Barack Obama’s administration testified in strong support of the Akaka Bill. - Photo: Blaine Fergerstrom

Obama administration backs Akaka Bill

By Lisa Asato
Public Information Specialist

Now that the Akaka Bill was heard by committees in both the U.S. House and Senate before a crucial deadline, OHA Chairperson Haunani Apoliona said she is optimistic that the bill will make it to President Obama for signature this session.

“Because the bill progressed to this point before Congress’ break, it makes it possible from a procedural perspective for it to go to the president this session,” Apoliona said in an interview with *KWO*. (See Q&A starting on page 3.) “The next step is for the Hawai’i congressional delegation to review the current legislation to consider any amendments they may wish to include as a result of the committee hearing testimonies.”

After that, she added, the “next step is a full floor vote by the Senate or House. So again, by meeting this August deadline, we are optimistic that the process will proceed in a timely manner.”

On Aug. 6, Obama came through on an election promise of supporting the Akaka Bill when his administration testified in strong support of the bill that would grant federal recognition for Native Hawaiians.

“The Department of Justice strongly supports the core policy goals of this bill, and I am very pleased to testify on this historic legislation today,” Sam Hirsch, deputy associate attorney general, told the Senate Indian Affairs Committee. Hirsch said more than 100 federal laws expressly recognize Native Hawaiian tradition and culture and provide benefit programs for Native Hawaiians similar to those provided to other native people. “None of those statutes have been struck down as unconstitutional,” he said, addressing race-based concerns.

The Obama administration’s support of the Akaka Bill contrasts with the Bush administration, which threatened to veto the bill, saying it was divisive along the lines of race and ethnicity.

U.S. Sen. Daniel Akaka,

whose name has become synonymous with the bill otherwise known as the Native Hawaiian Government Reorganization Act of 2009, said: “The legislation before us today provides parity. It enables Hawai’i’s indigenous people to establish a government-to-government relationship with the United States. This political and legal relationship is the same type of relationship natives of Alaska and tribes of the lower 48 states have with the United States. Further, the process is consistent with the Constitution, federal and state laws.”

Akaka also said the bill would provide the “necessary first step in the reconciliation process,” a process called for in the Apology Resolution, which Congress passed in 1993 apologizing for the U.S. role in the illegal overthrow of Hawai’i’s Queen Lili’uokalani in 1893.

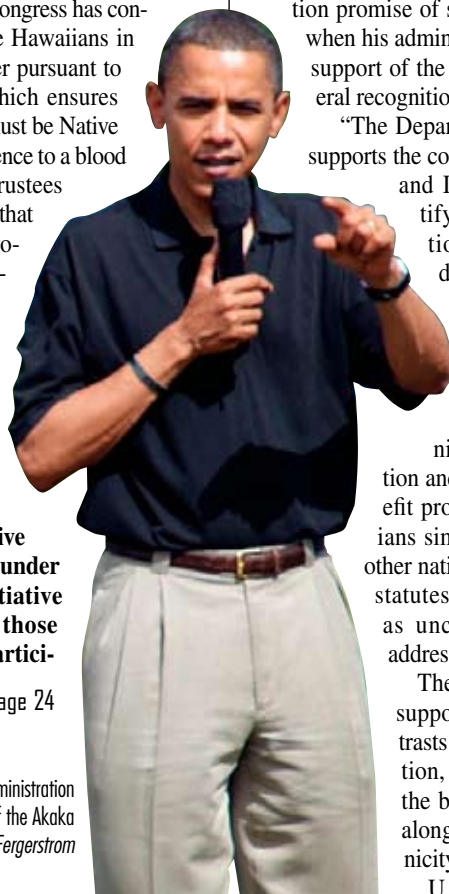
Answering a question from Akaka, Hirsch said there is absolutely nothing in the bill that would permit Hawai’i to secede. Hirsch also said the bill includes a provision protecting against potential problems of jurisdiction. “There is no risk of some jurisdictional grab by the governing entity from the state or from the United States,” he said.

The House has passed a version of the bill in 2000 and 2007, but the measure has stalled in the Senate. The Senate bill is sponsored by Akaka and co-sponsored by Sen. Daniel Inouye (D-Hawai’i), Lisa Murkowski (R-Alaska), Mark Begich (D-Alaska) and Committee Chairman Byron Dorgan (D-North Dakota).

OHA Chairperson Haunani Apoliona was among a delegation from Hawai’i who traveled to Washington, D.C., for the hearing. “Today the indigenous, native people of Hawai’i seek the full restoration of our native government through the enactment of S. 1011,” Apoliona told the committee. “We do so in recognition of the fundamental principle that the federal policy of self-determination and self-government is intended to assure that all three groups of America’s indigenous, native people – American Indians, Alaska Natives and Native Hawaiians – have equal status under federal law.”

Apoliona also offered suggestions for amendments to the bill. She suggested that lawmakers: align the definition of Native Hawaiian with existing federal law, remove a provision that calls for a federal commission to determine citizenship in a future governing entity, and narrow the claims section of the bill, which, she said, is “written so broadly as to bar any claims that might arise out of personal (injury) or death of a Native Hawaiian for which the federal or state government or their representative bear direct responsibility.”

The House Natural Resources Committee heard an identical bill, H.R. 2314, on June 11. The committees are expected to take up the bill again when Congress resumes in the fall, according to a statement by Akaka’s office. ■



No Hawaiian left behind

Now is the time for all Hawaiians to firmly say "He Hawai'i Au" (I am Hawaiian) and pledge to leave none of our people behind.

This as Congress once again debates the Native Hawaiian Government Reorganization Act, better known as the Akaka Bill.

With a president who understands Hawai'i, and the Justice Department signaling approval, the long-stalled measure appears finally poised for passage.

But there are debates that could tie up the legislation. And they could once again deny Hawaiians the tool they need to achieve self-sufficiency and economic security.

One of those debates involves the definition of Native Hawaiian.

Under the current version of the bill, Native Hawaiians are defined as those who can prove lineage to someone in 1893, the illegal overthrow of the Hawaiian kingdom, or to those eligible for Hawaiian Homes in 1921 and their descendants.

That could result in the reorganization of a government entity based on blood quantum, if the 1893 requirement is too complicated or impossible for Native Hawaiians to obtain proof. If that happens, the vast majority of the 400,000 Native Hawaiians now living in Hawai'i and the Mainland would struggle with a cumbersome verification system and likely end up being excluded from participating in the reorganization of their lost government.

The Office of Hawaiian Affairs, which has long provided services to Hawaiians regardless of quantum, has taken the lead in saying that's wrong.

The OHA board has proposed an amendment to the Akaka Bill that would also define Native Hawaiians as "the lineal descen-



By
Clyde Nāmu'o
OHA
Administrator

dants of those aboriginal, indigenous native people who occupied and exercised sovereignty in the islands that comprise the State of Hawaii prior to 1778."

It is an inclusive definition that leaves no Hawaiian left behind. That's because all Native Hawaiians are descendants of Hawaiians living in Hawai'i prior to Western contact in 1778.

That is the definition that has been used in most federal statutes affecting Native Hawaiians for more than 30 years. And including all Hawaiians is a goal followed by major Hawaiian institutions, such as the Kamehameha Schools, that provide services to Hawaiians.

The roll should be as inclusive as possible to truly reflect all members of a distinct Native Hawaiian community and to achieve a reorganized Native Hawaiian governing entity that will be most successful.

There are other issues impacting the bill's chances of passing Congress. Among them is the potential size of the governing entity. Some view the current Hawaiian population of 400,000 (in Hawai'i and the Mainland) as a reason to oppose passage. Sadly these are often the same critics who wrongly claim the measure will allow secession from the U.S., take land away from residents, and permit gambling.

These critics are among the history rewriters who gloss over the fact that today's Hawaiian population parallels the pre-contact numbers. Estimates of the Hawaiian population in 1778 range from 110,000 to one million. By 1890, the numbers were down to 40,000, a people decimated by disease and denied the traditional use of their land, religion and language.

Today Native Hawaiians

remain a people defining themselves. They are members of a distinct community who express Native Hawaiian political and cultural status, contribute to all Hawai'i, nurture their families and who lead, comprise and utilize Hawaiian institutions and organizations. They perpetuate Hawaiian language, arts, values, traditional practices and advocate to protect iwi, sacred, historic, familial sites. They are not limited to Native Hawaiians who can prove lineage to a certain blood quantum. It is divisive to do so. And it would be a significant loss not to include all those Native Hawaiians in the roll to reorganize the new governing entity.

This is not a new debate. In 1920, Prince Jonah Kūhiō Kalaniana'ole personally lobbied Congress to be more inclusive, not exclusive, when he served as a Delegate from the Territory of Hawai'i from 1903 to 1922.

Prince Kūhiō sought rehabilitation of his Native Hawaiian people through passage and enactment of the Hawaiian Homes Commission Act. He lobbied Congress to allow native people to define themselves by urging lawmakers to include the definition of Native Hawaiian as determined by the Territorial Legislature, "... any descendent of not less than one thirty-second part of the bloods of the races inhabiting the Hawaiian Islands previous to 1778."

The Akaka Bill's definition of Native Hawaiian should be amended and bring full circle the phrase He Hawai'i Au, "I am Hawaiian." That feeling, the spirit, the connection communicated by these words is deeply felt by Native Hawaiians. We are Native Hawaiian and we do not leave any of our people behind. ■



Prince Kūhiō

Meetings set for Kalaupapa Memorial

By Valerie Monson
Special to *Ka Wai Ola*

Ka 'Ohana O Kalaupapa and Kalaupapa National Historical Park welcome the public to learn about and share their thoughts about the Kalaupapa Memorial. A series of public meetings about the memorial will be held in conjunction with the preparation of an Environmental Assessment and to comply with the National Environmental Policy Act. Before each meeting, Ka 'Ohana O Kalaupapa will hold hour-long family workshops to help anyone find information about ancestors who were sent to Kalaupapa.

Earlier this year, President Barack Obama signed into law the Kalaupapa Memorial Act. The law states that "The Secretary of the Interior shall authorize Ka 'Ohana O Kalaupapa, a nonprofit organization consisting of patient residents at Kalaupapa National Historical Park, and their family members and friends, to establish a memorial at a suitable location or locations approved by the Secretary at Kalawao or Kalaupapa within the boundaries of Kalaupapa National Historical Park ... to honor and perpetuate the memory of those individuals who were forcibly relocated to the Kalaupapa Peninsula from 1866 to 1969."

The first meeting will be held at Kaumakapili Church, 766 N. King St., in Honolulu on Sept. 18. The family workshop will begin at 6 p.m., followed by the public scoping session on the memorial from 7 to 9 p.m. Light refreshments will be served.

Kaumakapili Church was chosen as the site for the first meeting since this was the home church of Kahauliko, who was sent to Kalaupapa on Jan. 6, 1866, and is listed as No. 1 on the Admission Register of people sent to

Kalaupapa. Consequently, Kahauliko's name will be listed first on the Kalaupapa Memorial, which will contain the names of the estimated 8,000 individuals sent to the Kalaupapa peninsula because of government policies regarding leprosy.

Other public meetings will be held on:

Lāna'i

>> Sept. 19, venue and times to be announced

Maui

>> Sept. 21, Paukūkalo Hawaiian Homes Community Center, 661 Kaunauli'i St., Wailuku 6 p.m. family workshop, 7-9 p.m. public scoping session

Moloka'i

>> Sept. 23, Kulana 'Ōiwi Conference Center, 600 Maunaloa Highway, Kaunakakai 6 p.m. family workshop, 7-9 p.m. public scoping session

>> Sept. 26, McVeigh Hall, Kalaupapa 9 a.m. family workshop, 10 a.m.-noon public scoping session

Comments in writing from individuals on the Big Island, Kaua'i or anywhere else can be mailed to: Ka 'Ohana O Kalaupapa, P.O. Box 1111, Kalaupapa, HI 96742 or to Kalaupapa National Historical Park, P.O. Box 2222, Kalaupapa, HI 96742.

The 'Ohana is a nonprofit organization that is made up of Kalaupapa residents, their family members, descendants and longtime friends.

Kalaupapa National Historical Park was established in 1980 at the request of the Kalaupapa community. Ka 'Ohana O Kalaupapa was organized in 2003.

The Kalaupapa Memorial Act was introduced to Congress in late 2005 by then-Congressman Ed Case. When Case left the U.S. House of Representatives a year later, his successor, Congresswoman Mazie Hirono, reintroduced the bill, where it was passed in the House last year. Sen. Daniel Akaka introduced the Kalaupapa Memorial Act in the U.S. Senate, where it was also adopted as part of the Omnibus Public Land Management Act of 2009.

For information, call Valerie Monson, secretary/coordinator for Ka 'Ohana O Kalaupapa, at 808-573-2746, or Steve Prokop, Superintendent, Kalaupapa National Historical Park at 808-567-6802, ext. 1100. ■

Going the distance

For this month's Ho'oulu Lāhui Aloha page, OHA's Hawaiian Governance Hale offers a look at Hawaiians across the continent, highlighting activities in Seattle, Denver and New York City.



Aulani Apoliona, OHA's Lead Advocate for Kau Inoa and Community Outreach, helps beneficiaries register for Kau Inoa at the 2008 Live Aloha Hawaiian Cultural Festival in Seattle. - Photo: Courtesy of Rochelle dela Cruz, Northwest Hawai'i Times

Hawaiian festival to bring aloha to Seattle

By Angela Manke
Special to *Ka Wai Ola*

On Sept. 13, 2009, the aloha spirit will once again be alive and well in Seattle! Thousands of miles from our homelands, Seattle Center will be home to the second annual Live Aloha Hawaiian Cultural Festival. The festival vision first began with a meeting at Saimin Says in the Seattle suburb of Kent, convened by OHA leaders and Washington state Hawaiian community leaders. More than 7,500 Pacific Northwest Hawaiians and Hawaiians-at-heart enjoyed the 2008 Festival, and now, with a year under our belts, the Live Aloha Hawaiian Cultural Festival committee is proud to present

an even bigger and better celebration!

Our free festival will showcase two stages of entertainment highlighting traditional as well as contemporary Pacific Northwest musicians. Mahalo to those that performed last year and to those who are patiently waiting their turn to perform in years to come. With so many hālau and musicians in the Pacific Northwest, we are trying our best to accommodate everyone! Entertainment on the Center House Stage will include Hālau Hula 'O Lono, Kaulele, Hokulani's Hula Studio, Kaiāulu from Nānākuli, Hula 'Ohana O Ke'alaileiha'aha'a & the Mix Plate Band, Nā Mele O Hawai'i and Olokani. The Outdoor Stage will feature Ke Kai Malino,

the Seattle 'Ukulele Players Association, Elias Ka'uhane, Island Bound, Pacific Warning, and our headliner, Nā Hōkū Hanohano award winner Willie K!

Festival cultural workshops include 'Ohe Hano Ihu (bamboo nose-flute making) and 'Ohe Kāpala (bamboo stamping) hosted by the Kamehameha Schools. Other workshops include Hawaiian Quilting, Hula, Lei Making, Keiki Korner activities and the KS Distance Learning program. The Kau Inoa registration will again be at the festival. Rounding out our day, we will showcase Hawaiian history exhibits and video documentaries as well as a session hosted by OHA and the OHA trustees. Hawaiian craft vendors will be on site, and cannot forget the ono food sold by Ali'i & Sumo's, Brad's Plate Lunch and Pac Island Grill ... and shave ice by Da Hula Hut!

With a grass-roots volunteer committee of hard-working community members, we raise money and spend countless hours planning this event. OHA's generous sponsorship and participation also contributes to our success. Our talented Pacific Northwest Hawaiian musicians and workshop leaders also donate their time and talent to our festival. At the end of the day, all of us volunteers and contributors walk away with mau pu'uwai piha (full hearts) because of the aloha that this event brings to every attendee and the greater Hawaiian community. Mahalo nui to all of you for your support. See you there! ■

Angela Manke is the executive producer of the Live Aloha Hawaiian Cultural Festival.

Kau Inoa in Colorado? Yes, you can

The Colorado Dragon Boat Festival celebrated its ninth annual event at Sloan's Lake Park, Denver, Colorado, on July 25-26, 2009.

To quote Denver Mayor John Hickenlooper: "It is unique in its celebration of diverse Asian-Pacific American cultures. We're especially proud to be celebrating Hawai'i's diversity on its 50th anniversary as the 50th state in our union."

To commence festival activities, the traditional Awakening the Dragon Opening Ceremony took place and Buddhist monks and other temple members chanted as dignitaries carefully "dotted the eyes" of the racing boats. Then a 75-foot dragon came to life for a dragon dance.

Dragon Boat racing competition was featured both days.

Besides the various food and entertainment of Chinese, Japanese, Korean, Filipino, Vietnamese, Indonesian, Indian, Thai and Laotian, there was also Greek, Italian, German and American representation.

However, the focus this year was Hawai'i.

Kau Inoa, under the sponsorship of Kahiko Aloha Enterprise and Earthplace, shared the main exhibit tent with the Denver Mint, which brought a glimpse of the creation of the last state quarter, and other tables offering the history, arts, sports and crafts of Hawai'i.

It was an honor to represent the building of Kau Inoa's community of registrants at this festival. Most of those who registered already knew about Kau Inoa but had not taken the time to put their name on paper. We were happy to share the experience with them. Our registrants spanned all age groups up through the 70s and the best part was how many keiki were listed. A common response was, "What, can register the kids too?" Yes, you can. ■

These snippets of the Colorado Dragon Boat Festival were taken from newspapers and brochures and compiled and submitted by Ann and Andy Lau.

New NY hui advocates for Hawaiians

By Ku'ulani Miyashiro

A newly formed hui called Nā 'Ōiwi NYC has begun to take shape in the Big Apple – New York City. Comprised of Native Hawaiians born on the continent, transplants from the Islands, and non-native supporters, the group's mission is to advocate for Native Hawaiian issues by educating the largely non-native community in the city on Hawaiian history, culture, people and ways of thinking. Founded in 2008, the group has a growing following and is working to develop strong ties with other Pacific and Hawai'i-centered organizations in the area, such as the previously established group Hālāwai, which brings together people with a love for the Islands.

Nā 'Ōiwi NYC recently put on a celebration in unity with the "Day of Restoration – Lā Ho'ihō'i Ea" events on O'ahu, featuring live music, hula and outreach at Union Square, a center in New York's East Village with a history of activism and displays of cultural art. In addition, the hui recently gathered in the

Bronx for a "talk story" with OHA's Aulani Apoliona by teleconference, discussing perspectives of Native Hawaiians living abroad. The group's calendar for the rest of the year include an open reading discussion circle on Dr. Noenoe Silva's book *Aloha Betrayed* and a multiple-day film screening of local Hawaiian and Pacific films, to be held this fall.

Nā 'Ōiwi NYC serves as a point of contact for Native Hawaiian educators, researchers and cultural practitioners coming to the East Coast who might be willing to give a lecture, share research or conduct a cultural workshop in New York City. Interested parties may email the group for information at naoiwinyc@gmail.com. ■

Ku'ulani Miyashiro is a graduate student at New York University from Kāne'ohe, O'ahu, and a graduate of Castle High School and the University of Hawai'i at Mānoa. She has been living in Brooklyn, New York, since August 2008 and works as a substitute teacher in the New York charter schools.

HOME

At home on a construction site because of past home-building experience, Leah Burrows, aide to OHA Trustee Colette Machado, works a circular saw.

SWEET HOME

OHA volunteers help make a family's dream come true



roof trusses that were to arrive later in the day. Speaking of the Ha'o family, he said, "They're really the ones that have done all of the hard work – they've had to give back to Habitat the 250 hours (of sweat equity), so it feels good that were helping people that helped other people."

Housing is "something that everybody is worried about these days," he added, "so hopefully it's one less family that has to worry about where they're going to get dry when it's wet and warm when it's cold. That feels good."

Stephanie Kon, who works in OHA's Health and Human Services Hale, agreed, saying: "It's just been nice for all of us together doing something meaningful for the family. That's a good thing."

Melissa Beimes and Kauai Daunie were giving new meaning to the phrase, "We're doing our nails." Sorting nails by size and weeding out the bad ones, they described their construction skills as "Zero!" "Zero!" "Inexperienced!" But they all agreed and they would do it again. "I think it's amazing," said Durant. "It's good to know that we're doing something good for our beneficiaries outside the office."

Daunie said everyone should volunteer for the project at least once. "It lets people know that OHA does care about the community and it makes us realize how much our beneficiaries need our help, not only from the office but also in physical labor."

Jean Lilley, executive director of Honolulu Habitat for Humanity, said her affiliate is in the process of

trend has opened doors to new sources of funding. "It's been to our benefit because there are grants available to us for families who are providing homes for elderly people, for their kupuna. There are also (grants for) disabilities as well ... so we're finding that our granters are really excited about the fact that our families are expanded."

OHA's support of the statewide Hawai'i Habitat for Humanity has included a \$1.5 million grant over five years, which helps 15 families a year receive \$20,000.

OHA also provided a team for this year's Build-a-Thon and has an ongoing partnership with the organization through a revolving loan, Lilley said, adding, "Our state support organization received a grant from OHA and they set it up as a revolving loan fund, so, for example, as (homeowner) Cathy (Ha'o) makes her mortgage payments, ... a certain part of those mortgage payments go into this revolving loan from OHA, and we can get more grants later down the road as it rebuilds."

"OHA has been a blessing for us in more than just one way," she said. The home is expected to be completed in early November.

For Reno Spencer, Ha'o's brother who will be living in the new house and who has been working on site since the project began, the house was coming along beautifully, and he was grateful for the volunteers who have been coming out to help the family and to OHA.

"Anytime people donate a lot of money to help you out, you feel grateful and maybe in some sense indebted," especially when a lot of people are struggling in a tough economy, he said. His only regret was that his dad wouldn't get to see the new house. "That was one of his wishes," Spencer said, taking comfort in the thought that he was still around in spirit and was watching the house progress from above.

The previous home was 60 years old and in such dire condition, he said, that "every night before we went to bed, we'd ask ourselves, 'Is this house going to last another day?'"

"So to see a house like this being built – a lot of work and a lot of sweat and people's time and effort went into building this house," he said. "We're very grateful." ■



Above: Leatrice Kauahi, OHA's Lead Advocate for Housing, presents a \$5,000 check to Jean Lilley, executive director of Honolulu Habitat for Humanity, with homeowner Cathy Ha'o and her brother, Reno. The siblings will be living in the new home with their mother, Victoria, and Ha'o's son, Matthew. - Photos: Lisa Asato

Left: Team OHA with Honolulu Habitat for Humanity leaders and volunteers and homeowner Cathy Ha'o and her brother Reno Spencer.

By Lisa Asato
Public Information Specialist

A team of OHA volunteers traded their computers and cubicles for hammers and hard hats recently – all to help a Hawaiian family realize its dream of owning a new home.

The dream for a new home started with the family's patriarch, Edward Lani Spencer, who died three years ago, at a time when he and four members of his family were living in a run-down, termite-eaten two-bedroom home in the Hawaiian homestead area of Papakōlea, in the shadow of Punchbowl on O'ahu.

"He would have loved this 'cause he knew the condition of the house was really bad," said Cathy Ha'o, Spencer's daughter, who was born and

raised in the home, which was torn down in February to make room for a new four-bedroom home. "He always wanted us to be able to rebuild."

The labor of love took place Aug. 14 as part of Honolulu Habitat for Humanity's annual Build-a-Thon, which raises money and awareness for the organization that builds homes for families in need through volunteer labor and tax-deductible donations of money and materials. All seven Hawai'i affiliates statewide participated in the event. OHA's participation involved sending a crew of 19 and donating \$5,000 to Honolulu Habitat for Humanity.

"I feel lucky that we get to help this family," said OHA's Keola Lindsey, who was helping to build a temporary wall in anticipation of the

Working in the community is what Jerome Yasuhara liked about volunteering. "Collaboration is really what Hawaiians need to do," he said, in between performing prep work, framing and clearing the work area to keep it safe. "Work together – lōkahi. This is part of what our mission's about."

Site supervisor Mick Ferreira said the OHA volunteers were "really helping us get to where we need to be," by doing everything from priming lumber for window trims and floor joists to sorting wood and nails for recycling. "I want to make it a learning experience for the people coming out here," he said. "My job is to task them within their abilities and ... have them learn something and send them away with a new skill."

On the carport, Lei-Ann Durant,

helping six families, five of which are homesteaders. Two of the families were awarded leases by the state Department of Hawaiian Home Lands for new undivided interest properties in Waimānalo, she said.

The home process started for Ha'o about two years ago when she attended a mandatory meeting to learn about the program. She met all the requirements, including income level and having property, she said.

Besides herself, her new home will house her 14-year-old son Matthew, who is a freshman at nearby Roosevelt High, her brother Reno Spencer, and her mom, Victoria. Lilley said living situations that involve extended, multigenerational families are becoming more common with the families it helps, and that

Raising kanaka maoli keiki

A vital role for parents and kūpuna is teaching children the ways of our kūpuna and lāhui, specifically, the ways of each 'ohana. In the past, kūpuna were extremely careful and patient with teaching the kamali'i the behaviors expected within the lāhui. Some rules of behavior such as kneeling in absolute silence as ali'i passed, were lifesaving ones. Other rules supported harmonious living and existence among other kanaka. Manners, or lack thereof, reflect directly back upon kūpuna and 'ohana. Several 'Ōlelo No'eau remind us of our responsibility. "Ku no i ke ke'a. E like me ke keke'e o ka lālā lā'au, pela no kona aka," translated by Kawena Pukui, says, "He has the ways of his sire. According to the crookedness of the branch, so is the crookedness of the shadow."

Many negative influences in our



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

keiki's daily lives today make our role more important. Hours of exposure to negative, abusive, even criminal, behavior in the media, must be counterbalanced by 'ohana influence and teaching. Even children's media demonstrate selfishness, vanity and devious, conniving behaviors that run counter to the ways of old. Bad habits demonstrated by 'ohana members are quickly mimicked and internalized by the keiki as well. Teaching children is best done in the early years when the child is learning from parents and 'ohana the many things about his new environment. Nā mākuā, kūpuna and 'ohana must be diligent, or the vital essence of our lāhui will be lost.

When discussing this column with a friend, she offered to share this poem that speaks directly to the kuleana of raising kanaka maoli keiki:

What do we teach our children

By Kaleo Paik
June 23, 2008

*Tiny, innocent, open with a spirit
Untouched by complexities,
Little ones, actions reflective,
Absent of malice or forethought.*

*A sponge absorbing all around
Sight, smell, touch, sound, taste.
Each experience, eyes wide with wonder
Keeping at bay unbridled energy.*

*What say we fill this precious void,
With what values do we place
In the empty receptacles of their souls
To give light to the ones to come.*

*The double messages made freely
Without regard to consequences
Abound in the world around them
How then do we frame their inner sight.
Outwardly nice but hurtful within,*



Teaching keiki the ways of our kūpuna and lāhui is the responsibility of 'ohana, writes Claire Hughes. Epitomizing that tradition is Kana'i Dodge, pictured with his granddaughter, Harley Aulani Dodge, at the 2009 Taro Fest at the state Capitol. - Photo: Blaine Fergerstrom

*Speak of truth but live in lies
See a wrong but be silent for the self
Think of self before the whole.*

*Place the physical above the spirit,
Competitive for glory but not for humanity,
Build a comfort zone as a buffer for hurt
Take convention over justice.*

*Walk the narrow line of right and wrong
With no gray areas for forgiveness,
Ridicule others to hide the demons*

*within,
Chastise those below to rise above.*

*Be blind to the hurt in others
To heighten your own happiness,
Inflate the ego with false pride
Deflate the good in man.*

*Our angels with innocence soon
Become victims of our own faults
They have absorbed all we share
With exuberance, unquestioned love.
Let us be cautious in all we do.
Let it be for good and humanity. ■*

HAWAIIAN 'OHANA FOR EDUCATION IN THE ARTS

2009 HOEA FINE ARTS MARKET

A CELEBRATION OF NATIVE HAWAIIAN ART AND ARTISTS

WAIMEA, SOUTH KOHALA, HAWAII
SEPTEMBER 25-OCTOBER 4, 2009
'A'OLE MINUKE PARK AT PARKER RANCH CENTER

FRIDAY, SEPT 25, 6-8PM
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PIKO INDIGENOUS ART EXHIBIT
&
HOEA STUDENT ART EXHIBIT
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MOVIE NIGHT
AT HOEA ARTSPACE

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&
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(NEXT TO WAIMEA YMCA)

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AT HOEA ARTSPACE

ALL EVENTS ARE FREE!

IF YOU ARE A NATIVE HAWAIIAN PRODUCER OF FINE ARTS OR A NATIVE HAWAIIAN EMERGING FASHION DESIGNER, HOEA INVITES YOU TO BE CELEBRATED. FOR DETAILS, CONTACT THE HOEA OFFICE AT: 808-885-6541 OR EMAIL: INFO@KHF-HOEA.ORG

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

A project of the Keomailani Hanapi Foundation, sponsored by the Administration for Native Americans, the Office of Hawaiian Affairs, the Richard Smart Fund, M&J Wilkow, Ltd., Parker Ranch Center, and Big Island Tents.

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
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- Career development courses
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- CDL license

Unallowable Loan Purposes:

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- 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.



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Arts education gains momentum

By Kauanoë Chang
Special to *Ka Wai Ola*

The Keomailani Hanapi Foundation (KHF) received a grant from the Administration for Native Americans to pilot a Native Hawaiian school of fine arts in Waimea, Hawai'i. Hawai'i's first independent Native Hawaiian school of fine arts took its first breath, hā, when it opened its doors on May 25, 2009.

At the heart of the curriculum was the Hawaiian teaching-learning concept of 'imi haku. It was a practice of strict but nurturing transference of knowledge and skills from master to student. Students at the 2009 HOEA, or Hawaiian 'Ohana for Education in the Arts, studied the arts of kapa, wood- and stone-carving, wood-turning, print-making and jewelry. Haumāna thrived under the masters' tutelage.

Cynthia Nazara, a kupuna and

HOEA haumāna, said: "being a part of this awesome school has not only helped me, but I came to see the importance of how this has brought to surface the many talents of your younger generation. Some of these young men and women aren't college material and don't wish to be. So, in place of that, HOEA can offer them alternate sustainability for their future. If everyone could see the joy in the eyes of these students and how their eyes tell you that they have so much to say through their art, not even realizing that they had this in them, is priceless."

A practice woven into the project's certification requirements was volunteerism. Haumāna taught their new skills and knowledge to school groups, hālau hula, church groups, community agencies and visitors at Hawai'i's national parks.

Two other components augmented the Studio Program. "Busi-

ness of Art" workshops taught students about successful business practices and how to prepare art for exhibits and sales. The third component, an upcoming weeklong HOEA Market event, from Sept. 25 to Oct. 4, 2009, in Waimea, Hawai'i, will allow HOEA haumāna to exhibit and sell their artwork. Other Native Hawaiian artists are also invited to sell works of fine art at the market. These components support KHF's mission of "increasing the number, visibility and accessibility to Native Hawaiian art and artists."

With a deadline of Sept. 15, HOEA is still accepting applications from Native Hawaiian artists to participate in HOEA Market. Please visit our web site at khf-hoea.org. HOEA is also inviting emerging Native Hawaiian fashion designers to debut their collections at a HOEA Market Fashion Show. Call the HOEA office at 808-885-6541 for



HOEA haumāna work on their pahu niu under direction of kumu kālāi lā'au Kala Willis. - Photo: Courtesy of HOEA

information.

KHF's new ArtSpace at Parker Ranch Center will open in September 2009. When completed, it will house a native gallery to feature fine art created by Native Hawaiians and indigenous artists. It will offer HOEA haumāna and the Waimea community instructional workshops and access to the studio spaces to

create art.

KHF and HOEA are grateful to their sponsors: the Administration for Native Americans, the Office of Hawaiian Affairs, the Richard Smart Foundation, M&J Wilkox Ltd. and the Parker Ranch Center.

Kauanoë Chang is the project director at HOEA.

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, Lihue, Kawaihau, Hanalei and Nā Pali for the island of Kaua'i; and (G) Ni'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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ALU LIKE, Inc. HANA LIMA SCHOLARSHIP Spring 2010



"Nānā ka maka; hana ka lima."

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

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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 Spring 2010 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>



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Application Deadline: November 6, 2009

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

Funding made possible by the gracious contributions of Kamehameha Schools.



Wao Kele o Puna, a Hawai'i Island rain forest once slated for geothermal drilling is now protected in perpetuity after various parties in a 2007 public-private partnership overcame their past differences for a greater good. Panelists at the conservation conference pushed for more such collaboration among Native Hawaiians, government and nonprofits. - Photo: KWO Archives

By Liza Simon
Public Affairs Specialist

A July conference on climate change delivered plenty of dire news about possible impacts on the Hawai'i environment, but the three-day event also highlighted efforts to create solutions by applying Native Hawaiian knowledge of stewardship.

As carbon dioxide build-up warms the planet as a result of fossil-fuel burning, Hawai'i will experience a glut of consequences including shoreline erosion, coral bleaching, violent storms and destruction of

animal and plant habitat, warned eminent Stanford University climate change scientist Stephen Schneider, a keynote speaker at the 17th annual Hawai'i Conservation Conference, which happened July 28 to 30 at the Hawai'i Convention Center.

Meanwhile, speakers at a conference forum on Conservation, Land and Culture, said that the grim predictions increase the importance of cooperative action among Native Hawaiian groups, government and nonprofit agencies that share the same goal of preserving the health of natural resources, many of which bear of the scars of past neglect and misuse.

"As we heal the land, we heal our-

selves, which means we are doing spiritual work," said Jonathan Scheuer, director of OHA's Land Management Hale. He pointed to the successful partnership of public and private entities, including OHA, that came together to protect in perpetuity the Hawai'i Island rain forest Wao Kele o Puna, which had in previous years been slated for geothermal drilling and was the site of Native Hawaiian protests in the 1980s. Scheuer noted that the parties involved in the 2007 cooperative venture had once been at odds with one another. "But they used a tremendous amount of honesty and self-awareness to say, We are now going to do what is right for Hawaiian people and all of Hawai'i," he added.

Several panelists said the ancient Native Hawaiian resource-management concept of ahupua'a is being used to increase self-sufficiency and reduce the state's notorious dependence on imported fossil fuels, the driving element in the climate change crisis.

"More local families need to grow crops for their own food. There has to be a change in the way we do things," said Chuck "Doc" Burrows of 'Ahahui Mālama I Ka Lōkahi, a nonprofit that has coordinated volunteers and government funding to restore Kailua's Kawainui Marsh in Windward O'ahu.

Burrows, a retired Native Hawaiian science teacher, said the 800-acre marsh – now on the road to revitalization under state and county management, was recently designated a wetland of international importance. "This was not because of the acreage or the number of species it supports, but because of the cultural and histor-

ical sites inherently tied to the wetlands," Burrows said.

He said cultural practices go hand-in-hand with sound scientific conservation principles. "Scientists often don't bring a spiritual understanding to the land, which is where indigenous peoples can provide guidance, even if they do not own the land," said Burrows.

Given how much Hawai'i stands to lose if more isn't done to stave off climate change, panelists urged Native Hawaiians to work with the many government agencies that have legal responsibility for protecting Hawai'i's environment.

If cultural activists find it hard to overcome mistrust of authorities they deem responsible for altering the island's natural environment through development, it is understandable, said panelist William Ailā Jr. of Mohala I Ka Wai, a Wai'anae watershed restoration group and a veteran of many environmental protests.

"The government has the palapala, yet it is the families who have been there who have heard the call of the 'āina, but sometimes you must temper the enthusiasm to demonstrate kuleana until the government agencies can catch up with you," said Ailā. He added, "Take the initiative to get to know the rules a government agency has to play by. If the person you are talking to can't change the rules, the next step is to get into the Land Use Commission or the Legislature, because believe it or not some government managers want the rules changed as much as you do."

Other speakers at the conference included Pualani Kanaka'ole Kanahele, a renowned kumu

hula, cultural practitioner, scholar, teacher and community leader, who spoke on "Lonoikamakahiki: The Cycles of Winter," and Kaiwi Nui, coordinator for the Hālawā-Luluku Interpretive Development Project under OHA, who addressed climate change from a cultural perspective.

Scientists at the conference said the alarming scenarios of climate change are expected to hit the next generation hard, predicting that by 2050 portions of Hawai'i's coastal communities would be destroyed by sea-level rise associated with global warming. With an eye to these predictions, Eric Enos spoke at the forum on behalf of Ka'ala Farms, a cultural learning center on O'ahu's Leeward Coast. He said his organization has worked hard to get Native Hawaiian-focused conservation curriculum into Hawai'i's schools, but has been dealt many setbacks by the federal No Child Left Behind standards.

Still, he said that environmental education for Hawai'i's youngsters is key. "Remember Pele," Enos said. "When she devours a part of the old forest, she leaves a kīpuka and from that kīpuka comes the seeds of regeneration. If humans have destroyed our landscape, we must find a place to begin to practice once again the cultural traditions that tie us to the land." ■

Experts in Hawaiian resource-management discuss climate change at the Hawai'i Conservation Conference. From left, are: Jonathan Scheuer and Kevin Chang of OHA's Land Management Hale and Kāwika Burgess of the Trust for Public Land. - Photo: Liza Simon



Most wahine prisoners return from Kentucky prison

State investigates sex assault allegations

By Liza Simon
Public Affairs Specialist

The state Department of Public Safety last month announced a plan to remove most Hawai'i women inmates from the Otter Creek Correctional Center in Kentucky, where claims of sexual assault by employees are under investigation by Hawai'i and Kentucky authorities.



Sen. Will Espero, the chairman of Senate Public Safety and Military Affairs Committee, says Hawai'i's women prisoners would be better served in Hawai'i prisons, where they can have the support of their families.
- Photo: Liza Simon

"The safety of our prisoners is of paramount concern to us," said Tommy Johnson, the department's deputy director. "With the state's investigation ongoing, it would be premature to comment further on our decision to make this move." Johnson said the state's \$3 million contract with Otter Creek's operator, Corrections Corporation of America, expires in October. Johnson said a yearly \$59 million contract to keep men in two other CCA prisons on the U.S. continent would not be affected.

At an Aug. 18 legislative hearing, Johnson and DPS director Clayton Frank told officials that 40 of the 168 women at Otter Creek had already come home and that all but a few serving lengthier sentences would return by the end of September. Those remaining on the continent would likely be placed in West Coast facilities, they said.

OHA's 2006 Native Hawaiian Data Book showed that Native Hawaiians accounted for nearly half the Hawai'i prisoners sent to the continent, mirroring over-representation of Native Hawaiians in the state's incarcerated population.

Lawmakers critical of the state for shipping inmates to CCA facilities said the return of the Otter Creek

inmates addresses concerns for safety and out-of-state expenditures during the current economic downturn. "Most of all, we've been particularly concerned about women, who would be better served in Hawai'i," said Sen. Will Espero, chairman of the Senate Public Safety and Military Affairs Committee. "Most of them have children who can be part of their rehabilitation. We know that family support of women offenders helps keep families on track after women complete their jail terms."

DPS began exporting prisoners to the continent in 1995 to alleviate prison overcrowding in Hawai'i.

"There is no rationale for spending millions on prisons out of state, when we can use the money here for intervention and re-entry programs and alternatives to incarceration — such as electronic monitoring for nonviolent offenders," said Espero (D-'Ewa Beach, Lower Waipahu). "These are measures that will help reduce costs by ultimately reducing Hawai'i's inmate population."

Continental incarceration is also being scrutinized in an OHA-convened study on the disparate treatment of Native Hawaiians in the state's criminal justice system. The study, created under an OHA-sponsored legislative resolution and conducted under contract with the Justice Policy Institute, will report how Hawaiians fare relative to other ethnic groups in areas such as prosecution, judge and jury decisions, and access to rehabilitation programs.

"In looking at Otter Creek, one recurrent theme is that Hawaiian families have undue worry about loved ones who are thousands of miles away in a place that doesn't understand our cultural norms, including the role of 'ohana in helping to rehabilitate women," said Kat Brady, coordinator the Community Alliance on Prisons, a Honolulu group that is providing input for the OHA study.

Attorney Myles Breiner said he was representing three Hawai'i inmates who claim they were victims of sex assault at Otter Creek. As KWO went to press, Breiner was traveling to Kentucky to investigate claims of at least seven Hawai'i women inmates still in custody there.

The seven allege that they were sexually assaulted by the same guard at Otter Creek. Breiner said the guard has been fired and is facing sexual assault charges, a development that Breiner says should concern DPS: under Kentucky law, sexual assault of an inmate is only a misdemeanor, while in Hawai'i the same crime brings more serious felony charges.

Breiner said if the women pursue a lawsuit after exhausting all required administrative remedies, their case should be adjudicated in Hawai'i. "Any contract between CCA and Hawai'i requires that any issues arising from contract violations be pursued in the First Circuit Court in Hawai'i, so that they are properly prosecuted under Hawai'i law," Breiner said.

At least three of the seven women are Hawaiian, Breiner said. He said Hawai'i's female prisoners who are sent out of state are "exceptionally vulnerable" to abuse. "They are cut off from their families and the only people they can turn to are the very people responsible for assaulting them. So it is a case of fox guarding the hen house," he said.

Brady said CCA's lack of transparency about sexual abuse by guards has been especially troubling for the Hawai'i relatives of Otter Creek inmates. Brady said several inmates have indicated that they face reprisals from prison authorities for speaking out.

Jennifer Brislin of the Kentucky Justice and Public Safety Cabinet said, "The department takes the allegations of sexual abuse by prison guards very seriously." The department has hired a monitor at the Kentucky prison, she said. "We believe (the new monitor) is a seasoned professional, familiar with the operations and functions of a medium security prison and he will know what changes to make," Brislin said.

Brislin said Kentucky decided to extend its contract with CCA to operate three prisons beyond an upcoming expiration date for another 60 days. Brislin said Kentucky's CCA employees are held to the same standards as public prison employees in the state. "CCA offers many good programming options not available for prisoners elsewhere in Ken-

tucky," said Brislin. Kentucky has 13 state and five federal prisons.

Brady claims CCA has violated its Otter Creek contract with the Hawai'i in incidents brought to the state's attention several years ago. Brady said that as the contract was being finalized in 2005, she sent DPS information on an E. coli outbreak at Otter Creek that went unaddressed, and a report by Kentucky authorities indicating that Otter Creek's warden at that time failed at a Florida facility to investigate reports of prison officers' sexual attacks on inmates. A 2007 report by the federal Bureau of Justice shows sex assault by CCA employees is rampant, and that "DPS should have exercised more oversight," Brady said. She said CAP is calling for an independent audit of CCA prisons.

According to Louisville's *Courier-Journal*, at least five Otter Creek

See **OTTER CREEK** on page 24



Kat Brady of the Community Alliance on Prisons, says Hawai'i relatives of Otter Creek inmates are especially troubled by Corrections Corporation of America's lack of transparency about incidents involving sexual abuse by guards. - *Courtesy photo*

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Micah Kāne

The new Kamehameha Schools trustee supports increased outreach

Interview and photo by Lisa Asato
Public Information Specialist

Micah Kāne, director of the state Department of Hawaiian Home Lands and chairman of the Hawaiian Homes Commission for the last seven years, reinforced his position in the Hawaiian community when he stepped into the role as one of five trustees of Kamehameha Schools on Sept. 1. As his career direction turns from housing to education, Kāne, an alumnus of the private school that gives preference to Native Hawaiians, talked to *KWO* about what drives his desire to give back to the Hawaiian community and why projects like the school's recently announced partnership in Mākaha on O'ahu's Leeward Coast provide the greatest promise – and the greatest challenge – for a future direction of the school. The partnership, announced in the *Star-Bulletin*, involves Kamehameha Schools investing up to \$100 million in a learning complex in Mākaha Valley on land donated by developer Jeff Stone and the Weinberg Trust. DHHL is a partner in building housing and community development on an adjoining parcel that will also be donated.

Kāne, 40, has a bachelor's degree from Menlo College in California and a master's in business administration from the University of Hawai'i. Kāne lives in Kāne'ohe with his wife, Joelle, who is a partner in the law firm Henderson Gallagher Kāne, and their three daughters, Ka'ilihwa, 11, Sunny, 10, and Ka'ohu, 9.

KWO: You've had such a varied career: aide to former City Councilwoman Rene Mansho, lobbyist for the Building Industry Association, executive director and chairperson of the Hawai'i Republican Party. While you were in graduate school you worked part-time as a P.E. and health teacher and a dorm adviser at Kamehameha Schools.

KĀNE: I taught for one semester – probably one of the toughest jobs I've ever had. It was a learning experience. ... You're trying to connect with people all day. If you care, it's exhausting. When I was a (full-time) dorm adviser for five years while I was in grad school, I held two 40-hour jobs for about a year-and-a-half, saving money to buy a home. I just got married, just started a family, burning a candle at both ends of the stick. I learned a lot about myself in those early years.

KWO: You're a 1987 graduate of Kamehameha Schools. Did you foresee your career path leading back to your alma mater?

KĀNE: Not directly. ... I did know I wanted to give back to the Hawaiian community. I always felt very strongly and still feel very strongly that I want to give back in other ways beyond serving as a trustee. I feel an obligation as a beneficiary of the Kamehameha Schools trust to look beyond what's already there. I still look into the future at ways (of giving back) that don't currently exist. That's where I think, I hope, my future really lies.

KWO: Can you expand on that?

KĀNE: It's easy for us to give within the system, but to build on the system is more difficult. Example being: at the Department of Hawaiian Home Lands, by creating new programs and finding new ways to reach our homesteaders (we were) broadening the reach and giving others the opportunity to benefit. We did those things in the spirit of Pauahi because that was what I felt she wanted us to do – to take the knowledge, the skill set and opportunities that she gave us and to expand opportunities for others that hadn't had a chance to be touched. ...

We can all touch another Hawaiian and give them another opportunity that we got through the school. ... A simple example is starting a scholarship program ... or a mentoring program or starting another trust. There's no reason others of us can't do the same thing Pauahi did with our own spirit, that spirit of Pauahi that we all need to embrace.

KWO: Why turn your focus to education?

KĀNE: When I became director of DHHL, I viewed my job as to build a lot of homes. ... I didn't realize that what's more important is the journey to the home. ... It's difficult to build people, and I realized in this job as DHHL director, the home is the incentive. That's where we view as the end point. How we get to that point is really about building capacity. And confidence and education has been such a key part of it. That was the key to the creation of HOAP (DHHL's Home Ownership Assistance Program) and OHA's stepping forward and matching dollar for dollar so we could touch more than 20,000 families statewide. I'm probably most proud of that program than anything we've done here because that's the people side of it.

KWO: What's the biggest challenge you foresee in your role as trustee?

KĀNE: It would be outreach, reaching out deeper into Hawaiian communities. That's going to be the biggest challenge but also the biggest opportunity. And I think the moves that Kamehameha has made in recent years are consistent with that. I strongly support that and I would point to the partnership in Mākaha that Kamehameha has with DHHL, the Weinberg foundation and the Ko 'Olina group (Jeff Stone). That was a very bold and righteous move that I think is what the future of Kamehameha Schools should be in its outreach efforts. ... I believe strongly in that, but it's also uncharted waters. ... (But) I think if our beneficiaries recognize what our intent is, to reach deeper into our communities, to reach kids who would otherwise not be touched by the trust, they'll help us along.

KWO: What is the major dif-

ference between your work as the head of DHHL and the commission and as trustee of Kamehameha Schools?

KĀNE: Very little. We can definitely build on some of the experiences I've had (at DHHL). There's clearly a strong initiative and commitment on behalf of the Pauahi trust to reach deeper in the Hawaiian community, and we've worked closely with leadership of Kamehameha Schools over the last seven years to do that. Their commitment to Mākaha is one of the boldest commitments that both trusts – Kamehameha and Department of Hawaiian Home Lands – to provide opportunities for Native Hawaiians. And I think it's not only being done in a way where we're going to meet our fiduciary duty to our beneficiaries, but it's going to raise all ships. It's going to raise everybody's opportunities in the greater community. And that, I think, builds goodwill for native trusts ... That's the type of collaboration I think you need to have. When was the last time you heard of a private entity making a contribution of this magnitude to Native Hawaiian entities? I think it's a recognition of how far we've come and how far we can go.

KWO: Is it an affirmation of what the trusts are doing?

KĀNE: I think it's an affirmation that's there's confidence in our collective effort. We cannot stand alone anymore. We're stronger together. We're stronger in numbers. We're stronger complementing each other's weaknesses and complementing each other's strengths. It can be done in a way where we're more effectively meeting the needs of our beneficiaries.

KWO: Your appointment as trustee is for one five-year term that is subject to one additional five-year term. At the end of those terms, in 2019, you'll be 50. Do you have any plans for a career in politics? A run for office?

KĀNE: I don't have any desire right now to run for public office. I'm really focused on what I want to do today.

KWO: Can you hold another position while you're a Kamehameha trustee?

KĀNE: You can. I'm going to

take some time off. I've been on a 12-year sprint so I'm going to take a few moments to get my feet under myself and refill my tank and try to catch up real quick (with the other trustees) so I can be a contributing colleague to our team. Once I'm comfortable, I'm going to go back out into the work force. I don't know what opportunities are out there for me, but I'll start actively looking or making myself available early next year or late this year. ... I never close that door. There are opportunities everywhere. I never thought I'd be the executive director of the (Hawai'i) Republican Party. I never thought I would be the chairman of the Department of Hawaiian Home Lands, and so I keep it open. Let life take it where it's going to take it. ■



New DHHL director

Gov. Linda Lingle appointed Kaulana Park to serve as the director of the Department of Hawaiian Home Lands and chairman of the Hawaiian Homes Commission effective Aug. 12. Park, DHHL deputy director since February 2008, succeeds Micah Kāne, who became Kamehameha Schools' newest trustee Sept. 1. "It is an honor for me to be in this position," Park said in a news release. "We have done a lot of great things since I have been here, and we will continue our efforts to be an asset to native Hawaiians and the state."

Park has been with DHHL since 2003. Before that, he served as manager of OHA's Native Hawaiian Revolving Loan Fund. He has also been a manager with Bank of America, assistant branch manager with First Hawaiian Bank, and business banking officer for Wells Fargo Bank. He is a graduate of Kamehameha Schools and Stanford University.

HO'ALOHA

Notice is hereby given that human remains were documented just mauka of Ho'aloa Beach Park during Archaeological Monitoring of excavations for a 20-inch Force Sewer Main in Wailuku Ahupua'a (portions of TMK: 3-04-027; 3-07-001, 002, 003, 004, 007- 011; 3-08-007), Wailuku District, Maui Island, Hawai'i.

The unmarked burial site was designated State Site No. 50-50-04-6610 and 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 burial shall be made by the State Historic Preservation Division-Culture History Branch, in consultation with the Maui/Lāna'i Islands 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 parcels at Waiakoa, Maui. Contact: Hinano Rodrigues, DLNR-SHPD Maui/ (808) 243-4640/ 130 Mahalani St., Wailuku, HI 96793; Coochie Cayan, Branch Chief DLNR-SHPD Culture History/ Kakuhihewa Bldg., Room 555/ 601 Kamokila Blvd./ Kapolei, HI 96707/ (808) 692-8015; Michael Dega, Scientific Consultant Services, Inc./ (808)

597-1182/ 711 Kapi'olani Blvd., Suite 975/ Honolulu, HI 96813.

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: Umi (aka Umiulaakaahumanu), M. Kama-ikui, Jane Lahilahi, Keoni Ana, Kekelaokalani, John Olohana Young, Kaoanaeha (aka Malia Kuamoo), Hoolulu Kuamoo, W. Pekele, J.A. Palea (aka Kalaipaihala and Kaleipaihala), J.W. Pa, Mahikulani Lindsey, James F. Lindsey, Norah and Wilnot Vredenburg, Aiu, Beamer, Bright, Davis, Desha, Hulu Mahoe, Kalauli Kaawa, Kukui (aka Kekukui and Naihekukui), Magoon, Miller, Naihe, Ontai, Palake, Stone, and Young.

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 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 Lālāmiilo Ahupua'a, South Kohala, Hawai'i. Contact: Phyllis Coochie Cayan, History and Culture Branch Chief, DLNR-SHPD/ (808) 692-8015/ Kakuhihewa Building, 601 Kamokila Blvd., Suite 555, Kapolei, HI 96707; Analu Josephides, Cultural Historian, DLNR-SHPD/ (808) 327-4959/ 40 Po'okela St., Hilo, HI 96720; Glenn Escott, Scientific Consultant Services, Inc./ (808) 959-5956/ P.O. Box 155 Kea'au, HI 96749; and/or Robert Spear, Scientific Consultant Services, Inc./ (808) 597-1182/ 711 Kapi'olani Blvd., Suite 975, Honolulu, HI 96813.

WĀIEHU

Notice is hereby given that human remains were identified in sand dunes within Waiehu Ahupua'a [TMK: (2)3-3-01:016] and Waiakoa and Alae 3 & 4 Ahupua'a [TMK: (2)2-2-002:017], Wailuku District, Maui Island, Hawai'i.

The unmarked, historic-period burial site was identified within a coffin and is pre-

sumed to contain Native Hawaiian remains. The remains were disinterred following consultation with DLNR/SHPD Maui Cultural Historian Hinano Rodrigues. Proper treatment shall occur in accordance with Chapter 6E, Revised Statutes, Section 43.5 regarding unmarked grave sites. The final disposition of the burial shall be made by the State Historic Preservation Division-Culture History Branch, in consultation with the Maui/Lāna'i Islands Burial Council and any descendants.

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 parcels at Waiakoa, Maui. Contact: Hinano Rodrigues, DLNR-SHPD Maui/ (808) 243-4640/ 130 Mahalani St., Wailuku, HI 96793; Coochie Cayan, Branch Chief DLNR-SHPD Culture History/ Kakuhihewa Bldg., Room 555/ 601 Kamokila Blvd./ Kapolei, HI 96707/ (808) 692-8015; Michael Dega, Scientific Consultant Services, Inc./ (808) 597-1182/ 711 Kapi'olani Blvd., Suite 975/ Honolulu, HI 96813.

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, who was the husband of Hanai. Families known to have applied for Land Commission Awards in surrounding Maku'u include Kamaliikapu, Malule, Isaaka Kaima, Puulau, and Moemoe.

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: Phyllis Coochie Cayan, History and Culture Branch Chief, DLNR-SHPD/ (808) 692-8015/ Kakuhihewa Building, 601 Kamokila Blvd., Suite 555, Kapolei, HI 96707; Analu Josephides, Cultural Historian, DLNR-SHPD/ (808) 327-4959/ 40 Po'okela St., Hilo, HI 96720; Glenn Escott, Scientific Consultant Services, Inc./ (808) 959-5956/ P.O. Box 155, Kea'au, HI 96749; and/or Robert Spear, Scientific Consultant Services, Inc./ (808) 597-1182/ 711 Kapi'olani Blvd., Suite 975, Honolulu, HI 96813.

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In many ways, Amy Kalili has become the face of 'ōlelo Hawai'i on TV. The host of *'Āha'i 'Ōlelo Ola*, a Hawaiian-language news segment on KGMB9's *Sunrise* morning news program and a half-hour newsmagazine on Sunday afternoons, is certainly the most regularly seen Hawaiian speaker on Hawai'i TV.

But Kalili is no longer alone.

There was a time when the only Hawaiian-language content that was regularly seen on Hawai'i network TV occurred during performances – the Merrie Monarch Festival and the Kamehameha Schools Song Contest, for example. Next came programs teaching the Hawaiian language – there were four Hawaiian-language classes taught on public television in the 1990s, and some can still be found on the air today.

But now that there's a regularly scheduled news program in Hawaiian, the door is open for even more language and culture to be on television.

Hawai'i Island educator Lehua Veincent taught one of those language-learning shows, *E Ō Mai*, from 1994 to 1999. "Times have really changed with regards to Hawaiian language on TV since the 1990s," Veincent said. "The good thing now is that we're hearing talk about events and ideas in Hawaiian – real contextual Hawaiian."

NĀ KŪPA'A

In 2004, PBS Hawai'i's *Biography Hawai'i* profiled Ruth Ke'elikōlani, a descendant of Kamehameha who, despite the increasing western influences in her time, stayed true to her Hawaiian people, culture, 'āina and 'ōlelo. Although she was well-versed in the English language,

Ke'elikōlani required that anyone who did not speak Hawaiian come to her with a translator.

It was appropriate, then, that the show was produced in both English and Hawaiian.

Another *Biography Hawai'i* show in both Hawaiian and English premiered this June, profiling Joseph Nāwahī. Nāwahī worked as a teacher, surveyor, lawyer, cabinet minister, newspaper editor and artist in the latter half of Hawai'i's tumultuous 1800s. He was also a leader in Hawaiian nationalist politics, a founder of the Hui Aloha 'Āina party

Moanike'ala Nabarro. - Photo: T. Ilhina Gionson

and the newspaper *Ke Aloha Aina*.

Kalena Silva worked on both productions, and appeared as Nāwahī in the latter.

"Like the (19th and early 20th century Hawaiian-language) newspapers did, modern media provide an important means to disseminate information about interesting topics in Hawaiian not just to Hawaiian speakers, but also to those learning or interested in supporting Hawaiian," said Silva, a professor at the University of Hawai'i at Hilo's Ka Haka 'Ula O Ke'elikōlani Hawaiian Language College.

"The lives of Princess Ke'elikōlani and Joseph Nāwahī were certainly prime topics to be treated in Hawaiian because of the pivotal political, social and cultural roles both played in Hawaiian history. But as the Hawaiian newspapers showed in the last two centuries, our language works just as well for a wide variety of other topics," Silva said.

AND THE WINNER IS ... 'ŌLELO HAWAI'I

This year's Nā Hōkū Hanohano awards, an event televised statewide on K5, featured a segment of the awards conducted in Hawaiian with subtitles for the home-viewing audience.

The idea for holding a segment of the awards in Hawaiian came from Hawai'i Academy of Recording Arts board member Keola Donaghy, a longtime advocate for 'ōlelo Hawai'i everywhere. His colleagues on the board of governors agreed, and Donaghy set the project into motion.

"It is through Hawaiian music that non-speakers most often hear Hawaiian language. Since Nā Hōkū Hanohano is such an important program, broadcast around the state, I thought it would be another great opportunity to get the 'ōlelo in front of the public," Donaghy said. "We've got to continually seek more ways to get the 'ōlelo in the public eye."

The board decided that the three Hōkū categories that require Hawaiian language – Haku Mele, Hawaiian Language Performance, and Hawaiian Album – would comprise the Hawaiian-language segment. Donaghy invited the presenters, got their speeches ahead of time so that he could write the English subtitles for TV, and sat in the K5 TV truck during the broadcast to time the subtitles.

It turned out to be a magical

evening, more successful than anticipated. "We didn't specifically request that the winners speak in Hawaiian during their acceptance speeches, but most of them did anyway," Donaghy said. "We received many emails from Hawaiian speakers and non-speakers congratulating us for pulling it off. It was great."

MĀHEALANI, WITH SOME MOA'E

Moanike'ala Nabarro does the weather on weekends for Island Television KITV, and she incorporates Hawaiian

words and Hawaiian moon phases into her work. When she was hired, Nabarro was told to incorporate her personality into her weather forecasts. And for Nabarro, a longtime hula dancer who studied the Hawaiian language in high school and college, that meant incorporating her Hawaiian heritage.

"With each weather report, I aim to both inform and educate," Nabarro said. "Incorporating both the moon phases and some 'ōlelo Hawai'i just makes sense to me."

Since her weather reports appear on the evening news, Nabarro is still working on balancing her use of 'ōlelo Hawai'i and English in order to appeal to the maximum number of viewers. "When incorporating both our 'ōlelo and pō mahina Hawai'i, it must be done in a subtle way, so that the average viewer is able to digest what I am saying," she said.

"I yearn for the day in which some terms like moa'e (tradewinds) or ua li'ili'i (light rain/drizzle) will become commonplace," Nabarro said. You can see Nabarro's weather reports with the moon phases on the 5 o'clock news Saturday and Sunday on Island Television KITV.

AN EYE TOWARD THE FUTURE

In these cases, the enthusiasm for Hawaiian-language programming has come from outside the stations, from language enthusiasts – but that's not to say that the stations haven't been supportive.

"I think that stations are trying to capture audiences by being hyper-local, and that means that they need to embrace language and culture," said Nā'ālehu Anthony, executive producer of *'Āha'i 'Ōlelo Ola*. "Being the first is great and will allow for further movement forward, but I think that all the stations will be looking to gain

entry into this market."

There hasn't yet been a solid business case for Hawaiian-language programming on mainstream television, but KGMB9 General Manager Rick Blangiardi took on *'Āha'i 'Ōlelo Ola* with an eye toward the future. KGMB9 gives the show some airtime for now, but the station doesn't cover the production costs. The Office of Hawaiian Affairs, Kamehameha Schools and 'Aha Pūnana Leo are title sponsors of the show.

"Usually we look off the block if something can pay for itself," Blangiardi said, "but sometimes you have to take the lead and put it out there. We're trying to pay attention and be respectful. Even if there's no business opportunity, we're serving the community."

So what's next?

"I'm pretty sure that we're going to see more and more Hawaiian language being used and probably a push to

see it used more correctly," Anthony said. "All of this will allow for more kids to use Hawaiian in different settings more normally. We amplify Hawaiian to the masses, and that amplification means a huge step in normalization."

The 2000 U.S. Census counted 27,160 people who spoke some Hawaiian, almost double the 14,315 in 1990. Had that trend continued, there would be about 52,000 Hawaiian speakers today – but having 'ōlelo Hawai'i on TV isn't all about the numbers.

"Using Hawaiian through 21st century media demonstrates the enduring value of our language in a very public way, not just in our own community but in communities throughout Hawai'i and beyond," said Silva, the professor at UH Hilo's Ka Haka 'Ula O Ke'elikōlani Hawaiian Language College. "It pro-

vides tangible proof that Hawaiian is living, vital and dynamic."

Veincent, the educator who taught Hawaiian language through public TV in the 1990s, added: "If having Hawaiian language on TV is something that will honor the Hawaiian spirit, genealogy, history and traditional knowledge, that's the value of having it on TV for everybody. Even though not everyone speaks the language, Hawaiian knowledge, customs, relationships and the land are things that bring everyone in Hawai'i together." ■



'Ōlelo Hawai'i finding a home on mainstream Hawai'i TV



'Āha'i 'Ōlelo Ola

5:50 a.m. weekdays on *Sunrise* on KGMB9
4:30 p.m. Sundays on KGMB9
On demand at hawaiianlanguage.tv or on 'Ōiwi TV, Oceanic Digital Channel 326

Weather with Moanike'ala Nabarro

5 p.m. news
Saturday and Sunday on Island Television KITV



Counterclockwise from right: *'Āha'i 'Ōlelo Ola* anchor Amy Kalili. - Photo courtesy *'Āha'i 'Ōlelo Ola*; Mānaleo (native speaker) Ōlel Beniamina announces one of the awards in Hawaiian at the 2009 Nā Hōkū Hanohano Awards. - Photo: Nicholas Masagatani; Holunape accepts one of their awards at the 2009 Nā Hōkū Hanohano Awards. Kekoa Kaluhiwa, left, and Kanai'a Nakamura, right, accompany Kama Hopkins, center, who gave the acceptance speech in Hawaiian. - Photo: Nicholas Masagatani



Right: Immerse yourself in 19th-century traditions at the annual Royal Garden Party on the grounds of 'Iolani Palace. - Photo: Courtesy of The Friends of 'Iolani Palace



Left: Wai'anae youth perform at a past Hō'ike 'Ike O Wai'anae. - Photo: Courtesy of Hō'ike 'Ike O Wai'anae

PŌ'AONO, LĀ 26 O KEPAKEMAPA

HŌ'IKE 'IKE O WAI'ANAE

Mākaha Resort & Golf Club, Mākaha, O'ahu. 9 a.m.-9 p.m.

Sponsored in part by OHA, this event

offers music, hula and other cultural surprises. Catch Puakea Nogelmeier and his haumāna from UH Mānoa and Ka'imi Dung and Kuahiwi Moniz with tales, history and legends on stage. Craft fair from 8:30 a.m. to 3 p.m. (Interested crafters, call Winona,

696-1217.) Twila Sharp-Mendez entertains at 2 p.m. The evening show features Kimo Keaulana and Hālanu Hula O Kekaiku 'ihala, kumu Nettie Armitage-Lapilio at 6. Dinner reservations are recommended. Manuahi. 695-9544 or hoikeike.net.

PŌ'AONO, LĀ 12 O KEPAKEMAPA

KEALI'I REICHEL ON LĀNA'I

Four Seasons Resort Lāna'i at Mānele Bay, Lāna'i. 7 p.m.

Keali'i Reichel and his hālau bring their talents to Lāna'i to benefit the Lāna'i Culture & Heritage Center's kūpuna oral history project. \$40, \$80 and \$120. A package including one night at the resort and two tickets for the show starts at \$299. A three-course "Taste of Hulopo'e" menu will be available before the concert for \$29. Tickets, 808-565-2426, 10 a.m.-4 p.m. weekdays. Room and concert packages, 800-321-4666 or 808-565-3800. lanaichc.org.

PŌ'AONO, LĀ 19 O KEPAKEMAPA

WAIKĪKĪ HO'OLAULE'A

Kalākaua Avenue between Lewers Street and Kapahulu Avenue, Waikīkī. 7 p.m.

As part of the Aloha Festivals cultural showcase, this block party kicks off with the arrival of the royal court and offers three stages of entertainment with hālau hula, food, lei vendors and crafters spread along 12 Waikīkī city blocks. alohafestivals.com.

LĀPULE, LĀ 20 O KEPAKEMAPA

ROYAL GARDEN PARTY

'Iolani Palace, Honolulu, 5-10 p.m.

The Friends of 'Iolani Palace offers a nostalgic return to the days of genteel lawn sports and parasols, with an annual fundraiser done in the tradition of the charity events hosted by Queen Kapi'olani in the

late 1800s. Features canopied supper service, lantern-lit dancing and period entertainment. Victorian-era costumes are encouraged. \$300 per person. Call Maria, 522-0822 or iolaniapalace.org.

PŌ'AONO, LĀ 26 O KEPAKEMAPA

KWXX HO'OLAULE'A

Kamehameha Avenue from Mamo Street to Waiānuenue Avenue, Hilo, Hawai'i.

Downtown Hilo comes to life as the KWXX Ho'olaule'a brings the finest in island music to three stages along Hilo's Bayfront. Enjoy food and craft booths too. Manuahi. KWXX.com.

ALOHA FESTIVALS PARADE

Ala Moana Park to Kapi'olani Park via Kalākaua Avenue, Waikīkī. 9 a.m.

A colorful procession of pā'ū riders, floats with flowers galore, hālau hula and marching bands. This year's festival will pay homage to the art of hula. 391-8714 or alohafestivals.com.

PŌ'ALIMA-LĀPULE, NĀ LĀ 25-27 O KEPAKEMAPA

KAUA'I POW WOW

Kapa'a Beach Park, Kapa'a, Kaua'i. Fri. 4 p.m., Sat. 11 a.m., Sun. 10 a.m.

Native American culture lives on at this event featuring arts and crafts booths, traditional foods, dancing, storytelling, keiki booths and more. The host drum for this event will be 808 NDNZ, an intertribal drum from O'ahu. To volunteer, 808-635-1199. For information, 808-828-1294, kauaipowwow@yahoo.com, kauaipowwow.com.

LĀPULE, LĀ 27 O KEPAKEMAPA

QUEEN LILI'UOKALANI FESTIVAL

Lili'uokalani Gardens, Hilo, Hawai'i. 10 a.m.-4 p.m.

Event honors Hawai'i's last monarch and features music, food, dance, a flower drop, multiethnic dancing and performances from dozens of hālau sharing their love of hula. In the past, top island entertainers have performed, as well. Shuttle to and from the Civic Auditorium parking area. 808-961-8706.

PŌ'AONO, LĀ 12 O KEPAKEMAPA

LUNALILO HO'OLAULEA

Lunalilo Home, Hawai'i Kai, O'ahu. 11 a.m. - 4 p.m.

The kūpuna of Lunalilo Home invite the community to a day of Hawaiian entertainment, culture, and aloha at this first annual ho'olaule'a fundraiser. Country store, crafts, keiki games, shave ice, food booths, and music by 'Ale'a, Cyril Pahinui, George Kahumoku, Ho'okena, Ken Makuakāne, Kūpaoa, Hōkū Zuttermeyer and kūpuna of Lunalilo Home. Lawn seating, no high-back chairs, no outside food or beverage. \$25 pre-sale, \$10 keiki, \$30 at the door. Parking at Kaiser High with shuttle to event. 690-3976. ■

Poetic wāhine to read at the MACC

By T. Nihia Gionson
Publications Editor

As storied people, we Hawaiians are. We've been telling stories since time immemorial: stories of creation, of families, of prophecies, of great leaders, of epic battles, of great victories and of crushing defeats. And this heritage of storytelling continues today in media both new and old. On Sept. 11, five Native Hawaiian women poets will tell their stories at "Remembering Roots and Envisioning Future," at 6 p.m. at the Maui Arts and Cultural Center in Kahului, Maui.

Joining veteran poets Puanani Burgess, Ho'oiipo DeCambra, Mahealani Perez-Wendt and Tamara Wong-Morrison will be Jamaica Heolimeleikalani Osorio, who recently won an international poetry slam competition and performed for President Obama in May.

Here's a quick rundown of the performers:

- Burgess is a poet, facilitator, trainer and consultant from Wai'anae, O'ahu. She is noted for her community, family and values-based economic development, mediation and storytelling processes as part of conflict transformation. She is a board member of Hale Na'au Pono, the community mental health center in Wai'anae.

- DeCambra's work includes decades of service to the community in the areas of substance abuse, women's rights, Hawaiian issues and world peace. She works at Hale Na'au Pono using a cultural foundation to empower those with mental illness to manage their lives.

- Perez-Wendt, a longtime political activist and director of the Native Hawaiian Legal Corp., has been published in more than a dozen literary anthologies. She is a 1993 recipient of the Elliott Cades Award for Literature. Her first book of poetry, *Uluhaimalama*, was published by Kuleana 'Ōiwi Press in 2007.

- Wong-Morrison has taught poetry in Hawai'i as a Poet-in-the-Schools, and is now a language arts teacher at the Volcano School of Arts and Sciences on Hawai'i. With her sisters Nāpua and Paula, she started 'Ohana O Māhā'ulepū to protect the Kaua'i shoreline from development.

- Nineteen-year-old Osorio is a sophomore at Stanford University, studying race, ethnicity and public policy. She burst onto the poetry scene as a member of Youth Speaks Hawai'i, an O'ahu-based slam poetry team that took top honors at the Brave New Voices festival the past two years. Her first language is Hawaiian, but she can slam in English as well.

The event is sponsored by the National Endowment for the Arts, Hawai'i Tourism Authority, Maui County and Ala Kukui. Tickets are \$20. For tickets and information, call 808-242-SHOW (7469) or visit mauiaarts.org. ■



Jamaica Osorio. - Photo: Courtesy of Remembering Roots

CD FEATURE



Friends & Family of Hawai'i
Amy Hanaiali'i
Ua Records LLC

Songs for friends and family

By Francine Murray
Broadcast/Media Coordinator

In Hawai'i, 'ohana comes first. With the support of friends and family you can do anything. With a little help from her friends, Amy Hanaiali'i celebrated with a listening party on Aug. 17 to debut her new album packed with 16 songs featuring world-famous artists. Hanaiali'i says, "Singing duets with some of my heroes, and with Hawai'i's rising stars was a dream come true."

The award-winning female vocalist has 14 Nā Hōkū Hanohano awards in various categories, including Album of the Year, Contemporary Album, and Hawaiian Album of the Year. Nominated three times by the

Recording Academy for a Grammy Award, Hanaiali'i has made the once-uncommon ha'i style of Hawaiian falsetto a top-seller among Hawai'i's female recording industry.

Hanaiali'i and Palani Vaughan begin with a magical rendition of Robert Cazimero's "E Ku'u Lei" aloha lei makamae, precious lei of love.

Rebel Souljahz is in the house, and they're rockin' it with Hanaiali'i in "Everybody Plays the Fool." This one's over the top – it'll blow the local charts with Jawaiian fans.

"What is Life?" with John Cruz, sounds good, real good. The duet's remake of the song by George Harrison is fresh, clean and in perfect harmony.

Have you heard Eric Gilliom croon? Brother can sing. The sib-

lings do a feel-good rockin' gospel version of "Shower the People" by James Taylor. In January, Taylor performed this song before millions watching live and on TV at the president's inaugural celebration.

Speaking of millions of fans, the iconic country singer Willie Nelson joins Hanaiali'i in a breathtaking world-class duet of "Have I Told You Lately?" the Grammy Award-winning song by Van Morrison.

Words cannot express how special this collection is. The other numbers and featured artists include "Comin' Home" with Henry Kapono and music arranged by Matt Catingub, and "Maka 'Alohilohi" is good fun with the Martin Pahinui Trio.

The Hawaiian duet starts, "O 'oe ka wahine a ke aloha" – "You are the woman that I love," with Sean Na'auao and Hanaiali'i reviving

the classic "Pua Hone" written by Dennis Kamakahi. Other two-somes are "Pā Aheae" with Keali'i Reichel, "Kou Leo Nahenahe" with Nathan K. Aweau, "Ua, Ua Ho'e'ele" a fun rain song composed by and performed with Rev. Dennis Kamakahi, and "Na'u No 'Oe e Ha'a Mai/I Will Dance For You" with Kaumakaiwa. The incredible Robert Cazimero joins her in "I Believe In You," there's also "Ka Malu Akua" with David Kawika Kahapo, "Ho'onanea" with Darren Benitez, and my new favorite song, the very sexy "Send One Your Love" with Fiji.

This CD is another one of Hanaiali'i's gifts to the world, and it will be treasured for years to come. ■

Available in stores Aug. 25. For information, visit mountainapplecompany.com/amy.

CD REVIEWS



Ho'ōla i ka Poli
Kawaikapuokalani Hewett
Daniel Ho Creations

Ho'ōla I Ka Poli is a selection of fond memories set to melodious form by the respected composer and kumu hula Frank Kawaikapuokalani Hewett. "Each composition remembers a special person, a significant place, or the abundance of meaningful moments that bring healing to my heart," says Hewett.

Ho'ōla I Ka Poli is tranquil and rejuvenating of air, yet generates enthusiasm and creativity through its verse. Performed by Hewett, his daughter 'Oheho'ulaokalani Hewett and Daniel Ho.



He Nani
Tia Carrere and Daniel Ho
Daniel Ho Creations

Beauty and Tia Carrere are synonymous. In her latest album, *He Nani*, she sings of inner beauty and the aloha that people share with each other. The title song by Amy Ku'uleialoha Stillman reminds us to stop and smell the roses. Linger for a little while and enjoy this collection of Hawaiian mele that shares a theme of appreciation.

This beautiful Grammy-winning team kicks it up and has some fun with "The Dessert Song." Mea'ai momona nui, so many desserts. The delicious mele will leave you wanting some sweet delectables.



Aloha Pumehana
Darlene Ahuna
Daniel Ho Creations

Palm trees are swaying up above, waves are breaking in the blue and sails are cruzin' across the horizon. Nothing could be better than this sunny island weather, out on the beach at Ala Moana, listening to the lovely Darlene Ahuna's latest lineup of classic Hawaiian songs. The traditional "Hi'ilawe," which carries the name of a Big Island waterfall, is brilliant with kaona of a young girl's love. "No Ke Aha" speaks of a man's failed attempt to woo a young woman, by Mary Kawena Pukui, and "Hilo One" is about a prominent woman and a local boy on the shores of Hilo Bay. Ahuna's "Pretty Red Hibiscus" is sweet fun, hapa haole style.



Kani Wai
George Kahumoku Jr.
and Bob Brozman
Kealia Farms Record
Company and Daniel
Ho Creations

Slack key guitar master George Kahumoku Jr. is personable and down-to-earth, like a foundation. When he's not making music, he teaches high school students or perpetuates a self-sustainable lifestyle by farming and feeding his community.

Add the rhythms of Bob Brozman to Kahumoku's solid sound and it results in something rare and magical. Water flows musically through this CD, with songs like "Waikapu" forbidden waters, "Ho'oipoipo O Wai'anapanapa" courtship of glistening water, "Ka Wailele 'O 'Akaka" of 'Akaka Falls and many others.



Masters of Hawaiian Slack Key Guitar, Vol. 2, Live from Maui
George Kahumoku Jr., Paul Konwiser, Wayne Wong and Daniel Ho
Daniel Ho Creations

This is the fifth album recorded live from Maui's weekly concert series, Masters of Hawaiian Slack Key Guitar. The first three won the Grammy Award for Best Hawaiian Music Album, and the fourth was nominated.

Starting this month, the concert series takes its first hiatus in six years to deal with a traditionally slow fall season. But fans shouldn't fret. The concert series will return Dec. 30, and until then, fans can keep their ears tuned to their favorite players on this powerful new CD, which includes seven mele with words in 'ōlelo Hawai'i. One features leo ki'eki'e, falsetto by the amazing Richard Ho'opi'i.



Listen to a demo or buy any of these five new CDs at DANIELHO.COM.

OHA Kaua'i office relocates

The OHA office on Kaua'i moved to a new home Aug. 28. The office, home to community resource coordinator Kaliko Santos and clerk Noalani Oba, is a place for folks to register for OHA's Hawaiian Registry, to register for Kau Inoa, to make payments on OHA loans or to learn about how OHA programs can make a difference. The office remains in Lihue, but moved a short distance from its previous location at the Lihue Town Center to the Lihue Plantation Building behind First Hawaiian Bank at 2970 Kele St., #113. The phone number, 808-241-3390, will remain the same. Hours are 7:45 a.m. to 4:30 p.m. weekdays, excluding holidays.

Ka Na'i Aupuni

The Office of Hawaiian Affairs is preparing for a statewide effort to reach out to Native Hawaiians to develop OHA's 2010 Legislative Package that will be presented to the state Legislature next year. Ka Na'i Aupuni is the name of the initiative, striving to understand the issues that face the lāhui today. OHA's Government Relations and Legislative Affairs Hale is collaborating with Native Hawaiians across the Islands. If you would like to be involved in the process, please contact Wayne Kaho'onei Panoke at 594-1844 or email waynep@oha.org.

Gift of land to bolster education and housing

The Wai'anae Coast, home to one of Hawai'i's largest concentrations of Native Hawaiians, has been tapped as the recipient of a \$100 million Learning Innovation Center, the *Honolulu Star-Bulletin* reported. The center will be built by Kamehameha Schools on land donated by developer Jeffrey R. Stone and the Weinberg Trust. For the economically strapped Leeward Coast, where schools also have chronically poor outcomes in standardized tests, the new complex will serve as a laboratory for teachers and as a site for land-based and project-based learning activities. Stone and the Weinberg Trust have decided to donate 66-acre parcel of undeveloped land west of Mākaha Valley Country Club to Kamehameha



KAMEHAMEHA ONE-STOP SHOP COMES TO WINDWARD MALL

Kamehameha Schools opened its newest One-Stop Shop Service Aug. 5 at Windward Mall with a morning blessing by Kahu Kordell Kekoa attended by about 40 teachers and staff. The shop, in the Sears wing on the second floor between Island Style Furnishings and Eternal Graphics, will be open from 10 a.m. to 5 p.m. every other Wednesday, beginning Aug. 5. The shop offers a place where people can get help with paper work — from filling out forms to learning about programs and scholarships, to applying for admission. It's also a place where people can bring documents for ancestry verification, for example, which can be dropped off or scanned on site and taken home right away. The new one-stop shop is the third on the Windward side and O'ahu's fifth overall. Kamehameha Schools is accepting applications for the 2010-2011 school year through Sept. 30. Families are encouraged to visit any of the one-stop shops or visit ksbe.edu/admissions or call 842-8800 for help. For a complete listing of one-stop shop hours and locations, call 534-3994 or visit ksbe.edu/pdf/crc/asslocations.pdf. - Photo: Lisa Asato

Schools by January.

They also plan to incrementally donate to the Department of Hawaiian Homelands an adjacent 234 acres, including a golf course. The news is being hailed by residents and officials of DHHL and Kamehameha Schools.

Kamehameha Schools is the state's largest private landowner but owns no Leeward Coast property. The new learning center is seen as a way to foster an innovative approach to education, with plans calling for a focus on early education, cultural and land-based learning projects and the fostering of already successful Leeward Coast educational programs, such as the nationally recognized Searider Productions media program at Wai'anae High School and the Nānākuli High School Performing Arts Center. DHHL officials say they expect to use the donated land to offer housing to Hawaiian families. The land that is slated for donation was purchased for an estimated \$5 million in 2004 by Stone's West Honolulu Investments LLC. The Weinberg Trust later partnered with Stone and they invested \$2 million for improvements.

Army faces another legal battle over Mākua

The community group Mālama Mākua has asked a federal judge to set aside an environmental impact statement, an action that would halt the military's plans to resume live-ammunition training in Mākua Valley on O'ahu. Earthjustice attorney David Henkin, who represents Mālama Mākua, said that the final EIS released by the Army in June failed to include key studies of proposed training impacts on land and marine resources and cultural sites located within the Mākua Military Reservation.

Henkin said that these studies are required under terms of a court settlement that has placed a hold on most live-fire military training operations in the valley. For the training to resume, Mālama Mākua is asking that EIS be redone. Meanwhile, some Leeward Coast residents say the military should make good on a standing promise dating back to the 1940s to return the land to Hawai'i so that the valley's cultural, historic and environmental legacy can be restored.

The Army has said that it has satisfied the terms of the court agreement. An Army spokesperson said

that the final EIS provides the basis for a sound plan for mitigating impacts of proposed military training exercises. The spokesperson said it is not the Army's policy to comment on pending litigation.

DHHL offers Kānehili phase 2

The Department of Hawaiian Home Land offered the second phase of 139 "green" homes in the 403-unit Kānehili subdivision in Kapolei, O'ahu, in August. When built, each home will have provisions to accommodate the future use of electric cars as well as energy-saving measures that will help new homeowners save anywhere from 30 to 50 percent of their energy bill. Kānehili is the first project to complete homes under the Undivided Interest Awards program, providing a lease interest in a larger piece of property until it is subdivided into individual lots. This provides at least two years for the beneficiary to financially qualify for a mortgage. Qualifying for a mortgage has been a major roadblock in the past, when an applicant needed to financially qualify for a mortgage before they could accept a homestead lease. Working with the Home Ownership Assistance Program, or HOAP, les-

sees can improve their credit, create savings, pay down debt or improve their earning capacity in working to qualify for a mortgage. HOAP is funded by DHHL and OHA.

Palace defendants acquitted

Donald Alfred Love-Boltz and Robert Roggasch were acquitted on assault charges stemming from a takeover of 'Iolani Palace by the Kingdom of Hawai'i Nation in August 2008. Love-Boltz and Roggasch were among supporters of James Akahi, the group's leader, who was found guilty of misdemeanor trespassing instead of the prosecution's charge of felony burglary.

Six others were also charged with burglary in the takeover, but those cases were dismissed earlier. Love-Boltz and Roggasch were accused of slamming a metal gate against Betty Jean Noelani Ah Yuen, a palace employee. A third man charged in the assault, Norman Abihai, had not yet gone to trial because authorities cannot locate him.

Kalākaua's sword donated to palace

A ceremonial sword once belonging to Kalākaua has been donated to 'Iolani Palace by Princess Abigail Kawānanakoa, the palace said in a release. The king would wear the sword for state occasions, as it was an important feature of his court uniform. The king's monogram is engraved on the straight steel blade and worked into the design of the hand guard. Two royal crowns in



A sword once owned by King David Kalākaua is now displayed at 'Iolani Palace after being donated by Princess Abigail Kawānanakoa. - Photo: Courtesy of The Friends of 'Iolani Palace

high relief are featured on the decorative plaques that hold the two brass suspension rings of the silver sheath. Visitors may see the sword in the palace gallery, where it was recently installed along with two other swords once belonging to the king. “Without the generosity and thoughtfulness of Princess Abigail, artifacts such as this ceremonial sword would ever become a part of the palace’s collection for all to see and enjoy,” said curator Stuart Ching.

Wasps pushes out native species

Invasive yellowjackets in forests on Hawai‘i and Maui are disrupting populations of native insects, spiders, and birds, according to a study funded by the National Science Foundation and the Environmental Protection Agency. The western yellowjackets, or *Vespula pensylvanica*, are not only competing with native species for nectar, but are also expanding their diets to include living things as varied as birds, geckos and tree lice, said the study published in the *Proceedings of the National Academy of Sciences*. Wasps will scavenge food from dead animals, but more than two-thirds of the wasp chow recovered in this study was freshly killed. The ecology of the forests that the wasps inhabit is being changed rapidly as a result of the mass numbers. In the continental U.S., the wasps build nests in the spring that become dormant in the winter. But the nests thrive year-round in Hawai‘i’s climate, allowing for massive growth. The study was conducted at Hawai‘i Volcanoes National Park and Haleakalā National Park in 2006 and 2007. One colony found on Maui housed up to 600,000 wasps, compared to a usual size of a few thousand.

Palmyra Atoll study shows shipwrecks harm coral reefs

New research conducted at Palmyra Atoll by three Hawai‘i-based scientists indicates that shipwrecks and other man-made structures increase the likelihood that coral reefs – even relatively pristine ones – will be overtaken and even destroyed by invasive species. The coral reefs that were studied underwent fast changes in their dominant life forms, a phenom-

enon known as phase shift.

Scientists have observed the long-term reduction in the diversity of marine life from phase shift, but prior to this study, they have not fully understood the cause well enough to identify remediation measures. Research on a 100-foot vessel that wrecked in 1991 on isolated Palmyra Atoll in the central Pacific Ocean highlights the importance of rapid removal of shipwrecks on coral reefs to prevent the take over by invasive species. Results of the just-released research was begun two years ago by Dr. Thierry Work of the U.S. Geological Survey, Dr. Greta Aeby of the Hawai‘i Institute of Marine Biology and Dr. James Maragos from U.S. Fish and Wildlife Service. They found a concentration of invasive *Rhodactis howesii* near the shipwreck site. The density of this species progressively decreased with distance from the ship and was rare or absent in other parts of the atoll. The researchers also confirmed high densities of the invasive species around several buoys installed on the atoll in 2001.

Scientists say eliminating organisms responsible for phase shifts can be difficult, particularly if they cover a large area. Yet to be explained is why this phase shift occurs. One possibility is that iron leeching associated with the man-made structures combine with environmental factors to promote the growth of the invasive species.

Cautionary tale emerges from Laysan Duck die-off

Scientists report that an effort to rebuild the population of Laysan Ducks, one of the world’s most endangered waterfowl species, native only to Laysan Island in the Northwestern Hawaiian Islands, has hit a snag. In a project begun five years ago, biologists released 42 Laysan Ducks on Midway Atoll, one day’s boat ride from Laysan.

By 2007, the population grew to 200 ducks. However, in August 2008, 181 of the ducks on Midway died in a disease epidemic lasting 30 days. Necropsies revealed botulism type C as the cause of death.

Dr. Thierry Work of the U.S. Geological Survey said in a news release that three of the ducks were also infected with a worm that has been responsible for mass die-offs of Laysan Ducks on tiny Laysan Island.

He said monitoring the wetland environment and the birds for early disease detection and management will be needed to offset any potential harm. Although it is unclear whether the worms arrived with migratory waterfowl or were introduced during translocations, Thierry said the die-off highlights the risks associated with managing newly translocated endangered species. He said the disease risks resulting from translocations are important to understand now that climate change is altering the habitat range of endangered species, leading wildlife biologists to look at translocation as a solution to maintaining population levels.

Education group to hold scholarship fundraiser

Ka Lei Pāpahi o Kākuhihewa will present its annual scholarship and benefit fundraiser at Rumours Night Club at Ala Moana Hotel, 3 to 8 p.m. Saturday, Sept. 26. The O‘ahu-based Hawaiian education organization is comprised of kūpuna and mākuā who work as Cultural Personnel Resources (CPR) for the Department of Education.

The CPR mission is to ensure the cultural integrity of Hawaiian history, language and other aspects of native cultural curriculum taught in the public school system. Emcee for the event is Kimo Kahoano. The entertainment features Waipuna, Kūpaoa, Kupuna Diana Aki and Darlene Ahuna. The evening also includes a silent auction and prize giveaways. Tickets are \$15 pre-sale or \$20 at the door. For information, contact Kanoe DeMello at 561-3193 or email kanoe5@sprint.blackberry.net.

Genealogy workshops offered through October

A two-day genealogy workshop offers a hands-on approach to digging for one’s ancestral roots. Instructor Fran McFarland will discuss differences between Native Hawaiian and Western genealogical practices. McFarland will lead workshop participants on visits to the Hawai‘i State Archives, the Hawai‘i Library, the records department of the First Circuit Court and the Bureau of Conveyances. McFarland says she has helped people connect with various branches of their own families and aided many

Hawaiians in their efforts to establish ancestry in order to qualify for various Hawaiian entitlement programs. Upcoming two-day sessions are as follows: Sept. 3 and 10; Sept. 17 and 24; Oct. 1 and 8, Oct. 15 and 22. Classes are held in the Kana‘ina Building on the grounds of ‘Iolani Palace. Cost for the two-day workshop is \$75 and includes instruction and workbook. For information, contact 203-7245 or email fjmvana@juno.com. ■

HO‘OLAHA LEHULEHU • PUBLIC NOTICE

CULTURAL IMPACT ASSESSMENT NOTICE

Information requested by SCS of cultural resources or ongoing cultural activities on or near this parcel in Wailuku, Maui, TMK:3-5-001:067, portions of parcel 67. Please respond within 30 days to SCS at (808) 597-1182.

E kala mai

In the August *KWO*, a photo caption in the story “Eye-witness to history” listed the names of the Waikīkī Surf Club canoe team in an incorrect order. The corrected caption reads: Depicted from left are: Kala Kukea, Kimo Hugo, Boyd Mossman, Michael Chun, Leroy Kuamoo and Ilima Kalama.

Also in the August *KWO*, the story “New law protects ceded lands from sale,” incorrectly identified Malia Gibson as legal counsel for Jonathan Osorio, the remaining plaintiff in the ceded-lands case. Gibson is a law student intern who worked with Ms. Yuklin Aluli on the case over the summer. Aluli, along with Mililani Trask, Dexter Kaiama and Richard Wurdeman are the current legal counsel for Osorio.

KWO regrets the errors.

E na‘i ana mākou i ka pono o Hawai‘i

– we are striving to understand the issues that face our Hawaiian communities today.

The Office of Hawaiian Affairs is collaborating with Native Hawaiians statewide to develop the OHA Legislative Package for the 2010 Legislature, for the purpose of ensuring that the legislation submitted can have the most impact on our lāhui.

If you would like to be involved in the process, please contact Wayne Kaho‘onei Panoke in the Government Relations and Legislative Affairs hale at (808) 594-1844 or email waynep@oha.org.



KA NA‘I AUPUNI
OHA LEGISLATIVE COMMUNITY OUTREACH MEETINGS



Empowering Hawaiians, Strengthening Hawai‘i
oha.org

Hawai'i ... in the eye of the State, Nation and World



Haunani Apoliona, MSW
Chairperson, Trustee, At-large

Aloha e nā 'ōiwi 'ōlino, nā pulapula a Hāloa, mai Hawai'i a Ni'ihau a puni ke ao mālamalama. Hawai'i is in the "eye" of the State, the Nation and the World.

In the State, voices of diverse opinion are raised, pro and con, regarding the entry of Hawai'i into the Union of 50. State status affirms a few facts, regardless of opinion. If Hawai'i were not a State, there would be no State Constitution with the Preamble that reads, "We the people of Hawaii, grateful for Divine Guidance, and mindful of our Hawaiian heritage and uniqueness as an island State, dedicate our efforts to fulfill the philosophy decreed by the Hawaii State motto, 'Ua mau ke ea o ka aina i ka pono.' We reserve the right to control our destiny, to nurture the integrity of our people and culture, and to preserve the quality of life that we desire. We reaffirm our belief in a government of the people, by the people and for the people, and with an understanding and compassionate heart toward all the peoples of the earth, do hereby ordain and establish this constitution for the State of Hawaii." There would be no Article X, section 4 stating, "The State shall promote the study of Hawaiian culture, history and language. The State shall provide for a Hawaiian education program consisting of language, culture and history in the public schools. The use of community expertise shall be encouraged as a suitable and essential means in furtherance of the Hawaiian education program." There would be no Article XII, sections 4, 5, 6 establishing the Public Land Trust, establishing the Office of Hawaiian Affairs and its Board of Trustees with Constitutional duties and with authority to exercise power as provided by law; nor would there be Article XII section 7 affirming traditional and cus-

tomary rights, wherein "the State affirms and shall protect all rights, customarily and traditionally exercised for subsistence, cultural and religious purposes and possessed by ahupua'a tenants who are descendants of Native Hawaiians and who inhabited the Hawaiian Islands prior to 1778, subject to the right of the State to regulate such rights." No Article XV section 4 would exist, stating, "English and Hawaiian shall be the official languages of Hawaii, except that Hawaiian shall be required for public acts and transactions only as provided by law."

Future leaders may feel they can do better, only time will tell. Leaders of our times must ensure these current Constitutional rights do not unravel.

In the Nation, at the Nation's Capitol in August 2009, the hearing in the Senate Indian Affairs Committee was concluded for S. 1011. In June 2009, the hearing in the House of Representatives Committee on Natural Resources was concluded for H.R. 2314. Hawai'i and Native Hawaiians now await final House and Senate action, this summer, and President Obama's signature, this year.

In the World, Hawai'i awaits approval of the "United States of America's Nomination of Papahānaumokuākea Marine National Monument for Inscription on the World Heritage List." Review and visitation to Papahānaumokuākea is underway by representatives of the United Nations, UNESCO. Additional review and determination will be concluded before July 2010 with announcement at a world meeting in Brazil. The 280-page application document, prepared by the State of Hawai'i, National Oceanic and Atmospheric Administration, Office of Hawaiian Affairs, and the U.S. Fish and Wildlife Service for Papahānaumokuākea is excellent. It is an extraordinary account worthy for use by any educational or learning community.

In the words of a Native Hawaiian practitioner, "Papahānaumokuākea represents one of Hawai'i's last remaining 'āina momona ... places of abundance." World expectations run high for Hawai'i. 9/48 ■

OHA and Mauna Kea



Walter M. Heen
Trustee, O'ahu

On July 2, the OHA Board of Trustees, by resolution, registered its support for Mauna Kea as the site for the Thirty Meter Telescope (TMT). On July 21, the Board of Directors of the Thirty Meter Telescope Corp. announced that it had indeed selected Mauna Kea rather than a mountaintop in Chile.

OHA's TMT resolution was only one of three actions recently taken by the Board in support of initiatives relating to Mauna Kea. We had previously supported legislation to authorize the University of Hawai'i Hilo's Office of Mauna Kea Management (OMKM) to promulgate administrative rules regulating public activities in the Mauna Kea Science Reserve, and encouraged the Board of Land and Natural Resources to approve the Comprehensive Management Plan for the Reserve submitted by the OMKM.

The public reaction to OHA's support of those initiatives has been mixed, but more favorable than not. The University of Hawai'i, the business community and labor organizations, have welcomed the decision: the administration rules will enhance OMKM's ability to regulate public access to the Science Reserve; the Management Plan will provide a clear preview of what the university has in mind for further activities on Mauna Kea; and the TMT project will contribute monumentally to Hawai'i's educational capacity as well as its economic environment in the short run, during construction, and in the long run, during operation.

On the other hand, OHA's decisions were strongly resisted by "environmental" groups and Hawaiian rights advocates. The argument advanced by the Native Hawaiian advocates is primarily that another telescope on the mountain, particularly one as large as the TMT, will further damage the sacred mountain and diminish Native Hawaiians' access to sacred

sites located there. During the discussion of the Management Plan, Kahea issued a statement asking, "Where is OHA on Mauna Kea?"

Kahea's question has greater implications than just Mauna Kea. It really begs the larger question of "just what is OHA's role in matters of contention between its kuleana of preserving Hawaiian culture and tradition and the need to provide for the economic well-being of the Native Hawaiian community?" That question has confronted the Board many times in the past on a variety of issues and implicates that "dual responsibility."

For me, the answer is found in "balance." "Can we find a way of balancing cultural preservation with economic advancement?" And the next question is, "Will that balance improve the conditions of Native Hawaiians?" In my view, OHA's decisions answer those questions in the affirmative.

OHA could have acquiesced in the demands of the environmentalists and the Hawaiian activists and said that the TMT would curtail their access to sacred sites on the mountain. My experience as a former Director of OMKM convinces me that will not happen.

On the other hand, a number of labor unions whose membership includes Native Hawaiians voiced strong support for the project. Those Native Hawaiians are truck drivers, carpenters, masons, stevedores, plumbers and electricians. I have Native Hawaiian friends and family who are union members.

Those union members provide for their families with incomes earned on development projects; the TMT project will improve their conditions. In addition, they pay federal taxes, which provide funds to support federal entitlement programs for Native Hawaiian health, education and housing. They also pay state and county taxes, which support programs beneficial to Native Hawaiians. In fact, some of those state taxes come back to OHA in the form of the annual legislative appropriation toward OHA's budget.

I don't know what motivated the other OHA trustees, but my "balancing of the equities" fell in favor of the TMT. ■



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Seeking common ground



Boyd P. Mossman
Trustee, Maui

Ano'ai me ke aloha kākou,
On Aug. 8 a few of us met at a Waikiki Hotel to open dialogue between OHA trustees and Native Hawaiian groups who are opposed to OHA for a variety of reasons, federal recognition being just one. A total of 17 presentations were made to four trustees by both self-defined Hawaiian government organizations and advocacy and education groups. This meeting was a decided effort to determine if Hawaiians on opposite sides of the fence can work together on mutually agreed upon matters. OHA was extending its hand to groups who have complained that we never listen to them or consider their needs. Contention and anger were not supposed to be a part of the meeting, but unfortunately all was not perfect. Nevertheless, the meeting was concluded and all stayed until the end.

As I was integrally involved in the planning and execution of this event along with several other independence group representatives, I was asked to present some opening remarks, which follow:

"The purpose of this gathering, 'aha, kūkā, originally was for OHA trustees to be able to hear from organizations claiming to be the legitimate government of the Hawaiian people and to learn who they were and what their claims and structure were. It expanded to include advocacy groups without a government structure since we were not able to either identify or interest other self-defined governments. If this meeting were a success, we would consider moving on to looking at needs upon which we could all agree while setting aside the disputed issues.

"It seems that at all meetings I have attended with independents such as yourselves there

has been strong disagreement and contention, but to me, those who came were still decent and good people for the most part. Some were longtime friends, some relatives, some school-mates. It always bothered me that we could not work together because we do not agree on major issues and philosophies. This was kind of like when I was on the bench – I regretted not being able to meet one-on-one with those I was sending to prison. All I could do was talk to them in the oft-times crowded courtroom with a long distance in between.

"This summit offers a beginning for independents and OHA to start to talk about mutually agreeable matters affecting our Hawaiian people but not involving any disputes or contentious issues. It is hopefully the beginning of a better and mutually beneficial relationship amongst us as kanaka maoli, Native Hawaiians, keiki o ka 'āina.

"I believe together we can honor our kūpuna of the past as well as provide for the future of our keiki, for our roots are the same. We are not here to debate or argue or contend. Today we are here to meet and listen and learn – hopefully tomorrow we can begin working to serve our people together ... "

One of, I would say, three contentious group's representatives refused to work on anything OHA was involved in so long as we still disagreed on the Akaka Bill. He felt no one should work with OHA while disagreeing on Akaka or anything else and that to do so was ludicrous. And so if an immersion school could benefit from OHA working with an independence group or if a Hawaiian could move into a house because OHA and an independence group worked together despite their disagreement on Akaka, is that ludicrous? That person stormed out and so be it. I do, however, look forward to further meetings and discussions with those opposition groups who believe in Hawaiian values, for I believe that as Hawaiians, regardless of our disagreements, we can still work for our people ... together. ■

More OHA News



Rowena Akana
Trustee, At-large

MAUNA KEA SELECTED FOR THIRTY METER TELESCOPE

Despite the serious concerns voiced by our administrator regarding the Thirty Meter Telescope (TMT) Observatory Project, on July 2, 2009, the Board of Trustees voted in favor of an OHA resolution supporting the selection of Mauna Kea as the site for the proposed project. Trustees Cataluna, Waihee and I were excused from the meeting and did not vote for the measure.

On July 22, 2009, *Advertiser* Staff Writer Mary Vorsino reported that Mauna Kea was selected for the TMT project despite the strong opposition from Native Hawaiian and environmental groups. While Mauna Kea is considered sacred to us, the environmentalists are concerned about how the project will impact rare native plant and insect species at the top of the mountain.

The planning and permitting stage will begin in 2010. Construction is scheduled to begin in 2011 and completed in 2018. While this may seem like a done deal, the opposition posed by potential lawsuits could delay work on the new telescope.

LEGISLATURE OVERRIDES LINGLE'S KAHANA VALLEY VETO

According to a July 16, 2009, *Honolulu Advertiser* article, the Kahana Valley living cultural park was established 30 years ago to preserve one of the few surviving ahupua'a. Residents who were living there at the time received 50-year leases in exchange for 25 hours of work a month on cultural activities. Last year, the state attorney general discovered that the leases had expired and six families without leases were told to leave.

During this past legislative session, Rep. Jessica Wooley introduced HB 1552, which

authorizes the Department of Land and Natural Resources (DLNR) to issue long-term residential leases to qualified persons in state living parks. The bill also establishes living park planning councils to develop state living park master plans to ensure the living park achieves its purpose and goals. Mostly importantly the bill establishes a two-year moratorium on evictions of residents of Kahana Valley state park.

On July 8, 2009, Gov. Linda Lingle said she intended to veto the bill and this forced residents to schedule a protest rally the very same day. After the bill was vetoed on July 15, 2009, by the Governor, the veto was quickly overridden and passed into law by the Legislature, much to the relief of Kahana Valley residents. Those residents who faced eviction last October will be allowed to remain in their homes and the way is now paved for more leases.

PRINCESS ABIGAIL KAWANANAKOA'S LAWSUIT

According to a July 17, 2009, *Advertiser* article by Rick Daysog, a lawsuit was filed in state Circuit Court on Wednesday, July 15, 2009, by Princess Abigail Kawanakoa against the Department of Land and Natural Resources (DLNR), the Department of Health, the State Historic Preservation Division (SHPD) and Kawaiaha'o Church.

Princess Kawanakoa believes that Kawaiaha'o church officials and construction workers dug up and disturbed the burial plot of her ancestor Queen Kapi'olani and those of other Hawaiian families. She also alleged that the church skirted state burial laws, with the help of state officials, to fast-track the construction of the project. "This project is about greed, not God," Princess Kawanakoa said in an e-mail to the *Advertiser*. "I must take this to court because I cannot allow the desecration of Hawaiian graves to continue."

In April, church officials denied that the Kapi'olani plot had been impacted. However, a month later, they said they were unsure whether construction work had dug into the

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America's natives declare their unity



Robert K. Lindsey, Jr.
Trustee, Hawaii

I want to thank our 'ohana from the Council for Native Hawaiian Advancement, the Alaska Federation of Natives and American Indian Tribal Leaders across the USA for the use of this "Declaration of Unity and Cooperation Among the Indigenous Peoples of the United States." For me, unity does not mean we all need to agree on every issue. Unity is "agreeing to disagree" with respect, aloha and love for each other. Unity is being able to transcend ego and self-interest and doing what is right for our People, "to better conditions for our People (OHA Mission Statement). OHA should indeed be a Pu'uhonua for our People, where all who come through our door feel welcomed, worthy, respected, safe and free to speak their minds, hearts and spirits on any issue and topic. This declaration was signed by the Leaders of CNHA, the Alaskan Federation and the Indian Nations in August 2009 at CNHA's annual convention in Honolulu.

Declaration of Unity and Cooperation Among the Indigenous Peoples of the United States

We, the indigenous people of the United States, knowing that the Creator placed us here on Earth with certain inherent rights, and seeking to live in peace, freedom and prosperity with all humanity in accordance with our own traditional ways, are united in our sacred relationship with the land, air, water and spirit of our ancestral homelands.

We are bound by common history, aspiration and experience, and we are brothers and sisters, leaders and warriors, each serving our Native peoples.

Together, we make the following declaration:

From time immemorial, the lands that are now known as the United States of America have been and continue to be our homelands;

While we each have distinct identities,

cultures, languages and traditions, we have also been guided by many common purposes and beliefs, which have been shaped by many common experiences;

We have all retained the inherent right to self-determination and in shaping our own destinies we will remain faithful to the time honored traditions of our ancestors and will work to secure the greatest possible freedom, dignity and prosperity for our descendents;

We have all shared the belief that we each play an important and continuing role in promoting and protecting the rights of all Native peoples;

We have all known that control over our lands, territories, and resources enable us to maintain and strengthen our institutions, culture, and traditions;

We have all known ourselves as people who live in harmony with our environment and cherish and protect our traditional homelands and waters;

We have all shared a belief that individuals and peoples must address each other in a spirit of respect, tolerance, and understanding;

We have all experienced outside encroachment upon our traditional territories and we have striven to co-exist with other peoples and cultures in peace; and

While others' hands have drawn boundaries between us, these arbitrary lines have not severed, and never will, the ties of kinship and friendship among our peoples.

We are hereby resolved to affirm and to strengthen those bonds of mutual respect, cooperation and affection. As friends and allies, we will go forward with greater strength and wisdom as we interact with each other, with the United States and peoples around the world.

Here in the sacred lands of the Hawaiian people, in the summer of 2009, representatives of Native nations and organizations gather in friendship, unity, and cooperation. We commit to inform, assist and support each other in areas of common concern, including:

Achieving the full recognition, protection and implementation of the legal and political rights of our people, including those founded in our own laws, the laws

of the United States, and in the laws of the wider international community;

Continuing to develop cultural, political, and economic cooperation among our people, in seeking to make a further contribution to the general development and greater good of all;

Ensuring that as laws and institutions further develop in various domestic and international forums, the voices of our people are included and respected;

Promoting the practice and preservation of our spiritual and cultural expressions;

Protecting and promoting our Native languages, traditional history and knowledge;

Supporting the education of our people in our traditional life-ways and in the common knowledge of humankind;

Raising our children in the loving traditions of our peoples and protecting their sacred connections with their families, communities and people;

Advancing the economic and social well being of our people, while preserving our traditions of sharing, and social justice; and

Preserving our sacred land, air, and waters through the promotion of various environmental protections, traditional subsistence methods, agricultural practices, and the use of clean renewable energy.

We are committed at this gathering to identify from time to time, specific matters on which to focus our collective efforts toward the advancement of this declaration, and that we shall convene again on many occasions and that the spirit of cooperation, understanding, and fellowship among our peoples shall grow ever stronger as we take our full and rightful place in the world community.

Let it be resolved that we the undersigned, having gathered affirm the foregoing, in honor of our ancestors, elders, and youth and for the sake of mother earth and father sky, as a declaration of unity and cooperation among our Native peoples.

Drafted by: Council for Native Hawaiian Advancement, Alaska Federation of Natives and American Indian Tribal Leaders ■

AKANA

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Kapi'olani plot.

George Van Buren, an attorney for Princess Kawanakoa, wrote in the lawsuit that the church and DLNR officials should have known it would find human remains because the property used to be part of the cemetery. Van Buren also stated that church officials and the DLNR disregarded the advice of the church's archaeological consultants, who recommended a "subsurface archaeological study for iwi, or bones, and other cultural artifacts" before beginning construction. "Kawaiaha'o Church was concerned that any archaeological inventory survey would discover a concentration of human burial remains in the graveyard that could hinder and/or perhaps halt construction of the multipurpose center," Van Buren said.

DLNR officials would not comment, saying they have not yet reviewed Kawanakoa's lawsuit.

SECOND KAWAIAHA'O LAWSUIT

The *Advertiser* also reported that Dana Naone Hall, former chairwoman of the Maui-Lana'i Island Burial Council, also plans to sue DLNR and church officials over their handling of the matter. Naone Hall, who has relatives buried within the church's cemetery ground, said that state law requires Kawaiaha'o officials to do an environmental assessment of the property since the church is a "designated historic site."

In her July 2, 2009, letter to DLNR, the Department of Health and the Oahu Island Burial Council, Naone Hall has brought up the following serious concerns:

- (1) The necessity to be clear about burial sites and cemeteries on Kawaiaha'o Church properties;
 - (2) The history of repeated disinterment of Native Hawaiian burials should not continue without any standards;
 - (3) DLNR has not conducted the Historic Preservation Review required by its own rules;
 - (4) Kawaiaha'o is not a cemetery as defined in HRS Chapter 441 and HRS 6E-41;
 - (5) The burials that were identified during construction were known about beforehand not "inadvertent discoveries."
 - (6) DLNR and DOH do not possess the legal authority to disinter burials at Kawaiaha'o Church in the manner suggested in DLNR's June 11, 2009, letter to Kawaiaha'o Church; and
 - (7) The agencies cannot permit any further construction on the Kawaiaha'o Church property until the Environmental Assessment is lawfully concluded.
- Until the next time. Aloha pumehana. ■

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

Enough is enough



Oz Stender
Trustee, At-large

It is not often I feel compelled to submit a column to *Ka Wai Ola* because my views are personal, and I don't want these views to be misleading as to say my fellow trustees feel the same way I do or that OHA, as an organization, holds the same views. To be honest, sometimes I do not enjoy being attacked by those with conflicting views. That stated, I am sure many will be offended by my statements; however, this time, I need to say it.

On Aug. 8, 2009, a summit was held at the Sheraton Waikiki with groups who hold views different from the views held at OHA and who disagree with most everything OHA does (or doesn't do). This meeting, prompted by Trustee Mossman, was an attempt to acquaint the Trustees with the different viewpoints of each organization in the hopes of better understanding their mana'o as well as possibly finding common ground from which to move forward as a cohesive group. It was an opportunity for the Trustees to ask questions and engage in dialogue so that all those present could try to truly understand what each was thinking. It was an opportunity for all of us to come with open minds and open hearts.

After contacting various organizations to participate in this summit, each group was asked to participate in the planning of the event so that this event would encompass factions seen as important by all participating organizations. This meeting was an effort to dialogue with those who oftentimes feel OHA never really listens to or hears them about issues they feel are important to Hawaiians.

In my view, the end result of this meeting followed the end result of the coalition meetings – failure. While there were some very respectful group representatives in attendance, the delegation of those bent on disrupting the meeting by shouting, name calling and selfish disrespect of others turned what could have been a peaceful sharing into something that was so reminiscent of all other failed attempts made by OHA to find common ground and move ahead. The display of angry outbursts, disregard for ground “rules,” disregard for other organizations, basic mistrust of anything contrary to personal beliefs, and plain disrespect certainly are not behaviors or characteristics our kūpuna would have been proud of.

I am ready to throw in the towel and walk

away from the disruptive group of Hawaiians. I am ready just to continue helping those who are doing great things in our community as well as those who are trying to partner with us to find solutions rather than screaming and yelling at us without providing solutions.

I ask myself, “Why does anger and hateful commentary continue?” I conclude, obviously, that Hawaiians still hold the hurt caused by those who wronged us all those years ago. Hurt feelings run deep, and anger has been passed down from generation to generation; some are unable to let go and some refuse to let go. While we try to make claim on things that will benefit our people, we cannot agree on any solutions.

I agree that the Māhele was the beginning of the stealing of Hawaiian lands, that the Bayonet Constitution was designed to take away the voting rights of Hawaiians, that the 1893 overthrow of our kingdom and the 1898 annexation was unjust and illegal by American law. I get that Hawai'i, under western law, is governed by non-Hawaiians who own most of the land in Hawai'i. However, all the crying and whining about what went wrong all those years ago will not get us anywhere; and while the vocal minority continues to scream of injustice without solution or resolution, non-Hawaiians are quietly trying (through the legal process) to dismantle Department of Hawaiian Home Lands, Lili'uokalani Trust, Kamehameha Schools, OHA and every entitlement we have that provides for our incarcerated, uneducated, substance abusers, welfare recipients and homeless.

While some appear to care more about our historical injustice and how we can regain what was taken, those who spend their work hours at OHA as well as those who work alongside us and within our community, do care about what is happening today and are trying our best to help our beneficiaries.

Senator Akaka proposes the Hawaiian Government Reorganization Act (commonly known as the Akaka Bill) that OHA supports, but those who only mistrust OHA, the government and any movement initiated by them, allow their anger to rise to its pinnacle and their hatred is spewed. We are not a tribe, and we are not Indians; but we have the same legal category and many of the same issues. Some will say the Indians are worse off now than they were before they were “recognized.” I know many who will disagree. The Akaka Bill is not a perfect bill, but it is a start.

Until we come together as a people – as Hawaiians – our efforts to get what we deserve will continue to fall by the wayside and those non-Hawaiians who do not support us and who do not embrace us as those who are of this 'āina (Ken Conklin, Bill Burgess, Grassroots Institute and the like), will continue to cry “racism” and keep us at the bottom. It is time to rise up, stand tall and say together, “Enough is enough.” ■

'Opihi partnership



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

This month's article was written by Naomi Sodeani of the Nature Conservancy of Hawai'i and published as part of TNC Hawai'i's Member Newsletter, Spring 2009.

Grasping the submerged rock, Walter Pu braces himself against the recurring onslaught of white waves crashing over him, each followed by a sucking surge. The deeply tanned, gray-haired Pu scans the foam-veiled surface for the presence of 'opihi, a small, cone-shaped shellfish. Onshore, his companion Hank Eharis inspects the rocks higher up in the splash zone, but 'opihi are visibly sparse. “Can already tell this place has been pounded since we were here” just a few months prior, the burly Hawaiian observes with dismay.

The two men have regularly harvested fish, limu and 'opihi from this East Maui shoreline their whole lives, as their forebears had done for generations.

On this particular day, however, they have come not to gather 'opihi, but to survey their size and numbers as part of a ground-breaking monitoring effort that seeks to save them.

A limpet unique to Hawai'i, the 'opihi clings to rocks where the surf is roughest. It plays a key role in the nearshore ecosystem grazing on limu that form on rocks, keeping algae growth in check.

Since ancient times, Hawaiians have subsisted on 'opihi and used the shells as scrapers for peeling taro and edible root, and as jewelry. They dubbed 'opihi the “fish of death” because so many people were swept away while prying it off the rocks.

But today, the 'opihi itself is at risk. Their numbers on all of the main Hawaiian Islands have steeply declined in recent decades because of overharvesting, improper harvesting techniques and degraded habitat.

A new pilot project spearheaded by The Nature Conservancy of Hawai'i now aims to turn the tide for the much-prized mollusk.

The project brings together Hawaiian cultural practitioners, scientists, local communities, resource managers and government agencies in a shared quest to gather baseline data on 'opihi populations at three sites on the islands of Kaho'olawe and Maui.

The 'opihi partnership integrates traditional

knowledge with cutting-edge science to better understand 'opihi populations – information that will benefit stewardship efforts and marine-ecosystem health at these sites and beyond.

“'Opihi is such an exciting species for a little limpet,” says Emily Fielding, the Conservancy's Maui marine program coordinator. “This little guy really gets everybody's attention.”

Indeed, 'opihi is a beloved island delicacy. Served raw at lū'au and parties, it is savored by locals for its crunchy texture and pungent tang of the sea. Ardent consumer demand, however, has driven the market price to nearly \$200 a gallon. To keep pace, some pickers are overharvesting easily accessible areas and foraging ever further along the most rugged areas, scraping the rocks bare as they go.

“No doubt about it, the 'opihi fishery has crashed,” says Christopher Bird, a marine ecologist with the Hawai'i Institute of Marine Biology. Recent genetic studies conducted by Bird and fellow HIMB researcher Rob Toonen show that 'opihi populations are unique to each island. Larvae do not travel between islands, rather only along the coastline of each island.

The resource management implications are clear. “Each island needs to care for and sustain its own 'opihi stocks to ensure their perpetuation,” Bird says. “If things do not change within our lifetimes, we could see 'opihi become endangered or even go extinct.”

The 'opihi monitoring project is rallying an ever-widening circle of support for the beleaguered shellfish – and with it, new hope for a revitalized future.

In 2007, Fielding brought together a diverse group of partners that includes the 'Āhihi-Kīna'u Natural Area Reserve, Ala Kukui, the state Division of Aquatic Resources, Haleakalā National Park, Hawai'i Institute for Marine Biology, Kahanu Gardens, Kaho'olawe Island Reserve Commission, Nā Mamo O Mū'olea, and the National Oceanic and Atmospheric Administration (NOAA). Their goal: to gather baseline data on the health and abundance of 'opihi.

“Everyone saw the need to come up with a standardized way of collecting data to answer critical questions, ‘How are our 'opihi doing?’ And down the road, ‘How will we know if what we are doing to manage 'opihi is working or not?’” Fielding says.

Together, the partners developed a common monitoring method to gather data on 'opihi populations over time. The partners are field testing the monitoring method at three sites in East Maui, 'Āhihi-Kīna'u Natural Area Reserve and the island of Kaho'olawe. According to Fielding, “This tool helps us work toward long-term abundance of 'opihi available for

MACHADO

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harvesting.”

Dozens of natural-resource workers and local community volunteers have been trained to help count the ‘opihi and record data twice a year. The method imposes strict safety protocols like working in teams and conducting transects only as weather and surf conditions permit.

Already, the project is fostering a dynamic cross-fertilization of expertise among the diverse groups. “From the start,” says Fielding, “the whole spirit of this collaboration has been: ‘Let’s learn together. Let’s teach each other.’”

Bird and other scientists, for example, share what they learn through their research, while cultural practitioners share what they were taught by their kūpuna (elders) as well as what they experience in the ocean. “After all,” says Eharis, “we have our scientists, too.”

Eharis and Pu are among those leading the charge in their community to raise awareness of the problems of overharvesting. Along with their deep lineal ties to the stretch of coastline they are trying to protect, both men are trained natural-resource managers who work at nearby Haleakalā National Park.

When he walks down to the shoreline, Pu hears his ancestors “saying why we have to do it now.”

In earlier times, konohiki, or appointed stewards who possessed an intimate knowledge of the environment, judiciously managed the natural resources within ahupua‘a, traditional land divisions that run from the mountains to the reefs.

Eharis says the wisdom of that conservative approach, “taking care of your own backyard to ensure enough for the future,” bears lessons for today.

“My family, my friends, we’re all guilty of overharvesting at one time,” Eharis admits. “But you learn, can’t just take, take, take.” And the mind-set of “picking in others’ backyards when your own runs out is a big problem nowadays.”

As much as Pu and Eharis love ‘opihi, they won’t love it to death. They have stopped bringing ‘opihi to parties, and gather only sparingly to consume at home – feeling compelled to let their ancestral shoreline “rest.”

“It’s a no-brainer,” Pu says. “We have no choice. If we want to have ‘opihi tomorrow, we need to care for them today.” ■

APOLIONA

Continued from page 04

pate in the governance-building process?

APOLIONA: The registrations generated by Kau Inoa are not and were never intended to become a data base for the Akaka Bill, but the process of Kau Inoa has been essential in raising consciousness in regards to the Akaka Bill and the option of reorganizing a Hawaiian government, because we’ve been reaching out here and across the nation. As a result, more Native Hawaiians are aware of the potential and the meaning of the coming steps towards a Hawaiian nation. This has helped Hawaiians to learn more and consider what their participation may mean. With Kau Inoa, OHA has registered over 110,000 people and that is evidence that Native Hawaiians are not oblivious to their political future and are looking beyond the immediate horizon towards a better time.

KWO: One last amendment you are seeking asks for a clarification as to whether the current version of the Akaka Bill would give the federal government immunity from individual lawsuits regarding personal injury. Can you comment on this and discuss how likely it is that this and the other amendments you’ve recommended will be incorporated?

APOLIONA: There is language in the claims section that suggests that individual people (under the Hawaiian government) could not sue the federal government if they were wronged.

This would roll back on a right that belongs to all citizens now. It may not have been intended to read this way and, in fact, this language is inconsistent with other (findings and provisions) in the bill. But we want to ensure that someone who became injured would not be barred from finding legal remedy. Ultimately, what comes out of this in Congress is the delegation’s expression. But we want to raise these concerns, and we trust that our congressional delegation will see them as valid.

KWO: In your latest testimony before the U.S. Senate, you described the Akaka Bill as providing Hawaiians with an opportunity to forge their own unique form of governance. How do you see this unfolding?

APOLIONA: Key to the implementation of Akaka Bill process, which then would lead to the establishment of governance operating and interfacing with state, federal and county authorities, is the critical role of leadership. Native Hawaiian leaders must embody and appreciate Hawaiian cultural values. If we let those cultural values escape us, then whatever we produce will be nothing different from those forms of governance which we dispute. To create something uniquely Hawaiian, leaders must hold close to those Hawaiian values as their foundation.

KWO: Any single Hawaiian cultural value that you feel is especially important to this foundation?

APOLIONA: We talk a lot about the concept of lōkahi: balance of God, man, nature. You don’t achieve lōkahi without acting with perspective or ha’aha’a, speaking what is right, respectfully,

‘ōlelo pono, and caring about the manner and method of the work you do. All of those are values that demonstrate one living lōkahi. And it’s more than just knowing these words; it’s about living the culture. It’s what is inside the person that determines how someone will behave. To me, the future (of Hawaiian governance) is leaders and community living lōkahi, our cultural values, that is the beacon that will light the path.

KWO: OHA’s journey with the Akaka Bill has coincided with a time of overall increased apathy and skepticism about government. Nonetheless, the bill has stirred a lively public discourse on Hawaiian governance. Care to speculate on what has sparked such interest?

APOLIONA: Something clicks inside of people, so they say, I am ready to act for the future. The 2000 census map helped to spur our efforts, as it identifies the number of Native Hawaiians in all 50 states from Hawai‘i to the East Coast. To settle this long-standing question about the political status of Native Hawaiians would do much for the unresolved part of our history. For some, it will leave more work to do. It will not correct history. I go back to the statement that the Queen made in 1917 about the meaning of aloha. She leads off by saying, ‘I could not turn back the time for political change, but there is still time to save our heritage.’ There is a fine line. Political change is here to stay. So that tells me that we view the work of the Office of Hawaiians Affairs and (OHA’s advocacy for the Akaka Bill) as an attempt to recover, in this phase of our political reawakening, this balance that the Queen said we should strive for. ■

OTTER CREEK

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workers – including the chaplain – have been charged with having sex with inmates in the last three years. The newspaper reported this summer that after an Otter Creek guard was convicted of the rape of a Kentucky inmate at Otter Creek, CCA officials filed a motion to overturn the conviction, on the grounds that the inmate did not follow reporting procedures.

In a report by the *Honolulu Advertiser*, DPS director Clayton Frank told lawmakers that many of the Hawai‘i women held in Kentucky did not want to return home, because they felt they benefitted from job-training and education programs that are absent in isle jails.

At the August hearing, Johnson said the cost of housing women inmates is \$58 a day at Otter Creek, including education programs and transport to and from the facility, compared to an average of \$84 in Hawai‘i.

In July, Johnson was part of a state team

appointed by Gov. Linda Lingle to investigate the Otter Creek allegations. “I did review the scope of services as part of the investigation,” Johnson said. “If we find that CCA violated any portion of the contract, we do have options at our disposal.” Johnson said a Hawai‘i contract monitor has been placed at Otter Creek and will remain until all the Hawai‘i inmates are removed.

Johnson said the expiration of the CCA contract for Otter Creek in October will free up money to cover the cost of the transfer and an additional 100 beds at the federal detention facility will house the inmates without overcrowding the Hawai‘i state prisons.

“Unlike other jurisdictions, Hawai‘i has not built a new prison in 25 years, yet the inmate population continues to climb,” Johnson said. “When inmates were sent (out of state), our prisons were bursting at the seams. The contract (with CCA) was not by choice, but that doesn’t mean inmate safety wasn’t any less of a concern for the department.”

A 2007 study by the Private Corrections Institute found the Otter Creek staff undertrained and paid far less than Kentucky State prison

workers. The study says Kentucky’s cheap labor market and tax incentives have enabled CCA to run low-cost facilities that are appealing to other states like Hawai‘i, where bed space is at a premium and unionized labor pushes up costs.

Espero said one way to keep inmates in state is to keep Hawai‘i Island’s Kūlanī Correctional Facility open. The state announced Kūlanī would be shut down in October due to a budget shortfall. “Some of the programs at Kūlanī have been shown to be very successful in reducing recidivism,” he said.

CAP’s Kat Brady said that sending women prisoners to Otter Creek does not effectively address their most common pathway to crime. “Most of the women are in prison for drug-involved crimes, she said. “The majority are non-violent offenders. (With adequate programming), they can be returned to the community with little or no supervision.”

DPS officials could not say when their investigation of Otter Creek would be made public.

For information on OHA’s study on the disparate treatment of Native Hawaiians in prison, visit capitol.hawaii.gov/. Click on Status and Documents and enter HCR 27. ■

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Kailua-Kona, HI 96740
Phone: 808.327.9525
Fax: 808.327.9528

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

LĀNA'I
P.O. Box 631413
Lāna'i City, HI 96763
Phone: 808.565.7930
Fax: 808.565.7931

KAUA'I / NI'IIHAU
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Lihū'e, HI 96766-1153
Phone: 808.241.3390
Fax: 808.241.3508

MAUI
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Kahului, HI 96732
Phone: 808.873.3364
Fax: 808.873.3361

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

EMAIL: kwo@OHA.org

WEBSITES:
www.OHA.org
www.NativeHawaiians.com

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

Kepakemapa • Sept. 2009

KAMAUOHA – The descendants of Henry Nahelehele Kamaouha and Keakaohawaii Nika and their children Kua, Elizabeth Kahili, David Kupa, Ho'okano, Kaelele, Charles, John Kaauhikaula, 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 Paulina 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.

LANDFORD – All families who have descended from Henry Newell Landford, including those of Mary Kiliwehi Landford, Minerva Kulamanu Mclean, Debra Papu Langsi and William K. Landford, are having a mini-reunion and general membership meeting of the Kahaupali Memorial Association on Sept. 19-20 at Our Lady of Kea'au, 83-300 Farrington Highway, Wai'anāe, O'ahu. For information, call Rosemary Ove at (808) 664-1828 or Verna Landford-Bright at (808) 696-2100. Also check kahaupali.org for more details.

MINER/KAIHE/CLARK – Descendants of George Paopua 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_roberson@yahoo.com or P.O. Box 27, Kalāheo, HI 96741 for details.

POAHA – A family reunion for Andrew Kapalaau Poaha and Elizabeth Keaka Kapi'oho 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 Kapi'oho Poaha, Leo Kapalaau Poaha and Emily Kukunaokala Poaha (Harvey/Hart) are asked to update their contact information, births, deaths or marriages to Pat Tancayo at (808) 567-6547 or Dorie Carson at (808) 553-5665 or email kaulwilacarlson@yahoo.com.

REUTER – Inviting the descendants of Pueo Reuter to a family reunion, including the descendants of the following kūpuna: Maineki Reuter, William Reuter, Henry Reuter, Annie Reuter, Richard Reuter, Nellie Reuter MacKenzie, Annie Reuter Sheldon, Emma Reuter Silva, Nalei Silva, Frank MacKenzie, Arthur Rees, Charles MacKenzie, George Cypher Jr, Nadine MacKenzie, as well as the children of Nellie Reuter and Matthew Kane, including Anna Kane Kama Gunderson, Albert Fouts Kane, Louise Kane, Violet Kane Kaailaau, Matthew Ho'onani Kane Jr., Edna Kane, Charles Kane, Marjorie Kane and Emil Kane. For information, contact Lilikalā Kame'eileiwa at Lilikalā@hawaii.edu.

WAIKIKI – We are in the planning stages of our Waikiki 'Ohana Reunion to be held Sept. 18, 19 and 20, 2009, at Hale Nanea on the island of Maui. Our Chairperson is Darrel Waikiki of Maui and his wife, Toni. Our 'ohana research includes: Kaimi Waikiki, Kaakau, Lihue, Nakapua, Piko, Kekeleauku, Kalamahana Waikiki, Waikiki (kāne) and Milikapu Kaaao (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 Kahoohanohano, 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 • Dec. 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'ilī 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 Rodríguez), Isiah (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 Kuhalimaiohuli and Keali'amoilili 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 & Kaniāla, Apitaila (w) 3) Keauli & Wahauku (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 kaholokula.reunion2010@yahoo.com.

KAONOHI/AWAAWA – The descendants of JAMES KAOHIAI KAONOHI and MINNIE AWAAWA and their children Alexander KAONOHI and Julia FEATHREN, Ida KAONOHI and Herbert LESLIE, James KAONOHI and Nancy VICTOR, Minnie KAONOHI and Ernest NAHOOLEWA, Solomon KAONOHI and Lillian KOGA, and Gideon KAONOHI and Rita LUM HO are planning a reunion July 2-10, 2010. If you would like to be included and for information please contact: Paulette Keopuhiwa at (808) 259-7252 or alakoa808@yahoo.com; Godfrey Kaonohi at (808) 239-8684

or CandG@hawaii.rr.com; or Kimo Kaonohi at (808) 259-7153 or kkaonohi3@yahoo.com.

KAUAUA – The descendants of Kelii O Nahuawai Kauaau and Kaua'i O Kalani Kanae and the descendants of their children Papai, Kamaka, Puupuu, Apuakaei and Moelua will be holding a reunion on Labor Day weekend, Sept. 4 and 5, 2010, on O'ahu. More information to follow in the coming months. Please save the dates! "E Hāpai O Kō Kākou 'Ohana Aloha" (Hold high our beloved 'Ohana).

KINNEY – Looking for descendants of William Kinney II born 15 April 1832, arrived in Hawai'i before 1868. Planning a family reunion in July 2010. Known children are William Ansel, Minnie, Kihapi'ilani William, Henry William, Clarence William, Joseph, Robbins, George, Orpha, David, Oliver and Ray. Please contact Orpha Kinney Kaina at (808) 344-9033 or kainareal@yahoo.com, Erin Kinney Lindsey at (808) 885-9023, Kristen Lindsey Ganancial at (808) 345-6358, or Auhea Straus Puihi at (808) 885-4184.

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 Hooalapaka (k) married Kaahanui (w) with one child Kaauhikaua (k) married Pahanui (w) with one child Nahau (w) who married Aiona (k), Kalanileleku (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 aina@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'e'le'ele and Laura Halualani. We are, for the first time, trying to unite our 'ohana. Nahoa'olelo o Kamehameha married Ohulelani. Their offspring are: 1) Leihauole, 2) Po'ohiwi, 3) Kaonohi, 4) Kawainui, 5) Kapika, 6) Kauhī, 7) Emera, 8) Kamala, and 9) Luka. Po'ohiwa, our great-grandmother, married Halualani. Their children are: 1) Ha'alilo; 2) Kapika; 3) Ko'e'le'ele, our great-grandfather; 4) Ohule; 5) Kawainui; and 6) Ainiini. 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.

KAHIHIKOLE – I am seeking third-, fourth- and fifth-generation information about the descendants of Annie Kealoha Kahihikole (Parents: Joseph Kahihikole and Kealoha Lapaku Kauī) 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 Naluaheine 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. Aunty Flo on O'ahu, (808) 354-5035; or Aunty Kalani on Hawai'i, (808) 329-7274.

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

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

ALL HAWAIIANS: DHHL homestead for sale, Kapolei, Waimanalo, Waianae, or I'll help you sell. Aukai Victorino (RA), ASAP Properties, (808) 368-1272, aukai@westbeachrealty.com.

BEST BUY IN WAIANAE: 5 bd/6 ba, pool, \$395,000. Kanehili (UDI) \$45,000. Buy/swap Kamuela 4/2.5 \$300,000. Keaukaha \$45,000 (21,560 sf lot). Charmaine Quilit Poki (R) 295-4474.

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KAMUELA, WAIMEA: 1) 10 ac. lot, full fence, no utils. 2) 4br/2ba home on 5 ac. Pitch ceiling, slate fireplace, awesome view. Meet DHHL criteria to qualify. Pua (808) 896-6888.

LAI OPUA LESSEE will trade undivided interest for lot in Waimea or Kohala area. Call Chessine (425) 882-0412.

LOTS: Panaewa 10 ac \$175,000.

Panaewa 5 ac \$75,000. Makuu 5 ac \$40,000. Kalamaula 1 ac \$20,000. Keaukaha/Hilo approx. 1 ac \$50,000. Charmaine I. Quilit Poki (R) 295-4474.

LUALUALEI - WAIANAE: 3 bedroom, 1.5 bath home, yard. DHHL lease. Graham Realty Inc. (808) 221-6570 email habuchal@aol.com.

MAUI, WAIHOLI: Unit 1 - ready to build, one acre; Undivided interest lease with selection in October. DHHL Leases. Graham Realty Inc. (808) 221-6570, email habuchal@aol.com.

MOLOKAI, HOOLEHUA trade or purchase 34.9ac Ag lot w/water near airport. DHHL lease. (808) 284-9671. Email a-looney@hotmail.com.

MOLOKAI, HOOLEHUA: 5 Acres -AG w/2/2 home, incl. greenhouse/equipment; 10 Acres AG. DHHL Leases. Graham Realty Inc. (808) 221-6570, email habuchal@aol.com.

PANAWEA HOMESTEAD on Hawaii for sale to DHHL qualified: 10,000+sf lot with 3bdr, 2 bath, 2 car garage built in 2000. Close to shop-

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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
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Honolulu, HI 96813
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HAWAI'I CAMPUS – Hawai'i island residents may apply to kindergarten*, grades 6 and 9.

MAUI CAMPUS – Maui residents may apply to kindergarten*, grades 6 and 9.

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

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