



THE LIVING WATER OF OHA

# Ka Wai Maoli

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## Replenishment of Maui's Nā Wai 'Ehā hinges on state's decision

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nūhou<sup>news</sup>

# OHA LOBBYING FOR HAWAIIANS



Two House committees unanimously approved a bill that would defer the state's obligation to pay OHA \$200 million in past-due ceded lands revenues, starting in 2015. Pictured, from left, are Water, Land and Ocean Resources Chairman Ken Ito, and Hawaiian Affairs Chairwoman Mele Carroll and Vice Chairwoman Maile Shimabukuro. - Photo: Francine Murray

By Francine Murray  
Communications Specialist

**W**ith tough economic times still gripping the state, OHA has proposed a deferred payment plan for past-due revenues owed to OHA

by the state for use of ceded lands. The OHA Board of Trustees sees the light at the end of the tunnel and has said they believe the state will be well on the road to economic recovery in a few years.

"This bill acknowledges that the State of Hawai'i is in dire financial circumstances so it permits a delay in payment until 2015," OHA Trustee

Walter Heen told members of the Hawaiian Affairs Committee and the Water, Land and Ocean Resources Committee at a Feb. 3 hearing.

In its deferred payment plan, OHA looked at the annual payments of \$30 million the state makes to the state Department of Hawaiian Home Lands, which will end in 2015. OHA is asking for its past-

due payments to start as DHHL's annual payments sunset.

This proposed legislation, House Bill 2672, which was approved by the two House committees, would resolve past-due claims relating to the portion of income from the Public Land Trust from 1978 to 2010. The state administration and OHA negotiated for years and concluded \$200 million was fair for both Native Hawaiians and the State of Hawai'i. The payment plan would include \$30 million per year until the total debt plus interest is paid.

## Should there be a monument to Queen Ka'ahumanu?

The proposed resolution would have OHA convene a task force to consider building a monument to Queen Ka'ahumanu at Hāna, Maui. The task force would include respected kūpuna and representatives from Hawaiian organizations, such as the Royal Order of Kamehameha, 'Ahahui Ka'ahumanu, State Council of Hawaiian Homestead Associations and others.

During the Committee on Hawaiian Affairs hearing on Feb. 10, testimony stated the 'Ahahui Ka'ahumanu of Hāna Chapter has

supported the creation of just such a monument for years, meeting with the community to find the best location, and an artist, and the coordination of an educational program around the commemorative statue.

If adopted, House Concurrent Resolution 9 would have the task force prepare a report to the Legislature on the recommended location and nature of the monument.

## Should they remove portraits of the Provisional Government from prominent places in state buildings?

In 1894, the Provisional Government declared itself to be the Republic of Hawai'i. Later, this Republic imprisoned the last reigning monarch of Hawai'i, Queen Lili'uokalani.

Portraits of certain members of the Provisional Government are hung in their honor, which offends some Native Hawaiians and others.

House Concurrent Resolution 8, approved by the Hawaiian Affairs Committee on Feb. 10, would urge the removal of portraits of officials of the Provisional Government from places of honor in state buildings. ■

## New DOD consultation policy being proposed

By Lisa Asato  
Communications Specialist

**A** new policy that will outline the way the military consults with Native Hawaiians is planned to head to the Secretary of Defense for approval by summer.

Asked if Defense Secretary Robert Gates has indicated he will sign it, Defense Department senior tribal liaison David Sanborn, said: "Yes, it's our intention to have the secretary of defense sign it shortly in the next two or three months. ... All the military services have already concurred that this is a good policy, so there's no opposition within the military services. We're all of one mind."

If approved, the Defense Department would become the first federal agency to adopt a policy on consultation with Native Hawaiian organizations that extends beyond the National Historic Preservation Act to encompass a slew of laws, including the Native American Graves Protection and Repatriation Act, National Environmental Policy Act and Religious Freedom Restoration Act.

The federal Advisory Council on Historic Preservation in May 2008 adopted a policy statement that commits it to working with Native Hawaiian organizations during the

review process to determine a project's potential effect on historic properties.

The proposed Defense Department policy would be the result of five years of meetings and workshops with Native Hawaiians across the state, said Sanborn, who was in Honolulu in February for a two-day Native Hawaiian Cultural Communication Course.

On Feb. 2, OHA Chairperson Haunani Apoliona told a group of about 50 attendees at the Cultural Communication Course that the relationship between Native Hawaiians and the military hasn't always been smooth – OHA has sued the Army over the Stryker Brigade, among other things – but she said that "improved and communications can only benefit us all."

"It is better to confer and resolve issues in a meeting room than to fight in the court room," she said. She said OHA got involved in developing the cultural communications course and the consultation policy "because it is consistent with OHA's mission 'for the betterment of Native Hawaiians.'"

But, she added, if need be, "OHA stands ready to challenge positions that are derelict and illegal or actions that disregard policy and/or regulations."

Sanborn and Shannon Shy, associate counsel for Naval Sea Systems Command, updated the Board of

Trustees on the draft policy at its Feb. 4 meeting.

The consultation policy would aim to increase communication and consultation between the military installations in Hawai'i and Native Hawaiians on issues of concern, Sanborn said in an interview. "What we hope is that everybody's on the same page so we have consistently across the Islands and across the different military services a common understanding of what consultation means and when to do it."

He defined consultation as a "free exchange of ideas and input from the Native Hawaiian organizations on Department of Defense actions or plans before decisions are made."

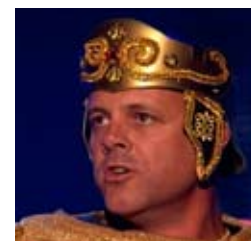
Sanborn said a similar consultation policy has existed between the Defense Department and American Indians and Alaska Natives since 1998. The policy, he said, has improved trust and helped decrease congressional inquiries into their congressional practices from as much as 24 inquiries a year to one a year now. "It definitely improved," he said. One of the direct results of that policy was moving the time frame of large-scale military training to accommodate Alaska Native's subsistence-hunting season. "It's very important for them because they must hunt to survive winters and it's part of their culture," he said. "So we moved (our training maneuvers) a month out so they could hunt and fish."

For more on the consultation course, see the March issue of OHA's midmonth e-newspaper, *Ka Wai Ola Loa*. ■

## Local celebs showcase talents at the Grammys



Hawaiian entertainers were prominent at the 52nd annual Grammy Awards, held Jan. 31 in Los Angeles. Four-time Grammy nominee Amy Hanaiali'i, above, and brother Eric Gilliom performed the opening of the 2009 hit "Blame It" with Jame Foxx. And 2009 Best Hawaiian Music Grammy winner and 2010 nominee Tia Carrere, on left, co-hosted the pre-tele-



cast, when the Hawaiian Music Grammy was awarded to "Masters of Hawaiian Slack Key Guitar, Vol. 2." This is the fourth Grammy for the compilation CDs produced by the weekly concert series on Maui. CD producers Paul Konwiser and Wayne Wong, producer/artists Daniel Ho and George Kahumoku Jr., and artist Jeff Peterson accepted the award. - Screenshots: Courtesy of KGMB; Photo: Courtesy of The Recording Academy





nūhou<sup>news</sup>

Office of Hawaiian Affairs Trustees on Feb. 4 gather with members of community organizations after awarding more than \$2.2 million in grants. - Photo: Nelson Gaspar

## OHA Trustees approve \$2.2 million in grants

By KWO Staff

**A**bigail Seda sees Native Hawaiian youth in Waimānalo in distress from situations including homelessness, foster care or sometimes having parents incarcerated or on drugs. A program at Waimānalo Health Center intervenes through outreach at Waimānalo Elementary and Intermediate School, where it sets up shop five days a

week, from 7:45 a.m. to 4:15 p.m.

"The kids we work with are not as lucky as most kids are," said Seda, program coordinator of the Kū I Ka Mana mentoring program, which serves mostly Native Hawaiians. "We try to make them feel special. A lot of them get into a lot of trouble. A handful had to be referred to Olomana (School)," which caters to students falling behind in credits and attendance.

A \$100,000 Community Grant from the Office of Hawaiian Affairs is

helping Kū I Ka Mana and its five-person staff continue their work to teach middle-schoolers about healthy living and positive life choices, through mentoring in classrooms and services such as tutoring, health education and activities during the after-school program UPLINK, or Uniting Peer Learning, Integrating New Knowledge.

Kū I ka Mana was one of 35 projects awarded more than \$2.2 million in OHA Community Grants for efforts aimed at improving the Native

Hawaiian community, and therefore, the community at large. The funding, approved Feb. 4 by the Board of Trustees, comes during one of the worst recessions in decades. Non-profit organizations and the Native Hawaiian communities they serve have been especially impacted.

"OHA is pleased to continue its support for nonprofit community groups who work to make a difference in the lives of Native Hawaiians in the midst of a struggling economy," said OHA Chairperson Haunani Apoliona. "The \$2.2 million will fund projects ranging from mobile health screening for diabetes to substance abuse rehabilitation to the promotion of innovative, culturally based curriculum development at Hawaiian immersion schools."

In selecting grant recipients, the OHA Board of Trustees considered projects that would ensure that Native Hawaiians have continued opportunities in health care, human services, education, housing, economic development, native rights and cultural preservation.

Here are the recipients for fiscal year 2010:

**Aka'ula Middle School** – \$86,076

for PRISM, a culturally responsive educational program. (Moloka'i)

**Alu Like Inc.** – \$49,605 for

coordination of 10 workshops to help kūpuna manage chronic disease. (O'ahu, Moloka'i)

**American Diabetes Association of Hawai'i** – \$34,350 for the

Vision Project, providing a mobile retinal scan screening unit for early diagnosis and treatment of diabetes. (All islands)

**American Lung Association of Hawai'i** – \$28,843 for Maopopo

Oli Hānō, a school-based asthma education and management program. (O'ahu, Maui and Hawai'i Island)

**Arizona Memorial Museum Association** – \$100,000 to support a Pearl

Harbor Visitor Center display on the Hawaiian cultural significance and history of the Pu'uloa area. (O'ahu)

**Bay Clinic** – \$42,000 to support

expansion of a diabetes self-management program in the Puna district, targeting high-risk Native Hawaiians. (Hawai'i Island)

**Boys and Girls Club of Hawai'i** – \$58,650 to improve the new

Youth Education Town (YET) with support for certification in LEED (Leadership in Energy and Environmental Design) and Native Hawaiian-focused stewardship projects for youth. (O'ahu)

**Family Support Services of West Hawai'i** – \$57,500 to support Nā

Makuakāne Maika'i O Hawai'i, a program to increase parenting skills for fathers through culturally based practices and program support. (Hawai'i Island)

**God's Country Waimānalo** – \$61,000 to support a hands-on

learning program in cultural activities, including: ka 'āina (growing potted gardens), ke kai (ocean skill building), and mea ha'i'ōlelo (story telling/communication). (O'ahu)

**Hale 'Ōpio Kaua'i** – \$45,350 for

implementation of Ke Kahua O Ka Mālamalama, an after-school program to engage students in Native Hawaiian cultural practices and values. (Kaua'i)

**Hawai'i Maoli on behalf of the**

**Ko'olaupoko Hawaiian Civic Club** – \$47,269 for a civic club multipurpose cultural project and installation of ahupua'a highway boundary markers. (O'ahu)

**Ka 'Aha Hui Na'auao** – \$30,678 for Ka Papa 'Oihana or Per-

petuating traditional Hawaiian Knowledge, Cultural and Natural Resources, an instruction program in traditional hale construction and wood sculpture. (O'ahu)

**Ka Hale Pōmaika'i** – \$100,000

for the expansion of substance abuse treatment and recovery services. (Moloka'i)

**Ka Meheu 'Olu O Ka Honu**

**on behalf of Ho'omanao I Nā**

**Wā I Huliau** – \$65,000 to support

the traditions and culture of Native Hawaiians through the re-creation of visual images via photographs, written text and story telling. (All islands)

**Kaua'i Economic Opportunity Inc.**

– \$58,745 to support the operation of the Mana'olana emergency homeless shelter on Kaua'i. (Kaua'i)

**Kawaikini New Century Charter**

**School** – \$55,250 to support curriculum development and a pilot project for third and fourth graders. (Kaua'i)

**Keōmailani Hanapi Foundation** –

\$91,500 for the Native Hawaiian art education project, HOEA, including operational support and the establishment of a community art space and storage facility. (Hawai'i Island)

**Kihei Youth Center** – \$48,000 to

support the MERITS after-school homework assistance program at the Kihei Youth Center. (Maui)

**Kūlia Nā Mamo** – \$50,000 to support

equitable employment for the transgendered and homosexuals through employers on how to retain those employees. (O'ahu)

**Leadership Kaua'i** – \$25,000

for the annual Adult Leadership Program and Pi'ina Hōkū Youth Leadership Program. (Kaua'i)

**Lunalilo Home** – \$100,000 to provide

financial assistance to indigent Hawaiian kūpuna not able to afford care at Lunalilo Home. (O'ahu)

**Lyman Museum** – \$59,328 to support

protection and restoration of Hawaiian cultural artifacts in the museum's collections. (Hawai'i Island)

**Nānākuli Housing Corporation** –

\$98,723 to assist Native Hawaiian families with home repair and/or replacement needs. (O'ahu)

**Narconon Hawai'i** – \$49,500

to support the outpatient drug rehabilitation program located in Kalaheo. (O'ahu)

**National Tropical Botanical**

**Garden** – \$62,522 for the cultivation of native plants in Hā'ena to be made available and used as resources by the Native Hawaiian community. (Kaua'i)

**Neighborhood Place of Kona** –

\$99,648 to support the prevention of child abuse and provide child abuse prevention information to rural areas. (Hawai'i Island)

**Olowalu Cultural Reserve** –

\$44,530 for reconstruction of the ahupua'a at Lihau, Olowalu, to perpetuate traditional and customary practices of Kanaka Maoli and protect natural resources. (Maui)

**Pacific American Foundation**

**on behalf of Digitalmoku.**

**net** – \$49,720 to establish an Internet site on the history of the Kohala district with online access to ethnographic interviews with cultural experts and community members. (Hawai'i Island)

**Pacific Health Ministry** – \$38,241

to support mobile and free blood pressure screenings, health assessments and health referrals for low-income, elderly and homeless populations living on beaches and in transitional housing. (O'ahu)

**PA'I Foundation** – \$49,600 to support

MAMo 2010: a monthlong celebration of Native Hawaiian arts and culture intended to highlight contemporary Native

See **GRANTS** on page 05

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# ho'oulu lāhui aloha to raise a beloved nation

Clifford Loo, on ladder, cleans above the doors of the crypt with the help of fellow civic club member Uncle Mitchell Chang. - Photo: Courtesy of Mahealani Cypher

## HONORING LUNALILO

By Mahealani Cypher

Clifford Loo and his extended 'ohana, the Ko'olaupoko Hawaiian Civic Club, were deeply moved by the opportunity – offered recently – to come and clean the crypt of Ke Ali'i Lunalilo and his father, Kana'ina, located on the grounds of Kawaiaha'o Church. Joining them on that brisk January morning were members of the Ko'olaupoko Hawaiian Civic Club, sent by their president, 'Ululani Beirne.

It was truly a labor of love, as the members of the two clubs quietly entered the sanctity of the wahi kapu to offer their caring hands in service.

For Loo, this was a dream and an honor long awaited. He and his wife, Teri Loo, have coordinated the volunteer cleaning of Mauna'ala's chapel and crypt for more than five years, taking on the task at the request of the previous coordinator, Uncle Clarence Kelley, also a member of the Ko'olaupoko civic club. Loo had first thought about cleaning the crypt almost nine years ago when, after attending Ali'i Sunday services for

Lunalilo at Kawaiaha'o, the crypt was opened for viewing.

"When I went in there, the place was filled with leaves, dirt and bird droppings," Loo says. "From that time on, I wanted to go in and clean."

He asked around and was unable to find an answer as to how to go about volunteering for the task. So, he left it alone, feeling that perhaps it was not meant for him to mālama this site. This past summer, Lunalilo Home administrator Dr. Kuhio Asam came to the Ko'olaupoko Hawaiian Civic Club to offer a presentation on the history of the Lunalilo Trust and plans for the future of Lunalilo Home.

Loo took the opportunity to offer help to clean the Lunalilo crypt and, after plans were announced to celebrate Lunalilo on Ali'i Sunday in January, Dr. Asam contacted him and invited the club to kōkua with the cleaning of the site.

Leialoha "Rocky" Kaluhiwa was among those of the Jones 'ohana, descendants of Lunalilo, who participated in the Ali'i Sunday ceremonies on Jan. 31. "I felt it was an honor," she says. "I had chicken skin going in there. I always knew I had a connection to this man."

She said she was most impressed with the history of King Lunalilo and with the fact that he chose not to be buried with the high chiefs and ali'i at Mauna'ala, but instead wanted to be buried at Kawaiaha'o, in Honolulu. "He was the people's king..." she says. "All of our people should realize the connection they have with the king. He was the one who practiced equality."

Her hours of helping to clean the crypt passed quickly for her. "Clifford took his own tools, his own polish to polish the marble tombs in there," she says, adding that the volunteers used "plenty rags" during the cleaning. "I was proud to be polishing the doors, as far as I could reach," she adds, laughing.

Loo didn't know Kaluhiwa was family to Lunalilo until the day they were cleaning. He says he was flabbergasted when the Jones 'ohana invited him to join them and carry a kähili in the ceremonies. "I didn't want to, because I'm not part of the family," Loo says. "I'm just a friend."

But the family insisted that he was hānai to them, his long love for the Hawaiian people more than compensating for his lack of the koko. "I couldn't say no to Auntie Carol (Bright)."

Loo comes from a family that was fortunate to have learned much about Hawaiian crafts and culture from native Hawaiian neighbors who lived around them in Waihe'e, on the Windward side of O'ahu. His mother, Violet, once very active in the Kualoa-He'eia Hawaiian Civic Club, has been considered one of the most skilled in Hawaiian arts. Loo himself is very knowledgeable in nā mea Hawai'i.

Loo says he hopes the civic club will be allowed to continue the service work at the crypt periodically in the future, and intends to offer his kōkua wherever needed to assure the work is done. ■

*Mahealani Cypher is president of the Ko'olaupoko Hawaiian Civic Club.*

## nūhou news

### OHA staffer honored for peace-making efforts

By Liza Simon

Public Affairs Specialist

OHA's Nalani Takushi garnered the 2010 White Lily Peace Award for her behind-the-scenes work to promote peace.

Takushi has shown a profound commitment to promoting peace in Hawai'i through personal transformation grounded in the realities of everyday life, said award sponsors Soka Gakkai International, a Buddhist organization led by poet, author, educator and noted peace activist Dai-saku Ikeda. Takushi received the award on Jan. 21 at a ceremony at the headquarters of the Hawai'i Soka Gakkai affiliate on Pali Highway.

"This honor means a lot, because it acknowledges not only me as an individual but my services at OHA in using culture as a powerful tool to open people's

hearts to a better way of life," said Takushi, a licensed social worker and Human Services Advocate at OHA.

In 2007, Takushi worked with Soka Gakkai to successfully lobby state lawmakers to follow the United Nations' lead and officially declare every Sept. 21 Peace Day in Hawai'i. "We are the only state to have succeeded in enacting legislation that recognizes the importance of this celebration," she said. To mark last year's Peace Day,

Takushi helped to sponsor the Honolulu visit by Betty Williams, a 1976 Nobel Peace Laureate who turned to peace activism after witnessing the death of three children by an out-of-control car, whose driver, an Irish Republican Army member, had been shot by British soldiers.

"Betty Williams was fed up with violence and she had the courage to step up to the plate to make a difference," said Takushi, who stresses that Williams was an office clerk before becoming a peace activist. "She was an ordinary person, but she followed her conscience and became a model for all of us."

Takushi's work integrating culture and social work as a successful model stretches from Japan to Hawai'i. In Japan, she organized a cultural fair to better connect Japanese nationals with the country's foreign visitors. "The fair brought in hundreds of people and showed that culture helps to bridge misunderstandings and reduce conflict," she said.

Closer to home, she brought the virtues of the Hawaiian healing art of lā'au lapa'au and the Japanese art of ikebana, or flower arrangement, into the therapy of patients at the Hawai'i State Hospital, where she was employed as a social worker. "I believe that people find their voice through cultural practices. That was always our ancestors' way of healing. Unfortunately, many of us have lost touch with that," said Takushi, adding that one of OHA's goals is to reconnect people with culture by "promoting native ties with land and nature."

The Hawai'i Soka Gakkai affiliate is Buddhist in philosophy but nondenominational in spirit, drawing together people of diverse religious affiliations for the common goal of reducing common social ills, including gang and domestic violence, hunger and poverty.

Promoting peace is indeed the kuleana of people of all backgrounds, said Takushi: "Whether we are teachers or parents or lawmakers, when we come together to improve the quality of life, we are all fighting for the same goal." ■



Nalani Takushi shows her White Lily Peace Award. - Photo: Liza Simon

## GRANTS

Continued from page 04

Hawaiian artists. (O'ahu)

**Partners In Development Foundation** – \$99,984 for Kōkua 'Ohana, a program to increase the number of licensed Native Hawaiian families providing homes for Native Hawaiian foster children. (O'ahu)

**Tri-Isle Resource Conservation and Development Council Inc. on behalf of Lāna'ihale Forest and Watershed Project** – \$89,770 for the Lāna'ihale Forest and Watershed Project to protect the habitat of the endangered Hawaiian Petrel bird ('ua'u) and recharge the Lāna'ihale watershed by removing invasive species.

**Wai'anae Coast Coalition on behalf of Wai'anae Coast Family Center (Pa'a Hala)** – \$100,000 to provide family conferencing and cultural classes and support the goal of establishing a Hawaiian cultural center for farming and monthly hō'ike. (O'ahu)

**Waimānalo Health Center** – \$100,000 to support Kū I Ka Mana, a Native Hawaiian mentoring program for Waimānalo Middle School students to increase knowledge of healthy living and make positive lifestyle choices. (O'ahu)

**Young Women's Christian Association (YWCA) of Kaua'i** – \$50,000 to support domestic violence intervention and sex offender treatment programs. (Kaua'i) ■



## Hula in Cleveland

By Len Jury

Each year following the holidays and as the snow falls and the temperature drops to zero or below, hula comes to Cleveland. Kau Inoa is also present at the North Coast Hula Workshop and Lū'au, an annual event, which took place Jan. 15 to 17. Sign-ups were light, but I had many non-Hawaiians sign up in support of our Native Hawaiian governing entity.

Hālau Ka Hui Hula O Ka 'Āina Punahale of Twinsburg, Ohio, under the leadership of Michelle "Malie" Taylor, organize and run the North Coast Hula Workshop. Kumu Hula Mapuana de Silva and Kihei de Silva accompanied by the Merrie Monarch musicians 'Ale'a and the Merrie Monarch Dancers of Hālau Mohala 'Ilima were featured this year.

The funds raised the first four years of this workshop along with the Saturday evening auction and Hō'ike went to the local Twinsburg Library. This year the recipient was the Northern Ohio Chapter of the ALS Association. ALS, or Amyotrophic Lateral Sclerosis, is also known as Lou Gehrig's disease. This was in part due to the fact that a member of the hālau is afflicted with this incurable disease.

Classes are held Friday, Saturday and Sunday for the attendees, and several of kumu's advanced students remain Monday and Tuesday for additional instruction. Friday evening we all had the pleasure of onolicious grinds provided by former Big Island resident Ku'ualoha Awai, who now owns a Hawaiian restaurant and sushi shop (Coconut Hut) in Geneva, Ohio. On Saturday evening, a lū'au, silent auction and hō'ike featured the Musicians and Merrie Monarch Dancers of Hālau Mohala 'Ilima. Also performing at the hō'ike were the women, men and keiki of Ka Hui Hula O Ka 'Āina Punahale. ■

*Len Jury is a Midwest Representative for Kau Inoa.*

Kumu Michelle "Malie" Taylor, first row second from right, leads Hālau Ka Hui Hula O Ka 'Āina Punahale, at the annual North Coast Hula Workshop in Ohio. - Photo: Courtesy of Len Jury



kau kānāwai<sup>legislation</sup>

# AKAKA BILL OHA, Attorney General weigh in

A copy of the Jan. 20 letter Attorney General Mark Bennett sent to Hawai'i's congressional delegation with proposed changes from the AG's office and OHA.

As *Ka Wai Ola* went to press, it was believed that the U.S. House would vote on a version of the Akaka Bill at the end of February, making community understanding of the measure even more urgent.

Native Hawaiians stand at a crossroads concerning their political status as a Native people. The Native Hawaiian Government Reorganization Act, known in Hawai'i as the Akaka Bill, would affirm Native Hawaiian political status and sovereignty through a process of reorganization and federal recognition. Some in the community may wonder what OHA is doing to support passage and where OHA stands on the new changes made to the bill by the Senate Indian Affairs Committee on Dec. 17, when it approved the S. 1011 Substitute Amendment.

On Jan. 20, with the goal of finding common ground language with the U.S. Administration and Delegation, OHA and state Attorney General Mark Bennett jointly submitted their proposed changes for the S. 1011 Substitute Amendment to Hawai'i's congressional delegation. Of about 30 total proposed changes, about 11 were raised by OHA. Understanding that all of the proposed changes would be the subject of ongoing negotiations, the Trustees did not take a formal position on the Attorney General's proposals. Here is a summary of OHA's proposed changes. For details of all the proposed language changes to the bill, visit [nativehawaiians.com](http://nativehawaiians.com) or [oha.org](http://oha.org).

## BACKGROUND

Following the public dissemination of the substitute amendment to S. 1011, the Native Hawaiian Government Reorganization Act, the Governor and Attorney General of Hawai'i issued a letter of opposition to the substitute amendment on Dec. 15, 2009. While the members of our Hawai'i congressional delegation have continued to express the need for prompt action in securing passage of the bill in both houses of Congress, in response to the Governor's letter, the delegation members also expressed their expectation that amendments to the substitute amendment could be negotiated to address the State's concerns so that all might move forward together once again. Addressing the State's opposition, on Dec. 31, 2009, the *Honolulu Star-Bulletin* quoted Sen. Daniel Inouye as stating, "There is a group working on it right now, from the Governor's office, the Office of Hawaiian Affairs and the congressional delegation."

While the Office of Hawaiian Affairs advocates for the Native Hawaiian community as a whole, and the Office of the Attorney General is the chief legal officer that advocates for all the citizens of Hawai'i, both are entities of the State of Hawai'i. The joint submittal of recommendations for proposed changes to the substitute amendment was intended to facilitate the review of those recommendations by the members of Hawai'i's congressional delegation and the Obama Administration. Of the total number of proposed amendments, OHA suggested the following amendments.

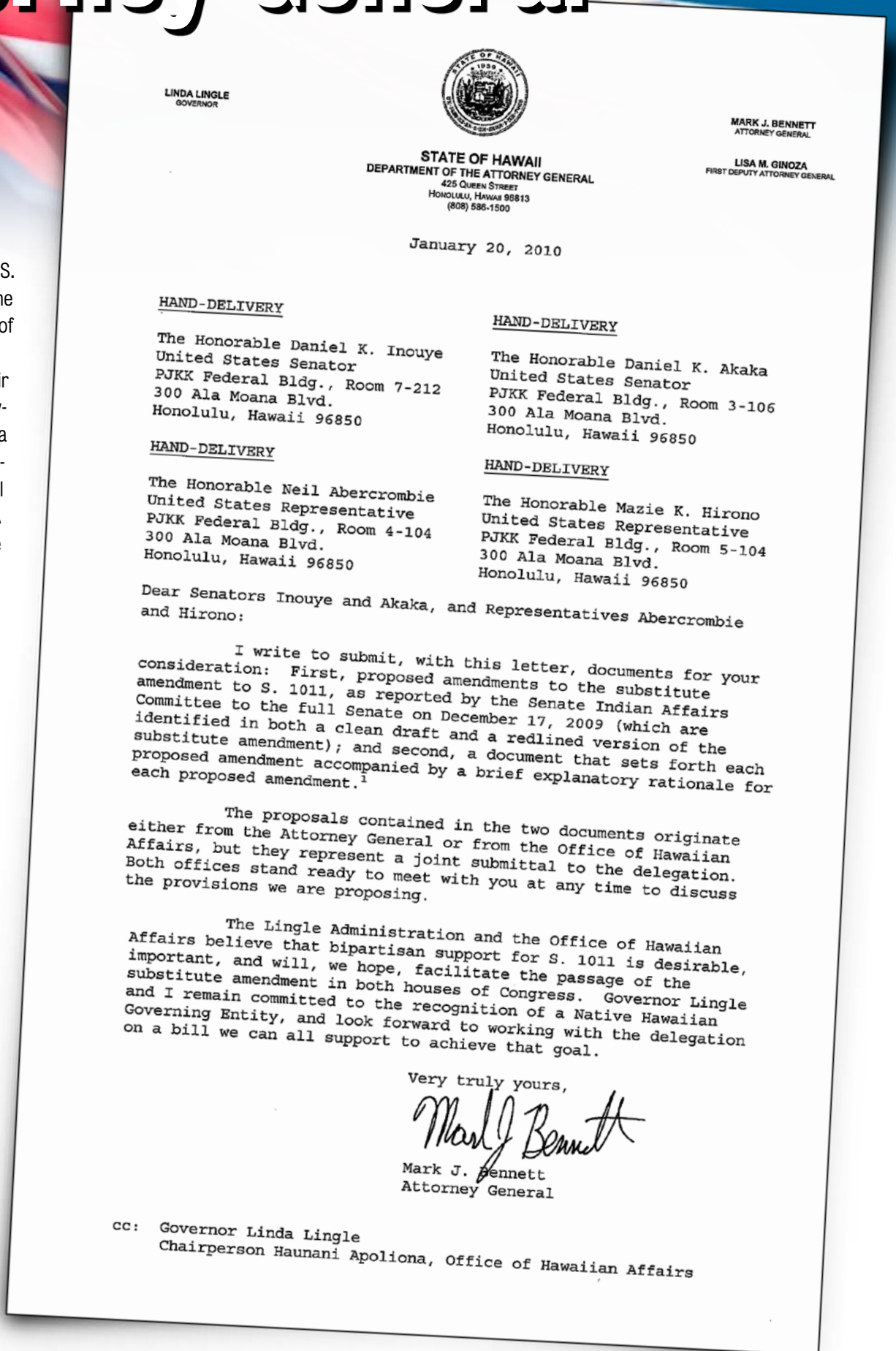
Some of these suggestions reflect positions that the OHA Trustees had previously proposed to the members of the delegation but which had not been incorporated in the substitute amendment to S. 1011. All are consistent with OHA's constitutional and statutory requirements. The changes to the substitute amendment proposed by the Attorney General were reviewed by the Trustees following the State's submittal of proposed

amendments to the members of Hawai'i's congressional delegation. With the understanding that all of the proposed changes were to be the subject of ongoing negotiations, the Trustees did not take a formal position on the Attorney General's proposed amendments.

The support of the OHA Trustees for a bill that would provide authority for the reorganization of a Native Hawaiian government and its recognition by the United States is well known and has never wavered, and the OHA Trustees continue to support Sen. Daniel Akaka, Sen. Daniel Inouye, Rep. Neil Abercrombie and Rep. Mazie Hirono for their tireless efforts in advocating passage of the Native Hawaiian Government Reorganization Act.

The bill has had the benefit of bipartisan support over the years, and the members of our Hawai'i congressional delegation have made it clear that passage of this measure in the Congress will continue to require bipartisan support.

OHA continues to work toward finding common ground because moving this







Hawaiian recognition measure forward for the benefit of all Hawaiians and all of Hawai'i is critical.

#### AFFIRMING THE STANDARD 'NATIVE HAWAIIAN' DEFINITION

1) To assure in the inclusion of all Native Hawaiians who elect to participate in the reorganization of a Native Hawaiian government, the definition of the term "Qualified Native Hawaiian Constituent" (those Native Hawaiians who will be eligible to participate in the reorganization of a Native Hawaiian government under the substitute amendment) should be amended to include: Any individual who is one of the indigenous, native people of Hawai'i and who is a direct lineal descendant of the aboriginal, indigenous, native people who resided in the islands that now comprise the State of Hawai'i and who occupied and exercised sovereignty in the area that now constitutes the State of Hawai'i prior to 1778.

The inclusion of the standard definition of "Native Hawaiian" that has been employed in every Federal statute enacted into law since the 1970s for the benefit of Native Hawaiians will make clear that it is not the intent of the Congress to exclude those Native Hawaiians whom the Congress has deemed eligible to participate in Federal programs and services from the right to participate in the reorganization of the Native Hawaiian government.

#### ASSURING INCLUSIVENESS IN DETERMINING ELIGIBILITY

2) Provide authority for the Commission that will determine who is eligible to be listed on a roll of "qualified Native Hawaiian constituents" to determine that the lineal descendants of those aboriginal, indigenous, native people who resided in the islands that now comprise the State of Hawai'i and who occupied and exercised sovereignty in the area that now constitutes the State of Hawai'i prior to 1778, meet the requirements under the definitions of "Qualified Native Hawaiian Constituent," with additional clarifying language which provides that the authorization for the Commission's determination does not provide authority for an individual to qualify for or participate in any program authorized by the Hawaiian Homes Commission Act, if that individual is not otherwise eligible to participate in the Act's programs.

#### BROADENING INCLUSIVENESS

3) Remove the requirement of "membership" from the definition of the term "Native Hawaiian Membership Organization," when referring to definition of Native Hawaiian organizations with whom the Secretary of the Interior and the Secretary's appointed Commission will consult in verifying the roll of qualified Native Hawaiian constituents who can participate in reorganization of Native Hawaiian governing entity.

The term "Native Hawaiian Organization" has been employed in a range of Federal statutes to mean an organization that serves and represents the interests of Native Hawaiians. The concern is that the inclusion of the word "membership" in the definition of a Native Hawaiian organization would have the effect of excluding from consideration the active participation of Native Hawaiians in significant Native Hawaiian organizations such as Alu Like Inc., or the Native Hawaiian trusts such as the Queen Lili'uokalani Trust, the Queen Lili'uokalani Children's Center, the Queen Emma Trust, the Bishop Museum Trust, the Lunalilo Trust and Home, or the Native Hawaiian charter schools, nonprofit Native Hawaiian organizations that are certified as such by the Small Business Administration, and Papa Ola Lōkahi, the Native Hawaiian organization that administers the funding for the Native Hawaiian health care systems under the Native Hawaiian Health Care Improvement Act.

Because the Commission is charged with consulting with Native Hawaiian organizations and because participation in Native Hawaiian organizations represent two of the 10 criteria that one must meet to participate in the reorganization of the Native Hawaiian government, the definition of Native Hawaiian organization should be inclusive of all relevant Native Hawaiian organizations.

#### BEING AS INCLUSIVE AS THE APOLOGY RESOLUTION

4) Amend Finding (13) of the bill to reflect the fact that the Apology Resolution, extending the apology of the United States for its role in the illegal overthrow of the Kingdom of Hawai'i, was extended to the Native Hawaiian descendants of

## OHA CONTINUES TO WORK TOWARD FINDING COMMON GROUND BECAUSE MOVING THIS HAWAIIAN RECOGNITION MEASURE FORWARD FOR THE BENEFIT OF ALL HAWAIIANS AND ALL OF HAWAI'I IS CRITICAL.

the aboriginal people who, prior to 1778, occupied and exercised sovereignty in the area that now constitutes the State of Hawai'i. The Apology Resolution did not employ the words "native people of Hawaii" as that term is used in the substitute amendment, as the people to whom the apology was being extended.

#### PRESERVING HOMESTEADER RIGHTS

5) Provide for the protection and preservation of the rights of those Native Hawaiians who are eligible to reside on the Hawaiian homelands under the authority of the Hawaiian Homes Commission Act, 1920 (42 Stat. 108, chapter 42).

With the substitute amendment's application of the Indian Civil Rights Act to the Native Hawaiian governing entity, and the Act's requirement that the Native Hawaiian governing entity provide for the right to the equal protection of its laws, the Native Hawaiian governing entity could not accord rights to some, but not all of its citizens. This proposed amendment protecting the vested rights of Native Hawaiians who are eligible to receive an assignment of land under the authority of the Hawaiian Homes Commission Act, would be affirmed by the United States either under section 10 of the bill addressing the applicability of other Federal statutes or through the process of certifying the Native Hawaiian governing entity's organic governing documents.

#### CLARIFYING CONTINUITY WITH TODAY'S NATIVE HAWAIIANS

6) Consistent with the definition of "Qualified Native Hawaiian Constituent" contained in the substitute amendment to S. 1011, provide that in Finding 16(B) of the bill that there is clear continuity between the aboriginal, indigenous, native people of Hawai'i not only with the native citizens of the Kingdom of Hawai'i but with all of the successors of the aboriginal, indigenous, native people of Hawai'i – the Native Hawaiian people today.

#### ADDING CLARIFYING LANGUAGE TO ORGANIC DOCUMENTS

7) Address a conflict in the bill through the inclusion of clarifying language in the organic government documents of the Native Hawaiian governing entity that the civil rights to be protected by the Native Hawaiian governing entity also include those rights protected under the Indian Civil Rights Act.

#### UPDATING DHHL FIGURES

8) Update the numbers in Finding (7) of the bill to reflect the fact that there are approximately 8,039 [deleting the number 6,800] Native Hawaiian families residing on the Hawaiian Home Lands, and approximately 38,811 [deleting the number 18,000] Native Hawaiians who are eligible to reside on the Hawaiian Home Lands and who are

on a waiting list to receive assignments of Hawaiian Home Lands. These are updated figures supplied by the Department of Hawaiian Home Lands in the fall of 2009, which represent the Department's records of the number of people residing on the homelands and the number of people on the Department's waiting list.

#### ADDING 'INDIGENOUS' FOR CLARITY

9) Change subsection 4(3)(B) of the Policy and Purpose section of the bill by adding the word "indigenous" to make clear that the section refers to Congress' constitutional authority to enact legislation on behalf of the indigenous, native people of the United States.

The substitute amendment contains a definition of the term "indigenous, native people" but does not contain a definition of "native peoples."

#### DELETING 'MEMBERSHIP' TO BE MORE INCLUSIVE

10) Change subsections of the Definition of "Qualified Native Hawaiian Constituent" to assure that Native Hawaiians who can demonstrate their close social and economic ties to the Native Hawaiian community through their participation in a Native Hawaiian organization are not excluded from these subsections merely because the Native Hawaiian organizations in which they actively participate are not "membership" organizations.

#### INCLUDING ALL HOMESTEAD GROUPS

11) The following proposed change was suggested by the Attorney General and Office of Hawaiian Affairs. In the "Findings" section, the reference to the "Sovereign Council of Hawaiian Homelands Assembly" is proposed for replacement with the words, "Native Hawaiian homestead associations" so that all Native Hawaiian homestead associations are included. ■





kaiāulu<sup>community</sup>

## Census in Hawai'i

United States  
Census  
2010Road Tour  
coming to a  
town near you

A Census 2010 van like this one will be visiting all the islands to increase awareness and encourage participation. - Photo: Courtesy of the U.S. Census Bureau, Public Information Office

By Momi Imaikalani Fernandez

This is Census 2010 month! This month is the culmination of dedicated Census 2010 employees and partners working together toward a complete count. Remember to mail your response as soon as you complete it, no later than **April 1** to avoid a house visit.

Each island's Complete Count Committees have been working hard to bring awareness and education to employees and the general public through community and special events. State, county and some private employees will be receiving Census 2010 reminders attached to their pay stubs in March. Thanks to the City and County of Honolulu, TheBus has posted monthly bus posters to inform riders about Census 2010. Each and every effort will make a difference in this decennial campaign. Increasing the mail response rate from the dismal 61 percent in Census 2000 has been a major focus for many passionate advocates in Hawai'i. Since Census 2000, Hawai'i has missed out on \$300 million dollars directly associated to the previous low response rate.

Every avenue of communication has been utilized to get out such messages as: **BE COUNTED, IT'S IN OUR HANDS, FILL IN YOUR FUTURE, HAS YOUR 'OHANA BEEN COUNTED?, WE CAN'T MOVE FORWARD UNTIL YOU MAIL IT BACK, WE NEED TO BE COUNTED, WE NEED TO BE HEARD** and **NĀU KE KULEANA**. Additional posters and fliers have been made available in seven languages.

Questions Assistance Centers (QAC): University of Hawai'i-Mānoa Student Services Center, March 19 to April 19 will help students and faculty who dorm, including foreign students, who need to be counted. For information on other statewide QAC locations, visit [papaolalokahi.org](http://papaolalokahi.org), click on Data & Info, Census 2010, then QAC.

The Census 2010 Road Tour (look for the Census 2010 van) kicked off its island-to-island schedule on Feb. 12. The Road Tour will remain on O'ahu until March 6. The purpose of the Road Tour is to increase awareness and bring educational materials to hard-to-count areas and popular gathering places.

All Road Tour schedules are subject to change.

**Hawai'i Island:** The Hawai'i Road Tour is scheduled to begin visits on March 20 to 27, stopping in the districts of North and South Kōhala, Hāmākua, North and South Hilo, Puna, Ka'ū, North and South Kona. In support of Census 2010 campaign, Mayor Kenoi issued a Proclamation early last year.

**Maui:** The Maui Road Tour kicks off March 8 at the mayor's office in Wailuku. The schedule runs through March 15, visiting the land of Pi'ilani from mauka to makai.

**Moloka'i:** Outreach on Moloka'i by van will begin March 4 at Maunaloa Elementary. On March 6 the van continues on Moloka'i-nui-ā-Hina at the Moloka'i Middle School Bazaar and Mana'e Goods & Grindz. Residents have applied for Census 2010 employment and ongoing efforts for a complete count on Moloka'i have been underway for months.

**Kaua'i:** The Kaumuali'i Road Tour is scheduled from March 15 to 21, kicking off at the mayor's office on the 15th with the signing of a Census 2010 Proclamation. In coordination with the Road Tour, a Census 2010 Kaua'i Counts public event will be held March 20 at Kukui Grove Shopping Center from 10 a.m. to 2 p.m. For information about the Road Tour schedule and coordinating events, visit [kauai.gov](http://kauai.gov) and click on the U.S. Census 2010 logo.

**Lāna'i:** On April 3 a "2010: Lāna'i Counts!" event will be held at Dole Park and Lāna'i Community Center. Census 2010 promotional and translated materials in Ilocano will be available. This sole event is bringing partners together with a single focus. We look forward to a complete count on Ka'ululā'au.

Let's maintain the high standard set by our kūpuna by returning our Census 2010 response by April 1. Nāu Ke Kuleana! ■

Momi Imaikalani Fernandez is the director of the Data and Information/Census Information Center at Papa Ola Lōkahi, a Native Hawaiian Health nonprofit. John "Ioane" Ho'omanawanui, a Hawaiian Language Partnership Specialist for the census, contributed editing. This is the fifth in a series on the census in Hawai'i, leading up to Census 2010.

mo'omeheu<sup>culture</sup>

## Kūpuna wisdom



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

In old Hawai'i, the haku (head or master) of the 'ohana was the eldest male. The haku consulted with nā mākua in decision making, however, the haku was ultimately responsible for defining the roles and responsibilities within the 'ohana. Each evening, the kāne of the 'ohana gathered in the "mua" (men's house). They ate, prayed for blessings on the 'ohana and crops, and discussed family concerns and responsibilities. The wisdom of the haku was held paramount. Kūpuna wāhine were recognized as teachers, advisers and decision makers for wāhine responsibilities. The 'ohana relied heavily on kūpuna wisdom that came from their long life experience, knowledge and closeness to nā 'aumākua (family personal gods). This practice assured success and provided order and stability to the 'ohana.

Today, despite decades of change within our lāhui (group, nation), we continue to honor kūpuna wisdom and value their enduring gifts. Kūpuna names like Wright Bowman, Gladys Brandt, Sam Kamaka Sr. and family of Kamaka 'Ukulele, Kekuni Blaisdell, Aunt Mary Lou Kekuewa, Aunt Mālia Craver and Eddie Kamae generate warm feelings of excellence, confidence and appreciation within the lāhui. And, their kūpuna wisdom and skills are shared across all families in Hawai'i.

Much can be gained from listening to the wisdom of kūpuna. While reading *Clouds of Memories*, written by Kupuna Mona Kahele, I came upon "rules" that guided her childhood development. (As I read her list, I heard my mother's voice, saying most of those rules.) These were "universally" accepted rules taught by most Hawai-ian mākua and kūpuna. K u p u n a Kahele's list is: 1) Remember God and

prayers; 2) Respect your elders and kūpuna; 3) Always listen and watch how things are done; 4) Always speak your language, never mind the haole; 5) When kūpuna speak, you shut up (pani ka waha, kulikuli), no questions asked; 6) At all times you must learn your culture whether you like it or not; 7) Watch and learn by observing; 8) Make sure you finish what you start; and 9) Work is the main thing in life. These rules guided the development of many generations of Hawaiian children, teaching them respect, responsibility and courtesy.

*I Ola Kākou Nā Hawai'i*, sung by Nā Leo Pilimehana, was written by two Hawaiian kūpuna during the Year of the Hawaiian. The song asks kūpuna and mākua to arise and be alert to the needs of the lāhui so that Hawaiians can thrive. The lyrics say, "Nāpūlapula (descendants) are prepared, from daylight into night" so Hawai'i can arise again and families may thrive. The lyric asks friends and other groups to stand with Hawaiians. This song is heard, hummed, even sung by Hawaiians of all ages, but is the message understood?

There is much in our communities that can benefit from Hawaiian efforts – some are basic community needs and others are "hot-button" issues. Issues like housing, education and job needs, and the 2010 Census, can all benefit from Hawaiian input and energy. For example, being counted in the census may generate more federal educational resources and opportunities for Hawaiian children, however, monitoring to assure that the resources get to the right classrooms is required. Attending neighborhood board meetings or legislative hearings and talking to legislators will assure that Hawaiian opinions and ideas are considered. Other potential areas of concern are community clean up, helping aging neighbors and keiki care.

Talk with the 'ohana and other Hawaiians, remember the rules of your family, choose something to improve the life in Hawai'i, and get active. ■

The author, on left, benefited from the wisdom of her mother, Victoria, seated on chair. In this decade-old photo, the author is also surrounded by her son, Byron Ho, wearing lei, family friend Donald Watanabe, daughter Cathy Hedges and granddaughter Kekai Whitford.  
- Photo: Courtesy of Claire Hughes





*I will share my story.*

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**THE 2010 CENSUS IS COMING IN MARCH.**

United States  
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2010census.gov

D-3289 (NH)

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malaki2010



In this file photo, attorneys Kapua Sproat and Isaac Moriwake and former OHA policy advocate Jonathan Scheuer (middle) take a time-out during a fact-finding trip to Nā Wai 'Ēhā.

## Help for navigating water rights

### *Ola I Ka Wai: A Legal Primer for Water Use and Management in Hawai'i*

Litigation in the Nā Wai 'Ēhā and Waiāhole cases has magnified the complexities of the legal and cultural framework of water rights in Hawai'i. For example, the state water code and Constitution both recognize that kuleana land awarded at the time of the Great Mahele in the mid-19th century retains rights to the necessary amount of water to continue to cultivate crops. So-called appurtenant rights, however, continue to be at the center of several legal disputes. Critics say that the state Commission on Water Resource Management, the enforcer of the water code, lacks regulations that can be applied to appurtenant rights.

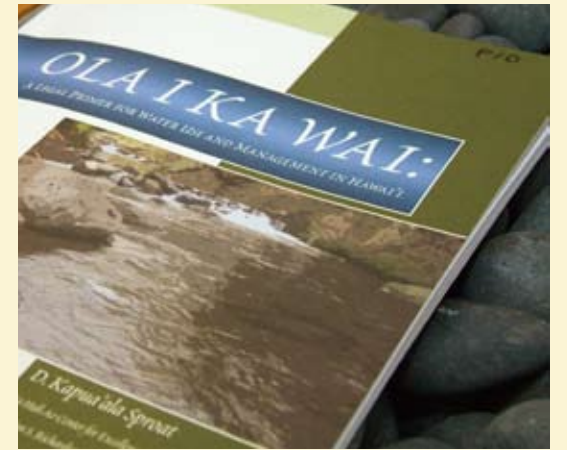
This is but a single facet of water rights of special interest to Native Hawaiians that is explained in clear and compelling detail in *Ola I Ka Wai: A Legal Primer for Water Use and Management in Hawai'i*. Written by D. Kapua'ala Sproat of the Ka Huli Ao Center for Excellence in Native Hawaiian Law

at the University of Hawai'i, and printed with funds from OHA, will help you understand your water rights and related matters of policy, permitting and compliance.

It begins with a look back at ancient Hawai'i, when the chief with authority to manage water resources was regarded as the physical manifestation of akua. Sproat cites this fact to underscore the respect for the primacy of water in the native management system, which, as she goes on to point out, changed drastically with the arrival of foreigners who brought with them the concept of water as a private commodity that "goes to the highest bidder."

Despite these underlying clashes, Hawai'i law makes clear that the Islands' abundant fresh waters are managed to serve the common good. Sounds simple, but, of course, it is not. Did you know, for example, that Hawai'i has a bifurcated water code that separates ground and surface water? If you are applying for a permit as a water user you might find yourself navigating such administrative subtleties. This primer will come in handy. It's not intended as legal advice, but rather a guide to action,

helping us all to respect, restore and protect the abundant waters that are everyone's to share. The primer comes complete with a glossary of definitions, a comprehensive list of resources and a companion CD containing constitutional provisions, water code and administrative rules and cases. — *Liza Simon*



A friendly guide to Hawai'i's water laws.  
- Photo: John Matsuzaki

Maui, kept a lo'i by relying on a plantation ditch, but whenever the "plantation turned the key," the water stopped. Her elders fought for more water but eventually moved the family to the nearby town, returning to their 'āina only for visits.

Goo, who is now 74, still goes back to the kuleana land, eking out just enough water from an irrigation pipe to keep some kalo from withering. Still she struggles with intermittent water stoppages from two companies that divert water for commercial use. Her makai neighbors on the sloping mountain say they get even less from the company ditches and barely anything from the streams. Eight years ago, they convinced her to join them in a community fight to help lo'i and stream life live again. Goo agreed to be a witness in the case.

"I became really peeved about what has happened," she said, recalling the day she was crossing the swinging bridge in Waihe'e and heard her nephew calling to her, "Aunt, I am going to dive!" She looked up to see him standing over a man-made ditch that runs into the plantation's tunnel. "It hit me all at once and I got tears in my eyes, thinking the (natural) rivers are gone. Our waters are being treated like a commodity, but they are really the staff of life."

Last April, Goo's contention got significant support from the state Commission on Water Resource Management, responding to the petition filed in 2004 by community groups Hui o Nā Wai 'Ēhā and the Maui Tomorrow Foundation with support from the Office of Hawaiian Affairs. Commission hearing officer Dr. Lawrence Miike issued a recommendation to restore to Nā Wai 'Ēhā 34.5 million gallons of water per day, roughly half the diverted flow.

Miike's proposal now faces final approval by the full water commission, which must consider Miike's 205-page recommendation along with objections filed by parties in late 2009. There is no deadline for the final decision, although insiders say the commission will likely act soon.

### 'WAIĀHOLE ON STEROIDS'

The Nā Wai 'Ēhā administrative trial on Maui spanned a lengthy six months during 2007 to 2008 and encompassed testimony of 85 witnesses. It has stirred lasting controversy on water rights reminiscent of the landmark Waiāhole Ditch contested case. That dispute began almost two decades ago with Windward O'ahu farmers asserting that their streams ran low and their taro cultivation suffered as a result of eight decades of plantation water diversion to the Leeward side. For the first time in Hawai'i's history, the water commission ordered that some water be restored from plantation agriculture to streams of origin, though the Windward groups objected that their allocation was not enough and appealed the commission's decision. In 2001, the state Supreme Court sided with Windward interests, saying the water commission must follow the state Constitution and water code in recognizing water as a public trust resource protected for "the beneficial and reasonable" uses of all people – including for the customary and traditional Native Hawaiian practices, such as kalo cultivation and subsistence and cultural gathering practices. This is significant because it strongly affirms the legal basis of water management for the common good and requires private parties seeking to use water for commercial gain to prove that they are not interfering with public trust purposes.

In his findings of fact, Miike relied heavily on testimony from 40 Native Hawaiian cultural experts and leaders, including OHA Chairperson Haunani Apoliona, whom he quotes as saying that return of Nā Wai 'Ēhā waters will "result in the betterment of the conditions of native Hawaiians and Hawaiians by restoring spiritual well-being and state of pono ... (goodness, righteousness, balance) to the people and communities of Nā Wai 'Ēhā."

As in the Waiāhole Ditch case, native and community groups are buoyed by the prospect of regaining access to fresh stream

water. "It's been emotionally compelling hearing people who have been struggling for so long to tell their story about how the diversion affected their way of life," said Pam Bunn, an attorney for OHA.

As much as it mirrors Waiāhole, however, Nā Wai 'Ēhā is turning out to be an even bigger testing ground for water rights. In the Waiāhole case, the water-diverting O'ahu Sugar Co. went defunct, abandoning the ditches and essentially leaving water available for other users. By contrast, the two companies that continue to divert Nā Wai 'Ēhā streams are seeking to keep water for active commercial enterprise, purposes which company representatives argued in the trial should also come under the state's trusteeship in serving the "best economic and social interests of people."

"Considering all that is at stake, Commissioner Miike has called this case the 'Waiāhole on steroids,'" said Isaac Moriwake, attorney for Earthjustice representing community groups in Nā Wai 'Ēhā.

### STREET-SIDE DEMONSTRATIONS

One company in the Nā Wai 'Ēhā case, Wailuku Water Co. LLC, or WWC, a spin-off of the defunct Wailuku Sugar Plantation, sold off its landholdings but continues to maintain its ditch system for its new business – the commercial delivery of water to customers, such as Maui County, two West Maui golf courses, Wailuku Manor Estates and notably Hawaiian Commercial & Sugar Co., or HC&S.

HC&S, the other diverter in the Central Maui case, uses approximately 50 million gallons of water per day from Nā Wai 'Ēhā streams. Operating Hawai'i's sole surviving sugar plantation, HC&S today has access to approximately double the amount of water from the streams since becoming the beneficiary of WWC's "surplus" water in the 1990s.

Even with the added water, HC&S hasn't been able to improve its bottom line. HC&S has operated at a \$45 million loss over the last two years.

HC&S and WWC say the proposed return of 34.5 million gallons of water per day to streams is too much and will sink their businesses. "The economic harm outweighs biological benefits that are unlikely to be achieved, given the specific features of the four streams," HC&S general manager Christopher Benjamin said in an e-mail to *Ka Wai Ola*. Benjamin said the proposed Nā Wai 'Ēhā restoration would cause HC&S to lose 1,500 farm acres, increase costs for another 3,800 acres leading to a 5 percent revenue loss that would wipe out company profits. Benjamin also argues that reflowing the streams would hurt those who have been getting water from the ditch system for decades, including Maui County and kuleana land holders.

Most significantly, given the state's high unemployment, he said that Miike's proposal would cost jobs. "HC&S provides jobs to some 800 Maui residents, many of whom are of Hawaiian ancestry. Their livelihoods and lifestyles depend on HC&S staying in business," Benjamin's e-mail said.

In support of company concerns, the ILWU, which represents HC&S workers, has staged street-side demonstrations to protest Miike's recommendation. The public spectacle has divided many in the tight-knit Maui community.

"It's a terrible thing to lose a job from a company you have worked for all your life, but HC&S is unnecessarily playing on people's fears," said Rose Marie Duey, a Nā Wai 'Ēhā resident descended from kuleana landholders in the area. At a recent union rally, she saw her cousin waving a sign directed at her group that said, "Share the water." "I told him: 'Come see my stream. There is no water there to share.'" The man quietly

put down the sign and walked away, she reports.

Community members say the financially troubled HC&S has plans to pull out of the sugar industry, raising the likelihood that workers would be laid off for reasons unrelated to stream restoration. HC&S is "raising sympathy for the heritage of sugar, when they are really moving into development," said Duey.

In fact, the Nā Wai 'Ēhā trial highlighted HC&S' plan to build a water-treatment plant near the Wai'ale Reservoir. An EIS for the proposed project indicates the plant would supply Maui County and a housing development of Alexander & Baldwin, HC&S' parent company. The EIS is on hold pending the outcome of the water board's final decision in the case. Benjamin, the HC&S manager, said A&B's recent waiving of a development incentive for which it was eligible underscores its commitment to agriculture over urbanization. Benjamin also added that the company, which provides Maui Electric Co. with 7 percent of its power through burning of sugar by-product bagasse, has long been pursuing a transition into renewable energy farms that he maintains will contribute to Maui's long-term energy security. But he calls sugar the "short-term anchor" that will enable the transition.

The public tension over Nā Wai 'Ēhā is a new experience for some kūpuna like Diannah Goo, whose father gave 52 years of service to a sugar plantation as a truck driver. Additionally, her aunt gave the OK for the plantation to construct cement diversions on her 'Āao Stream kuleana land. Back then, Goo said, "the plantation people had the money and expertise to run businesses well, but today they are thinking profit first." Goo had a day in court at the Nā Wai 'Ēhā trial, where she pointed to the CEO of Wailuku Water Co. and told the commissioners, "He is stealing my water and yours."

Goo was referring to Avery Chumbley, who declined to comment for this story. Chumbley has been a major target of community critics who object to his company's commercial use of a resource that they say is in dangerously low supply. "Wailuku Sugar seemed to think it was clever in converting a de facto claim of water rights into an ability to sell water for a profit. This clearly turns the public trust doctrine on its head," said Moriwake, the Earthjustice attorney.

Hōkūao Pellegrino, whose 'ohana holds kuleana land in Waikapū and 'Āao Valley, has tried to restart wetland kalo cultivation in the area as part of a self-sufficiency model reconnecting Hawaiian families with their traditional dietary staple, but he's found it tough going because of insufficient water. "At the time of the Great Mahele, there were over 1,200 lo'i in Waikapū," he said. The 'ōpae his ancestors once gathered there is also gone, because the diversion of streams cut off the species' migratory path. Stream water is equally essential for the growth of Hawaiian medicinal plants, such as mānaki. "This is why fresh water is the kino lau, the manifestation of the primary Hawaiian god Kāne," he said.

### WATER NEEDS VS. USAGE

The Nā Wai 'Ēhā case began in 2001 after a community group pushed for a special management designation for the island's diminishing "Āao aquifer, meaning the state would take control and require all users, including commercial companies to have permits and comply with the state water code, which puts the burden on users to establish a minimum water need. The designation, made official in 2003, was the legal hook that prompted OHA to step into the case after finding that Maui

# STORIES OF CONTROVERSY

ALMOST 20 YEARS AFTER WAIĀHOLE, NĀ WAI 'ĒHĀ CONTINUES THE BATTLE FOR WATER RIGHTS

BY LIZA SIMON  
PUBLIC AFFAIRS SPECIALIST



Inset: John and Rose Marie Duey helped to organize Hui o Nā Wai 'Ēhā after becoming alarmed over the degradation of natural streams diverted in plantation irrigation ditches. - File photos by Sterling Kini Wong

Hawaiian myth and mele celebrate Central Maui's streams for once sustaining a thriving community with fresh water that fed the island's largest continuous expanse of wetland kalo cultivation and a mauka-makai migratory corridor for 'ōpae, hīhiwai and other cherished aquatic species. Known as Nā Wai 'Ēhā – the Four Waters, the region is today a hotly contested battlefield for water rights and land use. An extensive ditch system built by plantations during the boon days of sugar continues to drain dry the waters of 'Āao, Waihehu and Waikapū streams and Waihe'e River, while native and community groups have banded together against the business interests to regain the waters that they say are essential to their way of life.

"Mostly it's rocks in the riverbed now," said Diannah Kaleilehua Lai Goo, who holds several acres of kuleana lands in Nā Wai 'Ēhā under a Royal Patent issued to her ancestors at the time of the Great Mahele of the mid-19th century. She recalls as a child that her family, like others in Central

Waikapu Diversion near a dam takes away all mauka water, leaving a portion of the Waikapu stream dry. - Courtesy photo



## leo 'elele trustee messages

## 'Aha Hipu'u ... 21st century leaders

Aloha e nā 'ōiwi 'ōlino. Last month's KWO article highlighted the "first and historic convention joining together the four Hawaiian Royal Societies (the Royal Order of Kamehameha I, the 'Ahahui Ka'ahumanu, the Hale O Nā Ali'i o Hawai'i and the Daughters and Sons of Hawaiian Warriors – MĀMAKAKAUA) as the 'Aha Hipu'u. This month the founding of each, documented and published by Hailama Farden in the 2006 publication registered with the U.S. Library of Congress is highlighted.

"The Royal Order of Kamehameha I and its Nā Wahine Hui O Kamehameha: **The Royal Order of Kamehameha I** was founded on April 11, 1865, by Lot Kapuāiwa Kalanimakua Ali'iōlani Kalani Kapuapāikalaninui, King Kamehameha V." He founded the Royal Order of Kamehameha I "primarily to defend the Hawaiian Kingdom from outside interference and to honor the memory of his grandfather King Kamehameha I." Kamehameha V was the grandson of Kamehameha I, as his mother, High Chiefess Elizabeth Kīna'u, Kuhina Nui, was the daughter of Kamehameha I.

**'Ahahui Ka'ahumanu Chapter 1 Honolulu:** "The original founder of the 'Ahahui Ka'ahumanu was Princess Victoria Kamāmalu, born November 1, 1838, at the Honolulu Fort, daughter of Kīna'u and Kekūānaō'a. The 'Ahahui, originally founded in 1863 during a social meeting of Princess Kamāmalu, Chiefess Lydia Dominis (to become Queen Lili'uokalani) and Chiefess Bernice Pauahi Bishop emerged with concern for the nation; conditions were worsening under the Western culture and Hawaiian people were not faring well. Kamāmalu decided that a way to alleviate conditions was by motivating a woman's movement. Thus was born the Society that Princess Kamāmalu, perpetual President and Founder, named after the great Queen Ka'ahumanu." The Society officially incorporated August 8, 1864, at Kawaiaha'o



**Haunani Apoliona, MSW**

Chairperson,  
Trustee, At-large

Church. A September 1864 news article reported a membership of 1,500. Princess Kamāmalu died on May 29, 1866. On October 6, 1866, the members decided to discontinue the Society because they felt unable to continue without their Founder. "The 'Ahahui Ka'ahumanu was established for the second time on June 14, 1905, in Honolulu, Hawai'i; chartered at Kawaiaha'o Church."

**Hale O Nā Ali'i O Hawai'i:** was "reorganized" April 7, 1918. "Reorganized denotes that Hale O Nā Ali'i O Hawai'i, originated in 1886 as the Hale Nauā Scien-

tific Society founded by King Kalākaua. Several splinters confirm this connection: 1) Hālau 'O Wahiika'ahu'ula owns in its collection, six Hale Nauā feather capes, 2) All title of officers of Hale O Nā Ali'i O Hawai'i and Hale Nauā begin with the prefix 'Ikū.' Nowhere else do these titles appear; 3) Many of the ranks of the two Societies are alike; 4) Many of the first Hale O Nā Ali'i O Hawai'i were members of Hale Nauā; 5) In a Bishop Museum interview, Auntie Jennie Wilson states that Hale O Nā Ali'i O Hawai'i was created when members of the Hale Nauā wanted to reopen the Society, whose first Ikū Ha'i was Her Royal Highness Po'omaikelani, sister of Queen Kapi'olani. Auntie Jennie further stated the early members of the 'Ahahui asked her for a name; she subsequently named this 'Ahahui, Hale O Nā Ali'i O Hawai'i."

**MĀMAKAKAUA, Daughters and Sons of Hawaiian Warriors**, formally chartered October 30, 1917, were to unite the 'I, 'Ahu, Mahi and Palena Clans, called upon to unite the descendants of the ancient warriors of Hawai'i; so as to collect, preserve and perpetuate ancient and historical data as to their genealogies, traditions, mele and songs; and to emulate our ancestors in upholding the best customs and traditions of our people, and uniting for the common good in all public matters affecting our race." The Motto of the Society is, E 'IKE I KA HOA KANAKA, HE MĀMALA HOE KE KĀNĀWAI. Mahalo e Hailama a me ka 'Aha Hipu'u. 15/48 ■

## Staying the course for nationhood

Aloha All,  
I write this on Feb. 11 because it is due today and you will read this in March. Much will transpire before then in Congress, in the Legislature, in the economy, in the world, and so far be it from me that I should forecast anything to come. Instead I will reflect upon matters of relevance to the betterment of the Hawaiian people.



**Boyd P. Mossman**

Trustee, Maui

progress and achieve dreams. It will protect our 'āina, our people and our culture the way no other option could. Thus, as we struggle to come to terms with ourselves and those who lead our nation and state, we need to stay on course and turn our energies first to legal survival and then to perfecting a nation that can address the needs of its people while existing within the United States.

OHA recently awarded in excess of \$2.2 million to a number of organizations seeking to better our people. Each will contribute to helping Hawaiians and helping others to appreciate and understand our history, traditions and culture. If the Equal Rights anti-Akaka Bill groups succeed, none of the above moneys will be awarded in the future. OHA's \$2 million is small in comparison to the numerous federal programs available to Hawaiians as the indigenous people of Hawai'i. Loss of these funding sources will mean loss of programs, loss of education opportunities, loss of jobs, loss of businesses, loss of housing, loss of health programs, etc., etc. Not only will Hawaiians lose, the whole state will lose as Hawaiians are equated to everyone else in the United States and thus are not recognized as legally deserving of any preferences, benefits or entitlements. So much for our language. So much for our culture. So much for Hawai'i as the homeland of the Hawaiian people. Hawaiians will not be recognized as having any indigenous rights to their 'āina and any benefits of State Supreme Court decisions securing indigenous Hawaiian gathering rights and access and burial rights will likely not stand.

And so, will the Akaka Bill prevent all of this? Well, it will do a whole lot more in keeping Hawai'i Hawai'i and the homeland of our people than the United Nations will. It will keep Hawaiians alive as a people and allow them to continue to

To do this, we will need educated, experienced, rational, devoted men and women leaders who can lead with confidence, inspiration and humility. We will need to expand the base of educated Hawaiians to complement those who are here today. Men like Michael Naho'opi'i, whom I just met when he spoke at a Maui Native Hawaiian Chamber dinner meeting this week. Michael was graduated from Kamehameha and the U.S. Naval Academy and served honorably in the submarine service. He has an MBA from Chaminade and is currently the Executive Director of the KIRC, Kahoolawe Island Reserve Commission. Not only does he have experience and education in leadership, but he walks the walk and is an excellent example of Hawaiians who get it by incorporating their culture and values into their leadership in business and community. There are more Hawaiians like him but a new nation will need more.

And when it comes to leadership, there is no better or experienced teacher than Judge Tom Kaulukukui of Queen Lili'uokalani Trust. Among other things, he is a lua instructor who has been teaching leadership that was practiced by our ancestors for centuries. His program has been received enthusiastically by a wide variety of students from immersion children to military generals. Leadership, education and culture are key to the betterment of our people and will help prepare us for a strong Hawaiian nation. Imua e nā pōki'i. ■

## We are here to serve you ... call us, email us, write us

We are just two months into 2010, it's a new year at OHA and we are on a bullet train which ended 2009 speeding along at 500 miles an hour, and in the dawning of 2010 things are speeding up, not slowing down, not in the least and this is maika'i, all good.

The Akaka Bill and its "substitute amendment" is still being debated in Washington, D.C., the Public Land Trust Settlement Bill has yet to be resolved at our State Capitol for the balance due from ceded land revenues (\$200 million for the period 1978 to July 1, 2010, and OHA's Strategic Plan "for our people" has yet to be operationalized. Our needs and challenges in education, health and housing remain, and finally through the updated Strategic Plan we will have production targets to measure our performance and track our progress or



**Robert K. Lindsey, Jr.**

Trustee, Hawai'i

nonprogress on our promises and priorities as an organization constitutionally mandated in 1978 "to better conditions for you" in Kahua Waiwai, 'Āina, Ho'ona'auao, Ea, Mo'omeheu and Maui Ola.

2009 ended with a bang and 2010 started with a bang. When I was asked to consider being at OHA in February 2007 I asked what the time commitment was and when I think about it, it was a "stupid question." In any journey one embarks on it is what you make it, what "one sows one reaps," input equals output. I was

told it would be one day a week, but it has been more than that and I am glad it has.

I am blessed to have been given this wonderful opportunity to serve our people as a "servant leader." Being at OHA is serious but fun work. In the first six weeks of this New Year I have been to an Investment Seminar, attended numerous board meetings, partici-

pated in our Hawai'i Island legislative caucus (our Hawai'i Island Senators and Representatives and myself meet every Thursday morning during the legislative session), visited with Kawehi Ryder on Lāna'i to see the lo'i restoration work he and his 'ohana are doing at Maunalei Valley, attended our Kailapa Homestead Association meeting at Spencer Park, attended a briefing on a very comprehensive report done by the Kalo Task Force for the Hawaiian Caucus at the State Capitol, responded to hundreds of e-mails, written several letters of recommendation for employment, been engaged with the eight nonprofit boards that I serve on for our island, attended Hui Mālama Ola Nā 'Ōiwi's blessing of its primary care facility in Hilo and the list goes on and on.

In the words of Robert Frost, "we have miles to go before we sleep." For the most the work is fun, but it does have its sad moments (happily these are far and few) as life is a duality, ying and yang, ao and pō, right and left, high and low. On Friday, the 12th of February 2010, I attended a lunch tribute to Ilihia Gionson at our OHA Office in Keaukaha. I had several choices on this day, be at a PISCES conference at the Institute for Astronomy at UH-Hilo or an Investment Committee meet-

ing in Honolulu, but Ilihia's departure for me was priority. He is a young man I have high regard for and a guy who is not afraid to speak his mind, be himself, be real. Ilihia is a young kanaka (24), talented, bright, gifted, good-hearted, speaks fluent Hawaiian, grew up on Keaukaha Homestead and worked for us for two years as a staff writer. Ilihia was "RIFted," a victim of a Reduction in Force at OHA. It was just a small gathering of us, colleagues who wanted to wish a friend well. Typical of Ilihia, he brought light to the darkness. His 'ano, his spirit was strong, joyful and uplifting and though he was going to be without a job at 4:30 p.m. that day, he will still report to work every Tuesday but now as a volunteer.

If there is a fundamental point to this article it is this: In the best and the most challenging of times we are here to serve you and if you need to reach me the best way is on my cell phone 808.936.6795 or by e-mail boblindsey808@hawaii.rr.com at any time. Kama Hopkins is our Aide and he may be reached at 808.594.1884 or by e-mail at jeremyh@oha.org, and Tiona Wailehua is our secretary and she may be reached at 808.594.1882 or by e-mail at tionaw@oha.org.

We are here to serve. "Always with Aloha." ■





## leo 'elele trustee messages

## State Auditor confirms lack of vision, foresight within OHA's leadership



Rowena Akana

Trustee, At-large

Back in September of 2009, the Trustees were given a draft of State Auditor Marion Higa's *Investment Portfolio Review of the Office of Hawaiian Affairs*. The 48-page report to the Governor and the State Legislature had many critical things to say about OHA's investment structure and ability to carry out its duties.

Here are just a few of the Auditor's concerns:

- The board's Investment Policy Statement (IPS) is inadequate to ensure potential conflicts and other

violations are identified, reported and resolved.

- OHA does not have a "whistleblower" policy or a toll-free phone line available to OHA staff and beneficiaries to report potential conflicts, violations or other issues.

- OHA does not track general beneficiary concerns or complaints specifically related to the trust. Complaints are therefore less likely to be reported and OHA cannot ensure complaints are properly received and resolved.

The Auditor also wrote that the Trust's lackluster performance warrants review of the advisory service's policies, processes and performance.

- The trust's investments were underperforming for the majority of the review period of FY 2004 to FY 2008, not only failing to meet its own target earnings goals in nearly half of the quarters but also falling below average nationwide peer performance in 18 of the 20 quarters reviewed.

See **AKANA** on page 15

## Kalaniana'ole Hall rededication



Colette Y. Machado

Trustee, Moloka'i and Lāna'i

'A'ohē hana nui ka alu 'ia  
No task is too big when  
done together by all.

— Pukui, 'Ōlelo No'eau

After six long years of rehabilitation, Kalaniana'ole Hall was rededicated on Feb. 9, 2010, and opened to once again serve the community of Moloka'i. In 2004, the Friends of Kalaniana'ole, Hale O Nā Ali'i O Hawai'i Hālau O Kawānanakoa, Ke Aupuni Lōkahi and the Office of Hawaiian Affairs began a collaborative journey that sought to restore the hall that was

built in 1937.

As is the case in many projects involving volunteer work and community kōkua, there were many obstacles along the way. Since the journey began, dozens of volunteers and community organizations have been there to lend a hand. From brush clearing, to food preparation for volunteers, the community support has been gratifying.

Kalaniana'ole Hall was originally blessed on March 20, 1937, to serve as a clubhouse of sorts, for 'Ahahui Kalaniana'ole (Kalaniana'ole Society). The club was formed a few years earlier by a group of 213 Hawaiian men who dedicated themselves to caring for the sick and providing fitting memorials to those who passed away. "Back then, when the old folks passed away here, a lot of them couldn't afford coffins," said Billy Akutagawa, of the group Friends of Kalaniana'ole. "When the hall was first built, Moloka'i was without a mortuary." The benevolent society charged

See **MACHADO** on page 15

## What happens next?



Walter M. Heen

Trustee, O'ahu

Let's look ahead to what Native Hawaiians must do when the Native Hawaiian Government Reorganization Bill (Bill) becomes law. The process will be rather cumbersome, but let's discuss how each of us can contribute to the formation of the Native Hawaiian Governing Entity (NHGE).

**FIRST:** The U.S. Secretary of the Interior (Secretary) will appoint a Commission (Commission) of nine persons who have satisfied the Secretary that they have "not less

than ten (10) years of experience in the study and determination of Native Hawaiian genealogy, ... and the ability to read and translate into English documents written in the Hawaiian language." The Commission will prepare and maintain the roll of "qualified Native Hawaiian constituents." The Bill outlines those qualifications and includes nearly everyone.

**The first duty for Native Hawaiians is to recommend to the Secretary names of persons for appointment as Commissioners. Note that there is no requirement that the Commissioners be Native Hawaiian as defined in the bill or anywhere else.**

**SECOND:** The Commission is to establish and submit to the Secretary a certified list of "qualified Native Hawaiian constituents," (Constituents) based on the criteria in the law and the documentation of genealogy.

**Everyone needs to verify genealogy and submit supporting documents to the Commission.**

See **HEEN** on page 15

## THERE IS NO SUBSTITUTE FOR EXPERIENCE

Kamehameha Schools' **Kāpili 'Oihana Internship Program** is designed for those looking to gain professional knowledge and skills in their chosen career field through hands-on experience and networking opportunities.

Over 100 12-week summer\* internship opportunities are available statewide in various fields of study including Business & Finance, Education, Hawaiian Studies and much more!

\*Internships begin on May 24, 2010 and end on August, 13, 2010.

Apply by March 18, 2010

Download an application at  
<http://apps.ksbe.edu/cphc>.

For program information including program requirements or to view a complete list of participating internship sites, visit  
<http://apps.ksbe.edu/cphc>.



KAMEHAMEHA SCHOOLS®



University of Montana Western student Kaleohone Roback complements his studies in Environmental Studies with an internship at The Nature Conservancy on Maui.



# poke nūhou news briefs

## KCC offers course for new entrepreneurs

Learn how to put together a business plan, gain the skills and knowledge to run your own business and network to help you through the rough spots of a first year in business.

The Start Your Dream Entrepreneurship Program at Kapi'olani Community College runs Tuesday and Thursday evenings from 5:30 to 8:30 starting March 23.

The course fee is \$231. Scholarships by the Office of Hawaiian Affairs are available for qualified applicants. For scholarship information, call Robert Crowell at 594-1924.

For course information, call Ed Valdez at 734-9153. To register, call 734-9256.

## Merrie Monarch Festival guide on sale on O'ahu

Nā Pualei o Likolehua hālau members are preselling tickets for the 47th annual Merrie Monarch Festival program guide featuring all participating hālau.

The \$10 program includes the order of performances and a performance summary from each kumu hula to help TV viewers enjoy the experience – even from their living rooms on O'ahu.

Proceeds benefit haumāna (students) of Hālau Nā Pualei o Likolehua, a nonprofit organization. Ordered copies may be picked up at Native Books/Nā Mea at Ward Warehouse. Additional copies will be also be available while supplies last.

For information or to order a copy, call 676-0056 or email merriemonarchprogram@gmail.com.

## Civic Club scholarship opens online applications

The online application for the 2010 Hawaiian Civic Club of Honolulu scholarship began March 1 and may be found at [hcchonolulu.org/scholarship](http://hcchonolulu.org/scholarship). No hard copies of the application will be mailed out.

To be eligible, applicants must be of Hawaiian descent (first-time applicants must submit a birth cer-

## MAKA'ALA CENTER GROUNDBREAKING



Community, government and business leaders gathered on Feb. 3 to break ground for Hilo's latest commercial development on state Department of Hawaiian Home Lands property at the corner of Maka'ala Street and Railroad Avenue. The \$60 million Maka'ala Center, the future home of a 61,000-square-foot Safeway supermarket and a 153,000 square-foot Target store, is projected to be completed in 2011. Construction is expected to create more than 200 jobs and, when opened, the stores are expected to bring several hundred long-term jobs to the community. Safeway gave \$30,000 to the Keaukaha Community Association at the groundbreaking ceremony and part of the revenues from the site lease will go to Haola, a subsidiary of the Pana'ewa Community Association. Pictured from left are: DHHL commissioner Alapaki Nahale-a, DHHL Director Kaulana Park, Target's Gina Pohlbel, Safeway's David Zylstra, Randy Ahuna of the Keaukaha/Pana'ewa Farmers Association, Safeway's Gerry Wolfe, Hawai'i County Mayor Billy Kenoi, DHHL commissioner Malia Kamaka, and DHHL's Kahana Albinio. - Photo: T. Ilihia Gionson

tificate for proof), be a Hawai'i resident, be a full-time undergraduate or graduate student in an accredited two- or four-year college anywhere in the world, have a minimum cumulative GPA of 2.5 for undergraduates and 3.0 for graduate students.

Postmark deadline is May 15 for receiving completed HCCH application, essay and a copy of your birth certificate. Mail forms to: Hawaiian Civic Club of Honolulu, Scholarship Committee, P.O. Box 1513, Honolulu, HI 96806.

Due to minimal staffing, applications sent by certified mail with a return receipt requested, will only be accepted from May 10 to 15. No exceptions.

Submit transcripts showing your GPA by June 30. Priority is given to HCCH members in good standing, including directly related family members. Committee members are

Henry Gomes, Momi Clark and Blaine Fergerstrom. In the past four years, the Hawaiian Civic Club of Honolulu has awarded more than \$100,000 in scholarships. The club is committed to offering financial support to first-time and returning college students.

## College scholarships from Ke Ali'i Pauahi Foundation

More than 45 college and other post-high school scholarships, ranging from Hawaiian language to the medical field to the trade industry are available through Ke Ali'i Pauahi Foundation. Most scholarships are for full-time students at accredited institutions. Applicants must be enrolled in a two- to four-year post-high degree program and demonstrate satisfactory academic

achievement and merit. Certain scholarships may require applicant to demonstrate financial need.

The application process is open to the general public. However, the foundation gives preference to applicants of Hawaiian ancestry to the extent permitted by law.

For information, eligibility requirements and a complete listing of scholarships, visit [www.pauahi.org](http://www.pauahi.org), or call 808-534-3966. Apply online at [www.pauahi.org/scholarships/application](http://www.pauahi.org/scholarships/application) by April 1, 2010.

## DLNR initiates permit system at Kealakekua Bay

The state Department of Land and Natural Resources is now requiring visitors to Kealakekua Bay State Historical Park to receive information and guidance regarding sensitive sites and

how to help in preserving the area during their visit.

Information will be provided through a simple permit system for people seeking to land kayaks, boats and other vessels along the Ka'awaloa shoreline or moor at the wharf next to the bay's Captain Cook Monument. A permit is required for each vessel. Permits are valid for one day and only 10 noncommercial general public landing permits will be issued per day.

The state historical park and Ka'awaloa peninsula within the bay have significant historical and cultural values and are home to many fragile and significant archaeological sites.

For information on how to obtain a permit, call the state parks office in Hilo at 808-974-6200.

## Native Hawaiian visitor organization garners PR award

The Native Hawaiian Hospitality Association, NaHHA, has received a 2009 national award for its Ola Hawai'i Manual used in cultural leadership training for the visitor industry workforce. NaHHA was selected from more than 1,100 candidates for the prestigious Gold Adrian Award by the Hospitality Sales and Marketing Association International, which recognizes the best advertising, public relations and web marketing campaigns.

The nonprofit NaHHA was co-founded in 1997 by renowned Hawaiian author George Kanahale and Kenneth Brown, a Hawaiian leader in business and health systems. The organization works with the visitor industry to enhance respect for Hawaiian culture and traditions.

NaHHA is the first Hawai'i-based organization to receive the honor. The NaHHA Ola Hawai'i manual is used to instill an understanding of Hawaiian values in the state's tourism employees who are considered the frontline in helping visitors to better understand the importance of Hawai'i's host culture. The manual was designed by Loomis-ISC with paintings by local artist Mara Franzmeier. ■

# HOEA

## 2010 HOEA STUDIO PROGRAM

(MUST ATTEND BOTH SESSIONS)

SUMMER SESSION: JUNE 7 – JULY 2, 2010

WINTER SESSION: DECEMBER 13–23, 2010

ACCEPTING APPLICATIONS UNTIL MAY 15, 2010

WWW.KHF-HOEA.ORG ONLINE SUBMISSION OR  
MAIL TO: P.O. Box 1948, KAMUELA, HAWAII 96743  
TUITION: \$3,000.00 (INQUIRE ABOUT SCHOLARSHIPS)  
PHONE: 808-885-6541 FAX: 808-885-6542

KALAI LA'AU (WOOD WORK)  
KAHU HULU (FEATHER WORK)  
PA'I KAHAKI'I (PRINTMAKING)  
MEA HO'O NANI KINO (JEWELRY)

A Project of the Keomailani Hanapi Foundation and  
Funded by the Administration for Native Americans

## HAWAIIAN 'OHANA FOR EDUCATION IN THE ARTS



Ben Heloca

Paulette Kahalepuna

Gabrielle Belz

Natalie Jensen

Denise Wallace

David Gaussoin





# he ho‘omana‘o in memoriam

## WILLIAM G. DEMMERT

Larry Kimura, assistant professor at the University of Hawai‘i-Hilo Ka Haka ‘Ula o Ke‘elikōlani College of Hawaiian Language, wrote a kanikau or dirge honoring the memory of William Demmert, who died Jan. 19 in Bellingham, Washington, at age 75. Demmert, of the Tlingit Eagle clan, was in 1973 one of the first Native American doctoral graduates of Harvard University.



Photo caption: William Demmert. - Photo: Courtesy of Hiapo Perreira

He was a founding member of the National Indian Education Association and a champion for improving the academic performance of American Indian, Native Hawaiian and Alaska Native children.

Along with the kanikau, the Hawaiian Language College also offered a condolence resolution written in Hawaiian and English by assistant professor Hiapo Perreira to Demmert’s family. Both documents made their way to U.S. Sen. Lisa Murkowski of Alaska, who added them into the congressional record.

Kimura’s dirge appears below. The condolence resolution may be found online in the February issue of *Ka Wai Ola Loa* at [oha.org/kwo/loa/2010/02/story05](http://oha.org/kwo/loa/2010/02/story05).

## Ka Makua Bill Demmert

Nou ko mākou aloha e ka makua Bill Demmert,

He makamaka, he kumu a he me‘e nui o nā ‘oiwi.

Nāu i hull nā kānāwai e pa‘a ai ka pono o nā lāhui,

I mau nā wehiwa kupuna ke ka‘i o ka na‘auao ola.

Me makou ‘oe, na pua, na lehua pai ‘olelo o ka ‘aina,

He ‘io kīkaha o ka la mille i ka la‘i o na Kai ‘Ewalu,

A kau mai i ka lā‘au he ‘ōhi‘a kumakua o ka mauna.

E pūlama me ka ho‘omana‘o mau ‘ia nā pono āu.

For you is our aloha and highest regard, Bill Demmert,

A close friend, a teacher and a champion of Native peoples.

You worked for laws to secure the well being of our Nations,

Providing direction from the essence of our ancestors for a vibrant education.

You are with us, the progeny, the advocates for the language of our homeland,

For you are a soaring hawk on a tranquil day in the clear sky over these islands,

Coming to settle upon a branch of that venerable ‘ōhi‘a tree of mountains.

Your memory and good deeds shall live on in our hearts.

*Adopted Jan. 22, 2010, by the Senate of Ka Haka ‘Ula a Ke‘elikōlani College of Hawaiian Language, University of Hawai‘i at Hilo and included with its resolution in memory of Dr. William Demmert. ■*

## HEEN

Continued from page 13

be elected to a Council established by the Bill; (2) determine the number of Council members and the Council’s structure; and (3) elect Council members from the Roll.

**If you want to have some input into these matters, you must attend the meetings and voice your opinions and recommendations.**

**FOURTH:** The Council must conduct a referendum among the Constituents to determine: criteria for future membership in the NHGE; proposed powers, authorities, privileges and immunities of the NHGE; the civil rights and protection of rights of the NHGE citizens and those persons affected by its powers and authorities. Based on those referenda, the Council is to prepare proposed organic governing documents for the NHGE and distribute them to the Constituents.

**Everyone needs to be engaged in the referendum in order that your voices will be heard on these important matters.**

**FIFTH:** The Council will then hold elections to ratify the proposed governing documents. If the Secretary certifies the “organic government documents,” the Council will hold elections for the officers of the NHGE. Once that reorganization process is completed and the governing documents are adopted, the governing documents are to be submitted to the Secretary.

**Everyone needs to be involved in the process: vote in the elections for the officers of the NHGE and ratification of the governing documents. If you don’t like the candidates or the provisions of the governing documents, vote against them.**

**SIXTH:** When the Secretary certifies that the terms of the Bill have been complied with, and all the documents and elections are complete and proper, the Council will cease to exist and the “special relationship between the United States and the Native Hawaiian people” shall be “reaffirmed” and the NHGE will be Federally recognized as “the representative sovereign body of the Native Hawaiian people[.]”

But that’s not the end of the odyssey. Once formed, the NHGE will officially represent Native Hawaiians in negotiations with the State and the Federal governments regarding among other things, transfer of lands and natural resources, governmental authority over those assets, and exercise of civil and criminal jurisdiction.

Those further negotiations will be discussed in my next column. ■

## no ka ilina burial notices

### MAKAPIPI AHUPUA‘A

All persons having information concerning unmarked burials present within TMK: (2) 1-2-02:26, a 26.967-acre parcel in Makapihi Ahupua‘a, Hāna District, Island of Maui are hereby requested to contact Vincent Hinano Rodrigues, Cultural Historian, State Historic Preservation Division (SHPD), (808) 243-4640, DLNR Maui Office Annex, 130 Mahalani St., Wailuku, HI 96793 or Solomon Kailihiwa, Haun and Associates, 73-1168 Kahuna A‘o Rd., Kailua Kona, HI 96740, (808) 325-2402. Treatment of the burials will occur in accordance with HRS, Chapter 6E. The applicants, Hudcovic and Suda, intend to preserve the burials in place, in accordance with a plan prepared in consultation with any identified descendants and with the approval of the Maui/Lāna‘i Islands 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 historical document research include Alfred Kahookele, David Kahookele, Louise M. Kahookele, John Kaiwi Jr., Kauanoa, David Malo (LCA 3702, 5410), Kalohelau (LCA 4849, RP 1347), Makua, Kaumoki (LCA 04869), Kealiiokekanaka (LCA 4870, RP 2625), Kalei, Holoua (Grant 2857), Kaholoua, Makua and Kaeka aka Kaeha (Grant 1983), Kakuamoku and Paele (Grant 2097), Luisa Kaimi (Grant 2406), Paakuku (Grant 3176), Kaa-humoku (Grant 3178), and Kamoaiiki (Grant 2626).

## ho‘olaha lehulehu public notice

### CULTURAL IMPACT ASSESSMENT NOTICE

Information requested by SCS of cultural resources or ongoing cultural activities on or near these parcels in Wahiawa Ahupua‘a, O‘ahu Island TMK: 7-1-001:011 por., 030 por., and 031 por. Please respond within 30 days to SCS at (808) 597-1182.

**THIRD:** The Commission then must hold at least three meetings of at least two working days each with the Constituents to (1) develop criteria for candidates to

## AKANA

Continued from page 13

advisers do not certify quarterly or annually that they are compliant with the trust’s investment guidelines.

On Sept. 8, 2009, Chair Haunani Apoliona responded to the State Auditor and tried to address the concerns the Auditor brought up and what OHA planned to do about it. It was clear that the Chair wanted the Auditor to soften the harsh report.

However, on Oct. 1, 2009, I received a copy of the State Auditor’s Final Report and, to no surprise to me, nothing substantive was changed. The Auditor concluded that:

- While a cursory reading of the board’s response may appear to contradict the Auditor’s findings, in most instances the board challenged secondary points but ultimately acknowledged the major points of the Auditor’s findings.

- Moreover, many of those arguments misconstrued the facts presented in the Auditor’s report.

- The Auditor’s final report contains only a few editorial changes based on the board’s response.

On Oct. 2, 2009, an obviously irritated Chair Apoliona personally responded to the Auditor, complaining that she could have gone over the auditor’s comments point-by-point but chose to focus on the “big picture.”

In a memo dated Oct. 23, 2009, I wrote that I agreed with many of the criticisms made by the State Auditor. Further, Chair Apoliona should focus on making the much-needed changes that the State Auditor suggested. Only then can we move forward as an organization and do better for our beneficiaries.

If you are interested in reading the State Auditor’s report on OHA in its entirety, please visit the State Auditor’s web site at [hawaii.gov/auditor/Reports/2009/09-10.pdf](http://hawaii.gov/auditor/Reports/2009/09-10.pdf).

Until the next time. Aloha pumehana.

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

## MACHADO

Continued from page 13

dues and held fundraisers to help purchase coffins. “In the early years, the storage room was filled with coffins.”

Over the years, the hall functioned not only as a funeral home, but it also played host to events ranging from weddings, baby lū‘au, bingo games, health symposiums, hula and movies. In the mid-1970s when the county built Mitchell Pauole Center, the hall fell out of favor. After years of going unused, the hall fell into disarray. With a collapsing roof, holes in the floor and broken windows, the hall was difficult to look at. “Being located just outside of Kaunakakai town, it was hard not to see every day,” said Billy Akutagawa. “That’s why the Friends of Kalaniana‘ole was created. Our goal is to bring the structure back to its days of honor and pride,” Akutagawa added.

The rededication ceremony saw a crowd of almost 300 people. It included speeches by Ke Aupuni Lōkahi Board President Stacy Crivello, Hale O Nā Ali‘i O Hawai‘i Hālau O Kawānanakoa Ikū Ha‘i Michael Tancayo and many others. After the blessing and untying of the maile lei, guests were invited into the hall to enjoy lunch and entertainment by several of Moloka‘i’s local bands and the youth of O Hina I Ka Malama. It was truly a celebration of a successful project culminating from many hands working together toward a common goal.

With the rehabilitation of Kalaniana‘ole, the community can look forward to using the hall to hold meetings, workshops and classes. For the next three years, maintenance and general management of the hall will be the kuleana of Ke Aupuni Lōkahi. A plan to transition the hall into its next phase of management will be developed before the end of KAL’s term. ■

*E ‘Ō Mai*

### KULEANA LAND HOLDERS



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Strengthening Hawai‘i

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

**THE KULEANA LAND TAX** ordinances in the City and County of Honolulu, County of Hawai‘i, County of Kaua‘i and County of Maui allow eligible owners to pay minimal property taxes each year. Applications are on each county’s web site. 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 or email [kuleanasurvey@oha.org](mailto:kuleanasurvey@oha.org).

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



# 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!**

## MAY-SEPT. 2010

### AFOA-LUTU/KAWAAKOA

– The descendants of Simanu Afoa (Fagatogo, American Sāmoa) and Annie Kawaakoa (Kīpahulu-Kaupō, Maui) are planning their second annual Afoa-Lutu 'Ohana Reunion on the weekend of July 24, 2010, in Nānākuli, O'ahu. Simanu and Annie had eight children: Simanu (m: Margaret Rodrigues); Wilson; Herman (m: Arviella Waialae); Paul (m: Marlene Kaahaaina); Nelson (m: Ilse Edelmann); Dixie (m: John Kalamau); Stanley; Elliot (m: Emily Hoopii). We would like to invite our Sāmoan 'ohana to this reunion, who are the siblings and descendants of our Tūtūman Simanu: Ana (m: Coen & Ulugano); Faasuka; Suesue; Atapuai; Tafisi; Faatamalii; Leata'ie (m: Asuega); Tafaigau; Iofi; Sofa and Sautia. For reunion information, contact Kimo Kelii at kimo\_kelii@aol.com, Luamauga Savini at luamauga06@yahoo.com or Iopu Fale at jrfale@hotmail.com.

### AH LEONG/KALAMA/MOKU-LEHUA/KAUAAHI

– The descendants of John Ah Leong (b: Feb. 1838) and Kalama (b: 1840 in South Kona) are planning an 'Ohana Reunion for 2010. The marriage of Ah Leong and Kalama produced two daughters: Juliana Kaihikapu Kanani Ah Leong (m: Kepano Victor Mokulehua in 1872) and Josephine Kealohilani Ah Leong (m: Joseph Kealaulaokamalalama Kauahi in 1887). Juliana and Kepano Mokulehua had 11 children: Thomas (m: Mary Napua); Victor (m: Harriet); Elizabeth (m: Hoolopa Keano); Julia (m: George Waialae); Moses (m: Catherine); John (m: K. Kaopuiki); Ella (m: Nicholas Zablan); Sabina; Juliano (m: Myrtle Smith); Annie; Victor (m: Victoria Kamalii). Josephine and Joseph Kauahi had three sons: Peter (m: Hattie Apana); Frank and Joseph. For reunion information, contact Kimo Kelii at kimokelii@aol.com.

**KAHOLOKULA** – Sorry for the inconvenience: the dates have changed to July 9-10, 2010, for the reunion of the 'ohana of Kuhalimaiohuli and Kealiiamoiliili Kaholokula of Maui. They had 11 children: 1) Kuhaupio 2) Kuhaupio & Kaniala, Apitaila (w) 3) Keauli & Wahauku (h) 4) Ulunui & Lee, Akaloka (h) 5) Puakailima & Akuna, GooTong (h) 6) Kaleikapu & Napeha, Emily (w) 7) Kalaina & Mackee, Emma (w) 8) Maia 9) Keoni 10) Alapai & Sniffen, Deborah (w) 11) Kaiminauauo & Hema, Maryann (w). The Kaholokula family reunion will be held at Hale Nanea Hall in Kahului, Maui. 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. Or, email us at kaholokulareunion2010@yahoo.com.

**KALAMA** - John Kalama came to the United States mainland in the mid-1800s and worked for the Hudson Bay Co. in the Oregon Territory. With Mary Martin, a Nisqually Indian, he had two children: a son, Peter, and a daughter whose name is not known and who passed without children. Peter had 21

children with Indian (Native American) women from Oregon and Washington. The descendants of these 21 children are gathering June 24-26, 2010, during the Pi-ume-sha Powwow in Warm Springs, Oregon. A welcome dinner is planned for the 24th at 6 p.m. at the Family Resource Center, a Talent Show combining the Hawaiian and Indian cultures on June 25 and Kalama Family entry to the community parade on the morning of June 26. To attend the reunion or to help with planning, contact Cece Kalama Whitewolf at npcch@spiritone.com, (503) 970-8004, or 9770 SW Ventura Ct., Tigard, OR 97223.

**KALEO** – The descendants of James Makoleokalani Kaleo and Louisa Tilton originally of Hāna, Maui, are planning a family reunion on Labor Day weekend, Sept. 3-5, 2010, in Wailuku, Maui. James and Louisa had seven children: (1) Mary, m1 Charley Ahue, m2 William Logan; (2) Isaac, m Madaline C.; (3) Charles, m1 Annie Kekuku, m2 Mary Hart; (4) Bessie, m1 James Kalua, m2 Richard Pedro; (5) Thomas, m1 Matilda Thompson, m2 Irene; (6) Florence, m William Ichinose; (7) Nancy, m Pedro Sado. For more information, contact Lorraine Adolpho, 808-244-0663; Douglas Sado, 808-242-9044; Frances Tokunaga, 808-264-3209; Keola Aguinaldo, haki no5949@yahoo.com; or William Sabal, alohapaani@hotmail.com.

**KAONOHI/AWAAWA** – The descendants of JAMES KAHOHAI 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. To be included or for information, contact: Paulette Keopuhiwa at 808-259-7252 or alakoal1948@gmail.com, Godfrey Kaonohi at 808-239-8684 or CandG@hawaii.rr.com, or Kimo Kaonohi at 808-259-7153 or kkaonohi3@yahoo.com.

### KAWAAUHOU/PAAUHOU

– The descendants of DANIEL Kawaauhau (Aliikapeka Kalina), PHILLIP Kawaauhau (Kahale Kaaiwaiu), JOHN Kawaauhau (Waiwaiole) and KAHIONA Kawaauhau (Simeon Milikaa Paauhau) are having a family reunion July 2-5, 2010, in Makaha, O'ahu. This event will be hosted by HANNAH KAAHAAINA KAWAAUHOU, the granddaughter of KEKUMU Kawaauhau and great-granddaughter of DANIEL Kawaauhau. DANIEL, PHILLIP and JOHN are brothers and they had one sister KAHIONA. DANIEL had 13 children: WAHINENUI, PAHIO, KAHALEPO, KELIHKULI, KAHANAPULE, KAPILIELA, KAULAAHO, PAULO, KALEIKAUEA, MAKIA, KEKUMU, KAUKA and HAAHEO KAWAAUHOU. All children but the last three use their first name as their last name. PHILLIP had two children: JAMES and HENRY HART

KAWAAUHOU; JOHN had three children: ANNA, KELIHELELA, AULIANA KAWAAUHOU; and KAHIONA two children: SAM and AGNES PAAUHOU. For information, write to: Kaiu Lalawai, 85-1290 Kapaekahi St., Wai'anae, HI 96792 (808-696-1398); Corinna Kyle, 85-1051 Hooku'ikahi St., Wai'anae, HI 96792 (808-696-7867, cell 808-692-3005); or Sarah Kahale, 144 Ka'ie'ie Place, Hilo, HI 96720 (808-959-1607, cell 808-854-0330).

**KEALOHA** – The descendants of Solomon Kealoha Sr. and Alice Kanoë Kahoe Paia, and the descendants of their children Annie Lani, Solomon Jr., Alice, David Sr., Rose, Mary Ann, William Sr., Helen, Sarah, Richard Sr. and Paul Sr. will be having a reunion on Labor Day weekend, Sept. 3-5, 2010, on Maui at Hale Nanea. Please save the dates. Mahalo, Cynthia Mahealani (Uwekoolani) Yap, daughter of Rose Kahilipualoke Kealoha and John Moanalihua Uwekoolani, granddaughter of Solomon Kealoha Sr. and Alice Kanoë Kahoe Paia.

**KELIIOKA** – Immediate attention to all Keliioka: You are invited to a family reunion planning meeting to be held April 17, 2010, at Lili'uokalani Gardens (Tea House) on the Big Island at 9 a.m. Come for more information, planning and genealogy. Potluck. Contact Henry K., 808-959-7730; Harvey K., 808-987-2329; or Sampaguita W., 808-895-4398.

**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. 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 September 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. Kalaulii/Henry K. Levi; Helen F.K. Lindsey/William K. Nodley/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. 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.

home of your choice, applying "sweat equity," where applicable, at an affordable price. Call 895-2919.

**DHHL LESSEE** will trade Keaukaha 21,000+ sf lot for lot/lot and home on Oahu, or will sell to DHHL qualified for \$30,000. Call 732-9751.

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**EAST KAPOLEI**, Malu Ohai, lowest price home, 3/2 garage, Kapolei Realty Inc., Radiant Chase (Realtor) 295-5339.

**HOME FOR SALE** in La'iohua, Kona. This 2 bd/1 ba home with ocean views is ready for your TLC and creativity. Call Lily Dudoit, R(S) 808-557-1612 or email lililyo@gmail.com

**HOMESTEAD LOTS:** Kawaihae 26,397 sf. \$35,000, Keaukaha 21,560 sf. \$30,000, Panaewa 10 acres \$175,000 & 5 acres \$55,000 Wanted: Kanehili lease Charmaine I. Quilit Poki (R) (808) 295-4474.

**HOUSE FOR SALE** by owner: 2 Bd/2 full bath, living rm. Gas or electric. Washer-dryer, outside patio slab. Studio or work area! Kanihale, Kailua-Kona. \$232,000. (808) 355-8588.

**NEDDLES-GILMAN** – This year will be the 53rd 'ohana reunion of Rose Ma'iki Gilman and we would like to honor her great-grandfather, his wives and her brothers, sisters, aunts, uncles, nephews, nieces and cousins. The wives of John Neddles Anthony Chu-Chu Gilman and his children: (1) Louisa Pi'ilani Po'okui, four children – Mary Neddles (m James Duncan), Louisa (m1 Ahung/Ahana, one child; m2 Arthur P. Brickwood, seven children), E.A.C. Neddles and A.C. Neddles, both died young. (2) Harriet Kapu Kawahae, five children – Joseph Neddles Gilman (m1 Mary Kanoena; m2 Mariah Makaimoku, two children), John K. Neddles Gilman (m Kahaleole), James Neddles Gilman (m Kauha Ulumaheihai Wahineaea, seven children), Harriet Kapu Neddles Gilman (m George W.C. Jones, 12 children), Anthony Neddles Gilman (m1 Lilian Kaina, one child; m2 Emma Wood, two children; m3 Wahine; m4 Isabel Kahale Gardner, five children.) Contact Johnette Aipa-Germano, 808-673-6757; Joe Aipa, 808-382-4142; Rose Aipa-Derego, 808-772-1984; Toni Aipa-Toetu'u, 808-306-9183; or Dione Aipa, 808-256-4135. Find out more at neddles-gilman-ohana.blogspot.com.

**PUKAHI** – The descendants of Kahana and Kaloi Pukahi will be holding a reunion on May 31, 2010, at Kakea Beach Park in Hau'ula, O'ahu, from 10 a.m. to 5 p.m. For information, contact Luana Solomon at 808-780-5146 or XLD.SOLOMON@YAHOO.COM.

**WITTROCK/KEPANO** – The descendants of Frederick C. Wittrock and Susan Kukona'ala'a Kepano are having a family reunion on Saturday, Aug. 28, 2010, at Rainbow Marina Bay (near the Arizona Memorial) 51 Arizona Road, on O'ahu, from 10 a.m. to 6 p.m., with lunch at noon. So to all descendants of the Wittrock and Kepano 'ohana, come and bring your favorite dish, talents and stories and share with your 'ohana and enjoy. For information, contact Uilani Perez at 808-230-7987 or email uilaniperez@yahoo.com.

## OCT. 2010 – APRIL 2011

**KAHUNANUI/MAIHUI** – We, the descendants of Kekahunanui "Paul" Kahua Kahunanui and Elizabeth Kaholokahiki Maihui of Nu'u Village, Kaupō, Maui, are planning a family reunion on Aug. 20, 2010, at the Hannibal Tavares Pukalani Community Center and on Saturday, Aug. 21 we will meet at Kēōkea Park up Kula to go to Nu'u, Kaupō, Maui. We are also welcoming ALL 'ohana to join us in the planning in our monthly meetings. We are still seeking 'ohana for 'ohana connections to strengthen our family history. If you have any information to share, contact Harry Kahunanui, 808-878-1854; Boyd Mossman, 808-244-2121; Leiko Kahunanui Vierra, 808-214-6377; or Lokelau Kahunanui Faye, 808-573-0545. E ala ē!

**KA'IAWE/SIMEONA** – The descendants of Henry Moses Ka'iawe (Ka'iewe) and Martha Maleka Kalaloa Simeona are planning an 'ohana reunion for 2010. We are seeking

information as to how many children Henry and Martha's union produced. Currently the data we have is on only one child (my Tūtūlady) named Lydia Ka'iawe, who married three times to I. David Keawepoo Jr., II. George Tripp, and III. Moses Kaiu. The marriage of Lydia and George produced six children: 1. George (m: Esther Pollett) had six children; 2. Lydia (m: Alexander Armitage) had 16 children; 3. Henry (m: Elizabeth Kahihikolo) had seven children; 4. Solomon (m: Mildred Cambra) had four children; 5. Annie (m: George Cambra) had one child; 6. Sarah (m: Flemmin Gaskin) had two children. Contact Henry Ka'iawe Tripp Makanani at 808-781-2417 or email kw\_tripp@yahoo.com for information about the planning of the reunion.

## 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 7-10, 2011. For information or to contact us, see our web site, adolphoreunion2011.com.

## 'IMI 'OHANA • FAMILY SEARCH

**KALAU LI KAAWA** – Nā mamo o KALAU LI KALEIKULA KAAWA/ KALAU LI KUULA KAAWA/ KALAU LI KALEIKULA KUULA KAAWA and KALALANI KEAKUAHANAI: Seeking descendants of Kalauli (k) and Kalalani (w) for genealogical and reunion purposes. ALL descendants carry KALAU LI/ KALAU LI KAAWA/ KALEIKULA/ KAAWA as surnames. These are their descendants born in KUKUIOPE'E, South Kona: GEORGE M KAAWA (K), LIWAI KALAU LI KAAWA (K), ELLEN KAMANAWA KAAWA (W), ABRAHAM KALEHUA LI'ILI'I KAAWA (K), JOSEPH KAHAO KAAWA (K), DAVID KAWIKA KAAWA (K), ARTHUR KAMEALOHA KALAU LI KAAWA (K), ELIZABETH KALEHUA KAAWA (W), ISAAC KALAU LI KAAWA/ ISAAC KALEIKULA KALAU LI KAAWA/ISAAC KUULA KAAWA/ ISAAC KALEIKULA KUULA KALAU LI KAAWA (K), JAMES KALEIKULA KALAU LI (K), ROSE KAAWA (W), KELI'IIHA'AHEO KALEIKULA KAAWA (K), NANCY KALANIKAPU KALAU LI KAAWA (W). If you are 'ohana or have information, email: kalaulikaawa@gmail.com or join KALAU LI KALEIKULA KAAWA group on Facebook, more information is there.

**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.

**KAMUELA:** 4 bdrm/2.5 baths \$275,000/offer (Puupulehu) built in 2000, single story, 10,000 sf lot, photos on website www.CharmaineQuilitPoki.com or call (808) 295-4474.

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**1 ACRE LOT** w/3 bdrm. 2 full bath carport. CMU tile house Hoolehua, Molokai. DHHL qualified \$185,000 or trade for Waimanalo. Serious only (808) 560-6282.

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**MOLOKAI:** Kapaakea Lp 4 bdrm/1.5 baths \$265,000/ offer 17,000 sf lot. Completely Renovated. Kalamaula 1 acre lot \$20,000 ocean view. Charmaine I. Quilit Poki (R) (808) 295-4474.

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## kūkākūkā community forum

# Prince Kūhiō, the City and County of Honolulu and the Royal Hawaiian Band



Prince Jonah Kūhiō Kalanianaʻole, at top, helped strengthen the City and County of Honolulu as a counterforce to the Territory dominated by his old opponents. And this is how the Royal Hawaiian Band, abandoned by the Territory, was saved, allowing it to continue the traditions of the monarchy even today. - Courtesy photos

By Niklaus Schweizer

In observance of Kūhiō Day, on March 26, it is meaningful to relate the interesting connection between this gallant Hawaiian prince, the City and County and the Royal Hawaiian Band. To comprehend this special relationship, we have to go back in history to the events of the late 1880s and the 1890s.

In 1887 a bloodless coup imposed the Bayonet Constitution upon King Kalākaua, restricting not only the influence of the crown, but also the rights of the mostly Hawaiian “subjects,” or citizens. In 1893 Queen Liliʻuokalani’s attempt to promulgate a new constitution to alleviate these problems led to another coup, and a provisional government, presided over by Sanford Ballard Dole, was installed. This in turn caused an investigation by James Henderson Blount, who reported to President Grover Cleveland that the overthrow was illegal. Cleveland then sent a new envoy to Honolulu, Albert Willis, who on Dec. 18, 1893, on behalf of the president signed an agreement with Liliʻuokalani that she would be reinstated and that on her part she would grant amnesty to her opponents. Such an agreement between heads of state has the force of a treaty and has to be carried out. According to the concept of estoppel in international law, if such an agreement for whatever reason is not implemented, anything that follows contrary to the agreement is null and void.

The Dole government refused to step down; Cleveland for a number of reasons was unable to fulfill his part and instead of reaching a solution, the crisis deepened when on July 4, 1894, the Provisional Government mutated into the Republic of Hawaiʻi. The Hawaiians, and other citizens of the kingdom, who were thwarted in their hope for restoration, waited and waited, but when nothing came forth, some of them finally took up arms and on Jan. 6, 1895, began military action, which is known as the Kaua Kūloko, the Civil War. It lasted for a week. The opponents of the Hawaiians won, partly at least because they were in the possession of state-of-the-art cannons (Krupp) purchased by Kalākaua in Vienna back in 1881. A large number of Hawaiians were arrested, including Kūhiō, as well as several Chinese, Japanese, Portuguese, British, Germans and the American Charles Gulick, after whom Gulick Avenue is named.

The Queen was imprisoned as well, in ʻIolani Palace, and she was tried for misprision of treason in a court martial in the Throne Room. She was sentenced to five years of hard labor and a substantial fine. Dole later granted her an amnesty and the other prisoners were

also released, including Kūhiō after almost a year in jail. He left the Islands in frustration, went to South Africa and participated in the Boer War on the British side against the Dutch Calvinist settlers.

Eventually Kūhiō was persuaded to return to Honolulu. In 1902 there would be the election of delegate to Congress, an office held since 1900 by Lopaka Wilikoki, Robert Kalaniahiapo Wilcox of ʻAoʻao Homelula, the Homerule Party, who had organized the Wilcox Rebellion in 1889 and who had fought for Queen Liliʻuokalani in 1895. The people around Governor Dole, the new masters of Hawaiʻi, who had mutated from the ʻAoʻao Hoʻomaʻemaʻe, the Reform Party, into the Republican Party, were keenly aware of their small numbers and thus looked for a prominent personage as a candidate for this post.

Kūhiō on his part knew that the game of cards was stacked against the Hawaiians, in spite of the fact that they held a majority of the vote. Delegate to Congress was the highest elective office and while its possibilities were limited since the delegate had no voting power, it was at least something. Kūhiō thus met with his brother, Prince David Kawānanakoa, and their reasoning ran approximately like this: The governorship is in the hands of our opponents, the Calvinist annexationists who overthrew our Queen. The governor, none other than Sanford B. Dole, who had officially headed the Overthrow, was appointed by President William McKinley. The Legislature, dominated by Hawaiians, is constantly stymied by the governor’s veto power. We are the ranking aliʻi, and if we run for different parties, they will elect one of us. The Homerule Party is little known in Washington, D.C., and a delegate from such an obscure entity could not achieve very much. We thus have to become candidates for the mainstream parties, i.e. the Democrats and the Republicans.

Kawānanakoa accordingly ran for the former and Kūhiō for the latter. Since Kūhiō won the race, the Republican Party now became a double-headed creature, with one wing represented by annexationists and the other by Hawaiian royalists. The Democrats on the other hand, would gain power

## Bring Back the Music Hawaiʻi 2010

The Friends of the Royal Hawaiian Band, with the help of the Hawaiʻi Music Educators Association, aims to collect 100 new or used musical instruments from around Oʻahu for distribution to the island’s needy schools. The event – planned for a to-be-determined date in July – will take place at participating American Savings Bank locations and will be highlighted by a bicycle tour of Honolulu. Donated instruments are tax deductible and will be repaired and restored at local music shops. For information, email [contact@royalhawaiianband.com](mailto:contact@royalhawaiianband.com).

only in 1954, primarily on the basis of a coalition between John Burns and the veterans of the 442nd Regimental Combat Team.

How now does the Royal Hawaiian Band fit into these complexities? Kūhiō, while working together with the new establishment on the surface at least, did everything in his power to perpetuate important aspects of the monarchy. In 1903, at midnight and at the statue of the founder king, he reactivated the Royal Order of Kamehameha, founded by Kamehameha V in 1865 and forbidden as a seditious organization by the Republic of Hawaiʻi. And 15 years later, in 1918, he created the Hawaiian Civic Club of Honolulu as an organization for the makaʻāinana, the Hawaiian people.

Most importantly, he helped establish the City and County of Honolulu as a counterforce to the Territory dominated by his old opponents. The idea was simple. The position of the governor was not elective, but a mayor, the head of a county, would

have to be elected by the people, and the people were dominated by Hawaiians. Sure enough, the first two mayors, Joseph J. Fern (1909-1915, 1917-1920) and John C. Lane (1915-1917), were Hawaiian royalists. And Mayor John H. Wilson (1920-1927, and serving two additional terms later) was the son of Liliʻuokalani’s marshal, i.e. chief of police. And this is how the Royal Hawaiian Band, abandoned by the Territory, was saved, and thus became a municipal band. Municipal it was officially, but in reality it continued the traditions of the monarchy, and essentially has been doing so until today.

A brief history of the Band bears this out. When the Provisional Government under Sanford B. Dole in the wake of the Overthrow demanded a loyalty oath of all employees, the musicians of the Royal Hawaiian Band, renamed Government Band, refused to do so, an act of courage celebrated in Ellen Prendergast’s “Mele ʻai Pōhaku,” also known as “Kaulana nā Pua.” This song is rich in kaona, hidden meanings and its sweet melody belies the passions embedded in it. The band members then organized into the Pana Lāhui Hawaiʻi, The Hawaiian National Band, which under the leadership of José Liborno went to the United States to drum up support for the Queen and for Hawaiʻi’s continuing independence.

Heinrich (Henry) Berger, the long-serving bandmaster from Prussia, thus had to find new, mostly non-Hawaiian musicians. During the Civil War of January 1895, he was commanded

by the now Republic of Hawaiʻi to give concerts in order to soothe the agitated mood of the citizenry. As to the Pana Lāhui Hawaiʻi, it was quite successful, but ultimately ran out of money. On what a high cultural level the bandmen really moved, we can glean from the message of condolences sent by “na Keiki mai o ka Pana Lahui Hawaii” from Denver to San Francisco in the fall of 1896. Signed “Na Opuu Loke a ka Lahui (Ka Pana Hawaii)” the text expresses in moving and flowing words in the Hawaiian language the great loss suffered by the death of Josepa Kahoʻoluhi Nāwāhi, who had gone to the city on the Golden Gate to cure his tuberculosis developed while in jail in Honolulu for “sedition.” Nāwāhi, veteran statesman and for a brief time foreign minister, had been one of the principal leaders in the fight against annexation, which the Hawaiians likened “to being tossed into the red-hot lava of Kīlauea.”

At the annexation ceremony on Aug. 12, 1898, some of the “keiki” had rejoined Berger’s band, but when it came to playing “Hawaiʻi Ponoʻī” for the last time as the national anthem, the musicians one by one dropped their instruments and Berger, whose cheeks were soaked with tears, allowed them to go behind the Palace to cry.

As the 20th century rolled around, things began to normalize, at least on the surface. The Band regained its former royal name and would perpetuate cherished traditions close to the hearts not only of many Hawaiians but of a good number of locals and visitors alike.

Over the decades, several tours of the Band brought this out, to the continental U.S., to Canada, to Japan. In particular we should recall the highly successful visit to several European countries in May of 1983. Wherever Bandmaster Aaron Mahi and his musicians appeared, clad in brand new white uniforms and accompanied by the hula dancers of the House of I and three members of the Royal Guard in their 19th-century Prussian uniforms and functioning as the color guard, the audiences were enthusiastic. The official report contains the following passage:

“The European tour of the Royal Hawaiian Band turned out to be a journey characterized by beauty, color and sometimes the dramatic. Beauty and color were present everywhere. There could not have been a more fascinating way to travel through Europe than with the Royal Hawaiian Band, hearing the melodious music, admiring the grace of the dancers and singers, enjoying the colorfulness of the costumes, the gowns, the uniforms, the flags, and observing the smiles on the faces of the audience, and all of this in some of the most charming and attractive settings.”

The Band traveled from Amsterdam to Berlin, then to Frankfurt/Main, Munich, Vienna, Vaduz (Principality of Liechtenstein), Zurich, Heiterbach in the Black Forest and finally to London. There were standing ovations, millions watched on TV, and many wondered how so much culture could emanate from a group of small islands in the center of the world’s largest ocean.

In Heiterbach, Bandmaster Mahi received the Golden Ring of Honor for Conducting from the Association of German Musicians, and some 20 years later he was awarded the Bundesverdienstkreuz, the Cross of Merit of the Federal Republic of Germany, a distinction recalling the orders and decorations once bestowed upon Captain Berger.

Prince Kūhiō would have been proud. And he would be glad to know that the partnership he helped build between the City and County of Honolulu, the Royal Hawaiian Band and himself, has endured and is an ongoing concern in the 21st century. Mai pōina kākou mau a mau – let us never forget. ■

*Niklaus Schweizer is the chairman and co-founder of the Friends of the Royal Hawaiian Band.*



# 'alemanaka<sup>calendar</sup>

From left: Hulihe'e Palace in Kailua-Kona on Hawai'i island; Lipoa Kahaleuahi and Monyca Byrne-Wickey from Bison Films' *Hana Surf Girls*; Maui slack key guitar series host George Kahumoku Jr. - *Hulihe'e Palace* photo courtesy of Wikipedia; *Hana Surf Girls* photo courtesy of Bison Films; George Kahumoku Jr. photo by Shane Tegarden



## ONGOING

### Maui slack key guitar series

*Napili Kai Beach Resort, Maui. 7:30 p.m.*

Every Wednesday evening in the pavilion of the Napili Kai Beach Resort, slack key master George Kahumoku, Jr. hosts the Hawaiian Slack Key (kī hō'alu) Masters series. As the only venue in the world dedicated to slack key guitar, this series focuses on sharing traditional Hawaiian music combined with personal stories to provide an expanded view of Hawai'i's culture and musical heritage. Featuring artists from the Grammy Award winning album, *Masters of Hawaiian Slack Key Guitar, Volume 2*. 3/10-Makana; 3/17-Kawika Kahiapo; 3/24-Bobby Ingano; 3/31-Ledward Kaapana; 4/7-Dennis Kamakahi. \$40. For tickets, 808-669-3858. For information, call 808-280-7143 or visit [slackkey.com](http://slackkey.com).

### LĀPULE, LĀ 14 O MALAKI

#### Ali'i Sunday: Queen Ka'ahumanu

*Kawaiaha'o Church, O'ahu. 8:30 a.m.*

Kawaiaha'o Church celebrates selected Hawaiian Royalty (Ali'i) who are of particular importance for the church by holding special Sunday services in their honor. These Sundays are set aside as Ali'i Sunday – a celebration that was started in 1961 by the late Rev. Abraham Akaka. Ali'i Sunday is usually held closest to the birth date of the Ali'i being honored. On March 14, Queen Ka'ahumanu will be honored. She was born on March 17, 1768. Daughters and Cousins in whites with lei or appropriate menswear are invited to meet at 8:15 a.m. in front of the church before the 8:30 a.m. service. For more information call 808-595-6291 or visit [daughtersofhawaii.com/daughtersofhawaii/calendarofevents/index.html](http://daughtersofhawaii.com/daughtersofhawaii/calendarofevents/index.html).

### PŌ'ALIMA - PŌ'AONO, NĀ LĀ 18-20 O MALAKI

#### Tahitian Dance Festival

*Waikiki Shell, O'ahu. 6:30 - 9 p.m.*

Ia Orana! Tahiti Nui International presents the 8th annual Heiva i Honolulu at the Waikiki Shell. This two-day event features an intense

Tahitian dance competition. Experience some of the most vibrant and energy-driven dances of the islands of Tahiti and French Polynesia. From the fast hip-shaking of the tamure to the gracefulness of the aparima, you'll be able to see first hand why Tahitian dance (Ori Tahiti) has been known and recognized around the world. Immerse yourself in the Tahitian culture. Enjoy Tahitian handicrafts, black pearl jewelry and Polynesian goods. Savor the tastes of Tahiti. Come and enjoy this fun-filled and culturally vibrant event. For information, call 808-732-7342 or visit [tahitinuiinternational.com](http://tahitinuiinternational.com).

### PŌ'AONO, LĀ 20 O MALAKI

#### Prince Kūhiō Long Distance Canoe Race

*Kalapaki Beach, Lihue, Kaua'i. 8 a.m.*

The 41st Prince Kūhiō Long Distance Canoe Race sponsored by the Garden Island Canoe Racing Association, at Kalapaki Beach will consist of two events. At 8 a.m., there will be a women / mix event that will run from Kalapaki Beach to Hanamā'ulu and return to Kalapaki. At 10 a.m. the men's event will run from Kalapaki to Nukoli'i and return to Kalapaki Beach. Canoe times and location are subject to change. For information, call Pomai Kane at 808-651-2996.

### LĀPULE, LĀ 21 O MALAKI

#### Ali'i Sunday: Prince Jonah

*Kūhiō Kalaniana'ole*

*Kawaiaha'o Church, O'ahu. 8:30 a.m.*

On March 21, Prince Jonah Kūhiō Kalaniana'ole will be honored at Ali'i Sunday, Kawaiaha'o Church. These Sundays are set aside as Ali'i Sunday – a celebration that celebrates and honors selected Hawaiian Royalty (Ali'i) who are of particular importance for the Church. Prince Kūhiō was born March 26, 1871. Daughters and Cousins in whites with lei or appropriate menswear are invited to meet at 8:15 a.m. in front of the church before the 8:30 a.m. service. For information, call 808-595-6291 or visit [daughtersofhawaii.com/daughtersofhawaii/calendarofevents/index.html](http://daughtersofhawaii.com/daughtersofhawaii/calendarofevents/index.html).

### Hulihe'e Palace Concert Series

*Hulihe'e Palace, Kailua*

*Kona, Hawai'i. 4 p.m.*

The Daughters of Hawai'i proudly presents the Hulihe'e Palace Concert Series. These concerts of Hawaiian music, singing and hula are presented on the ocean lānai of the Hulihe'e Palace in Kailua-Kona on the Island of Hawai'i. Each concert honors the beloved monarchs of Hawai'i. The March Hulihe'e Concert Honors Queen Ka'ahumanu and Prince Jonah Kūhiō Kalaniana'ole. Featured entertainers include the Hulihe'e Palace Band under the direction of Band Director Lisa Archuletta, the Merrie Monarch Singers with Grace Basque and Hālau Hula Nā Pua U'i o Hawai'i under the direction of Kumu Hula Etua Lopes. Free. For information, call 808-329-1877 or visit [daughtersofhawaii.com/huliheepalace/calendarofevents/index.html](http://daughtersofhawaii.com/huliheepalace/calendarofevents/index.html).

### PŌ'AKAHI, LĀ 22 O MALAKI

#### Pa'akai (The art of Hawaiian salt making)

*Salt Pond, Hanapepe, Kaua'i.*

*9 a.m. - 11:30 a.m.*

If you are touring on the west side of the island stop by Salt Pond Park at Pu'olo Point (east) side of the park in Hanapēpē and visit with 'Anakē (Aunt) Janet Kahalekomo and her 'ohana (family) as they share their history and knowledge of salt cultivation on Kaua'i. Free. For information, call 808-742-1234.

### PŌ'AONO, LĀ 27 O MALAKI

#### Day at Hulihe'e

*Hulihe'e Palace, Kailua Kona,*

*Hawai'i. 9 a.m. - 4 p.m.*

Honoring Prince Jonah Kūhiō Kalaniana'ole, Hawai'i's first delegate of royal blood to the United States Congress, where he served for 20 years. He was the last royal owner and resident of Hulihe'e Palace. A day filled with arts and crafts vendors, entertainment throughout the day, ono food and drinks, a bake sale, classy tutu's attic, floral leis and arrangements, fresh produce and plants for sale. All day entertainment by local halau,

local arts and craft vendors and good food. Free. For information, call 808-329-1877 or visit [daughtersofhawaii.com/huliheepalace/calendarofevents/index.html](http://daughtersofhawaii.com/huliheepalace/calendarofevents/index.html).

### Lauae Beamer Benefit Concert

*Calvary by the Sea Church,*

*O'ahu. 6:30 - 9 p.m.*

An ensemble of accomplished musicians will perform at a benefit concert for The Beamer 'Ohana. In January 2010, Lauae (Murphy) Beamer, wife of Kamana Beamer, was diagnosed with breast cancer. To kōkua with medical treatment and expenses, Friends of Lauae and Kamana have organized this concert that will feature Kapono Beamer, Jon Osorio, Kāmau, Keola Beamer, Waipuna and Kūpaoa. Also enjoy a silent auction and raffle. Monetary gifts can be made online. \$25. Tickets 808-392-1617, or email [kehaulani.watson@gmail.com](mailto:kehaulani.watson@gmail.com) For information, visit [benefitforlauae.blogspot.com](http://benefitforlauae.blogspot.com).

### Movies in Waimea

*Waimea Valley, O'ahu. 6 p.m.*

Paddle out to Waimea for an evening of fun in the valley. Waimea Valley presents *Hāna Surf Girls*, a film by director Russ Spencer. This movie tells the story of two young, talented women who are bound by their desire to remain true to their Hāna roots while taking every opportunity to ride new waves. Bring the entire 'ohana as Waimea Valley begins this new ride. For information, call 808-638-5855 or email [crawlins@waimeavalley.net](mailto:crawlins@waimeavalley.net).

### Prince Jonah Kūhiō Kalaniana'ole Commemorative Ceremonies

*Prince Kūhiō Park, Poipu,*

*Kaua'i. 10 a.m. - 11:30 a.m.*

This Prince Kūhiō Celebration is sponsored by the Royal Order of Kamehameha. Observe the protocol of honoring Prince Jonah Kūhiō Kalaniana'ole through giving ho'okupu (offerings, gifts), dance and song. Located at Prince Kūhiō Park, on Lāwa'i Road in Po'ipū. Free. For information, call 808-742-1234 or visit [kauaifestivals.com/festivals/prince\\_kuhio\\_commemorative\\_ceremonies.html](http://kauaifestivals.com/festivals/prince_kuhio_commemorative_ceremonies.html). ■

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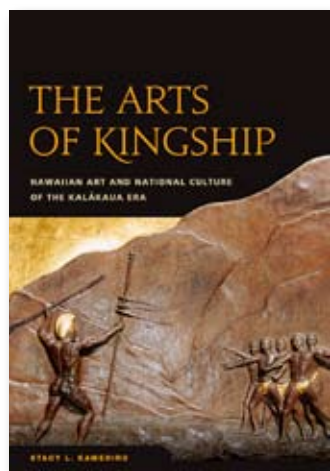
March 10 Prince Kūhiō Choral Concert, Kawaiha'o Church • March 13 Pualeilani Festival of the Arts, Royal Hawaiian Shopping Center • March 20 ADA Walk for Diabetes, Kapiolani Park  
March 26 Kūhiō Day Lei Draping, Prince Kūhiō Statue Waikīkī Celebration of Life, Mauna 'Ala  
March 27 Prince Kūhiō Ho'olaule'a, Parade, and Moonlight Concert, Waikīkī and Kapiolani Park  
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nā puke<sup>books</sup>

**THE ARTS OF KINGSHIP**  
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Culture of the Kalākaua Era  
By Stacy L. Kamehiro  
University of Hawai'i Press  
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# Kalākaua, the merrie aesthete

By Liza Simon  
Public Affairs Specialist

**K**ing David Kalākaua, the last monarch of the Kamehameha dynasty, is well remembered for his joyful love of hula. This earned him the nickname Merrie Monarch, which lives on in the annual hula festival and competition in Hilo, which has its 47th event in April.

In the new book *The Arts of Kingship*, author Stacy L. Kamehiro gives us a stirring look at Kalākaua's sweeping aesthetic vision and its lasting influence on Hawaiian history and culture.

In rich detail gleaned from 19th century newspapers and public records, Kamehiro looks at Kalākaua's embrace of courtly ceremony, coronation regalia and imperial architecture as a reflection of a drive to forge a new Native Hawaiian identity, distinct from the rising dominance of colonial democracy in the Islands during his time.

Kamehiro's book examines Kalākaua's interest in European symbols of royalty, such as his fondness for a display of military



King David Kalākaua, (right) ruler of the Hawaiian Kingdom from 1874 to 1891, promoted public art and architecture, as detailed in the new book *The Arts of Kingship*. Author Stacy L. Kamehiro provides historical and cultural analysis of Kalākaua's devotion to many projects, including 'Iolani Palace, above. - *Courtesy photos*

swords, as being similar to that of his English counterparts. However, the book makes it clear that as much as Kalākaua sought to integrate into Hawaiian culture many symbols he brought back from his celebrated diplomatic missions across the globe, his main aim was to reinvigorate ali'i traditions, especially those associated with the warriors of King Kamehameha, such as the 'ahu'ula, the feather cloak, which Kamehiro calls "the primary symbol of the king's sacred nature and his religious

responsibilities for maintaining chieflydom and nation."

Kamehiro finds evidence that his purpose in doing so was to rekindle native pride. That he succeeded in doing so is underscored in the book's wealth of anecdotes about Kalākaua's charisma with Hawaiians and foreigners alike, who found him a force to be reckoned with, during



his reign and still today.

In addition to providing a provocative lens on the Hawaiian Kingdom, the stories in this book speak volumes about the power of art to create meaning and move people to action. ■

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**"Nānā ka maka; hana ka lima."**

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

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

As an applicant, you must meet the following criteria:

- Be of Native Hawaiian ancestry
- Be a resident of the state of Hawai'i
- Be enrolled at least half time in a vocational degree or certification program (AS or AAS - Associates Degree) for the Summer 2010 term in one of the educational institutions in Hawai'i listed on our application.

If you have any questions, please contact:

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



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

Funding made possible by the gracious contributions of Kamehameha Schools.

**Application Deadline: April 2, 2010**

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



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# COLLEGE SCHOLARSHIPS AVAILABLE FROM KE ALI'I PAUAHI FOUNDATION

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- Demonstrate financial need.
- Meet academic requirements.

For a complete list of scholarships and to apply online, visit: [www.pauahi.org](http://www.pauahi.org)!

For more information, or if you do not have access to a computer or to the internet, please call 808-534-3966 for assistance.



KE ALI'I PAUAHI FOUNDATION

*Ke Ali'i Pauahi Foundation gives preference to applicants of Hawaiian ancestry to the extent permitted by law.*

*Ke Ali'i Pauahi Foundation scholarship recipient Brandi Kanoë Waiwai'ole is pursuing an associate's degree in Hospitality and Tourism at Heald College.*

