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for the heart

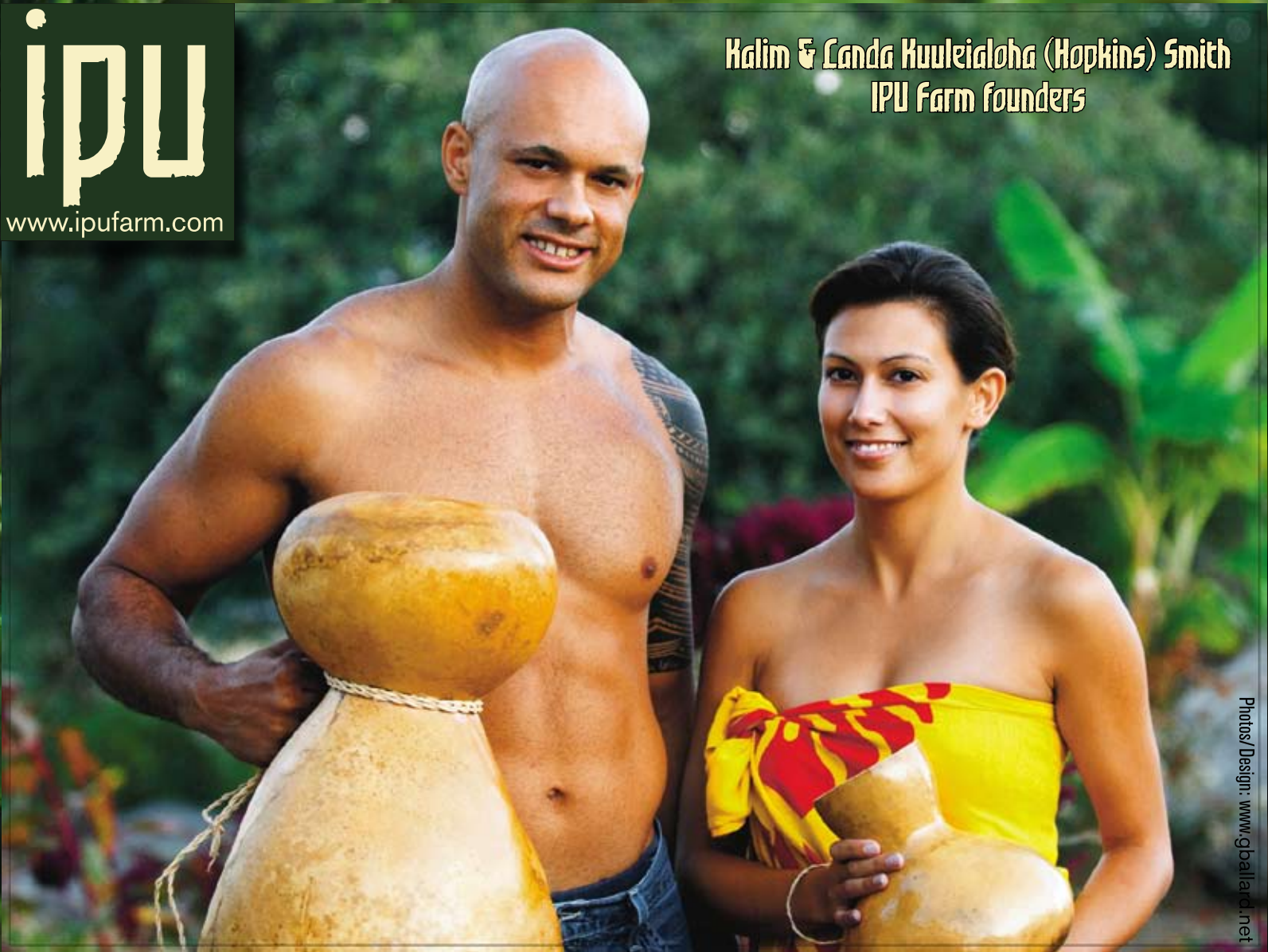
Plus a four-page  
pull-out section  
of ads of Hawaiian  
owned businesses  
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Like the discovery of glass balls on the beach, *Ka Wai Ola* shares with you our "finds" for Christmas giving, with gift ideas brought to you by Hawaiian businesses. - Photo: Anna Johnson



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nūhou<sup>news</sup>

Speaking at a Nov. 4 press conference, lead plaintiff Leona Kalima said home-ownership helps you improve “your stance in life” and had she been awarded a lease “way back,” she said, “I could have probably afforded to send my children to college.” With her, from left, are plaintiffs Raynette Nalani Ah Chong, whose father, another plaintiff, died in 2001 awaiting resolution to the 10-year-old case, and Irene Cordeiro-Vierra, who at 82 says she’s too old and sickly to accept a homestead from DHHL. - Photo: Lisa Asato

## After long legal battle over Hawaiian home lands, money becomes the focus

By Liza Simon  
Public Affairs Specialist

Now that Native Hawaiian plaintiffs have prevailed in a class-action suit against the state and the Department of Hawaiian Home Lands, plaintiffs attorneys are shifting their focus to a monetary resolution to the decadelong legal battle.

Following a recent ruling that the state is liable for breaches of trust, plaintiffs attorneys are asking the court to treat damages as a class-wide action, because the only other option would be to hold individual trials for each of the more than 2,700 claimants, attorney Thomas Grande said.

Grande also said that he and co-counsel Carl Varady are in the process of filing motions to determine standards for damages. “We are contending that the amount of damages (for each plaintiff) should be equal to the market value of an improved leasehold homestead lot, because that is what people were deprived of,” he said.

The court decision recommends appointing a special master to facilitate the awarding of damages.

First Circuit Judge Eden Elizabeth Hifo ruled on Nov. 3 that the state committed breaches of trust between 1959 and 1988 by failing to place Hawaiians in a timely manner on lands set aside for them under the federal Hawaiian Homes Commission Act. The ruling pertains to beneficiaries who went before a state-appointed review board created in 1991 to resolve homestead claims pending since statehood in 1959. The panel did not have resources to process the claims and disbanded in 1999. The class-action lawsuit was filed that year.

It remains unclear whether the state will appeal. DHHL deferred comment to the state attorney general’s office, which released a statement Nov. 4, saying: “The state is reviewing the decision to determine the appropriate next steps.”

Hailing the outcome of the recent four-week trial, Grande said it marks the first time beneficiaries of the DHHL trust have won the right to compensation in court. “It’s also a monument to the perseverance of our plaintiffs – many of them are elderly. The claims were not something we lobbied for. The state under the panel during Gov. John Waihe’e’s administration solicited their claims. The plaintiffs waited

patiently to find an answer for many decades. More than 300 died while they were waiting in vain,” said Grande.

Raynette Nalani Ah Chong is the daughter of one of the six original plaintiffs, Joseph Ching Sr., who died in 2001 without closure, long after first applying for a homestead award in 1962. “I know this thing consumed him, even though he never talked about it a lot. He was the only breadwinner in the family. Not getting the award meant we couldn’t ask for much as kids. My sister wanted to go into accounting but had to drop out of college when my parents couldn’t pay for it,” said Ah Chong, who said her father eventually bought a family home but struggled to meet mortgage payments.

She said that after the Waihe’e panel was formed, her father sought a homestead award with renewed vigor with the aim of eventually passing the home on to her. She said his hopes were dashed at a 1986 homestead lots selection meeting in Waimānalo, where DHHL staff skipped over his name in what appeared to be a mistake. Ah Chong said he took his fight to correct the error to the Legislature, asking for support for a bill to reform DHHL. When the legislation failed to pass, her father joined the class-action lawsuit. Ah Chong, herself a plaintiff in the case, testified on behalf of her father at the recent trial, where she read his letters written to the Legislature about his dissatisfaction with DHHL. Ah Chong bought her own home eight years ago. “But I’ve got to do the right thing for my Dad and for all the other Hawaiians who missed out like he did, so I will continue his fight,” she said.

Ah Chong said she “screamed with joy,” when her attorney’s office phoned her with the news of the Nov. 3 court decision. But she remains only cautiously optimistic. “Times are hard. The state is not going to want to pay. If there’s an appeal, it could drag on,” said Ah Chong. Just in case, she said she is sharing all legal information on her case with her 25-year-old daughter. “She might have to pick up where I leave off and do what I am doing now for me and my Dad.”

Hifo wrote in her 18-page decision that the plaintiffs proved by “clear and convincing evidence” breaches of trust that caused eligible Native Hawaiians to not be placed on the land – which itself is a further breach of trust.

Hifo said breaches of trust include:

- The state not doing an inventory of lands after taking over the trust from the federal government after statehood.

See DHHL on page 20

## he ho‘omana‘o in memoriam

1928 – 2009

### GEORGE LANAKILAKEIKIAHIALI‘I NĀ‘OPE

George Lanakilakeikiahiali‘i Nā‘ope, iconic kumu hula and resplendent showman renowned the world over, died Oct. 26 at his Waiākea, Hawai‘i, home. He was 81.

He is survived by a brother, three sisters and a hānai son. A two-day celebration of Nā‘ope’s life was held Nov. 6-7 at Hilo’s Afook-Chinen Civic Auditorium, where the Merrie Monarch Festival that he helped to found got its start.

Nā‘ope was born Feb. 25, 1928, in Kalihi, O‘ahu, and raised in Keaukaha, Hawai‘i.

His career as kumu hula spanned more than six decades, teaching in Hawai‘i and internationally. Although he stood barely 5 feet tall, Nā‘ope was easy to spot in a crowd, but it wasn’t because of his bright clothing and extravagant adornments.

“He could talk to the highest person in the world without forgetting the poorest, and treat them as equals,” said student and confidante ‘Iwalani Kalima. “They used to call him ‘menehune,’ but he was the tallest man in my life.”

Nā‘ope was one of the founders of the Merrie Monarch Festival in the 1960s, which blossomed into the premiere hula competition in the world. Nā‘ope also helped to found festivals in Washington, California and across Hawai‘i.

Kalima said that Nā‘ope always taught his haumāna “how to be who we are, and how to be proud of who we are. He was a proud descendant of Hāloa – a true kanaka maoli.”

Kimo Kaho‘āno, a co-host on OHA’s Nā ‘Ōiwi ‘Ōlino radio show, said: “George just had a great spirit. When you talk about George, you cannot talk anything slow and low – we gotta talk about the colors and the brightness and the intelligence!”

With all of his accomplishments, “there isn’t one of us who doesn’t have a special George Nā‘ope memory,” said Skylark Rossetti, also an OHA radio co-host and a longtime friend of Nā‘ope’s.

“He touched so many people with hula,” she said. Whether they were from Japan, Mexico, Russia, Keaukaha or Kaua‘i, we’ve all had that special magic moment with Uncle that we need to carry forward and share it with the world.” ■



George Nā‘ope on, Kaua‘i in 1979. - Photo: Courtesy of Mike Teruya

1948 – 2009

### WAYNE KAHO‘ONEI PANOKE

Kumu hula, activist and community leader Wayne Kaho‘onei Panoke died Nov. 13 at the Queen’s Medical Center in Honolulu.

A co-founder of the ‘Ilio‘ulaokalani Coalition that organized many rallies and marches for Hawaiian issues, Panoke was deeply involved with the Hawaiian community in Hawai‘i and across the continental U.S. As a member of the Ko‘olaupoko Hawaiian Civic Club, he was very active as well with its parent organization, the Association of Hawaiian Civic Clubs. He was also the first student regent of the University of Hawai‘i.

The 1966 Kamehameha Schools graduate received his hula ‘ūniki in 1968 from Auntie Nona Beamer, and in the mid-1970s he moved to the U.S. continent and began to make his mark, establishing Hula Hālau O Kaho‘onei in the 1970s. In 1996, Panoke moved back home to Kāne‘ohe, O‘ahu.

“Kaho‘onei was very creative and innovative. You didn’t have to agree with him, but he would definitely argue his points. That’s who he was,” said student Paul Neves. “He never shied away from political activism. Hula was his first love, but he felt that you cannot sit by and dance hula without saying something about what’s going on.”

In July 2009, Panoke was hired at the Office of Hawaiian Affairs as a Community Outreach Specialist in the Hawaiian Governance Hale. “Though Kaho‘onei is relatively new to OHA, he has been active in the Hawaiian community for a number of years and has made a significant contribution,” said OHA Administrator Clyde Nāmu‘o. “We are all very saddened by his passing, and our prayers



Wayne Kaho‘onei Panoke. - Photo: Blaine Fergerstrom

go out to his family and friends.”

Panoke is survived by his mother, two sisters, extended ‘ohana, and many beloved haumāna, friends and colleagues. His hula legacy lives on through his two kumu hula graduates, Paul Neves and Ladd Heleloa, and his hula mo‘opuna kumu hula Akalā Nāhikulani Neves.

“We have lost a booming, powerful voice in the Hawaiian community, a caring, compassionate leader who never hesitated to stand front and center when it came to dealing with Hawaiian issues,” said Marilyn Leimomi Khan, president of the Association of Hawaiian Civic Clubs. “Uwē, uwē ka lani. The heavens weep.”

A memorial service will be held Dec. 5, 8:30 a.m. visitation, 10:30 a.m. service, at Mililani Downtown Mortuary, 20 S. Kukui St. Private scattering of ashes. ■

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nūhou<sup>news</sup>

# IWI REPATRIATED

By Liza Simon  
Public Affairs Specialist

After retrieving eight sets of iwi kūpuna or skeletal remains from a Harvard University museum in Cambridge, Massachusetts, and 22 iwi po'o — or human skulls from two national museums of Sweden, a Native Hawaiian delegation is back home, declaring their mission a success.

However, they also say that difficulties may lie ahead in deciding on reburial plans.

The iwi were taken away from island soil more than a century ago and very little information about their exact origin is available, members of the delegation said.

"Our ancestors were taken without our knowledge. Like any other people, we have a responsibility of caring for those who provided us with life, and so we have spent 20 years working with institutions to identify any Hawaiian remains for return home," said delegation member Edward Ayau of Hui Mālama I Nā Kūpuna O Hawai'i Nei.

Support for the Hawaiian delegation's trip to Sweden and Cambridge came from a partnership of Hui Mālama, the Island Burial Councils of O'ahu and Hawai'i Island and the Office of Hawaiian Affairs, which provided funding for the repatriation project. The National Park Service also provided grant funding.

Ayau said the Hawai'i organizations would be collaborating along with the Department of Land and Natural Resources to reinter the ancestral iwi. "But there is no technology to pinpoint whether a skull comes from Moloka'i or Maui. There is no way to trace the exact island home of what we are bringing back other than to reach out to Hawaiian families and ask them if they have any history of being associated with a certain area where iwi was once taken away," said Ayau.

Ayau said reburial has often involved following the na'au for guidance. He gives this example: "On a Hui Mālama repatriation trip involving museums across nine different states, our delegation met every morning at breakfast. We would talk about what we dreamed as we slept the previous night. This is a way to connect with our ancestors. One woman from Kaua'i said she kept seeing these faces of Hawaiians coming to her — a recurring dream. So when the trip was over, she said all the iwi we don't identify, we want to hānai them to Kaua'i. It's conjecture but it was comforting to feel some resolution," said Ayau.

While there is no international law requiring nations to return indigenous remains, many governments that once saw "scientific value" in making forays into distant graveyards now see this practice as a profound abuse, according to numerous international human rights groups, such as the new International Repatriation Advisory committee, which is pushing for a multinational

ban on disturbing indigenous graves.

Ayau said Swedish officials were very cooperative when he first contacted them by e-mail several years ago. He inquired whether the Swedish frigate ship Vanadis stopped in Hawai'i during an 1883 worldwide voyage that brought back to Europe more than 4,000 specimens of human remains for an ethnographic museum.

Swedish Museum officials eventually informed Ayau that they were in the possession of Native Hawaiian remains from the Vanadis, delivered more than a century ago to the Statens Historiska Museet and the Karolinska Institutet — both in Stockholm, Sweden.

At a solemn Nov. 12 ceremony in Stockholm, the Hawaiian delegation stood by as Statens Historiska Museet Director Lars Amreus apologized for the actions of his forebears. William Ailā Jr., the head of the delegation, said Areus told the small audience — including representatives of Sweden's indigenous Sami population — that even though Swedish scientists once believed they were collecting the remains for legitimate study, they had "looted and violated the graves."

In his speech at the gathering, Ailā formally thanked Sweden for setting a sensitive example in the handling of native remains. Ayau said his group of five Native Hawaiians privately conducted cultural protocols and a blessing appropriate to the repatriation.

The Native Hawaiian group gathered for a similar ceremony at Harvard University less than a week after leaving Stockholm. They received an apology from Harvard administrator Dr. Patricia Capone, who said the indigenous iwi had been taken by western scientists in 1843 to the university's Warren Anatomical Museum.

Meanwhile, Hui Mālama is alleging that the eight sets of remains at Harvard should have been part of university's inventory of the 167 iwi kūpuna, repatriated to Hawai'i in 1995, in compliance with a deadline set by the Native American Graves Protection and Repatriation Act of 1990. NAGPRA requires all institutions receiving federal funding to return cultural artifacts and funereal remains to their rightful aboriginal owners. Ayau said Harvard officials presumed whatever remains were still in the Warren museum after 1995 were not covered under NAGPRA. "When they checked they realized they were mistaken," said Ayau. Hui Mālama has filed a complaint with the U.S. Secretary of the Interior asking for an investigation by the National Park Service, Ayau said. If found guilty of NAGPRA violations, Harvard would face a civil fine. "We want museums to know that they must be thorough in their inventory of our ancestors. It's our human right to care for these remains," said Ayau.

Hui Mālama's largest endeavor repatriated over 300 sets of remains, said Ayau, referring to the initial return of iwi from Harvard's Peabody Museum of Archeology in 1995; these were combined with sets of remains returned from Yale University in the same year. ■



Edward Ayau. - Courtesy of Edward Ayau

## McGregor wins \$10K for essay

Lurline Wailana McGregor was among the winners of the Native Insight essay competition. - Photo: Courtesy of Monte Costa



By T. Ilihia Gionson  
Publications Editor

"There was once enough for everyone. That was before Captain Cook 'discovered' our Hawaiian islands on his way to find a northwest passage, before the missionaries came to save our heathen ancestors and before the American businessmen called in the U.S. Navy to protect their land investments. For centuries before western contact, the

Hawaiian people flourished. There was no disease, no hunger, no homelessness, no economic recession. That was then."

Thus begins Lurline Wailana McGregor's \$10,000 prize-winning essay, "Economic Recovery — Hawaiian Style." Her essay was among the seven winners of Native Insight: Thoughts on Recession, Recovery and Opportunity, a writing contest to promote the thoughts and traditional knowledge of natives in the area of economic recovery. Entries were collected from Native Americans, Alaska Natives and Native Hawaiians.

In her essay, McGregor proposes that through curbing overzealous consumption — in the same way that our kūpuna only took what was needed and left some for the next person — in time, the economy will stabilize.

"In the short term, increasing consumption will pump money back into the economy and get us out of recession, but in the long term, it only sets us up for another fall," McGregor said in an interview. "We will continue to be at the mercy of the corporate greed

See **McGREGOR** on page 17

## New UH president affirms university support for Hawaiian programs

By Lisa Asato  
Public Information Specialist

The University of Hawai'i remains committed to its unique responsibilities to Native Hawaiians and will make a \$30 million Hawaiian language building at UH-Hilo its highest and only construction request in 2010, new UH President M.R.C. Greenwood told the OHA Board of Trustees in October.

"We're able to put it forward as our single-highest strategic CIP (capital improvements project) for this coming year," Greenwood said at an Oct. 29 board meeting that lasted a little less than two hours and covered a range of topics, including tuition waivers for Native Hawaiians, stewardship of Mauna Kea and OHA's funding of UH programs systemwide that have totaled about \$11.3 million for the six years starting July 1, 2004.

Greenwood said UH is "ready to turn shovels" on the College of Hawaiian Language building, which she sees as "a possible stimulus package" that would create jobs on Hawai'i Island. Despite a rocky

See **GREENWOOD** on page 17



UH President M.R.C. Greenwood said UH is "ready to turn shovels" on the College of Hawaiian Language building at UH-Hilo. Its funding would need state approval. - Photo: Blaine Fergerstrom

nūhou news

# HONORING SAINT DAMIEN

By Rowena Akana  
Trustee, At-large

On Oct. 11, 2009, Father Damien was canonized by Pope Benedict XVI in St. Peter's Basilica in Vatican City, Rome. Saint Damien was born Joseph De Veuster on Jan. 3, 1840, in Tremelo, Belgium, into a large family. His parents were farmers and merchants and it was expected that Joseph would take over the family business after his oldest brother decided to enter the congregation of the Sacred Hearts of Jesus and Mary. However, this was not to be.

In 1859, Joseph entered the novitiate in Louvain, Belgium, the same religious order that his brother had entered, where he took the name of Damien. In 1863, his brother became ill and could not leave on a mission to the Hawaiian Islands. Joseph obtained permission from the Superior General to take his brother's place.

Joseph arrived in Honolulu on March 19, 1864, where he was ordained to the priesthood the following May 21. In learning about Saint Damien and the struggles he endured as a priest living in Kalawao, Molokai, or what is now known as Kalaupapa, I can truly say that no one in this lifetime could have survived the harsh and cruel conditions there with the same grace and compassion.

Damien arrived at a time when the Hawaiian Monarchy was struggling with the dilemma of what to do about the outbreak of Hansen's disease that was quickly spreading throughout the islands. It was decided that all those who were infected be isolated on the island of Molokai in the remote area of Kalawao.

The entire Catholic Mission led by Bishop Louis Maigret was concerned about the abandonment of the "lepers." He asked for volunteers who would take turns administering aid to them and four priests volunteered. Damien was first to leave on May 10, 1873. After seeing the harsh conditions in Kalawao and how seriously ill the patients were, he asked the Bishop's permission to remain indefinitely on Molokai. Thus, Damien spared the other priests from exposure to the disease.

On Oct. 1, 2009, I traveled along with a Hawaii delegation on a pilgrimage to Belgium and to Rome to honor Father Damien. We visited Father Damien's hometown of

Tremelo where the people of the town embraced us. I can now truly understand where the kindness and compassion that father Damien had for our Hawaiian people came from.

To Father Damien, people were people, and his service to his God meant to serve all of God's people. We are reminded through the life lessons exemplified by Father Damien



Photos from OHA Trustee Rowena Akana's trip to Belgium and Rome for the canonization of Father Damien. Above, she poses for a photo with Ronald Bongiovanni, left, and Honolulu Bishop Larry Silva. - Photo: Courtesy of Trustee Akana

that we are each given an opportunity while we are on God's earth to try and make a difference in someone's life no matter how big or how small. It only matters that we try.

We walked along the same streets that he walked and entered his boyhood home, which is now a small museum. Touring the centuries-old town with its quaint streets and beautiful classical buildings was an unforgettable experience. At the end of a Mass held in Tremelo, the Bishop of Belgium said: "Thank you Hawaii, we gave you a priest and you gave us back a Saint. We are forever linked together as one people."

On October the 6th, our group arrived in Rome and our hotel was very near Saint Peter's Square and the Vatican. Upon arrival, I was acutely aware of the stark contrast between the smaller towns of Belgium and the hustle and bustle of Rome. I also found it interesting how Rome's ancient history and architecture deeply intertwined with the modern city.

It is fascinating how parts of ancient Rome continue to exist in modern times as they did centuries ago. I walked upon the same cobblestone streets that Romans in ancient times traversed. What is astonishing is that a large city like Rome has not widened its streets to accommodate automobiles. Cars and motorcycles regularly zip in and out of narrow streets made for horses and foot traffic. To add to the congestion, Romans regularly double- and triple-park their cars.

Almost every building in Rome has ornate architecture and statues. The 600 churches within the city are decorated with beautiful paintings on both the walls and ceilings. St. Peter's Basilica is the most beautiful church I have ever seen. St. Peter is buried underneath the Basilica. Located nearby is the Sistine Chapel where Michelangelo spent more than half of his life painting the magnificent ceiling. Everything that you have ever read about in school is there before you.

Despite the many distractions, we did not forget the reason we all made our pilgrimage to Rome – the canonization of our beloved Father Damien. On Oct. 11, we lined up at St. Peter's Square at 6:30 a.m. to ensure we got seats before the program began. The gates opened at 8:15 a.m. and by that time there were 60,000 people waiting to get into the square and many more coming in tour buses and walking in large groups. Suddenly, they all rushed toward the gate with a determined look in their eyes. There was much pushing, shoving and shouting in different languages as everyone scrambled to get one of the limited number of seats available. Thankfully, no one was trampled.

The Mass began at 8:30 a.m. The King and Queen of Belgium, the Royals of Italy, Sen. Daniel Akaka and Lt. Gov. Duke Aiona were but a few of the many dignitaries in the audience. Participants included the Brothers and Fathers of the Sacred Heart Order of Connecticut, Los Angeles, the Philippines and the Northern Marianas, who were all led by Bishop Silva of Honolulu. St. Peter's Basilica was packed to its brim with visitors from everywhere in the world, with thousands more listening and watching on the jumbo screens in the square. All told, there were as many as 100,000 people there. Before we knew it, like a blink of an eye, the Mass was over and Father Damien had become Saint Damien.

Our next stop is the thriving community of Assisi, about three hours outside Rome. We traveled through farm country and lots of open spaces. It was a sharp contrast to Rome. Finally, high on the mountaintop of Assisi, we witnessed the birthplace of Saint Francis. The view was breathtaking. We then visited St. Francis's Church and his tomb. Beautiful, centuries-old buildings were still being used as merchant shops and homes. We stopped long enough to get some heavenly sweet gelatos. There really

We are fortunate to have such highly skilled leaders in their respective fields join our organization to help us secure a better future for Hawaiians."

—Clyde Nāmu'o, OHA Administrator



Richard Pezzulo



Esther Kia'aina



Dr. Kamana'opono Crabbe



Denise Iseri-Matsubara

## OHA names key directors

By Ka Wai Ola staff

Making headway in its strategic plan-driven reorganization, OHA recently named four more to leadership positions.

Richard Pezzulo was selected as Resource Management Director and Chief Financial Officer, Esther Kia'aina as Chief Advocate, Dr. Kamana'opono Crabbe as Research Director, and Denise Iseri-Matsubara as Community Relations Director.

The four directors will support OHA Administrator Clyde Nāmu'o and newly appointed Chief Operating Officer Stanton Enomoto as the agency aims to streamline into a performance-based operation with a focus on asset management, research and advocacy.

"We are very pleased to welcome our new directors," said Nāmu'o. "We are fortunate to have such highly skilled leaders in their respective fields join our organization to help us secure a better future for Hawaiians."

Pezzulo has served as OHA's Chief Financial Officer since 2008. He previously served as OHA's Director of Planning, Research, Evaluation and Grants and as Executive Director of Empower O'ahu, a nonprofit that focuses on economically distressed communities. Pezzulo, who earned an MBA from Southern Cross University in Australia, has also worked with the United Nations, the U.S. Census Bureau, the International Labor Organization and the Foundation for the Peoples of the South Pacific.

To her post as Chief Advocate, Kia'aina brings 21 years of experience in Washington, D.C., where she served as Legislative Assistant to U.S. Sen. Daniel Akaka, Legislative Director and Chief of Staff to U.S. Rep. Robert Underwood of Guam, and Chief of Staff to Hawai'i Congressman Ed Case. In the nation's capital, she worked to advance policy relating to Native Hawaiians and Pacific Islanders and was instrumental in drafting and securing passage of the Apology Resolution, which President Clinton signed in 1993. She comes to OHA from Kamehameha Schools, where she served as a Land Asset Manager. A Kamehameha graduate, Kia'aina received her juris doctorate from George Washington University Law School.

Crabbe, who was appointed Research Director for OHA, most recently worked as a licensed psychologist and Director of Training at the Wai'anae Coast Comprehensive Health Center. Crabbe has extensive experience serving the Native Hawaiian community and Hawai'i residents in the areas of clinical psychology, family therapy and Native Hawaiian health research. He earned undergraduate and graduate degrees from the University of Hawai'i at Mānoa.

Iseri-Matsubara, the new Community Relations Director, comes to OHA from the state Department of Hawaiian Home Lands, where she served as Special Assistant to the Chairperson. A graduate of Kamehameha Schools and UH-Mānoa, Iseri-Matsubara has also served as Hawaiian Electric Co.'s Director of Government Relations and has almost 20 years in management at Young Brothers Ltd. Her past experience ranges from community outreach for public policy and legislative matters to customer service.

The recent appointments come after OHA's September announcement of its new six-year strategic plan, which aims to focus resources on programs and activities that will lead to systemic change, thereby maximizing impact for all Native Hawaiians.

Enomoto, who was named COO in September, said the new directors are filling key positions at OHA. "Resource management, advocacy, research and community relations are critical areas for us as we move forward with our strategic plan," he said. ■



ho'oulu lāhui aloha to raise a beloved nation

# Hula nō ka 'oi in Indiana

By Len Jury  
Kau Inoa Registrar – Ohio

Due to a serious illness of the previous organizer, there had been a two-year absence of the Dancer's Dream Weekend in Indianapolis. This year Dancer's Dream Weekend returned to the city of Indianapolis, under the guidance of Michelle M. Saunders Wedding of Polynesian Breeze, LLC.

## 21st annual Dancer's Dream Weekend

Sept. 25 – 27, 2009  
Wyndham Indianapolis West  
Indianapolis, Indiana

This year's event featured two kumu hula, Keith Awai and Cy Bridges.

Awai, supervisor and choreographer with the Polynesian Cultural Center, is the founder and

kumu of Kawaipu'ilani Hālau. Bridges is the Cultural Director at the Polynesia Cultural Center and is kumu of the Hui Ho'oulu Aloha Hālau.

There were over 150 participants for the weekend; they studied mele, chanting and hula kahiko. The hō'ike on Saturday evening was followed by a kanikapila that

went into the early hours of Sunday morning, all in attendance enjoyed the Aloha.

The Indianapolis event has always been a hula "no ka 'oi" workshop and had been well attended in the previous years. Judging by the excitement and interest at this year's event and with the participants talking about the future sessions, I feel that the Kau Inoa registration and awareness will grow as people realize "Indy" is back and as attendance increases. ■



Len Jury handled Kau Inoa registration at the Dancer's Dream Event on Sept. 25-27, 2009, at the Wyndham Indianapolis West in Indiana. - Courtesy photo

## Hawaiians in Detroit honor Father Damien

By Erme Kauahi Giurato

The opportunity to host the relic of Father Damien in Detroit at the Cathedral of the Most Blessed Sacrament on Oct. 13 was granted to Archbishop Allen Vigneron of Detroit by Bishop Larry Silva of Honolulu.

They had worked together years ago in Oakland, California.

The relic was brought from Rome by Father Lane Akiona, who was born in Moloka'i. He spoke of the goodness of Father Damien, concluding with his singing of the Hawaiian Doxology.

Also invited were three Hawaiian women who chanted in the procession for Saint Damien:

"I am grateful that Hawaiians were included in this ceremony as Hawaiians cherish the relics of our people and we pay this same respect to Father Damien,"



Joanne Kaahanui Davis, left, Erme Kauahi Giurato, and Schantell Schmidt-Taylor performed protocol during the return of St. Damien's relics to Michigan. - Photo: Courtesy Erme Kauahi Giurato

said Schantell Schmidt Taylor, who is originally from Wai'anae and now lives in the Detroit area.

Joanne Kaahanui Davis, who hails from Hau'ula and also lives in the Detroit area, said she was "so happy to be here and share in this ceremony ... representing the Hawaiians."

As for myself, a Kailua native living in the Chicago area, the experience was overwhelming. I told the media, "I am here to pay homage to a man who lived his life as Christ did and ministered to our people physically and spiritually with God's love." Mahalo Kamiano Aloha Ke Akua! ■

Erme Kauahi Giurato is the kumu hula of hālau Nā Pua o Hawai'i ko nā 'āina e. Contact her at ermegiu rato@att.net.



The Intermountain Region Kamehameha Schools Alumni Association held their All Class Reunion Oct. 29-30, 2009 in Las Vegas. The final event was a banquet and Halloween costume party held at the Orleans Hotel in Las Vegas, NV. Haunani Mackey-Rangivaia, KSA '76, (in the high-collared costume) in their Halloween Party 2009 photo, sent in this report. - Photo: Courtesy of Warren Wong

## Something for everyone at reunion

You do the Hokey-Pokey and you turn yourself around ... Who would have thought that would be one of the "crowd pleasers" at the KSA-A-IMR Halloween Party?

What is the KSA-A-IMR you ask? It stands for the Kamehameha Schools Alumni Association-Intermountain Region.

For the second year in a row the association has hosted an All Class Reunion in Las Vegas. The reunion activities included Golf and Bowling Tournaments, Karaoke Night, Main Event Banquet and Halloween Party, with a costume contest to finish it all off. There were classmates ranging from the Class of 1948 to the Class of 2006, a graduate of Kea'au, Hawai'i Campus. The class with the most attendees was the Class of 1960.

There was something for everyone – from the traditional nahenahe mele to contemporary island sounds. And, of course, with the ever-delightful Alaka'i, Class of '74, as emcee, there was never a dull moment. For those of you who have never been to an All Class Reunion, please join us. It's so much fun renewing old friendships, reminiscing and just having a good time. For those who have experienced the All Class Reunion, see you next year! Check us out at ksaa-imr.com. ■

ho'ona'auao education



## Hō'ike to celebrate milestone in Hawaiian education

Nā Pua No'eau plans to celebrate its 20th anniversary by inviting all of its former students, staff and family members to join them at the University of Hawai'i at Hilo Campus Center cafeteria on Dec. 11 from 6 to 9 p.m.

The event will feature entertainment, heavy pūpū and testimony by former students and staff. The hō'ike will mark a significant milestone in Hawaiian education for the University of Hawai'i at Hilo. The goal of Nā Pua No'eau is to raise the educational and career goals and aspirations

of Native Hawaiian children and their families. More than 10,000 students have participated in Nā Pua No'eau over the years, and 25 percent of the current Native Hawaiian student population at UHH are former students of Nā Pua No'eau, which receives funding from OHA to conduct educational-enrichment programs for Native Hawaiian youth.

There is no charge to attend the hō'ike. Tickets are available at the Nā Pua No'eau office on the Manono Street campus. For information, call Nā Pua No'eau at 808-974-7678. ■



A montage of Nā Pua No'eau students from recent years. - Photo: Courtesy of Nā Pua No'eau

mauli ola<sup>health</sup>

## Coasting into a healthier 2010



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

It's the season of celebration! There'll be lots of people and parties. This is the season for thoughtfulness and kindness, as well. So, let's plan festive parties that include choices for everyone, including family and friends with diabetes, hypertension or heart problems. Among the usual favorite dishes, strategically place a few choices that protect our loved ones. Just a few things need consideration. Depending on the dish, substitution of herbs (thyme, rosemary, mint, etc.), or other flavorings (garlic, onion, ginger, green onion,

celery), or sprinkling a few dried fruit or toasted nuts on top can add tastiness. When in doubt, use the plain food and place seasonings and flavorings on the table.

Recipes that use sugar, honey, brown sugar, syrup, molasses, candy or marshmallows are on the "to avoid list" for diabetics. You can either change or exclude these ingredients or use artificial sweeteners. However, some sweeteners are best added after, and others during, the cooking process. Recipe books using artificial sweeteners can be purchased or found on their web sites. It may be easiest to ask the family or friends who always prepare the special dietary meals for help. If candied yams are always included, offer a variety of steamed sweet potatoes too.

Generally speaking, we use too much shoyu, salt and "aji" (monosodium glutamate), so be cautious and use less. This can benefit everyone. When a guest has high blood pres-

sure, heart problems or diabetes, the sauces, gravies or marinades need special attention. Experiment with favorite family dishes prior to the party to see what works best. Most meat or protein foods can still be roasted, baked, steamed (like fish or laulau), broiled or grilled. Use only one of the triad: salt, shoyu or "aji" in marinades and sauces, then add herbs like, garlic, ginger, onions, celery and black pepper, etc., for great herbal flavors.

Starchy foods are tastier and more nutritious if you start with "whole," or less pre-prepared varieties. Use whole sweet potatoes, taro, 'ulu (in season), yams, white potatoes or others. Whole grain choices, i.e., noodles, bread, cereal or rice offer more nutrients than the refined white varieties. A tiny touch of salt, margarine or butter can be added at the table by those who do not have to "watch salt or cholesterol."

If you are serving steamed rice, make it the "hapa haole kine,"

Serving rice for a holiday party? Make it the "hapa haole kine" — a healthier alternative that combines brown and white rice. - Photo: Blaine Fergerstrom



a mixture of whole grain or brown rice and enriched white rice. For families who are learning to eat brown rice, start with a mixture that is one-fourth brown rice and three-fourths enriched white rice. Over time, increase the brown and decrease the white rice (i.e., 1/3 to 2/3 cup, 1/2 to 1/2, then, 3/4 to 1/4 cup). Brown rice requires more water to steam to the preferred local texture. White rice is steamed using equal parts of water and rice, that is, one cup of water to one cup of white rice. So, for each cup of "hapa haole kine" (1/4 c. brown rice to 3/4 c. white rice mixture), add additional water, 1/4 c., to total 1-1/4 cups of water. When steaming pure brown rice, the ratio is 1 cup of brown rice to 2 cups of water. If the rice is still not "soft" enough for your family's preference, cool the rice cooker slightly (remove the pot from the cooker or take the lid off). When slightly cooled, add more water to the partially cooked rice and re-steam until the automatic rice cooker clicks off.

Cooked vegetables and green salads add lots of flavor, crunchiness and nutrients to meals. These foods supply the blood vessels, eyes, heart and skin with nutrients to keep them in top shape. Small amounts of chopped nuts, seeds and dried fruit (cranberries, raisins) sprinkled on the leafy greens, carrots, celery, parsley, tomatoes, etc. make the salads colorful, tasty and fun. Commercial low-fat, low-sugar salad dressings, which taste exactly like the regular versions, abound in supermarkets.

Desserts made with artificial sweeteners are available in many supermarkets and bakeries. Call and ask your store/bakery manager about availability. Or, put sliced fruit or a combination of cut fruit on the dessert table.

Let's begin 2010 concentrating on eating with thoughtfulness regarding our family's health. ■

## Hula study for heart health is launched

By Liza Simon  
OHA Public affairs

The oft-repeated proverb that "hula is the heartbeat of the Hawaiian people" is taking on a new twist in a medical study that is looking at whether Hawai'i's traditional dance can give a new lease on life to someone who has undergone open-heart surgery.

So far, those who are behind the project, known as Hula Empowering Lifestyle Adaptations, or HELA, are optimistic. Kumu hula Māpuana de Silva, renown for leading Hālau Mohala 'Ilima to perennial Merrie Monarch success, is a cultural coordinator and instructor for the hula-based program. She praises participants in the premier HELA session earlier this year for accomplishing a feat as commendable as ascending hula's most prestigious stage.

"They all recognize that they have been to the edge of life. They've faced the fear of dying. They are determined and motivated to never go through that again. If hula can be the catalyst that will make them realize that their heart is a muscle and they have to keep it fit, then they have learned a great lesson," said de Silva.

HELA is a joint project of The Queen's Medical Center and the Department of Native Hawaiian Health at the University of Hawai'i John A. Burns School of Medicine (JABSOM).

Queen's cardiologist Dr. Todd Seto, principal investigator for the study, said HELA was designed with the help of Dr. Frederic Pashkow, a national expert in cardiac

rehabilitation. Seto happily reports that Pashkow's preliminary studies indicate that the medically supervised activities of HELA raised the oxygen intake of participants, an important physiological goal that adheres to national standards for heart care.

But could HELA exceed conventional approaches in meeting the ultimate goal of improving quality and length of life for someone who has experienced a heart attack? This is the hope that is being put to the test in the yearlong HELA project, which receives funding support from the National Institutes of Health.

Seto said that HELA aims to help in recovery not only from physical pain but also from the emotional devastation of a heart attack. "Unfortunately, the standard used today by hospitals is to bring the person back into the hospital for weekly sessions of supervised exercise on treadmill machines. This approach just doesn't resonate with much of the Hawai'i population and the response is typically poor," said Seto, stressing that HELA was conceived as a way to tailor cardiac rehab to meet a broader range of patient needs — physical, spiritual, social and psychological.

Seto said HELA may not only turn out to be more fulfilling for patients, it may also eventually offer care that is more accessible than the treadmill programs. He said such programs have been cut by Hawai'i hospitals, where they've been deemed too costly and labor-intensive to maintain during the economic downturn.

In addition, Seto said certain ethnic groups — including Native Hawaiians — are less likely to be

referred upon discharge from heart surgery to any form of out-of-hospital cardiac rehab service even though these very same groups have a greater risk for developing serious complications from cardiovascular disease and are more likely to experience heart attacks at a much younger age, when rehab is shown to be most effective.

"We were all looking for ways to address these disparities in Hawaiian heart care," said medical researcher Mele Look with JABSOM's Department of Native Hawaiian Health, describing the impetus behind HELA. Look said she began brainstorming with her Queen's colleagues on a project that would test the effectiveness of cultural interventions offered to any Hawai'i resident still in the initial steps of recovery after heart surgery.

Look had reason to believe that hula could be the basis of such a program and that Māpuana de Silva was the right person to connect the integrity of hula heritage with the goals of cardiac rehab. A longtime member of de Silva's hālau, Look said the award-winning kumu has always impressed on her haumāna that hula has healing powers. "You enter (de Silva's) hālau practice, and you are supported by the sharing and love of your hula brothers and sisters," she observes. At the same time, Look was confident that de Silva would have no trouble meshing her teachings with scientific standards: de Silva has a degree in physical education and had already developed a curriculum that integrates stretching exercises and other principles of injury prevention.

De Silva was excited to be tabbed for the HELA study. "I have known

all along that hula is good for your health, because it works on so many levels, opening us to Hawaiian culture, to spiritual growth and to nature," said de Silva, adding, "I never imagined that science would relax to this point of looking at what we know from intuition. This is a milestone for science and culture."

Both de Silva and Seto agree that science and culture have found a good marriage in the HELA project. The sessions are held three times weekly at Queen's Medical Center, with kumu providing instruction and nurses and doctors present to take vital signs at set intervals.

In the debut class, students with memories of gurneys, ambulances and the ER still fresh in their minds, learned to stretch and move rhythmically to the strains of "Puamana," the 'auana mele chosen by de Silva, because she believed its lyrics written by Auntie Irmgard Aluli about memories of a Lahaina home provide a sense of universal comfort. "When I passed out the sheets, participants couldn't wait to sing," said a pleased de Silva. "We all cried the last day of class," recalls de Silva, adding that the tears were from joy. "The experience of hālau as family was intensified by the sharing of a true life and death connection," she said.

What is important to de Silva is the fact that students leave HELA with a lasting joy of reconnecting with their bodies. "As long as they continue on this path, it doesn't matter if it's with hula or something else that they do to take good care of themselves," she said.

Data on the HELA class participants will eventually be compared to that collected from a control group, which is receiving standard cardiac rehab. Results of the study will be published in a medical journal. Dr. Seto is confident that this

spotlight on the connection between hula and heart health will be helpful to Hawaiians and non-Hawaiians alike. "I've learned that hula means so many different things to different people. This makes it a more adaptable activity — something that will likely to be continued and sustained over a lifetime," said Seto. ■

## Get involved

The HELA Project is starting a new session in January and is seeking participants. To be eligible, you must be at least 18 years old and in recovery from recent open-heart surgery. For more information, call Malia Young at 545-8768.



Kumu hula Māpuana de Silva, a HELA cultural coordinator, smiles as she plays her ipu heke for Hālau Mohala 'Ilima - Photo: Blaine Fergerstrom

mo'olelo<sup>history</sup>

# Census in Hawai'i

By Momi Imaikalani Fernandez

In the November issue, we looked at early census processes, applications and results from Moloka'i. This month let's take a glimpse at Kaua'i census history.

When reviewing census practices on Kaua'i, one is confronted with multiple stories from precontact demographic data that includes Menehune. As Robert C. Schmitt describes, Menehune were "the legendary race of small people who worked at night building fishponds, roads, and temples." Traditional accounts on Kaua'i describe a Menehune population of 480,000, not including children under 17 years old. The gender count of men to women was 320,000 men to 160,000 females. Schmitt continues to note that Luomala calculated their density islandwide at 902 per square mile prior to 1778.

Let's put that into modern-day perspective. Similarly, the density in the Makiki area on O'ahu from the 2000 decennial census was just over 1,000 people per square mile. The precontact Menehune outnumber the average density of Lualualei Home-stead residents reported in Census 2000 as 731.3 persons per square mile. This comprehensive report of

## Census 2010

OHA's TV show *Ho'oulu Lāhui Aloha – To Raise A Beloved Nation* will focus on Census 2010 in two hourlong roundtable discussions airing at 7 p.m. Jan. 14 and March 18 on 'Ōlelo TV Channel 53. Shows will repeat Jan. 21 and March 25, respectively, and may also be viewed online by visiting [olelo.org](http://olelo.org) just before airtime and clicking on Channel 53.

Copies of the shows will be supplied to Neighbor Island public access stations, with the request that they air on the same dates. Neighbor Island Public, Educational and Governmental channels are Akakū: Maui Community TV, Moloka'i Media Center, Hō'ike: Kaua'i Community Television and Nā Leo O Hawai'i on Hawai'i Island. Check your local listings.

complete count includes gender data, age groups that can relate to potential population growth, and occupation

of a workforce that changed the landscape of Kaua'i with industrious skill. This Menehune story has been documented in multiple resources.

As mentioned by Lydgate in the *Hawaiian Almanac and Annual for 1913*, the Mū (Mū-'ai-Mai'a) were described as an allied race of older extraction, standing 2-1/2 to 3 feet tall, who survived specifically on bananas in the deep recesses of Wainiha valley. Referred to as Lā'au people, living a secluded, simple life-

See **CENSUS** on page 20

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*Palena Pau Makakoho: Kekemapa 2009*

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

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Applications available online at [http://www.alulike.org/services/kaipu\\_hana.html](http://www.alulike.org/services/kaipu_hana.html)

## Kēkelē Laeo'o Ma Ka 'Ōlelo A Mo'okalaleo Hawai'i UH Hilo Master's Degree in Hawaiian Language and Literature

Ma ke kau Hā'ulelau 2010, e ho'omaka ana ka pū'ulu haumāna 'elima o ka papahana Kēkelē Laeo'o ma ka 'Ōlelo a Mo'okalaleo Hawai'i, he papahana o ke Kōleke 'Ōlelo Hawai'i 'o Ka Haka 'Ula o Ke'elikōlani, Kulanui o Hawai'i ma Hilo. Ke kono 'ia nei ke noi 'ana mai o nā haumāna mākaukau pono ma ka 'Ōlelo Hawai'i e loa'a 'ē ana ke Kēkelē Laepua. 'O ka lā 1 o Pepeluali ka lā palena pau e loa'a ai ka palapala noi komo i ke kulanui, Ke'ena 'Ae Komo. A e mālama 'ia ana ka hō'ike wae moho ma ka lā 13 o Malaki, mai ka hola 10:00 AM i ka hola 12:00 awakea, ma ka Hale Kuamo'o, Kulanui o Hawai'i ma Hilo.

I mea e nui hou ai ka 'ike no ia papahana Laeo'o, no ke ka'ina hana noi komo, a no ka 'imi kālā hele kulanui, e kelepona a leka uila mai paha i kekahi o nā polopeka ma lalo iho, a i 'ole e nānā i ka 'ao'ao kahua pūnaewe le puni honua ma lalo iho.

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mo'olelo nui cover featureHo'ohuli -  
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A Change

Derived from the prophecy of Kapihe, this mural is in Hawaiian Hall. The image on T-shirt (\$18) Bishop Museum, 848-4158



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By Francine Murray • BroadcastMedia Coordinator

*As active members of the Hawaiian community, we here at the Office of Hawaiian Affairs are constantly looking for positive ways to support Hawaiian business owners and economic development which enable self-sufficiency toward an improved quality of life and sustainable future.*

*With this in mind and the holidays upon us, we would like to take this opportunity to count our blessings as well as show our appreciation for friends, family and a few of our favorite places - island style.*

*Come with us. Enjoy the good things about Hawai'i and go local. Patronize a Hawaiian business today - eat 'ono food, take in delightful entertainment, shop for homegrown products and just have good fun. Come, we go ...*



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mele 'ailana island music sceneMana'o Pili  
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## E maliu mai 'oe

By Francine Murray  
Broadcast/Media Coordinator

Have you ever had that feeling of instant rapport? You seem to be on the same wavelength from the moment you meet — that's Mana'o Pili, close thoughts. It's how Kale Hannahs, a member of the multi-Nā Hōkū Hanohano Award-winning group 'Ale'a, and Matthew Sproat, Big Island Falsetto Contest winner, have felt since they started playing together two years ago. As Waipuna, their thoughts and music are in complete accord, making for outstanding performances.

Singer-songwriter Diana Aki was on a plane ride home to Hawai'i Island from Kaua'i, where she was on tour with the Sons of Hawai'i in the 1970s, when she composed the title song "Mana'o Pili." Although it was her first visit to the Garden Island, her 'ohana ties to Kaua'i's 18th century leader Kaumuali'i, the link between the Miloli'i of Kaua'i and her hometown on the Big Island and her aloha for an elderly Kōloa couple she had befriended, warmed her soul and she missed the island. She recalled how it moved her to hear the people of Ni'ihau speak. Before they landed on Hawai'i, her mele was complete.

"Compelled to tap sources of poetry composed by kūpuna who recognized and appreciated the unparalleled beauty of a land... to give it energy," said Hannah's father, Neil Hannahs regarding the mele that Waipuna selected for this new album. Also included are "Ka Ulu Niu o Waipouli" by S. Maka Herrod, "Home Kapaka" by Milla Petersen and Maddy Lam, and for the scenic Moloka'i, they take us on a ride with "Honomuni" by John Pi'ilani Watkins - uihā!

"Kiss Me Love," the classic by Johnny Almeida, slows things down a bit, an enchanting ballad with the romantic voices of Waipuna.

"Owl's Lullaby" is dedicated to famed falsetto singer and nationally recognized storyteller, Matt's Uncle, Clyde "Kindy" Sproat who often sang this lullaby.

Recorded for the first time, the very lovely "Lehua Mamō" was composed by Kalikolihau, Hannah's sister in honor of her favorite flower, the yellow lehua. The music is by her partner in the group Kūpaoa, Kellen Paik.

Another original, "E Pili Kāua" by Kale Hannahs, captures the playfulness that a couple has in a special relationship where they always want to be together but can't. He said, "It's kind of a call and answer. The girl says, 'Where are you? I miss you. Pay attention to me.' And the man replies, 'Don't worry, I'll come find you.'" In the end, they always end up with each other.

Matthew Sproat's "Home" is about lost love. It wasn't until his love was gone that he realized he took for granted what he had. The relationship was like home for him, a foundation that he could rely upon but now it's gone.

Mana'o Pili is in stores or online at mele.com. See Waipuna live in Waikiki at the oceanfront Mai Tai Bar in the Royal Hawaiian Hotel every Sunday, 6 to 10 p.m. ■

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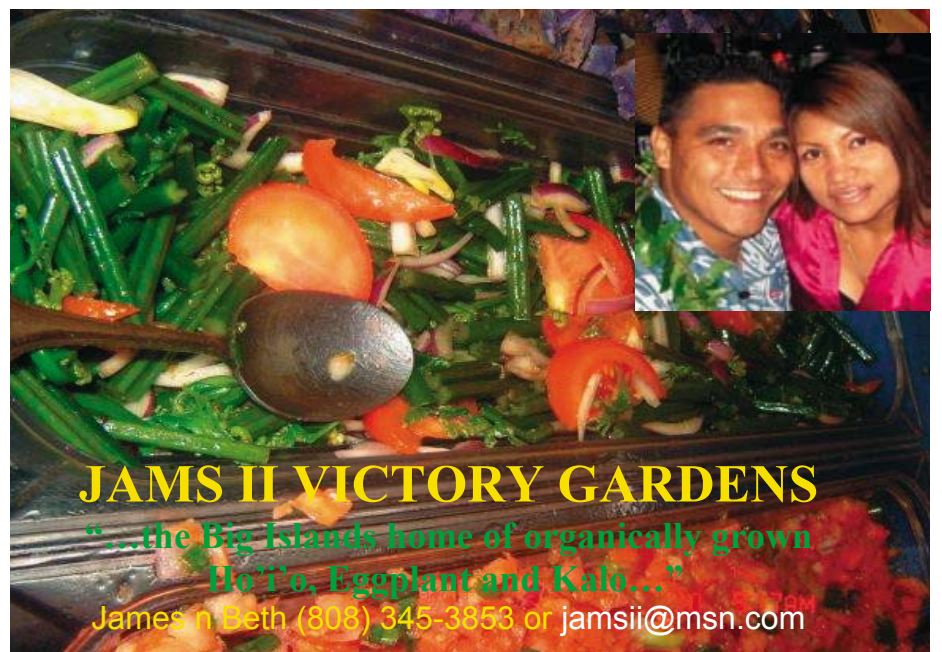
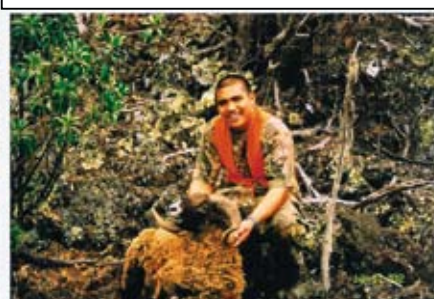
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As the other indigenous people whose lands have been stripped, abused, and through dishonest and corrupt politics, together with the implementation of a diseased instrument known as foreign imperialism, Hawaiians continue to be trashed by Western "opala" under the guise of "statehood". Today all of our spirit and goodness which in times of old was symbolized by the fragrance of the sacred Ha (breath) of Hawaii's flowers, have been reduced to a whim of an essence.

Hawaiians today must be bold and move ahead. We must take a stand in society and restore God's name and His essence above all things. Through His influence we have restored and have become very adept at applying the science and the art of healing with our native herbs gathered from the sea to our mountains. We again call on the sick and afflicted to come and use God's potent herbs and, in a matter of time, experience the results of His power.

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## ka leo kaiāulu<sup>letters to the editor</sup>

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

### HOAP class

My husband, Alfred, and I just completed a HOAP class with Helen Wai. I understand this program is possible through your partnership with the Department of Hawaiian Home Lands.

Thank you so much for having such a program for us – it's certainly a wake-up call. It gives people the opportunity to dream again – to set a goal like owning their own home, which yesterday was probably not realistic. But because these classes give you the tools needed to make this dream a reality, and a person like Helen who will be there with you every step of the way if needed, you can't lose. You may not be able to take that step tomorrow but with Helen's help, working out a personal road plan, maybe a year, maybe two, that dream can be realized.

What a smart move for DHHL and OHA to make – to help our people by educating them. It shows that the people in both organizations care. And that is so important. I am no longer just an applicant who signed up on Aug. 25, 2001 – I am Pearlina K. Madrona, and I have

an opportunity to be a homeowner. Thank you, thank you, thank you.

I was one of the lucky ones that were able to select a lot on Sept. 12. So now, using the tools that Helene's class provided, deciding the difference between what I need and what I want and working with my lender, next summer, God willing, I can and will have my own home – at a late age of 61. That's pretty awesome and exciting to look forward to.

### HOEA Arts Market

I saw the HOEA Arts Market ad in my *Ka Wai Ola* paper. So I contacted the Hawaiian 'Ohana for Education in the Arts as I was interested in attending its Arts Market as a possible vendor.

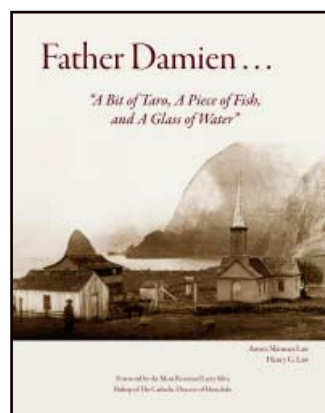
By the time I saw this ad it was already close to the ending of accepting applicants to attend the event.

My phone call was answered by the Project Director, Kauanoë Chang, a very congenial lady with a sweet voice.

See **LETTERS** on page 23

## Father Damien ...

*"A Bit of Taro, A Piece of Fish,  
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-- Joseph Manu, who knew Father Damien from 1873-1889

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-- Francisco Camacho to Father Damien, December 16, 1888

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From left, Trustee Robert Lindsey, Trustee John Waihe'e IV, Trustee Walter Heen, Trustee Rowena Akana, Trustee Oswald Stender, University of Hawai'i President M.R.C. Greenwood, Trustee Boyd Mossman, Chairperson Haunani Apoliona, and Trustee Colette Machado pose for a photo in the Office of Hawaiian Affairs boardroom. - Photo: Blaine Fergerstrom

## GREENWOOD

Continued from page 05

economy, in which the university is trying to deal with a \$154 million budget shortfall, she said she supports the approximately \$30 million funding request because it is aligned with UH's strategic priority to make UH one of the top indigenous-serving universities in the world.

Greenwood told the board that given state budget concerns, Gov. Linda Lingle and the state Legislature "may or may not be willing to go forward with building projects," but it was still possible to fund it through revenue bonds. "This is a very high priority for us," Greenwood said. "We'd like to get this building done this year."

The Oct. 29 meeting marked Greenwood's first visit to the OHA board, which also welcomed Linda Johnsrud, UH vice president for academic planning and policy, and Rockne Freitas, chancellor of Hawai'i Community College.

Freitas told the OHA Trustees that Greenwood is the first UH leader to

ask to be introduced to Mauna Kea via Hawaiian protocol. "It's a first for us," said Freitas, a former OHA Trustee. "It's reflective of her sensitivity for things Hawaiian." The protocol is being arranged for January, he said.

The meeting had more of a feeling of a conversational exchange, in which the Trustees shared their personal experiences as students at UH and their priority issues.

Asked to talk about herself, Greenwood discussed her personal struggle undertaking college as a young single mother after her marriage failed and her family disowned her. She was able to attend Vassar College in New York largely through the kindness of an anonymous stranger who had promised to pay her way through three years of school as long as she remained on the dean's list.

"It shaped my attitude toward my life and toward other people who are trying to get an education under adverse situations," she said, adding that the donor's identity remains a mystery.

Moloka'i and Lāna'i Trustee Colette Machado talked about how UH gave her a second chance at higher education through the College Opportunities

Program even though she had dropped out of high school. Hawai'i Island Trustee Robert Lindsey called UH the greatest university there is, estimating that Native Hawaiians make up about 10 percent of the student population at UH-Mānoa, an increase from the about 1.5 percent when he was a student in the 1960s.

The percentage of Native Hawaiian students are much higher for the other campuses, Greenwood said: more than 30 percent at the community colleges and more than 20 percent at the four-year campuses of UH-Hilo and UH-West O'ahu.

OHA Chairperson Haunani Apoliona said OHA could brief Greenwood on its new strategic plan at a future date. "That might offer some real bright spots," where both sides could work together, Apoliona said.

Greenwood, who succeeded UH President David McClain, was named the university's president in June.

After the meeting, OHA hosted a luncheon for Greenwood attended by representatives of Hawaiian civic clubs, royal orders and Native Hawaiians in business, medicine and the community colleges, among others. ■

## MCGREGOR

Continued from page 05

and lack of government oversight that caused these current economic woes until we break the cycle."

It won't be an overnight change, or a flip of a switch, McGregor warns. "It will take a critical mass of the community, nationally and locally, including government leaders and individuals to commit to implement these philosophies and practices if we are to alter the path we're on now," she said. "I believe things are starting to shift ... slowly."

Quite the lofty ideal, but McGregor shares a few ways that we can participate in economic recovery, Hawaiian style:

- Petroleum and petroleum products are something we take for granted, yet we know that oil prices have a huge impact on the economy. Buy fuel-efficient cars that use less gas and consolidate car trips, not just when gas prices are high but all the time.

- Reuse cloth bags at the grocery store instead of petroleum-based plastic bags.

- Stop buying water in plastic bottles, also made from petroleum and which, like plastic bags, create toxic landfill and harm the ocean and ocean life.

"The simplest way to approach this is if we make lifestyle changes that are good for our health and good for the environment," McGregor said. "These choices will eventually release us from the bonds of fluctuating oil prices, multinational corporations and ineffective government protection."

With \$10,000 in prize money, will McGregor be participating in any copious consumerism? No, she says that the cash will go toward "giving makana and paying ongoing living expenses." ■

*McGregor, a filmmaker and author, was born and raised in Honolulu to a Hawaiian, Chinese, Scottish father and a German mother. McGregor received an MA in political science and public affairs at George Washington University in Washington, D.C. She is also the former executive director of 'Ōlelo Community Television, and she has worked on legislative and Native Hawaiian issues for the Hawai'i State Senate, for Hui Na'auao, a coalition advocating Native Hawaiian sovereignty, and for the U.S. Senate Select Committee on Indian Affairs under Chairman Sen. Daniel Inouye.*

*The competition was a project of the Alaska Federation of Natives, in partnership with the Council for Native Hawaiian Advancement, National Congress of American Indians and the Office of Hawaiian Affairs.*

*Read the entire text of McGregor's essay and other winning essays online at [nativeinsight.org](http://nativeinsight.org).*

## no ka ilina burial notices

### PAHOEHOE 1, KAUMALUMALU AHUPUA'A

All persons having information concerning unmarked burials present within TMK: (3) 7-7-04: 62 located in the Ahupua'a of Pahoe-hoe 1 and Kaumalumalu, North Kona District, Island of Hawai'i are hereby requested to contact Analu K. Josephides, Cultural Historian, State Historic Preservation Division (SHPD), (808) 327-4959, 40 Po'okela St., Hilo, HI 96720 or Alan Haun, Haun & Associates, 73-1168 Kahuna A'o Rd., Kailua-Kona, HI 96740, (808) 982-7755. Treatment of the burials will occur in accordance with HRS, Chapter 6E. The applicant, Melitta Hodson, intends to preserve the burials in place, in accordance with a plan prepared in consultation with any identified descendants and with the approval of the Hawaii Island Burial Council. All interested parties should respond within thirty (30) days of this notice and provide information to SHPD adequately demonstrating lineal descent from the Native Hawaiian remains, or cultural descent from ancestors buried in the same ahupua'a in which the Native Hawaiian remains are buried. Family names associated with the property

ahupua'a identified through historic background research include Gini Lahilahi, Kaoanaeha, John Olohana Young, Iosua Kaeo, Paele (LCA 3436-C), Moopuu, Kena, Keapo, Kahaoi, Kamaloa, Koeke, Nawahinekuilehua, Kepahaukea, Kipapa, Kalua, Kaai, Kauai, Polohe, Poloke, Kipola, Kahulamu, Kialoa, Kapahu, Iaea, Kahananui, Puihi, Leleiohoku (LCA 9971:28), Kamakakane, Kahookele, Kalama, Kepio, Kaulua, Pueo, Welu, Kapule, Kauaawa, Haileolani, Kuapahoa, Kaupakuohalani aka Kaupakuoholani, Kaeo aka Kaeu, Mauoa, Puihi, Kalaikuaiwa, Kaumaumakea, Kuihelani, Kaopua, Umiokalani, Maiau, Hoomakaukau, Wi, Kuihelani, Kanekolu, Palaki, Puuloa (LCA 5922), Makahoohe, Moa, Nawahie, Hanapilo, Kanewalawala, Keohokuma, Kaha, Keohoeae, Kinimaka, Loe, Kaiama, Leleo, Haaheo, Haikala, Kaikaia, Moses Kapaakea aka Paakea aka Paakea Kinimaka (Grant 1857), Kauhailoulou, and Kahula.

### KAWANUI 1 AHUPUA'A

NOTICE TO INTERESTED PARTIES IS HEREBY GIVEN that four sets of unmarked, human skeletal remains were discovered by Haun and Associates in the

course of an archaeological inventory survey related to the proposed development of a subdivision consisting of 17 5-acre agricultural lots at Kawanui 1 Ahupua'a, North Kona District, Island of Hawai'i. The iwi kūpuna were found on private property, adjacent to and mauka of the Māmalahoa Bypass Road (TMK [3] 7-9-005:079).

The landowner is Paliuli Hawaii Properties, LLC [contact: D.W. Tan, Managing Partner, 5855 Sovereign Drive, Suite B, Houston, Texas 77036; tel. 713-783-9888; email [dwtan@capsarchitects.com](mailto:dwtan@capsarchitects.com)].

Background research indicates that during the Māhele these lands (along with the rest of Kawanui Ahupua'a) were claimed by William C. Lunalilo. Eleven kuleana (Land Commission Awards) are known within Kawanui Ahupua'a. Native Hawaiians who once resided within the ahupua'a of Kawanui are known to include Kahaleko, Leohoeae, Kekahunanui, Kawai, Ane Keohokālōle, Kahaleola, Ilikaualoa, Molale, Ninaiui, Pelapela, and Piimoku.

Following the procedures of Hawai'i Revised Statutes (HRS) Chapter 6E-43, and Hawai'i Administrative Rules (HAR) Chapter 13-300, the remains are believed

to be over 50 years old. Assignment of SIHP (State Inventory of Historic Properties) numbers by the State Historic Preservation Division (SHPD) are as follows; SIHP# 50-10-37-25974, lava blister; SIHP# 50-10-37-25979, platform with a burial and temporary habitation function; SIHP# 50-10-37-25985, lava blister with a burial and temporary habitation function; SIHP# 50-10-37-26008, platform with a burial and temporary habitation function.

The landowner would prefer to preserve in place the iwi kūpuna; however, the decision to preserve in place or relocate these previously identified human remains shall be made by the Hawai'i Island Burial Council and SHPD in consultation with any recognized lineal and/or cultural descendants, per the requirements of HAR Chapter 13-300-33. The remains' proper treatment shall occur in accordance with HAR Chapter 13-300-38 or 13-300-39. A burial treatment plan is currently being prepared by Cultural Surveys Hawai'i, Inc. [P.O. Box 1114, Kailua, HI 96724; tel. (808) 262-9972; fax (808) 262-4950].

SHPD is requesting persons having any knowledge of the iden-

tity or history of these iwi kūpuna to immediately contact Mr. Analu Josephides at SHPD, located at 40 Po'okela St., Hilo, HI 96720 [tel. (808) 933-7650; fax (808) 933-7655] to present information regarding appropriate treatment of the unmarked human remains. All interested parties should respond within 30 days of this notice and file descendency claim forms and/or provide information to SHPD adequately demonstrating lineal or cultural descent from these specific burials or cultural descent from ancestors buried in the vicinity of this survey area. ■

### CULTURAL IMPACT ASSESSMENT NOTICE

Information requested by SCS of cultural resources or ongoing cultural activities on or near these parcels in Hāmākua, Hawai'i, Kaho-lalele, TMK:4-2-005:001, Kapulena, TMK:4-7-005:001-003; 4-7-006:001, 005-007, 010, 018, 020. Please respond within 30 days to SCS at (808) 597-1182.

# 'alemanaka calendar

PŌ'ALIMA – LĀPULE, NĀ  
LĀ 11 – 13 O KĒKĒMAPA

**A Cazimero Christmas**  
*Hawai'i Theatre, Honolulu.*  
7:30 p.m., 2:30 p.m. Sunday

Is it really Christmas in Hawai'i without the Cazimeros? The Brothers' concerts will feature guest artists Leinā'ala Kalama Heine, Hālau Nā Kamalei O Likolehua, the Royal Dance Company, Mary Gutzi, Miss Keiki Hula 2009 Breeze Ann Pavao and Master Keiki Hula 2009 Keanu Cockett. \$30–\$75. Hawai'i Theatre box office, 528-0506, hawaiiitheatre.com

PŌ'AONO, LĀ 12 O KĒKĒMAPA

**Wellness with Aloha Cultural and Healing Festival**  
*Waimea Park, Waimea, Hawai'i.* 9 a.m. – 4 p.m.

Join kahuna, healers and native craftsmen as they share mana and wisdom. Only once a year do all of these incredible people gather in one place to offer freely to the public: Haleaka Iolani Pule Dooley, Reynolds and Kalei Kamakawiwo'ole, Kalani Souza, Dane Silva and more. Live music, hula, martial arts and presentations on Hawaiian cultural teachings such as ho'oponopono. Manuahi. (808) 775-1625, david@WellnessWithAloha.com.

LĀPULE, LĀ 13 O KĒKĒMAPA

**Ali'i Sunday, fair for Pauahi**

*Kawaiaha'o Church, Honolulu.* 8:30 a.m., fair 10 a.m.–2 p.m.

Kawaiaha'o Church honors ali'i through special Sunday services. This one honors Bernice Pauahi Bishop, whose birthday is Dec. 19. Royal societies and civic clubs attend. 469-3000, kawaiahao.org. Later, celebrate Pauahi's birthday on the church grounds, with games, prizes, free "make and take" activities, gingerbread houses, free gift wrapping, food, entertainment, crafts and more. Ali'i Pauahi Hawaiian Civic Club, 282-4931.

PŌ'ALIMA, NĀ LĀ 4, 11  
ME 18 O KĒKĒMAPA

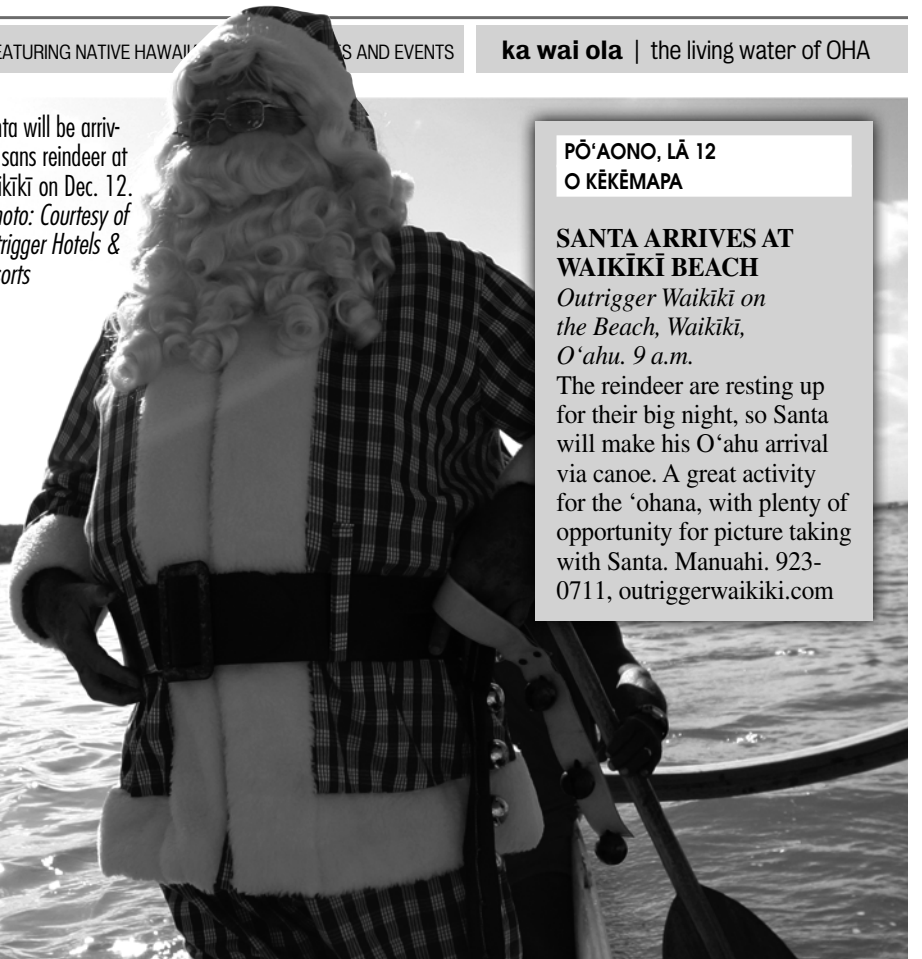
**Amy Hanaiali'i Christmas tour**

*Palace Theater in Hilo,* 7:30 p.m. Dec. 4  
*Kahilu Theater in Waimea,* 7:30 p.m. Dec. 11  
*Kaua'i Community College Performing Arts Center,* 7:30 p.m. Dec. 18

Don't miss the Christmas concert of the year by the 2008 Nā Hōkū Hanohano Christmas Album of the Year Award-winner Amy Hanaiali'i, for her album *A Hawaiian Christmas*. Each show will feature at least one special guest from



Santa will be arriving sans reindeer at Waikiki on Dec. 12. - Photo: Courtesy of Outrigger Hotels & Resorts



PŌ'AONO, LĀ 12  
O KĒKĒMAPA

**SANTA ARRIVES AT WAIKĪKĪ BEACH**

*Outrigger Waikiki on the Beach, Waikiki, O'ahu.* 9 a.m.

The reindeer are resting up for their big night, so Santa will make his O'ahu arrival via canoe. A great activity for the 'ohana, with plenty of opportunity for picture taking with Santa. Manuahi. 923-0711, outriggerwaikiki.com

Hanaiali'i's 2009 duets CD, *Friends & Family of Hawai'i*. \$30–\$50. Pae 'Āina Communications, 529-9580.

PŌ'AONO, LĀ 19 O KĒKĒMAPA

**Olowalu Cultural Reserve Work Day**

*Meet at Olowalu Store, Olowalu, Maui.* 7 - 11 a.m.

Help remove invasive plant species from the 75-acre reserve. Meet at the Wailuku end of Olowalu Store in the village, mauka of Honoapi'ilani Highway on the way to Lahaina. Bring lunch, gloves and tools. Manuahi. (808) 214-8778, nanisantos@live.com.

**Willie K with the Maui Pops Orchestra**

*Maui Arts & Cultural Center, Wailuku, Maui.* 7:30 p.m.

This time, we won't be seeing him in Pā'ia. Barefoot Hawaiian Uncle Willie Kahaiali'i shares his love of opera, his huge voice and his outstanding guitar and 'ukulele talent with the Maui Pops Orchestra directed by James Durham. Willie K's passion, creativity, humor and musical virtuosity combine in exceptional complexity that often brings audiences to tears and to their feet. \$12–\$55. Maui Arts & Cultural Center, (808) 242-7469, mauiarts.org.

LĀPULE, LĀ 20 O KĒKĒMAPA

**Waimea Valley Kanikapila**  
*Waimea Valley, O'ahu.* 1 p.m.

A recurring event on the third Sunday of every month, the Abrigo 'Ohana – 14-year-old Timi, 11-year-

old Emily, and 7-year-old Quinn – invites you to join in or kick back and enjoy the kanikapila. Food is available for purchase, and valley admission charges apply. mspace.com/abrigooohana, waimeavalley.net.

ONGOING

**Wreath Exhibit**

*Volcano Art Center, Kīlauea, Hawai'i.* 9 a.m. - 5 p.m. daily through Jan. 3

VAC's gallery in the Hawai'i Volcanoes National Park is featuring wreaths by some of Hawai'i's most creative fiber, wood, glass and multimedia artists. Christmas in the Country handcrafted holiday decorations and gifts are also available. Manuahi, but park entrance fees may apply. (808) 967-7565, volcanoartcenter.org. ■

## poke nūhou news briefs

Col. Oliver Kupau is the subject of a film airing Dec. 13 at Kamehameha Schools-Kapālama. - Photo: Courtesy of Ann Marie Kirk



### 'Colonel Kupau' film showing scheduled

*Homealani: The Story of Colonel Oliver H. Kupau*, a biographical movie by Native Hawaiian filmmaker Ann Marie Kirk, will be screened at the Princess Ruth Ke'elikōlani Auditorium of the Kamehameha Schools Kapālama Campus on Sunday, Dec. 13 from 4 to 6 p.m.

Kirk is the granddaugh-

ter of Kupau, who died before she was born. She was inspired to do the movie after vintage footage of her tūtū surfaced while she was a student at UCLA film school. Kirk interviewed family members and colleagues of Colonel Kupau to piece together memories of a man with an unusual life story.

Born in 1899 in Hau'ula, O'ahu, Kupau rose through the ranks of the U.S. military to become one of the highest ranking officers of Native Hawaiian ancestry during the mid-20th century, according to Kirk's research.

Kirk, previously won a national award for her documentary film portrait of 90-year old Ruth Kaholoa'a of Waipi'o Valley. She will be present for a Q&A session following the Kapālama campus screening. For information, homealani@gmail.com.

### Kalaupapa plan to be discussed

A public scoping meeting on the general management plan for Kalaupapa's National Historical Park will be held Dec. 9, 6:30 to 8:30 p.m. at the Mitchell Pauole Center in Kaunakakai, Moloka'i. A second meeting will be held in Honolulu on Dec. 10, 6 to 8 p.m., at Bishop Museum's Atherton Hālau, 1525 Bernice St.

This is an opportunity to discuss comments from previous scoping meetings on the plan and learn about the next steps. Any additional recommendations for the future of Kalaupapa are also welcome. For information about the plan, visit parkplanning.nps.gov/kala or email KALA.GMP@nps.gov to join the mailing list. ■

## A unique challenge

Celebrating its 25th anniversary, the Ala Wai Challenge invites everyone to enjoy food, Hawaiian crafts, lomilomi, pa'i'ai pounding, demonstrations of green practices, hula and 'ukulele instruction, and entertainment while watching teams compete in canoe paddling and makahiki games. The real winners: the environment and the Waikiki community.

The event, sponsored by Hawaiian Electric Co., is a benefit for the Waikiki Community Center. Every Ala Wai Challenge is the fruit of volunteer labor, many of them long-time volunteers with the community center. The center's programs include an early education program that cares for keiki 6 weeks to 5 years old, a senior program that provides educational, physical, social and wellness activities to over 1,200 Waikiki kūpuna, an emergency food pantry, a farmer's market, and a thrift shop.

Teams competing in the Ala Wai Challenge get space for a tent, and a t-shirt and lunch for each of the 12 team members. Six will paddle and six will play makahiki games – the entire team of the paddling winners will face the entire team of the makahiki winners at the end of the event, where a champion will be decided by a game of huki kaula.



### 25th annual Ala Wai Challenge

Lāpule, lā 24 o Ianuali, 8 a.m. – 1:30 p.m.  
Ala Wai Neighborhood Park and Clubhouse  
Waikiki, O'ahu

"Through the Ala Wai Challenge, we are bringing all these green and sustainable practices alongside our Hawaiian marketplace," said coordinator Jeff Apaka. "We want to

The Ala Wai Challenge from last year's event. - Photo: Courtesy of marketing

keep this event continuing on as one of the most Hawaiian sport events that Waikiki has ever seen."

Apaka is still looking for teams, as well as Hawaiian crafters and green practitioners. "If we haven't got you down already, we would like you to come," he said. For more information, contact Jeff Apaka or Denice Keli'ikoa at 923-1802.

This year's event will honor canoe legends Hannie Anderson and Tay Perry. Anderson is a founder and race director of Nā Wāhine O Ke Kai, race commissioner of the Hawaiian Canoe Racing Association, and a past president of the O'ahu Hawaiian Canoe Racing Association. Perry is a master koa canoe builder and restorer, paddled in 44 Moloka'i Hoe races, and is vice president of the Friends of Hōkūle'a and Hawai'i'loa.

A day of fun, learning, and supporting the Waikiki Community Center awaits all. Get there however you can, but the coolest mode of transport by far is the event's famous Canoe Taxi, courtesy of Nappy Napoleon and Ānuenu Canoe Club. Pickup is at Ala Wai Blvd. and Olohana St. ■

### E kala mai

A photo of a woman holding a baby, which illustrated the November article "The history of census in Hawai'i," was incorrectly attributed. The photo is courtesy of Elizabeth Kwan.

KWO apologizes for the error.



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# ho'ohui 'ohana family reunions

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

## 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'ili Beach Park. The children of James and Julia are Ilima Koholua Naone (m. Ida Feary-Milton), Wallace (m. Josephine Frank), John "Kenala" (m. Dorothy Lindo), William "Jerry" (m. Louise Kahanu), Albert "Mana" (m. Madeline Cayetano, m. Lorraine Buelher), Lono Koholua (m. July Kaonohilani), Dalton "Buster" (m. Harriet Dudoit, m. Ethel Hallock, m. Carmen Widdowson, m. Elaine Mahoe), Marigold "Esther" (m. Arthur Wilcox, m. Robert Clark, m. Henry Rodrigues), Isaiah (m. Alma Bartels, m. Marian Mark, m. Marguerite Tilton). Meetings are being held once a month. Any questions may be directed to Mae Jeremiah-Wong (daughter of Howard "Bubu" Jeremiah) at (808) 673-5754 or kulanz@yahoo.com.

## PEPELUALI • FEB. 2010

**PE'ELUAKOLOIA'AO**—The descendants of Kailiohe, Kailimeeau, Kamaiahine and Lae, who are the children of Pe'eluakoloia'ao, are planning a reunion Feb. 12-14, 2010. Visit the web site at kameekua.blogspot.com for information and links to our 'ohana genealogy. You may contact Sanford Kameekua for any corrections needed or additions that you may have. Anyone interested in joining our reunion, please contact Sanford Kameekua, (808) 262-1447, SKameekua@aol.com or SKameekua@hawaii.rr.com; or Emma M. Saroni, (253) 475-8381 or (253) 227-0557.

## KAUWELA • MAY-SEP. 2010

**KAHOLOKULA** – The 'ohana of Kūhālimaiohūli and Kealiamoiilili Kaholokula of Maui are planning a family reunion July 16 and 17, 2010, at Hale Nanea Hall in Kahului, Maui. They had 11 children: 1) Kuhaupio 2) Kuhaupio & Kaniāla, Apitaila (w) 3) Keauli & Wāhauku (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 Kauaua and Kaua'i O Kalani Kanae and the descendants of their children Papai, Kamaka, Puupuu, Apukahe and Moelua will be holding a reunion on Labor Day weekend, Sept. 4 and 5, 2010, on O'ahu. More information will 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.

**LINDSEY/MAHIKULANI** – Plans are in progress for a family reunion the weekend of 17-19 in September of 2010, in Waimea, Hawai'i Island, for the descendants of progenitors James F. Lindsey Sr. and Mahikulani P. Hookuanui. Names of their six children/spouses to be represented at the reunion are: Emma K. Lindsey/Harry K. Purdy Sr.; Mary F. Lindsey/Thomas D. Kaanaana/Solomon K. Lo/Antone A.G. Correa; Maymie M.C. Lindsey/Pio H. Kamalo/Kaimi J. Kalaulali/Henry K. Levi; Helen F.K. Lindsey/William K. Notley/James K. Parker; James F. Lindsey Jr./Silvana Rodrigues de Quintal; Eunice F.K. Lindsey/Edward H. Hea. Your kōkua in planning, spearheading the activities, donations and/or other support is very much appreciated. Please submit current postal address, phone and e-mail address to receive reunion information and forms by contacting Rae at raelindsey@aol.com, Sweetheart at kimopelinzreunion@gmail.com, or Kiki Kihoi at P.O. Box 343, Kamuela, HI 96743.

**PAKAKI** – My father was Ernest Enoke 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 Hooalapauka (k) married Kaahanui (w) with one child Kauahikaua (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 ainaa@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.

**WITTRICK/KEPANO** – The descendants of Frederick C. Wittrock and Susan Kukonaala'a Kepano are having a family reunion set for Saturday, Aug. 28, 2010, in Honolulu. Their children have now passed on, but left behind legacies in their children's children and so on. My intention is to bring everyone together as one 'ohana. Because our families have moved away from home and been away for years, we need to begin planning now. This way, everyone will have sufficient time to make the necessary travel arrangements. Even a small trip home to visit takes time to plan. So to all my family who descend from the Wittrock/Kepano 'ohana, please come together and let us be one 'ohana and enjoy! Contact me, Uilani Perez by email or phone at uilaniperez@yahoo.com or (808) 230-7987. You may also contact Audrey Perez at (808) 258-1240 or (808) 262-6540 for further questions.

## HO'OILO • OCT. 2010 – APR. 2011

**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.

## I I A MAKAHIKI AKU • 2011

**ADOLPHO/ALVARADO** – Moloka'i has been chosen as the next gathering place for our upcoming Adolpho-Alvarado reunion. The dates are tentatively set for July 7 through 10, 2011. For information or to contact us please see our web site, adolpho.reunion2011.com.

**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

**AKANA** – My great-grandfather was Walter Akana who lived in Kapahulu. He was born in 1862 in Hawai'i. His father was born in China and his mother in Hawai'i. His children were Hattie born in 1883, Marshall born in 1885, Maggie born in 1887, Josephine born in 1889, and Kaluhope born in 1891. Would appreciate any family information. I can be reached at malt.errel002@hawaii.rr.com or (808) 673-8889.

**HALUALANI** – We are searching for anyone who belongs to Solomon or Clement Liwai, Halualani Sons of Ko'e'ele and Laura Halualani. We are, for the first time, trying to unite our 'ohana. Nāhoa'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'ele, our great-grandfather; 4) Ohule; 5) Kawainui; and 6) Ainini. You may contact Carol Halualani Bright at (808) 235-6788 or by mail at 46-317 Halualani Place, Kāne'ohe, HI 96744, or Sandi Halualani at (808) 744-5566.

**KAHIHIKOLO** – I am seeking third-, fourth- and fifth-generation information about the descendants of Annie Kealoha Kahihikolo (Parents: Joseph Kahihikolo and Kealoha Lapaku Kauli). 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.

**KAHO'ONEI** – The descendants of the keiki of William Moku Kaho'onei and "Helen" Holokai Kamaile are updating their 'Ohana Registry. The names of their keiki are as follows: William Kamaile, Louis Moku, Hele Malekini, Phoebe Moku, Harold Kaneiki, John Moku, Elizabeth Eliza, William Moku, Jr., Mary Kaea, David Kawika, and Alvin Lalau. Although our focus is on William Moku Kaho'onei's bloodline, Helen Kamaile also had keiki from Ah-Young Di-Er and Sung Whan Cho, who, although don't carry the Kaho'onei koko, are listed in the registry because of how close these keiki were raised and grew up with the Kaho'onei keiki. The 'Ohana Registry was created back in the early 1990s, but has not been updated since its conception. We don't have access to the original information that was utilized to create the existing 'Ohana Registry, which unfortunately has some information full of mistakes, if not by the researched information obtained, then by the author of the registry. It is our kuleana to have a corrected and updated 'Ohana Registry. Please send your information to the 2009/2010 KORC Secretary, Bernie Kaho'onei-Pascual, 1416 Mapuana Place, Kailua, HI 96734-3736. (808) 261-0472 or kahooneihana@gmail.com.

**KALAMA** - I have been searching for my grandmother's father, Thomas Kalis Kalama, since I was a teenager. He was born 4-9-1891 in Kanaki village at Leilehua on the island of O'ahu, where Schofield barracks is now. He was brought by missionaries to Chattanooga, Tennessee, in the early 1910s to study to become a doctor. We believe he traveled on a ship of the Matson line. His mother's name was Marguerite, a very regal, beautiful woman and he had at least two sisters. I would love to connect with anyone familiar with this story especially any descendants of Thomas' two sisters, my closest twig on the branch. Mahalo for any assistance. Leslie Rodenbrock, 234 E. Wallace, Orlando, FL, 32809. (407) 857-8634 or JASMom@aol.com.

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

**KEKAHUNA** – My great-grandfather is Francis Koakanu Kekahuna, born on O'ahu to Henry Enoke 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 anwai@aol.com or (808) 891-1596.

**NAHIWA** – My great grandfather was Thomas Joseph Kaomealani Nahiwa, born 12/9/1859 in Kohala, Hawai'i. His daughter Lydia Keapolohiwa Cecilia Nahiwa, born 6/23/1883 in Waimea, Hawai'i, was my grandmother. Thomas' wife was Jane Louisa Spencer (maybe Kaolohu) and was born 8/23/1863. Several family members and I have been seeking any information for quite some time of either/both Thomas and Jane but have been unsuccessful. State, LDS, and Bishop Museum archives have scant information; various web sites have yielded little. We would be very appreciative if anybody has any information they would care to share with us. Please contact me, Val Marciel, at (808) 239-6816 or baduga57@lava.net. Mahalo nui loa!

**PAHOA/KEAWE** – We are seeking information on John Pahoa (Kohala) and Luukia Kaholoholo (North Kohala): James Keawe (North Kohala) and Sarah Haili (North Kohala) and their families. Other family names: Bray, Bright, Hewahewa, Kaawa, Kamalolo, Kanehailua, Kaniho, Kuamoo, Kuawalu and Nakaleka. Any information received will be greatly appreciated. Contact us at rexpahoa@msn.com.

# mākeke the marketplace

**BIG ISLAND, WAIMEA:** 10 Acres & 20 Acres Pastoral; 2 residential lots in Puupulehu. LAIOPUA 2/2/2 home lots of improvements. DHHL leases. Graham Realty Inc. (808) 221-6570.

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**MAUI, WAIHOLI:** Unit 1, 3 lots, must be ready to build, 3/4 to 1 acre. Undivided interest DHHL leases 1/2 acre; AG 2.9 acre. Graham Realty, Bobbie Kennedy (RA) (808) 221-6571.

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## DHHL

Continued from page 03

• DHHL not maintaining proper financial records, which among other things prevented it from taking advantage of revenue bonds.

• The state not returning 29,000 acres of land, or “set asides,” which had been removed from the trust for government entities and private individuals, most before statehood.

At the same time, Hifo said the state’s failure to appropriate general funds or authorize general obligation or revenue bonds “is not itself a breach of trust.” Her decision found that funding the trust is “distinct from the duty to manage the trust in a manner that protects trust assets and the ability to make the trust assets productive.”



Plaintiffs attorneys Thomas Grande and Carl Varady, on right, who said the Nov. 3 ruling vindicates past breaches of trust and won’t affect DHHL’s operations today, which are much improved.

Inset, Plaintiff Caroline Bright, who is 84, is the mother of musician Teresa Bright. - Photos: Lisa Asato

Hifo’s ruling was critical of DHHL’s practice of leasing the highest quality lands to the Department of Land and Natural Resources at favorable rates under short licenses that required no improvements. “In other words, the leasing was mismanaged and failed to make homelands fully productive even given their quality,” according to the decision.

Varady, a plaintiffs attorney, described DHHL’s application and award processes between 1959 and 1988 as “really hamajang,” a local term meaning “messed up.”

“People’s applications were getting lost, people who applied earliest were getting awards latest,” he said at a Nov. 4 press conference. “You’re looking at many people who spent the productive years of their lives waiting for a homestead award, and many of them applied during that period of time.” He said had they received awards in a timely manner, “they would be in a position to be handing down their homesteads to their children or their grandchildren.”

At the press conference, four plaintiffs briefly shared their stories. Lead plaintiff Leona Kalima, who was adopted, said her 1972 application was thwarted by not being able to prove her required 50-percent ancestry for eligibility, even though DHHL already had her adoption records and thus proof of her ancestry but “couldn’t and wouldn’t help me out.” Kalima, who could verify her eligibility by 1983, said now that she is a homeowner with her daughter she can see how that is an asset which helps improve credit scores, get loans and improve “your stance in life.”

Varady said Hifo’s ruling would not change the way DHHL operates today; rather, it targets past wrongs. He said DHHL today is much improved largely due to Act 14, which in 1995 provided DHHL a \$600 million settlement over 20 years to restore the trust. “I want to be very careful to acknowledge the fact that it’s doing so much better,” he said.

DHHL built an average of 71 homesteads a year during the period 1959 to 1988; today it builds 481 homesteads a year, Grande said, adding, “It was primarily the lack of resources that kept the plaintiffs from getting what they wanted all those years. The state just treated DHHL worse than any other department. Its precious lands and resources were being depleted.”

Grande said the class-action lawsuit hit many snags over a 10-year period. The state had appealed the case to the state Supreme Court, which ruled that claims could be brought under state law created to remedy these claims and remanded the case to the lower court. Procedural questions also lingered over how to litigate on behalf of nine subclasses: some alleged DHHL lost their claims; some said their 50-percent blood quantum was improperly challenged; others claimed unenforced successor rights, Grande noted.

The federal Hawaiian Homes Commission Act was passed in 1921 to help rehabilitate Native Hawaiians and support their self-sufficiency through homestead awards for homes, agriculture, ranching and other purposes. The state became trustee upon statehood in 1959. ■

Lisa Asato contributed to this report.

## DAMIEN

Continued from page 06

is no such thing as a bad meal in Italy. The smells, the desserts, the wines, the people, the excitement of the cities and its energy were invigorating.

Next, our group attended a Hawaiian Mass at St. Paul’s church in Rome presided over by Bishop Silva and

as though they no longer thought of them. Princess Liliuokalani burst into tears when she recognized some of them. She attempted to speak but could not. She wanted to see everything at the site including the housing, the hospital, the orphanages, the churches, the rectory and the stores. She left with a broken heart.

Father Damien wrote to Queen Kapiolani about the plight of the Hawaiian people whom he cared

here with their date of birth. A kind request for myself and my large family to you, O princess, when all of the freight is ready to be shipped, tell the head Sister, Sister Marianne, to board the ship with you in order to select a site for the establishment of the sisters at Kalawao.”

It is clear from these writings that Father Damien enlisted the aid of not only the Royal family but also the support of anyone who would listen. He then used whatever materials he

**We are reminded through the life lessons exemplified by Father Damien that we are each given an opportunity while we are on God’s earth to try and make a difference in someone’s life no matter how big or how small. It only matters that we try.”**

—OHA Trustee Rowena Akana

the Priests of the Sacred Hearts Order including the Honorable Father Lane Akiona, Father Gomes, Father Jonathan, Father Preston, Father Bruce and others. Special dances by our Halau and our choir made this Mass very special. St. Paul’s church is one of the most visited churches in Rome and second in size only to St. Peter’s Basilica.

The next day, we say aloha to Rome and head back to Hawaii.

The final Aloha and Mahalo to St. Damien took place on the grounds of Iolani Palace on Nov. 1. Belgium dignitaries and our own Princess Abigail Kawanakoa exchange their gratitude and love for St. Damien. In this final farewell, the Princess shares some intimate letters that were written between Queen Kapiolani, King David Kalakaua and Princess Liliuokalani with St. Damien.

Princess Liliuokalani first visited Kalaupapa on Sept. 15, 1881. She witnessed the patients’ swollen, half-shut eyes, the black scabs and running sores, their mutilated members and their gangrenous hands and feet. Some of the sufferers hid their wounds under bloodstained bandages; others let their wounds show

for and appealed to her to send provisions. In a June of 1884 letter, Queen Kapiolani wrote: “Dear father Damien, I am awaiting your approval of the allotment of clothes for the lepers and the number to be supplied. The giving of the clothes for the lepers are being withheld until I hear from you. With best wishes to you and our beloved lepers, Kapiolani.”

On July 30, 1884, Damien responded: “I was honored to receive your letter. To execute your loving orders I put myself right to work. I have visited the homes and saw with my own eyes their needs, and inquired of their pain. Here is a list of Kalawao. The list for Kalaupapa I will mail next week. My respectful greetings to the King. Your humble servant.”

On Aug. 6, 1884, Father Damien wrote: “To the Royal mother of the people in suffering Queen Kapiolani, greetings. Your letter is in the hands of your obedient servant. I have fulfilled your requests. I have finished the catalogue of names of the sick people imploring the mercy of their mothers. Through the Board of Health you will receive a list of all of the people who are living

could find to build houses, churches and hospitals for the patients. Against all odds he formed a sense of community and provided much-needed services such as baptisms and marriages. In one of his writings, he wrote, “My greatest happiness is to serve the Lord in these poor sick children, rejected by others.”

Today, as it was then, the world now rejects the less fortunate of all kinds such as the victims of AIDS and other diseases, abandoned children, disoriented youth, abused women, neglected elderly, oppressed minorities and the homeless. In Damien, we see the Good Samaritan, who stopped to give aid to the sick and to those who had been cast aside by society. Damien is and will remain for all of us a servant of the human spirit and person, a servant of humanity that needs to live but more importantly needs reason for living.

This is the Damien challenge to all of us today. Can we find the Good Samaritan in us?

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

## CENSUS

Continued from page 09

style without the use of fire, the Mū had a less playful demeanor when compared to Menehune. Lydgate was certain to distinguish these two groups of residents. The Mū were credited as being sure-footed agricultural engineers who constructed the multiple-level terraces found on the mountainous terrain. During the reign of Kaumuali’i, between 1794-1810, konohiki were sent throughout Kaua’i to gather a complete count of the population. The konohiki were directed to conduct an exact census of nine “communities” by ahupua’a in Wainiha. The isolated Mū population numbered as many as 2,000 as determined by actual encounters of konohiki traversing the rugged terrain. Although detailed as ordered within ahupua’a boundaries, the census report was later revised to a questionable 65 Menehune. The terraced mountainsides and walled lo’i credited to the Mū remained visible after the 1900s, further supporting the census results. This census report and others were discredited after missionary arrival.

In reviewing the census chronicles, the Kaumuali’i census set an

exemplary standard for detailed enumerations for Kaua’i. How much easier it would have been for konohiki to merely estimate the Mū population and save the challenging trip for another time. Kaumuali’i’s purpose for collecting this data was for governance, workforce environment information and future taxation. The konohiki put forth a commendable effort and commitment in “hard-to-count” areas while this “database” example exceeds today’s standard because it includes average height of individuals and food resources. A commendable job indeed!

These Kaua’i examples of old remind us of the task ahead. Let us all work together to uphold the high standards established on all mokupuni. A complete count is necessary by April 1, 2010, in order to mālama all residents. Nāu ke kuleana. ■

Momi Imaikalani Fernandez is the director of the Data and Information/Census Information Center at Papa Ola Lokahi, a Native Hawaiian Health nonprofit. Shannon K.K. Lincoln, M.P.A., Hawai’i Island, contributed editing. This is the second in a series on the history of census in Hawai’i, leading up to Census 2010.

*E Ō Mai*

## KULEANA LAND HOLDERS

## THE KULEANA LAND TAX

ordinances on Hawai’i, Kaua’i and Maui allow eligible owners to pay minimal property taxes each year. Applications are on each county’s web site, deadline December 31.

For more information on the Kuleana Tax Ordinance please contact the Kuleana Call Center at 808.594.0247. For genealogy verification requests, please contact 808.594.1966.

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## leo 'elele trustee messages

MOE ME KA MALUHIA LANI I  
KA MOE KAU A HO'OILO**Haunani Apoliona, MSW**  
Chairperson, Trustee, At-large

**A**loha e nā 'ōiwi 'ōlino nā pulapula a Hāloa mai Hawai'i a Ni'ihau a puni ke ao mālamalama. On Oct. 21 and 22, 2009, multitudes of people, Hawaiian and non-Hawaiian, youth and elders, students and professionals, service providers and corporate executives, from Hawai'i and across continents, gathered to celebrate Auntie Malia's 82 years. A life journey that took her from South Kona, Ho'okena, Hawai'i, to the Pacific, to Washington D.C. and to the nations of the world by way of her Year 2000 speech on Global Solidarity: The Way To Peace and International Cooperation, presented at the United Nations in New York City where she imparted the teachings of "Ke Kukui O Ke Ola O Ke Akua," "Lokahi Ka Mana'o," "Ka Mana O Loko," and "Aloha" accompanied by her additional message that "Peace Begins Within." At the core and always

prominent throughout her life was Auntie's pride in being Native Hawaiian, speaking her native language, and living her culture and traditions which effectively inspired all who knew her. Her messages "get a grip and leave a legacy" we each hold close; as well as fond recollections and mo'olelo about Auntie's time with us. We reflect on the fun-loving and passionate spirit of Auntie Malia, "the pa'ina weekends in the garage at Mānoa, Ka Leo Hawai'i and each Sunday night's broadcast, afternoons ma kai at Punalu'u, evenings at Aloha Grill, the Likelike restaurant stops before going home, shopping at Ross, the Queen's birthday celebrations at Mauna'ala and joyful time with QLCC 'ohana and beneficiaries across Hawai'i. We will ALL long remember Auntie's 80-year birthday bash at Tree-tops; and on a more serious note, the cultural trainings imparted in community settings, in high school and college classrooms or corporate board rooms. We will long appreciate the voice Auntie gave to advocating for Native Hawaiian self-determination, reminding us of our history and that it was time to make things right. Memories, so numerous and to be cherished for all time." Kauanoe Kimura expressed similar mana'o in his lament for Auntie. These are a few excerpts, "He 'u he aloha no ku'u hoa (a heartfelt lament for my friend) o na la kilihune a ka

Tuahine (of the days touched by the light Tuahine rain) i ka nu nihi hele nei (as it quietly moves along whispering) maika'i no i ke alo pali (all is fine in the reassuring presence of cliffs) pali ke aloha kau i ka ni'o (tender adoration is heaped on the highest points) hi'ilani 'ia i ke ao 'opua (gently lifted skyward by soft clouds) ho'opua nanahe mai ana (warmly saying in response) e noho no i ka puweuweu (rest here in this humble clump of grass) 'o ku'u hoa 'alo leo ia (this is my friend in conversations) o ka hale pili mahamaha (a retreat of affection and welcome) mahana loko i ka leo Hawai'i (passionate in the language of Hawai'i) ke 'aho e 'inana ai na pua (the aspiration that stirs new beginnings) puana a'e me ka lanakila (asserting with confidence) e mau ka 'ōlelo o ka 'āina (that our language will be forever) no ka 'āina he aloha (our aloha unailing for our homeland) he make'e pulama loa 'ia (a gift to be treasured always)..." In November, the Association of Hawaiian Civic Clubs awarded her the Kulia I Ka Nu'u. The 2010 Queen Lili'uokalani Keiki Hula Competition will be dedicated to her. For us Auntie is but a moment away, we need only pause in silence and connect. Rejoining loved ones, she now takes her place among the ancestors. Nou ke aloha pau 'ole e Kawaiho'ouluoha'ao. E moe akua 'oe me ka maluhia lani. In this time of Makahiki and in honor of Auntie Malia, let us all resolve to leave a legacy of peace and well-being in our families, community, Hawai'i and the nation.

12/48 ■

## The Journey Ahead

**Walter M. Heen**  
Trustee, O'ahu

It's clear that the "Akaka Bill" will become law before too long. Therefore, we need to understand what the journey ahead will entail.

Remember that the bill does not "re-establish" the Native Hawaiian government that existed before the 1893 overthrow. Rather, it provides a "process" for establishing a "Native Hawaiian Governing Entity" (NHGE). In this limited space I would like to cover the highlights of the "process" as I understand them.

## COMMISSION

The bill establishes an Office for Native Hawaiian Relations in the U.S. Interior Department, and for the Interior Secretary to form a Commission of nine members (Commission) which will prepare and certify to the Secretary a roll (Roll) of adult Native Hawaiians who meet the definition of Native Hawaiian in the bill and elect to participate in the reorganization of the NHGE. The only requirements for membership on the Commission are 10 years of experience in studying Native Hawaiian genealogy and ability to read and translate documents from Hawaiian to English. Native Hawaiian organizations may recommend names to the Secretary for appointment.

The Commission is authorized to establish the kind of documentation needed to establish a person's eligibility for inclusion on the Roll and to that end may consult with Native Hawaiian organizations and agencies of the state government, including the Department of Home Lands and OHA. Upon completion, the Secretary "shall" publish the Roll. Those persons listed on the Roll will be eligible to participate in the reorganization of the NHGE, and may establish criteria for election to the Native Hawaiian Interim Government Council (Council), the structure of the Council, and elect members from the Roll to the Council.

## COUNCIL

Once elected, the Council may conduct a referendum among the persons on the Roll to determine the proposed elements of the organic governing documents of the NHGE. Those elements may include: the criteria for citizenship; the proposed powers and authorities to be exercised by the NHGE; the proposed civil rights of the citizens of the NHGE "and all persons affected by the exercise of governmental powers and authorities of the" NHGE; and any other issues.

Based on the referendum, the Council may develop proposed organic governing documents for the NHGE and distribute them along with a brief description to those listed on the Roll. Then the Council may hold elections for ratifying the proposed governing documents. When the documents are ratified and certified by the Secretary, the Council may hold elections to fill the offices of the NHGE.

## GOVERNING ENTITY

After the NHGE is reorganized and the organic governing documents are adopted the Council will submit the governing documents to the Secretary, who is to certify that the governing documents (1) establish the criteria for citizenship in the NHGE; (2) met the legal requirements for their adoption; (3) provide the authority for the NHGE to negotiate with the Federal, State and "local" governments; (4) provide for exercise of governmental authority by the NHGE; (5) "prevent the sale, disposition, lease, or encumbrance of lands, interests in lands, or other assets of the" NHGE "without the consent of the" NHGE; (6) provide protection of the civil rights of the citizens of the NHGE and others affected by governmental actions of the NHGE; and (7) are consistent with applicable Federal law and the special relationship between the U. S. and its indigenous native people.

## NEGOTIATIONS

After all of that, the Native Hawaiian Governing Entity will be able to enter into negotiations with the other governments regarding transfer of lands; exercise of governmental authority over those lands and natural resources, and land use; exercise of civil and criminal jurisdiction; delegation of governmental powers to the NHGE by the federal and state government; residual responsibilities of the federal and state governments; and grievances regarding historical wrongs committed against Native Hawaiians by the United States and the State of Hawai'i. ■

Volunteers Restore  
Kaho'olawe**Colette Y. Machado**  
Trustee, Moloka'i and Lāna'i

**T**his month's article features an update from the Kaho'olawe Island Reserve Commission's restoration program, provided by their publications staff.

The Kaho'olawe Island Reserve Commission (KIRC) brings more than 1,000 volunteers each year to Kaho'olawe to help restore its devastated landscape and revitalize traditional Hawaiian practices.

The restoration of Kaho'olawe is a long-term endeavor that will last many generations. The island was severely impacted by the presence of goats for more than 200 years and military bombing for more than 50 years. The resulting landscape is marked by open barren plains of hard compacted earth that continuously lose valuable topsoil to powerful winds that blow incessantly across the island.

KIRC is a state agency that oversees the management and use of the Kaho'olawe Island Reserve (the island

and its surrounding waters extending 2 miles seaward from the coastline). The mission of the KIRC is to provide meaningful, safe use of Kaho'olawe for the purposes of traditional and cultural Hawaiian practices, as well as environmental restoration. The Reserve is held in trust by the KIRC until management and control passes to a sovereign Native Hawaiian entity upon its recognition by the United States and the State of Hawai'i.

Today, the island is still a devastated landscape, but signs of recovery abound. Since the final eradication of goats from the island in the early 1990s and the beginning of KIRC's restoration efforts, there are indications that the restoration of the island can succeed. For the past few years, volunteers and KIRC's Restoration Program have focused on replanting hardy native species that will hold the remaining topsoil and slow the constant march of soil erosion. These plants allow the scarce annual rainfall of only 25 inches to penetrate into the soil instead of seeing runoff choking the Reserve's pristine reefs. Since 2003, KIRC has planted more than 150,000 seedlings of native grasses, shrubs and trees. To improve their survival rate, over 13 miles of irrigation lines have been laid to bring water from a 1-acre water catchment to the planting areas. Planting delicate seedlings in the impenetrable hardpan is difficult work that requires large power augers and heavy picks and

shovels. KIRC's small Restoration staff could not have installed thousands of seedlings and miles of irrigation without the many hard-working hands and strong backs of its volunteers.

Most of KIRC's volunteers participate in restoration projects and stay at the Honokanai'a "base camp" on the southwest shore for four days. Others have participated in various cultural and education programs elsewhere on the island. KIRC volunteers already understand that the island is a special place, chanting to ask permission to come the island before they come ashore. Work days start early in the morning before sunrise. As Native Hawaiians have understood for generations, the most productive time to work is in the cool of the morning. Volunteers spend long days working with Restoration staff planting native grasses and shrubs in the winter during our planting season, and removing invasive alien weeds during the summer months. During the evening, volunteers learn more about the island's unique history and resources through regular talks by staff and other dedicated volunteers.

For many, this is their first experience in such a harsh and remote environment. The work is hard and the days are long, but our volunteers cherish every moment and regularly return to do it again. As they leave the island and depart this wahi pana and pu'u honua, they feel a sense of accomplishment and being a part of history as they have made a small but lasting contribution to the healing of this sacred island, Kaho'olawe. ■

## leo 'elele trustee messsages

## Aloha 'oe, dear friend



**Boyd P. Mossman**  
Trustee, Maui

Aloha kākou,  
Kaho'onei Panoke left us to enter another existence a few days after the Hawaiian Civic Club convention on Maui. He had done his part for the Civic Clubs for decades and will be remembered fondly for his contributions not only to them but also to Hawaiians and our culture. His presence and personality were comforting and convincing and he will be missed for a season. My sincere condolences go out to his family and close friends to whom he meant so much. His employment at the Office of Hawaiian Affairs was much appreciated and we wish him Godspeed to a better life and a reunion with his kūpuna.

And as we reflect upon ancestors and their former presence on this land of aloha may we continue to learn from them today as we seek

their guidance in helping us to find who they were and how we can benefit from their experiences and existence. Family history is something we should all consider and commit to explore this coming year. It is not a dead subject but a living and vibrant one that can bring us both joy and regret. My wife, Maile, tells of being given only what information was printed on a 3-by-5 card about her great grandmother, Eunice Malaihi, of Waihe'e, Maui. This lady, however, during her lifetime was an important ali'i and married a German, Carl Frederick Scholtz, who was the first blacksmith on Maui. They owned much of Wailuku and traveled to Germany but that's about all she knew for some time. So how much will your great grandchildren know about you?

We can perpetuate our family knowledge and history by recording it. Diaries are familiar to most and are also known as journals, which are recorded on a regular basis. Family histories, a summary of our lives or an autobiography, are also means by which we can memorialize our lives for the benefit of others. And then, there is the genealogical research, which establishes our lineages, identifies our families, and locates us at the bottom of that long ancestral line from which we descend. With all of

this, before we expire perhaps we can provide for our posterity a glimpse of what our lives were like as well as those of our kūpuna and inspire our keiki to aspire to the better characteristics and values of us guys.

So before your kūpuna leave this life you might want to sit with them and record their stories and memories and add them to yours. This Christmas season offers us the opportunity to visit kūpuna, converse with them, comfort them, and enjoy them one more time. Some can be a bit ornery but be patient and you will appreciate the paths they have trodden and the challenges they have faced as you learn more about them. Family reunions are always being advertised in *Ka Wai Ola* and that is another opportunity to both meet and reunite with ohana and to learn more about yourselves and why you may be like that.

The passing of Kaho'onei, and Malia Craver, and a sweet and humble friend, Roselle Soon, bring to light the transitory nature of our lives on earth and the need for us to live good lives and set good examples for those who follow and those who linger longer. Now is the time for us to prepare and in doing so we can take steps to continue our legacies, as minimal as they might be, that our great grandchildren can know about us and maybe learn from us rather than just read about us on a 3-by-5 card. Merry Christmas and God bless. ■

## This Christmas, send a gift of prayer



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

This is the time of year we celebrate the birth of our Savior, Jesus Christ, and embrace the love of our family and friends. This is the time of year we share gifts and messages of happiness and goodwill with our dear ones.

Christmas may be the one and only time of the year that we communicate with our friends via a Christmas card. We attempt to express our prayers and best wishes for the holiday season and the New Year in a mere sentence or two: *"Wishing you the best for the holiday season and the coming year. You are always in our prayers."*

Let's do something different this year – give visual gifts. One at a time, picture each person on your list and visualize that person enjoying the most precious gift imagined for him or her. Visualize the keiki in your family graduating with honors and going on to college. Visual-

ize your elderly neighbors who spend the holidays alone – surrounded by family having a wonderful Christmas dinner. Visualize your tūtū walking effortlessly without the pain of arthritis. Visualize that family member once hooked on drugs, enjoying Christmas with friends – free of all drugs. Visualize family members who need to lose weight and picture them slender and healthy. Visualize greeting your loved one as he or she returns safely home from Iraq. A monetary gift has no value, the real value is in how much of yourself goes into the giving, so that when the monetary gift is gone, the spirit of your visual gift of prayer lingers on. The power of prayer is awesome.

I visualize the celebration of worldwide recognition for the Hawaiian people. I visualize the organized planning of a solid foundation for a Hawaiian nation striving to achieve the goals that create the recognition we deserve. I pray for the healing of our Hawaiian people that God will heal our hearts and surround us with His peace.

I visualize and pray for all who read these words to become nurturing parents – for the sake of our children.

Eia ka ho'opōmaika'i no kēia wā a no ka makahiki hou. Aia mau 'oukou ma ko mākou leo pule.

*Wishing you the best for the holiday season and the coming year. You are always in our prayers. ■*

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## leo 'elele trustee messages

## Moku O Keawe Christmas



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

*For 2,000 years, Christ's birth has been celebrated around the world. These are recollections by Leningrad Elarionoff and me of Christmas as kolohes (rascals) growing up on opposite ends of Moku O Keawe – Leningrad in Ka'ū, and I in Kohala.*

Christmas was a joyous time in Waimea. As Hawaiian Christians, we knew what Christmas was about. At 'Imiola Church, founded by Rev. Lorenzo Lyons in 1835, I remember the Christmas Eve play. This was, for many of us, our only real opportunity to be thespians and drama kings and queens: Joseph and Mary, shepherds, angels and wise men. I remember Mrs. Kawai on the piano in Sunday school and on the organ in church playing classic Christmas hymns. I also remember the Bible readings, stuck in my brain to this very day. Wreaths of Christmas berry and pine branches made by our moms decked our church hall – what a labor of love it was.

At home, I remember the smells: pikake, puakenikeni, pakalana, plumeria, night-blooming jasmine, fir needles, and teriyaki beef being grilled over a BBQ pit. We always bought our tree from Fukushima Store just after Thanksgiving. We

used the same lights, ornaments, tinsel and star to top it off every year. Our ornaments must have been a hundred years old! Around New Year's, we took the tree down and let it dry in the chicken pen. The grand finale was our dad letting us burn it! What a thrill to hear it snap and crackle, see the flames and smell the needles. We did not get that many presents, and our mom always reminded us when we made an ugly face about a gift – rare, because her right hand moved at lightning speed – that it was the thought that counted.

At school, the Christmas Mail Box was the big deal. Two weeks before break, the Post Office would open. We would write cards to all our schoolmates and dump them into the decorated boxes. The mail would be taken to the school office on Friday when it was delivered to the classes. I don't think the Christmas Post Office exists anymore. It died, I believe, when Ms. Madden won her case before the U.S. Supreme Court over separation of Church and State. Our school was smaller then, only 200 students. Time flies, as this was 50 years ago; today, it's 1,400.

Every town had a Sugar Daddy: in Waimea, it was Parker Ranch. Whether one's parents worked for the ranch or not, the ranch remembered every family at Christmas. Everyone looked forward to the Christmas program at Barbara Hall (now Parker School). All 200 from Waimea School got a gift, compliments of Parker Ranch: one year all the boys received flannel shirts, another year leather belts, and one Christmas leather wallets. I don't recall what the girls got. A huge pine tree was cut down by our paniolo fathers from some remote corner

of the ranch, hauled with care into town, and placed in a corner of the hall. The ranch ladies had kuleana for dressing it up. The tree looked like the Empire State Building! The manager – Hartwell Carter for most of my time – would launch the night with a short speech. Then the music would warm up a cold Waimea night: Uncle Pakana (Francis) Spencer, our "Pavarotti," would bring the house down with "O Holy Night." Then, Santa (Uncle Joe Pacheco) would run into the Hall to kani kani pele with his big 'eke slung over his shoulder. He would give us a little brown paper bag that had an apple, orange and hard candy in it that in a day would soak in moisture and make our hands all sticky and gooey. Then it was time to go home, jump in bed and let the sugar plums dance in our heads.

The other memory I will forever have is the Norfolk Pine at Pu'u 'Ōpelu, the Parker home (which is now a museum). When Kathy and I lived in the Parker Compound (1970-1974) we would stand at the base of the tree and look up. It must've been at least 10 feet in diameter and no less than 200 feet tall. The ranch crew would drape the tree with a mile of lights. From a distance, the tree looked like a lighthouse with a thousand port-holes standing guard over our town, a tower of hope, a beacon of aloha, the Parkers' way of celebrating "The Light of the World."

Some of what was is no more. The Christmas Mailbox is pau. The Barbara Hall sits silent on Christmas Eve now, has for years. But the memories of a Waimea Christmas live on, good memories of times gone by, and better times to come.

In the 1940s, the Hutchinson Sugar Plantation basically controlled Nā'ālehu as it employed the majority of people living there.

The Plantation owned the Nā'ālehu General Store, the sugar mill and the shipping pier at Honu'apo. They controlled the Ka'alu'alu Ranching operation, and owned the local ballpark and the community clubhouse. In 1948, the average plantation grade 4 employee made approximately 90 cents per hour.

The Christmas festivity sponsored by the plantation was equal to none. Two weeks before Dec. 25, colorful lights were strung in the monkeypod trees on the main street through town. A perfectly shaped pine tree was then trucked to the park where it was decorated with all the colors of Christmas. The carpenter crew built a stage, a windbreak and bleachers. It was exciting for us kids to see all this unfold, stretching our necks for a better view while passing on the school bus each day.

Even though we lived 5 miles out of town, carolers visited in the evenings to serenade us. In our home, we set up a branch cut from a pine tree and decorated it with shiny ornaments and tinsel that had been used many times before. There were no blinking lights, as we lived without electricity. We were poor and the tree had few gifts beneath it, mostly school supplies like pencils, tablets and erasers. My mom took the time to instill in us that the true meaning of Christmas was the birth of Jesus. We did not nag for toys or impractical gimmicks as we all understood our financial status. However, we took turns each day searching through the Sears catalog looking for practical toys and dreaming of the day when we could own them.

The one sure excitement we shared was centered on Christmas Eve at the park where everyone came to the festivities. It began with singing followed by the program. Hot chocolate, coffee, soft

drinks and snacks were free. The lights of the Christmas tree sparkled and revealed the pile of presents stacked beneath. Everyone greeted each other with hugs and Christmas wishes. We mingled with the other children of the community who shared the one interest that kept us returning to the tree: every child present was sure to receive a gift.

Then, everyone finally focused on the Christmas tree. The children lined up, eagerly taking their places. Although my dad was a fisherman, we were included as part of the plantation community. As the line moved forward, each child was given a paper sack containing a red apple, an orange and an assortment of candy. The big payoff was receiving one of the colorfully wrapped presents retrieved by Santa's helper beneath the tree. It always contained the impractical toy that we took home and placed beneath our own tree. The next morning, we eagerly opened the presents. The school supplies were necessary elements to our education, but the toy gun with paper shots was a gift beyond expectation.

Those days are gone and my children are adults today with children of their own. As grandparents, we struggle to find Christmas gifts that would entertain for more than a few days before being tossed into a box awaiting the next garage sale. Times have changed, but the reason for Christmas remains the same. ■

*From Leningrad's family to yours; from my family to yours (Kathy, Maluhia, Lono and Imiola); from Kama Hopkins and Tiona Wailehua (my staff in Honolulu); from Lukela Ruddie, Gladys Brigham, Ilihia Gionson and Courtney Ludwig (our Hilo staff); and Ruby McDonald and Dawn Tanimoto (our Kona staff), Mele Kalikimaka a Hau'oli Makahiki Hou.*

## The blessing of family



Oz Stender  
Trustee, At-large

The holiday season is in full swing; and despite hard economic times and the sad state of world crises and wars, we must dig deep within us to find that silver lining and to recognize the blessings we all receive even when the days seem dark.

For me, the blessings are many – good health, a job that allows me to serve the Hawaiian people, great friends – but my biggest and most favorite blessing, hands down, is my family. On Christmas Day I will have been married to my high school sweetheart, Ku'ulei, for 54 years; and I will celebrate the occasion with my two children, son-in-law, three grandchildren and members of our big extended family as well as friends whom we have adopted as family. I love my family and

thank God every day for all of them.

In early November, we trekked to the family farm in Hau'ula (where I grew up) to celebrate my sister Henrietta's 85th birthday – and what a celebration it was! The constant rainfall forced our large crowd under one tent, but that is exactly what made the day so special. I am thankful for a sister who over the years has held the family together and for a day of story telling and much laughter. My sisters and I reminisced about our childhood days in Hau'ula with our aunt and tūtū kāne who raised us; and we remembered fondly our brothers, George and Kaluna, who are no longer with us, as well as our sister, Ethel, who has been ill for some time. With each gathering, I am able to sit with Henrietta and my sister Dot to enjoy the land on which we were raised, to watch with amazement how large our family has grown, and to be reminded of how all of them are a blessing to me. I left that day with a grateful heart and with my spirits lifted because I had spent a wonderful day with the family I love. My family is so important.

In mid-November, our family mourned the loss of my wife's cousin, David Pinkham Eldredge. Although the occasion was a sad one, the day long and the crowd large, I was thankful for a full day to spend time with our family and friends as we celebrated a life well lived. I am thankful for the blessing of being family to a man who touched many and made positive impact on the lives he touched – these

young men and women have matured but have never forgotten what was given them by one who made them feel like they mattered and who was instrumental in teaching them not only in the classroom, on the field or on the court; but who took the time to instill in them valuable life lessons. His wife, Jean, and their three children and many grandchildren will always be a part of his great legacy. I will miss him and will remember fondly our friendly Kamehameha/Punahou rivalry which our children continue today. Our family is so important.

I want to take this time to thank all of you – my community – for the support that you have given me, for the friendship you have shared with me and for the kindness you have shown me throughout the years. You give me the motivation to continue the work I do and you inspire me to carry on. You are important; you are my family.

May all of you remember the love that you hold in your heart for those near and dear to you, and may you continue to be blessed with those things that you need along with those things that are a vital part of your being. May you always be blessed by your family. Your family is important.

I pray your holiday season be filled with joy, laughter and the love of your family. Let all of us remember the love of our Savior and find comfort in the knowledge that families are forever. ■

## LETTERS

Continued from page 16

She directed me to the proper web site for the Application and Standards to be eligible to be a vendor at the Market Days.

In a week I was accepted and invited to attend the Arts Market as a vendor for my Ipu Pawehe work.

I have been a vendor at other events over the years including the master of events, the Merrie Monarch, as a lei vendor. This is HOEA's first Arts Market. The organization from a vendor perspective of the event was absolutely excellent. Everything I experienced as a vendor was a pleasure to be a part of.

I just wanted to extend my mahalo to the Keōmailani Hanapī Foundation for the opportunity to be a part of the HOEA project and the Arts Market of Oct. 3 and 4 in Kamuela on the Moku o Hawai'i.

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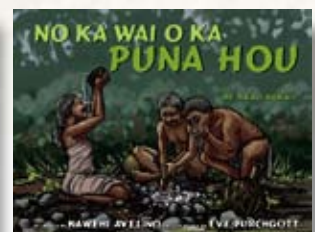
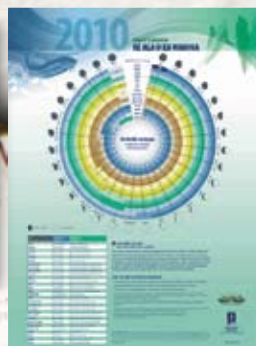
## HULO!

Looking for a fun, inexpensive way to spend the holidays with your 'ohana? We've got the answer for you: Hulo!

Hulo! (Hooray!) is a fast-paced game designed to stretch your Hawaiian vocabulary. The object of the game is to arrange wooden letters crossword-puzzle style to form Hawaiian words. The first player to complete their crossword yells, "Hulō!" then pronounces the words and provides their intended meanings. You'll be surprised at how many Hawaiian words you already know, and how much you can learn while playing. You can even use names like Kona and Kawehi.

So if you're in the mood for some fun for the whole family this season, remember, Hulo! for the holidays!

## Other new offerings for the 'ohana



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