



# KA WAI OLA

THE LIVING WATER of OHA

OFFICE of HAWAIIAN AFFAIRS • 711 Kapi'olani Blvd.,  
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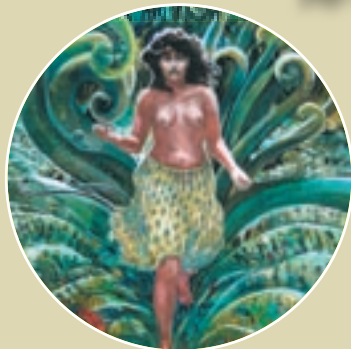
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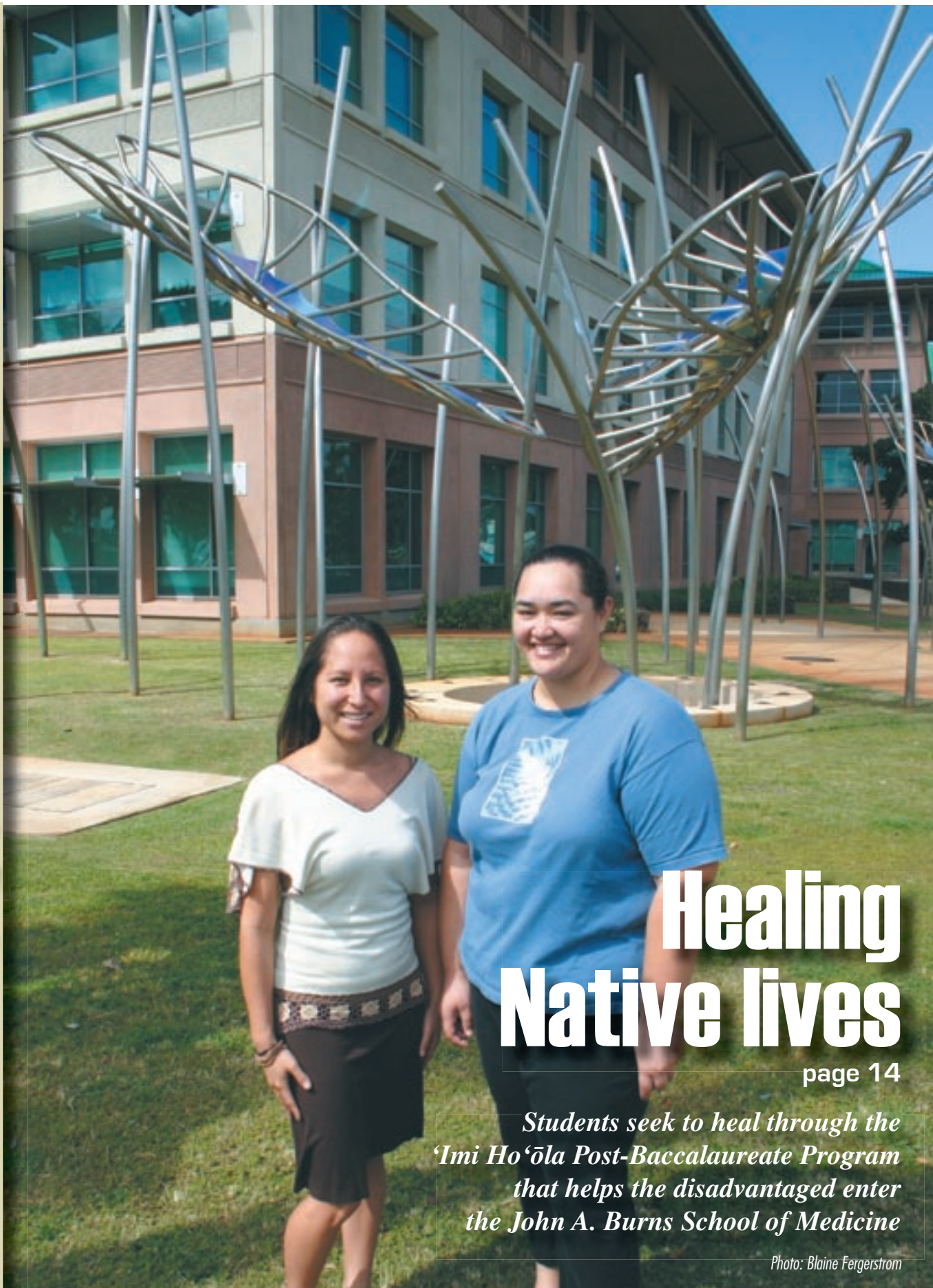
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*Students seek to heal through the  
'Imi Ho'ōla Post-Baccalaureate Program  
that helps the disadvantaged enter  
the John A. Burns School of Medicine*

*Photo: Blaine Fergeström*

# Hawai'i Maoli

*Helping Hawaiians to build strong and healthy communities*



## **Native Hawaiian Business Directory**

**Hawai'i Maoli has been awarded a grant from the Office of Hawaiian Affairs to coordinate in developing a Native Hawaiian Business Directory to list businesses and entrepreneurs on all islands and the continental United States.**

**[www.NHBDir.org](http://www.NHBDir.org)**

To register a business please go to the website above and fill out the Request Insertion Order, or contact the Wai'anae Business Center (808) 696-1970

*This project is sponsored by:*



Hawai'i Maoli



# OHA Mālama Loan for businesses, education and home improvement

By Lisa Asato | Publications Editor

When Maui kalo farmer John Kaina Jr. wanted to start a business, he got a low-interest loan from the Office of Hawaiian Affairs that allowed him to buy equipment, rent a backhoe and more than double the number of patches he had from two to five.

"It's just a matter of growing the product. Most people love to eat poi," said Kaina, owner of JJ's Kalo, Fish and 'Āina Co., which also grows ti leaf, bananas, and last year started selling lū'au leaf to Takamiya Market in Happy Valley.

Attracted by the low-interest rate, Kaina received \$10,000 from OHA's Native Hawaiian Revolving Loan Fund, which he noted, "is strictly for those of Hawaiian ancestry." Two years later he's eyeing a larger, 2-acre site in Kapuna and is considering applying for another loan from OHA to help him buy a fishing boat to further grow his business.

Last month, OHA unveiled a new loan program to do just that.

The OHA Mālama Loan aims to help businesses grow and consumers pay for home improvements and education. It offers five-year, 5 percent loans for up to \$75,000 for Native Hawaiians, based on credit score.

"Achieving a strong and vibrant Hawaiian people and nation requires successful enterprise and participation in economic and commercial activity, while opening opportunity to infuse Hawaiian culture, values and world view into these initiatives," said OHA Board of Trustees Chairperson Haunani Apoliona, at the Nov. 15 unveiling.

A sneak preview of the new program was shared with more than 250 attendees of Maui Native Hawaiian Chamber of Commerce's Business Fest earlier in the week, where Lt. Gov. James Aiona told the group that about 8 percent of Hawaii businesses are owned by Native Hawaiians but they account for only 2 percent of state tax revenue.

Mark Glick, OHA's Economic Development Director, said that about 700 Native Hawaiians over the past year have said they want to participate in the OHA Mālama



Maui kalo farmer John Kaina Jr. eyes expansion of his business with an OHA loan.  
- Photo: Lisa Asato.

Loan program. They include Catherine Kin Lee, who wants to start a Christian Café Ministry in Wai'anae Mall, where people could eat, drink and come for spiritual nourishment, and Therese Sanchez and Christine Hall, who want to start a wellness academy based on Native Hawaiian values and beliefs.


"This is all about getting credit and capital to Native Hawaiians," Glick said.

Congress established the Native Hawaiian Revolving Loan Fund 20 years ago to provide business-related funding on reasonable terms and conditions for Native Hawaiians. The fund is implemented by OHA and overseen by the Administration for Native Americans, which has called on

OHA to add more loan products, speed up the loan-approval process and become the lender of first resort for Native Hawaiians.

As a result, loan-approval times will be decreased to within five days for eligible applicants, from six months or more. OHA and First Hawaiian Bank, its strategic lending partner in the venture, also strive to lend the fund's entire \$24 million in two years.

First Hawaiian Bank president and chief executive Don Horner said his bank is up to the challenge. "All I can say to you is, E Komo Mai – as of today we are making loans!"

Applications are available at all 58 branches of First Hawaiian Bank. The fund's board of directors retains loan-approval authority. 

## No Akaka Bill recommendation by civil rights panel

By the Public Information Office

A controversial local advisory panel to the U.S. Commission on Civil Rights decided against taking a new position on the Native Hawaiian Government Reorganization Act of 2007, leaving intact the panel's support of the Akaka Bill.

The Hawaii State Advisory Committee voted 8-6 not to make a recommendation to the civil rights commission on the measure that is pending before Congress.

Voting to table further debate and deliberation on the Akaka Bill were HSAC members Amy

Agbayani, Robert Alm, Daphne E. Barbee-Wooten, Jennifer Benck, Linda Colburn, Michelle Nalani Fujimori, Wayne Tanna and Jackie Young. Voting to continue debate were members H. William Burgess, Vernon Char, Rubellite Johnson, James Kuroiwa, Thomas MacDonald and Paul Sullivan. One member, Kheng See Ang, was absent from last month's proceedings at the Hilton Hawaiian Village.

Critics of the panel have argued that the committee was "stacked" with Akaka Bill opponents who are seeking to dismantle Hawaiian programs.

The Office of Hawaiian Affairs

was pleased with the committee's vote taken during a meeting at the Hilton Hawaiian Village in Waikiki.


"As we have maintained for months, this Hawai'i committee was being positioned into making a decision through manipulation by majority members of the USCCR in Washington, D.C., and their staff director," said Haunani Apoliona, chairperson of the Board of Trustees for the Office of Hawaiian Affairs.

HSAC opponents of the Akaka Bill argued that the panel should have taken a position.

"We now owe those folks some accountability," member Paul

Sullivan said.

OHA reviewed the 2006 USCCR decision, and documented its many flaws. OHA also reviewed the HSAC, whose members are appointed by the USCCR, and the local hearings that were held. All that is contained in a report titled: Correcting the Record: The U.S. Commission on Civil Rights and Justice for Native Hawaiians. A copy of the OHA report is available on the OHA website at [www.oha.org](http://www.oha.org).

OHA alerted the public about irregularities in the USCCR selection process after none of the nine names OHA submitted were selected for placement on HSAC. 



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# Affordable housing options discussed at Maui Hawaiian chamber conference

By Lisa Asato | Publications Editor

The Office of Hawaiian Affairs should partner with developers across the state to provide affordable housing for Native Hawaiians, OHA Trustee Boyd Mossman said last month at a Native Hawaiian business conference on Maui.

The move would mark a change for OHA, which primarily supports affordable housing issues through donations to various organizations. It would also help provide a solution for Native Hawaiians who say they have to move to the U.S. continent, because they can't afford a home and a good educa-

tion for their children in Hawai'i, he said.

"We need to figure out how we can keep our Hawaiians here, and that is why OHA needs to get involved in affordable housing," Mossman said to about 260 attendees of the Maui Native Hawaiian Chamber of Commerce's inaugural Business Fest, held Nov. 13-14 at the Grand Wailea Resort.

Mossman, the past president and founder of the nearly 3 year-old business group, spoke as part of an affordable and workforce housing panel along with Micah Kane, chairman and director of the state Department of Hawaiian Home Lands; Tom Blackburn-



Members of a panel on affordable housing discussed solutions last month at the Maui Native Hawaiian Chamber of Commerce Conference. - Photo: Lisa Asato.

Rodriguez, president of Nā Hale O Maui community land trust; and Sandy Baz, executive director of

Maui Economic Opportunity Inc.

Mossman said OHA staff is working to get authorization from its Board of Trustees to pursue a blueprint for OHA's involvement in affordable housing. He also said OHA has been working with Hawaiian Home Lands "to see where we can partner up and assist each other."

"They have the land; we have the money. So the question is how can we work it out together," he said, adding that "every single developer we've talked to has been willing to work with us."

Of the possible partnership between DHHL and OHA, Kane told the audience: "That's one resource that we're looking at. The second resource is the State of Hawai'i. They have an obligation to fund our program adequately."

The invitation-only event offered exhibits, various panel discussions and speeches by Maui County Mayor Charmaine Tavares, Lt. Gov. James Aiona and developer John DeFries. The event, which was free to attendees, attracted 20-year-olds through kūpuna.

"We're reaching a wide spectrum of people," said MNHCC board member Mercer "Chubby" Vicens, who chaired the event.

Conference organizers said they hoped the event would encourage

fellowship, networking – which could lead to partnering in matters like government contracts – and help to increase membership to about 150 from 100 by year's end. The chamber accepts members who are Hawaiian or Hawaiian at heart.

Other conference highlights included:

- Kane said DHHL has had a "very active past five years," with Maui County receiving almost 60 percent, or \$70 million, of DHHL's infrastructure budget. He said several Maui projects have been completed or are underway. For example, the agency's Waiehu Kou in Wailuku expects its first families to move into the 98-unit project in mid-December. "Those are some of the things we've been working on," he said. "And we've benefited from a tremendous relationship from the trade unions here."

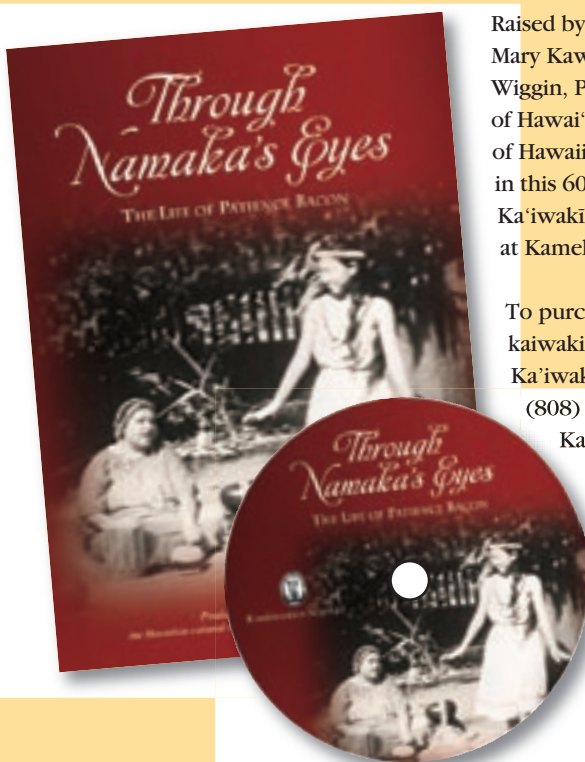
- OHA's radio show Nā 'Ōiwi 'Ōlino made its broadcast debut from Maui. (See sidebar.)

- OHA announced its new Mālama Loan for businesses and consumers a day ahead of the official announcement. (See page 03.)

For more information on the Maui Native Hawaiian Chamber of Commerce, call 808-870-1177. ■

Now available on DVD

## Through Namaka's Eyes THE LIFE OF PATIENCE BACON



Raised by preeminent Hawaiian scholar Mary Kawena Pukui and her mother Paahana Wiggin, Patience Namaka Bacon is today one of Hawai'i's most beloved kūpuna and keeper of Hawaiian traditions. Her storied life unfolds in this 60-minute documentary produced by Ka'iwakiloumoku, the Hawaiian cultural center at Kamehameha Schools Kapālama.

To purchase your copy, visit [kaiwakiloumoku.ksbe.edu](http://kaiwakiloumoku.ksbe.edu) or contact Ka'iwakiloumoku Coordinator Jamie Fong at (808) 842-8655. DVDs also available at the Kamehameha Schools Kapālama school store (1887 Makuakāne St.).



KAMEHAMEHA SCHOOLS



Actor Branscombe Richmond and wife Lei Ma'a Richmond (inset) join radio hosts Kimo Kaho'ano and Brickwood Galuteria. - Photo: Lisa Asato

## OHA radio show on the road

By Lisa Asato | Publications Editor

The Office of Hawaiian Affairs' radio show, Nā'Ōiwi 'Ōlino, made its Maui debut last month, and co-hosts Brickwood Galuteria



Brickwood Galuteria



Kimo Kaho'ano

and Kimo Kaho'ano hit the road in style, broadcasting from the Grand Wailea Resort.

"We're gazing across the channel and we're looking at Kaho'olawe," Galuteria said to an O'ahu audience during the morning drive time, as majestic Haleakalā shone in the sun.

A string of prominent locals joined the Nov. 13-14 broadcast, including OHA Trustee Boyd Mossman, kahu Charles Maxwell, developer John DeFries, and

actor Branscombe Richmond and his wife, Lei Ma'a Richmond, an entertainer and former Miss Hawaii USA.

Wrapping up the broadcast, live from the Maui Native Hawaiian Chamber of Commerce's first Business Fest, Kaho'ano recalled cultural specialist Akoni Akana's tagline from the previous day's show, "You gotta up your amps!" which had the hosts cracking up. "(Akana) said, that's my phrase, it's a Maui phrase, don't you steal that from me."

The two-day broadcast was "over too soon," Kaho'ano told listeners. "There's so much to share." And Galuteria expressed hope of future road trips, telling the audience: "It's the first time we're on the road. We hope it's not the last time we're on the road because it's a wonderful opportunity for us to take the show here there and everywhere."

Where might the show visit next? Stay tuned. Nā 'Ōiwi 'Ōlino can be heard 7 to 9 a.m. weekdays on AM 940 or by live web streaming at [www.am940hawaii.com](http://www.am940hawaii.com).



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– Ricky and Kamomi Carvalho

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– Harold and Wendy Vidinha

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# Taste and enjoy farm products around a culturally diverse table



By Jimmy F. "Jeno"  
Encencio

In mid-October, I enjoyed the company of many small business ranchers and farmers both from the organic and synthetic world. Most of them came to the Sheraton Keauhou Bay Resort & Spa to participate in the Food Summit conference. There were a lot of speakers and panelists who talked about producing safe foods, prohibiting genetically modified crops on agriculture lands, and supporting the concept of developing "slow foods" by organic means of composting and manure mix rather than chemically enhancing fast growing produce that would readily meet market demand.

There were all kinds of folks there — from the Honolulu businessmen of Whole Foods to the barefoot haoles living off the land in upper

Kona coffee fields, to dudes from Puna practicing perma-culture on pahoehoe lava, to entrepreneurs well-placed in the organic atmosphere. They brought with them an abundant crop of home-grown lettuce, cabbage, bananas, tomatoes, eggplant, sugar cane, yams and sweet potato; including exotic fruits like rambutan, lichee, longon, soursop, dragon and jack fruit. And then there were vegetables that you would see growing in plantation camps that the Filipinos and the Japanese grew like warabi, paria leaves, marungay, pipinola, daikon, gobo and other ethnic produce.

These were all good to see, taste and enjoy. The bummer part was I neva' got to see people of color. There were a few, like noted taro and 'awa specialist Jerry Konanui, who shared his values on food sovereignty and safety. There was Manu Meyer who presented herself as a well-defined servant of the Hawaiian people. And then there was me, locally grown Hilo boy taste-testing everything

in sight and indulging in the tastiest

home-grown lunch prepared by Sheraton's chefs. And then, that's all I saw; not very many locals and no 'Hawaiians. Hopefully tomorrow, more Hawaiians would show up at the annual Hawaii Organic Farmers Association (HOFA) meeting.

Because I didn't want to go back to Hilo and waste diesel and I couldn't afford the luxury suite at the Sheraton, I slept in the Ram in the resort parking lot. It was all right, I was able to stretch out in the mega cab and enjoy the ocean and mountain breeze, but befo' even thinking about sleep I had to feed my face one mo' time. I went to KTA at Keauhou and picked up some smoked marlin, a sub and some drinks. I also forgot to mention that KTA was also at the food summit encouraging folks to support their Mountain Apple brand label for locally grown foods that includes grass-fed meat and fresh fish, and value-added products like poi, kūlolo, haupia, smoked meats and fish, tofu all prepared by local folks.

At the HOFA meeting, I was there along with Juanita Kawamoto and 'ohana of Fresh from the Farm, extending her services to the pro-organic group. As the meeting progressed I could not help but wonder why there weren't

any more people of color. Don't get me wrong, these appeared to be nice and caring folks concerned about the current methods used for poisoning the land, and our food and water source. The bad part was there were no people of color voicing those same concerns.

Once the meeting was pau, they asked if anyone had anything to share; and like a good Hawaiian I raised my hand and mentioned that I attend lots of conferences presented by CNHA, HTA, OHA, KSBE and others who share similar views as theirs, including the preservation of culturally significant lands, important agricultural lands, food sovereignty and environmental concerns, etc. As each participant turned their heads to the back of the large patio I was sitting in, I could see their faces with concern (and some lack of) when I asked, "By the way, how come I don't see any Japanese and Filipino folks here? In fact, I don't see any Korean or Vietnamese farmers here. Where are the Hawaiian farmers?"

As I addressed this question to the president, I could see the stunned and paralyzing effect that question had made. It was blunt force trauma to some, numb to others. The president mentioned that they do have farmers

enrolled but they don't participate. The association notifies them by making announcements in newsletters and email, but to no avail. When I asked if they ever met with any of these farmers and visited their farms and got to know them better by introducing themselves with a firm handshake, for the most part the answer was no.

I expressed my feelings concerning the lack of participation from people of color and the need for diversity, not only those intended for vegetables, fruits, flowers, trees, but in people too. I expressed that to be an effective organization leaders need to be sensitive not only to its kind (mono-cropping) but "culturally sensitive" to a wealth of skills, knowledge and abilities (diversification) that combines the human factor link toward continual positive progression.

In essence, without this strength in cultural diversity of humans focused on issues toward the betterment of the life we so love, we are doomed to fail in whatever the endeavor may be. We, the Haole, the Hawaiian, the Filipino, Korean, Japanese, the Portuguese and others need to sit knee-to-knee at the kitchen table and wala'au. If we are to survive in these islands, we somehow need to get along. There's no better way to get along, then by sharing culturally prepared safe, healthy foods artistically created by loving hands of all colors.



Jeno Encencio picks Hawaiian chili peppers at his farm, Kalalau Ranch and Victory Garden. - Photo: Courtesy Jeno Encencio

# KĒKĒMAPA CALENDAR

## NĀ MELE O MAUI

Fri., Dec. 7, 9 a.m.-1:30 p.m.  
Hundreds of Maui County students grades K to 12 sing their hearts out in an annual song competition to perpetuate the Hawaiian culture. There's an art contest for high school students, too. Kā'anapali Beach Resort's Hyatt Regency Maui Resort & Spa, Grand Ballroom. 808-661-3271 or [www.kaanapaliresort.com](http://www.kaanapaliresort.com).

## KAMEHAMEHA SCHOOLS CHRISTMAS CONCERT

Fri., Dec. 7, 11 a.m. dress rehearsal and 2 p.m.; Sat., Dec. 8, 4 p.m. and 7:30 p.m.  
Features performances by elementary school keiki, the High School Orchestra, Symphonic Band, Drill Team, Hawaiian Ensemble and Concert Glee Club. Free. Hawai'i Theatre. Tickets available one hour before show time, or in advance by calling 842-8495. Tickets not required for Friday shows. [www.hawaii-theatre.com](http://www.hawaii-theatre.com).

## BAREFOOT CHRISTMAS

Sat., Dec. 8, 7:30 p.m.  
Maui's own Barefoot Natives Willie K and Eric Gilliom rock, roll and croon Island style, performing holiday favorites as well as hits off their 2007 Best Contemporary Hawaiian Album "Barefoot Natives" and their new CD "Slack Key Circus." \$10, \$28, \$37, half price for keiki 12 and younger. Maui Arts & Cultural Center, Castle Theater. 808-242-7469 or [www.mauiarts.org](http://www.mauiarts.org).

## A JOURNEY THRU POLYNESIA

Fri., Dec. 14, 4:30 p.m. dinner, 6:30 p.m. show  
Students of Healani's Hula Hālau & Music Academy perform hula kahiko, hula 'auana, and dances from across the Pacific, including Maori, Samoan, Tongan and

Tahitian at the 20th Hula Hō'ike. \$10-\$20. Kāua'i War Memorial Convention Hall in Līhu'e. 808-822-1451 or 808-652-2111.

## SONG OF CHRISTMAS

Sun., Dec. 16, noon and 7 p.m.  
Have yourself a merry little Christmas with the Grammy-nominated stylings of Ho'okena and special guest Uncle Willie K. \$50 luncheon concert, \$65 dinner concert, half off for keiki 4 to 11, \$100 VIP. Doors open 90 minutes before each show, and buffets open an hour before show time. Ala Moana Hotel, Hibiscus Room. 955-4811, ext. 4250, ask for Candy.

## 'IOLANI PALACE EVENING TOURS

Tues. and Wed., Dec. 27 and 28, 6-9 p.m.  
'Iolani Palace opens for night tours one time of year to commemorate Queen Kapi'olani's birthday. Highlights include live Hawaiian music on the front steps and – reminiscent of the royal era – there'll be opera, piano and string quartet in the Blue Room and Throne Room. \$6, \$3 keiki 5-12. 522-0822 or [www.iolanipalace.org](http://www.iolanipalace.org).

## MASTERS OF HAWAIIAN SLACK KEY GUITAR

Wed., Jan. 2, 7:30 p.m.  
Uncle Richard Ho'opi'i, a master of leo ki'eki'e, or falsetto, kicks off the 2008 leg of this weekly concert series, now in its fourth year. Ho'opi'i is featured on the Grammy-award winning compilation "Legends of Slack Key Guitar – Live from Maui" and "Treasures of Hawaiian Slack Key Guitar," both culled from these concert performances. \$45. Nāpili Kai Beach Resort in Lahaina. 808-669-3858 or [www.slackkey.com](http://www.slackkey.com).

## Financing Options for DHHL Lessees

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Kahului  
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## The Way and art of PIKO

By Lisa Asato | Publications Editor

At an international PIKO gathering for indigenous artists this summer, Kau‘i Chun buried his unfinished painting in the soil of Waimea, Hawai‘i Island so his ancestors could also place their mark on it.

“When our kupuna pass away, the iwi is infusing the ‘āina with mana,” said Chun. “Since our family comes from Waimea, my

ancestors were able to speak to this painting.”

His painting “Pele-Moana-Malamalama” – lightly soil-stained at its center – is part of the “Mai Ka PIKO Mai: Gathering of Indigenous Artists” exhibit at Bishop Museum’s Joseph M. Long Gallery, running through April 6.

Featuring a little more than 40 creations, including painted drums, wood carvings, glass work and a woven flax cloak, the traveling exhibit arrived in Honolulu by way of Hilo’s Wailoa Center and will next head to C.N. Gorman Museum at the University of California, Davis, in fall 2008.

Keōmailani Hanapī Foundation president Hiko‘ula Hanapī suggests this itinerary for visitors to the exhibit: circle the gallery before heading to a video slide

show of the gathering, situated at the far corner of the room. “Once they see the slide show then their eyes are open to a whole new understanding,” he said. “Then they go back and look at all the pieces again.”

The 12-year-old PIKO gathering – held in Hawai‘i for the first time – attracted more than 100 master and emerging indigenous artists from Hawai‘i, Sāmoa, New Zealand, Australia, Torres Strait, Mauritius, Australia, Cook Islands and American Indian tribes from Alaska to the American Southwest. Together, artists addressed PIKO, meaning navel or umbilical cord, as the source of artwork and as a shared connection to ancestors, landscape and each other.

Over five days, artists produced 136 works of art, many of which came out of their visit to Halema‘uma‘u Crater. At least several are shown in the exhibit.

For more information about the exhibit, call 847-3511 or visit [www.bishopmuseum.org](http://www.bishopmuseum.org). ■

### PIKO EXHIBIT



Far left: Matthew Randall, Ngai Tamanuhiri, Ngati Rakaipaaka, wood on stone.

- Photo: Lisa Asato

1. Pahu, 2007, Kala Willis, Hawai‘i.
2. Indian Drum, 2007, Joan Staple-Baum, Chippewa, acrylic on stretched hide.

- Photos: Courtesy of Bishop Museum

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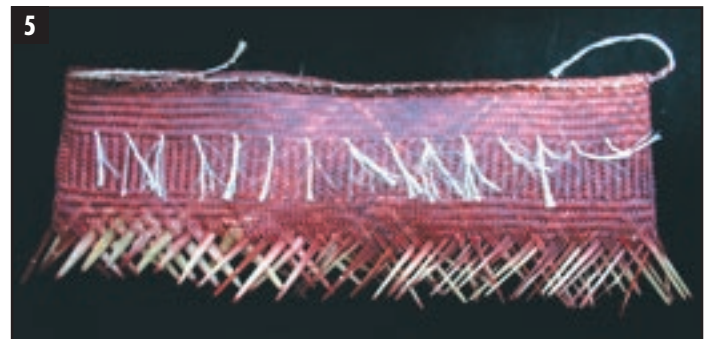
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3. Hei Tiki, 2007, Stacy Gordine, Tribal Affiliation: Ngati Porou (New Zealand); carved pounamu, New Zealand greenstone.

4. Ceramic Bowl, 2007, Wi Taepa, Tribal Affiliation: Te Awawa (New Zealand)

5. Flax Cloak, 2007, Christina Wirihana, Tribal Affiliation: Ngati Maniapoto (New Zealand), New Zealand flax.

- Photos: Courtesy of Bishop Museum



## Full circle

New adze research provides evidence of ancient voyaging round-trips

By Liza Simon | Public Affairs Specialist

Polynesian oral histories describe back-and-forth ocean-crossings between Hawai'i and the ancestral homeland of Kahiki, and voyaging experiments by *Hōkūle'a* and other modern-day canoes have demonstrated that these journeys could be accomplished in traditional Polynesian vessels. Now, for the first time, hard physical evidence has been found that seems to confirm such ancient seafaring round-trips, in the form of prehistoric woodworking tools, or adzes, from the Tuamotu Archipelago near Tahiti made of stone traced to origins as far away as Kaho'olawe.



Isotope and trace element data indicate that the source rock for this basalt adze collected on the low coral island of Napuka in the northwest Tuamotus was obtained from Kaho'olawe, 2,500 miles away. Photo: courtesy Betty Lou Kam, Bishop Museum.

Polynesian voyaging experts hail the study because they say it affirms the accomplishments of ancestral navigators and their traditional vessels. "Science has been inclined to dismiss cultural streams of knowledge, including oral histories, as purely romantic and instead has clung to the notion that Polynesians simply washed up on islands by accident after being blown to sea," says UH anthropology professor Ben

Finney, a co-founder of the Polynesian Voyaging Society. "The significance (of the new study) is that it stands in stark contrast to the typical western put-down of the technology of native people."

Scientists Kenneth Collerson and Marshall Weisler of Australia's University of Queensland have published in *Science Magazine* their research on 19 adzes collected by the Bishop Museum 70 years ago in the Tuamotus. Since these coral atolls have no available supplies of stone, the researchers set out to match the adze

stone with quarry sites on volcanic islands. Using new techniques for identifying the unique chemical composition of stone material, they found that most of the ancient tools came from all directions, including the Austral Islands to the south, the Marquesas to the North, Tahiti to the west and the Pitcarin group to the southeast.

Most stunning of all, nine adzes came from 2,500 miles away on Kaho'olawe. Their chemical signature was an exact match to stone found on the island's western-facing point known as Kealaikahiki — "the way to Tahiti." Noting in their paper that these findings are consistent with a pattern of travel and trade in pre-contact Polynesia, the researchers say that the stone is from Kaho'olawe but the adzes themselves are not carved in the Kaho'olawe style, "and thus may have been taken as a gift or memento, as is done today by modern traditional voyagers...and fashioned into adzes in the Tuamotus."

Finney says this bolsters the Polynesian view that the Tuamotus functioned as a crossroads of the Pacific, a navigational way-station where ancient seafarers stopped to make offerings and engage in trade while transiting between Hawai'i and nearby Tahiti. The inaugural *Hōkūle'a* voyage in 1976 traveled this route, putting in at a Tuamotu atoll for a brief stopover before making landfall at its Tahiti destination.

Bigger mysteries remain about why ancient voyagers dispersed as they did on long journeys. Adze researcher Collerson says that his newly published work affirms the purposefulness of Polynesian maritime activity and will only serve to bolster scientific interest in shedding more light on still unanswered questions. "Adze material has been preserved in museums throughout Polynesia," he says. "With further study, we will no doubt find even more exciting discoveries about the significance of trade and contact throughout the Pacific." ■

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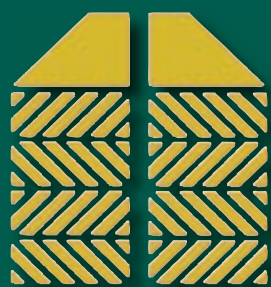
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# Stories tell of protective nature of family shark 'aumakua



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

In the rich oral traditions of Hawai'i, mo'olelo (stories) are told about family 'aumakua (personal gods). These mo'olelo teach the youngest family members about the protective nature of their 'aumakua. Family 'aumakua perform at the most personal level in the lives of Kanaka Maoli. In the past, the head of the family led all kāne in daily prayers and offerings to their 'aumakua, during mealtime in the hale mua (men's house). Most often, the 'aumakua take earthly forms of animals such as the shark, owl, hawks, 'elepaio, rocks, eels, etc. Family kahu (keepers) are responsible for the daily care as well as taking food and gifts to the 'aumakua.

Shark 'aumakua live in the

coastal areas of all islands. One 'aumakua, Ka'ahupahau (cloak well cared for), lived in the district of Pu'uloa. Ka'ahupahau had a brother, Kahi'ukā (the smiting tail) that was a stone in the sand a small distance from Ka'ahupahau's underwater cave. Ka'ahupahau's son, Kupīpī, lived in the water nearby. Ka'ahupahau was the chiefess of all sharks in Pearl Harbor. Ka'ahupahau and her brother were born as human beings. Then one day, a great shark god turned them into sharks. The youthful sharks swam upstream to a place where their kahu fed them 'awa. As the sister and brother sharks grew too large to swim in the stream, food offerings were brought to the lochs in the harbor.

Papio, a pretty girl, used to surf at Keahi, a place between Pu'uloa and Kalaeloa. One day she met an older relative of Ka'ahupahau's, Koihala, who was stringing lei of kou, ma'o and 'ilima blossoms for her beloved

shark grandchildren. Rudely, Papio begged for a lei. Koihala refused each request. Papio finally left to surf without a lei. Later, when Papio returned from surfing, she snatched one of the lei from Koihala and scampered away laughing. Koihala was angry. Koihala took the other lei to the beach to Ka'ahupahau and told Ka'ahupahau what had happened. Ka'ahupahau became angry with Papio.

Meanwhile, Papio crossed the channel to sun herself upon a large rock. Papio stretched out on the rock with her beautiful long hair trailing in the water. Papio did not expect Ka'ahupahau to send a shark to destroy her. Papio was seized and killed by a young shark. Papio's blood spewed onto the nearby shore, staining the soil red, as it remains today. Once her anger had subsided, Ka'ahupahau was filled with remorse. Ka'ahupahau declared that from that day forward, all sharks in her domain

Remember your guardians, or 'aumakua. Photo: James Watt.



would protect the people in Pu'uloa and not destroy them. Ka'ahupahau

also forbade flowers from being worn or carried on the waters of Pu'uloa, because flowers had caused the incident. Since then, the people of the district and the sharks in the Pu'uloa lochs have been the best of friends.

Another story took place in Ka'ū. It was pouring rain and little Kawena asked for nenu (fish) to eat. Her mother said that was impossible, as heavy rains prevented fishing. Soon, an aunt came to visit and found the child crying quietly. The aunt had a solution. Hand in hand and dressed in raincoats, the two made their way down to an uncle's shoreline cave. When her uncle heard the little girl's wish, he said her wish would be granted. The uncle climbed up on the rocks above his home and stood looking out over the bay. He just stood there. Soon the rain stopped and sunlight fell upon the man, who kept standing upon the rocks. Why didn't he do something? Why didn't he get her fish?

Suddenly the man moved. Quick leaps took him down to the beach and he waded out into the water. The aunt and little girl arrived at the water's edge as the uncle drew his net up around some fish. The uncle said, "The first one is for you," as he threw the fish back into the bay. A shark rose from the water and caught it. "These are for the grandchild," the old man added. He was speaking to the shark, then he turned and handed Kawena four nenu.

The little girl's eyes were full of wonder. "That is your guardian," said the uncle, as they watched the

shark disappear. The trio returned to the cave to hear the story of the 'aumakua.

An older brother lay on the beach, he appeared lifeless. The brother's eyes opened, and he whispered, "Bring 'awa and bananas." Confused, the uncle stood. The eyes opened again, the words were repeated. "Quickly," was added. The uncle ran off to get the food. When he returned, his brother had pulled himself up on the rocks. The brother called out, "Wait, O my guardian! The boy has gone for food." Uncle helped his brother take the food out on the rocks to deeper water. "Oh, my guardian, come! Here is 'awa to drink! Here are bananas! Come and eat."

Suddenly a large shark appeared just below the rocks. 'Awa was carefully poured into the shark's open mouth. Then, peeled bananas were carefully fed, one by one, to the shark. "Thank you, O my guardian!" "Today you saved my life. Come here to eat when you are hungry." The older brother told a tale of a squall at sea and an overturned canoe. Blinded by the rain, he lost the canoe. Just as he thought he was lost, he felt something firm under him and hung on. He felt himself moving and realized it was a shark. Uncle's older brother always took care of the 'aumakua. Just before he died, he passed the responsibility on to this uncle. The uncle said, "The 'aumakua wanted to eat nenu, today, so he put the thought into your mind. Always remember our guardian, Kawena." And, she did.

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# ‘Aha Moku council moves forward with newly announced advisory committee

By KWD Staff

More than 100 Native Hawaiian experts and kūpuna (elders) versed in Native Hawaiian traditional fishing and farming practices gathered Oct. 31 and Nov. 1 in Honolulu to discuss the nuts and bolts of creating a modern day ‘Aha Moku Council System.

Based on pre-contact natural resource governance in Hawai‘i, the ‘Aha Moku system recognizes the traditional geo-political division of each island into ahupua‘a (akin to the present-day concept of watershed areas) and moku (a political district of two or more adjacent ahupua‘a).

The 24th Hawai‘i Legislature endorsed the ‘Aha Moku Council System with passage of Act 212, which Gov. Linda Lingle signed into law on June 27, 2007. The Act, among other things, creates an eight-member advisory committee to facilitate creation of the ‘Aha Moku Council System. Under the Act, the various moku on each island will select an ‘Aha Kiole, and the eight ‘Aha Kiole will form an ‘Aha Moku Council Commission, which will oversee the ‘Aha Moku Council System and be its liaison to the legislature.

The eight members selected for the ‘Aha Moku advisory committee are:

**Vanda Wahinekuipua Hanakahi**, Moloka‘i, chair of the committee, a community cultural specialist. In her childhood home, Hawaiian was the spoken language and Hawaiian cultural practices were a way of life.

**Timmy Paulokaleioku Bailey**, Maui, a biological science technician at Haleakalā National Park. He is recognized as an authority on the relationship between Native Hawaiian natural resources and culture.

**Winifred “Winnie” Mano Basques**, Lāna‘i, is retired from Lāna‘i Community Hospital and serves on the County of Maui’s Council of Aging. She learned the lawai‘a and mahi‘ai practices and knowledge of her ancestors from her kūpuna

**Jean Ilei Beniamina**, Kaua‘i, an assistant professor in student services, Kaua‘i Community College. She is an award-winning singer/songwriter, leading organizer and community liaison for Hawai‘ian education and one of the founders of ‘Aha Punana Leo, being named the Native Hawaiian Education Association’s 2007 Educator of the Year.

**Charles William Kanaha Kapua**, O‘ahu, is retired from the Honolulu Police Department and the U.S. Army Reserve. He was taught the ways of mahi‘ai and lawai‘a from his grandparents, Elizabeth and David Hoopi‘i, who beganteachinghimfromtheageof6.

**Leslie Aipalena Kuloloio**, Kaho‘olawe, is a cultural expert who believes in a simple Hawaiian lifestyle, which includes fishing and planting using natural resources found within one’s own moku boundaries. The island of Kaho‘olawe is part of his ancestral and cultural connections through both of his parents’ genealogies.

**Hugh “Buttons” Lovell**, Hawai‘i, agricultural research specialist, Research Corporation of the University of Hawai‘i, Kamuela, Hawai‘i. He was raised by his mother and grandparents, John and Precious Puniwai in Pu‘ue‘o, island of Hawai‘i (Moku ‘O Keawe), from whom he learned traditional planting, gathering and fishing practices.

**Sharon Pomroy**, Kaua‘i, Lehua Mamo Flower Farm. One acre of her six-acre farm is dedicated to restoring the native forest that once grew there. She offers her



The eight members of the ‘Aha Moku advisory committee were sworn in Nov. 1. From left to right, Jean Ilei Beniamina (Ni‘ihau), Chairperson Vanda Wahinekuipua Hanakahi (Moloka‘i), Winifred “Winnie” Mano Basques (Lāna‘i), Charles Kapua (O‘ahu), Leslie Aipalena Kuloloio (Kaho‘olawe), Timmy Paulokaleioku Bailey (Maui), Sharon Pomroy (Kaua‘i) and Hugh “Buttons” Lovell (Hawai‘i). - Photo: Courtesy of ‘Aha Moku advisory committee.

knowledge in planting native tress to her neighbors and helps with plantings for the Kanuikaponu Charter School in Anahola.

Nominees for the advisory committee, as mandated by Act 212, were nominated by the Association of Hawaiian Civic

Clubs and selected by Gov. Lingle. The eight members of the newly formed advisory committee were sworn in on Nov. 1.

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# Conferences spotlight Native Education



Native Americans share dance and music in a powwow at the NIEA - Photo: Blaine Fergstrom

By KWO Staff

More than 3,000 Native American, Alaska Native and Native Hawaiian teachers and scholars gathered in October at the Hawai'i Convention Center to discuss ways to increase educational opportunities for students from indigenous backgrounds.

The participants in the 38th annual convention of the National Indian Education Association (NIEA) tackled a range of issues, including classroom revival of indigenous language, reforming No Child Left Behind Federal policies and the need to train more teachers in cultural sensitivity. Attendees also addressed the complex factors in the relationship between indigenous cultural identity, economic poverty and poor educational outcomes. Several workshops highlighted programs that aim to improve low test scores and high drop-out rates, which plague schools with mainly native populations.

Speaking at the conference, OHA Chairperson Haunani Apoliona underscored the need for culture-based education as

“critical in restoring native cultural identity, academic success and healthy communities and nations.” Apoliona also added that many Native Hawaiian educators have made strides in raising the bar for Kanaka Maoli students. In praising the efforts of Hawaiian charter schools and the islandwide cultural enrichment programs of Nā Pua No‘eau, she cited research showing that children who are educated in these settings will likely be better equipped to “contribute to the State of Hawai‘i and the Hawaiian nation.”

With an eye toward solving inequities in native education, Apoliona urged the audience to beware of ideological movements that seek to dismantle native entitlements under the guise of delivering homogenized or multi-racial education. “The time is now for aboriginal, indigenous natives of this land to unify for our collective survival and for the reconciliation of the needs of all native people,” Apoliona said.

The commonalities of indigenous people were openly celebrated at the NIEA convention. The weeklong event, which was sponsored with funding from the

Office of Hawaiian Affairs and Kamehameha Schools, began with Hawaiian and Navajo blessings and oli. Representatives of dozens of Indian tribes put on a powwow – the first event of this type to be held inside the convention center.

## WINHEC Conference

The NIEA was the second major indigenous education conference that OHA helped to stage within a single week. A few days prior, Chaminade University convened more than 200 college tribal presidents and Native Hawaiian education experts for an annual meeting of the World Indigenous Nations Higher Education Consortium (WINHEC). OHA Education Hale Director Hau‘oli Akaka and OHA Education Hale Advocate Peter Hanohano participated in planning the Chaminade conference.

Hanohano said there was “chicken skin” connectivity from the moment WINHEC opened with a gathering at Mauna ‘Ala where Native Hawaiian educators welcomed their indigenous counterparts from around the Pacific and the U.S. continent with a special oli.

See EDUCATION on page 13

KWO visited the National Indian Education Association Convention and asked Hawai‘i attendees:

## What should be done to improve the education of Native Hawaiian children?



**Edna Cathcart, Moloka‘i**

*Teacher, DOE kūpuna program*

All public school teachers should have some understanding of Hawai‘i’s indigenous culture. On Moloka‘i, many new teachers come here and experience a cultural shock. So the community takes it upon itself to get the teachers acclimated, but there should be more help from the DOE in training teachers about the native culture.



**Wendell Ogata, Mililani, O‘ahu**

*Social Worker, Queen Lili‘uokalani Children’s Center*

I would say culture-based hands-on opportunities in the classroom would help. Integrating kūpuna is part of this, because inter-generational activities are the key to passing on traditional knowledge to our children.



**Teddlynn Glackin, Wai‘anae, O‘ahu**

*Office Assistant, Queen Lili‘uokalani Children’s Center*

I think the opportunity to learn Hawaiian should be in all schools. We hear so many other languages spoken in Hawai‘i, but why don’t schools help keep our language alive? The language will help us learn the culture. I would feel more connected to everything in my life and culture, if I learn the language.



**Dan Yahata, Kāne‘ohe, O‘ahu**

*Ho‘olako Like Program Specialist, Kamehameha Schools*

The standardized testing that is part of “No Child Left Behind” (federal policies) has a punitive nature in labeling our schools as being not successful and this scares away those who want to go into teaching. The solution is to do more to grow our own pool of Native Hawaiian teaching talent, so that those who want to contribute will be more motivated.



**Kim Timson, Makakilo, O‘ahu**

*Teacher, Youth at-risk program in Kapolei*

We need to help young kids develop a love for reading, which will help them over the lifespan. As for the issues with at-risk youth — when I ask my students what they want to talk about, the first thing they say is college. No one has talked to them about how they are going to pay for it. One thing that will cover both preschool and adolescents is teaching the old Hawaiian values. This means you take responsibility for yourself and the things you learn on a daily basis.





Kahu Kamuela Chun chants Oli Komo at the entrance to Mauna Ala, joined by WINHEC coordinator Dr. Claire Pruett, (left) of Chaimnade University, event coordinator Bob Worthington, (right) and CUH Hawaiian Civic Club members bearing ho'okupu. - Photo: Blaine Fergstrom

## EDUCATION

Continued from page 12

“You could feel that people (at WINHEC) shared the idea that a deep sense of spirituality belongs in education, but is often missing in schools,” said Hanohano.

OHA's Education Hale put in many hours to facilitate the week of indigenous education events. But the work was well worth it,

Hanohano said, adding: “For one week, Hawai'i was enriched by the presence of so many indigenous educators and scholars coming together to share and learn from one another.”

For more information on either of the conferences that came and went during October, go to the OHA website or check out the websites of the various indigenous education organizations: [www.win-hec.org](http://www.win-hec.org) or [www.niea.org](http://www.niea.org).



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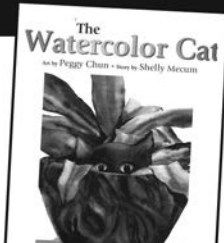
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# Healing

# Native Lives

By Liza Simon | Public Affairs Specialist

**W**hen medical student Natalie Kong shadows physicians on hospital rounds, more than a few patients do a double-take and tell her that she resembles a favorite niece, or maybe a cousin or grand-daughter. This is a good thing, says the soft-spoken 30-year-old.

“People are sometimes much more trusting, if they believe you are connected to them. The more I can help patients open up, the more I can get information that will help in making a good decision,” says Kong.

Kong’s experience underlines one of the main aims of ‘Imi Ho’ōla. The post-baccalaureate program, which Kong attended, cherry-picks applicants from disadvantaged backgrounds who demonstrate that they have excellent minds for the healing arts as well as heartfelt commitment to the medically underserved Hawai‘i and Pacific communities that they call home.

Known to help less-than-impeccable academic performers live up to their genuine potential, the program launches students into the University of Hawai‘i’s John A. Burns School of Medicine — where ‘Imi alums have acquitted themselves well with a 77 percent graduation rate and career choices that have taken them back to their roots, as promised.

“(Our ‘Imi students) are carefully screened for their personal qualities. The ones who get in have altruistic motives for studying medicine. They aren’t training to do cosmetic surgery in Beverly Hills,” says Chessa DeCambrá, an ‘Imi Ho’ōla Program Assistant.

While the program doesn’t apply racial or ethnic criteria in selecting disadvantaged students, nearly half of its 417 graduates since 1975 have Hawaiian ancestry. Kong was among four Native Hawaiians from the 2005 ‘Imi program who are in the UH medical school class of 2010, which has an overall enrollment of 16 students of Native Hawaiian ancestry — a number that is not only unprecedented in Hawai‘i’s only medical school but is also noteworthy because it may help to offset what has historically been an under-representation of Native Hawaiians in top-flight medical professions.

The continuing success of ‘Imi Ho’ōla and related scholarship assistance programs comes at a critical juncture. While the federally-mandated Native Hawaiian Healthcare Systems are in place to improve wellness education and access to care, the state’s indigenous population continues to experience disproportionately high rates of chronic diseases — notably cancer, diabetes and cardiovascular disease.

The relationship between health and ethnicity is a complex matter, but it is clear that the disparities in native health status need to be addressed by physicians who can balance Western medical practice with Hawaiian values, says

Dr. Kalani Brady, an associate professor of Native Hawaiian health at the UH medical school. “Western medicine’s heavy emphasis on clinical measures can “reduce a person to his or her biology,” notes Brady, while traditional Hawaiian medicine “took into consideration the spirit or na‘au‘au of the person.” Brady calls the extreme social isolation of Hansen’s Disease patients in Hawai‘i a “blazing example of bad outcomes from a lopsidedly Western approach” and part of a long, sad history that has contributed to Native Hawaiian discomfort with standard medical practice.

Natalie Kong recalls that sense of discomfort a young child, when her family took her to see doctors at the only health center that served the Waimānalo Hawaiian Homestead land, where she grew up. “It seemed like a dark, neglected, scary place,” she says, adding that she often went there with family members who were suffering from what she terms “the typical Hawaiian diseases” including cancer. “Someone has got to change this, I thought. And one day I just blurted out, ‘I’ll be a doctor.’”

Kong’s parents supported her ambition, but they also told her that she would have to look for scholarship help, because they wouldn’t be able to afford tuition. Then as an undergrad at University of Hawai‘i at Mānoa, Kong split her major between pre-med and music — unwittingly putting herself at a disadvantage in the tight competition to get into the UH medical school, which accepts only 55 out of 1,900 applicants a year. This is where ‘Imi Ho’ōla came to Kong’s rescue.

The ‘Imi application process involves jumping through several hoops — tests, interviews and essay writing, plus the lining up of financial aid packages that are not provided directly by ‘Imi Ho’ōla. But all this work is nothing compared to the challenge of being in the program, which uses an innovative “problem-based learning” curriculum. This means students collaborate in small groups to diagnose complex “paper cases.”

“You and your group have to figure out the best possible conclusion, given what everyone brings to the table. It’s hard, because no one tells you that you have to accept a certain belief, but this is what it’s like in the real world of medicine.”

“‘Imi nurtures you as a person but it is no joke when it comes to the rigor,” agrees Kapua Medeiros, 26, who also graduated from the 2005 ‘Imi program and joins Kong as one of the banner number of Native Hawaiians now in the second year at the UH medical school, where she also is a teaching assistant for an ‘Imi anatomy class, helping newcomers brave their first lessons in the dissection of a cadaver.

“Coming here, I was ready for anything, even though I didn’t look good on paper,” says Medeiros, who graduated at the top of her Kamehameha class but then struggled to maintain a decent G.P.A. as a biochemistry major at the Ivy League’s Dartmouth College in Hanover, New Hampshire.

The fierce academic competition might have dampened the spirits of a less determined student, but Medeiros, who also grew up on Hawaiian Homestead land, the daughter of a Kaua‘i fireman, in Anahola, had already demonstrated a remarkable aptitude for mixing the lā‘au lapa‘au of her ancestors with advanced lab science. While still in high school, she developed a way to extract an anti-cancerous compound from papaya seeds and won a national science prize for the project. “I considered becoming a researcher in natural products, but this would have required being tied to a research institution somewhere far away from the Native Hawaiian population, where I want to share my work,” she says.

Notwithstanding their passion to serve their own communities, ‘Imi Ho’ōla’s Native Hawaiian students may find in the future that they are up against some greater ailments in the national healthcare system.

Hardy Spoehr, Director of Papa Ola Lōkahi, an

organization created in Hawai‘i, says that the lack of affordability of family doctors and small rural and neighbor islands live in high concentration. “There has always been status and social and economic issues. We need to make sure we have good people.”

However, Spoehr is part of a younger generation of health fairs 20 years ago. Events back then? Today?

Spoehr adds that the program coincided with policies of support for Native Hawaiian health-care institutions. Competency is the official values of medical practice and regulation.

All of these developments and rates of chronic disease seem stubbornly stalled. A span of a generation, it can take care to show up in the community.

In the meantime, the call beyond the call of the university the medicine they practice. Students might have known.



1988 under a federal mandate to improve native health care. The high costs of medical malpractice insurance and the high-tech medical specialties care are challenging both hospitals and communities, where the state's Native Hawaiians are more likely to be underinsured or uninsured. There is a direct correlation between the disparities in health care and economic struggles," says Spoehr. "For Hawai'i's sake, we need to ensure that the state's economy can sustain Hawai'i's first

heartened by what he calls the "wellness awareness" movement of Native Hawaiians. "Think back to marathon races 20 years ago. How many Hawaiians would participate in those races? The numbers are way up."

The entry of more Hawaiian youths into medicine has helped to improve. Access to care, health advocacy and education during the last two decades. It is also ensuring that we pay more attention to "cultural competency." Cultural competency is a policy term/buzzword for the effort to match cultural expectations and patients, now a requirement under govern-

ments correlate with noticeable trends toward reduced health care in younger Native Hawaiians — even if the statistics show otherwise. "Because health problems often change over the lifespan, sometimes it takes 20 years for improvements in health care to be seen," Spoehr says.

Native Hawaiian alums of 'Imi Ho'ōla are even going beyond the usual eight hours a day of study time to make sure that their education will be better than what their par-

Some have formed Kalama Kukui, a new support organization at the UH medical school for indigenous students from Hawai'i and throughout the Pacific.

Natalie Kong organized Kalama Kukui after returning from an international conference in New Zealand that highlighted health as an empowering and politicizing factor in the lives of the world's indigenous populations. "We want to get the word out that just because you are from Nānākuli, doesn't mean you won't even go to med school," says Kong.

As part of walking the talk, the Kalama Kukui will soon be supporting a mentoring project that pairs Native Hawaiian medical students with middle-schoolers from several island schools. Some UH med students will be doing all this, just as they prepare to take their first round of medical boards at the end of their second year.

Ironically, many are discovering that the time they put into medical studies isolates them from the people they dream of serving someday. "When your family and friends want you to go to dinner with them, you can't just up and leave," says Kapua Medeiros, explaining that her focus for the time being is brain surgery. "We're into the new unit on neuroscience. Cranium nerves are just so intricate," she marvels.

To make sure she doesn't lose touch with her roots, Natalie Kong recently enrolled in a lā'au lapa'au course under the direction of a local kumu. "I was feeling like I couldn't give it the attention it deserved so I wanted to withdraw, but (the kumu) talked me down. In the Hawaiian way of thinking, once you start something, you must finish."

Kong says she also draws strength from Hawaiian values in staying on course for the career of service that awaits her. "There is a sense of kuleana in Hawaiian culture. If I believe that health matters most, then I will do what I can to make sure I can care for others this way." ■

'Imi Moments: (Top) 'Imi Ho'ōla Alumnae and second year UH med students Natalie Kong and Kapua Medeiros on a break from their busy study schedule. (Bottom) Dr. Ming Tim Sing (standing) leads a lively discussion group of 'Imi Ho'ōla students. (Seated from left) Kanoë-lehua de Silva, Leah Wang, Seabrook Mow, Nicole Baumhofer. - Photos: Blaine Fergerstrom



## Dr. Benjamin B.C. Young

Dr. Benjamin B.C. Young, who would eventually become the first psychiatrist of Native Hawaiian ancestry, was completing his medical residency at the University



of Hawai'i back in 1973, when he received an interesting request from then-UH medical school dean Dr. Terrance Rogers: Train more Native Hawaiian physicians; There were only nine licensed to practice at the time. Young began to tailor special pre-med science classes for this purpose. He also needed to name the new program. So he turned to his colleague and noted Hawaiian scholar Mary Kawena Pukui for help. She reflected on the aims of the program and came back to him with 'Imi Ho'ōla: it means "those who seek to heal."

An apt name it turned out to be, said Young, who nurtured Imi Ho'ōla's growth at UH where he has been Vice President of Student Affairs and Dean of Medical Students — in addition to practicing psychiatry in Honolulu. "You have to know the culture of the people you treat in order to contribute to their well-being," Young explained, adding that culture, spirit and health are "all linked together."

Young reels off an "honor roll" of illustrious local MDs who are 'Imi Ho'ōla alumni. This leads him to tell a story about a vacuum cleaner salesman who came knocking at his door in 1973, just as 'Imi Ho'ōla was getting off the ground: "When I told him what I did for a living, he said, 'I think my daughter would like to study medicine.'" Young offered to help. The salesman's daughter turned out to be Chiyome Leina'ala Fukino. The Kamehameha grad attended the 'Imi Ho'ōla program, graduated from UH medical school and established a busy practice as a Honolulu pediatrician before taking up her current post as the Director for the Hawai'i State Department of Health — the first woman and Native Hawaiian to be appointed to the position.

Young recently decided to search for the identity of the first-ever Native Hawaiian physician. This led him to Hastings, England, and the records of Dr. Matthew Manuia Makalua, who obtained a medical degree from Hastings College in 1882 at the behest of King David Kalākaua. Young says Makalua was never able to return home because of the overthrow of the Hawaiian Kingdom, but he distinguished himself in England where he assisted the founder of some modern surgical methods — Sir Joseph Lister. This is a story that Young will share in a book he is currently writing on the history of Native Hawaiians in medicine. Of course, he will devote a chapter to 'Imi Ho'ōla. "This program has made a significant change in health care for Native Hawaiians," he said. ■

### SO YOU WANT TO BE A DOCTOR...

Resources for Native Hawaiians:

For more information on 'Imi Ho'ōla: (808) 692-1030  
Next application deadline:  
Jan. 11, 2008

### ON THE WEB

Pre-med advising  
Professions Advising Center (PAC)  
[www.advising.hawaii.edu/artsci/pac](http://www.advising.hawaii.edu/artsci/pac)

UH John A. Burns School  
of Medicine (JABSOM)  
<http://jabsom.hawaii.edu>

For financial aid to JABSOM  
[www.hawaii.edu/fas](http://www.hawaii.edu/fas)

For more information on the Native  
Hawaiian Health Scholarship Program  
[www.nhhsp.org](http://www.nhhsp.org)

Association of Native  
Hawaiian Physicians  
[www.kauka.org](http://www.kauka.org)

# “Ka Mo’olelo o Hi’iakaikapoliopole”



## The Epic Tale Of Hi’iakaikapoliopole

Text & Translations by Puakea Nogelmeier

Illustrations by

Solomon Enos

Awaiulu Press

www.awaiulu.org

By Education Hale

**M**ākaukau ka mo’olelo o Hi’iakaikapoliopole no ka lehulehu a no nā kānaka puni i ka mo’okalaleo, ka mō’aukala, a i ka mo’omeheu Hawai’i. ‘Akahi a ho’opuka ‘ia e ka Hui Pa’i Puke ‘o Awaiulu a ua unuhi ‘ia kēia mau ‘ao’ao mai ka ‘olelo kanaka ma nā nūpepa kahiko mai a i ka ‘olelo Pelekania e Kauka Puakea Nogelmeier me kāna pū’ulu hui unuhi a loa’a kēia momi linohau he ‘elima haneli mau ‘ao’ao ka lō’ihi.

He hō’ike ua ho’okō ‘ana lā i ka ‘i’ini a me ka mana’olana o nā kānaka Hawai’i o ke au i hala e mālama i nā mo’olelo a me nā ka’ao kupuna i ho’oilina no nā hanauna e hiki mai ana. E like me kā Kauka Nogelmeier i ‘olelo ai, “‘O Hawai’i wale nō ke aupuni Pākīpika nāna i noho kū’oko’a a ‘ane’ane i ka hopena o ke kenekulia ‘umikūmāiwa a i hi’ipaka i kānaka puni mo’okalaleo me ka hiki ke heluhelu puke a ke kākau ho’i. No kēlā me kēia hanauna, ua ho’opalapala lākou i ko lākou ‘ike ku’una a me ka mō’aukala. Ua hana lākou pēlā me ka no’ono’o a

me ka ‘ike le’a i ka pō’ino o ke au huluhuli a me ke emi o ka heluna kanaka māoli, a kākau pinepine lākou, “i ‘ike lākou, nā hanauna e hiki mai ana.”

Ho’omaka ‘o Hi’iakaikapoliopole me ka hikina ‘ana mai o Pele mā i Hawai’i a me ka huaka’i moe’uhane a Pele e ‘imi i kahi ipo. Helupapa ‘ia nā māhele like ‘ole o ka huaka’i a Hi’iaka ma ke ki’i ‘ana i ua ipo lā, ‘o Lohi’au kona inoa, a ho’ākāka ‘ia nā hakakā me nā mo’o a me nā weliweli like ‘ole, a me ka hopena pō’ino o ua ipo ala. Ma awaiulu.org kēia huliko’a: “He mo’olelo pili kanaka ia o ke aloha a me ke kuko, ka lili a me ka pono kaulike, a ua piha i nā akua, nā kupua, nā ali’i a me nā maka’ainana.” Ua pena kupaianaha ‘ia nā ki’i no ia puke e ke kanaka pāheona ‘ōpio ‘ōiwi, ‘o Solomon Enos no Wai’anae mai.

‘O ka pahuhopu o ka papahana, wahi a ka luna kuhikuhi ‘o Nogelmeier, ‘a’ole ka ho’ohanohano o ka mo’okalaleo Hawai’i wale nō, akā, ‘o ke ‘ailolo ‘ana i kānaka e hiki ai ke lilo ‘o lākou nā po’e ho’okumuwaiwai nāna e “Kūkulu i uapo e ‘auamo i ka ‘ike Hawai’i mai ka wā kahiko a i kēia wā a i nā hanauna o mua a’e nei,” i ‘olelo ai ‘o Nogelmeier. ‘A’ole lākou e pa’i ana i puke wale nō mai nā nūpepa kahiko mai, akā, aia lākou ke ho’ohui nei i ka ‘ike

ku’una i loko o ka ‘ike o kēia wā i mea e maopopo ai i nā kānaka a puni ka honua ka waiwai o ua ‘ike ku’una lā. ‘O nā kānaka unuhi i kēia mo’olelo, ‘o Hi’iaka, ‘o ia ‘o Sahoia Fukushima me Kamaoli Kuwada, a ke hana pū nei ‘o Beau Bassett, a me ‘Emalani Case i nā papahana hou. Aia me lākou nā kākō’o, ‘o Aloha Knaefler, Mālie Goodhue, a me Dee Dee Doi.

Ma ka pā’ina ho’olaha o ka Hui Pa’i Puke ‘o Awaiulu ma Awaiulu, ka home o Nākila lāua ‘o Marti Steele kahi i kapa ‘ia ai ka inoa o ka hui pa’i puke, ua hō’ike ‘ia ka po’omana’o o ka hanana, “Ma o ke kuilima o kekahi i kekahi, kūkulu kākou i uapo ikaika.” He wahi kūpono nō ia, no ka mea, na Nākila i hana pū me Puakea e ho’omaka i ua papahana nei a e kūkulu i ua “‘uapo” i pani no ke kōā ma waena o ka ‘ike mō’aukala a me ka ‘ike o ka po’e o kēia wā.

Waiwai a piha nā mo’olelo o Hi’iaka i nā mele a me nā hula. E hiki ana i nā kumu hula a me nā kānaka ‘ē a’e ke huli a loa’a ua mau mele a hō’ike i hula no ka lehulehu ma nā wahi like ‘ole e like me ka Meli Manaka a me ka Ho’okūkū Hula a Oli ‘o Kamehameha. Eia hou kekahi, ‘oi ai ua pa’akikī ka huli ‘ana i ua ‘ike ma mua, e ho’oulu ana nō ua mau ‘ike i ka haku mele hou ‘ana a me ka haku hula hou ‘ana I la’ana,

ua hō’ike ‘ia kekahi hula hou, ‘o Pili o Ke Ao, na Nogelmeier ma ka pā’ina ho’opuka puke.

Ho’opuka ‘ia ‘o Hi’iakaikapoliopole ma ‘ekolu ‘ano pukana. ‘O ka pukana hiehie loa, ua ho’opa’a ‘ia me ka ‘ilikao lahilahi a ho’okomo ‘ia nā puke ‘elua i ka pahu li’ulā ‘ōma’oma’o. Hana ‘ia ‘ekolu haneli o ia kūlana, a ua mana’olana ‘ia e waiho ‘ia ana ua mau puke ma nā hale waihona puke a me nā kula nui hanohano o ke ao nei i mea e hō’ike i ka maiau a me ka maika’i o ka ‘ike Hawai’i, ka mo’okalaleo Hawai’i, a me ka ho’oilina manomano o nā Hawai’i i ke ao nei. Aia kekahi kūlana a’e ma ka wahi li’ulā ‘ōma’oma’o no ke kumu kū’ai \$300. Li’ili’i iho ke kūlana ma’amau no nā hale kū’ai puke, he ‘ili pa’a ma ke kumu kū’ai kūpono no ka lehulehu, he \$40 no nā puke pākahi. Loa’a ma nā pukana ‘ekolu nā ki’i miomio a ua pa’i ‘ia lākou a pau ma ka ‘olelo Hawai’i a me ka Pelekania. ‘O kēia puke ho’okahi o nā mana he ‘umi a ‘oi o ka mo’olelo no Hi’iaka a he māhele nō ia o ka ho’okahi pākēneka wale nō o nā mea i ‘unuhi ‘ia no ka lehulehu. Ua ho’opuka ‘ia kēia mana ‘o Hi’iaka na Ho’omāhiehie mai ka makahiki 1905 a i ka makahiki 1906 ma ka nūpepa ‘o Ka Na’i Aupuni. Mahalo iā Awaiulu no kēia hana po’okela ma ka ho’opuka pukemo’okalaleo Hawai’i. ■

# “The Epic Tale of Hi’iakaikapoliopole”

**T**he epic saga of Hi’iakaikapoliopole is now available for all aficionados of Hawaiian literature, history and culture. Produced by Awaiulu Press, these pages of text from old newspapers have been translated from Hawaiian into English by Dr. Puakea Nogelmeier and a team of translators to create the 500-page masterpiece.

This literary accomplishment reflects the aspiration and foresight 19th century Hawaiians had to preserve the oral traditions of old for future generations. As Dr.

Nogelmeier states, “Hawai’i, the only nation in the Pacific to remain independent through most of the 19th century, fostered a completely literate population who loved to read and write. For generations, they carefully documented their cultural knowledge and history. They did so with intention, fully aware of the sweep of change and their diminishing population, often stating that “those in the future will need to know.”

Hi’iakaikapoliopole begins with the arrival of goddess Pele in Hawai’i and moves to her

spirit’s search for a lover. The saga recounts Hi’iaka’s errand to fetch Pele’s match in Lohi’au and graphically depicts the encounters with mo’o and other inhospitable forces, the quest to retrieve Lohi’au from death, and the inevitable tragedy befalling him. In the awaiulu.org website description, “It is a very human account of love and lust, jealousy and justice, peopled with deities, demons, chiefs and commoners.” It is wonderfully illustrated in color by the young but accomplished Hawaiian artist Solomon Enos of Wai’anae.

The goal of the project, says director Nogelmeier, was not only to present the best in Hawaiian literature but also to train fluent speakers in Hawaiian to become translators and researchers. These

trainees, it is hoped, will become the resource people who can “bridge that Hawaiian knowledge from the past to the present and the future.” Because it will take a long time, “our bridge has to span generations,” says Nogelmeier. They are not just making new books out of old material but also reintegrating older knowledge into what we know today and to let people here and around the world know what that knowledge portrays. The translators who worked on Hi’iaka are Sahoia Fukushima and Kamaoli Kuwada, and they’ve now been joined by Beau Bassett, and ‘Emalani Case on new projects. Support staff include Aloha Knaefler, Mālie Goodhue and Dee Dee Doi.

At the Awaiulu Press launch

party held at Awaiulu, the home of Nākila and Marti Steele and source of the project’s name, the theme was “Connecting with one another, we build strong bridges.” It was an appropriate site for the occasion since Nākila was the primary force in encouraging Nogelmeier to produce this project and to build that “bridge” to close the gap between historical knowledge and the knowledge of people today.

The Hi’iaka stories are rich sources for chants and dances. The knowledge found within them will enable kumu hula and others to give voice and form to these chants and stories for public appreciation through venues like Merrie

See EPIC TALE on page 19

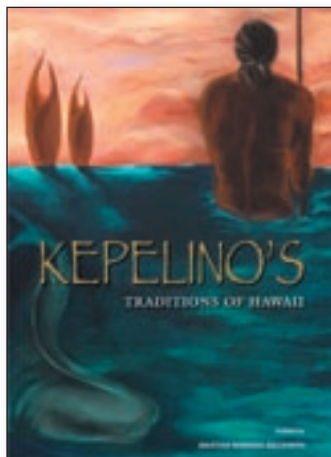


# HAWAIIAN HOLIDAY HOT PICKS

By Liza Simon | Public Affairs Specialist

As a way of saying “Mele Kalikimaka”, consider the old truism that a book is a gift that can be opened again and again. For those in the book biz, this is the reality that turns December into primetime. Asked which Hawaiian-themed books are hot in this season of gift-giving, several local booksellers noted three main categories: Hawaiian history, home-based Hawaiian cultural activities and locally-

authored material for keiki of all ages (including your “inner keiki”). As one local publisher put it, these are “comfort books”; they have a purpose that outlasts the tinsel season. It also looks like local authors are obliging these tastes with a flurry of books released in the later half of this year. *Ka Wai Ola* highlights some of these with an eye to helping you select the right read for Hawaiian-style booklovers on your list:



## CULTURAL HISTORY

### *Kepelino's Traditions of Hawaii*

Edited by Martha Warren Beckwith  
Bishop Museum Press

This compendium of cultural information, authored by Kepelino, a descendant of the priestly line of Pa‘ao, trains a rarified lens on many little known aspects of mid-19th century life in Hawai‘i. Educated by the Catholic church, Kepelino seemed to have an ever-curious journalist’s eye for daily events in recording intricacies of government, cosmology, religion and social structure. (Sample his description of elaborate protocol involved in bringing of gifts or his savvy explanations of the Hawaiian calendar.) Originally published in 1932, this new reprint of *Kepelino's Traditions of Hawaii* is highly accessible with side-by-side Hawaiian-English translation along with notes by Mary Kawena Pukui and a new introduction by contemporary Native Hawaiian scholar Noelani Arista.

### *The Story of Lāna‘i*

By George C. Munro  
Privately Published

*The Story of Lāna‘i* offers the recollections of George C. Munro, who served as manager of the Lāna‘i Ranch from 1911 until

1928. He was also an avid naturalist and historian, as evidenced in the thoughtful observations he recorded about everyday life on the island. Munro’s memories are accompanied by remarkable photographs and genealogies of Lāna‘i families plus a map complete with long-forgotten Hawaiian place names. Perhaps the book serves notice that “Pineapple Isle” — the island’s 20th century nickname — is a misnomer that belies a vibrant Hawaiian past. Munro’s descendants — grandson Richard Towill and great-grandson Rick Towill — put the book together, intending it to be a gift to the Lāna‘i community.

### *Vaka Moana Voyages of the Ancestors: The Discovery and Settlement of the Pacific*

Edited by K.R. Howe  
University of Hawai‘i Press

The settlement of the islands of the Pacific involved the greatest human migration of history. Now the story can be told — and certainly it is in *Vaka Moana*, a richly woven tapestry of articles and art that testifies to the ingenuity and bravery of the world’s top navigators. Legends passed down through generations have described the firm intent of those who ventured into unknown seas. Now there is even new scientific evidence of systemic commerce and contact between the people of far-flung islands in the Pacific. This voluminous account offers these perspectives and many more, contributed by modern navigational authorities including UH Anthropology Professor Ben Finney and Maori Professor of Indigenous Studies Rawiri Taonui.

## FOR THE KEIKI

### *Kana‘iaupuni Series*

By David Kawika Eyre  
Illustrated by Imaikalani Kalahale

“Kamehameha played hard, smiled wide and spent much of the day rushing about out of breath.”... So begins an adventure in *Lumpy Poi and Twisting Eels*, that tells the story of the boy who would grow up to be the Conqueror of the Islands. This is actually the second in what will be an entire 12-volume Kana‘iaupuni Series — still a work-in-progress. Kids will like the heroic action. Teachers and parents will also enjoy these books because they offer a treasury of insights, based on authentic Hawaiian chants, lullabies and proverbs.



### *Kai the Opihi Gets the Point*

By Gail Omoto, Jan and Judy Dill  
Self-Published

Here’s the plot in a nutshell... er...make that a seashell: Kai is a sad ‘opihi who struggles with his fear of the ocean. His sea creature friends try to help him, but it is his grandmother’s wisdom that truly makes a difference. Penned by the director of Tūtū and Me Traveling Preschool, *Kai the Opihi* imaginatively mixes a cute character’s mishaps with the comforting rescue of a kupuna. The end result is an enjoyable read, especially if you are in the habit — and a good habit it is — of reading to keiki.

### *From Aloha to Zippy’s*

By Carol Cobath  
Bess Press

This gem of a little book teaches the ABCs by using images of daily details unique to island life. Making the details extra delightful,

every page contains a door, which the child opens in order to find that special Hawai‘i person, place or thing that the letter stands for: So it goes: “U” is for uncle; “L” is for Longs; “C” is for...(ready for the squeal of surprise)...cockroach! Clever in a kid-friendly way, even the illustrations seem to project personalities that will resonate with young ones and set the stage for making reading as fun as this fun approach to learning the ABCs — Hawai‘i style.

### *Tūtū Hamana: The Shaka Sign Story*

By Robert Lono ‘Ikuwā  
Self-published  
www.napuke.com

It would be hard to find a Hawai‘i youngster who doesn’t know the shaka sign. But how many know the story of the shaka? It turns out that it is a story of ‘ohana and inspiration. It’s all wrapped up with vintage photos of old Lā‘ie town and delivered to keiki in a slim little volume that comes with a retail twist for Kanaka Maoli: *The Shaka Sign* story comes in Japanese, English and Hawaiian. Pickup the Hawaiian version at Na Mea Bookstore in Honolulu and you will receive a 10 percent discount.

## HOME-BASED ACTIVITIES

### *Hawai‘i Cooks with Taro*

By Marcia Zina Mager, Muriel Miura, Alvin S. Huang, Ph.D.  
Mutual Publishing

This cookbook is devoted solely to kalo — the life-force food of Kanaka Maoli. Sticklers for kalo eaten as two-finger poi may not want to jump on board with something like “Poi Boats with Vanilla Cream Filling.” But there is bound to be something to please every palate in the more than 100 recipes contributed by island chefs, cooks, nutritionists and homemak-

ers, who showcase the versatility of kalo, suitable for any meal. Also nourishing for the mind, the book offers lovely imagery and cooking tips plus the spice of historical perspectives on kalo cultivation and ‘ōlelo no‘eau.

### *The Hawaiian Quilt: The Tradition Continues*

By Poakalani Serrao, John Serrao, Cissy Serrao, Raelene Correia  
Mutual Publishing

Family members who authored this book have long made quilting a family affair: for more than a decade they have sewn, sold and taught the art. This is their sixth volume depicting the uniqueness of Native Hawaiian quilt-making. While not a “how-to” book for the neophyte, it is a “must-have” for those talented types who stitch up their patterns with passion. In giving the story behind each of the 68 featured designs, the book reminds us that there really are no shortcuts to the thousands of hours it takes to reconstruct ti, ‘ulu, ipu or other favorite Hawaiian images with needle, thread — and spools and spools of patience.

### *Hawaiian Massage: Lomilomi*

By R. Makana Risser Chai  
Self-published

Traditional Hawaiian massage is more than skin-deep; it’s an art, a spiritual practice, a prayer — according to the 35 traditional lomilomi practitioners whose healing touches are described as well as artfully photographed in this book. Topics covered go beyond body-work to include concepts such as lomilomi’s place in everyday family life and in mediation (that’s right, not meditation) as a way to ho‘oponopono — or settle disputes. Rounding out the philosophy, there is also a list of lomilomi practitioners and techniques, plus historical information. ■

## Stender receives David Malo Award

Office of Hawaiian Affairs Trustee Oswald Stender has become the 51st recipient of the West Honolulu Rotary Club's David Malo Award presented annually to honor the prestigious accomplishments by a person of Hawaiian ancestry.

At the awards banquet in October, Rotarians praised Stender for his outstanding contributions to Hawai'i in business and for his unflagging dedication to Native Hawaiian values. The occasion was used to hail his lifetime of accomplishments.

Orphaned at an early age, Stender was brought up by a grandmother in Windward O'ahu, where he helped his family by fishing and making poi for daily sustenance. He attended Kamehameha Schools on scholarship and graduated from the University of Hawai'i. He launched a prosperous real estate career in 1958 by taking a job with James Campbell Estate, where he worked his way to becoming Chief Executive Officer and a Senior Adviser to the trustees.

He also served as a Bishop Estate trustee, where he combined advocacy for broader and better Native Hawaiian education with leadership in a movement to reform the administration of Kamehameha Schools.

In acknowledging Stender's rise from humble roots, Rotarians cited Stender's passion for helping others follow in his successful path. The award is named for David Malo, who in 1840 became one of the first Native Hawaiians to produce a written history of Hawai'i.

## La'au Point EIS

Two days of emotional testimony before the State Land Use Commission on Moloka'i last month wrapped up with Moloka'i Ranch withdrawing its environmental impact statement for the planned development of 200 luxury house lots at La'au Point. A ranch attorney said a revised impact statement would be submitted at a later date.

Moloka'i residents split over whether the plan adequately addresses the use of resources in order to preserve the isle's Native Hawaiian character. At issue is the ranch's request to reclassify 1,113 acres of land that would allow for luxury development in a community where many trace their Native Hawaiian

lineage back several generations and still practice traditional fishing and farming activities. Under its proposed development plan, the ranch would also provide 26,700 acres of land for a community trust and allow for the reopening of the Kaluako'i Hotel. In the vigorous debate in front of the Land Use Commissioners, some argued that the project will help boost Moloka'i's depressed economy, while others countered that the project would limit Moloka'i residents' access to water and other natural and cultural resources that make up the island's rural landscape.

## Royal treatment

More than two dozen youth from a Wai'anae homeless shelter – the only shelter believed to have its own hula hālau – were invited to 'Iolani Palace recently for a tour, buffet and to perform hula for members of the Royal Order of Kamehameha I.

The Nov. 16 visit by the youth and their families from Pai'olu Kaiāulu Transitional Homeless Shelter honored the 171st anniversary of the birth of King Kalākaua, who built the palace in 1882.

Friends of 'Iolani Palace executive director Kippen de Alba Chu said the majority of the families were of Hawaiian ancestry and most had never been inside the palace before. "Educating our children about Hawai'i's monarchy is central to the mission of The Friends of 'Iolani Palace and this kind of outreach is in keeping with making the palace more accessible," he said. "We cannot think of a more appropriate way to celebrate King Kalākaua's 171st birthday than by sharing his noble vision with his own people."

The afternoon started with a ho'okupu ceremony fronting the palace and included a buffet reception at 'Iolani Barracks provided by the Royal Order of Kamehameha I. Roundtrip transportation for the Wai'anae group was funded by The Friends of 'Iolani Palace and a donation from Abigail Kawānanakoa, great-grandniece to Kalākaua.

## Mākua makahiki

A makahiki festival at Mākua Military Reservation was canceled after a 250-pound World War II era bomb was unearthed about 500 yards from the gate to the live-fire training ground.

The Army, which found the bomb Nov. 1 under an internal access road, said access would not be allowed at least through Dec. 10 while it sweeps the area for more munitions.

The cancellation came a week before the start of makahiki, traditionally a season for peace, sport and honoring the fertility god Lono.

Hui Mālama o Mākua had been planning a makahiki festival at Mākua for Nov. 16 and 17, but instead spent both days holding a vigil outside the reservation's gates with another community group, Mālama Mākua, and the groups' supporters.

EarthJustice said the groups protested the Army's failure to remove the bomb, which the Army says threatens public safety on Farrington Highway and Mākua Beach Park. EarthJustice negotiated a 2001 agreement between the Army and Mālama Mākua that allows for cultural access and calls for cleanup of unexploded ordnance posing a danger to the public beyond the military reservation's boundaries.

The Army said it is bound by procedure and regulations before it can detonate the bomb and it is working to restore cultural access as soon as possible, within the guidelines imposed upon it.

## OHA salary commission

Seven members have been appointed to serve on the Salary Commission for the trustees of the Office of Hawaiian Affairs (OHA).

By state law, a salary commission is formed every four years to study and make recommendations on the salary for the trustees. The commission is comprised of seven members nominated by Native Hawaiian organizations and appointed by the Governor. The last commission was formed in 2004.

Gov. Linda Lingle appointed:

- **Lulani Arquette**, executive director, Native Hawaiian Hospitality Association
- **Dale Bachman**, third vice regent, Daughters of Hawai'i
- **Kippen de Alba Chu**, executive director, Friends of 'Iolani Palace
- **Ray Kala Enos**, policy adviser for government affairs, Kaho'olawe Island Reserve Commission
- **Dennis Fern**, fiscal manager, Queen Lili'uokalani Children's Center
- **Ben Henderson**, deputy director, Department of Hawaiian Home Lands

See BRIEFS on page 19

## Auē, ua hala

It is with heavy hearts that we mourn the passing of Brother Franklin Pao who died Oct. 12 and Marguerite Kealanahale who died on Nov. 6.

Brother Franklin Pao worked tirelessly to advance Native Hawaiian culture during a career in which he served Saint Louis School as a mentor and registrar for 21 years. Pao, 72, died Oct. 12 at his Chaminade residence, where he had lived in retirement for the last five years. A member of the Society of Mary, a Catholic religious order that founded Saint Louis School and Chaminade University, he was noted for incorporating chant and hula in public and private ceremonies. He encouraged students and educators to combine Native Hawaiian values with the spiritual teachings of the Catholic Church. In May, four Hawaiian royal societies presented Pao with a Kalani Ali'i award, recognizing his devotion to Hawaiian culture. Pao held a degree in Hawaiian studies from the University of Hawai'i at Mānoa. He also graduated as a kumu hula under the tutelage of John Keola Lake and was instrumental in promoting the Hawaiian studies program at Saint Louis School.



Photo: Courtesy Chaminade University

The sands of our birth from Hawai'i of Keawe to Ni'ihau of Kahelelani groan at the passing of Marguerite Kealanahale (née Ka'onohilani) on Nov. 6 in Hilo.



Photo: Hailama Farden

She was the first person to place her name on the Kau Inoa registry on Jan. 17, 2004, at a ceremony fronting Ali'iolani Hale in Honolulu commemorating the 111th anniversary of the overthrow of the Hawaiian kingdom.

Mrs. Kealanahale was the wife of the late Rev. Edward Kealanahale. She graduated from the Kamehameha Schools in 1949 and often shared a story of how she raised her tuition by diving for coins in Honolulu Harbor. After graduating from high school, she went on to the University of Hawai'i, where she obtained a bachelor's degree. Aunty Marge retired as a vice president of Goodwill Industries and became a volunteer docent at 'Iolani Palace.

She was a past president of Hale o Nā Ali'i Hālau 'o Keli'iahonui in Waimea, Hawai'i, for many years. Aunty Marge was appointed to the rank of 'Ikū Nahalani in the Hale o Nā Ali'i o Hawai'i, the highest rank attainable by a member outside the Kawānanakoa family. She was appointed by the society's regent, 'Ikūlani Hō'ano Quentin Kawānanakoa, after the passing of Gladys Brandt. Aunty's leadership, aloha and commitment to serving Hawaiians were beyond reproach. Aloha paumākō.

Aunty Marge is survived by children Edward I. Kealanahale Jr., Francene Palama (Stanley), Edleen "Tootsie" Peleiholani, and Mekela "Miki" Asejo. Her grandchildren and great-grandchildren, according to Aunty were her riches in life, as she often said, "All I've asked of God was to see my mo'opuna grow up." 🌺

# Trust and transparency; the best in interest of the beneficiaries



By Clyde Namu'o,  
Administrator

On November 1, 2007 the OHA Trustees considered a proposed amendment to their By-laws which would require that all nine Trustees agree to release a decision or information that was discussed in executive session. This proposed amendment was recommended by Board Attorney, Justice Robert Klein. On or around November 9, 2007, I received a very troubling email which stated in part, "On Thursday, November 1, 2007 during the OHA Board of Trustee meeting OHA Chair Apoliona and Administrator Namu'o pushed an amendment pertaining to the OHA Bylaws Article VI forward that will 'gag, suppress, and restrict' OHA Trustees from being transparent and held accountable to respond to beneficiary inquiries.

First, I need to be clear that I had no particular interest in this

proposed By-laws amendment. This was an initiative advanced by our Board Attorney Robert Klein, after discussion with the Trustees in executive session. Attorney Klein felt that a rule was necessary to address the possibly disastrous results that might occur if a Trustee took it upon himself or herself to release confidential information without the prior approval of their colleagues. His concern was based on the fact that a similar situation occurred involving the Honolulu City Council, which addressed the situation with a similar rule.

Matters are discussed and decided upon in executive session because they are confidential and must remain confidential as opposed to being recklessly released to the detriment of the OHA Trust. A common reason for taking matters into executive session is for the purpose of receiving privileged legal advice from counsel. When the reason for discussing a matter in executive session no longer exists the matter can be released to the pub-

lic. These rules are set forth in the State Sunshine Law. Under the existing By-laws, until such time as the information or decision is no longer confidential, no Trustee is permitted to publicly release confidential information received in executive session.


The By-law amendment proposed by Board Counsel has nothing to do with "transparency" and everything to do with protecting the OHA Trust from exposure to third party lawsuits based upon one single Trustee's personal decision to make public confidential information. Confidential communications received in Executive Session are not by definition "transparent", that is, "available to the public".

According to the Board Attorney, a waiver rule requiring unanimous consent at least gives each Trustee a responsible role in deciding whether to release to the public otherwise privileged and confidential information. It protects the rights of a minority Trustee to keep his or her discussions private and prevents

a tyranny of the majority to the detriment of the OHA Trust. If a single Trustee chooses to make a confidential matter public without the approval of his or her colleagues, that Trustee may be found to be in breach of his or her fiduciary duties and be subject to personal liability. Again, I had little interest in this amendment but I am glad that eight out of nine Trustees voted in favor of passing it, because our job is to protect the OHA Trust in the best interests of its beneficiaries even if it means standing against a single Trustee who would violate the bonds of confidentiality to the Trust's detriment.

I think it is reckless to distribute information which is blatantly false. According to the individual responsible for posting the message, he received a request to post the message "from someone who wanted to remain anonymous". This is certainly not the courageous thing to do and casts serious doubt on the bona fides and veracity of the unnamed individual. The email goes on

to incorrectly characterize the dissemination of small grants (amount less than \$25,000) as "...Unfortunately, the current OHA Chair and Administration use the trust to buy political and community favors." I challenge the author of the email to identify exactly what "favors" have been granted. All grant awards (large and small) are published in OHA's annual grant report. The 2006-2007 report was published last week. Certainly, if I were trying to hide something, there would be no report published.

I have spent 37 years of my career in government service and this message with all of its inaccuracies and innuendos is the most offensive that I have had to review. I would encourage the author to please step forward. If he or she has serious concerns, then raise them publicly, or "transparently". If the goal is simply to impugn individuals and OHA, then I doubt there will be a response and the instigator of this unseemly message can continue to hide in the weeds. 

## BRIEFS

Continued from page 18

**Mike Loo**, vice president for finance and administration, Kamehameha Schools

The commission is required to submit its recommendations before the 20th legislative day of the 2008 legislative session. The recommended salary will take effect unless the Legislature disapproves of the recommendation by adopting a concurrent resolution prior to the end of the legislative session. The commission will be dissolved upon completion of its recommendations.

## Window wonderland

Hawaiian-made gifts, goodies and artists-in-action will be on display during December and January


in the lobby of the Hawai'i State Art Museum on the corner of Hotel and Richards streets. In the spirit of the season, the window space will be turned into a Santa-like workshop. Those scheduled to demonstrate their art-in-the-making include Solomon Enos, Jodi Endicott and Peggy Chun. The showcase for local talent was organized by volunteers from the Friends of Hawai'i State Art Museum and the operators of Na Mea Hawai'i. Whimsically named HI-HOHOHO, the space will also sell artists' products.

## HIV test

HIV Rapid Testing is now available at Life Foundation of Hawai'i and delivers results within 20 minutes, a big change from the one- to two-week wait associated with other testing methods. Public health officials

say that the delay keeps many people from returning to clinics for test results. This has added to concern that one-fourth of HIV-positive individuals in the United States are unaware of their status.

The new and faster testing method is expected to increase the Life Foundation's HIV prevention efforts, some of which are targeted to Native Hawaiians. According to the latest research, reported cases of HIV and other sexually transmitted diseases are on the rise in Native Hawaiians in Hawai'i.


The Life Foundation has made the new testing free and confidential and also offers counseling for those who believe they may be at risk for HIV. The FDA approved the test in 2002. Formerly available only at medical clinics, the testing can now be done in other settings, under new health regulations that took effect this year. 

## EPIC TALE

Continued from page 16

Monarch or the Kamehameha Hula and Chant Competition. Moreover, this store of previously hard to access chants is sure to provide inspiration for the creation and the composition of new songs and dance choreographies. A new song by Nogelmeier premiered at the launch, *Pili O Ke Ao*, is an example of that.

*Hi'ikaikapoliopole* is available in three issues. The Centennial Edition, designed by the award-winning Barbara Pope, is a green moiré boxed two-volume collector's set bound by hand in fine goatskin and moiré. Three hundred of these sets were made, which will hopefully end up in libraries and universities around the globe as a

symbol of the quality of Hawaiian knowledge, Hawaiian literature and the legacy contained in massive Hawaiian language archive. Orders for the Centennial Edition can be made online at [www.awaiulu.org](http://www.awaiulu.org). The two-volume slipcase set is available in green moiré for \$300. A smaller bookstore edition has also been released, in hardback for \$40 per volume. All editions have the high-quality color illustrations and available in both Hawaiian and English. This book represents only one of 10 versions and makes up a fraction of the only 1 percent of the Hawaiian written material that is available today in translation. The Ho'oulumāhie version ran from 1905 to 1906 in the Hawaiian language newspaper, *Ka Na'i Aupuni*. Many kudos and mahalo to Awaiulu on this milestone in Hawaiian literature production. 

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

## Akaka Bill not 'racial'

When the U.S. House passed the Akaka Bill in October, I watched the debate on C-Span. (*Ka Wai Ola* November issue). I listened to Rep. Mazie Hirono explain the histories and culture of the Hawaiian people, ending with the motto of the state of Hawai'i. Rep. Neil Abercrombie, with a smile, also needed to answer questions and repeat himself so other representatives could understand. Many of them have set their minds against this bill using the word "racial." Civil rights!

The word democracy means: (1) government by the people, majority rule; (2) government in which the highest power is held by the people; (3) a political unit (as a nation) governed by the people.

Does the president of America have the power to veto any bills that come out of Congress? Abuse of powers is being used by many who have attitude problems and who need to check on their mental health and well-being.

The word "racial" is an adjective describing how to separate or segregate. Aloha is the Hawaiian way of working together. We all need to respect other cultures and work to make this world a place where we all can live in peace.

Thank you, Hirono and Abercrombie, faithful servants serving the people of Hawai'i.

Lucy M. Akau  
Waimānalo

## Kudos on a great issue

I am engrossed in the November 2007 issue of *Ka Wai Ola*. There are so many fine articles in this issue – informative, interesting and some are heartwarming, too.

The article "Living Laulima" is especially inspiring. I love the photos, too, especially the one of Calvin Hoe with his grand-

daughter Maile. How wonderful that even the very young keiki are being brought along to help and to "absorb" culture and community cooperation. As a retired teacher I am so glad to read that students are an important part of the project.

Claire Ku'ulelani Hughes' column "Get your money's worth: use food labels" taught me a lot, thank you. My experience with nutrition is wide and varied because of physical disabilities, which are improving.

Hippocrates, the so-called father of modern medicine, called good food the best medicine and poor food the cause of disease. I certainly have found this to be true, which is why I now eat unadulterated foods that are whole and often organic. (Enriching is no substitute for 100 percent whole grain breads, cereals, grains, etc.)

Fruits and veggies grown in Hawai'i are abundant, delicious, very healthful and reasonably priced – especially at farmers' markets. I've become a vegetarian so I depend on our wonderful farmers in Hawai'i to supply me with a healthful, delicious healing diet.

Rev. Julie Love-Lewis  
Honolulu

## 'Misguided ramblings'

Have you noticed that every time Burgess, Conklin, and Twigg-Smith speak on their favorite subject – namely the dismantling of the Native Hawaiian rights and benefits in their "homeland" derived from their status as the "original indigenous sovereign people" of the islands called Hawai'i – they always make solicitous overtures to the non-Hawaiian people of Hawai'i with commentaries such as: Aloha should be shared with all the people of Hawai'i; or, having a school serving only Native Hawaiians is race-based and unconstitutional; or, land to build

homes for Native Hawaiians is also race-based and unconstitutional.

Permit me to put their ill-designed machinations against the Native Hawaiians to rest by defining two words that go to the heart and core of the status of Native Hawaiians: indigenous and sovereign. Merriam-Webster defines it thusly: Indigenous – produced growing, or living naturally in a particular region. Sovereign – supreme in power and authority; having independent authority.

All this means is that the Native Hawaiians are the "ORIGINAL" occupants of this land called Hawai'i. And like the Alaskan Natives of Alaska, the Native Indian Tribes of America; the Chinese of China; the Japanese of Japan; and all the indigenous, sovereign, ethnic races of the world who have their origin in their respective "HOMELANDS," the rights and benefits accruing to them are unequivocal and undeniable where no Man may put asunder.

And in the case of the Native Hawaiians, all of the foregoing treatise applies to them as a people in their "homeland called Hawai'i." So the next time you come upon the ranting and ravings of the naysayers mentioned at the beginning of this writing remember what you read here is the truth totally rejecting the misguided ramblings of the trio under scrutiny.

Hank McKeague  
Honolulu

## Leaving paradise

I read with interest your article on the book "Kanaka," about Native Hawaiian migration to the Pacific Northwest in the service of Hudson's Bay Co. in the 1800s. (*Ka Wai Ola* November issue) Another book on the subject is also available. The University of Hawai'i gave a grant to the

University of British Columbia recently to research the Hawaiians working for Hudson's Bay Co.

Dr. Jean Barman of the University of British Columbia did an outstanding and excellent job of researching this topic in the book she co-authored entitled "Leaving Paradise: Indigenous Hawaiians in the Pacific Northwest 1787-1898," published by the University of Hawai'i Press in 2006.

I met Dr. Barman at the Whatcom County Museum in Bellingham, Washington, in 2006, where I lectured on Hawaiian history. Here we exchanged books: my book "Untold Fragments of Hawaiian History," for her book "Leaving Paradise."

James G.Y. Ho  
Honolulu

## Superferry, tourism bad for Hawai'i

To Superferry or not to Superferry? That isn't the question.

I was on the phone the other day with a friend just back from doing errands in town. "Man, I'm getting to be just like you," he said.

"What do you mean?"

"It's so crowded and crazy out there I never want to go to town again!"

One story tells it all. How many "visitors" to Hawai'i this year? Last time I heard it was well over 5 million, and that was a month or more ago. There is only one invasive species that we really have to worry about, and we all know what it is. The Superferry will only help it spread.

The question is when are the people of Hawai'i going to say, "We've got plenty of people on these fragile little islands already, thank you. Please don't come!"

I'll vote for any office-seeker who is serious about doing something to limit tourism and development and to keep the population down. Tourism and "development"

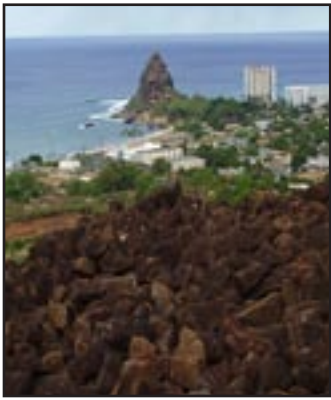
may be "good for the economy," but as is often the case, what is "good for the economy" is bad for people.

Bill Brundage  
Kurtistown, Hawai'i Island

## End-run around courts

We are witnessing the breakdown of American law in Hawaii brought about by the Superferry. The U.S. constitution states that it is illegal for the legislative branch of government to overturn any final Supreme Court decision. The Supreme Court has ruled that the Superferry must do an EA/EIS, and environmental law is very clear that this must be done BEFORE they sail. Once the Supreme Court ruled HRS 343-5 applies, it became a done deal. The state Legislature can go and change the environmental laws we have fought so hard to establish, but it will not apply to the Superferry because that case has already been decided. To allow this private enterprise to do an end-run around the Supreme Court ruling signifies the executive branch of government (Gov. Linda Lingle) illegally interfered in the judicial branch — an impeachable offense. Government in essence will be acting outside the law, and by involving other agencies such as the Coast Guard, etc., the situation escalates into an illegal conspiracy. In 1893, the Committee of Safety illegally seized power of Hawai'i and now the Lingle administration seems to be repeating our infamous history. If we are not ALL going to be held to follow American law, then why not give Hawaii back its independence and allow home rule to establish a fair and consistent form of government to prevent outside influences from continuing to plunder/destroy our precious natural resources?

Tamara Paltin  
Lahaina



Mauna Lahilahi viewed from Kaneikapualena heiau. - Photo: Courtesy of Alike Silva.

By Alike Silva

## Tyranny and Iwi Exposed at Mauna Lahilahi

State Historic Preservation Officer.

Mauna Lahilahi is a site that is sacred to Kāne. In addition to ancestral burials, Mauna Lahilahi has rare petroglyphs and astronomical significance. It is an important site in the Kāne religion's recognition of the June solstice, and it represents both Papa as the earth, and Wākea because Lahilahi is the name of his home. This is what our kūpuna knew, practiced and taught us.

Mauna Lahilahi is also known as the eyes of Wai'anae. The saying is, if you have not been to Lahilahi you have not seen Wai'anae. Our Wai'anae kūpuna also say that Lahilahi is the ku'ula for Kāne and for the land called Kāne-huna-moku.

This violation of our traditions

and religion is one more of a seemingly endless assault not only on the sites of the Hawaiian people, but also on the Kāne religion and traditions. The Kāne religion and its traditions have survived for thousands of years in the middle of the pond, yet it has been overlooked and misunderstood.

Much has been written and talked about of the Kū-Lono traditions and the Pele traditions and practices, but much less is known about the Kāne religion and traditions, especially as it continues to be practiced in Wai'anae. Our 'ohana deliberately built Kāne'ilio, Kāne'aki, Kaneikapualena and other Kāne sites to physically and spiritually illustrate that life is sacred to Kāne. These sites con-

nect and triangulate with the piko of O'ahu (Kūkaniloko). When the sun first appears in the East from the top of the Ko'olau Mountains at Ka'aumakua, the ceremony of Kāne begins again. The golden flower of Kāne makes its journey over Kūkaniloko and then Ka'ala and the Sun-teeth digs in deeply at Lahilahi. The Kaiāulu winds of Wai'anae stir and rise to action and the Kumaomao winds of Kamaile awaken to relieve the pain to the land. The golden flower reaches over Mauna Lahilahi in to the shoals of the sea to a place called Pō (Spirit place) located in the west, where the sun sets. That is one of the reasons that the terrestrial location of Kane-huna-moku continues to be huna today.

In September 2001, we made an oral contract for a memorandum of agreement with the SPHD to consult with the Wai'anae lineal descendants regarding protection and preservation of Wai'anae's family and Kāne sites. The desecration

that took place at Mauna Lahilahi is not only cultural desecration for all Hawaiians but heartbreakingly personal to the lineal descendants whose iwi were disinterred.

The Office of Hawaiian Affairs needs to hold the SHPD and the SHPO accountable for its failures whether by negligence or intent, and it needs to provide legal remedies for the wrongs permitted. Also, OHA needs to insure that there are meaningful consequences for the result of their violations. Stay tuned for Part 2.

Finally, some wisdom from Tūtū Lili'uokalani: "A hiki mai ke aloha (come with love), a e pono mai ana (come with righteousness), Ke kahekakai kapu a Kāne (sacred is Kāne)." A me, " 'Onipa'a Kākou (seek justice, my people)." Mahalo nō, Kāne lako 'ohana, ua mau ke ea o ka 'āina i ka pono.

*Alike Poe Silva, Kahu Kulāiwi, Koa Mana, Kupuka'āina o Wai'anae, Moku, O'ahu, Hawaiian National*

## OHA COMMUNITY GRANTS PROGRAM

The Office of Hawaiian Affairs (OHA) Community Grants Program assists organizations to address the needs of the Hawaiian community. Grant awards of up to \$100,000 will be made to support programs which address areas of Education, Health, Human Services, Native Rights, Land, Culture, Housing, Economic Development, Governance, Community Development and Capacity Building.

To be eligible for funding:

- Have IRS tax-exempt non-profit status (operating in the State of Hawai'i) or be a government agency;
- Propose a project or program which benefits Native Hawaiians individually or as a group; and
- Provide a percentage of total project cost

Statewide workshops will be held from January through April 2008. All applicants must attend an OHA Grants Workshop or meet with Grants Program staff within 12 months prior to application deadline.

For general information or to register for a workshop, please call Bonnie Keopuhiwa at (808) 594-1972.

Applications accepted from April 1, 2008 through June 30, 2008.

Grant guidelines and applications will be available at [www.oha.org](http://www.oha.org)



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## Ho'onani I Ka Makua Mau; Kūnou Ha'aha'a Ko Ka Honua

Haunani Apoliona, MSW  
Chairperson, Trustee, At-large



**E**ō e nā 'ōiwi 'ōlino, nā pulapula a Hāloa, mai Hawai'i a Ni'ihau, puni ke ao mālamalama. Last month our chant for the nation, Nā 'Ōiwi 'Ōlino, was our focus.

My column this month focuses on one of our 'ōiwi 'ōlino Haunani Bernardino who now sleeps from season to season. Those who knew Haunani B. recognized in her first and foremost her pride in and love for Hawai'i and for all things Hawaiian; they also experienced her continual outpouring of "expression" whether through her teaching, her classroom instruction, her choral directing, her music performance, or her poetic composition. Her zest for life and her spirit to enjoy it as a Native Hawaiian never constrained her exploration into other cultures or genres. The Hawaiian touch by this Hawaiian wahine brought just a bit more glow and style to the occasion. Po'okela was her work standard, always striving to do her best and striving to improve in each task or project. And, she expected no less from those around her in their own endeavors. Just prior to her passing, she explains in a written message dated July 2006 her thoughts about bringing the Hawaiian touch to a composition of the 16th and 17th century. You will recognize it as *Ho'onani I Ka Makua Mau*. Haunani's mana'o follows: "After the New England missionaries arrived in Hawai'i many became proficient in Hawaiian and some eventually composed hymns in Hawaiian. There were brand new compositions and there were renderings from English to Hawaiian of already existing hymns. *Ho'onani I Ka Makua Mau* is an example of the latter, writ-

ten by Rev. Hiram Bingham for *Praise God From Whom All Blessings Flow*. On October 13, 2005, a second verse was added. At a rehearsal of the UH Hilo choral group, Kealohaonālani, one of the members, Liko Puha, recorded the singing of *Ho'onani I Ka Makua Mau* and later forwarded it to me via email. After listening to the recording, I felt somewhat sad that the hymn was oh too short! So I decided to compose another verse. My hope was to write four lines that were worthy of the magnificence and grandness of the first verse, while also reflecting a Hawaiian point of view. Therefore, I looked to the natural world and the things that grace our universe: the earth, ocean, sky, the stars and the heavens. Thus, Kūnou Ha'aha'a Ko Ka Honua was created and gratefully dedicated to those voices of Kealohaonālani. The melody for *Praise God From Whom All Blessings Flow* and *Ho'onani I Ka Makua Mau* is at least 450 years old, dating back to 1551 and its composer, Louis Bourgeois, in Geneva, Switzerland; its name then – Old Hundredth. The text for *Praise God From Whom All Blessings Flow* is also historic, having been written in the year 1674 in Winchester, England by Rev. Thomas Ken, as part of a rather long hymn — *Awake My Soul, And With The Sun*. At some point the Bourgeois melody and the Ken text were paired, but when or how the pairing occurred is not known at this printing."

Here is H.B.'s second verse. Kūnou ha'aha'a ko ka honua (all the earth bows in tribute) Nā uliuli o ke kai (as do the riches of the sea) Nā 'ano lani kau hōkū (the celestials among the stars) Nā nani o ka 'ōnaeao (and the splendors of the universe). From this season forward let our voices add these Hawaiian thoughts in song to praise God from whom all blessings flow in tribute to the Hawaiian point of view and in celebration of the life, and the spirit, the po'okela of Haunani B. 37/48

## OHA resources on Lāna'i

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



**A**loha kākou! This year the OHA Board of Trustees ended its annual island-to-island community meeting series with a visit to Lāna'i. This community meeting was originally scheduled for October 15th, but was rescheduled due to weather conditions stemming from the approach of Hurricane Flossie. Weather notwithstanding, the community meeting was a success, despite being one of three community meetings occurring that same night.

Being one of the smaller Hawaiian communities in Hawai'i, it can be difficult to see how OHA's resources help beneficiaries in Lāna'i's community of less than 2,000. Most of OHA's resources to Lāna'i beneficiaries come by way of joint projects and indirect services.

Every year students from Nā Pua No'eau come to the community meeting to express their mahalo for OHA's financial support of their program. Students shared experiences from enrichment activities in the Classics program and Papa Alaka'i or Middle School Leadership program. This year's lively group of 10 'ōpio were excited about a trip they were going on the next day – attending a college fair on O'ahu. Students also mentioned that a Nā Pua No'eau college counselor met with them beforehand to prepare them for their visit. The Pathways Program, another of the Nā Pua No'eau projects, is a hands-on program that allows students to learn about environmental issues that affect them in their daily lives.

Another direct service provider receiving funds from OHA is Alu Like Inc. Joelle Aoki, a Program Specialist with its Kūlia Like Multi Services Department,

works with other providers in a Life Skills Program for Lāna'i Middle School. The program teaches students about needs, wants, opportunity cost, budgeting and banking. Field trips to local financial institutions and retail operations help students learn about how these establishments function.

Many of the direct services OHA offers, like our Community Grants Program, haven't received much publicity on Lāna'i. But thanks to OHA's new office on Frasier Street, beneficiaries have direct access to programs, which should result in greater participation from Lāna'i next year. This year, Lāna'i High & Elementary School received a grant award of \$10,000 to fund its College Fair and Career Day events. Martha Evans, Lāna'i High & Elementary School's vice principal, was on hand to give Trustees a report of the successful event.

Lāna'i Culture & Heritage Center's executive director, Kēpā Maly, gave Trustees an update on the center's cultural programs and initiatives and he requested support for projects in the future. Mr. Maly highlighted three specific areas where OHA's support was needed. First, funding to initiate a curatorial program of archival storage and conservation of old records, photos and items in the LCHC collection. Second, funding to support the development of preservation/interpretive plans for significant cultural resources at Kapiha'a (an ancient village) and Luahiwa (a petroglyph complex). Finally, support to develop programs to build capacity in the community to promote cultural-historical awareness and resource stewardship. Trustees were also encouraged to stop by the center to view firsthand how the project has progressed over the past year.

Trustees invited all in attendance to stop by our OHA office to visit Pearl Ah Ho for information on OHA's programs. Office hours are weekdays from 1 – 4 p.m. Beneficiaries can also call the office at 808-565-7930.



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## Myriad of issues tackled by OHA Board

Boyd P. Mossman  
Trustee, Maui




As I sit here on a beautiful Sabbath morning with classical music in the background and a view of Central Maui through the trees and green grass below me, I surely must count my blessings and the fact that I have been given the privilege of life itself. Indeed, I appreciate my birth as an American citizen and a Native Hawaiian but mostly as a child of God. America has given me the freedom to choose; Hawai'i my identification and heritage; and God the promise of life eternal. It seems that sometimes we tend to isolate our frames of reference and narrow our minds to the seemingly important but actually insignificant and immaterial matters of our times.

The Board has considered many issues recently, some significant and some not. We have given millions in grants in the past month to non-profits, have seen the House of Representatives pass the Akaka Bill, and have continued to organize ourselves internally to meet coming challenges with our lands, investments and housing. Unfortunately, we still face criticism for actions which people latch onto that in the grand scheme of things are simply manini or perhaps unjustly motivated and waste much energy and resources; nevertheless, we seek the betterment of our people through actions that we believe will benefit as many as possible with the interests of all in mind.

I have sought to exercise patience and offer prayer in my dealings with the Board and others and have been pleasantly surprised at the results over the past five years. I feel as though the Board has progressed from its birth in 1980 through its trials and challenges into its maturity and now into the autumn

years approaching its dissolution and removal as the organization designated to help and represent Hawaiians. This will be ultimately good for Hawaii only if the Akaka Bill passes and a new entity elected by the Hawaiian people is born and begins another cycle of life and the continuation of our people, our culture, our traditions, and our identity.

In the meantime, we need to once and for all commit to keeping our people in Hawai'i by providing affordable housing. The reasons for not securing housing are tired and worn out already and OHA must dive into this serious problem. Drugs continue to destroy families and hurt our community and OHA has an opportunity to finally address this issue head on but will need action now and not more studies. Our new revolving business loan program has been launched and needs to achieve success so that we can adjust its requirements to better meet the needs of our entrepreneurs and others who qualify. Our land policy is being completed and will help us to preserve and manage areas for the future. We continue to seek resolution of past due ceded lands revenues from the state, which will help us to provide more benefits to our beneficiaries. And finally, our investment strategies always need updating and improvements and OHA involvement in businesses, leases, etc. is something we need to consider now.

They say much too often that the squeaky wheel gets the grease and some seem to adopt that as their national anthem; however, it is the quiet but effective wheels that keep us going and they need upkeep and maintenance. These are they who are the peacemakers and faithful who are willing to be patient, thankful, and prayerful rather than loud, rude and egotistic. Truly they seek the light of Christ and may we do so also during this special season. Merry Christmas and let us anticipate the best for 2008. 

## Fight cultural annihilation

Oz Stender  
Trustee, At-large



One recent morning, I watched a rerun of the movie "Bury Me at Wounded Knee." The opening scene shows an Indian chief, who led his tribe in battle, realizing that there was much blood shed among his people; and because they were outnumbered and outgunned by the United States Army, he surrendered his tribe. Upon surrender, his only request was that his tribe be allowed to live according to their customs and the ways of their people; the ways of their ancestors. Not surprisingly, the Army's response was "assimilate or be annihilated."

I don't need to tell you the rest of the story. The story of the slaughter of Native American tribes across the North American continent can be told over and over again. This same story can be told about indigenous people throughout the world. Settlers came from foreign countries, took what they wanted, and let it be known that the indigenous people were to assimilate or be annihilated.

This same analogy belongs to the Hawaiian people – the indigenous people of this place known as Hawai'i. Although the Hawaiian people are not tribe members or Indians and did not suffer the slaughter and bloodshed by settlers or armies, the message our ancestors got was the same – "assimilate or be annihilated."

I attended a Small Business Association meeting in October where many in attendance, when introducing themselves, expressed their stand against the Akaka Bill. Over and over again it was expressed that Hawaiians need to assimilate and move on. Over and over again the underlying feeling was that Hawaiians cannot be allowed to live according to their culture and the ways of their ancestors.

When I introduced myself, I commented that it appeared that the Hawaiians in the room were of a minority group again. We are a minority in our own land and are being told what is best for us.

The keynote speaker, Elaine Willman of Citizens for Equal Rights Alliance, claims to be of Indian descent and gave


reasons as to why recognition for her tribe was not a good thing. She claims that the tribe continued to live in poverty and ignorance and could not govern themselves. She concluded that recognition for Hawaiians would offer them the same fate. I did not hear compassion for her people nor did I hear any solutions on what she was going to do to help them survive this malaise.

Also in attendance were a couple of "token" Hawaiians who made certain that everyone heard their objection to the Akaka Bill.

One young Hawaiian woman complained about the administration of the Hawaiian Homes Act; someone needs to tell her that this act was the creation of the United States Congress. Akin to Indian Reservations, the lands designated for Hawaiians were the most remote and poorest lands in all of Hawai'i. Congress allocated no funds (they still don't) to make these lands habitable. It was Congress who contrived the 50 percent blood quantum required so that in two generations, there would be no more Hawaiians that met the requirement. When that happens, these lands will be reverted back to the United States. Her quarrel about quantum and inheritance lies at the foot of the United States government – the very same government that will not recognize Hawaiians as indigenous to our islands.

Another woman said, in effect, that annexation and statehood was good for Hawaiians because it let them own their own lands. The Great Mahele of 1848 (which was not "great" for Hawaiians), created by non-Hawaiian advisors to the Kingdom, literally allowed the stealing of lands from Hawaiians. Today, most Hawaiians do not own their lands. The Ali'i, ancestors of Princess Bernice Pauahi Bishop, were astute enough to keep much of their lands and conveyed them to the princess. As we know, her legacy is the Kamehameha Schools. Today, there are those who want to take that away too.

The message we are receiving from opponents of the Akaka Bill is to assimilate or be annihilated. History continues to repeat itself.

Our future is uncertain as we continue to face challenges by those who do not want to see the indigenous people of this land get what is rightfully theirs. As a people we must come together and fight for justice. Personally, I am not ready for my story to end the way the movie did. I will not surrender without a fight and be annihilated. 

## It's a matter of trust...

Rowena Akana  
Trustee, At-large



**A**no'ai kakou... It is no secret that OHA has had a staff retention crisis for the past several years – 36 position vacancies this year alone. It seems like all of our most experienced and capable staff have left and gone to DHHL, Kamehameha Schools, and other greener pastures. This has to stop. OHA's mission is too important and far reaching to constantly have to start over with new staff. OHA needs to change at a fundamental level, and I say we should start by restoring the most basic ingredient of any relationship - trust. How do we do that? It's really simple actually.

The leadership needs to rethink its current security procedures. Each OHA staff person will soon be given individual ID cards that could potentially track them as they enter and leave any OHA workspace. Heaven help you if you enter a trustee's office without permission! All OHA staff have also been fingerprinted to authenticate that they are indeed the person signing into and out of work. Everyone knows it is their managers' responsibility to make sure that their staff are reporting to work on time. The finger printing system only proves that there has been a failure at OHA's management level. The message that the current leadership is sending our staff is this - "We don't trust any of you, just like we don't trust some of the trustees." My question continues to be, "What could they possibly be doing to make themselves so paranoid that they don't even trust their own staff or fellow trustees (other than 2 or 3 "inner circle" trustees)." OHA can now be likened to a "lockdown" security compound.

If you want people to be trustworthy, you should first give them your trust. As the administrator himself has said in the past, "we are all family." I agree with that whole heartedly and I truly wish that this will eventually occur. Unfortunately, the lack of trust reveals that, at present, we are a very dysfunctional family.

Currently, all OHA staff are discouraged from speaking with a trustee directly and all written communications must go

through the administrator first. This causes trustees to wait for up to 3-4 months to get any requested fiscal information. All of the trustees are also beneficiaries who should never be denied access to OHA personnel or be forced to wait so long for an answer.

**About Trust:** The board leadership has passed a new policy that forces a trustee to get the permission of all nine trustees to release or discuss any information shared in executive session. Our old policy allowed a majority (5) of trustees to release any confidential information if it is appropriate. This bylaw has served OHA without incident for the past 27 years. The sudden change makes me wonder, "What is the current Chairperson doing that she fears is not pono?" The new bylaw goes against basic trust law. For example, a trustee would not be able to say anything if other trustees are making bad decisions behind the closed doors of executive session. Hawaii Revised Statutes (HRS) 554A-6 requires a dissenting trustee to express their opposition or they would be liable for any damages caused by the co-trustees' decisions. How can a trustee do that if he or she is gagged by the new policy?

Case in point, at our last Board meeting on Lanai, the Chair's agenda listed two items to be discussed in executive session using HRS 92-5(a)(4): "Agenda Item VI., B. Legal Advisory by Board Counsel and Deputy Administrator regarding the board's responsibilities and obligations under OHA Contract #1820 with Zell and Cox, Law, P.C. to ensure the provision of continued legal services to OHA." and "Agenda Item VI., C. Legal Advisory by Board Counsel and Deputy Administrator regarding the board's responsibilities and obligations under OHA Contract #1612 with Patton Boggs, LLC to ensure the provision of continued legal services to OHA." There was a discussion on these confidential matters, but then a motion to renew the two contracts with "x" amount of dollars, etc. was suddenly proposed. Trustees were not given a copy of the motion in advance and an action item for this matter should have been included in the Trustees' folders. This should have been taken up in open session because contracts are not confidential. But if that were done in an open session, then beneficiaries would know how much is being spent on our lobbying efforts. This should not be a secret. Everyone knows the board is supporting federal recognition legislation.

This is the 4th time that this board


has used the HRS 92-5(a)(4) executive session law to keep an action secret. No materials regarding the action are provided to trustees ahead of time and they are instead presented on a chalkboard or in a slide show. Then the vote is called. This way, there is no paper trail of the action and the executive session minutes are not released to anyone.

While I recognize that certain parts of our records must remain confidential because of privacy issues, etc., there is no need to keep our entire discussion confidential. We should consider ideas like blackening out the confidential information and releasing the non-confidential portion of our documents to the public, just like the federal government does. Building a nation will require elected leaders to be forthright and strong, fair and transparent. Who will have faith in a nation being built by people hiding behind the law and afraid to tell the people the truth about what they are doing?

I would like to stress that I am not against spending our funds to lobby for the passage of federal recognition. At present, being federally recognized is the best way to protect our assets and future entitlements from lawsuits. What I do object to is the secretive process that the leadership is using, which is neither upfront nor forthright. As a trustee for OHA, it is my fiduciary responsibility to know exactly how much of the trust is being spent and for what purpose. It is a responsibility I take seriously and I will continue my inquires until I can finally get straight answers.

In my opinion, the responsibility for this huge mess rests squarely on the current Chairman's shoulders. There is absolutely no way for a dissenting trustee to have any impact at board meetings. It all started five years ago when she combined the five subject matter committees into only two, thus eliminating three committee chairmen and leaving the remaining two committees under the control of her two most trusted trustees, thereby consolidating her power. After gaining total control over the board committees, she started using legal opinions to help her enforce her will at the board table to justify her actions and give her almost absolute control over all board discussions and stifling any dissenting views of other trustees and even certain beneficiaries.

Some, may consider these actions clever. But is it?

**Mathew 10:26** "For there is nothing covered, that shall not be revealed; and hid, that shall not be known." 

## Cindi Punihaole: "I have the best job on the island"

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



**S**he usually has a smile and usually focuses totally on the bright side of life and living. If she had to choose between light and darkness, yellow and black, positive and negative, I believe light, yellow and positive would without doubt be her choices. If she had a garden it would be filled with sunflowers, pikake, puakenikeni and johnny jumps. If she had to paint a hundred human portraits, there would definitely be a smile on every face.

She will be my recommendation for Ambassador of Aloha to planet Earth when a Lāhui Aloha is established. I have known Cindi Punihaole for 20 years now. I first got to know Cindi when I was Director of the Land Assets Division-Hawai'i Island, Kamehameha Schools. Her dad, Uncle Robert Punihaole, who was born and raised at Makalawena, Kona 'Akau, had a concern for the iwi of his 'ohana and for the future of Makalawena. We had a memorable "face to face" kūkākūkā. Memorable because a special spirit surrounded that meeting as the Punihaole 'ohana possess a kind, warm and gentle spirit which just permeates the space around you.

From Makalawena, our paths continued to connect across time on Hawaiian matters from Kona to Ka'ū. Two examples are educational opportunities at Waiauhukini serving the youth and mākuā of Ka'ū and a regional planning initiative for Kona Hema from Kealakekua Bay to the Pu'uhonua 'O Hōnaunau. An effort to protect the marine life at Kahalu'u Beach Park and Kahalu'u Bay is the topic which NOW brings us together. Cindi now serves as a Public Outreach and Volunteer Coordinator for Kahalu'u Bay for the Kohala Center. I serve on the Kohala Center's Board. "Saving Kahalu'u Bay" is the "tie that binds" us and is the inspiration for this article.

Let's go back in time for a brief moment. Cindi was born and raised in Kona in a time that has been snuffed out by modernization and globalization. It was a time when Kona had no domestic water system and HELCO



was not providing electricity to certain parts of Kona. Her parents were Robert and Edna. She has two older brothers, Robert Jr. and Clayton, and no sisters. She speaks fondly of her tūtū kāne, Kalolo Eto Punihaole and her parents. "I grew up on the slopes of Hualālai. My grandpa...was a cowboy and coffee farmer (and an herbal practitioner). We grew up picking coffee, hunting, fishing, farming...My dad was a master of trades. He taught me how to hunt, throw net, farm, cook, lay cement, raise pigs and cattle. I believe that my dad taught me survival skills because he knew if he was not here to take care of us, we would be able to take care of the family. Both my mom and dad made major sacrifices in their lives to provide a better life for us. When I was young I felt my life was very difficult. We did not have running water, electricity or inside facilities...I learned compassion and humbleness from my mom and common sense and assertiveness from my dad."

When she was 5 she contracted polio. It was inner strength, a strong desire to get out of a hospital bed and go home to be with her family, divine intervention and perhaps a dose of mind over matter that helped her beat this demon called poliomyelitis.

She attended school from the first through the sixth grade in a two-room school house in Kalaoa and graduated from Konawaena High School. Kona needed only one high school at the time. Kona was still waiting to be discovered by the "huddled masses." College followed. Cindi started on the West Coast at Eastern Washington University and shifted to the Atlantic Coast graduating from Stockton State College in New Jersey. When she looks back in time, it is Mr. Richard Maeda her fifth-grade teacher, whom she says was her favorite teacher because he "constantly instilled in me a feeling of confidence and encouraged me to aim for my dreams."


Now we shall fast forward to the present. Cindi has much to be proud of. She has lived a fulfilled life. She has given more to others than she will ever receive in return through stewardship, environmental outreach and service to Kona. She now serves as Public Outreach and Volunteer Coordinator for The Kohala Center. The Center, which for now is based in Waimea, is an independent, not-for-profit academic institute for research and education in the environmental sciences. It works at the intersection of culture, science and community and

engages our island's unique natural assets as scientific and intellectual assets. With mana'ō from Cindi and a very caring cadre of staffers, The Center "...builds teaching and research programs that enhance island environments and serve Island communities." She said in a recently documented interview about her work with the Center, "I have the best job on the island...I get to create programs — especially designed for our friends — that explore Hawai'i Island's cultural and natural landscape. In the past, we've spent a full day with Nā Maka Hāloa, working and learning in the lo'i...in Waipi'o Valley. On another day, Jack Jeffrey, the National Sierra Club's Ansel Adams Nature Photography Winner, helped us (at all skill levels) learn how to appreciate nature's beauty through photography." Now, Kahalu'u Bay is her focus.

Kahalu'u Bay and Beach Park, in 2007, suffers from excess carrying capacity. Put simply, overuse. The facilities built in the 1960s were sized to handle 200 patrons at a maximum. Now they serve 1,000 patrons daily (recent data puts annual usage at 400,000). The beach as well as coral reef is at "great risk." It's "human versus nature" and human is winning. We've seen it hap-

pen at Hanauma Bay. Too many people at too small a place. And, they keep on coming. Kahalu'u Bay is being over used in its current condition.

You can be sure Cindi and a host of volunteers (girl scouts, public agencies (county, state, federal), private foundations, school groups) through an educational outreach program called Reef Teach, complimented by signage, special events, water quality monitoring, baseline environmental studies, sprucing up the bay's pavilion with several coats of fresh paint and wrapping everything up with aloha, are doing what they can to mālama Kahalu'u for many other generations to enjoy. If you can touch the intellect, the head, perhaps you can reach the heart. One must not be faulted for trying.

Cindi has spent a life time honoring her kuleana. "My family has had its roots on Hawai'i Island for many generations and our kuleana, our obligation to care for the land, runs from the Kona coastal areas (the kaha lands) of Mahai'ula to Kūki'o and on to the uplands (the wao kanaka lands) of Kalaoa Mauka." Next Mission for Cindi, Ambassador of Aloha for our nation yet to be formed. The year 2008 is just around the bend. Mele Kalikimaka. 



It all starts with pride...  
...be proud to be Hawaiian



BJ Penn, Mixed Martial Artist

Now is the time for all indigenous Hawaiians to step forward and "kau inoa" — place your name — to have a say in the process of self-determination.

Today, the establishment of a new native nation is on the horizon, and the first step is for all Hawaiians who wish to participate in the raising of our nation to officially register their names through the Kau Inoa enrollment effort. This process is already underway and is open to all indigenous Hawaiians, no matter what your age or where you live.

Make your voice heard.

"Place your name" to build a strong Hawaiian nation.

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**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!**

**Aki/Kaiahua** — The descendants of William Joseph Aki and Annie Wahinealii Kaiahua will hold a reunion Dec. 21, 2007, in Mākuu, Wai'anae. In addition, a memorial service for Wilfred Kaanohi Aki will take place at Punchbowl Memorial Cemetery of the Pacific on the same day. For information, call Matilda Aki at 625-0155 or Lu Ann Mahiki Lankford at 668-9006.

**Beyer/Coconut Island** — I am searching for information about the people who lived on Coconut Island, Kāne'ōhe, in the year 1900. I have a birth certificate of my aunt who was born on the island. I'm not sure if my grandfather leased or owned the island; his name was Paul Beyer and his wife was Amelia Ernestberg. Please call 585-5968, or write to Amy Hookano, 315 Akaka Lane, Honolulu, HI 96813.

**Green** — Seeking information on our ancestor we know only as Lepeka Kahalaunani. She had children from Barrass, Green and Cleghorn, and later married someone by the name of Larush, but had no children with him. With Barrass, she had a daughter, Grace, who married Rose and had three children, Gustave, Helen (married Hedeman) and Alexander. With Wm L. Green, she had a daughter, Elizabeth (married Freeth), and a son, Wm L. Green Jr. With Archibald Cleghorn, she had three daughters, Rosie (married Roberts), Helen (married Boyd) and Annie (married Woodenberg). We don't think Kahalaunani is a last name. If anyone could kōkua us with information, it would greatly be appreciated. Please email Judi Weatherwax at kikokela@yahoo.com.

**Jarrett/Bruhn/Reeves** — I am looking for the Hawaiian side of my family, whom I have never known. My grandfather's name was Alexander Dowsett Jarrett, and my great-grandfather's name was William Paul Jarrett. I have a family tree that has the last names Jarrett, Bruhn and Reeves, most extensively. I would really appreciate any help in this matter, as I would like to meet my family. I never knew my grandfather and really want to meet anyone who knew him. If you have any information, please call Lani at 510-220-1916 or email dispossessed@riseup.net.

**Johnson/La'amaikahikiwahine** — The descendants of Ambrose Peter Johnson and La'amaikahikiwahine are planning a family reunion July 3-6, 2008, at Mālaekahana Beach Park, North Shore, O'ahu. We have secured a camping area and also lodging nearby. Ambrose and La'amaikahikiwahine had eight children, six of whom produced descendants. They were Enoch Johnson, Anna Kahiku Johnson Kealoha, Lilia Johnson Foster, Mele Johnson Peaha Kawainui, Antone Johnson and Pedro "Manini" Johnson. Their children were: Enoch Enoka Johnson, Peter Eokewe Kealoha, Lily Kipola Kealoha Blanchard, Sarah Ho'ohuli Kealoha Ferreira, Mary La'a Kealoha Kaelelopono/Calvert, Anna Kealoha Apio, Frank Kealoha, Frank Foster, Elizabeth Kapeka Foster Bartholomew, John Foster, Orio Pakalau Foster, Joseph Foster, Nicholas Foster, Peter Foster, Raymond Foster, Annie Peaha Char, Emily Peaha Kim, Manuel Johnson, Sarah Ka'ahanui Johnson, John Peter Johnson, Maria Johnson Christiansen, Elizabeth Kahiku Johnson Young, and Mary Pa'ahana Moniz/Stanton/Larinaga. For more information and registration forms, please contact Roz Solomon Kaplan at 808-575-5065, by mail at P.O. Box 1291, Ha'ikū, HI 96708, or by email, Hawroz@msn.com. Please write "Johnson Reunion" in the subject line.

**Jones** — The family of Eva Kapilialoha Jones Miller is currently researching our genealogy. Eva Kapilialoha Jones Miller was born in Lahaina,

Maui, to Mary Pi'imoku Jones in 1896. Her grandparents were L.B. Jones and Pi'imoku Jones. She also had a sister named Mae. She also had two uncles named William Jones and Paul Jones of Lahaina. She married Eassie Miller in Honolulu in 1911. All contact with this family has been lost, and we are very interested in learning more about our beloved grandmother's family. If anyone could kōkua us with any information, it would greatly be appreciated. Please email Ann Hewett at inuulu@yahoo.com or call 554-5232.

**Kalaau** — I am seeking information for all the children of James Kalaau (1868-1932) and Keohonui Kawika (1871-1991). James Kalaau is also known as Keoahuni Kawika. Some of their children are: Jennie (married Henry Paleka) and Helen (married Herman Holstein). Was there a Julie? Were there any other children? Contact Herman Paleka at P.O. Box 510112, Keālia, HI 96751.

**Kalohi** — I am seeking all available genealogy information for the Kalohi 'ohana who lived in Hāna/Honolua, Maui, between 1850 and 1899 or earlier. My great-grandfather, James Kauakahi Kalohi Kalama (1880-1929), applied for his marriage license in July 1899 so he could marry my great-grandmother, Mary Ann Kahalewai Searle (1876-1952), who was from Honolua Ranch. Original marriage records in the Honolulu Archives showed his last name to be Kalohi (James Kauakahi Kalama Kalohi). Somehow, somewhere, his middle and last names were altered. He went by Kalama after his marriage because their son and my grandfather, Richard Kauakahi Kalohi Kalama (1900-1954), used Kalama. All of his children had that last name, including my mother, Stella Ululani (Kalama) Loughmiller. The Hawai'i census showed grandfather James and the Kalohi 'ohana lived next door to the Kawananahopu Kalama 'ohana in Hāna. Furthermore, my grandfather James was a witness to his sister Emaline Kalohi's marriage in 1901 to a Kanohi and signed the license as James K. Kalohi. When he died in January 1929, his sister Emaline verified his death certificate as James Kauakahi Kalohi Kalama. However, his obituary and his burial records at the O'ahu Cemetery in Nu'uuanu showed his name as James Kauakahi Kalama Kalohi. I would appreciate any kōkua from the Ho'ohui 'Ohana readers who can set me straight on my dilemma. Contact me, Danny Kalama, by email at drkalama@comcast.net or by phone at 801-825-5436.

**Kauli'a/Kapinao** — The descendants of Sam Kauli'a and Kaiahua Kapinao (aka Mary Pinao) of Ka'u, Hawai'i, recently had its quarterly reunion meeting in Kona on Oct. 6. One of our main goals is to have a large reunion sometime during summer 2009 in or near to Ka'u (exact dates and location still pending). The children of Sam and Kaiahua include sons: I (married Lepeka Keku'ia also of Ka'u), Puni (married Lepeka Keku'ia after the passing of his brother, I) and Sam V. (married S. Mahelona of Ka'u). Daughters included Abigail (married I. Ka'auwai from Kaua'i), Keahi (married E. Macomber of Ka'u), Pukai (married E. Delos Santos from Ka'u), Pakanaka (married T. Martinsen of Ka'u), and Nawai. We recently discovered there were also one hānai, Agnes Kauli'a. Descendant-representatives from the lines of I, Abigail, Keahi, Pukai and Sam Jr. were present at the meeting. However, we are still in search of descendants from Pakanaka Martinsen, Agnes Kauli'a and others as well.

Since there are 'ohana residing on all four major islands, the steering committee has elected to have quarterly rotational meetings hosted by 'ohana living on these islands over the course of the first year, then evaluate our accomplishments after the

next O'ahu meeting in April 2008. These quarterly meetings will allow Kauli'a descendants to attend local gatherings and provide the committee sufficient time for planning and gathering all necessary copies of documents to organize the genealogical chart and family book. The next meeting will be on Maui, Jan. 18-20, 2008, in Wai'ohuli, followed by the April 19 O'ahu meeting. For updates, information, or if you have any information to contribute to our 'ohana or are related to any of these lines, please contact Ku'uolohanui or Sera Kauli'a by email at kauliaohanareunion@hawaii.rr.com or by phone at 358-4853.

**Love-Hoopii** — A reunion is being planned for July 20, 2008, in honor of the past and present 'ohana of James Robert Love and Hoopii. Descendants include their children Annie Kaniniu, James R. K., William Kaliko; Annie Love and Edmund Hart (children: Louise Keohiokalani, Edwin K. Henry, James Kawohikukahi, Llewellyn Leialoha, Mary Kaniniu, Gladys Ululani, Edmund Jr., St. Elmo, Henrietta Hoopii, Annie Kaniniu, Robert Bruce, Helen Adwina, Henry Haleola); Louise K. Hart and George William Weight (children: Ethlinda Ululani, Llewellyne Blaisedell); Louise K. Hart Weight and George Noa Weight. Also invited are the descendants of William Weight and Isabella Askew (children: Benjamin John, Marry Ann [Molly], William Jr., George, Elizabeth Jane, Edward Joseph, Isabella Mae, Charles Schmidt Walker).

The celebration will be at the Wai'anae Army Beach Club from 10 a.m. - 4 p.m. Cost of \$15.00 (adults) \$10.00 (keiki 5-12) will be collected for buffet lunch. RSVP by July 1, 2008, is appreciated. Payment also accepted upon arrival to event. Genealogy information will be available for viewing. All participants are encouraged to bring any family charts, pictures, stories and info to be shared. If anyone is interested in working with us on research, planning our gathering or for more info, please contact Uilani Tacgere at 808-696-6843, Uipua@aol.com; or Kaipo and Reatha Awana at 661-942-5794, rkainla@msn.com.

**Lovell/Holokahiki** — Plans are underway for the Lovell a me Holokahiki family reunion. The 'ohana of Joseph Lovell and Mary Holokahiki will gather on Kaua'i for a week during July 9-16, 2008. The children of Joseph and Mary were Loika, John, William, Daniel and Jennie Lovell. A meeting on Kaua'i is scheduled for Dec. 2, 2007, at 2 p.m. location TBA, and an islandwide O'ahu meeting is scheduled for January. Please visit our website at www.lovelameholokahiki.org. For more information, contact Kellie Pleas on Kaua'i at 808-337-9953, skpleas@hawaiian.tel.net; or Louise (Kaiona) Killebrew on O'ahu at 808-262-1884, lkillebrew@halekipa.org; or Kalani at 808-538-3046.

**Mamala-Mali'ikapu and Louis-Makaalu** — I am looking for the Mamala-Mali'ikapu 'ohana and the Louis-Makaalu 'ohana. My paternal grandfather, Charles Kaena Mamala, was born in Waimea, Kaua'i, and his parents were Paoa and Akalaina. We are looking for the siblings of Akalaina Mamala. My paternal grandmother, Lily Wahinekapu Mali'ikapu Mamala, was born in Waiehe'e, Maui, to Charley Mali'ikapu and Lily Wahinekapu Kai'o. We are looking for her siblings and the siblings of both parents. My maternal grandfather was Antone Kaonohiokala Louis Jr. His father was Antone K. Louis Sr., also known as "Akonililili," who was born in Honolulu and resided in the Liliha area. His mother was Sarah Agnes Makaalu, also known as Aunty Mokolani, who was born in Waipi'o Valley, Hawai'i Island, where her family was from. I am looking for

information on my grandfather's siblings and his parents' siblings. Our family names are: Mamala, Mali'ikapu, Kai'o, Kuwehie, Kaehuae, Louis and Makaalu. If you have any information, contact me, Poni Wolfe, at P.O. Box 19031, Honolulu, HI 96817, email poniwolfe@yahoo.com or call 375-5278. Two separate reunions are in the planning stage for next year.

**Nahooikaika** — Descendants of Obed Nahooikaika please call Olinda (Reyes) Shefte at 808-572-1873 or Warren (Black) Nahooikaika at 808-242-4450. We would like to find family members in hopes of having a reunion sometime in the near future.

**Nakoa** — The descendants of Kalawaiianui Nakoa will host its very first family reunion Aug. 1-3, 2008, at Hale Nanea Hall in Kahului, Maui. The children are: Samuel Paakaula, Joseph Kahiki, James Kaula, Rebecca Peke, David Kalawaiianui, Susan Kumaia and Joseph Napuunoo Nakoa. For more information, contact co-chairs Winifred (Nakoa) Cockett at 808-244-5678 or Mary Ann (Nakoa) Barros at 808-573-9339

**Namau'u/Niho** — I am seeking any family connections to John Henry Nihoa, Keluhaleole Kaihupelelani (w), Mahua Namau'u (k), Naioma Luukia Opio (w), Lin Chung Akuna/ Lum-Ten Chong (k), Paao-ao (w) (Mrs. Ihu-nui), and Maka Ihu-nui (k). Please write to Joyce Kainoa, P.O. Box 664, Kaunakakai, HI 96748-0664.

**Pulaa** — I am looking for anyone who knows of Charles H. Pulaa, born in 1853 in Honomauka, Hawai'i; died May 25, 1907, in North Kohala. His wife was Anne Kailianu, sister of Mahi'aali'i'i'i, born in 1866. Please call 585-5968, or write to Amy Hookano, 315 Akaka Lane, Honolulu, HI 96813.

**Schubert** — I am trying to find any information on Wenzel (Paul) Schubert, whose brother was my grandfather Jules Schubert. Wenzel came to Hawai'i, the island of Kaua'i in the 1890s from the former country of Bohemia (Austria/Germany) as a shoemaker and became a saddle maker. Any knowledge of his marriage, death or family would be greatly appreciated. Contact J.W. "Kimo" Wilson at P.O. Box 1971, Kealakekua, HI 96750 or at 808-323-2305.

**Tau'a-Kaheluna** — A reunion is being planned for July 19, 2008, in honor of the past and present 'ohana of Tau'a (k) and Kaheluna (w). Descendants include: their children Falu, Benjamin, Steven, Paliilili and Josia; Falu Tau'a and Benjamin Hubbell (children: David Kua, Thomas, Hannah, Caroline, Julia Kapihenui, Susan Kawahinekuliaole); Hannah Hubbell and Tong Kan Akana (children: Elizabeth Bessie Nohoanu, Emma Rose, Con Lee, Mahealani Julia, Akana; Hannah Hubbell and Theodore Awana (children: Harriet Wainuhea, Josephine Keala, Lucinda, Mikahala, Rosie, Grace Keahunani, Hannah Irene, Fook Tin [Theodore], Fook Chee, Fook Ned [Fred]); Theodore Awana and Jennie Kamanoulu (children: Theodore Kalei, Harriet Hannah Makia, William John, Benjamin Kauano); Jennie Kamanoulu Awana and Daniel Ezera (child: Daniel Onaona Jr.). The celebration will be at the Wai'anae Army Beach Club from 10 a.m. - 4 p.m. Cost of \$15 (adults), \$10 (keiki 5-12) will be collected for buffet lunch. RSVP by July 1, 2008, is appreciated. Genealogy information will be available for viewing. All participants are encouraged to bring any family charts, pictures, stories and info to be shared. If anyone is interested in working with us on research, planning our gathering or for more info, please contact Uilani Tacgere at 808-696-6843, Uipua@aol.com; or Kaipo and Reatha Awana at 661-942-5794, rkainla@msn.com.

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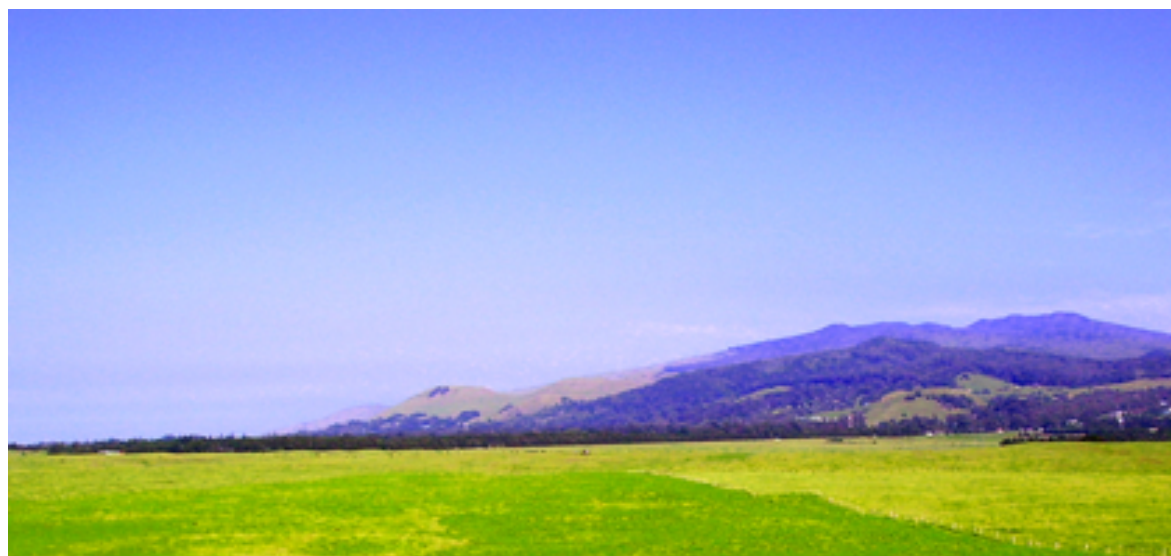
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